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Letter...

March 25th 1858.

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Book,

The Divinity of the Son of God
Defended.

OR A

SOLUTION

OF

Mr. Chubb's Sophisms,

AND

A DETECTION of the Blaf-
phemies and Absurdities contained in
his Observations on a Book entituled,
Arianism Anatomized.

With a Full and Clear Refutation of all
the Arguments contained in the same Obser-
vations, and in his *Supremacy Asserted.*

By JOHN CLAGGETT.

Acts vi. 21. *And they made a Calf in those Days,
and offer'd Sacrifice to the Idol, and rejoiced in the Work
of their own Hands.*

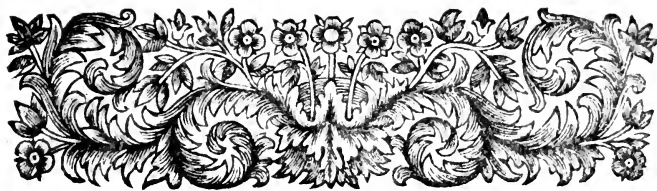
Deut. xxxii. 17, 18. *They sacrificed to Devils, not
to God; to Gods whom they knew not, to new Gods, who
came newly up, wh in your Fathers feared not.*

*Of the Rock that bore thee thou art unmindful, and
hast forgotten God that formed thee.*

L O N D O N,

Printed by J. DARBY, and are to be sold by him in *Bartholomew-
Cloze*, JOHN CLARKE, at the *Bible* near the *Poultry*, and
EMAN. MATTHEW, at the *Bible* in *Pater-Noster-Row*.
M. DCC. XIX.





T H E

P R E F A C E.

Christian Reader,

THO Mr. Chubb's *Observations on my Arianism Anatomized* might very well have been neglected by me, as containing nothing solid, or worthy of a serious Refutation: yet to stop the Mouths of that Party, who unreasonably glory in his Performance; to open their Eyes, and prevent, if the Lord please, the spreading of that Contagion amongst the Churches of Christ; I have wrote this Defence: wherein according to my mean Ability, I have endeavour'd to furnish even mean Capacities with Arguments from the Holy Scriptures, wherewith the Mouths of the Blasphemers of the Son of God may be stopt.

And I have done what I could to make this Defence useful for Christian Families, that even Children and Servants may be able, from the Holy Scriptures, to prove that Jesus Christ is God by Nature; and was the Maker of Heaven and Earth, and therefore is our God and Saviour, and besides whom there is no God.

I have removed the Stumbling-Blocks and Sophisms that Mr. Chubb hath laid in the way; and discovered the Rotteness of the Foundation he builds on, being unproved Principles. As,

That what he calls the Spiritual Part of Christ, is a God, a Creature existing before the Creation, yet not allow'd to be eternal; whom he affirms to be God's Agent in creating the World, but acknowledgeth he means no more by it, than that which is said of the Apostles, That if they had Faith they might remove Mountains.

That such a Being really was, or was possible, he hath not proved.

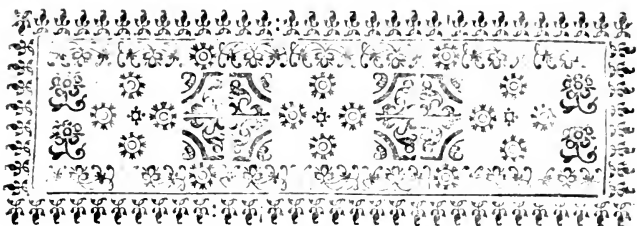
That this created God united himself to a human Body.

That a human Body is human Nature, and that such a composed Being would be a Man.

That that human Nature is the whole of the Son of God.

These are all unproved Principles, on which he builds, and thence infers things that he would lay as Absurdities on his Adversaries. These it hath been my Work to discover and reveal. Particularly I have clearly solv'd that Sophism of his, wherein he pretended, That what I and others call Christ, is the true Father of God's Son. I have fully justify'd my Arianism Anatomized against all his Exceptions. I have discover'd the Insufficiency of his pretended Standard of human Species, (being a Tool he often makes use of to deceive himself and others) and this by a most plain and familiar Demorstration. I have shew'd his Ignorance of the hypostatical Union, and manifested that the Absurdities he attempted to raise from the Quiescence of the Word, were Consequences only of the Weakness of his Understanding.

And I do declare, that Mr. Chubb's whole Strength I esteem to lie in Quibble and Sophistry: and that I do believe that he is afraid fairly to enter into the Merit of the Cause; either to prove his own, or disprove the Christian Hypothesis. However, I have here untie'd all the Knots that he hath been tying, to perplex the Controversy. And how I have succeeded herein, I leave to the Judgment and Conscience of the Reader. So imploring the divine Blessing thereon, I remain, &c.



The Divinity of the Son of God defended.



R. Chubb calls his last Work, *The Supremacy of the Father vindicated, or Observations on Mr. Clagget's Book, entitled, Arianism Anatomized.*

I must indeed commend my Adversary's Cunning, in not pretending to answer, but only to turn Observator; but which means those things that are too difficult for him to oppose, he can slip over without observation, and only touch on things where he thinks he can do best.

My Adversary opposeth the Deity of the only-begotten Son of God; saith that I set forth an imaginary Son; saith that Christ's human Nature is the whole and only-begotten Son of God, p. 5, 57. and in many other places.

My Business is to follow my Observator wherever he leads me. Only I shall suppose, I have the privilege to observe his Omissions, as well as Weaknesses.

He saith that I have undertaken to confute his Arguments, but have prosecuted this Design in a very unbecoming and unchristian Way, by representing him as the vilest of Creatures; laying a heavy Charge which I can by no means prove, viz. *As one who by holy and pious Pretences, would introduce real Popery, &c.*

In general I answer, That I have done no more nor worse than that which pious and holy Men have done in a like Case. And why it should be accounted unbecoming and

unchristian in me, that was look'd on as a godly Zeal in them, I know not. Nothing is more common with the godly and learned *Zanby* in his Writings against the *Arians*, than to call them Antichrists, Knaves, Blasphemers, &c. And I should not have charged *Arians* with Blasphemy and Idolatry, but that I thought them really guilty: Nor are there Arguments wanting in my Book to prove (I think) whatever I have said of him. And I pray, what is it less than Blasphemy for Mr. *Chubb* to call the eternal *Logos*, whom *Abraham*, *Isaac*, and *Jacob* owned for their God, and worshipp'd as their God; which is the God that I am pleading for: I say, to term him an imaginary Son, and sometimes the Father of God's Son?

For tho' through the Luxuriousness of his Wit, he may make Sport and Diversion for himself and others, with these sacred and ever to be adored Persons, yet his Confidence will not take off the Blasphemy.

Mr. *Chubb* hath heaped up together what lie scatter'd up and down my Writings, without mentioning the place or occasion of the Words. Doth Mr. *Chubb* think it a Crime to say a Man that blasphemes that worthy Name of Christ, saying he is not God by Nature, is a Blasphemer? Did not the mistaken *Jews* falsely charge Christ with Blasphemy, for asserting his Deity; and is not he really guilty that denies it? Is it not Blasphemy to say, That the Maker of Heaven and Earth is an imaginary Being? Did I not shew some reason for what I said? If so, why did not Mr. *Chubb* remove my Reasons out of the way, before he found fault with my Inferences from them?

I thought I only contended with Reason and Scripture, these were my Weapons; and are they carnal and diabolical? Had I railed, sure Mr. *Chubb* forgot his Title-Page, where he cites the Apostle commanding *not to render railing for railing*.

Mr. *Chubb* ought, I think, to have convinced the World, that where I used such Expressions, I had not proved any such thing against him; and not to complain without shewing cause for it. For if I maintain the real Divinity of Christ, I then justify my self against all his Complaints.

Doth Mr. *Chubb* believe in Christ? Doth he place his Hope in him? Doth he love him above all Relations? yea, above his own Life? And doth he say this Christ is not God? Then here again I proclaim him an Idolater: For he makes that which is not God, (or a Creature) the Ob-
ject

ject of divine and religious Worship. If he say he doth not love Christ above all, Christ saith he is not worth of him; and the Apostle pronounces an *Anathema* upon him; and the Prophet lays him under a Curse, when he saith, *Cursed is he that maketh Flesh his Arm, whose Hope is not in the Lord his God*, Jer. 17. 5. Were not Christ the most High God, it were not lawful to hope in him for Salvation from Sin, Death, and Hell. And in how many places in this little Book I am about to reply to, doth he say, that the Man Christ Jesus is the whole of the Son of God? denying him any other Nature than human.

This I say, whatever Men may think of Mr. *Chubb*, to be sure he thinks well of himself, and is desirous to spare his own Errors. They are tender things which he can't endure to be touch'd; they are the singular things he values himself upon, as all such Persons who endeavour to maintain Heterodoxies and Heresies do.

I believe Mr. *Chubb* thinks I have dealt hardly with him; but my self and the World would have been better convinced of it, if in all those places where he thought I did so, he had shewed that such things were not naturally drawn from his Principles.

What I said that reflected on him, was grounded on his Tenets, and Conduct in promulging of them; which being evil, I thought Words expressive thereof, had not been unsuitable to my Undertaking, or my self blameable therein.

Our Saviour called the Pharisees Hypocrites; told others of the *Jews* that they were the Children of the Devil. *John* calls them a *Generation of Vipers*. *Stephen* tells those (he spake to) that they were *stiff-necked and uncircumcised in Heart and Ears*; and that they and their Fathers did always resist the Holy Ghost. Did not St. *Paul* call *Elymas* a Child of the Devil, and Enemy of all Righteousness, because he sought to turn away the Deputy from the Faith? and doth not *C*—*b* endeavour to turn the whole Nation from the Faith of Christ as *Paul* preach'd it, *viz.* *As the true God and Creator of Heaven and Earth*, Acts 13. 8. Cannot I draw a parallel between *Elymas* and *Arius*? Are not People, under the Seduction of false Teachers, said to be bewitch'd? Gal. 3. 1.

Thus, as Occasion offer'd, the meek and holy Jesus and his holy Servants, did express their Indignation against the

Enemies of God : yet I hope Mr. *Chubb* will not say their Weapons were carnal and devilish.

Mr. *Chubb* would willingly be spared, and be thought a wise and good Man, whose Endeavours were only to reform the Church, whom he charges in his Epistle to have lost the first great Article of Primitive Christian Faith ; and grossly abuses and misrepresents those which call or esteem themselves Orthodox ; as that they hold that the Father and Son are two distinct Beings, p. 31. of his *Supremacy*.

But do they hold that the Father and Son are two distinct Essences or Beings? no sure, they acknowledge a distinction of Persons in one Essence, but deny that the Father and Son are two distinct Beings ; for then if both were God, there must be two Gods. P. 9. of his *Epistle*, he charges others who differ from him with holding, That God hath from Eternity absolutely predestinated to Damnation the greatest Part of Mankind ; and that he created them for no other End but to glorify his absolute Power in their Destruction : Whereas I believe that there is not any Society of Christians in the World that so affirm ; or that hold Tenets, that such a Conclusion can be justly drawn from. And as bad as this is, it is by him made a handle to his pious Design of reforming (or rather deforming) the Church, by introducing the *Arian* Heresy ; which as it is a Denial of the Son of God, and robbing him of his Glory and eternal Deity, (which I have called Blasphemy) so also it is a substituting a false Christ, one that is not God, but a Creature, in his room.

They demand a liberty to dissent from the Judgment of the Church, wherein it plainly appears to them, that the Church has departed from the Truth. (p. 9. of their *Dedication*.) And can they be angry at my charging Idolatry on them, when they assume the boldness to charge the whole Catholick Church with Apostacy from the first great Article of the primitive Christian Faith, viz. that there is but one supreme God?

Doth not the Church preach and teach that very Doctrine that he condemns them of Apostacy from? Are not Christians that believe a Trinity, able on that Principle to defend the Unity of the Deity?

Is not the Reformation of the Church a pious Pretence, but is it not with a design to make them *Arians*? an Evil that the Papists, as bad as they be, were never guilty of.

Thus

Thus I can prove, what Mr. *Chubb* was pleased to say I could not, and that *Arians* would introduce real Popery. See Mr. *W—ston's* Address to the Princes and States of Europe. See p. 6. of the Introduction to my *Arianism Anatomized*.

In the 5th Page of these Observations, he saith, that by base Insinuations, Falshood, and Slander, (these are the soft Terms of this meek-temper'd Man) I have given occasion to raise Men's Anger against him. But if I have said any thing unreasonable, let him convince me of it, and not slip over it, and pretend that he has answer'd all.

I might complain of false Insinuations, but Mr. *Chubb* will not open his Eyes to see it. But, Sir, have you not insinuated against me, p. 5. That by my Principles God must be the Author of Sin? And against others, p. 9. of his *Epistle*, That God made the greatest Part of Mankind for no other End but to glorify his absolute Power in their Destruction?

And that I should believe that God sees no Sin in his People? p. 5.

What, I warrant, Mr. *Chubb* did not insinuate these things to raise Men's Anger against me? No, good Man! he will pursue me with no other Revenge than to remind me of my Faults. What a deal of Meekness, Kindness, and Christian Charity he pursues me with! And pray what did I to him more than mind him of his Faults?

But Mr. *Chubb* should have proved my faults on me first, and then he had laid a good Foundation to build his Reproaches on; but that was too hard a Work. If his Word won't pass for Proof, and that in his own Cause, truly the World must go without it for him.

In the 4th Page indeed he hath charged me for saying, That he affirmed that Christ's Divine Nature was a created Nature; tells the World, that 'tis a direct Falshood: Whenas he wrote above 100 Pages to prove that very thing. And I appeal to all the World, if his endeavouring to prove, that Christ is not the supreme God, is not the same thing as to say, that Christ is a Creature? For seeing all Being is divided into God and Creatures, certainly that which is not God by Nature, must be a Creature. And I shall not for such little invidious Reflections as this, forbear to say, That he affirms Christ to be a Creature, and I am sure the Reason of all Mankind will justify me in it.

Besides,

Besides, my Words are nothing more than I will undertake by due consequence to prove from an hundred Places in his Writings, if called to it.

As for his other Charges, they are not particularized so as the Reader may know where to find them; and by that means cannot see whether what I said was pertinent or not; except that in my Title-Page, *Job* 13. 7, 8, 9. where he saith, That I insinuate that he speaks wickedly for God. But what other thing, I pray, is the whole Design of his Book, than to advance God the Father so above the Son, as the Creator is above the Creature; and thereby deny the Son to be God by Nature? If this is not to speak wickedly for God, I know not what is.

This I have said in my own defence, and desire once for all it may be observ'd, that I shall still say, he allows the Son of God to be no more than a Creature, seeing he every where denies him to be the true God; and hath not attempted any where to demonstrate that there is a middle Nature, that is neither God nor a Creature.

When I attempted the Answer of Mr. *Chubb's* Book, I had no other View but to shew the Invalidity and Inconclusiveness of his eight Arguments, which I endeavour'd to do by reasoning against the Absurdity of his Notions, and Impossibility of the things he asserted; which how successfully I manag'd it, I leave to the Judgment of my Readers.

I did not in that Answer look on it as my proper Business, to prove from the Holy Scriptures, the Co-essentiality and Co-eternity of the Son of God with the Father. But what I did of that nature, was as occasionally it offer'd it self to me.

But because I find many of the Absurdities, which Mr. *Chubb* in his Observations charges on my Writings, ariseth from this Mistake of his, viz. That he always supposeth that the human Nature of Christ was the Whole and only-begotten Son of God, p. 25. And as in his 24th Page, he asserts, The Son of God to be a distinct individual Being from that God whose Son he is, where he asserts the Father and Son to be distinct Essences:

I shall therefore now in the first place prove from Scripture and Reason, That Christ, or the Son of God, is of the same Substance with the Father: That he was that God who created all Things; that called himself the God of *Abraham, Isaac, and Jacob*; and was of them, and all
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the holy Prophets, esteemed and worshipped as the God of *Israel*: That he that appeared to *Abraham*, and covenanted with him; that wrought all those Wonders in *Egypt*; that brought forth the *Israelites* from under the *Egyptian* Bondage; that stiled himself *I AM*, and *J E H O V A H*, was this Son of God.

Dr. *Clarke* in his Book of the *Scripture-Doctrine of the Trinity*, p. 102. tells us, That every Appearance of God under the Old Testament, was Christ appearing in the Person of the Father, in the Form of God, as being the Image of the invisible God, whom no Man hath seen at any time, or can see.

What this learned Man intends by Christ's appearing in the Person of the Father, I know not; except it be that the Person of the Father is in the Person of the Son: as Christ himself saith, that the Father is in him. For it seems to me, That the Essence, yea Person, of the Son (which is in the Form of God) is altogether as invisible as the Person of the Father; and that that visible Form which exhibited the Presence of the Son of God, or God to the Patriarchs, was not the Son himself, nor yet the Father; but was the Son speaking by that visible Form to them: And therefore that visible Form could not be called the Image of God the Father, or Form of God, as Mr. *Clarke* there insinuates. The said Doctor quotes a Passage from *Irenæus*; 'The Word of God did himself, in a divine and glorious manner, converse with the Patriarchs before *Moses*, and with those under the Law.'

And again, 'The Scripture is full of the Son of God's appearing, sometimes to talk and eat with *Abraham*, at other times to instruct *Noah* about the Measures of the Ark, at another time to seek *Adam*, at another time to bring down Judgment upon *Sodom*.'

So he quotes *Justin Martyr*: 'Our Christ, said he, conversed with *Moses* out of the Bush in the Appearance of Fire.' And he saith, 'The *Jews* are justly reprov'd for imagining that the Father of all things spake to *Moses*, when indeed it was the Son of God.'

And the same Dr. *Clarke*, p. 114. tells us, 'That it is the unanimous Opinion of all Antiquity, that this Angel who said, *I am the God of thy Fathers*, was Christ, the Angel of the Covenant, Mal. 3. 1. the Angel of God's Presence, Isa. 63. 9. In whom the Name of God was, Exod. 23. 21.' Now tho' the Primitive Fathers (as the said Doctor

represents

represents them) deny the Son to be the Creator of the Universe; and that it was not the Creator of the Universe who said to *Moses*, that he was *the God of Abraham, Isaac, and Jacob, &c.* it is but a human Testimony, and is contrary to the Testimony of the Apostle, who saith, *All things were made by him, and for him; and that without him was not any thing made that was made.*

But whatever the Fathers thought, or in what Sense they do explain themselves, I know not. We acknowledge but one God in three Persons, which are the Father, Son, and Holy Ghost; which tho Mr. *Chubb* will not acknowledge, but saith, 'that the Person I call the Son is an imaginary Son; and is in truth the Father of God's Son:' yet the Vanity and Groundlessness of those Assertions, I trust I shall demonstrate in the following Pages.

Only first I shall endeavour to prove from Scripture, That the Son of God, as subsisting in the Divine Nature, was and is the true God of *Israel*, and Creator of all things.

I begin with *Gen. 1. 1. In the Beginning God created the Heaven and the Earth.*

And I observe from the learned *Zanchy*, 'That (God) is in the *Hebrew Elohim*, which he saith is a Noun Plural; and that the Word which is translated Lord, is in the *Hebrew Jehovah*;' which I pray the Reader to bear in mind, as what will be necessary to the understanding the Proofs I shall bring of the Deity of the Son of God from the Old Testament.

So in this Text *Elohim* created the Heaven and the Earth, *i. e.* The Gods created the Heaven and the Earth; and who these Gods are, our Saviour hath taught us, when he commanded us to be baptized, *in the Name of the Father, of the Son, and of the Holy Ghost*; each of which we own to be *Jehovah*, and all three but one *Elohim*, or God.

Let Mr. *Chubb* say whether he that created Heaven and Earth be the true and eternal God, or not; yet he that is in this Chapter called *Elohim*, and is said to create Heaven and Earth, in the Chapter following is called *Jehovah*.

But not only the Father, but also the Son, created the Heaven and Earth; as the Apostle witnesseth in *1 Col. 16. By him were all things created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones*

or Dominions, or Principalities or Powers, all things were created by him and for him. The like Testimony David gives in *Psal.* 102. 25. *Of old thou hast laid the Foundations of the Earth, and the Heavens are the Work of thy Hands:* Which place the Apostle in *Heb.* 1. 10. applies to Christ, repeating the same Text with the following Context.

Pharaoh saith not, *Who is the Lord that we, but, that I should;* and, *I have set thee over,* &c. and *Nebuchadnezzar* speaks in the singular Number.

So we read that *Elohim* said, *Let us make Man:* By which it is plain, that in the Word *Elohim* more Persons than one are comprehended. And that which some object against this, (that it is spoken in the Plural, after the manner of great Men, who now so express themselves) is very frivolous, for it can never be proved that such manner of Speech was then in use.

Besides, that more Persons are included in the Word *Elohim* (God) may be gather'd from *Isa.* 54. 5. where the Learned say the *Hebrew* is, *Thy Maker is thy Husband,* the Lord of Hosts is his name; and so *Zinchy* renders it. And in *Psal.* 149. 2. *Rejoice, O Israel, in thy Makers.*

This might satisfy such as list not to be contentious; for nothing seems more certain, than that *Moses* was well acquainted with this Mystery of the Trinity; and he declares that God, or *Elohim*, created the Heaven and Earth.

So Wisdom in the Person of Christ in *Prov.* 8. 27. *When he (Jehovah) prepared the Heavens, I was there.* Where the Wiseman teacheth, that the Wisdom of God, which is $\delta \lambda \omega \gamma \omega \varsigma \tau \delta \Theta \epsilon \acute{\omega} \varsigma$, created all things together with the Father. So that it appears, that the *Logos*, or Word, or Wisdom of God, is a Person by whom God made the World. And therefore Mr. *Chubb* had little reason to divert himself at my saying with the Apostle, that Christ was the substantial Wisdom and Power of God. But he shall hear more of that in its proper place.

Another Proof of the Deity of Christ, is in *Gen.* 12. 1, 14, 19. *And Jehovah said unto Abraham, get thee out of thy Country.* In Ver. 7. *Jehovah* appeared unto *Abraham*, and said, *Unto thy Seed will I give this Land:* And there he builded an Altar unto the Lord that appeared to him. Now *Jehovah* that appeared unto him, was, in the Opinion of all the antient Fathers, the Son of God, to whom *Abraham* built an Altar, and called on the Name of the Lord. Now this
had

had not been lawful for him to do, had he not been the true God.

In *Gen. 15. 18.* we read the Lord, or *Jehovah*, made a Covenant with *Abraham*. But the Author of the Covenant is not only the Father, but the Son; as the Apostle to the *Hebrews* teacheth, *Heb. 9. 16.* For where a Testament is, there must also of necessity be the Death of the Testator. But who died and confirmed the Covenant with his Blood, but Christ, to wit, God manifest in the Flesh? It is said *Abraham* believed in the Lord, (viz. *Jehovah*) *Gen. 15. 6.* and he counted it to him for Righteousness: And surely by no other Faith was he accounted righteous, than that by which we are accounted righteous; as the Scripture teacheth, *Rom. 4. 3.* And wherefore are we accounted righteous, unless by Faith in Christ?

Now seeing it was Christ that made a Covenant with *Abraham*; and Christ is here proved the Testator by his Death: By Faith in whom *Abraham* was justified, even as we: And seeing *Abraham* did set up Altars to this *Jehovah*, and also prayed to him; who dare deny but this *Jehovah*, or Testator Christ, was the true and most high God?

What Hardness of Heart then, and Blindness of Mind must possess that Man, that against so great Light of divine Revelation, dares call this an imaginary Son of God? And how can any one say, that the human Nature of Christ is the whole of the only-begotten Son of God, who don't wilfully shut his Eyes against his Divinity?

He is also called the Angel of the Lord, who appeared to *Agar* in the Wilderness. And among other things he saith to her, *I will greatly multiply thy Seed, &c.* And *Hagar* calleth him *Jehovah*; and *Moses*, in reciting this, doth not disapprove the Appellation. Who therefore was this Angel of the Lord, who appeareth, and promiseth, and was called *Jehovah*? Was it any other than the Son of God? A created Angel is not *Jehovah*, neither worthy of that Honour; nor durst a created Angel take that Honour to him; nor could a created Angel multiply *Agar's* Seed. This was then the Angel of the Covenant, the eternal Son of God; and it is Blasphemy to call him an imaginary Son.

Who except an *Arian*, will say that the Author of the Covenant with *Abraham*, *Gen. chap. 17, 18.* was not the true *Jehovah*, especially considering those things before-mentioned from the *Hebrews*?

It is now also to be further considered, that he who maketh the Covenant with *Abraham*, appeareth to him presently after, and is sometimes called an Angel, and sometimes *Jehovah*. In the beginning he saith, *And Jehovah appeared to Abraham in the Plains of Mamre, &c. And he lift up his Eyes, and looked and behold three Men stood before him; Gen. 18. 1, 2.* To one of these *Abraham* speaketh. The same promiseth and confirmeth the Promise of *Sarah's* conceiving and bringing forth a Son, at the same time. The same in the 13th Verse is called *Jehovah*; *And Jehovah said unto Abraham, wherefore did Sarah laugh? In the 14th Verse he says, Is any thing too hard for the Lord? or for Jehovah? Of what God I pray did he speak, if not of himself? for presently he addeth a Confirmation of the Promise, affirming nothing was impossible to him. Who now cannot perceive that one of these three that appeared to Abraham (and with whom Abraham intercedeth for Sodom, and whom Abraham calleth the Judge of all the Earth) was the Son of God? For the Father never is said to appear to any; the Father never is the Angel or Messenger of any: therefore, he that is here called an Angel, and *Jehovah*, was the Son of God, who appeared in the Likeness of that Nature he was afterwards to assume. It is not lawful for any created Angel to take on him the Name of *Jehovah*, or to have Altars built to him, and to be called upon as God.*

And for any to say, he represented God the Father, it is true, if taken in a good Sense, *viz.* as the Brightness of the Father's Glory, and express Image of his Person: But to say as some, that he represented the Father, as an Ambassador or Legate represents the Prince they are sent by, is to say nothing; for no Ambassador ever so represented the Person of a King, as to take upon him to be the very King that sent him: but this Angel calleth himself, and therefore is that *Jehovah*, who is, and was, and is to come. *Rev. 1. 8. I am Alpha and Omega, (saith Christ) the Beginning and the Ending, which is, and was, and is to come, the Almighty.* Here Christ asserteth his Self-Existence, Eternity, and Omnipotency: Therefore I would say to the *Arians*, *Kiss the Son*, acknowledge his Power, Godhead, and Eternity, *lest he be angry.* The Name *Jehovah* signifies a self-existent Being, an eternal I A M. Christians, this is not an imaginary Son, but the true Son of God, who will deny them who deny him; *who will rule over his Enemies*

mies with a Rod of Iron, and break them to pieces like a Potter's Vessel.

The true God commandeth *Abraham*, *Gen. 22.* that he take his Son, his only Son, and offer him to himself for a Burnt-Offering: When *Abraham* had brought his Son to the Mountain, had bound him, laid him on the Altar, and had stretched forth his Hand to take the Knife to slay his Son, then the Angel of the Lord called to him out of Heaven, and said, *Lay not thy Hand upon the Lad, &c. for now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from Me.*

Here observe, that God commanded *Abraham* to offer his Son for a Burnt-Offering; and to whom was *Abraham* to offer his Son, save to the true God? The same God in the 11th Verse is called the Angel of *Jehovah*; and in the 12th Verse saith, *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thy only Son, from Me.* So that 'tis plain that the true God, who in the beginning of the Chapter commanded *Abraham* to offer his Son, is in the 11th Verse called the Angel of *Jehovah*; and in the 12th Verse gives us to understand that he was the true God, to whom *Abraham* was about to offer up his Son. And seeing God the Father is never called an Angel, nor is sent of any; therefore this Angel must be God the Son, to whom *Abraham* was about to offer his Son, and to whom afterwards he did sacrifice.

So that hence it appeareth what God it was that *Abraham* knew, and worshipped; to wit, such a God, who was *Elohim*, or more Persons truly subsisting, calling *Abraham*, and speaking familiarly to him, leading him from his own Country, justifying and making a Covenant with him; and therefore is not only God the Father, but also God the Son, and consequently the Spirit of them both: who, because they are all but one *Jehovah*, are therefore called God by *Abraham* himself.

The same Angel, we find in the 15th Verse, called unto *Abraham* out of Heaven the second time, and said, *By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son: from whom? but from that same Angel, who in the 12th Verse said, from me.* Here we have the same Angel calling himself *Jehovah*, promising a Blessing to *Abraham* in the 17th and 18th Verses, where the great Blessing of the Messiah is promised; *In thy Seed shall all the Nations of the Earth*

Earth be blessed, that Promise is made by this *Jehovah*, or Son of God.

Gen. 26. 2. we may see, that *Isaac* had no other God than *Abraham* had, viz. *Jehovah Elohim*. Therefore the Angel of the Lord who sware to *Abraham* by himself, and blessed, and made a promise to him; the same appeareth to *Isaac*, and confirmeth the same Oath and Promise made to *Abraham*, and is called *Jehovah*: And *Isaac* buildeth an Altar to him, and calleth upon him, even as *Abraham* his Father had done; and he that was called the Angel of the Lord, the same was Christ himself, as before was manifested.

And in the 27th *Chap.* the same *Isaac*, when he blessed *Jacob*, prayeth to *Jehovah Elohim*, for a Benediction on him; protesting, that he acknowledged for his own God, one *Jehovah*, and more *Elohim*. *God*, (or *Elohim*) saith he, *give thee of the Dew of Heaven*. Compare this Prayer of *Isaac* with the Prayers of the Apostles, and you will see what those *Elohim* were from whom *Isaac* prayed for a Blessing of temporal and eternal Things for *Jacob*. The Apostles pray for the Faithful, *Grace and Peace from God the Father, and from his Son Jesus Christ*; and consequently from the Spirit of them both. If therefore the Patriarchs did worship the same God as did the Apostles, it is manifest that by *Jehovah Elohim*, are to be understood the Father, Son, and Holy Ghost.

Let us now see whether *Jacob* knew the same God as his Fathers *Abraham* and *Isaac* worship'd, *Gen. 28. 11.* And whether Christ was to him the true God.

Let us consider that Ladder he dreamed of, that reach'd from Earth to Heaven, and beheld the Angels of God ascending and descending on it. *And behold, the Lord (or Jehovah) stood above, and said, I am the Lord God of Abraham thy Father, and the God of Isaac.* To which we may very well think our Saviour alluded when he said to *Nathaniel*, *Hereafter ye shall see the Heavens opened, and the Angels of God ascending and descending on the Son of Man.* As if he should say, In testimony that I am the only-begotten Son of God, and therefore true God as well as true Man, by whom alone, as by a true Ladder, the Ascent to Heaven for Men lieth open, *ye shall see the Angels of God ascending, &c.* Christ there manifestly sheweth that he is this Ladder, on the Top whereof was *Jehovah*. ' Three ' things concerning Christ (saith *Zanchy*) this Ladder seems ' to signify: The Deity on the Top, touching the Heavens;

‘ the Humanity on the Bottom touching the Earth ; and
 ‘ the Office of a Mediator, by whom alone the Heavenly
 ‘ Father is pleased with us, and communicateth his Grace
 ‘ to us ; and by whom access into Heaven to the Father
 ‘ lieth open to us.’

And add to this, that *Jehovah* who stood on the Top of this Ladder, saith to *Jacob* in that Vision, *I am Jehovah, the God of Abraham thy Father, and the God of Isaac.* And before it is shewn, that the God of *Abraham* and *Isaac* was not only the Father, but also the Son and Spirit of them both ; declared by the Name *Elohim*, to signify he was more Persons ; and by the Name *Jehovah*, to signify one and the same Essence of them all.

Add to this, that *Jacob*, because of the Mystery of this Ladder, saith, *This is the House of God, and this is the Gate of Heaven :* So Christ, because of his Office of Mediator, calleth himself the *Door*, the *Way*, &c. and saith, *No Man cometh to the Father but by me.* And the Apostle declares, *That in him dwelleth all the Fulness of the Godhead bodily ;* which expression must signify a real and essential Union.

’Tis likely *Arians* may laugh at these things : But *Jacob* revered them, and was taught thereby ; for he saith, *This is the House of God, and Gate of Heaven.* And we may very well conclude from these things, that Christ was known to *Jacob* for his God, as well as to *Abraham* and *Isaac*.

Jacob, after he had seen this Vision of a Ladder, and had received the Promise, and consecrated the Stone, made a Vow to this *Jehovah*, saying, *If God will be with me, and keep me, then shall the Lord be my God ; and this Stone which I have set up shall be God’s House.* Ver. 21, 22.

Now in the 31st Chap. it is said, the Angel of the Lord (even that *Jehovah* who appeared to him in *Bethel*) appeared to *Jacob* in a Dream, saying, *I am the God of Bethel, where thou anointedst the Pillar, and where thou vowedst a Vow unto me.* Who seeth not that this Angel was not a created Angel, but that *Jehovah*, who before appeared to *Jacob* in a Dream, to whom he vowed a Vow ? For no holy Angel would take divine Honour to himself, and with a Lye say, that he was the God of *Bethel* to whom *Jacob* had made a Vow. He was therefore the Angel of *Jehovah*, the Son of God.

If the *Arians* object and say, it was a created Angel that appeared to *Jacob*, and spake in the Name of *Jehovah*: To this I say, Why should it be thought that a created Angel appeared to the holy Patriarch, and that God himself should appear to *Laban* an Idolater? *Jacob* himself testifieth, Ver. 42. *Except the God of my Father, the God of Abraham, and the Fear of Isaac, had been with me, &c. God hath seen my Affliction, and rebuked thee.* Therefore such an Objection is very frivolous, and is but invented to avoid the Force of the Text, and is a Corruption of the Word of God.

Jacob calleth the Angel of the Lord who appeared to him in *Bethel*, *Jehovah*, Gen. 32. 9. and as to *Jehovah*, he prayeth to him. And *Jacob* said, *O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy Country, &c.* Also *Jacob* calleth the Angel which wrestled with him and blessed him, *Jehovah*; *Because*, saith he, *I have seen God face to face.* But who was this Angel of the Lord, save the Son of God? (seeing that the Father never appeared to any, is the Sense of all Antiquity, nor could be the Messenger of any.) And when *Jacob* said, that he had seen God face to face, doth he not confes in those Words, that the Angel that appeared to him, and wrestled with him, was not a created Spirit, but God? And *Hosea* the Prophet, interpreting this Place of *Moses*, tells us who was this Angel of the Lord, (to wit) *Jehovah*. Hof. 12. 3, 4, 5. *He took his Brother by the Heel, and by his Strength he had power with God: Yea, he had Power over the Angel, and prevailed; he wept and made supplication unto him, he found him in Bethel, &c.* But whom did *Jacob* find in *Bethel*? See in the 5th Ver. *Even the Lord of Hosts, the Lord is his Memorial.* That is, It is to be remembered of the Church for ever, that it was the Lord of Hosts that was the Angel who wrestled with *Jacob*, and blessed him; and therefore not a created Angel, but the true Son of God, and not an imaginary Son, as *Mr. Chubb* in his Banter would have it.

Gen. 35. 1. Here God saith unto *Jacob*, *Arise, go to Bethel and dwell there, and make there an Altar unto God, that appeared unto thee when thou fleddest from the Face of Esau thy Brother.* As also in Ver. 3. *Let us arise, and go up to Bethel, and I will make there an Altar unto God, who answered me in the Day of my Distress.* And in Ver. 7. *He built there an Altar, and called the place El-beth-el, because there God*

appeared to him when he fled from the Face of his Brother. Where observe, that *Jacob* calleth the Angel, who appeared to him, *Elohim*. But one Angel is never called *Elohim* in the Scriptures, but either all the divine Persons, or else singularly, for the same Essence in which all are united.

Add also Ver. 9. *And Elohim appeared again to Jacob, when he came out of Padan-aram, and blessed him; and Elohim said unto him, Thy name, &c.* And in the 11th Ver. *And Elohim said, I am God Almighty, &c.* From these things it very plainly appeareth, that the Angel who at first appeared and wrestled with *Jacob*, was not a created Angel, but the true God; and the Father or Holy Spirit are never called Angels, but only the *Son*, the *Logos*, or *Word*, and *Wisdom*, or *Ambassador of the Father, who was God, and was made Flesh*, John 1. at the Beginning. Therefore this eternal *Logos*, who is the substantial Wisdom and Power of the Father, is not an imaginary Son; nor yet the Father of God's Son, as my Adversary doth ridiculously banter. And from what is before said, it appears, that Christ was to *Jacob* the true *Jehovah*, or most high God.

Gen. 48. Where *Jacob* about to die, blessed the Sons of *Joseph*; and it is to be observed, that those things Men say when they are about to die, are wont to be esteemed highly, because spoken from the Heart, and without Hypocrisy. And here the holy *Patriarch* prayed for a Blessing for them from *Elohim*, and from the Angel of *Jehovah*, who had appeared to him, and been with him, Ver. 15. *And he blessed Joseph, and said, Elohim, or God before whom my Fathers Abraham and Isaac did walk, that Elohim, or God, which fed me all my Life long unto this Day, the Angel which redeemed me from all Evil, bless the Lads.*

Who I pray was this Angel, from whom a Blessing was prayed for, for the Sons of *Joseph*? It could not be a created Angel, because it is not lawful to pray to such for a Blessing: Neither could it be a created Angel, because he equalleth him to God; because from him as from God, in the same Words, he prayeth for the same Blessing.

Further, he that redeemed *Jacob* from all Evil, could not be a created Angel, but God: And it is the same God who is our Redeemer that was *Jacob's* Redeemer; for the Church hath but one Redeemer. It was therefore Christ, the Angel of the Lord, *Jehovah*, who redeemed *Jacob* from all Evil. Which also the Apostle confirmeth, when he saith, 1 Cor.

10. 4. That Christ was he who accompanied the People in the Desert, and defended them. Why therefore might it not be he, that was *Jacob's* Deliverer and Redeemer?

And it is further to be noted, that the Offices which *Jacob* here attributeth to this Angel, which is to free from Evil and bless, are both proper to Christ, who freeth his People from Sin, from Death, from Satan; and blesseth, by conferring all Grace and Peace.

Wherefore it cannot be doubted by any, save the Enemies of Truth, but that *Jacob* knew Christ that he was the true *Jehovah*.

He that appeared to *Moses* in a Flame of Fire in a Bush, who saith of himself, *Exod.* 3. that he is the God of *Abraham*, *Isaac*, and *Jacob*, who sent *Moses* to deliver the People from *Egypt*, who gave the Law, who led the People through the Wilderness, and was tempted by the same People, was Christ, as may be learned from the Testimonies of *Paul*: And if so, it will appear that Christ, before he took Flesh, was not an imaginary Son, as *Mr. Chubb* speaks, but the true *Jehovah*, and most High God.

First, It is manifest from the Words of *Moses*, that it was the Angel of the Lord who appeared to him in the Bush, *Exod.* 2. 3. And he seeing *Moses* turning aside to see how the Bush burned and was not consumed, *Elohim*, or God, called from the middle of the Bush, and said, I am the God of *Abraham*, and of *Isaac*, and of *Jacob*.

And it is to be observed, that there is found no Word, not indeed the least *Iota*, by which we should be compell'd to make any essential Difference between the Angel of the Lord who appeared in the Bush, and between *Jehovah* or *Elohim*, who seeth and speaketh from the Bush; wherefore *Jehovah* and *Elohim* signify the same God. So also that the Angel of the Lord is the same God as *Jehovah* and *Elohim*, is manifest from the same place. That Angel was not therefore a created Angel, but the Son of the Father; the Angel of the Lord, and therefore *Jehovah* and *Elohim*.

And it is manifest, that he that appeared and said to *Moses*, That he was the God of *Abraham*, *Isaac* and *Jacob*, was the most high God; and we have seen above, that not only the Father, but also the Son, was the God of the Patriarchs, to wit, the Angel of the Lord, viz. that *Jehovah* from whom *Jacob* begg'd a Blessing for the Sons of *Joseph*.

Further, *Moses* saith, That he hid his Face, because he feared to look upon God. But who appeared and offer'd him-

self to be seen, unless the Angel of *Jehovah*? *Moses* therefore teacheth, that that Angel whose Countenance he durst not behold, was that *Jehovah Elohim* that spake to him.

Note also, this Angel of *Jehovah*, and *Jehovah Elohim* saith, *That he had seen the Affliction of his People, and therefore was come down (viz. from Heaven) to deliver them from Egypt, and to bring them into a Land flowing with Milk and Honey.* But who is the Redeemer of God's People, is it not Christ? Is it not he who came down from Heaven for our Salvation? Of whom the Angel said, *He shall save his People from their Sins*; who is our Saviour as well as the Saviour of the *Israelites*. Therefore our Lord Jesus Christ, or the Angel of *Jehovah*, is by Nature the most high God, and not an imaginary Christ, as the Enemies of Christ's eternal Deity say.

Hither pertaineth also that Name of God, *I AM*, *Exod. 3: 14. And God said unto Moses, I AM THAT I AM. And he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.* This Name is esteemed full of Mystery, from whence also the Name *Jehovah* is derived. The Sense is *I AM*, i. e. I am the same always; I am eternal, because I am always the same, and will be always who I will be. So it necessarily follows, that this Angel, even Christ Jesus the Angel of the Covenant, is the eternal God, and not an imaginary Son. The *Jews* were not ignorant of this, who (as the *Arians*) believed not Christ to be the true God; who, when Christ said, *Before Abraham was, I AM*, they plainly saw that he asserted himself to be the eternal God; and therefore took up Stones to cast at him, *Joh. 8. 58.* It may be, if their Invention could have reach'd the Term, they would have blasphemously said, that he was but an imaginary Son of God, as *Mr. Chubb* saith of him, when I asserted his Deity and Eternity (signified by this Name *I AM*.)

Lastly, Here *Moses* sheweth his Office of Mediator and Redeemer; that he would take Flesh, that he might expiate the Sins of his People, and redeem them from the Servitude of Sin and Death; of which the Deliverance of the *Israelites* from *Egypt* was a Type: And because the Church hath but one Saviour, he that delivered the Church from the Bondage of *Egypt*, is the same who delivereth us from our Sins.

He that brought the People by *Moses* out of *Egypt*, is the same

same who gave them the Law in Mount *Sinai*, and who was wont familiarly to speak with *Moses*.

But who was he? *Moses* calleth him *Jehovah*, *Stephen* calleth him an Angel, *Acts* 7. 30. But there is none save Christ, to whom the Name *Jehovah* and Angel together agreeth: Ergo, Christ is the most high God.

Moses never saith that an Angel gave the Law to him, and spake to him in Mount *Sinai*, but always *Jehovah*. *Stephen* therefore by the Name of Angel, understood not a created Angel, but he also who is called *Jehovah*, to wit, Christ. Therefore the Words of *Stephen* are thus to be understood, That God, viz. the Father, appointed *Moses* to be the Deliverer of his People by the Hand of an Angel, i. e. by the leading of Christ. By Christ, by whom the Father maketh and doth all things.

For who it was that was the Leader both of *Moses* and of all the People, the Apostle to the *Corinthians* teacheth, *1 Cor.* 10. 4, to the 10th *Ver.*

And this was the Opinion (as was said above) of most, if not all of the Primitive Fathers.

Irenæus, as Dr. *Clarke* saith, concludeth the 4th *Book*, *Chap.* 11. 'That the Son [Observe, the Son with the Father is God; Christ himself with the Father is the God of the Living] with the Father is that God who spake to *Moses* in the Bush, who saith, *I am the God of thy Fathers.*' And at the end of that *Chap.* saith, 'Christ himself with the Father is the God of the Living, who spake to *Moses*, and was manifest to the Fathers.' Again,

The Father always is invisible, because he never assumed any Form, in which he might appear and speak to any one. *Moses* was deny'd to see the Face of God the Father: He did see the Son in an assumed Specie, but the Father he could not see. The Son (a human Shape being assumed) was seen; he appeared in *Visions*, spake in *Dreams*. *Moses* is said to speak to God face to face, to wit, the Son, and the Father by the Son.

I am proving that the Son or only-begotten Son of God, is the true and eternal *Jehovah*, the eternal and essential Wisdom and Power of the Father, and that he is the true God, and not an imaginary Son, nor the same as the Father: I mean, that he is another Person from the Father, tho' the same in Essence.

In the 20th of *Exodus*, God saith of himself, *I am the Lord thy God.* And afterwards wher *Moses* describeth God,

he speaketh thus, *I am the Lord thy God that brought thee out of the Land of Egypt.*

'It is, saith *Zanchy*, in the plural Number, to wit, in 'the *Hebrew, Elohecha, thy Gods:*' And what is this plurality of *Elohim*, or Gods in *Jehovah*, unless those which *Christ* expresseth, to wit, the Father, Son, and Holy Ghost, who are all one *Jehovah*? Is it not therefore manifest, by the Redemption of the People from *Egypt* and giving the Law, that *Christ* was the true *Jehovah*?

And afterwards *Moses* always followed this Description of God, which God himself declared. *Hear, O Israel, the Lord thy Gods, or Jehovah Elohim, Jehovah is One.* He said not *Elohim* is one, but *Jehovah* is one.

And seeing that *Jehovah* willeth that himself only be acknowledged for the true God, and calleth all other Gods, *strange Gods*, and will not have them to be acknowledged for Gods before him; on which part must *Christ* be numbered, whom the Apostles call God? Truly either he must be numbered among the strange Gods, or he is to be acknowledged for *Jehovah*.

The *Arians* themselves dare not say, that *Christ* is to be numbered among those strange Gods; therefore for the true *Jehovah*, they ought, and we must acknowledge him, as he was esteemed by *Moses*.

Paul saith he was a Blasphemer, *1 Tim. i. 13.* And in what was he a Blasphemer and Persecutor, save as with the rest of the Pharisees he deny'd the Deity of *Christ*? For the Pharisees charge *Christ* with Blasphemy, for asserting that he was the Son of God, and said, *He made himself equal with God.* This Leaven, it seems to me, was that which *Paul* before his Conversion was leavened with, and in respect of which he called himself a Blasphemer.

And doth not *Mr. Chubb* every where deny *Christ* to be the most high God? Why then doth he say, that in an unchristian manner I accuse him of Blasphemy? And why is it more unchristian in me than in *Paul*, to say, That he that denies *Christ* to be the true God, is a Blasphemer?

In the Commandments it is written, *Thou shalt not take the Name of the Lord thy God in vain:* In the *Hebrew* it is *Jehovah Elohecha, of thy Gods*, as before is noted.

And *Jehovah* saith *Exod. 20. 20.* *Ye have seen that I have talked with you from Heaven:* But the Apostle to the *Hebrews* teacheth, *That he who spake from Heaven was Christ, as Moses spake on Earth;* and plainly saith, *That the Voice of*

Christ

Christ shook the Earth, Heb. 12. 26. The Apostle alludeth to this Place of Exodus, where we read, That all the People saw the Thunderings and Lightnings, and the Noise of the Trumpet, and the Mountain smoking, &c. And the 19th of Exod. 18. And Mount Sinai was altogether in a smoke, because the Lord, i. e. Jehovah, descended upon it in Fire, and the Smoke thereof ascended as the Smoke of a Furnace; and the whole Mountain quaked greatly. There the Apostle teacheth, that Christ was he who gave the Law in Mount Sinai.

Certainly *Moses* knew that it was *Jehovah*, that promised he would speak in the Prophets, as well in Dreams as Vision: He knew this not less than *Peter* and *Paul* the Apostles. But *Peter* saith, *It was the Spirit of Christ, 1 Pet. 1. 11. that spake in them, viz. the Prophets; and Paul* saith of himself, *That Christ did speak in him: For one and the same Jehovah spake as well in the Apostles as in the Prophets; therefore the Writings as well of those as of these, are called the Word of God. Whence easily it is to be understood, when the Apostle saith, Heb. 1. 1. That God who heretofore spake in the Prophets, hath in these last Days spoken unto us by his Son. By the Name of God not only the Father is signify'd, but also the Son and Holy Spirit: For these are that Jehovah Elohim that promised that he would speak in the Prophets. Afterwards the same God spake to us in his Son manifested in the Flesh; for the Father is always in the Son, and the Son in the Father: For all the Fulness of the Deity dwelleth in the Man Christ. I see not therefore how it can be doubted whether or no Moses knew Christ to be the true God; especially seeing Christ himself saith, If ye had believed Moses, you would have believed me, for he wrote of me, John 5. 46. And what, did Christ preach and willed that we should believe of him? What was it, among other things, but that he was the true proper and only-begotten Son of God the Father? And the Apostles taught that he was the true God, God over all blessed for ever; God manifested in the Flesh: The Great God and our Saviour: Our Lord and our God, as *Thomas* confesseth, that is, Jehovah Elohim.*

Judges 2. 1, 4. The Angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the Land, which I sware unto your Fathers, &c. And ye have not obeyed my Voice. That this Angel of the Lord was Christ, is plain, because by Paul and

Stephen

Stephen it is witnessed, that Christ was that Angel who promised *Moses*, That he would bring the People out of Egypt. And the Interpretation of the Fathers is very good, who write that this Angel was Christ; and it being said, that he came from *Gilgal*, is an Objection of no weight, for Christ doth put on a human Form, where and when he pleaseth.

And this is explain'd in the 4th Chap. where *Deborah* saith to *Baruch*, Is not *Jehovah* (or the Lord) gone out before thee? And where the Hebrew Text hath *Jehovah*, the Chaldee Paraphrase hath, the Angel of *Jehovah*, teaching, that that *Jehovah*, who went out before *Baruch*, was Christ the Angel of *Jehovah*.

We read of an Angel who appeared to *Gideon*, Jud. 6. 12. and said, *The Lord is with thee, thou mighty Man of Valour*. *Gideon* answer'd, O my Lord, if *Jehovah* be with us, why is all this come upon us? Where observe, he answers not as a created Angel, but as *Jehovah* himself: And so afterwards *Gideon* calleth him *Jehovah*, as in the 14th Ver. And the Lord (or *Jehovah*) looked upon him, and saith, &c. Then *Jehovah* saith to him, surely I will be with thee. And so that Angel thro that whole Chapter is called *Jehovah*.

Thou art my Son, this Day have I begotten thee; Psal. 2. 7. Either this Place is wrested by the Apostle, or it proveth that Christ was acknowledged for the eternal Son of God, the Creator of all things, of the same Essence with the Father.

For the Apostle in 1 *Heb.* 5. citeth these Words, that he might confirm those things which before he had said of Christ, to wit, that he was above all Angels, not as the most excellent of all Creatures, but as the only-begotten Son of God; as to him alone it is said by the Father, *Thou art my Son*; as the Heir of the Universe; as the Maker of all Angels; as the Brightness of the Father's Glory; as he that sustaineth all things by the Word of his Power; as him whom God commandeth all the Angels to adore, whose Throne is for ever and ever.

Nothing to me is more plain, than that the Apostle speaks here of Christ's Divinity, *Vers.* 2, 3, 4. Yet I confess the Words of the *Psalmist* are applicable to Christ's Resurrection, but that is not against the Application of the Apostle in this 1 *Heb.* but very consentaneous with it.

Therefore we may send all human Glosses away packing, where we have the Apostle himself a faithful Interpreter.

For

For the Scriptures cannot be wrested from that which Christ speaketh in an Apostle.

Therefore Men should have a little more Reverence for this divine Mystery of the Son's being the supreme God, and of one Essence with the Father, because his only-begotten Son, than to say, he is the Father, and so the Father of God's Son, and that he is an imaginary Son, turning this sacred Mystery into Ridicule and Banter, to please profane Minds; seeing Ignorance cannot be pretended when there is so evident a Distinction of the Persons of the Father and Son, from their personal Properties of begetting and being begotten.

And seeing there is such an abundant Proof, that the Angel of God's Presence, or *Jehovah*, who appeared to the Patriarchs, to *Moses* and the Prophets, was owned by them, and worshipped with Altars, and Sacrifices as their God, and yet appears to be another from God the Father; another Person, but not another Essence, or Godhead, and yet that these are but one God: methinks they might conceive it to be true, that these are but one God in Essence, tho' two in Number as to their Mode of Existence. But I shall speak more to this, when I come to defend myself against Mr. *Chubb's* Ridicule of this thing.

Thy Throne, O God, is for ever and ever, Psal. 45. 6. In the *Hebrew*, *Thy Throne, O Elohim, is for ever and ever*. [Let the Eternity here spoken of be *à parte ante*, or *à parte post*, it will not square with Mr. *Chubb's* Hypothesis, who affirms the Kingdom of Christ is to be but till the Judgment, after which he must deliver up the Kingdom to the Father. See p. 102. of his *Supremacy*.] Or as the Apostle expresseth it, *Heb. 1. 8. Thy Throne, O God, is for ever and ever*: This is not said in respect of Office, or for the Plenitude of Gifts, as the *Arians* insinuate, as Kings sometimes are called Gods. For the Apostle to the *Hebrews*, where he interpreteth these Words of Christ, setteth forth Christ to be the Maker of the World, and accommodateth to him the things which are said of *Jehovah* in *Psal. 102. Thou, Lord, in the beginning hast laid the Foundations of the Earth; and the Heavens shall wax old as a Garment; they shall perish, but thou remainest, &c.* See the Glory of the Son of God, and that above Angels, *Ver. 13. But to which of the Angels said he at any time, sit thou on my right Hand? &c.* Had Christ been an Angel or created Spirit, how could that Question be

be ask'd, viz. *To which of the Angels said he at any time, Thou art my Son?* Heb. 1. 5.

Neither would the Apostle have interpreted this *Psalms* of Christ, unless he had understood that he was known or called by the Prophets *Elohim* by Nature.

Pfal. 68. 8. *O God, when thou wentest forth before thy People, when thou didst march thro the Wilderness, the Earth shook, the Heavens also dropped at the Presence of God; even Sinai it self was moved at the Presence of God, the God of Israel.* Who this God of Israel is, may be gathered from the 18th *Ver.* *Thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men.* Which Words the Apostle hath interpreted of Christ, *Eph.* 3. 8. If therefore the Apostle hath not abused the Words of the Prophet, nor put any force on them, it is manifest, that *David* acknowledged Christ for the true *Jehovah*: *Who is the God of Israel, who brought the People from Egypt, who led them through the Wilderness, and who gave the Law on Mount Sinai,* as before in the 23d *Page*, from *Acts* 7. 30. from the Interpretation of *Stephen* and *Paul*, is gather'd.

And who, that is not altogether blinded by the just Judgment of God, seeth not the highest and most perfect Harmony of the Holy Scriptures, as well of the Old Testament as of the New, in teaching the true and eternal Deity of Christ? Nor is this thing read once, but every where: So that attentively, and with Faith in Christ, we hear the Scriptures of the Prophets interpreted by the Apostles; than which nothing can be more certain, nor nothing more excellent.

Psalms 95. The Prophet in this *Psalms* exhorts the People to praise *Jehovah*, and to invoke and adore him; among other things he saith, *Ver.* 8. *To-day if you will hear his Voice, harden not your Hearts, as in the Provocation, as in the Day of Temptation in the Wilderness, &c.* And the Apostle, *Heb.* 3. 7, 8. *Wherefore the Holy Ghost saith, To-day if you will hear his Voice, harden not your Hearts, as in the Provocation, &c.* Where the Apostle interprets this Voice of the Lord in *Psal.* 95. 7. to be the Voice of Christ in this 3d of the *Hebrews*: For he teacheth that Christ himself is he, in whom we must believe, and whom we must hear, if we are willing to enter into rest. Wherefore the Heart is not to be hardned, when we hear the Voice of Christ, as the Holy Spirit commandeth, saying, *To-day if you will hear his Voice, &c.* Now doth not this place manifestly teach,

teach, that Christ was the *Jehovah* of *David*, to whose Voice the *Israelites* would not hearken, but hardened their Hearts ?

So in *Psal.* 106. 14. Where the Prophet saith of the *Israelites*, *They lusted exceedingly in the Wilderiness, and tempted God in the Desert.* Now let us hear the Apostle *Paul* telling us what God these *Israelites* did tempt and provoke in the Desert, *1 Cor.* 10. 9. *Neither let us tempt Christ as some of them also tempted, viz. Christ, of whom the Apostle spake in Ver. 4. where he tells us, That the spiritual Rock that followed them was Christ.*

What can be more clear than all these Places, to prove that the eternal Deity of Christ was known or seen by *David* ?

The Lord possessed me, saith Wisdom, Prov. 8. 22. in the beginning of his Ways, before his Works of old : I was set up from everlasting, from the beginning, or ever the Earth was, &c.

The Antients have generally interpreted this place of Christ ; and even *Arius* himself, it's said, did own, that *Wisdom* here spoken of is Christ himself, who together with the Father made all things.

Let then *Mr. Chubb* mock on ! at my calling Christ the substantial *Wisdom* of the Father, as he doth in the 25th Page of his *Observations*, and other where. As to the imaginary Son of God (saith he) *viz.* the substantial Power and *Wisdom* of God, or the Father, this is not the real Son of God, but on the contrary is the Father of God's Son. I do suppose *Mr. Chubb* looks on this Sophism as very witty, and the Glory of his Book.

But why don't he tell the Prophet here, that by describing *Wisdom* as a Person distinct from God, and saying she was with God from everlasting, and was equal with God, and begotten of God, and that she is the Effectrix of all things : I say, why doth he not tell the Prophet, that he sets forth herein the Father, and not the Son, and describes the Father of God's Son ?

But to leave this trifling to such Triflers as I am answering ; the Wiseman here by *Wisdom* speaks of the Son of God, that personal and substantial *Wisdom*, that *Mr. Chubb* derides. The Apostle in *1 Cor.* 1. 24. saith, *Christ is the Wisdom of God and Power of God :* And I have said that Christ is the Father's *Wisdom* ; essentially, by the Father's communicating his Essence to the Son ; and that God hath

not Qualities, every thing in God is his Essence: And what, I pray, hath Mr. *Chubb* reply'd to this? Hath he proved that God's essential Wisdom is not God? Hath he proved that God did not communicate his Essence, and consequently his essential Wisdom, to his Son? Or that I make no distinction of the Person of the Father from the Person of the Son; or of the Person of the Son from the Person of the Father? And that tho I allow an Identity of Essence, that therefore I do so of the Persons. No, no, Mr. *Chubb* was in a merry Pin; and his Work was not to prove, but to divert himself and his Reader, tho at the loss of his Reputation and Judgment: For my Words were no more obnoxious to his whimsical Criticism, than were the Words of the Apostle himself, who saith, *That to those who are called, Christ is the Power of God and the Wisdom of God.* And what doth that signify, but that to the Saints Christ is very God? Because God hath no Accidents, every thing in God is God; so that if Christ be the Power of God and Wisdom of God, in the Apostle's Sense he must be God; and yet the Apostle by God and Christ intends two Persons, who are both one God in Essence.

And tho by Wisdom here we are to understand the Son, who is the substantial Wisdom of the Father, because the Son hath the same Essence with the Father; yet seeing the Son is not the same Person with the Father, in treating of the divine Essence (which is the same in the Father and Son) we say, the Person of the Son is begotten, and the Person of the Father begetteth; the Father and the Son, tho one God in Essence, yet are not one in subsistence in that Essence; and consequently the Son is another from the Father, and therefore is not the Father, neither the Father of God's Son.

The Person of the Son here is said to be begotten or brought forth of the Person of the Father, or of God from everlasting, *Ver.* 23. Seeing then that Wisdom here is a Person, and every Person (as the Philosopher saith) is a Substance individual, intelligent, and incommunicable, it is not possible that the Son should be the Father, because those Terms are incommunicable. Where Mr. *Chubb* may observe if he pleaseth, (as an Answer to his Sophism) that Personality is incommunicable. Every Father communicates his Essence to his Son, and every Son is of the same Essence or Nature with his proper Father, but not the same Person. So God the Father communicated his Essence to his Son,
but

but not his Personality ; therefore the Son is not the Father, but a distinct Person from him, tho not divided from him ; the Son is in the Father, and *e contra* ; as our Lord teacheth.

The Difference between Man's begetting a Son, and communicating his Essence to his Son ; and God's begetting his Son, and communicating his Essence, is this : Man, because finite, communicates his Essence but partially ; but God the Father, because of the Infinity and Impartibility of his Essence, must needs communicate it wholly to his Son.

So that the Father and the Son have one and the same simple, infinite, omnipotent, and self-existent Essence ; and so by Essence are one God, but are distinct in their Modes of Existence in that Essence ; the Father subsisting unbegotten, and as begetting a Son ; the Son subsisting (in that same Essence) as begotten : Which Personality or Mode of Existence is incommunicable ; so that the Son is not, cannot be the Father, nor the Father the Son : which solves Mr. *Chubb's* Sophism.

And further, I urge, that the Essence of the Son is the very same individual Essence with that of the Father, from the Eternity of the Son : For in Eternity before all Creation, there could be none but God ; therefore the Son being Eternal, he must be God, and have the same Essence with the Father.

For to suppose them distinct Essences, will be to suppose two Gods, which is impossible. To say that the Son of God was created before the World, is a contradiction, for it affirms a Creature before the Creation.

Mr. *Chubb* charges it on me as a Falshood, in affirming, that he owns Christ to be a Creature. In answer to which I now say, if Mr. *Chubb* will own Christ's Nature to be increate, then I will own he is no *Arian*, and that I mistook him.

But tho Mr. *Chubb* equivocated, and made as tho he did not think Christ to be a Creature ; yet I know he dare not say, that Christ is increate, and not a Creature : For tho that would clear him of *Arianism*, it would not of *Polytheism* ; for that would be to suppose two self-existent independent Gods.

I return now from this Digression. *Wisdom* saith, *The Lord possessed me in the beginning of his way, &c.* The *Arians* read this, *Vcr. 22. The Lord created me in the beginning*

ginning of his way. But Zanchy saith, that in the *Hebrew* it is, *The Lord possessed me*; and so it is read in our Bibles. He calleth the Works of the Lord, the Way of the Lord; and so the beginning of his Way, is the first Creation of Things. And lest any should think that this Wisdom had a Beginning, he addeth, *I was set up from everlasting*: For before the Works of Creation there was nothing, unless Eternity; therefore it follows that Wisdom is eternal. Agreeable to this is that in *John* 1. 1. *In the Beginning was the Word, &c.* So in *Prov.* 30. 4. *Who established all the Ends of the Earth? What is his Name, and what is his Son's Name, if thou canst tell?*

He teacheth as before, that the Son was always with God; and therefore as the Father is eternal, so the Son also is eternal; therefore the Son is of the same immense Essence with the Father, truly incomprehensible, and therefore true God with the Father.

There is nothing which cannot in some respect be comprehended, save the divine Essence; seeing therefore the Name of the Son as well as the Name of the Father, hath something in it that cannot be found out, we must needs say of the divine Essence of both, it is incomprehensible and inscrutable.

Hither pertaineth that which the *Hebrews* say of the Name of God, *viz.* of *Jehovah's*, that it is ineffable; and is that which Christ saith, *No Man knoweth the Father but the Son, &c. neither knoweth any Man the Son save the Father, Matt.* 11. 27. The Son therefore is inscrutable in his Nature and Essence, and is therefore God.

Who can doubt but that he whom *Isaiab* saw, *Isa.* 6. 1. *To whom the Angels sang, saying, Holy, Holy, Holy, is the Lord of Hosts*; who saith to the Prophet, *Go tell this People, bear ye indeed, but understand not; Go make the Heart of this People fat, &c.* whom the Prophet himself calleth *Jehovah's*: I say, who doubteth but he is the true and eternal God? But *St. John* being Interpreter of *Isaiab*, saith that it was Christ, and the Glory of him that was seen by the Prophet, *Joh.* 12. 38. *Tho he had done so many Miracles, they believed not, that the saying of Esaias the Prophet might be fulfilled, &c.* And therefore they could not believe, because *Esaias* said again, *He hath blinded their Eyes, and hardned their Hearts, &c.* *These Things said Esaias when he saw his Glory, and spake of him.* Now if *John* is a true Interpreter of *Isaiab*, truly his Glory, who *Isaiab* calls

tells *Jehovah* which he did see, was the Glory of Christ; therefore Christ is that *Jehovah*, whose Glory *Isaiah* saw, if we will believe *St. John*, and therefore Christ is the eternal God.

Isa. 7. 14. Behold a Virgin shall conceive and bring forth a Son, and they shall call his Name Immanuel, (that is to say) God with us. And it is promised of the coming of the *Messiah*, *That he shall save his People from their Sins, and from eternal Death.* It behoveth therefore the *Messiah* not only to be Man, but God also, for otherwise he could not redeem from Sin and Death.

But this *Messiah* is *Jesus*, witness *Matthew* and *Luke*; nay an Angel with both, *Matt. 1. 23. Luke 1. 31.* Perhaps the Adversaries will seek to elude this Place, saying they confess, *That Jesus is God*, to wit, after he was conceived and born. But *St. John* explains how he was made *Immanuel*, to wit, when only he was God, by taking our Nature (called *Flesh*, as oft-times it is) he became Man: He is not therefore made God, but Man, that he might be God with us in our Nature. So *John* teacheth, saying, *In the Beginning was the Word, and the Word was God; and the Word was made Flesh, &c.* that is, was made Man.

Isa. 8. 13. Sanctify the Lord of Hosts himself, and let him be your dread, and let him be your fear, and he shall be for a Sanctuary, but for a Stone of Stumbling and Rock of Offence, &c. Who is this *Stone of Stumbling and Rock of Offence*, but the Lord of Hosts, as the Prophet here saith? But in the 2d of *Luke 34.* Christ is said to be a *Stone of Stumbling and Rock of Offence*: Saith *Simeon*, *This Child is set for the fall and rising of many in Israel*; and *1 Pet. 2. 8.* there Christ is said to be a *Stone of Stumbling and Rock of Offence.* *Rom. 9. 33. As it is written, Behold I lay in Sion a stumbling Stone and Rock of Offence, and whosoever believeth in him shall not be ashamed*: this is spoken of Christ, as it was prophesied of him by *Isaiah*, who calleth him, *The Lord of Hosts*; therefore Christ is the most high God, and Lord of Hosts.

Isa. 9. 6. For unto us a Child is born, unto us a Son is given; and the Government shall be upon his Shoulders, and he shall be called the mighty God, the everlasting Father, the Prince of Peace.

It is certain the Prophet respected Christ, in whom the Kingdom of *David* was to be continued for ever, and therefore prophesieth of this Son, *That he should be called*

the mighty God, not now made, but from Eternity, and so is the everlasting Father, &c.

With this join that which we have in the 24th Psalm, where *Jehovah* is called the King of Glory; and Christ (as the Apostle teacheth, 1 Cor. 2. 8.) is the Lord of Glory; and Christ is called the everlasting Father, not because he is God the Father, but because he is the Maker of all Things, and Redeemer of his Elect.

Isa. 35. 4, 5. Say to them that are of a fearful Heart, be strong, fear not: Behold your God will come with Vengeance, even God with a Recompence, he will come and save you. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped; then shall the lame Man leap as an Hart, and the Tongue of the Dumb shall sing, &c. These things are prophesied of Christ, as himself witnesses: For when John sent two of his Disciples to Christ, saying, Art thou he that should come, or look we for another? he refers John to this Prophecy, saying, Go tell John what ye have seen and heard, the Blind see, the Lame walk, &c. Matt. 11. 4. tacitly concluding, that it was he of whom these things were prophesied; and we see he is called God here in the foregoing Verse: Therefore he is the most high God.

Isa. 40. 3, 10, 12. There are three illustrious Prophecies in this Chapter, by which this Doctrine of Christ's being the true *Jehovah*, is confirmed.

One is of the Fore-runner of the Messiah, who was to exhort the People to prepare the Way of the Lord. *The Voice of one crying in the Desert, Prepare ye the Way of the Lord, make a streight Path for our God*: So it is in the Hebrew. And all the Evangelists write that John Baptist was he of whom *Isaiah* prophesied; and they constantly teach, that Christ is he to whom John Baptist was a Fore-runner, to prepare the People by preaching Repentance and Faith in Christ. And it is plain, that by the Name *Jehovah* the Prophet understood Christ, as by the Voice of one crying in the Wilderness he understood John the Baptist. The four Evangelists are four faithful Interpreters of *Isaiah*: so that if we may interpret the Prophets by the Apostles, than which kind of Interpretation nothing can be truer, or more certain; by them Christ easily is found in the Old Testament to be the true *Jehovah*, and therefore for a true Saviour and God was acknowledged by the Prophets.

In the 9th and 10th Ver. *O Zion that bringest good Tidings, O Jerusalem that bringest good Tidings, say unto the Cities*

Cities of Judah, Behold your God : Behold the Lord God will come with a strong Hand, and his Arm shall rule for him : Behold his Reward is with him, and his Work before him, he shall feed his Flock like a Shepherd, &c.

How well this agreeth with the preceding, manifestly will appear, if we read the Histories of the Evangelists; who, as I said, are the best Interpreters of the Prophets. For first, *John Baptist* prepareth a People for *Jehovah Elohim*; and then *Christ* as the Shepherd beginneth to take his Office; he beginneth to preach and feed his Flock with the Word, to gather his Lambs with his Arms. And doth not the things which *John* writeth of *Christ* the Shepherd, manifestly teach, that *Christ* is that very Shepherd of whom *Isaiah* prophesied? therefore *Christ* is called *Jehovah Elohim*, or Lord God.

Compare what is here spoken of this Lord God in *Ver. 10. Behold his Reward is with him, and his Work before him*, with what *Christ* himself speaketh, *Rev. 22. 12. Behold I come quickly, and my Reward is with me.*

See how full the Scriptures be to prove that *Christ* is Lord and God.

Isa. 43. 10, 11, 25. You are my Witnesses, saith Jehovah, and my Servant whom I have chosen, &c. Before me there was no God formed, neither shall there be after me. I, even I am Jehovah, and besides me there is no Saviour : I, even I am he that blotteth out thy Transgressions for my own sake.

Jehovah here saith, that he alone is *Jehovah*, also that he is the alone Saviour : But every where in the New Testament *Christ* is called, and indeed and properly is the Saviour. *Moses* and the Prophets often inculcate, that truly there is no Saviour unless *Jehovah*; therefore with the Name of Saviour common. they join the Name *Jehovah* : How then can *Christ* be said to be a true Saviour, if he be not *Jehovah*? If any say that *Christ* is called a Saviour only for this reason, because by him as by an instrumental Cause, God saveth the World, they say nothing, because it's improperly spoken; for add the 23d and 24th *Ver. I have not made thee to serve with an Offering, nor wearied thee with Incense; but thou hast made me to serve with thy Sins, &c.* This Prophecy is fulfilled in *Christ*, and therefore of *Christ* it ought to be understood.

Isa. 44. 6. Thus saith the Lord, the King of Israel, and his Redeemer [or the Redeemer of Israel; whence it is plain, that there is no God but the Redeemer of Israel] the Lord

of Hosts, *I am the first and I am the last, and besides me there is no God.*

In what way, I pray, can this be so understood of the Father, as to exclude Christ? Certainly Christ is called the King of *Israel*, and *Israel's* Redeemer in the New Testament, and Christ himself never deny'd that he was the King of the *Jews*. Psal. 130. 8. *And he shall redeem Israel from all his Iniquities*; And who is that but Christ? here called by the Prophet, *Jehovah*, Ver. 7. *Who appeared that he might redeem us from all Iniquity*, Tit. 2. 14. And Christ in the *Revelation* saith the same thing of himself, which here *Jehovah* saith, viz. *I am the first and I am the last*, Rev. 22. 13. and 1. 8.

Isa. 45. 22. *Look unto me, and be ye saved, all ye Ends of the Earth, for I am God and there is none else.* Ver. 23. *I have sworn by my self, and that to me every Knee shall bow.* Certainly, if *Paul* be a true Interpreter of *Isaiah*, this is to be understood of Christ; and therefore Christ is the true God, and besides him there is none else. Rom. 4. 11. *We shall all stand before the Judgment-Seat of Christ: For as I live, saith the Lord, every Knee to me shall bow, and every Tongue shall confess to God.* So the Prophet here, *Look unto me and be ye saved, all the Ends of the Earth, for I am God, and there is none else.* So saith Christ, *Come unto me, all ye that labour and are heavy laden, and ye shall find rest: therefore Christ is the true God.*

Isa. 54. 1. *Thy Makers are thy Husband* (he alludeth to the Plural, *Elohim*) *the Lord of Hosts is his Name; and thy Redeemer the Holy One of Israel, the God of the whole Earth shall be called.*

Hos. 1. 7. *Thus saith Jehovah, I will have Mercy upon the House of Judah, and will save them by the Lord their God. I Jehovah will save them by Jehovah their God.* And seeing it is manifest, that whosoever the Father saveth, he saveth by Christ, it plainly follows, that Christ is that *Jehovah* by whom or in whom we are saved.

Hos. 13. 4. *I am the Lord thy God from the Land of Egypt, and thou shalt know no God but me; for besides me there is no Saviour.* Hence we gather that *Jehovah* alone is to be acknowledged for a Saviour: But we acknowledge, and are commanded to acknowledge Christ for our Saviour, therefore Christ is the *Jehovah* our God.

Micah 5. 1. *And thou Bethlehem Ephrata, art not the least among the thousands of Judah; for out of thee shall he come*

come forth unto me that is to be Ruler in Israel, whose goings forth have been of old from everlasting. Three Things are here asserted of Christ: (1.) That he should be a Man. (2.) That he is the true God, begotten of his Father from Eternity. (3.) That he should be born in *Bethlehem*.

These aforesaid Scripture-Proofs are but Abridgments drawn from the Writings of that learned Champion of Jesus Christ against the *Arians*, *Zanchy*. I am not ashamed to confess my Meanness, and that I have been but as a little Dwarf brandishing *Goliath's* Sword: And because my Contention with Mr. *Chubb* is for Truth, and not for any personal Estimation, I am contented to be accounted as nothing, so God may be glorify'd, and the eternal Godhead of our *Jehovah*, and only Redeemer Jesus Christ, display'd in a convincing manner before the World.

The Meanness of my Understanding in the *Latin* Tongue, and my total Ignorance of the other Languages that he makes use of, is the Cause that the foregoing Scripture-Proofs of Christ's eternal Godhead appear not in so good a Dress as they might, if it had been done by a learned Pen. But I hope for such Readers as my self, they may be useful, and be a Bar to the Progress of the *Arian* Heresy. So humbly praying the Reader to accept my Endeavours, I shall on this Foundation thus laid, proceed to the Examination of Mr. *Chubb's* Reflections, and intended Justification of his Heresy.

Only I first lay down this Argument as a Summary of what is above said;

That Person who created all Things, who is the God of *Abraham*, *Isaac*, and *Jacob*; who delivered *Israel* from the *Egyptian* Bondage; who is the true *Jehovah*, and is the only Saviour and Redeemer, who is Eternal and Almighty, he must needs be essentially God, Co-equal and Consubstantial with the Father:

But the Scriptures (as before is seen) attribute all this to Jesus Christ:

Therefore Jesus Christ is essentially God, Co-equal and Consubstantial with the Father.



MY *Observer*, p. 1. tells us, that he hath asserted, That the Son of God, our Lord Jesus Christ, is a Being inferior and subordinate to the Father; and that the God and Father of our Lord Jesus Christ, is only and alone the Supreme God.

Which exclusive Particles, *Only* and *Alone*, do discover his Meaning to be, that Jesus Christ is not the true God. He'll own him a God, but it is in a lower Sense, as Prophets and Magistrates are said to be Gods.

I answer, I dispute not against every Supremacy of the Father, or Subordination of the Son; but only against such a Subordination of the Son, as will exclude him from being true God, the same in Essence and Eternity with the Father.

All that Subordination that is amongst Men, is amongst Equals in Nature, and is an Inferiority of Order or Office, not of Nature; which as it is the same in all Men, so many times it shines more in the Inferior than in the Superiors.

The Father then being the Fountain of the Trinity and Deity, is therefore first in Order in all Counsels and Works, tho he is not sole and alone in any external Work; nor indeed in any, save the begetting the Son.

So that the Father is said to be first in Order and Working; and such a Supremacy I oppose not. And therefore the Father is often called God, the true, only true God, *αὐτὸς ἕξοχῆν*, or by way of Eminency, as being the First in Order, and in every Counsel and Work. And so by the Father, oft times the whole Trinity is to be understood: So the Father is greater than the Son, the Son consider'd as true God and Man; but it is only in respect of that Office the Father appointed to the Son, and which the Son did freely subject himself to, *viz.* of being a Mediator between God and Man, and as his Person is begotten of the Father.

But it is not of this Supremacy or Inferiority that Mr. *Chubb* disputes, as by those exclusive Particles, *only* and *alone*, appears: For if he saith, that the Father only and alone is the supreme God, then he excludes the Son and Holy Ghost from being the supreme God, and consequently denies the eternal Deity and Godhead of them both: Wherein the whole of the *Arian* Heresy lies, so far as I know;

know; save that they likewise err as to the Manhood; which I esteem to be a Consequent of the former Error.

Therefore when Mr. *Chubb* saith, the Father commands, the Son obeys; that the Father's Will is the Rule and Guide of the Son's Actions; that the Son pray'd to the Father: this is nothing to the purpose; for we see the same things done every day among those who are equal in Nature, as all Men are.

Now Mr. *Chubb* not being able to prove the Son by Nature inferior to the Father, hath lost his Cause: And tho as a Respondent it did not lie on me to prove the Divinity of the Son, I have for the Information of such who are stagger'd by their insnaring Sophisms, fully prov'd that the Son of God is by Nature, and all essential Attributes, equal to the Father; as before is seen. And if Mr. *Chubb* hath any thing to say against so plain and positive a Proof of the eternal Deity of the Son, I shall, if the Lord please to continue Life and Health, attend it, and return such an Answer to him, as to me shall seem meet.

And tho I have said the sacred Persons in the Trinity are one in Essence, as all Men are one in Essence; I do not intend, that the Unity of Essence in the Trinity is every way like that Union of Essence in Men: but I desire to be understood of the former in the most excellent way, and abstracted from all Imperfection.

For tho all Men are one, as to their Humanity, yet every Person is of a distinct Essence, Will, Power, and in Number: this happens because their Persons are finite; and therefore are individuated thereby from each other. But this is not so amongst the Persons of the Holy Trinity: for the Divine Nature and Essence being most simple, infinite, and impartible, or indivisible, every Person in the Trinity subsisting in the same undivided Essence, have each of them the whole or the same Nature, and Essence; have the same Will, Power, Presence and Eternity, and are equally self-existent and necessary.

' But, saith Mr. *Chubb*, if it be so, that the Father, Son, and Holy Spirit, have the same Essence, and essential Properties, then they are the same Persons; and this is *Sabellianism*: and so what you call the Son will be the true Father of God's Son.'

I answer: When I speak of the Father, Son, and Holy Spirit, as having all the same, single, and indivisible Essence, I do not lay down that as a Description of their Persons; but when I speak of them personally, and distinctly,

tinctly, I intend only their particular Mode of Existence in the Divine Essence: And so the Person of the Father exists in the Divine Essence, as a Father begetting the Son; the Son exists as a Son begotten of the Father; and the Holy Ghost as proceeding from the Father and the Son, being the Spirit of them both: so that the Divine Essence may be considered as a generical Nature, and the personal Properties as individuating Differences. Therefore it is manifest, that the Father, Son, and Holy Spirit, are not in any Essences, and in Number *Jehovahs*, but only one *Jehovah* and one Essence; yet because of those said personal Properties, Differences, or divers Modes of existing, they are three distinct Persons in number. And because each Person existeth in the same divine Essence, because of those Differences or Modes of existing, the one is not the other: therefore the Son is not the Father, and therefore is not the Father of God's Son; as Mr. *Chubb* would father upon my Hypothesis: but it was really his own wrangling Mind, that is the Father of that Sophism. Mr. *Chubb* was not really ignorant of the Trinitarian Hypothesis, but was dissemblingly ignorant, to obtain a handle to ridicule his Adversaries: I say his Adversaries; for tho' immediately it was intended against me, yet more remotely on the whole Catholick Church, who have maintained a Trinity in Unity in the Divine Essence. Therefore the Reader may observe with what Modesty he writes, who blaming me for a personal Reflection on him, as that which was rude and base, *pag.* 28. of his *Supremacy*, &c. 'If any shall be so rude and base, as to slander us as Blasphemers,' saith he. Hence it appears, that he affirms these things of such as say the *Arians* are Blasphemers; 1. That they are rude; 2. Base; 3. Slanderers. And this is what is put in place of his Defence, whenas he should prove that it is not Blasphemy to say that Christ is not the true God, or that he is not the true Efficient in all the Works of Creation; or that he is in no better sense the Creator of Heaven and Earth, than the Apostles would have been Removers of Mountains, if such a thing had been done at their Word; *pag.* 33 of his *Observations*. Yet he is so immodest as in this Whim of his to charge Nonsense and Folly upon the whole Catholick Church for 1700 Years together. But this by the by.

Next Mr. *Chubb* tells us what he meant by the Word *Son*, 'I meant, saith he, only that Being which the Scriptures call

call the Son, and only-begotten Son of God: which
 ' Being himself call'd God Father'.

Truly if it be so, Mr. *Chubb* meant well, and that is all
 can be said in his favour. But because he excludes the
 Person of the Son from the Father's Essence, by certain
 exclusive Particles, as above; and in the 6th Page denies
 the Son for that reason to be the essential Wisdom and
 Power of God: And more plainly in his Preface to the
Father's Supremacy; ' The God and Father of our Lord
 ' Jesus Christ, saith he, and he only, exclusive of all other
 ' Being, Subsistences, Person or Persons whatsoever, is this
 ' one supreme God: ' So that it's manifest, that whatever
 he says he meant, his Meaning was wholly to exclude
 the Son from being God, and to range him amongst things
 that are not God, but Creatures: Therefore I did not utter
 a Falshood, when I affirmed he made Christ only a Crea-
 ture, as he charges me in his 2d Page.

And truly it is his denying the eternal Deity of Christ is
 the Heresy charged on him. And tho he strives to hide
 himself in equivocal Words, and so shuns a fair Tryal;
 yet I shall endeavour to lay open his Equivocation, and
 shew the World, that his pretended Answer to my Book,
 is nothing but a Piece of Legerdemain. For instance,

The Words (Jesus Christ) comprehending the Eternal
 Son of God, the Maker of the Universe, and God of *Is-
 rael*, because he assumed human Nature into the Unity
 of his Divine Person, and became Man, Mr. *Chubb* calls
 only the *Man-Christ*; and affirms, that the human Nature
 is the whole of the Son of God. And without proving his
 Hypothesis, *viz.* that Christ had no * Divine Nature,
 he takes only one Part of it, and proves that Christ was a
 Man, or the Son of God was a Man; and affirms, that
 that was all the Scriptures speak of, as the true Son of God.
 And from this false Description of the Son of God, he
 raises absurd and foolish Inferences, as the natural Conse-
 quence of my Notions; which Absurdities arise not from
 any thing I have said, but from his obstinate adhering to

* When I say Mr. *Chubb* hath not proved that Christ hath not
 a Divine Nature, I mean that all his Attempts to prove Christ not
 to be God, or that the Word or Logos was not God, are frustrated
 by my Writings; and therefore that he hath no true Foundation for
 what he says, when he affirms the *Man Christ Jesus* is the whole,
 and only Son of God.

those Notions as true and soundly proved, which are as far from Truth, as Light from Darknes, and which he never shall prove while the World stands. And all that Mr. Chubb hath done in these Observations, is nothing but raising a Dust, that in the Darknes thereof he might escape unseen. For tho I opposed his *Supremacy* with so many Arguments, which most People, or many however, did think they merited his Consideration; yet instead of endeavouring to refute me, he only endeavoured without that, to confirm what he had said before: So that I have no need to inforce my Arguments, or Scriptures brought to confirm them; because for the most part he hath meddled with neither, being I suppose too difficult for him, and 'tis just for me to suppose so, seeing he is so † quiescent to them. So that my Work is now to remove certain new Suggestions, by which he endeavours to maintain his Heresy:

As in the present Instance, that Christ's Humanity is the whole of the Son of God. This he affirms he hath proved, p. 11. 'This Man is the true and only-begotten Son of God, and him alone. Pag. 24. The human Nature, saith he, is the true and only-begotten Son of God. Pag. 30. 'The Man Christ Jesus is the whole and only-begotten Son of God. Pag. 32. The human Nature, the Man Christ Jesus, is the whole and only-begotten Son of God.'

This he saith he hath proved, pag. 30. This I say is an Untruth, having not in his whole Book offered any Proof, further than by some Scriptures that say Christ was a Man, which we own in a better sense than he: But to prove that that is the whole of the Son of God, I say he hath not one Syllable of Proof, and appeal to his Book in this case. Yet this he always takes as granted, and builds upon as on a sure Foundation; which in this Controversy, whether the Person of Christ is God, or the supreme God, is a plain *Petitio Principii*, or begging the Question.

And therefore when he saith, by Christ he means only that Being which the Scriptures call the Son; he deceives both himself and his Reader: His Reader, because he insinuates that he doth believe that Person to be the Son of God, which the Scripture calls so, when he doth not; as may

† I say quiescent, in allusion to what he saith of the Quiescence of the Son.

be seen by that large and consentaneous Proof above given of the Divinity of the Son, which he denies: And he deceives himself, because he fancies he hath proved that which he hath not once attempted, *viz.* That the Humanity of Christ is the whole intended in the Scriptures by the Name of the Son of God.

He saith, 'He did not mean any thing else, that Men may be pleased to call the Son of God, which in reality is not so.' Here is another Shift of his, where he insinuates, that we call that the Son of God, which in reality is not so. I do not speak now of the Proof of Christ's Deity herein; but I challenge him to show where he hath so much as attempted to answer one of my Arguments in my Book, asserting the Deity of the Son of God. If he hath not, why doth he here conclude, 'That he is not the Son of God, which from the Creation of the Universe, and divers other Mediums, I proved to be so?'

Is not this then very magisterial, and an affirming a thing is so, because he will have it so; and on the contrary, making his own Will that Rule by which he is resolved to measure things? For the plainest Demonstration will not determine him, tho he was willing, but could not offer one rational thing against it, as I shall shew when I come to my Mathematical Argument.

Next he saith, 'I prosecuted my Design of confuting his Arguments in a very unchristian Manner:' Which he instances in Language that he complains of, which I have replied to here in the first place.

But did I prosecute my Design only by hard Names? What, Mr. *Chubb*, had I nothing of Argument to prove what I said? I wonder how Mr. *Chubb* could overlook that? If I charged Blasphemy, was it not in consequence of your denying the Deity of Christ? I speak of his real Deity, and not a nominal one.

Did you go about to convince your Reader that it was not Blasphemy, to say that Christ was not God by Nature? Have you any such Attempt in all your Book? If not, you are, by your own Silence, confessedly guilty; and then why do you complain?

Is this a way of defending Principles, and answering Books, not to take notice of your Adversary's Arguments, any further than saying this and the other thing is not to the purpose, and yet not daring to recite what you disapprove.

Let the Reader but look for a Confutation of my Arguments in your Book, and see if he can find any, for I profess I cannot.

Mr. *Chubb* here charges me with Falshood, which I answer'd in the Beginning. And indeed I wonder that he insisted on this, when to prove that Christ is not uncreate is the Sum of all his Endeavours.

Mr. *Chubb* in the 56th Page of his *Supremacy*, speaking of the 24th Verse of the 8th of the *Proverbs*; *When there were no Depths, I was brought forth. Ver. 25. Before the Hills was I brought forth.* 'From which we observe, saith he, that if ever the Son was brought forth, and if Time hath taken place since he was brought forth, as here it is said it did.' But 'tis false to affirm that those Texts say, that Time hath taken place since Wisdom was brought forth. Let Mr. *Chubb* try if he can deliver himself from this Falshood, as easily as I rescued my self from his Charge of Falshood on me.

But it liketh me here to look on his Charge again. Saith Mr. *Chubb*, 'He represents me in his 14th Page, as affirming Christ's Divine Nature to be a created Nature, which is a direct Falshood; because I never made such Affirmation: and I appeal to my Book.'

Now would not any one that knows Mr. *Chubb*, believe that he did own Christ not to be created, but eternal? whereas in that 56th Page above-mentioned, he pleads against the Son's Eternity, and saith, 'That if ever the Son was brought forth, he was not eternal:' and, as I noted, falsify'd the Text to prove it, by adding to it, That if Time had taken place since the Son was brought forth, as it is here said it did, then it will follow that he is not eternal: Now whatsoever is not eternal in the strictest sense of the Word, is a Creature. But, saith Mr. *Chubb*, 'The Son is not eternal in the strictest sense of the Word;' therefore I am sure it will unavoidably follow, that Christ is a Creature, on Mr. *Chubb*'s way of reasoning. Where now is the Lye and Falshood he put upon me?

But this Argument against the Eternity of the Son, I baffled in answer to his first Argument, whither I refer the Reader for Satisfaction.

I have proved by consequence that Mr. *Chubb* doth hold that the Divine Nature of Christ is a created Nature, and that by just Inference. 'But, saith he, supposing the Inference to be just, yet that makes no Alteration in the Case;

‘ Case ; for I cannot with any colour of Truth be said to affirm that which in Fact is but the Inference of another Man.’ What Sir ! not if the Inference be just ? It is very strange, that a just Inference should be an unjust thing, when drawn from just Premises.

But Mr. *Chubb* will have it so, and prove it too, (a thing he is not often guilty of :) His Words are, ‘ Suppose Mr. *Clagget* should affirm, that God hath fore-ordained every thing which cometh to pass; and if I should infer hence, that God is or was the Author of Sin, tho my Inference would be just.’ Wittily indeed ! But I say your Inference would not be just, being not contained in the Promises. And I perceive, were I to dispute Divine Predestination, I should have a wonderful Adversary. Mr. *Chubb* will not allow that God hath decreed all Good that comes to pass, for he can suppose Man’s Will can act independently of God ; which when I come to, he shall hear more of me.

But I wonder, seeing this World, and the Motions and Actions of every Creature, were only possible from all Eternity, how they became absolutely future, without the Divine Will ; seeing among all Possibles this World was no more future than ten thousand Worlds which never shall be. Can Mr. *Chubb* find any thing that can render that which was only possible in its own Nature, to give it a certain Futurity, besides the Will of God ? Good Sir, when you write next, satisfy me in this thing, and do not slip it over as you do other things. And if all Creatures were future from Eternity, were not all their Actions also future ? And did they not obtain a certain Futurity by the same means that their Persons became future ? Are all Creatures dependent, and not all their Motions ? Did not Mr. *Chubb* jest, when he said, ‘ Man’s Will might be left to act independently of God ?’

You are skilled it seems in what is just, and can tell what criminal Injustice is ; and which is strangest of all to me, you can tell what is Injustice, and yet is not a criminal Injustice !

You cannot allow infinite Justice, no not in God who is Justice in the Abstract ; and affirm, ‘ That Justice admits of no such Distinctions, as finite and infinite ;’ pag. 91. of your *Queries*. I thought indeed that God being Justice, even essentially, that he himself had been infinite Justice ; but how to reconcile this Difficulty I know not, but it’s possible

sible may call upon you for Information some other time ; or you may do it in your Answer hereto, if you know how.

Mr. *Chubb* goes on, and saith, ‘ Tho by base Insinuations, ‘ Falshood, and Slander, he hath given occasion, &c.’ Would not some think that he was railing here himself? But I have said enough of this ; and perceiving him in an angry Mood, will not now stir him farther. As to what Mr. *Chubb* saith of my being under a strong Persuasion, that I am of the number of God’s Elect, &c. I answer, Well, Sir, if I were, I hope it would be no harm : If you have any thing to oppose, let me have it in your next. I hope that will not be a Crime in me, that you look on as a Virtue in your self. As to God’s not seeing Sin in his People, I know none say so ; tho I know that the Apostle teacheth, that *he can impute Righteousness without Works* ; and that *they are blessed to whom God imputeth not Sin*. I perceive you have an Inclination to quarrel with me upon some other Principle than that in hand. You may begin when you please : I pretty well know you, tho I suppose I never saw you.

In the same 5th Page, ‘ I observe, saith Mr. *Chubb*, that ‘ as Mr. *Clagget* undertook to confute my Arguments ; so ‘ he hath been pleased to substitute an imaginary Son in the ‘ room and place of that true and real Son of God, which ‘ my Arguments relate to : I call that Son of God with ‘ which he opposes me, an Imaginary Son, because in fact ‘ it is no other.’

If Mr. *Chubb* can prove that I have set up an Imaginary Son, then *actum est*, ’tis over with me, I must be silent, and wait upon the triumphant Chariot of this Conqueror : But if Mr. *Chubb* cannot do this, he will fall under a sad Disappointment.

‘ I observe, saith he, Mr. *Clagget* distinguishes the Son of ‘ God into two Natures ; his human and divine Nature : ‘ And I suppose that under these two Terms he comprehends ‘ all that he calls the Son of God. By the human Nature I ‘ apprehend he means the Man whom St. *Peter* speaks of, ‘ *Acts* 17. 1. Now, saith Mr. *Chubb*, that this human Na- ‘ ture, this Man, is the only-begotten Son of God, I veri- ‘ ly believe : And so in this Point I suppose we are a- ‘ greed.’

Answer. Hold, Mr. *Chubb*, I don’t agree with you on so easy Terms. You observed that I say the Son hath two Natures, human and divine ; and would you that I should

own the human Nature to be the only Son of God? I know no human Nature that is the Son of God separated from God the Son who made Heaven and Earth, and is the God of *Israel*; which I have proved to be the true Christ, by a very glorious Evidence above.

I know of no Man divided from this eternal Son of God, who is God's only-begotten Son; or that ever *Peter* acknowledged any such Man as the Son of God. I will not have a supposititious Son put on me. You must prove what you affirm. The only-begotten Son that the Apostle spake of, is *Immanuel*, God in our Nature, who made or created all Things, *Without whom was not any thing made that was made*. If Mr. *Chubb's* Son of God be this, we are agreed, otherwise not.

And further I say, What Mr. *Chubb* called the divine Nature that existed before the World, but made not the World; a God, but not the true God; a God turned into a Soul, which with a human Body made a Man, as he affirms: I have disputed against it, as an impossible thing, by variety of Arguments; have answer'd to all the Scriptures that he urged to justify his Hypothesis, from my 22d Page to my 69th, which is 47 Pages. And Mr. *Chubb*, as far as I have observed, hath not attempted to solve one Argument, or wrest one Scripture from the Sense I put on them, except my Mathematical one, which he would not understand if he did, as may be seen by the weakness of his Answer. And I humbly pray the Reader to compare his Observations with my Book, and then he may be satisfi'd what an Answer I have.

But saith he, 'If I can prove, that what he calls the divine Nature, is so far from being in Fact the Son of God, that on the contrary, it is the Father of God's Son; then it will follow by unavoidable Consequence, that the Son of God he pleads for, is but an imaginary Son; and what he calls the human Nature, is the true and whole, and all that is the Son of God.'

This odd Whim of Mr. *Chubb* I have unriddled in the 29th and 40th Pages above.

Saith Mr. *Chubb*, 'I shall not take notice of all the Definitions of this Son, but only of that which is most plain and easy to be understood; he saith that the Son is the substantial Wisdom of the Father, and that Christ is the Power of God and the Wisdom of God essentially, by the Father's communicating his Essence to the Son; and that

‘ that God hath not Qualities; every thing in God is his Essence. p. 14.’

Now let us see how *M. Chubb* opposes this. First he grants that Power and Wisdom are essential Properties in God.

That is, as I affirm, Power and Wisdom are God’s Essence; for God being a most simple uncompounded and pure Being, can admit of no manner of Composition, either of Essence or Existence, or of Substance and Accident, or of Power and Act.

First, The Divine Essence admits not of a Composition of Essence or Existence, for in God Essence and Existence are the same; Existence being proper to God in a peculiar Manner, and therefore is of the Quiddity of his Essence: For the first Being, and simply necessary, cannot exist with an Existence really distinct from his Essence, or that is not intrinsecal to it.

Secondly, God is without accidental Composition; he is not made up of Subject and Accident, God being most perfect; therefore needeth the addition of no Accidents, but is perfect without them.

When things are attributed to God which are Accidents in Creatures, they are attributed to him as essential to his Nature, after a most perfect manner, as Power, Strength, Wisdom, Justice. When the Scripture speaks of those things (which are Accidents in Creatures) as to be in God, it affirms them to be God himself, or God to be those things, *Prov. 8. 12. I Wisdom, in the abstract, not Wise, in the concrete. Joh. I. 1. And the Word was God. I Cor. 1. 24. Christ the Wisdom of God and the Power of God. Joh. 14. 6. I am the Way, the Truth, and the Life.*

Christ is Truth it self, Life it self, the very Way to the Father; and therefore he is God.

Here it falls in my way to tell *Mr. Chubb*, that God is Justice in the abstract, essentially Just; Justice is his very Essence, and consequently Justice is infinite: Therefore when *Mr. Chubb* in his late Book of Queries saith, That Infinite cannot be attributed to Justice, it is the same as to say God is not infinite: And if so be there is infinite Justice, there may be infinite Satisfaction; and must for Man’s Sin, which the Sufferings of no finite Creature can effect.

Thirdly, The simple Essence of God is absolutely pure, and is not compounded of Act and Power. Angels, tho they are Spirits, and consist not of physical Matter, yet are not pure Spirits, but are compounded of metaphysical Power and

and Act, for they are said to be compounded of a general Nature and specifick Difference, but God not so.

And here it lies in my way to give one more mortal Wound to Mr. *Chubb's* super-angelical Spirits being God's Agent in creating the World. God is a pure Being not compounded of Power and Act, but is a pure Act, and such a Being can have no Agent.

But this is a Work of Supererogation; for Mr. *Chubb* had more Arguments in my other Book than he knew what to do with, and therefore thought it safest not to meddle with them.

Having laid down these things, I will now look on Mr. *Chubb's* Opposition again.

He saith, p. 6. 'I shall not take notice of all the Definitions he hath given of this Son, but only of that which is most plain and easy to be understood; he saith that the Son is the substantial Wisdom and Power of God, &c.'

But did I lay down this as a Definition of the Son of God? Have I undertaken once in all my Book to give a Definition of the Son of God?

I said indeed Christ is the substantial Wisdom and Power of God, but never laid it down as a Definition. If I should have said of Mr. *Chubb*, that he is an Animal, would not they have abused me, that should have argued thence, that I intended to say he was a Horse? For when I say Mr. *Chubb* is an Animal, I said the Truth, tho not all the Truth, unless I had added *rational* to it.

And when I say Mr. *Chubb* is a rational Animal, I describe human Nature rather than the Person of Mr. *Chubb*, who is an Individual of that Nature; for that Definition of Man, because it agrees to all Men, doth not difference Mr. *Chubb* from any other Man, exclusive of his Name.

Therefore every Individual of human Nature hath something that differences him from others of the same Specie, which is his own Personality, which is incommunicable; for no Man can communicate his own Personality to another: So the Persons of the Father and Son, tho they have the same Divine Essence, and consequently all the same Perfections, as Wisdom, Power, Infinity, Eternity, necessary Existence, &c. are the same in all the Divine Persons; and whatever the Divine Essence is, the same is the Father, Son, and Holy Ghost. For whatever is essential to human Nature, is in all Men alike; and that which differences one

Man from another, is something added to human Nature, to wit Personality, (for Personality is not human Nature) which is some Name or Relation; except the Term, Jesus Christ, be look'd on as an individuating Term, and if so, his witty Sophism is spoil'd, for that sufficiently differences the Person of the Son from the Person of the Father, as the Term Mr. *Chubb* doth difference his Person from other rational Animals.

So the Divine Persons are so distinct from each other, that they cannot be predicated one of the other; so that the Father is not the Son, nor is the Son the Father, because the Father and the Son have each his own proper and incommunicable Mode of Existing in the Divine Essence, which I before termed personal Properties.

The Property of the Father is to be unbegotten and to beget; but this Property is not the very Person of the Father, for the Person of the Father, or the Father himself, is Substance by it self subsisting; Intelligent, Willing, distinct from the Son by his own proper way of subsisting: so that we truly say, that the Father is the very Divine Essence, not simply, but as with his own peculiar Property consider'd, which is, that he is unbegotten and begetteth.

So the Son is the same Divine Essence, not simply, but as consider'd with his own peculiar Property, which is to be begotten of the Father.

For who is the Father, but God unbegotten and generating a Son? Who is the Son, but God not begetting, but begotten?

The Father, Son, and Holy Ghost are distinct among themselves, but not divided; they are also most strictly conjoined and united, so that they are but one God.

The Father and Son being so distinct by their personal Properties, that the one is not the other; therefore Mr. *Chubb* was very abusive, when (because I said Christ was the substantial Wisdom and Power of God) he said I defined the Father, and not the Son.

For the Word Christ carries in it the Notion of the only-begotten Son of God, which is expressive of his own personal Property as distinguish'd from the Father, who is not begotten and therefore is not the Son, but begetting the Son, and therefore is the Father.

The Apostle is plain when he saith, *Christ is the Power of God and Wisdom of God*; and these are not Properties in God, but his very Essence, which is common to all the Divine

vine Persons; for God is one *Jehovah*, tho more Persons, to wit, Father, Son, and Holy Ghost.

But saith Mr. *Chubb*, 'Power and Wisdom always suppose a Subject that they take place in; so if we consider them separate from that Subject, they are not.'

I answer, Power and Wisdom in Creatures are Accidents, and may admit of distinct Consideration in our Mind without the Destruction of the Creature; but in God they are himself, and therefore admit no Prævision; for take away Power and Wisdom from God, you take away his very Essence and Being. The Divine Essence being the most simple thing, cannot be divided; for whatever is not compounded, cannot be divided.

But saith he, 'Power and Wisdom, considered separate from the Subject which they take place in, cannot constitute a Son, because really they are not.'

I do not question but every thinking Person can see the Grossness of his Conceptions, which proceeds from his measuring God by what he finds in Creatures, as tho Wisdom and Power were Accidents in God as they are in Creatures.

I answer further, God the Father did not beget the Son without, but in himself, communicating his whole Essence to the Son; therefore the Son is not divided from the Father, as Mr. *Chubb* would suppose: and because there is no Truth in his Premises, there can be none in his Conclusion.

'Whatever, saith he, is essential to and constitutes that Being which we call the Father, that properly speaking is the Father.'

This is no great Discovery; nor can it be thence gathered that the Divine Essence is not the Essence of the Son equally as of the Father.

Mr. *Chubb* still compares God with Men: 'For, saith he, the Act by which a Child is begotten is essential to and constitutes the Fatherhood, yet is not the Father, but the Act of the Father.'

I would fain know of Mr. *Chubb*, whether 'tis not the Person of the Father that begets the Son? Whether the Father doth not communicate his Substance to the Son? so that the Son is of the same Nature as the Father, which is the thing we plead for. God the Father in begetting his only-begotten Son, communicates his Nature and Essence to him; which Essence being indivisible, cannot be communicated in part, but is wholly given to the Son.

He goes on, ' For as much as the substantial Power and Wisdom of God or the Father are essential to, and in part constitute the Father.'

In part constitutes the Father ! I wonder what constitutes him wholly ! Is not Mr. C——b bewildred, and hath lost himself by comparing God to Man? Not considering, that God is so high a Unity, that in him is no division. Power, Wisdom, Justice, Holiness are one thing in God, to wit, his Essence ; but these attributed to Men, are Qualities and Accidents, which cannot take place in God. Had Mr. Chubb consider'd this, he would have spoke more to the purpose, and not exposed himself as he hath done.

' But (saith he) to say God, or the Father, begets this Son (his essential * Power and Wisdom) by a necessity of Nature, and to say he begets these by a permanent Act, is a Contradiction.'

But where lies the Contradiction ? I cannot see. Doth not the Sun beget his Ray by necessity of Nature, and by a permanent Act ? Is this not Truth in fact ? And is there a Contradiction in Truth ?

I answer further, That God the Father hath begat a Son, is too manifest in the Scripture to be deny'd. That this only-begotten Son is essentially God, Eternal, Omnipotent, and is the God of *Abraham, Isaac, and Jacob* ; such a God and Saviour as he declares there is none other besides him, as before is abundantly proved ; and it being granted on all hands, that the Father is God, Omnipotent, Eternal, &c. now seeing that there cannot be two Eternals, or two Omnipotents, the Father and Son must be but one God, tho they be two distinct Persons in number.

For nothing can be more plain in Scripture, than that he who appeared in a human Form to the Patriarchs, and called himself their God, and was their *Jehovah*, who is called the Angel of the Lord, in whom was God's Name, &c. was a Person distinct from God the Father, and yet was adored and worshipped by all the Patriarchs as the true God of *Israel*. Now seeing there can be but one God, this Angel of the Covenant, or Son of God, is one and the same

* I have no where said that God begetteth his essential Power and Wisdom. It is the Son as the Son that is begotten; and God's essential Power and Wisdom, I said is communicated to the Son. I have never said, that the Divine Essence is begotten.

God with the Father, as Christ also testify'd, saying, *My Father and I are one.*

If it be objected by the *Arians*, That this Angel of *Jehovah* was not the true God, but represented God the Father, as his Ambassador to the People :

I answer, Never any Ambassador or Legate so personated any King or Potentate, as to affirm that he was the very Person of the King that sent him; and it would have been intolerable Impudence in any to have done it; besides, it would be a down-right Lye. But that Angel of *Jehovah* calls himself the God of *Abraham, Isaac, and Jacob*, had Altars, Sacrifice, and Prayer, the highest Divine Worship given him, and that by the most holy and knowing Men, who were not nor could be deceiv'd; therefore this Angel of *Jehovah* was not a created Angel, but the true God of *Israel*; was not the Father, but the Son: therefore the Son is the true God of *Israel*, Consubstantial, Co-equal, and Co-eternal with the Father.

What tho the Mode of the Existence of the Father, Son, and Spirit in the Divine Essence be ineffable to us here, yet thus it is revealed in the Holy Scriptures, and therefore is the Object of our Faith.

I suppose it will be granted, that this Angel of *Jehovah* was a holy Person, and would not put a Cheat upon the World by a Lye; nor would the most loving and gracious Father, who is a God jealous of his Glory, either suffer all Mankind to be deluded as to the Object of their Worship, or share his Glory with an Impostor.

Now seeing the Scriptures so plainly distinguish the Son from the Father, how can this Son of God, this Angel of *Jehovah*, and God of *Israel*, be the Person of the Father, as the Adversaries of Christ's Deity would infer?

I proved in my Book by abundance of Arguments, that Christ is the most High God: Why did not Mr. *Chubb* (before he called him an imaginary Son, and in derision, the Father of God's Son) take my Arguments and disprove them? In doing this, doth Mr. *Chubb* rail or reason?

Page 15. I proved Christ to be God, *Because he hath Life in himself*, Joh. 5. 26. which none but the most High God can have: Why doth he by his Silence yield up that Interpretation to me, if he had not been convinced he could not oppose it?

Why doth he in like manner yield up Col. 2. 3. *In him (Christ) are hid all the Treasures of Wisdom?*

May I not conclude, that because Mr. *Chubb* hath not reply'd to any of my Reasons against his first Argument, that he knew not how to do it? And yet in this very Argument all his strength lay. As to his 2d, 3d, and 4th Arguments, they shall be consider'd when I come to them.

As to his fifth Argument, p. 33. of his *Answer*, how poorly hath he deserted it; declaring he thought, 'That the spiritual Part of our Saviour had acted the same part in the Creation of the World, as the Apostle did in removing a Mountain, which is just nothing.'

What hath he said to 1 *Col.* 16? Nothing. What hath he said to this Argument against him, p. 31. Every Creature can only be the Effect of the divine omnipotent Will? Just nothing.

So that which is essential in God cannot be a Quality in a Creature, p. 32, 33. To this he is silent.

What hath he said to *Rom.* 1. 25. where Christ is said to be God over all blessed for ever? p. 35.

What has he said to that Argument, p. 35. That God cannot make a Creature to act independent of himself? What hath he reply'd to *Heb.* 11. 3. and the Arguments therefrom? p. 37.

What hath he said against that Argument, p. 36. That the Father's omnipotent Power cannot be exerted by a Creature, and no Creature can use the Creator as his Instrument?

That no Creature can be susceptible of infinite Power? p. 40. He is silent to all these.

Page 44. I proved no Creature can do a Miracle; and therefore if Christ be not God, he could not create the World. Where can his Answer be found?

What reply hath he made to my 46th and 47th Pages?

Heb. 1. 3. Christ is said to be the Brightness of the Father's Glory.

Joh. 20. 28. And Thomas answered and said unto him, my Lord and my God.

The Church is the Spouse of Christ, 2 *Cor.* 11. 2. Thy Maker is thy Husband, the Lord of Hosts is his Name, *Isa.* 54. 5. So *Isa.* 9. 6. The mighty God. Pag. 46, 47.

I might proceed further to shew how I batter'd down his Idol of Agency; and how, as Occasion still offer'd, I proved the true Divinity of Christ.

Has not Mr. *Chubb* been as mute as a Fish before all the Reasons and Scriptures, against a Creature's making the World,

World, and also proving that Christ is the most High God?

Let any one consider what reason Mr. *Chubb* had to say, that I set up an imaginary Christ, when I so fully proved the true Christ to be the true and most high God.

Because I said, Christ was the Wisdom and Power of God essentially, he will have it that I called the Person of the Father, Christ; and so, as he saith, made Christ the true Father of God's Son.

But in answer to this I have shew'd, *p.* 12, 17, 21, 22. That the Father and Son are distinct Persons in one and the same Divine Essence, distinguish'd by those personal Properties that are incommunicable; and that one is not, cannot be the other.

The Father is God unbegotten, and begetting the Son; the Son is God begotten of the Father: The Son therefore, that is begotten, cannot be the Father who is unbegotten.

Neither can the Son be the Father of God's Son; because tho both have the same divine Essence, yet differ in their Mode of Existence by personal and incommunicable Properties; so that one Person is not the other.

To believe a Unity in Trinity, and Trinity in Unity, tho an inscrutable Mystery, Reason compelleth us, because revealed in Scripture.

For all those glorious things that are attributed to the Father, as Eternity, Omnipotency, Infinity, are attributed to the Son equally as to the Father. Why is the Father acknowledged Infinite and Almighty? Is it not from the Works of Creation, by which his eternal Power and Godhead is clearly seen? as the Apostle witnesseth. But these *St. Paul* testifieth were all created, and are all upheld by the Son; therefore the Son must be God equal with the Father, and one in Essence and Operation with him; as himself witnesseth, saying, *The Father and I are one.* And again, *Whatsoever things the Father doth, the same doth the Son likewise,* *Joh. 5. 19.* that is, in the same manner, also, as the Father created, likewise, or in like manner, the Son also created them, *viz.* by the same omnipotent Will: For the Father and Son being one in Essence, must be one in Will and Power. So that the Father and the Son are not two Gods, or two omnipotent Creators, which is impossible, but one God, one Holy-One and omnipotent Creator; as the Scripture saith, *The Lord our God is one Lord.*

To talk as Mr. C——b, of an Agency or Instrumentality of a Creature, is nonsense ; as I shewed abundantly in my Answer to Mr. Chubb's first.

For God being a pure Act, cannot use any Instrument, his omnipotent Will effecting all things. Our Soul, tho' not a pure Act, admits not of an Instrument in the Act of Willing, much less can there be any such thing in God. But it is needless to say more of Mr. Chubb's Agent, for he meant nothing by it that I can perceive.

If the *Arians* say, that the Particle (*by*) denotes the Instrument ; as, God created all things [*by*] Jesus Christ, therefore Jesus Christ was the Father's Instrument in creating the World : I answer, It is not so always, for in *Heb. 2. 10.* there is the same Note of Instrumentality, *viz.* the Particle [*by*] spoken of the Father, who can be the Instrument of none, I am sure ; *For it became him for whom are all things, and by whom are all things* ; which it is manifest can be referred to none but the Father. So *Rom. 11. 36.* speaking of the Father, the Apostle saith, *For of him and through him [or by him] &c. are all things.* Therefore that Particle doth not always denote an Instrument ; and there is nothing can be offer'd why it should denote an Instrumentality when apply'd to the Son, more than when apply'd to the Father.

Certainly to beget a Son is a Perfection in a Father ; and shall God, who hath all Perfection in himself, be deny'd this, of begetting a Son with all essential Perfections like himself ?

Doth not the Scripture say, *That the Son (or only-begotten Son) is the express Image of the Father's Person* ; must he not then have all the essential Perfections of the Father ?

And as to the Permanency of the Father's Act in begetting his Son, I see nothing against Reason in affirming of it : For whatever is natural and necessary in God, must be eternally the same ; and it cannot be otherwise, because there is no change in God, who is eternally *I AM.*

The learned Dr. *Scot* in his Doctrine of the Trinity, p. 148. tells us, that *Rab. Moses*, as quoted by *Mafius* (proving that the Angel of God's Presence, which went before the Camp of *Israel*, was the *Messias* and eternal Word) tells us that he is therefore called the Angel of God's Presence, to wit, because he is the Face of God, in whom God's Face was to be seen. So *Philo the Jew* doth frequently

ly call the *Word* the Image and Resemblance of God, the most perfect and exact Representation of God.

‘ For they suppose (saith the Dr.) that God being omniscient, he must necessarily know himself, and that knowing himself, necessarily he must act *ad extremum virium*, to the utmost of his Power, even as all other necessary Agents do : That acting to the uttermost of his Power, he might by knowing himself produce as perfect an Image, Idea, or Notion of himself in his own Understanding, as it was possible for him to do. That it was possible for him to produce such a vital and substantial Idea of himself, as is vested with all the infinite Perfections of his Nature, and consequently such an Idea he hath produced, and that this Idea is the eternal Word. Now, saith he, there is nothing in God but what he can communicate without a Contradiction, but only Self-existence; that implies a Contradiction indeed, for God to make another thing to be without a Cause, and to exist of it self. So then the Son must have the same Nature, Essence, and Perfection with the Father; and the only imaginable difference between them must be this, that whereas the Father exists of himself, the Son exists of the Father.’

So then in this learned Man’s Opinion, the Father begets the Son by a Necessity of Nature.

Yet methinks every thing doth not square here. For here is an Idea supposed as vested with all the infinite Perfections of God’s Nature distinct from the Father; and calling it a substantial Idea, renders it a distinct Substance from the Substance of the Father. And that this is his meaning, I gather from what he puts as a difference between the Father and the Son, to wit, Self-existence; for it is impossible for the same Essence or Substance to be both self-existent, and to receive its Existence from another. So that to me it seems as if the Doctor did affirm the Father and the Son to be two distinct Infinite and Almighty Substances, which must needs be two Gods; which is contrary to the Catholick Faith, which acknowledgeth but one Almighty.

Besides, Self-existence seems not to be that which differeth the Father from the Son; for whereas the Catholick Faith is, that they are the same in Substance, equal, &c. now, where one Substance proceeds from another, there cannot be a Sameness: But the Essence of the Son is believed by the Church to be the same with the Father, and therefore is said to be Consubstantial, and therefore must be

be co-eternal, and consequently Self-existence takes not place in the Essence of the Father, more than in the Essence of the Son; because the same Essence or Substance is common to the whole Trinity. God the Father therefore is not said to beget the Essence of the Son; for then he would be said to beget his own Essence: nor can they, as I said, be two distinct Essences, for then there would be two Infinites, and so be two Gods. And so far as I can understand, the Father is not said to beget the Essence of the Son, but the Person; and that the only Difference between those Hypostases, or Persons, are their Mode of Existence in the Divine Essence, with their own personal and incommunicable Properties, whereby the Father is not, cannot be the Son, nor the Son is not, nor can be the Father: yet for their Unity in Essence, they are one *Jehovah*, have one Will, and consequently the same Power, and do the same thing in the same way. And so both are said to create the World in the most proper way of Efficiency, and Working.

Dr. *Clarke* in §. 17. pag. 280. saith, ‘ Whether the Son derives his Being from the Father by Necessity of Nature, or by the Power of his Will, the Scripture hath no where expressly declared: yet, saith he, it cannot be denied but that the Terms Son, and beget, rather imply an Act of the Will.’ I supposed the contrary in my Answer, to which Mr. *Chubb* replied nothing.

So the said Doctor, p. 276. §. 14. saith, ‘ They are equally worthy of Censure, who on either hand affirm the Son was made out of nothing; or, on the other hand, that he is the self-existent Substance.’ And yet the Doctor is not afraid of this Censure, but affirms, §. 12. ‘ That the Son is not self-existent;’ and yet there is no possible Medium to be found between being made out of nothing, and being self-existent: so that he that is not self-existent must needs be made out of nothing.

I observe, before the Creation there was nothing but God. If the Son was made, it must either be out of nothing, or out of the Divine Substance: The latter is impossible, because the Divine Essence admits not Prævision, but is impartible: the former implies a Contradiction, *viz.* a Creation before the Creation.

And here the Doctor refers to §. 12. p. 270. ‘ The Son, or second Person, is not self-existent, saith he, but derives his Being, or Essence, and all his Attributes, from the Father, as from the supreme Cause.’

‘ Here

Here the Doctor confounds the Essence of the Son with the Personality of him. The Catholick Faith is, That the Essence of the Son is not begotten of the Father, but his Person. And tho' the Father being the * Fountain of the Trinity, communicated his whole Essence to the Person of the Son, in begetting of him ; yet the Essence communicated is not said to be begotten: And the Father and the Son cannot be distinct in Essence ; for that would constitute two Gods: but there is but only one God. And here the Doctor must deny the Divinity of the Son, or affirm two Gods.

The Doctor brings in *Basil* ; ' But the Title of Unbegotten (or Self-existent) no Man can be so absurd, as to presume to give to any other than to the supreme God ; no not even to the Son.'

I answer : No Man doth give the Title of Unbegotten to the Son, neither Self-existent to the Personality of the Son, (which the Term Son involves in itself ;) but the Church hath still said, that the Father and Son have the same self-existent Essence. And *St. Basil* manifestly speaks of the Persons, not of their Essence ; which are confounded in that complex Word the Son, whose Personality is begotten of the Father, not his Essence. And whereas *Basil* distinguishes between the supreme God, and the Son, it doth not argue that he thought the Son not to be true God, or that there were two true Gods ; but speaks of the Father, κατ' ἐξοχην, or by way of Eminency. But I beg the Doctor's pardon for saluting him here, occasioned by something of a Sameness with my Adversary.

If therefore the Production of the Son be an Effect of the Father's Will, Then it will follow, 1st, That the Son must be a Creature. Or, 2^{dly}, must be distinct in Essence, and consequently another God ; which are opposite to each other: for God and a Creature are Opposites, and a created God involves a Contradiction. The Reasons I offer'd in my Reply to *Mr. Chubb* (which he passed by in his haste) seem to me invincible, viz. That the Father cannot communicate by his Will that which had no dependence on his Will for Existence, as the Divine Essence hath not: for the Divine Will cannot be said to beget itself ; for so it would be before it self, which is a Contradiction. If they say the Divine Essence begat another Divine Es-

* I suppose I may say the Fountain of the Trinity, as well as the Fountain of the Deity.

sence, they assert two Gods. If they say the Son is not the true God, they contradict the whole Current of the Scripture, as before is shewn.

I have shewed above the Catholick Sense of the Father's begetting the Son, That God the Father being unbegotten, and underived, communicates his Essence to the Son, and begets the Son with this personal Property of being begotten; therefore the Son not being the Father, but distinguished as aforesaid, cannot be said to beget the Father, or be Father of himself, which is an old baffled *Arian Whim*, revived by Mr. *Chubb*, without any additional Strength.

Mr. *Chubb* goes on; 'Therefore to make the same individual Being to be both Father and Son to himself, is to introduce the utmost Confusion.'

But this Confusion being of himself, and not from me, I hope the judicious Reader will lay the burden upon the right Back: And therefore the essential Power and Wisdom of God, being the self-existent Divine Essence, being equally the Essence of both the Persons, are predicated of each Person, without any Confusion.

Mr. *Chubb* saith, *Pag.* 8. 'That St. *Paul* affirms Christ to be the Power and Wisdom of God, 1 Cor. 1. 24. I readily grant; and that he is so in the sense St. *Paul* affirms it of him, I verily believe, viz. The Wisdom and Power of God was abundantly manifested in him, in the Work of Man's Salvation: and in this sense, Jesus Christ may well be said to be the Power of God, and the Wisdom of God: but that the anointed Saviour, or Son of God, is the very substantial Power and Wisdom of God, as they are essential Properties in God, this I deny upon the Grounds before-mentioned.'

Answer. Is it so indeed! that the Wisdom and Power of God were manifest in Christ in the Work of Man's Salvation? But is not God's essential Power and Wisdom manifested by the things that were made, *Rom.* 1. 20? And is not God's essential Power and Wisdom manifested in your self, Mr. *Chubb*, in the Make of your Soul and Body; that you may say with the Psalmist, that you are wonderfully made? And do you think that St. *Paul* calls Christ the Wisdom of God, and the Power of God, in no higher sense than the Heavens and Earth, &c. are called so? A very fine Interpreter of St. *Paul*; or rather an unreasonable Wrangler!

Is not Christ said to be the Power of God, and Wisdom of God, as he is Very-God, the Only-begotten of the Father,

ther, God in our Nature; who alone, as such, was able to overcome Sin, Death, and all the Powers of Hell for us? whereby he became an infinitely meritorious Sacrifice for our Sins; which, had he not been very God, he could not have done.

The Scripture affirms of *Jehovah*, *That he only is our Redeemer*, Isa. 43. 10, 11, &c. p. 15. explained. And can any Person but he that is *Jehovah*, be an all-atoning Sacrifice for the Sins of the World?

What Merit can be in the Sacrifice of a mere Man? How can a mere Man have power of his own Life? Or, how can Justice afflict an innocent Creature, according to the established Laws of Justice? (which Mr. *Chubb* owns is to render to every Man his own.) But letting this pass for the present:

In *Pag. 10.* Mr. *Chubb* sums up his great Achievements, which I am willing to take notice of, and make some Reflections.

‘I have considered (saith he) the substantial Power and Wisdom of God, as they are essential Properties in him.’

Answer. And I have sufficiently demonstrated that he did not understand what he said.

‘I have no need to take notice of the Parallel he draws between the Sun and its Light, with the Father and his imaginary Son.’

This is an Abuse, I have not set up an imaginary Son; but from the holy Scripture have proved the Deity and Eternity of the only-begotten Son of God, *pag. 4*———*16.*

Now Mr. *Chubb* tells the World what he means by the real Son of God.

‘I mean; saith he, that Divine Person, that Man consisting of Soul and Body; which Mr. *Clagget* calls the human Nature.’ If Mr. *Chubb* by a Divine Person, intend a Saint, or a Man sanctify’d, it’s not to the purpose.

How a mere Man can be called a divine Person, I am yet to learn. A divine Person without a divine Essence! How any Person can be a Man without a human Soul! are some of the Riddles of Arianism.

And I have largely shewed, that a super-angelical Spirit, united to a fleshy Part, cannot constitute a Man: And I again demand a Proof of his Affirmation.

‘Which, saith he, was prophesy’d of, and promised to the *Jews*, upon whom the Holy Ghost descended, &c.’

This

This Son of God I have, by the concurrent Testimony of the Old Testament with the New, proved to be the Most High God, pag. 4—16.

And Mr. *Chubb* closeth thus: ‘ Now if he hath proved this Son of God to be equal to the Father, and to be the supreme God, then I acknowledge my Arguments confuted.’

Answer, This I have most certainly done in the Pages now mentioned, viz. from the 4th to the 16th Page. And I leave the Censure to the Judgment of the understanding Readers; nothing regarding the Censure of the Enemies of Christ’s Divinity: and from them demand a Refutation, if they are able to give it.

‘ It is this real Son of God, who in the Days of his Flesh was *Immanuel*, God with us; pag. 12.’

Answer. Mr. *Chubb* don’t explain himself how this Man, in human Nature only, could be *Immanuel*, God with us. If he be not God by Nature, but only as Kings, &c. are said to be God, how could he be said to be God with us in a better sense than they could? See pag. 55. of his *Supremacy Asserted*: ‘ As to the Term God, we say the Psalmist’s calling the Son God, can no more make him equal to, and co-ordinate with the Father, than his calling the Magistrates and Prophets Gods, doth make them equal to the Father.’

Is this the Divine Person, that Man, that he calls *Immanuel*, God with us; who is no more a divine Person, or God with us, than Magistrates and Prophets are? Therefore it follows, as Magistrates are not Gods by Nature, so Christ notwithstanding he saith he is *Immanuel*; yet in Mr. *Chubb*’s esteem is not God by Nature, or a true God. And as it is written, *Thou shalt have no other, or strange, Gods before me*; so Christ with him must be one of those strange Gods.

And because those Idol-Gods that made not the Heaven and the Earth, shall perish from under the Heavens; so Mr. *Chubb*’s Christ, a mere Man, who made not the Heavens, is obnoxious to the Prophet’s Curse.

In the same 12th Page he saith, ‘ It is this Son of God, which was the principal Subject of the Promises, which he hath made to Mankind, and so he was *Jehovah*, our Righteousness.’

Answer. Mr. *Chubb* denies imputed Righteousness: and how *Jehovah* can be said to be our Righteousness, otherwise than

than as being God-Man, he who in our Nature by his active and passive Obedience satisfy'd all the Demands of the Law in our room and stead, and which by God's gracious Imputation is made ours; I understand not.

Further, Mr. *Chubb* errs here in another respect. Our Dispute is now about the Son of God, as subsisting before he assumed our Nature; it is he I affirmed was God by Nature, and therefore co-equal and co-eternal with the Father; but considered as such, he was not the principal Subject of the Promises. He was the Promiser; but it was his being made Man, *Immanuel*, God in our Nature, that was the Subject of all the Promises. He by assuming our Nature, and in that Nature redeeming us from Wrath, became our Righteousness by divine Appointment; by which he was made Sin for us, *i. e.* a Sacrifice for our Sins, that we might be made the Righteousness of God in him.

To be *Jehovah*, our Righteousness, implies that the self-existent and eternal God should become our Righteousness; as it is written, *Your Righteousness is of me, saith the Lord*: which was effected by his becoming Man, and so was God with us, or in our Nature, God and Man in one Person, which is the true Christ. He goes on, p. 12. 'When God was going to fulfil his Covenant and Promise which he had made to *Abraham, Isaac, and Jacob*, by bringing the Children of *Israel* out of *Egypt* into the good Land of *Canaan*, he tells them, *Exod. 6. 3.* That by the Name *Jehovah* he had not been known to them; but now they should know that he was *Jehovah*, their God, that is, a God keeping his Promise made to them; *ver. 7, 8.*

The Learned say, that *Jehovah* signifies *esse*, to be; and signifieth that he is eternally the same, *the same yesterday, to-day, and for ever*: or in the Words of the Apostle, *That in him there is no Variableness, or Shadow of turning.* Or as Christ saith of himself, *Rev. 1. 8. I am Alpha and Omega, the Beginning and the End, which is, and which was, and is to come, the Almighty*: Which Text proves Christ to be that Self-existent and Almighty *Jehovah*, who is our Righteousness; and because he is such, therefore he must needs keep all his Promises.

But who was this God that speaks here to *Moses*? *Exod. 6. 2. Elohim spake unto Moses, and said unto him, I am Jehovah, and I appeared unto Abraham, Isaac, and Jacob, by the Name of God Almighty.* Let us now see who this Almighty

mighty

mighty God was; whether we can't prove him to be the Son of God.

See in the 14th Page before on *Gen. 15. 18*, and it will there appear that the Author of this Covenant was Christ himself, *Heb. 9. 16*.

Jehovah here you see was the Testator; but a Testament is of no force while the Testator liveth, as the Apostle teacheth. But who died to confirm the Testament? was it not Christ? therefore Christ is that *Jehovah* that made it.

‘ So, saith he, when he fulfilled his great Covenant Promise, in sending the Messiah, this Person was to be called *Jehovah*, our Righteousness; not that this Person was properly *Jehovah*, or the Covenant-keeper.’

What, Sir, doth the Holy Ghost in *Jer. 23. 6*. teach us to call him *Jehovah*, who is not *Jehovah*, and that in the most momentous Article of our Religion? If this be not to corrupt the Word of God, I know not what is.

He saith, ‘ when God was going to fulfil his Covenant and Promise made to *Abraham*, &c.’ Well, Mr. *Chubb* will grant that it was God that covenanted with *Abraham*, let us now see who this God was; And *Jehovah* said to *Abraham*, get thee out of thy Country, *Gen. 12. 1*. And *Ver. 7*. *Jehovah* appeared unto *Abraham*, and said, Unto thy Seed will I give this Land: and he builded there an Altar unto *Jehovah* that appeared unto him. And was not this *Jehovah* the Son of God? Did the Father ever appear to any? Is it not the unanimous Judgment of all Antiquity, that the Father never took on him a human Specie, or Form? as we have Dr. *Clarke* affirming, pag. 114. ‘ It is the unanimous Opinion of all Antiquity, that this Angel, who said, *I am the God of thy Fathers*, was Christ; *Acts 7. 30, &c.*’ The like he saith of the Angel of the Covenant, *Mal. 3. 1*. The Angel of God's Presence, *Isa. 63. 9*. In whom the Name of God was, *Exod. 23. 21*. Was God's Name in him, and not his Nature?

The Doctor's Glois, that he spake in the Person of the Father, is of no weight, seeing nothing can be more express than that this Angel (who called himself the God of *Abraham*, &c.) was the very true *Jehovah*; and as the true God was worshipped by *Abraham*, *Isaac*, and *Jacob*, with Altars, Sacrifices, and Prayer, as before hath been largely set forth. To say he spake in the Person of the Father, otherwise than as he is one God with the Father, is making

over-bold with the Scriptures ; and by such Glosses ingenious Men may make them seem to say what they please : But this is to handle the Word of God deceitfully.

‘ But, saith Mr. *Chubb*, p. 13. if it should be here replied, that tho the Man Christ Jesus is the only-begotten Son of God, and tho his Person is called by that Name in the Scriptures upon the account of, and only with respect to his human Nature——’

This is not to be granted ; for it is no where to be proved in Scripture, that the Man Christ Jesus (exclusive of the *Logos*, or eternal Word) is any where called the only-begotten Son of God. I still demand Proof of this ; and whenever Mr. *Chubb* writes again, if he don't prove this, I here declare that he acts with no Sincerity.

The human Nature is a Creature as much as other Creatures ; and therefore as such cannot be called the Son of God, otherwise than by the Grace of Adoption : as Angels and Saints are called the Sons of God. But to be the only-begotten Son of God intimates, that he is the Son of God in a peculiar manner, above all Creatures ; and therefore is the Son of God's Nature, and is the most high God over all blessed for ever, *Amen*. Understand me of the human Nature abstractly considered : but I know not that the Scriptures speak of Christ's human Nature under such an Abstraction, but always speak of the Man-Christ, as God-Man ; and so the whole Christ, God-Man, is truly the Son of God.

Having removed this Block out of the way, that the human Nature is not (in fact) the only-begotten Son of God, as he hath often affirmed, but never prov'd ; whatever he pretends to build thereon, will fall to the Ground. And thus he proceeds :

‘ First, I have already observed, that whatever is essential to, and constitutes that Being which we call God, or the Father, that in reality is the very Father. [This is no great Discovery.] ‘ And therefore if the *Logos*, or Word, is in fact essential to, and constitutes that Being which is the very supreme God, then the *Logos*, or Word, is in reality, and in fact, the very Father of God's Son, &c.’

I answer, The Eternal, Almighty, Divine Essence, with the personal Property of being himself unbegotten, and begetting the Son, is the very Father.

The same Eternal, Almighty, Divine Essence, with this personal Property of being begotten, is what we call, and is indeed the *Logos*, or Word, or Son. And seeing Personality

nality is incommunicable, he that is begotten, cannot be he that is unbegotten, notwithstanding the Unity of Essence between them both. So that Humanity assumed by the begotten Son, is not assumed by the unbegotten Father.

All Men, in respect of Essence, are one ; but tho they are in Essence, yet they are not so, as they are Persons. As *Peter* is not *Paul*, the Father is not his Son. Now though *Peter* and *Paul* are distinct Essences in number, because they are finite Beings, and so their common Essence is divided into Singulars, and so make two Men :

Yet the Divine Essence being infinite and indivisible, the Divine Persons existing, as I have said, are really distinct Persons, tho one God in Essence : And those Persons, tho distinct, are never divided ; but for the Infinity of the Essence are in each other, the Father in the Son, and the Son in the Father.

This Divine Mystery is the Object of Faith, and not of Sense ; there being nothing in Nature parallel thereto. It is revealed in Scripture, that the eternal *Logos* is a Person, for he hath all personal Properties ; and that this Person is the Creator of all things, and therefore is true God ; that he calls himself *Jehovah*, and therefore is the true *Jehovah*, being Truth itself.

That this *Logos* is not the Father, is also manifest ; for he made himself visible, but the Father never did so. No Man hath seen the Father, the Father is the Messenger of none. These therefore must both be owned to be God. But the Scripture affirming that there is but one God, therefore it is owned by the Church of Christ ; that the Father and Son are but one God ; one in Essence, Power, Will, Eternity, and Work, tho distinct in their Personality.

That thus it is, we prove ; tho the Manner we own to be inexplicable, and ineffable.

‘ But, saith Mr. *Chubb*, whatever Union there may be betwixt the supreme God, and the Man Christ Jesus (which is his only-begotten Son) &c.’

I answer ; Mr. *Chubb* thrusts in and mingles his own (unproved) Notions, with whatever from the Scriptures he draws, and so makes every thing he saith equivocal. He hath left it doubtful what he intends by those Words, the supreme God, whether he means the Father or the Son. And since the Union of the divine and human Nature in the Person of the *Logos*, we cannot speak of the Man Christ Jesus as of a Person distinct from the eternal *Logos*, God the Word ;

for

for the Scripture knows no such Person, the Catholick Church never acknowledged any such Person. Now, Mr. *Chubb* speaking of a Person, which he calls the Man Christ Jesus, as a human Person, subsisting in the human Nature only, neither proving his own Hypothesis, nor disproving ours; I must desire him in his next to lay by this fallacious way of writing; and that he would prove, either from Reason or Scripture, that the Scriptures intend by Jesus Christ a mere Man, and how such a Being could give Being to the Universe.

‘ Yet, saith he, that Union could not be personal, so as that these being united, constitute one and the same Person; because such Union effectually destroys the Relation of Father and Son: it being a direct Contradiction to suppose one individual Person to be both Father and Son to himself.’

Answer. Mr. *Chubb* here takes it for granted, that according to my Hypothesis the Persons of the Father and the Son have nothing whereby to distinguish them one from the other; and so erring in the Premises, draws a false Conclusion: And so I am forced to repeat what I have said often before, *viz.* That the Son subsists as begotten of the Father, the Father subsists in the same divine Essence as unbegotten and begetting the Son. Now the Son assuming human Nature into his own Personality, doth not destroy the Relation between the Father and Son: But as the Son by taking the human Nature becomes God and Man in one Person, it only add Humanity to the Son: That he that was the Son of God in the Divine Nature before, is now since that Union, the Son of God in both Natures; which Son is our Lord Jesus Christ: who is the Son of God no otherwise than as I have said. Which fairly answers this Sophism.

As to what Mr. *Chubb* adds, ‘ That the Relation of Father and Son necessarily supposes two distinct individual Beings;’ *I answer,* This is true in finite Beings, but not in the supreme infinite Being we call God; and to suppose otherwise, is not to prove, but to beg the Question.

I have so plainly solved all the Sophisms of Mr. *Chubb* in his 13th Page, that I need say nothing to his 14th and 15th Pages.

Only whereas he saith, p. 14. ‘ The distinguishing God into three imaginary Persons, makes no alteration in the Case, because it is that Being which is constituted of these three, which is the very Father.’

This is Mr. *Chubb's* Fiction. None, that I know of, say, that the Father, Son, and Holy Ghost constitute the Person of the Father. They that believe in these Holy Three, speak of each, as of Persons that are distinguished from each other by the incommunicable Properties of each Person, whereby each is really differenced one from another; and therefore whatever is united to one Person, is not, cannot be united to the rest.

But if Mr. *Chubb* would not be called a Blasphemer of the Deity; (for what doth he less in this place, than to say that the Father, Son and Holy Spirit are three imaginary Persons? which I do declare to be a down right Denial of the Deity, in his own Sense as well as ours: for it is to affirm that God the Father is an imaginary Person; which I believe he did not mean: but) he must take care of such Expressions, which he can never guard himself against.

‘ Upon supposition, saith he, p. 15. that the Being which we call the supreme God, is truly distinguishable into three distinct individual Persons, which alike partake of all the Attributes and essential Properties of that Being; then it will follow *, that if the Word was personally united to the Man Christ Jesus, the Father and the Holy Ghost must be so, they being alike omnipresent, filling up the same Place at the same time, and being present in and with all Persons and Things; and therefore to what one is united, the others must be also. If the Word was personally united to the Man Christ Jesus, the Father and Holy Ghost must be so too; and consequently the Man Christ Jesus was personally united to the whole of that Being which we call the supreme God.’

This Objection seems to me not at all to be understood of the Objector, for the Consequences are not to be found in the Premises.

For if the Father is immense, and also the Son immense, as there cannot be two Immenses in Number, therefore the Father and Son are but one immense God. If it should be said they are two Gods by Essence, either then the same

* I look not upon it proper to say the Word was personally united to the Man Christ Jesus; for it imparts a Union of two Persons in Christ: For the Word was not united to a Man, but to human Nature only, which human Nature was not a Man, save as it received Personality from the Word.

Essence will be the Essence of both, or each will have a diverse Essence from the other.

If both have the same Essence, then both will be one God, as I have affirmed.

But if each have diverse Essence, either it will be immense and infinite, or finite; if finite, they will not be Gods, that is *Jehovahs*: For God is of immense Essence. Jer. 13. 24. *He fills Heaven and Earth*. If it be said, both be of infinite Essence, that is impossible, for there can't be many Infinities; therefore it remains that one infinite Essence is the Essence of both.

That tho' the Being we call the supreme God is truly distinguishable into three distinct Persons, which alike partake of all the essential Properties of that Being, yet they do not alike partake of all divine Attributes: for Paternity, Filiation, and Procession agree not to each Person; but Paternity agrees only to the Father, and not to the Son; and Filiation to the Son, and not to the Father, &c. And because Mr. *Chubb* supposes what we do not affirm; his Consequence cannot affect us, but discovers his Ignorance of the thing he opposes, or somewhat worse than that. But to solve the rest of the Fallacy:

He saith, 'If the Word was personally united to the Man Christ Jesus, the Father and Holy Ghost must be so, they being alike Omnipresent.'

I answer, Omnipresence is not the reason of personal Union; for if so, God the Father must be personally united to the whole Creation: and so all the Creation and God the Father would constitute but one Person; which is of all Absurdities most absurd.

Mr. *Chubb* seems not to understand what personal Union is; for his Supposition is, that the supreme God is truly distinguish'd into three distinct individual Persons: And nothing can be more clear than this, that Humanity united to a distinct Person, when so united, it will be as distinct as before.

If the Persons of the Father, Son, and Holy Ghost be one and the same in Essence, and distinct in Subsistence or Personality, as the Objector supposes; doth it follow, that if the Person of the Son was the Angel of *Jehovah*, and was seen in a human Specie or Form, that therefore the Person of the Father was the Angel of the Covenant, and appeared in human Form? These things being absurd, it will follow that Mr. *Chubb's* Consequence is false also; and

Omnipresence is not a Cause why their distinct personal Properties should be destroy'd.

Let Mr. *Chubb* say whether the human Soul is not one single Essence? He'll grant it. Let him say then, whether this one Essence in number is not the Essence of those three Faculties, *viz.* the Intellectual, Sensitive, and Vegetative? If therefore the Soul by the intellectual Faculty receiveth an Idea from without, say it be, that the three Angles of a Triangle are equal to twice *Radius*; or that equal things taken from equal things, the *Remains* will be equal: Doth then the sensitive and vegetative Faculties perceive this? Nothing less: therefore what is present to the Soul as intellectual, is not present to it as sensitive. Because the Eyes in seeing Colours, receive within themselves divers kinds of Colours from colour'd Objects, from whence the Soul receives suitable Sensations; doth it follow the other Senses can do the same, because the Soul is the Essence of them all? Therefore neither is it a Consequence, that if there be one Essence of the Father, Son, and Holy Spirit, that the Son being personally united to human Nature, therefore the Father and Holy Spirit are personally united to the same Nature.

I farther observe, saith he, p. 16. ' That as God is Omnipresent, and so fills all Place, and so is present in and with all Persons and Things in the same manner, kind and degree; so from hence it will follow, that if he was personally united to the Man Christ Jesus, he must be so to all other Men, because he is present in and with (and consequently is united to all other Men) in the same manner, kind, and degree as he is to the Man Christ Jesus, &c.'

It is manifest from what Mr. *Chubb* here saith, that he supposes God's Presence with the Manhood of Christ was his personal Union with it; which, if I mistake not, was the Error of *Nestorius*; for he supposed that the Union we call Hypostatical, was a Union of two Persons, *viz.* God and Man, and that this Union was by Consent of Wills, by Inhabitation, by Love, by Participation of Heavenly Gifts, &c. which seems to be what Mr. *Chubb* intends, when in this 16th Page he saith, ' God may, if he pleases, exercise or manifest his Attributes or essential Properties at some times and in some places, when he doth not at other times or in other places: and tho he may exercise or manifest these in a different manner or degree in, to, by, or upon some Persons or Things; and not in, to, by, or upon others;

others ; yet as to his Essence, or essential Properties themselves, they are not subject to these Changes or Alterations, they being alike present in and with, and so are alike united to all Places, Persons, and Things in the same manner, kind, and degree.'

This is all Mr. *Chubb* understands by the personal Union of the *Logos* with human Nature, which he absolutely denies, and reasons against in his 16th and 17th Pages. And in that respect his Error is more gross than that of *Nestorius*, who did not absolutely deny a Union between the eternal *Logos* and the Man Christ Jesus, but thought it to be a Union of two distinct Persons ; but as to Union it self, he had much the same Conception of it, as Mr. *Chubb* here speaks of, viz. an exercise of God's Attributes or essential Properties in, to, by, or upon some Persons or Things, which he calls God's Union with them : Whence it appears, that he understands not what is intended by the Hypostatical Union in the Person of Christ.

For Divines say, that the Union between the eternal *Logos* and human Nature was not a Union by simple Habitation, neither by Grace, nor by the Holy Spirit, as *Nestorius* thought, because the Word was made Flesh ; and it was never heard or seen or read, that he that simply inhabiteth in some House or Temple, was made that House or Temple. Nor was it by Grace or the Spirit, for so Christ is united to his Saints here in this World, and in Glory above.

Neither is the Hypostatical Union a Union of Assistance, for God is present to all things, and filleth all things : For *the Word was made Flesh*, and not only cleaves to the Flesh or human Nature. Nor say they, is it an habitual Union, or a Union of Friendship, by which two are said to be one. 'Tis not a Union by participation of heavenly Gifts ; for so God dwells in the Saints, and God and Christ is united to them. *The Word is said to be made Flesh*, but where was it ever read that God was made *Peter* or *Paul* ?

Neither doth this Union consist in the Humanity's receiving from the Word this Dignity, with him to be Saviour and Judge of the World ; for unless this Son of Man is one and the same Person with the Son of God, he cannot be our Saviour, he cannot expiate Sin, redeem, nor sanctify the Church. Neither is it a Union by Consent of Will ; for so all the Saints and good Angels are one with God : But God is not said to be made an Angel, or *Peter*, or *Paul*, as it is said of Christ, *The Word was made Flesh*.

Nor is this Union in this, that God willeth that the human Nature should be worshipp'd and ador'd by us, according to that, *He hath given him a Name above every Name, that at the Name of Jesus every Knee should bow.*

Neither doth this Union consist in God's communicating his Name to Humanity ; for neither truly can the Name *Jehovah* agree to any, if he be not truly God ; and indeed, Christ is called God, *Jehovah*, the Lord of Glory ; and *John* saith of him, *This is the true God, and eternal Life*, 1 John 5. 20. but the Union is in the Thing, not in having the Name.

Nor lastly, is it such a Union as that God (in this assumed Man's Glory) pleaseth himself, and that this Man delights in the Word ; but it is another Union which the Evangelist reacheth, when he saith, *The Word was made Flesh.*

So that when Mr. *Chubb* saith, that when God manifests his Attributes or essential Properties in, to, by, or upon Persons or Things, and so is alike united to all Places, Persons, or Things ; I say, he conceives of the Hypostatical Union much like *Nestorius*, tho more grossly, as conceiving God by exercising his Attributes in and upon Inanimates is united to them : whereas by all the ways *Nestorius* conceived God was united, the Object of Union was a rational Nature.

And we can better say what this Union is not, than what it is ; save, as we say, it is a Union of the Divine and Human Nature in one Person ; so that the same Person is truly God and truly Man : But as to the Manner how this Union is made, I acknowledge my Ignorance, and believe it is effected in an inscrutable manner.

And what Dangers do Men that blind-fold themselves run into ? Here Mr. *Chubb* would infer, that God is united to himself, viz. to Mr. *Chubb's* own Person, in the same manner, kind, and degree ; yea, to the wickedest Man in the World, yea to the blackest Devil in Hell ; as he is to Christ Jesus, because by his Omnipresence he is present to all. If Mr. *Chubb* complains that I say he blasphemeth, let him set down the Reason of it, and all Men will hold me innocent therein.

How dare Mr. *Chubb* determine the Mode of Union, whereby the eternal *Logos* so united Humanity to himself, as to constitute but one Person ? How weak and absurd are his Reasonings, that wherever God is, he is personally united to it (and consequently to every thing, because every where present)

present) as he is united to the human Nature in Christ? A most horrid Assertion! and abhorrent to a rational Being to think.

But let us hear how he explains himself, and see whether that will render it better, and whether he thought as he wrote.

‘ God, saith he, p. 16. may exercise or manifest his Attributes at some times and in some places, when he doth not at other times and in other places; and tho he may exercise these in, to, by, or upon some Persons or Things, and not in, to, or upon others, &c. I say, he may do this if he pleases; yet as to his Essence or essential Properties, they are not subject to these Alterations, they being alike present in and with, and so are united to all Places, Persons, and Things, in the same manner, kind, and degree, &c.’

This is the same as before, and I can say nothing to excuse it, other than *Peter* said the *Jews*, *I wot that through Ignorance he did it*. Therefore in answer I say, That none that I know of do say, that God’s being present with, or exercising any of his Attributes on, or by any Person or Thing, is his personal Union with that Person or Thing. Mr. *Chubb*, I perceive, is ignorant what a personal Union is.

And I must tell Mr. *Chubb*, that Presence with, or operating upon a Person or Thing, is not a personal Union with that Person or Thing: For there is no personal Union of any two Things, but where the Thing so united is made one Person with what it was united to.

So Mr. *Chubb* writing is present to his Pen and Paper, but they are not personally united to him, because they are not integral Parts of his Person. So an Angel or Devil moving a Body, are not therefore vitally united to that Body, because they are not one *Compositum*. Every personal Union is vital, from whence the Life of the *Compositum* flows. If any Credit may be given to grave and learned Authors, we may believe that evil Angels have manifested their Presence either by actuating dead Bodies, or assuming some airy Vehicle; yet we do not say their Persons were so united to those Bodies as to constitute one Person. That the *Demoniacs* in the Gospel were not vitally united to the evil Spirits that tormented them, appears, because the Persons lived when the evil Spirits were cast out.

A personal Union constitutes one Person from two distinct Natures; as in our selves, who can tell what that Bond is,
that

that unites our immaterial Spirits to Matter? It is something more than the Presence of a Spirit in and with the Body, as I instanced in those possess'd.

Is it not then very rash in Mr. *Chubb* to determine that God being present to all, is therefore personally united to all? Which, as I said, would make God and the whole Universe but one Person. Nor is it God's exercising his Attributes and essential Properties on Persons or Things, that constitutes a personal Union, for that is altogether as bad as the other; for God always doth that, moving every Creature to act agreeably to their own Natures; as some to act necessarily, and others freely: Therefore the Person of the *Logos* assuming human Nature into the Unity of his Person, it is not by such a manner, kind, and degree as he is united to other Men; but such a Union whereby the Son of God is truly Man, and the Man truly God; as my Body may be said to be rational by my Soul that is one Person with it. But if you ask me how these Natures are united into one Person, I freely profess my Ignorance; and it had been better Mr. *Chubb* had done so too, than to write so wildly as he hath here done.

But tho we cannot discover how two distinct Natures are united into one Person, as to the positive Nature of it; yet we can say what it is not, which also is agreeable to the Reason of Mankind: Therefore Divines say, the Natures in Christ are not blended together, so as thereby to make a third; as Medicines by Physicians are mingled and blended together, to make a third of different Virtue from either of its constitutive Parts. And this answers to what Mr. *Chubb* here saith, *viz.* that God's Essence or essential Properties are subject to no Changes or Alterations.

For by saying the Son of God took our human Nature into the Unity of his own Person, we don't mean that the Divinity and Humanity are blended together to constitute a third, that is neither God nor Man, but partaking of both; but that each Nature and all their respective essential Properties are kept intire, yet are so united as to constitute but one Person.

Now Mr. *Chubb* will have a fling at a learned Gentleman, that wrote of the Quiescence of the Divinity in the Person of Christ during his Ministry until his Resurrection; and I hope he will pardon me for intermeddling in a Cause that more immediately concerns him. But the old Proverb is, *Fools will be meddling.* And the truth is, we are neither of us

us over-stock'd with Wit. But it lying thus in my way, I am willing to examine what my Antagonist saith.

‘ Secondly, saith he, p. 17. It will follow that Quiescence, or the Non-exercise or Manifestation (I suppose he means Non-manifestation) of God’s Attributes or essential Properties in, to, by, or upon any Being, destroys God’s personal Union with that Being, or at least falls short of it; for, saith he, if personal Union is founded in God’s exercising or manifesting his Attributes or essential Properties as aforesaid, then it will follow that Quiescence, or Non-exercise of these falls short of that Union, &c.’

It’s a usual saying, *Grant one Absurdity a hundred will follow.* Mr. Chubb not understanding what personal Union meant, as I before shew’d, raises a Structure on a very sandy Foundation. Indeed he said, if personal Union is so founded, it will so and so follow: So I may say, *If the Sky fall we may catch Larks.*

Therefore setting aside the Consequence, as a Consequence only of a supposed Premises, and reduce his hypothetical into a categorical Syllogism; there is not one Word of Truth in all that he here saith.

For he affirmed, that God’s Presence or Exercise of his essential Attributes was his personal Union to that Person or Thing, whereon or about which they are exercised: But the Folly and Ungodliness of this I have shewed in some part above, and therefore need not do it again. But tho his Inference is from no due Premises, and so unjust, I may yet argue against it.

The Quiescence of the Deity in Christ’s Humanity, argues not a Disunion of the divine and human Natures: The Reason of that Union, in a humble Submission to the Learned, was not that the Humanity should shine in the Glory of the Divinity, during his Ministry till his Death; for that would have prevented his dying, and the End for which he was made Man, even the Redemption of the World: Tho some that had Faith could say, *They saw his Glory, as the Glory of the only-begotten Son of God.* But the Deity was united to the Humanity, to add Merit and Excellency to all he did; and therefore his Blood is called the Blood of God: and from thence his Blood was of Merit to expiate our Sins, and from that Union flows the Power of his Mediation.

Christ did not display his Divinity to all. And indeed it was necessary for him so to act and administer his Office, that

that he might attain the End for which he came into the World. He came into the World, to the end that by dying for us, being made a Curse for us, he might redeem us, and that we might be made the Righteousness of God in him. And after his Resurrection he said, *Ought not Christ so to suffer and enter into his Glory?* or Words to that effect.

I don't know whether that learned Divine, who writes of the Quiescence of the Word, doth mean it was wholly quiescent; tho I have heard that it is his Opinion, that it was, and that he was only under the Conduct of the Holy Ghost, because he is said *to be filled with the Spirit, &c.* Which, if we consider the Order of the Divine Persons working, that the Father works by the Son, and both by the Spirit, which is the Spirit of them both; so the Guidance of Christ's Humanity by the Spirit doth not, I humbly conceive, exclude the Operation of the Son in the human Nature. But whatever Men's Opinions are, this we understand by the Gospels, that he was believed in as God, as the Son of God, or Angel of the Covenant, and as that Person who was *God with us. Thou art the Son of God*, said that *Israelite* indeed, *thou art the King of Israel.* Christ was indeed a *Stumbling-Block* to the generality of the *Jewish* Nation, and it was not his pleasure to make himself known to them, but to others he did, when he taught them that he was *the Bread of Life that came down from Heaven.*

My Father, saith Christ, *doth the Works.* How? why, *through the Son by the Spirit: Therefore they who through Grace believed, knew him to be the Son of God.* But however, the Quiescence of Christ's Divinity could not dissolve the Union of the Natures, for Death it self did not do it.

Death cannot dissolve the Union that is between Christ and Believers, much less was it able to dissolve the Hypothetical Union in the Person of Christ.

Again, 'I observe, (saith he, p. 17.) upon a Supposition that the supreme God is truly distinguished into three distinct individual Persons, and that these are not three Minds, but only one single individual Mind; then it will follow hence, that if one of the Persons acts, the other two must act also, &c.'

Ans. Grant it be so, where will be the Absurdity? The Doctor no doubt did know as well as Mr. Chubb could tell him, that all the Actions of the Divinity *ad extra*, are common

common to the whole Trinity ; that the Father works by the Son, the Son from the Father, the Holy Ghost from both ; whatever the Father doth, the same also doth the Son. But what terrible thing is to be inferred hence? Why then if the Son be Quiescent, the Father and Holy Ghost are Quiescent also, because they are all but one Mind or Fountain of Action. But what Absurdity can flow from hence, if it be granted? for my part I cannot see.

It amounts to this, That if the Divinity of Christ was so quiescent, that he would not make such a discovery of himself as should convince all Men, that in that Manhood the Deity was enshrind ; or, *that all the Fulness of the Godhead dwelt in him bodily* ; then the Father and Holy Ghost were so far quiescent also. Let all Men judge whether it was not so indeed, or whether the personal Union in Christ was thereby dissolved.

He saith, p. 18. ‘ These three Persons are the very Mind it self.’ Which I think is not to be granted, because it is the Divine Essence, that is that one Self-existent Mind that acts in the Father, Son, and Holy Ghost: the Father is this Mind begetting the Son ; the Son begotten of the Father, hath the same Essence or Mind also ; the Holy Ghost who proceedeth from the Father and Son, existeth in the same Essence or Mind also. So that I think it cannot safely be said, that the three Persons are the very Mind it self, because the Persons are by their own personal Properties distinct in number each one from the other ; but in the Divine Essence there is no such distinction, for that is not said to beget, or to be begotten.

In the same place Mr. *Chubb* saith, ‘ That it will not be amiss to observe the strange Humour of Christians in this particular ; they will needs have it, saith he, that the supreme God is constituted of three distinct Persons.’ But this seems to me to be *Hysteron Proteron*. The three Persons do subsist in one divine Essence, who are each of them the supreme God, because they have each of them the same Essence wholly, and so are one God by Unity of Essence. I know not that the Persons constitute the Essence, as Mr. *Chubb* would have it, who endeavours to disturb and disorder all things he meddles with. My Soul is not compos’d of Understanding, Will, and Memory, tho it is my Soul that understands, wills, and remembers ; and each of these Faculties are so distinct, that the one is not the other, and each

each are the whole Soul so acting ; yet is not the Soul composed of those distinct Faculties.

So the Divine Essence is not compos'd of three distinct Persons, which would infer a Multiplicity in God, which is repugnant both to Scripture and Reason : For the Persons are not distinguish'd by Essence, but by their own incommunicable personal Properties : therefore the Humour, as he calls it, of Christians, is not as he sets it forth ; nor do I know wherefore he thus wrote, or what use he can make of it.

‘ In the former (saith he, p. 19.) we have three Persons in one individual Being, and in the latter we have two intelligent Beings in one Person ; in the former, the supreme God alone constituting three Persons, and in the latter the supreme God alone, and the Man Christ Jesus constitute but one Person.’

Ans. Mr. *Chubb* doth always express himself in an odd manner about the Trinity ; whether he doth it thro Weakness of Understanding or Perverseness of Will, I do not say.

What he saith here of Christ, is as far from a just and fair Description of him, as what he said before of the supreme God.

As here, the supreme God and the Man Christ Jesus constitute but one Person ; for he don't acquaint us here which of the Divine Persons he intends ; and if it were let pass, it may be he would say, we owned that the Father (who is the supreme God) and the Man Christ Jesus constituted one Person.

So when he saith the Man Christ Jesus, who knows what he means, that is not well acquainted with his Notions of Christ ? But to prevent all Cavils, I must say, that the Scripture is not acquainted with any such Person as the Man Christ Jesus, as divided from the most High God the Son, nor do Orthodox Christians conceive of the Man Christ Jesus, otherwise than as God and Man in one Person ; for they say, that as the Soul and Body constitute or make one Man, so God and Man one Christ. And the Reason is this, that God the Son united not the Person of a Man to himself, for that would have been the Union of two Persons ; but the only-begotten Son of God, the second Person in the sacred Trinity, assumed into the Unity of his sacred Person our Nature, consisting of a rational Soul and human Body ; and so became God and Man in one Person, and this Person

is the Christ of God. Any other Christ Christians do not own, nor the Scriptures teach.

And because Mr. *Chubb* sets up for Christ that which is neither true God nor true Man, therefore in my Answer I called it a false Christ, and Anti-Christ; and Mr. *Chubb* should have reply'd to my Arguments, and have maintain'd the justness of his Pretensions, and not have shifted it off with nonsensical Observations upon our Hypothesis: For it is as if he had said, It is very true I can't defend my own Hypothesis against *Clagget's* Opposition, but I think I can burden his Hypothesis with as great Absurdities as he loads mine with. And what Success he hath had this way, hath in part been seen already, and may further, by God's gracious Assistance, be discover'd in the following Pages.

So that when Mr. *Chubb* saith, that we hold that the supreme God and the Man Christ Jesus constitute but one Person, his Words are in both parts equivocal; for the Church of Christ acknowledges no Man Christ Jesus separate from the Divine *Logos* or *Jehovah*.

And let Mr. *Chubb* take my Description of Christ, *viz.* The supreme God in the Person of the Son having assumed human Nature into the Unity of his own Person, is the Messiah or Christ of God, or Man Christ Jesus; and then let him make as tragical Inferences thereon as he can.

Pag. 19. He affirms, 'That the supreme God is one individual Person, and his Son Jesus Christ is another individual Person.' It is like all the rest, equivocal; and what our Lord saith, is verify'd in him, *He that doth Evil hateth the Light, neither cometh to the Light lest his Deeds should be reproved.* So Mr. *Chubb* wraps up himself in Clouds of Obscurity and Darkness, and will not come to the Light of a clear Distinction: For he knows that we affirm, that the Father, Son, and Holy Ghost are three distinct Persons, and that each of them is the supreme God: But dissembles the Equivocation of the Words, (the supreme God) and saith the supreme God is one individual Person, and Jesus Christ is another individual Person: which is true, if by the supreme God be understood the Person of the Father; for the Father and Jesus Christ are two distinct individual Persons: but if by the most High God be understood the Person of the Son, then his Proposition is false; for Jesus Christ is the most High God in the Person of the Son united to human Nature, and so that complex Term Jesus Christ is but one Person.

Hence

Hence the Reader may observe with what Sincerity this Man writes, whose Master-piece is to hide himself that he may not be found out or understood.

‘ It plainly appears to me (saith he, p. 19.) from St. *John’s* Gospel, that he uses the Term (*Word*) only as a Name to express the Person of the Messiah.’ And is not this equivocal also? *The Word was God*, saith St. *John*, by which he intends the eternal *Logos*; *And the Word was made Flesh*, that is, was united to human Nature, and so made Man; and this Divinity and Humanity are but one Person, which is the Messiah: But doth Mr. *Chubb* mean this Divine and Human Nature personally united, to be the Messiah? nothing less: For he means a strange, and before the rise of *Arius* (for ought I know) unheard-of *Compositum* of a Divinity (as he calls it) which is not God; and which, he saith, he never said was a Creature which took a fleshy Part, and (if he may be believed) became a true Man. This he calls the Messiah or Christ, and saith he exists in one Nature only, to wit, the Human; but notwithstanding all this, he saith, he is a Man, and more than a Man and that in the human Nature only. Against this monstrous Description of Christ, I disputed in about 47 Pages in my Answer to his Book, stiled, *The Supremacy of the Father*: To all or any of which my Arguments he hath not *ex professo* answered a Word, save to one only, (in which you will by and by see him utterly baffled.) Now his Business was, according to the Course of our Disputation, to have justify’d himself in his Notions, and not to come with Objections against my Hypothesis; which had he maintain’d just, would not have been a Proof to his own.

‘ It appears to him, he saith, that St. *John* in his Gospel ‘ uses the Term (*Word*) only as a Name to express the Person of the Messiah.’ Very well! But the concurrent Testimony of the Old and New Testament, (as before is seen) witnesseth that the Messiah was to be God in our Nature; and it is manifest that *Jehovah*, who stiles himself the God of *Abraham*, *Isaac*, and *Jacob*, was the true God who made the World, as *Moses* and *Paul* testify; as also *David* and the Prophets, (as before is seen) which agrees to the Testimony of St. *John*, who saith, *The Word was God, and that all things were made by him, and without him was not any thing made that was made.*

But Mr Chubb, as I said, will allow him to be a Man (as he expresses it) and more than a Man, in the human Nature only.

‘ We find, saith he, that this Person was called by different Names on different Accounts. He was called *Jesus*, because he should save his People from their Sins; *Christ*, because he was anointed and set apart by the Father to the Office he undertook: He was called the *Son of Man*, because he was one of Mankind, and because he was in part produced from that Species: He was called *God*, because he was by his Father made the Governour and Head of his People: He was called *the Son of God*, because (his Body at least) was begotten by the Power of the Highest in the Womb of the Virgin; and a little after, he was called *Light*, because he was to enlighten Mankind with saving Knowledge: He was called *the Way, the Truth, and the Life*, because it was he that shewed the true way to the Favour of God and eternal Life.’

The first thing I here object against, is, where he saith, that Christ is called God, because by his Father he was made the Governour and Head of Mankind; and in this he plainly denies his true Godhead, and affirms him God in no other sense than Kings and Emperors are stiled Gods; only he allows him a larger Dominion.

But the Scripture speaks otherwise of Christ's Deity, viz. as he is the true Creator of Heaven and Earth, our Maker, and therefore our God. *By him* (saith the Apostle, 1 Col. 16.) *were all things created, &c.* And thou Lord, saith the Apostle to the *Hebrews*, *hast laid the Foundation of the Earth.* And in the same Chapter, *Thy Throne, O God, is for ever and ever.* And Christ himself saith, *I am the Alpha and Omega, the beginning and the end, the first and the last, which was, and is, and is to come, the Almighty.* This Almighty *Jehovah* was worshipped by *Abraham, Isaac, and Jacob*, as their God. *Abraham* interceding with him for *Sodom*, calleth him, *The Judge of all the Earth.* From which Phrase it is manifest, it was the Son, and not the Father, that *Abraham* spake to, for the Father never appeared to any; and because it is written, *The Father judgeth no Man, but hath committed all Judgment to the Son*; and the Apostle calleth him, *The true God*, &c. And Mr. Chubb affirms Christ is called God, because he was made the Governour and Head of his People. How lessening this is to the Glory of the only-begotten Son

of God, every Man may see ; robbing the true Son of God, who is very God, (as much as in him lies) of his Divinity.

For such opposing Christ the Apostle *Paul* called himself a Blasphemer, of which he repented ; as may be gather'd from those high Epithets he gave him after his Conversion, stiling him *God, the mighty God* ; tells us, *he was in the Form of God* ; affirms, *All things visible and invisible were created by him and for him.*

I note further, that Mr. *Chubb* saith, Christ was called the Son of God, because his Body was begotten by the Power of the Highest in the Womb of the Virgin.

This I say is a Corruption of the Text, from which no such thing is to be gather'd, nor from any Text in the Bible. And that this Corruption is from an evil Design, *viz.* to render Christ a mere Man ; and only called the Son of God, because he was begotten by the Power of the Highest in the Womb of the Virgin ; which Expression, as it is not Scriptural, so it is profane and wicked, according to the natural Import of the Word, and is expressive of what is not fit to be named. — The Scripture don't say, Christ was begotten by the Holy Ghost, but only, that *The Holy Ghost should come upon her, and the Power of the Highest should overshadow her.* The Text only saith, *That she should conceive in her Womb, and bring forth a Son* ; but saith not, he was begotten by the Power of the Highest : therefore that is a profane Corruption of the Word of God, and he would do well to take more care that his Writings be better guarded, and not so loose as here they are found ; which are such, that no Laws of Charity can put a good Meaning on them. For nothing is more certain, than that the human Nature of Christ was by the Power of the Holy Ghost created and form'd in the Womb of the Virgin, and of her Substance alone, as other Persons are created and form'd of the Substance of their Father and Mother.

And when the Holy Virgin is said to have *conceived of the Holy Ghost*, as in *Matthew*, no more is intended than that the Holy Ghost framed the Body of Christ of the Substance of the Virgin, and infused a Soul ; but to say the Holy Ghost begat his Body, is profane, so far as my Understanding can reach. But I will look on them again.

Mr. *Chubb* in this 19th Page saith, ' That the Messiah was called the Son of God, because he (his Body at least) was begotten by the Power of the Highest in the Womb of the Virgin.' It seems to me that Mr. *Chubb* is in doubt whether

whether his spiritual Part, as he calls it, (which in the 28th Page of his *Supremacy asserted*, he saith is a Divine Being or Person, the only-begotten and most beloved Son of God, and who was the Father's Agent in creating the World, &c.) was begotten by the Power of the Highest in the Womb of the Virgin: Wherein are these Absurdities, to wit, If he was called the Son of God because he (his Body at least) was begotten by the Power of the Highest in the Womb of the Virgin, how could he be existent before the World? Could he exist before the World, who he saith was begot in the Womb of the Virgin? And I demand of Mr. *Chubb*, whether Christ was not the Son of God before the World was made? And if so, why doth he assign his Body's being begotten by the Power of the Highest in the Womb of the Virgin, as the Reason of his being call'd the only-begotten Son of God?

But however Mr. *Chubb* may doubt as to his spiritual Part, he is positive his Body was begotten by the Power of the Highest in the Womb of the Virgin: But supposing this, how can his Body's being so begotten, denominate the whole Person to be the Son of God? Is the Body more noble than the Spirit, that the Denomination of the Person should be from thence? Mr. *Chubb* indeed saith, that the Body of the Messiah was begotten by the Power of the Highest in the Womb of the Virgin; but hath not declar'd in all his Writings, whether by being begotten he understands a Production from the Substance of the Person begetting; or whether by being begotten, he means a being created or made. His Irresolution you may see, p. 73. of his *Supremacy Asserted*. If the term *made*, doth signify a different manner of Production from the term *begotten*, then the *Word* was not made but begotten, &c. So p. 76. If the word *made* must signify a different manner of Production from the word *begotten*, then we say the Son was not made, because the Scriptures say he was begotten: so that Mr. *Chubb* don't know what he means by the Expression of Christ's Body being made by the Power of the Highest in the Womb of the Virgin, at least he hath no where told us what he understands thereby; so that he sings to himself and his Mules.

But take the word *beget* in the common Acceptation, nothing appears to me more absurd than to say, that the Body of Christ was begot by the Power of the Highest in the Womb of the Virgin.

And because Mr. *Chubb's* Readers must understand his Words according to the common use of those Words, therefore he must needs thereby introduce Hetrodoxies and Absurdities.

Also what Mr. *Chubb* means by those Words *the Power of the Highest*, is not known; for St. *Matthew* saith, *She was found with Child of the Holy Ghost*; and St. *Luke* saith, *The Power of the Highest shall over-shadow thee*. Now Mr. *Chubb* being a Denier of the Trinity, by both Expressions doth only understand God the Father; so that the Holy Virgin's being found with Child of the Holy Ghost, is the same with him as being begotten with Child of God the Father: or how was the Body of the Messiah (at least) begotten by the Power of the Holy Ghost in the Womb of the Virgin? which he saith, for that reason is called the Son of God.

But rejecting Mr. *Chubb's* private Fancies of these things; and supposing Mr. *Chubb* means, that Christ's Humanity was begotten of God in the Womb of the Virgin, I prove this not to be the Sense of the Holy Ghost, from the many Absurdities that Notion is clogg'd with.

(1.) If Christ's Humanity was so begotten, then the Person of Christ was twice begotten; Once from Eternity of the Father, Secondly in Time of the Holy Ghost: But what can be more absurd than that one and the same individual Person should be begot both in Time and from Eternity?

(2.) Then the Person of Christ must have two divine Persons to be his Father, *viz.* God the Father, and God the Holy Ghost; but Christ is never said to be the Son of the Holy Ghost, and therefore Christ was not begotten of the Holy Ghost: Therefore when it is said, that the Virgin was found with Child of the Holy Ghost, it intends no more but that he was not begotten according to the common Course of Nature, but was formed by the miraculous Power of the most High.

(3.) There is no Text in Scripture that saith, that Christ was begotten by the Holy Ghost in the Womb of the Virgin.

(4.) The Church of Christ hath always held, that Christ's Humanity never had any Personality distinct from the Personality of the eternal *Logos*; and Humanity without its proper Personality never was begotten.

(5.) The

(5.) The Humanity of Christ alone is not, nor is in Scripture called the Son of God, or only-begotten Son of God.

(6.) Human Nature, wherever it is, is a created Nature; therefore if Christ's human Nature should be a created Nature, then the Emphasis of that Expression, *viz.* *Therefore that holy Thing that shall be born of thee shall be called the Son of God*, will be lost.

(7.) Every Person begetting, communicates his Substance in the whole or in part to the Person begotten; and consequently the Person begotten must be of the same Substance and Nature with the Person begetting: but Christ's Humanity is not of the same Substance and Nature with the Holy Ghost; therefore the Holy Ghost did not beget Christ's Humanity.

(8.) God cannot prowerly beget a Creature: Christ's Humanity is a Creature; *Ergo*, God did not properly beget Christ's Humanity.

Therefore when the Angel said to the Blessed Virgin, *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee, &c.* it respected either the singular Manner of her Conception, or the uniting Christ's Humanity to the Person of the eternal Word, who in that respect was made Flesh; and was done by the Power of the Highest, being the Work of the whole Trinity. And certainly the uniting the Humanity to the Person of the eternal Son of God, is the most emphatical Reason, why that holy Thing that was born of her was called the Son of God.

I wrote this to deliver the less wary Readers from the Entanglements that Mr. *Chubb's* changing the Use of Words might bring them into. For neither by the Word or *Logos*, or Son of God, or Man Christ Jesus, or Christ's human Nature, doth he understand the same thing as the universal Church of Christ hath hitherto done. Here it is to be observ'd, that Mr. *Chubb's* reason why the Messiah is called the Son of God, is, because his Body was begat by the Power of the Highest in the Womb of the Virgin. But when we have consider'd what he understood by the Term, being begotten, we are inform'd from the 73d and 76th Pages of his *Supremacy Asserted*, that he means thereby created or made, or nothing; so that when Mr. *Chubb* saith, that the Messiah was called the Son of God, because his Body was begotten by the Power of the Highest in the Womb of

the Virgin, that is, because his Body was created by the Power of the Highest: So that notwithstanding he uses the Term begotten, he intends no more thereby than created; and all the Reason he can assign, why the Messiah is called the Son of God, is because his Body was created by the Power of the Highest. Now I pray it may be consider'd, if every Individual of Mankind is not the Son by Creation: And if so, how the Messiah on that account can be called the only-begotten Son of God, if he be a Son only as a Creature.

Indeed, he saith he is called God, because by his Father he is made the Governour and Head of Mankind; but he urges another reason why he is called the Son of God, *viz.* because made or created (as to his Body at least) by the Power of the Highest: So that according to Mr. *Chubb*, the Messiah is not the Son of God upon any other foot than all Mankind are the Sons of God.

But how lessening are all these things to the Glory of the only-begotten Son of God! How destructive are they of all the Foundations of the Christian Religion! and consequently of all true Hope of Salvation!

How could I take up a Lamentation for the Churches of Christ in this my native Land! Those who appeared as the beautiful Sons of *Sion*, are become degenerate Plants of a strange Vine; they have forgotten the Lord, the Rock of our Salvation; they sacrifice unto Devils, and not to God; to new Gods who came newly up: They are unmindful of *Jehovah* our Redeemer, and besides whom there is no Saviour; and have set up a Creature, or rather a Non-entity, in place of the true Christ. But what shall I say, our Lord Christ governs the World, and every Tongue that rises against him he will condemn: And he hath sworn by himself, *That to him every Knee shall bow; and he will rule his Enemies with a Rod of Iron, and break them to pieces as a Potter's Vessel.* So that we may triumph with the Prophet, and say, *The Lord reigneth, let the Earth rejoice, and the Multitude of the Isles be glad thereof.*

We of this Isle have been for the Purity of Gospel-Worship the Glory of the Nations; but now Darkness hath in a great measure cover'd our Hemisphere: Many of those who were accounted Stars in Christ's right Hand, are turned into blazing Meteors, threatening and portending Ruin to all. But against all this, the true Followers of the Lamb may say
with

with the Prophet, Isa. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, and he will save us.*

I note further, that he saith Christ is called *the Way, the Truth, and the Life*, because it was he that shewed the true Way to eternal Life and the Favour of God. But this I deny to be the immediate Sense of the Text: Christ is called *the Way*, not because he sheweth the Way, but because himself is the Way; *No Man cometh to the Father but by him*, Joh. 14. 6. as he was a Sacrifice for our Sins, and a Mediator for us, by believing in whom, we are accepted with God; as the Scripture saith, *He hath made us accepted in the Beloved.*

He is called *the Truth*, because he is the Substance of all Types and Shadows, which agreeth to the very Person of Christ.

And he is called *the Life*, (as I conceive) not as Mr. Chubb saith, because he sheweth the Way to Life, as Prophets, Apostles, and Ministers of Christ do; but because he is the very Fountain of all Life, Natural, Spiritual, or Metaphorical, all Life comes from him: *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself*: And the Apostle saith, *He is our Life*, i. e. All our Life flows from the Father thro him.

These are the Exceptions I take against what he saith in his 19th Page; and say, that a Doctrinal Way or Truth is not there intended, but something higher, to wit, the very Person of Christ, who himself is *the Way, the Truth, and the Life*, by whom alone Men can come to the Father.

Next, Mr. Chubb speaking of the Words of the Apostle John, in his first Chapter, *The Word was made Flesh*, he saith, p. 20. 'It must signify that the Word was transubstantiated or changed into Flesh, or the Word was united to a whole Man; or the Word was united to a human Body or fleshy Part, and so became a human Soul to that Body; or the Word was made Flesh, i. e. was a Man.'

Mr. Chubb is for the third of these Senses, viz. that the Word was united to a human Body or fleshy Part, and so became a human Soul to that Body. Against which Sense I disputed by variety of Arguments in my *Arianism Anatomiz'd*, which Mr. Chubb hath not thought fit so much as to endeavour a Confutation of, and therefore tacitly yields up all to me.

‘ But, saith Mr. *Chubb*, which of the aforesaid Senses is the true Sense.’ As it remains a Question, so I think every Man ought to esteem that to be the true Sense, which appears most rational.

So that whether by the *Logos* I understand the true God united to human Nature; or, whether the Person said to be made Flesh, was transubstantiated into Flesh (and then would be as lifeless as the transubstantiated Wafer;) or, whether the Word was united to a human Body, or fleshy Part, and so became a human Soul to that Body, &c. it seems now to be but as a Chip in Pottage to Mr. *Chubb*: tho before he troubled the World with his *Supremacy of the Father Asserted*, and seem’d very zealous in denying the true Deity of the Son of God; yet now in cool Blood he saith here, ‘ As it remains a Question, so every Man must pitch upon that to be the true Sense, which to him seems most rational, and likely to be so, when compared with the rest of Divine Revelation. And for as much as we are all fallible, and possibly may err, this ought to make us modest with respect to our own Determinations, and charitable with respect to the Determinations of other Men.’

Here therefore I think it not amiss to consider what Mr. *Chubb* hath added as an Appendix to his first Enquiry about Justification, p. 24. entitled, ‘ An Enquiry concerning the Son, if he be equal to the Father, and is the supreme God; whether all that believe him to be inferior and subordinate to the Father, are in a damnable State; because they rest for Justification and Salvation as upon a Creature, and exercise their Faith and Hope in him as such.’

I hope the Reader can by this see, that Mr. *Chubb* is for a drawn Battel. He seems to despair of maintaining his Ground; and now begins to cry what Harm to trust and hope in a Creature for Salvation: and institutes a Query, whether such as do so, are in a damnable State; because they rest for Justification, and Salvation, as upon a Creature, and exercise their Faith and Hope in him as such.

Before I enter upon the Examination of what he there saith, it is fit the Reader should know my Concern therein, which is as follows: In my Answer to Mr. *Chubb*’s Book, entitled, *The Supremacy of the Father Asserted*, I charged *Arians* with Idolatry and Blasphemy, because they denied the Divinity of Christ: For which Mr. *Chubb* in his Observations

vations on my said Book, charges me with prosecuting my Design in a very unbecoming and unchristian manner, p. 1. and that with base Insinuations, Falshood, and Slander, p. 5. charges me with Falshood, p. 2. because I said Mr. *Chubb* affirmed Christ's Nature to be a created Nature, which I have replied to in the beginning of this*. Now because of my Charge of Heresy and Idolatry upon them, to meliorate a little what he is not able to defend, he in this Appendix endeavours to persuade that there is not so much Danger in *Arianism*, as I affirmed: at least he would not have it esteemed damnable to rest for Justification and Salvation upon a Creature, and to exercise their Faith and Hope in him as such.

First, he tells us by the Word is implied an intelligent rational Being; and he observes that these Words, *viz. The Word was made Flesh*, must be understood one of those ways above-noted, and seems to allow it to be a thing of no great moment in which of those Senses the Words be interpreted; which Interpretation comprehends the whole of our present Controversy.

Not to say any thing of his first Exposition, the Word's being transubstantiated into Flesh, save that it is very absurd to suppose the Word, which he owns to be an intelligent, rational Being, to be turned, or transubstantiated into Flesh: This I hope may gain him Favour with the Papists; for if he can suppose it a thing of so small moment, whether he or another believe it or no, he must needs I think allow such a thing possible.

So that whether the Word be God, as the Scripture affirms, or a super-angelical Nature, as he affirms, on which side the Transubstantiation lies, methinks he reckons it of no great moment; so it ben't damnable, as he hopes, to trust in a Creature, as such, for Justification and Salvation: so the Person, upon comparing this Sense with other Revelation, is persuaded that this Sense is most reasonable.

I would now ask Mr. *Chubb* whether this (I was going to say, unreasonable Charity and Condescension) was not fixed on, to alleviate Mens Minds a little, and to take off the Heinousness of the Crime, in denying Jesus Christ to be true God; and consequently owning him for a Creature! saying, We are all fallible, and possibly may err; he thinks

* Here he has stated the Question in the Words he accused me of Falshood for, *viz. for affirming he said Christ was a Creature.*

it proper that we be modest with respect to our own Determinations, and charitable with respect to the Determinations of other Men.

So that all the Bustle Mr. *Chubb* hath made in the World by the most indefatigable Endeavours to dethrone the Son of God, and set up an Antichrist in his room; crying out that the Church wants Reformation: That what he attempted to perform, was but to vindicate and restore the first great Article of the Primitive Christian Faith, *viz.* That there is but one supreme God, the Father of our Lord Jesus Christ; and that he only, exclusive of all other Beings, Subsistences, Person, or Persons whatsoever, is this one supreme God: To maintain this, he thought it then necessary to exert his utmost Zeal. But in *p.* 20. of his Observations, we see his great Zeal become lukewarm, and he seems to be glad if he can come off with a whole Skin: and if his Opinion that the Son is inferior and subordinate to the Father is not damnable, he seems to hope well.

To solve this Doubt, he observes first, that if the Name Creature be properly apply'd when applied to every derived Being, then in that sense the Son is confessedly a Creature. But what if the Name Creature be not properly applied to every derived Being, then I hope it will pass that Christ is no Creature. And sure to create and to beget, are Words of a different Signification; for Men don't create the Children they beget: nor was it ever known, that the Word, or Verb, to beget, did ever signify to create.

Mr. *Chubb* saith, ' If the Name Creature be applicable only to such things as are produced after a certain manner, then the Son in that sense may very well be conceived not to be a Creature.' Truly, Mr. *Chubb*, the Name Creature is applicable only to such things as are produced after a certain manner, *viz.* out of nothing, or whose first Matter was nothing: therefore the Son, according to Mr. *Chubb*, may very well be conceived not to be a Creature; and therefore must needs be the true God, according to what Mr. *Chubb* saith in this Place.

How Mr. *Chubb* loves to get into the Dark! Can any Mortal tell what Mr. *Chubb* means, when he saith, ' If the Name Creature be applicable to such things as are produced after a certain manner——' Why doth not Mr. *Chubb* speak plain, and say with all the World, that they are Creatures, whose first Matter was produced out of nothing; and so the Heavens,

vens, Earth, and all the Inhabitants will be named Creatures; and whatever was not so created out of nothing, is God.

Doth Mr. *Chubb* mean that the certain Manner of Production he speaks of, is to be begotten? why then all Men and Women that ever were since *Adam* and *Eve*, are not Creatures. Who can reason with such as invert Words from their known and general received Sense? Mr. *Chubb* is lost in a Mist; and I cannot conceive what he intends other than so to state things, that if he be too hard press'd, he may find an unthought of Hole to slip out of: for now he hath not said whether Christ is a Creature, or not.

‘ Secondly, I observe, saith he, that whatever different Apprehensions we may have of the Son of God, those Apprehensions make no Alteration in him: From which it will follow, saith he, that if he is the Father’s Equal and the supreme God, whoever trusts in him, trusts in the Father’s Equal, and supreme God: and not else; for our Faith is according to what we conceive the Object to be, and not what is in his own Nature.’

I will give now an Instance that all Mr. *Chubb*’s Sophistry shall be too little for: You know that while *Moses* staid in the Mount to receive the Tables of the Covenant, because he staid longer than they expected, they said to *Aaron*, *Up, make us Gods to go before us; for as for this Moses, we wot not what is become of him. Aaron* made them a Calf, *Exod. 32. 4. And they said, these be thy Gods, O Israel, which brought thee up out of the Land of Egypt. Ver. 5. Aaron built an Altar before it, and proclaimed a Holiday to the Lord; and they rose up early, and offer’d up Burnt-Offerings, &c.* We will suppose that the *Israelites* did say as Mr. *Chubb* here, ‘ Whatever different Apprehensions we may have of God, these Apprehensions make no Alteration in him, but he still continues to be what really he is; and tho we worship him by a Medium of our own Invention, that hinders not but we trust in him, and believe in him, and therefore shall be accepted of him.’ But God tells *Moses*, the People had corrupted themselves; the Apostle saith, they committed Idolatry; *Moses* saith, they sacrificed to Devils, and not to God.

And it is not the *Arians* calling that Idol and Antichrist, they set up, the Son of God, and saying to it, Save us, for thou art a God, tho not the Most High God; this will not prove they trust in the true Christ, no more than the *Israelites* calling their Calf the God that brought them out

of the Land of *Egypt*, did justify them to be Worshippers of the true God, or skreen them from that Wrath that fell immediately on them.

Mr. *Chubb* goes on thus: 'All that can be said in this Case, is only this; whoever thinks him to be what he really is not, or that thinks him not to be what really he is, when they make him the Object of their Faith and Trust, have only a mistaken Notion concerning him, their Faith and Trust is the same, whatever he is.'

Answer. What Mr. *Chubb* here saith, is destructive of all Religion: It is in effect to say, Ignorance is the Mother of Devotion. If Mistakes about the great Object of Worship be of no moment, and can be put off with saying, we had only a mistaken Notion; then a Mahometan is as blessed as a Christian, an idolatrous Papist as the most zealous Protestant: Nay, it will equally justify the Heathens in their Idolatries as him in his.

The *Israelites* no doubt thought the Calf enshrined, that *Elohim*, or the Gods that brought them out of the Land of *Egypt*; and I doubt not but *Moses* had acquainted them with the Mystery of the Trinity, which the very Notation of the Word would acquaint them with; because they well understood the Language in which he wrote and spake to them: conformably they say, *These be thy Gods which brought thee out of the Land of Egypt, and Aaron proclaimed a Holiday to Jehovah.* So that they intended right, and to worship the true God of *Israel*; and tho they sacrificed to that Calf, alas! it was but such a mistaken Notion as Mr. *Chubb* speaks of: they intended to worship the true God, and to place their Hope and Trust in him as the *Arians* do in a Creature who they confess is not God, and I have demonstrated to the World is not a true Man, and so not the true Christ, but a Christ of their own setting up, like this Calf we have been treating of. But did the good Intention of the *Israelites* save them? no, no, the Wrath of God fell on them: It is said, the Lord plagued the People because of the Calf which *Aaron* made.

Might not the *Jews* have said, We trust in the Messiah; and if this be the Messiah, which we don't believe, yet our Unbelief can make no Alteration in him, he remains the same, whatever we think of him: as if they had said, our Unbelief cannot make the Promise of God of none effect. This is just as Mr. *Chubb* saith here; yet for their Unbelief the whole Nation perished.

The like may be said of *Jeroboam's Calves*, and the Apostacy of the ten Tribes, who, for their Idolatry, which was but one of Mr. *Chubb's* mistaken Notions, were carried captive by the *Assyrian* Monarch; so that I think the Christian World knows not where to find them. Consider, O you *Arians*, the heavy Judgments, and that Weight of Wrath that fell upon the *Jewish* Nation, for crucifying the Lord of Glory; they were oft about to stone him for making himself God, and for saying he was the Son of God, which was one part of his Accusation for which they at last crucified him. But Wrath fell upon them, so that no Nation under Heaven, so rich, so populous, and so warlike as they, hath it been done to as it was done to them; their Cities burned, eleven hundred thousand of them slain, the rest scatter'd over the Face of the Earth, and all this for a mistaken Notion: for they hoped and trusted in the Messiah, and tho' they mistook the Person, and look'd for one to come; yet because of this mistaken Notion, their whole Nation almost perished, and the Remainder are made a Curse and a Reproach to this day.

The *Samaritans* directed their Worship to the God of *Israel*; yet our Saviour tells them they worshipp'd they knew not what, and that Salvation was of the *Jews*: tacitly implying they could not be saved in their way.

The *Papists* worship their Wafer-Cake, and affirm it to be Christ, and that the Bread is transubstantiated into the very Body of Christ, and bring, as they think, the very Words of Christ to prove it; which is more than all the *Arians* in the World can do to prove the Being of a superangelical Nature, which is not the true God, and existing before the World: Both mistaken Notions, and both alike Idolaters, placing their Hope and Trust for Justification and Salvation in that which is not God.

The *Arians* say, that Christ is not the true God, that he is now a Man; and they hope and trust for Salvation from this Man. Doth not this bring them under that Curse of the Prophet? *Jer. 11. 5. Cursed is the Man that trusteth in Man, and maketh Flesh his Arm, whose Heart departeth from the Lord.* Here the mistaken Notion will not bring them off, seeing what they trust in is but Flesh, in the best Sense can be put on their Notion.

Whosoever preacheth Salvation, and Deliverance from Sin and Wrath by any Person, whom they will not own to be true God, and true Man, such preach another Christ, &c.
bring

bring another Gospel than what the Holy Scriptures reveal, and therefore are under the Curse, *Gal.* 1.8. which Mr. *Chubb* knows I charged on him ; yet thought not fit to reply thereto.

Mr. *Chubb* must justify that that very Person that he calls Christ, is that very Person the Scriptures declare to be Christ ; or if it appear not so, he will be an Idolater. And if he saith that Christ is not the true God ; that he did not as a principal Efficient make the Universe, then he is a Blasphemer. It is not enough to say, I use him unchristianly ; he must prove I do so, if he will deliver himself from the Charge.

And how vain is it to think that if he do not believe in the true Christ, but in another that is not the Christ, that it is but a mistaken Notion, and will not hurt him.

What think you that this Excuse of a mistaken Notion will excuse from trusting in a false Christ ? Those *Jews* who received an Impostor, that stiled himself the First-born of God, *Sabatay-Sevi*, the Messiah, and Saviour of *Israel*, and several other false Christs that have deceived that People ; are those deceived People excused, because they believed those Impostors to be the very Christ, and rejected the true one ? No, no : And be it known unto you, O ye *Arians*, who reject the Son of God, who made the World, and expect Salvation from something that is not God, you are under a dangerous Delusion, and so much the greater, in that you shut your Eyes against the Truth.

Mr. *Chubb* thus reasons : ‘ If the Christian Covenant hath made Faith in the Son of God, as the Father’s Equal, and as the supreme God, necessary to our Justification and Salvation ; then whoever thinks otherwise of the Son, is excluded from that Covenant-Mercy.’

Answer. Those Words (the Father’s Equal) and those (the supreme God) are but vain and empty Words in this Argument ; for if the Son of God be really God, he is the supreme God, and the Father’s Equal : so that those Words do but deceive them ; for there is but one God, the Maker of all things. For the Father, Son, and Holy Ghost, into whose Name we are baptized, is this one God : And whosoever denies the Son, the same hath not the Father, however they may flatter themselves.

Mr. *Chubb* undertakes to prove, ‘ That Faith in the Son, as the Father’s Equal, is not made necessary to Justification and Salvation, from such Scriptures that call Christ
‘ the

‘ the Son of the living God, as *Mat.* 16. 15, 18. And
 ‘ *Jesus* said, *I am the Resurrection and the Life, he that be-*
 ‘ *lieveth in me, tho he were dead, yet shall he live.* And,
 ‘ *Lord, I believe that thou art Christ the Son of God; John*
II. 25, 27, &c.’

I answer, All that can be concluded hence, is, That we are bound to believe in that very Person whom they called the Son of God with such a Faith as they believed with; for what is it to believe in the Son of God, but to believe him to be the true God, and to trust in him as such? for when they confessed him to be the Son of God, they thereby owned him to be that Messiah, or *Jehovah*, that was to come into the World; for the *Jews* were then in great Expectation of the coming of the promised Messiah. *Mal.* 3. 1. *Jehovah, whom ye seek, shall suddenly come to his Temple.*

Even that *Jehovah* was expected, who is the God of *Abraham, Isaac, and Jacob*; in believing in whom, *Abraham* was justify’d; and by believing in whom, we also are to be justify’d. For *Abraham* was not justified by one kind of Faith, and we by another: All the Patriarchs and Prophets had the same Object of Faith as we.

Therefore I conclude, That Faith in Christ, as the true Son of God, is necessary to Salvation. So the *Jews* who believed, embraced him. So *Nathaniel*; *Thou art the Son of God, thou art the King of Israel.* And if the *Arians* in explaining this Article, expressly deny him to be the true Son of God, and very God, the mighty God, &c. as the Scriptures declare him to be; then they set up another Christ, even one they have devised in their own Heart, and thereby blaspheme that worthy Name whereby we are called.

For them to talk of the Son of God, and deny him to be the true God, is just as much Sense as to call one the Son of Man, and at the same time to deny him to be a true Man. To deny *Jesus Christ* our Saviour to be true God, what is it but to deny the true God to be our Saviour, and to reject Christ as such? and is as much as to say, this God-Man shall not be our Saviour, and we will not have this Man, who is also God, to rule over us. But what faith our Lord? *As for those Men who will not that I should reign over them, bring them hither, and slay them before me.*

Mr. Chubb will complain, it’s like, that I charge them with Blasphemy; but if I mistake not, himself insinuates as much against all that do affirm Christ to be the true Son of God. It is in the 19th Page of his *Supremacy Asserted*;
 ‘ Christ

' Christ had said he was the Son of God, for which the
 ' Jews charge him with Blasphemy, and take up Stones to
 ' cast at him : *Jesus answered, many good Works have I*
 ' *shewed you from my Father, for which of these Works do you*
 ' *stone me ? The Jews answered him, For a good Work we*
 ' *stone thee not, but for Blasphemy ; and for that thou being a*
 ' *Man, makest thy self God. Here we see, that when Christ*
 ' called himself the Son of God, they did account that he
 ' made himself equal with God. Then he repeats our
 ' Lord's Answer, *Is it not written in your Law, I said ye*
 ' *are Gods ? And then adds, If he called them Gods to whom*
 ' *the Word of God came, and the Scriptures cannot be broken ;*
 ' *say ye of him, whom the Father hath sanctified and sent into*
 ' *the World, thou blasphemest, because I said I am the Son of*
 ' *God ?*

' In this Reply, saith Mr. Chubb, our Lord doth not
 ' deny, that the making himself God (in the Jews Sense)
 ' had been Blasphemy. So p. 17. he saith, Blasphemy was
 ' a just Consequence of Christ's making himself equal with
 ' God.'

In which Words, Mr. Chubb insinuates, that it is Blasphemy to affirm that Christ is the most High God.

And indeed Mr. Chubb don't only insinuate this against us who believe Christ's Deity, but his Charge of Blasphemy reaches the Son of God himself, if when he said I am the Son of God, he intended to teach, that he had the same Divine Nature and Essence with the Father ; as is easy to prove he did, from those glorious Appellations which are given him in Scripture. Now I leave this Digression.

Mr. Chubb endeavour'd to make it but as a Chip in Potage, in which of those four Senses (he laid down) we understood those Words, *The Word was made Flesh*.

' And saith, p. 21. As to the second Sense, *The Word was made*
 ' *Flesh*, or united to a * whole Man, Soul and Body ; this,
 ' saith he, supposes the Existence of the Word antecedent
 ' to its Union : so the Person of Christ upon this Principle,
 ' must be constituted of two individual rational Spirits, uni-
 ' ted to one human Body, and these three in their united

* If Mr. Chubb mean by a whole Man, a Person distinct from the Eternal Logos, we own no such Man to be Christ. We affirm the Word to be united, not to the Person of any, but to human Nature only ; so that in Christ is a Union of Natures only, and not of two Persons, one divine, and the other human.

‘ State must constitute the Person of Jesus Christ, which he saith makes it unlikely to be true, because the Person thus constituted would not be a Man.’

Whether Mr. *Chubb*, thro Ignorance or Craftiness, doth here misrepresent our Principle, I dare not say; but it's somewhat strange, that he, that so long hath opposed us, should not thoroughly acquaint himself with the things he was to oppose: For this reason I cannot impute it to Ignorance; but if it should be a Subtilty to make a Handle to accuse us of Absurdities, that must needs be great Wickedness: and so I leave others to pass the Judgment.

‘ The Person of Christ, saith he, on this Principle must be constituted of two individual rational Spirits united to one human Body.’ Which Absurdity is the result of his own Ignorance or Sophistry, in confounding the divine and human Nature to constitute a Man; whereas the whole Christian Church deny such Confusion, and always consider the two Natures in Christ distinct, who tho in their united State constitute one Christ, yet never any did say the *Logos* and human Soul did make one Man.

I must needs say, Mr. *Chubb* disturbs all things he handles, that are of difference between us. Christians don't say, whatever some Hereticks have thought, that the Divinity was blended and mixt with the Humanity, so as such a Mixture should be a Man.

And speaking of one believing in Christ as God and Man in one Person, in his 22d *Pag.* he saith, ‘ That the reason of advancing this unscriptural Doctrine he takes to be this; Some Men having unjustly infer'd from some Texts of Scripture, that Jesus Christ, or the Son of God, is himself the supreme God, therefore to remove the Difficulty they themselves have made, imagine two Natures in the Person of Christ: And then, when Christ saith, *My Father is greater than I*; say, Christ did not mean his whole Person, but only a part of it, *i. e.* his human Nature.’

Ans. I do not remember that any say Christ did so mean. But we need not rest wholly in such an Answer; for the Father is greater than Christ, not only as he is Man, but also as he is Mediator, God and Man in one Person: But how greater? truly not in the *Arians* Sense, as if the divine Nature in the Father was greater than that in the Son, which is impossible, both being God by Nature and Essence; but is greater as the Father, as the Sender of the Son, as the Son is his Servant, and doth his Commands; because the

Son hath subjected himself freely to the Office of Mediator.

Yet let not Mr. *Chubb* boast that I have yielded all he pleads for, seeing I differ from him *toto Cælo*, as the Proverb is, as the distance of Heaven from Earth; because I affirm this difference is in Office and Order, not in Nature: the Son being essentially God, and therefore Co-eternal and Co-equal with the Father, and consequently is the supreme God.

But whereas he saith, the Person of Christ must be constituted of two intelligent rational Spirits; in answer to that I say, That the Son of God receives not his Personality from the human Nature, he was a compleat Person as subsisting in the divine Essence; the Father begat a compleat Person, therefore this divine Person assuming human Nature into the Unity of his Person, could not receive Personality in any Sense from the human Nature, which never had any Personality of its own, but subsists in the Person of the Son: And that this is the Doctrine of the Christian Church, I question not but the Learned thereof will avouch. And therefore the Absurdity Mr. *Chubb* would fix on the Doctrine of the Trinity, is the effect either of his Ignorance, or something worse.

‘*Secondly*, We have no mention (saith he, p. 21.) of two rational Spirits in the Person of Christ, nor any intimation of it in all the Bible.’

The Proof I have from Scripture given of the Deity of Christ, is a sufficient Proof of one rational Nature; and for his Humanity, which is another rational Nature, it is needless for me to bring Proof, because my Adversary will have him nothing else.

‘A third Reason Mr. *Chubb* offers, p. 22. against Christ’s having two Natures, is, because one rational Spirit in the Person of Christ was sufficient for all the Offices, Performances, and Works which he was called to, or did perform, The Proof he offers for this is, because some say one of these rational Natures was quiescent, was put by as useless, &c.’

This is very bad, I do not believe that learned Gentleman who affirmed the Quiescence of Christ’s Divinity, did deny that he was God and Man; and if he acknowledged his Divinity, he would not say that that Union was useless: and I must needs tell Mr. *Chubb*, that this is another piece
of

of his Blasphemy, as reflecting upon the Wisdom and Goodness of God.

But that the Divinity was of use, even upon the Supposition of his Quiescence, appears by this, that it added Virtue and Merit to all that the human Nature did and suffer'd. If Christ had not been God by Nature, he could not have been our Redeemer, nor have exercis'd the Office of Mediator.

For suppose him a mere Man, tho' most pure and holy, his Death could not have merited the Pardon of our Sins, nor could God have laid our Sins upon him: for Mr. *Chubb* will grant, that to punish an innocent Person would have been unjust; but God cannot be unjust, therefore Justice could not slay him: For God hath said, *The Innocent and Righteous slay thou not*; therefore to be sure he will not do it himself. If it be said, Christ was willing to lay down his Life; I answer, That alters not the Case, for no mere Creature hath Power of his own Life: therefore had he not been God as well as Man, Justice it self would have saved him; but being God, he had power to do what he pleas'd with his own. *I have power to lay down my Life, saith Christ, and I have power to take it again.* And I cannot but admire at the heavenly Wisdom, that made Mercy and Justice thus meet in the Person of Christ, whereby God can be just, and yet the Justifier of him that believeth in Jesus.

But according to Mr. *Chubb's* Hypothesis, the Holy and Just God did crucify, torment, and slay a holy and pure Man, contrary to all the Rules of Equity and Justice that he hath given us to act by. Besides, if God by his absolute Power over his Creature might do such a thing, what influence could such a Man's Death have on our Salvation? And now Mr. *Chubb* may see that the Divinity of Christ, as united to the Humanity, would not have been useless, on supposition of its Quiescence, as also that Salvation could not have been obtain'd for Mankind on his Hypothesis. May God remove this Blindness from their Eyes, that they may obtain Salvation by this blessed Jesus.

Mr. *Chubb's* last Reason why there must be but one rational Nature in Christ, is, 'Because our Saviour's Words and Actions are represented by St. *John* as proceeding from one and the same Fountain of Action.'

Answ. Is it then, Sir, so unlikely a thing that one Person should be the Fountain of all its Actions? Consider your self, Sir, wherein, as I may say, two Natures are united, the rational

tional Nature and animal ; yet the Actions of the Body, as well as Mind, flow from the Person composed of these two : and therefore there is nothing in what Mr. *Chubb* saith, that looks like any thing of a Reason against Christ's having two Natures.

As to the third and fourth Senses, which he mentions in his 23d *Page*. which is the *Arian* Sense, viz. that the *Logos* or Word was united to a human Body, or fleshy Part, and so became a human Soul to that Body it was united to ; and that by *Logos* they understand a Being that is not the true God : seeing it is the thing, that all I write is in Confutation of, I leave this, and consent that it be determin'd by the Reader.

Mr. *Chubb* in his 24th *Page* saith, ' That as Christ's Being or Person is the Son of God, so he is a distinct individual Being or Person from that God whose Son he is.'

Here I desire it may be observ'd and remember'd, that Mr. *Chubb* affirms Christ to be a distinct and individual Essence from the Essence of that God whose Son he is ; from whence it is manifest, he denies the divine Essence to be in the Son, or that the Son is God by Nature : Now whatsoever is not God by Nature, must be a Creature, there being no middle Essence between increated and created Essence. Therefore seeing the Son is deny'd to be increated Essence, he must be a created one, and therefore must be a Creature in Mr. *Chubb's* Opinion ; tho in his 4th *Page* he criminales me for affirming it of him.

I come now with Mr. *Chubb* to his Arguments by me opposed, and which Opposition he by certain Observations pretends to remove ; but how little he doth towards it, will be seen by and by.

' My first Argument, saith he, p. 24. stands thus ; The Son received his Being and Existence from the Father, as the first supreme free Cause of that Being and Existence ; consequently he is inferior, &c.'

That the Father is the free Cause of the Son's Being, was what I deny'd, and which was by him asserted. What Solution I gave to all the Arguments he urged from Scripture, my Book will shew ; how he confirms his own, and invalidates my Arguments, we are now to try.

Against the Father's being the free Cause of the Son's Existence, I opposed the Sense of all those Scriptures he brought to confirm it. And the Sense of those Scriptures he must needs be accounted to yield up to me, because in this
his

his Opposition he hath not re-inforced one of them, nor endeavour'd to make them speak the thing he first brought them for, nor said any thing to oppose the Sense I put upon them.

I reasoned from the Emphasis that is contained in the Expression, *Christ being called the only-begotten Son of God*, that all other were created Sons, and this alone begotten, and therefore was not created, and consequently not the Effect of the Father's Free-Will. 1

I argu'd, p. 15. That because Christ hath Life in himself even as the Father, therefore he is the Fountain of Life even as the Father. I argu'd Christ had Life in himself essentially, and therefore can be no Creature. I answer'd also his Reasons offer'd to confirm the Production of the Son from the Father's Free-Will: Against all which, that fills ten Pages of mine, viz. from the 12th to the 22d, he offers nothing, either to confirm the Sense he put on those Scriptures by himself brought, or to enervate my Reasons against him, save only what follows, which now I'll examine.

He saith, p. 25. ' That in express Words I deny the Son to be the Effect of the Father's Free-Will, yet I allow it in consequence; by allowing, first, that God is the most free Agent in all things without himself. Secondly, by maintaining, That the Man Christ Jesus, or human Nature, is in his Nature both Body and Soul, of the same Species with all other Men: And thus he reasons; If the Man Christ Jesus, or human Nature, is of the same Species with all other Men; and if all Men are without God, and if God is entirely free, with respect to every thing without himself; then it will follow by unavoidable Consequence, that the Man Christ Jesus, or the whole or only-begotten Son of God, was begotten not from a Necessity of Nature, but by a Freedom of Will.'

I observe here, that those Words (the Man Christ Jesus) are equivocal, and always used by him in a different Sense from what they ought; for he uses them, as I said before, as for a mere human Person. The Scripture, and all Orthodox Christians, never use them so, but as comprehending God the Son, who is the Person in which the human Nature subsisteth, which human Nature never had any Personality of its own; and therefore to use those Words (the Man Christ Jesus) as a Person distinct from the Person of the Son of God, is to take them otherwise than they are com-

monly understood, in which lies most of Mr. *Chubb's* Sophistry.

Secondly, He saith that I maintain that the Man Christ Jesus is in his Nature, both Soul and Body, of the same Species with all other Men; which is false. I have look'd over that Argument again, and can find no such Words, and they are falsly put upon me here. I use only the Words human Nature, which I acknowledge to be of the same Species with all other Men. Christ as Man is a real Man; but Christ is a complex Word, expressing the Union of the Divinity with Humanity in one Person; so that the Man Christ Jesus is not a distinct Person from the eternal God the Son, as Mr. *Chubb* feigns. Now I come to Mr. *Chubb's* Argument:

‘Christ’s human Nature (p. 25.) is professedly owned by Mr. *Clagget* to be of the same Species with all other Men; but all Men are *extra Deum*, without God, and therefore were created by God’s Free-Will; therefore the whole Christ, as well the only-begotten Son of God, as the human Nature, subsisting in the Person of God the Son, was not from a Necessity of Nature, but from the Father’s Free-Will.’

Who is there that cannot conceive that Mr. *Chubb* hath foisted more into his Conclusion than was in the Premises?

For from the Premises it can only be concluded, that the human Nature of Christ was *extra Deum*, without God, and so a Creature both Body and Soul, which I never deny'd to be the Effect of the Father’s Free-Will; and our Dispute was not there about Christ’s Humanity, but his Divine Nature, which I affirm'd to be of the Father by Necessity of Nature, and not to be *extra Deum*, but have still asserted that God begat his Son not without himself but within himself. And that Mr. *Chubb* disputed of the same Divine Nature, is visible from his Argument drawn from Time’s taking place since the begetting of the Son; and therefore it’s plain he disputed of the Divine Nature, and not of the Humanity of Christ, or what he calls the fleshy part. And I desire the Reader to observe the Insincerity and Shifting of this Man, not only adding to my Words the Words before observ’d, but turning the Argument from that of the Divine to that of the Human Nature of Christ; which I nor no Trinitarian ever affirm’d to be eternal, or not to be a Creature. Such an unfair Adversary I have, that when he was not able to answer to my Opposition, *Proteus* like, turns himself into

into another Shape; and instead of proving the Divine Nature of Christ to be the Effect of the Father's Free-Will, turns off that as an untenable Post, and flies to another, where he knew he should have no Opposition, and cries out, Victory, and that I had granted all. But having laid open his Juggle, I leave the Reader to censure it.

And as I never deny'd the human Nature of Christ to be the Effect of God's Free-Will, so I never deny'd the Union of the Divine and Human Nature to be so. My Dispute was about Christ's Divine Nature, which he affirm'd to be God's Agent in creating the World, whether that were the Effect of God's Free-Will, which he affirmed, but is not able to maintain.

And I would ask, whether he affirmed, that Christ's fleshy Part was God's Instrument or Agent in making the World? If not, then any Person may see what straits he was driven to, and what sorry Shifts he makes to save himself, and yet all will not do.

He adds, *p.* 25. 'As to the imaginary Son of God, *viz.* the substantial Power and Wisdom of God, or the Father; as this is not the real Son of God, but on the contrary is the Father of God's Son.' The Answer to this see in some of my former *Pages*.

Mr. *Chubb's* second Argument, 'The Son receiv'd Gifts and Blessings from the Father, and consequently is inferior and subordinate to the Father; according to St. Paul's way of arguing in *Abraham* and *Melchisedeck's* Case, *Heb.* 7. 7. *Without all contradiction the less is blessed of the greater:* In answer to this, he saith, I desir'd it may be observ'd, that our Controversy is not about a Superiority of Order or Office, but of Essence and Nature, whether the Son is of the same Substance with the Father or not.'

His Answer is, 'That it is my Mistake, and that he hath asserted nothing with respect to a Superiority of Nature, but only with respect to the Relation in which the Father and Son stand one to another. The Terms Superior and Inferior, Supreme and Subordinate, are relative Terms, which in their most proper Sense are expressive not of Nature, but only of Relation, which one intelligent rational Being stands in to another.'

Is it so indeed, Mr. *Chubb!* Did I mistake you, or do you shuffle and run away? What, cannot you stand your ground in one Argument? Well then it seems, Christian

Reader, when Mr. *Chubb* affirmed and concluded in all his Arguments, that the Father alone was the supreme God, he intended not a Superiority of Nature, but of Relation, *viz.* that the Father is superior in the Relation he stands in to the Son. He affirms nothing, poor Man, with respect to Nature! The Son may be in Nature equal to the Father, and so the Son may be equal to the Father in Nature and Godhead; but the Father, as he is Father, is only the supreme God; as he is Father, I say, not otherwise.

Is this your Champion, O you deceived *Sarumites*? See, he hath utterly betray'd your Cause! What, were you all blind, that you did not see how he hath here opened your Castle-Gates to the Enemy, and expos'd you all to be Prisoners of War, not leaving one poor Hole for you to creep out at!

He never asserted that the Father was of a superior Nature to the Son, but the Father is God by Nature; the Son also then is of the same Nature, and consequently God equal to the Father, by Nature coeternal, consubstantial, of equal Infinity, Wisdom, and Power with the Father, the true Creator of Heaven and Earth with the Father, as to a Superiority of Nature and Godhead. Mr. *Chubb* saith he affirmed nothing of the Father; but only of Relation, in respect of that the Father is alone the supreme God: that is, by way of Eminency, the Father as the Fountain of the blessed Trinity, from whom the Son received all he is, was begotten of him, did receive from him the true and eternal Deity and God, and in that respect which is of Relation only. As the Mayor of *Salisbury* is inferior to King *GEORGE*, who are both Men equal as to human Nature; so the Father is superior to the Son, who are equal as to the Divine Nature.

Very well, Sir, we desire no more; repent of former Follies, and abide truly and without Equivocation by what you have here said; and be a true Man, and not a dissembling Hypocrite; and I promise for my self, and all the Trinitarians in *England*, that we will own you as Orthodox in this Point, though we cannot do it in many others. But I suppose Mr. *Chubb* is like the *Scythians*, as I think, who when they can't stand, will fly and fight; and tho' he hath deserted his standing now, I question not, but I shall meet with some Arrows *à tergo*.

This Evasion was a Finess of Wit, but with little Honesty; for what if he hath asserted nothing of a Superiority of Nature

ture in those express words? Hath he not asserted the thing? Did Mr. *Chubb* mean in his last Argument, that the Relation, or Essence, was the Effect of the Father's Free-Will; when he said, p. 25. 'That the Man Christ Jesus, or the whole and only-begotten Son of God, was begotten, not by a Necessity of Nature, but by Freedom of Will?' And I leave all Mankind to judge now, whether by those words, viz. the Man Christ Jesus, or the whole and only-begotten Son of God, was intended a Person or a Relation. And let all the World judge whether in the 28th Page of the *Father's Supremacy Asserted*, when he saith, 'We believe that our Lord is a Divine Being, or Person, of vastly great and super-eminent Excellency and Perfection, that he is the most clear, bright, and express Image, Similitude or Representation of the supreme God the Father, &c.' he intended a Relation, or Nature.

Mr. *Chubb* in the same Place calls him Lord and God; and yet the Father alone is the supreme God, for the Son is no more than he is. I pray in what Sense can this be understood of Relation only, as Father and Son?

Who can ever regard Mr. *Chubb*, as that plain-hearted sincere Man, as his former Character hath bespoke him? How unbecoming is it for a Person, regardful of his Reputation, to equivocate, shift, quibble and dissemble, to get out of his Entanglements, charging that on me as a Mistake, which he knows was no Mistake? And I appeal to all the World whether I did mistake, or he herein did wittingly and knowingly dissemble the Truth, in hope of an Advantage, which he hath now failed in.

We have seen before in this 24th Page, that he saith, 'That as he is the Son of God, he is a distinct individual Being or Person from that God, whose Son he is.' And doth not the Term Being respect Essence? How then can he say, he has here asserted nothing in respect of Essence?

My Controversy with the *Arians* was about Nature, not Office; for as the Son hath accepted the Office of a Mediator between God and Men, he is inferiour and subordinate to the Father: and this no Trinitarian will oppose.

In the 26th Page Mr. *Chubb* saith, 'That I allow that the human Nature of Christ was exalted; seeing then, saith he, that the true and only-begotten Son was exalted, it will follow my Argument remains unshaken.' Here Mr. *Chubb* draws his Consequence from this unproved Principle, viz. that

that the human Nature, or Christ's Humanity, is the true and only-begotten Son of God; and he understands it exclusive of the Divinity: But I own no human Nature to be the true and only Son of God, which is not in Union with the eternal Word, *which was made Flesh*, John 1. 3. And tho he knew that I affirm two Natures in Christ, *viz.* a divine and human, he draws his Consequence from a Concession of mine concerning Christ's human Nature, as tho true also of his Divinity; which is a plain begging of the Question, taking that for granted which was the thing in dispute, *viz.* whether Christ's human Nature is the whole Christ. Is this a Consequence, because the human Nature of Christ was exalted, therefore Christ as the eternal Son of God is by Nature inferiour to the Father? Let all judge of this Consequence.

He saith, 'It is proper for him to observe, that I put a Question to him how Christ could be exalted in his highest Nature upon his Principles.' My Words are, I demand now of Mr. *Chubb* how it was possible that he who was in the Form of God, whom he calls the Son, and Word of God, and a God; how I say he could be exalted higher. He makes him the Creator of Heaven and Earth (at least the Father's Agent therein:) Had he not then, according to Mr. *Chubb*, a Name above every Name? was he not as high as any Creature could possibly be? how then was he in his Nature exalted? Therefore I concluded the Text could not intend the Exaltation of such a Person as he describes the Son to be, who, he saith, was exalted in his highest Nature.

To this he answers, 'That what he said in the Page referred to, concerning our Saviour, in part respects what he is, and not what he was; what he is now he is exalted, not what he was antecedent to it.'

I answer, This won't do; for he is not (suppose him a mere Creature) in a greater degree of Glory than he is supposed to be before the World was, when he was God's Agent in creating Men and Angels: nay, he is in a less degree of Glory now, tho considered as exalted at the right Hand of God, as Intercessor for his People. My Reason is invincible on Mr. *Chubb's* Hypothesis: For seeing he acts now only by bodily Organs, he must have less Power and Glory now, than when he was a pure unbodied Spirit; therefore such a Being as Mr. *Chubb* describes, is not intended in the Text.

'But, saith he, p. 27. supposing the aforesaid Question did

‘ did bring me under a Difficulty *, yet he is of the mind
 ‘ that my Principles will bring me under a greater ; and so
 ‘ tells me of some Questions he put to a neighbouring Gen-
 ‘ tleman : First, Which was the highest Exaltation of the
 ‘ Humanity of Jesus Christ, for it to be so united to the su-
 ‘ preme God, as that it and the supreme God it is united
 ‘ to, do constitute but one individual Person, or for it to
 ‘ be exalted at the Right Hand of the supreme God.’

Ans. As if Exaltation at the Right Hand of God in Glory under the same Union, was not an additional Glory to mere Union, which was consistent with a painful Birth, a mean and despised Life, and an ignominious Death. Hath Mr. *Chubb* boasted of such a Question as unanswerable, that every one, tho’ but meanly acquainted with divine things, might answer ?

Tell me, Mr. *Chubb*, can there be any positive Glory added to the divine Being ? Yet himself saith, He that offereth Praise, glorifieth him.

This is enough to be said to those Questions in the 28th and 29th Pages.

And here Reader observe, that I have wrested this Scripture, *Phil.* 2. 9, 10, 11. from him, which was all his Stay ; for as to *Heb.* 1. 8, 9. *John* 3. 35. *Psal.* 2. 8. which he himself brought in his first to support his Argument, they are all yielded up, and he can observe nothing to find fault with : And therefore I hope he will not say, this second Argument remains in full Strength, seeing it is plainly yielded up, and he remains speechless.

‘ My third Argument, saith he, p. 30. stands thus ; The
 ‘ Father is said to be the God of the Son, therefore the
 ‘ Son is inferiour.

‘ My Answer, he saith, is, That the Son in his human Na-
 ‘ ture is inferiour and subordinate to the Father. Now,
 ‘ saith he, as I have already proved that the human Nature,
 ‘ or the Man Christ Jesus, is the whole of the only-begot-
 ‘ ten Son of God, and that which he calls the Divine Na-
 ‘ ture is so far from being the Son, that on the contrary it
 ‘ is the Father of the Son of God ; hence it will follow that
 ‘ this Argument remains in full force.’

Answer. Mr. *Chubb* saith here, what is not true, when he saith he hath proved that the human Nature is the whole

* Pray let it be observed that he supposes my Question did bring him under a Difficulty, and pretends not to remove it, but falls under it, and thinks if he can bring me under as great or greater Difficulty, that a quid pro quo will do.

of the Son of God; and I challenge him to show where such Proof is made: And further I here promise, if he is able to maintain such a thing against me, I will yield myself overcome, and leave this Controversy to be defended by a more skilful Hand. But for him to say he hath proved that which he hath not so much as in the least attempted a Proof of, I desire the Reader to call it something, for I cannot, lest the Adversaries say I rail.

It is a very easy Come-off indeed for a Man that is at a loss what to say, to affirm boldly he had proved so and so before; but seeing no such thing can be found in his Writings, it is manifest he is come to his last shift. As to his other Whim, wherein he saith I have made Christ to be the Father of God's Son, I refer to my 12th, 17th, 21st, 22d Pages for an Answer, which will be found in either of them.

I owned indeed an Inferiority of the Son lay in his human Nature, yet denied not that the Son might be said to be inferior to the Father, as his Son, as Mediator; and so the Son is the Father's Servant, obeys his Commands. But this infers not any Inferiority of Nature as God; for Equals in Nature may be in respect of Office, Relation and Order, inferior and superior to others of the same Nature, as is to be seen in the OEconomy and Government of the World.

Mr. *Chubb's* 4th Argument, p. 30. was, 'The Father is said to exercise Authority in commanding, and the Son Submission in obeying; and consequently the Son is subordinate and inferiour to the Father.'

He saith, I answer that the Son in his human Nature is God's Servant, and submissively obeys the Father; and the Father is (*viz.* in that respect) superiour to the Son. But I added, that because the Son in his Divine Nature is of the same Substance with the Father, therefore (*viz.* in that respect) he is not subordinate or inferiour, but, together with the Father and Holy Spirit, is the most high and supreme God. And I added, that all the Texts Mr. *Chubb* cites under this Argument treat only of Christ as a Man, and prove him as such inferiour to the Father, which none that I know of denies. And Mr. *Chubb* not having proved the Son, considered in his Divine Nature, to be inferior to the Father, hath done nothing to establish the *Arian* Principles.

Yet Mr. *Chubb* scrupled not to say that I allowed all he had been proving, which is false, if he intended to prove the

the Son of God by Nature inferior to the Father ; I mean not his human Nature.

‘ And whereas, saith he, all that he offers against me (it ought to be supposed in this Argument) is, that the Father’s essential Properties, which are the very Father, are not inferior to himself.’ This is false, there is not one Word of the Father’s essential Properties mentioned under this Argument, which is in the 28th and 29th Pages of my Answer. If he say I have offer’d in my whole Book against him, no more than in the 30th Page of his Observation under this Argument, every one that hath my Book, may convince him of Falshood.

And tho my Silence concerning essential Properties under this Argument doth convince him of false Witness-bearing ; and tho my Argument needeth no such thing as he affirms I said, to support it : yet I will now say, The divine Persons, in respect of Essence, and all essential Properties, are by Christians said to be equal ; and the Reason is, because every of these Persons have the same Essence : but in respect of their Personality, the Father is the Fountain of the Trinity, and begets a Son, and therefore he, in respect of Order, is the first, and superiour ; and the Son, as proceeding in an ineffable manner from the Father, is begotten, and is the second in Order, and is God of God. And learned Men do say that the Father is called God, the only true God, κατ’ ἐξοχην, by way of Eminency, as being the Fountain from whom the Son and Holy Ghost proceed, but the Father begets his Son of his own Essence.

An anonymous Author who wrote in 1694. saith thus ; ‘ That there is a Trinity in the Godhead, of Father, Son, or Word, and Holy Ghost, is the plain obvious Sense of so many Scriptures ; that it apparently tends to frustrate the Design of the whole Scripture-Revelation, and to make it useless, not to admit this Trinity, or otherwise to understand such Scriptures.’

And speaking of the Trinity, he saith, ‘ If the first be conceived as the Fountain ; the second as by natural necessary (not voluntary) Promanation from the first ; the third by natural necessary (not voluntary) Spiration ; so as that neither of these latter could have been otherwise : This aptly agrees with the Notions of Father, Son and Spirit distinctly put upon them, and infinitely distinguishes the two latter from all Creatures that depend upon Will and Pleasure. And whatever Distinction there be

‘ of these three among themselves, yet the first being the Original, the second being by that Promanation necessarily and eternally united with the first, the third by such Spiritation united necessarily with both the other, in as much as Eternity and Necessity of Existence admit no Change: This Union must be inviolable and everlasting; and thereupon the Godhead which they constitute can be but one.’

We are now come to the 5th Argument, which he saith stands thus; ‘ The Son is the Father’s Agent in those Acts which are ascribed to him, and the Son received from the Father both Direction and Ability for their Performance; consequently the Son is inferior to the Father.’

This he saith I answer by supposing, ‘ That creating Power is increated Power; and that this Power is incommunicable; and that the Son did not create as an Angel, but coefficient.’ And thus he thinks he hath confuted my Argument.

And well I may, if you can say no more to it than what follows:

‘ But, saith Mr. Chubb, upon a Supposition that Christ was not the Father’s Agent in creating the World, yet my Argument remains in full force notwithstanding.’ (Therefore the Agency is yielded.)

I answer, Upon that Supposition, it will follow he is not the true Christ, whom in the *Colossians*, and *Hebrews*, the Apostle affirms did create the World; therefore all those Arguments from increated Power only being able to create, he that did not create the World is not our Christ. If you have a Christ that did not create the World, keep him to your self: he is not that Christ that the Apostle proposeth as the Object of our Faith, Hope and Love; therefore your Argument is overthrown: for your Argument saith that he was the Father’s Agent in those things which are ascribed to him. But the Creation of the Heaven and the Earth, and the Sustentation and Upholding of all things, are ascribed by the Apostle to the true Christ. And if that Being you call Christ, hath not this increated and omnipotent Power, then he is not the true Christ. Therefore upon the Supposition that your Christ was not the Father’s Agent in creating the World, your Argument is quite overthrown, and my Conclusion is firm, that such a Person is not the true Christ.

‘ But, say you, p. 31. if this Evidence proves defective, yet I have produced other Evidence to prove my Point, in which Christ was the Father’s Agent, &c.’

I answer, Your Words were, That the Son is the Father’s Agent in those Acts which are ascribed unto him. Now this indefinite Proposition of yours is equal to a universal one, and is as much as to say, that he is the Father’s Agent in all those Acts ascribed to him; for if he is not the Father’s Agent in creating the World, and creating the World is ascribed to him, as it is by the Apostle, then he is not the Father’s Agent in those things ascribed to him. And now I appeal to any Man of Sense among your selves, whether your Argument is not fairly overthrown. I would not have you grieve at it, for you have liberty you know to mend it when you write next: But at present, on your Supposition that Christ, I mean yours, was not the Father’s Agent in creating the World, I am sure you are put to a *Ne plus ultra*.

‘ But, saith Mr. *Chubb*, he was the Father’s Agent in publishing his Father’s Will.’

I answer, That helps not the Matter in the least: You may be God’s Agent in some things, but I do not believe you have any Commission from him, in this your Work of dishonouring him; for he that honoureth not the Son, honoureth not the Father.

Besides, it is further observable that Mr. *Chubb* quoted *Heb. 1. 2. By whom also he made the Worlds*; and *Eph. 3. 9. Who created all things by Jesus Christ*.

‘ In both these Texts, saith he, (*Supremacy Asserted*, p. 22.) the Son is expressly declar’d to be the Father’s Agent in creating the World. And, saith he, this must be in his highest Nature; because he was employ’d by the Father to produce the Matter of which his human Body was composed.’

But upon my reasoning, that nothing but increas’d Power could effect this, and therefore the Being that did this, could not be a Creature, and so not inferior to the Father; in the Words above repeated, he yields up all I could demand.

If it be said, that he doth but suppose, that Christ was not the Father’s Agent in creating the World; I answer, I acknowledge it: But then my Arguments stand unanswered, and I believe must do so for Mr. *Chubb*; and he knows both his Liberty and Ability, and may do it as soon as he please.

He saith, p. 32. 'Perhaps I will turn it upon him, and say that he was an Agent in his human Nature only.'

I answer, I can bear this Jear well enough; only I tell Mr. *Chubb* I am of Age to speak for myself: And indeed I cannot tell to what end he feigns me to say so, except he imagines that he hath disarmed me of all my Weapons, and now would put a ridiculous one into my Hand to be laught at. I confess we are both but a couple of Ignoramus's, and for my part I pretend to no more than a little common Sense, but I have not so little, as not to see when I am plaid upon.

And I can (notwithstanding what Mr. *Chubb* may think) allow the true Christ to be the Father's Agent (in an improper Sense) in creating the World, and that he did it by an inherent Power that was uncreated, and necessarily and eternally communicated to him by the Father; and that therefore I conclude this Son of God to be the most high God. And because the highest Nature of Mr. *Chubb's* Christ is deficient in this, I conclude him not to be the true Christ, but an Antichrist: So that in this Mr. *Chubb* hath set up a Man of Clouts. I never said Christ was an Agent in the human Nature only; that's only a Flight of Mr. *Chubb's* Fancy.

And Mr. *Chubb* having, as before is seen, allowed my Arguments to be unanswerable against his Christ's Ability to create the World, as not daring to say he had uncreated Power, or was receptive of it, or could use it, or that less than that could create; now in his 32d Page he comes to consider what I have to say, with respect to his asserting that his Christ created the World.

Ans. I thought he had had enough Blows already, and that he had yielded; but however I shall attend him, and endeavour his Satisfaction all I can.

He saith, p. 32. 'He shall not need to go into all the Turnings and Windings of my Argument.' I suppose he means he needs not meddle with them at all, or is afraid of being lost in them.

It is sufficient to his purpose to observe, that when he ascribed creating Power to the Son; he did it in no other sense than he did ascribe miraculous Power to the Apostle: but how then will he make his Christ the Father's Agent in creating the World? And methinks he imagines that the Apostles might be as able to create another Universe in that supposed Vacuum without this Universe; or might say to the Globe of this Earth, Stand further, and leave your Poles

Poles to another, I intend to sit in this place. Mr. Chubb, try if you can do it: For true Faith is as powerful in one as another.

But to let alone trifling with a trifling Argument. I do deny the Apostles had any inherent Power of working Miracles: I deny they exerted the Omnipotent Power of God, or were any way a physical Instrument therein; and it is needless for me to attempt the Proof of this, because I have said so much on this Head in my first Answer, to which I refer my Reader; and they are some of those Turnings and Windings I suppose Mr. Chubb is afraid of being lost in.

Surely what Mr. Chubb saith, doth not mend his Argument one bit; for when the Apostle speaketh of Christ's creating the World, he intimates a physical Efficiency; for that is imply'd in every Act we do: And when the Apostle said to Christ, *And thou, Lord, hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands*; he declares that the true Christ had an Efficiency. And if Mr. Chubb's Christ, who he saith is a God, did not by his own proper Efficiency make the Heavens, he must perish from under the Heavens; and indeed so will all they that trust in him for Salvation, because they forsake the true Christ, *the Fountain of living Water, and hew out for themselves broken Cisterns that can hold no Water*. But I hope God will yet give Repentance to many of these deluded and seduced Men.

Any one may perceive that Mr. Chubb could not tell how to defend himself against my Answer to his fifth Argument, because he so coldly asserts Christ's Agency in making the World, that a Man can't suppose he thought he had any in it. And shall we think God would employ an Agent about a Work that was above his Agent's Strength and Wisdom, as to produce a Universe out of nothing?

Truly, Mr. Chubb, to speak properly, God's Agents are God's Doers, not such as do nothing. In the 44th Page of my Answer, I told you, that the task lay on you to prove by convincing Arguments, that any Creature by any received Power can work a Miracle; and I having by such variety of Arguments shewed that no Creature can create, you should in honour have answer'd, or honestly have confess'd you could not tell what to say: but to reply nothing, and yet boast you have answer'd every thing, is not very becoming an honest Man.

‘ We read in *Ephesians* the 3d, *Ver.* 9. That God created all things by *Jesus Christ*, (saith he, *p.* 33.) and by Creation I understood the Creation of this World; and I thought, saith he, that the rational and spiritual Part of our Saviour had acted the same part in this Creation, as the Apostles did in removing a Mountain, if such a Remove had at any time took place: And I thought that I might say on the same grounds, that Christ had Power to create the World, or that he did create it, and yet not ascribe Omnipotency to him: And I thought I might justly say he was God’s Agent in this Work.’

Ans. Mr. *Chubb* was angry and out of humour, because he thought I dealt hardly with him; but now he seems to be coming into a pleasanter Mood, and tells his Reader, I thought, (saith he) I thought, I thought; and truly ’twas all but a Dream. But he should have answer’d my Arguments, which if he had done, his Thoughts might have been more rational. I hope Mr. *Chubb* will not be angry if I divert my self a little with the Weakness of his Opposition; for I have been a great while untying the Knots he had made, and being tired with that, I hope I may be allow’d a little Refreshment now and then.

Mr. *Chubb* tells me, ‘ That tho I am pleas’d to take it for granted, that creating Power was incommunicable, yet it did not determine his Judgment in that Point.’

But Sir, that creating Power was incommunicable, I did not absolutely affirm; for I own the Father did communicate it to his Son, together with his own Essence; and that therefore the Son of God is true God. Nor did I crave any *Postulatum*, that creating Power could not be communicated to a Creature; but I proved it by several Arguments, and you ought to have reply’d to them, and show’d the Cause of your Dissent: but if you won’t, I guess at the reason.

He tells me, with reference to him, my Time and Pains were spent in vain; which tho I am sorry for, yet I am not disappointed, and God may bless my Labours to others, tho not to him.

He saith, *p.* 33. ‘ It seems a bold Limitation of God’s Power, to affirm that creating Power is incommunicable.’ Mr. *Chubb* knows or might have known, with what reason I supported that Proposition, and what he saith is but a poor Reply. Let any one read my 31st Page, and he will see how I reason’d from Creation’s being the sole Effect of God’s Omnipotent Will; which Will being his Essence willing, cannot
be

be communicated to a Creature, no more than Self-Existence, Infinity, or Eternity. And I say again, God cannot make a Creature of infinite Power, because it implies a Contradiction, for such a Creature must be both finite and infinite, which is impossible.

Let any one consider, why God is said to be of infinite Power, Wisdom, Knowledge, Eternity, &c. Is it not from the Works of Creation, in which his eternal Power and Godhead is clearly seen? Must not he be Eternal and Self-Existent, that gave Being to the Creation? Of what force would the Scripture be to convince a rational Mind that there was a God, if the Works of Creation and Providence were not regarded? The Holy Ghost therefore begins at the Creation, and from thence teacheth us, that *Elohim*, who created this World, is a God clothed with infinite Power and Perfection, and that there is but one such. And when God displays his Power, doth he not insist on the Works that he hath made? For how could God be the Maker and Governour of the Universe, if he were not essentially present with every part of it? Therefore he saith, *Do not I fill Heaven and Earth?* And can God make a Creature therefore to be able to create a World? If so, then that Creature must be of infinite Power and Presence, God and a Creature both, which is a Contradiction. I contend with Mr. *Chubb* with Reason, not with bare Affirmations, or Suppositions, or I thought, &c.

By what Power can a finite Being work any Effect at a distance from himself? And for ought, it seems, that Mr. *Chubb* can see to the contrary, God can as easily communicate creating Power as generating Power, or any other Power whatsoever. They say there is none so blind as them that will not see. Mr. *Chubb* thinks it as easy for God to create an infinite independent Power (for such a Power only can create) as for him to create a poor weak, finite, dependent Man, and give him a Power, which, with the Concourse of his own infinite Arm, can produce or generate his like: And I say God can as easily make an infinite Being, as to make a Man with generating Power, or any Power independent of himself; for Finitude and Dependence is mix'd with every created Essence.

‘ We are informed, saith he, by Experience as well as Revelation, that one Man begets another Man, why may not then a Creature have power to create another Creature?’

I answer, God hath so framed Man, that there is an Aptitude in the Matter by his Concourse to beget a Man ; but Creation being a Production of something out of nothing, this Nothing is so deep an Abyfs, that nothing but an infinite Arm can reach an Essence or Being out of it.

Mr. *Chubb* saith, p. 34. where are we assured from Scripture, that this Earth was created out of nothing, when it was produced into that Form it now is in ? But who saith it was produced out of nothing at that time when it was produced into the Form it now is ? Mr. *Chubb* is a captious Questioner, and doth but lay Snares. This I say, the whole Chaos was created out of nothing, out of which all things were formed and put into that beautiful Order we see ; otherwise it was God, for every Being but God was made out of nothing.

‘ But (saith he) we do not read the Earth was nothing, antecedent to its Creation, and therefore Christ might create the World, and yet not create it out of nothing.’

Pray Mr. *Chubb* tell me, if the Earth was in Being, and not formed out of nothing, how did Christ make all that was made ? In another place, you except Christ himself out of that Creation, *Gen.* 1. 1. and now you endeavour to except the Earth, and say, we do not read it was nothing antecedent to its Creation, p. 34. Truly, Mr. *Chubb*, I am utterly ignorant what the Earth was before its Creation ; and I entreat you to give me, or if you like not to please me, favour the World so far as to inform them of this wondrous thing ; for I believe none ever heard before, that any thing was before it was, or that a Creature was before its Creation.

That Mr. *Chubb* might disturb all things, he will change the Use of Words. I know not that the Word create doth properly signify any other thing than a producing something out of nothing. But to put an end to this, Mr. *Chubb*'s Christ is said to create Angels : tell me in your next, whether you think they were created out of nothing or not ? If not, then acquaint me with their first Matter, and how immortal immaterial Spirits can be produced out of Matter. Next tell me, whether it is not as easy to produce the Heavens and Earth out of nothing, as to produce Angels out of nothing ? Next tell me, how Christ upholds all things, if not by his Presence and Power with them ; for Sustentation is but a continued Act of Creation.

Now as I have with a great deal of patience answer'd all your Demands, I pray you be so kind as to resolve the aforesaid Questions for me; and no doubt but then we shall agree about this important Point in hand; as whether any Power, save increated Power, can produce something out of nothing.

Mr. *Chubb* is very dogmatical in this, *viz.* As *Adam's* Body was produced from the Dust of the Ground, so the producing it into that Species was properly a creating it, according to the use of that Expression in the Language of the Scriptures.

This is like all the rest. Mr. *Chubb* expects to be believed on his bare Word; for he gives not one instance of the Use of that Word in any other Sense than a producing a Being out of nothing. What thinks Mr. *Chubb*? When *Adam's* Body was formed of the Dust of the Ground, was his Soul then created out of nothing or not? If it were, then if Man should be any where said to be created, it is in these two respects; (1.) With respect to the more noble part, the Soul. (2.) With respect of the Body's being formed of that Matter that was produced out of nothing. The Text *Gen. 2. 7. Jehovah Elohim formed Man, that is, fashioned his Body of the Dust of the Ground.* But in *Gen. 1. 27.* where God is said to create Man, respect is had either to the Production of the Soul out of nothing, which most properly is Man, and is Man when separated from the Body; as God is said to be the God of *Abraham, Isaac, and Jacob,* who when our Saviour spake were unbodied Souls; or if Man be understood of Soul and Body, the Body, tho' formed of the Dust of the Ground, may be said to be created out of nothing, because the Matter out of which it was formed was created out of nothing.

Mr. *Chubb* saith, 'He will not enter into so nice a Philosophical Enquiry as to examine, whether there be any such thing as created Power properly so called.' Now the Reader must note, that properly so called, among such Philosophers as Mr. *Chubb* and I, is of great use; especially when we don't our selves understand what we would be at. And I profess I am not learned enough to know what Mr. *Chubb* means, when he speaks of created Power properly so called, and makes a doubt of it, whether there be any such thing. I know a Man hath a power of Will properly so called, yea, a power of Free-Will properly so called; he hath a power to walk, eat, drink, think, work, yea, and write

Nonsense as well as Sense; and these Powers I think are properly so called. I don't know that there is any Trope or Figure in them, for they are our own proper Powers, properly so called, as I think; and why Mr. *Chubb* should call that a nice Philosophical Enquiry, I cannot imagine.

If Mr. *Chubb* had said, he would not enter into so nice a Philosophical Enquiry, as to examine whether there was any such thing as an independent created Power, it may be we must have had recourse to the Schoolmen; and there we should have had some affirming, that God can make a Creature, that can by a received Power act independently of his Maker; others as stiffly denying: But I suppose Mr. *Chubb* would have took part with the former, because he saith, p. 35. 'God may so far leave the Exercise of his Power to the Will of Free-Creatures, as that they may exercise it independent of his Will, * as *Durandus* will have it.' But then the *Dominicans* will say, that if a Creature can act one Moment independent of God's Will, it may do it ten; if ten, then ten thousand, and so multiply'd to Eternity: and in my poor Opinion, they have reason of their side; for if a Creature can act independent on God, then he must exist independent of God, and then he must be God; for nothing can be independent but God. But if this cannot be asserted, then every Creature must be moved to his own Action by the first Mover; and Mr. *Chubb* will presently cry out, the Will is not free, and we shall, he is sure, make God the Author of Sin. But we will let this alone a little while: No doubt but we Philosophers shall in time come to a pitch'd Field, for we have a light Skirmish every now and then about it.

I doubt I have run too fast, for Mr. *Chubb* in his 35th Page saith, 'God cannot communicate to any Being a Power independent of himself.' This is very true, I have nothing against it. But when he saith, 'God may so far leave the Exercise of his Power to the Free-Will of his Creatures, as that they may exercise it independent of his Will;' this is a Contradiction to the former: and if Mr. *Chubb* will

* God may so far leave the Exercise of his Power; whose Power? Is it God's Power he here intends? or what doth he mean? If he say, that the Creature, or a free Creature can exercise not its own, but God's Power, independent of God's Will, it is to me perfect Gibberish and Nonsense; and yet his Words can bear no other Construction.

write Contradictions, I cannot help it. Before he said, God cannot communicate to any Being a Power independent of himself, that is, neither Power of Existence, nor Power of Act, or any Power; because, saith he, all communicated Power must be dependent Power.

Is not then the Power of Free-Will a dependent Power, and conserved by the divine Concourse? Why doth Mr. *Chubb* then say, that God may so far leave the Exercise of his Power to the Will of free Creatures, that they may exercise it independent of his Will? Well, I may guess at the reason, but because it is but a guess, the Reader shall not have it.

‘ Tho, saith he, in the Case of Creation, God may, if he pleases, so act as that there shall be no Medium betwixt his Will and the Exercise of his Power, in the Production of what he wills; yet he may, if he pleases, act otherwise.’

This is a little dark; for whereas he saith, God may if he pleases so act as that there shall be a Medium betwixt his Will and the Exercise of his Power, sure this is false, and Nonsense.

God exercises no Power but his Will. It is God’s simple Will is the Effectrix of all Things; and to talk of the Exercise of his Power distinct from his Will, is not Sense: And indeed his still measuring God by Men, runs him on these Absurdities.

I have said it is absurd and nonsense; and now he affirms God hath so done, and will prove it from Scripture.

‘ That he hath so done, is evident in his creating Lice out of Dust, *Exod.* 8. 16, 17. In this case, as God willed that *Aaron’s* Rod smiting the Dust of the Ground, should change that Dust into Lice, it was an Act of Creation.’

First, he saith it was a conversion or changing that Dust into Lice, and in the same breath calls it a Creation; and indeed don’t know what to call it. But he goes on and tells us, that *Aaron’s* smiting the Dust was a Medium betwixt God’s Will and the effecting what he willed by his Power: where he divides between God’s Will and his Power, contrary to Christian Philosophy and good Sense.

And I observe, the Scripture don’t call this Metamorphosis, or Change of Dust into Lice, Creation: nor was *Aaron’s* smiting the Dust made necessary to any Creation, nor to the Change of the Dust into Lice, nor had any Instrumentality in the Effect: For *Aaron’s* Rod was not present with, nor could nor did smite all the Dust of the Land,

yet all the Dust was turned into Lice: so that the turning the Dust of the Land into Lice was the only Effect of God's Will, without the Concurrence of any Instrument at all.

Aaron's smiting the Dust was only a Sign to the People, as well *Israelites* as *Egyptians*, that God had sent them. Such Signs the *Jews* demanded of our Saviour, when they said to him, *What Sign shewest thou?* And they are expressly called Signs, *Exod.* 4. 17. So that there not being one Word in the Text or Context to prove, that the turning the Dust of the Land into Lice was a Creation; nor that *Aaron's* Rod, or his smiting the Dust, was a Medium between God's Will and his Power effecting; and this last appearing impossible, because God's Will is properly his executive Power; therefore I dismiss this that he here saith, as impertinent and false.

‘ I farther observe, saith he, p. 36. That upon a Supposition, that God created this World by the Instrumentality or Agency of his Son; yet his Son would have no Right of Dominion over it by virtue of that Creation, as some Men have freely maintain'd.’

We don't say, God created this World by such a non-sensical Agency as he supposes, but we affirm Christ to be with the Father the proper Efficient, who by one omnipotent Will put all things into Being; and therefore Christ hath a Right of Propriety, as a Son, as Heir, as being the proper Creator. And the Words of the Apostle are full to the purpose, *All things were made by him, and for him*, viz. for his Glory; and Mr. *Chubb's* Supplement to the Text, viz. for him to rule over, is a Corruption of the Text. We read, *The Lord hath made all things for himself, yea, the Wicked for the Day of Evil, for the Manifestation of the Glory of his Justice on the Wicked, and to shew the abundant Riches of his Grace on the Vessels of Mercy.*

Mr. *Chubb* gives us another of his Observations: ‘ If (saith he, p. 37.) the World was created by the essential Power of the Father only (as Mr. *Clagget* supposes.)’ But who told Mr. *Chubb* that I supposed so? Is there any such thing in my Writings? pray in what Page? Or doth he feign these things in his own Mind? Truly I don't believe any such thing was wrote by me. The essential Power of God created the World, I own. But by the essential Power of God is to be understood, the essential Power of the Father, Son, and Holy Ghost, and not as it is in the Father only.

I cannot tell what to impute these Follies of Mr. *Chubb* to. If I should say they proceeded from Ignorance, he will be angry; and I can think upon nothing else, save an over-eager Design to advance the Father, and dethrone his only-begotten Son, which I call'd in the Title-Page of my Book, a lying for God; and not without Reason, seeing they appear all Falshoods by which he attempts it.

I asserted indeed, that God created by his Essence; and gave this reason for it, because he is all Essence: His Essence willing, put all things into Being, because there can be no executive Power in God distinct from his Will. This was it, I suppose, that Mr. *Chubb* was willing to oppose if he knew how. But I thank this blessed Son of God, that he is baffled in every thing; and nothing can be observed in his Observations, so much as his Madness against the Son of God.

He saith, 'The essential Power of the Father is the very Father, and if the Son was not an Agent in that Work, &c.' But who saith the true and eternal Son of God was not an Agent in that Work? Or who saith the essential Power of the Father is the very Father? Mr. *Chubb* seems to be like the blind Man half cur'd, that said, He saw Men walking as Trees; for he cannot see distinctly.

What the Church of Christ believeth, is this, That the Essence of the Father, with this personal Property of being himself unoriginated and unbegotten, and begetting his Son, is the very Father; for the Divine Essence being common to all the Persons, and the personal Properties of each being that whereby they are distinguish'd from each other, we do not speak of the Divine Essence of either of the Persons, without adjoining his own personal Property; for there is no Divine Essence distinct from the Divine Persons of Father, Son, and Holy Ghost.

It is not from my Words, that he hath undertook to confute my Arguments. I never deny'd the true Son of God to be the Creator of the Universe, but I deny'd that what he call'd the Spiritual Nature of Christ was the true Son of God, or was the Creator of the Universe, because not God, but a finite Creature, or rather a Non-Entity.

Indeed I think it not a very proper way of speaking, to call the Son the Father's Agent, because the Father and Son are Co-efficients of the same Work. If Mr. *Chubb* knows how to oppose, let the World see a fair Opposition, and

not

not silly Insinuations from uncouth and imaginary Premises that I never utter'd, but that he feigns for me.

Mr. *Chubb* hath fixed his fancy upon a supposed Being, (existing before the Creation, that is neither God, Angel, or Man, that he is not willing should be called a Creature, and yet tho' a God, not the true and most High God) that in every thing he shoots besides the Mark.

One Observation more of Mr. *Chubb's* doth remain: He saith, ' If creating Power be incommunicable (as Mr. *Clag-*
' *get* supposes) hence it will follow that the real Son of the
' Father never had such a Power.' P. 37.

To free this from Equivocation, it is to be noted that Mr. *Chubb* calls that the real Son of the Father, composed of a spiritual Nature, that is not the true God, nor eternal; and who existed before Time: who afterwards he saith united a fleshy Part to himself, and became a Soul to it, and so he saith was a true Man. This is what he calls the true Son of God; and against this Being's having creating Power, I bent my Argument, and the Argument is my own, and I acknowledge the Consequence to be true.

But see the Sophistry of this Man! That Argument that I brought, and which is found and good against his fictitious Son, he pretends I brought against him that I call the real Son of God, who is consubstantial, coeternal, and one supreme God with the Father; and pretends that I deny him to have creating Power communicated to him, or that it was not possible to be communicated to him: when in answer to his first Argument, I proved that his Essence, or the Divine Essence, was communicated to him by Necessity of Nature, and that the Father communicated his whole Essence to him; therefore what he saith here, is a knowing and wilful Prevarication. And what Circumstances of Temptations, and human Infirmities, may be allowed to suppose a good Man capable of thus acting, I will not say; but surely such a wilful Opposition, and that against his own Light, is very bad.

My Words were in my 32d Page of my Answer: If God communicates omnipotent Power to a Person, he communicates his very Essence to that Person; but God's Essence is not communicable to a Creature. I did not simply affirm that the Divine Essence is incommunicable, as above he disingenuously and falsely represents me to suppose, but that it could not be communicated to a Creature. So in p. 33. I said, Let Mr. *Chubb* try if he can demonstrate that the Divine Es-
sence

fence can possibly become an Accident in a Creature; or let him prove that all creative Power is not of the Divine Essence; or that God can put inherent Power in a Creature, of force to create the World, which respected what he calls the true Son of God, but owns to be a nominal God only, but not the supreme God. If Mr. *Chubb* would have saved his Idol, he should, by answering my Arguments, have warded off those heavy Strokes I laid on him, which is thereby, like *Aaron's* Calf, ground to Powder: If it be not so, let him answer like a Man, and not by Collusions and Misrepresentations seek to blacken his Adversary; which I am obliged in justice to tell the World, because they are things himself hath published to the World.

He saith, that I supposed, that the real Son of the Father had never creating Power, and that it could not be communicated to him; which is a most shameless Untruth, uttered against his own Light and Knowledge: for he knows that I affirm, what he calls and defines to be the real Son of God, is an Antichrist, a Devil, a Non-entity, or any thing, rather than the true Son of God.

Then as a second Consequence of his abusive Supposition abovesaid, he saith, p.38. 'That those Places of Scripture, wherein Creation-Work is ascribed to the Son, are to be understood not in a proper but figurative Sense:' and so goes on burlesquing of me in 26 Lines together; when he knows that all his Diversion proceeds from his flying the true State of the Question. But I am not angry, I consent he should render me any thing, so he abuse not the true Son of God, and set up an Antichrist in his room; that I shall never bear with, but express my Indignation against it.

'Now, saith he, I proceed to enquire whether the Person of Christ could be a Man upon my Principles. I need not follow Mr. *Clagget* through that long Discourse, nor enter into all those Questions which probably Mr. *Toogood's* Manuscript hath furnished him with; which I have already answered in my Observations on the Manuscript refer'd to, and Mr. *Toogood's* Letter.'

I answer, My Arguments which he shuns the Answer of, are published to the World; and if he could have replied, in honour he ought to have done it, and not to have referred to what was never made publick, and it's like is very impertinent, because he shuns a publick Judgment, and offers to the World nothing but his bare Word in place of an Answer;

swer; saying he hath done it, but is ashamed to let the World see what that Answer was, which he could not but think I would improve against him. And I do hereby declare, that his Answer to Mr. *Toogood's* Manuscripts could not be an Answer to what I said, because not managed by Mr. *Toogood* as by me. And I do here challenge Mr. *Chubb* to answer those my Arguments, which now he slips over; and do declare that I no more believe he dares touch them, than he durst attempt abundance of other things which in these his Observations he thought it Prudence to omit.

And I further declare, that my Answer, called *Arianism Anatomized*, was finished, and viewed by the Person of whom I had Mr. *Toogood's* Manuscript, before ever I saw that thing; and that from the Sight of it I altered nothing in my whole Writing, save what is mentioned at the Bottom of the 59th Page, as a marginal Note. And for Mr. *Chubb* to tell the World, that he had answered it before, and let 20 Pages pass, *viz.* from the 49th to the 69th, under a feigned Pretence of Answer; I think manifests the Consciousness of his own Weakness; and whether it do or no, I appeal to the judicious Reader.

At the Bottom of his 38th Page, he begins a long Harangue to as little purpose as all the rest: 'For the full stating of this Question (*viz.* whether the Christ he defines was a Man, or not) I observe, saith he, that as God hath produced a Multitude of things, and as Mankind hath for Use or Vanity encreased their number, so these things are ranged or distinguished into sorts, and every sort comes under a peculiar Denomination or Name, by which every sort is distinguished.'

Now when he saith that Mankind hath encreased the Number of things that God hath produced; and because what God hath produced must be understood created or made, and must be understood of real Beings: so his Meaning must be, that God hath produced some Beings, and Men have produced others; which must be understood of Species of Beings, or the Antithesis between those God hath produced, and those which Men have produced for their Use and Vanity, will be spoiled.

God hath produced a World, and a Multitude of Beings in it, of divers sorts of Species, and Men have produced others; those which God produced, he produced out of nothing, and those Beings that Men produced, they may be said to be produced out of nothing: But those that God produced

duced out of nothing, are real Entities; as Angels, Men, divers sorts of Animals and Vegetables, &c. and these are ranged and distinguished, saith he, into sorts, and every sort comes under a particular Denomination or Name; and there is something peculiar to each of them, whereby they are distinguished, and is the Foundation of that Distinction.

Now I hope it will not be amiss if I interrupt a little, and tell the Reader what things God hath made, and that is all positive Entities, or Beings, of divers sorts of Species; as Angels, Men, Brutes, Sensitives and Insensitives. Angels are one Species of rational Spirits, immaterial, immortal, without Inclination to a Body; Men are an inferiour Species of rational Beings, compounded of Matter and of a rational Spirit, which hath Inclination to a Body, but inferior to Angels in all their rational Powers and Faculties; Brutes are compounded of Matter, and an irrational Spirit, tho sometimes with Semblances of Reason, &c. These are some of those divers sorts of Species, and positive Beings, which God hath created; who because none of them gave themselves their own *Esse*, or Existence, therefore not one of them can change their Specie, but must remain the same our great Creator made them: So that an Angel can't make himself a Man; a Man cannot change himself into a Brute, save as by brutish Actions he may in some respect deserve that Name. No Creature that God hath made hath Power to unmake it self, or metamorphize it self into another Species, and Rank of Beings, than what God made it.

Now for the Beings which Man hath produced for his Use or Vanity, as Mr. *Chubb* phrases it; I find them in History called *Jupiter*, *Mars*, *Bacchus*, *Venus*, *Mercury*, *Apollo*, *Nep:une*, *Druides*, *Centaures*, *Satyrs*, *Fairies*, *Nymphs*, *Penates*, &c. These are produced only by Man for his Use or Vanity, and are not positive Ens's, and depend only on Man's Fancy for their Essence and Existence, and distinct Properties and Offices. And there is, as some say, of this sort, a Creature, not eternal, nor yet produc'd in time; not a true God, and yet a God; an Agent in the Creation, and yet did nothing; and after a strange and unheard of manner became a Man; and is averred by some who pretend to great Knowledge in this thing, to be a Man, and more than a Man in the human Nature only. I have affirmed of this Being, that it is not a positive Being, and therefore no more than a mere Phan-tom, or *Ignis fatuus*, to lead Men out of the right way.

This

This Being now is to be brought to a Tryal: Mr. *Chubb* affirms him to be a Man, and more than a Man, and that in the human Nature only; and to prove him such, hath set up a Standard to try human Species by. And now, Christians, that I have opened the Case to you, who are the proper Judges, Mr. *Chubb* is Counsel for this Creature, and is to prove him a true Man, and more than a Man, and that in human Nature only: I, on the other hand, am against him; and now you shall hear what we have to say *pro* and *con* in this Case.

‘ I think (with Submission) saith Mr. *Chubb*, p. 39. that
 ‘ the true and only Standard of the Species of Mankind, is
 ‘ only one individual, intelligent, rational Spirit, so united to
 ‘ only one individual human Body, as that these two in their
 ‘ united State do constitute one individual Person.’

I must here put in a Demurrer; for rational Spirit is a Genus, which among the positive Beings that God hath made, contains under it two Species, to wit, Angels and human Souls (to say nothing now of that Mr. *Chubb* calls the spiritual Part of Christ, which he says is a Species above Angels.) Now between every Species there is a Difference, which added to the generical Nature, constitutes those different Species; which Difference Mr. *Chubb* calls a Peculiarity, and that properly enough, which he says is always known. And whereas Mr. *Chubb* in his Standard hath confounded these different Species, and hath mentioned only the generical Nature, therefore his Standard is insufficient to discover which is a Man; upon this Supposition that God ever united any other sort of rational Spirits, save a human Soul, to a human Body (which Mr. *Chubb* affirms he hath done;) for according to this Standard, with all due Reverence be it spoken, it cannot possibly be known whether the Most High God, or a super-angelical Spirit, or a good Angel, or a Devil, or a human Soul, is united to a human Body. And seeing but one Composition of these can be a true Man, all the rest so composed must be different Species. Now that Standard that takes not in the several Differences, or Peculiarities of each Species, cannot be a true Standard. And because it is not meet to bring the Most High God into comparison with his Creatures, I will only instance in those different Species of rational spiritual Beings, which he himself acknowledges different Species of rational spiritual Beings, in his 6th Argument of his *Supremacy Asserted*, p. 13. ‘ If
 ‘ we observe, saith he, the several Steps by which our Lord
 ‘ ascends

ascends from one Species of Being to another, and declares them all ignorant of the Day and Hour of Judgment; and he begins at Man, proceeds to the next Step Angels: And then saith, p. 14. 'He proceeds by a third Step to a Being superior to Angels, which he calls the Son, or spiritual Nature of Christ.' Now seeing Mr. *Chubb* hath here enumerated three distinct Species of rational Spirits, every one superior or inferior to the other; and because every one must have his Peculiarity, whereby he is distinguishable from those other Species of rational Spirits; and whereas of spiritual rational Beings, he makes Men to stand on the very lowest Step: And supposing it possible that each of these Spirits were united to a human Body, that Definition of a Man that don't distinguish these by their proper Peculiarities, cannot be a sufficient Standard for to judge of human Species by.

For it's not possible that three distinct Species of rational Spirits, each distinguished from both the other by some Peculiarity or proper Difference, each severally united to an equal Part, should not constitute three *Compositums* of as different Species with their annexed proper Differences, as those distinct Species of rational Spirits were before the equal Part was added to them: For as it is a sure Rule that equal things added to equal things, their Sums or Totals will be equal; so it is as true a Rule, that equal things added to unequal things, their several Totals will be unequal. And he that will deny this, denies first Principles, and is not to be disputed with.

Now our Dispute being, Whether that which Mr. *Chubb* calls a rational Spirit of a Species above Angels united to a human Body, would be a Man; and he affirms, I deny: I prove my Negative thus;

This super-angelical rational Spirit differs from the inferior Species of Angels and Men by some proper Peculiarity or Difference from a human Soul, for otherwise they would be the same, which is not supposed; for excluding God, that super-angelical rational Spirit, which is the highest Species of rational Spirits, by some Peculiarity, or specific Difference, differs from a human Soul, the very lowest Species of rational Spirits; now add a human Body, which I call an equal Part, to the highest and to the lowest of rational Spirits, their Sums, or *Compositums* will differ in Specie as much as did their rational Natures before such an equal Part was added. But the lowest Species of rational Spirits,
added

added to a human Body, constitutes a Man, which only is a human Species; but a human Body added to the highest Species of rational Spirits, cannot be the same as a human Body added to the lowest Species of rational Spirits, but must differ in Specie as much as their superior rational Natures did differ. But the lowest Species of rational Spirits with a human Body is a true Man; therefore the highest Species of rational Spirits with a human Body, is not, cannot be a true Man, which was to be proved, Whence it appears, that because not a true Man, therefore not the true Christ.

And I would remind my Reader of what I said above, that those Beings, or Entities, that God hath produced, are positive and real; but those that the Vanity of Man hath produced, are not to be numbred amongst real positive Beings. Now because Mr. *Chubb* tells of a high super-angelical Being, that is not the true God by his own Confession; nor is he willing he should be called a Creature: though I, upon Supposition that such a Being were, if united to a Body, have proved that he cannot be a true Man, and consequently not the true Christ, but would be an Antichrist; yet I do not grant that ever any such Being was *in rerum natura*, and therefore desire a Proof from Scripture or Reason, of the Existence of such a Being.

The Scripture mentions no rational Creatures besides Angels and Men: Now when this Being Mr. *Chubb* owns is not the true God, and the Scriptures declare the true Christ was not an Angel, and when he subsisted as is supposed in his spiritual Nature, he could not be a Man; therefore I number him amongst those things Mr. *Chubb* told us Man had produced for his Use or Vanity.

And whereas Mr. *Chubb* calls this spiritual Nature, which he saith was God's Agent in creating the World, by the Names of the Son of God, and Jesus Christ, and yet denies the Son of God to be true God, or to have any true Efficiency in making the World, as in the 33d Page of his Observations; and to be but a titular God, as Magistrates: I say, to deny these things of the true Son of God, is an Attempt to rob him of his eternal Power and Godhead, and is Blasphemy. And if Mr. *Chubb* be displeas'd at this, let him not complain, but prove that what I here alledge either is not Truth, or if Truth, is not Blasphemy. But to cry out to the World, *Clagget* calls me so and so, and never justify himself against those Reasons

why I affix such a thing on him, is like a childish Howling, and pettish Complaint.

And I say to affirm the Existence of a Being, which God never created, nor yet produced of his own Substance, as he did his only-begotten Son, and yet not to be able to prove the Existence of such a Being, is to impose the Figments of Mens Brains upon the World in place of the true Christ.

Now tho I have said indeed enough of Mr. *Chubb's* Standard of human Species, yet I am willing to reply to every thing he hath said in the defence thereof.

Mr. *Chubb* saith, p. 40. ' This Standard consists in something known, as the Standard of all such Species must do, that come within our Cognizance; so I can easily judge who is a Man, and who is not: and therefore when I find a Person constituted as aforesaid, I pronounce him a Man, because I find in him that which is made the Standard of human Species.'

Answer, Two things preserve him here in a great part, which is not yet sufficient to preserve him from Deception.

First, Because it can never be proved that God ever united any * rational Spirit to a human Body, so as to constitute one Person, save a human Soul. And it is on this Foundation that when we see a human Body, and see Actions flow thence for the Attainment of some rational End, we judge it to be a Man, and suppose that Body is inhabited by a rational Soul. But this Rule is not infallible, for many have been deceived by such a Specie or Shew for their Good; as we read, *Be not forgetful to entertain Strangers, for some have thereby entertained Angels unawares:* They took them to be Men, and no doubt, by Mr. *Chubb's* Rule, because they perceived a rational Spirit moved that airy Vehicle, (or whatever Body it was presented it self in a human Shape to their Eye) yet afterwards found them Angels, to their Joy and Comfort; as *Lot, Abraham, Joshua, Manoah, David, Elizabeth,* and the blessed Virgin, &c. therefore Mr. *Chubb's* Standard is not so sure but Men may be deceived by it.

Secondly, If it be supposed that Angels, or Devils, have power to assume the Likeness of human Specie, were it not for the Laws of the invisible World, we should still be liable to be imposed upon by good and bad Angels: And there

* Except the Son of God here.

are not Examples wanting in History of both these. Therefore Mr. *Chubb's* Standard will stand only on this Supposition, that God will not suffer us to be deceived, but saveth us from the Craft and Subtlety of the evil Angels, who by their superior Nature would else easily circumvent us.

But when the Question is, Whether a super-angelical Nature, or rational Spirit united to a human Body, would be a true Man? we can readily answer, it would not; because there we can be under no Deception: the very Terms speak the Difference that such a rational Spirit stands in from a human Soul, and speaks the Compositum, or Suppositum, to be of a superior Species to Man, and by no means a true Man.

But should God unite such a Being to a human Body, and not let us know what Nature dwelt in such a Body, we might be deceived, and take it for a Man; except some excellent Rays of that superior Nature might shine thro that Body with an uncommon Lustre: As *Manoah's* Wife said to her Husband, that the Man's Countenance was like an Angel of God, very terrible.

Yet if by such Appearance we should be deceived, and think we saw a Man, it would not be a Man. But when the Case is stated, and a supposed Angel, or super-angelical Spirit, personally united to a human Body, such a composed Being could not be a Man, because his spiritual Nature is by many degrees superior to a human Soul.

Therefore when Mr. *Chubb* saith, 'That whatsoever Species, or Kind of Being, that rational Spirit is, which is united to the fleshy Part; yet when it is thus united, it is called a Man, p. 50. of his *Supremacy Asserted*:' it is altogether a Mistake.

Now tho Mr. *Chubb* in this Answer hath only said, that only one individual, intelligent, and rational Spirit, so united to only one human Body, as that these two in their united State do constitute a Man, properly so called; it is granted, if by that Spirit he intend a human Soul: but if he intend a super-angelical Nature (as he doth) united to a human Body, that in their united State it would make a Man, that is false; as I even now demonstrated beyond all possible Contradiction.

For tho Mr. *Chubb* now doth not say as before, Whatsoever Species, or Kind of Being, that rational Spirit is; and saith here, One only individual, intelligent, and rational Spirit, so united to one human Body, as that in their united State they constitute one Person, that is a Man properly so cal-

called : yet this indefinite Term, one Spirit, is equal to the other word, whatsoever Spirit ; because this word, one Spirit, is equally applicable to every Species of rational Spirits, either Angels, Devils, or a super-angelical created Spirit, or a human Soul : Therefore the Standard is a false one in all the Species of rational Spirits, a human Soul excepted, as is before proved.

Mr. *Chubb* will not, I believe, have the face to deny that he hath asserted three differing and distinct Species of rational Beings, every Specie differing by something peculiar from the others.

Now once more to try Mr. *Chubb's* Standard, whether it be true or not :

(1.) Let us suppose that rational Spirit, (by Mr. *Chubb* called the Divine Word, or Son of God, tho not a true God) so united to a human Body, as that by its Union they make one Person ; this Person he saith is a true Man.

(2.) Let us suppose the Angel *Gabriel* (who is also a rational Spirit) so united to one Body, as that in their united State to make one Person ; this also must be a Man.

(3.) Suppose *Beelzebub* (for he also is a rational Spirit) so united to a human Body, as in that united State to make one Person ; this also by Mr. *Chubb's* Standard is a Man.

(4.) A human Soul united to a human Body, so as to make one Person, is by Mr. *Chubb's* Standard also a Man.

Doth not the Reader see what a Standard Mr. *Chubb* hath made for us ! A super-angelical Creature by it is a Man ; the Angel *Gabriel* by it is a Man ; as also *Beelzebub* by it will make a Man ; and Mr. *Chubb* by it is a Man : You see 'tis a false Rule, it hath deceived thousands, and therefore is not to be trusted to.

Hence it appears, that if a super-angelical Creature, a good Angel, a Devil, and a human Soul, do really differ in Specie one from another, which the Sense, I think, of all Mankind should allow, then they must needs as much differ, when an equal Part, to wit a human Body, is added to each of them, as they differ'd before that equal Part was added : but there is but one of these a Man, to wit, the human Soul united to a human Body ; the others are, one an embodied Devil, the other an embodied good Angel, the other an embodied nominal God, which is Mr. *Chubb's* Christ : but because 'tis not a true and real Man, therefore he is not the true Christ, yet is the Creature Mr. *Chubb* calls the Son of God, the Man Christ Jesus, which he saith is the whole of

the Son of God, as we have often seen. And his substituting this Phantom, and feigned Christ in the room of the true Christ, is that which renders what he says difficult to be understood; and indeed I have found it more difficult to know his Meaning, than to answer his Reasons.

And this justifies all I said in my *Arianism Anatomized*, concerning Compositions supposed to be made of Angels good or bad, personally united to a human Body; which Compositions I said must take their Denomination from the superior Nature of the thing composed: To all which for about 20 Pages he hath said nothing, turning it all off by saying, That probably I had it from Mr. *Toogood's* Manuscript; but of this I said enough before.

Thus I have pulled down Mr. *Chubb's* Standard, whose Fall brings a Ruin upon all he hath written against the Deity of Christ: for seeing what he sets up for Christ is not a Man, and the Scripture every where declares Christ to be a Man; thence it follows, he hath set up an Idol of Man's Invention against the true Christ, the Son of the living God.

Mr. *Chubb* thinks it will be a difficult thing for me to prove either *David* or *Adam* was a Man, save by his Standard. But if he consider what I have said before, he will, I doubt not, change his Mind; for if there were but one Species of rational Spirits, his Rule would have been right. But when the superior constitutive Part is determined by the Agreement of all to be of a superior Species to a human Soul, to pronounce such a Being a Man, only because united to human Body, is as rational as to say the Angel in *Balaam's* Ass was not an Angel, but an Ass, because of the outward Appearance, when it was known an Angel was within it.

Whatever the holy Patriarchs at the first Appearance of the Son of God to them in a human Form might think of him, yet afterwards they saw enough to distinguish him from Creatures; as when he called himself God Almighty, to whom they built Altars, offered Sacrifice, prayed, whom *Abraham* stiled the Judge of all the Earth, which our Lord only is: So that it appears, as I have before shewn, that the Son of God was known to be true God by the antient Patriarchs, *Moses*, *Samuel*, *David*, *Solomon*, the Prophets, and Apostles, and by them worshipped as such; and as the true God he received Divine Worship from them, and never said as the Angel to St. *John*, *Worship God*, &c. We read it was prophesied of him, that he should be God and Man; which answers that Question Mr. *Chubb* says I could give but a lame

Solution to, *viz.* How know you that Christ was a Man? Or how know you that he had a human Soul? p. 41. He may see the Answer is easy: By the same means I should know it, by which I should know that Mr. *Chubb* is not a Spectrum; or by the same means I can know any other Man to be such, because we have no Reason to think that God will elude our Senses, and to offer in a human Form a Being of another Species that he never made: for no Instance can be given from the Creation of the World, that God ever made a Man without a human Soul; or that ever he vitally united an Angel to a human Body. Also we know Christ had a human Soul; First, From the Scripture, *Mat.* 26. 38. *My Soul is exceeding sorrowful*, &c. Secondly, A human Will is attributed to Christ. Thirdly, He is said to increase in Wisdom. Fourthly, He was made like unto us in all things, except Sin; but we have human Souls, therefore Christ had a human Soul.

But when we talk of human Forms, animated by Spirits expressly owned to be vastly superior to human Souls, it is abhorrent to all Reason to call such, Men.

‘How know you that Christ had a Soul?’ saith Mr. *Chubb*, p. 42.

Answer, The Scripture saith he was a Man, and he cannot be a Man that hath not a Soul: Also Christ saith, *His Soul was sorrowful unto Death*. We read *his Soul was made an Offering for Sin*; therefore he had a Soul: And to say he had a Soul because he was a Man, is no ill way of arguing; because God never made a Man without a Soul.

I have said a Soul had an Inclination to a Body, as a specific Difference between an Angel and a human Soul: And Mr. *Chubb* saith *Paul* would not be a Man according to this, because he desired to be dissolved: I demand of Mr. *Chubb*, whether he thinks that Desire was absolute, and that he never, or did not then, desire and hope for the Resurrection of his Body, and Re-union to it? Mr. *Chubb* thinks I will find it a difficult Task to prove that the rational Spirit of our Saviour had such an Inclination. Pray, Mr. *Chubb*, what do you think of those sinless Reluctances of his Soul, and earnest Prayers, if it were his Father’s Will, not to leave it? But I say Mr. *Chubb* seems a Man of little Thought to ask such Questions. But I suppose all his Thoughts are how to defend his Heresy. But further I say, had not Christ had a Soul, he could not have endured Pain, because the Deity cannot suffer, but is impassible.

Mr. *Chubb* is come now to my Mathematical Demonstration, *viz.* That equal things subtracted from equal things, the Remains are equal. 'I answer, saith he, p. 43. This is 'very true, tho' little to his purpose.' Indeed I am not much startled at that, because I find Mr. *Chubb* uses to be mistaken.

'But 'tis little to his purpose, saith he, because things may 'be equal in some respects, and unequal in others.'

I am sure Mr. *Chubb* speaks as little to the purpose now as I expected he would. Sir, the Axiom I laid down supposes the things absolutely equal, which they must be if they are indeed equal; for if in any respect they are unequal, then they cannot be said to be equal.

Humanity, to which I apply'd this Axiom, is equal in all Men in the World: therefore if he instance in any two things that are not absolutely equal, it's a Sign he is upon the Shift, and winces, is pinch'd, and cannot stand still, and is conscious of his inability to stand his ground.

The Subject I was disputing of, was Humanity, which all Men equally have; he that hath not the same substantial Humanity as Mr. *Chubb* hath, I mean that hath not a Soul of the same Species with Mr. *Chubb* vitally united to a human Body, as Mr. *Chubb*'s Soul is, is not a Man: so that by comparing whatever Being Mr. *Chubb* saith is a Man, with himself, I question not but I shall make a true Judgment.

Now because human Nature is alike in all its constitutive Parts, and those in Mr. *Chubb* are a human Soul and Body, I instituted a Comparison between what Mr. *Chubb* calls Christ, and himself; for they by him are supposed to be both Men: both therefore ought to be equal in their component Parts, consider'd in abstraction from all moral Consideration, we being treating of their Metaphysical and Physical component Parts; and therefore I propos'd that Mathematical Axiom as a most certain Rule to judge by. And because Mr. *Chubb* is confessedly a Man, if by the said Rule I find their Metaphysical component Parts to differ in Specie, then if one be a Man, the other is not, cannot be so.

But the Soul of Mr. *Chubb* is supposed infinitely inferior to the Metaphysical Essence of that Being he calls a God, and saith was God the Father's Instrument in creating the Universe; and tho' they have the same generical Nature, *viz.* Spiritual and Rational Essences, yet differ in Specie: for Mr. *Chubb* saith, he is a rational Specie above Angels, and
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his Soul is a rational Specie below Angels. If therefore when both these are consider'd as so united each to his own human Body, that in that united State they constitute one Person, and are supposed to be both Men, as Mr. *Chubb* affirms, and is now to be try'd, upon the taking away of an equal part, the remainder should be equal; for to Mr. *Chubb* remains a human Soul, but to the other supposed Man, there is left a nominal God, a Spirit in Specie above Angels; and because the equal part thus taken away, the Remains are not equal, therefore they were not equal when united: but Mr. *Chubb* is a Man, therefore the other is not a Man; and because not a Man, therefore he is not the true Christ, but an Anti-Christ.

My Words in my Book, p. 62. which Mr. *Chubb* opposed, are these:

Every individual of human Nature in respect of their Nature are equal: The human Nature of a King differs nothing from the human Nature of a Beggar. Now this is a Mathematical Axiom, *viz.* Take away equal things from equal things, the Remainders are equal. Apply this to the Individuals of human Nature, and the Truth of human Nature will appear. Mr. *Chubb* and my self as Men, consider'd as Individuals of human Nature, are equal; now suppose our constitutive Parts dissolv'd, or disunited, and our fleshy Part taken away, what doth there remain of us, save to each a human Soul, which as to human Nature is equal?

Now Mr. *Chubb* supposes his Christ a true Man, and therefore equally possessing human Nature with other Individuals of human Nature; for example, Mr. *Chubb*: Now take away the fleshy part from both, and there will remain a human Soul to Mr. *Chubb*; and to what he calls his Christ, must remain what it was before it was united to a fleshy part, *viz.* the Son of God, a God, the Creator of Mr. *Chubb's* Soul, (as himself affirms) and therefore the Remainder not being equal, themselves before the fleshy part was subtracted, were not equal; but Mr. *Chubb* was a Man, therefore Mr. *Chubb's* Christ was not a Man. These were my Words, and to the Solution of this Argument, Mr. *Chubb* addresses himself thus:

He grants my Axiom true, but saith, that 'tis little to the purpose, because things may be equal in some respects, and unequal in others.

But what signifieth this? My Axiom respects things only wherein they are equal; and so take equals from equals, the Remainders will be equal.

To this, Mr. *Chubb* was able to make no direct, plain, and honest Answer. But to disturb the State of the Question, supposes two Flaggons, the one Pewter, and the other Silver, and both filled with Liquor; here these will be equal in some respects, but not in all.

I answer, because in their Physical Essence they are not alike in all respects; they are not consider'd as equal in my Axiom, which is true only of equal things. Now because Mr. *Chubb* saith his Christ is truly a Man, then he must be in his constitutive Parts, both Metaphysical and Physical, equal to those Parts in all other Men, or else he is no true Man, because, as I said before, Humanity is the same in all; for the essential Parts are the same in all Men, whether good or bad. So those called Devils are, as to their Essential and Metaphysical Essence, the same as the Holy Angels, and have the same Angelical Nature. So that this Query, whether Mr. *Chubb's* Christ is truly a Man, comes under no moral Consideration; and the Query is not, whether he be a good Man or not, but whether he be a Man? For let but Mr. *Chubb* prove him a Man, and the true Christ, and then his Goodness shall in no wise come into question.

Therefore Mr. *Chubb's* Simile of a Silver-Flaggon and a Pewter-Flaggon, to use his own Expression, will do him but little service; and all his Discourse of the purity of the Matter, and his *Resolvendums*, will not in the least help him, but will demonstrate his Cause to be very desperate, that he is put upon such little silly Shifts, to amuse and lose his Readers, and make them think he hath said something, when indeed he hath said nothing.

Mr. *Chubb* said, p. 44. 'It was in this respect he said, 'Christ was a Man, and more than a Man, not more by 'Excess of Parts, but more with respect to the Excellency 'of his Parts, and Nearness of Relation to God; not but 'that if this be an improper way of speaking, I am free it 'should be discarded.'

I told Mr. *Chubb* in my last, to be a Man and more than a Man, in the same Nature, is impossible; for it carries a Contradiction in the Notion of it; for that which is properly more than a Man, is not truly a Man: And this he might have reply'd to, if he had had any thing to say. And

I would have Mr. *Chubb* answer the above Argument, or honestly confess he can't do it, which is the very Truth; and not to talk of subtracting Liquors from Flaggons, but apply that Axiom to the Subjects in hand, and see if he can prove his Christ a true Man. This I call for before the World; and if he do not this, he can't defend his Christ from being an Anti-Christ: For to be sure the true Christ is a Man.

As for what he saith as to Excellency of Parts, and nearness of Relation to God, these don't prove him a Man, more than they prove the blessed Angels to be Men. And he might have seen these are Accidents, and enter not into the Nature of Things. Our Inquiry was of human Nature, not of the Goodness or Relation of the *Compositum*, and he should have answer'd pertinently, or have let it quite alone.

But saith he, 'If Christ is the supreme God, then he is more than a Man, upon his Principles; and therefore he exposes himself as much as he doth me.'

Ans. Not at all, Sir; I am consistent with my Principles, I never affirm'd that Christ was God and Man in the same Nature; but you affirm'd him a Man, and more than a Man, in the human Nature only; and said, you owned Christ to have no other Nature than the Human; and yet that there was more than a Man suffer'd when he dy'd, and said his divine Part suffer'd.

'If, saith he, *p.* 45. it should be further urged what is said of Christ, *Heb.* 1. 4. *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they;* and *Chap.* 2. 17. If it be urged hence, that Christ must have two rational Natures, the one superior to Angels, the other level with Souls of Men:

'I answer, saith he, I have already shewed what is the Standard of the Species of human Souls. I confess he said, it consisteth only in the Union of a rational Spirit with the Body. He spake of a generical spiritual rational Nature, but saith as to the Species of Angels, he knows nothing, *p.* 43.' And if he knows nothing, he knows not what is the specific Difference between Angels and Souls: and what he saith of the Species of Souls, is idle, frivolous, and obnoxious to many Objections; for if the Devils should be united to Bodies, they by his Standard would be Souls. But this was said to make good his ground if he could, and prove his Christ a Man: He hath endeavour'd to make Angels, and Souls, and his spiritual Nature of Christ, all of one Species,

Species, by his Standard of Souls, which before he owned for three different Species.

‘ I have shewn, saith he, that upon a Supposition, that the rational Spirit of Christ was vastly superior to the rational Spirits of all other Men and Angels, yet when it was united to a human Body, his Spirit would be a human Soul, and his Person would be a Man properly.’

Ans. If Mr. *Chubb* mean he hath said so, I acknowledge it; but if he mean that he hath proved by Scripture or Reason, that such a Spirit superior to Men and Angels, when it was united to a human Body, became a human Soul, and his Person would be a Man properly; I then affirm Mr. *Chubb* hath done no such thing: he hath only said so, and wished, it is like, Men would think so, but hath not offer'd one Reason to prove such a thing; tho his Words make a Shew as if he had not only affirmed, but that he had proved it really: And this is not an uncommon thing with Mr. *Chubb*, but is one of his Master-pieces, to clap in his own Figments on his Reader instead of a solid Proof.

‘ So in his 45th Page, I have already shewn, saith he, what is the Standard of the Species of human Souls,’ when indeed he only saith, it is the Union of a rational Spirit with a human Body; which is a confounding of rational Spirits, and disallowing them different Species, only to serve a Turn: For can any rational Man imagine, that there is no specifick Difference between the mighty Angels and Souls of Men? No, saith he, if they are united to a human Body, then they are Souls; but we have but his bare Word for it. However, there is no instance from the Creation that ever any such thing was done; but Mr. *Chubb* will assert any thing to save his Cause.

Indeed I argu'd against this thing, urging that no Creature can change his Species; and I did it with a great deal of Reason, I think; for could he change his Species, he would then give a new Being to himself. I argu'd, if he became a human Soul, he would lose all his God-like Perfections; and that it was a Consequence of his own Principles, that such a Spirit must act by bodily Organs: And I urged, that a human Spirit, or such a Spirit as he speaks of, acting by bodily Organs, would be insufficient to uphold the Universe, and by his Providence govern Heaven and Earth, and many more things. Has my Observator attempted to answer these things? No, no; but under a Pretence

tence of an Answer to me, has only amused the World, and done nothing.

But saith Mr. *Chubb*, p. 45. ' He would be a Man properly, because he would have that in him which is made the Standard of that Species, and consequently there is no need of supposing two rational Natures in Christ to secure the aforesaid Texts from a Contradiction; because the rational Spirit in our Saviour, tho it is superior to Angels, yet it is like to the Souls of Men: ' He must mean as to Office, not Nature. But,

I answer, every like is not the same; and if such a Creature as he speaks of, became a human Soul, it must lose its specifick Difference, which is indeed its Super-angelical Perfections, called by him a Divine Nature; and so would not secure those Texts. As to that broken Reed, his Standard of human Species, I hope what I have said will remove those vain Fancies, as a Man takes away Dung till it be all gone.

Saith Mr. *Chubb*, p. 46. ' I further answer, the Disparity which the Apostle makes betwixt Christ and the Angels, and the Degree of Exaltation which the one obtained above the other, is not founded upon their having Natures of different Species, but only and wholly in their Relation; the one were Servants, and the other Sons.'

Before I answer this, that he denies Christ and the Angels to be of different Species, I urge, that the Angelical Nature was a created Nature; therefore Christ's Nature with him is a created Nature. Let the Reader but see his 4th Page, and he will find him charging a Fallhood on me, for representing him as affirming that Christ's Nature was a created Nature.

Here he saith it was no Excellency in the Nature of the Son above Angels, that was the Reason of the Son's Exaltation, but it was only and wholly in Relation.

I demand now of this Man, whether the Relation of a Son is not founded in Nature? What is a Son but a Person proceeding from the Father's Substance? And is not Nature the only Foundation of that Relation? If then Relation be the Foundation of that Exaltation of Christ above Angels, the Foundation of Sonship is the Sameness of Nature properly speaking: And the Rule will hold good; the Cause of the Cause, is the Cause of the thing caused: So that the Disparity betwixt Christ and Angels is in their Difference of Natures. If he shall say this Sonship of Christ is founded in Grace, and not in Nature, then I must tell him, that the
Angels

Angels are Sons by Grace ; but the true Christ is a Son by Nature, the only-begotten of the Father : (but as to what he calls Christ, I regard not what he saith of him, as not believing there is any such Being.)

‘ A Son and a Servant, saith he, may be both of one Species, yet the one is a much better or nearer Relation than the other.’

I answer, 'tis so among Men, where Father, Son, and Servants are of one Species : And would he have God the Father of the same Species with Angels, or to what end is this Simile ?

Indeed he would make no difference in Specie now between the Son, Angels, and a human Soul ; all, he saith, are rational Spirits, and would be Souls if united to a human Body : but this was to serve a turn when he could not tell what to say ; but before, when he had not this in view, they were all different Species, and every Species had something proper to it, of which a human Soul was the lowest. See p. 13. of his *Supremacy Asserted*. Now he saith, p. 46. the Disparity which the Apostle makes betwixt Christ and Angels, is not founded upon their having Natures of a different Species, but only and wholly in their Relation ; one was a Son, the other Servants : A Son and a Servant, saith he, may be both of one Species ; yea, I say, and the Father may be of the same Species also : And what then ? Doth not God the Father, and his only-begotten Son therefore excel the Angels in Nature ?

And so he corrupts the Words of the Apostle, *That Christ was made so much better than the Angels, as he hath by Inheritance, or Birth-right, obtained a more excellent Name than they*. But doth not Birth-Right include the Sameness of Nature between the Father and Son ? Then hath he not the Name of a Son from Nature. Indeed if he had the Name of a Son from Adoption only, the Angels also are Sons by Adoption, as are also the Saints ; but where then is the Relation, that Mr. *Chubb* saith is the reason of the Disparity between the Son and Angels ? Nay, the Angels are Sons by Creation ; as *Adam* is said to be the Son of God, *Luke 3. ult.* then Christ had the Relation of an only Son not by Creation, but from Nature : And what Disparity of Relation can be found between Christ and Angels, if both be Sons either by Creation or Adoption ? For how can Christ be an only-begotten Son, if his Sonship be founded either in Creation or Grace ? both which are common to Angels and Saints :

Saints: Christ therefore is the Son of God's Nature, begotten, not made, *q. e. d.*

The Apostle cleared himself from all imputation of Insincerity, 2 Cor. 2. 17. *For we are not as many which corrupt the Word of God, but as of Sincerity; but as of God in the Sight of God we speak in Christ.* It would be for Mr. Chubb's Honour if he follow'd this holy Example, and not rack his Wits, and put them upon the stretch to bring Scriptures to serve his turn: As here he hath endeavour'd to draw the first of *Heb. 4, 5, 6, 7, 8 Verses* to prove, that Christ obtained a better Name than Angels, which he saith was that of a Son, urging the Son and Angels to be one Species of Being; and would have Christ's Sonship founded not in Nature, but Favour and Grace: and tho he subtilly avoids using those Words, yet they are necessarily imply'd; for there is no other Sonship but that of Nature and that of Grace; and seeing he denies it of the former, it must be in the latter, if at all: And so he goes on, perverting the Word of God. So *Page 47.* speaking of the Words of the *Psalmist*, he saith, the *Psalmist* adds a Reason of the Son's Exaltation, because he was an *obedient Son that loved Righteousness*, as tho the Angels were not obedient Sons, that loved Righteousness.

And I desire it may be observed, that he was speaking before of what he calls the Divine Nature of the Son; makes him to be of the same Species as Angels; tells us the Disparity the Apostle makes between them, was not founded upon their having Natures of a different Species; and now cites the *Psalmist's* Words spoken of the human Nature of Christ and its Exaltation as a Reward of his Obedience, as a Reason why the only-begotten Son of God existing before the World, which the Apostle treats of in this first of *Heb. 1, &c.* is said to be exalted: which, is manifest, was, because he was the Son of God's Nature, and consubstantial with him; as the whole Scope of the Apostle in that Chapter manifests, tho the Exaltation is of the human Nature united to the Divinity.

And supposing he had obtain'd his Point, he here from that false Foundation draws his Conclusion, *p. 47.* Seeing then the Disparity betwixt Christ and the Angels is not founded in Nature; but Relation, &c.

Here I must again accuse Mr. Chubb of Blasphemy, for saying the Disparity betwixt Christ and the Angels is not founded in Nature; which is a blaspheming the eternal Word

Word and only-begotten Son of God; of which I pray God to give him Repentance to the acknowledgment of the Truth, that he may be saved.

And tho Mr. *Chubb* denies Christ and Angels to be of different Species, yet this same Apostle, *Heb. 2. 16.* expressly declareth, *That he took not hold of the Nature of Angels:* which argues strongly that he was of a superior Nature to them, and therefore is God by Nature, a Son by Nature; and so his Name of the Son of God is by Inheritance, and not of Favour, as he urges.

I would pray Mr. *Chubb* seriously to lay to heart the Words of our Lord, viz. *He that denieth me before Men, him will I deny before my Father and his Holy Angels.*

Heb. 2. 17. Wherefore in all things it behoved him to be made like unto his Brethren, &c. 'I think, saith he, p. 48. 'with submission, this Text hath no relation to Christ's being 'made like unto his Brethren with respect to his becoming 'Man, because he is consider'd as such by the Apostle in 'his Reasonings about him.'

Ans. How plausible soever Mr. *Chubb's* Gloss is at first sight, yet if his following Discourse be consider'd, we shall easily perceive the evil Design thereof.

Therefore let us look back a little to the Context, where we shall see, that after the Apostle had spoken many things of Christ, and particularly of his Sufferings, Ver. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many Sons to glory, to make the Captain of their Salvation perfect thro Sufferings:* and tells us of the Union between Christ and his Church, and that Christ owns them as Brethren. But how doth it appear that the Saints are one with Christ, and his Brethren? To this the Apostle answers in the 14th Ver. *For as much as the Children* (viz. whom he was to bring to Glory, or the Elect) *were partakers of Flesh and Blood, he also took part of the same;* which respects his human Nature which he assumed, to the end he might be capable of dying for his People, and thereby destroy the Works of the Devil, and comfort his People, as may be gather'd from the 14th and 15th Verses. And that the singular Love of God to the Elect, or those Sons that were to be brought to Glory, might be manifested, the Apostle tells us, *That Christ took not hold of Angels to save them, but took hold of the Nature of Men, took on him the Seed of Abraham.* And wherefore did Christ take on him
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the Seed of *Abraham*? The Answer is in the Text contended about: *Because in all things it behoved him to be made like unto his Brethren*, (that is, to be made Man in all things, to wit, in Soul and Body, or else it is not in all things) *that he might be a merciful and faithful High Priest in things pertaining to God*, (For every High Priest, the Apostle saith, is taken from among Men, therefore it was necessary that our High Priest should be a Man) *to make reconciliation for the Sins of the People, which was by offering himself a Sacrifice for their Sins*: As it is written, *The Lord laid on him the Iniquity of us all*. And whereas Mr. *Chubb* saith, it behoved this Man, this Brother of Mankind, to be made like unto his Brethren, not like unto them in that which constitutes the Relation of a Brother: But this is a manifest Corruption of the Text; because the Apostle treated of him as God in the former Chapter, calling him God the Object of the Angels Worship, sitting upon an eternal Throne; and begins this Chap. with the Illative, *Therefore because he is such a glorious Being, we ought to give the more diligent heed to the things we have heard*, viz. to the glorious things spoken of the Son of God. He tells us what was the End of his coming, viz. *To bring many Sons to glory*; and that it was by his Sufferings he was to do it; and tells us, that therefore because the Children were Men, he must be a Man also, and made like unto his Brethren in all things, to the end he might bear their Sins, and reconcile them to God.

And for Mr. *Chubb* to say, he was not made like unto his Brethren, in that which constitutes the Relation of a Brother, (viz.) a Man possessing human Nature, even as all other Men, is a Sign that he is sensible, that he cannot prove this Christ to be a true Man; as in the 49th Page, where he saith, That there can be no conclusive Argument drawn from hence, to prove that the rational Spirit in our Saviour is, with respect to its Nature, upon a Level with the rational Spirits of all other Men. So p. 47. 'Seeing then the Disparity betwixt Christ and Angels is not founded in Nature, but Relation, there can be no conclusive Argument drawn from hence, to prove that Christ hath two rational Natures in his Person, the one superior to Angels, the other upon a Level with the Souls of Men, &c.' And to what End doth he deny, that it is a Consequence of the Apostle's Words, (when he saith, that it behoved him in all things to be made like unto

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his Brethren, &c.) that the rational Spirit in our Saviour is, with respect to its Nature, upon a Level with the rational Spirits of all other Men, if not to assert it truly to be so, which is the Scope of his 47th, 48th, 49th Pages? and in his 52d and 53d Pages, charges Socinianism on me for urging this very thing: therefore it is Mr. *Chubb's* declar'd Judgment, That the rational Spirit in our Saviour is not on a level with the rational Spirits of all other Men, and that in respect of its Nature.

This is a plain Confession, that the Christ he speaks of is not truly a Man, as I have before by many Arguments prov'd, and he now at last confesses; therefore I conclude that Mr. *Chubb's* Christ is not the true Christ.

Whoever hath not a rational Spirit, with respect to its Nature, upon a level with the rational Spirits of all other Men, is not a true Man: the reason of the Consequence is, because he hath not the true constitutive Parts of a Man.

But the Christ Mr. *Chubb* sets forth, by his own Confession, hath not his rational Spirit, with respect to its Nature, upon a level with the rational Spirits of all other Men.

Therefore the Christ Mr. *Chubb* sets forth, by his own Confession, cannot be a true Man.

He that hath not his rational Spirit of the same Nature with all other Men, he hath not human Nature, and consequently is no Man.

But this is true of Mr. *Chubb's* Christ, by his own Confession; ergo, Mr. *Chubb's* Christ is not a Man.

And therefore is not the Christ which *Paul* preach'd, and the Scriptures every where set forth.

Which was a thing I contended for in a great part of my Answer, and did fully prove, as I have in this Reply: which after so much Struggle, and racking of his Wits to oppose, he hath now given up. And from his Words I thus reason:

That rational Spirit, whose Nature is not upon a level with the rational Spirits of all other Men, hath something in its Nature which differenceth it from the Species of human Souls; and consequently must constitute him a different Being from Mankind. But this is the very Case of what Mr. *Chubb* calls Christ; ergo, Mr. *Chubb's* Christ is a different Being from Mankind.

The Consequence of the major Proposition is gathered from the 39th Page of Mr. *Chubb's* Observations, where he saith, there is something peculiar to each sort of things, which is made the Standard of that Species; therefore the Nature of Mr. *Chubb's* Christ not being upon the level with the rational Spirits of all other Men, must have the Peculiarity that he speaks of, which will render it a different Species from Men.

Now Mr. *Chubb's* Christ not being a Man, nor yet an Angel, nor yet God, must needs be of that Order of Beings that Men, as he saith, for their Use or Vanity have made, p. 38. and cannot be called a positive Ens, but is a mere Phantom and Figment of Man's vain Mind.

As to what Mr. *Chubb* saith, p. 50. of the 10th, 11th, and 12th Verses of the 1st Chapter of the *Hebrews*, it can be of no force, those Verses being so manifest an Application of the Words of the Psalmist (by the Apostle himself) to Christ, that none but the Enemies of Christ, who pervert every thing as much as they can, that is a Proof of his Deity and Godhead, can deny it. Mr. *Chubb* pretends, that the Apostle's referring to the Psalmist's Words, was a Digression from his Argument of proving Christ's Sonship, and the Subjection of the Angels to him; makes a Digression to prove the Certainty of the foregoing Prophecies from the Eternity and Unchangeableness of God, and would make the Words of the Psalmist to be spoken to God the Father, when they are manifestly accommodated to God the Son, as appears by the whole Coherence of that Chapter. And I think the Spirit of Christ in an Apostle, is the best Interpreter of the Words of the Psalmist.

And truly nothing can be more evident than this in *ver.* 8. as spoken of Christ: *But unto the Son he saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom, thou hast loved Righteousness, &c. therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* Which is manifestly spoken of God the Son. To the same Son, he continues his Speech in the Words of the Psalmist: *And thou, Lord, in the beginning hast laid the Foundation of the Earth; the Heavens are the Work of thy Hands, &c.* Agreeable to what the same Apostle saith of him, 1 Col. 16. *That by him all things were created, that are in Heaven, and that are in Earth, visible and invisible.*

This Scripture therefore is a full Proof of the eternal Deity of Christ; and truly, seeing the Order of Disputation did not lead Mr. *Chubb* to this Digression, but denying two Natures in Christ, the divine and human, the Glory of Christ's eternal Deity shone so full in his Face from this Text, that he endeavour'd by usual Arts to draw a Veil over it to eclipse it.

He saith, p. 51. he will add a few more Words to that Digression, with relation to the 8th Verse, *But unto the Son he saith, Thy Throne, O God, is for ever and ever, &c.* which is an Accommodation of the 6th and 7th Verses of the 45th Psalm to Christ. This Verse, tho it is applied to Jesus Christ by the Apostle, in order to prove, saith he, his Relation of Sonship to God; yet is supposed by some not to belong to the Man Christ Jesus, but to that very God himself which is his Father, which they imagine to be personally united to him, which they call his divine Nature.

Answer, It is false; there are none but the *Patri-passians*, that affirm the Person of the Father personally united to the human Nature. But Mr. *Chubb* cares not what he affixes upon his Adversaries, who he knows do say, that only the Person of the Son assumed human Nature into the Unity of his Person; and that we always distinguish the Father from the Son by their own incommunicable, because personal Properties. And for him here to take it for granted, that we acknowledge the Person of the Father so united, proceeds from something worse than Ignorance.

And I say, that I have said nothing to give Mr. *Chubb* a just occasion to fix the *Patri-passian* Heresy on me; and if Mr. *Chubb* hath a mind to dispute with such a one, he may go look him: But Mr. *Chubb* is willing to set up a Man of Straw, to shew his Abilities on.

Mr. *Chubb* tells, p. 52. what great things he hath done in stating the Species of Mankind; to which I have said enough before. 'And, saith he, however this Matter stand with respect to him, *viz.* whether or no Christ is a Man according to his Description of him, or not, yet he saith the Person of Christ cannot be a Man on my Principles; and so is now about to recriminate.

'And soasmuch, saith he, as the Person of Christ, on Mr. *Clagget's* Principles, was constituted of two distinct, intelligent, rational Spirits, united to one human Body; it

‘ it will follow that the Person thus constituted cannot be
‘ a Man.’

This same thing he suggests in his 21st Page, and is answered in my 42d Page.

The Christian Verity teacheth, That the Manhood of Christ never had a Personality of his own, distinct from the Personality of the eternal *Logos*. The Assumption of human Nature was the uniting human Nature, *viz.* a Soul and Body, to his own Person ; so that the Union in Christ is not of two Persons, but of two Natures in one Person ; the Natures not blended, but remaining distinct : therefore, since Christ’s Incarnation, by the Term Christ is to understood a Person that is both God and Man : And this is consonant to my Principles.

And that two Natures may be in one Person, we may see in our selves, who are a spiritual and animal Nature united into one Person ; and the Personality chiefly is proper to the Soul, and not to the Body, which never had Existence distinct from the Soul.

So that I do not say the Person of Christ was constituted of two distinct, intelligent, rational Spirits ; and either Mr. *Chubb* hath mistook me, or wilfully abuses me : I cannot think him so ignorant of our Hypothesis, as that I may rationally suppose the former, tho I persuade myself his Thoughts have been so exercised on this old Heresy, that he hath not sufficiently weighed what his Adversaries say in their defence.

‘ To conclude this Point, saith he, *p.* 53. if what Mr. *Clagget* so earnestly contends for, be Truth, *viz.* that the
‘ rational Spirit in our Saviour, which he calls his human
‘ Soul, is in fact of the same Species (considered as a ra-
‘ tional Spirit) and stands on a level with the rational
‘ Spirits of all other Men, then it will follow by unavoi-
‘ dable Consequence, that the real Son of God, our Lord
‘ Jesus Christ, is, with respect to his Nature, a Man, and
‘ but a Man, which he saith is plainly *Socinianism*.’

I answer. It is sufficiently known to my Observator, that I affirm two Natures in Christ ; one as he is the only-begotten Son of God, and is true God, Creator of all things ; the other Nature human, which is the same as in all other Men : That this human Nature was taken into the Unity of the Person of the Son : That the Natures are distinct, and so remain for ever ; so that Jesus Christ since his Incarnation is true God and true Man in one Person. And therefore

tho I say Christ's human Nature stands upon the Level with human Nature in all other Men ; yet because that his human Nature never had Existence out of the Person of the Son, or divine Nature ; therefore tho he is a true Man, and that personally, yet he is personally also God : and this is not *Socinianism*.

I come now to Mr. *Chubb's* Defence of his 6th Argument, *Pag.* 54. which was this : 'Tis the Son's express Declaration in this matter, *viz.* That he is inferior and subordinate to the Father, &c.

He saith, that my Answer is, That the Son with respect to his *Manhood*, is inferior : Which (he saith) is all that his Argument was designed to prove.

I answer, That Mr. *Chubb's* Words here are full of Equivocation. The whole Design of the Book I answered, was to oppose the Deity of Christ. He affirmed a Super-angelical Spirit, who, he saith, was not the most High God, was the Father's Agent in creating the World ; Argument the 5th. To prove this Spirit was not God, but inferior to him, is the endeavour of his whole Book. Against this I opposed my Arguments, That this Spirit either was not the true Christ, or Son of God ; or if he was to be allowed the Son of God, he was not a Creature, but of the same Essence with, and was God equal with the Father.

Mr. *Chubb* asserts, that this Super-angelical Spirit, united to a human Body, was the true Christ, and became a human Soul to that Body ; and calls this composed Being not only Christ, but a *Man*, and the whole of the only-begotten Son of God.

I opposing this, affirm of the true Christ, that he is true God, and true Man, in one Person. Mr. *Chubb* saith, that Christ declares that he is inferior to the Father. My Answer was agreeable to my own Hypothesis, That in his human Nature he was inferior to the Father ; not thereby granting that his whole Person was in all respects inferior, but in that respect. This he runs away with as a Concession, That the true Christ was granted by me to be inferior to the Father, when I granted an Inferiority in one respect only, not in all ; and might have granted a farther Inferiority as *Mediator*, *God* and *Man* ; as a Son, a derived Being ; the Father being the Fountain of the Trinity. But this would not have helped him, nor have proved the Son not to be God by Nature ; no more than
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my Son's obeying me, and being derived from me, proves him not equal to me in Nature, or not to be a Man. And therefore he had no reason to sing *Io-Pæan*, and say, I had granted all that he contended for. Which is false, for he contended that Christ's divine Nature was inferior to the Father; and my allowing Christ's inferior or human Nature, was inferior, was no Concession to him at all. So that so far as I allowed his Argument, so far it was impertinent.

In all my Dispute with Mr. *Chubb*, I pleaded Christ was God by Nature; which he should have disproved as well as disapproved, before he had exulted.

If Mr. *Chubb* will acknowledge the Son to be of the same Essence, Power, Presence, and Eternity, as the Father; and a true Efficient with the Father in all the Works of Creation and Providence, which he must needs do if he own him to be the true God; then all our Contention, as to this thing, shall cease.

What he saith here of the substantial Power and Wisdom of God, we have had to Nauseousness; and hath its full Answer already.

Mr. *Chubb's* Master-Piece is to hide himself in homonymous Words, that if one door be barred against him, he may run out at the other; as is manifest in this very Argument. View his Argument, *Pag. 13.* of his *Supremacy asserted*, and there you will find he speaks of a high exalted Being, which he calls the Son of God; and this united to a fleshy Part, he makes always to personate the true Christ, and speaks of him as such, tho' no more like the true Christ than *Chalk is to Cheese*, as the Proverb is; and so is set up in opposition to the true Christ, *God and Man*, that every thing he saith is equivocal.

Whereas the true Christ, according to our Hypothesis, is *God and Man* in one Person, which he cannot disprove. That what he calls Christ, he owns not to be the true God, and cannot prove him to be a Man; and therefore is not the true Christ.

His 7th Argument, *Pag. 54.* was, The Son did pray to the Father in behalf of himself, &c. Consequently he is inferior to the Father.

He saith, 'I allow the Premises, but deny the Conclusion. He allows, that the Son did pray to the Father in his human Nature, and he allowed that Nature that
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'prayed

‘prayed was inferior to the Father ; which saith he, if I mistake not, is an allowing the Conclusion.’

Ansiv. But seeing it is an Allowance only, if Mr. *Chubb* mistake not ; and tho he so often affirm the human Nature of Christ is the whole of the Son of God, and can give no Proof of his Assertion : therefore from such Premises he can draw no legitimate Conclusion.

And his Argument in no wise concludes the Son of God of an inferior Nature to the Father, the confident Assertions of this Author being secluded, which I esteem as nothing, because supported by no Reason. I assert therefore that it is unreasonable in him to suppose I allow the Conclusion, and am verily persuaded he wrote this against the Dictates of his own Conscience.

And (*saith he*) p. 55. what he calls the Divine Nature, viz. the substantial Power and Wisdom of the Father, is in no respect the Son of God, but on the contrary is the very Father of God's Son.

This I have sufficiently answered before, and nothing more is needful to that here. I never opposed Mr. *Chubb* with an imaginary Son of God ; what I have called the Son of God, is that Person that made the World, who calls himself the God of *Abraham, Isaac, and Jacob*, that was with the Church in the Wilderness, &c. as before is largely proved, and therefore is not an imaginary Son.

I have in my Answer to yours proved by indissoluble Arguments drawn from the Finiteness of that supposed Being you call the superior Nature of Christ, that he is not the true God, nor true Christ, because he did not create all things, doth not, nor can uphold all things, according to your own Principle, and many more things which you did not think it advisable to reply to : yet you obstinately persist in your Error, and say, I depart from the Question ; which how great a Falshood it is, I leave to the Censure of the Reader.

Mr. *Chubb* saith, he never made so ridiculous an Assertion, as that the substantial Power and Wisdom of the Father did pray to the Father, or that they were subordinate and inferior to him.

Ansiv. When I said Christ was the substantial Power and Wisdom of the Father, I never asserted it in that Sense, that it could rationally be understood to be the Person of the Father : for the Person of the Father is subsisting

ing in the Divine Essence, as self originated and unbegotten, and begetting his Son, communicating to his Son his Personality, with this Property of being begotten, together with his whole Essence or Divinity; which because of its Simplicity, is not partible or capable of Division. So that the Son as he is begotten, cannot be the Father that begetteth him, and is himself unbegotten; therefore to the Son subsisting in the Divine Essence, the same Power and Wisdom that is in the Father is given or communicated, without the personal Property of being unbegotten, but with this personal Property of being begotten of the Father. And which way the essential Power and Wisdom of the Father can be the Father, without the personal Property of begetting, I know not. And I desire it may be consider'd, that Mr. *Chubb* hath not come up to the State of the Question: For he hath not so much as attempted to prove, that a Trinity of Persons, so distinct, that each Person is really distinct from the other by some Mode of Existence, is not so, or impossible to be so; but by Shuffle and Banter hath only endeavour'd to render that ridiculous, which he neither understands, nor can rationally oppose.

And now I am come to his 8th and last Argument, *p. 55*. The Son did debase himself in his taking human Nature upon him; so that he was in a less degree of Glory after his being a Man, than he was in antecedently to that Debasement: consequently the Son is inferior, &c.

In Answer to which he saith, I went back to the Subject I had long dwelt upon, *viz.* that the Person of Christ is not a Man, upon my Principles.

I now answer, That my Answer was truth, now granted by Mr. *Chubb*, as may be seen in my 144th Page.

But I farther now affirm, that on Mr. *Chubb's* Principles this Argument is but a heap of Nonsense and Impossibilities, and therefore can prove nothing.

First, He saith the Son did debase himself in his taking human Nature upon him. Which Words imply, First, That this Son was a Being existent, distinct from human Nature; and so distinct, that Mr. *Chubb* confesses that he was no part of human Nature, before joined to the bodily or fleshy Part: *p. 48.* of his *Supremacy Asserted*.

So that this Son of God existed in his Divine Nature, and consequently was a real Divine Person, existing before he took human Nature upon him. Very well; did this

divine Creature take human Nature upon him? No, he only took a fleshy Part, *viz.* a human Body. But what Man, since Men were upon Earth, ever said, that a human Body only was human Nature? To allude to what Mr. Chubb said of me just above: Did I ever make so ridiculous an Assertion, That a distinct and divine Nature, by uniting only a Body to itself, did unite human Nature to itself? Will not all the *Arians* blush at this in their Champion, to see what Confusion he is in, and what Nonsense he writes?

Mr. Chubb's Argument here saith, That the Son of God did take human Nature upon him; but believing not what he saith, he speaks against his own Knowledge and Sentiment of the Thing: For he knew a human Body was not human Nature; for indeed human Nature properly* is not, save in conjunction of a human Soul and human Body. And tho' he affirms here, to make up an 8th Argument, That the Son did take human Nature upon him; he knew and hath confessed the contrary. See the 47th Page of his *Supremacy Asserted*. The divine Nature (which before he called the Son of God, the Word) was not united to entire Humanity. Now that which is not entire Humanity, is not real Humanity. The human Person is rather the Soul than the Body, for we are human Persons when separate from the Body. So that here Mr. Chubb is greatly beside his Mark, when he affirms, that this Creature (he calls the Son and Word of God) took human Nature; when at best it was but a human Body, which he himself confesses is not entire Humanity. As to what he saith, that when united to a fleshy Part, it became a part of Humanity, and together with that fleshy Part became a whole Man: We have but his Word for that; that's a thing he shall never prove. Shall I say he hath not answer'd my Arguments against it? Yes, I do say so. And I say farther, that he hath given that Fort up, pag. 49. where he acknowledges, that the rational Spirit of our Saviour is not, with respect to his Nature, upon the level with the rational Spirits of other Men. See this handled, pag. 144.

* I say, properly, because a human Soul separated from the Body, may be said to possess human Nature.

2dly, He saith the Son did debase himself in his taking human Nature upon him.

It is to be noted here, that by the Son he intends a Person whom he denies to be God; I mean, he denies him to be the true God. And therefore, how excellent soever he be, he must be a Creature, except he can find out a Being that is neither God nor Creature. He argues in his first Argument, that he is the Effect of the Father's free Will, and therefore was not Eternal.

This Creature, he saith, debased himself. Here let it be consider'd what it is can debase a rational holy Nature, save Sin. 'Tis Sin only debased the fallen Angels; Sin only debased Man; Sin only alloys a holy Nature, and makes it impure. The Glory of a Creature is its Purity and Holiness; and what Mr. *Chubb* here calls a less degree of Glory, he hath not explained: the Sun's being clouded, renders it only less glorious to us; but to debase the Sun, is to subtract something from its essential Glory. Gold is debased by mixing an Alloy with it: But as to rational Beings, their essential Glory cannot be diminished but by Sin. But seeing this Creature Mr. *Chubb* will not say did sin, I am to learn of him how he debased himself.

And farther, it is to be observed, that every Creature depends on the Creator, and therefore is absolutely at his dispose, and by no Act of Obedience can be said to debase himself. The blessed and holy Angels above are ministering Spirits to us Sinners; yet in their Assistances and kind Offices, tho we are so far beneath them, they debase not themselves; but those very Acts which in respect of us seem low Condescensions, are yet their Holiness, as they are Acts of Obedience to their Maker. Therefore I conclude, that if that supposed Super-angelical Creature had done any thing that in our Eyes had seemed mean, it was not a debasement of his Nature, because done in obedience to his Maker's Commands. Rational Natures debase themselves when they demean themselves unworthy their rational Nature. No humble Condescension can be a Debasing to our Nature, no not the meanest Offices of Charity: therefore I conclude, nothing but Sin debases a rational Nature. And the blessed Son of God, tho he is said to humble himself, is not said to debase himself. Nor can any Creature-Act of Obedience to the Creator be called a Debasing, except a Creature is too great to obey his Maker. Therefore the gracious Condescension of the

Son of God, in uniting human Nature to himself, was not a debasing of himself, nor is so called.

Further, no Creature can change his Species. No Angel can make himself another Creature than what God made him. The Soul, tho so firmly tyed to a material Body, knows nothing of the Knot whereby it is so fixed. It cannot disunite and unite itself at pleasure, tho it hath a Freedom of Will. The Soul when separated, cannot unite itself again to its own Body, or the Body of any other Being; the vital Union is a Knot no created Being can knit. Therefore when Mr. *Chubb* said, That his Super-angelical Creature debased himself in taking human Nature upon him, he doubly offended. He could debase himself no other way than by Sin. And to take human Nature upon him, and so make himself another Species, is utterly impossible. Therefore the Major of his Argument is utterly false. And he adds, p. 55. 'If the Son have passed through such a Change, as to be either lessened or increased in his essential Glory, then the Consequence is clear, he is not the Supreme God.'

As to what Mr. *Chubb* intends by Christ, it is neither God nor Man. And if he brought his Argument to prove him not to be God, I will subscribe it with both Hands: but if he intend to prove the true Christ inferior to the Father in Nature, or that he did debase himself, or suffered any diminution of his essential Glory, he is altogether beside the matter; he hath offered nothing conclusive of such a thing. The Assumption of human Nature, tho called an humbling himself, was not a debasing himself, or any diminution of his essential Glory.

He criminales me for saying that he should say, that this Super-angelical Creature laid aside all the Glory and Perfection of his Nature; whereas it is a necessary Consequence of the change of his Specie, and becoming a human Soul: So that by affirming that, you in effect say the same thing you quarrel me for.

For I could be only understood of that Super-angelical Nature, that those Super-angelical Perfections were laid aside and destroyed, in becoming a human Soul.

But whereas he saith of those Words of Christ, *pag. 56. I came forth from the Father, and am come into the World; and again, I leave the World, and go to the Father:*

This (saith he) can in no respect be applied to the essential Power and Wisdom of the Father.

I answer, That's Mr. *Chubb's* Mistake: Might not the Son of God, who is indeed the essential Power and Wisdom of the Father, appear by a human real Presence to which he was personally united, as well as of old to the Patriarchs in a human Appearance only? And what was Christ's *Coming forth from the Father*, but his Appearance in our Nature to the World? And what is his *Leaving the World and going to the Father*, but his carrying that human Nature to Heaven, and seating it at the Right-Hand of God; whereby it is exalted above all Principalities and Powers, and seated next to the Divinity itself in Glory?

I have said (saith he, *pag. 55.*) If the Son hath passed thro such a Change, as to be either lessened or increased in his Perfection and Glory; then the Consequence is clear, that he is not the Supreme God.

Ans. I desire to be understood of the *Logos* or Eternal Word. And then,

I Answer further, The Scripture no where saith, that the Son of God did pass thro such a Change, as either lessened or increased his essential Glory.

The Scripture saith of the Eternal Son of God, *who thought it not Robbery to be equal with God, yet made himself of no Reputation, and took on him the Form of a Servant.* Which is spoken only of his being made Man, wherein he appeared not as a mighty Monarch, but as a Servant, as he said of himself. *The Son of Man came, viz. appeared in the World, not to be ministred unto, but to minister, and to give his Life a Ransom for many;* Matth. 20. 28.

The Son of God humbled himself in this Condescension, in assuming our Nature; but this was not a Change as to his divine Nature, which is eternally the same. So that the Son of God did not cease to be what he was before, but became what he was not before, to wit, a Man.

Therefore the Divinity suffered no Change when he united Humanity unto himself, which was no Debasing of the Son of God; as the Sun-Beams are not debased by falling on this lower Orb.

Mr. *Chubb* hath not proved that the Son of God passed thro such a Change, as to be either lessened or increased in his essential Glory; for Mr. *Chubb* to affirm this, as we see he doth, is but a begging the Question.

He often saith, that Christ's human Nature (as I observed before) is the whole and only-begotten Son of God,

but never proved it, other than by bringing Scriptures, affirming that Christ is a *Man*, which his Adversaries own in a truer Sense than he. But against the Scripture-Testimonies of his Eternity and Omnipotency, that he was the true Maker of Heaven and Earth, he hath said nothing in this. What he hath opposed to such Scriptures in his former, comes now to be consider'd.

Which we shall find in Mr. Chubb's 11th Chapter of his *Supremacy Asserted*.

He begins with *Psalms* 45. 6. *Thy Throne, O God, is for ever and ever.* This by the Apostle is applied to Christ, *Heb.* 1. 8. *But to the Son he saith, Thy Throne, O God, &c.* Where Christ is plainly called God.

This he endeavours to elude, by telling us, that *Magistrates* are called *Gods*, &c. But the Vanity of this appears, because that here are things attributed to this *God* in the Context, that are not applicable to the Greatest of *Men*.

1. He is said to be the Brightness of the Father's Glory.

2. That he upholds all things by the Word of his Power.

3. That the Father commands all his Angels to worship him.

4. That he laid the Foundation of the Earth, and that the Heavens are the work of his Hands.

5. That he hath an eternal Throne.

Therefore from all this I conclude, that Christ is the most High God by Nature, even the Natural Son of God.

But, *sith* Mr. Chubb, admit it did signify Eternity, it will not follow hence, that he is equal to the Father; no more than Man's continuing to Eternity, will make that Man equal to the Father.

Ans. I hope God the Son's being on an eternal Throne, declares that he is an eternal King. And he is said to *reign over the House of David for ever*, and that *of his Kingdom there shall be no end*, *Luk.* 1. 33. But Christ's Mediatory Kingdom shall have an end, *1 Cor.* 15. 24, 28. Therefore Christ is an eternal King as God, and with the Father and Holy Spirit, as one God, shall reign over Angels and Saints for ever and ever.

‘ But, saith Mr. *Chubb*, this God hath a God above him.’

Answer, The Question is not, whether the Father may be said to be the God of the Son, which we acknowledge; for our Lord saith, *I ascend to my God, and your God*: for this is not to be interpreted against the Current of Scriptures, which affirm Christ to be God, and God over all blessed, and to be *Jehovah*. But as there may be a Harmony and Agreement in them all, therefore the Father must be said to be the God of Christ, considered as Mediator. So Christ is the Father’s Servant, to bring many Sons to Glory.

Secondly, As the Father is the Fountain of the Trinity, and the Father of Christ, who begat the Son in an unconceivable manner; in which respect the Son may be said to be inferior to the Father, &c. as the Father is the first in the Trinity, and the Son the second. But this Inferiority takes not away the real Godhead of the Son, but confirms it; for because he is the Son of God’s Nature, he is equally necessary, equally powerful, and equally the Creator of all things: for the Father made all things by his Son, who is a co-efficient with the Father. For so our Lord saith, *Whatsoever things the Father doth, the same doth the Son; for the Father is in the Son, and the Son in the Father*: and therefore the Father, Son, and Holy Spirit are but one God; as our Lord saith, *My Father and I are one*; one in Essence and Nature.

As to what he urgeth from 1 Cor. 15. 24. *That then Christ shall deliver up the Kingdom to God the Father*; it speaks only of Christ’s mediatory Kingdom, when all the Elect are brought to Glory, then the Father, Son, and Holy Ghost will as one God be adored, and magnify’d for ever. See more of this afterwards.

Thus we see a glorious Harmony in the Scriptures, in declaring the eternal Deity of Christ.

This Scripture * Mr. *Chubb* objects against himself, is treated of before, p. 29. only what Mr. *Chubb* saith is to be considered.

First, he saith, ‘ That he in his first Argument proved the Father to be the Free-Cause of the Son’s Being:’ but this is refuted in my Answer to that Argument.

Secondly, p. 57. he saith, ‘ The Sum of that Text is, That the Son had his Being with the Father before this visible

* Prov. 8. 22—30.

‘ World had a Being ; but faith, it proveth not his Coeternity and Coequality with the Father, because he was brought forth, and consequently was not eternal.’

But this is nothing of a Reason ; for if the Son was begotten eternally of the Father, then he had an eternal Subsistence : and the Text is plain that he had this Subsistence before the World ; but before the Creation there was nothing but God, except you suppose a Creation before the *Mosaick*, which is to suppose, not to prove. Besides, the 23d Verse puts that out of doubt ; *I was set up from Everlasting*, which is an Eternity *à parte ante*, as the Schools speak ; which proves Christ’s absolute Eternity, and consequently his Deity : for being an eternal, natural, and necessary Pro-manation from the Father, he is as eternal as the Father.

I saw the Lord sitting upon his Throne, &c. And he said, *Go and tell this People, hear ye indeed, but understand not, &c. Isa. 6. 1, 9, 10.* That this *Jehovah* was the Son of God, see proved before, p. 32. where *St. John 12. 41.* interprets it of Christ.

As to what *Mr. Chubb* saith, That the great God was represented to *Isaiab* as sitting on a Throne, is nothing against us, who say, This great God was Christ, as *John* witnesses, that *Isaiab* saw Christ’s Glory, and spake of him. And *Mr. Chubb* saying, p. 59. ‘ We conceive this may be spoken of the great God the Father :’ He may conceive what he will ; but seeing we have an Apostle against his Conceptions, we shall not much regard them.

Mr. Chubb indeed would suborn the Apostle, and saith, ‘ That the things were spoken by *Isaiab*, when he saw and spake of his Glory ;’ but the Text is, *When he saw his Glory, and spake of him.* Whose Glory was it *Isaiab* saw, but the Lord *Jehovah*’s Glory, whose Train filled the Temple ? This therefore is a manifest Proof that Christ was that *Jehovah*, whose Glory *Isaiab* saw.

As to what he saith of *Isa. 53. 1.* it is a manifest Prophecy of Christ ; *Who hath believed our Report ?* And when the Apostle refers to that Prophecy, he renders the Words thus ; *Lord, who hath believed our Report ?* and the Words of *St. John*, in the 41st Verse, refer to all that he had quoted from *Isaiab* : and therefore when he spake, *Lord, who hath believed our Report*, this Lord, or *Jehovah*, is to be interpreted of Christ, whose Glory the Apostle witnesseth

Isaiab

Isaiah saw. And indeed it was Christ that spoke to the Prophets, if we will take the Apostles to be Interpreters.

Sanctify the Lord of Hosts himself, and let, &c. *Isa.* 8. 13, 14. See this Scripture applied to Christ, p. 33. where this Lord of Hosts is said to be a Stumbling-Block, expounded of Christ by *Peter*, *1 Pet.* 2. 8.

Mr. Chubb's Gloss is, that those Words, *Behold I lay in Sion a chief Corner-stone*; which Corner-stone, and Rock of Offence, *Mr. Chubb* owns to be Christ. But *Isaiah* saith, *It is the Lord of Hosts, whom we are commanded to sanctify, that, Isaiah saith, is this Stone of Stumbling, and Rock of Offence*: therefore Christ is there called *the Lord of Hosts*, the Apostles themselves being Judges.

Who is it, I pray, that is a Sanctuary to us, but Christ? or who was a Stone of stumbling, and Rock of offence to both the Houses of *Israel*, but Christ? And who was it that laid this Stumbling-Block before *Israel*, but God the Father, Son, and Holy Spirit, who still spake by the Prophets? And what if it should be read with that Supplement of *St. Paul*, *Behold I the Lord of Hosts command ye to sanctify my Son, who is the Lord of Hosts, &c. and he shall be for a Sanctuary, &c.*

For that Christ is the Lord of Hosts, we read *Isa.* 54. 1. *Thy Maker is thy Husband, the Lord of Hosts is his Name*; but who is the Husband of the Church, but Christ?

Unto us a Child is born, &c. *Isa.* 9. 6. See this explain'd, p. 28.

First, *Mr. Chubb* observes, that these high Titles were given to the same Being which is here called a Child, and said to be born, and said to be a Son; we acknowledge it, and therefore we say, that Jesus Christ is that Mighty God. How, I pray! as a Man, no, but as God and Man; for in no sense can a mere Man be the Mighty God: it was therefore as he was *Immanuel, God in our Nature, in whom dwelt the Fulness of the Godhead* bodily. And the Apostle scruples not to say that Jesus Christ *created all things, visible and invisible*; *Col.* 1. 16.

Mr. Chubb saith, 'These high Titles were not * given to the Divinity, considered as separate from, and antecedent to his being a Man.' I grant this also, that the Prophecy is of God incarnate, the Word made Flesh; but this don't prove that Christ was not God by Nature, but confirms it.

* They are not in this Place so given, and so I would be understood.

I pass by what Mr. *Chubb* saith of the Reason of his Names, for that maketh nothing to the proving Christ not to be God by Nature; and so I omit all till he comes to the Title, the mighty God, which he reads, a mighty God: and that is enough for us, for there is but one mighty God; and if Christ be a mighty God, let him be adored as such. Here he runs to his old Refuge, that Princes are called Gods; but that won't do here, because Princes are never called mighty Gods, nor have Eternity ascribed to them; but this Child is an everlasting Father, not only of future Ages, but all past Ages, he always was a Father to his People.

But if, saith Mr. *Chubb*, he be a mighty God, he is so, as he hath received his Being, his Godhead, his Mightiness, his All from the Father.' This we grant also, every Son receives his Being from his Father, and Christ receiv'd his All from his Father; but this we say was from Necessity of Nature, it could not be otherwise, and was not from Freedom of Will.

We do not say he is the only mighty God, or above the Father, these are things feigned by Mr. *Chubb*; but we say he is one with the Father in Nature and Essence, and therefore one God.

But, saith Mr. *Chubb*, if he be one God in conjunction with the Father, this maketh the Father to be but a Part of God, &c.' But 'tis answered, That the Divine Essence of both is the same Essence, and the Father communicated his whole Essence to the Son, with the personal Property of being begotten, and the Father begat the Son in himself; so that the Son, tho' he be another Person from the Father, is not another God from the Father, they are but one God in Nature and Essence.

Secondly, saith he, it maketh the supreme God a compound Being, capable of Separation and Division.'

But this is not a Consequence of our Doctrine, but of Mr. *Chubb's* gross Conceptions, who measures the Divine Being by sensible gross Matter.

Mr. *Chubb's* Soul is both intellectual and sensitive, is it therefore divisible? May not there be Diversity, where there is not Divisibility? The Ray can't be divided from the Sun, yet is a diverse thing in our Consideration; therefore here Mr. *Chubb's* Philosophy failed him.

Thirdly, saith he, 'It is plain that this Title is not ascribed to the Son, as in conjunction with the Father, but as he was made Man.'

Answer

Answer. The Son is never divided from the Father; as he saith, the Father and he are one, one God, tho' two distinct Persons. Nor was the Son, when he assumed human Nature into his own Personality, divided from the Father; yet the Manhood was united to the Person of the Son, not to the Person of the Father. My Soul, as intellectual, is in a sort united to the Truths I apprehend; but my Soul, as sensible, is not united to the same Object.

' Then as to the Title of everlasting Father, saith Mr. Chubb, we conceive the Title of Father can be no otherwise applied to the Son, than on the account of those Creatures, where he hath been by the Father's Appointment the Agent or Instrument of their Creation, &c.' What Mr. Chubb understood by the Agency of the Son, he hath now declared in his *Observations*, p. 33. that is no more than the Apostles were in working Miracles, which indeed is none at all, as before was shewed; and this is not worth a further Refutation. But as for Christ, the true Son of God, we shewed from *Col.* I. 16. and *Heb.* I. 10. that he is the true Creator of all things, and therefore is the true God.

Mr. Chubb saith, p. 64. ' Christ did not create the World by any independent Ability he had originally in himself, but by an Ability he received from his own Father.'

But this is nothing; we own that Christ is the true Son of God's Nature, and is therefore true God, the God-head being derived to him wholly from the Father, and therefore with the Father by one omnipotent Will created all things: therefore Christ's being the true God is fully proved from this Text, as also his Co-eternity with the Father, because before the World, he existed with the Father, and made all that was made; *John* I. 1, 2, 3.

' But, saith he, if the word Everlasting should be applied to the Time past, it can extend no farther than the Beginning of the Creation.'

I answer, If God the Father is an everlasting Father *à parte ante*, is it not from this, that from Everlasting he begat his own Son? And nothing Mr. Chubb hath urged can weaken the Argument from this Text, in proving the true Deity of the Son of God, or that he is not the mighty God; *Jer.* 23. 5, 6. where Christ is called, *Jehovah, Our Righteousness*: And therefore we say that Christ is the true God, because he is the true *Jehovah*, which is a Name peculiar to the most High, or true God; as may be seen above, p. 13.

As to what Mr. Chubb offers from *Gen. 19.* Jehovah rained down Fire from Jehovah; whereby he saith, it appears there are two *Jehovahs*: I answer, I deny not that the Father is *Jehovah*; but I say also that the Son is *Jehovah*, as is abundantly proved above from the Old Testament: yet are there not two *Jehovahs*, but one *Jehovah*, or Deity. For Christ is said to be *Jehovah*, as he is one God with the Father. So *Zech. 2. 8, 9.* *Jehovah*, or the Lord of Hosts, speaketh of himself as a Messenger sent by the Lord of Hosts.

The Name *Jehovah* is taken for the whole Divine Essence, and cannot be restrained to one of the Divine Persons only. And *Zanby* on that Text, *Deut. 6. 4.* *Hear, O Israel, the Lord our God is one Lord*, saith, that it is in the *Hebrew Jehovah Elohemi*, *Jehovah* our Gods; *Jehovah* is one, that Plural, *Elohemi*, noting the Persons of the Godhead, viz. Father, Son, and Holy Spirit, who are only one *Jehovah*.

Therefore it is nothing which Mr. Chubb saith of the Angel of the Lord being called *Jehovah*; for it is at large proved above, that the Angel of the Lord was Christ the Son of God, to whom the Name *Jehovah* agrees, and is one Essence with the Father.

‘But, saith Mr. Chubb, if this Angel was our Lord Christ, this clearly proves that he is not the supreme God, because the Name and Office of an Angel is not applicable to the supreme God.’

I answer, We see in *Zech. 2. 8.* the Lord of Hosts is speaking, and in the 9th Verse the same Person saith, *And ye shall know that the Lord of Hosts hath sent me*; and Christ is called, *The Angel of the Lord*: And there is nothing hinders but that of two Persons equal in Nature, as is a Father and his Son, the one may send, and the other be sent. Now Christ, as Mediator, is sent of the Father; which tho it notes a Superiority of Order, or Office, yet not of Nature, as above hath been largely shewed: So that tho Christ is the Angel of *Jehovah*, and his Messenger, it nothing hinders but that he is the true *Jehovah*, and true God; and as such he was known to the Antients, Patriarchs, and as such was worshipped with Altars, Sacrifices and Prayer, as I have before demonstrated.

‘But, saith Mr. Chubb, the Name, or Title of God, in his first and strictest Sense, is applicable to the supreme Being only: Thus, *Isa. 44. 6.* *I am the first, and I am the last, and besides me there is no God.*’

I answer, In the 35th Page above I have proved that it is Christ that here speaketh. And

And when he saith that the Name *Jehovah* is in a lower Sense applied to another Being than the true God, as he offers no Proof of it, so it is to be rejected as a proofless Assertion. If he speak of things inanimate, as the Ark, the Temple, *Jerusalem*, or Altars, &c. it is only spoken in a figurative Sense; and it only signifies either that *Jehovah* dwells there, as in the Ark, Temple, &c. or that it was set up as a Token of *Jehovah's* Help and Deliverance; to which end some Altars were set up and called *Jehovah*, *Gen.* 33. 20. *Judg.* 6. 24. But none will be so foolish hence to gather, that either the City of *Jerusalem*, or any of those Altars were the true *Jehovah*, because the Circumstances of each Place declare the contrary. And the Adversary may as well say that Jesus is not properly called Christ, because the Church is called Christ by the Apostle, *1 Cor.* 12. 12. as to say that Christ is not properly called *Jehovah*, because *Jerusalem*, the Ark, Temple, and Altars were called so. But as Mr. *Chubb* insists not on this thing here, therefore it is needless for me to say more of it.

Zech. 13. 7. *Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts.* Here, saith he, because the Man Christ is called the Father's Fellow, hence they infer that he is equal to the Father. And here he observes, that the Being that is here called God's Fellow, is the same Being which was smitten, suffered, and died in Sinners behalf: And further observes, that if the divine and human Natures were so separate and distinct in the Person of Christ, as that they acted in a separate and distinct Capacity one from another, then it was his Humanity alone that is here said to be God's Fellow.

I ansf. That notwithstanding the divine and human Natures acted distinct in the Person of Christ, yet what was done by either Nature, is applicable to the Person that did it: so what was suffered by the human Nature, is attributed to the Person to whom that Nature is united. What my Body suffers, is attributed truly to my Person; tho my Person truly stands composed of Soul and Body: So the Blood of Christ in *Acts* 20. is called the Blood of God, because it was the Blood of that Person who is the true God, who suffered in his human Nature. So Christ is said here to be the Man that is God's Fellow, because united to the true and very Son of God, who is God's Equal and Fellow; for that very Person, who is God by Nature, and so co-equal with

the Father, that is the very Person that was smitten, suffered, and died for Sinners.

As to what he saith from the 45th Psalm, 'That the Son of God is no more God's Equal, than those Beings spoken of in that Psalm are the Son's Equals:' *I ansf.* The Son of God, as Man, was Partaker with the Children of the same Nature with them, and was as true a Man as any of them; and as God, he was true God, and God's Fellow, and consequently Mr. *Chubb* here hath opposed in vain. *Jesus seeing their Faith, saith to the Sick of the Palsy, Son, be of good cheer, thy Sins are forgiven thee.—That ye may know that the Son of Man hath Power on Earth to forgive Sins;* Mat. 9 2, 6.

The *Jews* certainly were in the right, in affirming, that none could forgive Sins but God; and when they charged Christ with Blasphemy for so saying, he doth not deny that he properly forgave Sins, or affirm that he did it ministerially; but confirms what he had before said by a Miracle, whereby the Mouths of his Adversaries the *Jews* were stopped, tho it will not stop the Mouths of his Adversaries the *Arians*.

'But, saith Mr. *Chubb*, Christ pray'd for his Murderers.' The Answer is easy; Christ was Mediator, and as such, he prayed for his Elect; which, tho it prove him in that respect inferiour to the Father, yet it proves him not by Nature inferiour, or that as God he could not forgive Sins. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;* Mat. 28. 19. From hence it is manifest, that the Father, Son, and Holy Ghost, are but one God, into whose Name we are baptized; because we may not be baptized into the Name of a Creature: for by Baptism we are bound to the Worship of those Persons, into whose Name equally we are baptized.

And from the undivided Unity of the Action in Baptism, we conclude the Unity of the God, in whose Name we are baptized. Because as well the Son and Holy Spirit, equally as the Father, receive us into Favour, and altogether regenerate us, which is signify'd by our Baptism, we conclude that the Father, Son, and Holy Spirit are one God: And so Christ taught us that he is equal to the Father, to wit, by Nature; and therefore is one with the Father in every Action, because *whatsoever the Father worketh, the same also worketh the Son;* John 5. 19.

Mr. Chubb saith, ' That the baptizing in their Names must signify either the Authority of the Baptizer, or the Duty of the Baptized ; if the first, then we say, saith he, that tho they (*viz.* the Baptizers) received Authority from them all, yet the Father alone is the Fountain of that Authority.'

Ans. We acknowledge that the Father is the Fountain of the Trinity, and consequently of all Authority flowing thence ; the Son is begotten of the Father ; and the Holy Ghost is the Spirit of them both ; and these three are one *Jehovah*. It is enough for us, as Mr. Chubb saith of the Baptizer, that he receives his Authority from them all ; which is but one Authority, because it is but one God, into whose Name we are baptized. And the Authority of God, and of a Creature, is not one Authority, tho the same thing is commanded by both ; for when an Apostle, or Minister, commands a Duty, they do it as by the Appointment of God, and so declare themselves : but the Authority by which we are baptized, is equally from all the three Persons ; and there is not one word of Difference in the Commission, save that of the Order of their Subsistence, the Son from the Father, the Holy Ghost from both, which are the *Elohim*, or our God, and but one *Jehovah* : And these are that one God, to whose Worship and Service we are dedicated by Baptism. What Mr. Chubb saith from 1 Tim. 5. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect Angels*, is not from an equal Authority of the Angels, nor did the Angels authorize him to say so ; but the Authority of the Persons in the sacred Trinity is equal in this Commission to the Apostles to baptize : And therefore the Persons are equal, and therefore Christ is the true God. Besides, the Words of the Apostle are expressive of his own Apostolick Authority ; tho God, Christ, and Angels, are Witnesses of his Command and Charge to *Timothy*.

It is great Presumption in Man to make a difference where the Scriptures make none, and to affirm the Son here not to be equal with the Father, merely to maintain an old exploded Heresy. If any Authority is in this Commission, it is equally from those three into whose Name we are equally baptized. And I challenge all the Enemies of the Son of God to shew any thing in this Commission, that renders the Authority of the Son less than that of the Father.

' *In the beginning was the Word, and the Word was with God, and the Word was God ; the same was in the beginning*

‘with God. All things were made by him, and without him was not any thing made that was made; John I. 1, 2, 3. In this Text the Son is called the Word and God, and is said to be in the beginning with God, and to make all things that were made; and hence it is inferred that he is made of none, and consequently that he is equal to the Father.’ This is that which Mr. *Chubb* objects against himself, which how he opposes we shall see.

Saith he, p. 71, 72. ‘*John* in this Text refers to the first Day’s Creation, mention’d by *Moses*, and affirms that we have no other Beginning antecedent to the Beginning of the *Mosaick* Creation that the Scripture hath given an Account of: Therefore (saith he) there can be no other Beginning antecedent to that which the Scripture can rationally be supposed to refer to.’

I answer, If the Beginning mention’d by *Moses* and *St. John* is that Beginning the Scripture speaks of, then Christ must needs be eternal; for if no other Beginning can reasonably be supposed, then he is unreasonable in denying the Son’s Eternity, in the most absolute Sense, and out of his own Mouth is condemned; for he that is before all beginning, must be eternal.

For every Agent must be prior to his Work. If Christ was the Father’s Agent in making the World, then he must be in existence before the *Mosaick* Creation; and if there be no Beginning before that, then Christ was before all Beginning mention’d in Scripture, and therefore is eternal and from everlasting, and consequently must be that one self-existent God who created all things, which was to be proved.

How Mr. *Chubb* will deliver himself here, I know not. If he seek a Beginning wherein that Being he calls Christ was made, and that be antecedent to the Beginning that *Moses* and *St. John* refer to; such a Beginning, by his own Confession, the Scripture hath given no account of: and if such a thing should be by him affirmed, I should require a Proof; and from the Scriptures he tells us, it is not reasonable to expect it, nor am I able to divine whence he will fetch it.

So that for Mr. *Chubb* to talk of a Creature-Agent in making all things, will be to imagine a Creature before all Creation; which is impossible, because it involves a Contradiction, *viz.* to be a Creature, and not to be created.

I proceed with him, *And the Word was with God*; in which Words he allows the distinct Personality of the Son is asserted against the *Sabellian* Error. In this we agree, but we

we do not use to agree very long together: for presently he asserts, that the Words plainly imply that the Son was a distinct Being from the Father. Before he only spake of the Personality of the Son, which is allowed to be distinct from the Personality of the Father: but now he saith the Son is a distinct Being or Essence from the Father; which all Trinitarians will deny, as he very well knows; all allowing three distinct Persons in that one undivided self-existing Essence we call God: the manner of whose Existence in the divine Essence, we all own to be an inexplicable Mystery in this our imperfect State; but we believe it to be true, because there are three that the Scriptures attribute personal Properties to, and have each of them all the incommunicable Attributes, Names, Works, and Perfections of Deity ascribed to them; and yet we are taught from God himself, that he is but one *Jehovah*.

Therefore when St. *John* saith, *The Word was with God*, it is to be understood that the Person of the Son did exist in the Beginning with the Father.

Saith Mr. *Chubb*, 'We can by no means think that St. *John* makes him to be the same Being which in the Words before he said he was with.' To this I say, that St. *John* speaks of the divine Persons, and not of the Essence common to them both; whence it appears, that there is no Inconsistency in St. *John's* Words, when he saith, *In the Beginning was the Word, and the Word was with God*.

But saith Mr. *Chubb*, when he said *he was God*, it must signify he was a God, (as some of the Learned think it ought to be render'd here.) But may not I suppose that others as learned think otherwise? But, saith he, to prevent our thinking otherwise, he repeateth his two former Assertions in the next Words, saying, *The same was in the Beginning with God*. But this is nothing but what he said before, which I shewed had no impropriety in it.

'The Sum of the Assertion (saith Mr. *Chubb*) we take to be this, *viz.* That the Word is a Being of great Excellency and Perfection, namely, that he is a God, or God the Word.'

On the other hand, I take it to be, that the Word is a Person to whom the Holy Ghost ascribes all the incommunicable Excellencies of the most High God; and that therefore he is very God of very God, begotten of the Substance of the Father from all Eternity, *Whose Out-goings were of old from everlasting*, Mic. 5. 2. Prov. 8. 23.

And I think further, (because Mr. *Chubb* and I are upon thinking) that the Holy Ghost (had not the Son of God, or Word, been the true and living God) would never have set him forth to us as the Creator of all things, as the Upholder of all things, and as the End for whom all things were made.

For in Christ all things are said to consist, 1 Col. 16, &c. *He upholds all things by the Word of his Power, as the Holy Ghost speaketh, He commanded, and they were created*; the same eternal Word that put all things into Being, that called them out of nothing, that called those things that were not as though they were, the same Word now upholds all things; and seeing the Holy Ghost witnesseth, that he that made all things is God, who made all things for himself (not only as Mr. *Chubb* coldly enough expresses it, for him to rule over, but) for his Glory and Praise: And I can never think that *Jehovah* the Spirit would make Christ the Object of our Faith, Hope, Love, and of all our Praises and Thanksgiving, if he were not the true, living, and most High God.

Nor can I think that the blessed Spirit, who leads his People into all Truth, and that takes of Christ and sheweth it unto us, would give the most glorious, exalted, and majestick Names of God, *Jehovah, I AM, &c.* to the Person of the Son, the Angel of God's Presence, who led his People thro the Wilderness of old, and is frequently called the God of Israel, and Lord of Hosts, were he not essentially God, the God of the whole Earth. To think otherwise, what would it be but to charge the Holy Ghost with Collusion, and a design inevitably to draw us into ruin, for worshipping as the true God that which by Nature was no God? Far be it from any Christian to have such blasphemous Thoughts of our blessed Guide, who, to be sure, leadeth into all Truth, and takes of Christ and sheweth to us; and therefore whatever he saith of Christ, we believe to be most true.

And Mr. *Chubb* would do well to consider, before it be too late, that he is but kicking against the Pricks, and rushing upon the thick Bosses of his Buckler, who will be sure to overcome when he is judged. He may consider that he is fighting against God, contending against his Maker, endeavouring to draw the Nation to Idolatry, and to forsake the Fountain of living Waters, and make to themselves broken Cisterns that can hold no Water. And what will be the End thereof?

Cannot

Cannot Mr. *Chubb* yet see that he endeavours to place Men's Hopes upon an Arm of Flesh, a brittle fading weak Creature; weak, I say, as to the bearing the Burden he lays on him? for the Christ he preaches being but a Creature lately (in comparison of Eternity) drawn out of nothing, a Compound of Being and Nothingness; that as a Creature can merit nothing, because the Obedience of every Creature is a due Debt; who, because he had not Power of his own Right, could make no Free-Will Offering: This is the Case of every Creature in Heaven and Earth, they are, as simply consider'd in their own Nature, finite, weak, and perishing: For whatever was drawn out of nothing would return to its pristine Nothing, if not upheld by that Almighty Power that gave them Being. God only hath Immortality necessarily and of himself.

But now our Lord Christ is the true God, he is called God in this Text; *He is the Almighty*, Rev. 1. 8. He is the Conqueror of that mighty Tyrant Sin, which he did by taking our Nature into Union with his Godhead, and in that Nature dying for us, in our stead and place; *being a Sacrifice for our Sin; being made Sin for us, that we might be made the Righteousness of God in him.* This Condescension of the blessed Son of God, is the Admiration of Angels, and fills all the Saints with Exultations and Joy. But I return to speak with Mr. *Chubb* again, where I left him.

' The Sum of the whole (saith he, p. 73.) we take to be this, That the Word, or Son, is a God, which was with the Father before and at the beginning of the World's Creation. But it will in no wise follow, saith he, that because he is a God, and was with God at the World's Creation, that therefore he is Co-eternal with the Father.'

Ans. Mr. *Chubb* preaches another God than that which made the Heavens, and therefore must perish from under these Heavens. Indeed Mr. *Chubb* in his Description of this Being he calls a God, doth it no otherwise than what may agree to a Creature. He saith he was the Father's Instrument in making the Worlds; but I have shewed that to be impossible, and that the Existence of all things are the immediate Effect of God's Will. And seeing Mr. *Chubb* in P. 33. of his *Observations*, hath shewed us what he meant by this Agency and Instrumentality of his Christ in Creation, and it appearing to have no Efficiency in it, nor yet Instrumentality; I suppose that it hereafter will go for nothing.

' Next

‘ Next (saith he) St. *John* saith, *All things were made by him, and without him was not any thing made that was made.*
 ‘ From hence it is inferred, saith he, p. 73. that because
 ‘ the Son is said to make all things, that therefore he himself
 ‘ is made of none, because it is impossible that any Being
 ‘ should make it self.’ Which the Word must have done,
 seeing he made all things that were made, if he himself were made also.

To which (saith he) we reply,

‘ First, If the term Made doth signify a different Manner
 ‘ of Production from the term Begotten, then the Word
 ‘ was not made, but begotten; but if the terms Made and
 ‘ Begotten do both signify the same manner of Production,
 ‘ then we say that the Son was made, because the Scriptures
 ‘ say he was begotten.’

And hath not Mr. *Chubb* made a wise Speech, and left the Question wholly undetermin’d? If it was so, then it was so; but if it was not so, then it must be so.

If the term Made doth signify a different manner of Production from Begotten, then the Word was not made, but begotten.

I will therefore determine this thing for him; that it doth signify a different manner of Production from begotten. Let him but read the Text, and he need not doubt of it; *The Word made all things that were made*; but he is not said to beget them: God is not said to beget the Heavens, Earth, Beasts, Birds, Plants, &c. when he made them. Men, when they beget Children, are not said to make them. So that if Mr. *Chubb* will abide by what he here hath said, then he must own that the Son was not made, but begotten; and if not made, then he must be God of the same Substance with his Father.

But I suppose Mr. *Chubb* made this Concession, upon a presumption, that to be made and to be begotten, were not a different manner of Production; tho’ if he had consider’d, that Parents that beget their Children do not make them, he could hardly have imagined them to have been the same.

‘ But, saith he, if the Terms Made and Begotten do both
 ‘ signify the same manner of Production, then we say the Son
 ‘ was made, because the Scriptures say he was begotten.
 ‘ But because the Scriptures do no where say, that Christ
 ‘ was made, we have them on our side. But he adds, If
 ‘ Christ was made, he did not make himself, tho’ he is said
 ‘ to make all things.’

And

And this, we see, is that he centres in, *viz.* That the Son was made, which he hath in no wise proved; which yet is that wherein the whole of our Controversy lies. But as I said before, God made the World, but did not beget it; he made Men, but did not beget them; he made the Angels, but did not beget them; Heb. 1. 5. *For to which of the Angels said he at any time, thou art my Son, this Day have I begotten thee?* Whence it is plain, that to make and beget are different manners of Production; for the Angels were made, but you see are not begotten.

Yet these Angels are called the Sons of God, *Job* 38. 7. So that God hath Sons by Creation and Adoption, but he hath but one only-begotten Son, which is Jesus Christ; which, because begotten, is the Son of God's Nature, not of his Will, as all other Sons be: for God never had a begotten Son but Christ.

Indeed the Scriptures say of the Saints, *That they are begotten again,* &c. but this is metaphorically spoken: And all the Saints are thus begotten, but Christ is the only-begotten; so that he was properly begotten of the Substance of his Father before all Worlds, and therefore is the eternal God.

Now let us see Mr. *Chubb's* Opposition: First, 'He pretends that many of the Learned observe, that those Words at the end of the Verse belong not to it; and therefore we say, Secondly, (saith he, p. 74.) when St. *John* saith, *All things were made by him,* it is manifest, that he is excepted (in that Creation) which did make all things.'

I answer, That the referring the term *All things* to the *Mosaick* Creation, and to suppose another Creation, is to corrupt the Text, which saith, *that Christ made all things that were made.* And I observe this curtailing the Text to serve a base and wicked Design, *viz.* to dethrone the Son of God, is too black a thing to be named, and can proceed from nothing but a fixed and obdurate Malice against our Redeemer, let who will be the learned Men that say so.

I observe Mr. *Chubb* doth not say those Words are not in the Original, but that they belong to the next Verse; but that would make the next Verse run thus, *All things were made by him, and without him was not anything made that was made in him:* And so would make Christ only the Former of the new Creation; and so Christ must be the Father's Agent and Instrument, not in framing the World

in creating Angels and Men, but in regenerating the Saints: And so now Mr. *Chubb* will play the *Socinian* to serve a turn, and to elude a plain Scripture; and now we may see what learned Men Mr. *Chubb* learnt this feat of.

Let us then place these Words (*that was made*) at the Beginning of the 4th Verse, as he would have them stand, and on which he builds the Opposition he now maketh, and it will run thus; *That was made in him was Life, and the Life was the Light of Men*: which is such a Breach upon the Sense of the Text, and whole Coherence with the Context, and such a wilful Prevarication, that I do not esteem what he builds on it as worthy any Regard, or a serious Refutation.

And this Interpretation not suiting to his Mind, and I fancy was mention'd only to lose his Reader, he now pitches upon a third:

We say that the Creation that St. *John* refers to, was that Creation only which *Moses* giveth the History of: 'And he saith, p. 75. it was performed by the Agency of the Son, (comparing St. *John* with St. *Paul* in the *Ephesians*, Which from the Beginning of the World hath been hid in God, who created all things by Jesus Christ.) St. *John* saith, Ver. 1. In the Beginning was the Word, that is, (saith he) the Word was in Being at the Beginning of Time, when God first enter'd upon the Work of creating the World, which *Moses* gives the History of. St. *John* takes no notice in this place how or when the Word did begin to be, but only saith he was then in Being; and then asserts, that he was the Agent employ'd in making every thing that was then made, and without him was not any thing made that was then made; where we have an addition to the Text.'

And I think Mr. *Chubb* makes very bold with this Text, sometimes curtailing and cutting off a Sentence from it, now adding a Word to it, and all to make it speak for him, but all will not do.

It is enough for us that St. *John* speaks not a word of Christ's being made, but plainly intimates his being in Being before that Beginning; and Mr. *Chubb* himself, p. 72. saith, we have no other Beginning antecedent to the Beginning of the *Mosaick* Creation that the Scripture hath given any account of, and therefore there can be no other Beginning antecedent to that which the Scriptures can rationally be supposed to refer to: therefore for ought Mr. *Chubb* is able
to

to say to the contrary, Christ did exist from Eternity, and therefore must be the most High God.

‘ But whether there had been any such thing as Creation (saith he) before the Creation of this World; or whether the Supreme God had work'd by or without an Agent in such Performance, is that which St. *John* takes no notice of.’

I answer, If St. *John* takes no notice of a Creation before that Creation he treats of, it is very rash to suppose it, as he manifestly doth, in supposing Christ a Creature, and yet God's Agent in creating the World.

‘ But, saith he, if after all we have said, it should yet be insisted upon by the Objector, that the word *All* in this place ought to be taken in its full Latitude, as comprehending all things that ever were made; then we answer, that the word Made must signify a different manner of Production from the word Begotten; and consequently we say with the Objector, that the Son was not made, because the Scriptures say he was begotten.’

And hath not Mr. *Chubb* done a great Matter in all this? and made a great stir, and done nothing? Doth not the Reader perceive how greatly he hath been puzzled in his Endeavours to take off the edge of this Scripture? First it was one thing; if that failed, it must be another; one time the learned *Socinian* must be listned to, and cut a great deal off from the Text; when that would not do, then he will add unto the Text to restrain it; if that won't do, then it shall be what the Objector will, and then he will yield that the Son was not made, but begotten: but will not allow the Son's Equality with the Father to be justly inferr'd from the Text.

But why not, Mr. *Chubb*? Have you a Syllable there whereby you can conclude against it? Have you not given up every thing? What would you have? Do you not now beg the Question, and think to get that as a Beggar, that you could not obtain by Force of Argument?

And we here see this *John's* Gospel, ch. 1. 1, 2, 3. is an impregnable Bulwark against the *Arians*, against which our Champion, with all his Auxiliaries of Fraud and Deceit, was not able to prevail: But this, if need were, might be confirmed from 1 Col. 16. *By him*, saith the Apostle, *were all things created that are in Heaven and that are in Earth, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him; and he is*
before

before all things, and by him all things consist. Now he that created all things, could not be made himself, and so must needs be the Most High God.

Mr. *Chubb* saith, The Son was the Father's Instrument in creating the World, which is baffled enough in my *Arianism Anatomized*: But I would know how he is now the Father's Instrument in upholding the World, seeing, he saith, he is now a Man?

Dr. *Bennet's Examiner*, p. 12. saith, That the Power of Creation and Miracles he thinks to be much the same; and because he thinks Christ a subordinate Minister, he saith, he don't see that the essential native Power of Miracles is at all requir'd in such Ministers who do all by a communicated Power from him who acts by them. 'Tis enough that this Fullness is in the original Source and Fountain; the Channel is well supply'd with derived Streams: but we suppose the Stream a Creature, and therefore finite, and so not capable of receiving what is in the Fountain: That such a Creature has no aptitude for the Work to be done by it: That creative Power cannot be communicated, because essential to God, except together with his Essence. If communicated to a Creature, it must be in the Creature after the manner of an Accident. If creative Power be essential to God, it is what is necessary, even as God himself; and so creative Power not depending upon the Divine Will, cannot be communicated by the Divine Will. These things Mr. *Chubb* ought to have reply'd to, but did not; and therefore I am not satisfy'd that God can give a Creature creative Power, which must be infinite: and if God create the World by willing its Existence, nothing can possibly be his Agent or Instrument in the Production of things.

And indeed I cannot but think that every finite Being is a Channel too narrow to be a Conveyance of infinite Power. I do suppose it demonstrable, that the meanest and most abject Creature under the Sun, is as capable of being God's Instrument in creating a new World out of nothing, as is the most excellent and exalted Creature that ever was made; and my Reason is, because there is as infinite a Distance between the most possible exalted Creature and infinite Power, as there is between the smallest Insect and infinite Power; for the distance between the most possible powerful Creature, and the smallest Knat, is of no consideration, when both compared with Omnipotency: and seeing the latter only
can

can produce a Creature out of nothing, all inferior Powers in this thing are of no price.

Now seeing both *Arians* and Unitarians have but the same Basis, a finite Creature, to build their Hypothesis on; they must not feign, but prove that a Creature can possibly be an Instrument in the Hand of the Almighty to create: and they rejecting the antient Creeds of the Church, on pretence that they are unreasonable, I hope all Men will think it reasonable that their own Hypothesis ought to be free from those Difficulties they stumble at in others; and that it is not reasonable they should desire to be believed, when they offer what is more difficult to understand, than what for its difficulty they reject.

The next Scripture Mr. *Chubb* objects against himself, is *John* 3. 31. *He that cometh from above, is above all.* *Acts* 10. 36. *He is Lord of all.* *Rom.* 9. 5. *Who is over all, God blessed for ever.* Here because Christ is said to be Lord of all, and over all, and God above all, and the like, from hence it is inferred that he is equal to the Father.

Here, saith Mr. *Chubb*, this is spoken of Christ exclusive of the Father: that it is understood of all created Beings; which is granted: but when Mr. *Chubb* saith, this doth not equalize him with the Father, who gave him Being, and set him over all, and made him God and Lord over all; I say, that he hath not proved. And further:

I answer, Mr. *Chubb* speaks of these things as the Gifts of the Father's Free-Will, which he cannot prove, and which we affirm Christ hath by Nature: And hath by Nature obtained these Excellencies, being the only-begotten Son of God.

John 5. 23. *That all Men should honour the Son as they honour the Father.*

From hence, saith Mr. *Chubb*, it may be argu'd, that seeing divine Honour and Worship is due, and to be paid to the supreme God only; and seeing the Son is to be honour'd or worshipp'd with the same Honour or Worship that the Father is, therefore the Son must be worshipp'd with Divine Worship, and consequently is the supreme God.

Mr. *Chubb* hath opposed nothing rational against this; what he saith, is upon the same bottom with the last, supposing that he hath those divine Excellencies that are attributed to him as the free Gift of God the Father, which he is really invested with, as he is the Son of God's Nature: and therefore 'tis but a begging the Question.

What

What Mr. *Chubb* here saith, proves Christ's Deity : For if the Father hath committed all Judgment to the Son, the Son must be the true God ; for no created Being can know the Hearts of all ; and if not, is not capable of being Judge of all : therefore the *Jews* must thence needs know that he was the true God, in whom the Fulness of the Godhead dwelt, and therefore as God, even as God his Father, he was to be worship'd.

Acts 7 9. *And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit.* His reply is, that (God) is not in the Original. But doth Mr. *Chubb* think he invocated any but God in that Hour of Temptation ? If he do, I suppose none besides *Arians* do so.

But, saith he, we think that *Stephen's* praying to Christ, is not an Argument sufficient to prove him to be equal to the supreme God: Prayer is an Act of a dependent Being directed to a Being that hath Power to confer the good thing pray'd for.' And he saith, 'Christ being the Father's Agent in creating, governing, and judging the World, he may be pray'd to, &c.'

But upon supposition that Christ is not God by Nature, all is folly and nonsense he here saith ; for a Being who is not the true God, cannot create, govern, and judge the World.

And because the true Christ did create, doth now uphold and govern, and will hereafter judge the World, therefore he is the true God.

The next Text Mr. *Chubb* objects against himself, is Phil. 2. 10. *That at the Name of Jesus every Knee should bow ;* and Heb. 1. 6. *Let all the Angels of God worship him.*

All that Mr. *Chubb* saith, doth not come near the Objection.

As to the Text in the *Hebrews*, Christ, as a Son, is the Object of Angels Worship, as being the God and Maker of Angels. See before, p. 26. on Heb. 1. 5.

As to that, Phil. 2. 10. *That at the Name of Jesus every Knee should bow ;* so St. Paul saith, Rom. 4. 11. *We shall all stand before the Judgment-Seat of Christ : For as I live, saith the Lord, every Knee to me shall bow, &c.* It is taken from Isa. 45. 22, 23. *Look unto me, and be ye saved all the Ends of the Earth ; for I am God, and there is none else : I have sworn by my self, that to me every Knee shall bow.* So that if Paul be a true Interpreter of the Prophet *Isaias*, Christ is that God who hath sworn, that to him every Knee shall bow ;

bow; and therefore it matters not what Evasions Mr. *Chubb* makes, when we have so infallible an Interpreter as the Apostle *Paul*, who avers Christ to be that *Jehovah* who swore by himself, *That to him every Knee should bow.*

John 10. 30. *I and my Father are One*; he refers to his sixth Argument.

I answer, Mr. *Chubb* objects this John 10. 30. against himself; the Words are, *I and my Father are One*, and he refers to his sixth Argument for Explication, p. 15. His Words are, *I and my Father are one*, not numerically (saith he) but One in the Care and Preservation of the Church: As the Son exerciseth the Power of the Father, so they may well be said to be One; the Father and He are said to be One in the Exercise of it.

I answer, Mr. *Chubb* is very peremptory; that when Christ saith, *I and my Father are one*, he dare say that they are not One numerically. Can he be sure he doth not here give the Lye to his Maker? What Foundation has he in Scripture to say, that the Father and Christ are not one God in Number? Doth not the Scriptures call Christ God? Joh. 1. *God over all, blessed for ever*, Rom. 9. 5. *That he was in the Form of God*, Phil. 2. 6. *That all things were created by him*, Col. 1. 16. *That he is the true God and eternal Life*, 1 Joh. 5. 20. *That he is the Alpha and Omega, the First and the Last, the Almighty*, Rev. 1. 8. And in this Joh. 10. 30. he saith, *I and my Father are One*; that is, one Thing, as the Learned say it is in the *Greek*. So 1 Joh. 5. 7. *These Three are $\bar{\nu}$ one thing, viz. one God*. And seeing the Scriptures give so full a Testimony of the Deity of Christ, and also fully declare that there is but one God, cannot the Son of God himself be believed, when he so plainly declares, that himself and the Father are one Thing, which must be understood one God? But God is true, and Men are Lyars; and Christ will overcome when he is judged, *Rom. 3. 4.*

We have seen that Mr. *Chubb* dares to affirm Christ and the Father are not One numerically: How then will he allow them to be one? He tells us they are One in the Care and Preservation of the Church. But what a Oneness is this? Were not the Prophets and Apostles, and are not all faithful Ministers of the Gospel one with the Father and Son in the Care and Preservation of the Church? Can it enter into the Thoughts of any unbiass'd Christians, that Christ intended this when he said, *I and my Father are one Thing?*

But saith Mr. *Chubb*, as Christ exerciseth the Power of

the Father, they may well be said to be One. But how, according to Mr. *Chubb's* Hypothesis, doth Christ exercise the Power of the Father? Indeed that's too hard a Question for Mr. *Chubb* to answer, if spoken of a Physical Power; for he cannot tell how a Creature can exercise infinite Power, but is as mute as a Fish before all the Arguments I brought against it in my *Arianism Anatomized*, p. 31, 32, &c.

In the 33d Page of his *Observations* he tells you, that he thought that the rational and spiritual Part of our Saviour had acted the same Part in the Creation, as the Apostles did in removing of a Mountain, if such a Remove at any time took place. And I thought I might truly say (saith he) upon the same grounds, that Christ had Power to create the World, or that he did create it, or that God created it by him, and yet not ascribe Omnipotency to him; and I thought I might justly say, that he was God's Agent in this Work; but now I am told otherwise. Thus Mr. *Chubb*.

Behold how Mr. *Chubb* thought Christ exercised the Power of the Father! So far as I can perceive, he thought the spiritual Part of Christ did believe that God would create the World: What a pretty Thought of an Agency Mr. *Chubb* had? Here's an Agency without doing any thing.

The like we must say here of the Son's exercising the Power of the Father in Governing and Defending his Church. I can resolve it into nothing, but a believing that the Father would do it; and this Mr. *Chubb* will have an exercising of the Father's Power.

Observe, Reader, what an Interpreter Mr. *Chubb* is of Christ, when he said, I and my Father are *one thing*! They were One, because Christ believed the Father to be Almighty: but such an Oneness the Devils have, for they all believe the Father to be Almighty; yea, and tremble at it. And I am sure if Mr. *Chubb* doth not, he ought to tremble at this his opposing the true Deity of Christ, and affirming, that when our Lord said, *I and my Father are one thing*, in opposition to the Son of God, he dares say they are not numerically One.

But had Mr. *Chubb* known the true Christ, he would have confessed, that he was One with the Father in Power, Presence, and Eternity; and that all things that the Father doth, the same doth the Son: so that the Father and Son are One, one God; and so the Son may truly be said to exercise the Power of the Father, having it wholly in himself, as being one God with the Father; which is the clear and obvious Sense of this Scripture.

2 Cor. 12. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all; Amen.* Seeing that a Blessing is pray'd for from the Son and Holy Ghost equally as from the Father, it argues they were one God.

But saith Mr. Chubb, 'If St. Paul had added the Guardianship of the Elect Angels, it had been a good and proper Wish of the Apostle.' I answer, it was not a bare Wish of the Apostle, but an Application of his Soul to the blessed Trinity for their Grace and Favour; and had the Apostle apply'd himself so to the Elect Angels for Protection, it would have been Idolatry, and a putting them in the place of God. As to that of *Timothy*, it is nothing to the purpose.

Phil. 2. 6. *Who being in the Form of God, thought it no robbery to be equal with God.* From this place we gather that Christ is God by Nature, even as the taking on him the Form of a Servant, is to put on the true Nature of Man. No Creature, or high created Spirit can be said to be in the Form of God, which consisteth not in the plenitude of created Gifts and Power, but in the very natural Glory and Splendor of the Divinity; therefore Christ is called, *The Brightness of the Father's Glory, and express Image of his Person, who upholdeth all things by the Word of his Power,* Heb. 1. 3. So that Christ being in the Form of God, is as expressive of the Divine Nature, as his taking on him the Form of a Servant is expressive of his Assumption of human Nature, and becoming true Man.

Mr. Chubb excepts against this thus; 'That hence the Son cannot be said to be equal with the Father, because he is said to exercise such Humiliation and Debasing as the supreme God is not capable of, and of receiving such Exaltation as a Reward of his Humiliation, which a Being that is at the Height of Perfection could not receive.'

What is this Humiliation then, that the Son of God was not capable of? The Text tells us, his Humiliation was the taking on him the Form of a Servant, or becoming Man; for in that respect he took on him the Form of a Servant. Indeed to have assumed the Nature of any Creature, had been to have took on him the Form of a Servant. And let the Adversaries say, what Creature is, or possibly can be made, that is not a Servant to his Creator? But Christ, when he was in the Form of God, was not in the Form of a Servant; and therefore must, as the Text saith, be equal

with God ; because had he been any thing less than the true God, the Creator of all things, he had then been in the Form of a Servant. There is here an *Antithesis* between the Form of God, and the Form of a Servant.

To prove the Deity of the Son of God, I offer this Syllogism, drawn from this Text :

Every Creature is in the Form of a Servant ;
 Christ before the Assumption of human Nature was not
 in the Form of a Servant :
Ergo, Christ before the Assumption of human Nature,
 was not a Creature, and therefore was God.

My minor Proposition is imply'd in the Words of the Text, *He took on him the Form of a Servant* ; therefore he was not in the Form of a Servant, antecedent to the taking on him the Form of a Servant.

My Major carries self-evidence in it : It is impossible any Creature should otherwise exist save in the Form of a Servant ; for every finite dependent Being must be a Servant, and at the dispose of God the infinite and independent Being, and therefore every Creature must be in the Form of a Servant.

And therefore Christ before the Assumption of human Nature was not a Creature, and consequently was the most High God, which was to be proved.

If the Adversary say, the Words (the Form of a Servant) in this Text signify a Man ; I answer, it is true. But the reason of Man's being a Servant, is, because he is a Creature ; and I presume no reason can be offer'd, why Man should be called a Servant, but will be as conclusive of every Creature's being a Servant.

If the Enemy urge, this Text signifies only an accidental Form, as that Christ appeared in the World in a low and mean Condition :

I answer, the *Antithesis* in the Text will not bear such an Interpretation : For being in the Form of God is oppos'd to being in the Form of a Creature ; but being in the Form of a Creature, don't signify to be in a poor, low, and mean Condition ; for so the blessed Angels, Kings, and great Men, who have no Superior on Earth, would be exempted from being in the Form of Servants.

Therefore my Argument is conclusive ; That Christ before
 he

he assumed the Form of a Servant was not a Creature, and therefore was the true and most High God.

But to be a Creature of what sort soever, imagine a Being as High as you will, yet still such a Creature is in the Form of a Servant; but Christ was not in the Form of a Servant antecedent to his taking it on him, therefore he must be in the Form of God, and so true God equal with the Father.

But saith Mr. *Chubb*, 'He is said to exercise such Humiliation and Debasement as the supreme God is not capable of.' Now that we may see whether this be true or not, let us consider what this Humiliation was, (as for the word Debasement, I do not find it used in Scripture concerning Christ, and have spoke my Mind thereof in my Answer to the Eighth Argument.) Now Christ's Humiliation consisted not in emptying himself of any of the Perfections of the Deity, which was impossible; but it was in becoming what he was not before, to wit, a Man, by assuming human Nature into the Unity of his Person, and in that Humanity appearing in the World, which Humanity hid his Divinity from the World; so that he was with the World of no Reputation. Thus Christ took on him the Form of a Servant, and served with our Sins in obedience to his Father's Will; bore our Sins, was a Man of Sorrows, was made a Curse by dying for us miserable Sinners: Thus the Son of God humbled himself; when he was rich with all the Riches of the Deity, yet for our sakes became poor; that is, became Man, and humbled himself: for this Cause, for this Humiliation and Suffering of Death, God hath highly exalted this Man, this human Nature, and given him a Name above every Name. So that here is no Humiliation or Exaltation that the Son of God (who is God equal with the Father) was not capable of; which is a sufficient Answer to every thing Mr. *Chubb* hath offer'd against our Sense of the Text, whether it be read as in our common Translation or otherwise: For I did not insist upon those Words (*And thought it no robbery to be equal with God*) because his being said to be in the Form of God, is sufficient to exempt him from being a Creature; and not being a Creature, he must be true God, and equal with God. And thence that reading (*And thought it no robbery to be equal with God*) may be justify'd as the Sense of the Apostle in this place.

Col. 2. 9. *For in him dwelleth the Fulness of the Godhead bodily.* Here, saith he, because all the Fulness of the Godhead dwelt bodily in Christ, from hence it is infer'd, that

he is equal to the Father. It is manifest that the Apostle here teacheth, that Christ is true God equal with the Father, because in that Humanity the Fulness of the Deity dwelt; not a Fulness of divine Gifts, as Wisdom, Power, Goodness, but the Deity it self dwelt bodily in Christ, *i. e.* was One with that Body; the very Deity dwelt in that Body; was not in Christ's Humanity for a Time, but dwelt always and perpetually in him: which signifieth that eternal Union that is between the Son of God and human Nature; so that God and Man are one Person. Now the Fulness of Deity is expressive of the Divine Nature, and not of Divine Gifts, as Mr. Chubb would have it; who, p. 92. saith, That Christ is said to be the Image of the Invisible God, not in Nature but in Office. As tho' he that was not God by Nature, could govern and judge the World! than which to imagine, nothing can be more absurd; for if a Fulness of Deity dwelt in Christ, then Deity it self must dwell in him, which was by the Hypostatical Union. In the 3d Verse of this Chapter the Apostle tells us, *That in Christ are hid all the Treasures of Wisdom and Knowledge*: Which must certainly refer to his Deity, for all Treasures of Wisdom and Knowledge are only in the Deity, and are said to be hid in Christ, because the Deity was veiled by the Humanity.

In Christ dwelt all the Fulness of the Godhead bodily; 'tis not a part but all; 'tis not a Measure, but the Fulness; 'tis not of a short Continuance, but dwells there; 'tis not a Fiction, but real and substantial, and the word Corporally or Bodily, signifies an essential Union: he saith not the Divinity dwelt in him, as if he were a divine Man, but Deity, the Godhead it self; and therefore he is the most High God.

But saith Mr. Chubb, In the former Chapter, he is said to be the Image of the invisible God, which must intend his Office. yea, the Office of *Creating all things that are in Heaven and Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him*, as in the very next Verse. Let all the World judge whether this Work of Creation speaks him God by Nature or not. As to what Mr. Chubb saith of his being the Father's Agent, it is come now to just nothing. See p. 33. of his *Observations*.

The Reader hence may see how futile his Conclusion is, when he saith, 'That it is evident, (*viz.*) from what he had said, that the Fulness of the Godhead, which is said to dwell

‘ dwell bodily in Christ, was that sovereign Authority
 ‘ which was lodged in him by the Father for the Ruling and
 ‘ Governing the whole Creation.’

It is true, the Fulness of the Godhead implies a Fulness of Wisdom and Knowledge, and of Authority of Governing the World; but it implies also an executive Power to enable to administer all things that pertain to Providence, which is a Weight of Glory too great for any mere Creature to bear; and implies infinite Knowledge, infinite Presence, infinite Power and Wisdom, which can agree to none but to him in whom the Fulness of the Godhead dwelt bodily, and therefore was the true God.

Mr. *Chubb* cannot understand that there is any true God save God the Father; and in reading this 2d of *Col.* in the 2d Verse, the Apostle speaks of the Saints coming to a full assurance of understanding of the Acknowledgment of the Mystery of God, and of the Father, and of Christ. It is worthy of Consideration, whether the words God, and Father, and Christ, be not three distinct Persons; and if God signify not here some Person who is distinct from the Father and Christ, who is also God. But this by the Bye.

I *Job.* 1. 1, 2. *That which was from the Beginning, which we have heard and seen with our Eyes, and our Hands have handled of the Word of Life: For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us.*

Here Christ is called Eternal Life, and is a Person that was with the Father, and is Life in the abstract for that reason; and consequently if he is Eternal Life, he must needs be an Eternal Person, and consequently God. And we have proved before the Eternity of Christ from *Micah* 5. 2. *Whose Goings forth were from everlasting.* *Prov.* 8. 23. *I was set up from everlasting,* saith Wisdom there in the Person of Christ. *Rev.* 1. 8. *I am Alpha and Omega, the Beginning and the End, saith the Lord, or Jehovah; which is, which was, and is to come.* So here Christ is called Life, and eternal Life, which is spoken of his Person, and must signify an eternal Person, who is Life itself: *For as the Father hath Life in himself, so he hath given to the Son to have Life in himself.* But how hath the Father Life in himself, but as an eternal underived Fountain? so Christ hath eternal Life in himself.

Mr. *Chubb* urges against this Sense, 'That by eternal Life is not intended the Person of our Lord, but the Doctrine of eternal Life which he published.'

I answer, This seems not the Meaning of the Apostle; for how their Eyes had seen, and their Hands had handled the Word of Life, is not intelligible if referred to a Doctrine and not to the Person, who is the very Word of God and eternal Life; who is our Life, as the Apostle, speaking of the Person of Christ, saith, *When Christ, who is our Life, shall appear.* And why Mr. *Chubb* should fly to a Trope, when the literal Construction is consentaneous to the whole Current of the Scripture, I know not, except it be a Resolvedness to the uttermost of his power to oppose Christ.

Mr. *Chubb* quotes divers Scriptures where he saith, 'Christ is frequently called Life, yea, eternal Life, not upon the account of the Duration of his Being, but as he is the Way to eternal Life.'

Ansiv. Christ's Person is called eternal Life, and his Eternity is imply'd therein. John 1. 4. *In him was Life, and the Life was the Light of Men;* is spoken of the Person, not the Doctrine of Christ. John 11. 25, 26. *I am the Resurrection and the Life,* is spoken of the Person of Christ. And where Christ is called eternal Life, when his Person is intended, as in the Text under consideration, there the Eternity of the Person is imply'd. As for other Quotations of Mr. *Chubb*, where the words Life, and eternal Life, point not out a Person, but the Doctrine of Life; I only say, that it opposes not this Text, and they are nothing to the purpose.

But saith Mr. *Chubb*, whatever is eternal must be self-existent. I answer, The Essence and Deity of the Son is so. There is but one Divine Essence to the Father, Son, and Holy Ghost, each of these Persons subsists in the self-same self-existent Essence, tho in a different Mode, distinguish'd by their own distinct personal Properties.

I John 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are One.*

'Here, saith he, because the Father, Word, and Holy Ghost are said to be One, from hence it is inferred that they are three co-ordinate Beings.' I confess I do not like the term Co-ordinate, tho I frequently meet with it in Mr. *Chubb's* Writings, as apply'd to the highest Being; my reason is, because whatever is ordained or appointed to
some

some End or Work, must be appointed and ordained by some Superior, who hath Power to constitute some things to be Causes: but there is no Being above the Father, Son, and Holy Ghost, that can settle them as co-ordinate Causes, and therefore I chuse rather to call those Co-efficients in every thing they do. But I am not a Master of Languages or Arts; and now I have shewed my Dislike, let every one judge as seems meet to him.

First, Mr. *Chubb* seems to make a doubt whether the Text be genuine, because it is held to have little or no real Foundation in Antiquity, or even in the present *Greek* Manuscripts themselves: I can only say this, that if he disallow the Testimony, I have not spoken with any that have searched all the *Greek* Copies, that could inform me of this thing. But this I say, had it not been found in some *Greek* Copies, I suppose we had not had it in our Translation. And seeing the *Arian* Heresy appeared so early in the World, I am not able to say from how many *Greek* Copies they might expunge this Verse, which is so harmonious with the Context, that it seems to break the Coherence of the Chapter, if it be left out; for the Scope of the Apostle is to prove that Jesus Christ is he on whom only our Faith ought to rest, as the true Son of God, and Saviour, on whom our whole Salvation and Victory over the World dependeth. That Jesus Christ is this Son of God, the Apostle undertakes to prove by two kinds of Witnesses; one from Heaven, the Father, the Word, and the Spirit. The Heavenly Witnesses to prove this are the Father, the Word, and the Holy Ghost: The Father witnesseth this from Heaven, both at Christ's Baptism and Transfiguration, saying, *This is my Beloved Son*. The Son himself perpetually inculcateth that he is the true Son of God. The Holy Ghost, both before and after the Death of Christ, hath many ways witnessed the same thing; as at his Baptism, by his Descent on him in Form of a Dove; after his Ascension, according to the Promise of Christ, he descended on his Apostles. All which are a heavenly Testimony that Jesus Christ is the true Son of God, on whom we ought to depend: to say nothing now of the other Witness, who testifies the same on Earth. Now, saith the Apostle, *if we receive the Witness of Men, the Witness of God is greater; for this is the Witness of God which he hath testified of his Son*, ver. 9. Where I observe this Testimony of the Father, the Word, and the Holy Ghost, is called the Testimony of God, and 'tis said that they are one, *viz.* one God, exactly agreeing

agreeing to our Hypothesis, that the Father, Son and Holy Spirit, are one God, or one *Jehovah*, tho' three Persons. If any object, that then Christ testifieth of himself; it is no more than that he saith, *I am one that beareth Witness of my self, and the Father which sent me beareth Witness of me.* So then here we have the Testimony of three from Heaven, that Jesus is the Son of God, and these three are one God, called by the Apostle the Testimony of God. Now I will look upon Mr. *Chubb's* Opposition.

Here Mr. *Chubb* notes, 'That by the Term God, the Apostle means God the Father only, because the Son is considered as distinct from God, and God is said to bear Witness concerning him: For, saith he, this is the Witness that God hath testified of his Son; and the joining these three together in the Evidence, cannot make them three co-ordinate Beings.'

I answer, The Text saith, *These three are one,* and sums up the Testimony as the Testimony of God, therefore these three are one God.

'But, saith he, these three are one in Testimony: True; but we have proved by multitude of Scriptures, that they are also one God, which is called here the Testimony of God.

'But, saith Mr. *Chubb*, by God here is intended the Father, because the Son is considered as distinct from God.'

I answer, Christians always consider him as distinct, but not as divided; had he been divided, he had not been one with the Father. But the Divine Persons in the Deity are not divided, tho' distinguished by their personal Properties: And if Mr. *Chubb* will have the Words, *viz.* the Witness of God, to be the Witness of the Father, our Hypothesis will admit it, *viz.* the Father is called God *αγα' ε'ς ουν,* by way of Eminency, (as the Fountain and Origin of the Son and Holy Ghost) who, as I said, are all but one God.

And for Mr. *Chubb* to insist, that the *three that bear Record in Heaven,* are not one in number, is but to beg the Question; and he is not one *lotu* nearer the Mark than he was when he entred on the Question: for that three distinct Persons in number cannot be one in Essence and Deity, he hath not proved to be impossible, or that it is not a Truth. The Soul is distinguishable into the intellectual, sensitive, and vegetative Faculties; these truly distinguishable from each other, that the one is not the other, yet but one Soul in Essence uncompounded and indivisible. And doth Mr. *Chubb* carry

carry a Trinity in Unity in himself, made after God's Image, and yet deny it of God, as impossible? There is the Sun, its Beam, and Heat; three things plainly distinguishable in the Sun, yet but one Sun. Why then do Men oppose a Trinity in the Deity, when so plainly revealed in the Scriptures, when yet they must allow a Trinity in Unity in their very Souls, and in things obvious to their Senses? It is not the *Arians* denying or cavilling about the Sense of Scripture, that will maintain their Hypothesis, or hurt ours; but it must be solid Proofs that are to be depended on, of which I have found Mr. *Chubb* very sparing.

1 *John* 5. 20. *This is the true God, and eternal Life.*

Here manifestly the Apostle calls Christ the true God, and eternal Life, even as he did in the first Chapter 1st and 2d Verses of this Epistle. Read the Words p. 183.

Mr. *Chubb's* Answer is, 'That it may be proper to apply them to the Father; yet if they are applied to the Son, they cannot signify the same as that Term, *The only true God*, because our Lord makes that to be applicable to the Father only: *John* 17. 3. *This is Life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.*'

I answer as before, The Father is often called the only true God by way of Eminency, as the Fountain of the Trinity, not exclusive of the Son and Holy Ghost, but inclusive of them.

It is enough for us that the Apostle calls the Son the true God; and it cannot rationally be supposed to be spoken of the Father: for why with so great Care and Diligence should the Apostle assert the Father to be the true God, seeing there was never any Adversary denied the Father to be true God?

We are, saith the Apostle, *in him that is true; this is the true God, and eternal Life*: But who is eternal Life to the Saints? the same is the true God: Therefore Jesus Christ is the true God. For the Son is often called eternal Life by St. *John*, as in 1 *John* 1. 1, 2. [See p. 183.] *For he that hath the Son, hath Life; but he that hath not the Son, hath not Life.* Christ therefore is the true God, and therefore God by Nature, and not God by Favour or Office, but the true God, in opposition to all false Gods, and nominal Gods only.

If any grant that this ought to be understood of Christ, yet say that it cannot be concluded hence that Christ is God by Nature, because he is not eternal Life from himself, but

but hath it from the Father, as himself witnesses, *John* 5. 26. *For as the Father hath Life in him, so hath he given to the Son to have Life in himself.* So also he hath not Deity from himself, but from the Father.

Ans. But can this hinder him from being God by Nature? Do not our Children receive human Nature from their Parents, and have it not from themselves? Are they not therefore Men by Nature? Therefore to be from another, cannot always be the Cause why a Person is not of the same Nature with him from whom he is.

‘We conceive, saith Mr. *Chubb*, p. 101. if this was applied by the Apostle to Christ;’ (See how tremblingly he is brought to own it to be applicable to Christ, that he is the true God :) ‘If it be so, why then he called him the true God, in opposition to those false Gods that had appear’d in the World;’ of which Mr. *Chubb*’s created, non-self-existent Deity is one.

This Christ, the only-begotten Son of God, is the true God, and eternal Life.

Rev. 1, 11, 17. *I am Alpha and Omega, the First and the Last—I am the First and the Last.* I will add to this Testimony of Christ’s Deity the 8th Verse, which Mr. *Chubb* overlooked as that which would not admit his Evasions; *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, or Jehovah, which is, and which was, and which is to come, the Almighty.* See p. 35. on *Isa.* 44. 6.

I note that those Words, *which is, which was, and is to come,* is the same with *I am,* and is expressive of the time past, present, and to come, and so signifies an eternal *I am that I am,* whereby the Eternity and Omnipotency of Christ is signify’d.

But Mr. *Chubb* would evade this shining Testimony of Christ’s Divinity, by saying, ‘That Christ being the first and the last, must be understood exclusive of the Father, for otherwise the Son would be before the Father, and all things would end ultimately in the Glory of the Son.’

I answer, That the Father and Son are not two Gods, or Beings, as Mr. *Chubb* feigns; but being essentially one God, in that respect to be the *Alpha and Omega, the First and the last,* is predicated of each of them, not exclusive of the other, but inclusively, they both being but one Deity, tho’ two Persons.

But Mr. Chubb saith to this effect, 'How can Christ be the End of all things, seeing when the End comes he will deliver up the Kingdom to God, even the Father? and when all things shall be subdued to him, then shall the Son also be subject to him that put all things under him, that God may be all in all; 1 Cor. 15. 24.'

I answer, The Kingdom of Christ is eternal. Luke 1. 33. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end. Dan. 7. 14. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him. His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroy'd.

Now the Kingdom of Christ, which the Apostle speaks of, that shall be delivered up when the End comes, is Christ's Mediator Kingdom, to which an End will be put when he hath brought all the Elect to Glory. Then God shall be all in all; then the Father, Son, and Holy Spirit, one true and eternal God, shall reign to all Eternity.

If the *Arian* saith, it should seem that Christ no more will reign when he delivereth up the Kingdom to the Father; I answer, True, he will not reign as now, as Mediator, but he will reign as God with the Father, as *Daniel* and *Luke* witnesseth, for ever; and his Kingdom is that which shall not be destroy'd. For to say Christ will no more reign, because he delivereth up the Kingdom to the Father, is as true as if one should say the Father doth not now reign, because he hath delivered the Kingdom to Christ; when, notwithstanding, it is said, *Jehovah shall reign over them in Mount Sion, from henceforth even for ever*; Mic. 4. 7. If *Jehovah* there is understood of the Father, then, notwithstanding that it is Christ's Kingdom, the Father will reign for ever and ever. If it be understood of the Son, which I rather incline to, then Christ is the true *Jehovah*. If therefore this Kingdom, which the Father delivereth to Christ his Son, is called, and is the Kingdom of the Father; so the Kingdom Christ delivereth to the Father, he so delivereth that he retaineth it himself; because the Father reigneth not without the Son, neither doth the Son reign without the Father: Therefore the Father and the Son, as one God, are that one *Jehovah*, who is the *Alpha* and *Omega*, the Beginning and the Ending, the Almighty; therefore the Son is equal and co-essential with the Father.

Another Scripture Mr. Chubb objected against himself, which I overlook'd, is *John 2. 25. And neede'd not that any should testify of Man, for he knew what was in Man.* If Christ knows the Hearts of all Men, he is omniscient, and therefore the true God. It is said he knew what was in Man, *i. e.* all Men; for if there was one Man's Heart he did not know, it would not be a true Proposition. Christ also is said to be the Searcher of the Heart, and Tryer of the Reins; but this cannot, saith Mr. Chubb, make him co-ordinate with the Father; for Peter knew the Hearts of *Ananias* and *Saphira*, *Acts 5. 3, 4.* Ridiculously enough urged! as tho' because this particular thing was revealed to Peter, therefore Peter is a Searcher of all Hearts. Mr. Chubb fancies Peter had a Power given him to inspect their Hearts, and saith, If it had pleased God, perhaps he might have given St. Peter, as he hath done to Christ, an Ability to have known the Hearts of other Men at all times; he should have said, of all Men, but that Conscience suffer'd not. Against this I offer to Consideration,

(1.) Whether the highest Creature by Intuition only, without divine Revelation, can know the Hearts of Men at any time? Because I suppose every Being is so one with himself, that no other Creature can look into him, so as to discover his Heart. If otherwise, evil Spirits would have a greater Advantage over us than they have.

(2.) If so, whether to search the Heart is not the peculiar Property of God; *Jer. 17. 10. I the Lord search the Hearts, I try the Reins.* Now seeing the great God sets it forth as peculiar to him to search the Heart, therefore no Creature can do it. And because it is said of Christ, that he knew what was in Man, and in another Place, *viz. Rev. 2. 23.* that he is a Searcher of the Heart, therefore he is the true God.

Peter saith, *John 21. 17. Lord, thou knowest all things, thou knowest that I love thee.* St. Paul saith, *Col. 2. 3.* That in him are hid all the Treasures of Wisdom and Knowledge. And I will add, that he is to be the Judge of the World, which he could not be, if he did not know all things.

But, saith Mr. Chubb, these and whatever other Characters are applied to Christ of this kind, and whatever Excellency is said to be in him, it cannot imply an Equality with the Father, because his Being, and his being what he was, was the Fruit and Product of the Father's Good-Pleasure. This is still the keeping of the Song, and is instead of all Arguments.

He produces *Col. 1. 19.* *It pleased the Father that in him should all Fulness dwell :* But this is intended of a mediatory Fulness, as God-Man, and relates not to the Fulness of the Deity, which is essential to the Son. It teacheth, that in Christ is a Fulness of all good things, which as from the Head flow to the Church, which is his mystical Body.

Now to the eternal, immortal, omnipotent, and only-wise God, Father, Son, and Holy Spirit, be ascribed all Praise, Honour and Glory, World without End.
Amen.

F I N I S.



Just Published,

Arianism *Anatomized*: or Animadversions on Mr. *Tho. Chubb's* Book, intituled, *The Supremacy of the Father asserted*. Being a Reply to his Eight Arguments to prove Christ the Son of God Inferior and Subordinate to the Father. Wherein is manifested (from Mr. *Chubb's* own Concessions) That the Person he calls Christ, is not a True Man, and consequently not the true Christ, the Saviour of the World. Proving Mr. *Chubb* gives the Attribute of a God to a mere Creature, and that the preaching such a Christ is another Gospel. By *John Clagget*, a Layman.



Printed in Great Britain by the University of Cambridge



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