

**THE LUMINOUS UNITY, OR, LETTERS
ADDRESSED TO THE REV. A. GUINZBURG, A
RABBI OF BOSTON, MASS., ON THE
QUESTION, IS UNITARIANISM, AS OPPOSED
TO TRINITARIANISM,
A PRINCIPLE OF HEATHENISM RATHER THAN
OF SPECIFIC JUDAISM?**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649500796

The Luminous Unity, or, Letters Addressed to the Rev. A. Guinzburg, a Rabbi of Boston, Mass., on the Question, Is Unitarianism, as Opposed to Trinitarianism, a Principle of Heathenism Rather than of Specific Judaism? by Matthew R. Miller

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MATTHEW R. MILLER

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THE
LUMINOUS UNITY,

OR

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

ON THE QUESTION,

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

שָׂאֵת יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :
וְיָדַע יִשְׂרָאֵל יְהוָה אֶחָד :

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

SECOND EDITION.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.
1876.

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.

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LIPPINCOTT'S PRESS,  
PHILADELPHIA.  
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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