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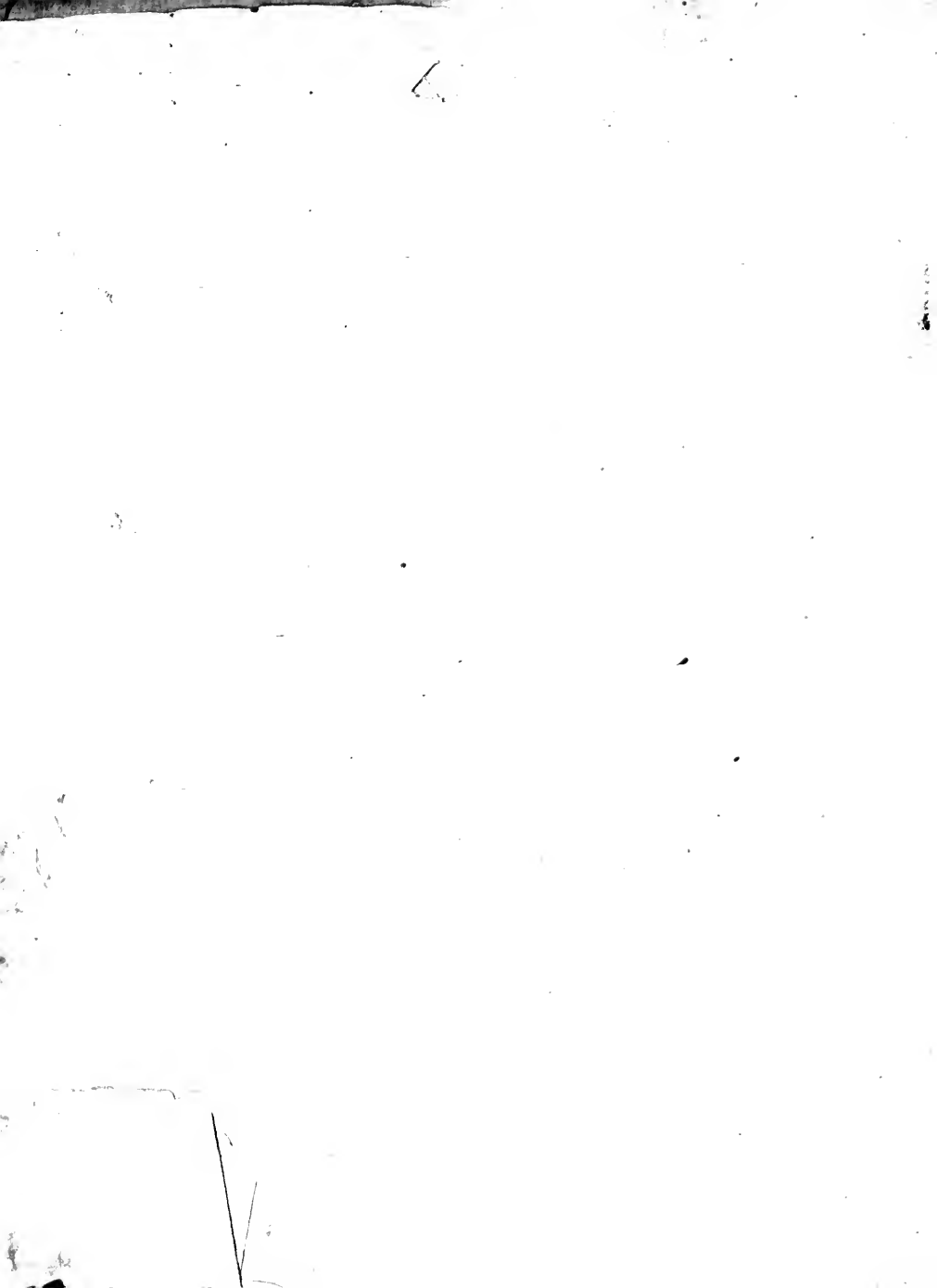
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THE D. J. R.
DOCTRINE
OF THE
Blessed Trinity
Briefly Explained,
In a Letter to a Friend.

By JOHN WALLIS, D. D.



LONDON,
Printed for Tho. Parkhurst, at the Bible and Three
Crowns, in Cheap-side, 1690.

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THE
DOCTRINE
OF THE
Blessed Trinity

Briefly Explained,
In a Letter to a Friend.

SIR,

THE Doctrine of the *Arrians*, *Socinians*, or *Anti-Trinitarians*, (call them as you please, provided you call them not *Orthodox Christians*) in opposition to those who believe (according to the Word of God), That the Sacred *Trinity*, of *Father*, *Son*, and *Holy-Ghost*, are so distinguished each from other, as that the *Father* is not the *Son*, or *Holy-Ghost*; the *Son* not the *Father*, or *Holy-Ghost*; the *Holy-Ghost* not the *Father*, or *Son*; yet so Uni-

ted, as that they are all *One God*; (which, in the *Athanasian Creed*, is called *Trinity in Unity, and Unity in Trinity*; or, in common speaking, *Three Persons and One God*;) is what you were lately discoursing with me, and of which I shall give you some of my present Thoughts.

The Scripture tells us plainly, *There are Three that bear record in Heaven; the Father, the Word, and the Holy-Ghost: and these Three are One*, 1 Joh. 5. 7. And the Form of *Baptism* (Matt. 28. 19.) is, *In the name of the Father, and of the Son, and of the Holy-Ghost*.

And the Christian Church, from the time of Christ and his Apostles downwards hitherto, as well before as since the Council of *Nice*, have ever held the *Divinity* of those *Three Persons* (as they are commonly called;) and that these *Three* are but *One God*. And, that they have so held, hath been, by divers, sufficiently proved from the most ancient christian Writers, which are now extant. Which, therefore, I take for granted, as sufficiently proved by others, without spending time, at present, to prove it a-new.

That

That these are *Three*, distinguished each from other, is manifest : And, that this Distinction amongst themselves, is wont to be called *Personality*. By which word, we mean, that Distinction (what ever it be) whereby they are distinguished each from other, and thence called *three Persons*.

If the word *Person* do not please, we need not be fond of Words, so the Thing be agreed : Yet is it a good Word, and warranted by Scripture, *Heb. 1. 3.* where the Son is called, *the express image of his Father's Person* : (For so we render the Word *Hypostasis*, which is there used ; and mean by it, what I think to be there meant.) And we have no reason to wave the Word, since we know no better to put in the Place of it.

If it be asked, what these *Personalities* or *Characteristicks* are, whereby each *Person* is distinguished from other ; I think we have little more thereof in Scripture, than that the *Father* is said to *Beget* ; the *Son*, to be *Begotten* ; and the *Holy-Ghost*, to *Proceed*.

If it be further asked, what is the full import of these Words (which are but Metaphorical), and what is the adequate Meaning
of

of them) I think we need not trouble our selves about it : For, since it is a matter purely of Revelation (not of natural Knowledge,) and we know no more of it than what is revealed in Scripture , where the Scripture is silent, we may be content to be ignorant. And we who know so little of the Essence of any thing, especially of Spiritual Beings; though finite, need not think it strange that we are not able to comprehend all the Particularities of what concerns that of God, and the *Blessed Trinity*.

I know that the Fathers, and School-men, and some after them, have imployed their Wits to find out some faint Resemblances, from natural things, whereby to express their imperfect Conceptions of the *Sacred Trinity* : But they do not pretend to give an adequate Account of it ; but only some conjectural *Hypotheses*, rather of what May be, than of what certainly Is. Nor need we be concerned, to be curiously inquisitive into it, beyond what God hath been pleased to reveal concerning it.

That the *Three Persons* are distinguished, is evident ; (though we do not perfectly understand what those Distinctions are:) That to each of these, the Scripture ascribes Divinity,

is abundantly shewed by those who have written on this Subject : That there is but *One God*, is agreed on all hands : That the *Father* is said to *Beget* ; the *Son*, to be *Begotten* ; and the *Holy-Ghost*, to *Proceed* ; is agreed also ; though we do not perfectly understand the full Import of these Words.

And here we might quietly acquiesce (without troubling our selves further,) did not the clamorous *Socinians* importunately suggest the *Impossibility* and *Inconsistence* of these things, insomuch as to tell us, That, how clear soever the Expressions of Scripture *be*, or *can be*, to this purpose, they will not believe it, as being inconsistent with natural Reason. And therefore, though they do not yet think fit to give us a bare-fac'd Rejection of Scripture ; yet they do (and must, they tell us,) put such a forced Sence on the words of it (be they never so plain) as to make them signify somewhat else.

There is, therefore, in this Doctrine of the *Trinity*, as in that of the *Resurrection from the Dead*, a double Inquiry : First, whether it be *Possible* ; and then, whether it be *True*. And these to be argued (in both Cases) from a very
different

different Topick: The one from Natural Reason; the other from Revelation. Yet so, that this latter doth certainly conclude the former, if rightly understood. And though we should not be able to solve all Difficulties; yet must we believe the thing, if revealed; unless we will deny the Authority of such Revelation.

Thus our Saviour, against the Sadducees, who denied the Resurrection, *Matth. 22. 29.* *Ie erre.* (saith he) *not knowing the Scriptures, nor the Power of God.* The Power of God, if rightly understood, was enough (from the Light of Reason) to prove it *not impossible*: But, whether or no it *will be so* (which natural Reason could not determine,) was to be argued from Scripture-Revelation.

In like manner, St. Paul before *Agrippa, Act. 26.* first argues the Possibility of it; *Why should it be thought a thing incredible with you, that God should raise the Dead?* ver. 8. For if *Agrippa* did believe the Creation of the World, (as many even of the Heathen did, from the light of Nature) he could not think it *Impossible* for that God (who had at first made all things of nothing) to recollect, out of its Dust or Ashes,

Althes, a Body which once had been. But whether or no he *would* do so, depended upon another Question, to be after asked, *ver.* 27. *King Agrippa, believest thou the Prophets?* For this was purely matter of Revelation, and could not otherwise be known: For, as to the *Immortality of the Soul*, and a future state hereafter, many of the Heathens went very far, by the Light of Nature; but as to the *Resurrection of the Body*, I do not find they had any Sentiments about it (or but very faint, if any:) And if they had, it may well be supposed to be the remainder of some ancient Tradition from the Jews, or their Predecessors. Nor do I see any foundation in Nature, which should make them think of it (before it was revealed) any more, than of the Redemption of Mankind by Christ, (which we should never have thought of, had not God himself contrived and declared it to us.) But, when that of the Resurrection was once suggested, there was no pretence of Reason to think it a thing *Impossible*, and therefore no reason to doubt the *Truth* of it, when Declared, if we believe the Scriptures, wherein it is revealed; especially those of the New Testament.

It is much the same as to the Doctrine of the *Trinity*. It is a thing we should not have thought of, if it had not been suggested by Divine Writers; but, when suggested, there is nothing in natural Reason (that we know of, or can know of) why it should be thought *Impossible*; but whether or no it *be so*, depends only upon Revelation.

And in this case the Revelation seems so clear (to those who believe the Scriptures) that we have no reason to doubt of it, unless the thing be found to be really *Impossible*, and inconsistent with Reason. Nor do the *Anti-Trinitarians* insist on any other ground why they deny it, save only, That it seems to them absolutely *Impossible*; and therefore think themselves bound to put another Sense on all Places of Scripture (how clear soever they be, or can be) which prove or favour it.

So that the Controversie is now reduced to this single Point, Whether it be *Possible* or *not Possible*: Whether it be consistent or inconsistent with Natural Light or Reason. (And to that point therefore I shall confine my Discourse.) For it seems agreed on all hands (as to those who believe the Scriptures) that, if
it

it be not *Impossible*, it is sufficiently revealed.

Now for us who understand so little of God's infinite Essence, and which it is impossible for us fully to comprehend, who are our selves but finite, and mostly conversant with material Objects; in so much that we cannot pretend to understand the Essence of our own Souls; and, when we attempt to explain it, must do it rather by saying what it is not, than what it is; (so hard a matter is it for us to fix in our Mind or Fancy, a Notion, Idea, or Conception of a spiritual Being, which falls not under our Senses :) 'Tis hard, I say, for us (who understand so little of a Spirit) to determine (of what God is pleased to reveal) that it is *Impossible*, or inconsistent with his Essence, which Essence we cannot understand.

But what is it that is thus pretended to be *Impossible*? 'Tis but this, That *there be Three Somewhats, which are but One God*: (and these *Somewhats* we commonly call *Persons*.) Now what Inconsistence is there in all this? That *Father, Son, and Holy-Ghost are Three*, is manifest; and are in Scripture-Language distinguished. That there is but *One God* is manifest

also, and all those *Three* are this *God*: That the name *Person* is no incongruous Word; is evident from *Heb. 1. 3.* where it is used. If it be said, It doth not agree to them exactly in the same Sence in which it is commonly used amongst men; we say so too, nor doth any Word, when applyed to God, signifie just the same as when applyed to men, but only somewhat analogous thereunto.

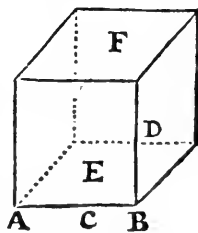
What kind or degree of Distinction (according to our Metaphysics) this is, we need not be very solicitous to enquire; or, whether in our Metaphysics (accommodated to our Notions of Finite Beings) there be any Name for it: 'Tis enough for us if these *Three* may truly be so distinguished, as that one be not the other, and yet all but *One God*.

Now, that there is no *Inconsistence* or *Impossibility*, that, what in one regard are *Three*, may in another regard be *One*, is very manifest from many Instances that may be given even in Finite Beings, such as we converse with; which, though they do not adequately agree with this of the *Sacred Trinity*, (nor is it to be expected that they should; Finite, with what is Infinite;) yet there is enough in them to shew, there is no such *Inconsistence* as is pretended. I shall

I shall spare to instance in many Resemblances which have been given long since by Fathers and Schoolmen, or by later Writers. Which, though they are not pretended to be adequately the same with that of the *Sacred Trinity*, (as neither will any thing else be that we can take from finite Beings;) yet are they sufficient to shew that there is no *Inconsistence* in it. (Which is all that is here incumbent on us to prove.) I shall only name a few.

I will begin with what concerns the most gross of Finite Beings, that is, *Material Bodies*.

Suppose we then a *Cubical Body*, (which what it is, every one knows, that knows a *Dy.*) In this are *Three Dimensions*, (Length, Breadth, and Height) and yet but *One Cube*. Its Length (suppose between East and West) *A. B.* Its Breadth (suppose between North and South) *C. D.* Its Height (between Bottom and



Top) *E. F.* Here are *Three Local Dimensions*, truly Distinguished each from other, (not only imaginarily;) The distance between East and West. (whether we think or think not

of

of it) is not that between North and South ; nor be either of these that between Top and Bottom. The Length is not the Breadth, or Heighth ; the Breadth is not the Length, or Heighth ; and the Heighth is not the Length, or Breadth : But they are *Three Divisions*, truly distinct each from other : Yet are all these but *One Cube* : And if any one of the *Three* were wanting it were not a Cube. There is no Inconsistence therefore, that what in one regard are *Three* (three Dimensions) may, in another regard, be so united as to be but *One*, (one Cube.) And if it may be so in Corporeals, much more in Spiritu-als.

Suppose we further, Each of these Dimensions infinitely continued ; the Length infinitely Eastward and Westward, the Breadth infinitely Northward and Southward, the Heighth infinitely Upward and Downward : Here are *Three* infinite Dimensions, and but *One* infinite Cube ; and these *Three* Dimensions (though distinct) are equal each to other (else it were not a Cube ;) and though we should allow, that a Cube cannot be infinite (because a Body, and therefore a finite Creature :) Yet a Spirit may ; such as is the Infinite God. And therefore

therefore no Inconsistence ; that there be *Three* Personalities (each infinite, and all equal), and yet but *One* Infinite God , essentially the same with those *Three Persons*.

I add further , That such Infinite Cube, can therefore be but *One*, and those ~~Three~~ Dimensions can be but Three, (not more nor fewer :) For, if Infinite as to its Length (Eastward and Westward), and as to its Breadth (Northward and Southward), and as to its Height (Upward and Downward); it will take up all imaginary space possible, and leave no room either for more Cubes or more Dimensions: And if this infinite Cube were (and shall be) Eternally so, its Dimensions also must be Infinite and Co-eternal.

I say further, If in this (supposed) Cube, (we suppose in Order, not in Time) its first Dimension, that of Length, as *A. B.*, and to this Length be given an equal Breadth (which is the true generation of a Square) as *C. D.*, which compleats the square Basis of this Cube; and to this Basis (of Length and Breadth) be given (as by a further Proceſſion from Both) an equal Height *E. F.*, which compleats the Cube; and all this eternally,
(for

(for such is the Cube supposed to be,) here is a fair Resemblance (if we may *parvis componere magna*) of the *Father*, (as the Fountain or Original;) of the *Son*, (as generated of him from all Eternity;) and of the *Holy-Ghost*, (as eternally Proceeding from Both:) And all this without any Inconsistence. This *longum, latum, profundum*, (Long, Broad, and Tall,) is but *One Cube*; of *Three Dimensions*, and yet but *One Body*: And this *Father*, *Son*, and *Holy-Ghost*; *Three Persons*, and yet but *One God*. And as, there, the *Dimensions* are not (in the Abstract) predicated or affirmed each of other, or the *Cube* of either, (the *Length* is not the *Breadth* or *Heighth*, nor either of these a *Cube*;) but (in the Concrete) *Cube* is affirmed of all; this *longum, latum, profundum*, is a *Cube*, and the *same Cube*: So here, (in the Abstract) the *Personality* of the *Father* is not that of the *Son*, nor either of these that of the *Holy-Ghost*; nor the *Deity* or *Godhead* any of these; but (in the Concrete) though the *Personalities* are not, yet the *Persons* are, each of them *God* and the *same God*.

If it be objected, that those *Concretes* are Affirmed or Predicated each of other; (that
longum

acknowledge either Angel or Spirit, or that the Holy Scriptures are the word of God, which testify both, (which I doubt is the case of some of them) let them speak out, that so we may know whom we have to deal with; and not pretend to nibble only at the *Athanasian Creed*, or some Expressions therein, while the quarrel is indeed at somewhat higher, (though, *ad amoliendam invidiam*, they think fit to dissemble it,) and that they do but faintly believe (if at all) that the Holy Scriptures are the Word of God, or the Doctrines therein contained to be such. And we have reason to suspect it, when they spare not to let us know, that, were this Doctrine of the *Trinity* therein delivered in Words as express as could be, they would not believe it.

But suppose we, (what they would seem to grant, and what I am so charitable as to think divers of them do believe) That there are Spiritual *Beings*, such as Angels and the Souls of Men; and that these Spiritual *Beings* are endued with *Knowledge* (or *Wisdom*) and *Force* (or an executive Power) to act according to that *Knowledge*. That there is some such thing, at least in Man, (whether Body

or

or Soul) they cannot but acknowledge ; for themselves *be*, and *know*, and *do*. And though we cannot fully comprehend, much less express in Words, how all this is so ; (for we are here at a loss, as well as in higher things :) Yet, *that it is*, they cannot deny, though they do not know *How*.

Now, to *Be*, and to *Know*, and to *Do*, are certainly distinct each from other, (though perhaps we are not all agreed, of what kind, or in what degree this Distinction is :) *To be* is not the same as *to know*, for that may be were this is not ; and *to do* is (for the same reason) somewhat different from both those, for a Man may *Be* and may *Know* what he doth not *Do* ; yet 'tis one and the same Soul (at least one and the same Man) which *Is*, and *Knows*, and *Does*. There is therefore no Impossibility or Inconsistence in it, That what in one regard are *Three*, may in another regard be *One*. Thus in the *Sacred Trinity*, if we conceive of the *Father* as the Original or First *Person*, who *begets* the *Son* ; the *Son* as the Wisdom of the *Father*, *begotten* of Him ; and the *Holy-Ghost* as the Spirit of the *Father* and the *Son*, as *proceeding* from Both, and yet the same God with both ; (or what other Distinction

distinction there may be of these *Three Persons*, who are but *One God*, that we do not know;) there is no Inconsistence in it, that these *Three* may be *One*; *Three* in one regard, and *One* in another.

I might shew the same as to the *Understanding*, *Will*, and *Meaning*, which are all the same *Soul*: And the known Metaphysical Terms of *Unum*, *Verum*, *Bonum*, which are all but the same *Ens*. And many other Instances of like Nature.

But we hold (it will be said) a greater Distinction (than that of *Unum*, *Verum*, *Bonum*) between the *Three Persons* in the *Sacred Trinity*. Be it so. (But what that greater Distinction is, we do not pretend to comprehend.) However, it is from all these Instances evident, that there is no Impossibility, or Inconsistence with Reason, that what in one regard are *Three*, may in another Regard be *One*. Which is what we undertook to shew.

'Tis true, that not any, nor all of these Instances, nor any of those given by other Learned Men do adequately express the Distinction and Unity of the *Persons* in the *Sacred Trinity*, (for neither hath God distinctly declared it to us,

nor

nor are we able fully to comprehend it, nor is it necessary for us to know.) But because we do not know ^a *How the bones grow in the womb of her that is with child,* ¹ Ecclef. 11. 5. shall we therefore say they do not grow there? Or, because ^b *We cannot by searching find out God, because we cannot find out the Almighty to perfection,* ² Job 11. 7. shall we therefore say, things cannot be, when God says they are, only because we know not *How*? If God say, ^c *These Three are One*? shall we say, they are not? If God say, ^d *The word was God,* and, *The word was made Flesh,* ^e 1 Joh. 5. 7. shall we say, Not so, only because we cannot tell *How*? It is safer to say It is, when God says It is, though we know not (in particular) How it is. Especially when there be so many Instances in Nature, to shew it not to be Impossible or Inconsistent with Reason. The thing is sufficiently revealed to those who are willing to be taught, and ^f *receive the truth in the love of it.* ² 2 Theff. 2. 10. (Nor is it denied, by those who gainsay it, but that, if the thing be possible, it is sufficiently revealed; there being no other Exception made, as to the Revelation, but the Impossibility of the

the

^f 1 Cor. 11. 16.

Rom. 2. 8.

^g 2 Tim. 6. 4.

Tit. 3. 9.

^h Act. 28. 28.

Matth. 13. 13.

ⁱ 2 Theff. 2. 10, 11.

Rom. 1. 21, 28.

^k Psa. 25. 9.

the thing.) ^f But if any man list to
be contentious, and to ^g quarrel about
words, it is no wonder if ^h hear-
ing they do hear and not understand;
and that God ⁱ give them over to be-
lieve a lye, who do not love the truth.
But ^k the humble he will teach his way.

And, while we be so, we be safe.

August 11.

1690.

Yours,

John Wallis.

A SECOND
LETTER
Concerning the
Holy Trinity.

Purfsuant to the former from the fame Hand;

Occafioned by a

LETTER
(There inferted) from one unknown.

By *JOHN WALLIS*. D. D.

L O N D O N,

Printed for *Tho. Parkhurft* at the *Bible* and *Three*
Crowns in *Cheapside* near *Mercers-Chapel*. 1691.



A SECOND
LETTER
 Concerning the
Sacred Trinity.

S I R,

I Understand by your Letter (of Sept. 20.) that you have printed a Letter of mine concerning the Trinity; and have sent me some Copies of it to Oxford. But I am not there to receive them; and so have yet seen none of them: (But your Letter thither was sent me thence by the Post.)

I have, since yours, received (by the same way) a Letter directed to me, subscribed W. J. But I know not from whom. I suppose it is somebody in London, to whom you have presented a Book, for which he returns me thanks.

That Letter to me was thus, (with the Post-mark at London, SE. 23. from whence I supply the Date, which in the Letter was wanting) For the Reverend Dr. Wallis, Professor of Geometry, at Oxford.

S I R,

I Received the Honour of your Letter; and return you humble and hearty thanks for it. 'Tis writ in my Opinion, in a Modest, Peaceable, and Christian Stile: And I wish it may please others as well as it doth me. I am afraid however, that it will not give satisfaction to the Scholastick Athanasian Trinitarian. For they are so particular, and withal so positive, in the explication of the greatest of Mysteries, as if they understood it as well as any Article of their Christian Faith.

Your Explication of Personality, gives no distast to me, when you say (page 3.) *They are distinguished by Personality: And, by Personality I mean, that distinction whereby they are distinguished.* Yet I'm afraid the High-flown School-Trinitarians will say, This is Trifling, and *idem per idem*. Though to me it hath this good Sense, That we know there

is

is a Distinction betwixt them, which we call Personality; but we can affix no Notion to this Personality, which is common to it with other Personalities, either Humane or Angelical; and therefore we can only say, It is that distinction whereby the three Hypostases are distinguished.

But you still use a greater Latitude, as to the Notion of these Persons, or Personalities, when you call them *somewhats* (page 9.) That, you say, which is pretended to be impossible by the Anti-Trinitarians, is only this, *That there be three somewhats, which are but one God; and these somewhats we commonly call Persons.* This I take only to signifie, that the true Notion, and the true Name of that distinction is unknown to us, yet the distinction is certain.

But the Deep-learned School-Trinitarians, who decide all things to an Hairs breadth, will, I imagine, ridicule this Expression.

A late Learned and Ingenious Author, you know, hath gone much further Dr. Sherlock. in his determinations about this point. He makes your *three somewhats*, not only *three Persons*, but *three Substantial Beings*, (page 47.) and *three Infinite Minds*, (page 65.) And the contrary, he says, is both *Herefie and Non-sense*.

Three Infinite *Minds*, is the same as *three Infinite Spirits*. And, by *Infinite*, the Author understands here,

here, not Infinite in Extension, but in Perfection. So that the three Hypostases are *three Spirits*, whereof each is *Infinite in Perfection*.

Then, saith the Anti-Trinitarian, they are *three Gods*. For what better Notion, or what better Definition, have we of God, than that he is *A Spirit Infinitely Perfect*. And, if there be three such, there are three Gods. In like manner, *three Substantial Beings really distinct*, are three *Substances* really distinct. And if each of these Substances be endued with Infinite Perfection, it will be hard to keep them from being three Gods.

We do not well know what particular Explication of the Trinity those Persons gave, whom the Ancients call *Tritheites*. But this we know, that the great offence which is taken at the Christian Doctrine of the Trinity, by the *Jews* and *Mahometans*, is, from the appearance of *Polytheism* in that Doctrine. Which appearance, methinks, is rather increased than lessened by this Explication : And, consequently, the scandal which (to them) follows upon it.

But the Learned Author hath an expedient to prevent Polytheism, notwithstanding the real distinction of his three Infinite Spirits. Which is, by making them *mutually conscious* of one anothers Thoughts and Actions : whereby, he says, they would be so united, as to make but one God. That, methinks, doth not follow, That upon this mutual consciousness they would be but One God. That which follows

lows is this, That they would be three Gods mutually conscious. For there is no reason why this mutual consciousness should make their Godhead cease, if without this they would be three distinct Gods. No Union amounts to Identity.

It came in my way to mind you of this more punctual and demonstrative Explication of the Trinity, as it's said to be, that you might not expect that every one should be of your Mind, nor approve of your Modesty as I do.

Your Similitude and Comparisons, are as just as the Nature of the Subject will admit. The great defect of the First, seems to be this; That it cannot be said of any one Dimension, that it is a Cube, or a Body: Whereas it is said of every Person, that he is God.

Your Second Comparison interferes again with the Learned Author above-mentioned. For he says, (*page 72.*) 'Tis a mistake to think that Knowledge and Power, even in Men, *is not the same thing*; whereas you suppose them distinct, and, upon that, ground your Similitude.

I cannot but be of your Mind in this particular also. For Power belongs to the * *Will*, and Knowledge to the Understanding. And 'tis plain, that we know many things that we cannot do: And, on the contrary, we can do many things, and know not

* I should rather say, *To the Executive Faculty*; or, *Power of Doing*.

how

how they are done. It may be the Ingenious Author would be hard put to it to tell us how he pronounces his own Name ; that is, what Organs of Speech are moved, and how ; by what Muscles and Nerves ; and what the whole Action is that intervenes betwixt the inward Thought and the outward Sound ; or betwixt the first Cause and the last Effect. Or, if he be so good an Anatomist and Philosopher as to understand all this, at least his little Son, or little Daughter, who can pronounce the same as well as himself, know not in what manner, or by what means they do it. So, Fools and Children can move their Hands, Fingers, and all the Members of the Body, as well as Philosophers: Though they do do not know, in what Method, or by what Mechanism, they are moved. These things are the Effects of Will, independently on Knowledge. And 'tis as plain, on the other hand, that we know how many things are to be done, which yet we cannot do, for want of Strength or Force. I can lift a Weight of two or three hundred pounds, but I cannot lift one of five or six hundred ; though I understand as well how the one is moved as the other. And a brawny Porter shall raise that of five or six hundred, though he understand Staticks less than I do. I can bend a Stick, but cannot bend a Bar of Iron : Though I use just the same Method, and understand as much how the one is done as the other. And innumerable Instances of like nature shew, Knowledge and Force to be different things. But this, Sir, I say only in your defence.

Your

Your Conclusion also agrees very well to my Sense. And I think them exceedingly to blame, that presume to measure these Infinite Natures, and all their Properties, by our narrow Understandings. The Anti-Trinitarians generally are no great Philosophers, yet they take upon them as if they were the only Masters of Reason : And in the most Sublime and Mysterious Points, will scarce allow Revelation to be of greater Authority than their Judgment.

But however, on the other hand, (though I never felt any Inclination or Temptation to Socinian Doctrines, yet) I cannot heartily join with you in the Damnatory Sentences ; neither would I have us Spin Creeds, like Cobwebs, out of our own Bowels : In the Name of God, let us be content with what is revealed to us in Scripture concerning these Mysteries ; and leave the rest to make part of our Heaven, and future Happiness. To strain things to these heights, makes still more Divisions in the Church. We that now have School-Trinitarians, and Scripture-Trinitarians ; and either of them will have their Plea, and pursue their Interest ; till, by Zeal for Opinions which are disputable, we have destroyed Christian Charity and Unity, which are indispensable Vertues and Duties. I am, Sir, with Sincerity and Respect,

Your obliged humble Servant,

London, Sept.

23. 1690.

W. F.

If

If you know from whom it is, pray thank him from me for his Civilities therein. And you may please to tell him, that he doth understand me aright, and puts a true sense upon my words: By Personality, I mean that distinction (whatever it be) whereby the Three are distinguished; but, what that is, I do not pretend to determine. And if I should guess (for it will be but Guessing) how it may be; I should not be positive, that just so it is. (Upon the same account, that it is not thought prudent in a Siege, to enlarge the Line of Defence too far.) There is a Distinction (this we are sure of) between the Three: This Distinction I call Personality: And by this word I mean that Distinction, whatever it be: But, what this Distinction is (or what degree of Distinction) I cannot well tell. If this be Trifling, I cannot help it, (nor, if they please to ridicule it:) But, to me, it seems to be good sense.

If others will venture to determine it more nicely than I have done; they perhaps may understand it more distinctly than I pretend to do; but will give me leave to be ignorant (therein) of what the Scripture doth not tell me.

Of the Damnatory Sentences (as he calls them) I had said nothing. Nor do I think, that the Author of the Athanasian Creed did intend them in that Rigour that some would put upon them. And, if it be well considered how there they stand, he will find them annexed (at least so they seem to me) only to some Generals which he thought necessary, (as, That we ought to hold the Catholick Faith, That the Trinity in Unity is to be Worshiped; That the Son of God was Incarnate;) not to every Punctilio in his Explications. Which are
but

but as a Comment on these Generals, how he thought they were to be understood, or might be explained. Which Explanations I take to be True, and Good; but not within the purview of those Clauses: And that a man may be saved (even in the judgment of that Author) who doth not know, or doth not fully understand, some of them. His true meaning therein, seems to me to be but this; That the Doctrine therein delivered (concerning the Trinity, and the Incarnation of Christ,) is the sound Orthodox Doctrine; and such as (for the substance of it) ought to be believed by those who expect Salvation by Christ. Certainly his meaning never was, that Children, and Idiots, and all who do not understand the School-terms, or perhaps have never heard them, should be therefore denied Salvation.

As to what he objects to me, That it cannot be said of any one Dimension, that it is a Cube, or a Body; whereas it is said of every Person, that he is God: He might observe, that I had already obviated this Objection. For though we cannot say (in the Abstract) that length is a Cube, (and so of the rest;) yet (in the Concrete) this Long thing (or this which is Long) is a Cube; and so, this which is Broad, or this which is High, is a Cube: Just so; we do not say (in the Abstract) that Paternity is God; but (in the Concrete) the Father is God; (and so of the other Persons.) The Personality is not said to be God, but the Person is. Which fully answers that exception.

What he cites of a Learned Author falls not within the compass of what I undertook to defend; (and that learned Person will excuse me, if I do not pretend to understand all his Notions; and leave it to him to explain

plain himself.) But what I have endeavoured to defend, is as much (I think) as we need to maintain in this point.

Where that Author calls it a Mistake to think that Knowledge and Power (in the same Man) are not the same thing: I suppose (not having the Book at hand) he means no more but this; That though they differ indeed (to use the School-language) *ex parte rei*, yet not *ut res & res*, but rather *ut modus & modus*; that is, not as two Things, but as two Modes of the same thing. And if he should say the like of Length, Breadth, and Thickness; I would not contend about it: For, even so, it will serve my Similitude well enough. If that of the three Persons be more than so: It is then (I think) such a Distinction as to which (in our Metaphysics) we have not yet given a Name. But of this, I determine nothing (because I would not spin the Thread too fine:) And content my self to say, It is that of the three Personalities in one Deity; without determining, How great that is. And I may the rather be allowed thus to forbear; Because I find, even in matters of ordinary Conversation (such as those but now mention'd) the School men are not well agreed, what things shall be said to differ *ut res & res*, and what only *ex parte rei*. Much more therefore may I be allowed a like latitude of thought in the present case.

I add no more but that I am

Tours,

Soundefs, Sept.

27. 1690.

John Wallis.

F I N I S.

A N
Explication and Vindication
O F T H E
Athanasian Creed.

I N A
Third L E T T E R,
Pursuant of Two former,
Concerning the

Sacred Trinity.

T O G E T H E R
With a P O S T S C R I P T, in Answer
to another L E T T E R.

By JOHN WALLIS, D. D.

L O N D O N :
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AN
EXPLICATION and VINDICATION
OF THE
Athanasian Creed.

S I R,

IN pursuance of what I have said in a former Letter, concerning (what we commonly call) the *Athanasian Creed*; it may not be amiss to express it a little more distinctly.

We call it commonly *the Athanasian Creed*, not that we are certain it was penned (just in this form) by *Athanasius* himself; (for, of this, I find that learned men are doubtful.) but it was penned either by himself, or by some other about that time, according to the mind and doctrine of *Athanasius*. In like manner as what we call *the Apostles Creed*, we take to be penned (very anciently) according to what Doctrine the Apostles had taught them, though not perhaps in those very words.

But whoever was the Compiler (whether *Athanasius* himself, or some other) of the *Athanasian Creed*, I suppose, the *Damnatory Sentences* (as they are called) therein, were not by him intended to be understood with that Rigor that some would now insinuate, (who, because perhaps they do not like the main Doctrines of that Creed, are willing to disparage it, by representing it to the greatest disadvantage they can,) as if it were intended, That whoever doth not explicately and distinctly know, and understand, and assent to, all and every clause and syllable therein, could not be saved. (Which, I suppose, neither the Author did intend, nor any other sober person would affirm.) But, that the Doctrine therein delivered (concerning God and Christ) is sound and true Doctrine in it self, and ought, *as to the substance of it*, to be believed as such, by all persons (of Age, and Capacity, and who have opportunity of being well informed in it,) who do expect salvation by Christ; at least so far as not to disbelieve the substance of it, when understood. There being no other ordinary way to be saved, (that we know of) than that by the Knowledge and Faith of God in Christ.

But what measures God will take in cases extraordinary, (as of Infancy, Incapacity, Invincible Ignorance, or the like,) is not the thing there intended to be declared; nor is it necessary for us to know; but to leave it rather to the Wisdom and Counsel of God, *whose Judgments are unsearchable, and his Ways past finding out*, Rom.

11. 33.

Much less do I suppose, that he intended to extend the necessity of such explicite Knowledge, to the Ages before Christ. For many things may be requisite to be explicite Known and Believed by us to whom the Gospel is revealed, which was not so to them, before *the Veil was taken away from Moses face, and Immortality brought to light through the Gospel*, 2 Cor. 3. 13, 14. 2 Tim. 1. 10.

Nor are we always to press words according to the utmost rigor that they are possibly capable of; but according to such equitable sense as we use to allow to other *Homiletical Discourses*, and which we have reason to believe to have been the true meaning of him whose words they are.

And I have the more reason to press for such equitable construction, because I observe those *hard Clauses* (as they are thought to be) annexed
only

only to some Generals; and not to be extended (as I conceive) to every Particular, in the Explication of those Generals.

It begins thus; “ *Whosoever will be saved; before all things, it is necessary, that he hold the Catholick Faith.* Where, before all things, is as much as *Imprimis*; importing, that it is *mainly necessary, or a principal requisite*, to Believe aright; especially, concerning God, and Christ.

Which, as to persons of Years, and Discretion, and who have the opportunity of being duly Instructed, I think is generally allowed by all of us, to be necessary (as to the *Substantials* of Religion) in the ordinary way of salvation, without disputing, what God may do in extraordinary Cases, or how far God may be pleased, upon a general Repentance, as of Sins unknown, to pardon some culpable Misbelief.

It follows; “ *Which Faith, except every one do keep whole and undefiled, (σώαν ἡ ἀμώμωτον) without doubt he shall perish everlastingly.* That is, (as I conceive) Unless a person (so qualified and so capacitated, as I before expressed) do keep it whole or sound, as to the *Substantials* of it (though possibly he may be ignorant of some Particulars of the true Faith;) and *undefiled, or intemperate*, (without adding thereunto, or putting such a fence

a sence upon such *Substantials*, as shall be destructive thereof,) shall (except he repent) perish everlastingly. Which, I think, is no more than that of *Mar. 16. 16. He that Believeth not, shall be Damned.* And what Limitations or Mitigations are there to be allowed, are (by the same equity) to be allowed in the present Clause before us. Which therefore may (in this true sence) be safely admitted.

And here I think fit to observe, That whereas there may be an ambiguity in the English word *whole*, which sometime signifies *totus*, and sometime *sanus* or *salvus*, it is here certainly to be understood in the latter sence, as answering to the Greek *σῶσις*. It is not *ὅλην totam*, but *σῶσαν sanam* or *salvam*. And *τηρεῖν σῶσαν καὶ ἀμώμῃστον*, to keep the Faith *salvam & intemeratam*, which is translated *whole and undefiled*, might (to the same sence) be rendered *safe and sound*. Now a man may well be said to be safe and sound, notwithstanding a Wart or a Wen, or even a Hurt or Maim, so long as the Vitals be not endangered. And so, of the Catholick Faith, or Christian Doctrine, so long as there is nothing destructive of the main *Substantials* or *Fundamentals* of it, though possibly there may be an Ignorance or Mistake, as to some particulars of lesser moment.

After

After this Preface (between it and the Conclusion, or Epilogue) there follows indeed a large Exposition of (what he declares to be) the Catholick Faith; (That is; to be some Part of it: For I take the whole *Scripture* to be the *Catholick Faith*; whereof this Collection is but a part.) beginning with, *The Catholick Faith is this*: And Ending with, *This is the Catholick Faith*.

But it is not said, That except a man Know and Believe every particular of that *Explication*, he shall perish eternally; but only, *Except he keep the Catholick Faith* (as to the Substantials of it) *safe and sound*.

For doubtless there may be many Particulars of Catholick Faith (contained in the Word of God) which a man may be ignorant of, and yet be saved. It is True, That the Name of our Saviour's Mother was *Mary*; and the Name of the Judge who condemned him was *Pontius Pilate*: and both these are put into (what we call) the Apostles Creed; and are part of the Catholick Faith; and which (supposing that we know them to be declared in *Scripture*) we ought to Believe. But I see not why it should be thought (of it self) more necessary to salvation (if he do not know it to be declared in *Scripture*) for a man to know that her Name was

was *Mary*, than that the Name of *Adam's Wife* was *Eve*, or *Abraham's Wife Sarah*, or that one of *Job's Daughters* was called *Jemima*; (for all these are declared in Scripture; and, supposing that we know them so to be, ought to be believed as part of the Catholick Faith.) Nor do I know, that it is (of it self) more necessary to know that the Name of the Judge who condemned our Saviour was *Pontius Pilate*, than that the Name of the High-Priest was *Caiaphas*. And though one of these, and not the other, be put into the Apostles Creed, whereby we are more likely to know that than the other: yet both of them being True, and declared in Scripture; they are, both of them, parts of the Catholick Faith, and to be believed: but neither of them (I think) with such necessity, as that, who knows them not, cannot be saved.

And what I say of this General Preface in the beginning, is in like manner to be understood of the General Conclusion in the end; *which* (Catholick Faith) *except a man believe faithfully, he cannot be saved.* Of which I shall say more anon.

After the General Preface, (concerning the necessity of holding the Catholick Faith,) he proceeds to two main Branches of it, (that of

the Trinity, and that of the Incarnation, with the Consequents thereof;) which he declares likewise, as what *ought to be believed*.

That of the Trinity, he declares thus in General; “ *And the Catholick Faith is this; (that is, this is one main part of the Catholick Faith;) namely, “ That we worship One God in Trinity, and Trinity in Unity: Neither Confounding the Persons, nor Dividing the Substance. Which is what we commonly say, There be Three Persons, yet but One God. And this General (which, after some particular Explications, he doth resume) is what he declares ought to be believed. But he doth not lay such stress upon each Particular of that Explication, though True.*

He thus explains himself; “ *For there is one “ Person of the Father, another of the Son, and another of the Holy Ghost. (Which Persons therefore are not to be confounded.) “ But the Godhead of the Father, and of the Son, and of the Holy “ Ghost, is all One. That is, one Substance, one God. (Which is what he said of not Dividing the Substance, as if the Three Persons should be Three Substances, or Three Gods.) According as Christ says of Himself and the Father, John 10. 30. I and the Father are One: *ὁ ἐγὼ καὶ ὁ πατήρ, (not**

(not *ēs*;) that is, one Thing, one Substance, one God, not one Person. And 1 John 5. 7. *These Three are One*; (*ἕτοι οἱ τρεῖς, ἐν εἰσι*) *Hi tres sunt Unum*, not *Unus*. These three *Who's*, are one *What*. They are one Thing, one Substance, one God, though Three Persons.

And as their Godhead, or Substance undivided, is all one; so it follows, “*The Glory equal, the Majesty co-eternal*. Such as the “*Father is*, (as to the common Godhead) “*such is the Son*, and “*such is the Holy Ghost*. *The Father uncreate, the Son uncreate, and the Holy Ghost uncreate*. *The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible*. *The Father eternal, the Son eternal, and the Holy Ghost eternal*. For all these are Attributes of the common Deity, which is the same of All. “*And yet they are not Three Eternals, but One Eternal*. Not Three Eternal Gods, (though Three Persons) but One Eternal God. “*As also there are not three Incomprehensibles, nor three Uncreated; but one Uncreated, and one Incomprehensible*. One and the same Substance or Deity, uncreated and incomprehensible. “*So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet there are not Three Almighties, but One Almighty*. So the Father is God, the Son is

B 2

“*God,*

“ God, and the Holy Ghost is God; and yet there are
 “ not Three Gods, but One God. So likewise the Fa-
 “ ther is Lord, (*wie* & the word by which the
 Greeks do express the Hebrew Name *Jehovah*,
 the proper incommunicable Name of God,)
 “ the Son Lord, and the Holy Ghost Lord; and yet
 “ not Three Lords, but One Lord. (Not three *Je-*
hovahs, but one *Jehovah*.) “ For like as we are com-
 “ pelled by the Christian Verity to acknowledge every
 “ Person by himself to be God and Lord, so are we
 “ forbidden by the Catholick Religion, to say, There be
 “ Three Gods, or Three Lords. Which are so ma-
 ny particular Explications or Illustrations of
 what was before said in general of *not Confounding*
the Persons, nor Dividing the Substance. Which Ex-
 plications, though they be all true, (and neces-
 sary Consequents of what was before said in
 general;) yet to none of them is annexed such
 Sanction, as that whosoever doth not Believe
 or not Understand these Illustrations, cannot be
 saved. 'Tis enough to Salvation, if they hold the
 true Faith, as to the substance of it, though in
 some other form of words, or though they had
 never heard the *Athanasian Creed*.

Nor is any such Sanction annexed to the Per-
 sonal Properties, which next follow; “ *The Fa-*
 “ *ther is made of none; neither Created, nor Begotten.*

“ *The*

“ *The Son is of the Father alone ; not Made, nor Created, but Begotten. The Holy Ghost is of the Father, and of the Son ; neither Made, nor Begotten, but Proceeding.* ”

Where, by the way, here is no Anathematization of the Greek Church, (of which those who would, for other reasons, disparage this Creed, make so loud an out-cry.) 'Tis said indeed *He doth proceed*, (and so say they,) but not that he doth *proceed from the Father and the Son*. And 'tis said, He is *Of the Father and Of the Son* ($\delta\pi\omicron\ \tau\tilde{\epsilon}\ \pi\tilde{\alpha}\tau\epsilon\rho\tilde{\varsigma}\ \kappa\grave{\iota}\ \delta\pi\omicron\ \tau\tilde{\epsilon}\ \u03c5\tilde{\iota}\tilde{\omicron}$) some way or other ; (and even this, I suppose, they would not deny ;) but whether by *procession from both*, or (if so) whether *in the same manner*, it is not said ; but warily avoided. (Though indeed it seems to favour what I think to be the truth, and what in the *Nicene Creed* is said expressly, that he doth *proceed from both* ; and, for ought we know, *in the same manner* ; which yet we do not determine.) Nor do I see any reason, why, on this account, we should be said to Anathematize the Greek Church, or they to Anathematize us, even though we should not exactly agree, in what sense he may be said to be *Of the Father*, and in what *Of the Son*. And those who are better acquainted with the Doctrine and the

Languages, of the present Greek Churches, than most of us are, do assure us, that the differences between them and us are rather in some forms of expressions, than in the thing it self. However, those who would make so great a matter of this, should rather quarrel at the *Nicene Creed*, than the *Athanasian*: where it is expressly said of the Holy Ghost, that *he proceedeth from the Father and from the Son*. 'Tis not therefore for the phrase *Filioque*, that they are so ready to quarrel at this Creed rather than the *Nicene*, but from some other reason, and, most likely, because the Doctrine of the Trinity is here more fully expressed than in that, at which the *Socinian* is most offended.

I observe also, That these Personal Properties are expressed just by the Scripture words, *Beget, Begotten, Proceeding*, without affixing any sence of our own upon them; but leaving them to be understood in such sence as in the Scripture they are to be understood. Agreeable to that modest Caution, which is proper in such Mysteries.

It follows; " So there is One Father, not three Fathers; One Son, not three Sons; One Holy Ghost, not three Holy Ghosts. And in this Trinity, none is afore or after other. (That is, not in Time, though

though in Order.) “None is greater or less than another: But the whole three Persons are co-eternal together, and co-equal. *Σῶναι οἱ τρεῖς ἑσσοῦσσις, ἢ συναϊδιὰ εἶναι ἑαυταῖς, ἢ ἴσαι.* The three (οἱ τρεῖς) are (σῶναι ἑσσοῦσσις) truly persons, or properly persons, and co-eternal each with other, and co-equal.

Having thus finished these particular Explanations, or Illustrations, concerning the Trinity, (without any condemning Clause of those who think otherwise, other than what is there included; namely, that if this be True, the contrary must be an Error:) He then resumes the General, (as after a long Parenthesis,) “So that in all things (as is aforesaid) the Unity in Trinity, and the Trinity in Unity, is to be Worshipped. And to this General, annexeth this Ratification, “He therefore that will be saved, must thus think of the Trinity: or, thus ought to think of the Trinity, or, Let him thus think of the Trinity, *ἕνω πρὸς τριάδος φρονείτω.* And to this, I suppose, we do all agree, who believe the Doctrine of the Trinity to be true. For, if the thing be true, those who would be saved, ought to believe it.

He then proceeds to the Doctrine of the Incarnation. Which he declares in general as necessary to salvation. “Furthermore, it is necessary to everlasting salvation, that he also believe rightly
“ the

“ *the Incarnation of our Lord Jesus Christ. Which is no more than that of John 3. 36. He that believeth not the Son, shall not see life, but the wrath of God abideth on him. And therefore we may safely say this also: There being no other Name under Heaven whereby we must be saved, neither is there Salvation in any other, Acts 4. 12.*

After this (as before he had done of the Doctrine of the Trinity) he gives first a general Assertion of his being God and Man; and then a particular Illustration of his Incarnation.

“ *For the right Faith is, that we believe and confess, That our Lord Jesus Christ, the Son of God, is God and Man.*

What follows, is a further Explication of this General. “ *God, of the substance of the Father, begotten before the Worlds. And Man, of the substance of his Mother, born in the World. Perfect God, and perfect Man; of a reasonable Soul and humane Flesh subsisting. Equal to the Father, as touching his Godhead; and Inferiour to the Father, as touching his Manhood. Who, although he be God and Man, yet he is not Two, but One Christ. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by Confusion of Substance, but by Unity of Person. For as the reasonable Soul and Flesh is one Man, so God and Man is One Christ.* And

And thus far, as to the Description of Christ's Person and Natures. The Particulars of which I take to be all true; and therefore such as ought to be believed, when understood. But such (many of them) as persons of ordinary capacities, and not acquainted with School Terms, may not perhaps understand. Nor was it, I presume, the meaning of the Pen-man of this Creed, that it should be thought necessary to Salvation, that every one should particularly understand all this: but, at most, that, when understood, it should not be disbelieved. That in the general, being most material, That *Jesus Christ, the Son of God, is God and Man*: the rest being but Explicatory of this. Which Explications, though they be all true, are not attended with any such clause, as if, without the explicate knowledge of all these, a man could not be saved.

He then proceeds to what Christ hath done for our Salvation, and what he is to do further at the last Judgment, with the Consequents thereof. “*Who Suffered for our Salvation, Descended into Hell, Rose again the third day from the Dead.*”

That Clause of *descending into Hell, or Hades,* (*κατηλθεν εις αιδυ,*) which we meet with here,

and in the Apostles Creed, as it is now read, is not in the *Nicene* Creed ; nor was it anciently (as learned Men seem to be agreed) in what we call the Apostles Creed. When or how it first came in, I cannot well tell : Nor will I undertake here to determine the sence of it.

The Hebrew word *Sheol*, and the Greek *Hades*, which here we translate *Hell*, (by which word we now-a-days use to denote *the Place of the Damned*,) was anciently used to signifie, sometime the *Grave*, sometime, the *Place, State, or Condition of the Dead*, whether good or bad. And when *Job* prays (*Job* 14. 13.) *O that thou wouldst hide me in Sheol.* (as in the Hebrew ;) or in *Hades*, (as in the Greek Septuagint ;) certainly he did not desire to be in what we now call *Hell* ; but rather (as we there translate it) in the *Grave*, or the condition of those that are *Dead*.

But what it should signifie here, is not well agreed among learned Men. The Papiests generally (because that is subservient to some of their beloved Tenents) would have it here to signifie the *Place of the Damned* ; and would have it thought, that the Soul of *Christ*, during the time his Body lay in the *Grave*, was amongst the Devils and *Damned Souls* in *Hell*. Others do, with more likelyhood ; take it for the *Grave*,

or condition of the Dead : and take this of Christ's *descending into Hades*, to be the same with his *being Buried*, or *lying in the Grave*. The rather, because in the *Nicene Creed*, where is mention of his being *Buried*, there is no mention of his *descent into Hell*, or *Hades* : And here, in the *Athanasian Creed*, where mention is made of this, there is no mention of his being *Buried* ; as if the same were meant by both phrases, which therefore need not be repeated. And though in the *Apostles Creed* there be now mention of both, yet anciently it was not so ; that of his *descent into Hell*, being not to be found in ancient Copies of the *Apostles Creed*. If it signifie any thing more than his *being Buried*, it seems most likely to import his *Continuance in the Grave*, or *the State and Condition of the Dead*, for some time. And the words which follow, ἀνέστειν ἐκ νεκρῶν, say nothing of his *coming out of Hell*, but only of his *rising from the Dead*.

But the words here stand undetermined to any particular sense ; and so they do in the *Apostles Creed* ; and are so also in the *Articles of our Church*. Where it is only said, (because in the *Creed* it stands so,) That we are to believe, *That he descended into Hell*, without affixing any particular sense to it.

The words, doubtless, have respect to that of *Acts 2. 27.* where, *Thou wilt not leave my Soul in Hell, (or Hades) nor suffer thine Holy One to see Corruption,* is applied to Christ, (cited out of *Psal. 16. 10.* where the same had before been spoken of *David.*) And his *not being left in Hades,* seems to suppose his *having been* (for some time) *in Hades,* whatever by *Hades* is there meant. And *Verse 31.* his *being not so left,* is expressly expounded of his *Resurrection.* And so again in *Acts 13. 35.* Now, as we have no reason to think, that *David's being in Hell, or Sheol,* (though not to be left there) can signify, his being in Hell *among the Devils and damned Spirits,* but rather in the *Grave, or the Condition of the Dead;* so neither that Christ's being in *Hell, or Hades,* (which is the Greek word answering to the Hebrew *Sheol*) should signify any other than *His being in the Grave, or condition of the Dead;* from whence, by his *Resurrection,* he was delivered. And to this purpose seems that whole Discourse of *Peter, Acts 2. 24,---32.* and of *Paul, Acts 13. 30,---37.*

But, without determining it to any particular sense, the Creed leaves the word *Hell* indefinitely here to be understood, in the same sense whatever it be, in which it is to be understood,

Acts 2. 27, 31. and Psal. 16. 10. And so far we are safe.

It follows; *“ He ascended into Heaven; He sitteth on the right hand of the Father, God Almighty. From whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their Bodies; and shall give account for their own Works. And they that have done Good, shall go into Life everlasting: and they that have done Evil, into everlasting Fire. (Of all which, there is no doubt but that it ought to be believed) Ending with, “ This is the Catholick Faith. That is, this is true and sound Doctrine, and such as every true Christian ought to believe.*

And, as he had begun all with a general Preface, so now he closeth all with a general Conclusion: *“ Which (Catholick Faith) except a man believe faithfully; he cannot be saved.* That is, the Doctrine here delivered is true, (and so I think it is in all the parts of it,) and is (part of) the Catholick Faith: (The whole of which Faith, is the whole Word of God.) That is, part of that Faith, which all true Christians do, and ought to Believe. Which Catholick Faith, (the whole of which is the whole Word of God) except a man (so qualified as I before expressed) do believe faithfully, (that is, except he truly believe
it)

it) as to the *Substantials* of it, (though possibly he may be ignorant of many particulars therein) he cannot (without such Repentance as God shall accept of) be saved. Which, so limited, (as it ought to be) I take to be sound Doctrine, and agreeable to that of *John 3. 16.* *He that believeth not, is condemned already; because he hath not believed on the Name of the only begotten Son of God: And Ver. 36.* *He that believeth not the Son, shall not see life; but the wrath of God abideth on him: That is,* (according to the words of this Creed) he that believeth not aright (of God and Christ) cannot be saved.

Which words of Christ, we may safely interpret both with an aspect on the Doctrine of the *Trinity* (because of those words, *the only Begotten Son of God;*) and to that of the *Incarnation of Christ*, and the Consequents thereof; (because of those words in the beginning of the Discourse, *Ver. 16, 17, God so loved the World, that he Gave his only Begotten Son, &c. and God sent his Son into the world--- that the world through him might be saved:*) Which are the two main Points insisted on in the *Athanasian Creed*. And he who doth not Believe on the Name of this *only Begotten Son of God*, and thus sent into the world, (the Text tells us) shall not see life; but the wrath of God abideth on him.

him. Which fully agrees with what is here said, *Except a man believe the Catholick Faith, (of which the Doctrine of the Trinity, and of the Incarnation, are there intimated, and are here expressed, to be considerable Branches) he cannot be saved.* And what Limitations or Mitigations are to be understood in the one place, are reasonably to be allowed as understood in the other. And, consequently, those Damnatory Clauses (as they are called) in the *Athanasian Creed* (rightly understood) are not so formidable (as some would pretend) as if, because of them, the whole Creed ought to be laid aside.

For, in brief, it is but thus; The Preface and the Epilogue tell us; That *whoso would be saved, it is necessary, or (χρὴ) he ought to hold the Catholick Faith. Which Faith, except he keep whole and undefiled, or (σώαν ἡ ἀμώβητον) safe and inviolate, he shall perish everlastingly; or, which except he believe faithfully, he cannot be saved.* Which is no more severe, than that of our Saviour, *Mark 16. 16. He that believeth not, shall be damned.*

He then inserts a large Declaration of the Catholick Faith, especially as to two main Points of it; that of the Trinity, and that of the Incarnation. And if all he there declares be true, (as I think it is,) we have then no reason to
quarrel

quarrel with it upon that account. But he doth not say, That a man cannot be saved, who doth not Know or Understand every particular thereof.

Of the First, he says but this, *He that would be saved, ought thus to think, or (ὅτω φρονεῖτω) let him thus think of the Trinity; namely, That the Unity in Trinity, and Trinity in Unity, ought to be Worshipped.*

Of the Second, what he says is this, *Furthermore it is necessary to Eternal Salvation, That he believe aright the Incarnation of our Lord Jesus Christ: Which is no more severe than that of our Saviour, He that believeth not the Son, shall not see life, but the wrath of God abideth on him; because he hath not believed on the Name of the only begotten Son of God, whom God hath sent into the world, that the world through him might be saved, John 3. 17, 18, 36.*

Beside these, there are no Damnatory Clauses in the whole. All the rest are but Declaratory. And, if what he declares be true, we have no reason to find fault with such Declaration.

Now as to those two Points; that of the Trinity, and that of the Incarnation, (which are the only Points in question,) there is a double Inquiry, (as I have elsewhere shewed,) Whether the things be Possible; and whether they
they

they be True. The Possibility may be argued from Principles of Reason : The Truth of them from Revelation only. And it is not much questioned, but that the Revelation, in both Points, is clear enough, if the things be not impossible.

As to that of the Trinity ; I have already shewed, (in a former Letter) That there is therein no Impossibility, but that, what in one consideration are *Three*, (which we commonly call three Persons,) may yet (in another consideration) be *One* God.

I shall now proceed to shew, That neither is there any Impossibility, as to the Incarnation of our Lord Jesus Christ.

Now this consists of two Branches ; That of his being born of a *Virgin* ; and that of the *Hypostatical Union* (as it is commonly called) of the Humane Nature with the Second Person of the Sacred Trinity.

As to the former of the two, there can be no pretence of Impossibility. For the same God who did at first make *Adam* of the Dust of the Earth, without either Father or Mother, and who made *Eve* of *Adam's* Rib, (without a Mother at least, however *Adam* may be fancied as a Father,) and who shall at the last day recall

the Dead out of the Dust, may doubtless, if he so please, cause a Woman, without the help of Man, to conceive a child. There is certainly no Impossibility in nature, why it may not, by an Omnipotent Agent, be brought to pass. And when the Scripture declares it so to be, there is no reason (if we believe the Scripture) to disbelieve the Thing.

It is no more than when Christ cured the
 Joh. 9. 6. *blind man's eyes with clay and spittle* : Or
 Joh. 11. 43, 44. when he said, *Lazarus, come forth*, and
 Gen. 1. 3. he did so. Or when God said, *Let
 there be Light, and there was Light* :
 Psa. 33. 9. And, of the whole Creation, *He spake,
 and it was done, he commanded, and it
 stood fast*. No more than when he
 Numb. 17. 8. made *Aaron's Rod (a dry Stick) to bud
 and blossom, and yield Almonds* : Or what
 Isa. 56. 3. is implied in that, *Let not the Eunuch
 say, I am a dry tree*. And not much
 Gen. 18. 11, more than when God gave *Abraham
 12. a Son in his old age* ; and, notwithstanding
 Rom. 4. 19. *the deadness of Sarah's womb*.

I was about to say, (and it is not much amiss if I do) it is not much more than what (pretty often) happens amongst men, when God gives both Sexes to the same person, (such there are,

are, and have been; and I think there is one yet living, who was first as a Woman married to a Man, and is since as a Man married to a Woman;) and what hinders then, but that God, if he please, may *minge* the *Effects* of both these Sexes in the same Body? A little alteration in the structure of the Vessels would do it. For when there is in the same body, and so near, *Semen virile* & *muliebre*, what hinders but there might be a passage for them to mix? And Plants, we know, do propagate without a fellow, though it be otherwise in Animals. And whereas this is said to be by *the Holy Ghost coming upon her, and the Power of the Highest overshadowing the Blessed Virgin*; it is not much unlike that of *the Spirit of God's Incubation, or moving upon the face of the Waters.* So that, as to this Point, here is nothing Impossible; nothing Incredible.

Luke 1. 35.

Gen. 1. 2.

The other Particular, as to the *Hypostatical Union*; How God and Man can be united in one Person, may seem more difficult for us to apprehend, because we understand so little of the Divine Essence, and consequently are less able to determine, what is, and what is not, consistent with it. And, when all is done, if we

be never so certain, that there is such an Union, yet it will be hard to say How it is.

But we have no reason from thence to conclude the thing Impossible because we know not How it is done. Because there be many other things in nature, which we are sure to Be; of which we are almost at as great a loss as to the manner How they be, as in the present case.

Solomon, as wise as he was, and how well so ever skilled in Natural Philosophy, doth yet acknowledge himself, in many things to be at a loss, when he would search out the bottom of Natural things, and even when he made it his Business so to do. *When (says he) I applied my heart to know wisdom, and to see the business that is done upon the earth: Then I beheld all the work of God; that a man cannot find out the work of God that is done under the sun.: Because though a man labour to seek it out, yet he shall not find it. Yea further, though a wise man seek to know it; yet shall he not be able to find it, Eccles. 8. 16, 17.* And shall we then say, of the deep things of God, *The* thing is impossible, because we cannot find it out? And if we consider how many puzzling Questions God puts to Job, in the 37, 38, 39, 40, 41 Chapters of Job; even in natural

tural things, we may very well (as *Job* did) *abhor our selves in dust and ashes*, and be ashamed of our ignorant curiosity; and confess (as he doth) *I have uttered what I understood not; things too wonderful for me which I know not*: when he found he had talked like a fool, while he thought to be wise, and would measure the Power Rom. 1. 22. and Wisdom of God by the narrow limits of our understanding: And might come to *Job's* Resolution (when he had well weighed the matter) *I know that thou canst do every thing, and that no thought can be withholden from thee*, *Job* 42. 2, 3, 6.

The wind bloweth where it listeth, (not where you please to appoint it,) *thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth*, (saith Christ to Nicodemus:) Joh. 3. 8, 12. But shall we therefore conclude, The Wind doth not blow, because we know not how or whence it bloweth? Or, that God cannot command the Winds, because we cannot? We should rather conclude, The Wind doth certainly Blow, (because we hear the sound of it,) though we know neither How, nor Mat. 8. 26 27. Whence: And, though they do not obey us, yet *the Wind and the Seas obey him*. Now (as he there further argues) *If, when he tells us of*
earthly

earthly things, we do not apprehend it, how much more if he tell us of Heavenly things? of the deep things of God?

But (to come a little nearer to the business) consider we a little the Union of our own Soul and Body. 'Tis hardly accountable, nor perhaps conceivable by us, (who are mostly conversant with material things,) How a Spiritual Immaterial Being (such as our Souls are) and capable of a separate existence of its own, should inform, actuate, and manage a material substance, such as is that of our Body, and be so firmly United as to be One Person with it. By what handle can a Spirit Intangible take hold of a Tangible Material Body, and give Motion to it? Especially if we should admit *Lucretius's* Notion;

Tangere vel Tangi, nisi Corpus, nulla potest res :

(which he repeats almost as often as *Homer* doth his τὸν δ' ἀπυρεϊβόμενον.) who doth thence repute it impossible for an Immaterial Being to move a Body. But we who believe the Soul to be a Spirit, know it to be possible. Much more is it possible for God (though a Being infinitely
Act. 17, 25, 27, 28. more pure) who giveth to all, *Life and Breath*

Breath and All things; and in whom we *Live and Move and have our Being*; and who is not far from every one of us. It would be hard for us to give an intelligible account, either how God moves all things, or how our Soul moves the Body; yet we are sure it is so. That a Body may move a Body, seems not so strange to apprehend, (for we see one Engine move another;) But, by what Mechanism, shall a Spirit give Motion to a Body when at rest? or, Stop it when in Motion? or, Direct its Motions this way or that way? It would be thought strange, that a *Thought* of ours should Move a stone: And it is as hard to conceive (did we not see it daily) How a *Thought* should put our Body in Motion, and another *Thought* stop it again. Yet this we see done every day, though we know not How. And it is almost the same thing in other Animals. And more yet, when an Angel assumes a Body. There are none of these things we know, How; and yet we know, they are done.

I shall press this a little farther. Our Soul (we all believe) doth (after Death) continue to exist, in a separate condition from the Body. And, I think, we have reason to believe also, that it will continue to Act as an Intellectual Agent, (not to remain in a stupid senseless $\psi\upsilon\chi\omicron\mu\alpha\tau\omicron\upsilon\chi\iota\sigma\iota\varsigma$)

Else I see not why Paul should desire to depart, or
Phil. 1. 21, 23, to be dissolved, and to be with Christ,
24. which is far better; rather than to abide
 in Flesh. For while he abides in the Flesh, he
 hath some enjoyment of Christ, (as well as an
 opportunity of doing some Service) which is
 more desirable, if when he is departed, he
 have none at all. And, how can he then say,
That to Dye is gain? Whether the Soul thus
 separated shall be said to have a *Subsistence* as
 well as can Existence; Or, whether it may
 be properly said then, to be an intire *Person*;
 (as the *Soul* and *Body* are, before *Death*, and af-
 ter the *Resurrection*) I will not Dispute, be-
 cause, that were to contend about Words, and
 such Words so signify, as we please to define
 them, and bear such a Sence, as we please to put
 upon them. But it is (as the Angels are) an
 Intellectual, Spiritual Agent; and we use to say,
Actiones sunt Suppositorum; and *Suppositum Ratio-*
nale, is either a Person, or so near a Person, that
 it would be so if men please to call it so. And
 the Spiritual Being, which doth now separately
 Exist, shall at the Resurrection, resume a Body
 into the same Personality with it self, and shall
 with it become one Person, as before Death it
 had been.

Now

Now if a Spiritual Immaterial Intellectual Being, separately existent by it self, and separately acting as an Intellectual Agent, may, at the Resurrection, assume or reassume a Material Corporeal Being (Heterogeneous to it self) into the same Personality with it self, or so as to become one Person with it, while yet it self remains Spiritual as before : What should hinder (for it is but one step further) but that a Divine Person, may assume Humanity, into the same personality with it self, without ceasing to be a Divine Person as before it was ? If it be said, That Person and Personality in the Sacred Trinity, are not just the same as what we so call in other cases : It is granted ; and by these words (which are but Metaphorical) we mean no more, but somewhat analogous thereunto ; and which, (because of such analogy) we so call, as knowing no better words to use instead thereof : According as we use the words, *Father, Son, generate, beget,* and the like, in a metaphorical sence, when applied to God. For no words, borrowed from Created Beings, can signifie just the same when applied to God, as when they were applied to Men, but somewhat analogous thereunto. And if the Soul (though we know not How) may and do (at the Resurrection)

assume a Body so as to become the same Person with it self (though neither the Body be thereby made a Soul, nor the Soul a Body; but remain as before, that a Body, and this a Soul, though now united into one Person:) Why may not a Divine Person assume Humanity, so to be what is analogous to what we call a Person; the Humanity remaining Humanity, and the Divinity remaining Divinity, though both united in One Christ; though we do not particularly know How?

We should be at a great loss, if (to answer an Atheist, or one who doth not believe the Scriptures) we were put to it, to tell him, How God made the World? Of what Matter? With what Tools or Engines? or, How a Pure Spirit could produce Matter where none was? He would tell us perhaps, *Ex nihilo nihil, in nihilum nil posse reverti*; Where nothing is, nothing can be made: and what once is, (though it may be changed) can never become Nothing: And will never believe the World was made, (but rather was from all Eternity) except we can tell him, How it was made. Now, if in this case, we may satisfy our selves (though perhaps it will not satisfy him) by saying, God made it, but we know not How: The same must

must satisfy us here ; That Christ was Incarnate, (God and Man) we are certain, (for so the Scripture doth assure us, as well as, That God made the World ;) But, How God made the World ; or, How the Son of God assumed Humanity, we cannot tell. Nor indeed is it fit for us to enquire, farther than God is pleased to make known to us. All further than this, are but the subtile Cob-webs of our Brain : Fine, but not Strong. Witty Conjectures, *How it may be* ; rather than a clear Resolution, *How it is*.

Another Objection I have met with : to which the Objecters must be contented with the same Answer ; We know *it Is*, but we know not *How*. It would be endless for us, and too great a Curiosity, to think our selves able fully to explicate all the Hidden things of God. The Objection is this : Since the Three Persons cannot be Divided ; How is it possible, that One of them can Assume Humanity, and not the other ? And why the Second Person, and not the First or Third ?

As to the Question, Why ? I say, It is so, because so it pleased God ; And *he giveth not account of his Matters* ; He is Job 33. 13. not accountable to us, why he so willeth.

As to the Question, How is it Possible ? I see

no difficulty in that at all. The Persons are Distinguished, though not Divided. As in the Divine Attributes, God's Justice and Mercy are Distinguishable; though in God they cannot be Divided. And accordingly, some things are said to be Effects of his Justice, others of his Mercy. So the Power and Will of God (both which are Individual from himself :) But when we say God is *Omnipotent*, we do not say he is *Omnivolent*. He wills indeed All things that Are, (else they could not be) but he doth not will all things Possible. And the like of other Attributes.

If therefore we do but allow as great a Distinction between the Persons, as between the Attributes, (and certainly it is not less, but somewhat more,) there is no incongruity in ascribing the Incarnation to One of the Persons, and not to the rest.

'Tis asked further, How I can accommodate this to my former Similitude, of a Cube and its Three Dimensions; representing a Possibility of Three Persons, in one Deity. I say, Very easily. For it is very possible, for one Face of a Cube, suppose the Base, (by which I there represented the Second Person, as Generated of the Father,) to admit a Foil, or Dark Colour, while

while the Rest of the Cube is Transparent ; without destroying the Figure of the Cube, or the Distinction of its Three Dimensions, which Colour is adventitious to the Cube. For the Cube was perfect without it, and is not destroyed by it. Which may some way represent Christ's *Humiliation*. Who being, *Equal with God*, was made *Like unto Us*, and took upon him the *Form of a Servant*, Phil. 2. 6, 7.

So that, upon the whole Matter, there is no Impossibility in the Doctrine of the Incarnation, any more than in that of the Trinity. And, supposing them to be not Impossible ; it is not denied but that they are, both of them, sufficiently Revealed ; and therefore to be Believed, if we believe the Scripture. And of the other Articles in the *Athanasian Creed*, there is as little reason to doubt.

There is therefore no just Exception, as to the *Declarative* part of the *Athanasian Creed*. And, as to the *Dammatory* part ; we have before shewed, that it is no more severe, than other passages in Scripture to the same purpose ; and to be understood with the like Mitigations as those are. And, consequently, that whole Creed, as hitherto, may justly be received.

'Tis

'Tis true, there be some Expressions in it, which, if I were now to Pen a Creed, I should perhaps chuse to leave out: But, being in, they are to be understood according to such sence as we may reasonably suppose to be intended, and according to the Language of those times When they did use to Anathematize great Errors, which they apprehended to be Destructive of the Christian Faith, as things of themselves Damnable, if not Repented of. And, I suppose, no more is here intended; nor of any other Errors, than such as are Destructive of Fundamentals.

Yours,

Oxford, Octob. 28.
1690.

John Wallis.

Postscript.

POSTSCRIPT.

November 15. 1690.

WHEN this Third Letter was Printed, and ready to come abroad, I stopped it a little for this Postscript; occasioned by a small Treatise which came to my hands, with this Title, *Dr. Wallis's Letter, touching the Doctrine of the Blessed Trinity, answered by his Friend.* It seems, I have more *Friends* abroad than I am aware of. But, *Who* this Friend is, or whether he be a *Friend*, I do not know. It is to let me understand, that a *Neighbour* of his, *reputed a Socinian*, is not *convinced* by it: But names some *Socinian Authors*, who endeavour to elude Scriptures alledged for the Trinity, by putting some other sence upon them. He might have named as many, if he pleased, who have (to better purpose) written against those Authors, in vindication of the True sence. And if he should Repeat what Those have said on the one side; and I, say over again, what Those have said on the

the

the other side ; we should make a long work of it.

But he knows very well, That was not the business of my Letter, to discourse the whole Controversie at large, (either as to the Evidence, or as to the Antiquity, of the Doctrine.) For this I had set aside at first, (as done by others, to whom I did refer :) and confined my Discourse to this single Point, That there is *no Impossibility* (which is the *Socinians* great Objection) but that What in one consideration is Three, may in another consideration be One. And if I have sufficiently evinc'd this ; (as I think I have ; and I do not find that he denies it ;) I have then done what I there undertook. And, in so doing, have removed the great Objection, which the *Socinians* would cast in our way : and, because of which, they think themselves obliged to shuffle off other Arguments on this pretence. Now (whether he please to call this a *Metaphysick*, or *Mathematick Lecture*,) certain it is, that there are *Three distinct Dimensions* (Length, Breadth, and Thickness) in *One Cube*. And, if it be so in *Corporeals*, there is no pretence of reason, why in *Spirituals* it should be thought Impossible, that there be *three Somewhat's* which are but *One God*. And these

these *Somewhat's*, till he can furnish us with a better name, we are content to call *Persons*, (which is the Scripture word, *Heb. 1. 3.*) Which word we own to be but *Metaphorical*, (not signifying just the same here, as when applied to men,) as also are the words, *Father, Son, Generate, Begot, &c.* when applied to God. And more than this need not be said, to justify what there I undertook to defend.

Now 'tis easie for him (if he so please) to *burlesque* this, or turn it to *ridicule*, (as it is, any the most Sacred things of God;) but not so safe, *Ludere cum Sacris*. The Sacred Trinity (be it as it will) should by us be used with more Reverence, than to make Sport of it.

I might here end, without saying more. But because he is pleased to make some Excursions, beside the Business which I undertook to prove, (and which he doth not deny;) I will follow him in some of them.

He finds fault with the Similitude I brought, (though very proper to prove what it was brought for,) as too high a Speculation for the poor Labourers in the Country, and the Tankard-bearers in London. And therefore (having a mind to be pleasant) he adviseth rather (as a more familiar *Parallel*) to put it thus, I Mary, take thee

Peter James and John for my wedded Husband, &c. (thinking this, I suppose, to be Witty.) And truly (supposing Peter, James, and John, to be the same Man,) it is not much amiss. But I could tell him, with a little alteration, (if their Majesties will give me leave to make as bold with their Names, as he doth with the Names of Christ's Mother, and of his three Disciples which were with him in the Mount at his Transfiguration, *Matth. 17. 1.*) it were not absurd to say, *I Mary, take thee Henry William Nassaw*; without making him to be three Men, or three Husbands; and without putting her upon any difficulty (as is suggested) How to dispose of her Conjugal Affection. And, when the Lords and Commons declared Him to be King of *England, France, and Ireland*; they did not intend, by allotting him three distinct Kingdoms, to make him three Men. And when, for our Chancellor, we made choice of *James, Duke, Marquess and Earl of Ormond*; though he had three distinct Dignities, he was not therefore three Men, nor three Chancellors. And when

* 2 de Orat. *Tully says* *, *Sustineo unus tres personas*; *meam, adversarii, judicis*; which is in English, (that the Tankard-bearer may understand it,) *I being one and the same Man, do sustain*
Three

Three Persons; that of Myself, that of my Adversary, and that of the Judge: He did not become three Men, by sustaining three Persons. And (in this Answer to my Letter) the Friend and his Neighbour, may (for ought I know) be the same Man, though he sustain Two Persons. And, I hope, some of these Resemblances, may be so plain, and so familiar, as that He and his Tankard-bearer may apprehend them: and thence perceive, It is not Impossible that Three may be One. For if (among us) one Man may sustain three Persons, (without being three Men,) Why should it be thought incredible; that three Divine Persons may be one God? (as well as those three other Persons be one Man?) Nor need he the less believe it for having (as this Answerer suggests) been taught it in his Catechism, or (as Timothy did the Scriptures) know it from a Child. But I would not have him then to tell me, the Father is a Duke, the Son a Marquess, the Holy Ghost an Earl, (according as he is pleased to prevaricate upon the Length, Breadth and Thickness of a Cube;) but thus rather, That, God the Creator, God the Redeemer, and God the Sanctifier, are the same God. That God the Creator is Omnipotent and Allsufficient; that God the Redeemer is so too; and God the Sanctifier like-

wife. That God the Creator is to be *Loved with all our Heart* ; and so God the Redemer, and God the Sanctifier. And then there will be no Absurdity in all this.

As to what he says, that *All people that have reason enough to understand Numbers, know the difference between One, and More than one* ; I might reply, That all people who can tell Money, know that *Three Groats* are but *One Shilling*, and *Three Nobles* are *One Pound* ; and what in one consideration is *Three*, may in another consideration be but *One*. Which, if it look like a slight Answer, is yet sufficient to such an Argument.

He tells me somewhat of Dr. *Sherlock*, (wherein I am not concerned,) and somewhat of *the Brief History of the Unitarians*, (of which his Neighbour gives the Friend a Copy;) But he doth not tell me, as he might, (and therefore I tell him) that Dr. *Sherlock* hath confuted that *History*. But Dr. *Sherlock* says nothing contrary to what I defend. For if there be such Distinction (between the three Persons) as he assigns, then at least, there is a Distinction (which is what I affirm, without saying how great it is;) Nor doth he any where deny them to be *one God*.

He

He tells me a story of somebody, who, in a publick Disputation at *Oxford*, maintaining a *Thesis* against the *Socinians*, was baffled by his Opponent. Whom, or when, he means, I do not know; and so say nothing to it: But, that I may not be in his debt for a story, I shall tell him another, which will be at least as much to the purpose as his. It is, of their great friend, *Christophorus Christophori Sandius*, a diligent promoter of the *Socinian* Cause. He printed a Latin *Thesis* or Discourse against the Divinity of the Holy Ghost, which he calls *Problema Paradoxum de Spiritu Sancto*, with a general Challenge to this purpose, *Ut si quis in toto Orbe eruditorum forte sit, qui doctrinâ magis polleat, quam quibuscum haëtenus sit collocutus, ea legat quæ à se publice sunt edita argumenta, seque errare moneat, ac rectius sentire doceat.* Hereupon, *Wittichius* accepts the Challenge, and writes against *Sandius*. To which *Sandius* answers, (taking in another as a partner with him in the Disputation.) And *Wittichius* replies. And that with so good success, that *Sandius* and his partner, acknowledged themselves to be convinced by it, and to change their Opinion. This happening but a little before *Sandius* his death; His Partner (surviving) published to the World an Account hereof, (and

of

of Sandius declaring, before his death, that he was so convinced,) in a Letter of Thanks to Wittichius for it. What Sandius would have done further, if he had lived a little longer, we cannot tell. That of Wittichius bears this Title, *Causa Spiritus Sancti, Personae Divinae, ejusdem cum Patre & Filio essentiae, (contra C. C. S. Problema Paradoxum,) asserta & defensa, à Christophoro Wittichio. Lugduni Batavorum apud Arnoldum Doude, 1678.* The Letter of Thanks bears this Title, *Epistola ad D. Christophorum Wittichium Professorem Lugdunensem; Qua gratiae ei habentur pro eruditissimis ipsius in Problema de Spiritu Sancto Animadversionibus: Scripta à Socio Authoris Problematis Paradoxi: Per quas errores suos rejicere coactus est. Coloniae, apud Joannem Nicolai.*

He takes it unkindly, that I charge it upon some of the Socinians that though they do not think fit directly to reject the Scriptures, yet think themselves obliged to put such a forced sense upon them, as to make them signifie somewhat else. And tells me of some Socinians, who have so great a respect for the Scriptures, as to say that the Scripture contains nothing that is repugnant to manifest Reason; and that what doth not agree with Reason, hath no place in Divinity, &c. But this is still in order to this Inference; That there-

therefore what they think not agreeable to Reason, must not be thought to be the sense of Scripture: and therefore that they must put such a Force upon the Words, how great soever, as to make them comply with their sense. If he except against the words, *how great a Force soever*, as too hard an Expression of mine: They are Socinus's own words, (in his Epistle to Balcerovius, of January 30. 1581.) *Certe contraria sententia adeo mihi & absurda & perniciosa (pace Augustini, &c. dixerim) esse videtur, ut Quantacunq; Vis potius Pauli verbis sit adhibenda, quam ea admittenda.* That is, The contrary Opinion (with Augustin's leave, and others of his mind) seems to me so absurd and pernicious, that we must rather put a Force, how great soever, upon Paul's words, that admit it.

And, as to the suspicion I had of some of their Sentiments, as to *Spiritual Subsistences*, (that it may not appear to be groundless) He doth (in his Epist. 5. ad Volkeliu) absolutely deny, that the Soul after death doth subsist; and adds expressly, *Offendi me sentire --- non ita vivere post hominis ipsius mortem; ut per se premium panarumve capax sit:* that is, that the Soul after death doth not subsist; nor is in a capacity of being, by it self, rewarded or punished. And how he can then think it an Intelligent Being, I do not see. St Paul, it seems,

was

was of another mind, when he had a desire to be dissolved (or depart hence) and to be with Christ, as being far better for him, than to abide in the flesh, Phil. 1. 23, 24. And willing rather to be absent from the body, and present with the Lord, 2 Cor. 5. 8. Now I do not understand the advantage of his being with Christ, or being present with the Lord; if he were then to be in a senseless condition, not capable of pain or pleasure, punishment or reward.

In *Epist. 3. ad Dudithium*, we have these words, *Unusquisq; sacræ Scripturæ ex suo ipsius sensu Interpretes: eaq; quæ sibi sic Arrident pro veris admittere debet ac tenere, licet universus terrarum Orbis in alia omnia iret.* That is, Every one is to interpret Scripture according to his own sense: and what so seems Pleasing to him, he is to embrace and maintain, though all the World be against it.

Socinus, in his *Tract; de Ecclesia*, pag. 344. says thus, *Non attendendum quid homines doceant sentiantve, vel antebac docuerint aut senserint, quicumq; illi tandem, aut quocumque, sint aut fuerint.* Which is pretty plain. I am not (says he) to regard what other men do teach or think, or have before now taught or thought, whosoever, or how many soever, they be or have been. And if his whosoever are not here to be extended to the Sacred Writers; he tells us
of

of them elsewhere, *Ego quidem, etiamsi non semel, sed saepe, id in sacris monumentis scriptum extaret, non idcirco tamen ita rem prorsus se habere crederem.* Soc. de Jesu Christo servatore, Par. 3. cap. 6. Operum Tom. 2. p. 204. *As for me (saith he) though it were to be found written in the Sacred Monuments, not once, but many times, I would not yet for all that believe it so to be. And a little before, in the same Chapter, (having before told us, that he thought the thing Impossible,) he adds, Cum ea quæ fieri non posse aperte constat, divinis etiam oraculis ea facta fuisse in speciem diserte attestantibus, nequaquam admittantur; & idcirco sacra verba, in alium sensum quam ipsa sonant, per inusitatos etiam tropos quandoq; explicantur.* That is, *When it doth plainly appear, (or when he thinks so, whatever all the World think beside) that the thing cannot be; then, though the Divine Oracles do seem expressly to attest it, it must not be admitted: and therefore the Sacred Words are, even by unusual Tropes, to be interpreted to another sense than what they speak.* Which Sayings are, I think, full as much as I had charged him with.

And if these Instances be not enough, I could give him more of like nature. But I shall conclude this with one of a later date: at a *Publick Disputation* at *Franker*, Octob. 8. 1686. where (a-

mongst others) this *Thesis* was maintained; *Scripturæ divinitatem non aliunde quam ex Ratione adstrui posse; Eosq; Errare, qui asserere sustinent, Si Ratio aliud quid nobis dicitaret quam Scriptura, huic potius esse credendum.* And when *Ulricus Huberius* (because it was not publicly censured, as he thought it deserved to be) did oppose it in Word and Writing; the same was further asserted, in Publick Disputations, and in Print, by two other Professors in *Franeker*, in Vindication of that former Thesis; that, *If Reason do dictate to us any thing otherwise than the Scripture doth; It is an Error to say, that, in such case, we are rather to believe the Scripture.* An account of the whole is to be seen at large in a Treatise entituled, *Ulrici Huberi, Supremæ Frisiorum Curie ex-senatoris, De concursu Rationis & Scripturæ Liber. Franakeræ apud Hen. Amama & Zachar. Tædama, 1687.* And a Breviate of it in the *Lipsick Transactions* for the Month of *August*, 1687. And, after this, I hope this Answerer will not think me too severe in charging such Notions on some of the *Socinians*, while yet (I said) *I was so charitable as to think divers of them were better minded.*

But what should make him so angry at what I said of *Guessing*, I cannot imagine. That there is a *Distinction* between the *Three*, we are sure; (this I had

I had said before, and the Answerer now says, It is so.) *But not such as to make three Gods* ; (this I had said also, and the Answerer says so too.) That *the Father is said to Beget, the Son to be Begotten, and the Holy Ghost to Proceed*, I had said also, (and I suppose he will not deny,) because thus *the Scripture tells us*. (And whatever else the Scripture tells us concerning it, I readily accept.) But if it be further asked, (beyond what the Scripture teacheth,) as, for instance, *What this Begetting is, or, How the Father doth Beget his only begotten Son* ; This, I say, *we do not know*, (at least I do not) because this, I think, the Scripture doth not tell us ; (and of this therefore I hope this Gentleman *will give me leave to be ignorant* :) Certainly it is *not* so as when one Man begets another ; but *How it is*, I cannot tell. And if I should set my thoughts awork, (as some others have done, and each according to his own imagination) to *Guess* or *Conjecture*, *How perhaps it may be* ; I would not be *Positive*, *That just so it is* : Because I can *but Guess* or *Conjecture*, I cannot be *sure* of it. (For I think it is much the same as if a man born Blind, and who had never seen, should employ his Fancy to think, *What kind of thing is Light or Colour* : of which it would be hard for him to have a clear and certain

Idea.) And if this Gentleman please to look over it again, I suppose he will see, that he had no cause to be so angry, that I said, *We can but Guess* herein, at what *the Scripture doth not teach us.*

That the *Socinians* have set their Wits a work to find out other Subsidiary Arguments and Evasions against the Trinity, beside that of its Inconsistence with Reason, I do not deny: But That is the Foundation, and the rest are but Props. And if they admit, that there is in it no Inconsistence with Reason; they would easily answer all the other Arguments themselves.

I thought not to meddle with any of the Texts on either side, because it is beside the Scope which I proposed, when I confined my Discourse to that single Point, of its not being Impossible or Inconsistent with Reason: and did therefore set aside other Considerations, as having been sufficiently argued by others, for more than an Hundred Years last past. But having already followed him in some of his Excursions, I shall briefly consider the two signal places which he singles out as so mainly clear.

In the former of them, *John. 17. 3. This is life eternal, that they might know thee the only true God,*

God, and Jesus Christ whom thou hast sent ; he puts a Fallacy upon us : which perhaps he did not see himself, or at least hoped we would not see it. And therefore I desire him to consider, that it is not said *Thee only* to be the true God ; but *Thee, the only true God.* And so in the Greek ; it is not $\sigma\acute{\epsilon}\ \mu\acute{\omicron}\nu\omicron\upsilon\ \tau\acute{\epsilon}$, but $\sigma\acute{\epsilon}\ \tau\acute{\epsilon}\ \mu\acute{\omicron}\nu\omicron\upsilon\ \alpha\lambda\eta\theta\iota\nu\omicron\upsilon\ \Theta\epsilon\acute{\omicron}\nu$. The Restrictive $\mu\acute{\omicron}\nu\omicron\upsilon$, *only*, is not annexed to *Thee*, but to *God.* To know *Thee* to be the *only true God* ; that is, to be that God, beside which God, there is no other true God. And We say the like also, That the Father is that God, beside which there is no other true God : and say, the Son is also (not another God, but) the same only true God. And if those words, $\iota\upsilon\alpha\ \gamma\iota\omega\sigma\tau\omega\varsigma\ \sigma\acute{\epsilon}\ \tau\acute{\epsilon}\ \mu\acute{\omicron}\nu\omicron\upsilon\ \alpha\lambda\eta\theta\iota\nu\omicron\upsilon\ \Theta\epsilon\acute{\omicron}\nu$, $\kappa\acute{\alpha}\ \epsilon\upsilon\ \alpha\pi\epsilon\sigma\epsilon\iota\lambda\alpha\varsigma\ \text{I}\nu\sigma\acute{\omicron}\nu\ \chi\epsilon\iota\tau\omicron\upsilon\varsigma$; should be thus expounded, *To know Thee to be the only true God ; and whom thou hast sent, Jesus Christ, (to be the same only true God ;)* repeating $\delta\iota\omicron\ \kappa\omicron\iota\iota\upsilon\sigma\acute{\omicron}$, those words $\tau\acute{\epsilon}\ \mu\acute{\omicron}\nu\omicron\upsilon\ \alpha\lambda\eta\theta\iota\nu\omicron\upsilon\ \Theta\epsilon\acute{\omicron}\nu$ he would not like that interpretation ; but both the Words and the Sence will very well bear it, (without such Force as they are said to put upon many other places.) Or if, without such repetition, we take this to be the scope of the place ; To set forth the two great Points of the Christian Religion, or Way to Eternal Life ; That *there*

is but one true God (though in that Godhead there be three Persons, as elsewhere appears,) in opposition to the *many Gods* of the Heathen: and the Doctrine of Redemption, by *Jesus Christ*, whom God hath sent, (of which the Heathen were not aware:) the sense is very plain. And nothing in it so clear, as he would have us think, against the Trinity; but all very consistent with it.

And the same Answer serves to his other place, 1 Cor. 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him, (or for him:) and one Lord Jesus Christ, by whom are all things, and we by him.* For here also *One God* may be referred $\delta\epsilon\omicron\upsilon\ \kappa\omicron\iota\nu\acute{\omicron}\varsigma$, both to *the Father* (if here taken as a distinct person) and to *the Lord Jesus Christ*: Or, without that, it is manifest, that *One God* is here put in opposition (not to the plurality of Persons, as we call them, in *One Deity*; but) to the *many Gods* amongst the Heathen: and our *one Saviour*, against their *many Saviours*. As is manifest, if we take the whole context together; *We know that an Idol is nothing in the World: and that there is no other God but one. For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many:) But to us there is but one God, the Father, of whom are all things,*
and

and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, Ver. 4, 5, 6. Where it is evident, that the scope of the place is, not to shew either how the Persons (as we call them) or how the Attributes of that One God are distinguished amongst themselves: But to set our One God (who is the Father or Maker of all things,) in opposition to the *Many Gods* of the Idolatrous World: and our *One Saviour* or Redeemer, against their *Many Saviours*. Indeed, if we should set up our Jesus Christ to be *another God*, the Text would be against us: but not when we own him for *the same God*. So that here is nothing clear in either place (as he pretends) against Christ's being the *same God* with the Father.

But in that other place of *John 1*. (which he labours to elude) the evidence for it doth so stare him in the face, that if he were not (as he speaks) *Wilfully blind*, (or did Wink very hard) he must needs see it. *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. In him was life, and the life was the light of men, (Ver. 1, 2, 3, 4.) He was in the World; and the World was made by him; and*
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the World knew him not. He came unto his own, and his own received him not. But to as many as received him, he gave power (or right, or privilege,) to become the sons of God, even to them that believe on his Name, (Ver. 10, 11, 12.) And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father; full of grace and truth, (Ver. 14.) Why he should not think this very clear, is very strange, if he were not strangely prepossessed. Unless he think nothing clear, but such as no man can cavil against. But there can hardly be any thing said so clearly, but that some or other (if they list to be contentious) may cavil at it, or put a forced sence upon it. For thus the whole Doctrine of Christ, when himself spake it, (and he spake as clearly, as he thought fit to speak,) was cavilled at. And himself tells us the reason of it, *Matth. 13. 14, 15.* and *Job. 12. 37, 38, 39, 40.* and after him *St. Paul, Acts 28. 26.* and *Rom. 11. 8.* Not for want of clear Light, but because they shut their eyes. In *John 12.* it is thus, *But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the Prophet might be fulfilled, which he spake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe,*

lieve, because Esaias said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory and spake of him. And thus in *Matth 13*. Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. So that 'tis no argument of a place or doctrine's not being clear, because prejudiced persons are able to pick cavils at it, or put a forced sence upon it.

But let us see what these cavils are. *This I confess* (saith he) *were to the purpose, if by the term Word could be meant* (he should rather have said, be meant) *nothing else but a pre-existing person; and, by the term God, nothing but God Almighty the Creator of Heaven and Earth; and if taking those terms in those senses did not make St. John write Nonsense.*

Now in reply to this, I first take exception to that phrase, *if it could be meant of nothing else.* For if his meaning be this, *If no Caviller can start*

up another fence, right or wrong : this is no fair play. For hardly can any thing be so plain, but that somebody may find a pretence to cavil at it. It is enough for us therefore, if *it be thus meant*, without saying, it is impossible to put a forced fence upon it. But this would have spoiled his design, in mustering up a great many forced fences ; not that he thinks them to be true, (for surely they be not all true ; and I think none of them are) nor telling us which he will stick to ; but only that he may cast a mist ; and then tell us (which is all that he concludes upon it) *the place is obscure*, he knows not what to make of it.

But when the Mist is blown off, and we look upon the Words themselves, they seem plain enough, as to all the Points he mentions. *The Word which was with God, and was God, and by whom the World was made, and which was made flesh and dwelt amongst us, and we saw his glory, and of whom John bare witness ; must needs be a Person ; and can be no other than our Lord Jesus Christ, who was born of the Virgin Mary. And this Word, which was in the beginning, and by whom the World was made, must needs have been pre-existent before he was so born. And this Word, which was with God (the true God) and was God, and by whom the World was made, and who*
is

is one with the Father, (Joh. 10. 30.) and * who is over all, God blessed for ever, (Rom. 9. 5.) is no other God than God Almighty, Creator of Heaven and Earth.) And this plain sence the words bear, without any force put upon them: Without any Incoherence, Inconsistence, or Contradiction; sure that they do not agree with the Socinian Doctrine. And there is no other way to avoid it, but what Socinus adviseth in another case, *Quantacunque Vis verbis adhibenda*; putting a Force upon the words, no matter how great, to make

* What we render *who is*, (in Rom. 9. 5.) is in the Greek, not $\delta\varsigma\ \epsilon\sigma\tau\iota$, but $\delta\ \acute{\alpha}\nu$, (*he that is*;) which in Rev. 1. 4. ($\acute{\alpha}\pi\delta\ \tau\tilde{\upsilon}\ \delta\ \acute{\alpha}\nu$, &c.) and elsewhere, is used as a peculiar Name or Title proper to God Almighty; and answers to *I AM*, Exod. 3. 14. *I AM hath sent me unto you*. (Of the same import with *Jah* and *Jehovah*.) And what is said of God indefinitely, (without respect to this or that Person in the Godhead) at Rev. 1. 4. (for Christ in particular is contradistinguished, Ver. 5.) $\acute{\alpha}\pi\delta\ \tau\tilde{\upsilon}\ \delta\ \acute{\alpha}\nu$, $\kappa\tilde{\iota}\ \delta\ \eta\nu$, $\kappa\tilde{\iota}\ \delta\ \epsilon\sigma\chi\delta\mu\epsilon\nu$ Ⓞ, (*from him that is, and was, and is to come*;) is at Ver. 8. applied in particular to Christ, *I am Alpha and Omega, the beginning and the end, saith the Lord, which IS, and was, and is to come, the Almighty*. Which closeth the description of Christ, that begins at Ver. 5. And that, by the Lord, is here meant Christ, is evident from the whole context, Ver. 11, 13, 17, 18, and the whole Second and Third Chapters. And so the description of Christ, Rom. 9. 5. $\delta\ \acute{\alpha}\nu\ \delta\tilde{\eta}\ \pi\acute{\alpha}\rho\tau\omega\nu\ \Theta\epsilon\delta\varsigma\ \epsilon\upsilon\lambda\omicron\gamma\eta\eta\delta\iota\varsigma\ \epsilon\iota\varsigma\ \tau\acute{\alpha}\varsigma\ \alpha\iota\omega\nu\alpha\varsigma$, Ἀμήν, in its full Emphasis, is thus, that *BEING* over all, (or, the Supreme Being) *God blessed for ever*, (or the ever blessed God) *Amen*. And there will be need of Socinus's Expedient, (*quantacunque Vis Pauli verbis adhibenda*) to make it signifie any other God, than *God Almighty, the Creator of Heaven and Earth*.

them, not to signifie, what they plainly do. Or else to say, (which is his last refuge) that *St. John writes Nonsense.*

But let him then consider, Whether this do favour of that respect which he would have us think they have for the Holy Scripture; and whether we have not reason to suspect the contrary of some of them. And, Whether we have not reason to complain of their putting a *forced sense* upon plain words, to make them comply with their Doctrine. And lastly, Whether it be not manifest, that the true Bottom of their aversion from the Trinity. (whatever other subsidiary Reasons they may alledge) is, because they think it *Nonsense*, or not agreeable with their Reason. (For, set this aside, and all the rest is plain enough; but, because of this, they scruple not to put *the greatest force* upon Scripture.) Nor is there any other pretence of Nonsense in the whole Discourse, save that he thinks the Doctrine of the Trinity to be Nonsense. So that the whole Controversie with him, turns upon this single Point, Whether there be such *Impossibility* or *Inconsistence*, as is pretended.

That of *John 5. 7.* *There be three that bear record in Heaven, the Father, the Word, and the Holy Ghost;*

Ghost ; and these Three are One : is wanting, he says, in some Copies. And it is so ; (and so are some whole Epistles wanting in some Copies.) But we will not for that quit the place. For we have great reason to think it genuine. If this difference of Copies happened at first by chance (upon an oversight in the Transcriber) in some one Copy, (and thereupon in all that were transcribed from thence ;) it is much more likely for a Transcriber to leave out a line or two which is in his Copy, than to put in a line or two which is not. And if it were upon design, it is much more likely that the *Arians* should purposely leave it out, (in some of their Copies) than the Orthodox foist it in. Nor was there need of such falsification ; since *ἐν ἑσμεν*, concludes as strongly, as to a Plurality of persons, (and of the Son in particular ; which was the chief controversy with the *Arians* ;) as *ἐν τρι* doth as to all the Three. And, I think, it is cited by *Cyprian*, in his Book *De unitate Ecclesie*, before the *Arian* Controversie was on foot. And therefore, if it were done designedly (and not by chance) it seems rather to be razed out by the *Arians*, than thrust in by the *Orthodox*. And the Language of this in the Epistle, suits so well with that of the same Author in his Gospel, that it is a strong
 pre-

presumption, that they are both from the same Pen. The *Word*, in 1 *John* 5. 7. agrees so well with the *Word* in *John* 1. (and is peculiar to St. *John* :) and ἐν εἰσι, in 1 *John* 5. 7. with ἐν ἑσμην in *John* 10. 30. (*these three are One, with I and the Father are One*) that I do not at all doubt its being genuine. And that Evasion of his, *these three are one*, that is, *one in testimony*, will have no pretence in the other place, where there is no discourse of Testimony at all : but *I and the Father are One*, (*unum sumus*) must be *One Thing*, *One in Being*, *One in Essence*. For so Adjectives in the Neuter Gender, put without a Substantive, do usually signify both in Greek and Latin : and there must be some manifest reason to the contrary, that should induce us to put another sense upon them.

The other place, *Matth.* 28. 19. *Baptizing them in (or into) the Name of the Father, and of the Son, and of the Holy Ghost* ; is not so slight an evidence as he would make it. For whether εἰς τὸ ὄνομα, (not εἰς τὰ ὀνόματα) be rendred *in the Name*, and taken to denote the joint Authority of Father, Son, and Holy Ghost, admitting the person baptized into the Christian Church : Or, *into the Name*, (which this Answerer seems to like better) and taken to denote the Dedication
of

of the person baptized to the joint Service or Worship of Father, Son, and Holy Ghost; (Baptism it self being also a part of Divine Worship:) They are all conjoined; either, as in joint Authority; or as joint Objects of the same Religious Worship; and, for ought appears, in the same Degree. And Socinus himself doth allow, the Son to be Worshipped with Religious Worship; as *Adoration*, and *Invocation*; as Lawful at least, if not Necessary. Now when this Answerer tells us of the First Commandment, *Thou shalt have no other God but me*, (the God of Israel;) He might as well have remembered that of Christ, *Matth. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* And therefore since Socinus (and other of his followers) do allow Christ to be Worshipped, they must allow him to be God, even the God of Israel. And I am mistaken if he be not expressly called, *the Lord God of Israel.* *Luke 1. 16. Many of the children of Israel shall be (John the Baptist) turn to the Lord their God; for he shall go before Him in the spirit and power of Elias, &c.* Now he before whom *John the Baptist* was to go in the spirit and power of *Elias*, is agreed to be our Lord Jesus Christ; 'tis therefore He that is here called the Lord God of Israel. And we who own him

so to be, Worship no other God in Worshipping him. It is those, who do not own him so to be, and do yet Worship him, that are to be charged with Worshipping another God. Now when here we find Father, Son, and Holy Ghost, all joined in the same Worship, we have reason to take them all for the same God; and, that *these Three are One*. And do say, (as willingly as he) *Hear, O Israel, the Lord thy God is One God*. Father, Son, and Holy Ghost, are but One God: As God the Creator, God the Redeemer, and God the Sanctifier, are One God. And what in the Old Testament are said of God, indefinitely, without taking notice of this or that of the three Persons; are, in the New Testament, attributed some to one, some to another, of the three Persons.

That which makes these Expressions seem harsh to some of these men, is because they have used themselves to fanſie that notion only of the word *Person*, according to which Three Men are accounted to be Three Persons, and these Three Persons to be Three Men. But he may consider, that there is another notion of the word *Person*, and in common use too, wherein the same Man may be said to sustain divers Persons, and those Persons to be the same Man, That is the same

same Man as sustaining divers Capacities. As was said but now of *Tully, Tres Personas Unus sustineo*. And then it will seem no more harsh to say, The three Persons, Father, Son and Holy Ghost are one God ; than to say, God the Creator, God the Redeemer, and God the Sanctifier are one God ; which, I suppose, even to this Answerer would not seem harsh, or be thought *Nonsense*. It is much the same thing, whether of the two Forms we use. And, all the Cavils he useth, may be equally applied to either. What answer therefore he would give to one who should thus object against the latter form, will serve us as well to what he objects against the former.

If therefore the Gentleman please to consider it calmly ; he will find, that, even amongst men, though *another person* do many times denote *another man*, (and thereupon the words are sometimes used promiscuously,) yet not always ; nor doth the word *Person* necessarily imply it. A *King* and a *Husband* (though they imply very different Notions, different Capacities, different Relations, or different Personalities,) yet may both concur in the same Man. (Or, in that sence wherein *Person* is put for *Man*, in the same *Person*.) So a *King* and a *Father*, a *King* and a

Brother, and the like. And this Gentleman; though (in the Dialogue) he sustain two *Persons*; that of an Opponent, and that of an Answerer; or that of a Friend, and that of an Adversary; (that so, while one gives ill Language, the other may give up the Cause;) yet they do not act each their own part so covertly, but that sometime the vizard falls off, and discovers the *Man* to be the same. For though my Letter be answered by a Friend, pag. 1. yet 'tis the *Neighbour* that is weary of Writing, p. 13.

Now, if *Person*, in a Proper sence, when applied to Men, do not imply; that *different Persons* must needs be so many *different Men*: much less should it be thought *Nonsense*, when (in a Metaphorical sence) it is applied to God, that *different Persons* in the Deity, should not imply so many *Gods*: Or, that *three Somewhat's* (which we call *Persons*) may be *One God*. Which is what I undertook to prove.

And, having made this good, I need not trouble my self to name more Texts (though many more there be which give concurrent evidence to this truth) or discourse the whole Controversie at large, (which was not the design of my Letter.) For himself hath reduced it to this single Point; When St. John says, *The Word was with*

with God, and the Word was God; if by the Word, be meant *Christ*, and by God, the true God; Whether, in so saying, *St. John* do not speak Nonsense? And if I evince this not to be Nonsense, (as I think I have done), he grants the place is to the purpose. Which quite destroys the Foundation of the Socinian Doctrine. Without being obliged to prove, that these Persons are just such Persons, and so distinct, as what we sometime call Persons amongst Men, (but with such Distinction only, as is agreeable to the Divine Nature, and not such as to make them Three Gods.) Like as when God the Father is said to *Beget* the Son; not so as one man Begets another; (nor is the Son so a Son as what we call Son amongst Men;) but so as suits with the Divine Nature: which *How it is*, we do not perfectly comprehend.

I have now done with him. But I have one thing to note upon what I have before said, of the *Athanasian Creed*. I there read it, *οὐκ ἐστὶν ἁποστολική, καὶ ἀνεπίστατος ἐστίν, καὶ ἴσως* because I so find it in the Copy I used; which is that at the end of the Greek Testament in *Octavo*, Printed at London by *John Bill*, 1622; with *Robert Stepni's*, *Joseph Scaliger's*, and *Isaac Casaubon's* Annotations. But in *Whitaker's* Greek Testament, reprinted by
this

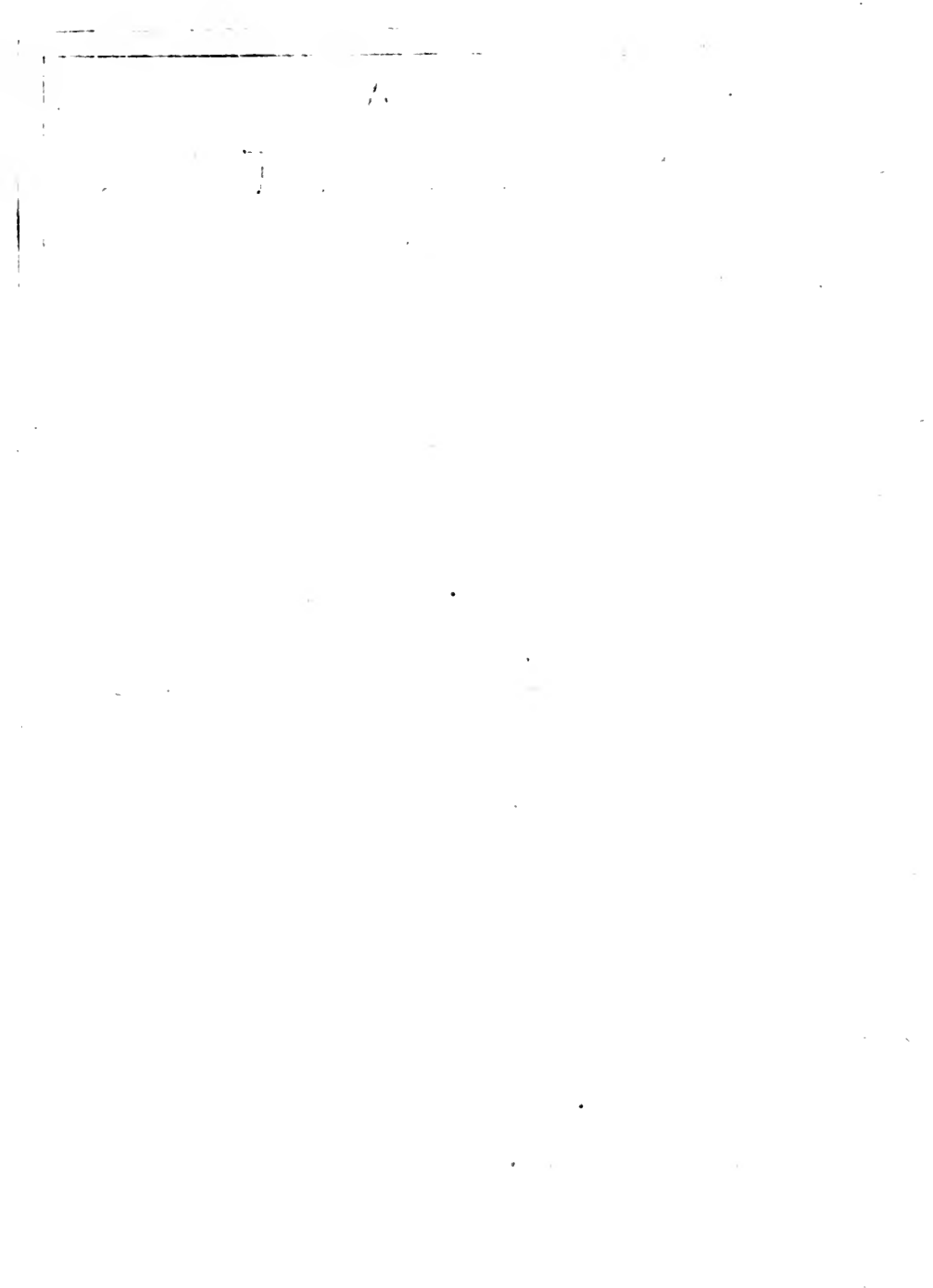
this Copy, 1633, I since find it is $\alpha\iota$ $\tau\rho\epsilon\iota\varsigma$. (Which Edition, I suppose, is followed by some others.) I take the former to be the better reading, (as giving a clearer sence;) and that the Correcter of the Press, had put $\alpha\iota$ for $\delta\iota$, intending thereby to mend the Greek Syntax, (because $\nu\omega\sigma\theta\epsilon\iota\varsigma$ follows,) but doth (I think) impair the sence. But, as to the Doctrine, it is much one whether we read $\alpha\iota$ or $\delta\iota$. And what I have said of that whole Creed, is chiefly intended for those who do believe the Doctrine of the *Trinity*, and of *Christ's Incarnation*; that there is no reason (in my opinion) why they should not allow of that Creed. But such as do not believe those Points, cannot (I grant) approve the Creed. And it is these, I suppose, who would fain have others to dislike it also.

F I N I S.

A
Fourth LETTER,
Concerning the
Sacred Trinity;
IN
REPLY
To what is Entituled,
An ANSWER,
TO
D^r WALLIS's Three Letters.

By JOHN WALLIS, D. D.

LONDON:
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Crowns*, in *Cheapside*, 1691.



A
Fourth LETTER,

Concerning the

Sacred Trinity.

SIR,

IN a former Answer (from I know not whom) to my First and Second Letter ; we had *Two Persons* (a *Friend* and his *Neighbour*) in *One Man*. Of which I have given account in my Third Letter. We have now an Answer to that also. But whether from the *Friend*, or the *Neighbour*, or from a *Third Person*, he doth not tell me. Yet all the *Three Persons*, may (for ought I know) be the *same Man*.

However, whether it be, or be not, the *same Man*, it is not amiss for him to act a *Third Person* (as of an *Adversary*), as being thereby not obliged to insist upon, and maintain what was before said ; but may fairly decline it if he please.

The one may Grant what the other Denies, and Deny what the other Grants : And still, as the Scene changes, the *Man* may Act another *Person*. And so I find it is. As for instance :

The former Answerer, takes it *unkindly*, and would have it thought a *Calumny*, that I charged it on some of the *Socinians*, That *How clear soever the Expressions of Scripture be for our purpose, they will not believe it, as being Inconsistent with natural Reason* : And though they do not think fit to give us a bare-faced Rejection of Scripture ; yet they do (and must, they tell us) put such a *Forced Sense* on the words, as to make them signify somewhat else. Therefore, to shew that this is not a *Calumny*, but a clear Truth, I cited their own Words, and quoted the Places where they are to be found, wherein themselves say the same things, in as full Expressions as any that I had charged them with ; That every one is to interpret the Scripture according to his own sense ; and what so seems grateful to him, he is to embrace and maintain, though the whole World be against it : That he is not to heed what Men teach or think, or have at any time taught or thought, whoever they be, or have been, or how many soever : That though, even in the sacred Monuments, it be found written, not Once only, but Many times ; he should not yet for all that believe it so to be : That what plainly appears cannot be (or, as was before

fore explained, what *He* thinks so, though all the World beside think otherwise,) is not to be admitted; even though in the sacred Oracles it appear to be Expressly affirmed: But those sacred Words are to be interpreted, (though it be by Unusual Ways or Tropes,) to some other Sense than what they speak: That (because it seems to him absurd) he must (with Augustine's good leave, and of the rest who think as he doth) put a Force (how great soever) upon Paul's words, rather than to admit such Sense. That, if our Reason dictate to us ought otherwise than the Scripture doth; it is an Errour to say, That in such case we are rather to believe the Scripture. Now our new Answerer (though he would still have it to be a Calumny) shuffles it off with this, *He* is not concerned, that Socinus, or any other Author, has dropt imprudent words, and leaves it to the Socinian to answer, pag. 10. (for he is now to act the Arian, pag. 11, 12, 14, 16, 17.) This point therefore I look upon as yielded; concerning the slight opinion which (some of) the Socinians have of Scripture, in competition with *Humane Reason*.

Again; when I had spoken of our *Immortal Soul*, in its *separate Existence* after Death, as of an *Intellectual Being*; (but, with an *I F* at least those who deny the Blessed Trinity will allow that there are such Beings:) To shew the suspicion intimated, was

not groundless; I cited Socinus's own words, where he expressly tells us, that *the Soul after death doth not subsist; nor doth so Live as to be then in a capacity of being Rewarded or Punished*, (that is, in effect, It is no more Alive, than is the Dead Body, not sensible of pain or pleasure.) Which I think is ground enough for such a *suspicion*, without being *uncharitable*. Nor doth this new Answerer clear Socinus, or *himself*, from this suspicion. One-ly tells us (pag. 10.) it is an *Insinuation*, as if *they believe not Angels*. Which is nothing to the purpose of *the Soul's separate Existence*, (which is that I insisted on) nor doth he so much as tell us, that *he doth believe Angels* (much less that he doth believe the Souls separate Existence,) so that the ground of suspicion still remains. I had shewed him how different Socinus's Opinion is, from that of St. Paul; when he *desired to be dissolved*, or to *depart hence*, and to be *with Christ*, as much better for him, than to *abide in the flesh*, Phil. 1. 23, 24. And, to be *absent from the Body* (which must be after Death, and before the Resurrection) and to be *present with the Lord*, 2 Cor. 5. 8. And this new Answerer, though he takes notice of the charge, doth not so much as tell us, that he is not of Socinus's Opinion herein. Which (if it be so) he might reasonably have told us upon this occasion.

tion. I might have added that of Christ, *Mat.* 10. 28. *Fear not those who kill the Body, but are not able to kill the Soul*: Whereas, if the Soul after Death be as insensible as the Body, That is as much killed as This. And that of Christ to the *Converted Thief on the Cross, Luk.* 23. 43. *This day shalt thou be with me in Paradise*. For surely by *Paradise* he did not mean *Purgatory*; nor yet, that he should be *with him in Hell, amongst the Devils and the Damned*; nor that his Soul should be in a condition as *senseless* as his Body: For *Paradise* doth not sound like any of these. I might have added also that of *Lazarus and the Rich Glutton, Luk.* 16. 23, 24, 25, 28. For though *Parables* are not strongly *Argumentative*, as to all the *Punctilio's* of them; yet, as to the main scope of them, they are: (else, to what purpose are they used.) Now here we have that *Glutton* represented as *Tormented in Hell*, and *Lazarus* at *Rest in Abraham's Bosom*; and there *Comforted*, while the other is *Tormented*: And all this, while yet he had *Brethren upon Earth*, to whom he desires *Lazarus* might be sent. All which is not agreeable to a condition not capable of reward or punishment. And upon the whole, we have reason to suspect, that *Socinians* may have some other odd Tenents, which they think fit rather to conceal,

ceal, than to *Deny*. So that I look upon this point as gained also; That *Socinus* (uncontrouled by this Answerer) doth deny the Subsistence of the *Soul* after Death, as then capable of Reward or Punishment.

Another point which I look upon as granted, is concerning that place, *Joh. 1. In the beginning was the Word; and the Word was with God; and the Word was God; and the Word was made flesh, and dwelt amongst us.* Concerning this place; we were come to this Issue with our former Answerer, (at his p. 9.) If by *Word* be meant a *Person*, (pre-existent to Christs Incarnation by the *Virgin Mary*;) and, by *God*, be meant the *True God*, or *God Almighty*; then this place is to our purpose; for else (he tells us) *St. John writes Nonsense*. Now, that *St. John writes Nonsense*, I suppose he will not say (whatever he thinks) because he pretends a great Reverence for *Scriptures* (and doth not take it kindly that I should suspect the contrary.) Whether of the other two points he would stick to, he did not think fit to tell us; For indeed his business was not to tell us what he would have, but what he would not have; and concludes nothing thereupon, but that *the place is obscure* (he knows not how to make it serve his turn;) and (that it may so
seem)

seem) he indeavours to cast what dust he can into the Spring, and then to say, The Water is not *clear*. I have given him my Reasons (and I think they be cogent) why I judge the place *clear* enough, as to both points. And should I admit (as I think I may) that, by *Word*, is meant somewhat else (as he tells us) in *forty other places*: this is nothing to the purpose. For we are not here enquiring, what by the word *Logos* is meant in *Aristotle*, or what in *Plato*, or what in *forty other places*; but what is meant, by *the Word*, in This place: Nor what, by *Gods*, is meant in *Psal. 82. 6, 7. I have said ye are Gods, but ye shall die like Men*; But what by *God* is here meant, where it is said, *The Word was with God, and the Word was God*. Nor is here any need of a *Rhetorick Lecture*, to inquire, by what *Trope*, or *Figure*, or with what *Allusion*, *Christ* is here called *The Word*; It is enough that 'tis *Christ* who is here so called. And, after all his *toil*, I do not find, that himself hath the confidence to Deny (though he doth not think fit to grant it) but that here, by *the Word*, is meant *Christ*; and that *God* here mentioned, is *God Almighty*; and consequently, If *St. John* do not write *Non-sense* (as he is pleased to phrase it) *the place is to our purpose*. Now our new Answerer, seems to me, to quit the first of these points; and chooseth rather to act the *A-*

rian, than the Socinian, as taking that to be more defensible, pag. 11, 14, 17. And doth admit that, by *the Word* here, is meant the Person of *Christ*; and *pre-existent* to his *Incarnation*; as by whom *the World was made*, at least as by *an Instrument*; and doth allow him to be *God*, though not the *same God*; but that *the Father and the Word are Two Gods*; (p. 17.) and can allow him the Character of *Being over all, God blessed for ever*; and can so be as liberal of the Title of *God*, to *Christ*, as any *Trinitarian whatever*; p. 16. So that now the dispute is reduced to this; When it is said, *The Word (meaning Christ) was with God, and the Word was God*; whether by *God*, be meant the *True God, God Almighty*. Of which we are to say more anon.

Another grant we have, pag. 3. where he doth admit, that *a thing may be Unum and Tres (One and Three) in several respects*:. And that 'Tis true indeed, he cannot say, that there is a *Contradiction in holding, that there may be Three Persons in God*. And, in granting this, he grants what I undertook to prove. For he knows very well, that the business which I undertook, was not, to discourse the whole Controversy at large; but so stated the question, as to confine it to *this single Point, Whether it be an Impossibility, or Inconsistence with Reason, that there may be Three somewhats (which*

we call *Persons*) which are but *One God*? And when he grants me, that there is in it no *Contradiction*, or *Inconsistence with Reason*; all the rest is beside the *Question*. I know very well, that both this and the former Answerer have made it their business to change the state of the *Question*: And if what I bring to prove what I undertake, do not prove the task they set me; they glory as if they had the better. But the Lawyers tell us, that, when Issue is once joined; if we prove the thing in Issue, we carry the Cause; and what is more than so, is over and above, or to spare. And a Mathematician, if he prove what he proposeth, concludes with *quod erat demonstrandum*, (*he hath proved what he undertook to prove*;) if he prove more than so; 'tis more than he was obliged to do. And if a Logician prove (*propositionem negatam*) the Proposition which is incumbent on him to prove, he hath done his work; and if he prove more than so, it is more than he need to do. And accordingly, when this Answerer doth acknowledge that I have proved what I undertake to prove, (that there is no *Impossibility*, there is no *Contradiction*, nor *Inconsistence with Reason*, that *Three somewhats* may be *One God*) he ought to acquiesce therein, and acknowledge that I have done my Work. For when the Controversy was divided into two Branches,

Whether the thing be *True*, and whether it be *Possible*; and it was the latter of the two that I undertook: If I have shewed, *It is not impossible*, (which this Answerer doth grant that I have done,) I have done the work that I undertook. And if this be once agreed, it goes a great way as to the other Branch, That the thing is *True*. For I find the last Result of our Adversaries, (when they are close pressed,) is commonly this, It is *Impossible*, It is *Absurd*, It is *Non-sense*, It is *Inconsistent with Reason*, and therefore it cannot be *True*. And that therefore a *Force*, no matter how great, must be put upon the Words which do, how expressly soever, affirm it (to make them signify somewhat else than what they plainly do signify) then to admit it. And if I have (as is now confessed) destroyed this last Reserve, let them press this point no more. Or, if they will retract this grant, let the next Answerer keep to this point, to prove it *Impossible*, or *Inconsistent with Reason*, and not ramble out into other discourses, which are nothing to the purpose of what I proposed to prove.

Amongst his other Concessions, I shall reckon that in pag. 14. where he argues from *Job. 16. 13.* That there is between *the Father, Son, and Holy Ghost*, a Distinction so great, as that they may not unfitly be called *Three Persons* (where I observe.

observe also, that he owns the *Personality* of the *Holy-Ghost*, as ^{well} of the *Father*, and of the *Son*. 'Tis true indeed, he seems to make the *Distinction* between them, Greater than I do. But I thus far agree with him, That there is, in *Truth*, a *Distinction*; and that more than *Imaginary*, or what depends only upon our *Imagination*; and Greater than that of what we call the *Divine Attributes*. And therefore we reckon the *Persons* to be but *Three*; but the *Attributes* to be *more*. And we do admit, amongst the *Persons*, a certain *Order* or *Oeconomy*; such as in the *Scripture* we find assigned to them. But do not own the *Distinction* so great as to make them *Three Gods*.

And that also of p. 13, 14. where he argues, that *Christ* is indeed *God*, (not only a dignified *Man* :) That *God* in *Christ* was tempted, suffered, and died; not *Man* only. That the *Merits* thereof are founded on the *God's* head. In plain terms, (saith he) if *Christ* were only a *Man*, extraordinarily assisted by *God*, and thereupon merited by his *Sufferings* and *Death*: 'twas the *Man* redeemed us by *His Blood*, and not *God*. And p. 16. the like from *Rom. 9. 5*. Of whom, as concerning the *Flesh*, *Christ* came; who *Is* over all; *God Blessed* for ever. And asks, *If I ever knew an Unitarian, especially an Arian, deny him that Character?* And from *Heb. 1. 8*. To the *Son* he saith, *Thy Throne, O God, endureth for ever; a Scepter of Righteousness is the Scepter of thy Kingdom, &c.* He argues, That it is not the *Humanity* of *Christ* that

is here spoken of. For what ! Is the Humanity of Christ called God ? Is the Humanity preferred before Angels ? Or did the Humanity frame the World ? Indeed (he says) they are apt to clog it with a Limitation, (as not acknowledging him Co-equal with the Father.) But under that restriction, they can be as liberal of the title of God to Christ as any Trinitarian whatever. Where I take what he grants : And, as to the Co-equality, shall discourse it afterwards.

More of this kind I shall have occasion to mention afterward. Yet do not blame him for taking this advantage (of shifting the Person) where he sees cause to Grant what was before Denied.

But our new Answerer hath yet another Art. When he seems to cite what I say ; he takes the liberty very often to vary therein (according as he thinks fit) both from my Words, and from my Sense. And therefore I desire the Reader not to take all as Mine, which seems to be cited as such ; but so much only as he finds to be truly cited. It would be too long to mention all the places where I am so used. I shall only give instance in some of them.

He tells us, pag. 4. *That I endeavour to illustrate the Trinity by an Example in a Cube, or Die : and so far he says true. But not so in what follows, where three sides, he says, make one Cube ; and which Cube, he says, is not to be made without all the three sides. But certainly he can no where find these to be my Words. I confess*

self I am no great Gamester at that Sport : but I always thought (till now) that a *Die* had *six sides*, and not only *three*. I have said indeed, that in a *Cube*, or *Die*, there be *three Dimensions*, (*Length, Breadth, and Thickness*;) But I never called these, *the three sides of a Cube*; nor have I any where said, that a *Cube* hath but *three sides*.

I am represented, pag. 5, 6, 7, 8. as maintaining *three personal Gods*. But he knows very well this is not my Language; but, that *the three Persons are One God*; not *three Gods*, nor a *Council of Gods*, as he calls it.

So, where he would ask the Doctor, p. 17. *Whether these two Gods, to wit, the Father and the Word, be one*. He knows my Answer must be, that *these two*, (not, *these two Gods*;) are *one God*. And that I do nowhere call them *two Gods*, but *one and the same God*; according to that of Christ himself; *I and the Father are One*.

So, where he talks of *adding several Persons to our one God*, pag. 3, 8. For he knows, that is not my Language, but these three *Are God*; not that they are *Added to God*: much less that *Bacchus and Venus, &c.* may be thrust into the number. And p. 8. *one of your Gods*: We have but *One God*. 'Tis He and his *Arian*, that own *two Gods*, p. 17. Not we.

Another there is which runs through most part of his whole Discourse; wherein he willfully mistakes the state of the Question: And then, what

is brought to prove one thing, he mis-applies as brought to prove another; And then makes a great out-cry, that it doth not prove, what it was never brought to prove. And this he calls *cross purposes*. He knows very well, that the question was by me clearly stated (not as to the whole Doctrine of the Trinity at large, but) as to the *Possibility*. That (whatever the *Socinians* pretend) there is no *Impossibility*, *Non-sense*, or *Inconsistence with Reason*, that three *somewhats* (which we call *Persons*) may be *One God*. And this he owns to be the state of the Question, p. 1. to prove the same agreeable to the common notions of humane Reason. And it is done by shewing that, according to the common notions of humane Reason, nothing is more common than that what in one consideration are *Three*, or *Many*, is yet in another consideration but *One*. Thus in *one Cube* there be *three Dimensions*; length, breadth, and thickness. So the *Understanding*, *Will*, and *Memory*, in *one Soul*. So the νοερον, ενδιουμνηον, and συντηον, a *Power to Know*, to *Will*, and to *Do*, in the same *Intelligent Agent*; and the like. 'Tis therefore not *Inconsistent with Reason* (and this Answerer doth allow it) for *one to be three*; nor is it *Non-sense* to say, *these three are one*; or *I and the Father are One*; or that *three somewhats* may be *One God*. The former Answerer complains of these *Resemblances*, as impossible to be apprehended by the common people; and desires some more *Familiar Parallel* (than that of a *Cube*, or *Die*) that the *Tankard bearer*

may apprehend (in his p. 8, 9.) Yet I believe his *Tankard-bearer* is not so dull of apprehension, as he would have us think. For if he have ever seen a *Die* (as most of them have,) or shall now be *shewed* one, he may be able to apprehend, (without a *Metaphysick*, or *Mathematick Lecture*) That in a *Die*, there is *length, breadth, and thickness*, (and that it is *as broad as it is long*, and *as thick* as either;) and yet it is not *three Dies*, but *one Die*. However, to gratify his request, I have given him some other; as that the same *Man*, may have *three Dignities*, or *three Kingdoms*, and sustain *three Persons*, or *three Relations*, without thereby becoming *three Men*; with other like. With this, our new Answerer is not pleased. He is *Ashamed*, he doth *Blush for me*, &c. (How much am I obliged for this his great *Compassion*!) But all this is but *Banter*, (it is not *Argument*;) and no sober Man will be more of his Opinion for this Language: And much less for that of *St. John's writing Non-sense*, of a *lying Revelation*, of a *three-headed Monster*, p. 3, 5. and other such Indecent Language of *God* and the *Scripture*. But, why so displeas'd with these Simile's? These are *too mean*, *too familiar*; He expected somewhat *higher*, somewhat more *distinct*, p. 5. (I see it is as hard a matter to please my *two Answerers*, as to serve *two Masters*. The one complains my Simile's are *not familiar enough*; the other that they are *too familiar*; he expected somewhat more sublime) These do not prove, that a

Trinity in Unity is necessary to the perfection of the Godhead, p. 6. True: These alone do not prove that there is a Trinity in Unity in the Godhead; much less do they prove, that a Trinity in Unity is necessary to the perfection of the Godhead. Nor were they brought to prove it. They were brought to prove, There is no Inconsistence, but that there may be a Trinity in the Unity of the Godhead. And if they prove thus much, (he perhaps may have cause to be Ashamed, but) I see no reason why I should be Ashamed, (or any one for me.) Now, that they prove thus much; he hath already granted, That a thing may be one and three, in divers respects: And that 'tis no contradiction, to hold, that there May be Three Persons in God. They have proved therefore, what they were brought to prove. But, says he, p. 5. *Our Debate is not, Whether there May be three Persons in God. Yes; our Debate is, whether there May be. Not, whether there Be.* And he knows the Question was so stated by me; and so acknowledg'd by himself; upon this single point, whether there be any Impossibility in it. (And so owned by himself, p. 1.) not whether it be so (for this, I had before said, was not to be argued upon the Topick of Reason alone;) but whether it be agreeable to the common notions of Humane Reason, that it May be so. And if this were the Question, (as he owns;) and this be proved (as he owns also;) Then I have proved, what I undertook to prove. And have no reason to be Ashamed, either of the Un-

dertaking, or of the *Proof*. 'Tis our new Answerer (who doth wittingly and willingly mis-state the Question) that is at *cross purposes*; while he applies those Arguments to one point, which he knows were brought to prove another, (which point himself grants to be proved; *He cannot say, there is a Contradiction in it*, pag. 6.) and then complains, that they (alone) do not prove what they were never brought to prove.

Of like nature is that other point; where he tells us, that we do now venture, to prove it to be agreeable to the common notions of humane Reason; that is, *not Inconsistent with it*. And we do so. But he would have it thought, that it is *but now* of late that any have presumed to this confidence, pag. 1, 2. and would have us content, modestly to acknowledge it a *meer mystery*; and to rely upon the Authority of the Church, and Tradition; without pretending, that it is agreeable to Reason. Now, that there is in it a *Mystery*, we readily grant, (and so there is in the whole Doctrine of our Redemption; God manifested in the Flesh, &c. 1 Tim. 3. 16.) as that which, without Revelation, we could not have found out by meer Reason; And, that it is *above Reason*, (that is, more than what Reason alone could have taught us :) But not that it is *Against Reason*, or *Inconsistent* with it. This is not the Doctrine of the Trinitarians; nor ever was that I know of. Nor is it *Tradition* only, or the *Church's Authority*; but the *Authority of Scripture* that we rely

upon : which is a *True*, not a *lying Revelation*. Nor is it (as he pretends) a new *Doctrine*, *not raised till several hundred years after Christ*, (as if the *Doctrine* were to be dated from the time of penning the *Athanasian Creed* ;) but (as old at least as the *New Testament* ;) and never contested (that I know of) till *several hundred years after Christ*, when the *Arians* arose. But here again my Answerers are not agreed : (So hard it is to please them both ;) While one complains, 'tis but of late ; the other tells me, 'tis *old-fashioned*, (in his p. 9. Thus Dr. Wallis may see, that his Notions concerning the *Trinity* are *old-fashioned* ; not of a new mode.) And truly I take him to be more in the right ; that 'tis not a *new quirk*, but *old-fashioned Doctrine* ; and I like it never the worse for being so. As to what I have said of *Job. 17. 3.* it is more than *Forty years*, (and well towards *Fifty*,) since I first Preached it in *London*, on that Text, (as I have since done, there and elsewhere, more than once ;) and I did not then take it to be *New*, but what I had been always Taught. And as to that of the *three dimensions in a Cube*, it is *Forty years* or more, since I first discoursed it at *Oxford*, with Dr. *Ward*, then *Astronomy-Professor* there, and since Bishop of *Salisbury* ; And as to the *Doctrine* in general, (of *Three Persons in One God*,) it is no *Newer*, than the *New Testament*. But here again our Answerer forsakes the Question : For the Question is not, Whether it be a *New*, or *Old*, *Adventure* : but whether

ther it be *Inconsistent with Reason*, that *Three May be One* : or (as he words it, p. 3.) that a *Trinity in Unity is absurd*.

Another piece of the same Art it is, where my word of *Personality* is by him changed for *Personation*, p. 5, 6. For which I would not have quarrell'd with him, if by changing the *Word*, he had not meant to change the *Sense* also. For to *personate* a *Man*, (he tells us, p. 6.) is but to *compose ones Actions in Likeness of him*; and that one cannot *personate three together, but one after another*. But my *Personality* (he knows) is more than this *Personation*. It is not only *Acting* a *Person*, but *Being* a *Person*. A *Man* may successively *Personate*, or *Act the Person of*, a *King*, and a *Father*; without *being* either *This* or *That*: But when the same *Man* *IS* both a *King* and a *Father* (which he may be at the same time, as well as successively,) this is more than only to *Act* them. And if by *Personation* he mean no more than *Acting* a *Person*, I wonder how he can tell us, p. 5. That *Personation is the greatest Perfection of Being*; and that he never could apprehend any other real *Unity* but *Personation*. What? No real *Unity* but *acting* a *Person* by imitation? Sure there is. The *Bottom*, and *Top*, and *Middle* of a *Mountain*, are *one Mountain*: Yet I do not take *Mount Atlas* to be a *Person*, or to *Act* a *person*; much less to become *One Mountain* by *Personation*, or *Acting* a *Person*.

Of like nature is it, where (to do me a kindness)

he will state my *Cube* more to my purpose ; p. 5. (meaning the contrary.) But how ? In a *Marble Cube* may be two Accidents, *Hardness*, and *Coldness*. There may be so. But what then ? Then, (he says,) here are *Three Cubes* more for me. He would have it thought, I suppose, that I had before discoursed of *Three Cubes* (whereas I spoke but of *One Cube*, under *three Dimensions* ;) and he will now help me to another *Three*. But he is out again. For the *Cold Cube*, the *Hard Cube*, and the *Marble Cube*, are but *One Cube*, not *Three Cubes*. 'Tis the *same Cube* that is *Cold*, and *Hard*, and *Marble*. It would have been much the same, if, instead of a *Cube*, he had taken a *Marble Bowl*, or *Ball* ; and then told me, 'Tis *Cold*, and *Hard*, and *Round*. True. And yet it is but *One Bowl*, not *Three Bowls* : *One Ball*, not *Three Balls*. And what is there in all this of *Inconsistent Absurdity* ? It seems to me very *Consistent* ; not *Absurd* : and it suits my *Notion* very well.

But, says he, p. 5. not to suppose the simile altogether impertinent, (very well !) yet it is in our case. Why in our case ? For our *Debate* (he says) is not, whether there May not be three persons in God. Yes : That is our *Debate* : And the true state of the *Question*. All his other *Excursions* are beside the *Question*.

But the simile, though not impertinent, is yet (he says) most *Absurd*, because not *Adequate* ; and it is a general rule with him (p. 6.) where he brings a simile, to have it *Adequate*, that it may really prove the matter designed.

signed. Now that my *Simile's* are not *Adequate* (so as to prove all that is to be said of God, or the Blessed Trinity) I had told him at first, and more than once; and that they were not *intended* so to be; (and I tell him now, that I did purposely make choice of such as were a great way off, that it might not seem as if I would have them thought to be *Adequate*, as to all that is to be said of the Trinity.) And as to the *Rule* he goes by; perhaps it may be his *Method*, where much is to be proved, to prove it all at once, (and take all *Arguments* to be *Absurd*, which do not at once prove All.) But we who are *conversant in Cubes and Demonstrations* (as he phraseth it) think fit sometimes to use another *Method*: and, where much is to be proved, to proceed by *steps*. We first propose one thing, and prove that: then another, and prove that: and so on. And if what be brought to prove the first step, do prove what it is brought to prove; we do not say, The *Argument* is *Absurd*, because it doth not prove all at once: But, That it is a *Good Argument so far*. And, I think, (if he will here give me leave to use a *Simile* which is not *Adequate*,) it is a *Method* used by other Men, as well as *Mathematicians*. For, if a Man be to mount a pair of *Stairs*; we do not say, The first step is *Absurd*, because that alone doth not bring him to the *Top*: or, if to go a *Journey*, That the first step is *Absurd*, because it doth not bring him to his *Journeys End*: But the first step brings him so Far;

and the second, somewhat farther; and so on, till (step by step) he comes to the *Top*, or to his *Journeys End*. Now, there being divers Points concern'd in the Doctrine of the Trinity; I stated my Question, not so as to prove all at once; but *singled out* this one Point, That it is not Inconsistent with Reason (or, to use his own words; it is agreeable to the common Notions of humane Reasoning,) That what in one consideration are Three, May in another Consideration be One; and, that there May be three somewhat's, which are one God. But, whether indeed there be so, is Another step; and whether these somewhat's may fitly be called Persons, is yet Another. Now, if I have made good my first step; my Argument or Simile, is not only not altogether impertinent, but neither is it most Absurd, yea not Absurd at all; because it proves what it was brought to prove. And, that so it doth, himself allows; and tells us plainly, p. 3. He cannot say, there is a Contradiction, in holding, that there May be Three Persons in God. *Ὅσα ἐστὶν εἰς θεοῦ.*

But I find, he would fain be upon another Point, p. 4. and draw me to it. A Point not to be argued upon the Topick of Reason only, (for, Reason alone, can go no further than to prove it Possible, or not Inconsistent;) but to be argued from Scripture, and Divine Revelations, whether indeed there are three somewhat's (which we call Persons) that are but one God.

But this, I have told him already, is beside the

Question which I undertook. And, in this, it is He that is the *Aggressor*, not I: and I only upon the *Defence*. Yet, because he is so desirous of it, I am content to go somewhat out of my way, to wait on him; and to hear what he hath to say, why we should think *that Is not*, which he confesseth *May be* without any *Contradiction* to natural *Reason*. And I shall take notice as I go along, what it is wherein we Agree, as well as wherein we Differ: That so we may not quarrel about what is Agreed between us.

He begins with the *First Commandment*, p. 1, 2, 3, 4. And seems mightily to *dread the Guilt of Idolatry*, in admitting *more Gods than one*: (*our Case is, we are afraid of Idolatry*, p. 9.) contrary to this Commandment, of having *no other God*. (And so I would have him be. But we shall find this *Fear* will be over with him by and by.) *What* (says he) *was that Commandment made for? What!* to prevent *Polytheism*. *Why, how is that to be done? By denying many Gods*. If it be not made to deny *personal Gods*, 'tis made to no purpose. And soon after (with some indignation.) *What!* is the *Divinity of Christ* implied in the *New Testament*? 'tis denied in the *First Commandment*. And, p. 9. Pray, what *Scripture* shall we regard, in competition with this *Commandment*, written by the *Finger of God*, and one of the only *Precepts* he himself immediately delivered?

Now I am so far from disliking his Zeal for the *First Commandment*; that I do perfectly agree

with what I find in that Commandment ; *I am the Lord Thy God* (the Lord God of Israel) *Thou shalt have No other God but Me.* (And this I shall desire Him to remember by and by.) He may add that of *Deut. 6, 7.* (for in this I agree also) *Hear, O Israel, the Lord our God* (the Lord God of Israel) *is one Lord.* And that of *Mat. 4. 10.* *Thou shalt worship the Lord Thy God* (the Lord God of Israel,) *and Him only shalt thou serve.* And that of *1 Cor. 8. 6.* *To us there is but One God.* (And as many more places, as he pleases, to that purpose.) And from all these I do agree, that we are to have but *one God* and *no more* ; (not *two Gods.*) *No other God than the Lord God of Israel* : That we are to *Worship Him* alone, and *none else* ; (not *Sathan*, not *the god of Ekron*, not any God, or Man, or Angel, who is not *the Lord God of Israel.*) For all this I grant to be there fully Taught. And I am willing to put as great weight upon this *solemn set Precept of the First Commandment*, as he doth, (and perhaps more.) *He would have us shew* (if we can) *p. 9. where this Commandment is Abrogated.* I say, No where. It was never *Abrogated* : Never *Repealed* : It remains (I grant) still in its full force. And therefore we own *no other God*, but *the Lord God of Israel.* And this *Lord God of Israel*, we say is *One Lord*, *One God*, and *no more Gods than One.* We say indeed, there is a *Wise God*, a *Powerful God*, an *Almighty God*, an *Eternal God*, a *Just God*, a *Merciful God*, *God the Creator*, *God the Redeemer*, *God the Sanctifier* ; a *God* who

who in the beginning created the heaven and the earth, a God who in the beginning laid the foundation of the Earth, and the Heavens are the work of his hands, a God of Abraham, a God of Isaac, a God of Jacob, a God who brought the Children of Israel out of Egypt, a God who brought them out of the North Country, a God who is our Mighty Redeemer, a God who is a Saviour of all that trust in him, a God who doth create in us a clean heart, and doth renew a right spirit within us, a God who gives us a heart of Flesh, a God who gives us a New Heart, who putteth his Fear in our Hearts, who writes his Law in our inward parts, a God who searcheth the Heart and trieth the Reins, a God who hath Visted and Redeemed his People, and hath raised up a mighty Salvation for us. But we say, the Lord God of Israel is all this; and, in being all this, he is but One God; and, that there is no other God but One. And we grant, that whoever owns any other God as a true God, or Worships a false God, breaks this Commandment. I do not know what he would have us Grant more upon this Commandment. I wish He do not think we have Granted too much.

He says, p. 3. *We vitiate this Commandment, by bringing in New persons, by Adding several Persons to our One God. No: We Add no Persons to our God; We say, that God the Creator, God the Redeemer, God the Sanctifier, (or, in other words, the Father, Son, and Holy-Ghost,) ARE this One God; not added to him. Nor are they new Persons added to God; but, are God; and*

He would have us think, p. 17. that the *Father only*, (and not the *Son*, or *Holy-Ghost*) is the *Only true God*; because of *Job. 17. 3.* The words are these, *This is Life Eternal, to know Thee (not only Thee) the only True God (to be that God, beside which there is no other true God,) and Jesus Christ whom thou hast sent.* And we say the same that is here said. The *Father is the only True God* (the Lord God of *Israel*, beside whom there is no other true God;) The *Son* is also, not another God, (as the *Arians* say, and this Answerer, p. 17.) but the same *only true God* (the Lord God of *Israel*; and he is expressly so called, *Luk. 1. 16, 17.*) And the *Holy-Ghost* likewise, (for *these Three are One*, 1 *Job. 5. 7.*) And the words (without any force put upon them) may be thus read, *To know Thee (and whom thou hast sent, Jesus Christ) to be the only True God.* For the word *only* is not a restrictive to *Thee*, but to *the True God*. And this is not only a *new Querk or Criticism* (which is the only Answer he gives to this Defence,) but is the true sense of the place. For the same Writer doth, in another place, say the very same thing of *God the Son*, 1 *Job. 5. 20.* *We are in him that is True, even in his Son Jesus Christ; This is the True God, and Eternal Life.* Now if Scripture must interpret Scripture, (as he tells us, p. 16.) certainly *S. John* in his *Epistle* (1 *Job. 5. 20.*) understood what himself said in his *Gospel* (*Job. 17. 3.*) And that, what he said of the *Father's* being the *Only True God*, was not exclusive of the *Son*; to whom him-

self gives the same Title, *This is the True God*, and this is *Eternal Life*. And this I think is a full Answer to what he would urge from this place; or from (what he joins with it) 1 Cor. 8. 4, 5, 6. *To us there is but One God*. Which is no more express to his purpose, than *This is*: Nor doth he pretend that it is; but puts them both together, p. 17.

There is one place more, which comes under consideration, which (because he finds it pinch) he would fain shake off, p. 17. It is that of *Job. 1. 1, 2, 10, 14. In the beginning was the Word; and the Word was with God, and the Word was God; The World was made by him; All things were made by him; And without him was not any thing made which was made; And the Word was made Flesh, and dwelt amongst us*. The former Answerer would fain shuffle off this place (in his p. 9.) upon one of these three Points; (for, otherwise, he grants, *it is for our purpose*;) either that by *the Word* is not meant *Christ*; or, by *God*, not the *True God*; or else that *S. John writes Non-sense*. Now the last of the Three, I suppose our New Answerer will not say; because he pretends a great Reverence for *Scriptures*. The first he Quits; and doth admit (according to the *Arian* sense, which he looks upon as more defensible than that of the *Socinians*) that, by *the Word*, is here meant the *Person of Christ* (who was afterward incarnate of the *Virgin Mary*;) and that he was *pre-existent* to his *Incarnation*; as by whom the *World* was made, at least as by an *Instrument*.
And

And that he was *with God* (the True God) at least in the beginning of the World (if not sooner;) and that he was *God*.

All the doubt is, whether these *Two Gods* (for so he calls them) to wit the *Father and the Word*, be *One*, p. 17.

Now, if he *be God*; he must be either a *True God*, or a *False God*. That he is a *False God*, methinks they should not say. And, if he be a *True God*, he must be the same God with the *Father*; who is the *ONLY True God*, Joh. 17. 3.

That he is to be *Worshipped* with Religious *Worship*; both the *Arians* and the *Socinians* do allow. And if he *be God* (as the *Arians* and this Answerer do affirm,) this *Worship*, must be *Divine Worship*. And he must be then the *Lord God of Israel*; or else they break that Precept, *Thou shalt Worship the Lord Thy God* (the *Lord God of Israel*) and *Him ONLY shalt thou serve*, Mat. 4. 10.

If he be the *Lord God of Israel*, but not the same *Lord God of Israel*: How doth this agree with that, Deut. 6. 4. *Hear, (O Israel) the Lord Our God is One Lord?*

And if he be *another God* (whether *True* or *False*) then do they break the *Great and First Commandment*, *Thou shalt have No Other God but me*; (no other *God*, *True* or *False*, *Great* or *Little*, *Equal* or *Unequal*, but the *Lord God of Israel*.) On which *Commandment* this Answerer doth (deservedly) lay so

great a stress; as we heard before. *What was it made for, if not to prevent Polytheism? How shall it be done, but by denying many Gods? If not to deny Personal Gods; it is made to no purpose. How is it consistent with that First Commandment, (that solemn and set Precept of the First Commandment, that was delivered by God himself; written by the Finger of God; and never Abrogated;) to bring in New Persons; to Add Persons (one or more) to this Only God, though particularly prohibited, and not Break it? What! Is the Divinity of Christ implied in the New Testament? It is denied in the First Commandment (if he be not the same God who is there meant:) And Pray, what Scripture shall we regard in competition with this Commandment? With more to the same purpose.*

Whether he will make use of the Popish distinction of *Latria* and *Doulia*, (for his *Two Gods*, not *Co-equal*) I cannot tell. But the Commandment says expressly, *Thou shalt have NO OTHER God, but Me, Equal or Unequal.*

Nor doth this Error end here (as he proceed:) For our Adversaries are not always so lucky as to see Consequences. For should some Revelation (such as, he says, is not impossible) deify more Men than ever the Heathen did; here's no fence left. (Here's room enough to thrust in his Jupiter, Bacchus, Venus, &c. of which he tells us, p. 8.) And 'tis in vain (he tells us) in such a case, to pretend that the number would be of offence to us: For if we consider aright, there is no more reason for one number than another. And he thinks, that if there be more than

than one, it is more honourable they should be *Infinite*; because all between one and infinite, is *Imperfect*. With much more of like nature. Of all which I know, not what better to think, than that he had forgot all this, when afterwards (at p. 17.) he will have *these two Gods* (as he calls them) to wit, the *Father and the Word*, not to be *One*, but *Two and Separate*.

Nor will it excuse the matter to say, That this *Other God*, is not *Co-equal* with the *Father*. For, at this rate, the *Polytheism*, or *many Gods* of the *Heathen*, would be excused, as out of the reach of this *Commandment*. For they did not make All their Gods *Co-equal* to their great *Jupiter* (nor perhaps any of them *Equal to Our God*.) But *Jupiter* was their *God Paramount*, and the rest were either *Middling Gods*, or *Lesser Gods*. But yet this did not excuse them from *Polytheism* and *Idoltry*, within the reach of the *First Commandment*. For that *Commandment* (that *Unrepealed Law*) forbids *All other Gods*, whether *Equal* or *Unequal*. The *Leeks and Onions* in *Egypt* (which are said to have been there *Worshipped*) as well as the *Calves* at *Dan and Bethel*. Nor is it less *Idoltry*, nor less within the reach of *this Commandment*, to *Worship the god of Ekron*, because not *Co-equal to the God of Israel*.

We therefore chuse to say, That *Christ* is indeed *God* (as he is expressly called, *Job. 1. 1. The Word was with God, and the Word was God, and Hebr. 1. 8. Thy Throne, O God, endureth for ever: And in many other places:)*

places :) and not only a Man, extraordinarily Assisted by God, (as this Answerer grants also, at p. 14.) That he was in the Beginning, and in the Beginning was with God; Joh. 1. 1, 2. (and therefore was pre-existent before his Incarnation; and did not then Begin to Be.) That he was in the Beginning, and All things were made by Him, and without him was not any thing made that was made; that the World was made by Him; Joh. 1. 3. 10. (and is therefore the same God, who in the beginning Created the Heaven and the Earth, Gen. 1. 1.) That of Him it is said, Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the Works of Thy hands, Heb. 1. 8, 10. cited out of Psal. 102. 25. (and is therefore the same God, to whom that long Prayer, Psal. 102. was made; and of whom so many great things are there said; and which cannot belong to any but the Supreme God :) And no doubt but, when this was there said by the Psalmist, he meant it of that God, who in the beginning created the Heaven and the Earth, Gen. 1. 1. That he is *ὁ ὢν ἔνι πάντων*, the Being above All things (or the Supreme Being,) God Blessed for ever (or, the Ever-blessed God) Rom. 9. 5. (which are Titles too High for any lower than the Supreme God.) That what is said of God indefinitely (as contra-distinguished from Christ in particular) Rev. 1. 4. *ἀπὸ τοῦ ὄντος, καὶ ὄντος, καὶ ἐρχομένου*, From him which Is, and which Was, and which is to Come (or which Shall be) and from Jesus Christ, &c.; is particularly applied to Jesus

Christ as his Character, *Ver. 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, (he that Liveth, and was Dead, and Liveth for evermore, Ver. 16.) which Is, and Was, and is to Come; the Almighty. That he is the True God, 1 Joh. 5. 20. (and therefore the same God with the Father; who is the Only True God, Job. 17. 3. and no other True God but what he is.) That He and the Father are one, Joh. 10. 30. That the Father, and the Word, and the Spirit, these Three are One, 1 Joh. 5. 7. And Christ, not another God, but the same God, manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory, 1 Tim. 3. 16.*

Now I know not well, what could be said more (at least, what more need be said) to make the Point clear: Or, what Character he can reasonably desire more, by which to describe the Almighty Supreme God; and the same God with the Father. He is God; the True God; the Only true God, (for there can be but One God, that is the Only true God;) One with the Father; One with the Father and Holy-Ghost; the Eternal God, (who Is, and Was, and Shall be; who, when the Heavens and the Earth shall wax old as a Garment, He is the same and his years shall not fail;) the Almighty; the Mighty God; the Eternal Father; the God who in the beginning made the World; who made All things; and without whom not any thing was made that was made; who in the beginning laid the foundation of the Earth, and the Heavens are the works of his hands; who

is the *Son of God*, the *Begotten of the Father*; the *Only-begotten of the Father*, (and therefore of the *same Nature* with the *Father*, however not the *same Person*, or not under that *Consideration*.) Nor can he say, *This is Impossible*, a *Contradiction*, or *Inconsistent with Reason*, and that therefore, though the *Words* be *Clear and Plain*, yet we must seek out some *Other sense* to be *Forced* upon them: For this *Point* is already *Gained*; and he doth *Confess* it, p. 3. that *there is no Contradiction*, in holding that *there may be Three Persons in God*. And, if there be *no Contradiction* in it, why should we be afraid to say, what in *Scripture* is said so plainly? Or, why should we set up *Two Gods* where *One* will serve, and when the *Scripture* says, *There is but One*?

He'll say perhaps, *God made the World by Christ*. And we say so too. But not as by a *Tool* or *Instrument*, (as he would have it, p. 17.) but rather as by his *Power* or *Wisdom*. But the *Power* and *Wisdom* of *God*, are not *Things* diverse from *God* himself; but *Are Himself*. (Much less are they *different Gods* from *God* himself.) And, even amongst us, the *Power* and *Wisdom* of a *Man*, are not *Things* distinct from the *Man*; (in that sense wherein the *Words Thing* and *Mode* are contra-distinguished;) much less are they distinct *Men* from the *Man* whose *Power* and *Wisdom* they are. The *Man* and his *Wisdom*; the *Man* and his *Power*; are not distinguished *ut res & res*, (as the *Schools* speak) but *ut res & modus*. And *Power* and

Wisdom (in the same Man) *ut modus & modus*. For though a *Man* may subsist without *Wisdom* (but God cannot;) yet *Wisdom* cannot subsist without *some what that is Wise*; nor *This Man's Wisdom* without the *Man*; and therefore *this Wisdom* (according to the School-distinction) must be *Modus*, and not *Res*. (And the like of *Power*.) So that if we say, that *Christ* is the *Power of God*, or the *Wisdom of God* (as he is called 1 Cor. 1. 24.) and that *God*, by his *Power and Wisdom*, made the *World*; it doth not follow, that this *Power*, or *Wisdom of God*, is another *God* from *God himself*: but *God and his Wisdom*, or *God and his Power*, are *God himself*. Consonant to this it is, where it is said, Col. 2. 3. *In him are hid all the treasures of Wisdom and Knowledge*. And perhaps it is this *Divine Wisdom*, who tells us, Prov. 8. 22, 23, 27. *The Lord possessed Me in the Beginning of his ways; I was from Everlasting, from the beginning; When he prepared the Heavens, I was there; and much more to the same purpose*. So the *Holy Ghost* is called the *Power of God*, Luk. 1. 35. *The Holy-Ghost shall come upon Thee, and the Power of the Highest shall over-shadow Thee*. Now shall we say, *Because God is Wise in heart, and Mighty in Strength, Job 9. 4.* or *Because by his Wisdom and Power he made the World*; Therefore his *Wisdom and his Power* are distinct *Gods* from himself? Or if we should say, that *God* as the *Fountain of Being*, may be called the *Father*; and the same *God*, as the *Fountain of Wisdom*, be called the *Son*; and, as the *Fountain of Power*, be called

the *Holy-Ghost*: There is nothing of this that is *Inconsistent with Reason*, but very *Agreeable with the common Notions of Humane Reasoning*; and yet all these (however under divers Considerations) are but *One God*. But here I must caution again (for I find people are willing to Mistake, or mis-apply what I say.) That I do not set down this as the *Adequate Distinction between the Three Persons* (for this I do not pretend throughly to Understand;) but only that it is not *Inconsistent with Reason*, that it *May be so*: And that there is no necessity, upon this account, to set up *Another God*.

Or we may say (much to the same purpose) that *God by his Word, and Spirit, made the World*; and yet that his *Word*, and his *Spirit*, are not therefore *Distinct Gods* from *Himself*. And we have them all mentioned in the story of the Creation. *God created the Heaven and the Earth, Gen. 1. 1. The SPIRIT of God moved upon the face of the waters, ver. 2. And God SAID, (or spake the Word) Let there be Light; &c. Ver. 3, 6, 9, 11, 14, 20, 24. And Ver. 26. Let US make Man. And Psal. 33. 6, 9. By the WORD of the Lord were the Heavens made; and all the Host of them by the SPIRIT, or BREATH of his Mouth: He SPAKE and it was done, He Commanded and it stood fast. (And to the like purpose, Psal. 148. 5. Job 26. 13.)* Yet are they not *Three Gods*; but rather *Three somewhats* which are but *One God*.

I have insisted the longer on this; because I do

not know, but that (through the Grace of God) such a discourse as this, may have a like effect on him (or some of his Party) as that of *Wittichius* had on his Friend *Sandius*. And I have Argued it *Calmly*. I have used no scurrillous Language; nor given any Reproachful terms. I do not oppress him with the Authority of *Fathers*, or *Councils*; but with *Scripture* only, and Plain *Reason*. And it seems to me so clear, that if they cannot see it; it is from some other reason than from *want of Clearness*.

As to what I have said for Explication of the *Athanasian* Creed (though I cannot expect he should approve of that Creed, while he retains his Opinion,) I do not find that he takes any great Exceptions to what I say of it.

He doth not like the Words *Trinity in Unity*, as *Foreign and Unscriptural*, p. 19. He may (if that will please him better) put it into plainer English, and call it *Three in One*: and then the Words are *Scriptural*; *These Three are One*.

The Possibility of Gods being *Incaruate*, he doth not Deny. Only he likes the *Arian* Incarnation better than Ours.

He seems well pleased, p. 19, 20. That I do not positively Affirm, *This Creed to be written by Athanasius*: * That I do not *Anathematize the Greek Church*: * That I do not *Dann all Children, Fools, Madmen, and all before Christ*; (as, he tells us, some *Rigid Trinitarians*, I know not who, *have done too often* :) That I

own the word *Person* to be but *Metaphorical*, (which at p. 7. he did not like :) which, I will not disoblige him, by Unfaying.

Where it is that I have *blamed the Fathers*, I do not remember. For I think the Fathers do concur in this; That there is a *Distinction* between the *Three* (which we call) *Persons*; greater than that between the *Divine Attributes*; but not *such* as to make them *Three Gods*: And, that by calling them *Persons*, they mean no more. And I say the same.

I shall conclude with this Observation upon the whole. He was at the Beginning of his Discourse, a *Direct Socinian*; *Dreading the guilt of Idolatry in having more Gods than One*; as contrary to the *First Commandment*: (And therein I agree with him :) But *Denied the Divinity of Christ*; as the *Socinians* do. And thus he continues till toward the end of p. 10. But then begins (silently) to tack about; and, after a while, doth with as much earnestness *Affirm* the Divinity of Christ, as he had before *Denied* it; that Christ was God from the Beginning, before the World was; that he was afterward Incarnate and became Man; and, as God and Man, Redeemed us, &c.) And here he is Orthodox again. But then tells us, that this *God* is not the *same God*, or *Co-equal* with the *Father*, but *another God*. And at length tells us plainly, that there are, at least, *Two Gods*, to wit the *Father* and the *Word*: (for now the Fear of having more Gods than One, is over with him:)

and is by this time a perfect *Arian*. And he who, from a *Socinian*, is thus turn'd *Arian*, may at the next turn (for ought I know) turn *Orthodox*.

In order to which, I would advise him to keep to the sound part of his first Opinion, while he was a *Socinian*, namely, *That we ought to acknowledge and Worship but One God*: And the sound part of his second Opinion when he was turned *Arian*; namely, *That Christ (the Word) was God, from the Beginning, (before the World was;) that he was afterward Incarnate, and so became God and Man; that, as such, he Suffered, Died, and wrought out our Redemption; that the Merits of his Sufferings are founded on his Godhead; which otherwise would not have been meritorious, if he were only a Man, however extraordinarily assisted by God. And when he hath so joined these two together, as to make them Consistent: he will be therein Orthodox. And if, to these Two, he add a Third (which he owns also) namely, that there is no Contradiction, in holding, there may be Three Persons in God: he will then be able to Answer all the Cavils which either the *Arian* or the *Socinian* shall bring against it.*

Jan 13. 1097

Yours John Wallis

F I N I S.

A
Fifth LETTER,
Concerning the
Sacred Trinity;
IN
ANSWER
To what is Entitled,
The *Arians* Vindication of himself
against Dr *Wallis's* Fourth Letter
ON THE
TRINITY.

By JOHN WALLIS, D. D.

L O N D O N :
Printed for *Tho. Parkhurst*, at the *Bible and Three
Crowns*, in *Cheapside*, 1691.

LETTERS OF

THE FRENCH

REVOLUTION

AND THE

REVOLUTION

A
FIFTH LETTER

Concerning the
Sacred Trinity.

S I R,

I Have met with an Answer to my *Fourth Letter*. It is not Long, and my Reply shall be but short. There is very little in it concerning the Merits of the Cause, (save that he resolves to hold the Conclusion :) and as to Personal Reflections, or Disdainful Expressions, I do not think fit to trouble the Reader with a long Reply. For those, I think, do not hurt me so much, as him that useth them.

He is not pleased, *pag. 1.* that I said, *I had Argued Calmly, without Scurrilous Language, or Reproachful Terms.* And I appeal to the Reader,

whether it be not so. Nor doth he deny it. And if his Language were so too, he needed not to have made the Reader an *Apology*, to excuse his Expressions, that he might avoid the Character of a *Common Railer*, p. 1.

But, he says, *Abating the little Subtilties and Artifices*, incomparably witty, there is not the least Grain of weight in my Letter. Of this the Reader is to be Judge, both as to the *Weight*, and as to the *Wit*.

He says, *It seems, a Socinian wrote against me.* (True. And it seems he knew it: For he cites him.) *And that himself wrote as an Arian.* I think he should rather have said, He wrote, first as a *Socinian* (in his first Ten pages,) and then as an *Arian*, (in the other Ten.) For I do not find any thing, till toward the end of his Tenth page, whereby I could judge him other than a direct *Socinian*. And I think it will so appear to any other Reader.

He takes to himself the name of *Unitarian*; by which I do not find the *Arians* were wont to be called. But it is a new Name which the *Socinians* have taken up, to distinguish themselves both from *Us*, and from the *Arians*. For the *Arians* are rather *Pluritarians*, as holding more Gods than One. And the Book to which him-
self

self refers us, p. 4. is intituled, *The History of the Unitarians, otherwise called Socinians*. And, in p. 11. where he first mentions the *Arians*, he doth introduce it with a Preface, minding me, that *I write against Arians as well as Socinians*: As having, till then, spoke for the *Socinians* only, not for the *Arians*. And even in his tenth page, (toward the beginning of it) what had been said of the *Socinians* by name, and of *Socinus* in particular, he takes to himself, as if one of that Party. *He seems* (saith he of me) *to insinuate an aspersion on US, that WE believe not Angels*.

He tells us now, p. 3. *He doth believe them*; and I will suppose also, that he doth believe *the Soul's Immortality*. But, when he there says, that *I bring a World of Arguments to prove the Immortality of the Soul*; he mistakes again. For those Arguments were brought against *Socinus*, not to prove the *Soul's Immortality*; but, that *the Soul, in its separate condition, was capable of Pain or Pleasure*: which *Socinus* denied.

For requital to this, he tells me, *he had a good mind to prove the Existence of a Deity, for that he had heard of some men of the Profession of the Church of England, that have almost been Atheists at the heart*. And truly if he should do so, I should not think it much amiss: For I have heard, the same suspected of some *Socinians*. He.

He now tells me, p. 2. *He never was a Socinian in his Life.* Of what he had been in the former part of *his Life*, I had said nothing. (For I knew no more what it was, than who he is.) But (p. 37.) of what he was in *the beginning of his Discourse.* And 'tis plain he there writes like a direct *Socinian* (as was shewed but now,) though as an *Arian* some time after.

He tells me (p. 2.) that *he is neither the Socinian, nor his Friend, who assisted in his first Book.* Neither did I say, that he is: but, that he might be for ought I knew. But whether he be or not, 'tis the same thing to me; for I am yet to fight in the dark with I know not whom.

He says, *He is not concerned to defend Socinus, or any man who hath dropt imprudent words.* Nor did I require it of him. And, *whether he were, or were not the same man who wrote before; yet, since here he acts another Person,* I left it free for him (p. 1, 2.) to decline, if he pleased, what was said before; to grant what was there denied, or deny what was there granted.

But then, he thinks, p. 1. *I should not charge him with writing Contradictions, because such things may possibly be found in the others Answer.* Nor do I. (This is only a piece of his wonted Artifice of *Mis-reciting me.*) I tell him indeed, it is hard to
 please

please them both, when they do not agree amongst themselves? And I did observe, (and argue from it) what he grants, though the other had denied it. But I never charge him with what the other had said. And (if he look it over again) he will find, that I did not confront him (to shew thence a contradiction) with what the other had said: But did confront what himself had said in his ten first pages, with what he says in the other ten. And 'tis manifest, that in the first ten, he acts the *Socinian*; and in the latter ten, the *Arian*. But, in whether of the twain he acts his own part, it was not easie to determine; till he now tells us, he is an *Arian*.

He had argued, p. 8, 14. That *the Trinity are Persons, as really, and as properly, and fully personally distinct, as Three Angels. And each Person (both Son and Holy-Ghost by name) compleat and intire in himself, with as compleat Personal distinction as that in Men and Angels.* From whence when I inferred his owning the *Personality of the Holy-Ghost*: He fearing, it seems, he had over-shot himself, now tells us, p. 4. *just as much as becomes an Arian.* But if he own him to be as much a *Person*, as a *Man*, or *Angel* is a *Person*: it is as much, or perhaps more, than we need contend for in this point.

I had charged him also with *mis-reciting* me in many other things. As when I am introduced (very often) as talking of *Two Gods, Three Gods, Personal Gods, of adding several Persons to our one God, and the like*; (according as here also, he says, p. 7. that *I say, you your self own Two Gods, and why may not I then Three?*) when he knows very well, this is not my Language; nor is any thing of all this said by me. To this he now says, p. 5. *'Tis true enough he doth so*; but that *he doth it by Inference*. But he should then speak it as *his Inference*, not cite it as *my words*.

I might have taken notice (amongst a great many gross mistakes,) that where I had mentioned, the *Lords and Commons of England, declaring the Prince of Orange, to be King of England, France and Ireland*; he *mis-recites* it, p. 4. *King of England, Scotland, and France*; as if the Parliament of *England*, had taken upon them to dispose of the Kingdom of *Scotland*, and not that of *Ireland*. But ~~of~~ this, and a many more, I passed over, without reflecting on it. Because, in his Language, he is so very negligent and careless, (and otherwise obnoxious) that it were endless to reflect on all.

But I was obliged to take notice (because it quite

quite alters my Argument) of what he says, p. 4. that *I say, Three sides make one Cube, &c.* which is neither true, nor are they my words. I argued not from *three sides*, but from the *three Dimensions* of a Cube. This he calls *Trifling*; and would persuade us that *side* and *dimension*, differ no more than *Muting* and ----- his other word, which is fitter for his mouth than mine. But though he perhaps know no difference between them; yet he should not have cited it as *my words* (and say, that *I say so*, when I did not.) For I ought to know better; and that a *Cube* hath *six sides*, though but *Three Dimensions*. Nor did I argue from the *six sides*, but from the *Three Dimensions*. Yet I can forgive him this (rather than when he doth it willfully) though it mis-recite my Argument: Because I believe it to be out of *pure Ignorance*, not of *Malice*.

He doth not like, p. 6. either *This*, or ~~any~~ ^{my} other *Simile's*; and would have me *no more to insist upon them*. (But he must excuse me from taking his advice herein, unless he understood it better, than, by what was now said, he seems to do.) Because, *if he be not mistaken* (as I think he is) *they are very far from my purpose*. That is, He thinks, they do not prove the Trinity. True: These, alone, do not prove it (nor was it in-

tended they should.) But they prove (what they were brought to prove) that it is not a Contradiction, or Inconsistent with Reason, that there may be three somewhats (which we call Persons) that are but one God. And thus much he had before granted, and doth now again confirm it, p. 3, 4. 'Tis true indeed (he says) I cannot say that there is a Contradiction in holding that there may be three Persons in God. For, saith he, There be two sorts of Contradictions; The one Express, the other Implied. I cannot say, there is a Contradiction in holding it: Because I have not the Definition of the word God so exact, as to raise an implied contradiction: And, for an express contradiction, I do not pretend to it. If therefore there be no Contradiction, either Express, or Implied: It is what I was to prove.

But, saith he, The dispute shall not end here. He will be allowed the Privilege (and no body doth deny it him,) to fetch in the First-Commandment, to define the word God. With all my heart. I was never against it. (For what he says, more than once, p. 3, 4. that I meanly cry, he flies to Scripture, is but another piece of his wonted Art of mis-re-
 citing. There is nothing to that purpose in any thing of mine.) I do sometime blame him for changing the state of the Question: As, when he would have me prove by Reason, that it is so: I
 tell

tell him, That is not the Question, (nor is that to be proved by Reason :) The Question is, whether there is any thing *in Reason*, why it cannot be so. Now, let him keep to the Question ; and then, if he think he can prove, from Scripture, that it is *Inconsistent with Reason*, for *Three somewhats to be One God* ; or, that it is a *Contradiction*, for God the *Creator*, and God the *Redeemer*, and God the *Sanctifier*, to be *the same God* ; or, that it is *Impossible* for the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, to be *One and the same God* : Let him try his skill. And, let him make what use he can of the *First Commandment*, to *Define the word God*, so as to prove this a *Contradiction*. But, when he had claimed this *Privilege*, (and no body doth deny it) He makes no use of it for any such *Definition*.

The truth is, I had already granted him, from that *Commandment*, (p. 23, 24, 25, 28, 29.) more than he was willing I should grant : That *we are to have NO OTHER GOD* (Great or Little, Equal or Unequal,) but the *Lord God of Israel*.

Yes, says he ; There is one *Supreme God*, another *Creature-God* ; But that this is not to have *Two Personal Gods*. How so ? If these be *Two Gods*, and each of them a *Person*, (compleat and entire of himself ;

himself; as really, and properly, and fully, and personally distinct, as a Man or Angel, as he had before told us at p. 8. 14.) they must needs be *Two Personal Gods*. But we, according to the First Commandment, acknowledge but *One God*; and those *three somewhats* (whom in a metaphorical sense we call *Persons*) not so to be distinct as to become *Three Gods*.

He hopes however to avoid the First Commandment, by saying that, though they be *Two Gods*, they are not *two Gods Co-equal*, p. 5. and that they *worship the Son, not with supreme Worship; with Mediation, not Adoration*, p. 6. What he means by his *two Worships; of Mediation, and Adoration*; I do not well understand: unless they be new Names for *Doulia* and *Latria*. Nor do I remember, that I have before heard of a *worship of Mediation*. That Christ is our *Mediator*, I know; but did not know that he is our *Worshipper*.

And what doth he think of the *Israelites*, when they *Worshipped the Golden Calf*? Surely they did not think this *Calf* to be *Co-equal* with the *Supreme God*. Nor did they think it to be (*Deus natus*) a God by *Nature*; but (*Deus factus*) a *Made God*: (for themselves had *made* it just before :) Yet I never knew, that this did excuse them from *Idolatry*.

He doth not own Christ to be *the True God*, (for such there is but *One, the only true God*,) nor yet a *false God*; but a *Mean* between both, p. 6. Now 'tis true, the *Heathen* had (their *Deos mediocumos*) their *Middling Gods*: But I never knew that we could *worship* such, without *Idolatry*. *Thou shalt Worship the Lord thy God* (the *Supreme God*) and *Him ONLY shalt thou serve*, was our *Saviour's Doctrine*, *Mat. 4. 10.* And *St. John* expressly calls him *the True God*, *1 Joh. 5. 20.* (not a *Middling God*, between *True* and *False*) and therefore the *same God* with the *Father*, the *Only true God*.

To that *Character of Christ*, *Rev. 1. 8, 11.* *I am Alpha and Omega, the beginning and the end, (the First and the Last)* saith the *Lord, which IS and WAS and is TO COME, the Almighty.* He says, *This stile is given him in opposition to Gods simpler one, I A M.* But he should have observed, that the same title is, at *ver. 4.* given to *God*, in *Contradistinction* to *Christ*, $\delta\pi\omicron\tau\omicron\varsigma\ \acute{\omicron}\ \omega\upsilon\upsilon, \kappa\acute{\iota}\ \acute{\omicron}\ \eta\upsilon\upsilon, \kappa\acute{\iota}\ \acute{\omicron}\ \epsilon\pi\chi\omicron\mu\epsilon\iota\omicron\upsilon,$ --- $\kappa\acute{\iota}\ \delta\pi\omicron\tau\omicron\varsigma\ \iota\ \eta\iota\omicron\upsilon\varsigma\ \chi\epsilon\iota\tau\omicron\upsilon,$ &c. And if it were there a *Character* of the *Supreme God*, it is so here. And if he think the simpler term $\acute{\omicron}\ \omega\upsilon\upsilon$, *I A M*, to be more expressive of the *Supreme God*; we have that also *Emphatically* given to *Christ*, *Rom. 9. 5.* $\acute{\omicron}\ \omega\upsilon\upsilon, \acute{\omicron}\ \pi\acute{\alpha}\nu\tau\omega\upsilon.$ *He*
which

which I S, or the Being, over all; the Supreme Being.

To what further I had brought, p. 30, 31, 32, 33. to prove him to be the Supreme God, the same God with the Father, (not a Middling, or Titular God,) he makes no Reply: which therefore stands as it was; nor need I repeat it, because it may be read there. And it is so full and clear, that I need add no more to it.

To what I had said of *Joh. 17. 3.* To know Thee (not Thee Only, or Only Thee,) the Only True God. He saith, *He hath Answered already.* And I have already Replied; nor need I repeat it. Their Argument from thence is just in this form: The God of Abraham is the only true God; therefore, not the God of Isaac, or the God of Jacob. Yes, say I, the God of Isaac, and the God of ~~Isaac~~, is the same God, but under another consideration. So here; God the Creator (or God the Father) is the Only true God; therefore not God the Redeemer, nor God the Sanctifier. Yes; God the Redeemer, and God the Sanctifier, is the same God, the only true God. In like manner, *Jer. 16. 14, 15.* It shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the Children of Israel out of the North

North Country. Now, saith the First Commandment, *I am the Lord thy God, which brought thee out of the land of Egypt; Thou shalt have No Other God but Me:* Therefore not the God which brought them out of the North Country. Yes, say I, even *this* God also. Which is not another God; but the same God; though considered as the Author of another Benefit.

There be many other things, both in his first and second Paper (his *Answer* and his *Vindication*) which lie very open to be *Reflected* on, if it were worth the while: But I think, I have said enough already; and, he thinks, *too much*, (that I have been *too stiff*, *too hard* with him, p. 8.) which things I shall therefore omit, to save my self, and the Reader, the labour.

But three things he calls me to account for omitting; *His Reproof of my false Idea of the Personality of God, the Impossibility and Blasphemy of his Incarnation, and of the Death of God*, p. 8. Now when I had proved the things to be *True*; I thought that had been a sufficient Answer, to his calling them *False*, *Impossible*, and *Blasphemous*. For they are never the more so, for his calling them so. And I know not what further Answer he should expect, unless he would have me say, 'Tis *foul-mouthed Blasphemy* in him, to call

call it *Blasphemy*. But if I should answer him all along at this rate, according as his language deserves; we should, instead of *Disputing*, fall to right down *Railing*; which is the *Character* he was afraid of, *pag. 1.*

However (to gratify him once more,) That by the *Word*, *Joh. 1.* is meant, *Christ*, himself owns: and, That *this Word was God from the beginning*; That *he made the World, and all things*; and that *without him was not any thing made which was made*; (and therefore, say I, *Himself was not made*; unless our *Arian* would have us think, *He made Himself*.) That *this God*, is the *Supreme God*, we have proved at large, (if he deny it to be proved, we must leave it to the Reader to judge of the Arguments;) and *this Word was made Flesh*. (I hope I need not tell him, that to be *made Flesh*, and to be *Incarnate*, is all one; for every one understands this who know that *Caro carnis* is Latin for *Flesh*.) Therefore this is no *Blasphemy*.

Again; That *God in Christ suffered and died*; and that *we are Redeemed by the Blood of God*, he had before told us, *p. 13, 14.* That this is the *True God*, we have proved at large (as was but now said;) Therefore the *Death of God* (that is, of him that was God as well as Man,) is no *Blasphemy*. Yet

Yet again ; I do not take his *Reproof* (as he calls it) to be a *Proof*, that *my Idea of Personality is False*. And therefore I did not think it deserved an *Answer* ; having proved the thing before. Yet I thought I had *Answered* it (as much as it need to be answered) when (at my *pag.* 36.) I told him (nor doth he deny it) that *he seemed well pleased at his p. 20. that I owned the word Person to be but Metaphorical ; though at his p.7. (which is the Reproof he means) he did not like it.* For till after *pag.* 7. he acted the *Socinian*, and did not come to act the *Arian*, till afterward ; and then he seemed, at *p. 20.* to like it well enough.

I shall yet add somewhat more upon that point, which if it may not satisfy him, (who seems to intimate *p. 8.* that he *will not* be satisfied,) may give some further satisfaction to the Reader.

The word *Person* (*persona*) is originally a Latin word ; and doth not properly signify a *Man* (so as that *another person* must needs imply *another Man*,) for then the word *Homo* would have served, and they needed not have taken in the word *Persona* : But rather, one *so Circumstantiated*. And the *same Man*, if considered in *other Circumstances* (considerably different,) is reputed *another Person*. And that this is the true

notion of the word *Person*, appears by those noted Phrases, *personam induere, personam deponere, personam agere, personam sustinere, sustineo unus tres personas*, and many the like in approved Latin Authors. Thus the same *Man* may at once sustain the *Person* of a *King* and of a *Father*; if he be invested both with *Regal* and *Paternal* Authority. Now because the *King*, and the *Father*, are for the most part not only different *Persons* but different *Men* also (and the like in other cases) hence it comes to pass, that *another Person* is sometimes supposed to imply *another Man*: but not always, nor is that the proper sense of the word. It is Englished in our Dictionaries, by the *state, quality, or condition, whereby one Man differs from another*: and so, as the *Condition* alters, the *Person* alters, though the *Man* be the same. Our School-men of later Ages, do sometimes apply the word *Persona* to *Angels* as well as *Men*; but even that is but *Metaphorical*; nor do I find that it ever was so used, in approved Latin Authors, either for *Angels, Genii, or their Heathen Gods*; but for the different *state or condition of Men* only.

Now when the same *Man* doth thus sustain two *Persons*, as that of a *King*, and that of a *Father*; he may as to one thing act as a *King*,
by

by his *Regal* Authority ; as to another thing as a *Father*, by his *Paternal* Authority. And these *Authorities*, may be in *subordination* one to the other, though the *Man* be the same. And what is done in either capacity, may indifferently be said to be done by the *Man*, or by the *King* : (as that *David*, or the *King*, pardoned *Absolom* ;) and in like manner, by the *Man*, or by the *Father*.

This being the true and proper notion of the word *Person*, we are next to consider what it is to signify in the present case. Where we are to consider, that the word *Person* is not applied in Scripture to *these three* so called : It is not there said, *These three Persons are one*, but only *These three are one*. 'Tis but the Church's usage that gives to these *three somewhats*, the name of *Persons*.

And therefore our *Arian* was much mistaken, when he tells us, p. 20. that the word *Person* is the *Hinge of the Controversy*. The *Hinge* of the *Controversy*, is that notion concerning these *three somewhats*, which the *Fathers* (who first used it) did intend to design by the name *Person*. So that we are not from the word *Person* to determine what was that *Notion* ; but, from that *Notion* which they would express, to determine

in what sense the word *Person* is here used. And if the word *Person* do not well fit that sense ; all that can be thence inferred, is no more, but that they have made use of an Unfit Name to express their Notion. It is no more but as if a *Cruel* Pope take the name of *Clement* ; or a wicked one the name of *Pius* ; or if a Man be named *Willson*, whose Father's name was *Thomas*. And in all such cases, *certitudo Rei tollit errorem Nominis*. And if we know who is the *Man* designed by such a *Name*, 'tis a Ridiculous exception, to say, This is not the *Man*, because that *Name* doth ^{not} well agree with his *Nature*.

Now Two of these Three being represented in Scripture, as *Father* and *Son* ; and this *Father* said to *Beget* the *Son*, and all these in a sense *metaphorical* ; (not in such sense as those words do properly signify amongst Men ;) they thought it not unfit (in continuation of the same Metaphor) to call them *Persons*. Because as the word *Person* doth properly agree to the relations of *Father* and *Son* in a *proper* sense ; so doth the word *Person* in a *metaphorical* sense, to the *Father* and *Son* so taken *metaphorically* ; and the word *Beget*, by a like Metaphor.

When therefore it is certain, that the Notion which the Ancient Fathers had concerning these
Three,

Three, which in a metaphorical sense they called *Person*, was this, That there is a *Distinction* between them, greater than that of the *Divine Attributes*, but not so great as to make them *Three Gods*: it is manifest that they took the Metaphor, not from that abusive sense of the word *Person*, when (amongst us) it is put for *Man*; but from that proper sense of the word *Persona*, wherein it signifies the *State*, *Condition*, *Office*, or *Relation* of a *Man*, as variously *circumstantiated* with reference to others; whereof the *same Man* may sustain *more than One*. As when *David*, was the *Son of Jesse*, the *Father of Solomon*, and the *King of Israel*. So if we say of any, that he is a *Person of Honour*, a *Person of Worth*, and a *Person of Interest*: That *same Man* may be all this, without becoming *Three Men*.

Now this our *Arian* may call this (if he please) a *Quirk*, a *Criticism*, an *undermining the very Idea of the word Person*, as he did in his, p. 7, 15, 17. (or may neglect it, if he pleases:) But the sober Reader (who understands it better) will have better thoughts of it.

And therefore I shall not take his advice; p. 7, 8. to say that *God is the name of an Office*, that so he might *know how to attack me*, (as he says,) which while I talk so *warily*, he knows

not how to do. I say, *God* is the name of the *Nature*; but if he will have *Christ* to be the name of an *Office* (the *Mediatory Office*,) and the *Comforter*, or even the *Creator*, the *Redeemer*, the *Sanctifier*, to be names of *Work or Office*, it will not be much amiss.

Now, when I had said this *Doctrine* of ours is *as old at least as the New Testament*, (because I can prove it from thence;) he will have it (p. 5.) no older than the *disputes of Alexander and Athanasius*; which the *Primitive Church* knew nothing of. But he barrs *Quotations* all along. And therefore I must not prove it (to be known to the *Church* before that time,) but leave it to the *Judgment of Readers* versed in *Church-History*, whose word must pass in this case; his or mine.

To his *Question*, p. 6. *Did the Jews ever hear of it before Christianity?* I think they had some *Intimations* of it, as they had of the *Resurrection*: But not so clearly (either of them) as to be generally understood of all; nor so fully as in the *New Testament*. And I think it was from those notices of it amongst the *Jews*, that not only *Plato* derived much of his *Philosophy*, but other *Heathens* also much of their *Mythology*; though they did much disguise, and sometimes

Ridicule

Ridicule the notices they had thence, as our *Arian* now doth that of the Trinity. But this is not the business now before us.

Toward the close, he is so kind as not to desire *Arianism* to be imposed on others, any more than *Trinitarianism* on him, p. 8. But neither is this business before us; who are but *Disputants*, not *Law-makers*.

But so constant he means to be to his cause, that he will be content to be persuaded out of his Name with his Opinion. (I think there is reason why he should change his Opinion, but as to the changing of his Name, he may use his discretion.) But having said much (that he might not be thought to desert it) he thinks it *advisable* to drop the cause. Which he may, if he please, and leave it to the Reader to judge of what is said.

I conclude as he doth; *It is impossible but offences will come; but wo unto him through whom they come. It were better for him that a Millstone, &c.*

Febr. 14.
1697.

Yours, &c.

J. Wallis.

Advertisement.

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A
Sixth LETTER,
Concerning the
Sacred Trinity;
IN
ANSWER
To a Book Entituled,
OBSERVATIONS
ON THE
Four Letters, &c.

By JOHN WALLIS, D. D.
Professour of Mathematicks in *Oxford*.

L O N D O N :
Printed for *Tho. Parkhurst*, at the *Bible and Three
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A

Sixth LETTER

Concerning the

Sacred Trinity.

SIR,

I Find from my *Socinian* Adversary, *Observations* (as he calls it) on my *Four Letters*; (He might have said *Five*, if he pleased.) Which I saw not till Yesterday, *Mar. 13*. Nor do I see any great need of publishing a hasty Answer. There being so little in it that deserves an Answer, which had not been answered before it was written. And I may perhaps ere long meet with some such like *Observations* upon my *Fifth*; and then I may at once Answer both.

His first head he calls *The Design of the Letters*.

That which I undertook to maintain, was clearly stated thus, That *it is not Inconsistent with natural Reason, that there may be Three Somewhats which are but One God; And that what in one regard are Three, may in another regard be One*. To prove this (and this only) I brought those Arguments or Instances at which he cavils.

This he now tells me (p. 4.) *The Socinians will grant me this.* (That is, they grant what I undertook to prove.) And of which, he says, *no Man ever was so foolish as to doubt.* And my *Arian Adversary* in like manner, (in his *Answer*, p. 3. and his *Vindication*, p. 3, 5.) that *none but a Madman would ever deny it.* And that *he cannot say, there is any Contradiction in saying, there may be three Persons in God.* Thus far therefore we are agreed on all hands.

But he now tells me, p. 4. That *this is not the Question.* Yes; this is the Question that I undertook. 'Tis true, there be other Questions between us and the *Socinians*. But *the Question I undertook* was that. And he knows it was so.

Well; but what says he, is the Question? 'Tis this he says (p. 4.) *Whether there be Three Gods, or but One God.* No: this is not the Question. For in this we are agreed also. *The Socinians* (he says) *affirm There is but One God.* And so do I.

The Proposition, he says, *which (in favour of the Trinity) I should have proved,* (that is, the task he sets me, not what I undertook) was this, *That what are in one regard Three, may in another regard be SO One, that all of them (together) are but One, and yet each of them (singly, and by it self) is that One.*

Now, I think, I had proved this; This *corpus longum*, *corpus latum*, and *corpus profundum*, is *One Cube*. The *corpus longum* is a *Cube*; the *corpus latum* is a *Cube*, and the *corpus profundum* is a *Cube*: and yet this *Corpus longum*, *latum* & *profundum*, is (altogether) but *One Cube*.

But this is Latin: And his Challenge is, (p. 5.) *Shew me that Trinitarian that dares dispute the Question in plain English.* I'll endeavour that too. *David the Son of Jesse was a Man*; and *David King of Israel*
was

was a *Man*; and *David the Father of Solomon* was a *Man*: Yet *David the Son of Jesse, the King of Israel, and Father of Solomon*, was (altogether) but *One Man*. And this is plain *English*, without the words of *Abstract, Concrete, Paternity, Personality*, (at which he there cavils,) or other hard words than what his *Tankard-bearer* might understand.

Well but (says he) *We may indeed say, This long body is a Cube, meaning thereby, This long body, which is also broad and high, is a Cube; and if it were not broad and high it were not a Cube: But we cannot say so here. I'll try if I cannot hit this too.* The *All-wise God*, is *God All-sufficient*; the *Almighty God*, is *God All-sufficient*; the *Everlasting God*, is *God All-sufficient*: meaning by the *All-wise God*, the God who is also *Almighty and Everlasting*; and if he were not also *Almighty and Everlasting*, he were not *All-sufficient*. Yet this *All-wise, Almighty, and Everlasting God*, is (altogether) but *One God All-sufficient*.

But supposing (says he) the *Doctor's Instances* do satisfy this difficulty, (as I think they do;) Does he not know there are many more; (Yes, he doth know it) to which these *Instances* are not applicable? Very true. And therefore they were not brought to prove all points which concern the *Trinity*. They were brought to prove this point in particular, That it is not *Inconsistent with Reason, that Three Somewhats may be One God*. And if they prove this, it is what they were brought to prove. (when I undertake other points, I may use other Arguments.) And this hath been said so often, that (if he have any thing else of moment to say) it is strange, that repeating the same *Objection* (without any further strength) he should put me so often to give the same *Answer*.

His next head is *Of Somewhats and Persons*.

We are told, that *Christ and the Father are one*, *Joh. 10. 30.* And *these Three are One*, *1 Joh. 5. 7.* without giving a name

name to *these Three*. Nor what shall we call them? *These three*--- what? Not *three Gods*; for that's false: (There is but *One God*.) And *three Persons* he will not allow me to call them, because it is not a Scriptural Word. (*Person* he grants is scriptural, *Heb. 1. 3.* but not *Persons*.) I must not call them *three Nothings*. (For certainly it was never meant to be thus understood, *These three Nothings are One*: And when Christ said *I and the Father are One*, he did not mean *We two Nothings are One*.) And if they be not *Nothing*, they must be *Somewhat*; and *Three such*, must be *three Somewhats*. And I could not think of a more *Innocent* word, to design them by. And therefore (that we might not quarrel about words) I was content to wave the name of *Persons*, and (without fixing a new name on them) design them by the word *Somewhat*. (Presuming that those who do not take them to be *Nothing*, would allow them to be *Somewhat*.) But neither will this word pass with him.

Now this is a hard case. The Scripture says *These Three*, without giving them a *Name*. And then, *We* must not give them a *Name*; because that *Name* will be *unscriptural*. And yet if we do *not* give them a *Name*; he tells us, They be *Three Somewhats*, *without Name or Notion*: And that no two can agree, *what this is*, or *what is thereby meant*; but *as many Writers, so many Explanations*. p. 8. 16.

To which I say; As to the *Notion*, I think the Orthodox are all, thus far, agreed; That they are *Three such Somewhats* in God, as differ from each other more than what we commonly call the *Divine Attributes*, but not so as to be *Three Gods*. And though (within these limits) divers men may diversly express themselves, yet in this *Notion* the Orthodox I think do all agree. And this I had before declared, (*Let. iv. p. 37.*) though he please to take no notice of it. (So that we are not without a

Notion

Notion of it.) And if he will allow us to give a *Name* to it; that *Name* (whatever it be) is so to be understood as to denote *this Notion*. And we think the word *Person*, a fit *Name* to denote *this Notion* by. But if we may not give it a *Name*; we must then say, The *Notion* is such as was but now explained. But they will not allow us to give it a *Name*. And as to our Agreement or Disagreement, I think the *Trinitarians* do less disagree amongst themselves, than do the *Anti-trinitarians*.

But he says, (p. 9.) *I own the word Persons (when applied to God) to be but Metaphorical; and not to signifie just the same as when applied to Men, but somewhat Analogous thereunto.* True; I do so. And I have given my Reasons why I do so, more than once. Because Two of them being represented to us in Scripture under the Names of *Father*, and *Son*, and this *Son* said to be *begotten* of that *Father*: (which words are therefore not to be quarrelled with, because Scripture Language :) No man thinks that the one is *so a Father*, or the other *so a Son*, or *so Begotten*, as these words signifie concerning *Men*; but somewhat *Analogous* thereunto. And in what sense they are *Father and Son*, they are (in a sense analogous thereunto) *Two Persons*, and the *Holy Ghost* a *Third*. For *Father* and *Son* in a proper sense amongst men, are such *Relatives* as the Latins did denote by the word *Persona* in the first and proper signification of that word: And consequently *Father* and *Son* in this Analogical sense, are (in a continuation of the same Analogy) *Persons* in a like Analogical sense.

But he says further, that in the explication of the *Athanasian Creed*, (Let.iii. p.13.) I interpret $\sigma\omega\nu\ \tau\omega\ \sigma\theta\iota\omega\ \epsilon\iota\varsigma$, by *truly Persons*, or *properly Persons*. I do so: Because I suppose it was intended to call them truly or properly *such* persons as are there meant, (answering to the Greek *Hypostases*;) that is in such a sense as they are there

there called *Father* and *Son*, and that the word *Person* is a *true and proper* Continuation of the same Analogy.

I have before declared, more than once, (in the places by him cited, p. 9, 10.) that the true and proper sense of the Latin word *Persona*, is not to denote a *Man* simply (for this with them was *Homo*, not *Persona*;) but such *quality, state, or condition* of a man, whereby he is distinguished from, or stands related to, other men. As a *King*, a *Father*, a *Judge*, and the like. And accordingly the *same Man*, may sustain divers *Persons*. (He may be a *King*, and a *Father*.) And according as such *Condition* varies, the *Person* also varies. 'Tis true that in *English*, (for want of a word that answers to *Homo*;) we sometimes make use of the word *Person*, when we speak indifferently of *Man*, *Woman*, or *Child*; as when a *Man*, or *Woman*, and an *Infant* are spoken of as *three Persons*: But these the Latins would not have called *tres Personæ*, but *tres Homines*. (But if consider'd as *Father*, *Mother*, and *Child*, they may, as thus related, be called *tres Personæ*.) And the Schoolmen sometimes (and some others in imitation of them) do in a like sense use the word *Persona*, for want of a Latin word which did indifferently respect *Men* and *Angels*. But these are new senses of the word *Persona*, quite different from what the word signified in the purity of the Latin Tongue; and unknown (I suppose) to the Fathers, who first applied the word *Personæ* to those of the Sacred Trinity: As I had before shewed at large. *Let. v. p. 15. &c.*

But at this rate, he tells us, (p. 10.) *The Socinians will allow, God the Creator, God the Redeemer, and God the Sanctifier, or God the Father, Son and Holy-Ghost, to be Three Persons.* And I am not sorry to hear it. But then I would not have him say (as here) that I make them to be only *Three Names*, nor yet (as p. 16.) *three Gods*. They are more than *three Names*, but not *Three Gods*. For
even

even amongst men, to be a *Father*, is more than a *Name*, or *Title*: And, in the Godhead, the *Father*, *Son*, and *Holy-Ghost*, differ more than so many *Names*. And, though I will not take upon me to determine precisely, how great the *Distinction* is, (which is what at p. 8. he cites out of my *Let. ii. p. 3.*) because I would not be positive where the Scripture is silent; yet certainly 'tis not so great as to make them *Three Gods*, but greater than merely *three Names*, or even that between what we commonly call the *Divine Attributes*.

His next Head is about my *Explication of the Athanasian Creed*. Which he finds (he says) to be an *Explication of the Damnatory Clauses* therein. And he is not much amiss in that observation. He was told so in the first words of that *Explication*, and in the last words of the *Post-script*, That it was *in pursuance of a clause in a former Letter* to that purpose; and that (though other things are explained in it) *it was chiefly intended for the Satisfaction of those who do believe the Doctrine of it*, (but stumbled at those Clauses,) to shew that they need not (for these Clauses) to reject that Creed.

He tells us (p. 11.) *there is a difference between Necessary and Requisite*. Be it so. But the word there is $\chi\rho\eta$, *oportet* (not *ἀναγκαῖον*) which I had rendred (p. 4. 21.) by these words, *It is necessary, it is mainly necessary, 'tis a principal requisite, he ought to believe it*. And certainly, if he had not a great desire to cavil he would not have quarrell'd at this exposition, as not full enough for the word $\chi\rho\eta$.

I had said, this Creed was *part* of the Catholick Faith; the *whole* of which I took to be the *whole word of God*: which a man is obliged to believe as to the *Substantials* of it; but may be saved notwithstanding an *Ignorance or Mistake as to some Particulars of lesser moment*. Now he would have it to be understood, that *this Creed is the whole*, not

only a Part of the Catholick Faith ; that nothing must be added to it, nothing taken from it: And that every Man and Woman shall perish everlastingly who doth not believe and profess this, without taking ought from it, or adding ought to it. Why I think otherwise, I have shewed before, and need not repeat it. But leave it to the Reader to judge, whether this or that be likelier to be true. And, whether he take it to be the meaning of this writer, That all must needs be damned, who lived and died before this Creed was written; or who possibly never saw it or heard of it, (though they should believe all the Substantials of the Christian Faith, or Word of God, and held nothing destructive of it;) or, who do not believe just so much and no more. But if that be his opinion, he doth interpret it more severely against himself than I would have done; or (I think) any Man who had not a mind to cavil.

His next head is, about *the Opinions charged upon Socinus and the Socinians*. Concerning which, I do not think it needful to trouble the Reader with repeating what I had said of those Opinions, *Let. iii. p. 44, 45, 46, 47, 48.* and *Let. iv. p. 2, 3, 4, 5, 6.* or what he now brings in excuse of it. But shall leave it to the Reader, to judge (upon what is said on both sides) whether I have not thereby fully proved the charge; of the slight Opinion they have of the Scripture (in competition with Reason) when it crosses any of their beloved Tenets. And yet, if that be not enough, himself directs, *p. 16.* to *Maresius* and *Lubertus*, where (it seems) is more to be found to the same purpose.

But his Plea for himself; *p. 16.* I do admit. That if *Socinus* have spoken erroneously, or unadvisedly, or hyperbolically, he is not obliged to defend it (nor do I know that he is obliged to be a *Socinian*.) He may renounce of *Socinus*, what he pleases.

Whether he who defended the *Thesis* at *Franeker*, were a Professed *Socinian*, or but covertly so, I cannot tell (because I do not know the Man :) But I do not think it more strange, to find a *Socinian* at *Franeker* (notwithstanding the *Synod of Dort*) than at *London*. And sometime (p. 16.) he will hardly allow himself a *Socinian*, nor any of his Party. But I hope he will not deny *Socinus* to have been a *Socinian*. Therefore so far, at least, I was right.

But he would not have me *blacken a man, long since dead, who never did me any injury*. Very well; He had before challenged me to maintain my charge against the *Socinians*: And he now quarrels with me for so doing. He will now hardly allow any to be a *Socinian* but *Socinus* himself; and yet I must not blacken *Socinus*. What am I then to do? I will even leave it as it is, and let the Reader judge. And if he doubt, whether I, or my Adversary be more fair in our Quotations; let him consult the places and judge accordingly. And particularly that of *Epist. 5. ad Volkeliūm*. I am at present not at home, nor have Books about me. But sure I am, that *Socinus* doth there (a few lines before what this Observator repeats) directly deny, that *the Soul after death doth subsist*; according as I had affirmed (though I cannot now recite the whole Sentence because I have not the Book at hand.) But this the Repeater (whether by *Docking* or *Decapitation*) thinks fit to omit. And then I presume the Reader will then find, that *per se* is not meant *so by it self, or of his own nature, as not by the gift and grace of God*, (for so it might as well be said of the Soul before death,) but, *so by it self as not in conjunction with the body*; and then the sense must be, that though the Soul with the Body be *premium & pœnarum capax*, yet the Soul of it self without the Body, is not so. But I leave this, and the rest, wholly to the Readers Judgment, to judge (upon view)

as he shall see cause. Adding this also, that he will find it is not onely as to this Point of the *Trinity*, that *Socinus* discovers so slight an opinion of the Scriptures in competition with Reason; but in other Points also where they do not favour his opinions.

He had told us before, of some body at *Oxford*, who, maintaining a *Thesis* against the *Socinians*, was baffled by his Opponent. Who or when this was he had not told us; nor what that *Thesis* was. He now tells us, p. 16. It was a *Thesis* against the *Socinians*, that they preferred Reason before Scripture. Perhaps, when he recollects himself, (or consults his Informer,) he may find (if any such thing happened as he suggests) it was on some other *Thesis*; and not against the *Socinians*, but against the *Arminians*. But, be it as he says; I know nothing of it, and shall not concern my self about it.

But in requital of this story I told him another of *Sandius*, who having proposed a Challenge, upon his *Problema Paradoxum* (contrary to the Divinity of the Holy-Ghost) was so answered by *Wittichius*, that (as appears by a Printed Letter published by his Friend and Partner in that Disputation) they were so convinced, as to change their opinion. I now add, that it so appears, not only by his Friend's Printed Letter: but by another of *Sandius* himself to *Wittichius*; which I have not seen (and I think it was never printed,) but the Contents of it may be seen in another Treatise of *Wittichius*, with this Title, *Causa Spiritus Sancti Victrix*. Printed at *London*, 1682.

But this matter (he says) is both Unskillfully and Unfairly related. Why unskillfully? why unfairly? He says, *Sandius* was an *Arian*; (Be it so:) not a *Socinian*. Very well: Nor did I say that he was; but a Friend of the *Socinians*. He was an *Anti-trinitarian*; and did promote (against the *Trinitarians*) the common cause of *Arians* and

and *Socinians*, (though these perhaps might quarrel amongst themselves.) But this *Observer* thought (it seems) because I did not call him an *Arian*, that I did not know him so to be. And this (I guess) is what he calls *unskilful*. But I can give him a better reason why I should not call him so. I did not then know I should have an *Arian* Adversary to deal with, (for my *Arian* Adversary did not yet appear :) But my *Socinian* Adversary was already upon the stage, and with him I was now dealing. Yet I could not say that *Sandius* was a *Socinian*, but (that the *Socinian* might be concern'd in the story) I said, He was a *Friend of theirs*. And what *Unskilfulness* appears in this? Had I then known (what since I do) that I was to be attacked by an *Arian* also ; I should rather have called him an *Anti-trinitarian*, which had been common to both : But, knowing then of none but a *Socinian* Adversary, I chose to call him a *Friend of theirs*. Which was neither *Unfair* nor *Unskilful*.

Perhaps he thinks if not *Unskilful*, 'twas at best *Unfair* to say that his Partner and He changed their opinion. But was it not so? doth not his Associate expressly tell us (in the very Title-page of his Letter of thanks for those Animadversions) *per quas (animadversiones) errores suos rejicere coactus est?* (whereby he was constrained to relinquish his Errors?) Well, but did they change all their Opinions? did they relinquish all their Errors? I believe not: But, that opinion which was then in dispute; his *Problema Paradoxum*, and the Errors therein. And, if he consult the Book, he'll find it was so: And, that this *Paradox* was it which he did relinquish. And, what his *Paradox* was, he might there see it as well as I. Nor had he told me, *who*, and *when*, and *upon what Question*, his supposed *Anti-Socinian* was baffled by his Opponent? or, how I might come to know it? (And even now, when he pretends to tell me the Question, I doubt he is mistaken

ken therein. But what *Unfairness* was there in all this? when I had told him what he might find as much of it as I could tell him. *X. P. S. Sandius.*

But he tells us now, that *Sandius* was satisfied indeed (as to the Point then in question,) but *not of the Divinity of the Holy Spirit*. Nor did I say that he was. But I can tell him, That he was nearer, even to this, than our *Observator* was aware, or at least nearer than he thinks fit to own to us. If he consult *Wittichius's* latter Treatise, entituled *Causa Spiritus Sancti Victoris*, he will there find an Extract of a Manuscript Letter of *Sandius* to him. In which, to the best of my remembrance (for I have not here the Book at hand) he tells *Wittichius* to this Purpose. "That whereas in his *Problema Paradoxum* "he had been of opinion that by the *Holy Spirit* might "be meant *the whole number of good Angels*, he did not "now think so well of that opinion, as before their Dis- "putation: but was considering of two other opinions "to be substituted instead thereof: That by the *Holy- "Ghost* might be meant, not the *whole number* of good "Angels, as before; but either some *select number* of "them, as being a superiour Order; or else some *One "Angel* as superiour to all the rest. (Which two he sug- "gests to *Wittichius's* further consideration.) But, if "neither of these should succeed (as he doubted they "would not;) he was then inclinable to say, with "him: That the *Holy-Ghost* was, indeed, the same *Eter- "nal God* with the *Father* and the *Son*. If in reciting this by memory, I have failed in any considerable Circumstance, I submit it to be rectified by the Book. But if our *Observator* have seen that Treatise, and knows it thus to be, I think we have more reason to complain of *Unfairness*, in his representing it as he doth: As if he remained fixed in this Opinion, That the *Holy-Ghost* was so a Person as the *Arians* always held.

I am sorry to detain the Reader by following our *Observer* in his so many long excursions which do so little concern the Business before us. For what (almost) of what hath been hitherto mentioned of his, doth tend to the confutation of what we affirm, That what we call *Three Persons*, are more than *Three Names*, but not *Three Gods*.

In (*part of*) his two last leaves, he would seem to come somewhat nearer to the Business, but not much. He tells us, *p.* 17. that *Luther* and *Calvin* did not like the word *Trinity*. It may be so. (I'll take his word for it without seeking the places; because I do not think it worth while.) That they say 'tis *Barbarous* and *sounds odly* (I suppose he knows that by a *Barbarous* word, is commonly meant, a word not used by *Classick Authors*, or not agreeable to the *usual forms of speech* in Latin and Greek Writers.) Be it so. (And what if I had said so too?) Suppose a *Hunter* should say, a *Trinity* of Hares *sounds odly*; and another say the like of a *Leash*, and choose rather to say (in plain English) *Three hares*: the sense is still the same. And if *Calvin* (who loved a *smooth* stile, and *pure-Latin* words,) should say that *Trinitas* is a *barbarous Word*, (as not extant in *Classick Authors*;) what great matter is there in all this?

I will not trouble my self to enquire whether *Trinitas* be, in that sense used in *Tully*; but sure I am that *τριάς* is a good *Greek* word. And words, though not so well contrived at first, yet when once received into common use, and the meaning thereof understood, we chuse to retain, rather than to make a needless change. This the common Phrases of, *your Worship*, *your Honour*, *your Lordship*, &c. for one *Worshipful*, *Honourable*, a *Lord*, &c. have been noted long since to be not Analogous to the more usual Forms of speech in Latin and Greek Writers: Yet *Custom* hath made them *Allowable*; and therefore we do

do not scruple to use them. So *Luther* and *Calvin*, it seems, thought the word *Tres* to be a better Latin word, in this case, than *Trinitas*. And I had allowed our Adversary, (*Let. iv. p. 36.*) instead of *Trinity in Unity*, to say (if that will please him better) *Three in One*. Yet *Three* and *Trinity* (to my apprehension) differ no more, than *Ten* and a *Decade*; or *Twelve* and a *Doufain*. But what's all this to the matter in hand? Doth *Luther* or *Calvin* any where say, that *Father, Son, and Holy-Ghost*, are but *three Names*? or, that they be *three Gods*? If they say neither of these; they do not contradict what we affirm. 'Tis but as if a Man should chuse to say *Ten Commandments*, rather than a *Decade*, or *half a score*; or to say, there are, in the Apostles Creed, *Twelve Articles* rather than a *Doufain*. And if these be the *great disagreements* he there complains of, it comes to a very small matter.

To his Argument, *That only the Father is God*, because of *Joh. 17. 3. to know thee the only true God*; he says, *p. 17. I give three Answers.* (I do so.) But, he says, *the first and third are destructive of one another.* Not so: they all agree very well. And any of them will destroy his Argument. 'Tis not said, *Thee only*, but *the only true God*. He would have us think it all one to say, *Thee only, to be the true God*, and *Thee to be the only true God*, I think otherwise. The one gives some seeming colour for his objection: The other, not the least shadow. His Argument, *The Father is the only true God, therefore not the Son or Holy-Ghost*, is just in this Form, *The God of Abraham is the only true God, therefore not the God of Isaac, nor the God of Jacob*. Which, I presume he will not allow to be a good consequence.

He would have it thought I grant, that if it were as this form, *the only, thee true God*, then the *Socinians* had undoubtedly gained the point. Not so. He hath not heard

me say so yet ; nor is he like to do. If I should say, *He that brought Israel out of Egypt, and he only, is the true God*: my meaning would be but this, *That God who brought Israel out of Egypt, and that God only, is the true God*: And this must be understood to be said of him, not as *their deliverer out of Egypt*, but as *God*. For he was *the true God* (and the *only true God*) long before he brought *Israel* out of *Egypt*; and would have been so, though they had never *been*; or had never been *so brought out*. There may be *vera predicatio*, which is not $\alpha\theta\omicron\lambda\upsilon$ $\pi\rho\acute{\omega}\tau\omicron\nu$.

And, of all men living, the *Socinians* are obliged to say, that this title *the true God*, or *only true God*, belongs to him, not as *Father*, but as *God*. For if (as they would have us think) our *Lord Jesus Christ* had no *Being* before his being made *Man* of the *Virgin Mary*; then neither had he a *Father* till that time: But he was *the only true God* from all *Eternity*; and therefore not (with this *Reduplication*) as *Father of our Lord Jesus Christ*. For he was *the only true God* (according to their *Doctrine*) long before the *Man Christ* had a *Father*; and would so have been, though this *Man* had never been. And though *Christ* speak to him as *His Father*, yet the title of *the only true God*, he ascribes to him as *God*. If *Solomon* should have said to *David*, *Thou Father art King of Israel*; he was not therefore *King of Israel* as *Father of Solomon*; for he was so, long before he was *Solomon's Father*. Which takes away all colour of our *Observator's* (imaginary) contradiction here pretended: and leaves not the least umbrage for it.

As little force is there in his other cavil, p. 18. *If the Father and Son be the onely true God, then not the Holy-Ghost*. Yes; the *Holy-Ghost* also. For though it be not here *Affirmed*; yet neither is it here *Denied*.

But these *Objections* of his have been so often brought,

and so often answered, that 'tis tedious to see the same things brought so often over and over again.

The like I say of what he repeats from 1 Cor. 8. 6. which is answered sufficiently, *Let. iii. p. 52.* Nor is it at all strange, or uncommon, that the word *Father* should be sometime spoken of God personally considered, as *Father of our Lord Jesus Christ*, and sometime of God indefinitely (according to his Essence) without respect to *this* or that Person. *Father of Spirits*, Heb. 12. 9. *Doubtless thou art our Father*, *Thou O Lord art our Father and our Redeemer*, Isai. 63. 16. *Thou shalt call me My Father*, Jer. 3. 4, 19. which the *Socinians* must not say to be meant as to his *Personality*, as *Father of our Lord Jesus Christ*, (for such, they say, he then was not,) but as to his *Essence*. *The everlasting Father*, Isai. 9. 6. spoken of Christ, not as to his *Personality* (for so, he was *Son*) but as to his *Essence*.

As to what he objects, p. 19. to that of *Rom. 9. 5.* *Christ; who is over all, God blessed for ever, Amen.* I refer to what is said, *Let. iii. p. 57.* (too large to repeat here.) But how *Amen* (which is a word of *Asseveration*) should *make it Nonsense*, I do not understand. And what was said of God indefinitely, *Rev. 1. 4.* is said particularly of Christ, *ver. 8.* *Who was dead and is alive*, *ver. 17, 18.* (which description of Christ in particular, he had begun at *ver. 5.* and continues beyond this place.) If he deny it, let the Reader judge.

As to that of 1 *Joh. 5. 7.* I refer to what hath been said already. I think there is not much more to be said thereof on either side than had been said long before either He or I began to write. And if after all he resolve to hold to his opinion; he must give me leave to retain mine. And let the Reader judge as he sees cause. And so for that of *Matt. 28. 19.*

As to all, in all those Letters to which he makes no Reply;

ply ; it stands as it did : And if the Reader please to read them over again, he will be able to judge, whether it be all so contemptible as to have nothing of Weight in it.

I have said nothing to his Bluffing and Contempruous Language, his *Canting* (or rather *Railing*) against *Schools, Metaphysicks, Mother Church, Alma Mater Academia, School-terms, Gothic and Vandelick terms, Abstract, Concrete*, (as if *Long* and *Length* were all one ; and all one to say *David was Kingdom of Israel, and the Kingdom of Israel was Father to Solomon*, as to say this of the *King of Israel*) and other the like. (To which he is wont to run out when he hath little else to say, but would seem to say somewhat to make a Noise.) Because the Reader would know (without my telling him) that this is *Raving* rather than *Arguing*. And when he tells us, so often, of *The Brief History of the Unitarians* ; why might not I as well tell him, that *Doctor Sherlock had answered it* ; and means (I suppose) to *Vindicate* that Answer, if he think there be need.

So, when he runs Division upon *Imperial Edicts, Confiscations, and Banishments, seizing and burning of Books, Capital punishments, Fire, and Faget* ; (with many other things wherein I am not concern'd,) What is all this to me ? I do not know that I ever did him any hurt (unless by discovering his Errors;) I was only *Arguing* as a *Disputant* ; not *making Laws*.

As little need be said of a many little things, as little to the purpose : As, whether my Third Letter were not rather a Book ? Whether *the things which God hath prepared for them that love him*, are the *Unely* deep things of God which we cannot comprehend ? or the *Unely* secret things which belong to God, while things *Revealed* belong to us ? Whether, what I knew *forty years ago*, I had been studying and considering *forty years* (without thinking
of

of ought else all the while)? which certainly I could not be, for I was ²⁴then forty years old. Whether it be better *English* to say, *God the Creator, God the Redeemer, and God the Sanctifier A R E, or IS but one God?* Whether *Unum* (in the Neuter Gender, put absolute without a Substantive) do not usually signifie *One Thing*? Whether the word *Trinitas*, be a *pure Latin*, or a *Barbarous Word*, (not to be found in *Tully*, any more than *Unitarian*)? Whether *Tres* or *Trinitas* be the better Latin-word? Whether, what in his former Letter, p. 9. were but *old-fashioned Notions*, be now (in this last) *New and Cautious*? with other the like.

But (besides in these and many others, he cavils without a cause) what's all this to the Business in hand? Or how doth it contradict what I affirm? *viz.*

That, *What in one Consideration are Three, may in another Consideration be but One.*

That, *We may safely say* (without Absurdity, Contradiction, or Inconsistence with Reason,) *there may be in God, Three Somewhats* (which we commonly call Persons) *that are but One God.*

That, *These Three, are more than three Names, but not three Gods.*

That, *God the Creator, God the Redeemer, and God the Sanctifier, (otherwise called God the Father, God the Son, and God the Holy-Ghost,) are such Three.*

I see nothing of what he hath said, doth overthrow any of These.

March 14.
1697.

Yours,

J. Wallis.

A
Seventh LETTER,
Concerning the
Sacred Trinity;

Occasioned by a

Second Letter

From *W. J.*

By *JOHN WALLIS, D. D.*
Professor of Geometry, in *Oxford.*

L O N D O N :

Printed for *Tho. Parkhurst*, at the *Bible and Three
Crowns*, in *Cheapside*, 1691.

A

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A
Seventh LETTER

Concerning the

Sacred Trinity.

IN a Postscript to my Sixth Letter (which should have been Printed with it ; but came, it seems, too late, after all the Sheets were Printed off,) I gave notice, That I had received from *London* the Night before (*March 27.*) another Letter from *W. J.* of a like import with his former ; but somewhat fuller.

That, what in it did directly concern me, was but Expressions of Thanks, Respect, and Approbation. For which I knew not how otherwise (than by such a way) to return him my acknowledgment : Because he did neither signify who he is that writes ; nor do I know any in *London*, to who's Name the Letters *W. J.* do belong.

That, there were Reflections in it, on some Expressions of a Learned Author : which Expressions I do not see that I am at all engaged to defend : And did therefore wave them.

That, to say, *The three Divine Persons*, are *Three Intelligent*

elligent Beings (three substantial Beings, three Spirits,) Really Distinct, (though mutually conscious,) is more, he thinks, than that Learned Author needed to have said ; (And I think so too :) And that it is more Safe, to be less Positive and Particular, as to what the Scripture leaves in the dark. And his Answer (I think) would not have been less valid, (against those he undertakes to answer,) though such Expressions were omitted.

That, I did forbear to publish that Letter without his Order ; because I was loth to engage the Learned Writer thereof in a *Publick Dispute* against that Learned Author, unless he please.

Since which time ; considering, that the Postscript came too late to be Printed with that Letter of mine ; and, that the Letter of this Reverend Divine (for such I take him to be by the contents of it,) seems to be penned with that care and caution, as if he were willing to have it publick ; and without any intimation of Dislike for my having published his former Letter in like Circumstances : I have thought not amiss (nor unagreeable to his mind) to publish this also. Which is as followeth : (supplying the Date from the Post-mark at *London*, denoting what day it was given in to the Post-Office there.)

For

For the Reverend Dr. *Wallis*, Professor
of Geometry, at *Oxford*.

London, March 24. 1692.

SIR,

Your Repeated Letters, give me a just occasion of Repeating my hearty Thanks to you. And I hope you will give me leave to join both my good Wishes and Endeavours to promote that Moderation which you seem to Aim at, in stating the Mysterious Truths concerning the Trinity. Methinks we might be easily perswaded to this; by the Difficulties which all men find in conceiving those Mysteries: Especially the Consequences which some make from them; and impose upon us as Certain and Sacred Truths.

Sir, Because I would have you lose as little of your Time as may be in reading my Letters; I will enter immediately upon the Subject proposed; and consider, not some lesser Niceties, but the Two Main Points in the Doctrine of the Trinity; and the Difficulties which our Understandings represent to us in the Conception of them.

The Two Main Points are these: The Unity of the Godhead, notwithstanding the Distinction of Three Persons: And the Equality of those Three Persons, notwithstanding their Derivation one from another.

Concerning the Divine Persons; The Hypothesis which we referred to formerly (and shall still follow) asserts these Three Things. First, That they are Three Beings (or Three Intelligent Beings) Really Distinct. Secondly, That they are Three Substantial Beings, Really Distinct. Thirdly,

That

That they are Three Infinite Minds, or Three Holy Spirits, Really Distinct. And to these, I think, we may of course add a Fourth Character, That they are Three Compleat Beings, really Distinct.

They are not Inadequate or Partial Beings. For a Spirit infinite in Perfection, as each of these is represented, can want nothing to compleat its Being or Perfection.

Let us now, if you please, run over these Characters; and observe the most obvious Difficulties, that occur to our Minds in the Conception of them.

For the first, Three Beings really distinct. According to the plain Tract of humane Reason, Every real Being hath its Essence; (that is the Basis it stands upon, as distinguished from Non-Entity, or a Fictitious Being). And every Distinct Being hath its Distinct Essence: I mean, Numerically distinct. And therefore, according to this Principle, there ought to be Three distinct Essences in the Godhead, seeing there are Three Beings, there, really distinct.

Furthermore; If you give one single Essence to Three Beings really distinct, you must either Divide it, or Multiply it. Either each of these Beings must have a Piece of this Essence; and then you Divide it: or each must have the Whole; and then, being but one Whole, you cannot give it to Three without Multiplying of it.

This is still made more difficult to conceive, when the Author allows these Three to be as Distinct as Peter, James, and John. For if they be as Distinct as Peter, James and John; they are One but as Peter, James and John. For every degree of Distinction takes away a degree of Unity: As every degree of Heat, takes away a degree of Cold.

We proceed to the second Character. The Three Divine Persons, are Three Substantial Beings, Really distinct. That is, in plain English, are Three Substances Really distinct. As a Spiritual Being is a Spirit; a Corporeal Being, a Body: so a Substantial Being is a Substance; (putting

ring onely Two Words for One.) And the Author must understand it so; because he makes them Three Spirits afterwards: and therefore they must be Three Substances.

Besides, what are they, pray, if not Substances? they cannot be Modes, or bare Relations. I know some Platonists call them Super-Substances. Or, if you will think them lower, and call them Semi-Substances, (as some Philosophers do their Substantial Forms:) All this is but playing with Words. For there is nothing represented to our Faculties, but as Substances, Modes, or Relations; excepting what is meerly Notional.

And the Learned Author must not debar us the use of the Word Substance, under pretence that it sounds Corporeally. For two Creeds make use of it: and the Scripture it self, upon a fair interpretation, Heb. 1. 3.

To proceed therefore. Here are Three Substances Really Distinct, whereof each is a God (pag. 47. l. 13. p. 98. l. 23.) and yet there is but One God. This is very hard to conceive, as contrary to all our Idea's of Number and Numeration.

'Tis true, we may conceive these Three Substances, in strict Union one with another, notwithstanding their real Distinction. But Union is one thing, and Unity is another. For Unity excludes all Plurality and Multiplicity; which Union doth not, but rather supposes it. Unity also, in simple Natures, excludes all Compositions: which Union, on the contrary, always Implies, in one kind or other.

Accordingly; Substances, upon Union, are not Confounded or Identified, or brought to Unity of Substance: But, continuing numerically distinct Substances, acquire some Community or Communication of Operations: namely, of such Actions and Passions as they are respectively capable of.

Let us consider Instances of these things, in the chief unions that are known to us. Our Soul and Body are two Substances really distinct, and in close Union with one another:

But,

But, notwithstanding this, they continue distinct Substances under that Union. In like manner, the Humane Soul of Christ is in Union with the Logos, or second Person of the Trinity, which we call an Hypostatical Union: But neither doth this Union make any Unity of Substance; for the two substances of the Divine and Humane Natures, continue Distinct under that Union. Which must not be allowed in the Unity of the Godhead, where there can be no Plurality or Multiplicity of Substances.

The Learned Author does acknowledge (p. 87, 97.) that these three Substances, if they were separate, would be three Gods: but being Inseparate and Inseparable, they make but One. This is again uneasy to conceive, that Substances Really Distinct, should not be separable. For the notion of a Substance, is, of that which may subsist by it self: And what mark have we of separability but Real Distinction? Things that are only Modally or Notionally distinct, we allow cannot subsist separate: But if they be Really distinct, as Substances, why may they not be separated Really? When we have proved, the Real Distinction of the Soul and the Body, as two Substances; we think we have sufficient ground to assert the Separability of the Soul from the Body. And from the same Reason, we assert the Parts of Matter to be Separable, as being Really distinct Substances, let their Union be otherwise what it will. For, if our Faculties be true, what things we clearly conceive Really distinct (ut res & res) may (possibly) be separated. Clear and Distinct Conception being to us the rule of Partibility.

But however! Suppose, if you please, this Union Indissoluble; this does not change it into Unity. If the Soul of Man was made to be in Perpetual Conjunction with Matter, as some Platonists affirm: that doth not make Matter and the Soul, One and the same substance; nor Matter cease to be Matter, or the Soul a Spirit. So, if you suppose these three Divine Substances to be under an Indissoluble Union; that doth not make

make them cease to be three Substances, but, it makes them, Three Substances in an Indissoluble Union.

What the learned Authour says concerning Matter and Extension, may be returned upon him in reference to the Godhead. (p. 80. l. 9, 10.) He supposes Extension to consist of Parts, if they be only Assignable parts, whether they can be divided or not: so, say we, (according to this opinion) The Godhead may consist of several Substances, if they be only Assignable Substances, whether they can be Divided or not: And you may as Distinctly Assign, by your Understanding, Three Substances in the Godhead, that of the Father, that of the Son, and that of the Holy Ghost; as you may Assign Three Parts in a Physical Atome, by A. B. C.

Lastly, There is no Substance lost or destroyed in this or any other Union, Dissoluble, or Indissoluble: Therefore, as to Substances, they are the same, whether in Conjunction or Separation.

We come unto the Third Character. (pag. 50. 166. 258. see also p. 93.) The Three Divine Persons are Three Infinite Minds, or Three Holy Spirits: And yet but One God. This rises still higher than the former as to its Unconceivableness. It seems to say and unsay the same thing, with the same breath. An Infinite Spirit is compleatly a God, as to Essence and Attributes: Therefore three such are three Gods. Omnis mens infinitè perfecta est Deus; Tres sunt mentes infinitè perfectæ; Ergo Tres sunt Dii. Where is the fourth of this Syllogism?

This Character seems to assert Three Infinities: Whereas the Athanasian Creed, which stands at the highest pitch of any, is yet very tender and cautious in giving the number Three to any thing but the Persons. It will not allow three Eternals, nor three Incomprehensibles, nor three Almightyes: But, three Infinities include all these.

An Infinite Spirit (as I said before) is a God, (I mean, Infinite in Perfection, as our Authour doth,) And three Spi-

rits, whereof each is Infinite in Perfection, are Three Gods : As, three Creatures, whereof each is a Rational Animal, are three Men. Both these Propositions go upon the same ground, namely, That the Definition, and the thing Defined, are reciprocal and of the same extent. Now as we have no better Definition of a Man, than that he is a Rational Animal ; so neither have we a better Definition of a God, than that he is a Spirit infinitely Perfect. And as so many Animals Rational, so many Men ; so likewise, so many Spirits infinitely perfect, so many Gods.

I speak this according to the use of our Faculties. For, what the true and precise state of things is, in themselves, when the question is concerning Infinite Natures, I do not presume to determine.

But thus much, I think, we may safely determine, That in such cases where our Faculties are at a loss, the safest way is to keep close to Revelation and the words of Scripture. And that's the Conclusion I drive at.

Lastly, To put a plain question, which will come into every one's mind : Here are Three Spirits infinitely Perfect ; either they are Gods, or they are Creatures ? They must be one of the Two. When we speak of a Spirit infinitely perfect, we describe an absolute, compleat, entire Being. Which must be of some Denomination, either a God, or a Creature ; for we know nothing of a middle nature betwixt these.

Possibly they will Answer this by a Distinction ; namely, that they are three Gods considered Separately ; but considered collectively and in Union, they are but One God : And seeing they cannot be really separate, it would be improper to call them Three Gods. But, pray, Why not as properly three Gods, as three Infinite Spirits ? seeing these terms, A Spirit infinitely perfect, and A God, are terms equivalent or identical. What partiality is it then to allow the one, and not the other ? And if these Infinite Spirits be Inseparable, why do you grant the number Three to that name, and not to the name of God ?

seeing

seeing they are both the same Thing, and equally Inseparable.

We observed before, that this Learned Authour is liberal in his Threes; three Intelligent Beings, three Infinite Minds, three Holy Spirits, three Divine Glories, three Majesties; but not three Kings. 'Tis the Name, it seems, is scrupled, rather than the Thing.

Sir, I will add no more upon these Heads. But will consider now the grand Principle which is designed to take off all these Difficulties; And that is, mutual Consciousness; whereby all these Threes are made One; and reduced to a perfect Numerical Unity.

I need not spend time in telling you what the Author means by mutual Consciousness, nor how he applies it to the present case: You know them both sufficiently. But methinks this Unitive Principle is defectively expressed, by the word Consciousness. For bare Consciousness, without Consent, is no more than bare Omniscency. As God is Conscious of all our Thoughts, good or bad; and of all the Devils thoughts; without Union, as without Consent. If a good and bad Angel were made mutually Conscious of one anothers mind, they would not thereupon become One, being still of different Wills and Inclinations.

It may be the Author will say, Consciousness involves Consent, as he says, Knowledge involves Power, or is the same with it. But, besides, that I cannot well reconcile the Author to himself in this point, (See p. 9. l. 3, 4. compared with p. 72.) I have given you Instances in a former Letter to the contrary. To which you may add, if you please, this further consideration: If Knowledge be the same thing with Power, then actual Conception is the same thing with actual Execution. And if so, then You and I may sit quietly in our studies, and, with our Thought and Pen, build Palaces, and take Towns and Cities. For we know the Methods of both, and can distinctly conceive them and delineate them. And as these

are not the same thing in us, so neither can we conceive them, in all respects, the same in God. For, from all Eternity, God had a clear Idea of the frame of the World, and of the manner of producing it : therefore, if God's Conception or Knowledge had been the same with his Power, the World had been produced from Eternity.

But to proceed, Let us give this Principle its full strength, Consciousness and Consent : they would not together make a perfect Unity of Operations in the Deity, much less of Substance. We noted before, that Unity and Union are different things. And this is more apparent now, when Three Spirits are to be united into One. For how that can be done without some sort of Composition, is an unconceivable Mystery. You may indeed conceive these Three Spirits, singly and separately, as simple Beings : But if you conceive these three simple Beings united into One (without Annihilation of any one) that One must be a Compound Being, according to our Conceptions.

Then, as to Unity of Operations : Besides the Energies peculiar to the Father and the Son, this Author allows (p.67.) that every one of these three Minds, notwithstanding their Union, hath some Distinct Consciousness, not common to the other Two : therefore the Godhead, which consists of these Three Minds, cannot be One as a single Mind is One ; where there is an intire Community and Sameness of Consciousness, in all Operations.

In my opinion, if this Hypothesis were prest to speak out, the plain language of it would be this ; There are Three Divine Substances, three Holy Spirits, infinitely Perfect, and, in truth and reality, three Gods : But, for some Reasons, not fit to be called so. These three Beings, by Similitude of Nature, mutual Consciousness, Consent, Cooperation, are under the greatest Union possible ; and, in that state of Union, do constitute the $\tau\omicron\theta\epsilon\omicron\nu$, the Intire All-comprehensive Godhead. This, I confess, looks something like a conceivable thing :

thing : But the Christian Trinity does not use to be represented thus. For this amounts to no more than a kind of Hypostatical Union of Three Divine Spirits.

Sir, I will trouble you no further upon the first general Head, The Distinction of the Persons. I proceed now to consider the Equality of the Persons. Which I will dispatch in a few Words.

The first Argument against their Equality may be this (pag. 99. l. 29. &c.) The Father is $\alpha\upsilon\theta\upsilon\tau\omicron\varsigma\alpha\lambda\theta\omicron\varsigma$, self-existent, self-originated : whereas the other Two are $\epsilon\tau\epsilon\rho\upsilon\pi\omicron\varsigma\alpha\lambda\theta\omicron\iota$, existent and originated from another. Now this cannot but make, according to our Faculties, not only some Difference, but also some Inequality. For 'tis a fundamental Perfection to be self-originated : and what is not so, is not Equal to that which is so.

You will say possibly, Though the Son and Holy-Ghost are produced of the Father, yet 'tis not in such a way as Creatures are produced: That is, by a voluntary External Act; but This, by an Internal, Necessary, and Emanative Act.

We will allow your Distinction; and admit that the Son and Holy-Ghost have a different Origin from that of common Creatures. But this does not remove the Difficulty. It shews indeed a great Difference and Inequality betwixt any of the Divine Persons, and bare Creatures: But it does not shew any Equality amongst the Divine Persons themselves. 'Tis true, the Dependance which a Creature hath upon the Creator for its Being, is of another kind and degree from that of the Son or Holy-Ghost. But however, they are Derivative Beings, in some way or other, and dependent upon the Father. And we cannot but conceive some Inequality betwixt an Original and a Derivative, a Dependent and Independent Being.

Secondly, That Act whereby the Son is Generated by the Father, is some Energy and Perfection: Nay, 'tis an Energy of the Highest Perfection; Because the Result of it is the most Perfect Being that can any way be produced; or the Noblest and
Greatest

Greatest Product in Things. Creation, or that Energy that produceth a Creature, hath not a Term or Effect so Noble or so Great, as that Energy whereby the Son is generated: And consequently it is not so great a Perfection to Create a World, as to Generate the Divine Logos. This being so; there is, you see, not only Self-Origination in the Father, which is not in the Son: but also an Active Perfection of the highest Degree possible, in the One, which is not in the other. And therefore we cannot in either respect, conceive these two Beings equal.

Besides, if you make them all three Equal, and all Infinite; they will be Co-ordinate, (I mean internally, & as to perfection of Nature: For, External Subordination, as to Oeconomy, signifies nothing in this case.) And are no more One, than three Individuals of the same Species are One; that is, than Peter, James and John are or may be One. And this, I think, was the Doctrine of the Tritheites, or very near it.

Lastly, You may please to reflect upon the various Sentiments and Expressions of the Ancients, concerning the Dignity and Preheminence of the Father, (which you know are noted by Petavius (de Trin. lib. 2. c. 2. & l. 8. c. 9. p. 15.) and consider their Consistency or Inconsistency with perfect Equality.

Sir, As I do not write this with any Disrespect to that Treatise, (which contains many Excellent things:) so neither to represent absolute Truth or Untruth: But the Difficulty of our conceiving things of an Infinite Nature. From which Consideration I would willingly infer Two Conclusions.

First, That we ought to keep close to Scripture in these Mysterious Doctrines.

Secondly, That we should not impose Consequences humanely made, with the same Rigour as divinely revealed Truths.

The Anti-trinitarian System is not at all suited to my Genius. Yet I would not stretch our Trinitarian Doctrine so far,

far, as to set it at a distance from Scripture as well as from Reason. Secret things belong unto the Lord: but those things that are Revealed, belong to us and our Children. *Dent. 29. 29.* And the Angels, it may be, think us as foolish and ridiculous, for pursuing these Notions, as we think our selves wise and learned in such pursuits.

I am, Sir, with all Sincerity,

Your most humble Servant,

W. J.

To this Letter, I reply as followeth.

To the Reverend W. J.

SIR,

I Am obliged to you for the Kind and Respectful Character, which you are pleased to afford me in Both your Letters. I am not at all displeas'd (but thank you for it) with a like Moderation in Yours (to what you commend in my Letters) as to the *Mysterious* Truths concerning the Sacred *Trinity*: And do fully close with what you say in the Conclusion, *That the Angels may think us as Foolish and Ridiculous, for pursuing these Notions further than they are Revealed, as we think our selves Wise and Learned in such pursuits*: Like as You or I should Laugh at a *Blind* man (who had never seen) that should undertake to Conceive in his Mind, and Express to us in word;) a Distinct and Perfect Notion or Idea of *Sight, Light, and Colours*.

He

He may Hear the Noise or Sound of those three *Words* (supposing him, though Blind, not to be *Deaf* also,) and may Believe that they signify *Somewhat*. But, what that *Somewhat* is, he cannot Tell; having never had an Idea thereof in his Mind, nor a Perception thereof by his Senses.

And if You or I (from that Notion which our selves have of it) would Explain it to him: We could do it no otherwise than by the Use of such Words (in a sense Analogical) as do properly belong to somewhat of which he hath (from Experience) some Idea.

Sight, we might say, is a certain kind of *Sense* or *Feeling* in our *Eyes* (which we have not in our *Hand*, *Feet*, or other parts of our *Body*,) whereby we can (as it were) Feel with our *Eyes*, the *Shape*, *Figure*, *Bigness* and *Proportion* of a *Body* at a *Distance*; as we might, with our *Hands* it within our *Reach*. Whereby he might Apprehend, that there is some kind of Resemblance between Seeing and Feeling; but, what indeed it is to *See*, he cannot comprehend.

Light, we might tell him, is a Necessary *Requisite* to such a *Feeling* with our *Eyes*, as that for want of it (which Want we call *Darkness*) we can no more *so Feel*, or *Discover*, by our *Eyes*, such *Shape*, *Figure*, or *Bigness*; than we could, with our *Hands*, that (suppose) of a *Piece* of *Money* locked up in a *Box* which we could not open; but, by the Admission of such *Requisite*, we are enabled *so* to *Feel* it with our *Eyes*, as we might with our *Hands*, if the *Box* were opened whereby we might come to *Handle* it.

Colour, we might tell him, is somewhat of such a *Nature*, as that, on a *Plain Board* (or the like) on which by our *Hand* we can *Feel* nothing but *Smooth* and *Uniform*; by it may be *Represented* (to be *so Felt* with our *Eyes*) as great variety of *Shapes* and *Figures*, (suppose, of a *Horse*,

Horse, a Bird, a Ship, a House, or any Shape whatever) as by our Hand we might, if we had such Shapes formed in Wood or Stone; and the different Motions of such.

But, after all this, it is not possible for this Blind man, to have that *Idea* or *Notion* in his Fancy, of *Sight*, *Light*, and *Colour*, which we have who *See*.

And it is much more Impossible for Us (who have no Notions in our Mind, other than what we derive, Mediatly or Immediately, from Sensible Impressions of Finite Corporeal Beings) to have a Clear and Perfect Notion, of the Nature, Unity, Distinctions or Attributes of an Infinite Spiritual Being; or otherwise to express them than by some Imperfect Analogies or Resemblances with things we are conversant with; and by words in a borrowed sense from such.

I do therefore fully agree with you in your *Two Conclusions*; namely, That it is Safe and Prudent to keep close to Scripture in these Mysterious Doctrines; (since we know nothing of them otherwise than as there Revealed:) And, not to impose Consequences of Humane Deduction, with the like Rigour as Divinely-revealed Truths. For, even in common affairs, when things are represented onely by the Analogy or Resemblance which they bear to some other things; it is seldom that the Similitude is so Absolute between them, but that there is some Dissimilitude likewise. Much more when the Distance is so great as between Finite Corporeal Beings, and what is Infinite and Incorporeal. So that we cannot always argue cogently from one to the other.

And therefore the words *Nature*, *Essence*, *Unity*, *Distinction*, *Father*, *Son*, *Person*, *Beget*, *Proceed*, (and the like,) when applied to *God* in a borrowed sense from what they properly signify as applied to *Creatures*, must not be supposed to signify just the same, but somewhat Analogous to that of their Primary signification; nor

Consequences thence to be deduced with the same Rigour.

It would be mere Cavilling for any to argue, that, Because *Knowledge* and *Strength* are separable in Man; Therefore, what in God we call by those names, are so in God; and that, consequently, it may be Possible for the All-wise God, not to be Almighty; or the Almighty God, not to be All-wise.

So, if we should argue from the *manner* of our *Locality* or *Duration*, to God's *Ubiquity without Extension*, and his *Eternity without Succession*; the Inferences must needs be Lame and Inconsequent. With other Inferences of like nature.

And, (even without proceeding to Infinites) if we suppose a *Spirit*, or the *Soul* of Man, to be void of *Parts* and *Local Extension*, and therefore (as the Phrase is) *tota in toto & tota in qualibet parte* of that Space or Matter to which it is compresent: And should yet argue (as you do in a like case) *If one single Spirit be compresent with three or more really-distinct Parts of Space or Matter; we must Divide or Multiply it: Either each of these extensive Parts must have a Piece of that Spirit; and then you Divide it: Or, each must have the Whole, and (there being but one Whole) you cannot give it to each, without Multiplying it: Such Inference upon such a Supposition (which Supposition I am loth to think Impossible,) must needs be Lame.*

Yet such are commonly the Cavils of those who study to pick Quarrels with the Doctrine of the Trinity as delivered in Scripture. And (in particular) though, amongst Men, *Three Persons* are sometimes (not always) so used as to import *three Men*; we may not thence conclude, that the three *Divine Persons*, must needs imply *three Gods*. Or, if the word *Persons* do not please, (though I think it a fit word in the case; we can spare the word, without prejudice to the Cause, (for 'tis the *Notion*, rather

ther than the *Name*, that we contend for,) and content our selves to say, They be *three Somewhats* which are but *One God*. Or, we may so explain our selves, That, by *three Persons* we mean *three such Somewhats* as are not inconsistent with being *One God*.

And hitherto, I suppose, that You and I do well enough agree.

Now, as to what you observe concerning the Learned Author (Dr. *Sherlock*;) I shall begin where you end: And agree with you, that the *Treatise* (to which you refer) contains many *Excellent things*. The Strength and Weight of his Arguments, as to those to whom he undertakes Answer, doth not depend upon those Expressions against which you object: But his Arguments against those, are of equal Force, though these Expressions were spared.

As to those Expressions of his, by you noted, That the *three Divine Persons* are *Three Beings* (*three Intelligent Beings, three Substantial Beings, three Holy Spirits*;) Really *Distinct*, even as distinct as *Peter, James, and John*; and *One God* onely as they are *mutually Conscious*: I was (I confess) Unsatisfied therein (as You are) from the first; Looking upon them as Expressions too Hardy for one to venture upon, (and so I find are most others with whom I have discoursed about them :) and wish he had declined them.

Yet I did not think it necessary for me to write against them (though I did not like them) but chose rather to wave them, and express my self otherwise. (For it would be Endless if I should make it my business to write Books against every one who hath some Expressions which I cannot approve, amongst many others wherein I think he doth well.) Nor shall I Aggravate the Objections which you have Urged against them; But leave them as they are.

I might perhaps mollifie some of his Expressions, by putting a softer sense upon them than at first view they seem to bear ; (for I find some Men, in such matters, do use words at a very different rate from what others do :) But I have not (where now I am) the Book at hand ; and have read it but once (a good while since) when it first came out : and therefore am not willing to say much without Book, lest I should miss his sense, or not perform it to his mind.

That learned Author may, if he think fit, so Vindicate or Explain those Expressions as he shall judge convenient : Or he may (which I had rather he should) Decline them, without prejudice to his main Cause ; (which, in my opinion, he may as well defend without them :) and thereby less expose himself to the Cavils of the Anti-trinitarians ; who are catching at every colourable pretence of Objecting, though not against the main Cause concerning the Trinity, if but against some Expressions of those who maintain it.

Thus far, I think, He and both of Us do agree ; namely, That there is a *Distinction* between the *Three*, more than merely *Notional*, and even more than that, between (what we commonly call) the *Divine Attributes* ; yet not so as to be *Three Gods*, or more Gods than *One* : (which is as much as we need maintain against the Anti-Trinitarians :) And, that the word *Person* is no unfit Name to denote that Distinction. And thus far we may close with him, notwithstanding some other Inconvenient Expressions.

And if it be agreed that these *Three* (thus distinguished) are but *One God* (each Communicating in one and the same Numerical Essence,) then they are all *Equal*. (as to that common *Internal Essence*, and the common Attributes thereof :) and then an *External Subordination*, as to *Oeconomy* (you grant) signifies nothing in this case.

Now,

Now, Sir, if you look back upon your own Discourse: You will find, that the whole Edge of your Arguments is directed against those Expressions, *Three Beings, Three Substances, Three Spirits*; (and I do acknowledge, that, as to these, the Arguments seem to me sharp enough, and to do their work.) But if, instead of these, he say (as I think he should) that The *Three Persons* are *One Being, One Substance, One Spirit*, (like as he says they are *One God*) that Edge will be taken off*.

That (I conceive) which did impose upon him in this Point, is the *forced sense*, which, in our Language, we sometimes put upon the word *Person*, for want of another English Word (answering to *Homo*) which might indifferently respect *Man, Woman, and Child*: and a like *forced sense* put by the School-men upon the word *Persona*, for want of a Latin word which might equally relate to *Men* and *Angels*; as signifying an *Intelligent Being*. Whence he was induced to think, that *Three Persons* must needs be *Three Intelligent Beings*. Whereas *Persona*, in its true and ancient sense (before the School-men put this forced sense upon it) did not signify a *Man* simply; but, one under such, and such, and such *Circumstances*, or *Qualifications*. So that the *same Man* (if capable of being qualified thus, and thus, and thus,) might sustain *three Persons*, and these *three Persons*, be the *same Man*.

Now if (as he says of himself elsewhere in a like case) he have not been taken to be a *Fool*: Yet a wise Man may sometimes, upon second thoughts, see Reason to change his Opinion (as in that case he did) or rectify his Expressions. And if then he consider, how much easier it will be (and less obnoxious to Exceptions) to main-

* Augustin. Epist. 174. *Spiritus est Deus; & Pater Spiritus est, & Filius, & ipse Spiritus Sanctus; nec tamen Tres Spiritus, sed Unus Spiritus; sicut non Tres Dii, sed Unus Deus.*

tain his Hypothesis thus Rectified : He may think I have done him no ill Offices thus to suggest.

Having thus given you my thoughts of this Hypothesis : If you press me further (as between our selves) to tell you, What *Degree of Distinction* (as in our *Metaphysics* they are wont to be Reckoned up) I take this to be, between the Three Divine Persons : I think we need not much trouble our selves with such niceties. And if I do tell you ; it is only *ex abundanti*, as what doth not much concern the main question in hand ; (which is safe enough without it :) Nor that I so prescribe therein, as to require others to express their Sentiments just as I do.

The *Degrees* of Distinction commonly mentioned in our *Metaphysics*, are such as these : *Distinctio rationis ratiocinantis*, (which is purely Notional, and depends merely on our Imagination :) *Destinatio rationis ratiocinatae* (which is otherwise said to be *secundum inadequatos conceptus ejusdem rei* :) *Distinctio Modalis*, (either *ut res & modus*, or *ut modus & modus*,) which is otherwise said to be *ex parte rei sed non ut res & res* : And *Distinctio realis*, or *ut res & res*. Though, in the Names of these several Degrees, all Writers do not always speak alike. One perhaps by a distinction *ex parte rei*, may mean the same which another means by *Distinctio Realis* : And so of the rest. And these thus marshalled are but a contrivance of our own. They might, for ought I know, have been made more or fewer if the Contriver had so thought fit.

But these Degrees of Distinction, I take to be primarily fitted to our Notions of *Created* Beings. And are not intended as applicable to God, otherwise than by *Analogy* ; as other Words properly fitted to created Beings are wont to be so applied. And therefore I should choose to say, that (in strictness of speech) our *Metaphysics* have

have not yet given a Name to these Distinctions : Nor do I know any need of it.

The *Divine Attributes*, we use to say, are distinguished *ratione ratiocinata*, or as *inadequati conceptus ejusdem rei*. And it is well enough so to say, to those that have not a mind to be captious ; but are willing to understand Figurative Words in a Figurative sense. But, to those that have a mind to Cavil, I would speak more cautiously, and say, It is, in God, somewhat Analogous to what we so call in Created Beings. And, That of the *Divine Persons*, somewhat Analogous, in the Deity, to what, in Created Beings, is called *Distinctio Modalis*, or *Distinctio à parte rei, sed non ut res & res*.

If it be asked, What that Distinction is which is thus Analogous : I say, that I cannot tell. You must first tell me (and enable me to comprehend) what is the full and adequate import of the words *Father, Son, Beget, Proceed, &c.* when applied to God, in a sense Analogous to what they signify as to Created Beings. If you cannot tell me, precisely, what they are : How should I tell you, How they Differ ?

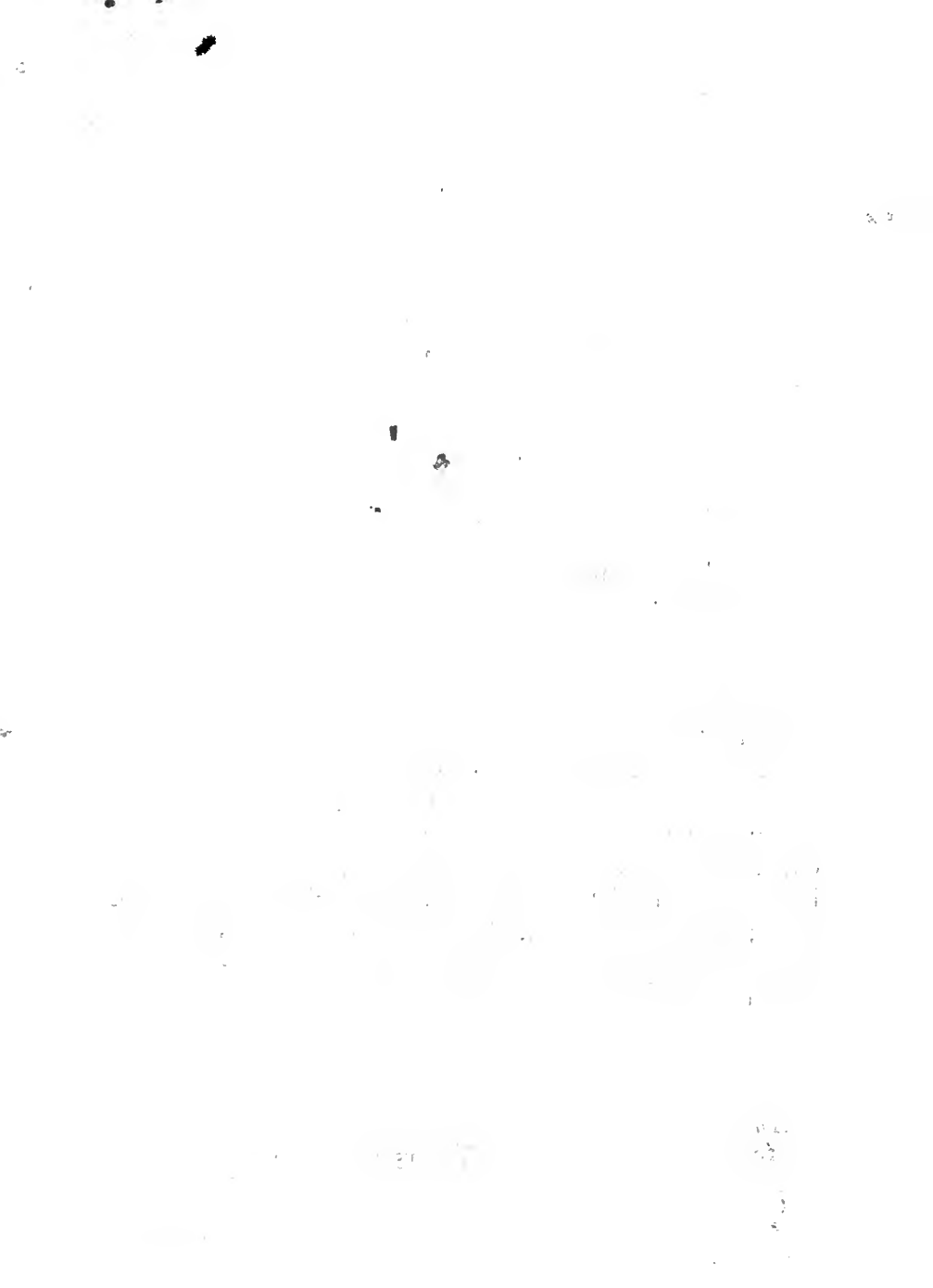
But what need we trouble our selves with these Niceties, or Names of these Degrees of Distinction ? (Which, when we have all done, will by divers Men be diversly expressed.) I think it is enough to say, The Distinction is Greater than that of (what we call) the *Divine Attributes* ; but not so as to make them *Three Gods*. Or, That they be *so Three*, as yet to be but *One God*. And I am content to rest there.

I am, Sir,

Apr. 11.
1691.

Yours to serve you,

J. Wallis.



An EIGHTH
LETTER

Concerning the

Sacred Trinity ;

Occasioned by some Letters to him
on that Subject:

By JOHN WALLIS, D. D. Professor of
Geometry in *Oxford*.

L O N D O N,

Printed for *Tho. Parkhurst* at the *Bible* and *Three
Crowns* at the Lower end of *Cheapside* near
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An EIGHTH LETTER

Concerning the

Sacred Trinity ;

Occasioned by some Letters to him on that Subject.

By *JOHN WALLIS* D. D. &c.

Since my publishing Seven Letters, and Three Sermons, concerning the Sacred Trinity ; I have received, on that occasion, several Letters from divers Persons, (some known, some unknown,) concerning that Subject. Mostly by way of Gratulation and Approbation of what I have done. And where some Expressions therein are not just the same with mine ; they are much to the same purpose, and not at all contrary to what I undertook to maintain.

One of them (from an unknown Person) subscribed A. B. was written (it seems) by a Countrey Gentleman, not a professed Divine : Who though he do not pretend to be much versed in School-Divinity ; yet is, I find, not a Stranger to it. It was left for me at my Bookfellers, with an Intimation, that the Author was willing to have it Printed. And I left it again with the Bookfeller for that purpose ; though it hath been delayed hitherto. Which (because the Author did desire it) is as followeth.

A Letter to the Reverend Doctor
Wallis occasioned by his several
Letters touching the Doctrine of
the Trinity, &c.

Reverend Sir,

T HIS gratitude and acknowledgement directs these lines to you. I have been so fortunate to meet with your several Letters in affirmance of the Doctrine of the Blessed Trinity, &c. And cannot but confess my self not only confirmed, but much enlarged in my notions about that Doctrine by the so plain and pressing reason of your Discourses. But lest I should seem fond of my own understanding, and fancy to my self that I do comprehend more touching these matters than I indeed do, I shall humbly offer to you my method of thoughts, and submit the same to your Grave Judgment and Allowance.

THE Metaphysicians I remember teach us that one way to know the Deity is by way of Eminency. Is there any good or perfection in the Creature? Then, say they, God that is the great Author and Cause of all things, must be so in a more eminent and high Degree. The Attributes of God are Competent to man (whom he made after his own Image) in some measure, but in God they are in the highest and superlative Degree.

NOW besides these Eminences and Perfections in the Deity, there are three more particular and more transcendent Eminences, wherein and whereby God hath manifested himself to and for the good of Mankind.

GOD Almighty was pleas'd in his infinite Mercy to determine that Mankind should be rescued from that state of Sin, which the defection of our first Father brought us into, and be brought back into a state of Salvation. But how he should bring about and effect this great work, is out of the reach of Humane contemplation, and can no otherwise be known, than as God himself hath been pleas'd to reveal and discover the same to us in the Scriptures.

NOW the Scriptures intimate to us three several Manifestations of the Deity in this great work of our Salvation.

THE

THE first is that of a Father. That God the Father of Heaven and Earth, who created the World by his Power, and preserveth it by his Providence, so loved this World, that he sent his only begotten Son to be our Saviour and mighty Redeemer.

THE second is that of a Son. That Jesus Christ the only begotten Son of God, undertook this great work of Man's Redemption, and to that purpose came into the World, and became Man, a second Adam, who by his holy life, and absolute and perfect obedience to the Will of God, did expiate and make atonement for the disobedience of the first.

THE third is that of the Holy Ghost, who by his inward operations and gracious influences, doth incline and prevail with man to embrace the Redemption purchased for him upon the terms of the Gospel.

Now in respect of these three several manifestations of the Deity, there is said to be a Trinity of persons in the Unity of the Godhead, and the same God in respect of one of these manifestations of himself, is called God the Father; in respect of another is called God the Son; and in respect of the third is called God the Holy Ghost.

THAT there are these three more eminent manifestations of the Deity, and under these denominations, of Father, Son, and Holy Ghost, is most plain in the Scriptures.

But the great doubt is whether these be three Personalities in the Deity. And this doubt (I take it) ariseth from a misunderstanding and mistaking the true sense of the word Persona.

FOR this word Persona, I think the Philosophers are short in their definitions of it. Boethius defines it to be Naturæ Rationalis individua substantia. This other Philosophers dislike as too scanty, because it is applicable to man only, and doth not include Spiritual Beings. And therefore They to enlarge it, and make it more comprehensive, call it Substantia particularis, intelligens & incommunicabilis, &c.

But for my part I cannot but like Boethius his definition best, and think him so far in the right, in that he makes the word Persona only applicable to Man; for so doubtless it is in its true and proper signification; and it is applicable to Spirits by a Metalepsis only and Transumption of the Word.

AND herein the Philosophers are too short in their definitions of Persona, that while they dote so much upon the word Substance, they forget that Accidents are a more necessary ingredient in its true definition.

The word Persona in relation to Man, doth not only signifie Individuality, and denote a particular or single man, but it doth imply those Qualities

lities also whereby one Man differeth from another. By the word *Quality* here I do not mean the single Predicament so called, but all the other Predicaments except that of *Substance*, it being those whereby the *Naturæ Rationalis Substantia* is individuated. 'Tis *Quantity* that differs the *Person* of taller *Stature* from the lower. 'Tis *Quality* that differs the *Learned* from the *Unlearned Person*. 'Tis *Relation* that differs the *Father* from the *Son*. 'Tis the *Ubi* or *Locality* that differs *John of Noke* from *John at Style*. And so of the other Predicaments.

I would therefore propose the adding a few words to *Boethius* his definition, and then I think it will be well enough. Let it then be thus, viz. *Persona est Naturæ rationalis individua substantia taliter qualiter ab aliis differens*. Thus defined it relates to *Man* only, and so to one *Man* as he differeth from another by accidental Individuation. For though't be true that every *Person* is a single substance, yet 'tis as true that they are accidents that do determine the *Personality*.

And as the *Specifick* differences do constitute the *Species*, so *Predicamental Accidents* do constitute the *Individual*. Thus *Rationality* doth constitute the *Species* of *Man*, and differs it from that of the *Brute*. And thus *Wisdom*, *Fortitude*, &c. do differ this particular *Man* from another, and make him to be this *Person* and not another. Nor can we have any certain notion of naked substances, or otherwise conceive of them than as they are clothed with and variegated by accidents.

To this purpose also is the true sense and meaning of the Greek word *ὑποστάσις*, which strictly Translated is in *Latine* *Subsistentia*. Now *Subsistentia* doth not only import the *Essè* of the substance, but the *Modus Essendi*: And what is that doth modify substance but qualities and accidents?

The *Fundamental* mistake therefore in this great point hath been in making the word *substance* so more than necessary in the definition of *Persona*, and concluding from thence that there cannot be three *Persons* but there must be three several substances. Whereas in truth there may be in the same one particular *Man*, diversly qualified and circumstantiated, diverse *Personalities*. Thus in the *Man Melchisedeck*. *Melchisedeck* King of *Salem* may be said to be one *Person*, and *Melchisedeck* the *Priest* of the most high *God* another. So in *David*, in respect of his double qualification of a *King* and a *Prophet*.

Thus much for what I conceive to be the true *Notion* of *Persona*.

Now to consider this word *Persona* as it hath been applied to the *Godhead*. And here I must say again, as I said before, that this word *Persona* is used only in a borrowed sence, and for want of another word that might more appositely and fully signifie what is intended by it.

God cannot properly be said to be a *Person*. There are no accidents in him. All his *Attributes* are *Essential* to him. That *Wisdom* that is *Finite* in *Man* and *Accidental* to him, is *Infinite* in *God* and *Essential* to him. And so of all the other *Attributes* and *Perfections* of the *Deity*, that are in an imperfect and low degree competent to *Man*.

In this borrowed sence therefore it is that this word *Persona* is applied to the *Deity*; and in respect of those three *Eminent* manifestations of the *Deity* there are said to be three *Persons* in it. Not that the word *Person*, and distinction of *Personalities* in respect of *Men* doth bear a full *Analogy* to the difference of *Personalities* in the *Deity*, for in this as in all other *Contemplations* of *God*, we must expect to fall short and not comprehend: But that the consideration of the different *Personalities* amongst *Men* may help us in some imperfect measure to conceive of that *Trinity* that we adore in the *Unity* of the *Godhead*.

Object. But here I expect an *Objection*, that if in respect of these three manifestations of the *Deity* there are said to be three *Persons*, why are there not said to be more *Persons* in the *Godhead* than three, even as many as there are *Divine Attributes*, for so many are the manifestations of the *Deity* to us.

Answer. There is not so much reason to imagine more *Personalities* in the *Godhead* than these three, as that there are these three and no more. For although it be true that every *Attribute* doth import the *Deity*, and can be *Predicated* of nothing else but the *Deity*, yet every single *Attribute* doth not (if I may so speak) import the whole *Deity*. His *Infinite Wisdom* doth not necessarily import or administer to us the *Notion* of his *Infinite Power*. And so of the other *Attributes*. But these three several manifestations of the *Godhead*, that are called three *Persons*, are such wherein the whole *Deity* (as I may say) doth exert it self, and appear in all its *Attributes*, and therefore I call them three more transcendent *Eminences* or *Manifestations* of the *Deity*.

Thus I do conceive this *Trinity* of *Persons* in the *Godhead* in some sort intelligible, without any necessity of thinking that these three *Persons* must be three several substances, and consequently three *Gods*.

And I must confess I cannot but think this great dispute a meer wrangling business, and a contest more about words than things. For at the same
time

time that our Adversaries are so fearful of multiplying the Deity by dividing the substance, we tell them that we believe in one God only, and that these three Persons in the Godhead are but one God. So that all the dispute is whether to say there are three Persons in the Deity doth necessarily imply that there are three Substances, which we declare we do not mean nor intend by it. And for my part if they will as fairly declare that they believe these three several manifestations of the Deity, viz. of God the Father, God the Son, and God the Holy Ghost, as held forth to us in the Scriptures, I would willingly compound with them for the word Person, and comply with them in the use of any other word they shall find out that may better or as well express what we mean by it.

I come now to the other great Objection of our Adversaries touching the Hypostatical Union. How the Divine and Humane Nature could be united in the same Person, and this Person be at the same time both God and Man, and this without multiplying or dividing the Deity, or without confining the Omnipresent to the scanty Tenement of an Humane Body. How this God-Man should be born of a Virgin by the overshadowing of the Holy Ghost, and Humane Nature Propagated without the Natural help of a Man. These things seem so utterly impossible to these men of great reason, that therefore they must not, cannot be; and the Scriptures themselves must rather be mistaken or false, than that can be true which they think cannot.

BUT when they argue thus from Impossibility, I wonder their Curiosity doth not question the Creation it self, how it was possible for God to make all things of nothing. And for the Hypostatical Union, methinks before they question that so strictly, they ought to give a better account than yet can be given of the Union of the Soul of Man with his Body. And when they question the being born of a Virgin, may they not as well question how the first Woman was made of the Rib of a Man: one as well as the other being supposed to come to pass by the Divine Power.

BUT because I am apt (with you) to suspect how far the Scriptures are of authority amongst these reasoning men, I will adventure to propose to them one consideration touching the Hypostatical Union to shew that it is not so inconceivable a thing to Humane Reason as they would have it.

Let them but consider the several degrees of Beings that God hath made in the World. The Trees and Plants to which he hath given Vegetation. The Brutes to which besides Vegetation, he hath given Animal life; Senses and Appetites to discern and endeavour after what is necessa-

ry to the preservation of their Beings. Then to step further and consider Man, to whom, besides all these, God hath given a Rational Mind and Soul. And to step yet further, let them consider those higher Beings the Angels, what pure Intellectual Beings they are, and what degrees of perfection God hath given them, beyond what he hath given to Man.

I say when we consider these, what necessity is there of limiting and confining God Almighty here? May we not as reasonably think, that if in his infinite Wisdom he so thought fit, he might as well make a Being yet more perfect? Why is it not as conceivable, that, (to bring about his own eternal purposes) he might aduate the Humane Nature by the Divine Power, and make a Man in whom even the perfections of the Deity should reside?

Is the principle of Essentiality and Vitality any whit divided in or from the Deity by giving Life and Being to those Creatures?

Is the Eternal Mind any whit multiplied or divided by giving a Rational Soul or Mind to Man?

NOR is the Infinite and Eternal Spirit of the World multiplied or divided by creating and giving Being to those Glorious Spirits the Angels.

What necessity then to think that the Godhead must be either multiplied or divided, or in any wise varied by acting the Divinity in the Humane Nature?

Oh rebellious Mankind, that hast offended thy Creator; but more ungrateful, that wilt not accept his Mercy upon his own terms, and believe it exhibited in that manner that he himself has revealed it!

Is it not that God, whose Justice is infinite, that is offended? Is it not the same God, who is also Infinite in Goodness and Mercy that is appeased? What room for his Mercy, without derogation to his Justice, unless there be satisfaction? And what satisfaction can be competent to the offended Deity? Were Men or Angels fit to mediate, or could they make a satisfaction? Surely not. 'Tis his infinite mercy only that can appease his Justice. There is Mercy with him, that he may be feared, yea Mercy rejoycing over Judgment.

NOW because it is inconceivable to man how the offended Deity should make a satisfaction to it self, God Almighty is pleased thus far to condescend to the Capacity of Humane Nature as to tell us in what manner he hath done it. VIZ. That he hath sent his only begotten Son into the World to be born of a Woman to live a life of righteousness for our instruction

struction and example, and to dye the Death of Sinners to satisfy for our defection. And further, that our Original Taint might not prevail over and misguide us into actual transgressions, he hath sent his Holy Spirit amongst us to lead us into the ways of Truth and Righteousness. This he was pleased to promise after the Fall, by his Prophets in the times of the Old Testament, and has now performed it to us in the times of the New.

Now, is it fit for us to object against this manifestation of his Mercy to us, and glorious contrivance of our Redemption, because we cannot comprehend the mystery of it? That surely was ne'er meant to be within our fathom.

In the days of the Old Testament when God was pleased to command the adoration and duty of his People, he manifested himself to them under several appellations, whereby he put them in mind of his Mercies to them and their duty to him. I am (says he) the God of Abraham, the God of Isaac, and the God of Jacob. And so in the Prologue to the Decalogue -- I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of Bondage, &c. Intimating thereby to them the great mercies he had shewn in his Miraculous preservation of the Patriarchs, and People of Israel.

So now in the days of the New Testament God Almighty has been pleased to manifest himself to us under other denominations and appellations, viz. those of God the Father, God the Son, and God the Holy Ghost; intimating thereby to us in what manner he hath made good his promised Mercy, and brought about the great work of our Redemption, and that under those appellations and manifestations of himself he will now be worshipped in the times of the Gospel.

But for us to understand the great mysteries of our Salvation in this manner offered unto us, (viz. That the Trinity in the Unity of the Godhead, and that of the Incarnation of our Blessed Saviour, &c.) was certainly never intended by God Almighty. And shall we doubt what God himself tells us because we cannot comprehend it?

When God said to the People of Israel; I am the Lord thy God which brought thee out of the Land of Egypt. &c. had it been fit for them to have enquired how he brought them out of Egypt, and to have ravelled into all the Miracles he wrought for that purpose, and to have brought them to the touch of their understandings, and to have doubted the truth there-

of, or the Power of God that did them, because they could not reconcile them to their own reason?

Yet thus ill certainly do they use God Almighty, who will doubt the Manner of our Salvation, because they cannot understand the Mystery.

Alas, vain Men, that will not believe what God himself has Reveal'd, because it will not bear the Test of their weak reason! Do they think the Wisdom and Power of the Almighty are to be bounded by the Scanty Limits of their Understanding? That were for what is Finite to comprehend Infinity. God were not God if that were so. And these very Men, who value themselves so much upon their Reason, that they think they ought to understand the very Arcana of Heaven, would, I doubt not, be ready enough by the same strength of Reasoning, to disown that Deity that they could comprehend.

Thus I have presumed (Reverend Sir) to trouble you with this Draught of my Rude Notions about this matter, which I hope you will excuse, they coming from a private Countrey-Gentleman, unread in Polemick Divinity, and particularly in this Dispute, and in whom these thoughts were occasioned by the Perusal of your late Papers, I am, Sir,

May 28th,
1691.

Yours most Humbly,

A. B.

B

THIS

THIS Letter being for substance, much to the same purpose with what I had undertaken to maintain; and the expressions not much different, and in nothing contrary to it: I shall not detain the Reader with any long discourse upon it; because it speaks sufficiently for it self.

It hath been suggested to me by another *Anonymous*; That, we knowing so little of the Infinite Divine Nature, there may possibly be greater distinction between the *Three* (which we use to call) *Hypostases*, or *Persons*, than (what he calls) the *Civil or Relative* acceptation of the word *Person*; (and we may as well Prejudice the *Truth*, by affirming *too little*, as by affirming *too much*.) And it is very true; there may be, for ought we know, (and perhaps there is) *more* than so, (nor have I any where denyed it:) But, how *much* that *more* is, we cannot tell. Sure we are, *not* so as to be *three Gods* (or more Gods than one:) And I choose to say (with *St. Austin*) That *these Three are One Spirit* (as we say, *they are One God* ,) *not Three Spirits*. The true ancient import of the Word *Person* (when first applied to the Trinity) implies no more than as I explained it: Which was a full Answer to the Anti-trinitarians *Popular Argument* (from the *modern* gross acceptation of the Word *Person*, in *English*,) as if *three Divine Persons*, must needs be *three Gods*, because *three Persons* amongst *Men* doth sometimes (not always, nor did it anciently so,) imply *three Men*. And, when we say, these *three Persons* are but *one God*; 'tis manifest that we use this *Metaphor* of *Persons* (when applyed to *God*,) as borrowed from that sense of the Word *Person*, wherein the same *Man* may sustain divers *Persons*, or *divers Persons* be the *same Man*. I have seen, more than once, an Address From *Edward Earl of Clarendon*, Chancellor of the University of Oxford, To *Edward Earl of Clarendon* Lord High Chancellor of England; (in a Claim of Privilege, to remove a Cause from the Court of Chancery, to that of the University.) Yet these *two Chancellors* were not *two Men*, nor *two Earls of Clarendon*; but one and the same, sustaining *two Persons*, (one addressing to the other.) And if this do sufficiently answer that *Popular Cavil*; 'tis as much as 'twas brought for. If it do otherwise appear, that the distinction between these *Three Divine Persons*

Persons be more than so ; (but yet more God's than One,) that may well enough be , though this *Metaphor* do not necessarily imply so much. 'Tis certain , that *three Persons*, neither according to the true import of the words, nor according to the intent of those who so speak, doth not imply *three Gods* : But *Three Persons which are One God* , or *One God in Three Persons*.

I have also a Third Letter from *W. J.* much to the same purpose with what he had Written in his two former. (And therefore I do not think it needful to insert it here ; nor do I see that he desires it.) *It is*, he tells me, *to take his leave of me*, as not meaning to give me any farther trouble in this kind. 'Tis full of divers expressions of Respect, Thanks, and Approbation ; And he doth insist (as in his two former he had done) upon these two things ; *Not to be too positive* (in these matters) *beyond what the Scripture tells us* ; And , *Not to lay the like stress upon our Argumentations from thence*, as on what we find there. In both which (as before I did) I do fully agree with him. Because, in matters of pure Revelation, we know no more than what is Revealed : And, because 'tis very sure, that (even in Natural things) Men do oft mistake in their Argumentations, from Principles which they think to be True and Clear ; (Else it could not be that divers Men, from the same Principles, should infer contrary Conclusions :) And because we find it difficult, sometimes, to reconcile some things, which yet we cannot well deny to be true. And, if it be so, even in Natural things : much more may it be so in things of an Infinite Nature. So that herein (I think) He and I do not disagree.

Yet would I not infer from hence (nor doth he) that we must therefore be Scepticks in *All things*, because it is possible that in *Some things* we may mis-take. For it is one thing to be *Infallible* ; another thing *not to Err*. A Man who is not *Infallible*, may yet Argue Truly ; and where he doth so, his Argument is Conclusive. And we may accordingly rest in it, and insist upon it, more or less, according to the degree of Evidence. For things equally True, are not always equally Evident ; nor equally Necessary to be known. Where the Evidence is not clear (and the matter not needful for us to know) we are not to be too Positive in our Determinations, (but rather be content to be ignorant farther than God

is pleased to reveal :) But where it is, (and the things be of Moment) we must *hold fast that which is true*, and not suffer our selves to be easily wheedled out of it.

Which, I suppose, is his Opinion as well as mine. For he seems to interpose this Caution (particularly) as to that Hypothesis; to which (as before he had done) he doth suggest some new Difficulties : But, wherein I am not concerned. That God is *Trin-unnus*, he doth profess. And the word *Person* he doth not dislike. But thinks it safe not to be too Positive in determining precisely how great that Distinction of Persons is. In all which, I do concur with him.

Now as to the Word *Person* (though I am not fond of Words, where the Sense is agreed;) I am not willing to quit it, because I do not know a better to put in the Room of it : And because, if we quit the word, which the Church hath with good reason made use of, for so many Hundred years (without any just exception made to it :) those *Anti-trinitarians*, who would have us quit the Word, will pretend, that, in so doing, we quit the Doctrine too.

That we do not, by *Person* (when applied to the Sacred Trinity) understand *such* a Person, as when applied to *Men*; and, that by Three *Divine Persons*, we do not mean Three *Gods*: hath been so often said, and so fully, by those who believe the *Trinity*; that those who cavil at it, cannot but know it : But by *Person* in the Deity, we mean only what bears some Analogy, with what amongst Men is said of several Persons (even without being so many several Men; which the true sense of the word *Person* doth not import, as hath been often shewed :) as do the words, *Beget*, *Begotten*, *Sending*, *Proceeding* or *Going-forth*, and many more; which all are Metaphorical Expressions, taken from what amongst Men is wont to be said of Persons, (For, of whom, but Persons, are such expressions used ?) And they who use to cavil at it, may as well do it when we talk of the *Foot* of a Stool, the *Arm* of a Chair, or the *Head* of a Staff; And persuade us, that when we so speak, we do believe a *Stool*, a *Chair*, a *Staff*, to have *Life* and *Sense*, because a *Foot*, an *Arm*, a *Head* (properly taken) have so.

And

And they may as well cavil at the word *Sacrament* (which is a Name that we have given to that of Baptism and the Lord's Supper;) *Attributes*, (which is a term we give to some of the Divine Perfections :) *Creed*, (by which we mean an Abstract of some Principal things that we Believe :) And a great many such other words that we find occasion to make use of: Whereof yet there is no danger, when it is defined and determined what by such word, in such discourse, we mean ; even though, in some Other discourses, such word may signifie otherwise. 'Tis well known, that a *Cone* in *Euclide* doth not signifie just the same as in *Apollonius* ; nor a *Triangle* in *Euclide*, just the same as in *Theodosius*, and others, who Write of Sphericks : But when we meet with these words in *Euclide*, we must there understand them as they are defin'd by *Euclide* ; and when in others, so as they are defin'd by those others. And so when we speak of Persons in the Deity, we must be so understood as we there define: that is, for somewhat Analogous, but not just the same, with what is meant by it, when applyed to Men ; and, particularly, *not* so distinct as to be *three Gods*.

And, for the same Reasons, I am not willing to part with the *Athanasian Creed* : lest those who would have us so do, should then say, We have parted with the Doctrine also. They, upon pretence, that some expressions in it, though True, are not absolutely Fundamental ; would fain wheedle us out of all. They might as well say, that, because some words might be spared in what we call the *Apostolick Creed*, or *Nicene Creed* ; or some other words put in ; therefore those Creeds should be laid aside also. And when they quarrel with the *Preface* of it, (*Whoever would be saved, ought to hold the Catholick Faith ; and the Catholick Faith is this ;*) as if it were intended thereby, that every Syllable in it were so Fundamental, as without knowing whereof, a Man could not be saved : (which no Man can reasonably think to be so meant by the Penner of it ; since that Thousands were saved (even in their opinion) before that was Penned ; and others since, that never heard of it ;) is mere Cavilling. For no more can reasonably be thought intended by it, but that this is sound Doctrine, which, for the Substance of it, ought to be believed by those who would be saved : Like as if I should say, *Who ever would be saved, ought to believe the Word of God ; and this is the Word of God*, (pointing to our Bible ;)

Bible ;) no Man (who is not mad) would think my meaning to be , That no Man could be sav'd who did not know that one of Job's Daughters was Named *Jemimah* ; or that *Zeruiah* was Mother (not Father) to those who are called the Sons of *Zeruiah*.

As to that Question (which I meet with in some of the Letters) *Why just Three Persons, and no more* : The Answer is short and easie ; Because the Scripture tells us of *Three*, but of *no more*. (And, had not the Scripture told it us, we had not known of these *Three*.) We are *Baptized* into the Name of (and therefore into the Faith of) the *Father, Son and Holy Ghost* ; (as if this were the *First Christian Creed*.) We are told, *There are Three, that bear record in Heaven* ; and, *these Three are One* : (not, that there are more such than *Three* :) And to *these Three* (son, whats) we give the Name of *Persons* ; meaning, by the Word *Person*, is, these *Three*. And if by *Persons* in the Deity we mean but these *Three* ; then there are but *Three* in the Deity whom we call *Persons* ; or, whom we mean by that Name :

There is another Ingenious Person (a stranger to me) who hath Written to me divers Letters on this occasion, (full of Gratulation, Approbation and Applause :) but in one of them he moves a Question concerning a passage in one of mine ; where I say, *We have no Notions in our Mind, other than what we derive, Mediatly or Immediatly, from Sensible Impressions of Finite Corporeal Beings* : And tells me, *That it seems to him, that the Notion of ONE INFINITE ESSENCE should be excepted*. And that he hath formerly *Vindicated Des Cartes* against *Mr. Hobs*, who had affirmed, *That there is no Conception in a Man's Mind, which hath not at first totally, or by parts, been begotten upon the Organs of Sence* : and again, *That a Man can have no Thought representing any thing not subject to Sense*.

But, in a following Letter, he declares himself *fully satisfied*, (and that *my Sentiments do not really differ from his*,) when I had sent him this Answer, viz.

“ As to what you say of my affirming, that *we have no Notions in our Mind, other than what we derive, mediatly or immediatly,*”
 “ from

“ from *sensible Impressions of Finite Corporeal Beings* : When you con-
 “ sider it again, I believe you will be of my Mind. If you can
 “ suppose a Man in such circumstances, as never to have *Seen*, or
 “ *Heard*, or *Felt* any thing : I doubt whether he would have any
 “ Thoughts of God, more than an Embryo yet unborn, (who
 “ hath the *same Soul*, that he will after have ; but hath, I doubt,
 “ as yet, no Notions of a God.) Sure I am that we attain it by
 “ other Steps. *The Heavens declare the Glory of God*: But not with-
 “ out being *Seen*, or at least *Heard* of, or some way made known
 “ to us by *Sensible Impressions*. *The Invisible things of him* (even his
 “ *Eternal Power and Godhead*) are clearly *seen*; but it is by the *Crea-*
 “ *tion of the World*; being understood by the things that are made. But
 “ if we neither *See*, nor *Hear* of, nor have any *Notion* of the things
 “ that are made; how shall we thence derive the *Notion* of a God?
 “ and there must be many *Notions*, antecedent to that of *One Infi-*
 “ *nite Essence*, (which must be derived from *sensible Impressions* of
 “ *Corporeal Beings*.) We must have the *Notion* or *Conception* of
 “ *Ens*, *Esse*, *Finis*, *Finitum*, *Non-finitum*, *Unum*, *Non-nullum*,
 “ *Non-multa*; before we can have the *Notion* of *One Infinite Essence*.
 “ And those *Antecedent Notions*, I think, we do derive (mediately
 “ or immediately) from what we *See*, *Hear*, *Feel*, or some way
 “ apprehend by the help of our *Sences*. As to *Des Cartes*;
 “ there must be a great many *Notions*, or *simple Apprehensi-*
 “ *ons*, which he must presume, before he can come to the
 “ *Complex Notion* of *Deus Est*. And a great many *Illative Notions*
 “ (from *Natural Logick*) before he can argue, *Cogito, ergo sum*.
 “ He must at least have a *Notion*, or *simple Apprehension*, of what is
 “ meant by *Cogito*, and of what is meant by *Sum*, and of what by *Ego*.
 “ And then a *Complex Notion*, that *what is not, cannot Think*: And
 “ then this *Illative Notion* (from *Natural Logick*.) But, *I Think*,
 “ Therefore *I am*. And, I doubt, he cannot come at all this, with-
 “ out some use of his *Senses*. And, even after all, it seems to me,
 “ that *to Be* is a *Notion* more simple (and therefore antecedent)
 “ than *to Think*; and therefore sooner to be apprehended by it
 “ self, than by consequence from that. But it is not now my bu-
 “ siness to Dispute against *Des Cartes*. Onely to shew, that *Sensi-*
 “ *tive Notions* are subservient to our *Notions* of a God; and
 “ from

“from These our Understandings do, by steps, ascend to
“These.

Upon this Answer, he owns *my Sentiments to be the same with his*, &c. that (in a Natural way) the *Humane Intellect hath no Operation, but what is Occasioned, or Suggested by Sensible Objects*. But he thinks, I perceive, (and so do I,) that from these Notions occasioned or suggested by Sensible Objects; our Intellect, or Reason improved, may ascend, by steps, to a Discovery of something concerning God, which, in Corporeal Objects it cannot find; In which we both agree.

Now the best means we have for the forming of such Notions concerning God, is chiefly by one of these two ways; that of *Eminency*, and that of *Negation*. Whatever of Good, or Excellency, we find in the Creature, we conclude that in God (who is the fountain of all Excellency) there is somewhat Analogous thereunto, but *much more Eminent*. And whatever of Imperfection we find in the Creature, we conclude, that in God (who is Infinitely Perfect) there is nothing of this Imperfection. And, from both, we conceive a Notion of somewhat in God, which is *more Great* than is possible for us fully to comprehend: But, what that somewhat is, we cannot fully understand. Now, these being the Steps, by which we *form* these Notions; we know no better way to *express* these Conceptions, than by Metaphors taken from such Objects, from whence these Notions take their Rise, or some such *Figurative Expressions*. (And it was with this Prospect that I mention'd that *Observation*.) And, in the same way, God is pleas'd (in Scripture) to express himself to us; by somewhat Analogous (not just the same) with what we meet with in the Creature; As when it speaks of God's *Eyes, Ears, Hands, Feet, &c.* of his *Seeing, Hearing, Striking, Going, &c.* So when the *Father* is said to *Beget*; the *Son* to be *Begotten*; and both these to *send out*, and the *Holy Ghost* to *Proceed, or Go forth* from them. All which expressions are such, as we commonly apply to what we call *Persons*. And in what sense those are to be understood concerning God; in such sense they are fitly called three *Persons*. And those who in such sense cavil at the word *Person*; would no doubt (if there were not somewhat else in the *Wind*) as well cavil at those other

other words. But because, so to do, were directly to affront the Scripture (whose words they are) they do not think fit so to speak out, whatever they think. When Christ saith, of himself and the Father, *John 16. 28. I Came forth from the Father, and am Come into the World; again, I Leave the World, and Go to the Father: Of Himself and the Holy Ghost, ver. 7, 8. If I Go not away, the Comforter will not Come unto you; but if I Depart, I will Send Him unto you; and when He is Come, He will Reprove the World, &c.* Of himself and the other two, *John 14. 26. and 15. 26. The Comforter which is the Holy Ghost, whom the Father will Send in My Name, He shall Teach you all things, and Bring all things to your Remembrance whatsoever I have Said unto you.* And again, *When the Comforter is Come, whom I will Send you From the Father, even the Spirit of Truth which Proceedeth from the Father, He shall Testifie of Me: What could be said, as of Three Persons, more distinctly? And if the Scripture speak of them as Three Persons; why should we scruple to call them so? But these Three Persons are but One God. Οἱ τρεῖς ἓν εἰσι.* These Three are One; Unum (not unus) One Thing, 1 *John 5. 7. And John 10. 30. I and the Father are One; ἓν ἑσμεν, (unum sumus) we are One and the same Thing; and therefore One God.* And, that there is no other God but One, is known to be so often said that I need not repeat it.*

But 'tis not so much the word *Person*, as the *Deity of Christ*, which these Men are offended at; and all their Cavils at the word *Person*, (and the *Athanasian Creed*,) are but to undermine our Saviours *Deity*. Of this I have said enough elsewhere, and need not here repeat it. *The LORD our God is One LORD, Deut. 6. 4. That is, The Lord God of Israel is One Lord; or Jehovah the God of Israel is One Jehovah. There are not more Jehovah's than One: And this One Jehovah is the Lord God of Israel. And Isa. 45. 3, 5. I the LORD (Jehovah) am the God of Israel: I am the LORD (Jehovah) and there is none else. There is no God beside Me: (No God beside the Lord God of Israel.) So in 2 Kings 19. 15. and many other places to the same purpose. Now our Christ, is this Lord God of Israel, Luke 1. 16, 17. Many of the Children of Israel shall He (John the Baptist) turn to the Lord THEIR God, (to the Lord God of Israel;) and he (John Baptist) shall go before Him, (this Lord God of Israel) in the Spirit and Power of Elias. Now no Man*

doubts but that it is our *Christ*, whose *Fore-runner* *John Baptist* was; and before whom he was to *go in the Spirit and Power of Elias*. Therefore our *Christ* is this *Lord God of Israel*: This *One JEHOVAH*.

'Tis true that the Greek *Septuagim's* Translation of the Old Testament doth not retain that word, but doth every where wave the word *Jehovah*, and puts $\delta\ \kappa\upsilon\epsilon\iota\omicron\varsigma$ instead of it. And accordingly, the New Testament (which mostly follows the Language of that, the only Greek Translation then in use) doth so too. But $\delta\ \kappa\upsilon\epsilon\iota\omicron\varsigma$ (which they substitute for *Jehovah*) is so oft applied to *Christ* (even in those places cited out of the Old Testament wherein *Jehovah* is used) that none can be ignorant of it.

And though we have not there the word *Jehovah*, yet we have as full a Periphrasis of it as can be desired. 'Tis well known (and owned by all) that the two Proper Names of God, *Jah* and *Jehovah*, are derivatives from the Verb *Hajah* or *Havah* which signifieth to *Be*, (which whether we take for one and the same Root, or Two Roots of one and the same signification, is not material; the Letter *Jod* and *Vau* in Hebrew being so oft used promiscuously, or one changed for the other :) And therefore the Noun Verbal must needs import a *Being*. And it hath been further observed long since by Hebricians, that the Name *Jehovah* hath moreover the peculiar Characteristicks of the Three *Times*, (past, present, and future,) *Je* the Characteristick of the *Future Tense*; *Ho*, of the *Present Tense* or *Participle*; and *Va* of the *Preter Tense*, (which I did forbear to mention formerly, lest they should throw it off as a Criticism; till I had a fresh Voucher for it, so good as *Dr. Pocock* in his late *Commentary on Joel*, Chap. 1. 19.) And we have all this in that Character of God (indefinitely) *Rev.* 1. 4. $\alpha\ \omega\ \tau\ \delta\ \epsilon\ \omega\ \nu\ \kappa\ \epsilon\ \iota\ \mu\ \epsilon\ \nu\ \kappa\ \epsilon\ \iota\ \mu\ \epsilon\ \nu\ \kappa\ \epsilon\ \iota\ \mu\ \epsilon\ \nu$, from that *Being, who Is and Hath been, and Shall be for the time to come*. And it is particularly applied to *Christ*, at *ver.* 8. $\epsilon\ \gamma\ \omega\ \epsilon\ \mu\ \iota\ \mu\ \tau\ \omicron\ \alpha\ \kappa\ \epsilon\ \iota\ \mu\ \tau\ \omicron\ \omega\ \lambda\ \epsilon\ \gamma\ \epsilon\ \iota\ \delta\ \kappa\upsilon\epsilon\iota\omicron\varsigma\ \theta\epsilon\omicron\varsigma\ \omega\ \nu\ \kappa\ \epsilon\ \iota\ \mu\ \epsilon\ \nu\ \kappa\ \epsilon\ \iota\ \mu\ \epsilon\ \nu\ \kappa\ \epsilon\ \iota\ \mu\ \epsilon\ \nu$, $\omega\ \pi\ \alpha\ \rho\ \iota\ \sigma\ \tau\ \omicron\ \nu\ \tau\ \omega\ \rho$. *I am Alpha and Omega, saith the Lord God (Jehovah Elohim) which Is, which Was, and which is to Come, the Almighty*. Which is a full Account of the Name *Jehovah* (here Translated, as elsewhere, by $\delta\ \kappa\upsilon\epsilon\iota\omicron\varsigma$) with a dis-cant upon it, importing his *Being*, with the three diversities of *Times*, (*past, present, and future,*) and his *Omnipotence* superadded. *That*
Being

Being which now Is, which ever Was, and which ever Shall be, the Lord God, Almighty. (So Rev. 4. 8. and Rev. 11. 17.) And in Rev. 16. 5. *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐσόμενος* (so Beza, and so Dr. Pocock reads it, and so ours Translate it.) And much to the same purpose is that Rev. 1. 11, 17, 18. Rev. 2. 8. (and elsewhere) *I am Alpha and Omega, the beginning and the end, the first and the last; he that liveth and was dead, and behold I live for evermore.* So Rev. 4. 9, 11. Rev. 5. 12, 13, 14 *Who liveth for ever and ever.* Which fully answers that Title, *The Living God*, whereby the True God doth so oft distinguish himself from other Gods; as Jer. 10. 10. and elsewhere frequently. But I have said so much formerly to this point, that I shall now add no more.

I had almost forgotten one piece, (wherein I find myself mentioned) Intituled, *A suit for forbearance*, &c. It aims chiefly at two things. One is against *arguing (on others) too strict an Union, wherein Christianity, as delivered by our Lord and his Apostles, hath left a Latitude and Simplicity*: But herein I think, he hath no cause to blame me (nor do I see that he doth.) He doth not find me to trouble him with *cramping Scholastick Terms*. I know not how I could speak more tenderly than to say *these Three are three Somewhats*, (not three *Nothings*;) and if he please to sport himself with that, he may. And, that 'tis convenient, to these *Somewhats*, to give a Name; and, that I know no better Name than *Persons*; And, therefore, that we may still say (as we were wont to do) *three Persons and one God*; even though by *Person*, I do not require Men to fancy just such a Person, as what we so call amongst Men. Like as by *Father, Son, Beget*, &c. I do not understand (in God) just such as what these words signify amongst Men. And I do not know how he could wish me to speak more tenderly, or more agreeing to the *Christian Simplicity, wherein it is delivered by our Lord and his Apostles*.

The other is; He thinks it not Adviseable in things sufficiently settled by just Authority (as is that of the Trinity) to revive a Controversie long since determined, and draw the Disputations Saw: Because, to litigate about a Fundamental, is to turn it into a Controversie. And herein, I am so much of his Mind, that I would not have advised to start the Controversie, about what we have been in quiet possession of, for so long a time. And I am ready to own, That it is an Art

of our Adversaries the *Papists*, to persuade the World that we have no better ground for the Doctrine of the *Trinity*, than they have for *Transubstantiation*; (for they care not what they overthrow, if thereby they may advance their own ends:) And, That *Atheistical and Irreligious Men* will be glad of any opportunity to Ridicule Religion.

But if others will make it their business to run down Religion; and profess to the World, there is nothing but *Authority to define it* (which they despise;) and no *Reason or Scripture* for it, more than for *Transubstantiation*: I think we are not obliged to stand (all of us) so silent, as if we had nothing to say for it, or yielded up the cause. There is a middle way (for the promoting what he calls *a Purer and more Scriptural Divinity*) between a rigorous imposing all the *Scholastick Cramping Terms*; and, a giving up the Cause. A modest defence of what the Scripture teacheth us, (without Excursions into a rigorous pressing of Extravagant Niceties of our own Inventions) may be of good subserviency, to shew, that the Doctrines of our Religion are not inconsistent with *right Reason*.

What he tells us of some body who had been heretofore *Master of the Temple*, that did express himself to this purpose, *The Substance of God, with this Property, To be of none, doth make the Person of the Father; The very self same Substance in number, with this Property, To be of the Father, maketh the Person of the Son. The same Substance having added to it the Property of Proceeding from the other Two, maketh the Person of the Holy Ghost. So that, in every Person, there is implied, both the Substance of God, which is One, and also that Property which causeth the same Person really and truly to differ from the other Two.* This, I say, would pass with me well enough. And if he please so to express himself, I should not quarel with it.

Again; If I should express it thus; That God considered as the Original or Fountain of *Being* (who himself *Is* and gives *Being* to all things else) may be called *God the Father*, (or *The God and Father of all*;) And the same God, as the Fountain of *Wisdom or Knowledge*; be called *God the Son*, (ὁ λόγος , the *Word, Wisdom or Reason*; *The true Light, that lighteth every Man that cometh into the World*;) *Gods Wisdom* resulting from his *Essence or Being*: And the same God, as the Fountain of *Power, Might or Action*; be called

God the Holy Ghost ; (*Gods power of Acting*, proceeding from his *Essence* and *Wisdom* also :) And this *Eternal*, *All-wise*, and *Almighty* *God*, is *One God* : Perhaps he would not much mislike this. Or, if he should ; I would not quarrel with him on that account ; or be Positive that it must just be so. We know that *Christ* is called the *Wisdom of God* ; the *Son of God* ; the *Son of the Highest* : And the *Holy Ghost* is called the *Power of the Highest*. And we know that, amongst our selves, *Knowledge* results from the *Essence* of our *Soul* ; and *Action* proceeds from *Both* 'Tis said also, that in *Him* we *Live*, and *Move*, and have our *Being*. (From *God* we have our *Being*, our *Rational Life*, and our *Motion* : In whose *Image* and *Likeness* we are *Created*.) Yet would I not be positive (much less would I require every one to be of that Opinion) that the *Personalities* in *God* must needs be These. I am content to rest here, That These *Three*, *Father*, *Son*, and *Holy Ghost* (whatever *Name* you call them by) *differ in somewhat* (more than what we commonly call the *Divine Attributes*) *yet not so as to be Three Gods* (or more *Gods* than *One* ;) *but are One and the same God*. And so far we be safe. Nor is there any danger (that I can see) in giving the *Name of Persons* to these *Three* : Nor know I a fitter *Name* to give them.

And this, I think, is as much as need be said, as to all those *Letters*, which, on this *Occasion*, have come to my *Hand*, since the *Publishing* of those already *Printed*. There being nothing in all these which is contrary to what I therein undertook to defend. (Nor should I have said thus much, if the *Author* of the *Letter* here inserted had not desired to have it *Published*.) And now I hope to trouble the *Press* no more upon this *Occasion*.

Novemb. 23.

1691.

Yours,

John Wallis.

THREE
SERMONS

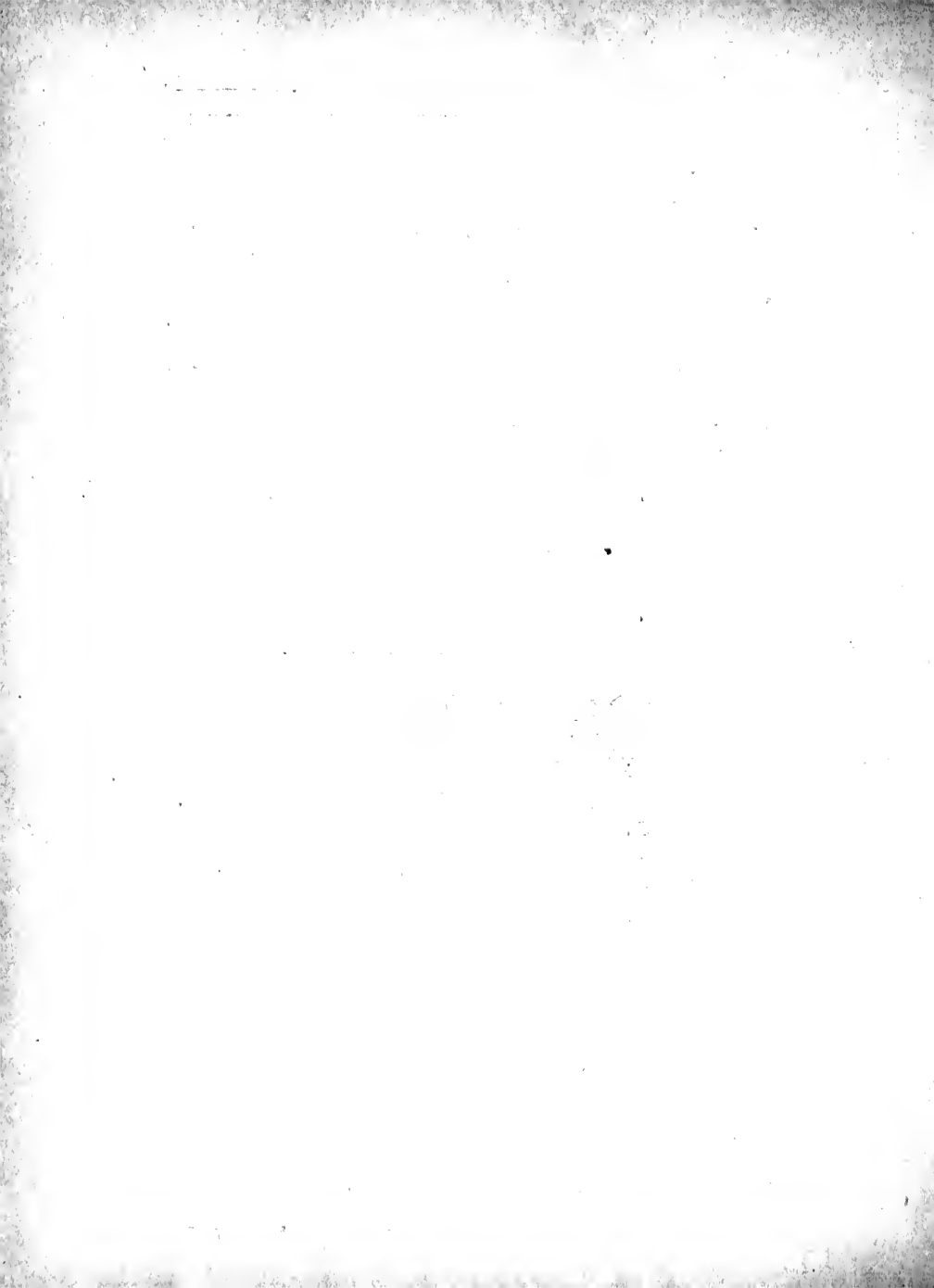
Concerning the
Sacred Trinity.

By JOHN WALLIS, D. D.
Professor of Geometry, in the Univerfity of Oxford.



L O N D O N :

Printed for *Tho. Parkhurst*, at the *Bible and Three
Crowns*, in *Cheapside*, 1691.



TO THE
R E A D E R.

THE first of the three Sermons here following, is Printed according as it was Preached in Oxford, in the Year 1664. (accommodated to that time and place;) but it was, for the Substance of it, Preached in London Twenty Years before that time. Which I mention to shew, that the Construction which I give of the Words, is not a new forced Notion, just now taken up to serve a turn; or (as somebody is pleased to call it) Equally New and Cautious: But, what I did, so long ago, take to be a then received Truth. And, I since find, it is at least as old as St. Austin's Epist. 174. The other Two are lately added, in pursuance of some other

A 2 Discourses.

To the Reader.

Discourses lately made publick, concerning the Sacred Trinity. Wherein much of what was said before, scatteringly, (as those who wrote against it gave occasion;) is now enlarged and put into a little better Order. If what I have done may be serviceable to the Truth, and to the Church of God: I have what I did desire, and shall not think the Labour ill bestowed.

A
S E R M O N

Preached to the

UNIVERSITY of Oxford.

Decemb. 27. 1664.

JOH. xvij. 3.

Αὕτη δὲ ἐστὶν ἡ αἰώνιος Ζωή, ἵνα γινώ-
σκωσί σε, ὃν μόνον ἀληθινὸν Θεόν, καὶ
ὃν ἀπέστειλας, Ἰησοῦν Χριστόν.

*And this is life eternal, that they might
know thee the onely true God, and
Jesus Christ, whom thou hast sent.*

I Need not apologize for the seasonableness
of this Text; by telling you, that the
Subject-Matter of it, suites well with the great
Solemnity, which at this time we celebrate;

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and the Pen man, with that of the day: Because a Discourse on such a Subject, can never be unseasonable to a Christian Auditory. Especially to such as, whose profession being to seek after Knowledge, should not decline that of God and Christ, the chief of all.

Nor will it be any Exception hereunto:

That it is no news, but well known already: Not only because That there be many who pretend to know what they do not, or do in effect deny; and That there be many things, which, though we know well, we have need enough to be minded of: But even because I do not find that many persons are wont to be displeas'd with being often minded of those things wherein they think that either their Interest or Excellency lies; more than a good Wit when commended, or a fair Lady with being told she is handsome; even though sometimes (as we are wont to say) they know it but too well already. And therefore, since to know God and Christ is both our Interest and our Commendation; it will not, I hope, seem grievous to any to hear it discoursed of; to the end that those who know it not may be incited to learn it, and those who know it, may take content in it.

And

And I shall as little apologize for a plain Discourse on this Subject: Since it is both my Profession and Practice, to Demonstrate or make things as plain as I can; not to perplex or make them intricate; which may amuse the Auditors, or sometimes please or tickle them; but is not wont either to Teach, or Perswade: like too much of Ornament, which doth but disguise the native Beauty; or too much Trimming, which hides the Cloth.

The words read, are our Saviour's Words; addressed to his Father in the behalf of his Disciples: And are a part of that Prayer with which he closeth his large Exhortation, or Farewel-Sermon to his Disciples, the night before he was to suffer; of which we have a large rehearsal in the three foregoing Chapters, the 14th, 15th, and 16th: which this 17th. closeth with a Prayer.

He begins his Prayer, with a Petition concerning *Eternal Life*, which he was to bestow (according to the Power his Father had granted him) to as many as He had given him; that is, to as many as should effectually believe in him. To which Petition he subjoins this Exegetical *Epiphonema*, *And this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.* B 2 We

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We may consider the words either according to a *Synthetic* or an *Analytic* method, as the Schools speak: The former of which they commonly follow in Sciences *Theoretical*; the latter in *Practical*.

If considered *Synthetically*; they present us with, *First*, The *Cause*, or Principle; *The Knowledge of God and Christ*: and, *Secondly*, The *Effect*, or Consequent resulting from it; *Eternal Life*.

If *Analytically*; we have in them, *First*, A glorious *End* proposed; *Eternal Life*: and, *Secondly*, The *Means* proportionate thereunto; *The Knowledge of God and Christ*.

In the former way, the Result of them is to this purpose; *That the excellent Knowledge of God and Christ, is attended with this most glorious Consequent, Eternal Life*.

In the latter way, it amounts to thus much: *That the way or means to Eternal Life, is the Knowledge of God and Christ*.

Nor is it much material, whether of the two ways we take them; *Synthetically*, or *Analytically*: whether we take them as a *Theorem*; affirming this Effect, of that Cause: or as a *Problem*; directing to these Means for such an End.

Yet I chuse rather to take them in the latter consideration, (though not exclusive of the former;) Because, this *Epiphonema* taking its rise from the mention made of *Eternal Life*, in the former verse; (not from a former mention of the *Knowledge of God and Christ*;) it seems to be rather intended as a *Direction* how to attain *Eternal Life*; than, an account of the *Effect* of such a *Knowledge*. But, in doing the one, it doth the other also.

I shall begin, *first*, with that which lies first in the order of the word; The *End* proposed; or the *Effect*, or *Consequent* of this *Knowledge*; the *Happiness* which doth attend it: which, for its Excellency, is called *Life*, and, for its Duration, *Eternal*. *This is life eternal*.

The word *Life* I take to be here used in a figurative sense; and to import *Good* or *Happiness*: like as, its contrary, *Death*, especially *Death Eternal*, to import *Misery*.

There is indeed, at least, a threefold *Life* commonly mentioned; and, in proportion thereunto, a threefold *Death*: *Natural*, *Spiritual*, and *Eternal*.

Life Natural, (which is indeed the proper acceptation of the word *Life*, or the first signification of it,) is more easily apprehended,
than

than expressed. It imports that active state or condition which ariseth from the *Union of the Soul and Body*, as well in *Man*, as in other *Animals*; (not to mention that of *Plants*;) the destruction or want of which, upon the Soul's departure, we call *Death*. 'Tis that, according to which, in common speech, a *Man* or *Beast* is said to be alive or dead.

Now this *Life*, is, of all *natural Goods*, looked upon as the chiefest; and consequently *Death* the greatest of *natural Evils*: Because *Life* is that foundation or first good, which makes us capable of what else is so: and with our *Life*, we lose all the rest. Hence that in *Job 2. 4. Skin for skin, and all that a man hath, will he give for his life.* And that of *Solomon*; *A living Dog is better than a dead Lion, Eccles. 9. 4.* For, when *Life* is gone, there succeeds an incapacity, not only of *Doing*, but also of *Enjoying Good*.

From this consideration it is, that the other significations of the word have their Original. For *Life* being looked upon as the greatest natural Good, and *Death* as the greatest natural Evil; The one (by a *Synechdoche speciei*) is frequently used (both in sacred and profane *Authors*) to signify *Good* indefinitely, especially the

the *greatest Good*; and the other, in like manner, to signify *Evil*, especially the *greatest Evil*. The one is put for *Happiness*, and the other for *Misery*.

And then, again, (by a *Synechdoche generis*) this general notion of Good or Evil, Happiness or Misery, implied in the words Life and Death, becomes applicable to this or that particular Good and Evil, as occasion serves. Suppose the Spiritual Life of *Grace*, or *Death* in *Sin*: And the Eternal Life of *Glory* in Heaven, or the Eternal Death of *Torment* in Hell. Thus, *Deut. 30. 19. I have set before you* (saith *Moses* to *Israel*) *life and death, blessing and cursing*: (where Life and Death, are made equivalent to Blessing and Cursing;) *therefore chuse life* (saith he) *that thou and thy seed may Live*; that is, that you may be Happy. So at *ver. 15. of the same Chapter*; *I have set before you* (saith he) *life and good, death and evil*. Where Life and Good are put exegetical each of other, and so Death and Evil. And in the same sense it is the Poet tells us, *Non est Vivere, sed Valere, vita*. Thus God to *Adam* in *Paradise* (for 'tis no new Trope, nor of yesterday) *In the day that thou eatest thereof thou shalt die the death*; that is, thou shalt become miserable: For we know that *Adam* did not the same day die

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die a natural Death; but some hundreds of years after : but he did that day begin to be in a state of Misery, whereof his natural Death was but a part. So, *Rom. 6. 23. The wages of sin is death* ; where the comprehension of all the Evils or Misery which sin deserves, or God inflicteth for it, is called *Death* : like as on the contrary, all the Happiness, which the Saints enjoy, is, on the same account, called *Life* ; *The gift of God is eternal Life, through Jesus Christ our Lord.* So here : By *Life* we understand *Happiness* ; contrary to which is the *Death of Misery* : and then (by a *Metalepsis*, or double Trope,) that *Happiness* in special, which the Saints enjoy in *Glory* (though not exclusive of what they have before ;) and that *Misery* which in *Hell* attends the wicked.

'Tis true indeed, that the condition of the Saints in *Glory*, after the Resurrection, may, even in a proper sense, be called *Life* ; because of that *Union*, which shall then be, of Soul and Body ; and the exercise of (at least the most noble) faculties of *Life*. Yet do not I take that to be the true import of the Word here. For though it be true, that the Saints in *Glory*, have not only an *Union of Soul and Body*, but likewise a *knowledge or sense* of that estate wherein

wherein they are, (which may import not only a Life, but even a Rational Life :) yet as true it is, that the Damned in Hell have so too ; (for their Souls and Bodies shall not be less *United* ; nor shall they be *Insensible* of their Woful condition :) yet is not that estate of theirs called a *Life* (though naturally it be so, and it is their misery that it is so,) but *Eternal Death* ; because a Life of Wo and Misery ; not of Bliss and Happiness : A *Living Misery*, being, in this sense, the truest *Death*.

Secondly, As it is called *Life* for its Excellency, so, for its Duration, it is called *Eternal*.

It is very usual in Scripture, in the use of Allegories, or Figurative expressions, to add some kind of *Epithet* to distinguish the word so used from the same in its native signification : And, when the word is used so as to express figuratively somewhat *more excellent* than it self, the *Epithet* hath somewhat of additional excellency in it. Thus Christ is said to be the *Spiritual rock*, 1 Cor. 10. 4. the *Living Bread*, or *Manna that came down from Heaven*, Joh. 6. 50. to distinguish the words, so metaphorically used, from the Rock and Manna literally spoken of, in the story of their travails in the Wilderness. And the Church of Christ, as *Living Stones*, be-

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come

come a *Spiritual house*, and a *Holy priesthood*, to offer up *Spiritual sacrifices* to God, 1 *Pet.* 2. 5. Where the Epithets serve both for distinction from the material Stones and Temple, the Levitical Priesthood, and corporeal Sacrifices; and for the commendation or preheminance of those before these. So the *new heaven*, and the *new earth*, and the *new Jerusalem*, *Rev.* 21. 1, 2. *Jerusalem that is above*, *Gal.* 4. 26. And *Matth.* 26. 29. *I will drink no more* (saith Christ) *of the fruit of the vine, till I drink it New with you in my Father's kingdom*: Not that Christ did intend anew to drink of such wine in his Father's Kingdom; but of a *New wine*, another sort of wine than that commonly so called; to wit, those spiritual Joys in his Father's Kingdom, which should more refresh their Hearts and Souls, than this wine did their Bodies. So; *I am the true vine, and my Father is the husbandman*, *Joh.* 15. 1. *I am the good shepherd*, *Joh.* 10. 11. Not that Christ was more truly a *Vine*, in propriety of speech, than that which we so call; or indeed a *Shepherd*, who took the care of Sheep: But that there was in Christ somewhat of another kind much more eminent, than that of the *Vine*, which did yet in some measure resemble it; and, a much greater

ter Care, but of another nature, of those he calls his Flock, than a *Shepherd* hath of his Sheep. So here ; *This is life eternal* : Not a natural Life, (such as is commonly meant by the word *Life*,) a life of the Body, which after a short time is to be exchanged for Death ; but a Life, a Happiness, of another nature ; a far more excellent Good than what we call Life, which doth but very imperfectly express it ; An *Eternal Life*.

And this *Eternity*, as it serves, in general, to distinguish this word *Life* from the ordinary acceptation ; and doth import, for the kind of it, somewhat much more excellent : So it doth particularly point out that *Everlasting Duration* of this so great a Happiness. 'Tis that which, though indeed it have a Beginning, shall never have an End. And upon this account it is, that it is so often called *Eternal Life*, and *Life Everlasting* ; that it were endless to enumerate the places where it is so called.

An eternal inheritance ; A house eternal in the heavens ; An inheritance incorruptible, and undefiled, which fadeth not away ; A kingdom which cannot be moved ; An eternal weight of glory ; When our mortal shall have put on immortality.

Heb. 9.15.
2 Cor. 5.1.
1 Pet. 1. 4.
Heb. 12. 28.
2 Cor. 4. 17.
1 Cor. 15.
53.

And this consideration of *Eternity*, added to that of *Life*; this everlasting Duration, to that unspeakable, unimaginable Happiness; renders this *Eternal Life*, a perfect Felicity and every way compleat. For that Perfection of *Degree*, imported in the word *Life*, can admit of no addition, but that of Perfect *Continuance*, which the word *Eternal* assures us of. Like as, on the other hand, that perfection of *Misery*, which attends the wicked, is capable of no greater Aggravation, than that of *Perpetuity*: sealed up in that sad expression of a Living Misery, *Eternal Death*. You have them both paralleled in *Matth. 25. 46. These shall go into everlasting punishment, but the righteous into life eternal.*

I have now done with the first part, the Happiness here proposed; *Eternal Life*.

Before I come to the second, *The knowledge of God and Christ*; it will be requisite to consider, a little, the connexion of these together, in the word *Is*; *This is Life Eternal*. Which is capable of a double acceptation. For it may be understood either as a *Formal*, or as a *Causal* predication. *This is life eternal*; that is, *Herein consisteth eternal life*. Or else thus; *This is life eternal,*

eternal, that is, *This is is the way or means, to attain eternal Life.*

The former of these is very agreeable to the doctrine of the Schoolmen; who generally place the Happiness of Heaven in the *Beatifick Vision*; in the seeing or knowing of God. Grounded on such places as that of *Matth. 5. 8. Blessed are the pure in heart, for they shall see God.* *1 Cor. 13. 9, 10, 12. We know but in part, and we prophesie but in part; but when that which is perfect shall come, then that which is in part shall be done away: We now see through a glass darkely, but then face to face: Now I know in part, but then shall I know even as also I am known.* *2 Cor. 3. 18. We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory.* *1 Joh. 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, (or, when it shall appear) we shall be like him: for we shall see him as he is.* With others of the like import. And certainly that Perfection of Knowledge, shall be at least a great part of that Happiness, which we expect in Heaven; as from these and other the like places is well collected. So that it is not improperly said, that *Eternal Life* doth, at least in part, consist in such a knowledge. Nor.

Nor is it any sufficient Objection hereunto, to say, That, it is not by knowledge only, as an Act of the Understanding, that we enjoy God, wherein our Happiness consists; but by an Act of the Will also, chusing and closing with, and delighting in him.

For though this be true; yet neither is the Knowledge here spoken of, a bare *Speculative*, or Notional Knowledge, wherein the Understanding is alone concerned: But an *Active*, Operative Knowledge; such as brings the Will, Affections, and all the Faculties into a proportionate Conformity thereunto. And in such a Knowledge of God in the Understanding, attended with such a Conformity in the Will and other Faculties, it is not to be denied that our Happiness doth consist; even that of Eternal Life.

Yet (without excluding this sense) I take the words here to be rather a *Causal* Predication: assigning the way or Means whereby Eternal Life is attained. *This is life eternal*, that is, this is the Way to attain Eternal Life; *To know thee the only true God*, &c. The knowledge of God and Christ, being the direct way to attain Eternal Life. Parallel to which, is that of our Saviour, *Joh. 12. 50. His commandment is life everlasting.*

everlasting. And very frequent elsewhere are such *Metonymies* of the *Effect* for the Cause. I am the resurrection, and the life, saith Christ, *Job.* 11. 25. that is, The Authour of it. So *Luk.* 12. 15. *Man's life consisteth not in the abundance of the things which he possesseth*; that is, it doth not depend upon it; it is not secured by it: or as Christ elsewhere, *Matth.* 4. 4. (out of *Deut.* 8. 3.) *Man liveth not by bread alone, &c.* And *Moses*, speaking of their diligent observing the Commands of God, *Deut.* 32. 47. *This is your life*, (saith he) *and through this thing you shall prolong your days*: (where the latter Clause is enegetical of the former :) just in the same form with the words here, *This is life eternal*; that is, hereby they shall attain eternal Life.

This therefore being the most plain and simple Interpretation of the Words: We are now to enquire particularly, what that is that Christ here says to be Eternal Life, or rather the Way thereunto. *That they may know thee the only true God; and, whom thou hast sent, Jesus Christ.*

Which contains in brief the Doctrine of the Gospel, or *Christian Religion*: Distinguished into two parts, *The Knowledge of God*; and *The Knowledge*

Knowledge of Jesus Christ. Both which are necessary to bring us to Eternal Life.

I shall speak, *first*, to the former of these two; the Knowledge of God; that is, of *God the Creatour and Lord of all*; as contradistinguished to that of *Christ the Redeemer*. *ἵνα γινώσκωσι σε, ὃ μόνον ἀληθινὸν Θεόν,* *That they might know thee the only true God.*

By *Thee*, or the Person here spoken to, we are to understand *God*, the Father of our Lord Jesus Christ; (For to him it is manifest, that Christ doth here direct his Prayer :) Yet not so much in his *Personal* as in his *Essential* consideration. For it is not the *Personality*, but the *Essence* of the Father, that determines him to be *the only true God*.

We have therefore, in the Object of this Knowledge, at least, these Three Propositions:

I. That there is a God. II. That there is but One (True) God. III. That God, the Father of our Lord Jesus Christ, is this God.

I. The First of these strikes at *Atheism*, or those that deny a God. And that we know thus much is necessary from that of *Heb. 11. 6.* *He that cometh unto God, must believe that God is,*

is, and that he is a rewarder of those that diligently seek him. Πιστεύου δὲ ὅτι θεός. He must believe, *That there is a God.* Nay, he must believe also somewhat of *What he is*: Not fanſie to himself somewhat under the name of God, which indeed is not a God; or notions inconsistent with that of a Deity; as those, *Pſal. 50. 21. Thou thoughtest that I was altogether such a one as thy self:* or the like. For to believe such a false notion of God, is not to believe a God, but to believe an Idol.

We are next to know, as that there is a God; so, That there is but One God. I mean; But One True God. For *there are indeed*, as the Apostle tells us, *1 Cor. 8. 4, 5, 6. Gods many, and Lords many;* that is, there are *that are called Gods*, (for so he explains himself) *but to us there is but One God;* We know, (saith he) *that there is no other God but One.* And this indeed depends upon the former. For he that doth, according to a true notion of God, know That there is a God; must needs know also that there is *but One.* For the true notion of God, including Infinite, Absolute, Perfect, &c. must needs also include Unity; for it is inconsistent that there should be many such. So that, in a manner, Polytheism includes Atheism.

theism. He that believes many Gods, doth, in effect, not believe any: that is, not any such Being as of which it is impossible there should be more than One.

We are, *Thirdly*, to know, that *This God*, is that onely True God. I say, *This God*; whom we have variously designed, in Scripture, by several Characters. *The God that made Heaven and Earth: The living God: The God of Israel: The God whose name is Jehovah: And* (as here, and elsewhere frequently in the New Testament) *the Father of our Lord Jesus Christ*. By which and other the like Characters, he is distinguished from all false Gods, from all pretended Deities. This God we are to know, to be the onely True God.

But, when I say, That the *Father of our Lord Jesus Christ* is this *onely True God*; I add, That this appertains not so much to his *Personality* as to his *Essence*. For though the three Persons in the Sacred Trinity, be distinguished each from other by their *Personalities*, (the Father is not the Son, nor the Son the Father, &c.) yet they all communicate in the common *Essence*; whereby the Son as well as the Father, and the Holy Ghost as either, is this *Onely True God*. The Person of the *Father*, is indeed *True God*.

God,

God, but not according to his Personality, but according to his Essence. And the Person of the Son is God also, and the True God; yet not another, but *the same* True God. And the Holy Ghost likewise. According to that of Job. 10. 20. *I and my Father are One: That is, One mod, though not One Person.* And 1 Job. 5. 7. *There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One. Three, and yet One. Three Persons, yet but One God. They are all this One, this Onely True God; beside whom there is no God.*

I know there are some who would be glad to take advantage of this place, to the Derogation of the Divinity of Christ, and of the Holy Ghost. As if it were here affirmed, That *the Father onely were True God*: and therefore, not the Son, nor the Holy Ghost.

But the Cavil is obvious, and the Answer easie. It is not said that the *Father Onely is True God*; but that the Father is *the onely True God*; he is that God beside whom there is no other True God: which may well enough be said, though the Son also (as indeed he is) be *that same True God*; and the Holy Ghost likewise. Indeed should we say, That the

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Son were also *True God*, and *another God*; the Father could not then be said to be the *Onely True God*, since that there would be another *True God* beside this. (And the like of the Holy Ghost.) But to say that the Son is *the Same True God*, is well consistent with it. For though another Person than the Father be *True God*, yet, because not *Another God*, this *One God* remains still the *Onely True God*. And the original words are to this purpose very clear; *ἵνα γνώσκωσί σε, ἃ μόνον ἀληθινὸν Θεόν.* Where the Article *τὸν* coming before *μόνον*, (not after it) doth determine it to be a restriction of the Prædicate, not of the Subject. 'Tis not *σε μόνον, ἃ ἀληθινὸν Θεόν*, but *σε, ἃ μόνον ἀληθινὸν Θεόν.* Not *Thee onely* to be *the True God*; but (as we truly render it) *Thee* to be *the onely True God*. That is; To know *Thee* to be that *God*, beside which *God* there is no other *True God*; though another beside *Thee* be likewise this onely *True God*; viz. the same *God* with *Thee*, though not the same *Person*. It excludes only a *Plurality of Gods*, not a *Plurality of Persons* in the same *God-head*. 'Tis true indeed, That this *Divinity*, is not, in this place, so directly *Affirmed*, either of the *Son*, or the *Holy Ghost*: But, neither is it *Denied*:
And

And therefore it is to receive its decision from other places where it is affirmed clearly.

And thus much concerning the first branch of this Knowledge, the Knowledge of God. *To know Thee, the only True God.*

There is another piece of Knowledge necessary to the attainment of Eternal Life; the Knowledge of Christ. For so it follows, *And Jesus Christ whom thou hast sent.*

'Tis true, that had we continued in that Estate wherein Man was at first Created, there had been no necessity of this second branch of Knowledge. For, had there been no Sin, there had been no need of a Saviour: and consequently, not of this knowledge of Jesus Christ. A knowledge of God, the onely True God, with an Obedience conformable thereunto, had then been enough to make us Happy. But Man, by his Fall, having contracted an Estate of Misery; there is now no Restitution to our lost Happiness, but by a Redemption; and there is no Redemption, but by Jesus Christ. For as *there is but One God; so, but One Mediator between God and Man, the Man Christ Jesus,* 1. Tim. 2. 5 *Neither is there any other name given to men, whereby we must be saved, but that of Jesus Christ of Nazareth; whom they*

they Crucified, and God raised from the dead : (Act. 4. 10, 12.) There is no Salvation in any other. It is necessary therefore, to the attainment of Eternal Life, that we know Him, in this Capacity.

What we are to know concerning him, though we cannot expect, in so few words, to have clearly set down, without a Comment from other places to give light to them : Yet at least three things seem in these words to be pointed at ; His Divinity, His Incarnation, and His Mediatorial Office.

1. His Divinity ; in that he is the *Son of God*. For he calls him *Father*, whom he says we must know to be the *only True God*. Indeed, were he only the Son of God in such a sense as *Adam* is so called, *Luke 3. 38.* or the *Angels* thought to be ; *Job 1. 6.* that is, by *Creation* ; for as *Saints* are so called (*Rom. 8.* and elsewhere,) that is, by *Adoption* ; it would not infer a Divinity. But to be (as *Christ* is) the *Son of God* by *Eternal Generation*, argues a Communication in the *same Nature*. As the Apostle infers, *Heb. 1. 5.* For to which of the *Angels* said he at any time, *Thou art my Son, this day have I begotten thee ?* This *only begotten of the Father*, must needs be also of the *same nature* with the
Father ;

Father ; and therefore, God , as he is.

And this Argument, (however now perhaps there are who endeavour to elude it) the Jews, his Enemies, thought to be conclusive. For when they observed him to call *God his Father*, or pretend himself to be *the Son of God* ; especially , *the Christ the Son of God* ; they did not understand him to speak in such a sense as when themselves were commonly wont so to speak (as Joh. 8. 41. *We are not born of fornication ; we have one Father, even God* ;). but in such a sense as they judged Blasphemous, (and had been so indeed, had it not been true ;) who therefore sought the more to kill him, (Joh. 5. 18.) because he said , *That God was his Father ; making himself Equal with God*. And the High Priest (Matth. 26. 65.) rent his Cloths, saying, *He speaketh Blasphemy*, when our Saviour affirmed before him, *That he was the Christ, the Son of God*. 'Twas manifest therefore, that he so spake, and they so understood him, of such a *Son-ship* as argued a *Divinity*, a being equal with God.

2. His *Humanity*, or *Incarnation*, is pointed at, in these words, *whom thou hast sent*. For by the Fathers *sending him*, or his *coming into the World*, is clearly meant his being *Incarnate*, or
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A Sermon Preached to the

made Man. As Gal. 4. 4. God sent his Son made of a Woman. And Joh. 1. 14. The Word was made Flesh, and dwelt amongst us.

3. His Mediator Office, is implied as well in the Title *Christ*, added to his Name *Jesus*; as in that of his being sent by God. *Jesus the Christ*, or *Jesus the Messiah*, whom thou hast sent. For as his Name *Jesus* doth design the Person; so the Title *Christ*, that is *Messiah*, (that in Greek, answering to this in Hebrew, and both signifying the *Anointed*) doth import the Office, to which he was designed, and for which he was sent. For God did not send him, to no purpose; but sent him for this end, for this Work, To be the Mediator between God and Man; To reconcile us to the Father; To make an Atonement or Propitiation for us. To take away the sins of the World; To obtain Eternal Redemption; To procure an Everlasting Inheritance; a purchased Possession; To make Intercession for us; To save to the uttermost those that come unto God by him. Or, as Job. 3. 16, 17. (where all the three Particulars are likewise intimated) God therefore sent his onely begotten Son into the World, that whosoever believes in him should not perish, but have Everlasting Life.

1 Tim. 2. 5.

Col. 10.

20, 21.

Rom. 5.

10, 11.

alibi.

1 Joh. 2. 2.

Joh. 1. 29.

Heb. 9. 12,

15.

Eph. 1. 14.

Heb. 7. 25.

And now, having gone through the whole Text, we might, if time would suffer, look back upon it to take a new Survey thereof, and collect from thence some of those particular *Reductions* which might concern our practice. For certainly, the Knowledge which Christ here declares *necessary to Eternal Life*, and the *means* conducing thereunto, is not a bare *Notional knowledge*, or a pure *speculative Belief*, (such as the Devils may have as well as we;) Jam. 2 19. but an *operative Knowledge*, a *practical Faith*, a *Faith fruitful in good Works*; without which those *speculative notions* will never bring us to Heaven. And therefore, without ingaging in the nice Disputes, of *Justification by Faith alone*, or *Works concurring thereunto*; this is on all hands agreed without dispute, That *Faith without good Works* will never justify us. Whatever their influence be, in *Justification*; their *Presence at least* is necessary. Without *Doing*, we cannot, in God's account, be reputed either to *Believe* or *Know*. Those that *obey him not*, are reckoned, in God's account, amongst those that *Know not God*: at least 2 Thef. 1. 8. amongst those *who profess they know God, but do* Tit. 1. 15. *in their works deny him*. Who shall be so far, by such a Knowledge, from obtaining *Eter-*

nal Life, that Christ shall come in flaming fire to take vengeance on them, and to punish them with everlasting destruction, from the presence of the Lord, and from the glory of his Power.

In particular : If we know God, to be the one True God ; Then must we Love him, Fear him, Worship him, and Obey him. Nor doth the knowledge of Christ, as Mediator, abate any thing of this Duty. For though he came to
Gal. 3. 13. take away the Curse of the Law, by being made a Curse for us ; yet not our Obligation thereunto.
Matth. 5. 17. He came not to destroy the Law, or make it less obligatory to duty, but to fulfill it. I may add ; That, those, who will not acknowledge themselves under the Obligation of it, have reason to fear, they be yet under the Curse of it.

Again, If we know Christ whom he hath sent ; It will be our duty then to Believe in him ; (For
Joh. 17. 2. 'tis, to those onely, that Christ doth give eternal life.) And, so to Believe in him, as to Obey
2 Theſ. 1. 8. him ; For, to those who obey not the Gospel of his Son, it is, that Christ shall render vengeance in flaming fire.

Furthermore : If in this Christ we hope to have Eternal Life ; how should this excite our Rejoicing and Thankfulness for so great Salvation ! Not by Rioting and Drunkenness ; by Revelling

velling, and Debauchery; (which is the Abuse, not the Celebration, of this Solemnity, in memory of Christ's Incarnation;) But by a *pious* Remembrance and Commemoration of that Redemption obtained for us: such as may be to the *Honour*, not the Reproach, of him that came to Redeem us from our vain ^{1 Pet. 1.} Conversation: That, denying ungodliness and worldly ^{18.} lusts, we should live Godly, Righteously, and Soberly ^{Tit. 2. 12,} in this present World: Looking for that blessed hope, ^{13, 14.} and the glorious appearing of the Great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar People, zealous of good Works.

To whom with the Father and the Holy Ghost, be Glory for evermore.

The End of the First Sermon.

10

Journal of Mathematics

The following table shows the results of the experiment. The data is presented in a clear and concise manner, allowing for easy comparison of the different conditions. The results are as follows:

Condition	Mean	Standard Deviation	Significance
Control	1.2	0.3	ns
Group 1	1.5	0.4	p < 0.05
Group 2	1.8	0.5	p < 0.01
Group 3	2.1	0.6	p < 0.001

The results indicate that there is a significant difference between the control group and the experimental groups. The experimental groups show a clear trend of increasing values, with the highest values observed in Group 3. This suggests that the treatment applied to Group 3 has a strong effect on the measured variable.

Further analysis of the data shows that the standard deviation also increases with the treatment groups, indicating greater variability in the results. This could be due to the nature of the treatment or the sensitivity of the measurement.

In conclusion, the experiment demonstrates a significant and dose-dependent effect of the treatment on the measured variable. The results are statistically significant and provide strong evidence for the effectiveness of the treatment.

A Second
S E R M O N

Concerning the
TRINITY:

TO THE
UNIVERSITY of Oxford.

April 26. 1691.

JOH. xvij. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε, ὁ μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν.

And this is life eternal, that they might know thee the onely true God, and Jesus Christ, whom thou hast sent.

IT is now a great many years since, in this Place (if not to this Auditory) I did discourse of these Words. I shall repeat very little of that Discourse: But think fit to add somewhat to what was then said. Our

A Second Sermon Preached

Our Saviour, in the three Chapters next foregoing (the 14th, 15th, and 16th. Chapters of S. John's Gospel) had made a large Discourse to his Disciples (after his Institution of the Lord's Supper) the night before he was to Die; which (in this 17th. Chapter) he closeth with a Prayer, to his Father, in their behalf.

Wherein having made mention of *Eternal Life* (ver. 2.) which he was to give, to as many as the Father had given him, (that is, to as many as should effectually Believe in him;) he subjoins this *Epiphonema*, *And This is Life Eternal, That they might know Thee, the only True God; and, whom thou hast sent, Jesus Christ.*

In which words, we have Two things proposed to us: The Christian's *Happiness*; And, The *Means* whereby it is to be attained.

I. The *Christian's Happiness*, is called *Life*, as to its *Excellency*: and *Eternal*, as to its *Durati-on*. Which is *Begun* here, in the Kingdom of *Grace*: and is to be *Perfected*, and for ever *Continued*, in that of *Glory*.

II. The *Means* to attain it, is the *Knowledge* of *God* and *Christ*.

Where, by *Knowledge*, I do not understand a meer *Notional* or *Speculative Knowledge*;

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(For such I presume the Devils may have in as large a proportion as any of us, and yet never attain *Eternal Life* :) But an *Active, Practicall Knowledge*: Such a Knowledge as is attended with *Faith* and with *Practice* suitable thereunto. As in that of *Isa. 53. 11. By his Knowledge, (that is, by the Knowledge of Him) shall my righteous Servant justify many: That is, by Faith in him, attended with a suitable Practice to it.*

The *Object* of this Knowledge is declared to be twofold. 1. The Knowledge of *God*; and 2. The Knowledge of *Christ*. *To know Thee the onely True God*; that's one part. *And (whom thou hast sent) Jesus Christ*; that's the other.

And each of these contains several Particulars.

The former of them contains at least these Three. 1. That there is a *God*. 2. That there is *but One (True) God*. 3. That the *Father of our Lord Jesus Christ, is this Onely True God*. He is *that God, besides which God, there is no other True God*. And, though *Jesus Christ be God also*; yet not *another God, but the same True God*. For *He and the Father are One*. *Joh. 10.*
30.

In the latter of them (the Knowledge of *Christ*) are Three things also. 1. His *Divinity*.

nity. 2. His *Humanity*. And 3. His *Mediatory Office*. Which are here briefly insinuated; and are elsewhere more fully expressed.

1. His *Divinity*, in that he is the *Son of the Father*, who is the *Onely True God*: Not by *Creation*, as *Adam* and the *Angels* are called the *Sons of God*: nor by *Adoption*, as are the *Righteous*, who truly believe in *Christ*: But by *Generation*, as the *Onely Begotten of the Father*, (*Joh. 1. 14.*) and therefore of the *same Nature* with the *Father*.

2. His *Humanity*; implied in these words, *Whom Thou hast sent*. That is, *So sent* as to be *made of a Woman*: so sent as to be *made Flesh*. *Gal. 4. 4. Joh. 1. 14.*

3. His *Mediatory Office*: implied in the *Title Christ*, added to the *Name Jesus*, (*And, whom Thou hast sent, Jesus Christ.*) He was *so sent*, as to be *the Christ*, the *Messias*. *So sent*, as that *the World through him might be Saved*: *So*, as that *whosoever Believes in him should not Perish, but have Everlasting Life*. *Joh. 3. 16, 17.*

Of all which *Points* I did then *Discourse* more largely; and therefore do now but name them.

But I did then farther observe, from the *Order of the Words*, (to obviate a *Cavil* of the

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the Socinians,) that the Word *Onely* (μόνον) is here Restrictive, not of (the Subject) *Thee*; but of (the Predicate) the *True God*. Of which I intend (with God's Assistance; and your Patience) to speak further at this time.

Objection I.

The first and great *Objection* of the Socinians, from this place, against the *Divinity of Christ*, and the *Doctrine of the Trinity*, is this; If the *Father* be the *onely true God*; then the *Son*, or *Holy-Ghost*, is *not God*, or *not the True God*; but the *Father onely*.

To which I shall give Three things in Answer.

1. This Argument is a plain *Fallacy*; which they put upon us, by a willful perverting the Order of the Words. For it is not said *Thee Onely* to be the *True God*, (as if not the *Son* also, or the *Holy-Ghost*, were the *True God*, but the *Father onely*;) But, to Know *Thee* (not *Thee onely*, or *Onely Thee*,) to be the *Onely true God*. Nor is it so in our *English Translation* onely; but in the *Original Greek*: ἵνα γνωσῆσθε, τὸν μόνον ἀληθινὸν Θεόν. It is not σε μόνον, τὸν, but σε, τὸν, μόνον, ἀληθινὸν Θεόν. Where the Article τὸν coming after σε, and before μόνον, doth deter-

mine the Restrictive *μόνον*, not to be applied to the Subject *σε*, but to the Predicate, *ἀληθινόν θεόν*. Just as, in our English, the Article *The*, coming between *Thee* and *Onely*, doth confine the word *Onely*, not to *Thee* (that went before,) but to *True God*, which follows. *To know Thee* (not *onely Thee*,) *the onely true God*. That is, to know *Thee* to be *that God*, beside *which God*, there is *no other true God*. Which we readily Acknowledge, and Profess.

And then the *Socinians* Argument will appear just in this Form: *The God of Abraham* is the *Onely true God*; And therefore not the *God of Isaac*, nor the *God of Jacob*. Yes, say I; the *God of Isaac* is *the same God* with the *God of Abraham*; And therefore *the True God* as he is. And the *God of Jacob*, likewise.

And this one Answer doth fully satisfy the Objection, and there needs no more. Yet I shall add Two other things (though they might here be spared) because they may be of use elsewhere.

2. I say further: If it had been said (as it is not) *Thee Onely*; yet even this would not exclude any who is *the same with Him*. And therefore, not the *Son*, nor the *Holy-Ghost*; since they are *One and the same God with Him*. (I
and

and the Father are One, Joh. 10. 30. These Three are One, 1 Joh. 5. 7.)

To which purpose, consider we what we have Jer. 16. 14, 15. and again Jer. 23. 7, 8. Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt; But, The Lord liveth that brought up the Children of Israel from the land of the North, or out of the North Country. Now we are told by God himself, Exod. 20. 2, 3. I am the Lord thy God, which brought thee out of the land of Egypt, --- Thou shalt have no other God but ME. Shall we therefore argue thus; The God who brought Israel out of Egypt, is the onely true God; and we must have no other God but HIM. Therefore, not him who brought Israel out of the North-Country? Yes, say I, Him also. For the God who brought them out of the North-Country, is the same God, with him who brought them out of Egypt, (not another God, though designed by another Character,) and therefore, in having Him, we have not another God. So here; To Know thee onely (if it had been so said, as it is not;) it had implied no more but thus, Not any who is not the same God with Thee. To Know Thee Onely (and not any other, who is not the same God with

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Thee) to be *the true God*. Which therefore would not exclude the *Son* nor *Holy Ghost*, who are the *same God* with the *Father*. But of this Answer, there is no need in this place, because it is not said *Thee Onely*, or *onely Thee*.

3. I say further ; If it had been said (as it is not) *Thee Onely*, (as the *Socinians* would have it to be understood ;) I would then say, This were an *Essential* Predication, rather than a *Personal*. That is, That the Predicate *True God*, is affirmed of him in regard of his *Essence*, rather than of his *Personality*. As belonging to the *Essence*, which is common to the *Three Persons*, not as peculiar to the *Person* of the *Father*. Like as if it were said, *David the King of Israel*, or *David the Father of Solomon*, is a *Reasonable Creature*, or *endued with Reason* ; this *being endued with Reason*, doth not belong to him as *King of Israel*, nor as *Father of Solomon* ; but, as he is a *Man* (though denominated by these Relations,) and is equivalent to this, *The Man* (who is *Father of Solomon*, and *King of Israel*) is *endued with Reason*. So if it be said, that *David King of Israel*, and *He onely*, was *Father of Solomon* : it is not intended, that he was so as *King of Israel* (much less, in that capacity *Onely*,) but rather, as the *Man* who
begot

begot him; though designed by that Character. So here; God the *Creator* is the *Onely True God*: and God the *Redeemer* likewise; (Thus saith the Lord thy **Redeemer** the *Holy One of Israel*, the *Lord of Hosts*, *I am the First and I am the Last*, and *beside ME there is no God*, *Isa. 41. 14.* *Isa. 44. 6.* applied to Christ, *Rev. 1. 8, 17.* *Rev. 22. 13, 16.*) Shall we therefore argue, That God the **Redeemer** is the *Onely True God*, and *beside Him there is no God*, therefore not God the *Creator*? No, we must not so argue. For it is not as *Redeemer*, or as *Creator*, that he is the *Onely True God*, but as *God*. (It may be *πρῶτος θεὸς αὐτὸς*, but not *θεὸς ὄντως πρῶτος*.) For he was the *Onely True God* from all *Eternity*; but it was *in Time* that he made the *World*, and was the *Redeemer* of Mankind.

And this both the *Arian*, and the *Socinian*, must needs acknowledge as to the place before us. For when Christ saith, *To know Thee (Father) the Onely True God*; it cannot (according to their Principles) be said of him as *Father of our Lord Jesus Christ*, but as *God*. For if Christ be onely a *Titular God*, or a *Creature-God*, (as they would have it,) there was a time, or moment, when he *was not*, (*ἦν ὅτε ἔκτισεν*;) and therefore, when God was not *his Father*;

ther. But he was *the Onely True God* from all *Eternity*; and therefore must be here so called, not as *Father of our Lord Jesus Christ*, but as *God*. Not according to his *Personality*, but according to his *Essence*; which, we say, is common to the *Three Persons*: Who are the *same God*, though under different *Denominations*.

But these two latter Answers, (though they be *True and Solid*,) are not necessary to this place; because it is not said *Thee Onely*. Yet I here name them, because they may be of use to answer some like Objection raised from some other place.

The full import of the words, is this, *That the Father of our Lord Jesus Christ, is that God, beside which God, there is no other True God. Or, There is no other True God, beside that God, which is the Father of our Lord Jesus Christ.* And this we do fully agree with, when we say, That the *Son* and the *Holy-Ghost*, are not *another God*, but *the same True God* with the *Father*.

Objection II.

It may perhaps be next Objected, That though this place do not *Deny* the *Son* and *Holy Ghost* to be the *True God*, (meaning thereby, the *same God* with the *Father*;) Yet neither doth it *Prove* them so to be. I an-

I answer. 'Tis true: This place alone, (without the concurrence of others) doth not Prove the *Trinity*. (And it is much if it should, where there are but *Two* mentioned.) Nor is it brought by us to that purpose. We only Answer the Objections brought against it by others, from this place: And leave the Proof of it to be fetched from other places in concurrence with this.

I have observed elsewhere (*Lett. 3.*) that if we should read it thus, *To know Thee to be the Only True God; and him also whom thou hast sent, Jesus Christ,* (as implying him also to be the same True God:) Or thus, *To know Thee, and (whom thou hast sent) Jesus Christ, the Only True God:* The words will well bear it, without any force put upon them.

Nor is this only a new Notion of my own. For I (since) find, that *S. Austin* had said the same long ago, in his *Epist. 174.* (Speaking to *Pascentius*, an *Arian*, concerning this place) *De Patre tantummodo vos vultis intelligi, quod ait, Ut cognoscant Te unum verum Deum, & quem misisti, Jesum Christum; Ubi nos subaudimus, etiam Jesum Christum verum Deum: Ut hæc sit sententia, Te, & quem misisti, Jesum Christum, cognoscant unum verum Deum. Ne illa consequatur absurditas,*

ut, si propterea non est verus Deus Jesus Christus, quia dictum est Patri, Te unum verum Deum: propterea non sit Dominus Pater, quia dictum est de Christo, Unus Dominus. Where he takes the meaning to be this, To know Thee, and, whom thou hast sent, Jesus Christ, the Only True God; which he backs with this Argument; Because if we should here on this account exclude the Son from being the True God; we might, for the same reason, exclude the Father from being the Lord, because it is said (1 Cor. 8. 6.) One Lord, Jesus Christ. Yet even this, though it might prove it, as to the Son, it would not hence conclude it, as to the Holy Ghost. But the concurrence of other places, will prove it more clearly as to both. I shall shew it of each.

As to the Son, we have it clearly affirmed, by the same S. John, (who best understood the import of his own words) that he is also the True God; (so that it was not intended here to exclude him.) 1 John. 5. 20. We are in him that is True even in his Son Jesus Christ: This is the True God. (And therefore not onely the Father.) And he had before told us (from Christ's own words) Job. 10. 30. I and my Father are One.

Nor is it here meant of one in Testimony; as the

the Socinians would have it understood elsewhere, (there being in the Context here no mention of *Testimony* at all :) But it must be meant of *One God*. And this is manifest from the Inference which the Jews made from it. For they did thereupon take up stones to stone him, as for (what they call) *Blasphemy*: Because thou (say they) being a Man, makest thy self God, ver. 31, 32, 33. For which Inference there had been no Pretence, if by *One*, they had not understood *One God*.

And the High Priest in like manner, *Matth.* 26. 63, 64, 65. I adjure thee (saith he) by the Living God, that thou tell us whether thou be the Christ, the Son of God; To which when Christ had answered, Thou hast said, (dicis quod res est,) He rent his clothes, saying, He hath spoken Blasphemy, What further need have we of witnesses? For to say that he was the Christ, the Son of God; or (as it is in *Mark* 14. 61.) The Christ, the Son of the Blessed; was understood by them to be the same, as to call himself God. Which had been Blasphemy, had it not been True.

And what is said of Christ, *Joh.* 10. 30. I and the Father are One; is said of all Three, by the same St. John, (1 *Joh.* 5. 7.) The Father, the Word, and the Holy Ghost; these Three are One.

Objection III.

It is Objected, that these words, last cited, are said to have been wanting in some Translations, or some ancient Copies.

Ans. Be it so. And so are some whole Epistles wanting in some Translations. And considerable parts of some other Chapters. But we are not therefore to cast them away as not Genuine. The IId. and IIIId. Epistles of St. *John*, and that of *Jude*, are said to have been wanting in the *Syriack* and *Arabick* Translations: And the Story of the *Woman taken in Adultery*, *Job. 8.* wanting in the *Gothick* Gospels: And part of the last Chapter of St. *Mark's* Gospel, is said to be wanting in some Books: And the *Doxology* in the close of the Lord's Prayer: And the like in divers others. But we must not thence conclude them not to be Genuine, and put them out of our Bibles, because they have chanced to be omitted in some Books.

And it is so far from being strange, that such Omissions should sometimes happen; that it is very strange (if there were not a great Providence of God to preserve the Scriptures pure and entire) that there should be no more such mistakes than what are found. For
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(before the convenience of Printing was found out) when Copies were to be singly transcribed one from another, and even those but in a few hands: 'Twas very possible, (and hardly avoidable,) even for a diligent Transcriber, sometime to skip a line. Especially, (which is the case here) when some of the same words do again recur after a line or two; Men are very subject, both in Writing and Printing, (as those well know who are versed in either,) to leap from one word, to the same recurring soon after. Nor is such Omission (when it happens) readily discerned, if (as here) the sense be not manifestly disturbed by it.

Now when such variety of Copies happens (that words be found in some, which are wanting in others,) this must either happen by a Casual mistake, (without any design of Fraud :) or by a willful Falsification; as to serve a particular turn; (which I take to be the case of the Papists, *Indices Expurgatorii.*)

And, as to the words in question; If the difference of Copies happened at first by a Casual mistake; (as I am apt to think,) 'tis very easy for a Transcriber (unawares) to leave out a Line which was in his Copy (especially where such omission doth not manifestly

nifestly disturb the sense ;) but not to *put in a* line which was not there. And, in such case, the Fuller Copy is likelyest to be True, and the Omission to be a Fault. Which happening (as it seems it did) some hundreds of years ago, in some one Copy ; it might easily pass (unobserved) into many others transcribed thence (and so to others derived from those Transcripts.) But an *Insertion* (of what was not in their Copy) must needs be willful, and not casual.

On the other side ; If this variety of Copies were at first from a *willful Falsification* ; It is much more likely to be a willful *Omission* of the *Arians*, in some of their Copies, (which might be done silently, and unobserved ;) than by a willful *Insertion* of the *Orthodox*.

For the Insertion of such a clause, if wholly New, and which had never before been Heard of ; would have been presently detected by the *Arians*, as soon as ever it should be urged against them.

Nor was any advantage to be made of it by the *Orthodox*, since the *Divinity of Christ* (which was the Point then in question) might be as strongly urged from that in *St. John's Gospel*, *I and the Father are One*, as from this
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in his Epistle, *These Three are One*. And therefore it is not likely that the Orthodox should willfully make any such Falsification, from whence they could promise themselves no advantage. Nor do I find, it was ever charged upon them by the ancient *Arians* in those days: though *Athanasius* and others urged it against them. And in very ancient Copies, in which it had been left out, it is found supplied in the Margin, as having been faultily omitted.

And it is the more likely to be Genuine, because in this clause (*The Father, the Word, and the Holy-Ghost*) the *second Person* is called *simpliciter*, ὁ λόγος, *the Word*; which is *St. John's* Language, both here, and in his Gospel, *John*. 1. And is (I think) peculiar to him; and not so used by any other of the Holy Writers of the New Testament.

I do not deny but that this *second Person* may be called the *Word of God*, in *Heb.* 11. 2. *By Faith we understand that the Worlds were framed by the Word of God*. And *2 Pet.* 3. 5, 7. *By the Word of God were the Heavens of old, and the Earth, &c. and by the same Word they are kept in store*. As he is by the same *St. John*, *Rev.* 19. 13. *His name is called, the Word of God*. But to call him *the Word* absolutely (without other addition) I think

think is peculiar to St. *John*. And therefore much more likely in this place, to have proceeded from the same Pen, and not to have been inserted by an Interpolator some hundreds of years after. And that clause *These Three are One*, in the Epistle, agreeing so well with *I and the Father are one* in the Gospel, is a further confirmation of their being both from the same Pen.

Add to this, That the *Antithesis* which we find in the 7th and 8th Verses, is so very *Natural*; that it is a great Presumption to be Genuine. *There are Three that bear record in Heaven, The Father, the Word, and the Holy Ghost, and these Three are One: And there are Three that bear witness in Earth, The Spirit, and the Water, and the Blood, and these Three agree in One.* Which as it stands, is very *Natural*; but the latter clause would seem lame without the former: and the words *in Earth* wholly redundant in the latter, if not by *Antithesis* to answer to the words *in Heaven*, in the former Verse.

And that it was anciently so read, appears from St. *Cyprian*, by whom it is twice cited (in his Book *De Unitate Ecclesie*, and in his *Epistle ad Iubaianum*) before the *Arian Controversy* was on foot.

In the former place, (arguing for the Church's Unity, not to be broken by Schisms) he speaks thus. *Dicit Dominus, Ego & Pater unum sumus. Et iterum de Patre & Filio & Spiritu Sancto, scriptum est, Et hi tres unum sunt. Et quisquam credit hanc Unitatem de divina firmitate venientem, sacramentis cœlestibus coherentem, scindi in Ecclesia posse?* That is, Our Lord saith, I and the Father are One: And again, of the Father, Son and Holy Ghost; It is Written, These Three are One. And who can believe, that this Unity of the Church; proceeding from this Firm Union in God, and united by the Heavenly Sacraments, can be separated in the Church? Where he argues for the Unity of the Church (not to be divided by Schism) by two Arguments from this place. One from the firm Unity of God; noted in ver. 7. *The Father, Son, and Holy Ghost are One; from whom this Church proceeds; (de divina firmitate venientem.)* The other, from their being United by the same Sacraments (*sacramentis cœlestibus coherentem*) which relates to ver. 8. *The Spirit, the Water, and the Bloud agree in One.* Which double Argument, from the two Verses, shew that, then, they were both read.

And, as to the former of them (which is that in question) He cites it again, in his
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Epistola ad Jubaianum; where, disputing against *Baptism* by *Hereticks*, he thus argues; *Si baptizari quis apud Hereticos potuit; utique & remissionem peccatorum consequi potuit. Si peccatorum remissionem consecutus est; & sanctificatus est, & templum Dei factus est. Quæro, Cujus Dei? Si Creatoris; non potuit, qui in eum non credidit. Si Christi; nec hujus potuit fieri templum, qui negat Deum Christum. Si Spiritus Sancti; [cum tres Unum sint,] quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est?* That is; If by *Hereticks* one could be baptized; then he might obtain remission of sins: If he obtain remission of sins; then is he sanctified, and become the **Temple of God**. I ask then, of **What God?** Of the *Creator*? that he cannot be, who did not in *Him* believe. Of *Christ*? Neither can he be *His* Temple, who denies *Christ* to be *God*. Of the *Holy Ghost*? No. For, seeing *these Three are One*, How can the *Holy Ghost* be at Peace with him who is at Enmity with either the *Father* or the *Son*?

'Tis manifest therefore that, *These Three are One*, was thus read in *Cyprian's* time; as being by him twice cited, before the *Arian Controversie* was on foot.

And (before him) it is cited by *Tertullian*, in his

his Book *adversus Praxeam*, cap. 25. *Connexus Patris in Filio, & Filii in Paracleto, tres efficit coherentes, alterum ex altero : qui Tres Unum sunt, (non Unus :) quomodo dictum est, Ego & Pater Unum sumus ; ad Substantiæ Unitatem, non ad Numeri Singularitatem.* Where he doth not only cite the place, but doth likewise Parallel and Compare, *These Three are One*, (in this place) with *I and the Father are One*, (in the other place) as being of a like import. That is, The Connexion of the Father with the Son, and of the Son with the Paraclete or Holy Ghost, makes these coherent one with the other : *Which Three are ONE*, (*Unum* not *Unus*, *One Thing*, not *One Person* ;) like as it is said, *I and the Father are One*, (*one Thing*) as to the *Unity of Substance*, though not as to *Singularity of Number*. They are *One Being*, *One Substance*, though otherwise they may be *Three*.

'Tis therefore no New Interpolation ; but was anciently so read by *Cyprian* and *Tertullian* (the two most ancient of the Latin Fathers) long before the *Arian* Controversie was on foot. And hath been urged by others afterward, against the *Arians*.

Nor is there any prejudice (that I know of) against its being so read as now we read

it, save that some of the *Fathers* (it is said) have omitted to Urge it against the *Arians*, when there hath been occasion of so doing.

But this (beside that it is onely a Negative Argument, and I know not how well grounded) might very well happen, if it chanced to be wanting in that particular Copy which such Father used. (For we are not to suppose they had then such plenty of Bibles as are now in our hands; but some one Manuscript Copy was to serve many.) And because that in St. *John's* Gospel, *I and the Father are One*, did fit their purpose as well, or rather better, than this in his Epistle, *These Three are One*. For the Controversie, then on foot, was not so much that of the *Trinity*, as that of the *Divinity of Christ*.

To return, therefore, to the place which is before us; From what hath been said, it is manifest enough, that St. *John*, in calling the Father, *the Onely True God*, did not intend to exclude *the Son*, from being *the same True God*; whom himself doth elsewhere call *the True God* also, 1 *Joh. 5. 20*.

No more (I say) than what is said, by name, of *God the Redeemer* (Isa. 44. 6, 8.) is to be thought exclusive of *God the Creator*, or *God the Father*; Thus saith the Lord, the REDEEMER,
ER,

ER, the Lord of Hosts, I am the first, and I am the last, and beside *ME* there is no God. Which is applied to Christ in particular, *Rev.* 22. 13, 16. But is not exclusive of the Father; because God the Creator (or God the Father) is the same God with God the Redeemer, and therefore not another God beside him. And therefore both of them (or rather, the same God under both Considerations) indifferently called (especially in the Old Testament) God indefinitely, the Lord of Hosts, the Holy One of Israel.

Nor is that which is said of Christ, *1 Tim.* 6. 14, 15, 16. Our Lord Jesus Christ, who Onely hath Immortality, intended to exclude the Father; as if the Father were not also Immortal, or were not (what is there said of Christ) the blessed and onely Potentate, the King of kings, and the Lord of lords. But only, that our Lord Jesus Christ, is that God, which (God) is the blessed and onely Potentate, the King of kings, and Lord of lords, and who onely hath Immortality.

And (as was before noted by *S. Austin.*) The Father is not excluded from being Lord, notwithstanding that of *1 Cor.* 8. 6. To us there is but One God, the Father; and One Lord Jesus Christ: or that of *Eph.* 4. 5, 6. One Lord, one Faith, One Baptism, one God and Father of all. For

the Father, and the Son, are the same God, the same Lord. The same of whom it is said, *Isa. 45. 5. I am the Lord and there is none else, there is no God beside me.* And again, *ver. 6. I am the Lord and there is none else.* Where note, that the Word *Father*, in that phrase, *God and Father of All*, is different from the sense of it, in the *Father of our Lord Jesus Christ*: that relating to the common Nature; this to the Person.

And as in these places, what is said of the Son, (that *he onely hath Immortality*, that he is the *onely Potentate*, that he is the *One Lord*, that *beside him, the Redeemer, there is no God*;) are not to be understood *exclusive of the Father*; so what is here said of the Father, (that he is the *Onely True God*) is not to be understood *exclusive of the Son*; who is not *another*, but the *same True God*.

I thought here to have inserted (as in a proper place) a Discourse of some other Points relating to the Trinity; which I find it necessary here to omit (or to defer it to some other occasion) that I be not prevented by the time in what I have to say further.

That there is a God the *Creator*, a God the *Redeemer*, and a God the *Sanctifier*; and that these are *the same God*; I think cannot reasonably be Denied. I shall shew it of each. As

As to God the Creator, we are told, *Gen. 1. 1.* *In the beginning God Created the Heaven and the Earth.* (And, to the same purpose, in many other places.) And, I think, there is none doubts, but that this Creator, is the *True God*, the *Supreme God*. And in *Jer. 10. 11.* God doth by this Character distinguish himself from all other (pretended) Gods, *The Gods that have not made the Heavens and the Earth, they shall perish from the Earth, and from under these Heavens.*

As to God the Redeemer; I know that my Redeemer liveth, saith *Job, Ch. 19. 25.* By which Redeemer doubtless he meant the *Living God*, a God who did then Live; a God who was, then, in Being, and not (as the Socinians would have us think) who was not to Be, till Two Thousand years after. And *Isa. 44. 6.* Thus saith the Lord the Redeemer, the Lord of Hosts, *I am the first and I am the last, and beside Me there is no God.* Which Redeemer, must needs be the same God, with God the Creator, the Lord of Hosts.

As to God the Sanctifier; Purge me with hyssop (saith David) and I shall be clean; wash me, and I shall be whiter than snow: Create in me a clean heart, O God; and renew a right spirit within me, (*Psal. 51. 7, 10.*) Which certainly are works of Sanctification; and the God, to whom David prayed,

prayed, is doubtless the *Living God*, a God then in *Being*. And when God promiseth to *Israel*, *I will give them a heart to know me; and they shall return unto me with their whole heart*, Jer. 24. 7. *I will give them one heart, and one way, that they may fear me for ever; I will put my fear in their hearts, that they shall not depart from me*, Jer. 32. 39, 40. *I will give them one heart, and put a new spirit within them; I will take away the heart of stone and give them a heart of flesh*, Ezek. 11. 19. and 36. 26. *I will put my Law in their inward parts, and write it in their hearts*, Jer. 31. 33. *The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live*, Deut. 30. 6. All these are sanctifying works; and that God who doth them, is *God the Sanctifier*. And it is the same God, who doth thus *Sanctifie*, that is the *Creator* and the *Redeemer*.

Now this *God the Creator*, *God the Redeemer*, and *God the Sanctifier*, I take to be the same with what we otherwise call, *God the Father*, *God the Son*, and *God the Holy Ghost*. And our Church doth so expound it in her *Catechism*; *First, I learn to believe in God the Father, who hath Made me and all the World: Secondly, In God the Son, who hath Redeemed me and all Mankind:*

kind: Thirdly, In God the Holy Ghost, who Sanctifieth me and all the Elect people of God. And it is no more absurd or inconsistent, to say, that God the Father, God the Son, and God the Holy-Ghost, are the same God; than to say, that God the Creator, God the Redeemer, and God the Sanctifier, are the same God.

As they stand related to us, they are called God the Creator, God the Redeemer, and God the Sanctifier. As to the different Oeconomy, amongst themselves, one is called the Father, who is said to Beget; another the Son, who is said to be Begotten; a third, the Holy-Ghost, who is said to Proceed or Come forth; But are all the same God.

Objection IV.

But then here I meet with another Objection, on which the Socinians lay great weight. If God the Creator, God the Redeemer, and God the Sanctifier, or God the Father, God the Son, and God the Holy-Ghost, be the same God, they cannot then be Three Persons: And if they be Three Persons, they must be Three Gods. For like as Three Persons, amongst Men, doth signifie Three Men; so Three Persons, who are God, must be Three Gods. Contrary to the First Commandment, which allows us to have but One God. To

To which I answer; *First*, This is only to cavil at a *Word*, when they have nothing of moment against the *Thing*. So that if instead of saying *These Three Persons are One God*, we say, *These Three are One God*, or give them another *Name* instead of *Persons*, or say *these Three Somewhats*, without giving them a *Name*, this Objection is at an end.

2. I say further; 'Tis very true, that, in our *English Tongue*, by another *Person*, we sometimes understand another *Man*, (because that other *Person* is, very often, another *Man* also.) But it is not always so; nor is that the proper Signification of the *Word*; but an Abusive sense put upon it.

And the reason of using the word *Person* in this abusive or improper sense; is, for want of an *English* word to answer the *Latin* word *Homo*, or the *Greek* ἀνθρωπος, which might indifferently relate to both *Sexes*.

For the word *Man* doth properly relate to the *Male*, and *Woman* to the *Female*. And if the word *Man* be sometimes so used as to imply the *Woman* also; it is (by a *Synecdoche*) putting the *Name* of *One Sex*, to signify *Both*. And 'tis for want of such a *Word* (which might indifferently relate to both *Sexes*) that we some-
time

time make use of *Person* in a borrowed sense, rather than to use a *Circumlocution* of *Man* and *Woman*, by naming both Sexes.

And if we should use such *Circumlocution* of *Man* and *Woman*; yet even this would not reach the whole *Species*. For we do not use to call them *Man* and *Woman*, till they be of a considerable *Age*; before which time they are called *Children*; and therefore to comprehend the whole *Species*, we say, *Man*, *Woman*, and *Child*.

We do indeed, sometimes, to that purpose, make use of the word *Mankind*, (adding the word *kind* to that of *Man*, to Ampliate the Signification of it.) But this relates only to *Genus Humanum* in a *Collective* sense; not to *Homines* taken *Distributively*. For we do not say a *Mankind*, two *Mankinds*, &c, as we say *Homo*, *Homines*.

We are fain, therefore, for want of a proper *English* word, to make use of *Person* in a borrowed sense to answer the Latin *Homo*.

But the Ancient *Fathers*, who first applied the word *Persona* to the Sacred *Trinity*, did not speak *English*. And therefore we cannot, from the present use of the word *Person* in our Language, conclude in what sense they used the word *Persona*. I 3. Again;

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3. Again; the *Schoolmen* in later Ages, have yet put another sense on the word *Persona*, peculiar to themselves; extending it indifferently to *Men* and *Angels*; (for want of a proper word of that Extent;) so as to signify (with them) what they call *Suppositum Rationale*, or what we call a *Reasonable Creature*. (And, in imitation of them, some others have since so used it.) But this is a New sense, of later Ages, since the time of those Fathers, (nor do the *Schoolmen*, in this sense, without a *Metaphor*, apply it to the Sacred Trinity.) We cannot therefore conclude from hence, What was the Fathers sense of it.

4. To find out therefore the true sense of the word *Person* as applied to the *Trinity*; we are not so much to consider, what now-a-days the word doth sometime signify with us in *English*; nor what sense the *Schoolmen* have put upon it since the time of those Fathers: As, what was the true sense of the word *Persona*, at or before their times, in approved *Latin* Authours. Which is quite another thing from either of these senses.

For what in *English* we sometimes mean by *Three Persons* (taken indifferently for *Men*, *Women*, and *Children*,) the *Latins* would not have called

called

called *tres Personas*, but *tres Homines*: Though, if considered in such Relations, as *Father*, *Mother*, and *Child*, they might so be called *tres Personæ*.

Nor do I find that in approved *Latin* Authours, the word *Persona* was wont to be attributed by them (as by the Schoolmen it hath since been) to *Angels*; nor to their *Genii*, or *Heathen Gods*.

But, 5. It did signifie *the State, Quality, or Condition of a Man, as he stands Related to other Men.* (And so I find the *Latin* word *Persona* Englished in our Dictionaries.) Suppose, as a *King*, a *Subject*, a *Father*, a *Son*, a *Neighbour*, a *Publick* or *Private Person*, a *Person of Honour*, and the like. And so, as the *Condition* varied, the *Person* varied also, though the same *Man* remained. As if an *ordinary Person*, be first made a *Knight*, and then a *Lord*; the *Person* or *Condition* is varied, but he is still *the same Man* that he was before. And he that is this Year, a *Lord Mayor*, may be, next Year, but an *Alderman*, or not so much.

Hence are those *Latin* Phrases, frequent in approved Authours; *Personam imponere* (to put a Man into an *Office*, or confer a *Dignity* upon him;) *Induere personam* (to take upon him the *Office*;) *Sustinere personam* (to Bear an *Office*,

or Execute an Office ;) *Deponere personam* (to Resign the Office, or lay it down ;) so, *Agere personam* (to Act a Person,) and many the like.

So that there is nothing of *Contradiction*, nothing of *Inconsistence*, nothing *Absurd* or *Strange* in it, for the *same Man* to sustain *divers Persons*, (either successively, or at the same Time ;) or *divers Persons* to meet in *the same Man* ; according to the true and proper Notion of the word *Person*. A Man may, at the same time, sustain the Person of a *King*, and of a *Father*, if invested with *Regal* and *Paternal* Authority ; (and these Authorities may be *Subordinate* one to another ;) and he may accordingly Act sometime as a *King*, and sometime as a *Father*. Thus *Tully*, (who well understood the Propriety of *Latin* words) *Sustineo Unus tres Personas ; meam, Adversarii, Judicis*, (I being One and the same Man, sustain Three Persons ; That of my Own, that of my Adversary, and that of the Judge.) And *David* was, at the same time, *Son of Jesse*, *Father of Solomon*, and *King of Israel*.

And this takes away the very Foundation of their Objection ; Which proceeds upon this Mistake, as if *Three Persons* (in a proper sense) must needs imply *Three Men*. 6. Now

6. Now if *Three Persons* (in the proper sense of the word *Person*) may be *One Man*; what hinders but that *Three Divine Persons* (in a sense Metaphorical) may be *One God*? What hinders but that *the same God*, considered as the Maker and Sovereign of all the World, may be God the *Creator*, or God the *Father*; and the same God considered, as to his special Care of Mankind, as the Ruthour of our Redemption, be God the *Redeemer*, or God the *Son*; and the same God, as working effectually on the Hearts of his Elect, be God the *Sanctifier*, or God the *Holy-Ghost*?

And what hinders but that the *same God*, distinguished according to these *three Considerations*, may fitly be said to be *Three Persons*? Or (if the word *Person* do not please) *Three Somewhats* that are but *One God*?

And this seems to me a Full and Clear Solution of that Objection, which they would have to be thought Insuperable.

Objection V.

It may perhaps be Objected further, Why must we needs make use of the word *Person*; and call them *Three Persons*, if *Three Somewhats* will serve as well?

I answer, *First*, We have no such need of the word *Person*, but that we can spare it. *Hypostasis* will serve our turn as well. And if they think the *Latin* word *Persona*, be not a good Translation of the *Greek Hypostasis*; Let them retain the *Greek* word. (We mean the same by both.) And then perhaps they will find themselves at a loss, to fasten some of their Objections upon the word *Hypostasis*, which they would fasten upon *Persona*.

2. But, *Secondly*, If the *Thing* be thus far agreed, That these *Three Somewhats* (thus considered) may be *One God*: I see not why they should contend with us about the *Name Person*. For this is only to quarrel about a *Word*, or *Name*, when the *Notion* is agreed.

3. If it were admitted (which I see no reason for) that the word *Person* doth not fitly express that *Notion* which it is intended to design; the most that can be inferred from it, is but, That we have not given it so fit a *Name*: And, to cavil at that, when the *Notion* intended by it is understood; were just as if one should argue, There never was such a *Man*, as whom they called *Pope Pius*; because the *Man*, who was so called, was not a *Pious Man*.

4. But

4. But I see not why the word *Person* should not be thought a very fit word for this purpose.

For Two of these Three are represented to us in Scripture under the Names of *Father* and *Son*; and this *Son* as *Begotten* of the *Father*; (and therefore *these* Names are not to be quarrelled with:) But all this in a *Metaphorical* sense; (For no Man can suppose, that this *Father* doth so *Beget* this *Son*, as these words do *properly* signify amongst Men).

Now the Relations of *Father* and *Son*, in a *proper* sense, are such as are properly denoted by the word *Persona*, in its proper Acceptation.

And consequently the *Father* and *Son*, in a *Metaphorical* sense, may (by a Continuation of the same Metaphor) be fitly called *Persons*, in that *Metaphorical* sense. And in what sense they be *Father* and *Son*, in a like sense they be *Persons*, according to the Propriety of the *Latin* word *Persona*. For such *Relatives* the *Latins* called *Personas*.

And if the *Father* and *Son* may fitly be so called; no doubt but the *Holy Ghost* may be so called also, as One *Proceeding* or *Coming forth* (ἐκπορευόμενος) from them. As in *Joh. 14. 26.*

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The Comforter, which is the Holy Ghost, whom the Father will send in My name, he will teach you all things. And Job. 15. 26. The Comforter, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me. Where it is manifest, that, in what sense the Father and Son are to be reputed Persons; the Comforter or Holy Ghost, is, in the same sense, so to be reputed.

So that (I think) I have clearly Vindicated, not only the Notion, That these Three Somewhats may be One God; But the Name also, That these Somewhats, may fitly be called Persons.

Objection VI.

I shall name but one Objection more, which when I have satisfied, I shall conclude for this time.

That 6th. Objection (and 'tis but a weak one) is this. The Trinitarians do not all agree, but differ among themselves, in expressing their Notions in this Matter.

Very well. And do not the Antitrinitarians differ much more? Doth not the Arian and the Socinian differ as much from one another, as either of them do from us; (and declare that they so do?) And do not the Arians among themselves,

selves, and the Socinians amongst themselves, differ more than do the Trinitarians? Certainly they do.

It must be confessed, that different Men, as well in the same as in different Ages, have very differently expressed themselves, according to their different Sentiments of *Personality*; and of the particular *Distinctions* of the three Persons among themselves.

But so it is in all the most obvious things in the world. As, in *Time*, *Place*, *Space*, *Motion*, and the like. We are all apt to think, that we all know well enough, what we mean by those Words, till we be asked. But if we be put to it, to express our selves concerning any of them, *What it is*, whether a *Thing*, or *Nothing*, or *not a Thing*, or *somewhat of a Thing*, and *what that somewhat is*; it would be long enough before we should all agree to express our selves just in the same manner; and, *so clearly*, as that no man who hath a mind to cavil, could find occasion so to do. I might say the like of *Heat* and *Cold*; of *Light*, *Sight*, and *Colour*; of *Smells*, and *Tastes*, and the different *Sorts* of them.

Can we never be said to agree in this; That *the Fire doth Burn and Consume the Wood*; till we be all agreed *what is the Figure of those Fiery Atoms* (and what their *Motion*, and from what *Impulse*) which enter the *Pores of the Wood*, and separate its parts, and convert some of them to *Smock*, some to *Flame*, and some to *Ashes*; and *which to which*; and in what manner all this is done?

What a folly then is it to require that, in the things of God, we should all so agree as to express our thoughts *just in the same manner*; as is not possible to do in the most obvious things we meet with?

And, in such a case as wherein to express our Notions, we have no Words but *Figurative*, it is not to be thought strange, that one man should make use of *one Metaphor*, and another of *another*, according as their several *Fancies* serve.

But thus far, I think, the Orthodox are all agreed; That between these *Three*, which the Scripture calls *The Father, the Son, and the Holy Ghost*, or *the Father, the Word, and the Spirit*, there is a *Distinction*, greater than that of (what we call) the *Divine Attributes*; but not so as to be *Three Gods*. And this *Distinction*,

inction, they have thought fit to denote by the Word *Hypostasis*, or *Person*.

They are also all agreed ; that one of these Persons (namely the Son or the *Word*) was *Incaruate*, or *Made Flesh*, and did take to himself our *Humane Nature*.

But as to the particular *Modes*, or *Manner How* ; either how these two *Natures* are *United*, or how these three *Persons* are *Distinguished* each from other : we may be content to be *Ignorant*, farther than God hath been pleased to *Reveal* to us.

We know that our *Immortal Soul* is joined with an *Humane Body*, so as to make *One Man* (without ceasing, *that* to be a *Spirit*, and *this* to be a *Body* :) But 'tis hard for us to say *How*. And accordingly we say, that *the Man Christ Jesus*, (without ceasing to be *Man*,) and *God manifested in the Flesh*, (without ceasing to be *God*,) are *One Christ* : But what kind of *Union* this is, which we call *Hypostatical*, we do not thoroughly understand. We know also that the *Father* is said to *Beget*, the *Son* to be *Begotten*, the *Holy Ghost* to *Proceed* : But neither do we fully understand the import of these Words ; nor is it needful that we should.

But, so far as was said before, we do all agree; and we may safely rest there.

Now to God the Father, God the Son, and God the Holy Ghost; three Persons, but One God; be Honour, and Glory, and Praise, now and for ever.

The End of the Second Sermon.

A

A Third

S E R M O N

Concerning the

T R I N I T Y.

J O H. xvij. 3.

Αὕτη δέ ἐστιν ἡ αἰώνια ζωὴ, ἵνα γινώσκω-
 σί σε, τὸ μόνον ἀληθινὸν Θεὸν, καὶ, ὃν ἀ-
 πέστειλας, Ἰησοῦν Χριστόν.

*And this is life eternal, that they might
 know thee the onely true God, and Jesus
 Christ, whom thou hast sent.*

I Have, in a former Discourse from this Verse, enter-
 ed upon the Doctrine of the *Trinity*; not so much,
 as being contained in it, as occasioned by it.

I have shewed that the word *Onely* is here restrictive,
 not of the Subject *Thee*, but of the Predicate *True God*.
 Affirming *the Father* to be *the Onely True God*, though
 not *the Father Onely*. Nor is it exclusive of *the Son*, who
 is also the same *True God*; and is so expressly called, by
 this same Writer, 1 *Joh. 5. 20.* where (speaking of *Je-
 sus*

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Jesus Christ) he says, *This is the True God, and Eternal Life*; as if it were spoken with a direct aspect to the words before us.

Now that *Christ* is often called *God*, neither the *Arians* nor the *Socinians* do deny. And it is so frequent, and so evident, as not to be denied. Not only in the place last cited, but in many others. *Thy throne, O God endureth for ever*, Heb. 1. 8. *The Word was with God, and the Word was God*. Joh. 1. 1. *My Lord and my God*. Joh. 20. 28. *The Being over all, God blessed for ever, Amen*. (Or, *the Supreme Being, the ever blessed God*. Rom. 9. 5.) And elsewhere.

Objection VII.

But to this they Object, That though he be sometime called *God*; yet by *God* is not there meant the *Supreme God*: But either a mere *Titular God*, as the *Socinians* will have it; (as one of the *ἀειδίδοι θεοί*, 1 Cor. 8. 5. one who is called *God*, but indeed is not, but a mere *Man* however highly dignified.) Or (as the *Arians* will have it) that he is *God* indeed, but not the *Supreme God*, not the same *God* with the *Father*, but an *Inferiour God*, (*Deus factus*) a *made-God*, a *Creature-God*; who was indeed *before the World*, but not from *Eternity*, ἢν ὄτι ἐκ ἢν, there was (a *Time*, a *Moment*, a *Quando*) when he was not, when he had not a *Being*.

In Answer to both which; I shall endeavour to shew, (by the most signal *Characters*, whereby the *Supreme God*, the *Onely true God*, is set forth to us in *Scripture*; and by which he is therein *Distinguished* from all false *Gods*, or other *pretended Gods*;) that *Christ* is the *True God*, the *Supreme God*, the *same God* with the *Father*, and not *another God*.

C H A R A C T E R I.

The first Character, which we meet with, of this God, is that of *Gen. 1. 1. In the beginning God created the Heaven and the Earth.* Which I think no man doubts but to be meant of the True God, the Supreme God. And by virtue of this, he claims the Sovereignty thereof; *The Earth is the Lord's, and the fulness thereof, Psal. 24. 1. Jehovah, the Lord of all the Earth, Josh. 3. 11, 13. The God of the Heaven, and the God of the Earth, Gen. 24. 3. The Heaven is my Throne, and the Earth is my Footstool, Isa. 66. 1. Behold the Heaven, and the Heaven of Heavens, is the Lord's, the Earth also, and all that is therein, Deut. 10. 14.*

The same Character is applied to God very often, *Isa. 42. 5, 8. Thus saith God the Lord (Jehovah) he that created the Heavens and stretched them out; he that spread forth the Earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. I am the Lord (Jehovah) that is my name, and my Glory will I not give unto another.* And *Isa. 48. 13. Mine hand hath laid the foundation of the Earth, and my right hand hath spanned (or spread out) the Heavens. So Psal. 8. 3. When I consider the Heavens, the work of Thy fingers; the Moon and the Stars which thou hast ordained. Psal. 146. 6. Which made Heaven and Earth, the Sea, and all that therein is.* And many other places, not only in the Old Testament; but in the New Testament likewise; as *Acts 14. 15. That ye should turn from these vanities unto the Living God, who made Heaven and Earth, and the Sea and all things that are therein.* And *Acts 17. 24. God that made the World, and all things therein.* So *Revel. 4. 11. Thou hast created all things. Chap. 14. 7. Him that made Heaven and Earth, and the Sea, and the Fountains of Water.*

And it is the distinctive Character, whereby he doth distinguish

distinguish himself from all other pretended Gods, *Jer. 10.* Where he who at *ver. 10.* is called *The Lord, the true God, the living God, an everlasting King*; at *who's* wrath the Earth shall tremble, and the Nations shall not abide his indignation; doth at *ver. 11.* give this defiance to all other Gods, *Thus shall ye say to them; The Gods which have not made the Heavens and the Earth, they shall perish from the Earth, and from under these Heavens.*

Now this Character we find ascribed to Christ. Not only, where it is spoken as of God indefinitely, but to be understood of Christ; (as are some of the places already mentioned :) But even where it is particularly applied to him.

I shall begin with that of *Joh. 1. 1, 2.* where we have a large Discourse of him, *In the beginning was the Word, and the Word was with God, and the Word was God.* Where, by the *Word* is meant Christ, as is evident from the further descriptions of him in the following verses; 'Tis he of whom *John the Baptist* came to bear witness, *ver. 7, 8.* He who came into the World, but the World knew him not. *ver. 10.* Who came to his own, but his own received him not; but to as many as received him, he gave power to become the Sons of God. *ver. 11. 12.* Who was made flesh, and dwelt amongst us, and we beheld his glory; the glory as of the onely begotten of the Father. *ver. 14.* He of whom *John* bare witness and cryed, saying, *This is he of whom I spake, He that cometh after me is preferred before me, for he was before me*; (not as to his Humane Nature; for, so, *John the Baptist* was older than he, by six months, *Luk. 1. 26.*) and of his fulness (saith *St. John*) we have all received grace for grace; For the Law was given by *Moses*, but grace and truth came by *Jesus Christ*, *ver. 15, 16, 17.* 'Twas *Jesus Christ* therefore that is here called *the Word*.

Now of *this same Word*, it is said, *The same was in the beginning with God*; *All things were made by him, and with-*

out him was not any thing made which was made, ver. 2, 3. He was in the World, and the World was made by him, ver. 10. Consonant to that of Heb. 11. 3. The Worlds we reformed by the Word of God: and 2 Pet. 3. 5. By the Word of God the Heavens were of old, and the Earth standing in the Water and out of the Water. And by the same Word, the heavens and earth are kept in store, or preserved, ver. 7.

And to the same purpose, Col. 1. 16, 17. By him were all things created, that are in heaven, and that are in earth. And he is before all things, and by him all things consist. And Heb. 1. 2. By whom also he made the Worlds.

In Psal. 102. we have a long Prayer (to the Supreme God doubtless) which bears this title, *A Prayer of the Afflicted, when he is overwhelmed, and poureth out his complaint before the Lord, (the Lord Jehovah.)* It begins thus, *Hear my Prayer, O Lord, (Jehovah) and let my cry come unto thee.* And at the same rate he proceeds, addressing himself to the same God all along. And at ver. 24, 25, 26, 27. he speaks thus, *O my God, thy years are throughout all Generations; Thou of old hast laid the Foundations of the Earth, and the Heavens are the work of thy hands; (who is the same God therefore of whom Moses had before said, In the beginning God created the Heaven and the Earth, Gen. 1. 1.) They shall perish (as the Psalmist proceeds) but thou shalt endure: Yea all of them shall wax old as a Garment, as a vesture shalt thou change them and they shall be changed: But thou art the same, and thy years shall have no end.* And doubtless the Psalmist, when he made this long Prayer, thought not of addressing himself to any other than the Supreme God. (Not to a God who had not, *men*, a Being, nor was to have till a *Thousand Years* alter, as the Socinians would have us think of Christ.) He prays to God as his Redeemer; that is, to Christ.

And that Christ is that God to whom he did thus address, we are expressly told, Heb. 1. 8, 10, 11, 12.

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But unto the Son he saith,---Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the Works of thine hands ; They shall perish, but thou remainest : and they all shall wax old as doth a Garment, and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail. All which is plainly cited from that Psalm. Christ therefore is *that God* to whom that Prayer was made ; the same *Supreme God*, who created the *Heaven and the Earth* : even *Jesus Christ, the same yesterday and to day and for ever*, Heb. 13. 8.

And it is very frequent in Scripture, that what in one place is spoken of God *Indefinitely* (without specification of this or that Person) is elsewhere applied to one or other of the Persons in particular, as that of the Creation is here to *Christ, the Redeemer* ; as being the *same God* who is the *Creator* also. And that of *Redemption*, to God the *Creator* (who is the *Redeemer* also) *Isai. 43. 1. Thus saith the LORD (Jehovah) that Created thee,---Fear not, for I have Redeemed thee.* So that *God the Creator, and God the Redeemer, are the same God.*

C H A R A C T E R II.

The next Character I shall insist upon, is that where-by *God* denotes himself to *Moses*, Exod. 3. 13, 14, 15. *I Am that I AM* ; and *I AM hath sent me unto you.* When *God* was sending *Moses* to the *Children of Israel*, in order to their deliverance out of *Egypt*, *Moses* puts this Question, *When I come to the Children of Israel, and shall say to them, The God of your Fathers hath sent me unto you ; and they shall say, What is his Name ? What shall I say to them ?* 'Tis certainly, therefore the *True God*, that is here spoken of: Let us see what is the Character that this *God* gives of himself. *And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say to the Children of Israel, I AM hath sent me unto you.* This therefore is a proper Character of the *True God.*

God. *I am that I am*, (Ehjeħ aħer Ehjeħ,) or *I am, who AM*; or *I am, He who AM*, ſo the vulgar Latin; (*Ego ſum QV I SVM*;) and (*QUI ES E*) *He that IS, hath ſent me*: As if, what God ſays of himſelf (in the firſt Perſon) *I that AM*, were proper for *Mofes* to ſay of him (in the third perſon) *He that IS*. And ſo the *Septuagint*, *Εγώ εἰμι ὁ ὄν*, *I am, He that AM, or He that IS*; and *ὁ ὄν* (*He that IS*) *hath ſent me*. Where ſimply *TO BE*, is made a Diſtinctive Character of God, as he whoſe Eſſence is *To be*; and it is *Impoſſible* for him *Not to Be*. Who *IS* of *Himſelf* (or rather *Himſelf IS*) without deriving ought from any other; and from whom all other Beings, have their Being. *Who giveth to all, life and breath and all things*; *In whom we live and move and have our Being*, Act. 17. 27, 28. *Who hath firſt given to him?* that is, *None hath*: He receives nothing (*aliunde*) from ought elſe; but *of him, and through him, and to him are all things*, Rom. 11. 35, 36. who is therefore called *ὁ ὄν*.

The ſame notion the Heathens alſo had of the Supreme God. Hence *Ariſtotle* calls him *ὄν ὄντων*, *the Being of Beings*; and *Plato* *αὐτὸ ὄν*, *the ſelf Being*; who *himſelf IS*, and *gives Being* to all elſe.

And (being thus *ſelf-exiſtent*) he muſt be alſo a *Necessary Being* (*Eſs Neceſſarium*) and *Eternal*, (for if ever he had *not been*, it were impoſſible he ſhould ever Be; for how could *Nothing* make it *ſelf to be*;) and like- wiſe *Infinite* (as the *Source* of all Being.) All which the Heathen acknowledged (as conſonant to *Natural Light*) as well as *We*.

Now this ſame Character *I Am*, or *ὁ ὄν* (which is the word whereby the Greek *Septuagint* doth here render the Hebrew word *Ehjeħ*, which we tranſlate *I AM*) that is *I who AM*, or *He who IS*, we find ſignally applied to *Chriſt*, Rom. 9. 5. *He that IS*. For what there

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werender, *Who IS*, in the Greek is not ὁς ἔστι, but ὁ ὄν, *He that IS*, or *the Being*: With this addition, *over all*; (*the Being, over all, or the Supreme Being*;) with this further Character, *God Blessed for ever*; (or *the ever blessed God.*) *Amen*.

Where it is not amiss to note, that *the Blessed* (ὁ εὐλογητός) was an usual Title whereby they were wont to design the *True God*. And accordingly, that question which *Caiaphas* the High Priest, puts to our Saviour, *Mat. 26. 63. I adjure thee by the Living God, that thou tell us, whether thou be the Christ, the Son of God*; is in *Mark 19. 53. Art thou the Christ, the Son of the Blessed*, ὡς τὸ εὐλογητός. Where no man doubts but that by ὁ εὐλογητός, is meant, the *Supreme God*. And when *Christ* is here called, ὁ ὄν ἐπὶ πάντων Θεὸς εὐλογητός εἰς τὰς αἰῶνας, (*the Supreme Being, the ever-Blessed God*;) with the Solemn note of *Allegation*, *Amen*: It is certainly too August a Title for any less than the *Supreme God, the Only God*.

The same Character we have of him again, *Rev. 1. 8.* where we have not only the Title ὁ ὄν, importing his *Being*, but the additional intimation of his *Eternity*, through all the variety of continued Duration, *past, present, and to come*.

Where we are to observe, that at *ver. 4.* we have this Character of *God* Indefinitely, without restriction to this or that Person in the Deity, (as appears by its being contradistinct to *Christ* personally considered, *ver. 5.*) *Grace be unto you and peace*, (ἀπὸ τοῦ ὄν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τοῦ Ἰησοῦ Χριστοῦ) *from him which Is, and which Was, and which is to come*,--- and from *Jesus Christ* &c.

Where it is manifest from the unusual construction, ἀπὸ τοῦ ὄν, &c. that the Title ὁ ὄν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, (*who is and was, and shall be*) is taken, *τεχνικῶς*, as the *Grammarians* speak, (as one *undeclined-Substantive*,

Nomine joined with the Article τὸ) as being (all together) one joint title of God, *Indefinitely taken*, (because of that contradistinction which follows; *And from Jesus Christ*;) and with particular respect (as the Margin of our Bible directs) to that of *Exod. 3. 14. ἐγώ εἰμι ὁ ὢν*, *I am ὁ ὢν*, or *He who AM*; and can relate to none but the *Supreme God*.

Now what is thus said of *this God* indefinitely, at *ver. 4.* is again repeated of *Christ* in particular at *ver. 8.* (with a further addition of *Omnipotence*.) *I am Alpha and Omega, the Beginning and the Ending* (the *First* and the *Last*) *saieth the Lord, which Is, and which Was, and which is to Come; the Almighty.* So that he is here design'd, not only by his *Absolute Being*; but by his *Eternity* aliò, through all variety of continued duration, (past, present, and future;) *who Is, and Was, and shall Be*; who was the *First* (before whom nothing was) and the *Last* (after whom nothing shall be;) and, by his *Omnipotence, the Almighty.*

The same title of *Alpha and Omega, the First and the Last*, is given him in divers other places; as at *ver. 11,* and *17.* of the same Chapter, *I am Alpha and Omega, the First and the Last; I am he that liveth and was dead, and behold I am alive for evermore, Amen.* And *Rev. 2. 8. The first and the last, which was dead and is alive.* And again, *Rev. 21. 6.* and *Rev. 22. 13.* All relating to *Isai. 41. 4. Isai. 44. 6. Isai. 48. 12.* where the like had before been said, as a Character (no doubt) of the *True God.* And *Isai. 43. 10. Before me there was no God formed, neither shall there be after me.*

And what can this be other than the *Infinite, the Eternal, the Almighty God.* *The same yesterday, and to day, and for ever,* as he is called, *Heb. 13. 8. The Blessed, and only Potentate; the King of Kings, and Lord of Lords, who only hath Immortality, &c.* as he is described,
1 Tim.

1 Tim. 6. 14, 15, 16. And again, *The King of Kings; and Lord of Lords*, Rev. 17. 14. and Rev. 19. 16. *The Great God, and our Saviour*, Tit. 2. 13. Where, *our Saviour*, is so contra-distinguished, not as another from the *Great God*, but as another Title of that same Person: He that is *our God and Saviour*, or *God our Saviour*, as it is Tit. 3. 4. (like as *God and the Father*, Ephes. 5. 2. and again, Col. 3. 17. *Giving thanks to God, and the Father.*) For 'tis manifest that here (Tit. 2. 13.) it is spoken of Christ's coming to judgment; which is here called, *the Glorious appearance of the Great God, and our Saviour Jesus Christ*; that is, *the glorious appearance of Jesus Christ, who is the Great God and our Saviour*; The title that *Jeremy* gives to God, Jer. 32. 18. *The great and mighty God, the Lord of Hosts is his name.* Christ therefore, *our Saviour*, is ὁ μέγας Θεός, *the Great God.*

And the Doxology there added, Rev. 1. 6. *To him be glory and dominion for ever and ever, Amen*; is equivalent to that of Θεὸς εὐλογητός, Rom. 9. 5. *God blessed for ever.* And the like, 1 Tim. 6. 16. *To whom be Honour and Power everlasting, Amen.* And much more, that of Rev. 5. 12, 13, 14. *Worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*: (As High a Doxology as that in the close of the Lords-prayer;) To which we have the Acclamation of every Creature (which is in heaven, and on the earth, and under the earth, and such as are in the Sea, and all that are therein,) saying, *Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* And the four Beasts said, *Amen*; And the four and twenty Elders fell down and worshipped him that liveth for ever and ever. Too great things to be said of a mere Creature, or a Titular God; but very agreeable to Christ, being (as he is) *the same God with the Father, the only True God.*

I might here add a like Remark, on that of *Isai.* 48. 12. *Hearken O Israel, I am HE; I am the First, I am also the Last.* And in like manner, *Isai.* 41. 4. *Isai.* 43. 10, 13, 25. *Deut.* 32. 39. *I, even I, am HE (Hu) and there is no other God with me, or beside me.* (And to the same purpose elsewhere.) *Ani Hu; I am HE;* so we render it.

I am HE; What HE? 'Tis $\delta \acute{\alpha}\nu\tau\omicron\varsigma, \kappa\alpha\tau' \epsilon\acute{\xi}\sigma\chi\eta\nu,$ 'Tis the H E Absolutely taken, and *Emphatically applied to God.* Which I take to be of like import with, $\delta \text{ } \Omega\upsilon,$ I AM; *I that AM, or That which I S.* * The Greek * For I Septuagint (in the places cited) renders *Ani Hu* by $\epsilon\gamma\omega \epsilon\iota\mu\iota:$ And the vulgar Latin (indifferently) by *Ego Hu and Hi,* (which we commonly render by *He, She, or It,* according as the Gender varies) to be Derivatives from the Verb *Havab* or *Hajab* which signifies *To Be.* Not that I take *Hu* to be a proper Name of God (as are *Jah,* and *Jehovah,* from the same Verbs) But an Appellative word, common to the Creatures also; but here Emphatically applied to God, (as are the words $\delta \text{ } \Omega\upsilon$ and $\tau\delta \text{ } \text{ } \Omega\upsilon,$ which are common to the Creatures also; for they also are, in their kind, $\delta\upsilon\tau\alpha.$) And the Latin Pronouns *is, id,* (that is, *he or it*) when Relatively taken, are to be expounded of their Antecedent to which they Relate: But when put Absolutely without an Antecedent; they are of alike import with $\tau\delta$ *Quid* taken Substantively: ($\delta \text{ } \epsilon\iota\varsigma,$ or $\tau\delta \text{ } \tau\iota$) according to which we use to say (even in our Metaphysics) *Ens & Aliquid convertuntur,* (*He or It,* so taken are of the same import, with *a Being, or What Is.*) And the Learned Gataker (than whom I do not know that we have a better Critick; more Judicious or more Acute;) though (in his Book *De Stylo Novi Instrumenti, contra Pfoebentium,*) he do not take *Hu* to be a Proper Name of God (but communicable to Creatures however here Emphatically applied to him;) Yet doth allow, that in these places, and in many others (of which he gives divers instances) it is used for the Verb Substantive (*Sum, or Est.*) Which is the same with what I say, that it Imports a *Being,* or *to Be,* (and therefore, when signally applied to God, his Absolute, Infinite, Independent *Self-Being.*) And so, it seems, the Septuagint did here understand it, who render *Ani Hu,* by $\epsilon\gamma\omega \epsilon\iota\mu\iota, I A M;$ (and the vulgar Latin, by *Ego Sum;*) and in the New Testament (which commonly follows the Phrase of the Septuagint) Christ says it of himself, *Before Abraham Was* (not *I Was,* but) *I Am,* ($\epsilon\gamma\omega \epsilon\iota\mu\iota,$) importing thereby his Permanent and Incessive Being; co-existent to all the varieties of (Successive) Duration; Past, Present, and Future: *the same Yesterday, and To-day, and for ever.* The difference between *is* or *id* Relatively taken (relating to what we call the Antecedent,) and the same taken Absolutely (without such reference to other than it self;) is much the same as between (what the Logicians call) *Est secundi adjecti* (which is but a Copula to join the Predicate with the Subject) and *Est tertii adjecti;* where it self is (or doth include) the Predicate. As when *Socrates Est,* is resolved by *Socrates Est Ens,* or *Est Existens;* The word *Est,* so taken, including both the Copula and the Predicate: Like as *id* or *quid* Substantively taken, is not Relative, but Absolute, and the same with *Ens.*

Sum, Ego Ipse, Ego Sum Ipse, Ego Ipse Sum: That is, *I am He, I AM*. And Christ, of himself, *Joh. 8. 58. πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἶμι, Before Abraham was, I AM*. And I rather take it so to signify (in the places cited) because I there find it attended (exegetically) with an Intimation of his *Eternity*; He *Is*, He is the *First* and he is the *Last*; Before him *none Was*, and after him *none shall Be*: He *Is*, and ever *Was*, and ever shall *Be*.

CHARACTER III.

The next Character that I shall insist upon, is that of the two *Proper Names* of God, *Jah* and *Jehovah*; which I take to be Proper to God, and Incommunicable to any other. I put them both together, because they be both of the same import; and indeed, of the same with *Ehjeh*, (*I AM*) before-mentioned. The chief difference is, that *Ehjeh* (*I AM*) retains the form of the *Verb*; but *Jah* and *Jehovah* are *Nouns* verbal, from *Hajah* or *Havah* which signify *to Be*: All denoting Gods absolute *Being*: And All peculiar to the Supreme God, and no where applied in Scripture (that I know of) to any other. I know the *Socinians* would perswade us that *Jehovah* is sometime given to an *Angel*, which we do not deny; but we say that *Angel* is not a *Created Angel*, but the *Angel of the Covenant*, who is God himself.

The name *Jah* comes often in the Old Testament, but not so often as *Jehovah*. Particularly in *Psal. 68. 5. Sing unto God, sing praises to his Name, extol him that rideth upon the heavens by his Name JAH*. So we find it in our Bibles, and it agrees with the Original. But in our Psalters, (by a continued mistake,) instead of *Jah* our *Y*, is printed *Yea* *.

* In one Great Bible of this Translation, (amongst

Mr. S. ... in the Bodleian Library) appointed to be read in Churches (as we are told in the ... page) printed (if I do not mis-remember the date) about the Reign of King Edward the Sixth, or the end of King Henry the Eighth, I find the Name *JA*. But in all other (whether Psalters or Bibles, Old or New) of that Translation (that I have con-

sulted) it is *Yea*. Of which (I suppose) the occasion at first was this: The Hebrew Letter, by different persons, is differently called *Jod* and *Yod*; and accordingly that Name to be written in English *Ja* or *Ya*. Which being (it seems) in some Books written or printed *Ya*; some after-Printer thinking it to be mis-printed for *yea*, did so (as he thought) Correct it; and the Error hath thence been propagated ever since. Yet this having (it seems) been discovered by some-body, some while since; I find in divers late Editions of the Psalter, or Psalms in our Book of Common-prayer. (which follows that Translation) it is thus printed *praise him in his name, yea, and rejoyce before him,* (with a *Comma* before and after *yea,*) leaving it indifferent, whether to refer *Yea* (or *Ya*) to the former Clause, as the Name of God; or, to the latter Clause as the Affirmative particle *yea*. But in the Original Hebrew, and in all other Translations (that I have observed) in any Language, I find the name *Jah*, or somewhat equivalent thereunto; as doubtless it ought to be.

But this name is no where (I think) retained in the Greek Septuagint, (the Septuagint renders it by *Κυριου ὀνομα αυτου*;) Nor in the New Testament (which frequently follows the Septuagints form of Speech,) unless in the Solemn Form of praise *Hallelu-Jah* (which the Greek puts into one word *Akeluia*) that is, *Praise Jah*, or (as it is usually rendred) *Praise ye the Lord*. Which is jointly applied to *him that sits upon the Throne* and to *the Lamb*, Rev. 19. 1, 3, 4, 6. whom I take to be there meant by *the Lord our God*, ver. 1. and *the Lord God Omnipotent*, ver. 6. and *the Great God*, ver. 17. For *the Supper of the Great God*, ver. 17. is the same with *the Supper of the Lamb*, ver. 7, 9.

The name *Jehovah* is, in the Old Testament, much more frequent; especially in the Original Hebrew. But in our Translation is frequently rendered by *the LORD*; as in all those places (if the Printers have been careful) where *LORD* is printed in Capital Letters.

The name *Jehovah*, is at *Exod.* 3. 14, 15. made equivalent to *Ehjah*, I AM. For what is said at ver. 14. *Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you*; is thus repeated at ver. 15. *Thus shalt thou say unto the Children of Israel, JEHOVAHI (the God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob) hath sent me unto you*: with this Addition, *This is my name for ever, and this is my me-*

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 morial unto all generations. And Psal. 81. 18. That men may know, that thou, whose Name alone is J E H O V A H, art the most High over all the earth.

In which place, the restrictive word *Alone*, cannot be understood to affect the word *Name*, as if it were thus to be construed, (*cujus nomen est Jehovah solum*,) *Whose name is Only Jehovah*; (For God we know had other Names, whereby he is often called:) But to the word *Whose*, (*cujus solius nomen est Jehovah*,) *To whom Alone (or to whom Only) the name Jehovah doth belong*. So Isai. 45. 5. I am J E H O V A H and none else; there is no God beside me. And Deut. 5. 35, 39. J E H O V A H he is God^s, and there is none else beside him: J E H O V A H he is God in heaven above, and upon earth beneath, there is none else. And Isai. 42. 8. I am J E H O V A H that is my name; and my Glory will I not give unto another. And Deut. 6. 4. Hear, O Israel, the L O R D thy God is one L O R D; or, J E H O V A H thy God is one J E H O V A H; there is no other Jehovah but he. And Deut. 28. 58. That thou mayest fear this glorious and fearful name, T H E L O R D T H Y G O D, or J E H O V A H thy God. And to the same purpose, Deut. 32. 39. 1 Sam. 12. 2. and in many other places.

I will not dispute, whether this name J E H O V A H, were never made known, till God did thus declare it to *Moses*, at Exod. 3. 15. It might seem so to be by that of Exod. 6. 3. I appeared unto *Abraham*, and to *Isaac*, and to *Jacob*, by the name of God Almighty, but by my name J E H O V A H was I not known to them. 'Tis true, that God is often so called in the Book of *Genesis*: But that Book was written by *Moses*, after the time that *Moses* speaks of, in *Exodus*. And *Moses* might so call him, by a name known at the time when he wrote, though it had not been known at the time whereof he wrote.

wrote. As when *Abraham* is said to go forth from *Ur of the Chaldees*, or of *Chafdim*, Gen. 11. 31. though *Chesed* the Son of *Nabor* (from whom, in likelihood, the *Chaldees* were called *Chafdim*) was not born till afterwards, as appears Gen. 22. 22 So Exod. 12. 40. where the *Children of Israel* are said to have *sojourned four hundred and thirty years*; it must be reckoned backward as far as *Abraham's* coming forth from *Ur of the Chaldees*, at which time they could not be called, the *Children of Israel*, (for *Israel* was not then born,) but it was *that people*, who were afterwards called the *Children of Israel*. And many such *Prolepses*, or anticipations of Names, there are in all Historians.

But, whether it be upon this account, or some other, that he is said, by his Name *JEHOVAH* not to have been known to them, is not material to our present business. 'Tis enough, that *Jehovah* is now known to be the signal Name of the *True God*; and (I think) no where given to any other.

Now that our Saviour Christ is called *Jehovah*, is not to be denied. And it is for this reason, that the *Soci-nians* would have us think that this Name is not peculiar to God. In Jer. 23. 5, 6. he is called *Jehovah Tzidkenu*, the *LORD our Righteousness*. Behold the days come saith the Lord, that I will raise unto David a Righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice on the Earth; In his days Judah shall be saved, and Israel shall dwell in safety: (which is agreed, by Jews and Christians, to be understood of the *Messias*.) And this is the name whereby he shall be called (*JEHOVAH Tzidkenu*) the *LORD our Righteousness*, (*JEHOVAH our Righteousness*.) And to the same purpose, Jer. 33. 15, 16.

In *Psal.* 102. which is called, *A prayer of the afflicted, when he poureth out his complaint before the LORD* (*Jehovah*)

hovah.) It begins thus, *Hear my prayer O LORD (Jehovah) and let my cry come unto thee.* And he to whom this prayer is made, is eight or nine times called *the LORD (Jehovah.)* Now he to whom this prayer is made (we are told, *Hebr. 1. 8, 10, 11, 12.*) is our Lord Christ; *Unto the Son he saith,---Thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands; They shall perish, but thou remainest; They all shall wax old as a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.* All which is cited out of that Prayer, made to the Lord *Jehovah.*

So *I the LORD (Jehovah) the first and the last, Isai. 41. 4. Thus saith the LORD (Jehovah) before me there was no God, neither shall there be after me, Isai. 43. 10. Thus saith the LORD (Jehovah,) the King of Israel, and his Redeemer, (Jehovah) the LORD of Hosts, I am the first and I am the last; and beside Me there is no God, Isai. 44. 6.* which are the Characters applied to Christ, *Rev. 1. 8, 9. & 2. 8. & 21. 6. & 22. 13.* as was shewed before.

'Tis true, that in the Greek Septuagint of the Old Testament, the name *Jehovah* is no where retained; but *κύριος* (I think) every where put for it. Whether because of a Jewish Superstition, no where to pronounce that Name; or because it could not conveniently be expressed in Greek Letters; I will not determine. And for that reason (because the Septuagints did not use it) it is not used in the New Testament (which doth mostly comply with the Language of the Septuagints; as being the Greek Translation then in use.) And therefore we are not to look for the Name *Jehovah* there applied to Christ. But divers places are in the New Testament applied to Christ, wherein the name *Jehovah* was used in the Old Testament. And the name *κύριος* (*the Lord*) by which both

both the Septuagints and the New Testament do constantly render the Hebrew Name *Jehovah*, is so frequently applied to Christ in the New Testament, as that (throughout the New Testament) it is almost his constant Character, the *Lord*, the *Lord Jesus Christ*, &c. *One Lord Jesus Christ*, 1 Cor. 8. 6. *Our Lord Jesus Christ*, the *Lord of Glory*, Jam. 2. 1. *My Lord and my God*, Joh. 20. 28. *No man can say that Jesus is the Lord, but by the Holy Ghost*, 1 Cor. 12. 3. And elsewhere so often, that none can be ignorant of it.

CHARACTER IV.

The last Character (which I shall insist upon) of the True God, the Only God; is that of the *Lord God of Israel*; *Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart*, &c. Deut. 6. 4. And the *Lord thy God*, is almost the constant Language of *Moses* to the Children of *Israel*: And it is the Character which God directs him to use; *Thus shalt thou say unto the Children of Israel, The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me; this is my name for ever, and this is my memorial unto all Generations*, Exod. 3. 15. and the *Lord God of the Hebrews*, ver. 18. And elsewhere very often throughout the Bible. And doubtless, he that was the Lord God of *Israel*, is the true God, the only God.

'Tis He who tells us, *I am the Lord thy God--- Thou shalt have no other God but Me*, Exod. 20. 3. And, *Besides Me, there is no other God*, Isai. 44. 6. and so often elsewhere, that it is needless to name the places.

And this Character, as well as the rest, is expressly given to Christ also, *Luk. 1. 16, 17.* where we are expressly told of *John the Baptist*, that *many of the Children of Israel shall be turn to the Lord their God* (to the Lord God of *Israel*;) *for he shall go before Him in the spirit and*
power

power of Elias. Now we all know, whose *fore-runner John Baptist* was; and *before whom* he was to go, *in the Power and Spirit of Elias.* And he before whom he was thus to go, is *the Lord God of Israel*; and therefore not only a *Titular God*, or a *Creature God*, but the *True God*, the *Supreme God*, the same God with that God who is *the Lord God of Israel*; whom no man doubts to be the *True God*, the *Supreme God*, the *Only God*.

I might add many other Characters given to Christ, proving him to be the True God; as that *Rev. 2. 13. I am he which searcheth the Reins and Hearts, and I will give unto every one according to his Works,* (and to the same purpose, *Rev. 22. 12.* and elsewhere:) which God (the True God) claims as his peculiar Prerogative, *Jer. 17. 9, 10. The heart is deceitful above all things, and desperately wicked, Who can know it? I the LORD search the Heart, I try the Reins; to give to every man according to his ways, and according to the fruit of his doings.* And to the same purpose, *Jer. 11. 20. Jer. 20. 12. 1 Chron. 28. 9. Psal. 7. 9. Psal. 139. 1.* and in many other places. And that likewise of *Isai 9. 6. His Name shall be called Wonderful Councillor, the Mighty God, the Everlasting Father, the Prince of Peace, &c.* with many other Characters of like nature, which can never agree to any but the True God.

But it is not my business, in this short Discourse, to say All that might be said; but what may be sufficient.

He therefore that is (as hath been shewed) *God*, the *True God*; the *Mighty God*; the *Everlasting Father*; the *Eternal God*; the *First and the Last*, (before whom nothing was, and after whom nothing shall be) that *Was, and Is, and shall Be*; the same *yesterday, and to day, and for ever*; the *Almighty*; by whom *the World was made*; by whom *all things were made, and without whom nothing was made that was made*;
who

who laid the foundations of the Earth, and the Heavens are the work of his hands; who, when the Heavens and the Earth shall fail, his years endure for ever; who searcheth the heart and the reins, to give to every one according to his works; who is Jehovah; the Lord God of Israel; the Supreme being; which is over all, God blessed for ever; who is the Blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, to whom be Honour and Power Everlasting, Amen. That God (I say) of whom all these great things are said, is (certainly) not a mere Titular God, (who is called God but is not,) a Creature God, or only a dignified Man. For, if these be not Characters of the True God, by what Characters shall the True God be described?

I know, the Socinians have imployed their Wits to find out some tricks to evade or elude some of these plain places, which I shall not trouble my self, or you to repeat; or to give an answer to them. For they are so weak, and so forced, that the plain words of Scripture, read together with the forced senses they would put upon them, are answer enough; nor do they need or deserve any further answer.

OBJECTION VIII.

The last Objection which I shall now take notice of, is this; That the Doctrine of the Trinity was not known to the Jewish Church before Christ.

To which I answer, 1. If it were not made known to them, it was not necessary for them to know. For matters of pure Revelation, are not necessary to be known, before they are revealed, (nor farther than they are revealed:) But may be so to us, to whom they are Revealed.

The whole Doctrine of our Redemption by Christ, was (doubtless) unknown to Adam before his Fall;
And,

And, had he not fallen, it would have been no fault in him not to have known it at all.

And when (after his fall) it was first made known to him, (in that first promise, that *the Seed of the Woman should break the Serpents head*, Gen. 3. 15.) it was yet so dark, that he could know very little (as to the particulars of it) of what is now known to us. And as God by *parcels* (*πολυμερῶς*) at *sundry times*, and in *divers manners*, declared more of it to *Abraham*, to *David*, and the *Prophets*, so were they obliged to know and believe more of it: and when *in the last days* he had declared the whole of it *by his Son*; Heb. 1. 1, 2. it is now necessary for us to believe much more; of which they might be safely ignorant. And, of the *Trinity* likewise, if it were not then revealed.

2. But Secondly, There were many things, which though not fully revealed, so as to be clearly understood by All; were yet so insinuated, as to be in good measure understood by some; and would more be so, when *the Veil should be taken off from Moses's face*, 2 Cor. 3. 13, 15, 16.

Thus the *Death* and *Resurrection* of Christ, were not understood, even by his own *Disciples*, till after his Resurrection. Yet we must not say that these things were not before intimated in the Scriptures (though covertly;) for when *their understandings were opened, to understand the Scriptures*, and what had been written of him in the *Law of Moses*, and in the *Prophets*, and in the *Psalms*; they then perceived that *it was so written*, and that *it behooved Christ to Suffer and to Rise from the dead the Third day*. Yet this was therein so covertly contained, that they seem no more to have understood it, than that of the *Trinity*.

And St. Paul in the Epistle to the *Hebrews*, declares a great deal to have been covered under *the Jewish Rites* and

and Ceremonies ; which, certainly, most of the Jewish Church did not understand ; though, in good measure, it might be understood by some.

I might say the like of the *Resurrection* ; which was but darkly discovered till *Immortality was brought to light through the Gospel*, 2 Tim. 1. 10. We must not yet say, it was wholly *unknown* to the Jewish Church, (of whom many, no doubt, did believe it :) Yet neither can we say, it was generally received ; For we know the *Pharisees* and the *Sadduces* were divided upon that point, *Act. 23. 6, 7, 8.* And so little is said of it in the Old Testament, that those who had a mind to be captious, might have found much more specious pretence of cavilling against it *then*, than our Adversaries *now* have against the Doctrine of the Trinity.

3. I say Thirdly, as of the *Resurrection*, there were then divers intimations, which are now better understood (in a clearer light) than at that time they were : So I think there were also of the Doctrine of the *Trinity*. I shall instance in some of them.

1. That there was, in the Unity of the God-head, a *Plurality* of Somewhat (which now we call Persons) seems fairly to be insinuated, even in that of *Elohim-bara*, Gen. 1. 1. (*In the beginning God created,*) where *Elohim* (God) a Nominative Case Plural, is joined with *Bara*, a Verb Singular ; (which is as if we should say in English, *We Am*, or *They Doth* ; which would to us sound oddly, if somewhat of Mystery be not intended in it.) Nor is it here only, but very frequently, that God is called *Elohim* in the Plural Number, (and much oftner than in the Singular Number *Eloah*,) as if, though *Jehovah* be but *One*, yet *Elohim* may be *Three* : Not *Three Gods*, but *Three Somewhats* in that *One God*. (For though it be *Elohim*, yet it is *Bara* : It is *So Three*, as yet to be *One*.) Nor is it *Elohajim* (in the Dual Number) as spoken of

Two, or a Couple; but *Elohim* (in the Plural Number) as of *more than Two*.

This may perhaps be called a *Criticism*, (and it is so.) But I am loth to say, it is purely *Casual*, and not designed. For many times little Circumstances, and unheeded Expressions (as at first they may seem to be,) may (by the Divine Wisdom) be fore-designed to some considerable purpose. As, that of, *Not a bone of it shall be broken*, *Exod.* 12. 46. *Numb.* 9. 12. *Psal.* 34. 20. And that of, *they pierced my hands and my feet*, *Psal.* 22. 16. And, *they shall look upon him whom they have pierced*, *Zach.* 12. 10. And that, *they part my garment among them, and on my vesture they cast lots*, *Psal.* 22. 18. And, *they gave me gall for my meat, and in my thirst they gave me vinegar to drink*, *Psal.* 69. 21. Which are most of them, but Poetical Expressions; and seemingly casual, and undesigned, as to their Literal Sense; but were providentially ordered, as being literally to be fulfilled; as we find in *Job.* 19. 23, 24, 28, 29, 36, 37. and in the places parallel of the other Gospels.

I might instance in a great many such, which at first might seem Casual, but were Providentially designed. I shall content my self at present with one more; which is that of *St. Paul*, (which perhaps may be thought to look as like a *Criticism* as what I mention) *Gal.* 3. 16. *Now to Abraham and his Seed were the promises made. He saith not, And to Seeds, as of many; but as of one, And to thy Seed which is Christ.* Now the promises made to *Abraham*, to which he refers, are those *Gen.* 22. 16, 17, 18. (which, I think, is the only place, where, in promises made to *Abraham*, such mention is made of his Seed.) *By myself have I sworn, saith the Lord; For because, thou hast done this thing, and hast not withheld thy Son, thine only Son; I that in blessing I will bless thee, and multiplying I will multiply thy Seed, as the stars of the heaven,*
and

and as the sand which is upon the sea-board, and thy Seed shall possess the gate of his enemies; and in thy Seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

By *Abraham's Seed*, here, is manifestly meant *his Children* whom God promiseth to multiply. And it might seem to be very indifferent whether to say, *thy Seed*, or *thy Children*. But *St. Paul* was so nice a Critick, as to take advantage of his saying *Seed* (in the Singular Number) and not *Seeds* or *Children* (in the Plural) as thereby signally denoting (as principally intended) that *One Seed*, which is *Christ*. Yet are not the rest of the *Seed* to be quite excluded (even in that last Clause of it, *In thy Seed shall all the Nations of the earth be blessed*,) as appears by *Act. 3. 25*. And ye (men of Israel, ver. 12.) are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed. Whence 'tis evident, that seemingly unheeded Criticisms are sometimes Provisionally designed. And such I take this of *Bara Elohim*, to be. And it is taken notice of to this purpose, both by *Jewish* and *Christian* writers.

The like *Plurality* seems plainly intimated in the same Chapter, *Gen. 1. 26*. Let Us make man in OUR image and after OUR likeness. Yet even this *Plurality* is no other than what in another consideration, is an *Unity*; for so it follows, ver. 27. So God created man in HIS own image. These *Plural Somewhats*, therefore, are but *One God*.

And 'tis but a childish excuse to say, It is the *Stile* of Princes to speak in the Plural, *We* and *Us* instead of *I* and *Me*. 'Tis indeed a piece of Courtship at this day, (and perhaps hath been for some Ages:) But how long hath it been so? 'Tis not so old as *Moses*; much less so old as the *Creation*. King *Pharaoh*, and *Senacharib*, and

Ahasuerus, were wont to say *I, Me, Mine*, (not *We, Us, Ours*.) And *Nebuchadnezzar*, even in the *Height* of his *Pride*, Dan. 4. 30. *Is not this great Babylon that I have built, by the might of MY Power, and for the honour of MY Majesty.* Here's nothing of *We* and *Our*. This was not *Stilus Regius* in those days. And if we should here expound it by such an equivalence; *And God said, Let Me make man in My image*; it would scarce sound like good Sense. (For 'tis not usual to speak *Imperatively* in the *First person Singular*.) It seems therefore to imply a *Plurality*, though not a *Plurality of Gods*.

The like we have *Gen. 3. 22. Behold, the man is become like One of Us.* Is this also *Stilo Regio*, instead of, *The man is become like one of Me?*

So, *Gen. 11. 6, 7. And the LORD (Jehovah) said, Let Us go down, and confound their Language.*

2. And as these places intimate a *Plurality*, so I know not but that of *Gen. 18.* may intimate this *Plurality* to be a *Trinity*. That the appearance there of *three Men* to *Abraham*, was a *Divine Apparition* (though *Abraham* did not at first apprehend it so to be) is evident. For it is expressly said by *Moses*, ver 1. *The LORD (Jehovah) appeared unto him in the plains of Mamre; and he lift up his eyes, and lo Three Men stood by him.* So that this appearance of *Three Men*, was an appearance of the Lord *Jehovah*. And though we do not find that *Abraham* doth any where use the word *Jehovah* in that discourse, (but *Adonai* all along:) Yet *Moses* the Relater (where himself speaks) says every where *Jehovah*; though when he recites *Abraham's* words, it is *Adonai*: But even *Adonai* is a word *Plural* (as well as *Elohim*) that is, *my Lords*; (the *Singular* is *Adoni, my Lord*; but seldom said of God.)

Whether it were, that the name *J E H O V A H* were not then known to *Abraham* (according to that of *Exod.*

Exod. 6. 3.) or that *Abraham* was not at first aware who it was with whom he was then discoursing ; or for what other reason he did avoid using the name *Jehovah* ; I shall not trouble my self curiously to enquire : But sure we are that *Moses* tells us, This Apparition of *Three Men* (as at first they seem'd to be) was an Apparition of the Lord *Jehovah*.

We need not doubt therefore, but that *God* appeared there, in this Apparition of *Three Men* ; which is therefore a fair intimation of a *Trinity of Persons*.

It might perhaps be cavill'd at, if this were all : And so might that of *Jonah's* being *three days and three nights in the Whale's belly*, when brought as an Argument to prove our Saviour ought so long to lie in the Grave. But *St. Paul* tells us, *1 Cor. 15. 3, 4.* that *Christ* died for our sins according to the *Scriptures* ; and that he rose again the *Third day*, according to the *Scriptures*. (And *Christ* in like manner, *Luk. 24. 46.*) Yet I know not any thing more clear to that purpose in the *Scriptures* (of the Old Testament) than either this of *Jonah's* being so long in the *Whale's belly* (to which *Christ* himself alludes, *Mat. 12. 40.*) or that of *Hos. 6. 2.* *After two days he will revive us, and the third day he will raise us up.* Which seems not to be more express (for the Resurrection of *Christ* on the *Third day*) than this of *Jonah*. But such covert intimations there are in the Old Testament ; of things afterward more clearly discovered in the New.

Nor was this unknown to the ancient Jewish Doctors, as appears by what *Ainsworth* (in his Notes on *Gen. 1.*) cites from thence, (out of *R. Simeon, Ben Jochai* in *Zoar* ;) *Come see the Mystery of the word Elohim: there are three Degrees, and every Degree by it self Distinct; and yet notwithstanding they are all one, and joined together in One, and are not divided one from another,* (only, there he calls *Degrees* what we now call *Persons*) So that it was

not unknown to the Jews of old, whatever the present Jews think of it.

3. What these *Three* are, (the *Father*, the *Word*, and the *Spirit*,) seems to be likewise intimated in the Story of the Creation, *Gen. 1.* where they seem to be distinctly named.

In the beginning (Elohim) God created the *Heaven* and the *Earth*, *ver. 1.* where no man doubts but God the *Father* is implied, though perhaps not He only.

And *ver. 2.* *The Spirit of God* moved upon the face of the *Waters*. Where *Ainsworth* tells us from the ancient *Rabbines* whom he cites, they call him, *The Spirit of Mercies from before the Lord: The Spirit of Wisdom, called, the Spirit of the Living God: And, The Spirit of the Messias.* Of the same *Spirit*, we have elsewhere mention; *My Spirit shall not always strive with Man*, *Gen. 6. 3.* *Take not thine Holy Spirit from me*, *Psal. 51. 11.* *The Spirit of the Lord is upon me*, *Isai. 61. 1.* *They vexed his Holy Spirit*, *Isai. 63. 10.* and elsewhere. And if it be said, that by the *Spirit of God*, is meant *God himself*: we say so too, for we do acknowledge, that the *Holy Ghost*, is *God himself*.

And, of the *Word*, there is a like intimation, *ver. 3.* *God Said* (or spake the *Word*) *Let there be Light, and there was Light.* And in like manner, *ver. 6, 9, 11. 14, 20.* *God Said*, *Let there be a Firmament, &c.* So *Psal. 33. 6, 7.* *By the Word of the Lord were the Heavens made, &c.* *He Spake and it was done, He Commanded and it stood fast.* And *Psal. 148. 5.* *He Spake the Word and they were made, He commanded and they were created.* Consonant to that of *Heb. 11. 3.* *By faith we understand that the Worlds were made by the Word of God.* And *1 Pet. 3. 5, 7.* *By the Word of God the Heavens were of old, and the Earth, &c.* *And by the same Word they are kept in store, or preserved.* In which places, by the *Word*, so often mentioned,

tioned, and with such Emphasis put upon it; seemsto be meant, that *Word* mentioned, *Job. 1. 1, 3, 10.* *In the beginning was the Word, (ὁ λόγος,) All things were made by Him: The World was made by Him; just as in Heb. 11. 3. the Worlds were made by the Word of God.*

Nor was this notion of the *Word* (Personally taken) unknown to the Jewish Doctors. For what we have *Psal. 110. 1. The Lord said unto my Lord, (Dixit Jehova Domino meo)* the Chaldee Paraphrase, renders by *Dixit Jehova, (Bemeimreh) in Verbo suo* meaning, by *His Word, the Messias*; and of whom our Saviour himself expounds it, *Mat. 22. 44.* And it is frequent, in that Paraphrase, by the *Word* to design the *Messias*; * as *S. Job. doth,* *Job. 1. 1. In the beginning was the Word.*

* So in *Isai. 41. 10.*

Fear not, I

am with thee; and ver. 13. *Fear not, I will help thee*; and ver. 14. *Fear not, I will help thee, faith the Lord and thy Redeemer*; and ver. 16. *The Wind (or Spirit, Ruach) shall carry them away, and the Whirl-wind shall scatter them: Is in the Chaldee Paraphrase (rendred into Latin) Ne timeas, quia in adiutorium tuum erit Verbum meum. Ne timeas, quia Verbum meum erit in adiutorium tuum. Ne timeatis, — Verbum meum est in auxilium vestrum, dicit dominus & Redemptor vester. Ventus (scu Spiritus) abripiet eos, & Verbum eius disperget eos, quasi Turbo stipulas.* (Where we have *God, his Word, and Spirit.*) So in *Isai. 48. 11.* *For my own sake, for my own sake will I do it: and ver. 12. Hearken unto Me: and ver. 13. My hand hath laid the foundation of the Earth, and my right hand hath spanned the heavens: and ver. 15. I, even I have spoken, I have called him: and ver. 16. Come ye near unto me, hear ye this: Are in the Chaldee Paraphrase, Propter Nomen meum, propter Verbum meum faciam. Obedite Verbo meo. In Verbo meo fundavi terram, & in Potentia mea appendi coelos.* (Where again we have *God, his Word, and Power, or Spirit.*) *In Verbo meo pepigi pactum cum Abraham patre vestro, & vocavi eum. Accedite ad Verbum meum, audite haec.* And, at the like rate. in many other places.

And I put the more weight upon this, because (as here, *Gen. 1. 2, 3. so*) we have in several other places, the *Word* and *Spirit* mentioned as concerned in the Creation, *Psal. 32. 6. By the Word of the L O R D (Jehovah) were the Heavens made, and all the Hosts of them by the (Spirit, or) breath of his mouth, (Beruach.)* Where we have *Jehovah, his Word, and Spirit.* *Job 26. 12, 13. He divideth the Sea by his Power, and by his (Wisdom, or) Understanding he smiteth through the proud; By his Spirit he garnisheth the Heavens, his Hand hath formed the crooked Serpent.*

Where

Where we have the *Power* of God, the *Wisdom* of God, and the *Spirit* of God. And *Job* 33. 4. *The Spirit of God hath made me, and the Breath of the Lord hath given me Life.* So, *Psal.* 104. 24, 30. O LORD (Jehovah) how wonderful are thy Works, in *Wisdom* thou hast made them all. Thou sendest forth thy *Spirit*, they are created, and thou renewest the face of the Earth.

And it is not amiss here to take notice, that as *λόγος* signifies as well *ratio* as *oratio*; so *Christ* (*ὁ λόγος*) is called the *Word* of God, and the *Wisdom* of God. And as in *Job.* 1. 1, 2, 10. it is said of the *Word*, that in the beginning was the *Word*, all things were made by Him, and the *World* was made by him: And *Heb.* 11. 3. *The Worlds were framed by the Word of God.* So the same is said of *Wisdom*, *Prov.* 3. 19. *The LORD by Wisdom hath formed the Earth, by Understanding hath he established the Heavens.* And *Prov.* 8. 22. &c. *The LORD possessed me (Wisdom) in the beginning of his way, before his works of old; I was set up from everlasting, from the beginning, ere ever the Earth was;---- When he prepared the Heavens I was there,---- When he established the Clouds above,---- When he strengthened the Fountains of the deep,--- When he appointed the Foundations of the Earth, then was I by him, &c.*

And accordingly the *Holy Ghost* is called the *Power* of God, *Luk.* 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee.* And *1 Pet.* 1. 5. *Who are kept by the Power of God, through Faith unto Salvation;* which doubtless is not without the operation of the *Holy Ghost*, working and preserving faith in us.

Suitably hereunto, God's *Power* and *Wisdom* are oft conjoynd. *He is Wise in Heart, and Mighty in Strength,* *Job* 9. 4, &c. *He is excellent in Power, and in Judgment,* *Job* 37. 13.

But, (without laying too great a stress on every particular,) there seems a foundation clear enough to consider the *Word* of God, and the *Spirit* of God, as clearly distin-

distinguishable, even in the great Work of Creation; and that the holy Writers, even in the Old Testament, have considered them as distinct; and that even the Jewish Writers have owned them as such.

I know very well that those who have a mind to be captious, may cavil at these places, as the Sadduces of old did at those passages in the Old Testament tending to prove a *Resurrection*.

And not those only, but even some of our own; who would have us think, that the Fathers before Christ had only *Promises* of Temporal blessings (not of *Heavenly* and *Eternal*;) Though St. Paul tells us, (when, of the hope and resurrection of the dead he was called in question;) that he did so worship the God of his Fathers, believing all things which were written in the Law and the Prophets, and had hope towards God (which they also allowed) that there should be a Resurrection of the dead both of the Just and Unjust; and that it was a promise made of God to their Fathers, to which their twelve Tribes instantly serving God day and night, hoped to come; which were no other things than what Moses and the Prophets had said should come to pass; and which to King Agrippa (who if not a Jew, was at least well acquainted with their Doctrines) should not seem strange, *Act. 23. 6. Act. 24. 14, 15. Act. 26. 2, 3, 6, 7, 8, 22.* And *Heb. 11. 13.* that all these died in faith, not having received the promises; (that is, they died in the belief of better things than what they had yet received:) But saw them afar off, and were persuaded of them, and embraced them, and confessed, they were but strangers and Pilgrims upon Earth. And our Saviour proves it out of the Old Testament, (*Mat. 22. 32.*) by such an Argument, as if one of us should have urged, it would perhaps have been ridiculed: *I am the God of Abraham, the God of Isaac, and the God of Jacob; Now God is not the God of the dead, but of the living.* And the Apostle pursues the same Argument, *Heb. 11. 9, 10, 14, 15, 16.*

They sojourned in the Land of promise, as in a strange Land, dwelling in Tabernacles (movable from place to place) for they looked for a City which hath foundations (a fixed City, not flitting as were those Tabernacles,) whose builder and maker is God: Declaring plainly that they did seek a Country: Not such as that from whence they came; but a better Country, that is, a Heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a City; where he directly argues, that God's Promise, to be their God, was a Promise of Heaven.

And no doubt but the Prophets, and Men of God, had taught them all along, to put a *Spiritual Sense*, upon those (seemingly) *Temporal Promises*, (though the *Sadduces* would not believe it, but cavilled at it;) in so much that not only the *Pharisees* and *Doctors of the Law*; but even the *Women* embraced it (even before *Christ's Resurrection*;) *I know saith Martha* (of her dead Brother *Lazarus*) *that he shall Rise again in the Resurrection, at the last day*, Joh. 11. 24. And, of such *Spiritual Senses*, we have copious Instances, in the Epistle to the *Hebrews*, and elsewhere frequently.

And as they did without any reluctances, readily embrace the Doctrine of the *Resurrection*, when more clearly declared by the Apostles, (as a thing not wholly *new* to them;) so neither do we find in them any Reluctance to that of the *Trinity* (for which, in likelihood, they had in like manner been *before* prepared:) but readily closed with the Form of Baptism, *in the Name (not Names) of the Father, and of the Son, and of the Holy Ghost*, Mat. 28. 19. And that Solemn *Benediction*, 2 Cor. 13. 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*. Where we have all the Three Persons reckoned together; as they are also in that celebrated place, 1 Joh. 5: 7. *The Father, the Word, and the Holy Ghost; these Three are One*. And as they had been
before.

before by Christ himself, *Joh. 14. 26. The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things. And Joh. 15. 26. The Comforter whom I will send unto you from the Father, even the Spirit of truth, which Proceedeth from the Father, He shall testify of Me.* And (to name no more places) *Mat. 3. 16, 17. Jesus, when he was baptized, went straight-way out of the Water: And lo, the heavens were opened unto him, and he (John the Baptist) saw the Spirit of God descending like a Dove, and lighting upon Him: And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.*

4. There is yet another Consideration which doth confirm this opinion, that the Doctrine of the Trinity was not unknown to the Jewish Church before Christ: From the footsteps thereof yet extant in Heathen Writers.

'Tis well known (to those conversant in such Studies) that much of the Heathen Learning (their Philosophy, Theology, and Mythology) was borrowed from the Jews; though much Disguised, and sometimes Ridiculed by them. Which things though they be Fabulous, as disguised in a Romantick dress: yet they are good Evidence that there was a Truth in History, which gave occasion to those Fables.

None doubts but *Ovid's* Fable of the Chaos (of which all things were made) took its rise from *Moses's* History of the Creation: And *Deucalion's* Flood, from that of *Noah*: and the *Titan's* fighting against the Gods, from the Builders of *Babel's* Tower: And that of *Two-faced Janus*, from *Noah's* looking backward & forward to the World before and since the Flood. And many the like, of which we may see in *Natalis Comes*, in *Bochartus*, and others: And of which we have a large Collection in *Theophilus Gale's* Court of the Gentiles. And in *Dr. Dupont's* Gnomologia Homericæ; wherein is a Collection of *Homer's* Sayings,

which look like Allusions to like Passages in Sacred Scripture ; and seem to be borrowed (most of them) from those Books of it, which were written before *Homer's* time ; who yet is one of the most Ancient and most Famed of Heathen Writers.

Plato hath borrowed so much of his Philosophy, History, and Theology, from the *Jewish* learning, as that he hath obtained the Title of (*Μωϋσῆς Ἀττικίζων*) *Moses disguised in a Greek dress*. And, may seem, because the name of *Jews* was odious, to cite them rather by the names of certain *Barbarians*, *Syrians*, *Phœnicians*, *Egyptians*, &c. From that Title of God in *Exodus*, I AM, ὁ ὄν, (or from the Equivalent names of *Jah* and *Jehovah*) he borrows his (τὸ ὄν, ἀπὸ ὄν, ὄντως ὄν,) *the Being*, (or *that which Is*,) *the very Being*, *the true Being* ; which are the Titles he gives to the Supreme God. For his *Immortality of the Soul*, he reckons the best Argument to be (θεῶν λόγος) *a Divine Revelation*, which he had by *Tradition* from certain *Ancients*, who lived (as he speaks) *nearer to the Gods*, (as if he had borrowed even this Phrase from *Deut.* 4. 7. *What nation is so great, who hath God so Nigh unto them?*) And much more, as hath been noted by others.

And I am so far from thinking (as the *Socinians* would have us) that *St. John* did but *Platonize*, and borrowed his ὁ λόγος from *Plato's Trinity* ; that I rather think, that *Plato* borrowed his *Trinity* (as he did many other things) from the *Jewish Doctrine*, though by him disguised : And take it for a good Evidence, that the *Doctrine of the Trinity*, was then not unknown to them.

Aristotle, in the last Chapter of his Book, *De Mundo* ; which is *de Dei Nominibus* : He tells us that *God*, though he be but *One*, hath many Names : And amongst those many, he reckons that of the *Tres Parca* (τρεῖς αἱ Μοῖραι) or as we call them, *the Three Destinies* (*Atropas*, *Clotho*, and *Lachesis* ; (whom he doth accommodate to the three diversities

verfities of *Time*; *past, present, and future*;) to be *One* of these Names. Which, though numbred as *Three*, are but this *One God*. Ταῦτα δὲ πάντα εἶναι ἐκ ἀλλοῦ πλὴν ὁ Θεός. (And cites *Plato* to the same purpose) καὶ ἄρα καὶ ὁ γενναῖος Πλάτων φησὶν. So that it seems both *Plato* and *Aristotle* were of opinion, that *Three Somewhats* may be *One God*. And this, in likelihood, they derived from the *Jewish Learning*.

I might say the like of their *three Judges* in another World, *Minos, Radamanthus* and *Æacus*. which thing though it be *Fabulous*, yet it implies thus much, That they had *then* a Notion, not only of the *Soul's Immortality*, but also of a *Trinity* of *Persons* in another World, who should take Account of mens *Actions* in this World. And both these *Notions* they had, no doubt, from the *Jewish Learning*; from whence their most *sublime Notions* were derived.

To these I might add that of their three-shap'd *Chimera*; which their Poets feign to have been. Περί τρι κεφαλῶν, ὅπως τε Λεγέται, μέσση δὲ χυμύρα, as is to be seen in *Homer* one of their most *Ancient Poets*. And that of *Cerberus*, their three-headed Porter of the other World.

Which *Poetical Fictions*, though invented perhaps to *ridicule* the *Trinity*; do yet at last argue that they had *then* some notices of a *Trinity*, (of *Three Somewhats* which were yet but *One*.) For, if they had no notice of it, they could not have ridiculed it.

Our Adversaries, perhaps, may please themselves with the *Fanfy*, that *Chimera* and *Cerberus* are brought in to prove the *Trinity*.

But they mistake the point: We are not now *Proving* the *Trinity*, (which is already settled on a firmer *Foundation*;) but *inquiring*, whether *this Doctrine* were *then* known. And as we think it a good argument to prove the *Christian Religion*, to have been known in *Lucian's* time, (and known to *him*;) because *Lucian* doth *Scoff* at it; which he could not have done, if he had known nothing of it: So is it a good Argument to prove the *Doctrine* of the *Trinity* to have been *then* known, when it was ridiculed.

And it proves also, that there might be *then* *prophane Wits* to ridicule it, as there are *now* to *Blaspheme* the *Trinity*, as a *three-headed*

headed Monster; and, that this little Wit of theirs, is not their own, but stolen from wittier Heathens.

But, whether it were, or were not, known to the Jewish Church before Christ, (of which there be great Presumptions that it was so known, as well as that of the *Resurrection*;) it is enough to us, that we are taught it *now*. And, if any will yet be so obstinate as not to believe, either the *Resurrection*, or the *Trinity*; upon pretence that neither of them was known to the *Jewish Church*, (or at least, not so clearly, but that they may be able to cavil at places from the *Old Testament* alledged to prove either;) we must leave them to the Wisdom and Judgment of God, till he shall think fit to instruct them better.

Now to God the Father, God the Son, and God the Holy Ghost; Three Persons, but One Eternal and Ever blessed God; be Praise, Honour and Glory, Now and for Evermore, Amen.

F I N I S.

Advertisement.

B*Y* reason of the Authors absence from the Press at so great a distance, some mistakes have happened, both in the Letters and Sermons; and some things omitted, which should have been inserted in their proper places. but that they came so late to the Printers hands, that it could not well be done without discomposing his Affairs. Of both which it is thought fit thus to direct.

E R R A T A.

Let. I. p. 12. l. 6. for Divisions read Dimensions. p. 13. l. 6. dele Three. p. 18. l. 7. for meaning read Memory.

Let. II. p. 7. l. 21. for that read shall.

Let. III. p. 30. l. 11. as a separate Existence. p. 32. l. 7. as to be. p. 37. l. ult. for Those read These. p. 41. l. 18. known. p. 57. l. 7. for sure read save.

Let. IV. p. 7. l. 29. for still read talk. p. 11. l. 2. as well as.

Let. V. p. 6. l. 22. dele of. p. 7. l. 19. for any read my. p. 11. l. 10. read 1 Joh. 5. 20. p. 12. l. 18. for Israel read Jacob. p. 12. l. 13. doth not well. p. 21. l. 14. said so much.

Let. VI. p. 4. l. 1. for Notice at Now. p. 9. l. 28. for then read there. p. 10. l. 28. for London read Leyden. p. 11. l. 19. at least. p. 13. l. 30. for This read Thus. p. 14. l. 32. for as read in. l. 34. thee only, the. p. 17. l. 6. for Railing read Ranting. p. 18. l. 2. was not then. l. 13. beside that in.

Let. VII. p. 6. l. 28. Possibility. p. 7. l. 27. for fourth read fault. p. 10. l. pen. All-comprehensive. p. 12. l. 20. Father. p. 13. l. 5. after Notions, add further than they are revealed. l. pen. Words. p. 14. l. 13. Hands. p. 17. l. 13. to Answer. l. 23. for one read me.

Serm. p. 15. l. 14. exegerical. p. 19. l. 7. God. p. 22. l. 19. for for read or. l. 21. for er read fer. P. 61. l. 9. read Author. P. 73. l. 3. read were framed.

A D D I T I O N S.

L E T. I. p. 2. l. 1. *after* united, *add* or intimately One. p. 12. l. 21. *after* Cube, *add*, (there being no limits in nature, greater than which a Cube cannot be).

Let. III. p. 16. l. 18. *Add this Marginal Note*, The Saxon word *Hel* or *Helle*, (whence comes the English word *Hell*;) doth not properly or necessarily import *the place of the Damned*; But may be indifferently taken for *Hell*, *hole*, or *hollow place*: Which are all words of the same original. *Helan* (to hide, or cover,) *Hole* (cavitas.) *Hol* (cavus) hollow. And when it is used in a restrained sense; it is Metonymical, or Synecdochical; as when *Hole* or *Pit*, is put for the *Grave*, and the like. p. 19. l. 2. *Add*, So that I take the plain sense of the words to be this: *He was* (for some time) *in that Hell*, or *Hades* (what ever by that word be meant); *wherein* (it is expressly said) *he was not left*; but was *Raised from it*. p. 44. l. 16. *Add*, Beside this Letter of thanks from his Partner in the Disputation; there was another from *Sandius* himself, (not Printed, but in Manuscript,) acknowledging a like conviction: Of which *Wittichius* recites an Extract, in his *Causa Spiritus Sancti Victrix demonstrata, à Christophoro Wittichio. Lugduni Batavorum, apud Cornelium Boutestein, 1682.*

Let. IV. p. 36. l. 25. *after* Athanasius, *Add*, ('Tis the same thing with me, whether it were written by Him or some Other, as long as I find it agreeable to Scripture. *At the end of the same line, Add* (Wherein yet I would not be thought to encourage dangerous Errors: For the Errors are equally Dangerous, and equally Fundamental; whether I do, or do not Anathematize them.) p. 38. *at the End*; *Add* [an. 13. 169]. Yours, *John Wallis*.

Let. VI. p. 9. l. 25. *Add this Marginal Note*. *Socinus's* Words are these: *Velim autem scias, me duplici de causa (præter eam quam ipse commemoras) ab ista questione, De Anima Immortalitate, abstinuisse. Nam & mihi res erat cum homine qui me calumniandi, inq; omnium invidiam vocandi, omnem occasionem quarebat. Nequid mihi, quid de questione ista statuendum sit, plane exploratum erat; quemadmodum nec hodie quidem est. Tamen id mihi videtur statui posse; Post hanc vitam, animam seu animum hominis non ita per se subsistere ut præmia ulla pœnæ sive sentiat, vel etiam ista sentiendi sui capax. Quæ mea Firma Opinio facile potest ex Disputatione ista colligi: Cum ex multis que identidè à me ibi dicuntur; Tum ex ea ipsa, de qua præcipuè agitur, sententia mea. Nam quamvis, cum ipso Puerio disputans, (qui, ut immortalitatem primi hominis ante peccatum probaret, animi ipsius Immortalitatem mihi objiciebat,) ostendi, non propterea dici posse hominem immortalem quia anima ipsius non moriatur: Tamen satis apparet me sentire, non ita vivere, post hominis*

Additions.

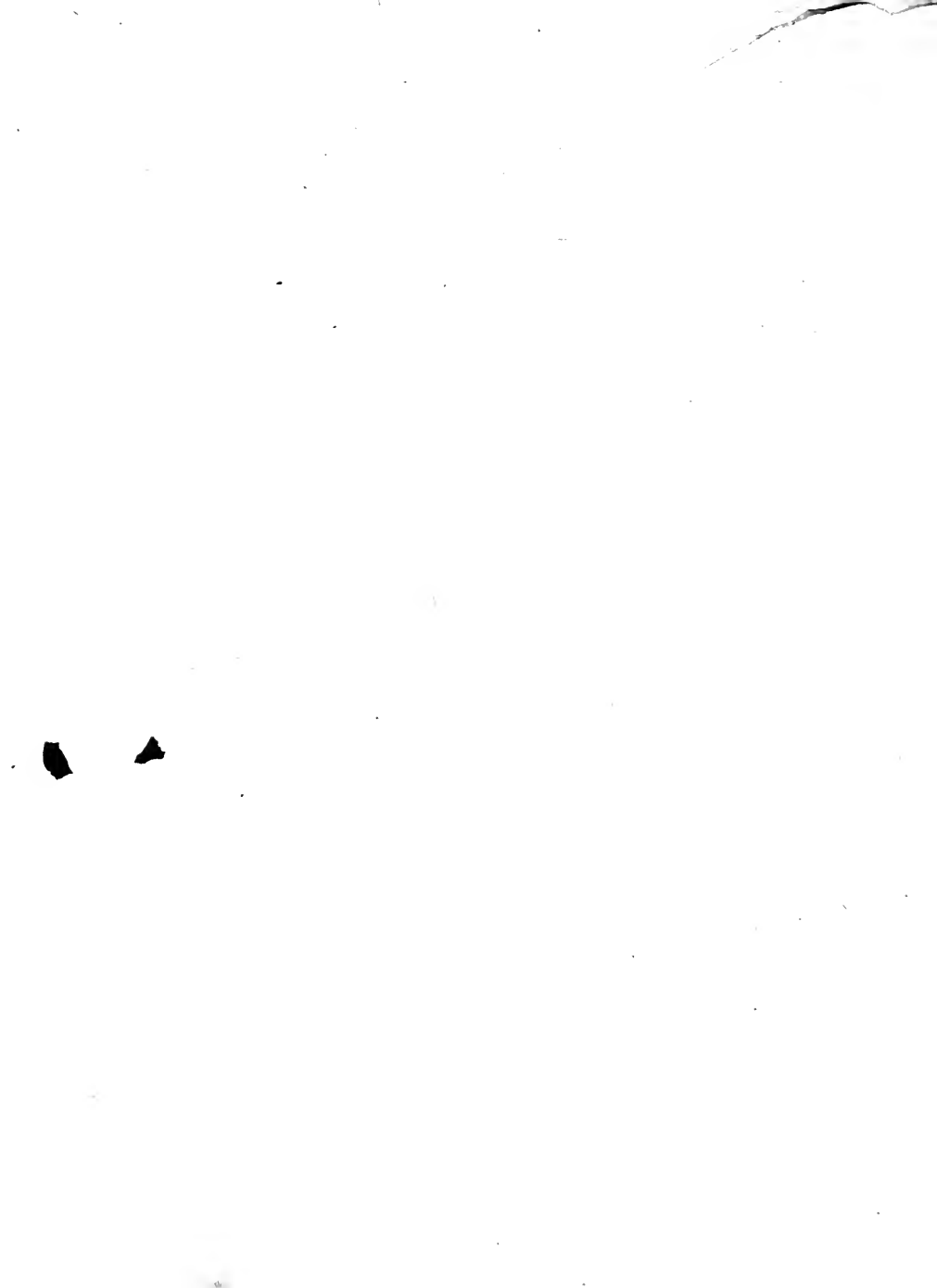
hominis ipsius mortem, animam ejus, ut per se præriorum poenarumve capax existat: Cum in ipso primo homine, totius Immortalitatis rationem uni gratia Divina tribuo; nec in ipsa Creatione quidquam Immortalis Vita agnosco. Socini Epist. 5. ad Volkeliuum; die 16. Novembris, Anno, 1596.

Let. VI. p. 12. l. 3. *Add this Marginal Note: Sandius's Words are these, (cited by Wittichius in his *Causa Spiritus Sancti Victrix*, pag. 4.) Jam finitis illis qua ad Librum tuum reagenda duxi (præter ea qua satis à Socio meo responsum puto,) Oro te ne graveris ulterius hoc argumentum prosequi; quò tandem Veritas, si fieri possit, patefiat; & velut scintilla ex silice ad Chalybem alliso profiliat. Nam ingenie fateor, mihi conjecturam meam longè verisimiliorem visam, antequam Librum tuum, quo me docere aggressus es, legissem. Non parùm & contulit ad eam debilitandam, consideratio mea, Joh. 1. 32, 33. & Mat. 4. 11. Nam postquam in Baptismo Spiritus Sanctus super Christum descendit, & super eum mansit, eumque in desertum duxit, nec ab eo recessit; (cum non verisimile sit Christum tentationem Satanae sine Spiritus Sancti auxilio superasse;) finita demum tentatione dicuntur Angeli accessisse & ministrasse ei. Quod si itaque conjectura mea consistere non possit, ut vix possit, perpendendum erit, an non Spiritus Sanctus possint esse septem Spiritus Principales; vel, multitudo Spirituum longè subtiliorum ceteris Angelorum ordinibus, fortean naturâ ipsâ: Et an per hanc hypothesein salvari possint omnes difficultates contra conjecturam meam hætenus productæ. Novi quendam qui sentit, Spiritum Sanctum quidem esse unam Personam, eamque creatam, sed totum Universum Essentia sua pervadentem. Valdè autem dubito an hac sententia subsistere queat. Illa de una Persona Spiritus Sancti comprehensis sub eo Angelis tanquam ejus ministris & satellitibus; mihi non admodum arridet. Si autem horum nihil verum comperatur; tum demum mihi verisimillimum videbitur, Spiritum Sanctum cum Deo Patre ejusque Verbo, unum Deum, unam Substantiam, unum Individuum esse.*











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