

ONE HUNDRED SCRIPTURAL ARGUMENTS

for the Unitarian Faith.

UNITARIAN CHRISTIANS believe Jesus Christ to be the Son 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 spirit 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 Almighty.—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.
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.
3. Because he is declared, in unnumbered instances, to be the Son of God.
4. Because he is styled the Christ or the anointed of God.
5. Because he is represented as a Priest.
6. Because Christ is Mediator between the One God and men.
7. Because as the Saviour of men he was sent by the Father.
8. Because he is an Apostle appointed by God.
9. Because Christ is represented as our Intercessor with God.
10. Because the Head of Christ is God.
11. Because in the same sense in which we are said to belong to Christ, Christ is said to belong to God.
12. Because Christ says, My Father is greater than all.
13. Because he affirms, in another connection, and without the least qualification, My Father is greater than I.
14. Because he virtually denies that he is God, when he exclaims, Why callst thou me good? There is none good but one, that is God.
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, &c., as clearly appears from the prayer he offers to his Father in their behalf.
16. Because the Father is called the God of Christ, as he is the God of Christians.
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.
18. Because it is the express declaration of the same Apostle, that the Father is the one God, and there is none other.
19. Because the power which Christ possessed was, as himself affirmed, given to him. All power is given unto me.
20. Because he positively denies himself to be the author of his miraculous works, but refers them to the Father, or the Holy Spirit of

- God. The Father that dwelleth in me, he doeth the works.
21. Because he distinctly states, that these works bear witness, not to his own power, but that the Father had sent him.
22. Because he expressly affirms, that the works were done, not in his own, but in his Father's name.
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.
25. Because he represents himself as having been instructed by the Father.
26. Because he refers invariably to the Father as the origin of the authority by which he spoke and acted.
27. Because he acknowledges his dependence on his heavenly Father for example and direction in all his doings.
28. Because he says, I seek not mine own glory; but I honour my Father.
29. Because he declares, If I honour myself, my honour is nothing; it is my Father that honoureth me.
30. Because an Apostle declares, that in Christ dwelt all fulness, because it so pleased the Father.
31. Because Christ is uniformly represented in the Scriptures, not as the primary, but the intermediate, cause of all things relating to our salvation.
32. Because he declares, I am not come of myself; but for I proceeded forth and came from God.
33. Because he affirms, that he had not the disposal of the highest places in his own kingdom.
34. Because our Saviour, referring his disciples to a future time, when they would understand more accurately concerning him, expressly declares that then they would know him to be entirely dependent upon the Father.
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.
36. Because he expressly denies that he is possessed of the divine attribute of independent existence.
37. Because he expressly disclaims the possession of the divine attribute of undervived existence.
38. Because he positively denies that he is possessed of the divine attribute of omnipotence.
39. Because he expressly disclaims the possession of the divine attribute of omniscience.
40. Because Christ is said in the Scriptures to have been tempted of the devil.
41. Because it is related of our Saviour, that he continued all night in prayer to 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.
43. Because Jesus bestowed his Father to glorify him.
44. Because he implored that if it were possible, the bitter cup might pass from him; adding, nevertheless, not as I will, but as thou wilt.
45. Because he said, My God, my God, why hast thou forsaken me?
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.
48. Because it was not the practice of the apostles to pay religious homage to Christ, but to God the Father through Christ.
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 determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up.
50. Because St. Paul expressly states, that all things are of God, who hath reconciled us to himself by Jesus Christ.
51. Because the same apostle gives thanks to God, who giveth us the victory through our Lord Jesus Christ.
52. Because it is said, that it is to the glory of God the Father, that every tongue should confess that Jesus Christ is Lord.
53. Because the Scriptures affirm, that Christ glorified not himself to be made a high priest, but he that was glorified him who said unto him, Thou art my Son: this day have I begotten thee.
54. Because it is expressly asserted, that God gave to Christ the Revelation which was made to the author of the Apocalypse.
55. Because an apostle speaks of Christ only as the image of God.
56. Because Christ is stated to be the first-born of every creature.
57. Because he is said to be the beginning of the creation of God.
58. 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.
59. Because it is represented as necessary that the Saviour of mankind should be made like unto his brethren.
60. 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.
61. Because he is represented as being the servant, the chosen, the beloved of God, and the recipient of God's spirit.
62. Because he is represented as being the servant, whom I have chosen, in whom my soul is well pleased; I will put my spirit upon him.
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.
64. Because he is said to have increased in wisdom, and in favour with God and man.
65. Because he speaks of himself as one who had received commands from the Father.
66. Because he is represented as obeying the Father, and as having been obedient unto death.
67. Because Christ learned obedience by the things which he suffered.
68. Because he is spoken of in the Scriptures as the first-born among many brethren.
69. Because Christ calls every one who obeys God, his brother.
70. Because he offers to the faithful the like distinction and honour that himself has with the Father.
71. Because God in the latter ages, hath spoken by his Son, and appointed him heir of all things.
72. Because Christ is styled the first-begotten of the dead.
73. Because it is declared that God raised him from the dead.
74. Because God poured out upon the apostles the Holy Spirit, through Jesus Christ.
75. Because the reason assigned for the Holy Spirit not having been received earlier is, that Jesus was not then glorified.
76. Because it is affirmed that Christ was exalted by God to be a Prince and a Saviour.
77. Because God made that same Jesus who was crucified, both Lord and Christ.
78. Because God gave him a name which is above every name.
79. Because Christ was ordained of God to be the judge of quick and dead.
80. Because God will judge the secrets of men by Jesus Christ.
81. Because all judgment is committed to Christ by the Father.
82. Because our Saviour grounds the importance of his judgment solely upon the circumstance, that it is not exclusively his own judgment which he pronounces, but that of the Father who sent him.
83. Because it is said, that when he was received up into heaven, he sat on the right hand of God.
84. Because St. Paul affirms that Christ, even since his ascension, liveth unto God, and liveth by the power of God.
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.
86. Because the apostle John asserts, that no one hath seen God at any time, which is not true, if Christ were God.
87. 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.
88. Because the Jews never expected that any other than a being distinct from and inferior to God was to be their Messiah; yet our Saviour never hinted to them that this expectation was erroneous.
89. 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?
90. 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.
91. 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.
92. Because there are in the New Testament 17 passages wherein the Father is styled ONE or ONLY God, while there is not a single passage in which the Son is so styled.
93. 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.
94. Because there are 105 passages in which the Father is denominated God, with peculiarly high titles and epithets, whereas the son is not once so denominated.
95. Because there are 90 passages wherein it is declared that all prayers and praises ought to be offered to GOD, and that every thing ought to be ultimately directed to HIS honour and glory; while of the Son no such declaration is ever made.
96. 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.
97. 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.
98. 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.

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