

*Professor Mac*

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**FLATT'S DISSERTATION**

ON

**The Deity of Christ.**

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TRANSLATED FROM THE LATIN.

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**FLATT'S DISSERTATION**  
ON THE  
**DEITY OF CHRIST.**

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THE doctrine of the deity of Christ, as revealed in the word of God, is a mystery so high and transcendent in its nature, that we can scarcely wonder at the almost infinite diversity of sentiment existing in relation to it. But neither the abstruseness of the subject in itself, nor the discrepancy of men's notions with respect to it, is sufficient to justify us in declining the investigation as desperate and useless, or in rashly setting down all hypothesis and theories as equally fallacious. Those who take the former course, and withhold their attention from the subject altogether, would do well to consider the presumption and ingratitude of wilfully remaining ignorant of that which God would have them know; and at the same time, to bear in mind, that, in propounding these obscure and mystic doctrines, one design of the Almighty, no doubt, was, to teach men experimentally the limits of their intellectual capacity, and the utter inadequacy of the human faculties, to grasp, in their whole extent, the invisible things of God.

As to those, who are so bewildered in the mazes of conflicting and confused polemics, that they cannot, or dare not, choose any definite opinion from among the many which have been proposed, I shall only say, that they must either be extremely inexpert in measuring the relative force of difficulties and objections; or else so unreasonably rigorous in estimating evidence, as to reject all proof that is short of demonstration. Let such consider, that when called upon to

form an opinion upon any doubtful and contested subject, they are not expected to produce a theory encumbered with no difficulties, but merely to give the preference to that which is encumbered with the least; and which harmonizes best, not with a few detached expressions of the word of God, but with the whole tenor and spirit of the scriptures.

That no theory, which has ever been promulgated respecting the divinity of Christ, so well merits this description, as the doctrine of our church set forth in her confessions, it is my design to prove: in the prosecution of which object my method shall be this; to show, in the first place, that the doctrine in question, has more evidence, positively in its favor, than all others—and secondly, that it is open to less serious objection.

#### SECTION I.

*Containing an exposition and defence of the scriptural arguments for the divinity of Christ.*

An essential preliminary to my argument is a distinct exposition of the doctrine, which I undertake to prove. This of course, requires not merely an acquaintance with the form in which it is propounded, but an accurate idea of the genuine import of the expressions used. To this point, therefore, I shall first address myself. I would remark, then, that there are two phrases, which the church has borrowed from the Fathers, and employed for the purpose of expressing briefly the sum and substance of its doctrine with respect to the deity of Christ. The first is, that the Son of God is *ομοιωτος*, or *consubstantial* with the Father; the second, that the Father and the Son are distinct *πρόσωπα* or *persons*. As both the Greek terms here employed are somewhat ambiguous and obscure, it becomes a question of essential moment, what they do in themselves legitimately signify, and in what sense they are adopted by the church.

As to the word *ομοσιος*, the first question which presents itself is this: does it, in its application to the Son of God, imply a *numerical identity of essence*, or does it merely intimate, that the Father and the Son are *the same κατ' εσιν* that is to say, are specifically alike, having so far a common nature as to be reducible to the same species? There can be no doubt, that the latter sense is fully authorized both by the classics and the Fathers.\* Dionysius Alexandrinus, for example, says, that Christ, considered as a man, is *ομοσιος ημιν*,† and the same expression is employed, in a sense evidently similar, in the formula prescribed by the council of Chalcedon. Nay, it might easily be proved, that the word was not understood as denoting *numerical identity of essence* by the Nicene Fathers themselves, who introduced the expression into the language of the church.‡ Be that as it may, the fact is certain, that in later times, the term has been understood by Catholics to mean, that the *εσιν* of the Father and the Son is *numerically identical*, or one and the same; which opinion is adhered to by our own church, as appears expressly from the words of her confession.§

We shall find as little difficulty in determining the sense attached to the word *εσιν* by the church, when used in application to the Father and the Son. It is very true, that it has also a variety of meanings, and is used, in more than one, by the Fathers themselves.|| But at the same time, it is very

\* See Doederlein's *Instit. Theol. Christ.* P. I. p. 376. not. c.

† *Ει μιν εν ΟΜΟΤΥΣΙΟΣ εστιν ο υιος, και την αυτην ημιν εχει γενεσιν: εστω και κατα φετο και ο υιος αλλοτριος κατ' εσιν εν πατρος,* (*Αθηνασις περι Διονυσιου.*) See *Bibl. der Kirchen.* T. II. p. 380.

‡ See Fuchs' *Bibliothek der Kirchenversammlungen*, Vol. I. p. 386.

§ August. Conf. Art. I. Art. Smalcald. P. I. &c. The same conclusion may be drawn from the profession of faith made by the sect condemned, in form. Concord. XII. p. 829, &c. (Ed. Rechenb.)

|| See S. R. Doederlein. p. 373. obs. 3:—also, Fuchs' *Bib. Kirch.* P. I. p. 385. not. 33.

clear, that in the language of our church, it is always used to denote the *divine essence*; that is, either the *substance* or *nature* of God, generally, or in a more restricted sense, the aggregate of all those attributes, which Natural Theology ascribes to God, whether derived from the abstract idea of supreme perfection, or, by induction, from the works of nature; such as eternity, self-existence, omnipotence, &c. The following is the definition of the term, given in the Augustan Confession. "*There is one divine essence which is called God, and is God; eternal, incorporeal, indivisible, omnipotent, infinitely wise and good, the creator of all things visible, and invisible.*"\*

It appears, then, that the first of the two formulas before recited, viz: *that the Son of God is* οὐκ εἰστος, *or consubstantial with the Father*, was intended by the church to signify, that the Father and the Son are partakers of one and the same infinite substance; and that the attributes by which the Father is distinguished from all finite things, as being an infinitely perfect spirit, the Creator and Preserver of the Universe, are *numerically identical* with the attributes of the Son, (not merely *similar* or *equal*) and are common to both, without multiplication or division.

But though the divine essence, common to the Father and the Son, is thus numerically identical and *one*, the church, notwithstanding, teaches, that there is between them a real intrinsic difference; to express which difference, this formula is used—*The Father and the Son are two distinct persons*. This word person (πρόσωπον, ὑπόστασις) is, in itself, no less vague and ambiguous than οὐκ εἰστος. Its meaning, however, may be readily discovered and precisely fixed, by referring to the object of the orthodox, in using the term

\* Una est essentia divina, quæ appellatur et est Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, creator et conservator omnium rerum, visibilium et invisibilium. (*Augustan Confession, Art. I.*)



at all. For it is very clear that the early Catholics, as well as the modern Trinitarians of other churches, have uniformly introduced this word into their professions of belief for the purpose of drawing a more marked distinction between orthodoxy and Sabellianism; and of more effectually guarding the true church from that and other kindred heresies. We are not, therefore, to understand the phrase in question in the same sense as when we say of men, that *they are different persons*; for that would destroy the numerical unity of God. Nor on the other hand, is the hypothesis admissible, that the difference is merely *nominal* or *logical*—in other words, that *Father* and *Son* are different names for the same thing, or at most, serve only to distinguish different parts and affections, exterior relations, or modes of thought and action, in the self-same substance—or to denote the difference between the substance itself, and its own attributes and operations.\* This exposition of the formula, though expressed altogether in negative terms, is, in my opinion, a substantial one.† Indeed, as the very nature of the subject precludes the possibility of a comparison with any thing which is the subject of our knowledge or experience, it follows, of course, that we cannot conceive, much less define, it otherwise than negatively. Besides all which, we have historical evidence of the inextricable difficulties, in which those theorists have been involved, who have attempted to define this personal distinction between the Father and the Son with mathematical precision. In all such attempts of the kind as I have seen, the definition is either less intelligible than the thing defined, or is such as to land

\* The Augustan confession thus defines the sense of the word *person*.  
 “Nomine personæ utuntur ea significatione, qua usi sunt in hac causâ scriptores ecclesiastici, ut significet non partem aut qualitatem n alio, sed quod proprie subsistit.”

† See Storr über den Zweck der evangelischen geschichte, und der briefe Johannis. Tubing. 1786. p. 474, &c.

us in Tritheism on the one hand, or on the other, in the very error, to preclude which the term was introduced.\*

As to the proposition added to this formula, by the ancient Fathers, the scholastic writers, and various theologians of our own church, with respect to the generation of the Son, and the *αγενησία* of the Father, I concur with many eminent divines, in thinking that it might be abrogated, or at least left *in medio*, without at all invalidating the established doctrine respecting the divinity of Christ. It is clear, that this doctrine of the generation of the Son involves neither the consubstantiality of the Father and the Son, nor the difference between them. There may be some, however, whose respect for the decisions of the Nicene Fathers, and the scriptural arguments by which they are supported, may induce them to retain the word *generation*. By such the formula before us may be still employed with the addition of that term. But let it be observed, that the word in question, when used by itself, can only serve as an arbitrary symbol of some unknown relation of the Son to the Father; so that they who employ it, even by so doing, acknowledge their inability to comprehend its meaning: and when the phrase is amplified so as to declare that the Son is generated *ἐκ τῆς οὐσίας τοῦ πατρὸς*, it denotes, after all, no more than this, that he was neither begotten out of any other essence, nor created out of nothing. But if they undertake to define this generation positively, let them be cautious to produce a definition neither inconsistent with itself, nor clashing with established principles respecting the nature of the Father and the Son.

I conclude, then, that the doctrine, which I undertake to defend, may be summed up in these two propositions:

I. *Christ is not merely like the Father, or equal to him in nature and in dignity, but is of one and the*

\* See note A, at the end of the article.

*same divine substance*: or in other words, *the attributes of Christ are numerically the same with those by which the Father is distinguished from all finite and created things, as being an infinitely perfect spirit, the Creator and Preserver of the Universe.*

II. *There is between the Father and the Son, not a mere nominal or logical\* distinction, but a real difference.*

In attempting to defend the doctrine here propounded, I shall content myself with selecting from among the multitude of arguments which have been brought to bear upon the subject, those which I consider as most striking and conclusive, to the explanation and support of which, I shall limit my attention. And here I would observe what I take for granted in the very outset, that the foundation of all argument upon this subject must be *exegetical*, not merely *philosophical*.† Indeed, the whole subject of the Trinity, and more especially that part of it immediately before us, (the divinity of Christ,) is so distantly removed from all analogy, and lies so far beyond the reach of sense and intellect, that a demonstration, strictly philosophical, of the truths which it involves, seems quite impossible. And this conclusion is strengthened by experience; for of all the writers, who, in the middle ages, or in later times, have attempted to build a demonstration of these truths upon abstract principles alone, not one has been able to prove any thing but the miserable weakness of the human mind. It may not be amiss to illustrate this assertion by two signal instances, drawn from the writings of two most ingenious men. The

\* By a *nominal or logical* distinction, is meant a mere difference in name, in exterior relations, in the mode of conception, &c. See p. 6.

† Leibnitz himself, admits that the questions which arise upon this subject, must be decided more by the authority of texts, than by mere abstract reasoning; and Lambert, in his letter to Urlsperger, where he lays down the proper method of investigating this same subject, expresses a similar opinion.

first is Toellner, who observes, "that we cannot but conceive in God, of three eternal and essentially distinct operations; the operations of working, conceiving, and desiring all possible good, both within and without himself. Now three operations really distinct from one another, yet performed from eternity in mutual connexion, presuppose three operating principles, themselves distinct. And accordingly, the mind enlightened by revelation, does admit, that the *power*, the *understanding* and the *will* of God, are not merely faculties, but three distinct independent powers, that is, three substances."\*

It need scarcely be observed, that the reasoning is here founded on a mere gratuitous assumption of the fact, that the three divine acts, which are commonly distinguished in our conceptions of the Deity, are to be ascribed to three acting principles really distinct; and that these three principles are substances. But independently of this, if we admit the validity of Toellner's argument, some new definition of the difference between the Father and the Son, must be substituted for the one proposed above, and some new idea of equality and consubstantiality, take the place of that which the orthodox, for the most part, entertain.

A more ingenious, but not more tenable, hypothesis, is that proposed by Lessing, who imagined that the necessary existence of the Son of God might be argued from the fact, that God must, of necessity, have always present to his view, a perfect image of himself, exhibiting the whole extent of his perfections, with such complete exactness, that

\* See Toellner's *Kurze Vermischte Aufsätze*, II. B. 1 Samml. 1769. p. 81, &c.

This mode of reasoning was very much in vogue among the Catholics of early times, and among the school men always, as a means of demonstrating the truths of theology on philosophical principles; the faculties and operations of the human mind, being put in requisition, first to *illustrate*, and afterwards to *prove* the doctrine of the Trinity.

nothing which exists in the model can be wanting in the image. His expressions are as follows: "Must not God have a perfect conception of himself, (that is, one in which every thing is, that is in God himself?) Now would it be true, that this conception of the Deity comprehended all things existing in the Deity, if, of his necessary reality, as of his other attributes, there were only an idea, or possibility, and nothing more? Such a possibility might exhaust the other attributes; but would it be so, in respect to necessary reality? If not, it follows, either that God has no such perfect image of himself at all; or else, that such perfect image is as necessarily self-existent as he is himself."\* We find the same hypothesis set forth in Lessing's posthumous works, in a way which shows that it was intimately associated, in the author's system, with the doctrines of Pantheism.† It is unnecessary to observe, that the cause of truth owes slender thanks to any one who would have recourse to the principles of Pantheism, in order to prove the divinity of the *λογος*. But it is easy to demonstrate, that from such a source, no aid can be derived in establishing our doctrine of the Trinity. For, waving the palpable discordance of

\* *Die Erziehung des Menschengeschlechts*. Berlin, 1785. p. 68. See note B.

† "God can think of himself only in two ways. He may either consider his perfections in a mass, and himself as their aggregate or sum; or he may consider his perfections one by one. God has conceived himself, from eternity, in all his perfections; that is to say, he has created a Being from eternity, possessing all that he himself possesses. This Being is God himself, and cannot be separated from God; when we conceive of it, we conceive of God, and cannot think of it, but when we think of God, any more than we can think of God without God; or in other words, there could be no God, without this perfect conception of himself. This Being may be called the image of God; but it is an identical image."

(See also Jacobi über die lehre des Spinoza in Briefen an den Herrn Moses Mendelssohn, 1785. p. 41, 42.)

the latter with Lessing's notion of the Son of God, who does not see, that upon his principle, no valid reason can be given for believing simply in a *pair* or in a *trinity* of self-existent beings, or for not believing in an infinite series of such beings? For if all things, that exist in God, exist also in this image, supposed to be formed by God, it is plain that perfect consciousness must be ascribed to it: and when that is once admitted, I can see no principle that would restrict the number of these images to any thing below infinity.

It is no part of my design, however, to give a full specification of the many similar attempts which have been made to derive the truths in question from mere abstract principles. Were such a detail included in my plan, it might easily be shown, that the result, in every case, is an ample confirmation of the fact before asserted, that this *philosophical* or abstract method of proving the divinity of Christ and the doctrine of the trinity, is absolutely futile. I shall, therefore, dismiss it altogether, and proceed at once to the consideration of the arguments derived from scripture: reviewing, first, those *dicta* of the apostles John and Paul, in which our doctrine is apparently inculcated—and afterwards inquiring what confirmation the inferences thence derived receive from the words of Christ himself.

1. That John is to be esteemed the highest authority upon this subject, may be fairly inferred from the circumstance, that he enjoyed, in an especial manner, the affection and confidence of Christ; together with the no less important fact, that he composed all his writings, and especially his gospel, for the very purpose of expelling from the Church, an erroneous notion which had crept into it, highly derogatory to the dignity of Christ. He himself declares this to have been the case, in a passage near the close of his gospel, where he states, that it was written *ἵνα πιστεύσωσι οἱ Ἰησοῦς εἶπεν ὁ χριστός ὁ υἱὸς τοῦ Θεοῦ*, that those who read it, *might believe that Jesus is the Christ, the Son of God*. To the same point goes the

testimony of Irenæus, which, so far as I can see, is unimpeachable.\* In his book against heresy, (B. III. ch. 11. § 1.)† he distinctly asserts, that the Gospel of John was written, to extirpate from the Christian Church, the errors of Cerinthus; who, as Irenæus states,‡ denied that the world was made, either by Christ, or by the Supreme God; while he held, that the former was superior to all the angelic spirits, but in essence different from God, and united himself with Jesus, a mere man born in the ordinary way, during the period which intervened between his baptism and his death, for the purpose of assisting him in teaching wisdom, and in working wonders.

Whether, in the composition of this gospel, the apostle had not also in view those who held that John the Baptist was the Christ, is a question which does not admit so satisfactory an answer.§ It is a doubt which I am not prepared to solve; for although I am persuaded, that the gospel itself affords just as complete a refutation of the one heresy as of the other,|| I am not aware that the historical evidence is clear enough to warrant a positive decision. It is by no means certain, that, while John was living, there prevailed at all, or at least, among those to whom his writings were addressed, a notion that the Baptist, and not Jesus, was the true Messiah.

But whatever may have been the particular occasion,

\* See Storr's remarks, in the *Repertory of Biblical and Oriental Literature*, P. xiv. p. 127: also, his work *über den Zweck der Evangel. Gesch. und der briefe Johannis*. 1786. p. p. 55, 176.

† His words are these: "John wishing, by the explicit declarations of his gospel, to extirpate the error disseminated by Cerinthus, begins with declaring, that, in the beginning, &c.

‡ See note C.

§ See note D.

|| This is clearly proved by Storr, *über der Zweck, &c. Abschn. I. Haupt. A.*

which gave rise to so careful and minute an exposition of the nature and character of Christ, as we find in the works of this apostle, it is certain that the whole New Testament contains no testimony to the Deity of Christ more clear and conclusive, than the introduction to John's Gospel. It is in these words *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.* It will here be necessary to ascertain precisely the true import of these terms, and how far they go to prove that the doctrine which I am maintaining, is coincident with that of the apostle John.

There could be no difficulty in determining the sense of the word *λόγος*, were we possessed of authentic information respecting the source from which it was immediately derived, or any peculiar circumstances which may have led the apostle to make use of the expression. But as all such historical guides are wanting, we must find some other clue to the interpretation. It has been said, but never proved, that the term must be traced to the Chaldee language,\* to the phraseology of Philo, or to that of the Cerinthians, in order to discover its peculiar import as used by the apostle. For my own part, I believe, that there are only two practicable methods of making the discovery. The first is, to appeal to the apostle's own authority, by comparison, and reference to other passages. The other is, to trace the idiomatic senses of the term, in the Hebrew, Greek, or Alexandrine dialect. I shall have recourse to both.

I. To begin with an inspection of the context ;—it is clear from that criterion, that the apostle used the word *λόγος* to denote an *essence—an intelligent and divine essence, truly different from the Father, and yet the same, which is otherwise called Christ.* For the first three verses of the chapter, as well as the fourteenth and fifteenth, will not bear the meaning put upon them by interpreting the word to

\* See Doederlein's Institut. Theol. Christ, P. I. † 105.



mean a mere attribute, or action, or exterior relation, or nominal distinction, or any thing, in short, but a distinctive name for Christ. To prove my point more clearly, I shall examine these hypothetical interpretations one by one.

In the first place, then, if we interpret λογος as an abstract term, the words, with which this gospel opens, will, if significant at all, have only such a meaning as is, at once, unworthy of the author, and foreign from his purpose. Admitting, for example, that it means, what it often means in Philo's writings, the חכמה or *intellect* of God, or the whole *vis divina* generally, how shall the apostle be defended from the charge of needlessly accumulating tautologies and truisms? or how can we account for his insisting with such earnestness, upon a truth, which those, for whom he wrote, had never doubted, much less disbelieved?\*

Or, suppose that λογος comprehends not only the *vis divina* in itself, but its outward exhibition; and that John intended by it to express the power of God, so far as it appears in actual exercise. The first clause of the sentence would in that case, be appropriate enough to his design of refuting the Cerinthian heresy. Εν αρχη, *in the beginning*, (the very beginning of which Moses speaks in Genesis, i. 1.) ην ο λογος, *the power of God exerted itself*. But with what possible design, or in what imaginable sense could he have added what comes next, ο λογος ην προς τον Θεον και θεος ην ο λογος; that is to say, upon the assumed hypothesis, *the exertion of God's power was with God, and the exertion of God's power was God himself!* No one, I suppose, would tolerate the following analogous expressions, "Peter's mind, so far as it is seen in outward action, and becomes conspicuous to others, is with Peter, pertains to Peter, is intimately united to Peter, is Peter himself!"

Another sense that has been proposed, is that of *action*,

\* See note E.

as applied to God.\* Nothing more need be said of it, than that it makes the words  $\delta \lambda\omicron\gamma\omicron\varsigma \eta\nu \pi\rho\omicron\varsigma \tau\omicron\nu \Theta\epsilon\omicron\nu$  quite superfluous, and those which follow, perfectly absurd.†

But of all the interpretations that have ever been suggested, the most far-fetched and unnatural, is that which makes  $\lambda\omicron\gamma\omicron\varsigma$  synonymous with *gospel*.‡ For even waving the important fact, that this meaning does not harmonize with the design of the apostle, it is no easy thing to twist the words  $\text{Ev } \alpha\rho\chi\eta \eta\nu \delta \lambda\omicron\gamma\omicron\varsigma$ , into the sense, that *from eternity God knew the gospel, and had decreed its propogation*. It is harder still, to reconcile with any rule of legitimate interpretation, the application of  $\lambda\omicron\gamma\omicron\varsigma$  in the third clause of the first verse to the *author of the gospel*, and in what goes before and after, to the gospel itself.§ But it is superlatively hard to justify, upon any principle of grammatical construction, the arbitrary reference of  $\alpha\nu\tau\omicron\nu$ , in the third verse, to  $\Theta\epsilon\omicron\varsigma$ , instead of  $\lambda\omicron\gamma\omicron\varsigma$  as its antecedent. It appears, then, that the first three verses of this gospel, cannot be interpreted simply and intelligibly, upon the supposition, that the word in question is either used abstractly to denote any attribute of God, or the exhibition of any of his attributes—or employed as a synonymous expression for the gospel.||

By the same process we are led to the conclusion, that the  $\lambda\omicron\gamma\omicron\varsigma$ , does not differ from the Father merely in name or in

\* So Hesse understood the word. See his *Plan des Reichs Gottes*. P. II. p. 77.

† For this reason, Hesse in translating the third clause, changes the abstract to a concrete: *Gott selbst war es was sich offenbarte*.

‡ This is the opinion of Benjamin Dawson. See *British Theological Magazine*. Vol. IV. No. 2.

§ The  $\omicron\nu\tau\omicron\varsigma$  in verse 2, evidently refers to  $\lambda\omicron\gamma\omicron\varsigma$ , the word that was God.

|| See note F.

the mode of conception. For although the words Θεος ην ὁ λογος, teach clearly, that the λογος is divine, and has a separate personal existence, it is no less clear from the preceding words, that between the λογος, and the being there called Θεος, and in other places Πατηρ, there exists an actual and real difference. It is not merely *nominal*: for who can read the words ὁ λογος ην πρὸς τον Θεον and imagine that ὁ λογος and ὁ Θεος are one and the same person? We should laugh at the absurdity of a similar expression in relation to a man; Σιμων ην πρὸς Πιτρον, *Simon was with Peter!* It is not merely *logical*; that is to say, the difference is not in exterior relations, but in the thing related; not in our mode of conception, but in the thing which we conceive. For if we admit the λογος to be itself the very being, *with whom* it was in the beginning, viewed under some particular aspect—as endowed, for example, with some specific quality,\* or as manifested in exterior acts,† or as operating in the man Christ Jesus,‡ we cloud the apostles words in obscurity and convert them into nonsense.§ We must therefore conclude from the words of the apostle in the first three verses, that the distinction between Θεος λογος, *God the word*, and Θεος Πατηρ, *God the Father*, is not a mere *nominal* or *logical* distinction, but a real difference.

Again, it is clear, that λογος is not used abstractly, but to denote an essence, from the terms employed in describing the true light (το φως το αληθινον||) the identity of which with the λογος is apparent from a collation of the first five verses with the ninth and tenth. The same inference may be drawn from the words ὁ λογος σαρξ εγενετο.¶ For I see no practicable

\* See note G.

† See note H.

‡ See note I.

§ See note J.

|| Ο κοσμος αυτον εχ εγνω—οι ιδιοι ΑΥΤΟΝ ε παρελαβον—εδωκει εξεσταν τεκνα Θεεε γενεσθαι, τοιε πιστευουσιν ειε το ονομα αυτε (John i. 10—12.)

¶ See note K.

method of applying these expressions to an *attribute* of God without supposing a *personification* (a figure foreign from the apostle's style) and that, too, of the most extravagant description. That John ever dreamed of adopting Philo's notion, that the wisdom of God was *literally personified*, is a supposition wholly void of plausibility, though it has been advanced by some who deny the apostle's inspiration.\* I conclude, then, that neither  $\phi\omega\varsigma$  nor  $\lambda\omicron\gamma\omicron\varsigma$  is to be considered as an abstract term, but that both are employed to denote a real essence.

That this essence or person (the name of which is Christ,) is essentially distinct from God the Father,† through the same in substance, the fourteenth and eighteenth verses explicitly declare. From the language of the latter, we learn, that  $\delta\ \mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$  there mentioned and  $\delta\ \lambda\omicron\gamma\omicron\varsigma$  are the same.  $\text{Εθεαδ\alpha\text{-}\mu\epsilon\theta\alpha\ \tau\eta\nu\ \delta\omicron\zeta\alpha\nu\ \alpha\upsilon\tau\eta\varsigma\ \delta\omicron\zeta\alpha\nu\ \omega\varsigma\ \mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma.}$  *We have seen his glory* (the glory of the  $\lambda\omicron\gamma\omicron\varsigma$ , of the word made flesh,) *as of the only begotten Son*, (such glory, to wit, as becomes the only begotten Son of God.) Now in this very same verse,‡ as well as in the eighteenth,§ the *only begotten Son*,|| thus clothed with the glories of the Deity, is in such a way distinguished from the Father, that we cannot possibly suppose it to imply a mere metaphysical or verbal difference, without supposing, at the same time, that the apostle uttered nonsense.¶ We are, therefore, really forced into the con-

\* See note L.

† See note M.

‡ Whether we suppose  $\pi\alpha\rho\alpha\ \pi\alpha\tau\rho\omicron\varsigma$  to refer to  $\delta\omicron\zeta\alpha$ , or, which is more probable, to  $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ , a distinction between the  $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$  and the Father is plainly indicated.

§ Where the *only begotten* is said to be *in the bosom* of the Father; that is, intimately united with him.

|| See note N.

¶ As sheer nonsense as if one should say "Cicero the orator in the bosom of Cicero the consul" &c.

clusion, that the *λογος*, though refulgent with the fulness of the majesty of God, is at the same time, really distinct from God the Father. And that the being thus proved to be distinct, is Jesus Christ himself, I infer from the declaration in the fourteenth verse, that he dwelt among men, and that they beheld his glory; as well as from the language of the 7th, 8th, 11th, 12th,\* and 15th† verses.

Such is the testimony of the context: I now proceed to show that the sense which it leads us to attach to the word *λογος*, is not at variance with the *usus loquendi* of the language,

II. I admit, that the term is strictly and originally abstract; but, to any one acquainted with the idioms of Hebrew and of Hebrew-Greek, the fact must be familiar, that, in both those dialects, abstract and concrete terms are freely interchangeable. Assuming this, however, the question is, what sense can be legitimately fixed upon the term thus used? The answer can only be obtained by tracing the analogies and idioms of the two dialects just mentioned. The analogy of Hebrew which was no doubt, followed by the seventy, as well as by the writers of the books of the New Testament, would justify the use of *λογος* to denote either generally an *intelligent or thinking nature*; † or in a narrower sense, *one who speaks*, whether in the name of another or his own; ‡ or, again, the *author or teacher of a doctrine*; || or finally,

\* Where it is said that the *light* (which has already been identified with the *λογος*) is the person of whom John was to bear witness, and whom *his own* received not. All this, it is plain, can be applied to none but Christ.

† *Ιωαννης μαρτυρει περι αυτου.*

‡ See note O.

‡ See Psalm cix. 4. and *Storr's observations*. p. 15.

|| See John i. 4; 5. xi. 25. xiv. 6. 1 Cor. i. 30.

*one who is promised or foretold.\** From various expressions in the works of Philo,† it appears, that he applied the term in question, not only to the exalted being whom he calls the *Word of God, the most ancient word, the first begotten, the eldest angel, the archangel, God's interpreter, &c.*; but to all *intelligences*, human and angelic, as having alike emanated from the intellectual power of the Deity. It seems also very probable, that the author of the book of *Wisdom* intended by the λογος which he mentions, (xviii. 15,) to designate some angel, perhaps the very same whom Philo calls the Word of God and the archangel.‡

Of all these authorized interpretations, which would be most appropriate to the passage now in question, is a point, which I do not venture to determine. I lean, however, to the sentiment of those who explain the term to mean the *teacher of a doctrine,§ a messenger from heaven,|| an expounder of the will of God.* I prefer this sense, because it harmonizes best with the language of the eighteenth verse; and because it enables us more clearly to account for John's choosing out this term, to denote Christ Jesus as distinguished from the Father. At the same time, I cheerfully admit, that by adopting any one whatever of the meanings thus submitted to our choice, we may render the interpretation of the passage, intelligible, simple, and consistent with the context.

Having now proved, from the authority of John, that the person called Christ, is truly different from the Father, I pro-

\* See Storr's *obs.* p. 19. d Cramer's *Comm. on the introd. to John's Gospel.* Part. I. p. 228.

† See note P.

‡ See Schleusner's *Spicileg. Lexici in interpr. Gr. Vet. Test. maximè Apocryphos.* p. 75.

§ See Doederlein's *Inst. Theol. Christ.* P. I. p. 217, (first edition.)

|| See Storr über den Zweck &c. p. 49.

ceed to show, by the testimony of the same apostle, confirmed by that of Paul, that the nature of the difference between them is not such as to involve the idea of inferiority upon the part of Christ, or to imply that he is merely similar in substance to the Father, or even equal in dignity and perfection, but not numerically identical with God.

I think it clear, that John designed to represent the *λογος* as partaking of the very essence of the Deity, and as being God in the very highest sense. For he is not content with saying that the *λογος* was *with God in the beginning*; that is, before the creation of the world, or at the very time of its creation,\* but clearly intimates in the succeeding words, that the terms, employed in describing this intimate association, are equivalent to an expression of identity, *for the Word was God*. I presume, that the genuineness of this latter clause will not be questioned. Crellius and Bahrdt have proposed emendations of the text; but founded merely on conjecture and in the face of all authority.†

It has been, said that *Θεος* here means, not the Supreme God, but an inferior Deity. As the former sense, however, is that which it uniformly has in the New Testament,‡ it is scarcely credible, that the apostle would, without admonishing the reader, employ it in another and a lower sense. A Jew and an apostle, he would never have used language in relation to the Deity, so ambiguous and obscure, and consequently, so well fitted to mislead the Gentile convert into error and idolatry. But whatever doubt might possibly arise upon the point, it is wholly dissipated by the words of the apostle in the third verse: “*All things were made by*

\* See Grotius' remark on the meaning of the phrase *εν αρχη*, in his commentary, also Semler's paraphrase of the Gospel of John, and Storr über den Zweck &c. p. 432; See also note Q, at the end of the article.

† See note R.

‡ See Storr über den Zweck.

‡ See note S.

him, and without him was not any thing made that was made; and again, in the tenth, the world was made by him. That these expressions indicate the consubstantiality of Christ with the Father, I shall attempt to prove, by showing, first, that both John and Paul do actually ascribe the creation of the world to Christ; and, secondly, that, he must in consequence be God, identical with the Father; and that not specifically merely, or as one of the same species, but numerically, that is, one and the same being.

To begin with John, I maintain that he ascribes the creation of the Universe to Christ, in the third and tenth verses of his Gospel. This interpretation of the passage is required by the import of the terms employed, by the context and by the design of the apostle. That *παντα*, in the third verse, is used in its largest sense, and signifies literally *all things*, is clear from the latter clause of the same sentence, where the apostle, as if on purpose to obviate any difficulty on that point, agreeably to the Hebrew idiom, explains his affirmative by a negative, denying the opposite of what he had asserted.\* It is no less evident, that *εγενετο* must mean *were made*, or *were created*, in the proper sense of those expressions, and cannot possibly be made to signify any new creation, physical† or moral.‡ It may be proved, in the clearest manner by induction, that the term is never used by the Seventy, or the apostles, or contemporary writers, in the sense of moral reformation.§ To Faustus Sdcinus' hypothesis, that *παντα* means the *gospel dispensation*, and *εγενετο* that new creation of a moral nature, which it wrought,|| there is this additional objection, that Christ is said to have made the *world*, a term which is admitted to be never used in

\* See Grotius' remarks upon the passage.

† See note T.

‡ See note U.

§ See note V.

|| See note W.



the New Testament, to designate the gospel, or the gospel dispensation, or the renovated hearts and minds of men. But it may be said, that the true sense of the words ὁ κόσμος δι' αὐτὰ ἐγένετο, is, that the moral condition of the human race, or of its major part, was meliorated by Christ. But how shall this be reconciled with facts, or with the very words of the apostle in the very same sentence? ὁ κόσμος αὐτὸν οὐκ ἐγνώ, *the world knew him not.*\*

If, then, any regard is to be had to the true import of language, and to the testimony of the context, it must be admitted, that, at least in John's opinion, the world was made by Christ; † and that all things excepting God the Father, owed their origin to him. The pertinence of such a doctrine to the design of the apostle, as explained above, is evident at once. What indeed, could be better fitted to exhibit, in its true light, the dignity of Christ; and what more at variance with the Cerinthian notion of a *Demiurgus*, or *Creator* distinct from the Supreme God as well as from his Son?

For proof of Paul's concurrence with John in these opinions, I would refer, in the first place, to the first chapter of his Epistle to the Hebrews. His design appears to have been this: to show the excellence of Christianity from the exalted rank of its founder, ‡ by correcting the grovelling notions of the Jewish converts, in regard to the Messiah, and at the same time, their extravagant opinions with respect to the dignity of angels. § With this view, having proved the superiority of Christ to the angels, he goes farther in the tenth verse, and declares, that he was as truly the Creator of the world as Jehovah himself. This I believe to be the genuine import of the words Σὺ κατ' ἀρχὰς κυριεῖ τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. To justify my inference, however, two things must be proved:—first, that

\* See note X.

† See note Y.

‡ See note Z.

§ See note AA.

the words are addressed to Christ ; and secondly, that they are addressed to him as the Creator of the world.

As to the former point, I think the supposition, that *ουρανοι* means angels, and that what is said respecting them, (v. 10—12.) is to be taken in connexion with what follows—clearly repugnant to the words themselves, as well as to the context.\* But even admitting, that *ουρανοι* might possibly mean *angels*, and that those to whom the epistle was addressed, imagined like the Jews of later times,† that some of the angels were every day annihilated and their place supplied by others—can we suppose, that a doctrine, in itself so absurd, and so inconsistent with the word of God, would have been received and sanctioned by an inspired apostle †? Nay conceding even this, and admitting, for the sake of argument, what is utterly untrue—namely, that his interpretation of the words, is, in itself, legitimate ; still, the tenor of the context will not suffer us to sever these three verses (10, 11, 12,) from the eighth and ninth, and connect them with what follows. If the apostle had designed these three verses to be understood of angels, he would certainly have instituted in the tenth, some new comparison between them and the Son, which is not the case. Besides, what is said of the Son in the thirteenth verse, is evidently said by way of contrast, not with what had just before been said (as Wetstein supposes) of the angels, but with that which follows, in the fourteenth verse. The inference then is, that the comparison of Christ with the angels is resumed in the thirteenth verse, and that the tenth, eleventh, and twelfth verses are to be taken in close connexion with the eighth and ninth. Assuming this as proved, the question still arises, whether the words *κατ' αρχας* &c. are addressed to Christ himself, or to God the

\* Wetstein interprets the 10, 11, and 12 verses as having reference to angels.

† See Wetstein's notes upon v. 12.

‡ See note BB.

Father, exclusively of Christ. The latter supposition is at variance with the context, and destroys the force of the apostle's reasoning. The passage is totally obscured, unless the words  $\pi\rho\omicron\varsigma\ \tau\omicron\nu\ \upsilon\iota\omicron\nu$ , prefixed to the eighth verse, are also understood before the tenth. And there is another cogent reason for rejecting all interpretations, which apply the words in question to the Father, exclusively of Christ. It is, that they must either forcibly sever the natural connexion between the tenth, eleventh, and twelfth verses,\* or else unite them to what goes before by some unmeaning *nexus* which makes the apostle's reasoning illogical and inconclusive.† On every principle of sound interpretation, therefore, these words, whatever be their import, must be considered as addressed to Christ. Nor can this conclusion be invalidated by asserting, that the supposed allusion to Messiah, in the Psalm from which the words are taken, cannot be positively proved. It will scarcely be disputed, that the apostle was at liberty to point out, in explicit terms, those covert allusions in the books of the Old Testament, which he knew by inspiration.‡ And it will not be denied, that in the sixth, eighth, and ninth verses, the apostle speaks of Christ; and yet the language of those verses is derived from the Old Testament, and from passages in which the reference to the Messiah is not a whit more susceptible of proof. I conclude, therefore, that the words of the tenth verse, are addressed to the same being whose dignity is represented in the eighth and ninth—in a word, to the Son of God.§

But the question now arises, how are these words to be understood of Christ? Do they represent him as an agent or an instrument? Do they imply that he did, of himself, lay the foundations of the earth, or merely that the Father did it by him? The latter interpretation is by no means in-

\* See note CC.

† See note DD.

‡ See note EE.

§ See note FF.

consistent with the doctrine of the apostle, who distinctly asserts, in the second verse, that the Father laid the foundations of the earth by means of the Son. There is nothing, however, in the words before us, which, in itself, has such a meaning, nor any thing in the context which renders that idea necessary to complete the sense. Nor could the words *by Christ*, or *by means of Christ*, be inserted in the latter clause—*The heavens are the work of thy hands*. From these considerations, it appears most probable, that the expressions of the tenth verse have reference to the Son precisely in the same sense as the eighth and ninth; and consequently, that the words  $\Sigma\upsilon$   $\text{Κυριε}$ , are addressed to Christ.

If this conclusion be admitted, it follows of course, that Christ is represented by the apostle, as the creator of the world.\* The expressions here employed—*thou hast laid the foundations of the earth—the heavens are the work of thy hands*,† and others of like import,‡ are uniformly used in the scriptures, to denote the first and original creation described by Moses, and can never be so twisted from their strict sense, as to mean mere moral reformation, or a new creation of the world itself, such as Artemonius pretends took place.§ Grotius interprets the words  $\text{Την γην}$ , &c. thus: *Thou wast the cause of the earth's being founded, and for thy sake were the heavens made*. To this interpretation it may be objected, that the forms of speech in question are always used in scripture to denote the *efficient cause* of the creation||—and there is not a single passage to be found, where a thing done *on account* of any person, or for any person's sake, without his actually doing it himself, is called his work, or the work of his hands,¶

\* See note GG.

† See note HH.

\* See note JJ.

† See Psalm viii. 4. 6.

‡ See note II.

¶ See note KK.

Such being the import of these words, and such the person to whom they are addressed, the irresistible conclusion is, that the same work of creation which the Psalmist ascribes to Jehovah, the apostle Paul ascribes to Christ.

This conclusion is corroborated by the words of the same apostle in another place, (Col. i. 16, 17,) where he infers that the Son is the Lord of every creature (or the whole creation, *πάσης κτίσεως*, v. 15,) from the fact, *that by him were all things created* (*ἐν αὐτῷ ἐκτίσθη τὰ ὡαντα*) *that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.* Here again we find Paul representing Christ as the maker of the world. We cannot explain the sentence otherwise, without doing violence at once to the construction and the context. I admit that there are instances\* in which *κτιζειν* and *κτισις* are so modified by being joined with other words,† as to denote the change from a worse to a better state; in particular, the moral renovation, effected by the gospel. But I do not see how such a meaning can be fixed upon the term as used in the case before us. To interpret the expression, *things in heaven and things in earth, visible and invisible*, to mean the Jews and Gentiles, is an outrage on the principles of language.‡ The words must signify either *all things* in the widest sense, which the visible and invisible universe contains, or in a narrower acceptation, angels and men of every rank and order.§ But who can suppose the apostle to have meant, that the pure spirits who dwell in the city of God,|| or the fallen angels whom the scriptures uniformly represent as excluded from salvation, were created (*κτισθεντες*) in the same sense in which Chris-

\* Such as Ephes. II. 10; 2 Cor. v. 17; Gal. vi. 15; which passages are appealed to, as decisive of the question by Jonas Schlichting, Grotius, Wetstein, &c.

† See note LL.

‡ See note NN.

‡ See note MM.

|| See note OO.

tians are said (Eph. ii. 10.) to be *created* in Christ Jesus, and (Gal. vi. 15,) to be a *new creature*? Can it be supposed, that creation would be asserted of the angels, in this sense, by the same apostle, who, (Heb. ii. 16,) explicitly declares, that Christ *took not upon himself the nature of angels* with a view to their salvation?

It may be said, however, that no such objections could be urged against a more extended interpretation of the words, as indicating some great revolution wrought in the general condition of the universe. But, even admitting the reality of such a change, affecting men and angels, I hold, that the usage of the New Testament writers will not justify this vague interpretation of the words.\* I deny that any instance can be found in the writings of Paul or in the whole New Testament, where *κτισειν* or *κτισις* can, with any plausibility, be shown to mean such a general or universal change as is supposed. And I need scarcely add, that the apostle's reasoning will be rendered weak indeed, if we understand him to deduce the inference, that Christ is the first-born of every creature, (*πρωτοτοκος πασης κτισεως*) from the fact of his having wrought some universal change in the nature or condition of the universe.

Since, then, both the *usus loquendi* and the context are so utterly repugnant to any forced interpretation of the word *εκτισθη*, it follows, that it must be understood of the first or original creation† And it is worthy of observation, that the apostle has expressed this ascription of creative power to Christ, in language remarkably explicit and precise. He first enumerates the several classes of created things, celestial and terrestrial, invisible and visible, of whatever rank or order,‡ affirming Christ to be their author; and then shuts out every difficulty and exception by comprehending all in

\* See note PP.

† See note QQ.

‡ See note RR.

one general proposition : *all things were created by him\* and for him.†*

It appears, therefore, that both John and Paul explicitly declare, that the Son of God is the maker of the world. We are now to deduce from these premises the fact, that the power and perfection of Christ are numerically the same with those of the Father. I freely admit, that no such consequence can be inferred from the terms of the passages which make Christ the Creator, considered in themselves. But at the same time, I maintain, that, having once conceded the truth of the assertion, that the world was made by him, the whole tenor of the word of God and every principle of sound philosophy constrain us to admit, that he is God identical with the Father.

That there is one supreme God, the Scriptures uniformly teach. That this supreme God must have made the universe, by the exertion of incommunicable power, and consequently that it could not possibly have been accomplished by the agency of any being inferior and subordinate, is a proposition capable of proof, not only from scriptural authorities, but by reasoning upon abstract principles. The former doctrine of the unity of God is so interwoven with the system of truth revealed in the sacred scriptures, that, without impeaching their authority, it cannot be consistently denied. No one at all familiar with the books of the Old Testament, can be ignorant, that Moses and the other prophets proposed it as the end of all their ministrations to impress indelibly upon the hearts and understandings of the Jews, a proper conception of the one true God, Jehovah ;‡ and that

\* See Rom. xi. 36 ; 1 Cor. viii. 8 ; where *δι' αὐτοῦ* and *εἰς αὐτόν*, are used in reference to the Father.

† i. e. for his glory, or in dependence on his power. See Koppe's N. T. Rom. xi. 36.

‡ e. g. Deut. xiii. 2 ; Isai. xliii. 10. xlv. 6—8. xlviii. 11. See Zachar. Bibl. Theol. p. 1. p. 302.

this same essential truth which lay at the foundation of the Jewish faith, was fully sanctioned and confirmed by Christ and his apostles, is evident as well from their acknowledging, in general terms, the divine legation of the ancient prophets,\* as from their more explicit declarations on this very point, in various parts of the New Testament.† If, then, it is admitted, on the one hand, that there is one supreme God, and, on the other, that Christ is the Creator; to demonstrate the identity of the latter with the former, we have only to prove, that creative power is an incommunicable attribute of God. To this task let us now address ourselves. The arguments upon this point will be naturally two-fold, philosophical and scriptural—those founded upon abstract principles, and those derived from revelation. I shall consider them in turn.

In the first place, then, neither philosophy nor common sense will permit us to ascribe less than infinite perfection to the maker of the world. We can form no conception of active power in a higher degree than that exhibited by him, the mere exercise of whose volition brought all things out of non-existence, of combining and arranging them at pleasure.‡ We can imagine no extent or force of intellect superior to that which grasps in its comprehension all the numberless combinations and relations which bind the elements of the world together.§ And we can conceive no benevolence and wisdom more exalted than that which controls and directs all means and causes to the best of ends—the true felicity of sentient and intellectual nature. How, then, without confounding all distinction between infinite and finite, can we ascribe this power, this wisdom, and this goodness, to a finite being?|| Indeed I know not whether there

\* e. g. Heb. i. 1; Acts iii. 18, 21; 2 Pet. i. 10; John x. 35.

† See note SS.

‡ See note TT.

§ See Plotner's Aphorisms. P. I. p. 459. (new ed.)

|| See note UU.



is any argument which proves more conclusively the perfection of the Deity, than that deduced from the creation. We may regard it, therefore, as established, that the work of creation could only be performed by a being endowed with infinite intelligence and power. One of two things must follow : either God, by the immediate exercise of his own power, created all things but himself ; or else, the work of creation was performed by a being distinct and separate from God, inferior to him, and dependent on him, yet possessed of infinite perfection. That the latter hypothesis is inadmissible, will be clear, on a slight consideration of the indissoluble union which subsists between the attributes of God. For whether we adopt the notion of existence entertained by Leibnitz and Descartes or not, it is certain from the very nature of the Deity, that his necessary self-existence and his infinite perfection are inseparable, so that the rejection of either involves that of the other.\* The world could not, therefore, possibly, be made by the delegated power of any inferior and dependent being, but only by an immediate act of the Deity himself.

The conclusion, thus established by a train of abstract reasoning, may also be derived by induction from the scriptures.

For, in the first place, the Old Testament abounds in revelations, obviously intended to impress the hearts and understandings of the Jews with a deep conviction of this very truth. There are some passages,† in which the work of creation is ascribed to God, in terms so unambiguous and explicit, that no one acknowledging the prophets' inspiration, could for a moment think it possible that it was, or could have been performed by any but Jehovah. Of like import are all those passages which demonstrate the glory and perfection of the Deity, from the wonders of the visible

\* See note VV.

† See note WW.

creation,\* to which may be added, such as declare that God alone is worthy of implicit confidence; that he alone had power to free the Hebrews from oppression; that he alone had knowledge of the future;† and others of like import. For of all these assertions not one could possibly be true, were any other being possessed of such perfection, as the exercise of creative power presupposes.‡

That the doctrine thus promulgated by the ancient prophets, was abrogated by Christ and his apostles, is a supposition which involves, as a necessary consequence, that the prophets, the apostles, and even Christ himself, are open to the charge of the grossest inconsistency. Nay, assuming, what is explicitly declared in the New Testament, that the religion of the early Jews was a divine institution, we charge the Deity himself with inconsistency, if we suppose, that an article of faith, established with such pains and at such expense, and not at all local or temporary in its nature, was annulled by a posterior revelation.§ The apostles would also have been inconsistent, had they admitted and maintained the divine authority and origin of the doctrines taught by the prophets to the Jews; and, at the same time, required them to abandon, not a mere ceremonial rite, but a fundamental article of faith, by transferring to an inferior being the worship due to the one true God alone. Above all the rest, would Paul have been inconsistent, in thus representing the Creator of the world as inferior to the Father. In the Epistle to the Romans, 1. 20)|| he affirms that the existence and attributes of the Supreme Being,¶ are so apparent from the works of nature, that the heathen who either know

\* Ps. xix. Is. xl. 26, &c.

† Is. xliii. 10, 11. xlv. 6, 8. xlviii. 11, &c.

‡ See note XX.

§ See note YY.

|| See Zacharia's Biblical Theolog. P. I. p. 78, and Koppe's remarks on Rom. i. 20.

¶ See note ZZ.

him not, or knowing him, refuse to worship him aright, are wholly *inexcusable*. Now all this is fair, and perfectly consistent,\* upon the supposition, that the visible creation was produced by the immediate act of the Supreme God himself. But, on the contrary hypothesis, how can it be true, that a contemplation of effects produced by the operation of a power subordinate to that of God, affords so clear a knowledge of the latter, as to render those, who overlook it, *inexcusable*? Can the mass of men † be expected to infer from the mighty works of a being merely finite, the existence of one infinite? or be blamed for falling short of the Most High, and paying their devotions to a Spirit, subordinate indeed, but gifted with all the stupendous qualities required in the creator of a world? Surely not. How, then, can we suppose, that Paul here ascribes the creation of the universe to any finite being? Shall we have recourse to the hypothesis, that the creating Spirit is *infinite in power*, yet dependent upon God? what then, shall be said of other passages, in which the same apostle ascribes this infinitude of power to the Most High God, and him alone? And how can we believe, that the apostle, would, in that case, have held him *inexcusable*, who conscientiously adored, the Infinite Creator, though of secondary rank, believing with the greatest philosophers of Greece, ‡ that the worship of mankind is due to the Creator of the world, as such. At the same time, it must be confessed, that in the words, which ascribe the creation of the world to Christ, there is something, which, at first sight, may appear to favor this hypothesis. We are told in John, i. 3, and Colossians, i. 16, that the word was made *δια τῆς λογῆς*; and in Heb. i. 2, it is said, that God *δια τῆς υἱοῦ αἰωνῶν ἐποίησε*. Now I admit that the preposition *δια*, in itself considered, may be understood to indicate the relation

\* See note AAA.

† See note BBB.

‡ See Meiner's *Histor. Doctr. de Vero Deo*. P. II. † 5.

of an instrument to him who uses it. But I maintain, that no principle of interpretation requires that meaning to be here attached to it; and, what is more decisive, that the phrase cannot be so interpreted, except on the presumption of an inconsistency in the apostle's doctrine. That the words *δι' αὐτῶν*\* in John i. 3, and *ἐν αὐτῶν*† in Col. i. 16, may be understood to denote a principal efficient cause, will scarcely be disputed; and as to Hebrews, i. 2,‡ we can no more infer from the phraseology there used, that the creative power, exercised by Christ, was specifically, or numerically different from that inherent in the Father, than we can infer from the language of Hosea, i. 7, that there are two distinct Jehovahs, one inferior to the other. Nor will the context suffer the words *Δι' αὐτῶν τῶν αἰώνων ἐποίησε*, to be understood of a subordinate and instrumental cause. In the tenth verse, Paul himself explains his obscure expressions in the second, by making a direct application to the Son, of the words of the 102 Psalm, which ascribe the work of creation to Jehovah; at the same time setting him in marked opposition to the angels, considered as God's ministering Spirits. Finally, and above all, any explanation of the words in question, which would represent the son as a ministerial agent, in the process of creation, is utterly repugnant to the uniform language of the prophets and apostles.§

It appears, therefore, as well from the principles of sound philosophy, as from the authority of scripture, that the work of creation could not have been performed by any being inferior to God, but only by an immediate act of the Deity himself. Assuming this as proved, we must either abandon the unity of God, a doctrine most clearly and uniformly taught throughout the Sacred Scriptures, or admit, that

\* See note CCC.

† See note DDD.

‡ See note EEE.

§ Rom. i. 20, Acts xvii. 24.

Christ (who has already been proved to be the Creator of the world, by the evidence of two apostles\*) is possessed of the same *invisible power and godhead* with the Father.

Such are the legitimate conclusions, to be drawn from the testimony of the two apostles, John and Paul. I proceed, as was proposed in the next place, to inquire, how far their statements are confirmed, by those of Christ himself. The question is, did Christ, in any case recorded by the Evangelists, claim the honors due to the Most High God alone? A sufficient proof of the affirmative, is, perhaps, afforded by the fact, that, although habitually reverent towards God the Father, and accustomed to view all things in relation to his glory, yet, when accused by the Jews, of impiety and blasphemy, in arrogating to himself, what exclusively pertained to God, or, in other words, *making himself equal with God*, he neither evaded nor denied the charge.† But this is not all: there are instances, in which he explicitly ascribes to himself, what could not be ascribed to any being inferior to, and separate from God. For example, in John v. 19,‡ he attributes to himself such an intimate participation in the acts and honors of the Deity, that the Jews could not but understand him, as asserting his equality with God. And that the active power, to which, in this last passage, he lays claim, is to be considered as identical with that of God the Father, is apparent from several other passages, particularly, John xiv. 10,§ where he represents the Father as abiding and operating in him;|| and operating to produce the same effects, which, in another place (John v. 19, 21, 26,) he professes to perform, by his own independent power.¶ I agree, therefore, with those who think, that, in these and other passages,

\* See note FFF.

† Matt. ix. 3. Mark. ii. 6. Luke iv. 21. John v. 18.

‡ See Storr über den Zweck, &c. p. 197.

† id. p. 196.

|| See note GGG.

¶ To which may be added, John xv. 14, 15.

Christ does himself, assert his participation in the Godhead of the Father. It is very true, that on the subject of his own pre-existence, and the personal distinction between the Father and himself, he was much less explicit and precise than his apostles. Nor, is the fact, by any means, surprising, for it was, obviously, his design, and one altogether worthy of his wisdom, to confine his personal instructions to the elementary and fundamental truths of his religion, leaving his apostles, with the aid of the Holy Spirit, to develop it more fully, and expound it in detail. But while I admit this, I would not be understood as admitting, that the words of Christ himself afford no premises from which we may infer his pre-existence, and his personal distinction from the Father. What other conclusion can be drawn from John viii, 58, *πριν Αβρααμ γενεσθαι εγω ειμι*—which words can only mean, that he existed before Abraham.\* Neither the text nor context will admit of any other explanation. So, also, his words in John xvii, 5, *Δοξασον με τη δοξη ην ειχον προ τε τον κοσμον εινα παρα σοι*,† can receive no explanation so simple and intelligible, as that which is afforded by the fact, that in the beginning was the word, and the word was with God.

So far as the evidence of Christ himself and his apostles goes, the doctrine of the church is now established. For I hold, that whatever can be proved *hermeneutically*, or by exegetical induction from the scriptures, must be a genuine article of faith. To suppose the contrary, is to suppose, that opposite doctrines may be taught in the self-same forms of speech, and that the gospel, preached by Christ and his apostles, was a medley of truth and falsehood. That Christ and his apostles are authority sufficient to set the subject of dispute at rest, and are altogether worthy of our confidence, I take for granted, as an argumentative discussion of these

\* See note HHH.

† See this passage fully explained in Doederlein's *Instit. Theol. Christ.* P. II. (3d. ed.) p. 255, and Storr, *über den Zweck*, &c. p. 427.

points, would here be out of place. I would only observe, that if their credibility be once conceded, the supposition of their having taught some doctrines by way of accommodation to the prejudices of their hearers, is wholly inadmissible, particularly in relation to the doctrine now in question.\* We have, indeed, no reason to believe, that the Jews of Palestine, at that time, entertained any notions with respect to the Messiah, analogous to those revealed in the New Testament concerning Christ. On the contrary, all history is at war with such a supposition.† But even if the fact were undisputed, that they did consider the Messiah as a partaker in the essence and perfections of Jehovah—or, to use the words of Philo—as a θεος δευτερος, *second to God*, if not co-equal with him; can any one suppose, that Jesus Christ, would, for the sake of conciliating a superstitious mob, have impiously arrogated to himself the honors of the Deity, and continued the profane assumption till the end of life; nay, even then confirming his false doctrine with an oath before the judgment seat, and sealing it with his blood upon the cross?‡ Or if even this were possible, can any man believe, that the apostles—Jews—and, as Jews, educated in the deepest reverence for God, could, for the same poor motive, so far abandon their religious principles, as to be *false witnesses of God*, by rendering to a fellow man the peculiar honors due to the Most High—honors, moreover, which, if Christ were no more than an apostle, each might have claimed, with equal justice for himself?§ It is incredible. It is worse. The supposition is a monstrous one, and can only be regarded as an insult to Christ and his apostles.

\* See Storr's *dissert. de sensu historico*. Tüb. 1778.

† See *Vermischte Versuche*. Leips. 1785, p. 237.

‡ See note III.

§ See note JJJ.

## NOTES.

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### NOTE A. (p. 14.)

Even *Leibnitz*, though so fond of defining every thing, has taught us by his own example, how difficult it is to define the word *person*, with logical exactness. In the first of his letters to *Loefer*, (who designed, at the time, to write a mathematical refutation of a book, by some English Unitarian,) though he does not altogether approve of the method which his friend had chosen, he helps him, notwithstanding, to the following definition: "By *several persons* in the same absolute substance, we mean several individual intelligences, essentially related to each other." In another letter, however, he is for amending this definition, by declaring that "*personæ, &c.*, intelliguntur per modos subsistendi relativos incommunicabiles." It need scarcely be observed, that both are in the true scholastic style—obscurity itself. It is very clear, too, that *Leibnitz* himself, was by no means satisfied with this method of defining the idea, from his language, in a work which he composed about the same time, (*Remarques sur le livre d'un Antitrinitaire Anglois, qui contient de considerations sur plusieurs explications de la Trinité.*) He there lays it down as a principle, that "in relation to *mysteries*, we should keep as close as possible to the very terms of revelation;" and although he afterwards undertakes to tell us what a *person* is, it is rather a negative than a positive explanation. "There must be relations," says he, "in the Divine substance, to distinguish the persons from each other; for they cannot be absolute substances. And yet these relations must be substantial. The Divine persons are not mere nominal distinctions, or diverse relations; as we say of a



man, that he is a poet and an orator. And yet it must be admitted, on the other hand, that they are not as absolute substances as the whole Deity." See *Leibnitz' works*, *Duten's ed.* Vol. I. pp. 18, 22, 25, 26.

NOTE B. (p. 17.)

*Melancthon* makes use of a hypothesis very similar to this, not to prove, but merely to illustrate, the doctrine of the Trinity. "The human mind," says he, "when engaged in thought, forms an image of the objects upon which it thinks. We, however, cannot transfuse our essence into these images, which are consequently evanescent. But the Eternal Father, by contemplating himself, begets a conception of himself, which is his very image, not evanescent, but abiding and partaking of his essence." *Loc. Theol. Lips.* 1552, p. 13. In this way he imagined that the application of the terms λογος and ακαυγασμα to the second person of the Godhead might be best explained.

Similar to both these theories, but much more improbable than either, is that maintained by *Johannes Damascenus*. In the sixth chapter of his book *de orthodoxâ fide*, after laying down the proposition, that *unity is the principle of duality*, he proceeds as follows: "Therefore it is, that the one only God is not without his *Word*, a word, not unsubstantial, but eternally subsisting. There never was a time when God could have been without a Word. He has always had a Word, not like ours, dissolving into air, but abiding, living, absolute; not fluctuating without him, and apart from him, but constantly abiding in him. For where would it be, if generated without the Father? The word of man cannot be permanent, because man himself is frail and short-lived. But as God is perfect and eternal, his Word is perfect, living, and eternal, possessing all things possessed by God himself. The word of man, as it is the product of the mind,

must be something different from the mind itself, and yet it is in one sense the same. Even so, the Word of God is different from the Father, because begotten by him; and, at the same time, is the same in substance; because all things that exist in the Father, exist also in the Word, &c."

NOTE C. (p. 19.)

In the twenty-sixth chapter of his first book, Irenæus makes the following statement: "One Cerinthus taught in Asia, that the world was not made by the Supreme God, but by a power separate and distinct from *that which is over all things*. He maintained that *Jesus* was not born of a virgin, (which he held to be impossible,) but was the son of Joseph and Mary, born in the ordinary way; yet excelling other men in rectitude and wisdom:—that after his baptism, CHRIST descended upon him, from the power which is over all things, in the form of a dove; revealed to him the unknown Father, and perfected his virtues, but at length withdrew from him, so that Jesus died and rose again, while Christ remained incapable of suffering—a spiritual essence." See also Book III. ch. 16.

NOTE D. (p. 19.)

*Wolzogen* supposes that John's primary design, in opening his gospel with a description of the excellence and dignity of Christ, was to do away the impression common at that time, that John the Baptist was to be considered the Messiah, and not Jesus of Nazareth. This inference he supposed to be deducible from Luke iii. 15, John i. 6—8, 15, 19, 29, &c. iii. 28. (See *Wolzogen's works*, p. 701.) The same opinion has been maintained and supported by new arguments in our own times. (See *OVERBECK'S Neue Versuche über das evangelium des Johannes*—and *STORR über den zweck der Evangel. Gesch. Joh. Abschn. 1 Haupt.*

## NOTE E. (p. 21.)

The third verse would, indeed, still be pertinent enough to the apostle's purpose; but the first would be quite superfluous, and the second a ridiculous tautology. It may be proper here to mention, that this second verse is wanting in two MSS. (marked 47 and 64, on Wetstein's catalogue.) They are MSS. however, of no authority.

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There may be some inclined to think, that λογος, in the first verse, means not the *vis divina* precisely, but, in a more general sense, *active intelligence* or *intellectual power*;—and that the words should, consequently, be translated thus: *In the beginning* (of which Moses speaks) *an intelligent power was exercised; viz. the intelligent power of God.* I would only ask of such to explain, why λογος has an article prefixed, defining and restricting it—and also, why the words και Θεος ην ο λογος, are subjoined.

## NOTE F. (p. 22.)

Those who hold that λογος, in the case before us, is an *abstract* term, gain nothing by appealing to the first Epistle of John i. 2. For even admitting that the passages are parallel, may it not be a *concrete* in both cases? There is certainly nothing in the cited verse repugnant to the supposition.

As to those who concur with *Grotius*, *Zacharia*, and others, in understanding ζωην αιωνιον to mean *eternal life* itself, and not *the giver* of eternal life, they must interpret the expression ης ην προς τον πατερα much more rigidly than the apostle Paul. Nor is our doctrine at all at variance with the words απ' αρχης, which, in themselves, neither imply nor exclude the idea of eternal existence. (See Ps. xciii. 2. and STORR, *über den Zweck der Gesch. Johannis*, p. 385.) On the other hand, granting, that λογος, in the first verse, (1 John i.) means the *quickenings doctrines of the gospel*,

and ζῶν, in the second, *eternal life*, it may still be denied, that the context is so much alike in both cases, as to require the same interpretation of the terms.

NOTE G. (p. 23.)

There is an additional reason for not interpreting λογος to mean *Deus qua λογικος*, (*God as endowed with wisdom*.) It is, that we cannot in that case, possibly conceive of any reason for John's affirming so earnestly that the λογος *was in the beginning with God*.

NOTE H. (p. 23.)

If we adopt this meaning, we render the words ὁ λογος ἦν πρὸς τὸν Θεον, unmeaning and obscure; and those which follow (Θεὸς ἦν ὁ λογος,) perfectly superfluous.

NOTE I. (p. 23.)

This hypothesis is defended in a late work, called *Kurze Revision der Wichtigsten Christlichen Religionslehren*. (p. 8, &c.) It involves us in the same difficulty respecting the words, ὁ λογος ἦν πρὸς τὸν Θεον, and is liable, besides, to this objection, that the λογος is said, in the third verse, to have made all things.

NOTE J. (p. 23.)

How silly and incoherent are the following analogous expressions: The author of the Gospel of John, was [intimately united] with John, the son of Zebedee—the King of Hungary, with the emperor of Germany—and Newton, as a devout and pious man, with Newton, as a man of genius.

NOTE K. (p. 23.)

*Teller* admits, that it is difficult to justify the explanation of λογος as denoting the *vis divina*, in the phrase ὁ λογος σαξξ

γενετο. (*Antitheses* prefixed to *Harwood's Dissertations*. Berlin, 1774, p. 51.) But even if we admit, that by an oriental license (of which, by the by, there is not another instance) the terms are here employed in such a sense, is it not really absurd in John to draw so marked a distinction between the Father and the Son, on the ground that in the latter the *λογος* was incarnate—when the *λογος* is nothing more than the *vis divina* of the Father himself? Nor is the difficulty removed by supposing, that the phrase *ὁ λογος σαξξ γενετο*, was intended to denote that *influence* or *energetic operation* of the power of God, which was common to Jesus with the ancient Prophets and his own apostles. For, in that case, how shall we explain the fact, that *the word* is never said to have been *made flesh*, except when Christ appeared upon the earth; and that the same form of expression is no where used in relation to the prophets and apostles? And I would observe, in passing, that this exclusive application of the phrase in question will by none be found so hard of explanation, as by those who imagine, that John borrowed his notions in relation to the *λογος*, from the works of Philo. The latter, far from limiting its application, would have freely extended it to all men. His doctrine was, that the soul of man is an emanation from the *nature*, or rather from the *intellect* of God—(εκ της λογικης δυναμειως.) See his treatises, *Περι της θεοπεμπτης εναι της ονειρας*. (*Turnebus* and *Hoeschel's* Ed. of *PHILO's works*. p. 570.) and *Περι της Μωυσεως κοσμοποιιας*. (p. 33.)

## NOTE L. (p. 24.)

An accurate comparison of the works of John and Philo, will clearly show how rash and ungrounded is the notion, that the former borrowed from the latter his peculiar sentiments and mode of reasoning. There are passages, it is true, in Philo's writings, from which it would appear, that he enter-

tained some fanciful hypothesis respecting the transformation of an *attribute* of God, into a *person* or *substance*, distinct from God ; into which error he was probably misled by a mystical interpretation of the eighth chapter of Proverbs combined with his attachment to the reveries of Plato. To my mind, however, his ideas on that subject, and the doctrine taught by John, seem so totally unlike, that I cannot imagine how the visionary notions of the Jew ever came to be charged upon the Christian.

NOTE M. (p. 24.)

On the supposition that *λογος* means *God considered as an intellectual being*, or *as united with the man Jesus*, I do not see how the words *ὁ λογος σαξ εγενετο* can be explained. If we adopt the latter sense, it is a mere tautology ; if the former, why is it, that only the *intellect* or *wisdom* of the Deity is said to have displayed itself in Jesus ?

NOTE N. (p. 24.)

That the only begotten Son, in the passages referred to, is distinguished from the Father, not as a mere man, but as the incarnate Word, may be argued from the fact, that the glory ascribed to him, is such as could not be ascribed to a mere man. (See John v. 17, 19.) So, also, in the eighteenth verse, the same conclusion may be drawn from the words *ὁ ὦν εἰς τον κολπον εἰ πατρος*, which express the intimate connexion between the Father and the Son—as well as from the drift of the whole passage. The design of the apostle, no doubt, was, to recommend the gospel by shewing the excellence of Christ, its author. Now, supposing, that, by *ὁ μονογενης*, we are to understand Christ, not under the character of the *word made flesh*, but merely as a man, or even as a man preternaturally brought into the world, how was this description to promote the writer's end ? Did it follow, be-

cause Christ was a man like other men, or even a man miraculously conceived and born, that his instructions were to be preferred to those of Moses and of John the Baptist ?

## NOTE O. (p. 25.)

*An intelligent nature*, i. e. endowed with λογος, *reason*. (See STORR's *observations on the analogy and syntax of the Hebrew language*. Tübingen, 1779. p. 79.) [The other meanings are derived from the abstract λογος, in the sense of *speech*.]

## NOTE P. (p. 26.)

“Ο θειος τοπος και η ιερα χωρα πληρης ΑΣΩΜΑΤΩΝ εστι. ΨΥΧΑΙ· δε εισιν αθανατοι οι ΛΟΓΟΙ ουτοι.” (Περι τας Θεοπεμπτας ειναι τας ενεργας. PHILO's *works*, *Hoeschel's ed.* p. 584.) This passage is certainly not subject to the doubts suggested by *Cramer*, in his commentary. (p. 223.) See also PHILO, *περι αποικιας*, p. 415. A. and p. 583. A.

## NOTE Q. (p. 27.)

The appropriateness of the phrase, εν αρχη ην, as descriptive of Christ, to the design of the apostle, is sufficiently apparent from this consideration ; that *antemundane* (which is equivalent to *eternal*) existence is never ascribed in the Old Testament, to any but Jehovah. (See ZACHARIA'S *Bibl. Theologie*, P. I. p. 252, &c.) But the apostle seems also to have had in view the Cerinthians, who denied the eternity of Christ. For it is very probable, that Cerinthus held the *emanation* of spirits from the Deity ; and it is a fact, that all who held that doctrine, in any form whatever, agreed in the belief, that the spirits so emanating could not be eternal. This inference may be deduced from the very idea of *emanation*, as well as from historical testimony.

## NOTE R. (p. 27.)

*Crellius*, upon mere conjecture, reads ΘΕΟΥ, instead of ΘΕΟΣ. (See *Initium Evangelii S. Johannis Apostoli restitutum per L. M. Artemonium.*) *Bahrdt*, in his *Neuesten Offenbarungen*, proposes to read ΘΕΟΣ ΗΥ ΚΑΙ ὁ λογος.

## NOTE S. (p. 27.)

It cannot be supposed, that the absence of the article implies inferiority; for it is omitted, also, in the sixth and eighteenth verses of this chapter, where, as Unitarians themselves admit, the Supreme God is spoken of. (See *Artemonii Init. Evan. Johann.* p. 342.)

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It is worthy of observation, that *Crellius* assigns the very fact mentioned in the text, as a reason why the scriptures nowhere explicitly apply the title *God* to Christ, or rather, why the language of the scriptures ought never to be understood as making such an application. "The higher Christ was held by the sacred writers to be elevated above all other Gods except the Father, the more necessary was it to avoid the application of this name to him, lest he should be mistaken for the Supreme God. For as Christ, while upon earth, was invested with almost omnipotent control over all created things, if the scriptures had expressly called him God, or had not uniformly contra-distinguished him from God, they would have given men a pretext for regarding him as the most high God himself." *Init. Ev. Joh.* p. 295.

## NOTE T. (p. 28.)

*S. Crellius* interprets the tenth verse, thus: *The world, which was about to perish, on account of the sins of Adam*



and his posterity, was delivered from destruction by this life and light—a new period being fixed for the term of its duration. (*Init. Ev. Joh.* p. 541. See also pp. 450, 603.) Upon this, I would observe, in the first place, that the sense attached to *γινεσθαι* is wholly unauthorized by usage; and secondly, that the hypothesis assumed as the basis of the interpretation, is wholly incapable of proof, by scriptural arguments, or any other. For who can believe, in the absence of all historical and physical indications of the fact, that, at the time of Christ's appearing, the world was just relapsing into Chaos?

## NOTE U. (p. 28.)

*Εγνεσθαι*, in the tenth verse, is supposed by FAUSTUS SOCI-  
NUS—(*Explicat. primæ partis primi capituli Evangelis-  
tæ Johannis.* Bibl. Fratr. Polon. vol. I. p. 81, &c.) JONAS  
SCHLICHTING, (*Commentar. Posthum.* vol. I. p. 9.) LEWIS  
WOLZOGEN, (*Works*, p. 724.) and others—to mean the re-  
formation effected by the gospel, in the character of men.

## NOTE V. (p. 28.)

This appears to be admitted by Faustus Socinus and his followers, who, to justify their novel explanation of *γινεσθαι*, use no argument but this, that the Hebrew writers (whom those of the New Testament imitated) habitually employ *simple* for *compound* terms, and that the analogous word *κτισθαι*, is sometimes used, even in the New Testament, in the sense contended for. (See *Bibl. Fratr. Polon.* ubi supra.)

## NOTE W. (p. 28.)

“The word *παντα*,” says *Socinus*, “is not to be understood so strictly as to mean the *world* or *universe*, but should be considered as denoting the *gospel*, then just pub-

lished and espoused; as if John had said:—This new state of *divine and spiritual things*, which we see produced around us, and throughout the world, is effected solely by the gospel of Christ, and is to be ascribed to the power and agency of Christ." (*Bibl. Fratr. Polon.* Vol. I. p. 80.)

So, also, *Schlichting*: "By πάντα he means *all things pertaining to the gospel*—the new creation which had then just taken place." (*Comm. Posthum.* Vol. I. p. 6.)

In accordance with these sentiments, *Sam. Crellius* thus paraphrases the third verse: *All things that were necessary for salvation, and for the propagation of the gospel, were accomplished by the second Adam. Nor was he a mere passive instrument, a mere machine, in the performance of the work. Nothing that was done, was done without his consent, approbation, and authority.* (*Init. Ev. Joh.* p. 538.) It is very surprising that *Crellius* did not apply to this verse the same hypothesis, by which he explained the tenth.

NOTE X. (p. 29.)

The connexion between the members of the sentence evidently requires, that the κοσμος mentioned first, should be understood as comprehending those called κοσμος afterwards. If his meaning had been, that a part of mankind were reformed by Christ, and the remainder not, he could scarcely have expressed it more obscurely and absurdly.

It seems scarcely necessary to observe, that γνω is to be understood in the sense of the Hebrew ידע as denoting, not mere knowledge or intellectual apprehension, but knowledge in union with affection, so as to include the idea of confidence and veneration. (See Job xvii. 3.)

NOTE Y. (p. 29.)

The word δια, in the third verse, cannot be translated *for, for the sake of, on account of*, for two reasons: first, it

is in construction with the genitive—secondly, it is in opposition to the preposition, *χρησ.* There can be no doubt, therefore, that, when used in reference to the creation, it denotes an *efficient* cause, but whether a *principal* or *secondary* one, will be seen in the sequel.

## NOTE Z. (p. 29.)

The *Racovian Catechism*, (Q. 135,) assumes gratuitously, that the apostle had in view, not the *inherent*, but only the *derived* or *hereditary* dignity of Christ.

## NOTE AA. (p. 29.)

If the supposition were allowable, that among those to whom this Epistle was addressed, there were some who imagined, that one or more of the highest class of angels shared the government of the universe with God, and even took part in the creation, at the same time ascribing to Christ the rank of an inferior angel or that of a mere man, a new light would be thrown upon some parts of the Epistle. (Heb. i. 2, 7, 10; ii. 5—8, 14—17.) But whatever may be thought of this conjecture, it is unquestionably very probable, that Paul had reference in both these chapters, to those who paid more respect to the Mosaic Law, as having been revealed through the agency of angels.

N. B. It is certain, that Philo describes his *λογος προσβυτατος*, whom he also calls the *first-begotten Son*, and the *Archangel*, as having been the *instrument* [*οργανον*] of the Deity in the creation, and his *vice-gerent* in governing the universe. Now, if we suppose that Paul designed to oppugn this doctrine, (a popular one, perhaps,) how pertinent and apt do his words appear. (Heb. i. 5; ii. 5.) He declares Christ to be the *only-begotten* Son of God, sets him in opposition to the angels, who are ministering spirits, and

even describes him as Creator, in the very same words in which Jehovah is so described in the Old Testament.

(See PHILO, Περὶ γεωργίας, p. 195. ed. Hoeschel. ΤΙΣ ὁ τῶν θείων πραγμάτων κληρονομος, p. 509, and Νομῶν ἱερῶν ἀλληγορίαι, Book II. p. 79.)

NOTE BB. (p. 30.)

This difficulty is eluded by Michaelis, who, instead of angels, understands by οὐρανοὶ the *elements* and the *celestial ether*. (*Erklärung des Briefs an die Hebräer.*) But I think he has involved himself in one no less perplexing. For it cannot be supposed, that Paul would have attempted to demonstrate Christ's supremacy by showing his superiority to the inanimate creation; unless it can also be supposed that there were some among the Hebrew Christians foolish or mad enough to rank the elements above the Son of God.

NOTE CC. (p. 31.)

The Racovian Catechism (Q. 135) assumes that only what is said respecting *the dissolution* of the material universe has reference to Christ, and that the meaning of the passage is, that God will destroy the heavens and the earth by means of Christ. If this be the case, we must either suppose, that the person addressed is abruptly changed in the twelfth verse, or understand the word ἐλιξείς as implying the *instrumentality* of Christ in folding up the heavens, &c. Both suppositions, and especially the first, break the natural connexion of verses 10—12. To the latter there is this additional objection, that it wants conformity with the apostle's purpose of proving Christ's pre-eminence above the angels. For how could the Jews be expected to infer the inferiority of the latter, (who were themselves ministering spirits, and agents in many signal changes in the economy of the universe,) from the fact, that Christ was to be employed as

an instrument in the destruction of the world? There is certainly no contrast exhibited in these expressions: *God merely uses angels as his ministers; but by Christ he will destroy the world*; since the office here assigned to Christ could itself be only ministerial.

NOTE DD. (p. 31.)

The author of an English article\* in *Der Britische Theologe*—(Vol. IV. Halle, 1781, p. 204,) maintains, that all the expressions borrowed from the 102d Psalm have reference solely to the Father, and are introduced for the purpose of demonstrating the dignity of Christ, by showing the transcendent glory of the being, from whom Christ's glory was derived—or to prove the endless duration of Christ's kingdom from the eternity and immutability of God. If either supposition be admitted, the language of the apostle becomes exceedingly obscure, and his reasoning altogether frivolous. Would any one who had formed no pre-conceived opinion, ever gather from the context, that the author's drift was such as is supposed? Or would any one infer, from the fact of Christ's receiving certain honors from the Father, that he was above the angels? Or does it follow, because he is God's prime minister, that he is to be preferred to all his other ministers? Nor do I perceive how the endless duration of Christ's kingdom can be any more inferred from the eternity of God, than the endless duration of heaven and earth. And it is the more improbable that Paul would have employed this wretched argument, because, in this same passage, he explicitly asserts the mutability of the visible creation; and, in another place, (Cor. xv. 24,) teaches clearly that the mediatorial kingdom of the Son itself, will, in the end, be surrendered to the Father.

\* Perhaps Priestley.

## NOTE EE. (p. 31.)

If Paul did indeed consider Christ to be the Most High God, he was certainly at liberty to transfer to him all that is said in the Old Testament of God. I would observe, in passing, that in the sixth verse, Paul appears to have borrowed the words of the Old Testament, for the purpose of describing what succeeded the resurrection: and I should be disposed to interpret the fifth verse, on a similar principle, by comparing it with Luke iii. 22, and Matt. xvii. 5, did not the words *καὶ πάλιν* forbid such an exposition.

## NOTE FF. (p. 31.)

*Zacharia* is of opinion, that the words borrowed from the 102d Psalm, have reference, remotely, not immediately, to Christ, and are introduced for the purpose of admonishing the reader, that none but the Creator of the world could be its Sovereign Governor. This doctrine is substantially coincident with our's, but I doubt whether the words borrowed from the Psalmist are at all apropos to the supposed design. (See *Zach. Bibl. Th.* P. I. p. 459.)

## NOTE GG. (p. 32.)

Even admitting this interpretation, the essence of our argument is unimpaired. It does not follow, because the Father laid the foundations of the earth *by*, or *by means of*, Christ, that the words *την γην* &c., must be understood of a new creation, physical or moral.

*Θεμελιεν* properly signifies *to lay the foundations* of an edifice, and, in a secondary sense, to erect the superstructure. In both senses, God is said to have founded the earth. See the Septuagint Version of Ps. xxiv. 2; lxxxix. 11; civ. 5; cxix. 90. Job xxxviii. 4; Prov. iii. 19. Isa. xlvi. 13; li. 13. Zechariah, xii. 1.

## NOTE HH. (p. 32.)

For example, ποιειν τον ουρανον και την γην, Gen. i. 1. Exod. xx. 2; xxxi. 17. Nehem. ix. 6. Ps. xcvi. 5; cxxi. 2; cxxiv. 8; cxxxiv. 3; &c. To which may be added such as these: ετοιμαζειν, κτιζειν τον ουρανον και την γην; καταβολη (θεμελιωσις) κοσμου. (Heb. iv. 3. &c.)

## NOTE II. (p. 32.)

Those who consider the language of Isaiah in certain passages, (lxv. 17; li. 16,) as militating against our conclusions, should recollect, that, in one case, the words **וַיִּשְׂרַח** and **וַיִּשְׂרַח** are expressly added; and, that in the other, the words **לְנִטְעָא**, &c., may (if genuine) be understood in reference to the original creation. (See *Doederlein*, and *Walther*, on the passage.) But even admitting, that in Isa. li. 16, the prophet has reference to some universal change of an extraordinary nature, the adoption of that meaning, in the case before us, is forbidden by the context. For suppose, that the import of the words, *Την γην εδεμελιωσας*, is nothing more than this—*Thou hast produced some extraordinary change*—what becomes of the antithesis between these words and those which follow, *Αυτοι απολυνται*, &c.? I might also mention the violent construction necessary to make *αρχη* mean the origin of the gospel dispensation.

## NOTE JJ. (p. 32.)

To the considerations suggested in the text, may be added this,—that if mention were made of the Messiah as a mere man, it could not possibly be said, in any sense, that the world was made *for him*.

## NOTE KK. (p. 32.)

See (in the Septuagint Version) Deut. ii. 7; iv. 28; xvi. 15; xxiv. 19; xxvii. 15; xxx. 9; xxxi. 29. 1 Kings xvi.

7. 2 Kings xix. 18. 2 Chron. xxxii. 19; xxxiv. 25. Job i. 10; x. 3; xiv. 15. Ps. viii. 6; ix. 16; xxviii. 5; xc. 17; xcii. 4; cxi. 7; cxv. 4; cxxxv. 15; cxxxviii. 8. Isai. ii. 6; v. 12; xvii. 8; xxxvii. 19; lx. 21; lxiv. 8. Jer. i. 16; xlv. 8. Lam. iii. 64; iv. 2. Hos. xiv. 4. Hagg. ii. 15, 18.

As to what Grotius says, in his note on the tenth verse, with respect to  $\gamma\text{-}הַי$ , having, in Hebrew and Chaldee, the sense of *propter*, I cannot imagine how that should determine the meaning of the phrase in question.

It should be added, that in every case where any thing is called the *εργον* of a person, with which he is only morally concerned, some action is always implied on his part, which has contributed to the effect. An act done *for* a person not yet in existence, and, of course, not yet acting, is certainly never called his *work*. Those, therefore, who deny Christ's pre-existence, must, at the same time, either deny what the apostle, in the tenth verse, explicitly asserts, or abandon all the ordinary usages of speech. Those on the other hand, who admit his pre-existence, must also admit, that our interpretation is simpler, and does less violence to language, than that proposed by Grotius.

NOTE LL. (p. 33.)

It has never yet been shown, that  $\kappa\tau\iota\zeta\epsilon\iota\omega$  and  $\kappa\tau\iota\sigma\iota\varsigma$ , by themselves, are ever used by Paul to denote this new creation. See STORR *über den Zweck der Evangelisch. Gesch. Johann. p.* 434.

NOTE MM. (p. 33.)

*W. A. Teller*, in his Dictionary of the New Testament, attempts to justify this forced interpretation, by quotations from Philo, and from Paul himself; but in my opinion very unsuccessfully. From a sentence in Philo's treatise  $\Pi\epsilon\pi\tau\iota$  Mov-



αρχιας, where he says, that the universe is the sanctuary of the Deity, and the heavens his most sacred shrine, Teller strangely infers, that the Jews were accustomed to employ the word ουρανός in the sense of *shrine* or *temple*.\* We should have a strange vocabulary of Greek and Hebrew meanings, if we received the reveries of Philo as authority. Another passage, which he cites, is, that in the treatise Περὶ Γίγαντων, where he distributes men into three classes—*men of the earth* (της γης,) *men of heaven* (του ουρανου,) and *men of God*, (του Θεου,)—those of earth being such as are engrossed in sensual enjoyments, those of heaven, such as are absorbed in the pursuit of knowledge, &c. Now, in this passage, he does not even hint at the distinction between Jews and Gentiles; and yet Teller brings it forward to prove, that τα εν τοις ουρανοις και τα επι της γης expresses that distinction. How little support this interpretation has from other Jewish writers, has been clearly shewn by the learned Koppe. (N. T. Vol. I. Eph. i. 10.)

The passage from Paul's own writings, upon which Teller chiefly insists, is Eph. i. 10, which he explains as Schoettgen and Locke had done before him, but upon very untenable grounds. The word ανακεφαλαιωσθαι is always used in reference to persons, not to things. (See *Raphelius*.) The inference is, therefore, fair, that ανακεφαλαιωσασθαι, should be so interpreted, as to give this meaning to the sentence. *All things that are to be performed in these latter times, in heaven and on earth, are committed to Christ, and to him alone.* But that τα επι της γης, in Col. i. 20, will not bear the same interpretation, is apparent from the context.

\* Το μεν ανωτατω και προς αληθειαν ιερου Θεου τον συμπαντα κοσμον ειναι; ΝΕΩΝ μεν εχοντα αγιωτατου της των οντων εδριας μερος ΟΥΡΑΝΟΝ, αναθηματα δε της αστερας. (L. II. p. 820.) He might as well have inferred from this passage that the Jews used αστερες and αναθηματα as *synonyms*.

At least, there is nothing in the context, which would lead us to understand the Gentiles and the Jews, by the phrases there employed. Whereas, if we suppose them to denote some new relation between Christ and the men and angels subjected to his power, all is coherent and perspicuous. (See STORR'S *Dissert. in Epist. ad Coloss.* P. I. Tub. 1786, p. 14.)

To return to the passage more immediately before us, we cannot suppose *κτισις* to be limited, in its application, to the Jews and Gentiles, on account of what immediately follows:—*τα ορατα και τα αορατα* &c. For it is surely not allowable to extend the first expression to the Jews and Gentiles generally, and restrict those which follow to the Gentile kings and magistrates. Can any one suppose, that Paul would have called Caligula or Tiberius *α καινη κτισις*?

NOTE NN. (p. 33.)

It is well known that the Jews, and especially the Essenes, against whom Paul seems to argue chiefly in the second chapter, went to a ridiculous excess, in discussing and determining the names and ranks of the different angels. There is no doubt, therefore, that, in using the expressions *ειτε θρονου ειτε κυριοτητες*, he had reference to these speculations, not, however, as recognizing their subtle and minute distinctions, but for the purpose of inculcating the sentiment, that all the angels, of whatever rank or order, even the highest of the heavenly hosts, owed their origin to Christ.

NOTE OO. (p. 33.)

The speculations of S. Crellius respecting the past and future influence of Christ's appearance on the condition of the angels, are too frivolous for refutation. (See *Init. Ev. Johann.* pp. 594. 606.) I shall only observe, that the preterite form of the verb, as used by Paul, (*εκτισται*), is in

the way of that interpretation; and that the sense which he attaches to the word *κτισίς*, is as much at variance with the usage of the language, as his supposititious change in the angelic hosts with the doctrines of the Bible.

## NOTE PP. (p. 34.)

In the Septuagint there is, so far as I know, not a single passage where *κτιζεiv* can be proved to have this meaning. The Hebrew *ברא*, to which *κτιζεiv* corresponds, when used absolutely, *signifies the causing of a thing to be, which before was not*. So the heavens and the earth, and all that is therein, are said to have been *הברא* or *εκτισθαι*. (Ps. cxlviii. 5; xxxiii. 9. Gen. i. 3; lxxxix. 12. 47. Deut. iv. 32,) where the meaning evidently is, that, by the will of God, they began to be. The same may be said of the words *ברא* and *κτιζεiv*, in Jer. xxxi. 12. Numbers xvi. 30. Isaiah lxv. 17. There are some instances, however, in which the ordinary meaning is not appropriate; as in Isaiah xlv. 7. Ps. ciii. 30, in which latter case, *κτισθησονται* being put in opposition to *εκλειψασι και εις τον χεν αυτων επιστρεψουσιν*, (v. 29,) shews that a new creation or regeneration is implied: Even from these, therefore, it cannot be inferred, that *κτιζεσθαι* ever means a mere change from one state to another.

It may be added, that, in the apocrypha, *κτιζεiv* is very frequently used to denote *creation* in the proper sense, but never in the sense of *change*. (See 3 Esdras, vi. 13. Wisd. i. 14; ii. 23, &c.)

## NOTE QQ. (p. 34.)

It ought not to pass unnoticed, that throughout the Bible Jehovah is no where more explicately described as the Creator.

## NOTE RR. (p. 35.)

*Of whatever rank or order*—The apostle appears to have made use of these expressions for the purpose of correcting

their excessive veneration for the angels, and dissuading them from the *angel-worship*, mentioned in the second chapter, (v. 18.)

NOTE SS. (p. 36.)

e. g. Matt. iv. 10. Mark xii. 29. John xvii. 3. 1 Cor. viii. 4. That the God mentioned in these passages, is the same as the Jehovah of the Old Testament, may be seen by comparing Matt. iv. 10, with Deuteronomy vi. 13.—Luke xx. 37, 38, with Exodus iii. 6, 16; vi. 2; and John viii. 41, 42, with John xvii. 3,

NOTE TT. (p. 36.)

That this is the sense in which Christ is called the Creator of the World, may be gathered from the facts, that the creation is every where, in scripture, described to be God's bringing into being, solely by his own authority and will, that which before was non-existent; and secondly, that the forms of expression used in the Old Testament, in reference to Jehovah, as being the Creator, are used by Paul in reference to Christ. (See Genesis i. 3. Ps. cxlviii. 5; xxxiii. 9. Hebrews xi. 3.)

Some even of those who maintain, that the world was not created out of nothing, but formed of pre-existent matter, admit, that the power exercised in disposing and arranging that pre-existent matter, is the highest that can be conceived. Their hypothesis, however, appears to me untenable; for I cannot consider the idea of necessary self-existence as compatible with that of mutability. (See *Fragmentarische Beyträge zur Bestimmung und Deduction des Begriffs und Grundsatzes der Causalität und zur Grundlegung der Nat. Theologie. Leips. 1788. IV. Fragm. 2.*)

NOTE UU. (p. 36.)

See a *Demonstration of the being and attributes of God*, by SAMUEL CLARKE, Lond. 1706, § XI:—and *Physico-*

*theology, or a demonstration of the being and attributes of God, from the works of Nature, by W. Derham, Lond. 1714.* Even *Harwood* seems to ascribe infinite power and goodness to the Creator. (See *HARWOOD'S four Essays, &c.*) See also *LAMBERT'S Anlage zur architektonik*, II. B. p. 553, and *Sulzer's Vermischte phil. Schriften*, 1773, p. 337, &c.

## NOTE VV. (p. 37.)

Let necessary, independent, and eternal existence be represented by the letter E, and infinite power, intelligence, and goodness, by the letter P. Now the very notion of a *necessary nature* implies the existence of some necessary and most intimate connexion between P and E. And, however you may define the nature of the connexion, one conclusion will inevitably result, viz. that P and E cannot exist apart. For if you suppose, that E is a consequence of P, you must, of course, suppose, that where P is, E must be. On the contrary, if you suppose, that P is included or involved in E, you must, in like manner suppose, that where E is, P must be. This being the case, it is as clear, from the principles of logical deduction, that *of any nature in which E is inherent, P must be an incommunicable attribute*,—as it is, that all rectangular triangles possess the property demonstrated in the theorem of Pythagoras. The reasoning will hold good, if you suppose the connexion between P and E to be such that they bear a common relation to a third property X, likewise pertaining to the Divine nature.

*Kant* and some others hold, in opposition to *Descartes* and *Leibnitz*, that *existence* has no separate reality, apart from *existing things*. Those who maintain this doctrine, (which appears to be the true one,) must either admit that the necessary existence of God supposes infinite perfection

or deny it. If they deny it, they destroy the very notion of a *necessary nature*. If they admit it, how can they believe in the existence of a being infinitely perfect, numerically different from God, and dependent on him?

NOTE WW. (p. 37.)

Genesis ii. 2, (compared with Exodus xx. 11.) Isaiah xlv. 24. Jeremiah x. 12. Ps. viii. 4. cii. 26, &c.

The language of all these passages is such that the writers cannot be supposed to mean a mediate act of the Deity, or one performed by proxy.

NOTE XX. (p. 38.)

On the supposition, that the world was created by an inferior being, how shall we account for the singular ignorance in which the early Jews were kept of this important fact? This circumstance is the more remarkable, because it appears to have been intended by the Deity to accommodate his system of government and instruction to the national propensity of his people towards polytheism, so far as it could be so accommodated, without abandoning the truth. Nor is it a sufficient reason, that the revelation of this fact would have led them into absolute idolatry. For it is well known that the Mosaic Law recognised sacrifices and other rites, very similar to those in use among the heathen.

NOTE YY. (p. 38.)

Apropos to this subject are the words of Lessing, in the following passage from his *Erziehung des Menschengeschlechts*, (1789, p. 29.) "An elementary book for the use of children, may without impropriety, pass over in silence any particular branch of the science or art upon which it treats. But it is not at all allowable, that it should contain

any thing which has a tendency to throw obstacles in the way of the child's mastering those branches of the subject thus withheld. It should rather studiously open all avenues by which such knowledge is accessible, and any work of the kind, which has a tendency to divert the reader from those avenues altogether, or to make him resort to them later than he otherwise would, is not merely incomplete, but essentially defective."

## NOTE ZZ. (p. 38.)

That the apostle is speaking of the Supreme Being, is apparent from the context; (v. 17, 18, 25;) and is conceded by all commentators with whom I am acquainted.

## NOTE AAA. (p. 39.)

It will not be irrelevant to transcribe here a paragraph from *Cranz's* history of Greenland, illustrative of the apostles' doctrine. The historian represents an unenlightened Greenlander, reasoning as follows: "I have often thought that a Kajac with its appurtenances could not possibly be self-existent, but must be the product of human skill and labor, and apt to be spoiled by the ignorance of him who attempts to make them. Now the most diminutive bird is more complicated than the best Kajac, nor is any man capable of making one. But man himself is more complicated and artificial in his structure than all other animals. By whom then was he made? He is generated by his parents and they again by theirs. But whence came the first men of all? They sprang from the earth. But why do men no longer spring from the earth? and what can be the origin of the earth itself, the sea, the sun, the moon, the stars? There must of necessity be some one, who is the maker of all these, who has always been, and can never cease to be. He must be inconceivably more powerful and wise than the wisest

man. He must also be good, because all that he has made is so good and profitable and even necessary for our welfare."

NOTE BBB. (p. 39.)

I freely admit, that the words of Paul are not to be so strictly understood, as to apply the language of the nineteenth and succeeding verses to all the Gentiles collectively and individually; but, at the same time, I deny, that he has reference exclusively to their philosophers.

NOTE CCC. (p. 40.)

*Clarke* himself admits, that "the bare use of the prepositions is not indeed, of itself, a sufficient foundation for these distinctions. For  $\delta\iota'$  is used also of the Father, Rom. xi. 36, and Heb. ii. 10, of the son, Col. i. 16. BY or IN him were all things created." He adds, however, that "when they are used in express contradistinction to each other, as in that passage now cited, 1 Cor. viii. 6, they cannot but very much strengthen an interpretation grounded at the same on other texts and upon the whole tenor of Scripture." (See the *Scripture Doctrine of the Trinity*, p. 90.) That this last is a mere assumption, is evident from what we have already said, respecting the unity of the Creator, and will be shewn more clearly in the second section.

NOTE DDD. (p. 40.)

See the passages quoted by Storr (über den Zweck, &c. p. 457,) to which may be added Matthew xii. 24, 28, where  $\epsilon\nu$ , though not convertible with  $\upsilon\pi\omicron$ , plainly denotes a principal efficient cause. I cannot, therefore, agree with Kleuker in supposing, that the phrase  $\epsilon\nu\ \alpha\upsilon\tau\omega\ \epsilon\kappa\tau\iota\sigma\theta\eta\ \tau\alpha\ \pi\alpha\nu\tau\alpha$  is borrowed from the cabalistic system, and signifies, that *all things were created in him and with him*, or in other words, that he



contains within himself το πληρωμα παντων των κτισθεντων, *the fulness of all created things*. The improbability of this hypothesis is clear, from the scriptural account of the creation and of the Creator; besides which, the historical evidence is wholly inconclusive. Nor is this deficiency of proof at all supplied by the arguments of *Kleuker*, in his book called *Johannes, Petrus, und Paulus als Cristologen betrachtet* (Riga. 1775, p. 223,) or in that lately published, *über die Natur und den Ursprung der Emanationslehre bey den Kabbalisten*. I am especially incredulous, with respect to the cabalistic origin of the apostle's phraseology in Col. ii. 9. Acts xvii. 28. Rom. viii. 20. 1 Tim. i. 17. vi. 15. James i. 17. John i. (See *KLEUKER über die natur, &c.* p. 77.) Any further discussion of this point, however, would be foreign from my subject.

## NOTE EEE. (p. 40.)

It may be, that the apostle, in the passages referred to, had in view the opinion, that the world was made by some distinguished angel; and in order to refute it, first asserts, that the world was made *δία τῆς λογίας*, *by means of the Son*, (not by means of angels); and afterwards, affirms expressly, that the Son is far superior to angels, who are only God's ministering spirits, and is just as truly the Creator as Jehovah himself.

I cannot venture with the learend Griesbach, to change the reading (*δι' α*) in the verse before us<sup>o</sup> upon mere conjecture. And as to explaining *αιωνος* to mean *dispensations*, it cannot be reconciled with Heb. xi. 3. See *GRIESBACH'S Progr. de mundo a patre condito per Christum*, 1781; and *MICHAELIS' Erklärung des Briefes an die Hebräer*, P. I. Heb. i. 1.

## NOTE FFF. (p. 41.)

This inference is strikingly confirmed by the language which Paul uses, Rom. i. 25, in reference to the Creator,

and Rom. ix. 5, in reference to Christ. On this point, however, I have nothing to add to what has been already said by NOESELT, (*opusc. fasc. I.* 1st ed. p. 158,) and KOPPE, (N. T. Vol. IV. p. 194.)

NOTE GGG. (p. 41.)

Εγω ΕΝ τω πατρι, και ὁ πατηρ ΕΝ εμοι, ὁ πατηρ ὁ ΕΝ εμοι μενων. That these expressions do not indicate a mere *resemblance* or *similitude*, is evident from those used in connexion with them, *I speak not of myself—he doeth the works*; while their connexion with what goes before (*He that hath seen me hath seen the Father*;) proves clearly, that they must mean something more than that inspiration which was common to the prophets and apostles.

NOTE HHH. (p. 42.)

*Faustus Socinus* interprets the words *πριν Αβρααμ γενεσθαι εγω ειμι* thus: *before Abraham is become Abraham*—i. e. the father of many nations—*I am already the Messiah*, (See the *works of F. Socinus*: p. 379, and 504.) This interpretation is so evidently forced and repugnant to the context, that one cannot help wondering at the value set upon it by Socinus himself. In the passage of his works last cited, he goes so far as to say: “I have reason to think, that the person who first proposed it, [*Lælius Socinus*] obtained it, by fervent prayer, from Christ himself.” This at least I will venture to assert, that among the many revelations made to that individual, of things unknown to his contemporaries, there is nothing more truly divine than this interpretation.”

The hypothesis, that *εγω ειμι* has reference solely to the decree of God, is equally at variance with the context. (See *WHITBY'S Commentary* on the passage; *LIMBORCH'S Christian Theology*, Amst. 1735, p. 100. *WEISMANN'S*

*Specimina rabulismi exegetici partis Socinianæ.* Tub. 1731. *Storr*, über den Zweck, &c. p. 425.

## NOTE III. (p. 43.)

*Steinbart*, at all times too prolific in fanciful conjectures upon sacred subjects, maintains (in his *Syst. der reinen Philosophie oder Glückseligkeitslehre des Christenthums*, 3d ed. p. 273) that the words of Christ himself, discussed above, were used for the purpose of accommodating his language to the pythagorico-platonic notions of the Greek Jews. It follows of course, that Christ must have addressed himself solely to *Greek Jews*, or else that John must have fabricated the speeches, which he puts in his master's mouth. I am by no means prepared, however, to show such profound respect to *Steinbart's* authority, as to rank his conjectures, in relation to events which occurred in the first century, above the testimony of most credible contemporary witnesses.

## NOTE JJJ. (p. 43.)

Hence, we may readily infer, what judgment should be formed respecting the rule of interpretation which is assumed as an axiom, not proved, in the tenth page of the little work called *Kurze Revision der wichtigsten Christlichen Religionslehren in Aphorismen*, 1875.

[END OF SECTION FIRST.]



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**INTRODUCTORY LECTURE.**

**DELIVERED IN THE**

**THEOLOGICAL SEMINARY,**

**PRINCETON, N. J. NOV. 7, 1828.**

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**BY CHARLES HODGE.**

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## NOTICE.

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The following Lecture, was delivered by the writer, in the discharge of his regular duty in the Seminary. It is seldom that any thing prepared for one purpose, is adapted to another materially different. There is much, therefore, in the style and manner of this address, which may seem little suited to a publication of this kind. The reason of its appearance in the Repertory, is simply this. The students to whom it was addressed, under the impression that the statements which it contained might be useful, if more widely circulated, requested that a copy should be given to them for publication. The writer not feeling at liberty to comply with this request, thought that if any good would result from its publication, it might be effected, in a less assuming form, by its insertion in a periodical work.

## LECTURE,

ADDRESSED TO THE STUDENTS

### OF THE THEOLOGICAL SEMINARY.

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MY DEAR BRETHREN,

In entering anew upon my duties in this institution, I feel constrained to acknowledge the goodness of God, by which I have been so kindly preserved, and restored to the field of labor to which he has called me. As it was a desire to become more useful to you, that led me to leave, for so protracted a period, my friends and country, my heart has been constantly turned towards this institution; and it frequently occurred to me, that should I live to return to my native land, I would endeavour to impress upon your minds, the practical truths which the circumstances of foreign states and countries, had deeply impressed upon my own. It is true, the vividness of these impressions has faded away, but the convictions in which they resulted, remain. Although the truths referred to, are obvious, and their importance admitted; and although I may fail to bring before your minds, the various circumstances which impress them upon the mind of an American Christian in Europe, it may still be useful to state some of these points, and some of the grounds on which the opinions entertained respecting them, are founded.

I. One of the most obvious lessons which an American Christian is taught, by a residence in Europe, is, *the great importance of civil and religious liberty.*

We are apt, I know, to indulge in unthinking declamation on this subject, and to cherish exaggerated notions of our pe-

cular advantages in these respects. Nor can it be questioned, that much of our dislike of the peculiar forms of foreign governments, arises from no very pure feeling. The impressions, however, commonly entertained regarding the amount of personal liberty, enjoyed under these governments, are doubtless erroneous. In many cases, the most distinguished stations in every department are accessible to all classes, and there is no doubt, that in some of the more despotic even of these governments, the laws are made with as pure a regard to the best interests of the community, and are administered with as much impartial justice as they ever have been, or are likely to be in our own. It is clear too, that when the authority is vested in the hands of one individual, good may be much more promptly effected than when it is lodged in the mass of the people. Is it not a subject of constant complaint among us, that measures designed and adapted to the mental and moral improvement of the people, cannot be carried into effect, because the least enlightened portion of the community is opposed to them? It is, however, very far from my design, and would be very unsuitable to the present occasion, to enter upon any discussion of the comparative advantages of different forms of government. I merely wish to state, what I think would be the impression made upon any candid individual on this subject. He would doubtless see, and be ready to admit, that many of his early opinions were unfounded; that there are advantages attending the European systems which he had not previously properly appreciated, and yet, he would be deeply convinced of their general evil tendency, and of the inestimable blessing which we enjoy in our own. The great advantage which constitutes in the eye of the Christian the value of our system, is its elevating effect upon the mass of the population. Where the people have nothing to occupy and excite their minds beyond the mere routine of their daily labor; where they are never called upon to think and act in reference to important and general objects; where



passive obedience is substituted for active co-operation; there the mind inevitably sinks—a heavy unexcitable character is induced which nothing can change. Notwithstanding, therefore, the advantage which in some countries of Europe the people enjoy of early education, yet returning at an early age to the dull duties of a peasant's life, they soon relapse into a state of unthinking apathy and sluggishness. The contrast between them and the cultivators of the soil in our own country is immense. This mental inactivity is itself a great evil—man is degraded—he is less an intellectual being, and less susceptible of moral or intellectual impressions. It is in this light and for this reason, that we are called upon as the friends of religion, and human improvement, to rejoice in the free institutions with which God has blessed our happy country.

I have already, however, dwelt longer than I intended upon this part of the subject. The view in which liberty is most interesting to us, is in reference to the church. The kingdom of Christ is not of this world, but it constitutes in the world, a self-existent and independent society, and as such has all the rights of self-government. Among these essential rights, which the church can never resign and which can never be lawfully taken from her; are the rights of deciding upon the terms of membership, selecting and ordaining her own officers, regulating her internal concerns, the exercise of discipline, and in short, all those rights which are inherent in a voluntary association recognised by the laws. When the church is so united to the state as to lose this individuality of character, and resign the rights of self-government, it becomes a mere branch of a secular system. The head of the state is the head of the church, and exercises, as such, either directly or indirectly, the governing power. Under such a system, ministers of the gospel, are servants of the crown, (*Staatsbeamten*, as they are called in the Prussian laws,) appointed for the instruction of the people in religion, as judges and civil officers are appointed for the administration

of the laws. The church is governed by men appointed by the civil authority, it cannot choose its own officers, make its own laws, or cast out unwholesome members.

However beautiful it may be in theory, to regard the king as the father of a great family; and as such, bound and authorized, to provide for all its wants, secular and spiritual; it never can, in the present state of the world, be carried into practice, without either making the state subservient to the church, or the church an engine of government to the state. The former has been the result in Catholic, the latter in Protestant countries.

The evils resulting from this union are obvious, and unavoidable. The church being put into the hands, and under the direction of statesmen, is of course, used for attaining the object which the state, as such, has in view, viz. the temporal well-being of society. They require in its officers, no other qualifications than such as this object demands; they take cognizance of no offences but such as obviously militate against it. When the church is thus secularized, that the clergy should become worldly, would seem inevitable. Besides this, civil rulers, were they ever so well qualified to exercise the governing power in the church, in many cases, cannot do it without injustice, for in their hands ecclesiastical discipline becomes a secular punishment. To depose a man from the ministry, is often virtually to banish him his country; to prevent a profligate parent from presenting his child for baptism, is to deprive that child of most of the rights of citizenship. It is next to impossible to preserve either purity of faith or practice, under such circumstances. When the church has once fallen in errors however serious, how is the evil to be remedied? Should a number of scattered ministers become orthodox and pious, what can they do? They can preach and write, but having no authority, they cannot stop the tide of irreligious men constantly flowing into the sacred office. They are completely fettered, and weep in silence over the desolations which they cannot re-

store. A free community is a living community, it can throw off its own impurities, and if it fall can rise again.

One of the most striking illustrations of the advantages of self-government in religious societies, is exhibited in the case of the Moravians in Germany. During all the desolating reign of infidelity in that country, they have retained their faith and piety. In some instances, the fervor of religion has declined among them, but the vital principle remained, and the society as a whole, is probably to this day in as favorable a state as any other equal portion of the Christian church. Their settlements, even in their external appearance, from their order and neatness, and the elevated character of the people, are like verdant spots in the desert. And while infidelity prevailed all around them, here the gospel was still preached and loved. Another equally striking example may be cited in the Dissenters of England. I am aware that effects of this nature are seldom attributable to any one cause, but I am persuaded, that among the various causes which combine in the production of the effect now referred to, that of self-government is one of the most important. It is, at least, an important fact, that the freest churches are the purest. In those sections of Prussia, where the church has retained most of its rights, it has retained most of its purity. In the Rhine Provinces, the reformed churches, surrounded by a Catholic population, were allowed by their Catholic sovereigns, to manage their own affairs, and, since their union with Prussia, have retained more or less of their power. Here the influence of infidelity was the least felt, and the soonest thrown off: and here religion is in a more flourishing condition than in any other part of the country. The same may be said with some limitation of several cantons of Switzerland. The clergy of the canton of Basle, are as a body orthodox and pious; a large portion of those in the canton de Vaud, is of the same character. But with regard to Switzerland, it is difficult to

speak. We are in the habit of regarding it as the land of liberty; but in ecclesiastical affairs, there is a great deal of constraint. In the Catholic cantons no Protestants, until recently, were tolerated, and in those purely Protestant, the laws were equally severe against the Catholics. The form of government in each canton, is peculiar to itself. In most, it is more or less aristocratical, and in all the Protestant cantons, I believe, the magistrates have a dominant influence in the affairs of the church. The same may be said of the free cities of Germany, as Frankfort, Bremen, and Hamburg; and therefore the decline of religion in such cities, cannot fairly be cited as examples of the decline of independent churches. In the last named city, the evil of magistrates having authority in the church, is deeply felt at the present moment; the clergy have been prohibited from preaching on the points in dispute between the orthodox and the rationalists; permission has been refused to the advocates of the truth to publish on these subjects, and in various ways, the reviving spirit of piety has been repressed and opposed.

This is a deeply interesting subject. The great question whether the church can sustain itself without the aid of the state, has never perhaps been subjected to so fair and extended a trial since the fourth century as at present in our own country. As far as the experiment has hitherto been made, the result is as favorable as the friends of religious liberty could reasonably expect. Two centuries have elapsed since the first persecuted settlers of New-England set their feet upon these shores, to rear a church in all the liberty wherewith Christ has made us free. The population of that section of the country has increased from a few individuals to eighteen hundred thousand, and there is now one minister to every thousand souls; a proportion greater than in some of the oldest countries of Europe; and there is doubtless, no equal population upon earth to whom the gospel is administered with greater fidelity and purity. The same may be said of

our own church, and of various sections of our country and denominations of Christians. In estimating the success of this experiment, there are two important circumstances which should be taken into account. The one is the rapid increase of our population. The American churches have had to supply the means of religious instruction, not merely to the regular and natural increase of their number, but to keep pace with a population which doubles itself in twenty-five years. The other circumstance is, that in many parts of our country, the population is so sparse, that to bring the ordinances of religion within the convenient reach of every family, would require one minister to every few hundred individuals. Taking these circumstances into consideration, I think that it may safely be asserted, that quite as much has been accomplished towards supplying the people with religious instruction, as in countries where this duty rests upon their governments, and quite as much as would have been accomplished by any church establishment; and to unspeakably better purpose. Still, the experiment is but in progress, and the eyes of the friends of religion, and of religious liberty, are watching its advance with the most intense anxiety. Every effort made by the free churches in America, to supply the gospel to their destitute brethren, fills their hearts with joy. Nor are they alone in the interest which they take in the state of things in this country. Those who differ from them in opinion on this subject, are watching us too, and often appeal to what they deem the failure of the experiment, in America, of a church standing without the aid of government. The accounts so often published among us, of extensive regions destitute of the means of grace, are produced as evidence of this failure. The amount of good really accomplished, and the greatness of the task imposed on the American churches, they cannot appreciate, and are thus unfortunately led to argue, from our experience, against the expediency of releasing the

struggling church, in their own country. I have heard distinguished men affirm, that if the king of Prussia should withdraw his hand from the church in his dominions, it would fall at once; and that, at the expiration of a century, they did not believe there would remain a trace of Christianity in the land. But can this be so? is the gospel so powerless? must the kingdom of Christ be propped and supported by human power, or fall to the ground? must the church submit to the contamination, unavoidable on her union with the state, or cease to exist? For the honor of Christ and his gospel, let this never be said. But let us, brethren, awake to the full interest and importance of the task to which God has called us. If the sad tale be to be told, in every Christian country, and at every Christian fire-side, (for the interest taken in this subject is well nigh universal,) that the American church has fallen, that the grand experiment has failed, let it not be in consequence of the remissness of the present generation. Our fathers have effected much in this work, and have left the rapidly increasing task to us; and a more sacred duty, a duty more vitally involving the interests and honor of religion, cannot be conceived, than that of supplying the ordinances of the gospel to the rapidly increasing population of our country, without being brought to the sad necessity of resigning liberty for life. For we may rest assured that, if the state support the church, she will govern it. Then, farewell to the purest glory of this Western Hemisphere. America will have failed of her destiny, and left her grand vocation unaccomplished.

II. Permit me now to introduce another subject scarcely less important, as the second point I would mention, in which the mind of an American Christian would be deeply interested from a residence in Europe, viz. *the training of youth in knowledge and religion.*

The comparison between the state of things in our country, and that existing in Europe, respecting the church, is

most decidedly to our advantage ; but in reference to the point now brought forward, I am afraid it is the reverse. I shall in a very few words, state the system pursued in Prussia, both because I had better opportunities of learning its character, and because I presume it is at least equal to any other in general use. And first, the schools are divided into three classes ; the higher schools or gymnasia, designed for men intended for one of the learned professions ; the schools for merchants and higher order of mechanics ; and those for the peasantry. Teachers for all these are regularly educated for their business. Those intended for the gymnasia, after having spent seven or eight years in one of these institutions, proceed to the university, where they remain from three to five years, attending the lectures on the branches in which they are to become teachers. Having completed this course, they are subjected to a rigorous examination, which, if they satisfactorily sustain, they are eligible to the office of instructors in the higher schools, commencing with the lower classes and rising according to merit. Those who are designed for the second class of schools, have an entirely different training ; for this purpose, there is in each of the ten provinces at least one large seminary. In these institutions the future teachers, are instructed, not only in the branches they are themselves to teach, but also in the art of teaching ; the whole object being to prepare and discipline them for their work. It is not until they have completed this course, and have sustained an examination by the proper authorities, that they are allowed to enter upon their duties as instructors. For the preparation of teachers of country schools, for which such a thorough course of discipline is not considered necessary, there are smaller institutions, several in each province, all under the direction of government. These teachers are also examined as to their moral and mental qualifications, before they are allowed to enter even on the lowest grade of elementary instruction. With respect to the mode by which

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the schools are supported, it must be remarked that it is different in different cases. The gymnasia, as they are designed for the higher classes of the people, are either supported by their own funds, (for some of them are very extensive establishments which have been in operation for centuries ; the one in Nordhausen being I think, 300 years old) or by the usual tuition fees. The lower schools are supported by tax, where there is no adequate provision already existing; very much as in Massachusetts. The whole country is divided into districts, and the property in each district is assessed for the support of its school. This is the simplest and most efficacious plan. The schools are then not only free, but every parent is required under pain of fine or imprisonment to send his children. This law extends to the Jews, Protestants, and Catholics. If the Jews in any one place be sufficiently numerous, and have property enough, they have schools of their own. If this be not the case, they must send their children to those of the Christians. The Catholics have their own seminaries for the preparation of teachers, and their own schools supported in the same manner, and under the same regulations with those of the Protestants.

As to the course of instruction pursued in these several institutions, my time will allow me to say very little. In the gymnasia, there is a very thorough course, in the ancient languages, in several of the modern tongues, in mathematics, geography, history, &c. The leading features of the system pursued, are, having a great number of teachers, generally in the proportion of one to every ten or fifteen students ; and combining constancy with variety of occupation. During most days of the week, the pupils have from seven to eight exercises, on as many different subjects, passing from one teacher to another. It is in these institutions that the German literati lay the foundation of their future eminence. The course is from five to eight years. In schools of



the second class, the ancient languages are omitted, but most of the other branches are attended to. In those of the third class, only the elementary branches, reading, writing, and arithmetic are taught. In all these schools, music is a regular matter of instruction. But the most interesting feature of this whole system, is, that religion is as regularly and as systematically taught as any other subject. Each class of schools has its regular text-books on this subject; and in all, the history and leading principles, both in doctrines and morals, of the scriptures, are inculcated. The nature of this instruction, depends of course, very much on the individual character of the man to whom it is committed, and it is too often the case, that it embraces little more than the leading facts and moral principles of the Bible, still even this is of immense advantage.

It would be interesting and instructive, did our time permit, to compare in detail the plan now described, with those adopted in different parts of our own country. We should find, I think, with regard to thoroughness of instruction in the higher schools, to the means taken to prepare suitable teachers, and the plan adopted for the support of the schools and securing regular attendance on the part of the children, that we have still much to learn from the experience of older countries. As this is a subject which is so intimately connected with the best interests of men, it demands the attention of all the friends of knowledge and religion.

There is one point suggested by what has been said, worthy of particular consideration. Is it not possible in this country, to have the Christian religion taught in the common schools? The great difficulty is, the clashing views and interests of the different religious denominations; and the principle that the state can in no way interfere on the subject of religion. With regard to the latter, it may easily be gotten over, for the government has nothing to do, either with the selection of the teacher, or with the course

of instruction. This depends on the commissioners of the several districts. If public opinion once be brought to decide for the measure, it can be accomplished ; and in many places where the people are of the same denomination, the more serious difficulty, arising from sectarian jealousies and opinions, may be avoided. But even in districts where the several denominations are nearly equally numerous, cannot this important object be attained ? The various sects are uniting, not only to distribute the Bible, but also to circulate doctrinal tracts ; may they not be induced to unite, in the preparation of religious school books, books in which the historical facts and essential doctrines, in which all evangelical denominations agree, may be taught and inculcated ? If such books could receive the sanction of the ruling bodies of the various sects among us, there would be no difficulty to their being generally introduced. If this cannot be accomplished, cannot at least the Bible be introduced ? Not merely to be read, but regularly studied, as in our Sabbath schools. Experience has taught, that no instrument is better adapted to the education of children. It calls into exercise all their faculties, interests their feelings, and cultivates their moral powers. This truth is so obvious, that in the country of which we have been speaking, men who have no regard for the Bible, as the word of God, on mere philosophical principles, urge its being made the great instrument in the education of the young. If the Bible have all these advantages for calling forth and exercising the faculties of children, it would seem, that nothing short of a dread of its effect in cultivating the moral and religious feelings, could lead to its being thrown aside, and the miserable fables commonly employed, adopted in its stead. How different would be the state of christendom, had Christians taught their children the Bible as faithfully as Mussulmans have taught the Koran.

Unless some plan can be adopted of introducing religious instruction into the common schools, we must consent to

see a large portion of our population growing up in ignorance of the first principles of moral and religious truth. For if this matter be left entirely to parents or pastors, it can be but imperfectly attended to. There will always be a large number of the people, who belong to no denomination and come under the care of none. There is said to be 70,000 of such persons, in the single city of New-York; and we need not go many miles from our village to find individuals who hardly know that there is a God. What the result will be, of thus neglecting the moral education of the people, it requires no prophetic spirit to foretel. If public virtue be necessary to the existence of free institutions; if reason and experience teach, that religious knowledge and culture are essential to virtue; to leave the people destitute of this knowledge and this culture, is to secure the destruction of our civil liberty. Experience has shown, that a free government cannot exist, where the mass of the population is ignorant and immoral, and the term of its continuance amongst us is fixed to the period, when the uneducated and vicious shall constitute the majority of the people. It is enough to contrast the degradation of men who have had no moral instruction in their youth, with the character of those who have been brought up under the influence of the gospel, to have the heart filled with zeal for the extension of the blessings of religious education, even if this world were the only theatre of man's existence. But when we consider that these men, whom we thus desert to ignorance of God and his word, are forming their character for eternity, the importance of this subject is seen and felt to be infinite.

The success which in other countries has attended the efforts to render religious education universal, should encourage us to make the attempt here. So thoroughly is the system, just detailed, carried through in Prussia, that I never met a poor boy selling matches in the streets, (and I made several experiments of the kind,) who could not answer any

common question, on the historical parts of the Old and New Testaments. And one of the school commissioners of Halle, (a town containing twenty-four or twenty-six thousand inhabitants,) told me that a recent investigation led to the discovery of only fifty or sixty children who had hitherto neglected to attend the schools. Do not let us calmly sit still, therefore, and suppose that nothing can be done. If we cannot introduce religious instruction at once, into all the schools in our country, nor throughout a whole state, we may at least, endeavour to effect the object, in our own immediate neighborhoods.

The course we are pursuing in this country, is much the same as that which has been so long pursued in England. They build churches and erect school-houses. Those who choose to seek religious knowledge may find it; but there is no provision made for the instruction of all the people in the principles of Christianity, and the consequence is, that an alarming proportion of them, is left in utter ignorance on the subject. This is the great cause of the dreadful amount of crime in that country. The commitments in England and Wales are four to one in proportion to the population, to what they are even in France, and I presume they are six or eight to one to what they are in Prussia. Brethren, bear this subject in mind, remember how much depends both in time and eternity on the instruction of the young.

There is another subject connected with religious education, which must not be passed over, and that is, pastoral attention to the young. I have received the impression that this is carried to a much greater extent, in some of the continental churches, than it is among ourselves. In the Lutheran church, as you probably know it is customary, that boys at the age of fourteen and girls at fifteen, should be confirmed; that is, be called upon to assume their baptismal vows, and solemnly recognise themselves as members of the church. That there are serious evils attending this usage,

is very obvious, but that much good is effected by the pastoral attention to the young, which it occasions, cannot be denied. The candidates for confirmation each year, are formed into a class or classes, to which it is the Pastor's duty to devote several hours in every week, instructing them in the principles of the gospel and of their own particular church. This course of instruction continues through the year; and as every child must be confirmed, the whole mass of the people, rich and poor, from the king's son to the children of the peasant, are regularly indoctrinated in the christian system. The degree of fidelity with which this duty is performed, depends on the character of the pastor: but it may be remarked that even the Rationalists, in general, retain the use of Luther's catechism and other evangelical formulas in the instruction of the young. I have witnessed few scenes more impressive than the induction of one of these little flocks of the lambs of Christ, into his sacred fold. On the day appointed for this service they came to the church, with their pastor at their head. Their entrance was greeted with a burst of cheerful music, in which all hearts and voices joined. Arranged before the pulpit, the pastor proceeded to explain to them the situation in which they stood. 'Consecrated to God in baptism, they had been given to the church by their parents; but having now attained an age at which they were capable of acting for themselves; having been instructed in the doctrines and requirements of the Christian religion, and in the faith and discipline of their own church; they were to decide whether they would remain in that church, receive its doctrines and submit to its watch and care. For the satisfaction of those present, their pastor examined them on the history and doctrines of the Bible, received their profession of faith, and solemn assent to be regarded as under the guardianship of the church. They knelt before him, the name and blessing of God was invoked upon them, and they arose in a new relation to the household of faith.

I am not, brethren, appearing here as the advocate of confirmation; for I am persuaded, that permitting children, and all children thus to grow up into the church as a matter of course, and thus break down the distinction between the church and the world, would more than counterbalance all the good, effected by this regular course of religious instruction. I merely state these facts to call your attention to the subject, and to have the opportunity of inquiring whether sufficient pastoral attention is devoted to the young? whether something more might not be done, to secure their regular indoctrination in our faith and discipline, and to destroy the indefinite relation in which they now grow up, to the church? whether they might not be formed into a nursery, to be tended with peculiar care, from which the plants, from time to time might be transplanted into the garden of the Lord? As this is a subject so immediately connected with Pastoral Theology, I refer you to the solemn lessons, which await you on this point, in a more advanced stage of your course.

III. A third great truth which an observation of the state of European churches, is adapted to impress upon the mind, is, *the intimate connexion between speculative opinion, and moral character.*

There is no sentiment more frequently advanced, than that a man's opinions have little to do with his moral character, and yet there is none more fundamentally erroneous. The fact is, that opinions on moral and religious subjects depend mainly on the state of the moral and religious feelings. Mere argument can no more produce the intimate persuasion of moral truth, than it can of beauty. As it depends on our refinement of taste, what things to us are beautiful, so it depends upon our religious feelings, what doctrines for us are true. A man's real opinions, are the expression of his character. They are the forms in which his inward feelings embody themselves, and become visible. The secret conviction of this truth, is the reason, that the ascription of obnoxious opinions, is always regarded as an asper-

sion on character. Why is the denial of God's existence regarded with horror, by all classes of men, but because it presupposes a heart dead to all the manifestations of his glory in creation, in our own nature, and in his word? The denial of God's justice is a proof of insensibility to sin; the rejection of Jesus Christ, of blindness to his moral loveliness. It is therefore, an important truth, that no serious religious error can exist, without a corresponding perversion or destruction of religious feelings.

To prevent misapprehension, it may be proper to remark that while it is asserted, that if a man's feelings be in a proper state, he will embrace and believe the truth as soon it is presented; it is freely admitted, that a man's opinions may be correct, and yet his moral character corrupt. But in this case, these opinions are merely nominal, they form no part of the intimate persuasion of his soul, and hence, are no expression of his character.

In support of the point we are considering, we might refer to the different systems of religion, throughout the world, and observe their correspondence with the peculiar character of the people who embrace them. The contemplative and effeminate systems of Eastern Asia; the mixture of loftiness and sensuality in the religion of Mohammed; the refinement, licentiousness and general disregard of principle in the theology of the Greeks; the more rigid features of the religion of the early Romans; or the sanguinary creed of the warlike nations of Northern Europe. Or we might refer to the characteristic traits of the various sects in christendom, and observe how the leading features of each are expressed in their peculiar opinions. Those in whom the imagination predominates, who have liveliness without depth of religious feeling and but little reflection, have a religion of pomp and splendid forms, of fasts and festivals and of easy means of satisfying the conscience. All those in whose systems the sovereignty of God, the helplessness and dependance of man, his depravity and solemn responsibility occupy the

leading parts ; have been distinguished for severity, strictness, separation from the world, depth of feeling and fixedness of purpose : a strong determined character, whose tendency is to make the severer, prevail over the milder features of religion. The Armenian system is the natural expression, of feelings less strongly marked, of less reverence for God, less humiliating views of man, and in general of less prominence and depth of religious character. Those who have no inward necessity for the doctrines of the gospel, no apprehension of God's holiness, no fear of his justice, no adequate sense of sin, need no atoning Saviour, and no sanctifying Spirit, and thus easily satisfy themselves with the doctrines of natural religion. Another proof of this point is, that whenever a change occurs in the religious opinions of a community, it is always preceded by a change in their religious feelings. The natural expression of the feelings of true piety, is the doctrines of the Bible. As long as these feelings are retained, these doctrines will be retained ; but should they be lost, the doctrines are either held for form sake or rejected, according to circumstances ; and if the feelings be again called into life, the doctrines return as a matter of course. The proof of this remark must be sought in ecclesiastical history. Its truth can only be observed, however, where there is freedom of opinion ; where the mind is left to assume its natural form, and adopt opinions, most congenial with its state. When every thing is fixed and immoveable, as in the Catholic church, there will, of course, be little change visible, whatever may actually take place beneath the unvarying surface. But in Protestant countries we see abundant evidence of the correctness of the remark. In Scotland, the doctrines of the church are retained only by those who retain the spirit of the framers of their confession. In Geneva the system of Calvin did not survive the spirit of its author. The same may be said of France, and all parts of Germany. In this latter country the truth of our remark is more observable, because more



violent changes have there occurred than in any other portion of christendom.

After the struggle against infidelity had been sustained in England, it passed over into France and thence into Germany. Here it achieved its greatest triumph. Christianity had well nigh ceased to be even the nominal religion of the land—men began to talk of the introduction of a new Bible—of the abolition of the clergy—and of the very form of the church. To this remarkable event, this distressing fall of so large and important a part of Protestant christendom, the eyes of all interested in religion have been naturally turned, and a general demand made, what could have been the cause of so general and lamentable a defection. Much has been written on this subject, and a thousand causes assigned, while the most obvious has been the least regarded. The simple fact is, that vital religion had been long declining. There seem to be certain cycles, through which almost every church, is more or less regularly passing. During one age, there are many revivals of religion, and a general prevalence of evangelical spirit and exertion; to this succeeds a period of coldness and declension; and to this, either a period of revival or of open departure from the faith. In Germany, at the period of the reformation, there was a general revival of religion; to this succeeded a period of cold orthodoxy brought about principally by perpetual controversy on unimportant subjects. This long period, was but partially interrupted by the revival under Franke and Spener. After which, things relapsed into their former course. The preaching of the gospel was so tiresome and controversial that it could produce little effect upon the people. Practical religion was no necessary requisite for admission into the ministry; and the clergy soon became as little distinguished for piety, as any other class of men. This being the case, their holding or rejecting the doctrines of the gospel, was a mere matter of circumstance. As long as their interest, or standing depended upon their nominal

faith, they retained it; but as soon as fashion and interest was on the side of rejecting it, they rejected it. Under Frederick the Great, infidelity became the fashion; no opprobrium was attached even to the clergy, declaring themselves superior to the opinions and prejudices of darker ages. They had lost their hold on the doctrines of the gospel and stood ready to be carried away by the first blast that blew.

The fact, that at this juncture, the philologists, Heyne and Wolf, gave a new spring to historical criticism, and commenced distinguishing on critical grounds, the genuine from the spurious parts of the ancient classics; led Semler and his school to follow the same course with regard to the Bible. And as they had no inward necessity for believing, their fancying, that they discovered critical grounds for the rejection of this or that book of scripture, or the whole, they renounced their faith in the word of God. New systems of philosophy now making their appearance, moulding religion into a hundred different shapes, completed the effect, of turning the already really unbelieving clergy and others, into the ranks of open infidelity. It was not until severe national and private afflictions began to turn the minds of all classes of men towards God, and awaken feelings which found no appropriate objects in the barren systems of philosophical religion, that men began to return to the doctrines of the Bible. And just in proportion as this revival of religion has advanced, has been the return to orthodoxy. Thus as irreligion preceded infidelity, the revival of religion has preceded a return to soundness of faith. It is this vital connexion between piety and truth, that is the great and solemn lesson, taught by the past and present state of the German churches.

This correspondence between opinion and character, is strikingly observable in the various religious parties in that section of the church. The leading parties, are the Orthodox, the Rationlists and the Pantheists. Wherever you find vital piety, that is, penitence, and a devotional spirit, there

you find, the doctrines of the fall, of depravity, of regeneration, of atonement, and the Deity of Jesus Christ. I never saw nor heard of a single individual who exhibited a spirit of piety who rejected any one of these doctrines. There are many who have great reverence for Jesus Christ and regard for the scriptures, but having no experience of the power of the gospel, they have no clear views nor firm conviction of its doctrines; they are vacillating on the borders of two classes in opinion, exactly as they are in feeling.

The Rationalists as a body, are precisely like common men of the world. In general, orderly in their lives, but without the least semblance of experimental piety. They regard it as mysticism, exaggeration, enthusiasm, or hypocrisy. Some few, from the natural turn of their minds, have something of the poetry and sentimentality of religion, but nothing of vital godliness. In Pantheism there is room and expression for a variety of character. Some men of elevated intellects, discourse much, of the sublimity and grandeur of the infinite, and bow with a sort of adoration, before the living universe. But as this infinite is not a person, is neither moral nor intelligent, this system, while it inflates the imagination, gives no object for the moral feelings: and hence, when men who have much of these feelings fall into its snares, they are in torment until they find deliverance. Others of this class, from the idea, that the all pervading principle, is most completely developed in intelligent beings, and most of all, in those who have come to a consciousness of their identity with this principle, are filled with the most amazing pride; they are God in the highest state of his existence. These are self-idolaters. Others again, of a different cast, love to feel themselves a part of an illimitable whole, which moves on and must move on, through its vast cycles, without their co-operation or responsibility, and look forward with complacency, to going out, like a spark in the ocean, unnoticed and unremembered in the infinitude of being.

Now, brethren, if these things be so, if a man's religious

opinions are the result and expression of his religious feelings, if heterodoxy be the consequence rather than the cause of the loss of piety, then "keep your hearts with all diligence, for out of them are the issues of life." Remember that it is only in God's light that you can see light. That holiness is essential to correct knowledge of divine things, and the great security from error. And as you see, that when men lose the life of religion, they can believe the most monstrous doctrines, and glory in them; and that when the clergy once fall into such errors, generations perish before the slow course of reviving piety brings back the truth; "what manner of men ought you to be in all holy conversation and godliness." Not only then for your own sake, but for the sake of your children, and your children's children, forsake not your God; who is our God, because he was the God of our fathers. The fate of future ages, rests with every present generation.

Again, beware of any course of life or study, which has a tendency to harden your hearts, and deaden the delicate sensibility of the soul to moral truth and beauty. There are two ways in which this may be done, a course of sin, and indulgence in metaphysical speculations on divine things. The reason, why such speculations produce this effect, is, that the views of truth thus taken are not of its moral nature, and of course produce no moral feeling, but the reverse. Let a man, when contemplating the grandeur of alpine scenery, begin to examine the structure of the mountains, and study their geological character; what becomes of his emotions of sublimity? Thus also religious truth, viewed in the general, produces devotion; metaphysically analyzed it destroys it. Where is our reverence and awe of God, while prying into his essence or scrutinizing his attributes? Where are our feelings of penitence, when disputing on the origin of evil? our sense of responsibility when discussing free-will and dependence? That it may be necessary to attend to these subjects, and get as far as possible defi-

nite ideas respecting them, no one will deny ; but when our habitual views of truth, are of this nature, there is an end of all feeling on the subject. There is another remark, which may here be made. When a man prefers examining the geological structure of a mountainous region, to the contemplation of its grandeur ; he only prefers the acquisition of knowledge to the enjoyment of an elevating emotion ; but as the objects of his examination are external, and have no connexion with the emotions of his mind, his insensibility is no obstacle to his progress. But with regard to moral subjects the case is far different ; the feelings destroyed by metaphysical investigation, are the very objects to be investigated, for their moral quality is their essence. If this be weakened or destroyed, there is nothing left ; and a man in this state is no more qualified to speak on these subjects, than the deaf to discourse on music. This is the reason that metaphysicians so often advance doctrines, which the whole world know to be false, because they contradict the strongest moral feelings of the soul. Will the mass of pious people ever be brought to believe, that God is the author of sin ? that man is not free, and consequently not accountable ? that sin is not a moral evil, but mere imperfect development ? or the still more horrible opinion, that God himself, is merely the blind instinctive principle, which animates and constitutes the universe, of which neither moral nor intellectual qualities can be predicated ? Yet metaphysicians teach all these doctrines. Look around you, brethren, and see if these things be not so. As far as my observation extends, it is the uniform tendency of such speculations to deaden the moral sensibility of the soul. Beware then of unhal- lowed speculations on sacred subjects. Bring all your doctrines to the test of God's word and of holiness. Go with your new opinions to the aged children of God, who have spent years in close communion with the Father of lights. Propose to them your novel doctrines, should they shock their feelings, depend upon it, they are false and dangerous.

The approbation of an experienced Christian of any purely religious opinion, is worth more, than that of any merely learned theologian upon earth.

Finally, lean not to your own understanding. If there be any declaration of the Bible, confirmed by the history of the church, and especially by the recent history of European churches, it is that "he that leaneth to his own understanding is a fool." When men forsake the word of God, and profess to be wise above that which is written, they inevitably and universally lose themselves in vain speculations. Look at the state of things, when every man is following the light of his own reason. Each boasts that he alone has the truth, and yet each is often a miracle of folly to every man but himself.\* True, such men are often men of great intellect; but can mere intellect perceive moral truth? Can man by wisdom find out God? can he find out the Almighty unto perfection? No man knoweth the Father but the Son and he to whom the Son shall reveal him. Submit yourselves, therefore, to the teaching of him, in whom "are all the treasures of wisdom and knowledge." It is only when thus taught, that you will be able to teach others also.

One word more—keep as you would your hold on heaven your reverence for Jesus Christ. Reverence for the Redeemer of sinners, is the very last feeling which deserts a falling Christian, or a sinking church. When all other evidence, and all other arguments for the Bible had lost their force, this solitary feeling has held up the soul from sinking into infidelity and thence into perdition. When this is lost, all is lost. The soul that is insensible to the glory of the Son of God, is "as a tree twice dead and plucked up by the roots."

\* *Nihil tam absurde dici potest, quod non dicatur ab aliquo philosophorum.*—CICERO.

Φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν.—PAUL.

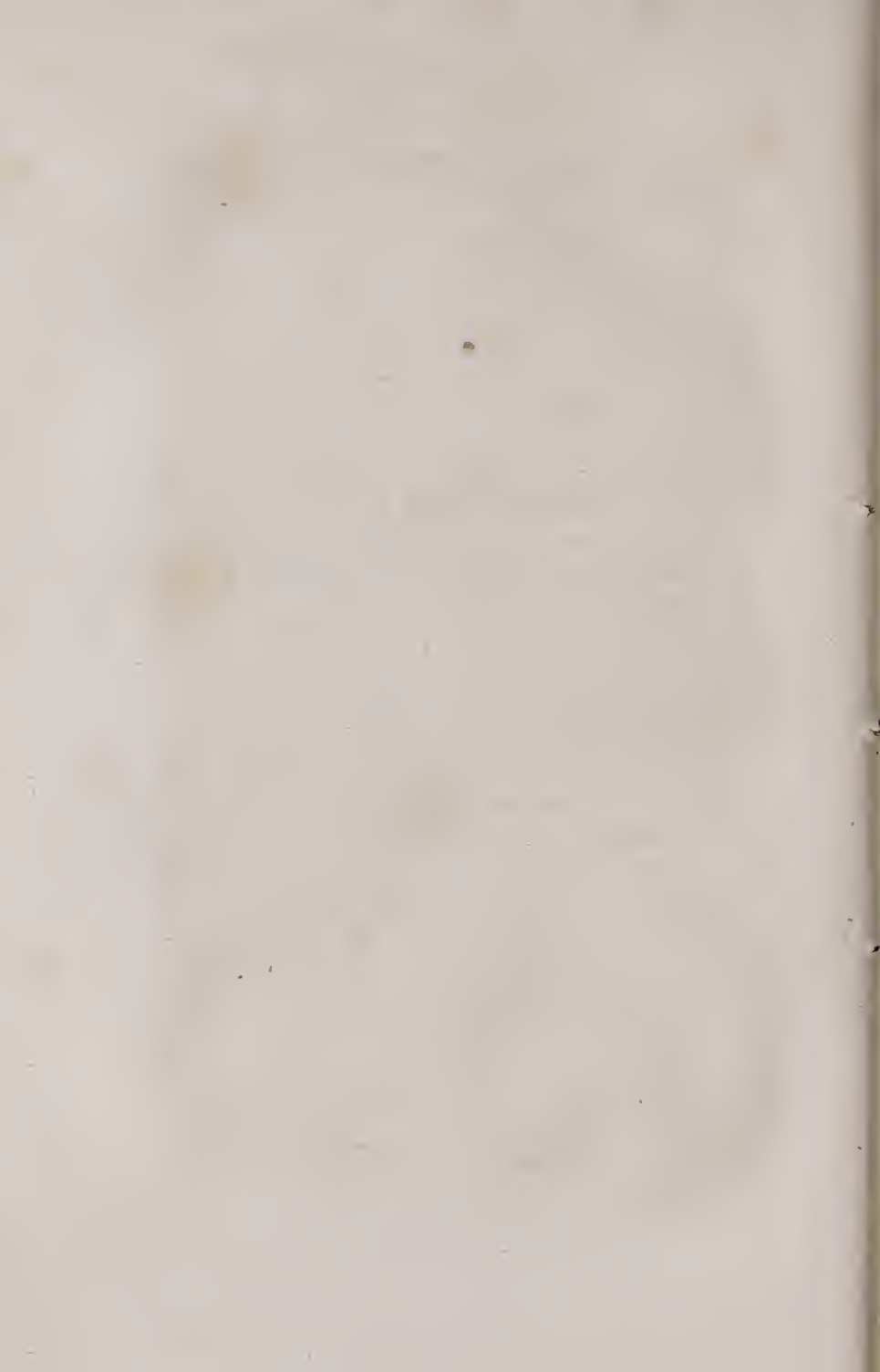
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**THE BIBLE,**  
**A KEY TO THE PHENOMENA**  
**OF THE**  
**NATURAL WORLD.**

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Communicated for the Biblical Repertory.

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# THE BIBLE, A KEY

TO THE

## PHENOMENA OF THE NATURAL WORLD.

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The stupendous fabric of the universe, part of which we see, and part of which we ourselves are, cannot but become an object of earnest contemplation, to the inquisitive mind. The great majority of men, it is true, pass through life without reflection. Their intellectual powers are so little cultivated, and they are so much occupied with objects of sense, and in making provision for their immediate and pressing wants, that they never attempt to raise their minds to the contemplation of the wonderful works by which they are surrounded: but accustomed from infancy to behold these objects, they excite no surprise, and seldom call forth a single reflection. There have always been, however, among nations enjoying any degree of civilization, men of minds more cultivated than the rest, and more disposed to investigate the causes of those phenomena, which they continually beheld. These sages, when they looked upon the heavens and the earth, upon themselves and other organized and living beings, have been led to inquire, whence all these things? Have they always existed? or have they been produced? To those who have been conversant with the truth all their lives, it may seem, that it would have been an easy thing, for any rational mind to ascend, at once, from the creature to the invisible Creator: but we cannot readily conceive of the perplexity and darkness which surround

the intellect of men, whom no ray of divine revelation has visited. The reasonings of such men are also impeded and perverted by prejudices, and erroneous opinions imbibed from their forefathers; and, not unfrequently, pride and other evil passions, influence speculative men to adopt extravagant opinions, for the sake of their paradoxical character, or because they are naturally grateful to the feelings of depraved nature. It is, therefore, not an unaccountable fact, that men, unenlightened by divine revelation, should have fallen into so many egregious errors, respecting the origin of the world and its inhabitants.

A considerable number of those called philosophers, entertained the opinion, that the universe always existed as we now behold it. They observed, that, from age to age, the heavenly bodies move on in their orbits, undisturbed and unchanged; and that, on earth, the same changes of day and night, of winter and summer, of seed time and harvest, succeed each other, in regular order: and no other power being manifest to the senses but that which operates through all nature, they concluded, that the universe existed without any cause of itself; and that it ever had existed, and ever would exist, as it now appears.

Some, however, observing in all things, as they imagined, a tendency to dissolution, and perceiving in our globe evidences of a former destruction, adopted the opinion, that the universe contained in itself the principles of its own dissolution and regeneration;—that, after running through a period of unknown and inconceivable duration, it falls into a chaotic state, in which catastrophe all organized bodies are destroyed, and return to their simplest elements; but, from this chaos, by degrees, springs up a new order of things, or a renewal of that which before existed; and thus, while they conceived the universe to be eternal, they imagined, that it is in a state of perpetual change, by a kind of circular progression, which has neither beginning nor end.

Others of those called philosophers, who seem to have paid a more minute attention to the curious structure of organized bodies, were of opinion, that they must, by some means, have been formed or produced ; but, not being able to rise to the conception of a Creator—or what is more probable, not liking to retain the idea of God in their minds—they invented the hypothesis of the eternal existence of the elements of the universe, which, they supposed to consist of atoms, or indivisible bodies of all manner of shapes, and in perpetual motion among each other. These atoms, possessing various affinities, came together in every conceivable form of organized bodies, until, by degrees, and in a long process of time, the universe assumed its present aspect, and vegetables and animals, of every species, were produced by the fortuitous concurrence of atoms.

Such a hypothesis might seem too absurd to be seriously entertained by any rational mind, and yet we find among its abettors, men of high and cultivated intellect, among the ancients. It has, however, met with less favour among modern atheists, than the fore-mentioned theories ; although, in point of absurdity, all systems of atheism may be said to stand on a perfect level ; for no folly can be conceived greater, than that which says, “ there is no God.”

The idea of the necessity of a cause, wherever we observe what we must consider an effect, is so deeply engrained in human nature, that most men have professed themselves dissatisfied with any system which assigned no cause, or no better cause than chance or necessity, for the existence of all things. Many have been led, therefore, to adopt the opinion, that the universe was God, believing, that whatever distinctness and variety there may seem to be in the world, there existed but one substance or being, of which the heavens and the earth, vegetables and animals, are only so many parts, or rather manifestations. This theory differs from the first mentioned, in this important respect,

that it recognises a great first cause, which is God; but the difference, as to any useful end, is more in appearance, than in reality; for, according to this hypothesis, there is still nothing in existence, besides the universe itself. There is no free, sovereign, independent being, whom we should worship or obey; or in whom we can confide for help or safety. In fact, it differs from blank atheism in nothing, except that it gives the name of God to the universe of creatures; and thus we come to the horrible conclusion, that we and all other things are parts of God.

Although this hypothesis had its advocates among the ancients, yet Benedict Spinoza has the credit of reducing it to a regular system, which he exhibited in the imposing form of mathematical demonstration. As this atheistical theory was published in an enlightened age, and in a Christian country, it might have been expected, that it would attract but few admirers: and, indeed, the number of avowed disciples of Spinozism has been small; yet the same system, new-modelled but not improved, has become a favourite, with a large number of philosophers of the present day, on the continent of Europe, and especially in Germany, under the appropriate name of, Pantheism. And so great is the infatuation of some calling themselves Christians, that they have thought, that this disguised atheism, might be reconciled with Christianity.

A system less absurd than any of the former was, that the world has an all pervading, active, and intelligent soul, which moved and directed all the operations of nature, as the human soul moves and governs the body.

Near akin to this, was the opinion that the planets and stars, were all animated bodies, possessed of the power of moving themselves, and of intelligence sufficient to guide and regulate their own motions.

Many students of the physical sciences, in our times, seem to have adopted a theory similar to that which gives a soul to

the world. They ascribe all effects to *nature*, and to the laws of nature. In all the remarkable contrivances and evidences of design, which abound in the animal and vegetable worlds, they see nothing but the plastic power of nature. The idea of a God, distinct from the world, and from whom nature derives all its powers, seems to have no place in their philosophy.

But sometimes the doctrine of *the soul of the world*, has been combined with that of one supreme God, as in the sublime but mystical theory of Plato.

From what has been said, it is evident, that the human intellect is prone to wander from the truth; and that reason is liable to be perverted, even in matters of the highest importance; and in which the light of evidence seems to us to shine most clearly.

A just and impartial consideration of the universe, cannot fail to lead the sincere seeker of truth to the opinion, that there must exist a great first cause, powerful and intelligent, who has made the world for some particular end. As sound reason would constrain us, if we should find a curiously contrived machine, evidently formed for a useful purpose, to ascribe it to an intelligent artificer, how can we refuse to ascribe the structure of the universe, in which the evidences of design are more numerous and more striking, infinitely, than in any of the works of men, to a wise and powerful architect? If a watch or steam-engine could not be formed by the accidental aggregation of particles, brought together by the winds or waves, how can we suppose, that such a structure as a completely organized animal body, could be formed by a fortuitous concourse of atoms? There is in a small part of the human body, more profound wisdom in designing the texture and organization of the parts for the attainment of a particular end, than in all the curious mechanism of man's contrivance. And if we should even suppose, (absurd as it is,) that such an organized system could come into existence without design, how could we account

for the wonderful adaptation of other things, existing in an entirely separate state, to the necessities and conveniences of the animal body? Without light the eye would be useless, but when we examine the mechanism of this organ, and observe that it is constructed upon the most perfect principles of optics, can we for a moment hesitate to believe, that the eye was formed by a designing agent, to receive, refract, and concentrate the rays of light, for the purposes of vision? The same adaption is remarkable, between the air and the organ of hearing; and between the air and the lungs: the same is also true, in regard to the stomach and the food which it so eagerly craves. In these, and a thousand other things, the evidences of design are as strong, as they possibly can be. If we can resist these, no other proofs would answer any purpose, in removing our incredulity.

Reason, then, clearly indicates, that this universe is not God, but is the work of God, and that he must be a being of transcendent perfection. But having arrived at this conclusion, who would not wish to have his faith confirmed, by some clear manifestation of this august Being? If he exists and formed our bodies, and gave us our rational powers, surely he can find out ways by which he can make himself known to us. He cannot, indeed, render himself visible to our bodily eyes, because he is a spirit; but he who indued man with the faculty of communicating with his fellows, by the use of speech, can speak to us in a language which we can understand. Now this very thing he has done, by divine revelation. By inspiring chosen individuals, and attesting their communications, he has plainly informed us, not only that he exists, but that he is the Creator, Preserver, and Governor of the universe; that he is above all, and independent of all; and that all things were produced by his own pleasure, and for his own glory.

That which reason often missed, or mistook, and at best, spelled out with hesitation, the voice of revelation declares, with decisive authority.

Reason may vaunt herself when the discovery is made, but she owes her clearest light and firmest convictions, to the voice of inspiration.

The Bible furnishes the full and satisfactory commentary on the book of nature. With the Bible in our hands, the heavens shine with redoubled lustre. The universe, which to the atheist is full of darkness and confusion, to the Christian, is resplendent with light and glory. The first sentence in the Bible, contains more to satisfy the inquisitive mind, than all the volumes of human speculation. "In the beginning God created the heavens and the earth." Here, in a few words, is comprehended the most sublime of all truths;—the production of a universe out of nothing, by the word of the Almighty. If God created the heavens and the earth, then, he existed before they were brought forth—even from eternity; for he who gives beginning to all other things, can have none himself. Before the world was, this august Being existed, independent and happy, in the plenitude of his own infinite perfections. This first word of written revelation teaches us, what reason in her boldest flights could never reach, namely, that the universe sprang from nothing:—not from nothing as its cause, but from the inconceivable working of almighty power, where nothing existed, from which it could be made. None of the heathen sages ever believed such a creation possible. They universally received it as an axiom, that, *ex nihilo nihil fieri*; but here we learn, "That the worlds were framed by the word of God, and that the things which are seen, were not made of things which do appear." This stupendous work, of giving being to so great a multitude and variety of creatures, is often celebrated in the sublime strains of sacred poetry, and in the commanding eloquence of the inspired prophets. "Thus saith the Lord, that created the heavens and stretched them out, he that spread forth the earth and that which cometh out of it." "Which made heaven and earth, the sea, and

all that therein is." "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."

"O Lord God, behold thou hast made the heavens and the earth, by thy great power."

"The Lord which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him."

The apostles tread in the footsteps of the prophets, in ascribing the creation of the universe to God alone, "The living God, which made the heavens and the earth, and all things therein."

"God that made the world and all things therein." "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

"He that built all things is God."

With such declarations as these, coming from the mouth of God himself, how is the mind enlarged and elevated, in contemplating the heavens and the earth! How grand, how beautiful, how wise, how harmonious, is the universe, when viewed through the medium of divine revelation. "The heavens declare the glory of God, and the firmament sheweth his handy work; day unto day uttereth speech, and night unto night teacheth knowledge."

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens"—  
"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him?"

Without the book of revelation, the book of nature would be as a volume sealed; but with this key, we can open its wonderful pages, and receive instruction from every creature of God.



2. But let us descend from the contemplation of the universe, to the consideration of some of its parts. Here is the race of mankind, and multitudes of living creatures, in the earth, the air, and the water; whence have they proceeded? What can reason and philosophy answer? Had man and the other animals, a beginning, or were they from eternity? If the former, from what cause, and by what steps did they arrive at their present condition? On no subject has philosophy betrayed her weakness more, than in her speculations respecting the origin of the human race. It would be poorly worth our while to review the absurd theories of ancient and modern philosophers, which more resemble the dreams of the sick, than the sober deductions of reason. One will give to the earth, I know not what prolific power, to produce men and animals; another chooses to place man, in his origin, on a level with the speechless brutes, from which condition he is supposed to arise by long and assiduous exertion; acquiring for himself the use of articulate and written language, and inventing, from time to time, all the arts which now minister to the comfort of civilized life. But such theories are too absurd for refutation. The idea of the production of animals or vegetables, by what was called equivocal generation, that is, without progenitors, or organized seeds and roots, has long since been exploded. Experiments the most decisive have demonstrated the falsehood of the notions, entertained by the ancients, of the generation of animated beings from mere corruption. The men and animals, now on the earth, belong to a series reaching back to eternity; or, they were formed, and placed on our globe, by an almighty Being. Let us then, for a moment, look at the theory which assigns to man an existence, without beginning. While the individuals die, the species is immortal. If such a hypothesis does not do violence to common sense, it would be difficult to say what does. Each individual is dependent, and yet the whole series of indivi-

duals, independent. The absurdity and contradiction of such a theory, is only concealed by the darkness of eternity. By running back until we are overwhelmed with a subject which our minds cannot grasp, we are apt to lose sight of the unreasonableness of a supposition, which on a limited scale, every one can clearly see. As if one should say, here is a chain suspended, consisting of a thousand links, each one depending on the next above it; could such a chain of a thousand links remain suspended, without any thing to support it? To such a problem, every child would give the correct answer. The thing is manifestly impossible. Well, suppose the number of links be increased to a hundred million, could the chain support itself any better, than when it consisted of a thousand, or even ten links? Certainly not; would be the answer of every person of common sense; and such a person would be apt to say, the more links there are in the chain, the more support does it require, seeing its tendency to fall will be in proportion to its weight. But then, suppose the links so increased, that our minds can no longer conceive of the number, will such an increase, however great it may be, render a support less necessary? The answer ought be as decisively as before, in the negative. We have seen that the increase of the number, while within the limits of our conception, did not lessen the necessity for a supporting power, and why should such an increase as goes far beyond our power of imagination be supposed to have this effect? The idea of a series of men without beginning, and without any Creator, to give them being, is one of the greatest absurdities which can be conceived.

Besides, when we consider the number of men; when we trace their history;—when we reflect upon their small advancement in the arts and sciences; and how recent the most useful inventions are; how can we, unless we renounce our reason, believe, that mankind have existed on this globe from eternity? The thing is impossible. The only reasona-

ble hypothesis, therefore, is, that the human race, together with the various species of animals and vegetables, had a beginning; and that they were created by a wise and omnipotent Being, by whose care and sustaining power, they are still preserved.

But man feels too little satisfied with his own reasonings, to rest contented with such conclusions, as he can himself deduce. He wishes to see the face, or hear the voice, of his great Creator. He wants an explicit declaration from the mouth of his Father in heaven, assuring him of the truth of his own reasonings; and authorizing him to claim the relation of a creature, formed by the power and goodness of God.

Such a desire of divine instruction, is neither sinful nor unreasonable, in creatures situated as we are. Who would not wish to know his own earthly father?—And who would like, on such a subject, to be left to reasonings founded on abstract principles? But how much more interesting is it, for us to know our heavenly Father, to whom we owe our very being, with all its faculties and capacities? Now this reasonable desire, the great Creator has condescended to gratify. He has, in the revelation which is contained in the Holy Scriptures, informed us, not only that he is our Maker, but has given us most particular information, of the time and circumstances of man's creation. After the heavens and the earth, and beasts, fishes, and birds, were formed; in short, after all things on earth were created, God, speaking in the glorious council of his own being, said, "Come let us make man in our own image, and after our own likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."—"So God created man in his own image; in the image of God created he him." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living

soul." "And the Lord God said, it is not good that the man should be alone, I will make an help-meet for him." "And the Lord God caused a deep sleep to fall upon Adam; and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man; and Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man."

I have, somewhere, met with an account of an infidel, more ingenious than wise, who proposed to put the Mosaic history to the test, by examining whether man was deficient of a rib, in one of his sides. It would have been as reasonable, to have examined, whether every male descendent of Adam had the scar of the wound, made in the side of the first man. If Adam had remained, all his life, destitute of the rib which was taken away, why should it be supposed that this defect should be transmitted to his posterity? But he laboured under no such defect, for the opening made was closed up with flesh instead of that which was taken away. The rib was not taken on account of any difficulty to obtain materials, but to show that a man and his wife were one, and that a man should ever cherish his wife, as his own flesh. The word here translated *rib*, properly means, *a side*; for aught that appears, the whole side of the man might have been taken, to form the woman; but this is a matter of no consequence.

Infidels have been fond of turning this simple and beautiful history, of the formation of the first man and the first woman, into ridicule; but if man had a beginning, and was created by the Almighty, what account could be imagined more natural and reasonable, than this? Let the scoffer produce his own hypothesis, and subject it to the test of examination—but he has none. He laughs at the Bible history, and at the same time has nothing to answer as a substitute.

But to men of sober minds, who wish to be acquainted with their own origin, this narrative is most satisfactory and instructive. We know that man must have had a beginning, and consequently a Creator; but reason could not inform us how, or in what circumstances, he commenced his existence: *that*, therefore, which we wish to know, and need to know, is distinctly revealed, and plainly recorded in the Bible. Man, instead of being from eternity, is of yesterday;—instead of springing, like a mushroom from the putrid earth, he came from the forming hand of the great Creator; instead of being at first an ape or ourang outang, he was made in the likeness, and after the similitude of God. The Bible, then, explains to us, our own origin, and the origin of all creatures. It teaches that man was made out of the clay of the earth, but this clay was wrought into shape, and wonderfully and fearfully organized, by a divine hand.

3. The physical history of man exhibits some very remarkable phenomena; among which, none have attracted the attention of the inquisitive so much, as the striking variety, in the complexion, hair, size, and figure of the species, in different countries. Of complexion we find every shade of colour from white, to sooty black; and of hair from the silken or flaxen locks of the North of Europe, to the crisped and curled wool of the guinea-negro. In the formation and prominence of the nose, lips, and cheeks, there is also a remarkable difference in different nations. These striking and numerous varieties have led some philosophers to adopt the opinion, that mankind are not descended from one stock; but that originally, there must have been parents, corresponding with the several classes of men. It is an obvious objection to this theory, that the several complexions of mankind are not distinctly marked, but run into each other, by imperceptible shades; so that, if we suppose more species of men than one, we know not where to stop. If every considerable variety must be the foundation of a distinct

species, we must adopt the hypothesis, that originally, God created a multitude of human beings, of different complexions.

It is also a fact unfavourable to this hypothesis, that there are striking varieties in complexion, hair, &c. among those known to have proceeded from one stock. In the same nation, some whole families or tribes are distinguished by fair hair and a ruddy complexion; while others are equally remarkable for dark complexion and black hair and eyes. These varieties in the same nation are known also to be transmitted from father to son, for many generations. But we are unable to account for this variety; and if such a difference may take place, when the external circumstances are nearly similar, why may not the greater varieties of the human species be owing to the great difference of climate and other circumstances, of the nations of the earth?

Since a more accurate knowledge has been obtained of the numerous tribes inhabiting the islands of the great South Sea, some very interesting facts have been brought to light, respecting the origin of these insulated savages. The information collected by Dr. Prichard and published in his *PHYSICAL HISTORY OF MAN*, goes far to prove, that men who have at a remote period, sprung from the same stock, may so diverge from each other, in features, complexion, hair, &c., that they form distinct classes, and seem to be as widely apart from each other as almost any of the differing tribes of men. The identity of the origin of some of these islanders, whose appearance is so dissimilar, is ascertained by the radical sameness of their language; and it is a thing unknown in the history of savages, to change their vernacular tongue. It is manifest, therefore, that there are natural causes in operation, whether we understand what they are or not, sufficient to produce all the varieties observed in the human species.

The diversity of features and complexion in the Jews,

who have long resided in widely different climates, and who it is known do not intermix with other people, affords a strong confirmation of the same truth.

It is also as remarkable as it is obvious, that, for the most part, men of a certain complexion are found in a particular latitude, unless they have been recently removed from their own country. We do not find the black skin and crisped hair in high latitudes ; nor the fair complexion and light-coloured hair, under the equator. From the first glance, therefore, it would seem, that there is some connexion between climate and the complexion. Whether a difference of climate is sufficient of itself to account for these varieties, need not be determined. There may be other causes combined with this, some of which may be unknown to us. Animals carried from the temperate regions, far to the North, become white, and their fur becomes much thicker and warmer. The final cause of this change is manifest, and indicates the wisdom and goodness of the great Creator, but we know not how to account for it. The fact is certain, but the process of nature by which it is brought about is concealed ; at least, it has not yet been discovered. Now, there may be, in the constitution of man, a principle which accommodates itself to different climates, for purposes equally important. Indeed it is a well known fact, that black people can endure a tropical sun, much better than white men.

The analogy derived from other animals and vegetables, also, forbids the multiplication of the human species. The changes produced in the different species of animals, which can live in climates widely different, are as great, and in some, much greater, than in the human species. Take, for an example, the canine species. How great the difference between the large mastiff, and the diminutive lap-dog. These varieties in animals of the same species, extend not only to their size, colour, and shape, but in a very remarkable degree, to their instincts.

Seeing then, that this is the common law of animal nature, why should we expect that the physical nature of man should be exempt from changes, induced by a diversity of climate? And when we observe, that the varieties of the human race have a manifest relation to the climate of the respective nations, the conclusion, upon all just principles of natural science, must be, that the human species is one.

In all cases, where there is a difference of species, there is a marked difference in the internal structure of the body; but among the different tribes of men, no such diversity has been observed, as can be the foundation of a diversity of species. The most exact anatomical dissections have discovered no permanent parts or contrivances, in one nation, which are not found also in all others. They all have the same bones, the same joints, the same system of nerves, the same number, use, and position of muscles, the same blood-vessels, glands, and digestive organs. Not only is the external appearance of the parts the same, but the interior texture and constituent particles composing the respective parts of the human body, are the same in the white man, as in the black, the olive, the red, or the yellow.

It is scarcely necessary to observe, that all men have the same external senses, and the same bodily appetites, the same instincts, the same susceptibility of forming habits, and the same natural passions and desires. Those things in the constitution of man which have no resemblance in other species of animals, are found in all the nations of the earth. The risible faculty, and the faculty of weeping; and especially the possession of articulate speech, all serve to prove, the identity of the human species. And if, from the body and its functions, we ascend to the mind, here we find the same original faculties, in all the varieties of the human race. We observe in all, not only perception, consciousness, and memory, of which the inferior animals seem to partake, but the power of reasoning; the faculty



of imagination ; the power of association and abstraction ; and what is more decisive still, the moral sense, of which there is no vestige in the brutes ; and the faculty of taste ; for all men perceive a difference between right and wrong and feel moral obligation ; and all men have some sense of beauty and deformity. Moreover, all men are capable of improvement, and those nations which are now the most learned and refined, were once among the most barbarous of the human race.

This perfect similarity in mind and body is sufficient to lead all impartial men to the conclusion, that the human race are all descended from one pair, and that the varieties are accidental ;—the effect of a variety of causes, all of which we are unable to explore.

Some philosophers, have, however, thought themselves justified, in considering men of different species, not so much from the variety in their complexion and external appearance, as from the different degrees of flatness or rotundity, in the skulls of different nations. On this ground, the learned Blumenbach, has reduced the whole human race to five classes or species. But in the first place, the examination of human skulls has not been sufficiently extensive to furnish correct data for such a classification ; and in the next place, if the difference exist, it affords no philosophical reason for supposing an original diversity of species. The causes which have operated other changes, may as easily have produced a difference in the mere form of the skull : and those who give credit to the discoveries of the craniologists, will find no difficulty in accounting for any varieties which are found, in the skulls of men of different tribes.

Some time since, a radical difference of intellect, was insisted on, as a criterion to determine a difference of species : but since our acquaintance with the most degraded and stupid of the human race has become more accurate ; and especially, since we have witnessed the improvements

which these are capable of, and the rapid advancement of some of them, in knowledge and civilization, the whole ground of this opinion is taken away.

There is another criterion of the identity of species, which by some naturalists has been considered decisive. It has been found, that although animals of different species may be made to propagate a mongrel breed, their offspring are, for the most part, barren, and are seldom known to propagate. But the various classes of men mingle as freely and propagate the species with as much facility, as people of the same tribe. Of late, however, some doubt has been expressed respecting the correctness of the fact first stated, on which the whole argument rests. It is alleged, that sufficient experiments have not been made on the subject of the natural want of fertility in mules and other hybrids; and that, as far as experience goes, they are found to be fruitful in as many cases, as they are barren. Leaving, therefore, the degree of barrenness in such animals in doubt, it is clear, that no new species, capable of continuing itself by propagation, has been formed, by the union of animals of different species, and that there exists a natural obstruction, which does not exist in the case of men of the different classes.

But why might not a number of pairs of the same species, or exactly similar in parts and powers, have been produced, as well as one? To which we answer, that although the thing is possible, yet sound philosophy never resorts to such a supposition. Naturalists always go on the principle that more causes of the phenomena of nature than are sufficient, are not to be admitted, and where every effect can as well be accounted for by supposing one original pair, as by many, the hypothesis of more than one, ought, on general principles, to be rejected.

Having seen that reason itself leads us to believe that all the various nations of men are derived from one stock, and

form but one species, it cannot but add strong confirmation to our belief, that the Sacred Scriptures clearly inform us, that when God created man upon the earth, he created them male and female;—one man, and one woman—from whom proceeded all the nations of the earth.

The idea which some have entertained, that there were men before Adam, is destitute of all shadow of proof. The apostle Paul, in his discourse before the Senate of Areopagus, explicitly declares, what reason and revelation unite in teaching, to be the truth. “And hath made of one blood all nations of men, for to dwell on all the face of the earth.” One word from the inspiration of God, goes farther to establish our minds in the belief of the truth, than volumes of arguments, depending merely on the fallible reason of man.

The Bible teaches us that every man of every tribe and of every colour, whether his skull be flat or prominent, is our brother, and has a claim upon us for all the kindness and beneficence which it is in our power to show him. The same God is the Father of us all; and the same man is our common earthly father; and we are all rapidly tending to the same judgment, and to the same eternity.

But if any should, after all, be of opinion, that the diversity among men cannot be accounted for by natural causes; yet it does not follow that the Mosaic history is false, or that there are several species of men, entirely distinct from each other. At some period of the history of man, for some special reason, the Governor of the universe may have given a distinctive colour to one or more families of the earth. And some believers in the Bible are so fully impressed with this idea, that they have undertaken to affirm, that we have an intimation of this very thing, in the sacred history. While some, however, would refer the black colour of the skin to the mark set upon Cain, (which is irreconcilable with the history of the deluge,) others, with more probability, refer it to the curse upon Canaan, the son

of Ham. As his posterity were doomed to be the servants of servants, it is thought that some peculiar mark was set upon them, which, it is presumed, was the dark colour of the skin, and the crisped and wooly hair. And in confirmation of this opinion, they allege, that the black people are the descendants of Ham, and that they are the slaves of all the world, until this day.

While I am willing to admit, that God might, for reasons unknown to us, have miraculously changed the complexion and features, of a part of the human race; I must think, that the idea that the black colour was inflicted as a disgrace and a curse, is a mere prejudice. Why should not the white colour be considered as a mark of God's displeasure? for, no negro from the burning sands of Africa, can appear more shocking to the inhabitants of northern regions, than the white man does to the people of the interior of that continent.

It seems, moreover, to be a prejudice without foundation, that the colour of the whites was that of the first man. Much the larger part of the inhabitants of the earth, are of a complexion nearly midway between the two extremes. Is it not, therefore, much more probable, that our first parents were red men, or of an olive or copper colour? And this opinion derives some support from the name of the first man; for the radical signification of *Adam* is *red*. And if this be assumed as a fact, then it will be much easier to account for the various complexions of men, from natural causes, than if we suppose that either white or black was the original complexion.

But from what has been said, it will be seen, that no valid argument against the truth of the Bible can be derived from the variety, in the human species; whether that variety can be accounted for by natural causes, or not.

*Note.*—Other observations, omitted for want of room, will be deferred to some other occasion.—A.

## CHURCH GOVERNMENT IN PRUSSIA.

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The relation in which church and state stand to each other, and their reciprocal duties, is one of those difficult points, on which there has always been great diversity of opinion. One theory would represent the church, contemplating as she does, the moral and religious culture of men, and divinely appointed for the attainment of this object, as thereby so far exalted above the state, that the latter is bound, not only to render her all necessary aid, but also, to conform all its own movements to her directions. To this subordinate condition had the Romish church reduced almost all the governments of Europe, during the middle ages. Another theory, on the other extreme, regards the state, as designed to promote the attainment of all the objects, for which men are sent into the world, and consequently considers the church, only as an instrument in its hands, for the accomplishment of one of its multifarious purposes. A third, considers them as distinct institutions, yet having so many objects and interests in common, as to render it necessary, that they should be under one common head, and that the right of self-regulation, on the part of the church, should be restricted to very narrow bounds. A fourth, by proposing to the state no other object, than the temporal well-being of society, and supposing that the moral and religious interests of men, can be best promoted by an institution designed expressly and exclusively for that purpose, regards the church and state as essentially distinct, both as to their ends and the means of their attainment; and requires, that each should independently pursue its object, by any means not inconsistent with the rights of the other.

In point of fact, whatever theory may be invented to account for, or defend it, the whole power in the church in Prussia, and most other parts of Protestant Germany, is in the hands of the state; and has been so from the period of the reformation. The church in that country, has never enjoyed a separate and independent organization. In the unavoidable confusion, consequent on the disruption of former ties, at the time of the reformation, the power which had been previously exercised by the Catholic Bishops, was assumed without resistance by the Protestant Princes, who have retained it ever since. In England where the Bishops took part in the reformation, the previously existing organization of the church, was in a great measure retained; in France and other places, where both government and Bishops opposed it, the church was formed into an independent society; but in Germany, the Princes taking part in the work, felt authorized to assume the helm, which the church dignitaries had abandoned. The Germans have quietly acquiesced in this state of things, for more than three centuries. Recently, however, this subject has called forth a great deal of attention, and numerous works have been published, discussing the various questions connected with ecclesiastical government, and the rights of the church.

The attempt of the king of Prussia, to introduce a new liturgy into all the Lutheran and Reformed churches (now united under the name "Evangelical"), has been one of the principal means of exciting this interest. As early as 1798, the present king appointed a commission of Lutheran and Reformed clergymen, for the purpose of forming a new book of prayer. Political events, however, turned the attention of the government to other subjects; and the matter was dropped. In 1814, this commission was renewed; but before any result of their labors was made known, a new liturgy was introduced in the King's chapel and garrison church in Potsdam, and in 1821 another was published, for the whole

Prussian army. An edition, somewhat enlarged and altered, was published in 1822, designed, in the first instance, for the court-church in Berlin. The King, however, expressed in a cabinet order, his *particular wish*, that it might be adopted by all the superintendents and pastors, throughout the kingdom. The majority of the clergy declared themselves averse to its adoption, and desired that a synod should be called, to take the matter into consideration, before any decisive measures were taken. In 1823, some further alterations were made; and in 1824, the clergy were called upon to answer, with a simple yes or no, whether they would receive the new *agenda* or not. The majority answered in the affirmative; the minority, however, was considerable, and from the character of many of the men, of whom it was composed, of no little weight. The clergy of Berlin, supported by the magistracy of the city, were particularly strenuous in their opposition. The government became now more urgent, and such was the force of hope or fear, on the minds of those who were originally opposed to the measure, that in 1825 it was found, that of the 7782 evangelical churches of Prussia, 5343 had consented to receive the new liturgy. When this result was known, the government required of all the clergy, either to adopt the new form, or to confine themselves exclusively to such as had been previously in use in their several churches; and not to allow themselves, the liberty of using what form they pleased, or none at all. This called forth an earnest protest, on the part of the clergy of Berlin, (at least of twelve of their number,) in which the objections to the new agenda, and the manner of its introduction were forcibly stated.

The government now proceeded to more decisive measures, and ordered that no clergyman, who should be appointed to any congregation, where the new liturgy had been introduced, should be confirmed in his appointment, unless he bound himself to adopt it; and if it had not been previously

used, to endeavour to secure its introduction. This induced some of the clergy in Berlin, to demand, that either the reception of the agenda should be left optional, or that the union between the Reformed and Lutheran churches, should be dissolved; in order, that the former, at least, whose mode of conducting the public worship had been sanctioned by former sovereigns, might be allowed to maintain their peculiar usages. No attention was paid to this representation, and so powerful was governmental favor, that in the fall of 1826, six sevenths of the clergy, had submitted to the will of the king. The opposition of the people, in some places, however, especially in the Rhine provinces, was so decided, that the congregations threatened to forsake the church entirely, if the pastors should introduce the new liturgy.

This opposition has proceeded from men of all religious parties, and been supported on very various grounds; on the character of the book itself; on the manner of its introduction; and on a disinclination to be tied down to any form. The most distinguished advocates for the introduction of the new *agenda*, were Augusti and Ammon, and its most celebrated opposers Schleiermacher of Berlin, and Nitzsch of Bonn. The objections, founded on the character of the book, though numerous, were of minor importance, as it is formed on the model of the ancient liturgies, and is admitted to be really evangelical. The essential doctrines of the gospel, especially those, of the sinfulness of men, of the atonement and the trinity, are prominently presented. The mere faults of arrangement, and of due proportion between its several parts, would not have called forth so general and serious a resistance. No part of the contents of the book, gave more offence, than the oath, which it required should be taken by all ministers, at their ordination. This oath, bound them, not only to fidelity to the symbolical books of the church, but also to allegiance to the king, as their sovereign, and *supreme Bishop*. They were required to swear,



that they would defend the King and his rights, with life and property, and that they would disclose, at once, to the proper authorities, any thing hostile to the government, which should come to their knowledge. This wounded the feelings of the better part of the clergy, exceedingly, as it degraded them, in some measure, to the rank of official spies. Besides this, many of them could not, and would not, recognize the king as the supreme Bishop of their church.

The main ground of opposition, however, was, that this liturgy proceeded from the king, and that in virtue of his office as Bishop, he claimed the right of changing at pleasure, the forms adopted in public worship. Those who denied the authority of the government, thus to interfere in the internal concerns of the church, were very glad to have the matter brought to a discussion, in hopes that it would lead to a recognition, on the part of the government, of the right of self-government in the church. Calling public attention to this subject, and exciting a spirit of investigation into the grounds of the power so long exercised by the Protestant sovereigns in Germany, over the church, has been one of the most beneficial results of this controversy. Those who have espoused the cause of the King, and endeavoured to prove his right, not only to regulate the forms of worship, but to exercise ecclesiastical power, legislative as well as executive, have proceeded on one or other of the three following grounds. First, that on the principle *cujus regio est, ejus est religio*, this right is an essential part of the sovereignty with which the monarch is invested. This is the ground taken by Augusti, who endeavors to show, from the example of the heathen Kings and Emperors of Rome; from Numa downward, that the regulation of the affairs of religion was vested in the hands of the civil ruler; and that these Emperors, long after the introduction of Christianity, continued to exercise the office of Pontifex Maximus. To this it is answered, that no argument, as to the relation in

which the Christian church stands to the state, can be derived from the power of heathen Emperors in matters of religion, since these Emperors, by uniting two offices, exercised two distinct kinds of power, as the very assumption of the title of Pontifex Maximus proves. But this office the Christian church has never conferred on civil rulers, however frequently it has been usurped and exercised. It is further objected, that, it is not true, that, after the union of the church with the state, the power was yielded to the civil authority; the history of those ages proves, that the church by her presbyters, bishops, and councils, retained the governing power in her own hands, in the great majority of instances. In the time of the reformation, the symbolical books, both of the Lutheran and the Reformed churches, clearly maintain the principles of religious liberty, and deny the right of the state to regulate the affairs of the church. Neither is it conceivable, that such men as the reformers, would ever have sanctioned a principle which, as the opposers of this system justly remark, would make the Turkish Sultan the head of the Greek churches throughout his dominions. The assumption of the title of Bishop, by the German Princes, would also prove, that, even in their own estimation, it was not in virtue of their civil authority, they had a right to the ecclesiastical power, which they have so long exercised. In all cases too, where these Princes have become Catholics, they have at once given up their control of the Protestant church, (the recent case of the Prince of Anhalt-Köthen, forms, perhaps the only exception,) without dreaming of divesting themselves of any portion of their authority as sovereigns.

A second ground on which this authority of the Princes, is defended, is that of "Devolution;" that is, that at the time of the reformation, all the rights and powers of the Catholic Bishops, devolved on them, when the Bishops, first in fact, and afterwards by treaty (at the peace, 1555,) relin-

quished all claim, to the *jurisdictio ecclesiastica*, over the Protestants. That in point of fact, the Princes did assume the jurisdiction which the Bishops had renounced, cannot be doubted, and in their hands it has since remained. But that the church ever recognised the propriety of this assumption, cannot be proved. It is true, that in the disorder incident on the peculiar circumstances of the times, Luther, and others of the reformers, did call upon the electors, to supply the deficiencies of a regular organization of the Protestant church, and to take the necessary measures for the preservation of peace and order. But the government seldom acted, without consulting the leading theologians, or contrary to their suggestions. And where the ruling authorities took no part in the reformation, as in France, Austria, and elsewhere, the churches organized themselves. It is obvious that the reformers, in throwing off the authority of the Pope, could never have intended to place the church in the same state of subjection to the arbitrary authority of their civil rulers; they merely called on them in the time of emergency, as the most important members of the rising communion, to take the lead in reducing things to order. Accordingly, all measures were adopted, with the advice and consent of the clergy, or the leading members of their body. The elector Moritz replied to the Emperor in reference to the Interim, that he could do nothing, *nisi consultis prius Doctoribus suis*. The Landgraf Phillip of Hesse called a regular synod, by which all the steps regarding the reformation, were directed. Although the method of procedure, was at this time various, the Princes in some instances, acting on their own authority, in others, at the request of the clergy, it is clear that no solid foundation can be found, in this admission, for the power which they have continued to exercise, when the necessity for so doing no longer exists.

A third ground, therefore, which has been assumed, as the

foundation of this authority, is, that the power really vested in the church, has, by her consent, been transferred to the civil rulers, as her organs and representatives; and consequently that all they do, is done by the church, inasmuch as it is done by representatives, appointed by herself. If it be asked, who delegated this power to the civil rulers? it is answered, either, the theologians as the representatives of the church; or the church herself, by her tacit consent to its assumption. But what right had the theologians to make any such transfer, even admitting the fact,—and is this act of theirs binding for all future generations? But the fact itself is denied, and appeal is made to the whole tenor of the standards of the German churches; approved, and in many cases, signed by these Princes themselves, which proves, that neither the church nor its leaders, ever intended to make their civil governors, the perpetual and supreme rulers of the church.

The power, therefore, which the German Princes have so long exercised in ecclesiastical affairs, is regarded by a large portion of the most enlightened of the clergy, as an unwarrantable usurpation. They feel that they are held in unworthy bondage, and (to use the language of one of the recent writers on this subject) look with envy to the condition of the Moravians, and even of the Jews. The King of Würtemberg has generously offered, to allow the “Evangelical church,” throughout his dominions, to exercise all the rights of self-government; reserving for himself no other control over it, than such, as the government exercises over all corporate bodies, which is purely negative. Strange to tell, the clergy have as yet taken no advantage of this act of emancipation. This, no doubt, has arisen from the want of clearness and unanimity of opinion, as to the manner in which the church should be organized. It is probable that it will not be long, however, before the church in that part of Germany, at least, will enter on the exercises of her long neglected rights.

It may be interesting, to state here the outlines of the system of church government, at present in force in Prussia, which in most of its essential features, is common to the other Protestant sovereignties in Germany.

This system is founded upon the principle, that the King is rightfully vested, with full powers for the government of the church. How far this authority, in theory, might be made to extend, it is difficult to say; that he has no right to change the doctrinal standards of the church, would probably be admitted on all hands; but short of this, there seems to be little, which is not regarded as lying within the legitimate sphere of his control. The extent, however, of the King's authority as Bishop, will be best learned, from the powers vested in the several organs, by which he administers the ecclesiastical government. These are

I. *The Minister of worship and public instruction, and his council.*

The minister himself is a layman, and his council is composed of clerical as well as lay-members. This department of the government is the supreme ecclesiastical authority. It has the general oversight and direction of every thing, pertaining to religion and education. To it, all other ecclesiastical bodies, are subordinated, and are required to observe its ordinances. It is the depository of the King's prerogatives, in reference to the church. Its supervision and authority extend not only to ecclesiastical affairs, but to all literary institutions—the universities, gymnasia, learned and elementary schools, all scientific and literary societies, &c. &c. This body can in most cases decide finally, on all measures relating either to church or school affairs. With respect to some points, however, the immediate consent of the King is necessary. As 1, The reception of funds, intended as endowments for any purpose, connected with religion or education; or changing the destination of funds given for any such purpose. 2, The decision of the question, whether

any new sect, that may arise, is to be tolerated. 3, In the appointment of the superintendents, the first preacher in the places of the King's residence, the members of the academies, the ordinary professors in the universities, and the directors of the gymnasia. In the appointment of Catholic Bishops and Vice-Bishops, the consent of the state chancellor must be obtained.

II. The second ecclesiastical body, is the *Consistorium*.

In the capital of each province, there is a body of which the over-President of the province is the head. This body is called a consistorium. Its members may be either clergymen or laymen, and are appointed by the government. This is the governing body of the evangelical churches within its limits, and has the oversight of all literary institutions, with the exception of the universities, which stand immediately under the department of the ministry, just mentioned.

To the consistorium belongs, therefore, 1, the care of calling together synods, when thought necessary; the supervision of them when convened, confirming, correcting, and reporting to the government, their decisions. 2, General oversight of public worship, especially in relation to the doctrines taught and the modes adopted. 3, The examination of candidates, *pro facultate concionandi*, and *pro ministerio*. 4, Confirming the appointment of clergymen, to stations in the gift of the King, the appointment itself resting with another body. 5, The consistorium nominates, to the ministry, the superintendents, who are to be appointed, within its province. 6, The inspection of the theological seminaries, and the appointment of teachers in them. 7, The oversight of the conduct and official deportment of the clergy. 8, Direction of all processes against the clergy, for official offences. It can also suspend a clergyman from his office, for such offences, and report him as worthy of deposition to the higher authorities. 9, The

arranging of church festivals, and days of humiliation and prayer, under the direction of the ministry; and the appointment of the texts, on which the sermons, on such days, are to be preached. 10, The censorship of the press, in reference to all works, bearing on religion or education.

The consistorium has, also, in virtue of its general oversight of every thing pertaining to the education of the people, various important duties to perform; as 1, The examination of the laws and regulations of schools and private institutions of learning. 2, The revision of the school regulations in general, the correction of abuses, and supplying deficiencies. 3, The examination of school books, and the right of deciding which are to be rejected, of those already in use; and of preparing and introducing new ones. 4, The government of the seminaries for the education of teachers. 5, The examination of school teachers. This examination is, however, commonly held by officers appointed particularly for this purpose. 6, The oversight, direction, and revision of all the "learned schools;" and the appointment, promotion, discipline, suspension, and dismissal of their teachers. In regard to the rectors, higher teachers, and directors, the consent of the ministry must be obtained, in reference to all the acts of the consistorium.

III. *The Deputation for ecclesiastical and school affairs, in the several governmental circles.*

The kingdom of Prussia is divided into twenty-eight circles; each of these has its president and a body of counselors, called collectively the "Government." This body is divided into two parts; one of which has all the general affairs of the circle, under its direction; the other only the finances. The first of these divisions, together with the "clerical and school counsellors," constitutes the third governing body in the Prussian church.

The subjects which come under the direction of this "Deputation", are in part the same with those which belong

to the province of the consistorium. In such cases, it is through the "Governmental Deputation", that matters of business, are brought before the former body. With respect to many subjects, however, the Deputation is competent to give a final decision. To it belongs 1, The exercise of the King's patronage, that is, the appointment of all the pastors and teachers, to places within the gift of the King. Its nominations, however, require the confirmation of the consistorium. 2, It confirms the nominations of pastors and teachers, made by private patrons. Should any private patron twice nominate an unfit subject, for any place, the right of appointment devolves on the "Deputation". 3, It examines and installs the clergy, when commissioned so to do by the consistorium. 4, It has the oversight of the conduct of the clergy; it receives, therefore, the reports of the superintendents; and from it, pastors must seek permission of absence from their charges. 5, It maintains the discipline and order of the church. 6, It has the direction and oversight, generally, of the churches, of public, private, and elementary schools, and charitable institutions. 7, It has the charge and administration of all church and school property. 8, It has the oversight of all literary institutions and societies, with the exception of the universities and academies.

#### IV. *The Superintendents.*

The superintendents, as mentioned above, are appointed immediately by the King, on the nomination of the consistorium.

They are the organs of the consistorium and "Governmental Deputation," to them, therefore, all the ordinances of these bodies are directed, and by them communicated to the clergy and teachers of their diocese (or *Ephorie*). They have further, the oversight of the doctrines, and conduct of the pastors and teachers, within their limits, and are required from time to time, to visit the churches and schools; to examine into their condition, the state of their funds, build-



ings and other property, and into the official conduct of the clergymen and teachers; to make a full report to the "Governmental Deputation". They can, however, do nothing on their own authority, they are merely inspectors, or in particular cases, the agents of the bodies already mentioned: In case of the absence of a pastor, from his charge it devolves on them to supply his pulpit; and their permission must be obtained for every absence for more than three days. Should a pastor wish to leave his pulpit, for more than a fortnight, the "Deputation" must be apprized, through the superintendent, of the fact.

Most of the details, on this subject, are given on the authority of DR. G. A. BIELITZ'S *Handbuch des Preussischen Kirchenrechts*

## NEW PUBLICATIONS.

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It is not our intention to give under this head, a regular quarterly list of all new theological works, but to mention such as we think will be most interesting to our readers. In the present number, several works are noticed, which, although not very recently published, have not been long known in this country. As the sole object of this department of our work, is to give literary information, we do not propose to confine ourselves to such works as may come under our personal inspection ; but also to state the character and contents of such as are important, on the authority of foreign Journals. Such notices, however, are not intended to be translations, they may state in few words the leading facts contained in a long review.

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### CRITICISM AND INTERPRETATION.

*Novum Testamentum Graece et Latine exhibens textum graecum ad exemplar Complutense expressum, cum vulgata interpretatione latina editionis Clementis VIII. ed. et loca parallela uberiora selectamque lectionis varietatem subministravit* PETR. AL. GRATZ, *Theol. D. ac Prof. Edit. nova.* Tom. I. (*quatuor Ev. complectens.*) pp. 475. 8vo. Tom. II. (*act. ap. epistt. et. apoc. compl.*) pp. 570. 8vo. Kuperberg. Mainz. 1827.

In 1821, an edition of the New Testament was issued by Fues of Tübingen, (edited by Dr. Gratz,) exhibiting the Greek text of the Complutensian Polyglott, the variations

in the text of Stephens (1550) Matthäi, and Griesbach—and the Clementine Vulgate version opposite to the Greek. Of this impression we have here a new edition, on a plan somewhat altered and improved. The Complutensian text, which is still retained, has been so diligently compared and revised, that this impression may be looked upon as faultless. The punctuation of the Greek text has also received much attention from the Editor, who expresses, in his Preface, a deep sense of its importance. Some of his changes in the punctuation suggest new modes of interpretation: of these the most important are Rom. xi. 8, where the parenthesis is removed, and Luke, vi. 9, where a note of interrogation is inserted after *si*. The principal alteration of the original plan consists in this—that, instead of the variations in the text contained in the three former editions, we have now at the foot of every page, 1. a collection of parallel passages, 2. the most important various readings, with an indication of their value. The latter is for the most part denoted by signs, though in some cases, the origin of the spurious reading is briefly pointed out. In his critical decisions, the editor generally coincides with Griesbach. Here and there, however, he adopts the suggestions of Matthäi, particularly in relation to the text of the Apocalypse.

Besides the peculiar interest and importance which this work must possess for the Catholic theologian, it is interesting to critics of all persuasions, as presenting a direct and easy access to the Complutensian text of the New Testament. The execution of the work is good—the paper white and strong—the impression clear and beautiful. To this last commendation, however, there is one exception: the *spiritus* in the Greek type of the notes being scarcely legible.

*Novum Testamentum graece et latine, expressum ad binas editiones a LEONE X. P. M. adprobatas, Complutensem scilicet et Erasmi Roterod. Additae sunt aliarum novissimarum recensionum variantes lectiones graecae, una cum Vulgata latina editionis Clementinae ad exemplar ex typographia Apost. Vatic. Romae, 1592. correctis corrigendis ex indicibus correctoriis ibidem editis, nec non cum additis lectt. ex Vaticanis editionibus latinis de annis 1590, 1592, 1593, 1598, variantibus, adpositisque locis parallelis. Studio et curâ LEANDRI VAN ESS S. Th. Doctoris. pp. 755, 8vo. Fues. Tübingen. 1827.*

This work appeared about the same time with the one just noticed, and under the name of the same publisher who issued Dr. Gratz's first edition, (Fues of Tübingen,) of which indeed it is a mere modification. Dr. Van Ess assumes as the basis of his text, 1, the fifth edition of Erasmus; 2, the Greek text of the Complutensian Polyglott. When these two differ, Griesbach decides between them: when all three differ, Griesbach is preferred. Besides the various readings of these three, we have also those which occur in the other editions of Erasmus, in Stephens' edition of 1546, and in the two editions of Matthäi.

The improvements on the Greek text of Erasmus, presented in this work, can scarcely be considered as of much importance, because they are not founded on the principles of sound criticism, but on a mere revision and comparison of the Complutensian text. This circumstance is no doubt owing to the fact, that the edition was designed exclusively for Catholics. It is to be feared, however, that it will not give satisfaction to Catholics themselves; 1, because it was not the *fifth*, but the *first* edition of Erasmus which Leo X. sanctioned; 2, because the present editor allows a Protestant to sit in judgment upon two impressions of the Greek text, both sanctioned by pontifical authority.

The execution of the work has not received due attention. Besides the errors in accentuation, which are very numerous, there are many others servilely transcribed from Gratz's first edition, which have since been corrected—and not a few typographical mistakes of the Complutensian Polyglott are enumerated here as various readings.

DAS HOHE LIED, ein *Collectiv-Gesang auf Serubabel, Esra, und Nehemiah, als die Wiederhersteller einer judischen Verfassung in der Provinz Juda. Uebersetzt und mit historischen und philologisch-kritischen Bemerkungen erläutert nebst einem Anhang über das vierte Buch Esra*, von Dr. Gottlieb Philipp Christian Kaiser, Professor der Theologie auf der Königl. baier. Universität Erlangen und Consistorialrath. Mit einem Titelkupfer Erlangen, in der Palm'schen Verlagsbuchhandlung, 1825. pp. xxxviii. and 274, 8vo.

DAS HOHE LIED *Salomo's übersetzt mit Einleitung, Anmerkungen, und einem Anhang über den Prediger*. Von Dr. Georg Heinrich August Ewald, Repetent der Theol. Facultät (jetzt Professor) zu Göttingen. Göttingen, bei Rudolph Deuerlich. 1826, pp. 156, 8vo.

These two works (the latest which have appeared upon the subject) may be regarded as specimens of the two diametrically opposite modes of interpretation which are commonly applied to the *Hohe Lied* or *Song of Solomon*. Dr. Ewald denounces, in the strongest terms, the allegorical method of interpretation and deprecates most earnestly the consequences which, in his opinion, must result from the practice of ascribing a mystical meaning to the plainest passages of scripture. Dr. Kaiser, on the contrary, not only thinks it obvious, that the song in question is an allegory, but maintains, that to view it in any other light is to degrade the character of the Word of God, and contaminate its

purity, insomuch, that so long as there is any color for interpreting it allegorically, the contrary hypothesis ought not to be tolerated for a moment. (Preface, p. xxx.)

Such being the diversity of their principles and opinions, the results of their labors, contained in these two works, are of course very different.

Dr. Kaiser regards the Poem as a descriptive eulogy upon Zerubbabel, Ezra, and Nehemiah, the three great restorers of the Jewish religion, and in some measure, of the Jewish monarchy, in Palestine—and as a continuation of Ecclesiastes, which, in his opinion, is a practical didactic history of the Kings of Judah from Solomon to Zedekiah. Agreeably to this hypothesis, he supposes the Poem to be naturally divided into three parts or Canticles. In the first, the poet sings of Zerubbabel's journey with the first Jewish colony to the Holy Land, the feast of tabernacles celebrated by them, the foundation and erection of the temple after many hindrances and difficulties, Zerubbabel's final regulations, and his return to Persia. The author supposes the colony to be personified, agreeably to oriental usage, as a bride. One of the arguments adduced by Dr. K. in proof of his assertion, that Zerubbabel is the subject of this canticle, is the apparent allusion in the words of the third verse—*thy name is as ointment poured forth*—to the name of the Jewish leader, which he derives from two synonymous Chaldee words.

In the second Canticle, Ezra, the second who brought up a colony to Judea, describes it still under the figure of a bride, but because a former colony was already planted, at the same time personifies it as a sister. He also celebrates the splendor of the second Temple.

In the third Canticle, Nehemiah describes the Jewish people under the figure of a sister. He first surveys the magnificence and beauty of Jerusalem, in a walk around it by night, then builds its walls, relieves its wants, celebrates

the feast of tabernacles, increases the population of the city, takes leave of the people, and returns.

The date of the composition of this allegorical eulogy, our author fixes in the time of Nehemiah; and interprets the inscription which it bears (*Song of Songs, &c.*) to signify a *collective song* (that is, a panegyric upon several different characters) *relating to Solomon*, by which he understands not the real Solomon, but the mystical Solomon or Messiah, to whom the Poem is supposed to bear a secondary and prospective reference.

To Dr. Kaiser's work is added an appendix on the Fourth Book of Ezra, in which he attempts to prove, that it was written by a Christian, towards the end of the first century. A copperplate accompanies the work, representing the inscriptions on some ancient coins.

Dr. Ewald, as has been already intimated, proceeds upon principles totally at variance with those of Dr. Kaiser, whose work he alleges, in his preface, to be useful only as a warning of the danger and absurdity of similar attempts. He even goes so far as to maintain the impossibility of putting a mystical construction upon the language of the Poem; and of course, in all his explanations excludes the supposition of an allegory. He also maintains the unity of the Poem, in opposition to the three-fold distribution of his predecessor, and fixes its date, neither so early as Solomon, nor so late as the captivity, but about the year 920 before Christ.

*Einleitung in die Schriften des Neuen Testaments*, von Dr. Joh. Leonhard Hug, Prof. der. Theologie in Freyburg, Grossherzogl. Bad. Geistl. Rath. und des Königl. Würtemb. Verdienstordens Ritter. Dritte verbesserte und vermehrte Auflage. Stuttgart und Tübingen in der Cotta'schen Buchhandlung. 1826. Erster Theil. pp. xxiii, and 535. Zweyte: Theil, pp. xii. and 618, 8vo.

The reputation of Hug is too well established, and the value of his Introduction to the New Testament too generally known, to require any further notice of this third edition than a statement of the more important points in which it differs from the second; the diligence of the learned author in correcting errors, supplying deficiencies, and answering objections, never failing to enhance the value of his work in a sensible degree. It may not be amiss, however, to remind the reader, that independently of the sound judgment and extensive learning which characterise this work, Hug is especially distinguished from contemporary critics by his marked aversion to the licence of conjecture, and his strong disposition to what may be called the *matter-of-fact* mode of criticism. While multitudes of his countrymen have excited admiration, by the ingenuity of their hypotheses, our author stands almost unrivalled as a strict adherer to historical verity, and a patient investigator of authenticated facts.

The preface to this third edition of the Introduction, besides a dedication of the work to the distinguished theologians Hesse and Münster, contains a series of interesting and important observations on the existing controversy in relation to *Rationalism* and *Supernaturalism*, in which the author urges that the particular form of Supernaturalism, for which he contends, is an essential part of Christianity.

In the first volume, the two chapters on the antiquity, genuineness, and credibility of the New Testament writings, are improved by the addition of some new remarks on the gospel of Marcion, including the substance of Hahn's and Oldhausen's researches on that subject, and terminating in the same conclusions. (Vol. I. pp. 66—82.)

A second important addition to the work may be found in the history of the text, where the author defends his opinion in relation to the recension of Hesychius and Lucian



against the objections urged by Scholz and Vater. (Vol. I. pp. 230—237.)

The chapter on *Versions* has received many additions. The most important are the observations on an Arabic version of the New Testament, unknown till within a few years, and first brought into public notice by professor Scholz—and the critical account of a manuscript copy of the Vulgate, as revised by Alcuin, put into the author's hands by a gentleman of Basle whose property it is—an account of which Dr. Hug intends to publish in another form.

Besides these more important additions to the first volume, may be mentioned a few minor alterations and improvements. In the article on the genuineness of the New Testament, a passage is inserted on the use of the gospel among the Valentinians: in the third chapter a large addition in relation to the earliest collection of the books of the New Testament into a single volume: in the history of the text, the results of the author's investigations respecting Eusebius' mention of Origen's recension; in the eighth chapter, some remarks on the fac-simile of the Basle MS: and finally, some copious observations on the emendation of the Latin version by Jerome.

The second volume is composed of separate introductions to the individual books. The first addition of importance, is a long and very learned dissertation on the original language of Matthew's gospel—more particularly on the question, whether Papias and Eusebius ever saw the Hebrew gospel. It is well known that Hug's opinion is in favor of the supposition, that Matthew wrote in Greek, and he here repels objections to that doctrine.

Another important addition to the same section of the second volume is his refutation of the hypothesis that there was one original unwritten gospel, the foundation of the four now extant.

In the same section, he considers the hypothesis of Gratz

respecting the relation between the three first gospels—with special reference to the question, whether the coincidences of those gospels are to be ascribed to interpolations made, with a view to harmonize the three, by some one in later times.

In the special introduction to John's gospel, a solution is presented of a series of chronological, geographical, and archaeological difficulties, proposed in Brettschneider's *Probabilien*, and materially affecting the genuineness of the gospel.

The only alteration of importance in the dissertations on the Epistle of Paul, consists in the addition of some observations in opposition to Schulz's arguments against the Pauline origin of the Epistle to the Hebrews.

The last considerable addition to this volume, is an answer to the arguments of Ullmann against the genuineness of 1 and 2 Peter.

To these may be mentioned some additions of less moment,—the remarks on the *apomnemonemata* of Justin, including a review of the researches of Vater, Winer, Mynster, Paulus and Olshausen—a new explanation of the introduction to Luke's gospel—observations on the two genealogies of Jesus—an answer to the question why Joseph had no residence at Bethlehem, though a Bethlehemite by birth—observations on the last chapters of Mark and John, on the introduction to the Acts of the Apostles, on the Epistle of James, and on the Apocalypse.

*A Commentary on the Epistle to the Hebrews. In two volumes.* By Moses Stuart, Associate Professor of Sacred Literature in the Theol. Seminary at Andover. Vol. I. Andover, 1827. pp. 288. Vol. II. Andover, 1828. pp. 388.

This extended and elaborate work owes its origin, Prof. Stuart informs us, to the nature of his official duties. Finding, in his regular course of lecturing on this epistle, that

it was impossible to present as full a view of the various important subjects necessarily brought forward, as was desirable, he was led to "the design of publishing *in extenso*," on this difficult portion of the New Testament. In the first, or introductory, volume, the author discusses all the preliminary questions usually agitated concerning this book. As 1, the persons to whom the Epistle was addressed. On this point, Prof. Stuart comes to the conclusion, that the opinion of the ancient church, that it was addressed to the Christians of Palestine, has all the evidence in its favor that could be reasonably demanded. His examination of the antiquity and canonical authority of this Epistle results in the opinion, that it was written before the destruction of Jerusalem, and that, at a period very little after the apostolic age, it must have had "a currency and credit, not at all, or at most very little, inferior to that of other acknowledged books of the New Testament." That Paul was the author of this Epistle, is the conclusion, at which Prof. Stuart arrives, after an examination, which occupies nearly 200 pages, a conclusion which he deduces from the testimony of the early church, and the coincidences of sentiment, manner, phraseology, and diction between this Epistle and the acknowledged productions of this apostle. That it was originally written in Greek, and not in Hebrew, as some of the early Christian writers supposed, the author shows to be altogether probable. The second volume contains a new translation, and a continuous commentary on the whole Epistle. At the end are arranged numerous critical dissertations on difficult passages, which required a more extended investigation than could be given them in the course of the commentary.

From our geographical position, it is possible that our publication may come into the hands of some individuals who have not had an opportunity of examining this work of Prof. Stuart. It is solely for the purpose of calling their attention to it, and of earnestly recommending it to the careful

study of all, interested in the critical investigation of the Sacred Scriptures, that this brief account of its contents is given. As the taste for works of this nature is rapidly increasing in our country, it is of the utmost importance that it be properly directed. Our biblical students are now forced to have recourse to German works; a very large proportion of which, although professedly written on the principles of strict historical interpretation, as frequently violate those principles as any of the older doctrinal commentaries. It is not preconceived opinions, in favor of the truth, which alone bias the mind of a commentator, and a skeptic is not necessarily impartial. The history of interpretation can scarcely afford more striking examples of the violent wresting of scripture to make it accord with a system, than may be found in many productions of the recent German school.

The German exegetical works differ so much from each other, that they cannot be spoken of as a whole. Those which have proceeded from that class of the Rationalists, of which Paulus of Heidelberg may be considered the representative, are seldom entitled to the praise of fair and candid interpretation. Their authors, professing to believe the Bible, yet rejecting its doctrines, are in a constant struggle with the plain sense of the sacred text. A much more valuable class consists in the productions of men of the school of Winer, who, without considering themselves at all bound to believe what the scriptures teach, examine and report their meaning, with as much impartiality as is possible, from the nature of the case, for them to exercise. These works abound, indeed, with misrepresentations, arising from the impossibility of such men as their authors, differing, as they do, so entirely in feeling and experience, with the sacred writers, properly comprehending their doctrines. A third class includes the works of pious and learned men, which may be read with unmingled satisfaction. This class is

happily rapidly increasing. The distinguishing excellence of all these works is, that they are philological. They bring together, and present in one view, matter illustrative of the language of scripture scattered through a vast number of books. Some of the best and most popular of their number consist mainly of the critical materials collected by such men as the *Fratres Poloni*, Grotius, Carpzov, Raphelius, Elsner, Krebs, Lightfoot, Wetstein, and others woven into a continuous commentary. That suitable works of this nature are scarcely to be met with, out of Germany, is a fact which is admitted on all hands; and may be easily accounted for. Talent in England is diverted into a thousand channels; in Germany it is confined to very few. The intellect which in the former country is employed in active pursuits, in the latter is expended on literature; hence, the press there teems with such a multitude of productions in every department of learning. The particular reason, however, that there is such a marked deficiency of exegetical works in England, lies in the manner in which theological studies are there pursued. Neither in Oxford nor Cambridge is there a full theological faculty, nor are exegetical lectures on the scriptures regularly delivered. In Germany, on the contrary, every university has its theological faculty, all the members of which deliver such lectures; and frequently also, men belonging to the philosophical department, as the languages, ancient and modern, fall within their sphere. Every student is required to produce a certificate of his having attended at least two courses of lectures of this kind, before he is admitted to an examination for licensure. It is not wonderful, therefore, that exegetical works are numerous in the one country and scarce in the other. As there is no probability that this state of things in England will very soon be changed, we need not expect to be supplied with works of this nature from that quarter. We are, therefore, the more indebted to Prof. Stuart for his labors in this department. The recep-

tion which his work has already met with, is sufficient to convince him that his zeal and efforts are not in vain.

*Novum Testamentum : accedunt Parallela SS. loca necnon veterum Evangeliorum et Epistolarum capitula et canones Eusebii.* 12mo. London, 1828.

J. G. Stickel, *Prolusio ad interpret. tertii capituli Habacuci.* Pars I. 8vo. Neustadt, 1828.

*Beitrag zur allgemeinen Hermeneutik and zu deren Anwendung auf die Theologische.* Von. F. H. Germar. 8vo. Altona, 1828.

Fr. Münter *Notitia codicis graeci Evangelium Johannis variatum continentis.* 8vo. Copenhagen, 1828.

*Vorlesungen über die Briefe Pauli an die Galater und Epheser.* von J. F. Flatt. 8vo. Leipzig, 1828.

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THEOLOGY.

Dr. George Christian Knapp's, Königl. Consistorialraths Seniors der theologischen Facultät auf der vereinten Universität Halle-Wittenberg, Directors der Frankischen Stiftungen, Ritters des rothen Adlerordens zweyter Klasse &c. *Vorlesungen über die christliche Glaubenslehre nach dem Lehrbegriff der evangelischen Kirche.* Aus der hinterlassen Handschrift unverändert herausgegeben und mit einer Vorede begleitet, von Carl Thilo ordentlichem Professor der Theol. an der vereinten Univer. Halle-Wittenberg. Halle, 1827. Erster Theil S. 448. Zweiter Theil S. 600.

These lectures on theology, by the late Dr. Knapp, have been published, as stated in the title page, from the manuscript of the author, since his death. The editor, Prof. Thilo of Halle, in the preface, gives his readers all the information

they could desire, as to the nature and origin of the work. It contains the lectures of Dr. Knapp, as delivered in the University of Halle. They were first publicly read in 1789, and repeated at subsequent periods, eleven times. They appear now in the form in which they were first written, excepting so far as the author, from time to time, improved them. In all their essential features, however, they remained unchanged. This is the more worthy of notice, since it was precisely between the periods, at which these lectures were read for the first and the last time, that is, between 1789 and 1810, that theology in Germany passed through more changes than ever before, during any equal space of time. That the author should firmly adhere to his early opinions, and instead of being shaken, be rather confirmed in his faith, by all the multifarious attacks made during this period, on the doctrines of the gospel, is a sufficient proof, that these opinions rested on a solid foundation.

The first hundred pages of the first volume are devoted to preliminary subjects; the nature of religion and theology; the objects of divine revelation; the Sacred Scriptures; their authenticity; the canon of the Old and New Testament; the integrity, divine origin, and inspiration of the word of God, &c. &c.

The body of the work is divided into two parts; the first treats of theology, in a restricted sense, that is, of the doctrine concerning God; of his existence, his nature and attributes; of the doctrine of the Trinity; of the works of God; of the creation generally—of the creation of man; of the doctrine of angels, good and evil; of divine providence. The second part treats of man; of his present, and future condition; and of the means which God has adopted for his moral improvement, and restoration. Under the head of man's present condition, it treats of sin and its punishment; of the fall; of the imputation of Adam's sin; of original sin; of the consequences of sin. The second divi-

sion of this part, treats of the state to which man should be restored; and the means adopted for his restoration; of Jesus Christ, first as Messiah; of the various prophecies relating to him as such; and of the gradual developement of God's revelation, concerning him: the history of Jesus as a man; of the person of Christ, of his divine and human nature: of the work of Christ; of the atonement; of deliverance from the power of sin; of the benefits consequent on the works of Christ (*de beneficiis Christi*); of the conditions on which men are made partakers of these benefits; of faith; of good works; of the operations of grace; of the church; of the sacraments; of death, and the fate of men after death; of the resurrection, judgment, eternal punishment, and eternal life.

The theological systems of Germany at present most in vogue, are purely philosophical; such as those of Schleiermacher, Marheinecke, and Twesten. This of Dr. Knapp is of a very different character. He states, simply and clearly, the various doctrines of his church, explains the terms used in relation to them, and examines strictly and thoroughly the passages of the Bible, which he adduces in their support. With regard to the more important of these doctrines, he presents also a historical view of the opinions entertained respecting them, at different periods. We are very glad to learn, that this work is in a course of translation at Andover. It will add another, to the list of valuable books, for which the public are already indebted to the friends of biblical knowledge, in that place.

*Lehrbuch der evangelischen Dogmatik von Dr. Karl Hase. Stuttgart. 1826. pp. viii. and 536, 8vo.*

*Gnosis oder evangelische Glaubenslehre für die Gebildeten in der Gemeinde. IV. Band. Leipzig. Barth. 1827. pp. x. and 322, 8vo.*

The second of these works is a supplement to the first,



and is intended to present in a popular form, the same matter which was treated in the first in a more abstract and systematic manner. An adequate idea of the character of both, may be gathered from the following brief sketch of the contents of the *Lehrbuch*.

The author gives a definition of his subject equi-distantly removed from the extremes of those who treat it in a manner too strictly philosophical, and of such as Schleiermacher and Bretschneider who regard it as exclusively historical. He professes himself an Evangelical Supernaturalist; but coincides with Schleiermacher in assigning an inferior rank to the Old Testament. He also ranks the gospel of Matthew above those of Mark and Luke, except as a mere historical authority, in which light he gives the preference to them. He seems to entertain a doubt with respect to the perfect accuracy of the words ascribed to Christ by the apostle John.

His history of Dogmatical Theology, he divides into five periods—the age of the apostles—the age of the fathers—the scholastic age—the age of the reformation—and the age of philosophy. Among the modern systems, he mentions Schleiermacher's scheme of *Christian Pantheism*.

The body of the work is divided into three general heads, *Anthropology*, *Theology*, and *Christology*. The first section of Anthropology treats of *das religiöse Leben nach dem Ideale*—the second, of *das religiöse Leben nach der Wirklichkeit*—the third, of *das religiöse nach der Urbedingung, unter welcher die Wirklichkeit zum Ideale strebt*.

The first section under the head of Christology, treats of the history of Christ, his education and the object of his incarnation. The second section relates to the church of Christ; and the third is entitled *Christus im Gemütthe* and treats of predestination and grace, of faith and justification, of the Holy Spirit, and the method of salvation, under which is inserted the doctrine of the Trinity.

*Vorlesungen über die Dogmatik der Evangelischen Lutherischen Kirche, n. d. Compend. d. Hrn. Dr. W. M. L. de Wette, v. Aug. Detl. Chr. Twesten, Prof. d. Theol. u. Phil. an der Univ. zu Kiel, Ritter v. Dannebrogorden. Erster Band. Einleit u. erster kritische Theil. Hamburg,*

*D. P. Canisii summa doctrinae Christianae. 2d ed: 8vo. Landsb. 1828.*

*Oberthürri Idea Biblica Ecclesiae Dei. Tom. I—III. 8vo. Sulzbach. 1828.*

*Das Judenthum und seine Reform Von J. B. Grase. 8vo. Bayreuth. 1828.*

*The doctrine of the church of Geneva illustrated in a series of sermons preached by the modern divines of that city. Edited by Rev. J. S. Pons. London, 1828.*

*Four discourses on the Sacrifice, Priesthood, Atonement, and Redemption of Christ; by John Pye Smith, D. D. 8vo. London.*

*J. Rust de nonnullis quae in Theologia nostrae aetatis desiderarun 8vo. Erlangen. 1828.*

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#### HISTORY.

*Histoire Critique du Gnosticisme et de son influence sur les sectes religieuses et philosophiques des six premières siècles de l'ère Chrétienne. Ouvrage couronné par l'académie Royale des Inscriptions et des Belles Lettres. Par M. Jacques Matter, Professeur à l'académie Royale de Strasbourg. 3 Vols. 6vo. Paris. 1828.*

This is the second work of Professor Matter, which has gained the prize of the Royal Academie. The first was his

*Essai Historique sur l'école d'Alexandrie*, published in 1820. The subject of the book before us, though rendered familiar in Germany for thirty years past, by the writings of Neander, Munter, Fuldner, Bellerman, &c., is a novel one in France. Our author, from his situation at the confluent point of French and German sentiments, enjoyed great advantages for the performance of his task. That he has availed himself of all the lights which Germany could lend him, is evinced by the thickly studded references at the bottom of his pages; and it may perhaps be safely asserted, that the present is the most complete exhibition of the subject which has yet been given to the public.

The work is divided into four sections. The first exhibits in three chapters, the origin of Gnosticism, traces its doctrines as they were before and after Christ, and enumerates the most distinguished leaders of the sect, posterior to the days of the apostles, such as Euphrates, Simon Magus, Menander, Cerinthus, Nicholas, &c.

The second section, which includes four chapters, describes the Gnostic schools and sects. 1, The Syrian. 2, That of Asia-Minor. 3, That of Egypt, which affords the greatest variety of detail.

The third section, comprehending seven chapters, treats of the influence of Gnosticism on contemporary sects in religion and philosophy. 1, The Judaizing Christians. 2, The Ascetics, especially the Eucratites and Montanists. 3, The Manicheans and Priscillianists. 4, The Eastern Anti-Christians. 5, The Antitrinitarians in the Christian church. 6, Several particular writers of the Orthodox church. 7, The schools of Greek philosophy.

The whole is wound up in a chapter of *General Conclusions*. The third volume, or *atlas*, contains a collection of gems &c., illustrative of their peculiar notions.

The faults of the work are, a want of precision in details; an excess of borrowed erudition, and superfluous exposition;

a careless and confused terminology; deviation from historical and chronological order; and obscurity in point of style.

*A general history of the Christian church* from the same pen, has been announced.

*Lehrbuch der Kirchengeschichte*, von Joh. Carl Ludwig Gieseler, Dr. der Philos. und Theol. und der Letzten ord. Prof. an der Rheinuniversität. *Erster Band. Zweyte sehr verbesserte und zum Theil umgearbeitete Auflage.* Bonn. bey A. Marcus, 1827. pp. x. and 691. 8vo.

The first edition of the first volume of this work appeared in 1824, the first part of the second volume in 1825, the second part of the same in 1826, which brings the history down to the year 1305. The third part of the second volume, the author states, will extend to the Reformation; while a third and last volume, consisting of two parts, will comprehend the history of the modern church.

The object of this work is to give a brief but comprehensive view of the history of the church. This is presented in the text, while the notes are principally occupied with citations and authorities, which the author from considerations which he states at length, gives in large detail.

This second edition of the first volume presents some important alterations and improvements. The first edition contained 123 sections, and 502 pages; this contains 132 sections, and 691 pages. The only sections entirely new, however, are the twelfth (on the religious toleration of the Romans) and the eighty-eighth (on the oecumenic councils.) The greater part of the alterations affect only particular paragraphs and sentences. The most considerable changes which have been made in the arrangement of this new edition, are, the transfer of the sections on the connexion between church and state, to the chapter which contains the

history of the hierarchy, and the insertion of all the statements in relation to the propagation of the gospel beyond the limits of the Roman empire, in a chapter by themselves.

The minor alterations and improvements of most moment are those which may be found in the following passages. Per. I. ch. II. § 38; on the popular opposition of the Romans to Christianity. § 46, on the Montanists and Alogi. Per. II. ch. I. § 78, introduction to the History of Theology. §§ 79—82, history of the Arian controversy, in which the account of the state of theological science during the period of that controversy, has been especially improved. §§ 100—103, on morals.

The author has devoted particular attention to the history of the hierarchy, in consequence of which the chapter on that subject has undergone considerable alterations.

The substance of this notice is derived from a statement by the author himself, contained in the *Theologische Studien und Kritiken* by Umbreit, for 1828; vol. I. No. 1. He there defends his work against some objections in relation to his form and plan, and solicits criticism upon some new conjectures and hypotheses suggested in the text and notes.

*Statistique des Eglises Reformés de France, Suivie des lois, arrêtés, ordonnances, circulaires et instruction qui les concernent, de l'indication des sociétés Religieuses et des Ecoles. Avec un tableau général. Par A. Soulier, Ancien Pasteur. 8vo. Paris, 1828.*

There are two classes of Protestants in France: 1, The *Lutherans*, who adhere to the confession of Augsburg. 2, The *Reformed*, or *Calvinists*. The work before us relates exclusively to the latter. The character and station of M. Soulier afford him such advantages for the gaining of information on this subject, that his statements are altogether worthy of confidence. From the inspection of documents accessible to few, and the returns to a circular letter of his own, he has obtained the following results embodied

in this book : 1, A statistical account of the state of the Reformed church in France. 2, The organic law of the 18th of Germinal in the year 10 of the Republic. 3, The discipline of the Reformed church. 4, A collection of laws and ordonances now in force, relating to the church, and forming a sort of Protestant code. 5, Documents relating to the Protestant academies at Strasburg and Montauban.

In his statistics, M. Soulier pursues the alphabetical order of the departments, with their division into *Consistorial churches*, and subdivision into *sections*. Under each head he states the name and residence of pastors (with the nearest Post-office when necessary), the number of churches or consecrated edifices, of Protestant societies and schools, with the date of their foundation.

From a general table at the end, we learn, that there are in France, connected with the Reformed church, 96 consistories or oratories, 305 pastors, 438 consecrated edifices, 451 Bible societies or associations, 124 missionary societies or associations, 59 societies or depositories of religious tracts, 8 provident societies, 79 Sunday schools, 392 elementary and boarding schools.

It is not to be supposed, however, from this statement, that the Reformed of France are fully supplied with religious privileges. Many congregations are compelled to worship in sheepfolds, barns, or in the open air. In the single department of the Gard, there are fifty congregations in this situation. In the commune of Monoblet, particularly, there is no church or convenient edifice, though 950 out of 1040 inhabitants are of the Reformed persuasion. In many cases, too, one minister serves several distant churches, so that, in some congregations, preaching is heard only once in three months.

The government of the Reformed in France is Presbyterian, and their liturgy that of Geneva. In 1826, however, M. Roux of Uzès published a new form of prayer which he submitted to the consideration of the churches.

*The life and opinions of John de Wycliffe, D. D. illustrated principally from his unpublished MSS. with a preliminary view of the Papal system and of the state of the Protestant doctrine in Europe to the commencement of the 14th century.* By Robert Vaughan. With a portrait. 2 vols. 8vo. London, 1828.

*Geschichte des Monchthums in allen seinen Verzweigungen.* Von D. E. Münch. 1 and 2 Bdchn. 16mo. Stuttgart. 1828.

*Essai historique et critique sur l'Etat des Jcsuites en France.* Paris, 1828.

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PHILOLOGY.

*A Grammar of the Hebrew Language, comprised in a series of lectures, compiled from the best authorities, and augmented with much original matter, drawn principally from oriental sources: designed for the use of students in the universities. Dedicated, by permission to the Right Rev. the Lord Bishop of Lincoln, Regius Professor of Divinity in the University of Cambridge.* By the Rev. S. Lee, A. M. D. D. of the University of Hulle, Honorary member of the Asiatic Society of Paris, Honorary Associate and F. R. S. L. and M. R. A. S. &c., And Professor of Arabic in the University of Cambridge. 8vo. pp. xxxi. and 397. London, 1827.

Whatever may be the intrinsic value of this work, it certainly possesses the merit of originality. Neither in matter nor in manner has the author been a servile copyist of others. He assigns as his reason for adding another to the many Hebrew grammars already before the public, the fact, that the subject has been treated heretofore in a manner too exclusively synthetical, to remedy which evil, he has attempted

in this work to unite an analytical investigation of first principles with a synthetical detail of the rules derived from them. In his preface, Professor Lee declares his reasons for adopting the Rabbinical system of accents, and vowel-points, disclaiming all belief in its divine authority, but at the same time, pronouncing it the best instrument for facilitating the right understanding of the Sacred Scriptures, that has ever been proposed, and animadverting on the evil tendency of overstrained attempts to facilitate the acquisition of the language.

The principal peculiarity of this grammar, in point of form, arises from the author's discarding the usual arrangement and terminology, borrowed by the grammarians of Europe from the Greeks and Romans; and deriving a great part of his explanations from the analogy of the cognate oriental dialects.

Among the particulars in which Professor Lee has differed from his predecessors, may be mentioned his arrangement of the vowels, and his doctrine with respect to syllables. The latter he reduces to one standard, and to one apparent measure, by abandoning the old distinction of long and short vowels, as well as the classification of Gesenius, and substituting for them, a new division into *perfect* and *imperfect*, founded upon their ordinary use and situation as constituent parts of syllables. To this might be added some change in the usual phraseology, and some real simplification of the rules in relation to Sheva and Dagesh, and the mutations of the consonants and vowels which occur in the process of the etymology. But the characteristic feature which distinguishes the system of Professor Lee from every other, is his doctrine respecting the primitive part of speech. He reverses the ordinary process and makes the noun the root, supposing the verb to be derived from it by vowel changes and by the addition of words or parts of words once significant, in order to modify the meaning of



the root. This view of the subject is defended by the author not only as most natural and rational in itself, but as affording the most satisfactory explanation of unusual forms and etymological anomalies. In order to establish and explain this theory, it was necessary to exhibit the actual correspondence between the various forms of nouns and verbs, which the author has done at great length and with great minuteness of detail. To this elaborate exposition of his views, which occupies a very large proportion of his work, and gives it, in fact, its distinctive character, we can do no more than refer the reader. The same may be said of the syntax, which is copiously treated, and enriched from the author's stores of oriental learning, but admits neither of extracts nor analysis. The subject of the accents has less prominence in this than in most modern grammars. Their value and importance to a certain extent is acknowledged, and the essential rules respecting them laid down, but the author expresses his belief, that any great attention to the subject is unnecessary. With respect to the study of the Arabic and cognate dialects, the opinion of so eminent an orientalist as Lee deserves attention—"That he who is best acquainted with these dialècts is by far the most likely person to be a successful commentator on the Hebrew scriptures."

*A grammar of the Hebrew language*, by Moses Stuart, Associate Professor of sacred literature in the theological Institution at Andover. Third edition. Andover, Flagg and Gould. Codman Press, 1823. pp. viii. and 240, 8vo.

*Andreae Theophili Hoffmanni, Philos et Theol. D. in Jenensi Litterarum Universitate Theol. Prof. P. O. Grammaticae Syriacae Libri III.* pp. 418. 4to. Halle, 1827.

This work, as we are informed in the preface, was undertaken at the instance of Gesenius, some years since, by one

of his pupils, now a Professor in the University of Jena. Its completion has been delayed by want of health, change of situation, and official duties. During the whole period, however, which has elapsed since he first conceived the design, the author has been diligently employed in collecting materials and extending his acquaintance with the language.

He professes to have adopted and pursued the plan of Gesenius in his Hebrew grammar, and proceeds upon the principle of Michaelis and others, that compendious grammars retard, instead of facilitating, the progress of the student. He has accordingly made his work a very copious one, not only giving the rules in minute detail, but illustrating the whole by quotations and examples. The alterations and improvements in his mode of treating the subject, to which the author calls the attention of the reader, though numerous, are too minute to admit of specification here. Prefixed to the Grammar are above seventy pages of *Prolegomena*, divided into six sections. 1, On the Aramean language. 2, On the Syriac language. 3, On the history of Syria. 4, On the history of the Syriac language. 5, On the cultivation of the language in modern times, including a review of grammars and lexicons. 6, On the Syriac character and writing, illustrated by three tables. Each section is accompanied with copious notes of reference and illustration, indicating extensive and diligent research.

*A manual Hebrew and English Lexicon including the Biblical Chaldee. Designed particularly for beginners.* By Josiah W. Gibbs, A. M. Prof. of Sacred Lit. in the theological school in Yale College. pp. 210. 8vo. Andover, 1828.

## NOTICE.

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*We would repeat the notice already given, that the Biblical Repertory, will hereafter be published in Princeton, and that all communications respecting it are to be addressed to Addison Alexander, Princeton, N. J.*

*The work, as heretofore, will be published quarterly, at \$4 per annum; or \$3 if paid within the first six months.*

