

**THE LUMINOUS UNITY: OR,
LETTERS ADDRESSED TO THE REV.
A. GUINZBURG, A RABBI OF
BOSTON, MASS., FROM THE REV.
M. R. MILLER**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649381371

The luminous unity: or, Letters addressed to the Rev. A. Guinzburg, a rabbi of Boston, Mass.,
from the Rev. M. R. Miller by M. R. Miller

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

M. R. MILLER

**THE LUMINOUS UNITY: OR,
LETTERS ADDRESSED TO THE REV.
A. GUINZBURG, A RABBI OF
BOSTON, MASS., FROM THE REV.
M. R. MILLER**

THE
LUMINOUS UNITY,

OR

LETTERS ADDRESSED TO THE REV. A. GUINZBURG,
A RABBI OF BOSTON, MASS., FROM
THE REV. M. R. MILLER,

ON THE QUESTION,

IS UNITARIANISM, AS OPPOSED TO TRINITARIANISM,
A PRINCIPLE OF HEATHENISM
RATHER THAN OF SPECIFIC JUDAISM?

שָׂמַח יִשְׂרָאֵל וְהָיָה אֱלֹהֵינוּ יְהוָה אֱחָד | אִמֵּן

"Ye believe in God, believe also in me,"—YESHUA HA NETSERI.
"For had ye believed Moses, ye would have believed me: for he wrote of me,"—
YESHUA HA NETSERI.
"The Comforter is in the sacred volume."—JOHN QUINCY ADAMS.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.,
1874.

Entered, according to Act of Congress, in the year 1873, by

J. B. LIPPINCOTT & CO.,

In the Office of the Librarian of Congress at Washington.

~~~~~  
LIPPINCOTT'S PRESS,  
PHILADELPHIA.  
~~~~~

CONTENTS.

	PAGE
Introduction	5
LETTER I.	
The Plurality of the Divine Name <i>Adonai</i>	9
LETTER II.	
The Trinitarian Character of the Tetragrammaton	19
LETTER III.	
"Declared to be the Son of God with Power,—by the Resurrection from the Dead"	46
LETTER IV.	
The Plurality of the Divine Name <i>Elohim</i> (God)	60
LETTER V.	
Unitarianism more Mohammedan than either Christian or Jewish	71
LETTER VI.	
Trinitarianism as a Practical Doctrine—The Trinitarian Relations of Faith, Hope, and Love	86
LETTER VII.	
Analysis of the First Chapter of the Epistle to the Hebrews	113

CONTENTS.

LETTER VIII.

	PAGE
The Epistle to the Hebrews the True Exponent of Ancient Judaism	138

LETTER IX.

General Review of the Argument—Objections answered	167
--	-----

LETTER X.

The Spirit of the Lord and his Word,—Isa. lix. 21	189
---	-----

APPENDIX.

A Dissertation on the Book of Job	219
-----------------------------------	-----

Questions designed to assist in the Study of the Foregoing Letters	234
--	-----

WE PASS AWAY	259
--------------	-----

INTRODUCTION.

THE following letters originated in a plan that Dr. Guinzburg and myself should write letters on the subject of unitarianism, one for it and the other against it; that our letters should be equal in number, and should be published both in *The Israelite*, of Cincinnati, and *The Episcopalian*, of Philadelphia. The first five of the following letters appeared in *The Israelite*, with as many letters in reply to them.

These five are here somewhat changed and enlarged; and five others are added. This is done partly out of deference to the strongly expressed wish of the rabbi that this discussion should not stop, and partly because I have been pursuing the subject with increasing interest and rapture; and I trust that a good service will be accomplished in rendering the doctrine of the Trinity much clearer to many Christian minds and highly-educated intellects than it now is.

The arguments in these letters can be very successfully followed by one who is not acquainted with the original languages of the Bible; but such a reader will find the study rendered much more easy if he will here carefully impress on his memory the following verses, as they here receive a rendering nearer to the original text than they have in the Authorized Version, and a few explanations of

words. The memory ought, at the start, to have a complete possession of the following items.

Deut. vi. 4: "Hear, O Israel: Jehovah our Elohim is one Jehovah."

The Divine name here occurring twice is the tetragrammaton; and such is its supreme holiness that no strictly pious Jew ever reads it aloud. It is never pronounced in the synagogue.

Gen. xv. 2: "And Abram said, *Adonai*, Jehovah, what wilt thou give me, seeing I go childless?"

Gen. xviii. 1-4: "And Jehovah appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw, he ran to meet them from the tent door, and bowed himself toward the ground, and said, *Adonai*, if now I have found favor in thine eyes, pass thou not away from thy servant. Let now a little water be fetched, and wash ye your feet, and rest ye under the tree."

Ex. vi. 2, 3: "And God spake unto Moses, and said unto him, I am Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob by *El Shaddai*, and by my name *Jehovah* was I not known to them."

Ex. iii. 13, 14: "And they shall say to me, What is his name? what shall I say unto them?"

"And God said unto Moses, *I will be that I will be*: and he said, Thus shalt thou say unto the children of Israel, *I will be* hath sent me unto you."

Ex. xv. 2: "My strength and song is Jah."

Ex. xvii. 16: "And he said, that, the hand being on the throne of Jah, war is to Jehovah against Amalek from generation to generation."

Ex. xxxiv. 6: "And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, El, merciful and

gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin."

Solomon's Song viii. 6: "A vehement flame of Jah."

Zech. xiv. 9: "And Jehovah shall be King over all the earth; in that day Jehovah shall be one, and his name one."

El, a name in the singular number, translated, God.

Shaddai, also of the singular number, translated, Almighty.

Eloah, another word of the singular number, translated, God.

Elohim, properly the plural of *Eloah*, is of very common use, being generally the original word where "God" is in the translation.

The questions at the close may be useful to classes or students who have selected the book for a careful study.

Recently, an Israelite in England, after he had published some articles against Christianity, wished to resume the subject, and gave the following reasons, among others. His article appeared in the *Jewish Chronicle*, which, I suppose, is published in London. The following is an extract:

"Some of our Christian opponents will not, however, admit that they have made any attack upon us, nor allow that the controversy which we are engaged in is to be considered as a war: they prefer to regard it as a debate of friends in council, who are earnestly seeking after light and truth. They assure us that they do not come among us to annoy us with their arguments and cause dissension in our families; they are only actuated by a generous desire to promote our welfare and guide us into the way of salvation. Very good: we will accept the sincerity of their declaration, and are quite disposed to meet them in