

John Owen (Sheer Modalism) & Stephen Nye (Three Modes)

In like manner, John Owen remarks, - “The natural Godhead of God is his substance or essence, with all the glorious divine excellencies which naturally and necessarily pertain thereto. Such are omnipotency, eternity, immensity, &c. This one nature, essence, or substance, being the nature, essence, or substance of God, as God, is the nature, essence, or substance of the Father, the Son, and the Holy Ghost, - *one and the same, absolutely in and unto each of them.*” Accordingly, he goes on to say, “that a divine person is nothing but the divine essence, upon the account of an especial property, subsisting in an especial *manner.*” This is sheer modalism, and it agrees with what Owen elsewhere says, that “the *will* of God, the Father, Son, and Holy Spirit, is but one. It is a natural property, and where there is but one nature, there is but *one will.*”

...Stephen Nye, an opponent of Dr. S. Clarke, who is commended by Waterland, in his First Defence, as one who was known to have studied the Trinitarian controversy much and long, says, “It is certain, that from the time the writings of Augustine were published and became generally known, there hath been a perfect agreement and consent among all the great writers, and all the churches, in the article of the Trinity, they having been unanimous in the belief and doctrine, that there is but one divine Being, Spirit, or Mind, and that the three divine Persons, so called, are no other than that divine Spirit and Being, subsisting after three modes or manners.”

(A Review of Trinitarianism... by John Barling, London: John Chapman, MDCCCXLVII, ebook, 15-16, 17, Text Modified)