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T H E  
D O C T R I N E  
O F T H E  
H O L Y T R I N I T Y,

And the *Manner* of our  
Saviour's Divinity ;

As they are held in the *Catholic*  
Church, and the Church of *England*.

With a Discussion of two (late) famous  
Books on those Subjects ; *The Judgment of*  
*the Jewish Church*, by Dr. P. A. and *Bilibra*,  
by *Guil. Vorstius*.

To which is added,  
An Account of the Opinions, and Books of *Philo*  
*Judæus* ; more especially, concerning the ΛΟΓΟΣ,  
or WORD.

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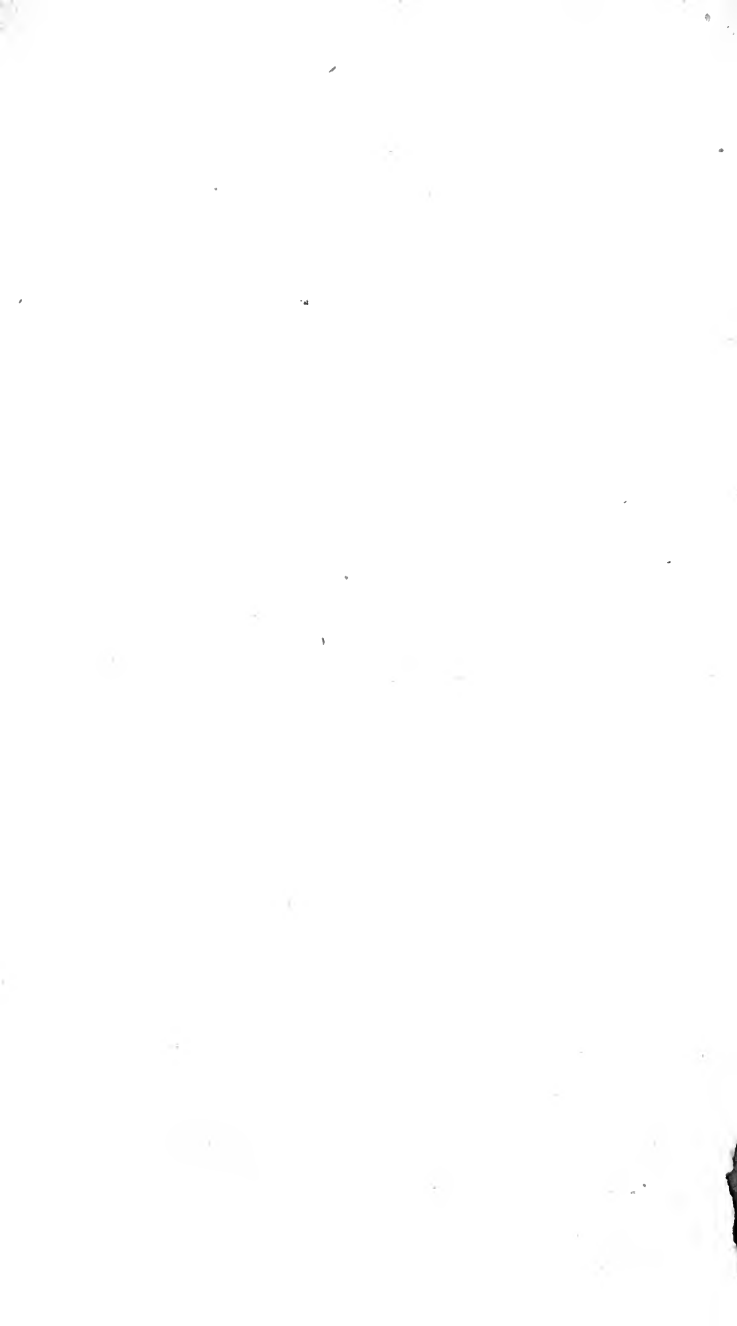
In several Letters to a Peer.

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By STEPHEN NTE, Rector of *Hormead*.

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L O N D O N,  
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OF THE  
*HOLY TRINITY,*  
 And Manner of our  
 Saviour's Divinity.

*The First Letter.*

MY LORD.

**I** Have heedfully, once and again, look'd over the Books you sent me; *The Judgment of the Jewish Church*, by Dr. P. A. and *Bilibra*, by *Guil. Vorstius*. Your Lordship did not say, that, you expected from me any Remarks on (both, or either of) them; otherways than as the sending to a Man of my Profession, and Relation to your Lordship, two such extraordinary Books, may be supposed to be a (tacit) demand of my Opinion of them: If this was your meaning, as I have also other

cause to believe; I hope, this present Answer will agree with your own Sentiments, as well as express my readiness to obey your Commands.

To begin with the Former, *The Judgment of the Jewish Church*. It hath too many Mistakes, in the principal Articles of Religion, and of the Reformation; to be all of them Noted, and Refuted in a Letter: nor will my present (bad) Circumstances permit me, to undertake it. I must content my self therefore, to discuss this (pretended) *Judgment*, in the principal Parts of it; and in several Letters, as returning Health, and Leisure shall enable me. And here the first thing to be inquired into is; What Notions hath the Author concerning the Holy Trinity? It will appear that they are the same that have been censured as Heretical, and Blasphemous; by the greatest Authorities, Ecclesiastical and Civil, in our Nation and Church; and Anathematiz'd by the Catholic Church, in the Persons of *Philoponus*, *Joachim*, *Guilb. Porretan*, and others.

He saith, the Trinity of Divine Persons is a Trinity of UNCREATED BEINGS, and SPIRITS; which is *implicit* Tritheism: He adds, and of CREATORS and GODS; which is *express* Tritheism. Let us hear his own words; page 144. "Whoever they were  
 " to whom GOD said, *Let us make, or let us*  
 " *do this or that*; they could be no created Be-  
 " ings

“ings: they must be UNCREATED BE-  
 “INGS; if there were any such then in be-  
 “ing. But that then, at the Creation, such  
 “there were, even the WORD and SPI-  
 “RIT, hath been shown beyond contra-  
 “diction.”

At p. 175. he makes them to be SPIRITS.

He insisteth very much on it that; *Elohim* in the Old Testament, is intended of the three Divine Persons; and that it ought to be rendered GODS. He translates the words of *Moses* at Gen. 1. 1. *The GODS created the Heavens and the Earth.* And he notes hereupon that, *Moses* might have said *Jehovah Bara*, or *Eloah Bara*, GOD Created; for *Eloah* and *Jehovah* are *singulars* often used in the Old Testament: but he chose to say *Bara Elohim* in the Plural, *the GODS Created*; nay and this is the language of *Moses* no less than Thirty times, in the History of the Creation only. Chap. 9. p. 116.

In the same Chapter he observes that, *Rab. Abarbanel* pretends, *Elohim* is a *Singular*; which our Author refutes, by calling it *Impudence*. And thereupon he adds, a *Plurality* in God is many ways expressed in the Books of *Moses*, and of the Prophets. 'Tis well; but what *sort* of *Plurality*? He will tell you, in these following Translations of the Scripture-Text. Gen. 1. 1. *In the beginning, the GODS Created the Heavens and the Earth.* Josh. 24.

19. *Ye cannot serve the Lord, for he is the Holy GODS.* 2 Sam. 7. 23. *What one Nation in the Earth, is like to this People; whom the GODS have redeemed for a People, to himself? Eccles. 12. 1. Remember thy C R E A T O R S, in the days of thy youth. Isa. 54. 5. For thy M A K E R S are thy Husbands; the Lord of Hosts is his Name. Jer. 23. 36. Ye have perverted the Words of the living GODS; even the Lord of Hosts our God. Gen. 35. 7. Jacob called the name of the place Bethel; because the GODS there appeared to him. The short of that whole Chapter, and of some others, is; the Plural Elohim is GODS: we must say, the GODS Created the Heavens and the Earth, the GODS appeared to Jacob, the GODS redeemed Israel, the Holy GODS; Remember thy C R E A T O R S; thy M A K E R S are thy Husbands.*

'Tis News, that our Author tells us; and most Readers (I fear) will incline to *Rab. Abarbanel*, affirming that *Elohim* is of *singular* signification, and denotes a *single* Person; rather than admit of our Author's GODS, C R E A T O R S, and M A K E R S. He confutes indeed *Abarbanel*; by saying, He is *Impudent*: but there will remain some doubt with the Reader, till the *Doct̄or* shall account for this Text of the Prophet *Samuel*. *Saul said, Be not afraid; what sawest thou? The Woman said, I saw ELOHIM ascending out of the Earth.*  
Saul



Saul said, *What form is He of?* she said, *An old Man cometh up, covered with a Mantle.* Saul perceived, it was Samuel. 1 Sam. 28. 13, 14. Here, when King Saul heard the Woman say ELOHIM, he understood it of *but one Person*; and therefore demandeth, what form is he of? And that, by ELOHIM the Woman meant but one Person; she declares, when she says, *He is an old Man.* That neither of them mistook the true import of the word, the Text witnesseth; by saying, it was SAMUEL. It should seem by this; there are People in the World altogether as immodest, as *Abarbanel* was Impudent.

It was Plain dealing however; and commend me to a man, that will tell the honest down-right Truth: if a Man is a *Pagan*, let him fairly and roundly say so; as our Author doth. Others before him have contended for a Trinity of infinite SPIRITS, uncreated BEINGS, and MINDS; and when they were told, this implies a Trinity of GODS, of MAKERS, and CREATORS; they have been always shy of that consequence, they have denied that it follows from their Opinion: and if it does, they profess to disclaim their Opinion it self. But our Author bravely defies the imputation of Heathenism, of which his weaker Brethren were afraid; he shows 'em in virtue of his *Hebrew* skill, that the Scriptures themselves say, the GODS created the Heavens

and the Earth; Remember thy CREATORS; thy MAKERS are thy Husbands. In short, tho' so many others have forsaken and deserted the Truth, which they once publicly defended; both from the Pulpit, and Press: our Author owns it still, in the broadest terms; and with the addition of those new ones, MAKERS, CREATORS, GODS; which he warrants by a futable Translation of divers Texts, never so rendred by any but himself.

I know not, how much it will weigh with our Author, that all learned Critics have declared against him; in what he saith concerning *Elohim*: but I imagine, he will find some difficulty; in answering *the Reasons* they have alledged.

*D. Petavius*, (Dogm. Theol. de Trin. l. 2. C. 7. S. 3.) says. " There is no Mystery in the word *Elohim*; only the Plural number is put for the Singular, after the manner of the Hebrew Tongue, when a Person of Honour or Worth is spoken of, or to. Thus, Gen. 39. 2. Joseph was a prosperous Man, in the house of his MASTERS the Egyptian. Gen. 40. 1. The Butler of the King of Egypt, and his Baker, had Offended their LORDS the King of Egypt. There are many more such Texts in the Books of the Old Testament.

Cardinal *Bellarmin*, (de Christo, Lib. 3. C. 2.) gives it as his Opinion, that, *ELOHIM* was not intended, to imply the Plurality of Persons

sons in God: his reasons are. 1. 'Tis not uncommon in Holy Scripture to use the Plural Number concerning a *Person of Worth, or Dignity*. Gen. 24. 9. *The Servant put his hand, under the thigh of Abraham his MASTERS*. 2. If *Elohim* signifies Plurally, then we should be obliged to say G O D S. 3. The LXX always translates *Elohim*, by θεο̅ς; St. *Jerom* and the *Latin Church*, by *Deus*; G O D, not G O D S.

Mr. *Calvin* is so much of this mind, that he doubts not to say; “ To infer more Divine Persons from the word E L O H I M, is a strained Gloss; a Gloss that doth not prove the Trinity, but rather *introduces the Heresy of Sabellius*.”

The most learned and judicious Critic, *J. Drusius*, (*Epist. 66. ad J. Montanum*) has put an absolute end to all farther Contention, concerning *Elohim*. He largely opposes the Opinion that, *Elohim* is designed to intimate the Trinity of Divine Persons: among other reasons against it, he observes that *Elohim* is so far from designing the *three* Divine Persons, that it signifies only *one* of them; sometimes the *Father* only, sometimes the *Son* only. Psal. 45. 6. *Thy Throne, O G O D, is for ever and ever*. Here E L O H I M is most certainly the S O N only; and accordingly is Applied to him, in those words of the Author to the *Hebrews*; *To the S O N, he saith, thy Throne, O G O D, is for ever*

ever and ever, Heb. 1. 8. Again, Psal. 45. 7. God, even thy God, hath anointed thee with the Oil of Gladness. The whole Catholic Church interprets *ELOHIM*, in this Verse, of the *FATHER* only; because it was He only who anointed (i. e. *Dignified* and *Exalted*) the Son.

I could cite many more Authorities, of the ablest Critics and Divines: who did not the less believe the Doctrine of the Trinity, as 'tis held in the Catholic Church; as neither (I profess faithfully) do I; but they were not willing to expose themselves to the contempt of the *Jews*, and of our own Learned Men, by advancing incompetent Arguments.

I mean not however, by any thing that has been said, to deny that; *Elohim* is of plural Termination: but the Hebrew Language often expresses the Superlative Degree, by a word of plural Termination. For the most High God the Scripture doth not often say *Eloah*, in the Singular; because *Eloah* may indifferently signify any God, great or little, true or false; *Baal*, *Moloc*, or *Jehovah*: but (more generally) it calls the most High God, *Elohim*, in the plural Termination; intending the termination plural as a note of the Superlative Degree; that is, so as to signify the most High (or true) God.

But farther to clear this Matter, and the Texts that are objected by the Author of the *Judgment*; let us observe these few things.

1. *Elohim* is of so general signification, as to denote sometimes the *Angels*, sometimes the *Magistracy*; sometimes the *Prophets*, sometimes the *Gods of the Nations*. I do not stand to prove this, by an induction of Examples; because 'tis owned among all Learned Men, and the Author of the *Judgment* will not think fit to question it.

2. 'Tis very often used, for the true or *most High God*; and (as appears from *Psal.* 45. 11. and *1 Sam.* 28. 13, 14. before quoted) for any *particular Prince or Prophet*, of *superlative Virtue or Dignity*: because (as I said) the *Hebrew Language* expresses the *Superlative Degree* either by a *plural Termination*; or by repeating the same word *Twice, or Thrice*; as *Holy of Holies*, or *Holy, Holy, Holy*, for *most Holy*.

3. That it may be known, whether the ambiguous word *Elohim*, is to be taken in a singular or plural sense; some word or words are usually added in the Text, or Context, that do determine and ascertain the sense. Thus, to go through the Texts that are alledged by our Author; when 'tis said,

Gen. 1. 1. *E L O H I M* created the *Heavens and the Earth*. 'Tis *Elohim Creavit*, not *Elohim Creaverunt*: that we may know, not *G O D S*, but the *most High or true GOD*, is meant.

When 'tis said again, *Ye cannot serve the Lord,*  
for

for he is the Holy Elohim, Josh. 24. 19. The Pronoun He, and the singular word L O R D, fix the sense of *Elohim*; that 'tis meant of the *most* High God, of *one*, not of many.

*Samuel* saith, *What Nation is like to this People; whom E L O H I M hath redeemed for a People to H I M S E L F?* 2 Sam. 7. 23. *Himself* was added to prevent all mistake; that we might not take *Elohim* in the plural signification, but for a single superlative; for the *most* High G O D, not G O D S.

Another of his Texts is, *Ye have perverted the words of the living Elohim; even the Lord of Hosts, our God,* Jer. 23. 36. It were madness to interpret here, with our Author, *the living G O D S*; when the explanatory words, *the L O R D of Hosts, our G O D*, so plainly intimate that *Elohim* in this Text is of *Superlative*, not of *plural* signification.

*Jacob* called the name of the place, *Beth-el*; because *Elohim* there Appeared to him, Gen. 35. 7. Here again *Beth-el* (*the House of G O D*) makes us to be aware that, *Elohim* is not G O D S; but a *superlative*, even the *most* High G O D.

By a parity of Reason, other words also that are put to signify the *most* High God, may have a *plural Termination*; and yet must be Interpreted, only *superlatively*, and *singularly*. We may use the words of the *Hebrew* that signify C R E A T O R, and M A K E R, with a *plural*

*ral Termination*; and yet must not render them in a *plural signification*, that is to say **C R E A T O R S**, and **M A K E R S**; because (as hath been so often said) the *plural Termination* in the *Hebrew*, is only a *superlative Singular*; when intended of *God*, or other *excellent Object*; whether such *Object* be *Person*, or *Thing*. As, to go on with our Author's Texts.

Isa. 54. 5. *Thy M A K E R S are thy Husbands, the L O R D of Hosts is his Name.* The latter clause suffers us not to mistake the former: it proves what we have been hitherto saying, that; a *singular Superlative* is expressed in *Hebrew* by the *plural Termination*, and is not to be rendered *Plurally* but *Singularly*, not of *many* but of *one*. If it had been said, **L O R D S of Hosts is their Name**, *Makers* must have been understood *plurally*: but when he saith, *thy M A K E R S, the L O R D of Hosts is HIS Name*; he has left no place for doubt, that the *Hebrew* word for *Makers* was intended only *superlatively*, not *plurally*. As in the Texts before quoted, *his M A S T E R S the Egyptian*, Gen. 39. 2. *Their L O R D S the King of Egypt*, Gen. 40. 1. *The Thigh of Abraham his M A S T E R S*, Gen. 24. 9. And abundance more.

*Solomon* saith, *Remember thy C R E A T O R S*, Eccles. 12. 1. 'Tis only our Author that has presumed so to render the words of the wise King. All other Interpreters, and Critics, follow-

14 *Dr. A. guilty of Tritheism. Letter I.*  
following the Rule we have laid down, and the Examples we have cited; unanimously translate that Text by; *Remember thy C R E A T O R.* They have considered it, as a Text parallel to the Three that were last quoted: in which the plural Termination denotes only the particular *Excellence* and *Dignity* of the Persons spoken of.

My Lord; after all this, I think no body will wonder, that I have charged the Author of the *Judgment*, with an *express* Tritheism. My Charge is nothing else but a bare recital of his own words; which he might have softened by some sort of Explication: but he has not vouchsafed, to say the least word in abatement, temper, or excuse; of his perversions of so many Texts; which he has rendred by MAKERS, CREATORS, GODS. He is indeed a Learned Man; but an *unjudicious Literature* is sometimes worse, than none at all. The best Apology, in my Opinion, that his Friends can make for him, will be that; it hath hapned to him, as to *not a few* others: that is to say, while they were arguing, and writing against one Error and *Extreme*; they have unluckily fallen into the *contrary*.

*The*



The Faith of the Church.

**B**UT let us now see, what is the Faith of the *Catholic Church*, and *Church of England*; in the *Articles of, three Divine Persons*, and the *manner of our Saviour's Divinity*. I think, the belief of the Church, (as it lies in the *CreeDs and Canons of Councils*, in the *solemn Condemnations* of divers Heretics, and the current of *approved Writers*;) may be couched in these (following) Heads or Distinctions.

I. There is but *one* (Infinite Allperfect) *uncreated BEING, SPIRIT, or MIND*; who is *sole MAKER* of Heaven and Earth; *sole Object of Divine Worship*, properly so called: and whom we usually design by this word, **GOD**.

II. The Divinity, or God, (and more especially the *Logos, WISDOM, or WORD*,) hath assumed the Humanity of Christ, into *such* an intimate, personal, and *indissoluble* Union with it self; that thereby the Human Nature is *always* under Divine Illumination, and Conduct; and the Divinity doth *always* exert its *natural and eternal Perfections in*, and (*as far as the Humanity is capable*) by the Human Nature.

When I say, the *natural and eternal Perfections* of the Divinity; I mean the Attributes of  
Omni-

Omni-science, and Omni-potence, and the rest. For the *Omniscience* of the Lord Christ was manifested in his knowledg of *the Thoughts*, and of *the Future*: his *Omnipotence*, in the power of *Miracles*; and of *Creation*, as when he twice multiplied the Loaves.

When I say, *as far as the Humanity is capable*; it is to obviate the *Eutychian* Heresy, that turned the *Humanity* into *God*; and because some of the Divine Perfections seem altogether incommunicable, as the *Omni-presence*, and *Præ-ternity*: tho also Christ as God, or *with respect to the Inhabiting Divinity*, is Præ-eternal, and Omnipresent.

The Catholic Church expresses this Faith, very justifiably, by the terms *Incarnation*; *personal Union*, *God*, *God-man*. Some others, more nice than is needful, keep to the words of Scripture; *the Man Jesus Christ, in whom dwelleth the fulness of the Godhead*: which yet is all that the Church means by, those exceeding proper terms, *Incarnation*, *God-man*, &c.

We shall see by and by very fully, what is intended by the *Logos*, (which the *Greek Church* interprets *WISDOM*; the *Latin*, not so properly, *WORD*;) and which we say was *Incarnate*. But here we must so far anticipate, as to observe that; whereas 'tis the general (and I think, truer) Opinion, that only the *WISDOM* or *SON* was *Incarnate*, not the whole *TRINITY*; 'tis to be understood thus:

thus. The WISDOM (not as 'tis a mere PERSONALITY, but) as 'tis understood with, or as it implies and *compriseth the whole Divine Nature, or Godhead, with all its Attributes and Perfections, was united to the Humanity of our Saviour, or doth inhabit his Human Nature*: Whereby he is as compleatly and perfectly God, as he should be if the whole Trinity (and not the SON only) were Incarnate. And by occasion hereof, I must add also here; when we say, the Divinity (*the Fullness of the Godhead, as St. Paul speaks,*) doth inhabit, or is united to, the Humanity of Christ: 'tis not meant by the Church that, the Divinity becomes *but commensurate to the Humanity, Infinite to Finite*; nor yet, as *Eutyches* imagined, that *the Humanity is Deified*, that is, becomes *Omnipresent, Impassible*, and the rest of that kind; Perfections that are plainly incommunicable to the Humanity, and would destroy it. But we mean; as God is *perfectly and equally* God in whatsoever Portion or Space, in the *least* imaginable Extension, no less than in the *whole* Immensity of his Essence: therefore he can *fully and perfectly* communicate himself to the Humanity of Christ, tho' but *Finite*.

But if we reserve these Considerations, till we are got over the next Head or Particular; they will be more easily and fully apprehended.

3. God is most perfectly *One in respect of Essence, Understanding, Power of Action, and Will*: These are as truly and *numerically one* in God; as in an *Angel*, or a *Man*. There is however such a *modal Distinction* in God; that thereupon he is *called*, and is three Persons: not in the *ordinary and vulgar* sense, of the term Persons; but *in the Theological*.

This modal Distinction hath been declared and explained, with some latitude; as to the *Terms*, and even as to the *Characters of the Persons*.

Some Divines of the Schools make the Character of the first Person to be *active Power*, or *Life*, or **VITAL ACTIVITY**; of the second, to be *Understanding*, or *Wisdom*, or **SELF-KNOWLEDG**; of the third, *Love*, or **WILL**. For God's *Love* is not, as in us, a *Passion*; but his *Essential WILL*. In short, the Three, **SELF-LIVING, SELF-KNOWING, SELF-LOVING**, are God's (essential immanent) Acts on himself, the eternal Object; nor are there any more or other essential (immanent) Acts of God: therefore several of the School-Authors go no farther, in accounting for the Mystery of the Trinity. They alledged that, "A Divine Person is a  
" Mode, or Property of an individual Nature;  
" *it is the individual Divine Nature, with a dis-*  
" *cretive Property, or particular Mode.* Conse-  
" quently, God, or the Divine Nature, is  
" **THREE**

“ THREE Persons, on the account of the  
 “ aforeſaid Modes or Properties ; - that is, as he  
 “ is SELF-LIVING, SELF-KNOW-  
 “ ING, and SELF-LOVING. Nor is  
 “ he *more than three Persons* ; because these are  
 “ the *only* Eſſential, immanent (or *internal*) Acts  
 “ of God.

These Doctors were never Censured, or Blamed in the Church ; as defective in Faith, or as leſs Orthodox than they ought to have been : Some of the moſt learned *Moderns* have acquieſced in their Explication ; of our *Engliſh* Writers, that Subtle (Scholaſtic) Head, Mr. *R. Baxter*, often approves it, in his *Catholic Theology*. But because tho this Explication accounts for the notion of *Persons in the Divine Nature* ; yet it doth not, with ſo obvious facility, ſatisfy for the RELATIONS (*Father, Son, and Spirit* proceeding from both) in God : therefore the more Current Exposition, among Catholic Writers, is St. *Auſtin's* ; as here followeth.

The firſt Perſon in the Holy Trinity, is *unbegotten Mind*, or ORIGINAL WISDOM ; the Fountain and Cauſe of the other two, and therefore (*by analogy to things Natural, and condeſcenſion to the Human Underſtanding,*) called the FATHER.

Next is the *Logos*, reflex or *begotten* WISDOM ; even the Wiſdom that is generated by, or that reſulteth from, God's contemplating and  
 B 2 knowing

knowing his own Perfections; that Ideal Representation, Self-knowledg, or *Express Image* (as *St. Paul* speaks) that is necessarily *begotten* within himself, by God's knowing and understanding himself; and is therefore named the SON.

V. Lastly, The Divine volition or LOVE, by which God loveth or WILLETH HIMSELF; his Eternal *Spiration* (or as it were Breathing) of Love, towards himself; on that account fitly called *the Spirit*.

They do not mean however that, mere WISDOM, or KNOWLEDG, or LOVE in God, is a *Person*: but each of these Idioms, as 'tis understood with, or as it includeth the *Divine Nature*, or *Godhead*, with all its *Attributes and Perfections*, is rightly called a *Person*; and a *Divine Person*. And hence also we say, each Person is truly and properly GOD, BEING, SPIRIT; but not a God, a Being, a Spirit, because 'tis the same (numerical) God, Being, Spirit, who, as having these three Idioms (Characters, Acts, Modes, Personalities,) is therefore named *three Persons*.

The Author of the *Judgment* knows, or ought to know that; it was with respect to this Explication of the Trinity, that the Divines of the Schools, the General Councils of *Lateran* and *Lyons*, the Councils of *Toledo*, &c. have defined that, the SON is *eternally Generated*, and the SPIRIT *eternally Proceeds*. They  
rightly

rightly make the *Generation*, and *Spiration* (or *Proceſſion*) to be eſſential, permanent, and *eternal Acts*: becauſe eternal *original Mind* muſt needs be underſtood to *Know*, and *Will* or *LOVE* it ſelf, *by a continual perpetual Act*. And from hence alſo they truly infer that, the *Generation* and *Proceſſion* are *natural* and *neceſſary*, not *arbitrary* and *free Acts*. As alſo that there can be *no more Perſons* in the Divine Nature, but only theſe Three; only original *MIND*, the reflex *WISDOM*, and the *Eternal Spiration* of Love, or *SELF-COMPLACENCE*: for theſe compleat the *Notion*, and the *Perfection* of God; and without them, he ſhould neither be *Happy*, nor *God*.

*LOVE* naturally ariſeth, or proceedeth, from what is apprehended, and is *KNOWN* as our *greateſt* and our *moſt connatural Good*: and the *greateſt Good* of God can be no other, but that he perfectly *KNOWETH* himſelf; for he only is a *perfect Object*. From whence we ſee, how the *Spirit*, who is Divine *LOVE*, proceeds *from the Father and the Son*: and that, this whole *Diſcourſe*, of original *MIND*, reflex *KNOWLEDG*, and *LOVE*, is verified in the Divine Nature.

When we ſay, this *Trinity* is a *Mystery*; 'tis becauſe *Father*, *Son*, and *Spirit*, are not here underſtood in the vulgar and ordinary ſenſe; as neither is the term *Perſons*. *Perſons*, *Father*, *Son*, *Spirit*, *Generation*, *Proceſſion*, *Spiration*,  
B 3
Begotten,

*Begotten*, in the Divinity, are so called; as was before said, only by an Analogy (or *remote likeness*) to things natural, and by *condescension to the Human Understanding*. In all created Persons, so many Persons are so many distinct Substances, Understandings, Wills, and Powers of Action; they are so many distinct Beings, Minds, and Spirits. In like manner also do Father and Son differ, in all the created Kinds; they are as distinct and several (by their respective Substances, Understandings, Wills,) as three Angels do differ (or are distinct) from three Men. How extremely unlike is this Alterity and Diversity, to the real Unity of the three Divine Persons; or of Father, Son, and Spirit, in God? For these in God, as we have said, are not distinguished, by distinct Substances, Understandings, Wills, &c. but are (numerically) one Substance, Understanding, Being, Spirit; they differ, *as a Mind and its Acts*.

The great Variety of Terms; used by Divines, in treating of this Article; perplexes and confounds most Readers: who are not aware that, all these so (seemingly) different Terms signify the same thing; but because none of them express it *adequately*, therefore for a more clear and perfect conception of this Article, we willingly use all sorts of Terms and Explications that help to enlighten it. Thus, Mr. Hooker, Author of the *Ecclesiastical Polity*, says.

“ The



“ The Divine Substance (or Essence) with this  
 “ *Property, to be of None*, maketh the Person  
 “ of the FATHER; the same Divine Ef-  
 “ sence, with this *Property, to be of the Fa-*  
 “ *ther*, maketh the Person of the SON; the  
 “ self-same Divine Essence or Substance, with  
 “ this *Property, to be of Both*, maketh the Per-  
 “ son of the HOLY SPIRIT. So that,  
 “ in every Person there is implied the SUB-  
 “ STANCE of God; and also the PRO-  
 “ PERTY, which causeth the same Person  
 “ to differ from the other two. It is not a *novel*  
 Explication, devised by Mr. *Hooker*; but the  
 Explication generally received in the Church,  
 and only represented in other equivalent Terms.  
 For by the *Property, to be of None*, (which, he  
 saith, together with the Divine Essence, doth  
 make the Person of the *Father*;) he means  
 ORIGINAL WISDOM: Mr. *Hooker*  
 calls it the *Property to be of None*; because 'tis  
 Un-begotten and Un-originated. By the *Pro-*  
*perty, to be of the Father*, he means the reflex  
 or BEGOTTEN WISDOM; which is  
*generated* (in the manner before declared) by  
*Original Wisdom*, or the *Father*, and is there-  
 fore named the SON. Lastly, he saith, *to*  
*proceed from both*, maketh the third Person.  
 Right, for Divine LOVE *proceeds* from un-  
 begotten MIND and the reflex WISDOM;  
 'tis their joint and common Act. He concludes  
 as soundly; “ Each Divine Person is the Di-

“vine Substance with one of these Properties,  
 “and consisteth of the *Property* and the *Sub-*  
 “*stance*. ’Tis as much as to say; a Divine Per-  
 son is either ORIGINAL WISDOM,  
 (which is of *None*,) together with the Divine  
 Essence: or it is the Divine Essence with the  
 REFLEX WISDOM, which is of *the*  
*former*; or (lastly) ’tis the *same* Divine Es-  
 sence or Substance, with the Spiritation of  
 LOVE, which proceeds *from both*.

When others call the Divine Persons indiffe-  
 rently by *abstract* or *concrete* Names; which  
 when used of Creatures, or their Qualities or  
 Acts, are readily understood by every body;  
 but when applied to the subject of this Arti-  
 cle, are understood only by the Learned; and  
 often misunderstood even by them, unless they  
 have been long conversant in these Questions:  
 I say, those as well *abstract* as *concrete* Terms  
 and Names, do all refer to that explication of  
 this Article that is before given; they are in-  
 tended only, farther to explain it, and *do* ex-  
 plain it.

These Terms and Names are *Acts*, *Proper-*  
*ties*, *Modes*, *Subsistences*, *Characters*, *Idioms*,  
*Notes*, *Notions*, *Ideas*, *Relations*, *Persons*, *Per-*  
*sonalities*, *Essence*, *Substance*, *Trinity*. Their  
 meaning is, briefly, as here follows.

The Divine Persons are called ACTS; be-  
 cause *Wisdom* and *Love* are indeed essential *Acts*  
 of God, on himself the eternal Object. Yet it  
 is

is not the mere *Act* that is a Person, but *the Divine Essence as thus acting.*

They are **PROPERTIES, IDIOMS,** and **CHARACTERS**; as they *distinguish*, and thereby variously *denominate*, the Divine Essence. For in respect of one Property, Character, or Idiom, the Divine Essence is named the *Father*; in respect of another, the *Son*; in respect of the third, the *Holy Spirit*. But we must always remember that, these Appellations are not used *univocally* (or in the same sense and respect) concerning God and any Creatures, or their Acts.

They are **NOTES, NOTIONS, IDEAS**; as they serve to *notify*, or declare to us, the proper and peculiar Distinctions of the Divine Persons. As namely that, the first Person is the Godhead (or God) under the *notion* of un-begotten **MIND**; the second is the same God, Godhead, or Divine Essence, under the *Idea* of reflex **WISDOM**; the third is the same Godhead under the *Note* of Divine **LOVE**.

They are **RELATIONS**; as from these Properties and Acts, there arises in the Godhead the *mystical Relation* of **FATHER, SON,** and **SPIRIT** proceeding from both. Which, why they are so called, (namely by the Appellations *Father, Son,* and *Spirit,*) has been afore often declared.

They are **MODES** and **SUBSISTENCES**, or more properly and truly *Modes of*  
*sub-*

*subsisting*; as by occasion of them, God is considered as subsisting after three Modes or *Manners*: namely, as *unbegotten* MIND, reflex or *generated* WISDOM, and as loving or WIL- LING himself.

They are called PERSONALITIES, when consider'd *abstractedly*; that is, *separately*, from the Divine Essence or Godhead: they are PERSONS, when considered *concretely*, that is, *together* with the Divine Essence: Each of them so considered, is no longer a mere Personality, but a Person; *a Person living, Intelligent, really Existing*, and not subsisting only.

The Divine ESSENCE, or SUB- STANCE is the Godhead or God; with all Divine Attributes and Perfections.

The TRINITY is the same Divine Ef- fence; as distinguish'd by its three *Properties*, that have been already so often described.

But we may note farther that, of these terms, some are more generally used; and are warrant- ed by greater Authorities, than the rest are. Such are the terms, MODES, PROPER- TIES, and PERSONS; therefore I will say somewhat of them more particularly.

MODES is a term more antient than any of the rest; and also more proper: it is older than the term TRINITY it self; 'twas used by *Justin Martyr*, within less than 140 Years after our Saviour. His words are, *μία ὑπόστα-*

σις, τρώτοι ἢ ἑωάρξεωσ τρεῖσ ; *one Subsistence or ESSENCE, three MODES of subsisting.* 'Tis used also by *J. Damascen*, the first of the Fathers that collected together the scatter'd and confused parts of Theology into a regular System or Body ; his words are, ἐπὶ τῇ ἁγίᾳ τριάδι, ἑωάρξεωσ ὅσῃ ὁ ἀνερχοσ τρώτω τῇ ἀίδιῃ ἑωάρξεωσ ; "In the Holy Trinity, a Person is an eternal MODE or manner of subsisting. 'Tis also the most common Term of the Divines of the middle Ages, called the Divines of the Schools.

PROPERTIES is much used by the Greek Fathers ; but that which makes this word the more Authentic, is the *Programma* of the Emperor *Justin*, to which all the Churches (tho not especially thereto required) gave their Assent ; as *Evagrius* witnesses, *Hist. Eccl. lib. 5. c. 4.* In this *Programma* it is said ; " We adore the " Trinity in Unity, and the Unity in Trinity : " an Unity as to ESSENCE or GOD- " HEAD ; a Trinity, as to PROPER- " TIES or Persons. In the Greek, thus ; τριάδα ἢ κατὰ τὰς ἰδιότητασ, ἢτε Πρόσωπα.

Mr. *Calvin*, after a Judicious and learned Dissertation concerning the *Holy Trinity*, and the term *Persons*, concludes ; and summeth up all in these words. " But if any are so nice, that " after all they will not allow the word PER- " SONS ; yet do what they can, they must " confess that when we say *One*, we mean the " SUB-

“ S U B S T A N C E ; when we say *three*,  
 “ we intend that in the Divine Essence or Sub-  
 “ stance there are three P R O P E R T I E S.  
 “ Which being sincerely acknowledged by any;  
 “ we will not litigate with them. *Instit. cap.*  
*6. sect. 25. p. 179. Genev. 1550.*

But P E R S O N S is *now* more commonly,  
 and almost only used. St. *Austin* saith of it;  
 “ We use the term *Persons*, not because we  
 “ find it in Scripture: but because the Scrip-  
 “ tures do not contradict it; and by a kind of  
 “ Necessity, as labouring under want of  
 “ words. *De Trin. lib. 7.* As the *Latins* did not  
 at first like the term *Hypostasis*; so the *Greeks*  
 were dissatisfied with *Prosopon*, or *Person*:  
 but they came to agreement, by fixing a *deter-*  
*minate* sense on those very ambiguous Words;  
 the *Latins* were content with *Hypostasis*, and  
 the *Greeks* with *Prosopon*, as both are interpret-  
 ed by *Justin Martyr*'s τρώσθ' ἰσάργεως, a  
 M O D E or *manner* of subsisting.

There never was any thing so truly said, or  
 so well establish'd; but one *Sciolist* or other  
 would be excepting to it, either out of vanity,  
 or on mistake and ignorance: accordingly this  
 Faith of the Catholic Church, has been attack-  
 ed by divers Objections; some of them indeed  
 from (otherwise) learned Men, but the most  
 from such as were ignorant. I shall mention  
 only the Objections that are considerable; and  
 from *able* Persons, or Parties.

## Of some Objections.

Of this sort, I account the Author of the *Intellectual System*, Dr. Ralph Cudworth; who revived the Errors of *Valentinus Gentilis*, concerning the Trinity. He makes the three Divine Persons to be *distinct Substances* in number; and only the *Father* to be truly and properly *God*, or Almighty and Allknowing; the other two Persons *subordinate* to the Father in Power and Authority, and *wholly dependent* on him. Therefore he could not indure the Doctrine of the *Schools* (which is indeed the Doctrine of the Catholic Church) concerning the Trinity: he complements us in a very extraordinary manner, on our *Explication* of that Article; he saith, “ The *scholastick* Trinity is a pure *Jargonry*; “ the Philosophy of *Gotham*: a Trinity that “ falls not under Human Conception, and “ which cannot be in Nature. A *phantastic* “ Trinity of merely *nominal* Persons; Persons “ only in Name, not in Reality. It was invent- “ ed by *P. Lombard*, Father of the School-Doc- “ tors, and Bishop of *Paris*; and was never “ authoris’d by any *Public* Authority, except “ at the Council of the *Lateran* in the Year “ 1215.

I was surprized, I confess, that Dr. *Cudworth* should presume to say; the Catholic Faith, or as he calls it *the Scholastic Trinity*, is a Novelty,

Novelty, devised by the Bishop of *Paris* : and that it hath no Warrant, but the Council of *Lateran*. We quoted before the words of *Justin Martyr*, scarce 140 Years after our Saviour ; one *ESSENCE*, three *MODES* of subsisting ; and the definition of *J. Damascen*, a Person in the Holy Trinity is a *MODE* or manner of subsisting ; which, tho in so few words, implies the whole Doctrine of the Schools concerning the Trinity. The *Programma* also, received by all the *Greek Churches*, that describes the Persons to be *PROPERTIES*, is about 600 Years older than *P. Lombard* Bishop of *Paris*.

As for the *Latin Church*, *St. Austin* has written 15 Books of the *Trinity* ; the sum and substance of them all, is only this ; “ *Mens, No-*  
“ *titia, Amor,* (MIND, WISDOM, LOVE,)  
“ are the three Persons of the Holy Trinity :  
“ the Blessed Trinity is *God, considered as Ori-*  
“ *ginal WISDOM; and as KNOWING*  
“ *and WILLING himself.* This was followed by the School-Doctors and middle Ages : and 'tis referred to, in all the *Confessions* of Faith by the *Councils* of those Ages ; in particular, by the General Councils of *Lateran*, and *Lyons*, and by the Councils of *Toledo*. Those Councils, as well in their *Confessions* as *Canons*, very carefully adhere to the Doctrine of *St. Austin* ; and of the Schools : concerning the Trinity, and the Incarnation.



Of the Modern *Jargonists*, I shall mention only Mr. *Calvin*. He is a perfect Disciple of *St. Austin*; as well in this, as many other Articles of Religion: In the sixth Chapter of his *Institutions*, Genev. 1550. he saith. *Non est tamen inanis vel supervacua ordinis Observatio; dum primus recensetur Pater, deinde ex eo Filius, postea ex utroque Spiritus. Nam & mens unius cujusque eò sponte inclinât, ut primo DEUM consideret, deinde emergentem ex eo SAPIENTIAM; tum postremò VIRTUTEM, quâ Consilii sui decreta exequitur: qua ratione duntaxat a Patre existere dicitur Filius; a Patre simul & Filio Spiritus.* In short, thus; “ ’Tis  
 “ even natural to conceive, first GOD, next  
 “ his reflex WISDOM; then his POW-  
 “ ER, by which he executes his Counsels and  
 “ Will; *on which account only, we say the Son is*  
 “ *of the Father, and the Holy Spirit of both.*  
 But note here that, Mr. *Calvin*, in his reciting the order of the Divine Persons, calls only the *Father* GOD: but this he did, only *by way of Appropriation*; as they speak. That is, not as if the second and third Persons were not also God, and *equally so* with the first; but on the account that the *Father* is *Fons Deitatis*, as the Antients spoke, *the Fountain and Cause of the other two Persons*; as is before described. And this way of speaking of the *Father*, is not peculiar to Mr. *Calvin*; other Orthodox Writers, and the Scriptures themselves, sometimes use it;

as is observed too by others, who have written on these Questions.

The Authority of the *Lateran* Council is not so slight, as Dr. *Cudworth* would intimate; much less was this the only Council that confirms the Exposition of the *Holy Trinity*, now generally received. The Council of *Lateran*, in the Year 1215. consisted of 70 Metropolitans, 400 Bishops, other Fathers more than 800; the Ambassadors of the *Roman* and *Greek* Emperors, and of the Kings of *England*, *Spain*, *France*, *Jerusalem*, and *Cyprus*. They followed the preceding Councils, in accounting for the Mystery of the *Trinity*; and have been expressly approved by all the subsequent Councils.

Dr. *Cudworth*, in opposition to that Council, describes the Divine Persons to be *Nóes*, MINDS; πνεύματα, SPIRITS: but neither he, nor Dr. *Pain*, could alledg so much as one Council or Father, that ever so spoke. So little reason had they, to accuse the Catholic Doctrine, as Novel; or not warranted by a sufficient number of good Authorities.

In short, the *Gothamites* and *Fargonists* defend themselves very well against this first Objection; and retort it, on their Opposers.

But others have raised another Exception, to the Doctrine of the Church; before described. They say; by this account, not only GOD, but every other Intelligent Being, shall be three Persons: for every Angel, and every Man, has these

these three *Modes*, *Properties*, or whatever else you will call them; *Mind* or Original WISDOM, reflex or generated KNOWLEDG, and LOVE towards it self. If these Internal Distinctions do not make a Man, or an Angel, to be *three Persons*; or introduce the Relations of *Father*, *Son*, and *Spirit*: why should it be said, they are three *Persons*, or introduce three *Relations* in God? This is an Objection of the *Unitarians*; much insisted on by a *Polander*,<sup>s</sup> that undertook to answer *B. Keckerman*, Professor at *Dantzick*; and by *M. Ruarus* in his Letters to (the ingenious *Minim*) *Marinus Mersennus*. The *Metaphysicians*; and particularly, our learned Countryman Mr. *J. Sarjeant*, in his *Appendix* to his *Transnatural Philosophy*; answer here with many Subtleties and Finesses, from the *Metaphysical School*: In my Judgment, the Catholic Faith hath no need of them; and the true Answer is this. The Objectors have not considered that, PERSONS and RELATIONS, when used of God, are *artificial Terms*; and therefore have a peculiar meaning in *Theology*, altogether different from their Intendment in familiar Speech. There is no Art or Science; whether Sacred or Civil, whether Learned or Mechanical; but hath its *Terms* that are peculiar to it self only: which Terms are words, all of them borrowed, from common and familiar Speech; but used by the Art, in quite another sense; a sense

peculiar to the Science or Art. Therefore we are not to be surprized at it, that PERSON, in *common speech* and use, is a *particular Being, distinct from all other Beings; and that hath sundry Properties or Modes belonging to it*: But in the *Science of Theology*, when we speak of God, *it is only a Mode or Property; as such Mode is considered together with the Divine Essence, Godhead, or God*. The terms of Sciences and Arts are most commonly *arbitrary*; we are not to demand a *Reason* of them: 'tis sufficient that, they are explained to us; and that when we know what is intended by 'em, we find our selves to be instructed in something that is either useful, or curious. Notwithstanding, in the choice of terms we sometimes affect some sort of Analogy, some degree of Likeness, between the things: that is, the thing intended by the Word, as it is an *artificial Term*; and the thing intended by it, in ordinary Use and Speech. And hence, because SELF-KNOWLEDG, and SELF-COMPLACENCE, are generated by MIND; therefore in *Theology*, these Properties have the names of *Father, Son, and Spirit proceeding from both*: and for the same reason they are called RELATIONS. And again, because by *Person* in ordinary speech we mean a *particular intelligent Being, distinguished from all other Beings by some peculiar Mode or Property*; therefore the *Godhead, or God, as considered*

dered to *three* different and *discretive* Properties or Modes, is considered as (or is named) *three Persons*. And we appropriate to God this way of speaking; we extend it not to Creatures, whether Men or Angels; *out of reverence to the Divinity*: And because those Properties are so much more excellent and perfect in God, than in whatsoever Creatures; that *the same Name agreeth not to them*. And it should seem, this account must necessarily be admitted, by all the Orthodox; who acknowledg no other but a *modal distinction* in God. For it was a Remark, worthy of his Learning and Judgment, that Dr. *Edward Stillingfleet*, late Bishop of *Worcester*, makes in his Preface to his *Vindication of the Doctrine of the Trinity*. “ When we consider a Divine Essence, *saith the Bishop* there can be *no distinction* conceived in it, but by *different MODES of subsisting*; or what is the same, **RELATIVE PROPERTIES** in the same Divine Essence. *Pref. p. 16.*

There is yet this *farther scruple*. It is not very obvious, how reflex or generated **WISDOM** can be said to be *Incarinate*: Or how, if the *Son* and *Spirit* are only the **SELF-KNOWLEDG** and **SELF-LOVE** of God, they can be *invocated* in such a form as this; “ O God the **SON** have mercy upon us miserable Sinners. O God the **HOLY GHOST** have mercy upon us miserable

“ Sinners. Nay, and the words, *O God the FATHER have mercy upon us miserable Sinners*, will be as improper; for the *Father*, in this Hypothesis, is not a *distinct Being*; the *Father*, as the first Person of the Trinity, is no more but un-begotten or *Original WISDOM*. Farther, the Expressions in the *Nicene Creed*, and divers in Holy Scripture, attribute such Properties and Acts to the Divine Persons; as plainly suppose them to be *Beings* and *Spirits*: they can be no ways understood of a mere **SELF-KNOWLEDG**, **SELF-LOVE**, or **Original WISDOM** of God.

This is the great Objection of the *Tritheists*; or of those that hold, the Persons of the Trinity are so many infinite *Spirits*, *Minds*, and *Beings*: it is grounded, so far as it hath any appearance of strength and pertinency, on a misapprehension of the Churches Meaning and Doctrine.

For first, the Church doth not say that, mere **SELF-KNOWLEDG** (or generated **WISDOM**) was Incarnate; but this Property, “ as taken with, or as it comprises the “ Divine Essence, Godhead, or *God*, with all “ his Perfections and Attributes, was Incarnate. Which is warranted by divers (clear) Texts; as, *Col. 2. 9. In him [Christ Jesus] dwelleth the Fulness of the Godhead. Col. 2. 3. In whom, [the Lord Christ,] are all the Treasures of WISDOM and KNOWLEDG. 1 Cor.*

1. 24. *We preach Christ, the Power of God, and the WISDOM of God.* These Texts amount to this; “ The Fulness of the GODHEAD, “ in the Person of the WISDOM, was “ Incarnate in the Humanity of Christ.

It is hard indeed to apprehend, How the Divinity (or God) should be incarnate in the Person only of the *Logos* or WISDOM; while the other two Divine Persons were not Incarnate: and the Answers usually made methinks, are not very satisfactory. Some Learned Men have said, not the  $\lambda\omicron\gamma\omega\varsigma$  (WORD or WISDOM) only, but *the whole Trinity was Incarnate*: and that, otherwise we cannot say, *God* was Incarnate; for GOD implies the whole Trinity. Others have answered, there lies the same difficulty against the *Tritheistic Hypothesis*: for if there are *three Infinite Spirits*, who yet are all of them but *one God*; what was Incarnate could not (in this Hypothesis) be *perfect God*, if only one of these *Spirits* was Incarnate; we cannot say, GOD was Incarnate, if but one *Spirit* of the Trinity (or God) was Incarnate. Let the Objectors therefore clear their own Explication, of this Exception; and at the same time they will clear ours.

I should chuse to say. We are not concerned in this difficulty; because we say only, GOD was Incarnate, and the WISDOM Incarnate: we go no farther; we affirm nothing in this matter of the Incarnation, concern-

ing the other two Persons. We speak of the Incarnation, no farther than it is revealed; that *God, perfect GOD*, in the Person of the WISDOM, was incarnate: this is intelligible, it hath nothing of difficulty to our apprehensions. He that is disposed to ask hereupon; Can *God* be Incarnate, and not the *whole* Trinity, which is God; the *Fulness of the Godhead*, and not *all the Persons* of the Godhead? Such a one is too curious, and importunate; he puts Questions that cannot well (it may be) be answered, without our affirming or denying beyond what hath been revealed by God, or is required by the Catholic Church to be believed. Yet to such a one we can say; it is evident that, *perfect* God can be communicated, when the *whole* of God is not communicated. For God being *perfect* God, as was before observed, in whatsoever portion of Space; in the *least* imaginable Extension, no less than in the *whole* Immensity of his Essence: he could therefore, tho' *Infinite*, communicate himself perfectly to the *finite* Humanity of Christ, as to *Divine Perfections*; tho' he did not communicate himself *wholly*, as to the *Omni-presence and Infinity of his Substance or Essence*. Therefore, if something like to this hath also hapned, in the Incarnation of the WISDOM only; while the other two Persons were not Incarnate: it implies no contradiction; nay it seems sufficiently illustrated, by the other; that is to say, so far illustrated or cleared, that we need not to hesitate at it. The



The Prayer, "O God the *Father*, O God the  
 " *Son*, O God the *Holy Ghost* have mercy up-  
 " on us miserable Sinners; hath been disliked  
 by divers Learned Men; in particular, by  
 Mr. *Calvin*: but we must interpret the *Churches Prayers*, by her known *Doctrine*. The  
 Church doth not intend, cannot intend, by that  
 form; to acknowledg more Divine Objects of  
 Worship, than one: for she professeth the con-  
 trary. She intends therefore here, only " to  
 " invoke God by, or under, the several *Dis-*  
 " *tinctions*; which she acknowledgeth to be in  
 " him: and by which she endeavours more per-  
 " fectly to apprehend him. But these *Distin-*  
 ctions; tho for good Reasons named *Persons*,  
 and *Father*, *Son*, and *Spirit*; are understood  
 by her as only the *different MODES* of the Di-  
 vine Subsistence, or Subsistence of God: and  
 therefore as often as they occur in the Prayers,  
 they are to be taken in the *Theological* sense;  
 not in the profane and vulgar.

As to some Expressions in the *Creeeds*, and  
 Holy Scriptures. Many things are said of our  
 Saviour in the Scriptures and *Creeeds*, which not  
 only suppose him to have been *præexistent to the*  
*World*; but to be the *Maker*, and *Governour* of  
 it. The Catholic Church understands them,  
 as spoken of his *Person*; but of his *Person*, only  
 in respect of the *Inhabiting Divinity*: and she  
 believes that, not the generated *WISDOM*  
 only, but *GOD in the Person of the WIS-*

*DOM* or *SON*, was Incarnate. These two Keys open all the Difficulties, of any Expressions in the Church-Creeds and Holy Scriptures; concerning the *WISDOM*, *WORD*, or *SON*; as also concerning our *Lord Christ as he is God and Man*.

Concerning the *Holy Spirit*, wherever such Attributions are given to him, as imply him to be an actual distinct *BEING*, *MIND*, or *SPIRIT*: they are spoken of him; as the *Person* of the Spirit includeth, in its *complete* notion, the Divinity, Godhead, or *God*; and are not spoken of his *Personality* only, which is no more but Divine *LOVE*, or Divine *SELF-COMPLACENCE*. And the same is to be understood of the other two Persons.

And now upon review of the whole, that I have said on these Articles; I have but this farther to add. First, I will be very thankful to *Dr. A.* or any Body else; that shall inform me, on good grounds, wherein *the Explication* I have here given, is *more or less*, or *otherwise*, than the Church teaches.

Next, I think nothing hath been said, but what is obvious to any ordinary Capacity; using such heed, as is required to the understanding and comprehending *the Mystery* of any other Art or Science. There is no Science or Art, but must have an intent application of the Mind of the Learner; or he shall never comprehend it; the Institution in Arts and Sciences, in the very

very *meanest* of them, must be *diligently* and *often* considered; or a Man shall never be an *Adept*, or Master of his Art. Therefore, if also in Divinity or Religion, some Articles must be heard or read with a close Observation, to apprehend them rightly, fully, and distinctly; if they must be read, it may be, over and over again: let us be content with some study, in a matter of so high a nature, and of so great concernment to us. I think however, it were sufficient; if the Articles of the *Holy Trinity*, and the *Incarnation*, were proposed to our People, in a *plainer* and *shorter* manner than is usually done: for instance, in some such Form as this.

“ There is one Eternal BEING, one Infinite  
 “ SPIRIT; sole CREATOR of all things.  
 “ In the Unity of this Godhead, we are to  
 “ consider this following Distinction. Eternal  
 “ MIND; Divine SELF-KNOWLEDG, ge-  
 “ nered by MIND; Divine SELF-COM-  
 “ PLACENCE, necessarily *proceeding* from  
 “ both. Of these, the first is called the FA-  
 “ THER, as being manifestly the Origin  
 “ and Cause of the other two; the second hath  
 “ the name of SON, as being the Generation  
 “ and Off-spring of *Eternal Mind*; the third,  
 “ as the joint Act, and as it were *spiration* of  
 “ the two former, is fitly called the SPIRIT.  
 “ They are PERSONS; not as an Angel,  
 “ or a Man, is a Person: but as each of them  
 “ is understood with, or compriseth the Di-  
 “ vine

“ vine Nature ; that is to say, *as it comprehend-*  
 “ *eth, and is comprehended by, this word G O D.*  
 “ Concerning our Saviour ; we are not to think  
 “ of him, as a mere Man : He is GOD-MAN.  
 “ MAN, in respect of his Reasonable Soul, and  
 “ Human Body ; God, in respect of the *In-*  
 “ *dwelling Divinity.* Which is not to be under-  
 “ stood only of an occasional (*assisting*) *Pre-*  
 “ *sence* and Indwelling, as in the *Prophets* : but  
 “ of *such* an Union of the Humanity to the Di-  
 “ vinity, that the former is *always* under the Il-  
 “ lumination and Conduct of the other ; and  
 “ the Divinity doth *constantly* exert the Divine  
 “ Attributes and Perfections *in,* and *by* the Hu-  
 “ man Nature. What was thus Incarnate, was  
 “ *perfect* God ; in respect of *Divine Perfections.*  
 “ It was not however, if we may so speak,  
 “ the *whole* of God ; in respect of *Persons.* For  
 “ the Divinity, or God, communicated him-  
 “ self to the Humanity of the Lord Christ,  
 “ only in the *Person* of the generated W I S-  
 “ D O M, or S O N ; not in the Persons of the  
 “ *Father,* and *Spirit.* Which hath more of  
 “ Difficulty, and less of Necessity, to compre-  
 “ hend the *manner* of it ; than to be ordinarily  
 “ requisite for us, to inquire into it.

But I grow sensible, my Lord, that I have  
 already said as much, on these (extreamly)  
 nice and difficult Points ; as can be read at one  
 time, with ease and pleasure : especially confi-  
 dering that, what I have advanced, has *all a-*  
*long*

long required an exact Observation, a steady and *intent* Application, on the part of my Reader. Therefore, for this *turn*, I take my leave; and remain,

Your *Lordship's* most  
Humble Servant,

Stephen Nye.

*Hormead. Parva. Com.*

Hartf. May 1, 1701.

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## *The Second Letter.*

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MY LORD.

**M**Ethinks, enough was said in the former Letter; of the Error, advanced by Dr. A. that the Divine Persons are so many distinct BEINGS, SPIRITS, CREATORS, and GODS: And I explained very clearly, and sufficiently, the Doctrine of the Catholic Church, concerning the *Personal* (or *Modal*) distinction in God. I come now, to consider what is the Opinion of the *Synagogue*, in the Case. Dr. A. says; the *Jews*, till but very lately, believed a *Trinity of uncreated BEINGS, and SPIRITS*; and expected that,

that, their *Messias* should be GOD from Heaven. I affirm, on the contrary that, whereas Dr. A. believes a *real Distinction* in God; the Catholic Church, a *Modal*: the Jews acknowledg *none* at all.

It is but too certain that, the Synagogue never had those *great Ideas* of the *Messias*; or those *distinct* apprehensions of God: which the *Christian Church* hath. They know only the Divine Unity; and that too, but in general: not that Trinity (of un-originated MIND, reflex SELF-KNOWLEDG, and Divine SELF-COMPLACENCE;) without which *the Unity* is but unperfectly understood. They expected and still expect a *Messias*; of the Family of *David*, and that shall subdue all Nations: but for an Empire over *Hearts*; a Kingdom extended over *Angels*, as well as Men; large as Heaven, deep as Earth and Hell; their imperfect System, their *beggarly Elements* (as St. Paul calls them, Gal. 4. 9.) know nothing of it.

The *Jews* are so far from owning any *personal Distinction* in God; whether *real*, or *modal*: that they even reject the distinction of *Attributes*; as not sufficiently consistent with the Divine Unity. They say; the *Christians* have imagined certain Attributes in God: which in truth are not Properties, Faculties, or Attributes *in* God; but are only his *wise* action towards, or *merciful* and *just* Government of, his

his Creatures. He governs justly, mercifully, and wisely; therefore the Christians have conceited such real Faculties, Attributes, or Properties in God, as Justice, Mercy, Wisdom: but there is no distinction in the perfect Unity of God; 'tis not by distinct Faculties, but by his single Essence, that he acteth *wisely, justly, and mercifully*. In short, according to them, the supposed Attributes of God are but the several Names of his *Works*, and *Providences*; they are not *distinct* in God, but are *God thus acting*. Of this *Maimonides* discourses largely; *More Nevachim*, part. 1. ch. 51. to 59.

I have spoke with but few Persons of Learning and Judgment, but have said that Dr. *A.* might equally have said, the *Japonois* or *Chinese* believe the Holy Trinity, as that the *Jews* ever did. It is a notorious Truth, and which Dr. *A.* dares not to deny; that the whole *Jewish* Nation at this day, to a single Man of 'em, reject the Doctrine of a Trinity of Divine Persons; and profess that, they expect no other *Messias*, but a *Man* only. Dr. *A.* saith, it is but lately that they have forsaken the Orthodox Faith: for, from long before our Saviour, till very lately, they as universally believed the Trinity of Divine Persons; and Divinity of the *Messias*. As I said, all Persons of Judgment and Learning think it incredible that, a whole Nation (to a single Man) should apostatize, and in two such grand Articles: without any  
bodies

bodies being able to assign *the Time*, or *Means*, of so extraordinary a change. There never was the least Alteration endeavoured, in the received Faith of the Holy Trinity, and Divinity of the *Messias*, among Christians; but the whole Church took the Alarm. When *Arius*, when *Nestorius*, when *Eutyches*, *Philoponus*, *Joachim*, and *Socinus*, attempted to introduce Novelties; all the Holy Pastors immediately appeared against them: the Contest was long, and difficult; the Time, the Means, the Authors on both sides engaged, are as well known to this day, as the very Rise and Progress of Christianity it self. But Dr. *A.* would persuade whom he can, that the direct contrary hath hapned in the *Jewish* Church: that whole Nation hath apostatized, without any Mortal knowing, or being able to guess, *when*; or *by whom* they have been seduced. Dr. *A.* saith, it was very lately: so much the more easy had it been for him, to inform us, about what *Year*, or *Decade* of Years; as also who were the Litigants, and what Books were written on both sides of the Controversy. For, without doubt, the Apostacy hath not hapned *by Miracle*; the *Jews* were turned from their old Religion, after some dispute concerning it, and some Books published on both sides: and yet even so, it is a Miracle, that *all* of them are apostatized; that there is not a Trinitarian *Jew* now left in the World. I think, this Consideration were alone



lene sufficient to satisfy any Man, that certainly Dr. *A.* hath misreported; or else hath mistaken the *Jewish* Books that he alledges: or if not, that the Books themselves are the Writings of *converted* Jews; not of Jews by Religion. The truth is, there is much of all this in the Case; some of his Authors are *converted* Jews, some (even the Allegorical Books) he hath mistaken; and some (because he himself has never read them) he has misreported on the credit of others, particularly of *Christopher Sandius*: as I shall clearly prove, in some of these Letters.

I have said already that, all the *present* Jews deny there is any (whether *real* or *modal*) Distinction in God; and they expect a *Messias* who is to be a *Man* only: 'tis as well known that, they pretend to have adhered, with a perfect and unexampled constancy, to the Faith of their Ancestors; who, *they say*, believed concerning God, and the *Messias*, no otherwise than the *Jewish* Nation *now* doth. I take this to be of great weight: for it is much more credible, what a whole Nation saith of its own *present* or *past* Religion; than what any Others (whosoever) may say. I am content however that, this pass only for a probable Presumption; for there are a great number of other Proofs, that are demonstrative, and concluding.

It is much to the purpose that is noted by Dr. *G. Bull*, Author of the *Defensio Fidei Nicænae*,

*nae*, and of *Judicium Ecclesiae*. “ In the first  
 “ Ages of Christianity, it was a great Contro-  
 “ versy between the *Christians* and *Jews*, whe-  
 “ ther the *Messias*, according to the descripti-  
 “ ons given of him in the *Old Testament*, is to be  
 “ GOD, or a *Man* only? The *Christians* be-  
 “ lieved, He is represented in the *Old Testa-*  
 “ ment, as *God*; the *Jews*, as  $\psi\lambda\lambda\omicron\varsigma \ \alpha\nu\theta\rho\omega\pi\omicron\upsilon$ ,  
 “ *A mere Man*. *Judic. Eccl.* p. 15, 16. He  
 adds, p. 21. “ Our Saviour puts this Question,  
 “ to the *Pharisees*; *Whose Son is Christ?* They  
 “ answered, says the Text, *the Son of David*.  
 “ But if Christ, *says our Saviour again*, is the  
 “ Son of *David*; why then doth *David* call  
 “ him LORD? The *Evangelist* remarks here-  
 “ upon; *they were not able to answer him a word*.  
 “ *Mat.* 22. 46. But had they known any  
 “ thing of the Divinity of the *Messias*, the solu-  
 “ tion of the proposed Difficulty had been most  
 “ easy and obvious to ’em: they would certain-  
 “ ly and *readily* have said, *Christ is David’s*  
 “ SON, according to the *Flesh*; and he is  
 “ *David’s* LORD, in respect of his Divinity.  
 So far *Dr. Bull*.

It was very dextrously observed: and ’tis not  
 in the least weakned, by what *Dr. A.* some-  
 where objects; namely that; the *Jewish High-*  
*Priest* himself demanded of our Saviour, *Tell us,*  
*art thou the CHRIST, the SON of God?*  
*Mat.* 26. 63. For the High-Priest put that que-  
 stion, not because himself believed the *Messias*

is to be the SON of God ; which (we shall see by and by) is utterly denied by all *Jews* : but because these two (that he pretended to be the CHRIST, and the SON of God) were the things objected to our Saviour ; and on confession of which by himself, they reckned there was no more need of Witnesses against him.

Another certain Argument with all Learned Men hitherto, against the Opinion of Dr. *A.* concerning the belief of the *Jews*, is taken from their Liturgies or Prayer-books ; especially those of 'em that are printed in *Greece*, or *Poland* : these have abundance of passages, that are directly designed against the Faith of the Trinity. Dr. *A.* himself hath mentioned one of their most considerable Forms ; in these words.

“ The Learned among the *Jews* know that,  
 “ the Prayer against the *Mineans*, was original-  
 “ ly designed against the *Christians* ; for being  
 “ Teachers of a Trinity, and of the Divinity of the  
 “ Messias ; and thereby destroying the unity of  
 “ God. The *Jews* know this Prayer was com-  
 “ posed but 52 Years after Christ : and *Justin*  
 “ Martyr, but 139 Years after our Saviour,  
 “ speaks of this Prayer (or rather Curse) against  
 “ the *Christians* ; as already received in all the  
 “ Synagogues, all the World over. *Judgm.*  
 Chap. 27. p. 431. The same had been ob-  
 served before, by the *Buxtorfs* ; *Synag. Jud.*  
 cap. 10. Where likewise they have noted di-  
 vers other *Jewish* Prayers, that are intended

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against

against the Christian Articles of the *Trinity*, and Divine *Incararnation*: which also they do again, in *Bibliotheca Rabbinica*; and *Lexicon Chald. Talm. Rabbin.* Dr. A. doth not offer a word, in answer to this; tho sufficient, if unanswered, to overthrow the design of his whole Book. For his not answering, he is to be excused; for in truth it is irrefutable: but then he should not have taken notice of it, or however not acknowledged it.

*Justin Martyr* was himself a *Hebrew*, of *Samaria*; no doubt, he perfectly understood the *Jewish* Opinions: let us hear what passed between *Trypho*, a Learned *Jew*, and this *Father*; in a Disputation which the *Father* hath published. In the Disputation, *Trypho* contends that; *the Messias is to be a mere Man*: He adds, *the contrary Opinion, which is that of the Christians, is Foolish*; and **INCREDIBLE**. *Justin Martyr* answers by saying; *So indeed the Jewish Nation, ABOVE ALL OTHERS, have thought*: and then proceeds, to prove the *Christian Faith*, of the *Divinity of the Messias*; by *Authorities of Scripture*. *Dial. cum Tryph.*

Great *Origen* was very conversant with the *Jews*, and their Books; he was born and educated in *Egypt*, and lived long in *Palestin*, places where that Nation most abounded: he saith concerning them. “As often as the *Jews* dispute with us, they greatly question us; concerning the **SON** of God: they pretend  
“there

“ there is no such Person, ever mentioned in  
 “ the Books of the Old Testament ; the only  
 “ Scripture by them acknowledged. *Contra Cels.*  
 l. 1.

He says again. “ I have often disputed  
 “ with the *Jewish* Rabbies ; they would none of  
 “ them acknowledg that, the Λόγος ( W O R D  
 “ or W I S D O M ) is the S O N of God. *Con-*  
*tra Cels.* l. 2. p. 79.

In the same Disputation against the Philoso-  
 pher *Celsus*, he adds ; “ the *Jews* do not ex-  
 “ pect a *Messias* who is to be G O D. l. 4. p.  
 162.

St. *Athanasius* had great opportunities of  
 knowing the Opinions of the *Jews* ; as being  
 Bishop and Patriarch of *Alexandria* and *Egypt*,  
 where were above a *Million* of Jewish Families :  
 indeed in his time the *Jews* were more numerous  
 in *Egypt*, than the Christians ; and were conti-  
 nually disputing with them. This Father, in  
 his Oration *Contra Greg. Sabellii*, tells us.  
 “ The *Sabellians* teach such a God, as the *Jews*  
 “ believe ; who so say *God is one*, as to make  
 “ him *Son-less* ; denying his W O R D and  
 “ W I S D O M.

*Leontius*, a *Cyprian* Bishop, about the Year  
 590 wrote a Treatise *concerning the Sects*, di-  
 vided into ten *Actions* ; in the *second* he saith.  
 “ The *Hebrews* acknowledg but one Nature,  
 “ and one Person in God ; they wholly deny the  
 “ *Holy Trinity*, acknowledging neither *Father*,

“ *Son*, nor *Spirit*: unless perhaps, *say they*, you  
 “ will give the name of *Father* to the *Person*  
 “ of *GOD*, because he is the *Father* of all things.  
 “ That *God* is but one *Person*, they pretend to  
 “ prove from those words of *Moses*; *Hear, O*  
 “ *Israel, the Lord our God is one Lord.* Deut. 6.  
 4. *Mr. Du Pinn* faith of this *Father*; He is a  
 very subtle *Writer*. *Epiphanius* and *St. Austin*,  
 who have also given an account of the *Heresies*,  
 in the *Church* and *Synagogue*, very often say  
 the same thing that *Leontius* doth; and so too  
 do *St. Jerom*: the words of these *Fathers* are  
 quoted by *Sandius*, *Hist. Eccl.* l. 1.

*Buxtorf*, in his *Book* concerning the *Faith*  
 and *Ceremonies* of the *Jews*, proposes the thir-  
 teen *Articles* of the *Jewish Creed*; concerning  
 which, the *Jews* say, *He that denies, or doubts*  
*of any one of them, belongeth not to the Israel of*  
*God.* *Rabbi Maimonides* was the compiler of  
 these *Articles*; which have been received by all  
 the *Jews*, as *the distinguishing Characters* of their  
*Religion* and *Nation.* *Buxtorf* observes upon  
 them that, “ *the second, and third, and fifth,*  
 “ *are purposely designed against the Trinity;*  
 “ *and the Divinity, and Adoration of the Mes-*  
 “ *sias.* *Synag. Jud.* c. 3.

*Sepher Ikkarim*, or the *Book of Fundamentals*,  
 is a famous *Jewish Book*; I had rather you  
 should take it from *Buxtorf*, than from me,  
 what are the *Contents* of this *Book.* “ It is a  
 “ *strenuous Apology* for the *Jewish Faith*; and  
 “ a

“ a virulent Disputation, against Christianity.  
 “ As to the Faith of the *Jews*, this Book  
 “ grounds it chiefly on three Principles; the  
 “ *first* is the Unity of God, whereby the *Holy*  
 “ *Trinity*, and *Divinity of our Saviour*, are in-  
 “ tended to be denied: for concerning these  
 “ two Articles especially, is the whole Con-  
 “ troversy between the *Jews* and us. *Synag.*  
*Jud. cap. 3. p. 24, 25, 26.*

*Hottinger* (*Thef. Philolog. p. 443, 444.*) says;  
 “ By how much the more clearly some *Jewish*  
 “ Books speak of a *Trinity*, and other Christian  
 “ Articles: by so much they more certainly dis-  
 “ cover that, they are spurious and *forged* pieces;  
 “ as the *Sibylin* Oracles were. He quotes also  
 there *J. Morinus*, as of the same mind. 'Tis  
 well known, there have been no abler Men in the  
 Jewish Learning, nor more sincere in the Ca-  
 tholic Faith; than the *Buxtorfs*, *Morinus*, and  
*Hottinger*.

And see here what *Picus* (Earl of *Mirandola*) says of those Impostures. “ I found in these  
 “ Books, not so much the *Mosaical*, as the  
 “ Christian Religion; the mystery of the Ho-  
 “ ly Trinity, the Incarnation of the W O R D,  
 “ the Divinity of the *Messias*; Original Sin,  
 “ the Expiation thereof by Christ; the Hea-  
 “ venly *Jerusalem*, the Orders of Angels, Pur-  
 “ gatory, the Pains of the Damned, *the Sacri-*  
 “ *fice of the Mass*: in a word, there you have  
 “ whatsoever one reads in *St. Paul*, in the Re-

“ *velation of St. John* ; in *Dionysius Areopagita*,  
 “ in *St. Jerom*, or *St. Austin*.—There is no Con-  
 “ troversy between us and the *Jews*, that may  
 “ not be so decided out of these Books ; that a  
 “ *Jew by Religion* shall have no hole, not the very  
 “ least crevice, at which to evade. *Apol.* p. 82.

It was little to the purpose that *Dr. A.* has quoted some of these Books ; he ought to have shown the *Judgment of the Jewish Church*, from Books that were written by *Jews by Religion*, as well as Nation : but all his Quotations out of such Books, are either mistaken, or misreported ; as will appear in due place.

*Vorstius* has many Quotations out of the Rab-  
 bies, and other Jewish Books ; which are so many express Declarations of the Doctrine of the *Jews* : It is not necessary here to repeat them ; as well because his Book is now pretty common ; as because I may hereafter give your Lordship, in a particular Letter, or Letters, a much larger Catalogue of the Jewish Blasphemies in the Article of the Trinity. But in the mean time, because our Author has divers times (and with great confidence) vouched *Maimonides*, as of his Opinion ; I believe you have the *More Nevochim* of that Rabbi, therefore please (my Lord) to read *Chap. 71.* in the first *Part* of that Book ; for you have there these words. “ There are some things in  
 “ which *Jews, Mahometans, and Christians*, do  
 “ agree ; as the Novity and Creation of the  
 “ World :



“ World : on the verification of which, doth  
 “ depend the verification of Miracles. But  
 “ the *Mahometans* and *Christians* have divers  
 “ Doctrines, that are peculiar to themselves ;  
 “ the Doctrine (for instance) of the *Trinity* is  
 “ proper to the *Christians*, and to defend it they  
 “ have been obliged to invent some very singu-  
 “ lar Principles. I shall note a great many  
 such Passages in this, and other Works of that  
 Rabbi ; in some Letters that will follow. But  
 he hath one, so directly contrary to what Dr.  
*A.* imputes to him ; that I cannot forbear, here  
 to insert it. Dr. *A.* saith, for himself, and his  
 (pretended) Brethren the *Jews* ; that when God  
 said, *Let us do this, or that*, he spoke to *certain un-*  
*created BEINGS*. But *Maimonides* affirms on the  
 other hand, that “ as often as we meet this Ex-  
 “ pression (in the History of the Creation)  
 “ *God said, let us make, or do this, or that* ; it  
 “ is to be understood, *GOD WILLED to*  
 “ *do this, or that* : for there were then *no B E-*  
 “ *INGS to whom He might speak*. More Ne-  
 vochim, p. 1. c. 65.

Dr. *A.* should have offer'd something, to  
 invalidate these known Truths ; if he had in-  
 tended to secure the *Paradox* he advanceth ; that  
 the *Trinity* and *Divinity* of the *Messias* have  
 been always confessed by the *Jews*, till but very  
 lately. It hath offended divers Learned Per-  
 sons that, his Book is such a *deformed Heap of*  
*known Falsities, and Self-contradictions* ; they

say, it may be justly suspected that, he writes *booby*. Because 'tis not intelligible, *say they*; that, a Man should grant (as this Author does) so much more than enough to overthrow his Position; and should alledg for it, only old *exploded* Mistakes, or mere Trifles; and yet sincerely believe the Position it self.

But let us see what his Pretences are. Why, *first*, a Tradition (if it please Heaven) from Mount *Sinai*; a *Kabbala* delivered to *Moses* at Mount *Sinai*, when (after the giving the Commandments) God called *Moses* into the Mountain, and there detained him forty days. *Then*, several Texts of the Old Testament; especially out of the *Proverbs* of *Solomon*, and his *Book of Wisdom*: concerning which, all the *critical*, and all *other* Interpreters of Note and Fame, are of a contrary Opinion to our Author. *Next*, *Philo Judaeus*; a Contemporary to our *Saviour* and the Apostles: of whose Testimony our Author makes great use, without having himself read one Page of *Philo*, except in the Quotations of *Christopher Sandius*; who hath imposed on him. After *Philo*, the *Targums*; or *Chaldee* Paraphrases on the *Pentateuch*, and the Prophets: for the sake of the word *MEMRA*, which Dr. *A.* understands of the SON, and *MESIAS*; but the *Targumists* themselves interpret it of the Divine SPIRIT. Lastly, The *Midrash Rabba*, being an *Allegorical Commentary*

mentary on *Moses*, and other Writers of the Old Testament; *Sepher Jetzira*, being a Book written (you must wot) by the Patriarch *Abraham*. The *Zohar*, *Bahir*, *Tanchuma*; the Cabbalistical Rabbies, *Menahem*, *Bechai*, *Botrel*, *Sabta*; and some others of that Stamp: esteemed in the Synagogue, and by all Learned *Jews*, as the *Fanatics*, and *Pests* of their Nation and Religion. Our Author met with these Visionaries, in *Galatinus*, *Rittangel*, and *Voisin*; from whom he hath transcribed the most of his Book: and he did not know, it should seem, they are just such Witnesses in the *Jewish* Church, and concerning the *Jewish* Religion; as Rabbi *Bunyan*, Rab. *G. Fox*, Rab. *G. Whitehead*, would be for the Doctrine of *Christianity*, and of the Church of *England*. *Vorstius* had fully accounted for the Quotations out of these Books, by (our Author's Præceptors) *Galatinus*, *Voisin*, and *Rittangel*; he had shown, how much the Arcane Theology of those *Mysticks* is mistaken by *Voisin* and the rest: In a word, he fully confuted the *Judgment* before it was printed, or even thought of; I mean, he had refuted the Mistakes of the *Judgment* concerning the *Sephiroth*, and whatever else is there cited out of the *Allegorical Books* of the *Jews*. But this Book of *Vorstius* was not printed, till many Years after his death; and did not pass the Waters till some time after the publication of the *Judgment*; whereby it hap-  
ned

ned that, Dr. *A.* passed with some, for two or three Weeks, as an able and profound Man.

My Lord. I would make it easy and agreeable, as well as worth your Lordship's while; to read these Letters: therefore in examining the forementioned Authorities, and Books; I will be very brief, when the subject of the Enquiry is dry, or unedifying; and use more liberty, when 'tis pleasant, or instructive. I will begin, if you please, with *Philo*; being an Author, known to very few, and understood by fewer. He is the great Evidence, cited by Dr. *A.* for that Tritheism, which he imputes to the Jewish Church, and avoweth himself. It would be very tiresome and inept, to contend with Dr. *A.* only concerning the meaning of some Passages in *Philo*: I intend to divert your Lordship with a just account of this famous *Allegorizer*; his surprizing Opinions, and extraordinary Works.

### Of Philo Judæus.

*Philo* was by Nation a Jew, by Birth (probably) an *Egyptian*. He lived at *Alexandria* in *Egypt*, in esteem and dignity: For he was one of the Ambassadors of the *Alexandrian* and *Egyptian* Jews, to the Emperor *Caius*, about the Year after our Saviour's Birth 40; it was reckned that there was a *Million* of Jews who dwelt at that time in the several Provinces of *Egypt*.

'Tis

'Tis likely, his Embassy to *Caius* hapned when he was well advanced in Years ; for they would not send young unexperienced Men, but the most eminent for Prudence and Eloquence in their *Senate* : *Octavius Augustus* had allowed them a *Senate* at *Alexandria* ; with as great or greater Powers, than the *Sanhedrim* at *Jerusalem* had, either under their Kings or the *Roman* Procurators. *Philo* therefore might begin to write, before our *Saviour* was born ; be sure, before he preached : he is the *antientest* Author extant, of the whole Jewish Nation.

He had read all the Philosophies of the Greeks ; he was a Grammarian, Rhetorician, Musician, Astronomer, Geometrician ; learned in the Antiquities, and Theology, of his own and other Nations ; very ingenious, and very judicious ; but chiefly, inimitable for his Fluency, Force, and Elegance, in expressing his Thoughts.

He generally argues very probably, on the chief Points of Theology and Religion.

He proves (for Example) the Being of God ; from the Immensity, Order, Durableness, Counsel, and Designs, so remarkable in the Creation : he observes ; so much Counsel necessarily argues a MIND ; which is *fitably*, that is to say *infinitely*, wise. He saith, Matter (or Bodies) were as inept from all Eternity, as any time since, to dispose themselves (or to appear) in an useful and *wise* order ; without a presiding governing

verning Mind: and therefore the Atheism of those who hold the Eternity of the World, is to the full as absurd; as of those that would build it by the casual Concourse of Atoms, or the undesigning unthinking Powers of other Elements. Again,

He proves a *Divine Providence*; from the excellency of the World, and of *Man*: for whom 'tis plain all other things (the Sun, Earth, Animals, and Vegetables) were made. For after having contrived and finished such a Work; the Parent of it, doth not cast it out of his sight and care; and least of all, *Man*, for whom he formed all the rest. If Man and the World had not been worth God's inspection, and protection; neither would they have been worthy of his Wisdom, in making them. In short, the Eternal King should accuse himself of Imprudence and Unadvisedness; in erecting this World, and making Man: if when they are made, he neglects them.

Those that cannot believe *the Miracles, of Holy Scripture*; he refers them to the (far greater) Miracles of the Creation. He tells them, because the Wonders of the Creation, or Works of God, do not affect us; by reason of their commonness, and because we were familiar with them before we could judg of them: therefore the other Miracles, those in the Holy Scripture, were done, and were recorded: that is first to awaken or to refresh our attention  
to,

to, and regard of, the Divine Wisdom and Power in the Works of Creation.

The *Unity of God*, he observes, may be inferred, from the Unity of the World. For the whole Cosmical System embraced by the *Primum Mobile*, is most plainly one work; whereof *all the Parts refer to one another*, and therefore had but one Designer and Architect.

That *God willeth Virtue*; that he approveth, and expecteth it, in Men; *Philo* confirms by a consideration, that we may observe from natural Parents. There is no Parent, *saith he*, but notes carefully and anxiously the manners of his Children, their Words as well as Actions; and we are exhilarated by nothing so much, as the regular Demeanour, good Courses, and honest Words and discourse of our Children: what then must we think of the common Parent; is he not pleased, or displeas'd, as our actions and words are?

As he well understood the true Reasons and Grounds of Religion, he was also very pious; he often edifies his Readers, with his Holy Ardors. He saith, for example.

“ If a successful Conqueror should subdue the  
 “ whole *Continent*, and all the *Islands* scat-  
 “ tered in so many Seas; and even Heaven it  
 “ self: after all, I would reckon him, a *Plebei-*  
 “ *an*; if compared with the great Kings, who  
 “ have chose GOD for their Inheritance. *De*  
*Plantat. Noæ.* p. 223.

He

He introduces the Patriarch *Abraham*; when he was leaving his native Country, his Kindred and Inheritance, to obey God; as saying. " 'Tis obvious, what they will talk of me; that " I am a *Deferter*, *Vagrant*, *Friendless*, *beggar'd*, a *Madman*; without Honour, despised. " But thou, *L O R D*, art to me Honours, " *Friends*, *Wisdom*; Kindred, Country, Lands, " and Wealth. *Rer. Divin. Heres*, p. 485.

" Give me, but one Virtue; and take thou " the Treasure, of the Parthian King. *De Charit.* p. 702.

" To sin; and to be of party with the " Wicked, or to excuse them; are equally criminal. *De spec. legibus.* p. 773.

" We ought to have but one occasion, or " bond of Friendship, with any others; even " the study and endeavour to please God, and " to do and say all things according to Godliness. *De Victim. offerentibus.* p. 855.

" O Soul, *Cut off thy right hand*; if it begins " to lay a greedy and over-earnest hold, on " human and worldly things. *Somn. a Deo.* p.

1117.

" If thou see'st that, God begins to deliver " thee, from the Adversities of Life; be quiet, " and lay by thy own Endeavour: for he needeth no helpers. But what if he afflict and " smite me? be quiet also; Reverencing his " Justice, and Power. *Ibid.* 1144.

These



These Counsels, and this Language of Uncti-  
on, occur every where in the Books of *Philo*;  
which (probably) he was writing during the  
whole course of his Life: that they seem not to  
be, only *transient* Warmths; but his *settled*  
Opinions, and personal Practice.

But his inclination to Piety appears too, in  
the praises he gives to certain Jewish *Ascetics*;  
that were commonly called *Therapeuts*. They  
lived in *Monasteries*, that were also properly so  
called; for there was but *one* Person in a  
House: each House had a *Σεμνείον*, or Oratory,  
where he (or she) prayed and read all day; al-  
ways fasting till Night, and then eating *Bread*  
only, and never drinking any thing but *Water*.  
On the Sabbaths they all assembled, in the *com-*  
*mon* Oratory, where they prayed; and sang  
Psalms: and one of the *Seniors*, that was there-  
to qualified, preached. His Subject being some  
Passage (or Passages) of Holy Scripture; on  
which he discoursed, in the *allegorical way*:  
which of a long time had been affected, and  
much in use, among the *Jews*; especially among  
these *Therapeuts*. They had many antient  
Books, that treated on the Scriptures in this  
manner; but they were not (wild) Allegories,  
such as the *Cabbalists* and *others* have introduced  
since, to the utter deforming all Religion. I  
believe all the allegorical Books of *Philo* are no-  
thing else, but his *Sermons*; that he spoke, or  
read at these Meetings: they are generally up-  
on

on the Historical parts of Scripture ; and the design of 'em is, to moralize, or (if you will) *spiritualize*, the Sacred History. It was judged to be a way of discoursing, that would affect the common Readers and Hearers ; especially the Devout : and this account *Philo* himself gives of them. “ I present you, *says he*, with “ these things ; as *Sauces* to the Holy Food, the “ Word of God : to excite, and to better my “ Readers. He meant them not, as *interpretations* of the Scripture Text, as *Dr. Cave* and *Dr. Bernard* have thought ; but only followed the way of preaching by spiritualizing (as I said) the Scriptures, as had been the manner of the Ascetical Preachers, and Writers. Whereas he sometimes praises these Allegories, or Morals. as the very Kernel of Scripture ; even slighting, and questioning the *literal* sense, as a mere Shell, nay as scarce True. *Origen*, after him, hath done the like ; and in no better terms : not that either *Origen* or *Philo* did not acknowledg a *literal* sense of Scripture, or doubted whether the *literal* were the only *genuine* sense of the Divine Word, or believed there is any Falshood delivered by the inspired Writers ; but they were preaching, and would maintain the reputation of this way of sermonizing, by spiritual Allegories. that had been so long used. They intended only, to ingage the attention of devout Hearers ; by representing their Allegories, as the *mystical* and more *inward* meaning of  
of

of Scripture : because this was beneficial to their Auditors ; and sometimes even necessary, on dry and unfertile subjects. In short, as to *the manner* of exhorting, from a Text or Texts of Holy Scripture ; Men have very different Relishes : but the way of spiritualizing their Text, or Subject, was the only way in use among the *Therapeuts* and *Ascetics* ; and it was to them, and for them, that *Philo* preached and wrote.

His dexterity and judgment in accounting for the true sense of Scripture, he makes to appear sufficiently ; on other occasions : as when he gives the Reasons, of the *Mosaic* Laws, of the Priests Vestments, of the structure of the Temple, of Circumcision, and of the Sacrifices ; and when he expounds the Decalogue or ten Commandments, by reducing all the Laws that concern Mens *Morals*, to those ten general Heads : in all which he hath been followed by the Christian and Jewish Interpreters ; and they have found but very little to add, to what *Philo* had said before them.

One may take notice, of a great many extraordinary Opinions, in *Philo's* works. Some of them such, as one would not expect to meet them so clearly expressed in the Writings of a *Jew* ; as concerning *Original Sin*, and *Divine Grace*. Others are proper to the Jewish Church, or to *Philo* himself ; as concerning Angels, the Heavenly Bodies, the Soul, Hell, the Eternity

of the World. I will fet down here the chief, in his own words.

That the World shall have an *eternal duration*, he often affirms; and says, 'tis the Doctrine of *Moses*, and of the Scriptures: but without alledging particular Texts. His Books, *Mundus incorruptibilis*, and *de Mundo*, are on this Subject.

“ That fabulous place HELL; there is no  
 “ other Hell, but only the Life of a wicked,  
 “ miserable, and execrable Man. *Congress. quær. erudit. gratia.* p. 432.

Concerning the Soul, he is very uncertain. Sometimes he saith; it is a part of God, not divided or cut off from him., *deter. Insid. potiori.* p. 172. Otherwise he teaches, Souls are *Genii*, or Angels that have descended into Human Bodies. *de Gigant.* p. 285. & *de Profug.* p. 457. & *somnia a Deo.* p. 586. But in another place, he tells you; Souls are of the same substance with *the Divine Natures*, that is the *Stars* and *Angels*. Lastly he thinks; they may be Particles, or drops of the *Quinta Essentia*, or *Heavenly Matter*. *Rer. Divin. Hæres.* p. 521.

He adds, “ Souls have received from God a  
 “ power of spontaneous motion; that is, a  
 “ power of free choice and action: and therein,  
 “ he saith, they resemble God. *Deus immutabilis.* p. 300.

Of the heavenly Bodies, (the Sun, Stars, and  
 Planets,)

Planets,) he believes; they are *animated*, and *rational*. *De Mundi opificio*. p. 33. He doubteth not to call them, and the Angels, *Divine Natures*; nay *the visible and invisible Gods*. *Maimonides* and other Rabbies are in the same Opinion; either because they learned it of the *Chaldeans*, *Arabians*, or *Greeks*; or because they could not conceive how the *Celestial Fires* are so *regular in their motions*, and *subsist without nourishment*, if they have not *Reason*, and a sort of a *Divine Spirit*.

The distinction of Angels into *Hierarchies*, was unknown to *Philo*: he knew but of one Principal or Head of all the  $\alpha\gamma\omega\iota$ , or Angels; whom he calls the *first-begotten and most honourable Logos*, President of the Angels and Stars, and their Director. He saith, the Patriarchs pray for their Posterity; and the *Angels carry our Prayers to God*: not that he needeth to be informed; but 'tis for our good, that we may learn hereby to reverence so much the more the supreme Being. But we may not worship, saith he, *these Servants and Doorkeepers* of the Heavenly King; no not the *highest, and purest of them*. He repeateth these things often, in his Books; I shall need therefore, to refer only to a few places. *Alleg. Legis*. p. 79. *Migrat. Abrah.* p. 415. *Agricult.* p. 195. *Somn. a Deo*. 586. *De Decalogo*. 753. *De Monarchia*. 815.

Of *Grace*, he speaketh altogether as a Christian would. For tho in divers parts of his Works,

he owns the Human Will to be *Free*; yet he says also, our Inclination at any time to *will* or to *do Good, is infused by God*. He repeats it frequently; particularly *de Agricultura, de Confusione linguarum, and de Execratione*. He seems to mean, the *Will* disabled by Original Sin, is notwithstanding made free by *Grace*.

It is very plain that, he was aware of *Original Sin*; he says. “Sin is *connate* to all Men, even to the Good; they have it *by birth*. *Vita Mosis*. p. 675. And again, in another book; “all Mortals have a *connate* impurity, and sinfulness, that may indeed *be lessned*, but not *perfectly cleansed or subdued*. *De. nom. Mutatione*. p. 1051.

He speaks otherwise very well and truly of God; as that, he is Eternal, Omnipresent, Incorporeal, Immutable: but he evidently discovers that, he was ingorant of the *Holy Trinity*. For to the question, Why God sometimes speaks in the *plural* number; as, *let us make Man, and let us go down and confound their language*, and such like; he doth not say, because God is (in any sence) more Persons than one: but he answers, by such a shift as shows too clearly that; he was hard put to it, to find a solution of the difficulty. He says; “God hath many **P O W E R S**, called in Scripture his **A N G E L S**: and these he employeth in such matters, as it were unbecoming  
“ they

“ they should be transacted or done by himself  
 “ immediately ; but rather by the Ministry of  
 “ some other, or others. For instance, it is by  
 “ his Angels that he sometimes punishes, or  
 “ afflicts Men ; whether good or bad : for 'tis  
 “ not decent or fit, that God himself should do  
 “ evil of any sort ; he will not be the immediate  
 “ or *next* cause of the *Evil of suffering*, any  
 “ more than of the *Evil of sin*. When he said,  
 “ *let us make Man*, it was because there is in  
 “ Man a power to do evil, that is, to sin ;  
 “ which power God himself would not make  
 “ in the Soul : he willed, it should be made  
 “ by his *Angels* ; and therefore he saith to them,  
 “ *let us make Man*. De Confus. Linguarum. 345,  
 346.

In his Book, *Alleg. Legis*. 1087. he says. “ Be-  
 “ fore the World was made, there was nothing  
 “ at all with God. He was Μῦθος, alone ; “ Εἷς,  
 “ one Being ; — οὐκ ἔκ πολλῶν σίνεστος, not con-  
 “ sisting of more. Which he would hardly  
 have said, if he had known the Trinity of Di-  
 vine Persons. But he often also saith, *the Per-  
 son of God* ; as, *de Profug*. 470. *Deus immutab.*  
 295.

Of the *Spirit*, he saith. “ The Spirit of  
 “ God, in Holy Scripture, is either the MIND ;  
 “ as in that Text, *the Spirit of God moved on*  
 “ *the face of the Waters*. Or it is that immor-  
 “ tal WISDOM and KNOWLEDG,  
 “ of which God imparteth to wise Men ; as to

“ Bezaleel, of whom *Moses* says, *He was filled*  
 “ *with the Spirit of God, in all Wisdom; for de-*  
 “ *vising curious works of Gold, Silver, and Brass.*  
*De Gigant. 287.*

Concerning the POWERS of God; and the λόγος, WORD, or WISDOM; *Philo* has in so many places, and so clearly explained himself; that his Reader cannot mistake him, without affecting it. Let us hear his own words.

“ COGITATION and DELIBERATION, are two POWERS of God. *Deus immutab. 298.*

“ The LORD GOD: these Names signify his POWERS; he is LORD, as he *ruleth*, all things; GOD, as he is *good*. *De Plant. Noe. 226.*

“ The POWERS of God are the λόγος, WORD, or Wisdom; then the CREATING, and GOVERNING Powers; after these, his PROPITIOUS, COMMANDING, and FORBIDDING Powers. *De Profug. 465.* His meaning is; we may consider in God these six things, his WISDOM, OMNIPOTENCE, and PROVIDENCE; his Benignity or MERCY, his Authority to COMMAND and to FORBID by his Laws.

“ Consider the POWERS of God, that he is GOOD; our CREATOR, PRESERVER, and BENEFACTOR; and himself most HAPPY. *De Victimis. 839.* “ By



“ By the Cherubim (or Cherubs) I understand, the two most honourable and supreme POWERS of God; one the *Maker*, the other the *Ruler* of all things. By the former he is GOD, and made all things; by the other he is LORD, and ruleth all things. *Vita Mosis*. lib. 3. p. 669.

In accounting for the three Men, that came to *Abraham* at his Tent in *Mamre*; he giveth first the *literal sense*, saying, “ they were Δόχοι, ANGELS: but the *Allegorical sense*, saith he, is; It was God with his two POWERS, the CREATING and RULING Powers.—*They were a three-fold Representation of the same BEING*. *Vita sapientis*. 366, 367, 368.

I know not, why Mr. *Sovereign* took so much needless pains, in his *Platonism Unveiled*, on this Passage of *Philo*; which needed not his help, but expounded it self.

“ With the one true God are two principal and Supreme POWERS; GOODNESS, and STRENGTH: By *Goodness*, he made all things; by *Strength*, he ruleth them. There is a third, the Δόχοι, the WORD or *Wisdom*; for by WISDOM God is *Good*, and *ruleth* all things. *De Cherub*. p. 112.

These are all the Passages, I think, in *Philo*; concerning the POWERS: it appears that, they are all of them Properties of God, or the

Divine Nature. The first is GOODNESS, by which he was disposed to give Being to all things; and for which he is called GOD: the next is STRENGTH, or if you will *Providence*, by which *he rules* all persons and things; and therefore he is called LORD. Next, the  $\Lambda\acute{\omicron}\gamma\textcircled{\circ}$ , or WISDOM; which directs both his Goodness, and Providence: that is, he made, and governed all things *wisely*. Besides these, there is COGITATION; and *Deliberation*, or rather COUNSEL. The rest are OMNIPOTENCE; and the right of Legislation, or to FORBID and COMMAND by Laws: and lastly BEA-TITUDE. *Philo* did not in the least intend that, they are BEINGS, or PERSONS: no more than he meant, JUSTICE is a Person, when he saith: *Shall we not reverence J USTICE, that sitteth with God, and beholdeth all things?* de *Josepho*. 534. But we may marvel that, Justice was not made one of the POWERS.

As to the *Logos*, WORD, or WISDOM; Dr. *A.* speaks of it, as if it had one constant signification in *Philo*: even a Divine Person, the eternal natural Son of God; the *Messias*, or Christ that is to be; the *uncreated Angel*, who directed the Patriarchs, gave the Decalogue, and led the *Israelites* from *Egypt* into *Canaan*. But there is not a word of all this, in *Philo*; I shall lay together, in one view, what he hath delivered in so many several Books.

*Logos*

*Logos* (and its plural *Logoi*) may signify, as I have often intimated before, either WISDOM, or WORD. *Philo* uses it very frequently in both these senses; which of them he intends in particular places, must be judged by the Subject of which he is speaking. He means it in the sense of WORD, when he calleth a Prophet, or Angel, *LOGOS*: for when he calleth Angels, or Prophets, *Logoi*, WORDS; 'tis because he considers them as Messengers, or as Executors of the Divine Will, Command, or *Word*. He meant it in the sense of WISDOM, and REASON, when he applies it to *Conceptions*; or to the seminal, or *plastic Powers* of Vegetables, and Animals; or to an Act or Acts of the rational Mind, or any such like. It may be also he intends it in this sense, when he useth it of Angels; calling them *Logoi*, WISDOMS, to signify that they are MINDS, and their Essence is REASON. Having premised this; let us hear what he saith of the several *Logoi*, chiefly of the Divine *essential Logos*. We must so speak; for he sometimes calls the *created WORDS* (or WISDOMS) *Divine, and Words of God*; because they are *cælestial* Spirits, and Messengers from God: But the Divine *essential Logos* he distinguishes from all the *created Words*; both by particular Names, and by what he so often says of it.

And first, the Plastic or *formative Powers* in  
Seeds,

Seeds, whether of Animals or Vegetables, are called by *Philo, Logoi*. “ In the Seeds, (saith he, *Mundi Opific.* p. 9.) are the REASONS of things. Here I render *Logoi* by *Reasons*; because ’tis plain he means either the *formative Powers*, by which Seeds are perfected into Vegetables and Animals; or else *the Forms*, according to which the (future) Animals and Vegetables are made: both which are elegantly called *REASONS of those things*, by the Philosophers.

“ If the World, as the Stoics pretend, is to be consumed by Fire, there will remain no spermatic *Logos*, [no *seminal REASON*]; by which it may be again revived. *De Mundo.* 1166. Here again I render Spermatic *Logos*, by *Seminal REASON*; because ’tis supposed to contain the Power, Reason, or *Manner*, by and according to which the World is to be regenerated.

He calleth *Moses*, and the Prophets, *Logoi*; WORDS of God. *Deus immut.* p. 313. *Migrat. Abrah.* 401.

The High Priest, according to *Philo*, is a *Logos*, or WORD of God. *Migrat. Abrah.* 404.

Good Actions, and pious Thoughts, he calleth WORDS, and ANGELS of God: because in the Opinion of *Philo*, they come from God; and not from our selves. *Confus. Ling.* 324.

The

The *Providence* of God, as also the *Wisdom* that God inspireth into noble Minds, have each the name of *Logos*. *De Cherub*. 114. *de Profug*. 470.

He calleth the Angels, *Logoi*; in very many places. *Legis Allegor*. 79. & 101. *Nom. mutatio*. 1058.

It appears, the *Jews* were generally wont, so to call the Angels; for *Philo* saith. "He that follows God, shall have for his Companions the Angels; vulgarly called *Logoi*, WORDS. *Migrat. Abrah*. 415.

He celebrates very much, and very often; that I may use his own words, "That most honourable *Logos*, the *Archangel*; Prince of the Angels, and Stars; High Priest in this Temple of God, the World; and who (*standing in the Limits, between the Creator and Creature*) doth humbly mediate for us Mortals with him that is immortal. As the *Jews*, and *Scriptures*, call all Angels, *Sons of God*; this *Logos*, the *Archangel*, (according to *Philo*) is his *first-born Son*. He saith these things, very often; I shall refer only to some of the places. *Rerum Divin. Heres*. 509. *Somn. a Deo*. 597. *de Cherub*. 129. *Agricult*. 195. When he saith, this great *Logos* stands in the *Limits, between the Creature and Creator*; he doth not mean it, in respect of *his Nature*; but in respect of *his Office*, namely as High Priest, and Mediator between God and Men. For he says the very  
same

same thing, of the Jewish High Priest. “ He  
 “ standeth *in the Limits, of the Divine and Hu-*  
 “ *man Natures*; to reconcile God to us, by his  
 “ Mediation. *De Monarchia.* 828.

But concerning this *Logos*, *Philo* hath another extraordinary Passage. “ In truth, there  
 “ is *but one God*; but there are *many*, that are  
 “ *improperly named Gods*. The Holy Scripture  
 “ is not superstitious concerning words, there-  
 “ fore it calls the *true God*, G O D with an *Ar-*  
 “ *ticle* prefix'd, that is to say,  $\delta \theta\epsilon\acute{o}s$ , *the God*.  
 “ And him who is *improperly God*, G O D  
 “ without an *Article* prefix'd; that is to say,  
 “  $\theta\epsilon\acute{o}s$ , *God, or a God*. *Somnia à Deo.* 599.  
 And for this, he quotes some Texts of the *Septuagint* Bible; which speak of God, with the Article prefix'd; but of the great *Logos*, or Angel, who on some occasions represented God, without the Article, calling him bare  $\theta\epsilon\acute{o}s$ , *God, or a God*. It is of this Archangel, that *Maimonides* says; “ The Angel, the Prince of this  
 “ World, of whom the *wise Masters* so often  
 “ speak. *More Nevochim.* Part 2d. Chap. 6.  
 I omit that *Philo* calleth the *Mannah*, and the *Rock* in the Wilderness, *Logoi*, W O R D S; because in those places, it is evident he speaketh only *Metonymically*: calling them *Words*, because they were created by the Divine Command, or *Word*; for the use and support of the *Israelites* in the Wilderness. 'Tis a Metonymy of the Cause for the Effect; very usual with  
*Philo,*

*Philo*, and all Allegorists.

Of the great *essential Logos* (or WISDOM) *Philo* declareth plainly, that; he meaneth thereby, the *Divine Sapience, or Knowledg: by which God projected, and made the World, and all things in it.* Sometimes he calls it  $\Lambda\acute{\omicron}\gamma\omicron\varsigma$ , WISDOM; sometimes  $\Sigma\omicron\phi\acute{\iota}\alpha$ , SAPIENCE; sometimes  $\text{Ἐπιστήμη}$ , SCIENCE. And because he discourfes wholly in the *Allegorical way*, and therefore hath many *Profopopeias*; he sometimes represents this WISDOM (SAPIENCE, or SCIENCE) as the *Wife* of God, and *Mother* of all things; sometimes as the *Daughter* of God, a pure and holy Virgin; anon as the *Spirit* of God. To my remembrance, he never calls it the SON of God. Nor doth he ever say, or intimate that, either the *essential Logos*; or the other great *created Logos*, the Archangel, that presideth over the Stars and Angels, and the whole Creation; is, or *is to be the Messias*. The chief Passages in *Philo*, concerning the *essential Logos*, are these.

“ Goodness proceeds, *ex Dei σοφία*, from the  
 “ SAPIENCE of God; which is the *Logos* (or  
 “ WORD) of God. *Leg. Allegor. lib. i. p. 52.*

“ We may deservedly call the Maker of all  
 “ things, the *Father* of the Creature; and his  
 “ KNOWLEDG ( $\text{Ἐπιστήμη}$ ) their *Mother*.  
 “ God knew this *Mother* of all things; who  
 “ conceiving by him, brought forth *the beloved*,  
 “ and only visible SON, *the World*. And  
 “ hence

“ hence a certain Divine Man (King Solomon)  
 “ introduces WISDOM ( $\Sigma\omicron\phi\acute{\iota}\alpha\nu$ ) as say-  
 “ ing; *God created me the first of his Works,*  
 “ *he founded me before the World.* De Temul.

244.

“ If thou learnest the FATHER, the Cre-  
 “ ator of all things;  $\text{\& ejus } \Sigma\omicron\phi\acute{\iota}\alpha\nu$ , and his  
 “ SAPIENCE, the MOTHER of all  
 “ things, that Mother by which they were  
 “ made: thou shalt benefit thy self much,  
 “ thereby. *Deter. Insid. potiori.* 165. Two or  
 three lines after, he calls the same  $\Sigma\omicron\phi\acute{\iota}\alpha$ , (or  
 SAPIENCE) by the name of  $\text{\& \omicron\pi\iota\sigma\acute{\iota}\mu\mu}$ , that  
 is KNOWLEDG.

“ The *Logos* (or WISDOM) is more an-  
 “ tient than any Creature; by it God govern-  
 “ eth all things, and made the World. *Migrat.*  
*Abrah.* p. 398.

“ SAPIENCE ( $\Sigma\omicron\phi\acute{\iota}\alpha$ ) the Daughter of  
 “ God. *de Profug.* 457.

“ The *Spirit* of God is, either the WIND  
 “ or Air; or that immortal  $\text{\& \omicron\pi\iota\sigma\acute{\iota}\mu\mu}$ , (or  
 “ KNOWLEDG) of which he imparteth  
 “ to all wise Men. *de Gigant.* 287.

“ If we will speak *properly*, we must say;  
 “ the Intellectual or *Ideal World* is no other  
 “ thing, but the *Logos* (or WISDOM) of  
 “ God, when about to make the *sensible* and *vi-*  
 “ *sible World*; even as an intellectual or *mental*  
 “ *City* is only the WISDOM of the Archi-  
 “ tect, designing a *material City*. De Mundi  
 opificio. p. 5. These



These Citations clearly express the Author's Mind; it appears he intends Λόγος WISDOM, σοφία SAPIENCE, Ἐπιστήμη KNOWLEDG, as equivalent terms; or that import the same thing. He saith, by this WISDOM did God make all things; and that this is the WISDOM, *which* according to Solomon *was with God before the World*. As 'tis sometimes a Gift of God to Men, 'tis called the DAUGHTER of God; as his Instrument in bringing forth all things, the MOTHER of the Creation, and WIFE of God; as 'tis an active property, the SPIRIT of God. All which however are somewhat *strained Allegories*; and in which he will be imitated by Few. But 'tis evident at the same time that, he did not apprehend this *Logos*, as a *Being*, or a *distinct Spirit*; but 'tis that in God, he saith, *that Wisdom and Art are in the Architect or Builder*. *Mundi Opific. p. 5.*

I wonder, Dr. A. or Sandius should claim this Author; his Doctrine is much more like to that of the Church. The Church believes, the *Logos* is the *essential WISDOM* of God; so doth *Philo*: but *Philo* considers it, as a *mere Property*; the Church, as it also includeth the *Divine Essence, Attributes, and Perfections*. In which sense or respect, he venerates him as a *Divine Person*; and God (not by Adoption, or Exaltation, but) *by Nature*.

'Tis a strange account that Dr. A. gives, of *Philo's*

*Philo's* notions concerning the *Logos*; he hath heapt together indifferently all, that *Philo* says of so many several *Logoi*. He is not aware that, the eternal *Essential Logos*, by which God made the World, is very different from the great *created Logos* or Archangel, who presides over the Angels and Stars; and indeed (according to *Philo*) over the whole rational Creation. And again, this Archangel, the eldest and most honourable of the Angels, or Sons of God; from the inferior *Logoi* or Angels who are under his Directions. Or that, the Patriarchs, Prophets, and High Priests, are such *Logoi*, as must be carefully distinguished from the *inanimate Logoi*; namely the seminal Forms, or Powers; and from the *Mannab*, the Rock, and such like. Dr. *A.* has confounded all these; he knows of but one *Logos*, and attributes to him, whatsoever *Philo* saith of all, or any of the *Logoi*: so his Master *Sandius* had taught him; and he took it all for certain, and granted.

It falls out somewhat unluckily that, Dr. *A.* (and *Sandius*) quote an Edition of *Philo*, that I never saw; the Books of *Philo*, in their Edition, are not placed in the order or under the same *Titles*, as in mine (the *Frankford* Edition) of 1691. Therefore when they refer to a particular *Page*, in *Philo*; I find not what they alledg, without reading a whole Book.

Dr. *A.* in his 29th Chapter, says; *Philo* affirms, " The World was made by the *Logos*,  
" the

“ the WORD or WISDOM. The *Logos*  
 “ governs the World, is the First-born of the  
 “ Sons of God ; he guided the *Israelites* in the  
 “ desert, was the Manna and the Rock. The  
 “ *Logos* is the High Priest of the World, the  
 “ Mediator between God and Men. Now it  
 is truth, *Philo* hath said all these things ; but  
 not of one and the same *Logos*. The *LOGOS*  
 that made the World is the *essential Logos* ; the  
 same with *SOPHIA* and *EPISTEME*, that is  
*Sapience* and *Knowledg* ; a Property of God, ac-  
 cording to *Philo* ; not a distinct *Being*, or par-  
 ticular *Spirit*, as in the Theology of Dr. A.  
 The *LOGOS* that (under God) *governs* the  
 World ; and is our High Priest and Mediator,  
 and the *First-begotten* of the Sons of God, is (ac-  
 cording to *Philo*) a *created Logos* ; the Archangel  
 so often already mentioned. The other *Logoi*  
 are, either *Angels* ; or *Gifts* of God, such as  
 the Rock and Manna. But it is not true,  
 what the Doctor adds, that ; *Philo* teaches,  
 “ The eternal *essential Logos* appeared to *Abra-*  
 “ *ham* ; and that the same is the eternal SON of  
 “ God. I do not find any such thing in *Philo* :  
 I desire the Doctor to cite the *words*, with their  
 Context ; and *the Edition*.

It remains only that, I mention the several  
 Books written by this illustrious Author ; Prince  
 of *Grecian* Eloquence, and *Hebrew* Literature :  
 their Titles, and Contents.

1. *Of the Creation of the World.* He treats  
 F here

here of the *Hexameron*, or six-days Work; more particularly, of the Creation of *Man*.

2. *The Allegories of the Law*. In three Books. In these, he allegorizes, that is *moralizes* and *spiritualizes* some Historical parts of the Books of *Moses*; and more largely, what *Moses* says of Paradise, and its four Rivers.

3. *Of the Cherubim, or Cherubs; and flaming Sword*. He means, that was waved before the entrance of Paradise; when the *Protoplasts* (*Adam* and *Eve*) were expelled from thence.

4. *Of the Sacrifices of Cain and Abel*.

5. *The Worse lies in wait, to destroy the Better*. It is on the murder of *Abel*, by his Brother *Cain*; and the Judgment of God thereupon.

6. *Of Husbandry*. On the occasion of *Noah's* becoming a Husbandman; a Tiller of the Ground, Breeder of Cattel, and Nourisher of Trees.

7. *Of Noah's Plantation*. On his planting Vines, and making Wine.

8. *Of Drunkenness*. Because it is said in Scripture, *Noah was drunk*.

9. *Of Sobriety*. Because 'tis also said, *Noah awoke* (or recovered) *from his Drunkenness*.

10. *Of Giants*. Because *Moses* says, *in those days there were Giants*.

11. *God is immutable*. On occasion of the Words of God, *It repenteth me that I have made Man*. Gen. 6. 7. He saith here, it is *with regard*

to the *Vulgar*, who are best awed by such apprehensions of God; that *Moses* represents God sometimes, as angry, nay as enraged, and repenting of the good that he hath done to the Ungrateful and Wicked, and even as taking up Arms against them to destroy them: for in truth God is not like to Man, either in Parts or Passions; he chastises, without being angry with us; he resumes our Comforts and Life, after we have abused them, without repenting of his first Goodness to us.

12. *Of the confusion of the Languages at Babel.*

13. *The Life of a Wise Man.* Or, of *Abraham*: or, of the *unwritten Laws*. He saith here; the Patriarchs were virtuous and holy, without any other Laws, but the Dictates of natural Conscience, and Reason: but *Nature* must be perfected by *Learning* and *Study*; as in *Abraham*, who therefore was the wisest of the Patriarchs.

14. *Of the Pilgrimage of Abraham.* On occasion of his leaving *Chaldea*, and sojourning in *Canaan* and *Egypt*.

15. *The Congress for acquiring Learning.* By occasion of *Abraham's* taking to him *Hagar*, to get Children on her; because he had none by *Sarah*. For *Philo* here wholly forsakes the *literal* sense; and interprets that History, of a congress of Minds, not of Bodies; and for obtain-

ing the liberal Arts and Sciences, not for propagation of bodily Offspring.

16. *Of the Wanderers.* On occasion of *Hagar's* hard usage, by *Sarah*; and her flight into the *Wilderness* thereupon.

17. *The Heir of the Divine Promises.* On the words of God; "To thy Seed I have given this Land, from the River of *Egypt*, to the River *Euphrates*."

18. *The Life of the Politician.* Or, of *Joseph*.

19. *Of Dreams.* That they come from God.

These Books (or rather Sermons) are written in the *allegorical way*: the Author gives, not the *literal* sense, which he thinks is obvious enough to every body; but a *mystical* and *moral*. To take a specimen of this way. On those words of God, "It is not good for Man to be alone, I will make him an help meet for him; *Philo* faith. *Man* here is the SOUL, the *meet help* is the SENSITIVE FACULTY; for the Soul doth not perceive the things that are without it, but *by help* of the senses. As namely *Sounds*, by the sense of Hearing; and other Objects, and their Qualities, by other senses. *Leg. Alleg.* lib. 3. p. 1088.

Again. On that Passage; *Jacob* called the Name of his youngest Son, *Benjamin*; that is a *Son of Days*. But *RACHEL*, because she died

died in bringing him forth, named him, *Benoni*, or *the Son of my Sorrow*. *Philo* saith hereon; "The Day is illustrated by *the Sun's Light*,  
 " unto which we are wont to resemble *worldly*  
 " *Glory*: A Person therefore that hunts after  
 " the Glories of the World, may fitly be cal-  
 " led *Benjamin, a Son of Day*; that is, of that  
 " Brightness which belongs to *vain Glory*. But  
 " *RACHEL*, that is *the Soul*, will call such  
 " a Son *Benoni*, the Son of my Sorrow; as  
 " knowing that such a Son, tho' vulgarly e-  
 " steemed Glorious and Happy, is indeed con-  
 " temptible and miserable. *De Nom. muta-*  
*tione. p. 1059.* And after having advanced  
 such a Moral, he dilates (or sermionizes) up-  
 on it. Custom, it should seem, had made this  
 way agreeable; and it was thought the only  
 way, proper for holy Harangues: It is how-  
 ever but dry, even when managed by a *Philo*;  
 who could adorn it with many noble (inciden-  
 tal) Thoughts, and all the colours of Rhe-  
 toric.

The other Books of *Philo* are partly Histo-  
 rily, partly Political; others again Theologi-  
 cal, and some Philosophical. These are not *Al-*  
*legorical*; and in these he shows himself to have  
 been a consummate Philosopher, Divine, Hi-  
 storian, and Statesman. They are these that  
 follow.

20. *The Life of Moses*. In three Books;  
 but they seem to be first Draughts, that had

not received the Author's last Hand and Embellishments.

21. *Of Philanthropy*; or Charity to Men. Here he proposes, and recommends the Heroic Action of *Moses*; in appointing for his Successor, neither his *own* nor *Brother's* Son, tho' deserving Persons; but *Joshua*, not at all related to him, not so much as by Tribe, and commended only by his extraordinary Abilities and Sufficiency.

22. *Of a Judg.* He describes here the Qualities, requisite in a Judg; and reckons up the usual Corruptions of such Persons.

23. *Of the Election of a Prince.* He giveth here some proper Advices, concerning the Choice of a Prince; and to the Prince, when chosen. He diverts however to the consideration of some Laws of *Moses*; the Reasons of which Laws are not so obvious, but that common and unlearned Readers may lack to be informed concerning them.

24. *Of Fortitude.* Not that Temerity, juvenile Rashness, or mercenary Desperation, of which Souldiers (vainly) boast; but the Patience, Prudence, and Æquanimity, of a virtuous and good Man, in Adversities and Mishaps of whatsoever kind.

25. *Of the Ten Commandments.* He reduces all, or the most part of Piety and Morality, under those Ten general Heads. The Fathers and Moderns have taken what they say on the  
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Commandments, from this short Book of *Philo*; without adding almost any thing that is material. For Example, on the *fifth* Commandment, *Honour thy Father and thy Mother*; he saith. “ ’Tis to be understood, not only of “ natural Parents, but of *Foster-parents*; that is, “ of our Benefactors: and of *political Parents*, “ the Prince and Magistracy. In like manner, on the other Commandments; that respect either God, or Man: he supposes, they include, not only the thing directly and expressly commanded, or forbidden; but whatsoever is a *degree* of, or has a *tendency* unto, the subject Matter of the Commandment.

26. *Of particular Laws.* In two Books. They are a continuation of the Explication of the *Decalogue*, or Ten Commandments: but he giveth them this Title, because he enumerates here the *particular Laws*, that belong to each of the Ten Commandments; which he had begun to do in the foregoing Book. As, to the Commandment, *Thou shalt not steal*, belong (he saith) the *particular Laws* in Holy Scripture, that oblige us either to just and square Dealing, or to Charity; as also the Laws that forbid Calumny and Detraction, and all such like Wrongs, because they are a kind of robbing our Neighbour.

27. *Of Circumcision.* He saith; Circumcision is in use among other Nations, especially the *Egyptians*, as well as among the *Hebrews*. He

thinks it was appointed, to prevent *the Carbuncle* on that part, very frequent in the *hot Countries* among such as are not circumcised. And as a means to facilitate Generation; for the Foreskin being cut off, the Seed is directly and wholly ejected, and no part of it retained in the Sinuosities (or folds) of the Skin and Flesh which naturally covers that part, if it be not cut off. It is also a Memorandum to the holy Nation, of the spiritual Circumcision; it is to teach them the excision of all superfluous and brutal Pleasures.

28. *Of Monarchy.* In two Books. In the first, he treats of the Unity of God; or that there is but one God, and one King, over all Kings and Gods. In the second Book, he speaks of the particular and immediate Servitors of the Universal Monarch; that is to say, the Priests: and of the Laws, that particularly relate to them. He was not himself of the Sacerdotal Tribe; but he speaks with a most profound Respect, of their Persons, and Ministry. Which thing one may observe in all good Men; who never fail, to honour God in the Persons of his immediate Attendants.

29. *Of the Revenues, and Honours belonging to Priests.* He saith here; the Jewish Nation, besides what they possess in *Palestine*, have great Colonies over all the World; in *Egypt* only, there are above a *Million* of *Jews*. Every Priest, he saith, would be a very rich Man; if the

the Oblations, due by the Divine Law, were conscientiously paid: But some avaritious and sacrilegious Persons suppress a great part of the Tenths, and other Obventions. He fears, there are too many such; and their Unjustice is the cause, that divers Persons of the Sacerdotal Families, forsake their Holy Function; and apply themselves to secular Business, as Merchandise and Trades.

30. *Of the Sacrifices.* He disputes learnedly, of the several sorts of Sacrifices; and what parts of them belong to God, what to the Priest, and what to the Offerer; and of the *Reasons* of those Laws. What the Christian or Jewish Interpreters have said; in their Comments on the Books or Chapters of the *Mosaic* Law, that speak of these things; they learned almost all of it from *Philo*.

31. *Of the Persons that offer Sacrifice.* He observes here that, the Laws which require that the Sacrifice should be without all blemish, intend thereby principally, to admonish the Offerer of the *internal* Perfection and Purity, that is necessary to make him acceptable to God; and without which, his very Sacrifice is odious to God. He adds divers things very pertinently and judiciously, concerning the Temple and Ornaments of it; and concerning the Appendices and Circumstances of all sorts of Sacrifices.

32. *The Hire or Reward of a Harlot, is not to be received into the Temple.* If a Person become a Prostitute, the Gain by such impure course of living is forbid by the *Mosaic* Law to be offer'd, whether in whole or part, to the Treasure of the Temple; or converted into a Sacrifice. And the case is the same, saith *Philo*, if the Mind be (as it were) *constuprated*, or vitiated by Voluptuousness, Drunkenness, Avarice, Ambition, or any such like: The Oblations of all such Persons are profane, and unhallowed; no less than the Offerings of Whores.

33. *Every virtuous Person is a Freeman.* He saith, A virtuous Person, tho under bodily Servitude, is free from the worst sort of Masters; Vices, vain Pleasures, and unnecessary Desires: and his bodily Servitude is much more easy to him, and more acceptable to the Master of his Body; than is the Service of vicious People, whether to their Masters or selves.

34. *Of the Contemplative Life.* He had said something in the foregoing Book, of the *Essens* or *Essaens* who follow the *active Life*; that is, profess indeed a high Morality, and particular Austerity, but withal practise some honest Vocation or Trade: in this, he proceeds to the *Essaens* that chose the *contemplative Life*. He saith, they were Men and Women, young and old; whereof some wholly abstain from Marriage, all their lives long: they have relinquish'd their Lands and Houses, to their next Heirs; and  
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are retired to a Life of Prayer, and Contemplation. They live not in Cities, but Villages; each in a particular little House, called a *Monastery*, because but one Person dwelleth in it: and each House hath a *Semneion* or Oratory, where the Holy Ascetic employs his whole time (from morning to night) in Prayer, Study, and Reading; the Reading is either in the Books of Holy Scripture, or other Books of Piety and Devotion. Except on the Sabbaths, they never eat or drink till night; and then only Bread and Water: they avoid Wine, as Poison. On the Sabbaths, they all assemble in the common *Semneion* or place of Prayer; when one of the *Seniors* preaches to them, with a moderate Voice, and in the allegorical way. At noon of the same day, they have a Feast of Bread and Water; and for the Antient, and more Delicate, a Sallad. After this Repast, they sing Psalms and Hymns; not all together, but one Person singeth the Hymn or Psalm, and the rest join with him at the last Words or Clause. This holds till supper-time; when they regale again on Bread, and a Sallad. After Supper they sing again; not sitting, but in a modest Dance: and this lasts till Sun-rise, the sign of their separating, and departing to their particular Monastries. These Sodalities, he saith, are to be found in all Countries; especially in *Egypt*, and about *Alexandria*.

Dr. *Cave*, and Dr. *Bernard*, have rightly observed that, these *Ascetics* and *Therapeuts* were not Christians; as *Eusebius* and St. *Jerom* thought: In truth *Philo* so describes them, that it appears with certainty, they were *Jews* by Religion; and he expressly calls them *Essens*, or *Essaens*, which is the name of a Jewish Sect. Those Learned Gentlemen (Dr. *Bernard* and Dr. *Cave*) add; these Contemplatives began about 150 Years before our Saviour; and probably (say they) in imitation of the austere retired Life of the Egyptian *Hierophanta*, described by *Herodotus*, *Diodorus*, and *Porphyrus*.

35. *Of Nobility*. He proves largely that, Virtue is the only Nobility.

36. *Of Rewards and Punishments*. He sermonizes on the Recompences and Encouragements, bestowed on *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*; and the Punishments of *Cain*, and *Corah*.

37. *Of the Curse*. That is, of Famine, War, Captivity, Diseases, bad Success; and the other Evils, denounced in Holy Scripture to flagitious Persons, and Times.

38. *The World shall never be dissolved*. It is also the Opinion of *Maimonides*; who argues largely for it, from Scripture. But *Philo* in this Book makes use, only of the Reasons of *Plato*, and *Aristotle*; of *Theophrastus*, and *Ocellus Lucanus*. Neither those Philosophers nor *Philo* could

could find any reason, why God should ever dissolve the World; especially having so contrived it, that of it self it will continue for ever, unless a supernatural and divine Power destroys it: We are not to fear that, say these Philosophers; for Infinite Wisdom did not make, to unmake again.

39. *Against Flaccus.* This elegant Book informs us of the illegal Usage, and Barbarities, committed on the *Jews* in *Egypt*; by *Flaccus Avilius*, Governour at that time of *Egypt*. *Flaccus*, hoping thereby to ingratiate himself with his Master the Emperor *Caius*, would needs put the Image of that Emperor into all the *Proseuche* (or Synagogues) of the *Jews* in *Egypt*. The *Jews* could not submit to it, as contrary to the *second Commandment*: therefore *Flaccus* encouraged the Rabble, to rife their Houses; to seize, and even sell their Persons; to hang some, and burn others. In short, they were treated as *Outlaws*. In the heat of these Persecutions, *Caius* recalled *Flaccus*; condemned him of Male-administration, confiscated his Estate, and banish'd him to the Isle of *Andros*. But he had not been long in that Island, e're *Caius* sent an Officer and Souldiers to put him to death; which was performed in a very harsh manner, by the Ministers of cruelty. The Remarks of *Philo* on this History, are very proper, and very judicious; and the whole is told, in a very affecting, and instructing manner.

40. *The Embassy to Caius.* You have here the Character, of the Emperor *Caius*; better drawn, than by any of the *Roman* Historians: and an account, how he came to imagine that he was a God. His Flatterers had told him; as the Neatherd, Goatherd, and Shepherd, are not of the *same Kind* with the Cows, Goats, and Sheep under their care; but of a higher and nobler Nature: and otherwise they were not capable of their respective Charges. In like manner, the Head and Governour of Mankind, is not to be thought or deemed of the same Nature and Kind; with those over whom he presides: he must be a Divine Person, a *God*, whom Heaven hath placed on such an eminence; and hath committed to him so vast a Charge, as Mankind. *Caius* willingly heard these things, and forthwith declared himself a God; assuming also (successively) the Habits of the principal Gods, that were worshipped either at *Rome* or elsewhere. He introduced his Image into all Temples; and even so placed it, that it preceded the Image of the God there worshipped. The *Jews* of *Egypt*, and of the Holy Land, sent Embassies to this Prince; to deprecate the violation of their Religion, by Images set up (or to be set up) in their Synagogues, or the Temple at *Jerusalem*. *Philo* was one of the Ambassadors, of the *Egyptian Jews*; and relates in this Book the ridiculous Audience, given to 'em by *Caius*. But all their Fears were suddenly dissipated, by the  
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assassination of *Caius*; by some of his own Domestic. The Letter of King *Agrippa*, to *Caius*; to dissuade him from making the *Jews* desperate, by profaning their Temple with an Image; is one of the finest pieces of all Antiquity. *Philo* hath inserted it, into this History of his Embassage.

41. *Of the change of Names.* He discourfes here, concerning the change of the Names of *Abraham*, *Sarah*, *Joseph*, *Benjamin*, and some others.

42. *Of Dreams, that they come from God.* He treateth here (somewhat jejunely) of Dreams in general; and of the particular Dreams of *Joseph*, and of the Butler and Baker of the King of *Egypt*.

43. *Of the World.* That the World shall have an eternal Duration: he repeateth here some of the Arguments, that he had used in a former Book, for the incorruptibility of the World. This Book seemeth to be unperfect; and one may doubt, whether indeed it were *Philo's*.

44. *Of the number Seven; and the holy Times observed by the Jews.* That is, of the weekly *Sabbath*, *New-moon*, *Passover*; the Feasts of *First-fruits*, of *unleavened Bread*, of *Weeks*, of *Trumpets*; *Day of Expiation* or yearly Fast, *Feast of Tabernacles*.

45. Besides these, *Philo* wrote a Book concerning *Providence*; whereof there is still a Fragment

ment extant, in *Michael Apostolius*.

46. Himself saith, he wrote two Books concerning *Pacts* or *Covenants*. *De Nom mutat.* 1052. *Eusebius* hath much mistaken these Books.

47. *The Antiquities of the Bible*. 'Tis a very fabulous and foolish Book, falsely imputed to *Philo Judæus*; and as falsely to *Philo Biblius*.

48. A *Chronicle*, or *Breviary of Time*; from *Adam* to the 78th Year after *Christ*: and the *Genealogy of Jesus Christ*. They are Forgeries of *J. Annius of Viterbium*, about the Year 1498. *Annius* published them under the name of *Philo Judæus*, but the Imposture after some time was detected by Learned Men.

49. I have seen a *Latin Book*, of *Questions and Solutions upon Genesis*; written in the mystical and allegorical way: I have not observed any thing in it, why it may not be (as the Title bears) *Philo's*; that is, a Translation from *Philo*. On looking into *Eusebius*, I see, he reckons this Book to *Philo*; he calls it, *Questions and Answers on Genesis, and Exodus*: I have only those on *Genesis*; I believe, those on *Exodus* are not extant.

50. Another *Latin Book*, being an Interpretation of all *Hebrew Names* (of *Persons* or *Places*) in the *Old Testament*: it was done out of the *Greek*, into *Latin*, by *St. Jerom*; who saith, *Origen* mentioneth this Book as written by *Philo*.

lo. 'Tis extant, and usually published with the Works of St. *Jerom.* Besides these, *Eusebius* tells of a Book of *Philo*, entituled *Alexander*; he saith, 'tis designed to prove that, the brute Creatures (so called) have *Reason*: and of a Book concerning *Virtues*, ironically so intituled; for 'tis a kind of Satyr on the *Vices of Caius*. The *Roman* Senate took notice of this Book; and ordered that it should be copied, and put into all the public Libraries: but it is not now extant.

This enumeration of the Books of *Philo*, hath been a Digression; I promise my self however, your *Lords*hip will like well enough of it: because by the Abstract I have given of their *Contents*, as well as *Titles*, I have recalled to your memory whatsoever is very considerable in so many small Tracts, which together make a very large Volume. I believe, you would be well content, if some qualified Person undertook a Summary of other *Jewish* Books that are valuable; of which (in good truth) there are a very great number. It would be very useful, even to the most Learned, if we had some such Abridgment of the Learning of *the Synagogue*; as Mr. *Du Pinn* hath made of the *Christian Fathers*, and *Councils*. What the *Buxtorfs* have done in this kind, tho we are much in their debt for it: yet one may say that, besides that it is too brief, it is also too partial; they have not done right to the *Jews*; they have too often

endeavor'd to ridicule this People, and without cause. I do not add, at present; having already somewhat exceeded the bounds of a Letter or Dissertation that is to be read all at once.

I am,

Your *Lordship's* most

Humble Servant,

*Stephen Nye.*

*Hormead Parva. Com.  
Hartf. June 2. 1701.*

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*The*

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## *The Third Letter.*

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M Y L O R D.

**T**H E Book we are examining, is very popular in this respect, that it pretends to find the Doctrines of the Trinity, and Divinity of the *Messias*, even among the *Jews*: The Author however ought to have been aware that, a deceitful Title would not cover the pestilent design of the Book; that is, when the Reader comes to see what *sort* of Trinity is there proposed to his belief. A Trinity, saith he, of *uncreated Beings*, Chap. 10. p. 144. a Trinity of *Eternal Spirits*, Chap. 11. p. 175. *Three Elohim*, who also are so many C R E A T O R S, and G O D S, Chap. 9. p. 116, 118, 119. He saith, this was the Faith of the Patriarchs; and of the *Jews*, till very lately: and that, *there is no essential difference between our Religion and theirs*; Preface, pag. 1. 'Tis as much as to say, the *Jews* are in as salvable condition as the Christians: for if we differ in nothing that

is *essential* to saving Religion; but only in some *Circumstances*; it follows that, a *Jew* is under no necessity to turn Christian; in order to his Salvation.

To support his Errors; he appeals, *first*, to *Philo*: whom he had read in the Quotations of *Chr. Sandius*; who hath filled some Sheets with Citations, out of *Philo*. I have opposed to our Authors *Philo-Sandius*, the genuine *Philo*; who appears clearly to be of a very different mind, both from *Sandius*, and Dr. *A.* His *next* effort is from *Tradition*; or the *Oral Law*, and *Kabbala*: Which according to him, is as antient as *Adam*, *Enoch*, and *Noah*; but was renewed by God to the Prophet *Moses*, when (after giving of the Ten Commandments) he called that Prophet into the Mountain, and there kept him 40 days.

#### *Of the Oral Law and Kabbala.*

It seems very extravagant in a Protestant Divine, to own any other *Tradition* from God, besides the *written Tradition* in the Books of the Old and New Testament: for it is one of the Fundamental Articles of the Reformation, that; we have no sort of Revelation from God, but only those sacred Books. Dr. *A.* believes on the contrary, that; there was a *Tradition*, even from *Adam*, that *expressed not only all the Articles of true Religion, but the very least*  
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*Circumstances of Antient History.* Chap. 2. p. 13. and 25. He says, for example, "It was from Tradition that the Jews filled up that Text, Gen. 4. 8. where 'tis said, *And Cain talked with Abel his Brother*; by adding (in the LXX Bible, and the Samaritan Copy) the very words he spoke, even these, *Let us go into the Field.* Chap. 2. p. 21, 22. As for *Enoch*, he saith; it is certain, the Piece quoted by St. Jude was truly the Prophecy of Enoch. Chap. 2. p. 19. It was from this Tradition also he saith; that, "St. Paul understood that some of the Prophets were sawn in sunder. Heb. 11. 37. Tho St. Paul spoke it in the plural number, he meant it only of one; even the Prophet *Isaiab*: who was sawn in sunder, by command of King *Manasses*. Our Author is not pleased to set down the Tradition; therefore I will do it for him: it is this. "When the Prophet *Isaiab* was running away from the Executioners, sent against him by King *Manasses*; a very large Oak opened it self, to receive, and hide him: but this kindness of the Oak was not performed so nimbly, but that the Executioners saw when the Prophet entred the Oak; and the Oak closed upon him. What do me they, cunning Varlets, but clap their Saw to the Oak; and so sawed Prophet and Oak asunder, at the same time. If our Author had spit in the Face of St. Paul; he should not (in my opinion) have so much

affronted him thereby, as by imputing to him the belief of such a Flam: and 'tis well known, *St. Paul* could not ground what he says, of some *Prophets being sawn in two*, on that Tale of *Manasses* and *Isaiab*; for *Isaiab* was dead before *Manasses* began to reign; or rather, as the most Learned Chronologers think, before he was born.

*Dr. A.* thinks, and persues his Conceit in divers Chapters, that; the *Jews* had a *traditional Knowledg*, concerning the Trinity, the Divinity of the *M-ssias*, and how to interpret divers places of Scripture. Another would have thought that, Matters of so great consequence, if intended for the Jewish Church, would not have been left to *Hear-say*, and *flying Reports*; which our Author and some others, to palliate the Absurdity, gravely call *Tradition*. He greatly mistakes, in supposing; his Opinion in this matter is supported by *St. Paul's* mentioning *Jannes* and *Jambres*, who withstood *Moses*. *2 Tim.* 3. 8. Or *St. Jude* the Prophecy of *Enoch*, and the contention about the Body of *Moses*. *Jude* v. 9. and 14. What *Paul* says of *Jannes* and *Jambres*, and their resisting *Moses*; he took not from the *Kabbalists*, but from *Numenius* the *Pythagorean*; who says. "When *Moses* afflicted *Egypt*; *Jannes* and *Jambres*, Priests, that excelled in Magical Knowledg, were chose by the *Egyptians* to oppose him; and to remedy the Calamities, that *Moses* caused to  
" them.



“ them. *Numen. l. 3. de Jud. apud Euseb. præp. l. 8. c. 8.* As St. Paul had this from *Numenius*, so had the *Talmud* and *Targums*.

When St. Jude quotes *Enoch*; and a passage concerning the Body of *Moses*, out of the *Assumption* of *Moses*; he argues with the *Kabbalists* only *ad hominem* as they speak: as our own Learned *Lightfoot* has it, he seeks to persuade them from *Testimonies and Witnesses that were received amongst themselves; without intending to affirm the truth of those Books or Witnesses.* *Lightfoot in l.* And so also it is that all judicious Interpreters understand other Writers of the new Testament, when they seem to refer to the Traditions of the *Kabbalists*: they are well aware that, the *Prophecy of Enoch*, the *Assumption of Moses*, with other written and oral Traditions of the *Kabbalites*, are *pious Frauds*; but altogether *Spurious*. Which is a full and most true Answer to the 2<sup>d</sup> and 3<sup>d</sup> Chapters of the *Judgment*.

Our Author endeavours somewhere, to elude the Imputation of asserting Traditions; he was aware, I suppose, 'tis contrary to the Fundamental Principles of the *Reformation*: therefore he says that he speaks of *Traditions that have some grounds in Scripture*. But this was a mere piece of Mockery; for he doth not ground the Traditions he alledges, on the Scriptures; but the Text of Scripture, and the true Interpretation thereof, on those Traditions: as is evident

throughout his whole second Chapter. And how easy a matter is it, to clap some ridiculous *Banter* to a Text of Scripture; as the Legend of *Isaiah* and *the Oak* that received him, to the words of St. Paul, *some of the Prophets were sawn in sunder*; and then excuse ones self, by saying, *I speak of no Traditions but what are grounded on Scripture?* But the Question again will be, But by what Authority do you graft such Traditions on Scripture? In short, such Pretenders contravene the Principles of the Reformation; and confound the written Revelation, by arbitrary Additions to it.

'Tis indeed a common Mistake among some other Learned Men also, that the *Jews* pretend to an Oral Law, or Tradition; distinct from the Books of *Moses* and the Prophets, and superadded to them: but this is a pretence of only the *Kabbalists*, or *Fanatics* of the *Jews*; the Learned and Sober sort of the *Jews*, not only do not pretend to any such thing, but utterly and expressly disclaim it. I commended heretofore to your Lordship's reading, the *Amica Collatio cum erudito Judeo*; printed at *Gouda* in *Holland*, Anno 1688. I believe, you Lordship hath the Book; if so, you know what the most learned *Rabbi*, the other Collocutor in that *Collatio*, says of the Oral Law, at p. 140, 141. "The  
 " *Christian* Doctors have commonly mistaken  
 " our Opinion, concerning the Oral Law; I  
 " shall inform you, what we believe concern-  
 " ing

“ ing it. We don't pretend to any Tradition,  
 “ or Oral Law, *concerning* G O D ; or the *in-*  
 “ *ternal Worship*, due to him ; or *the Duties*  
 “ *and Offices* to be performed towards our Bro-  
 “ ther or Neighbour. Our Tradition is only  
 “ concerning the performance, or execution, of  
 “ the Ritual or *Ceremonial* part of the *Mosaic*  
 “ Law. As, how the Circumcision is to be  
 “ made ; for divers other Nations circumcise as  
 “ well as we, but not in *the manner* that we do.  
 “ And again, what Exceptions are to be allow-  
 “ ed in the general Precepts, of circumcising  
 “ precisely on the eighth Day, the Sabbatical  
 “ Rest, Fasting on the day of Expiation ; and  
 “ such like. The Exceptions are, *that* ; Cir-  
 “ cumcision is to be deferred, if the Child be sick,  
 “ or be infirm ; *that*, the Sabbatical Rest may be  
 “ broken on behalf of sick Persons ; *that*, the Fast  
 “ of the Expiation is not to be exacted, if a Phy-  
 “ sician certifies that this Person is not capable (in  
 “ regard of bodily Infirmary) of observing the  
 “ Fast. Other Matters received and practised  
 “ among us, are obeyed ; not as an *Oral Law*,  
 “ but as *the Hedg* or Fence that the *Wise Ma-*  
 “ *sters* have set, for the more effectual preven-  
 “ tion of the breach of the Divine Law. As  
 “ whereas the Law says, *Thou shalt not lie with*  
 “ *a Menstruous Women* ; the *Masters* have forbid  
 “ to kiss her, or be otherwise familiar with her :  
 “ left from such familiarity, or salutation,  
 “ there arise an unresistible provocation, to vio-  
 “ late

late the Divine Law actually. Tho it must  
 be owned also, that ; some *Superstitions* (such  
 is human Frailty) have been imposed, prac-  
 tised, and even magnified ; on the occasion,  
 and by pretence of the Fence or *Hedg* of the  
 Law. But none of these *Hedges* are account-  
 ed among us, *Traditions*, or an *Oral Law* ;  
 but only as Ordinances or Decisions of the  
*Wise Masters* ; and as laudable means and  
 ways of expressing our Piety, and our tender-  
 ness in the matter of obeying God. Your  
 Lordship having read this *Collation*, knows  
 well that ; this Rabbi, besides his perfect  
 Knowledg of the Jewish Doctrines, and that he  
 hath made the most judicious defence of the  
 Jewish Religion that was ever published, is al-  
 so otherways one of the most considerable *Lite-  
 rati* of the present Age. I believe too, you are  
 aware that, other great Masters in the *Hebrew*  
 Learning have said the same thing ; particularly  
 the *Buxtorfs*, *Synag. Jud.* cap. 2. p. 6.

But if the *Jews* did not confess that, in very  
 deed they have no Traditions concerning GOD,  
 or their Duty towards their Neighbour ; but  
 only those in their written Law, and the Pro-  
 phets : it would be certain on a great many o-  
 ther accounts.

For who will believe that, the Doctrines of  
 the Trinity, of the Divinity of the *Messias*, and  
 such like ; if intended for those first Ages, and  
 the Jewish Nation ; should not be written by  
*Moses*

*Moses* or the Prophets, as the very least Ceremonies and Rites concerning the *External Purity*, were; but be left to *Rumour*, and *Hear-say*: which (as all know) soon corrupt whatsoever Doctrine; and after no long time, utterly lose it?

When *Moses* says so often, *Ye shall not add unto the words which I command you; neither shalt thou diminish ought, from them.* Deut. 4. 2. and 12. 32. When God himself, after the death of *Moses*, recommends to *Joshua* the *Book of the Law*; written by *Moses*: with this charge, to adhere to this Book, *not turning from it, to the right-hand, or to the left*; that is, not varying in the least from it, either by *additions* or *subtractions*. *Josh.* 1. 7, 8. A Caution that you find renewed also by *K. Solomon*; *Prov.* 30. 6. I say, when we have these Warnings in the *written Word*: how can we imagine there was a *Traditional Law*, to be observed *with* it, and *besides* it; a Law that contained great Duties, and high Points of Faith, in a better and more *express* manner, than the written Law did?

And admitting that, there was some time a Tradition or *Oral Law*, left to the *Jews*; by *Moses*, by *Joshua*, and the Elders: yet would it not have been certainly lost, in so many Subjugations, Captivities, and Revolts to *Paganism*, immediately upon one another; under their Judges, Kings, and High-priests, in the long course of *Fifteen hundred* Years? No question, such a current of Time would have so darkned the

the

the most *clear*, and confounded the most *distinct* Matters; that there would be no relying on any (pretended) Tradition, *orally* only delivered to them.

To add no more; what Judgment doth St. *Paul* make of the *Kabbala*, Tradition, or Oral Law: which some *Fanatics* among the *Jews* had advanced; and which their more modern *Kabbalistical* Enthusiasts, (and from them, our Author,) magnify as of *Divine Original and Authority*?

I must first give some account of this *Kabbala*, or Tradition; and then proceed to the judgment of the Learned Apostle concerning it.

To the *Kabbala* they reckon, in the first place, the Narratives or Histories that they have added (in the *Talmuds*, and *Targums*, and other Jewish Books) to the Text of Scripture; there will be occasion hereafter to mention some of them. Next, their Conceits about the *Sephiroth*; that is, the **GENEALOGIES**, or as others call them the **NUMERATIONS**, or *Degrees*, or Attributes in God. Another species of the *Kabbala*, is the *cure of Diseases*; by the Seal of *Solomon*, the Rod of *Moses*, the Characters called *Al Mandel*, the name *Jehovah*, Words and Sentences of Scripture; and other such like *Amulets*. But the chief *Kabbala* is the *speculative Kabbala*; that is, the way of interpreting Holy Scripture, by *the numbers* contained in the letters of some words; and by the trans-

transposing *the words* of sentences, and *the letters* of words; and again by the *same* letters found in *divers* words; as also by the elevation, depression, clausure, and bigness of the Letters in some words, as they are constantly written in the Hebrew M. S. Copies. For example, the Hebrew words (at *Gen.* 49. 10.) for *Shilo shall come*, contain the number 358; so do's the word *Messias* in the Hebrew: therefore that Text is as much as to say, *the Messias shall come*. The names *Esau* and *Jesus* have the same Letters in the Hebrew; therefore *Jesus is Esau reviv-ed*. 'Tis confessed now that, some *Jews* fell early into this sort of whimsies: for *St. Paul* very often cautions his Readers, against these Follies; which the Enthusiasts of that Nation were wont to call Γνωσις *Science*, and Βόθυν *Depths*. 1 Tim. 6. 20, 21. Rev. 2. 24.

First, for the *Sephiroth*, Divine GENEALOGIES, or NUMERATIONS; according to (the generality of) these Dreamers, they are Ten.

The Crown.

Intelligence.

Wisdom.

Power.

Mercy.

Glory.

Majesty.

Victory.

The Foundation.

The Kingdom.

But

But some of them are also otherways named ; as for *Power*, some put FEAR ; for *Mercy*, GREATNESS ; for *the Foundation*, ALL THINGS ; for *the Kingdom*, the SHEKINAH, or Divine appearance : and over all is set *En Soph*, Infinitude.

Our Author imagines that, by the three first *Sephiroth* (the *Crown*, *Intelligence*, and *Wisdom*) the *Kabbalists* mean the three Persons of the Holy Trinity. But the *Buxtorfs*, *Hottinger*, *Cesar Evolus*, *Grotius*, and *Vorstius*, have proved that the *Sephiroth* are intended only as the Names and Attributes, by which God is made known to Men ; and to this the Jewish Books, *Scepha Tal*, *Pische jah*, and as *Vorstius* saith, *Schaare Ora* ; and many more, written on purpose to explain these things, do agree. The Quotations out of *Rittangel*, in the *eleventh* Chapter of the *Judgment*, are accounted for, by *Vorstius* ; and those *Kabbalistical* Books are partly so unsincerely represented, and partly so shamelessly forced and strained, that *Vorstius* (a serious and severe Man) lost all his patience upon 'em. In truth, the Names of the *Sephiroth* plainly show that, they are (as was but now said) the Attributions and Appellations, by which the Divinity is intended to be explained to Men. The supreme *Crown*, that is (according to *Rab. Ben. Nachman*) Eternity ; *Power*, *Mercy* ; and the rest, seem capable of no other Interpretation : but by such as have a  
turn



turn or interest to serve, at the expence of their Reputation.

But be they what they will; as 'tis very needless to stand conjecturing, or guessing, what affected Fools mean; St. Paul has called *foolish GENEALOGIES, SCIENCE falsely so called, profane BABLING, Jewish FABLES, old Wives TALES.* It may be proper, to subjoin the words of the Apostle at length; with a short Comment on them.

1 Tim. 1. 4. *Neither give heed to FABLES; and endless GENEALOGIES: which minister Questions, rather than Godly edifying.* First, The FABLES here meant are the Kabbalistical Tales, that some Jews had either invented; or had borrowed from the Books of the Chaldeans, and Arabians; concerning things made by God, before the World: among which, they reckned all Souls; especially the Soul of the *Messias*, of whom therefore they speak as præ-existent to the World. Also concerning the first Man: who, according to them, was an Hermaphrodite, and lay with Beasts; but chiefly with *Lilith*, on whom he begat the Devils. Concerning *Behemoth*, and *Leviathan*; about which they tell as coarse Romances, as did the famous Knight after having gone down into the Cave of *Montesinos*. Secondly, The GENEALOGIES in this Text, are (by confession of Dr. A. himself) the *Sephiroth* before mentioned. These the *Kabbalists* vended,

as

as an *Arcane Theology*; that had been whispered from *Adam, Moses, and Ezra*, down to their Times; but only to a very Few, capable Persons you must know, and worthy of such sublime Instruction. And hence, as was noted, these Mysteries were called *Ἐνῶσις Science*, and *βάθος Depths*; and those that profess them *Gnostics*. He calls them *endless Genealogies*; because tho generally they are reckned but *Ten*, yet others could tell of *Thirty*, and others of no fewer than *Three hundred*; for they are the same with the *Eons* of the *Valentinians*, and other antient *Gnostics*. Lastly, He blames them, as rather *occasioning Questions and Disputations*, than *ministring a Godly edifying*. Because, tho in the main they are intended as *Attributions and Descriptions* of God, yet they have been miserably abused by the antient and later *Kabbalists*; who fetch as many *absurd Mysteries* from them, and comment upon them in a *Cant* altogether as senseless, as the Followers of *Jacob Behmen* do from, and on the Text of his (vain) Books.

It was, methinks, no small obreption in our Author, to say that the three first *Sephiroth* are the *three Persons of the Trinity*; and yet to grant, as he does, that in very deed *St. Paul* meant the *Sephiroth* in this Text, in which he warns *Timothy*, *Give no heed to those fabulous Genealogies*. Doth he think the *Trinity* is a Fable? Be sure, that is the unavoidable Consequence

sequence of his words ; tho it was not his Intention. But of all the Books that have been written, since the revival of these Questions among us ; I remember but one (written by a learned Hand,) where the Reasonings are so inaccurate, or the incidental Propositions and Points so often incautelous. 'Tis very evident, he wrote in haste ; 'tis likely, he had some Design for his own personal Advantage : I shall advise him for the time to come, not to be so over earnest in pushing forward a Design ; as to overlook, or be heedless of the sufficiency and properness of the Means.

I Tim. 6. 20, 21. *Avoid profane, and vain BABBLINGS ; and Oppositions (or Contradictions) of SCIENCE, falsely so called : which, some professing, have erred concerning the Faith ;* Doctor, Ware Heads. For undoubtedly *the Babblings* here are the impious and ridiculous Stories, of your Masters the *Kabbalists* ; those (I mean) concerning *Adam, Lilith, the Devils, Leviathan, Behemoth,* and the rest. He calls them profane, and vain BABBLINGS : *Profane*, as having no ground in Revelation ; but only in a falsely pretended Tradition ; *Vain*, as being very foolish, and contrary to common sense. He most truly adds, *And Contradictions of SCIENCE, falsely so called ;* that is, falsely called *Science*. 'Tis intended, against our Author's *Mistriss* ; the *Kabbalistic DEPTHS*, the *EVILS* or *Science* of the antient and modern  
H
Gnostics :

*Gnostics*: but chiefly of the *Sephiroth*. He calls it *Contradictions* of Science; for the *Kabbalists* greatly differ, both as to the *Names*, the *Meaning*, and *number* of the *Sephiroth*. These *Bablings*, and *this* Science, saith the most Learned Apostle, do thou avoid; they are such Additions to the Faith, as do indeed corrupt it.

Titus 1. 14. *Not giving heed to Jewish FABLES; and Commandments of Men, that turn one from the Truth.* FABLES, that is, the Legends about *Lilith*, *Behemoth*, &c. *Commandments of Men*; that is, certain superstitious *Hedges* of the Law, which they called *Traditions*; meaning, of the *wise Masters*.

Titus 3. 9. *Avoid foolish QUESTIONS, and GENEALOGIES; Contentions and Strivings about the Law: for they are unprofitable and vain.* Of the GENEALOGIES we have spoke before: *The Questions, Strivings, and Contentions about the Law*, are (it may be) such Questions as the Scribe put to our Saviour; *Which is the great Commandment of all?* For about this, and some such like Questions, they had warm Disputes in their Schools and Synagogues.

In other Texts, he falls upon their *speculative Kabbala*; or way of interpreting, by the *Numbers* contained in the Letters of some words; and by *transposing* either *Words*, or *Letters*; and by the *same Letters* found in words of *different signification*; as also by the *Elevation*, the *Depression*,

pression, Clausure, &c. of some words, as they are wont to be written in the Synagogue-Bibles. This may be called the *Kabbala of WORDS*; but what saith St. Paul of it, for he had learned it of *Rab. Gamaliel*, in the University of *Tarsus*. 1 Tim. 6. 4. *Doting about Questions, and strifes of WORDS; whereof cometh Envy, Contentions, and Railing.* They disputed, it should seem, and wrote against one another, on these worthy Subjects; with great Acrimony, and mutual Malevolence. 2 Tim. 2. 14. *Charging them before the Lord, that they strive not about WORDS; to no purpose but the subversion of the Hearers.* He desires that, the converted Jews would leave off their former Disputes, concerning these *Kabbalistical* ways of interpreting the Sacred Text.

These are our Author's Masters; these are they, and only these, that called their Follies, *Traditions*: Having no other way, to commend them, to the regard of their Disciples. I wondered, I confess, to see a *Christian* Doctor, and a *learned* Man, so taken with the Impertinences of craz'd Impostors. He has studied their Books, very earnestly; and alledges their Follies, as Authorities for the Mysterys of the Christian Faith: He would have it thought that, these are the glorious *Conservators* of our *Christian* Articles; from whom they are come down to us, in a more clear and *better* manner, than from the Apostles; who spake not half so well

of them. I think, we may dismiss 'em ; if they can farther the Truth with any body, I shall be glad of it : but for my own part, I scorn their Evidence, when 'tis never so express and home ; much more in a Matter, of which they never thought.

*Of the Targums, Memra ; Some Texts of the Old Testament ; the Rabboth, Zoar, and other Jewish Books.*

In earnest, the *Targums* are very valuable Books ; the Grains of Gold in those Streams, are very numerous : the *Interpreters* and *Commentators* on H. Scripture, ought oftner to have consulted these Paraphrasts ; who assail abundance of Difficulties that are no where else so well resolved. Whereas they have also abundance of mean things, and very silly Fables ; Dr. A. hath (probably) conjectur'd that, they have been added by the *Kabbalists*, and came not from the first Authors of the Paraphrases. It were well, if some judicious Person would abridg these Books ; because what is valuable in them, would come into a little room, and be (for so much) our best Light on the *Pentateuch* and Prophets.

They are Paraphrases or Explanations, written in the *Chaldee* Tongue, on the *Pentateuch*, or five Books of *Moses* ; and on the Prophets, and some other Books of the Old Testament.

'Tis

'Tis now more generally thought that, they were written before the *Gemara*; because they are a much purer *Chaldee*: the *Chaldee* was not then so much degenerated, as when the *Gemara* was composed. But they are believed to be after the *Misnah*, or *Text of the Talmud*: on which the *Gemara* is a continual Commentary or Explication, and is the other part of the *Talmud*; subjoined all along to the *Misnah*. This *Misnah* was published about the Year of Christ 190; and because it maketh no mention of the *Targums*, is therefore supposed to be *prior* to them. The whole *Talmud* (the *Misna* and *Gemara*) is an Explanation, or fuller Declaration of the ceremonial part of the *Mosaic Law*; the *Jews* sometimes pretend that this Explication of the *written Law* came down to the *Talmudic Doctors* in the way of Tradition, and therefore call it the *Oral Law*. But any one may perceive that, it is with regard to the *Mosaic Law*, much the same that the Books entituled *Reports* are to the Law of *England*; that is to say, 'tis a Collection of the Decisions of the great Masters in Law, that have been made in Cases that were disputable and doubtful. That they are called the *Oral Law*, does not contradict what I said before; that the *Jews* do not pretend to any Tradition concerning *God*, the *internal Worship*, or the Offices and *Duties towards their Brother and Neighbour*: because the *Talmud* is not in any respect *different* from the Law of *Moses*, or any

addition to that Law; but only an *Explication* of the *Ritual* (and of some few things in the *Judicial*) part of it; and the *Rabbies* know very well that, this *Exposition* is pretended to be a Tradition from *Moses*, only to give to it the greater Authority. But to return to the *Targums*, and to our Author.

He alledges these Paraphrases, on the account of the phrase *Memra Domini*, or the W O R D of the Lord; by them often used. He supposes, the Evangelist St. *John* has called our *Saviour*, the W O R D; in imitation of the *Chaldee Memra*, which signifies W O R D: and which, he saith farther, in the *Targums* denotes a *Person*, and a *Divine Person*; and particularly the *SON*, and the *Messias*. I like his Opinion, much better than his Arguments; but all the great Men in the *Hebrew Learning*, are against him, in both; and for unanswerable Reasons.

There is no doubt that, the *Targumists* are all much later than St. *John*; therefore if either borrowed from other, not he from them, but they from him. That by *Memra* they did not mean the *Messias*, is but too certain; because in divers places they distinguish them from one another, nay oppose them to one another. For example, on *Exod. 12. 42.* the *Targums* reckon four memorable Nights; whereof the last is the Night when the World shall be dissolved: and hereupon they say, “ Then  
“ shall



“ shall *Moses* come from the Wilderness, and  
 “ the *Messias* from *Rome*, mounted on two  
 “ Clouds; and the *W O R D* of the *Lord*  
 “ (*MEMRA Domini*) in the midst between  
 “ them. Therefore whatsoever, or whoso-  
 ever is meant by the *W O R D*, in the *Tar-*  
*gums*; neither the *Messias* nor *Moses* are thereby  
 intended: the *Targumists* have plainly dis-  
 charged the Mediators of the two Testaments,  
 from being signified by *Memra*; which is nei-  
 ther of them, but (at the dissolution of all  
 things) shall come *with* them.

The truth is, Learned Men have found it ve-  
 ry hard, to determine the certain meaning of the  
 word *Memra* in the *Targums*. *Bilibra* has cited  
 all the Texts in the Books of *Moses*, where  
*Memra Domini* is found; he concludes, 'tis very  
 variously used. Sometimes it denotes the *De-*  
*cree* of God, or his *inward W O R D*; sometimes  
 his *Command*, or his *outward W O R D*: in short,  
 the *W O R D* (whether inward or outward)  
 by which God Decreeeth, Declareth, Threat-  
 neth, Rewardeth, Punisheth; and such like.  
 Also a *Prophetic Revelation*, very often called the  
*W O R D* of the *Lord*: and an *Angel*, the Mes-  
 senger of God, who speaks or acts in the Name,  
 or as sustaining (or representing) the Person of  
 God. The Author of the *Judgment* is content to  
 admit several of these significations of *Memra*, in  
 some places of the *Targums*; and of another  
 suggested by *Hackspar* in his Notes on *Pf. 110.*

Methinks, 'tis obvious enough that, *Memra* has but *one* signification in the *Targums*; it always signifies the *Spirit of God*. *Bilibra* has quoted above 150 Texts of the *Targums* on the *Pentateuch*; *Hacksan*, and the Author of the *Judgment*, have added some out of the *Targums* on the Prophets, and other Books of the Old Testament: they might have observed that, *Memra Domini* can import nothing but the SPIRIT of the Lord in some of these Texts, as *Isa.* 30. 28. and *Zech.* 4. 6. and that 'tis not so properly and appositly rendered in the other Texts, by any other Interpretation, as by this *the SPIRIT of the Lord*.

'Tis as plain that, with the *Targumists* *Memra Domini*, the Spirit (or WORD) of the Lord, is only a Phrase by which they intend GOD HIMSELF: The *Jews* being wont to add the word *Spirit* to almost all, whether *Persons* or *Things*; as the Spirit of *Jealousy*, of *Counsel*, of the *Fear of the Lord*; the Spirit of *Man*, of *Beast*, of the *Lord*. They did not intend that, the Spirit was some *particular Being*, distinct from the Thing or Person of whom it was predicated, or *spoken*; or that the Person or Thing was *diverse* from its Spirit: but as every Language and Nation has its Phraseologies, or particular ways of speaking, taken either from their Customs, or Opinions, or some matters of Fact that have happened among them; so it was the manner of the *Jews* in speaking of God,

or

or Men, or Things, to add very commonly the word *Spirit*. This is so frequent in the Books of Scripture, that it needs not to be confirmed by particular Citations: but lest it should be doubted, whether the word *Memra* (tho equipollent with all the *Targumists* to *Ruach* or *Spirit*) be so used; we may see the *Targum* on *Numbers* 15. 32. where the Paraphrast renders the Text, thus. “ A certain Man said in his  
 “ WORD, I will go forth, and gather Sticks  
 “ on the Sabbath Day. Where, to say *in his*  
*WORD*, is most plainly nothing else but this; he said, or he resolved *in his Spirit in his Mind*; or *within Himself*. Again, on *Eccles.* 1. 12.  
 “ Solomon said *in his WORD*, *Vanity of vani-*  
 “ *ties* is this whole World. Here also his  
 WORD (or Spirit) is put for Solomon himself, speaking this *within himself*. And at 2 *Sam.* 3.  
 15, 16. “ *Phaltiel* put a Sword, between his  
 “ WORD and *Michol*, Daughter of *Saul*.  
*Between his WORD*, that is, *between HIM-*  
*SELF* and *Michol*, Daughter of *Saul*. *Memra*  
 therefore is neither a *Person*, nor a particular distinct thing: 'tis added to persons, and things, as *Ruach* or *Spirit* is; to signify their agency, either present or past.

In short, we see *Memra* is attributed to *Men*, as well as to *God*; and therefore can have no reference to the Article of the Holy Trinity: the *Memra* or WORD of *Phaltiel*, of *Solomon*, and so many others, was not (in any sense) a distinct

distinct Person from *Phaltiel*, *Solomon*, and the rest; but only a Periphrasis or Circumlocution of the *Chaldaic* Language, to signify the present or past action of those Persons; or rather, those Persons so and so acting. As in *English*, we add *self*, to the Pronouns *him*, *her*, *thy*, and some others; so the *Chaldaic* Jews added *Memra* or WORD, only as a *Pronoun*, or as an *emphatical Expletive*; yet so, that they more often omit, than use it.

And it is thus, as I said, that the *Targumists* themselves interpret *Memra*; that is to say, by the SPIRIT of God. *Exod.* 3. 14. "God answered *Moses*, My Name is, *He that is*, [or, *He that will be*;] and he said moreover, say to the Children of *Israel*, *He that is* hath sent me to you. The *Jerusalem Targum*, thus; The WORD of the Lord answered to *Moses*; namely the WORD which said to the World, Be Thou, and it was; my Name is He that shall be: And he said moreover, Say to the Children of *Israel*, He that shall be hath sent me to you. The WORD then that appeared to *Moses* in the Bush, is the very same WORD, according to the *Targum*, that said to the World (*Gen.* Chap. 1.) Be thou, and it was: But the WORD in the Bush, according also to the same *Targum*, is the SPIRIT of God; for so he saith on *Exod.* 14. 21. "The Sea heard the Voice of the Holy SPIRIT; which had spoke to *Moses* out of the  
" Fire,

“ Fire, in the midst of the Bush; and the Sea  
“ ran back, and the Israelites went through the  
“ midst thereof. *In codice Veneto parvo, ad finem Pentateuchi.*

To prove that the *Jews* believe the Holy Trinity, and the Divinity of their (expected) *Messias*; our Author has also recourse to some Texts of the *Old Testament*, especially of *Solomon* in his *Proverbs*, and Book of *Wisdom*, which he will have to be King *Solomon's*. I do not know that, any Divine of esteem and note among the *Moderns*, is of our Author's mind: What they say of the matter, is this. The Doctrine of the Holy Trinity is proposed to our Belief, only in the Books of the New Testament; the *Jews* were ignorant of it: notwithstanding, that this Article might not shock the Faithful, by its absolute Novelty; tho' it is not directly taught in the Books of the *Old Testament*, it is so hinted under several Congruities, that we may say, it is not altogether New. Those Texts of the Old Testament, where it is couched, are not *explicit* enough to prove this Article; nor could it be inferred from them, till we had the Writings of the New Testament: But now that 'tis distinctly revealed, in the Apostolic Writings; one may also perceive such Strictures of it, in the Books of *Moses* and the Prophets, as to be able to say, it doth not disagree to those Books; nay, is consonant to them, and in some degree implied in them. This is  
the

the general sense of the *Moderns*: they do not pretend to prove the Holy Trinity, out of the Writings of the Old Testament; they say only, now that 'tis revealed in the *New*, we may discover some Lines of it in the Books also of the *Old Covenant*. But they (almost universally) reject the particular Proofs out of the Old Testament, of which Dr. *A.* hath made choice, and thought fit to insist on them. Namely, the Doxology in the Prophet, *Holy, Holy, Holy Lord God*: the appearance of some Angels, who have the name *Jehovah*, because they represented God, and spake in his Person and Name; and what is said by *Solomon*, concerning WISDOM. I will say but a word to each of these.

First, As to the Doxology, *Holy, holy, holy Lord God*, Isa. 6. 3. The *three* Holies, our Author thinks, denote the three Divine Persons: God is thrice called *Holy*, because he is three Persons, each of which is Holy. We may easily excuse the Doctor; for others before him have trifled, as weakly, on this Text. For instance, *Kimchi* (a Jewish Rabbi) says; God is called *Holy, Holy, Holy*, in respect of the *three* Worlds: namely the *upper* World, or World of Angels and Souls; the *middle* World, or the World of Stars and Orbs; and the *lower* World, this our Earth; in all these *three* he is Holy, and therefore is the Holy, Holy, Holy Lord. But *Rab. Abarbanel*, *Maimonides*, and all after them, have

acknowledged that; the *trine* repetition is only to signify the *Superlative Degree*; that is, to denote the *perfect* Holiness of God: and they observe 'tis the manner of the *Hebrew* Language to express the *Superlative Degree*, either by the *plural Number*; or by repeating the same word Twice, or Thrice. Thus, the Scriptures say, *Holy of Holies, King of Kings, Song of Songs, Vanity of Vanities, good good Figs, Dirt Dirt.* Or Thrice, as, *I will overturn, overturn, overturn it*, Ezek. 21. 27. that is, will *utterly*, and in the *extremest* manner overturn it. *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these.* Jer. 7. 4. that is, they gloried in those Buildings, called the Temple of the Lord, in the *highest* manner. *Holy, Holy, Holy Lord*, Isa. 6. 4. that is, *most* holy Lord: And divers such like. How hapned it that our Author, who would seem to have read all the *Hebrew* Books; as well manuscript, as printed; should oversee what, every Schoolboy meets now in his Elements of Grammar? But when a particular Conceit is to be maintained, right or wrong; Men often overlook both common Sense and Reason, and the first Principles of Learning and Erudition.

Three Angels appeared to *Abraham*, and then to *Lot*, in their way to *Sodom*; which City they were to overthrow by Fire, from Heaven: one of these is called *Jehovah*, which is the Name of God. Other Angels gave the *Law* at Mount

Mount *Sinai*; one of them, principal in the Commission, hath also the Name of *Jehovah*. Gen. 18. 13. and 19. 16, 24. From hence our Author infers that, one of these Angels was really GOD, even God the SON; afterwards incarnate. He confesses however that, the *Moderms* more generally suppose that, the Angels have sometimes the name *Jehovah*, because they are sent to speak in God's Name, and therefore sustain (or represent) his Person: He quotes for it, *Sanctius*, and *Lorinus*, learned Jesuits; he might have quoted above forty of the ablest Protestant Divines.

To his Objection, of the Angels that bore the name *Jehovah*, when they spoke in his Name; learned Men have long since observed, that; when *St. Paul* would say a great thing of the *Law*, he says; *It was spoken by ANGELS*, Heb. 2. 2. And again, *It was commanded by ANGELS, in the hand of a Mediator*, Gal. 3. 9. that is, this Law of God was enacted (and promulged) at mount *Sinai*, by Angels; in the name, and by command of God: but some part of it, not *immediately* to the People, by those heavenly Messengers; but to them by a Mediator, or third Person, even *Moses*. And *St. Stephen* says; *This is that Moses, that was with the Church in the Wilderness; and with the ANGEL, who spake to him, and to our Fathers, in Mount Sinai. Acts 7. 38.* Farthermore, when *St. Paul* would commend Hospitality, he saith;

Be



Be not forgetful to entertain Strangers; for some thereby have entertained ANGELS. Heb. 13. 2. meaning, *Abraham* and *Lot*. From these Texts, they argue thus. On the supposition that, the Law was given by GOD the SON, and that *Abraham* and *Lot* entertained GOD the SON; the Apostle has argued but weakly, when he might have reasoned strongly: for whereas he might have commended the Law, and recommended *Hospitality*, by saying the Law was given by God the SON, and *Lot* and *Abraham* entertained God the SON; he so far forgot himself as to praise them from a much lower and less effectual consideration, namely that *Abraham* entertained Angels, and the Law was given by Angels.

But *St. Paul*, not only says, *The Law was given by Angels*; but he saith it was *not given by the Son*; Heb. 2. 2. “ If the Word that was “ spoken by Angels, is stedfast; and every “ Transgression against it, shall receive a just “ Recompence: How shall we escape, if we “ neglect that great Salvation, which the Lord “ Jesus first began to speak? The unquestionable meaning is; if the Breach of the Law that was spoke only by *Angels*, shall have a just punishment: much more shall we *Christians* be punish’d, if we disobey the Gospel; that great Offer and Means of Salvation, that was spoke to us by God the SON.

But *farther*; Our Author finds the word WISDOM, in the *Proverbs* of King Solomon. And tho' the word there used, is not λόγος, the term used by St. John; but σοφία: he will needs have it that, Solomon intended, as St. John dos, the second Person in the Blessed Trinity, the SON, and *Messias*. And again, the *Apocryphal Solomon*, in the Book entitled *Wisdom*, speaks of σοφία, or WISDOM: therefore he also knew, and believed the Holy Trinity, and spoke of the SON, the future *Messias*. I do not see that, it would prejudice the Doctrine of the Catholic Church; if we granted that, the Books of *Proverbs* and *Wisdom* speak of the Divine or *personal WISDOM*, the second Person in the Trinity: but 'tis too plain, from the context in those Books, that the *Moderns* have rightly interpreted σοφία, to be nothing else in those places but the *mere property of Wisdom*; as it belongeth indifferently either to God or Man. For.

The true Solomon, in his *Proverbs*, uses WISDOM, Knowledg, Discretion, as equivalent terms; so that, if one be a Person, the rest must be Persons also: if WISDOM is a Person, so are *Knowledg* and *Discretion*. Prov. 3. 13. "Happy is the Man that findeth WISDOM, that getteth UNDERSTANDING; she is more precious than Rubies.—" The Lord by WISDOM hath founded the Earth, by UNDERSTANDING  
" he

“ he established the Heavens; by KNOW-  
“ LEDG the Depths are broken up, and the  
“ Clouds drop Dew: my Son, let them not de-  
“ part from thy Eyes; keep WISDOM,  
“ and DISCRETION. I wonder, I con-  
fess, any body can find *mysteries*, in words and  
expressions that are so obvious; or can suppose  
that, WISDOM here is any thing different  
from *Understanding* and *Discretion*; or that all,  
or any of them are *Persons*.

He speaketh again of WISDOM, in the  
*eighth* Chapter; and in the same manner: he calls  
her *Understanding*, *Instruction*, *Knowledge*, an  
*understanding Heart*, *the discoverer of witty In-*  
*ventions*. Verse 5, 10, 12, 14, 33. He consi-  
ders her, sometimes as *Human*; and as such he  
saith of her, *Riches and Honour are with her*, and  
she teaches her Lovers *to fill their Treasures, and*  
*to inherit Substance*. Chap. 8. Ver. 18. Then  
he speaks of her, as *Divine*; or as the Wisdom  
of God: as such, he saith concerning her.  
“ The Lord possessed her in the beginning:  
“ when he prepared the Heavens, when he gave  
“ the Sea his Decree, when he appointed the  
“ Foundations of the Earth, I was there;  
“ I was with him, I was his Delight. Ver. 22.  
How this should be perverted, or misunder-  
stood, is not easy to say.

What some Triflers insist on, is this; WIS-  
DOM is here represented as a *Person*: namely,  
as one that speaketh, and teacheth, and such  
I like;

like; which are all of them *personal Actions*. I did not know that, before: I thought, Teaching and Speaking had been very often imputed, not only to Persons, but to mere *Things*, and the *Qualities* also of things; by the common (and elegant) Figure *Prosopopeia*. Yet always so, that the Hearer or Reader (who has not a great mind to signalize his inadvertion) may discern, whether a *Figure*, or *Reality*, be intended. And thus, of WISDOM *Solomon* saith; “ She hath built her House, killed her Beasts, “ furnished her Table, sent forth her Maidens: “ nay her self crieth, Whoso is simple let him “ turn in hither; let him eat of my Bread, and “ drink of my Wine; let him forsake the “ FOOLISH, and go in the way of UN- “ DERSTANDING. *Prov. 9. 1.* Should a great Divine have mistaken what is so *clearly* said? is not the meaning very *obviously* this? WISDOM is free for ALL that seek her, nay she *inviteth ALL to her*: and *that*, to go to WISDOM is no other thing, but a forsaking FOOLISHNESS, that is *Vice*; and choosing the way of UNDERSTANDING, that is, *Sobriety* and *Knowledg*. In short, *that*; the *Wisdom* here meant, is the opposite quality to *Foolishness*; and the same with *Understanding*, or *good Discretion*; not an uncreated Being, an eternal Spirit, the second God; as *Dr. A.* has imagined.

The other *Solomon*, Author of the Book of *Wisdom*,

*Wisdom*, hath too much imposed on Dr. A: He boasteth (*Wisd.* 9. 8.) that, he is King of God's People *Israel*; and was commanded to build a Temple, on the Holy Mountain *Zion*: that is, he is *Solomon* Son of *David*. Our Author, as a civil Gentleman, and no Protestant, seems altogether inclined to believe him. He cites *Grotius*, as saying that; this Book was originally written in *Hebrew*: and *Ramban*, and *R. Azarias de Rubeis*, as affirming that; this Book of *Wisdom* is worthy of *Solomon*, and is probably his Work. *Chap.* 5. p. 69. (He could not mean this, of *Ecclesiasticus*, which he there also mentions; because *all*, as well *Jews* as others, grant that the Author of *Ecclesiasticus* was *Jesus* Son of *Sirach*.) Thus he hath given up, to the Church of *Rome*, the two Arguments; which we are wont to oppose to their Canon; and to this Book in particular: namely *that*, it was not written in the *Hebrew* Tongue; and *that*, the *Jews* rejected it from *their* Canon. Neither hath *Grotius*, nor can he, make any proof of what they say, that, the Book of *Wisdom* is originally *Hebrew*. The Catholic Church believes *St. Jerom*, who saith; *It was never in Hebrew, but in Greek only*; and that *the Antients* report, *it is the Work of Philo Judæus*. *Præf. in libros Solomonis*. He proves this, by a *critical* Reason; it is too elegant for a mere Translation, it expresses the purity and beauty of the *Greek* Tongue. In short, it resembles

bles in that respect, as well as in the likenesses of the Thoughts, the Works of *Philo*.

*It is worthy*, our Author saith, of *Solomon*, and probably his Work Had *Solomon* then read the Philosophy of *Aristotle*; who lived not till about 600 years after *Solomon*? For no body will question that, it was from that Philosopher, that he says; "She teacheth TEMPERANCE, and PRUDENCE; JUSTICE and FORTITUDE. *Wisd.* 8. 7. That distinction of the Virtues was invented by *Aristotle*, and is proper to him and (his followers) the *Peripatetics*. Dr. *A.* hath read much; therefore will he tell us, from which of the *Greeks*, before or after *Aristotle*, his *Solomon* had that *Bacchanalian*; *Wisd.* 2. 8. *Let us crown our selves with Rose-buds before they are withered; and let no Flower of the Spring escape us.* Was it from *Anacreon*, *Pindar*, or who else?

He quotes *Ramban*, and *Imre Binah*, as saying that; this Book of *Wisdom* is *Solomon's*. *Imre Binah* is a late Book, or rather part of a Book, published in the Year 1574; *Ramban* says no such thing as our Author imputes to him: neither of them were of any Authority against all the *Jews*, both antient and modern; in a matter too, of which they could know nothing.

But the Book shall be *Solomon's*, or whose else our Author pleases; what then? Why he speaketh of W I S D O M much after the manner,

ner, as he had discoursed of it in his *Proverbs*. He dos so; and thereby, tho somewhat more clearly, discovers that; he meant by *Wisdom*, not a *Being*, a *Spirit*, or a *God*; but the *Quality* that is opposite to Foolishness. For he calls this **WISDOM**, sometimes παιδεία, **INSTRUCTION**, *Wisd.* 1. 5. and 6. 7; sometimes φρόνησις, **SCIENCE**, *Wisd.* 6. 15; sometimes the contrary of ἄφροσύνη, that is, of *Folly*: and this good *Solomon* learned her diligently, and communicated her readily, *Wisd.* 7. 13. Are these the Characters of the **SON** of God?

The Doctor objects farther that, the Writer of this Book says; *O God of my Fathers, and Lord of mercy; who hast made all things by thy WORD.* *Wisd.* 9. 1. Right; and he adds in the next words, *and hast formed Man by thy WISDOM.* If this was the Work of *Philo*, 'tis very like he meant, as in the Books for which I accounted in the foregoing Letter; namely that, the great essential λόγος and σοφία, or **WISDOM**, is the property by which chiefly God made all things: and I see not, what cause there is to suppose that, he either meant, or knew more.

But again, when this Book speaks of the Slaughter, of the First-born in *Egypt*; it saith. “Thy Almighty **WORD** leap'd down from  
“Heaven; and brought thy *Commandment*, as  
“a sharp **Sword**: he touched the Heaven. tho

“ he stood upon the Earth ; he filled all places  
 “ with Death. *Wisd.* 18. 15, 16. I confess,  
 this is very like to *Philo*. But if *Philo* had  
 thought that, this WORD had been God the  
 SON ; he would never have said, he brought  
 with him *a Commandment of God*, as his Com-  
 mission and Warrant : he would have remem-  
 bered, God hath no need of any Warrant or  
 Commission ; his only Holy Will is his War-  
 rant. 'Tis plain therefore that, he meant one  
 of the Angels : whom he so often calleth  
 WORDS ; and not only he, but the whole  
 Jewish Nation. “ He that followeth God,  
 “ shall have for his Companions, the WORDS ;  
 “ commonly called the *Angels*. *De Migrat.*  
*Abrah.* p. 415. Whereas he called this Angel,  
 λόγος παντοδύναμος, an all-powerful WORD  
 or *Angel* : 'tis one of *Philo's* Flights ; but he  
 saith it with respect, not to the Angels *natural*  
 Power ; but to the Divine concurrence, with  
 which he was armed.

I marvel, our Author should alledg the Apo-  
 cryphal *Baruch*, who saith ; *Afterwards, God*  
*appeared upon Earth, and shewed himself to Men.*  
*Baruch* 3. 37. He supposes, this was written  
 by a *Jew* ; and that it proves, the *Messias* (or  
 Christ) should be GOD. Now either he  
 thinks, this pretended Book of *Baruch* was  
 written before Christ came ; or he believes, 'tis  
 after our Saviour. If *after* our Saviour, it  
 must be wrote by a *converted Jew* ; that is, a  
 Christi-



*Christian*: for a Jew not converted, would never say, *God hath shewed himself, and appeared among Men, in the Person of the Messias*. He that speaks thus, after our Saviour, was most certainly a Christian; and is a Witness thereby, not what the Jews, but what *Christians* believe of the *Messias*. But if the Book, in his Opinion, came forth before our Saviour's Time; the cited words were meant by the Author, of God's appearances to the Patriarchs and Prophets. The Jews however believe that, all the Appearances of God were by his *Angels or WORDS*; none of them *immediately* by himself.

He hath but one Text more, I think, out of the Apocryphal Books; *Ecclus. 51. 10. I called upon my Lord, the Father of my Lord*. That is, saith our Author; *On God, the Father of my Lord the Messias*. To prevent long squabbling, I will admit both the Interpretation, and the Consequence drawn from it. But I would not have the Doctor to forget that, the Question is concerning a *natural* Son of God; not concerning an adopted, or a *political* Son: in which last sense the Jews, and the *Scriptures* also, call the Magistracy and Kings, especially such as are immediately raised up by God, (as *David* and the *Messias*) SONS of GOD. *Psal. 2. 7, 12. & 82. 6*. Princes and Magistrates are called SONS of God; because they represent the Person, and execute the Authority of God, to and among the People: As a Son doth his Fa-

ther's Authority and Person, in the Family, and to the Servants. There is no *Jew* that ever acknowledged any SON of God, but only in this sense: as I have abundantly proved in the 2<sup>d</sup> Letter; from their own Books, and from the Christian *Fathers* who lived among them, and had continual disputes with them.

I go on to the *Rabbot*, and other Jewish Books.

*Of the Midrash Rabbah, and other Jewish Books.*

One would think that, the *Hebrew* and *Chaldaic* Books, alledged by Dr. *A.* were very many; for he giveth a long Catalogue of *Names*: and that, they are no less considerable and valuable; for they are quoted by him, as sufficient (nay abundant) Evidence of the Faith and Religion of the Synagogue; in a word, as the *Church Representative* of the *Jews*.

I shall say what is requisite, to both *these*; namely the *Number*, and *Quality*, of these Authors and Books: and then speak more particularly concerning the chief of them.

As to their Number, they are *Forty*, or *Fifty*; as Dr. *A.* hath quoted them: but in truth, about *Nine* or *Ten*. And what is cited out of them, may be found in *Three* or *Four Latin* Books; in a certain Library to which Dr. *A.* is a near Neighbour. He quotes, for Example,  
*Rabbot*;

*Rabbot*; *Midrashim*, *Midrash rabba*, *Schemot rabba*, *Bresbit rabbah*, *Bemidbar rabbah*, *Midrashim rabboth*; with divers other *Rabs* and *Midrases*. Bless me, thinks the poor Reader! are they the Names of his Books, or of his Familiars? Why this (profound) Man is acquainted with Authors, of whom other learned Men have scarce ever heard. And what kind of Books? *Midrases*, *Rabs*, and other such like Names, as are able to scare away *Legion* himself. Without doubt, they are *lost* Men that shall venture to oppose him. Pray God, his Grace the *Arch-Bishop* be well able to deal with him. Little do ordinary Readers expect that, this clatter of *Rabs* and *Midrases*, is just such a flourish, as if another Man should fall to quoting *Cicero*, *Tully*, the *Roman Orator*, the *Tusculan Questions*, the *Academical Questions*, the *Epistle to Atticus*, the *Dream of Scipio*; small Books of one Author, collected into one Volume in slender *Quarto*. But so it is that, the Doctor's seven or eight *Midrases* and *Rabs*, are but *one* Book; and that too a very sorry one. 'Tis an *Allegorical Commentary*, on the five Books of *Moses*; and there are other *Midrases* on other Books of the Old Testament. They are a sort of Annotations, that forsake the Grammatical and *proper* sense; for whimsical and *arbitrary* Speculations, that have no real Foundation in *the Text*, but only in a roving Fancy, or hypochondriacal Imagination. They are like *Marlorate's*

*lorate's* Interpretations of the New Testament : but with this difference, *Marlorate* presents you with valuable Authors, and judicious Comments ; but the *Midras* has only Windmills, and Dotards.

In like manner, *Rambam*, *Rabbi Moses Aegyptius*, *More Nevochim*, *Maimonides*, are so many Names that our Author ; to magnify himself, and to humble and mortify his Reader ; has thought fit to give to *one* honest Rabbi and his Book.

*Rabbi Botrel*, *Rabbi Saadias Gaon*, *Rabbi ben Dior*, *Rabbi bar Nachman*, *Rabbi Eliezer*, *Sepher Jetzira*, are cited in the Judgment ; at good distances from one another : But the Doctor means only the *Mantuan* Edition of (the little Book) *Jetzira*, with the Notes of those Rabbies on it. In short, he shews us his *Hebrew* Learning, through a Telescope ; that represents a *Flea*, to be as big as a *Lobster*.

For the Quality, Authority, and Merit of the Books ; they have indeed, after the manner of the *Jews*, glittering Names and Titles ; (such as *Midrash rabba*, the grand Explication ; *Jetzira*, Creation ; *Sohar*, Light ; *Bahir*, Splendid, or Illustrating ; *Imre binah*, the Words of Wisdom ; *Mekor Cochma*, the Fountain of Knowledge :) but crack the Nutshel between your Teeth, and you find nothing in it but a *Worm*. For they are *all* of them *Kabbalistical* Books and Authors : of whom the Learned

ed *Buxtorf* has most truly (and ingeniously) said; *They are such Divines, as the Alchymists and Adepts are Philosophers.* Abbrev. Hebr. p.98. The true *Rabbies*, that go the *literal* way; that is, interpret the Scriptures Grammatically, and by Rules of Criticism; detest these *Visionaries*, as equally inept and dangerous. There is scarce a learned *Jew*, but takes occasion somewhere in his Books, to express his dislike of the *Kabbalists* and *Allegorists*; and to caution the younger Students against them. *Aben Ezra*, whom the *Jews* call *the Wise*; in his Preface, concerning the Methods and Ways of interpreting Holy Scripture; disputes largely and effectually, against the *Allegorists* and *Kabbalists*: among other things, he saith, *They have turned the Sacred Books, into mere Riddles.*

I will affirm that, it was altogether unworthy of *Dr. A.* to have recourse to such Authorities; that are remarkable among Learned men, only for their *Folly*; and an ambiguous *Obscurity*, on which you may graft what Senses, or Conceits, you shall please. *Dr. A.* wrests them, to a Trinity of UNCREATED BEINGS; three ETERNAL SPIRITS, three CREATORS, three GODS: the *Jesuit Voisin* bends 'em, to a Trinity of MODES, the very Trinity (saith he) of *St. Austin* and the Schools; *Intellectus, Intelligens, res Intellecta & Volita.* But *Vorstius*, another *Hebrew* Brother, protests; they do not at all intend a *Trinity*, but *Quaternary*:

*ternary*; and that too, under other *Names* and *Senses*, than we give to the Divine Persons. The Name יהוה (*Jehovah*) hath these four Letters; *Jod* which signifies the Father, *He* the Mother, *Vau* the Son, and *He* the Daughter; this Quaternary Dr. *A.* and *Voisin* would reduce to a *Ternary*, or *Trinity*. And whereas they are intended by the *Kabbalists*, as the *Symbolical Principles*, and *Effects of things*; *Voisin* turns them into *MODES*, Dr. *A.* into *B E I N G S*, and *S P I R I T S*.

It is not necessary to enlarge on all the Books, (the *Repositories of Dreams*;) of which our Author has made so ill use: it will be sufficient, if I touch only on some of them; that are the *Ground*, and as it were *Text*, of the rest.

Of the *Rabbot*, or *Midrases*, I have said some thing before; therefore here I shall only add the Character, that *Aben Ezra* gives of the humour of these Allegories. Some of them, says this Rabbi, are Riddles as *high as the Clouds, and Heavens*: Some are so subtle and thin, that you may call them *Tiffany*, or *Cobweb*; others so coarse, you may say they are *Sailcloth*, or *Sacking*. Thren. 1.

Next to these, in silliness and extravagance, is *Sepher Jetzirah*, the *Book of the Creation*. Of this Book they tell you, it is the Work of the Patriarch *Abraham*; Progenitor of the Jewish Nation. He wrote it by occasion of his Disputes with the *Sages of Chaldea*: The *Chaldees*  
be-

believed, the *Sun* is the first Principle and Cause of all Things; which Error moved *Abraham* to write this Book of the Creation. The little Niceties of the *Kabbala* there, and other Follies, make it unquestionable that; it is the Work of an Impostor, under the Name of *Abraham*. *Ben Dior*, in his Preface to his Commentaries on *this* Book, blesses us with an Information; how, and by whom, the *Kabbala* has been preserved, notwithstanding so many Revolutions, and unfavourable Circumstances and Accidents. He saith, the *Angels* that were the Masters of the first Patriarchs; (as *Raziel* who was *Adam's*; *Zedechiel*, who was *Abraham's*; *Metatron*, Master of *Moses*; *Malathiel*, Master of *Elias*;) gave to their Scholars, either in *writing*, or by *word of mouth*, the *Kabbala*: and by this means, it hath come down to the People of God. The currency of such Books; and the countenance given to them by such as *Dr. A.* when they have a small turn to serve; very much exposes true Religion, to the contempt of Atheists and Deists: while such Men see the most sottish Tales, and manifest Impostures, even magnified by Persons of so great Character in Theological Learning; they are provoked to think that, Religion and Superstition stand on the same bottom.

*Zohar*, or *Sohar*, is another *Pseudepigraphal* (or spurious) Book, which the *Kabbalists* impute to *Rabbi Simeon*, who lived under the Emperor

peror *Adrian*, about 120 Years after Christ; an Author that would have detested such trifling: But the Learned among the *Jews* confess that, this Book is little above 500 Years old. 'Tis a *Kabbala* and Allegory on the Books of *Moses*.

*Bahir*, often alledged by Dr. *A.* sometimes by the name of the Book, sometimes (to multiply Authorities) by the name of the Author, *Nechonia ben Kana*; whom they will have to be thirty or forty years prior to our Saviour. It is not published; but the reason is, say the *Jews*, because it contains a sublime and recondit Wisdom, that ought not to be communicated: The *Rabbies* however have quoted several things out of it; from which Quotations Father *Simon* gives this account of it; *It hath nothing in it, but mystical Kabbalistical Inventions, and other Superstitions of that nature.* First Pref. to the *Crit. Hist. of the Old Test.* p. 30. From the same Quotations *Buxtorf* notes that, *This Book treats of the Profundities of the Kabbala; and Mysteries of the Divine Names, that is, of the Sephiroth.*

*Siphra*, and *Siphre*; the first an *Allegorical Commentary* on *Leviticus*, the other on *Numbers* and *Deuteronomy*: they are very antient, not long after the Year of Christ, 220.

*Pardes Rimmonim*, *The Garden of Pomgranates*; another *Kabbalistical Book*, of especial note among the curious of *Follies*. There are some Commentaries on it. Imre



*Imre Binah*, the *Words of Wisdom*, and (its other part) *Mekor Cochma*, or the *Fountain of Sapience*; they are explanations of the *Sohar*. The Author is *Rabbi Issachar Ursinus*, or *Bear*; who is also Author of *Pische jah*, in which he explains the ten *Sephiroth*, in so many Chapters. There is another *Imre Binah*, a Part of *Meor Enajim*, or the *Light of the Eyes*; the Author of this, is *Rabbi Azarias* an *Italian Jew*; he resolves several Difficulties of Holy Scripture, especially those that relate to the antient Translations, and to Chronology: he was a Learned man, and had read the Principal Christian Authors.

*Scepha Tal*, *Plenty of Dew*; 'tis a Commentary or Exposition of the *Zohar*, *Jetzira*, and *Pardes Rimmonim*, Books that contain all the Principles of the *Kabbala*. The Author was a *Rabbi* at *Prague*, in *Bohemia*; the Book was printed in the Year 1612.

I am thinking, my Lord, how I may give you an *Idea* of the Jewish *Kabbalists*; if perhaps you have not read 'em, or somewhere met an account of them. I assure you, you can scarce desire a parallel that is nearer to them, than the Books of *Jacob Behmen*, and his Commentators. If *Jacob* had been learned, I should have believed that, he wrote his Books in imitation of the *Rabbot*, and *Kabbalists*; the *Titles* of his Books, and the *Matter* of them, are so very like to the Subject and Titles of the *Kabbalistical*  
Books,

Books, and the *Midrases*. 7. *Behmen's* Magnum Myſterium, or *great Myſtery unfolded*, is the very Counter-part of the *Midraſh rabba*, or *grand Explication*; as well in the manner and nature of his Expositions, as in the Titles. *Jetzira*, *Sohar*, *Bahir*, *Pardes Rimmonim*, are extremely reſembled; but withal, ſomewhat excelled; by honeſt *Jacob's Aurora*, or *Morning-light*, his *threefold Life of Man*, the *forty Questions*, the *ſignatura rerum*, or *ſignatures of Things*. His ten Forms, ſeven Spirits, three Principles, the Abyſs, Tincture, Sophia, Divine Salitter, are a *Kabbala* altogether as wiſe, and ſober; as the *Bahir*, and other Jewish Books: they are alſo ſo like to one another, in the nature of the Thoughts, that if it be true that is ſaid in the Proverb, *Good Wits jump*; it is at leaſt as true, ſo do thoſe that are (as we ſay) *out of the way*.

My Lord, if this Letter hath been a great deal too long, as I confeſs it hath; yet I have diſtinguiſht it into Sections, and Titles, to make it the more Tolerable to you.

I am, with the greateſt reſpect and eſteem,

Your *Lordſhip's* Humble Servant,

S. N.

*The*

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## The Fourth Letter.

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MY LORD.

**T**HIS is the last trouble I shall give you on this Subject: but the Book I am going to consider, will engage us in curious Enquiries and Searches; that will open to the inmost Recesses, and dissolve the Difficulties, of the two grand Questions that have divided the *Unitarians* from the Church.

*Guil. Vorstius*, in his *Bilibra*, has published his Thoughts on the Question, *What the Synagogue believes concerning God, and the Messias*; that is, whether the *Jews* know any thing of the Holy Trinity, and Divinity of the *Messias*? His Book is in answer to Mr. *Voisin*, a learned *Jesuit*; and he is of an Opinion in the case, just opposite to the Author of the *Judgment*. He had the advantage of his Antagonists, *Rittangel*, and *Voisin*, as to the Subject in question; whether any *Jews*, who are so by Religion, believe

K

lieve the Trinity, and Divinity of the (expected) *Messias*? And being a Person very well versed in the Jewish Literature, and other Oriental Learning; he not only answered, and exposed his Opposers, but prevented also what the Author of *the Judgment* had farther to say: but his Book did not pass the Waters, till some weeks after the publication of the *Judgment*.

In this Book, he not only proves that; no Jew by Religion ever owned a *Trinity* of Divine Persons, or that the *Messias* is *God*: but he also openly and directly opposes *the truth* of those Doctrines. He is so much the more to blame; because the *Jesuit* to whom he replies, had rightly stated those Doctrines. The *Jesuit* cites divers *Fathers*, and *Councils*, who explain the Divine Trinity by *Intellect*, or original WISDOM; the *Word*, or Reflex WISDOM; and *Will*, or Divine LOVE. He observes, *Knowledg* and WISDOM being *the product* of MIND, is fitly called the SON; and LOVE, as it is *the spiration* of WISDOM and INTELLLECT, is properly named the SPIRIT. One of his clearest Authorities, is the Canon of a Council of *Toledo*, which says;  
 “ Let MIND be put as the Person of the *Fa-*  
 “ *ther*; then the *Word* (or WISDOM) issu-  
 “ ing from MIND, will be understood to  
 “ be the *Son*; as by the WILL proceeding  
 “ from

“ from MIND and WISDOM, is meant  
 “ the *Spirit*.

He says farther, As this is the Trinity believed in the Catholic Church; one may find the same Notions among the *Jews*. But the Jewish Books that he alledges; he either mistook, or wrested their meaning. And besides, they are partly spurious Books; and partly have talk'd in such an obscure and equivocal Cant, mix'd with so many absurd Fables, that neither can any certain sense be made of the most part of what they say; nor can they be consider'd, at best, but only as Visionaries and Enthusiasts.

*Vorstius* could not indure this fooling; and being an *Anti-trinitarian*, makes what advantage he can of *Voisin's* trifling and mistakes. He often falls foul on the Explication of the Trinity by *Voisin*; he exclaims against it, as a mere *notional Trinity*; as a Trinity of *logical Notions*, not of *real and physical Persons*. To the Authorities of *Councils*, and *Fathers*, cited by *Voisin*; He answers. “ Indeed many of the *Antients* greatly pleased themselves, with those *subtleties*; *Mind*, *Reflex Wisdom*, the *Spiration of Love*: but the Holy Scriptures have not a word of any such Trinity. That is, instead of being aware, of what the Jesuit had proved by so many Authorities, that the Trinity believed

148 *Of the different Opinions* Letter 4.  
in the Catholic Church, is only a *Modal Distinction* in the Divine Nature; and is as evident and certain in *Philosophy*, as it can be made by any the most express *Revelation*: consequently that, 'tis not the Trinity of the Church; but of *Philoponus, Joachim, Gentilis*, and such others; that *He* and his *Friends* meant to oppose. I say, not being sensible, as he ought to have been, of his own and Parties mistake of the Churches Doctrine: he takes notice only, of the Jesuits (unlucky) overdoing in the case; his false and impertinent pretence and endeavour, to find the Mystery of the Trinity in the *Kabbalistical* and *Allegorical* Books of some *Jews*. We grant, *Vorstius* had here a sufficient advantage: but it had well become so Learned and able a Person, rather to have observed the Jesuit's true Explication of the Trinity; and thereupon have urged him with it, that there is no difference in the Ideas that the Church and the *Unitarians* have of the Unity of God; than to throw so much Salt upon him, for his overcurious discussion of the Jewish Books, in search of a Doctrine, without which the true Unity of God is not rightly explained, or understood.

But he seeks to cramp us by saying;  
“ The Holy Scriptures mention no such Tri-  
“ nity, as Original WISDOM, Reflex  
“ WISDOM, and Divine LOVE. First,  
they

they mention no other. The Church never pretended, to have learned from *Holy Scripture*, or from the *Antients*, any other than a *modal Distinction* in God. Which she expresses, by the terms TRINITY, and PERSONS; and *explains* those Terms, as has been declared in the first Letter. Next, the Exception is frivolous, and impertinent, in this place. For the Controversy between him and *Voisin* was not, *concerning the proofs of the Trinity from Holy Scripture*; which, we shall grant, our ordinary Controversial Writers have so mistaken, as to give occasion to people, to misunderstand the Doctrine and Faith of the Church: But their debate was, *concerning the Trinity it self*; namely, whether there be not such a Distinction in the Divine Nature, or *God*, as has been before described; and whether some of the *Jews* have not owned it? That there is such a Distinction in the Deity, neither *Vorstius*, nor his Party, will think fit to deny: Why then do they litigate about mere Terms, *Trinity, Persons, Hypostatical Union*; which the Church professes, not to use in the *Vulgar* sense, but in an *Artificial, and Theological*. Dr. Sherlock in his Book, *The Distinction between REAL and NOMINAL Trinitarians Examined*, says well; “The Socinians should have re-

“membred that, the Persons of the Trinity  
“are not three *such* Persons, as their *one Per-*

“son is, whom they call the one God: and  
 “therefore tho three *such* Persons, three such  
 “Minds and Substances, as their *one Person*,  
 “and *one Spirit* is, (who is the whole Divinity  
 “confined to one single Person,) would be  
 “three Gods; this does not prove that, three  
 “such Persons, as the Catholic Church owns in  
 “the Trinity, who are all *the same one Substance*,  
 “and but *one Divinity*, must be three Gods.  
 page 65. He means, the Socinians by *one Person* intend, one Spirit, one Intelligent Substance or Essence, no way distinguish'd; three *such* (infinite) Persons would indeed be three Gods: but the Church by three Persons means *one* Intelligent Substance, *one* Spirit, *modally distinguish'd*; and therefore her Doctrine doth not imply *Tritheism*. And, lastly; is *Vorstius* so very sure that, the Scriptures have not a word, as he speaks, of the Original and Reflex WISDOM, and Divine LOVE which is God? Both *God* and our *Saviour* are divers times there character'd by WISDOM, or are called WISDOM; and they are the words of St. John, *God is LOVE*. In short, the very *Terms* of the Church, WISDOM and LOVE, by which she describes the Divine Persons, are taken from *Scripture*, and are not mere *Human Language*.

But to open the Question, between the  
*Church*



Church and the Unitarians, to the Capacity of every body; and to make it evident to those Gentlemen, of the Unitarian Persuasion, that there is not the least Reason to divide from the Church. They may observe that, as there are two very different significations of the term *Persons*; the Theological, and the Vulgar: so in speaking of God, we sometimes call him *a Person*, sometimes *three Persons*. Where we speak of God, with exactness; that is, when we speak of him, *as he is in himself*; we cannot but own, he is three *such* Persons, as the Catholic Church teaches: that is, the modal Distinctions of *Original* and *Reflex* WISDOM, and of *Divine Love*, or SELF-COMPLACENCE, are so certainly in his Nature; that without them, he should neither be happy, nor God. But when we consider him, only as *a particular Intelligent Being*, and *as distinct from any other particular Intelligent Being, or Beings*; which is the vulgar acceptation of the word *Person*: we generally call him *a Person*. Thus we say, for instance; some Irregularities are Sins, against *the Laws* of God: but others are Sins, against *his Person*; as Blasphemy, Perjury, and divers more; such Wickednesses are Sins against the very *Person* of God, considered as *this* particular Being. In like manner, the most Learned Divines of the Moderns are sometimes wont to say; the Angels that ap-

peared during the Old Testament *Oeconomy*, have sometimes the Name of *Jehovah* and *God* given to them, because they speak *in his Name*, and did represent *his Person*. In this sense of the word *Person*, the Church of *England*, even in her Translations of Holy Scripture, calleth *God a Person*; namely, in Texts that speak of him, as *a particular (Intelligent) Being*, and *as distinct from some other, or all other particulars (Intelligent) Beings*. Job 13. 7, 8. *Will ye speak wickedly for God? will ye talk deceitfully for him? will ye accept HIS PERSON?* Heb. 1. 1, 2, 3. *GOD, who at sundry times, and in divers manners, spake in times past unto the Fathers, by the Prophets; hath, in these last days, spoken to us, by his Son:—who being the Brightness of his (God's) Glory, and the express Image of his (God's) Person, and upholding all things by the Word of his (God's) Power; when by himself he had purged our Sins, sat down on the right hand of the Majesty on high.* In the first Text, *God* is intended to be *distinguish'd from the Persons whom he at any time judgeth*; in the other, *from Christ as our High Priest*, (I mean, from the Lord Christ considered as our High Priest) and *Intercessor with God*. There is no Learned Divine, but is aware of this; and therefore such do sometimes, as well in Preaching as Writing, say *the Person of God*: namely, when they speak of *God*, not according to the *internal* perfection of his Nature;

ture; but according to some *external* Relation, to other intelligent Beings; that is, as *distinguish'd* from them, or *opposed* to them, or some such like.

I do not wonder, *F. Socinus* was not aware of this; as having no other but Grammatical Learning, not the least tincture of Academical, much less of Theological: But *Vorstius* ought to have been aware of it. Because *Socinus* knew not, what the Church intends by *Persons, Father, Son, and Holy Spirit*, when she useth them of God; therefore he denied, there are three Persons of God, or three Divine Persons: And because he mistook what is meant by *Incarnation, Hypostatical Union*, and such like, when he heard of them in Sermons; therefore he denied the Divinity of our Saviour. I shall make this undeniable, from the *Raccovian Catechism*, which is the *Socinian System* of Divinity; contrived and compiled originally by *Socinus, Smalcius, and Moscorovius*, at *Raccou* in *Poland*; and often reprinted, with the Notes and Improvements of all the Great Men of that way; and last of all by *B.W.* (that is, *Benedict Wissowatius*) at *Stauropolis* (that is, *Amsterdam*) in the Year 1680. When this Catechism would prove that, there is *but one Person of God*; what is their Argument, or (as they call it) *Demonstration*? Take it, in their own words. “ *Essentia Dei una est, non spe-*  
“ *cie,*

“ cie, sed *numero*: quapropter plures numero  
 “ Personæ in ea esse non possunt; cum Persona  
 “ nihil aliud sit, nisi essentia *individua* intelli-  
 “ gens. In English, thus; The *Essence* of  
 God is but *one*: and there can be but *one Person*  
 of God; because a Person is as much as to say,  
*one intelligent Essence*. Catech. Racov. p. 16.  
 This is their *Demonstration*, to prove that, there  
 is but one Divine Person; or one Person of  
 God: but they will never be able to produce  
 one Catholic Writer, that ever said; *God is three*  
*Persons*, in their sense of three Persons, *i.e. three*  
*intelligent Essences*. The Catholic Church ever  
 owned that, in *this* respect God is but one Per-  
 son; she ever taught, he is *but one intelligent Es-*  
*sence*: she declareth it to be *Heresy*, and *Trithe-*  
*ism*, to affirm *three (infinite) intelligent Essen-*  
*ces*, she believeth but one such Essence; conse-  
 quently that, in *that* regard God is but *one*  
*Person*. Let these Gentlemen know therefore,  
 their Patriarch has misinformed 'em, concern-  
 ing the Churches Doctrine: he has engaged  
 'em, to oppose a Trinity that was never held  
 in the Church; and to impugn his own (un-  
 learned) *Mistakes*, as the proper Errors of the  
 Catholic Church. 'Tis too certain that, *Soc-*  
*inus* had never read one Theological Book,  
 when he first set up for an *Heresiarch*. The  
 method of Education and Study, in his time,  
 was this. They first learned Grammar, and  
 the

the Classical Authors; they went then from the School, to some University, where they read first *Logick*, then *Ethics* and *Physics*, then Mathematics and Astronomy: this qualified 'em for an Academical Degree; which Degree entred them on the study of Medicine, Law, or Divinity. *Socinus* began no part of the Academical Learning: he knew nothing of the very *first* part of it, *Logick*, till the latter part of his Life; as himself confesses, and as appears by his Books. It is no wonder therefore that, when he heard in the *Church-Confessions*, and *Liturgies*, of three Divine Persons, of *Father*, *Son*, and *Spirit*, of *Incarnation*, *Hypostatical Union*, and such like; he took them, as 'tis to be feared the unlearned too commonly *now* do, in the familiar and vulgar sense.

He imagined three *such* Persons, as three *Men*, or three *Angels* are; that is to say, Persons that are *essentially distinct*, and not *modally* only. When he heard of *Father*, *Son*, and *Spirit* distinct from both; he conceited a Physical and natural Generation, or that they are distinct *Beings*, and distinct *Spirits*. He took *Incarnation*, and *Hypostatical Union*, as implying that; the *whole* of God was Incarnate; and the Humanity of the Lord Christ *deified*, which was the Heresy of *Eutyches*. Because he was not aware, *perfect* God may be Incarnate;

nate; while the *whole* of God is not: for to say, the whole Immensity of the Divine Essence was Incarnate, is to say that, *Infinite became but commensurate to Finite*. And because he knew not that, we say indeed the Lord Christ is *true* God, Creator, and from all Eternity; and we say this, of his *Person*: but of his Person, not as Man; but in respect only of the indwelling Divinity, or *God in him*.

Briefly, I say; had *Socinus* been qualified by any Theological, or Academical Learning; he was a Man too discerning to have opposed the Doctrine of the Church, or have controverted the Terms she uses: but because *Ovid's* Epistles, *Tully's* Offices, and a few pages of *Hesiod* and *Homer*, was the whole extent of his Learning; he first mistook the Church, and then opposed her. This provoked *A. Rivet*, Professor at *Leyden*, to say of him; *Ego in isto homine nihil video; prater Imperitiam, omnia ignorandi; & Audaciam, omnia negandi*.

Some of the most Learned of *Socinus* his Followers have known that the Church doth not intend three *such* Persons in God, as are *three distinct* Essences: which is the Trinity they oppose. Therefore to excuse themselves, and *Socinus*, they have said that; the *true* meaning of the word *Person*, in common and general Speech, is, *one Intelligent Essence, distinct and diverse from all other particular (Intelligent) Essences*:

*Essences*: and that therefore if the Church means not, there are three distinct *Essences* of God; neither ought she to say that, there are three *Persons* of God. In short, she giveth the Scandal; by her *unproper* Language.

To this, I answer. If the Gentlemen of this way, will not allow us to use any terms in Theology, that are borrowed from familiar or vulgar Speech; and to give to them such signification, as is proper to declare the Nature of the Subject, of which we are to treat: they deny to us what is yielded to all other Sciences and Arts, whether liberal or mechanical; without any contradiction. For the Sciences adopt the words of familiar Speech, and appropriate them to their Mysteries; in a sense that shall make the Mystery intelligible, without wholly and entirely stripping the word or term of its primitive or vulgar signification. Why do we quarrel with the Church, about *Persons*, and other Terms; because not used in Theology, as in vulgar speech: when we are content that, all other Sciences assume that liberty? Why, for instance, are not large Volumes written also against the Metaphysicians, or the Logicians; for their *Genus*, *Species*, *Differentia*, *Proprium*, and *Accidens*: which those Gentlemen have borrowed from the *Roman Classical* Authors, and from common Speech; but have clothed them with a new sense utterly different

rent from their Vulgar meaning? In *Latin* Authors, *Genus* is the Family, or *Linage*, of any Person; *Species* is the Form, Physnomy, or *shape*, of a Person; *Differentia*, on the contrary, is the *Dissimilitude* of Persons, or Things: *Proprium* is *ones own*, in opposition to things either stolen or borrowed; *Accidens* is any *casualty*, good or bad, that happens to any Person. But when these words are used, as *Terms* of their Science or Art, by the Logicians, or Metaphysicians; Bless us, how do those *Mystics* transform them? *Genus*, according to them, is not the Linage or Pedigree; but is, as B E I N G to *Substance* and *Accident*, and as S U B S T A N C E to *Spirit* and *Bodies*. *Species*, is not the Form, Shape, or Phiz; but is, as *MAN* to *Peter* and *James*, or as the specific Nature of *Lion* and *Bear* to particular Lions and Bears. *Differentia* is not, as among the Vulgar, the external dissimilitude of Things; but the *particular Modality* of each individual in the several specific Natures; namely the Angelical, the Human, and that of Mutes. *Proprium* is by no means a Man's *own* Goods and Chattels; but is, as *Risibility* in a *Man*: a property that is no *integrating part* of his Nature, but yet is *always* in it. *Accidens*, or *Casualty*, they metamorphize into an inferior sort of *Beings*; it is as *Colour*, or other Qualities, are in *Bodies*: which are things that may be away, or may be changed



ed into their contraries, or be varied in degree, and yet the Body (to which they belong) remain the same. Here now was abundant matter, for *Socinus* his Grammatical and Philological Skill: He may eternally confute the Metaphysicians, from the good Authors he had read; from *Terence*, and *Plautus*; nay from *Tully*, and *Quintilian*, who spake not only a true, but learned Latin. And truly, every Body must grant that, he might as well (or better) have attacked the Metaphysics, and all other Arts; for using words, as he thinks, *improperly*; that is, not as they are used *by the Vulgar*, in common Speech: as have reformed, or pretended to reform the Language of the Church; which he understood too, just as much as he did Metaphysics.

'Tis pertinent here, to take account of what passed between *Mersennus* and *Ruarus*; two Men very well match'd, in respect of Elegance of Learning, and freedom of Thought: there have scarce been two Persons so eminent, in *both* those respects. *Mersennus* was a Roman Catholic, a *Regular* (as I remember) of the Order of the *Minims*; but to whom all Learned Men that visited *France*, always took care to be recommended, and to pay their Respects to him. *Ruarus* was an *Holsteiner*; a Gentleman of plentiful Fortune, and a Mind no less great: he was a *Socinian*, and tho he never wrote a-

parti-

particular Book, yet his *Letters* to Learned Men of all Persuasions, procured him a Reputation all over Christendom, as well as among his own Party; as the (Honorary) Head, or Principal, of that whole Sect. These (most valuable) *Letters* were published after his Death in two Volumes, in *Octavo*, at *Amsterdam*: the first Volume, *Anno* 1677; the other, *Anno* 1681.

*Mersennus* having heard of this Gentleman, and being desirous to read the *Socinian* Authors, wrote to him; entreating him, to send to him the principal Books of the Men of that Persuasion: which were very scarce in *France*; but very common in *Poland*, where *Ruarus* had chose to reside, at a place near *Dantzick*. *Ruarus* immediately made a remittance of the Works of *Crellius*, *Volkelius*, and *Schlichtingius*; which was requited by *Mersennus*, by a Present of some of his own Books, and of the Works of the Jesuit *Petavius*.

But when *Mersennus* had look'd over the *Socinian* Books, he presently observed what I have been saying in these Letters; that the *Socinians* wholly mistook the *Doctrine*, and *Terms* of the Catholic Church. They seem, saith this great Man, not to be well informed what is the Faith of the Church concerning the Holy Trinity; I assure you, and I will even swear to you there is *no Tritheism* in our *Doctrine*.  
We

We say, “ the Father is Original WISDOM,  
 “ the PRINCIPLE or cause of *that* WIS-  
 “ DOM by which he knoweth himself ; and  
 “ of that WILL, by which he loveth himself,  
 “ or is delighted in his own Perfections. *Pater est ORIGO INTELLECTUS, quo se perfectè Intelligit ; & VOLUNTATIS etiam, mediante Intellectu.* The words *mediate Intellectu*, were added to signify the Procession of the Spirit from the Father and the Son ; or *by the Son*, as *mediate Intellectu* more properly signifies. His words may be thus analysed.

*Pater est Origo INTELLECTUS ; the Father is original Wisdom.*

*Intellectus, quo se perfectè Intelligit. The Original or Cause of that WISDOM, by which he perfectly understandeth himself ; or of the SON.*

*Et VOLUNTATIS, mediante Intellectu.* The Principle also of WILL, (or the Spirit,) *by the reflex WISDOM ; or Son.*

I have scarce seen the Catholic Doctrine fully couched in so few words ; but as 'tis said in the *Proverb*, *a word to the Wise* : in so few words, he thought he had said enough, to such a Mercury as *Ruarus* ; and that he had fully answered to all the *Socinian* Books, that Gentleman had sent to him. And so it proved ; for tho' *Ruarus* took a years time to answer, his

Reply serves only to confirm what *Mersennus* had said. He Answers,

First. This Explication, of the Doctrine of the Catholic Church, is *Σόφον ἔκδικμαον*; a *good Excuse*. Is it so? but had it not been as easy, and a little more sincere, to have said, 'tis a *just Defence*? for if it be the former, 'tis the latter.

Secondly, He is in bodily fear lest it should be *Sabellianism*. I scarce think that, he is in earnest; so Learned a Man could not but know, the Doctrine of *Sabellius* is *directly* opposite to this of the Church. For the Divine Persons, according to the Church, are *modal Distinctions in the Divine Essence*; whereof the Second is *Generated* by the first, and the Third *Proceeds* from the other two: whence they are rightly called INTERNAL RELATIONS of the Deity, to it self. On the contrary, the Trinity of *Sabellius*, is three EXTERNAL RELATIONS of God, towards his Creatures: that is to say, God acting in the three Dispensations; the Law, the Gospel, and the effusion of the Spirit on the Apostles and other Faithful. I shall own however that, this is an old Objection to the Churches Doctrine; even as old as the General Council of *Nice*: for *Socrates* witnesses that, the *Nicen* Fathers were accused by many, as reviving *Sabellianism*, because of the term *Homo-usios*; by which they meant, God is one Substance, and the Divine  
Persons

Persons are one Essence, and one Spirit. *Socrates Hist. Eccl. l. i. c. 23.*

Thus these two great Wits parted, and made no more words of the matter in their following Letters: *Ruarus* found there was no more to be said, in answer to the Objection; and *Mersennus* perceived, he had already objected enough, tho' in so few words.

To come towards a conclusion: of these two Authors, whose Books I have now discuss, I shall venture to make this judgment; which will be approved, I believe, by learned and indifferent Persons. *Vorstius* has attacked a Doctrine, which the Church never held; Dr. *A.* defends a Doctrine, which the Church always disclaimed: they have *both* concerned themselves in a Controversy, that *neither* of them understood. Dr. *A.* has expended a great deal of Learning; to render the *conversion of Infidels*, whether *Jews* or *Mahometans*, impossible and unpracticable: *Vorstius* has cast away no less, towards preventing the *union of Christians*. *Vorstius* is too nice and delicate, he *strains at a Gnat*; at mere *Terms*, and *Words*: the other *swallows a Camel*, GODS, CREATORS, MAKERS; name and thing, readily and easily go down with him. Learning, what art thou? not our Guide, it should seem, or *Clue*; but the *Labyrinth*, in which the ablest and most observant quickly lose themselves.

He that writes a Book, ought to remember that, the time of being answered will (likely) come: and therefore 'tis incumbent upon him, not to charge his Antagonist with more than he hath said; and to demean himself towards him, as the merit of his Learning, Dexterity, and other Worth, may reasonably claim. I have all along bore this in memory: and therefore *first*, I have imputed nothing to Dr. A. that, in case he denies it, I cannot justify by so many Citations from all parts of his Book; that he will find himself obliged to expound what he has so unwarily said, rather than persist in the denial of it.

Next, if I have not here answer'd with all the respect or tenderness, that I would; the Doctor is to thank himself for it, as having given a *provocation*, that could not be dissembled. He has now written two Books, one after another, professedly against Mr. N. imputing to him several Books, that were written not by Mr. N. but by Mr. S. and some others I could name; as has been all along known to several *Gentlemen*, and to some *Booksellers*: and at the time that Dr. A. published the *Judgment*, it was so *commonly* known; that his forwardness and rashness in libelling and delating Mr. N. to the whole Nation, and to his Superiors, as the undoubted Author of them, admits no excuse. Of so many, eminent for Learning and Dignity, as have written against those Books;  
tho

tho without doubt they had heard the kackle of Report, concerning Mr. N. and other reputed Authors of Mr. *Firmin's* Prints, as well as Dr. *A.* yet in their Answers, none of them charged those Books on Mr. N. or the other supposed Writers, *save only this Stranger*: who of a *Refugee* for Religion, was not ashamed to turn *Informer*. He that will take on him the infamous Character of an *Informer*, is ready without doubt to go much farther, if Circumstances and Opportunity invite him. Every body knows, what *Name* is intended by Mr. N. Should not an advised and an honest Man have first enquired, whether there be not more Persons of that Name: that if perhaps there be; he might avoid doing wrong to innocent Persons, by an indefinite uncertain signification what particular Person he meant? When those Books to which Dr. *A.* points, were written; there were no fewer than *three* Mr. N's, Clergymen, all of them Beneficed within less than 40 miles of *London*; and two of them acquaintance of Mr. *Firmin*. The Informant therefore should have some way notified, which of the Mr. N's he intended to accuse; and wish'd to see a public Sacrifice. I can tell him, there are divers Witnesses among the *Socinians* themselves, that will at any time assure Dr. *A.* or any other; that neither of the Mr. N's, Friends of Mr. *Firmin*, ever were in the sentiments of *Socinus*. Tho it be true also that, they disap-

proved, and opposed the Tritheism of some modern Writers; that contended for a Trinity of distinct (infinite) *Beings, Minds, and Spirits*: which might bring on them the imputation of *Socinianism*, with a great number of other foolish Calumnies, from their Adversaries; or from the Tritheistic Party:

But when such an Imputation or Report was up: I pray, How would it recommend the Books of Dr. A. to tell every body (or the whole Nation) that they are written against Mr. N. more than if he had said, they are written against some *anonymous* Pamphlets, that are gotten into too much credit and reputation?

I have heard it confidently reported that, Dr. A. himself is Author of one of Mr. *Firmin's* principal Books; *the Defence of the brief History of the Unitarians*: and some Gentlemen of his Nation (Refugees also for Religion) say, Dr. A. was always reputed a *Sabellian*. I believed both these Reports, and so did many others: he has convinced me by the *Judgment*, it was a Slander, or at best a Mistake; for he is a *Tritheist*. It will be a new warning to *me*, and ought to be to *him*, not to publish flying Reports, for certain News; especially to a whole Nation, and to the possible Prejudice of Persons who never wronged me.

Well, he knows now, who is his Antagonist; and what are his Opinions: let him make his  
best



best of both. Only when he answers, I shall expect these few (reasonable) things, from him.

First, That he put his *Name* to his Book. Informers are public Ministers; we ought to know their Names at least, and place of Abode. But Dr. *A.* was so shy of this, that even when he sent Copies of his Book to some Friends; it was without signification, as I am told, either who was Author, or Donor. Himself, it seems, suspected the currency of his Doctrine; and whether it might not be some hazard to his Person.

Next, if he will deny that, 'tis his intention to say, *there are three Un-created B E I N G S, three Eternal S P I R I T S; three G O D S, or three C R E A T O R S*: let him downright tell us what (on second and better thoughts) is his Intention; in a word, what *sort* of Trinity he believes? I have a right to demand that, he be very clear and express; in declaring his Doctrine.

Lastly. Whereas I have amply said in my first Letter, what (I believe) is the Doctrine of the Catholic Church, and the Church of *England*; in the Articles of the Holy Trinity, and the manner of our Saviour's Divinity: I hope, and (as I said) expect, he will make me to know it, if in any particular it be more, or less, or otherways; than the Faith of the

Church is. If he declines this, or shifts it off with general Language ; I shall take it for granted that, he hath nothing to offer, against the Explication I have made: and which I therefore undertook, because so very few have been explicit enough, and withal particular enough, in their Expositions of those two primary Articles of the Church-Doctrine ; not to say, how many have most unhappily mistaken the true meaning of the Church about them, tho otherwise very learned Men.

Before I conclude, I am obliged to take notice of what, your Lordship (I doubt) hath not overlook'd ; namely that, I have not observed in these Letters, in all respects, the Method that I propos'd in the beginning of the first Letter. I shall confess, it was an Inadvertence: yet I do not think it necessary, to give such long Letters another transcription, in order to correct that oversight ; because, tho I have deviated somewhat from my designed Order, yet not for the worse ; and because, I have spoke to all the Particulars, or Points, that I there undertook.

I see not, my Lord, that I need to add any more, concerning the *Judgment* ; or *Bilibra*, or these *Letters* : but I pray, permit me to take this public Opportunity, of confessing my *Obligations*, and giving you my *Thanks* ; for  
the

the Favours you have *done*, and for those  
you have *offered*, to your Lordship's

Most obliged, most humble,

and most faithful Servant,

*Stephen Nye.*

From *Hormead Parva*, in  
*Hartf.* June 25. 1701.

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**S***I quid hęc, in Controversiã omnium difficillimã, contra traditam S. Catholicę Ecclesię Fidem; vel in Tractandi modo, contra civiles & urbanos mores; dictum sit: illud ego indictum, revocatum, damnatum Volo.*

Stephanus Nye.

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T O

Mr. N Y E.

S I R:

I Have read your four Letters ; concerning the great Articles, of the *Holy Trinity*, and (as you speak) the *manner* of our Saviour's Divinity : and concerning the Judgment of *the Synagogue*, on those Articles.

I confess, the Book to which you answer, was very far from perswading me ; that the *Jews* believed a Trinity, or expect that their *Messias* is to be God. I scarce think there is a Rabbi or other Jewish Book of note, but hath said somewhat, more or less ; against those Doctrines of the Catholic Church : and I do not speak only, of the *Rabbies* that go the *literal* way, but of the *Allegorists* and *Kabbalists*. Some learned Men ; *Galatin*, *Voisin*, *Rittangel*, the Author of the *Judgment*, and divers more ; have been willing to conceit, that the three first *Sephiroth* in the *Kabbalistical Tree* are intended by the *Kabbalists* for *Divine Persons*, the  
very

very same with the Christian *Trinity*. What hath deceived them, I think is this; that the *Kabbalists* call the *Sephiroth*, Spirits, Properties, Modes: and they say also some such things of them, as we do of the *Trinity*; calling them *Generations*, *Processions*, *Degrees*, and divers such like. But, as Father *Simon* somewhere rightly observes; the *Kabbalists* use these Terms and Expressions, far otherways than we do; of which, a slight acquaintance with the Jewish Books will serve to inform any Body. The three first *Sephiroth*, according to the *Jews*, are *Eternity*, *Wisdom*, and *Knowledg*: we would call them, *Attributes*; the *Kabbalists* give them many names, such as *Emanations*, *Properties*, *Modes*, and *Spirits*. But when they say *Spirits*, they don't mean *Actual Beings*; or *Existing Spirits*, if I may have leave so to speak: but *Spirit* in their Phraseology, is as much as to say, a Property or *Virtue* of a thing; so that to say the *Sephiroth* are *Spirits*, amounts with them only to thus much, they are *Virtues*, *Properties*, or *Powers* in God. This is so obvious, in their Books; and even in the Quotations out of them, by *Vosin* and the rest; that they ought not to have overlooked it. But I will not concern my self in your Controversy, against your learned Antagonist; I see, you are abundantly able to manage it your self without assistance from me.

As to your Exposition, of the Articles of the  
Trinity

Trinity and Divinity of our Saviour, it is much more clear, and 'tis also more full and particular; than one shall find in any *one* Book, whether *English* or *Latin*, that I have seen: you have fetched it, with equal diligence and judgment, from a great number of Books, Antient and Modern, from the Councils, the Fathers, the School-Doctors, and first Reformers. Without seeking to please you thereby, I shall say; your first Letter is a sound, and perfect Institution, in the Articles you undertake to explain. But I dissent from you, when you impute *Tritheism*, to the Author of the *Judgment*; you seem here to remember too much that he hath wronged you.

You quote *one* place, where he saith, The Son and Spirit are uncreated B E I N G S; and another where he saith, they are three eternal S P I R I T S: this, say you, is *implicit Tritheism*.

But first, he doth not give it as his *own* Judgment, that they are S P I R I T S; but he saith, *The Jews sometimes call the three Sephiroth eternal S P I R I T S.* p. 175. 'Tis true, he pretends the *Sephiroth* are the three Persons of the Trinity; but it is the *Kabbalists* that call them, *Spirits*: and in *what sense*, I have said just before.

As to the *Tritheism*; a Man is not to be called a *Tritheist*, or his Doctrine *Tritheism*, merely for affirming somewhat that, by a long train of Consequences, drawn successively from one another,

another, may end at last in *Tritheism*. A *consequential* Tritheism, is no Tritheism, in the Person that maintains it; no more than the consequential *Blasphemy*, which Divines are so ready to charge upon one another, is Blasphemy. Tritheism, as well as Blasphemy, must *be intended*; if it be only *interpretative*, not *direct* and *designed*, 'tis neither Blasphemy, nor Tritheism.

Farthermore, tho he somewhere calls the Divine Persons, BEINGS; he seems elsewhere to interpret this disallowed Term, to an Orthodox sense: for he saith, "The Doctrine of the Trinity supposeth the Divine Essence to be common to *three Persons, distinguish'd from one another by incommunicable Properties.*" Judg. p. 99. This agrees with the Language, and *Sense* also, of the Church; and he speaketh it as his *own* Opinion, not (as in other places, where he sometimes calls the Divine Persons SPIRITS, sometimes MODES) as the Opinion of the *Kabbalists*.

You have some more advantage, when he translates *Elohim*, by GODS; and when he says CREATORS, and MAKERS. Upon which you note, that he has taken no care to excuse or mollify such dangerous Language. But to speak impartially, 'tis a *Tritheism* in the *Words* only, not in the *Thing* it self; for he professeth more than once, there is but *one Jehovah*, and *one* God. His oversight hath

hath been only this, that he did not consider that the *English Plurals*, GODS, CREATORS, MAKERS, never signify *singularly*; as the *Hebrew Plurals* (*Elohim*, &c.) do: and that therefore, tho the *Hebrews* may speak *plurally* of God, we cannot.

In short, if you withdraw this (harsh) Accusation, of *Tritheism*; your Letters will lose nothing of their Force, or Elegance: I advise you therefore, either to omit, or *soften* it; for the most of your Readers (I doubt) will be of my Opinion, that the Doctor has spoke indeed *improperly*, but (likely) meant *Orthodoxly*. You will take this liberty, of countelling you; for which your self gave the occasion, and which you seemed to desire; in good part: from,

S I R,

Your old, and assured Friend,

June 29. 1701.

F. H.



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*The Answer to the foregoing  
Letter.*

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S I R.

I Believe, you do not lack any new assurances, of that Deference; which I have always professed for your Opinion and Judgment. When you only advise, I acquiesce in it without farther enquiring; because I believe, you see good reason for it. But when you use Arguments, I think your meaning is, I should consider 'em; and if there be cause for it, dissent from 'em.

You are not willing that, I should impute Heterodoxy, much less *Tritheism*, to Dr. A. as if he were clear enough of both. But, concerning the Divine Persons, he is certainly most Heterodox; not only in his Words or *Terms*, but in the Ideas he proposes and maintains: and he has delivered himself, too indifferently, and too loosely, concerning the Incarnation; or *manner* of our Saviour's Divinity.

As

As to the Divinity of our Saviour, he saith ;  
 “ The antient *Jews* affirmed, the *Messias* was  
 “ to have the  $\lambda\omicron\gamma\omega$ , or *W O R D Dwelling*  
 “ in him. *Judgm.* Chap. 15. p. 380. He  
 maketh this *Exposition* to be his own, by saying  
 farther ;

“ It cannot be denied, that the *Jews* crucifi-  
 “ ed our Saviour, for affirming himself to be  
 “ the *Son of God*. Neither can it be supposed,  
 “ that he meant no more by it, but that he  
 “ was God's *adopted Son* ; as the *Jews* were,  
 “ and some of *their Kings* : for he spoke in an  
 “ *ordinary* and *plain* sense. He means therefore  
 “ by it, not only that he was the *Messias*, but  
 “ that the *W O R D of God dwelt in him* ; which  
 “ the *Jews* acknowledged to be the *Offspring*  
 “ (or *Son*) of God. *Judgm.* ch. 25. p. 388.  
 In so large a Book ; and when he was opposing  
 Heretical Doctrine, as well concerning the Di-  
 vinity of our Saviour, as concerning the Trini-  
 ty ; should he have contented himself to say  
 that, Christ is the *Son of God*, and *God*, by the  
 Indwelling of the  $\lambda\omicron\gamma\omega$  (*W O R D*) or *Son* in  
 him ? should he not have said, at least *some-*  
*where*, that ; it was not only an *Occasional* In-  
 dwelling, as in the Prophets ; or an *assisting* In-  
 dwelling, which was the Heresy of *Nestorius* ;  
 but a *perpetual* Union, and a *personal* Indwel-  
 ling ? God dwelleth in all the Faithful, nay in  
 every Being ; but in our Saviour, by an exer-  
 tion of the Divine Attributes and Perfections

in the Humanity, and by it. Briefly, the *Indwelling of God in our Saviour*, is such an *Explication* of his Divinity; as leaves him in the rank of mere *Prophets*, to whom also the Appellation of *Elohim* is given in Holy Scripture: but the Catholic Church believes, and a Catholic Doctor should have said; the *Indwelling of God in our Saviour* is *Hypostatical, perpetual, and by an exertion of Divine Perfections*; as the Soul exerts its (spiritual and intellectual) Powers in, and by the Human Body. I believe however, Dr. A. meant as much of this, as he knew: but that he knew it, I don't believe; because (on such an occasion) he would certainly have said it. Notwithstanding, I am content to wave that: what I shall insist on, is this, he has professed not only an implicit, but *express* Polytheism, or plurality of Gods.

You say that, I have quoted *one* place in the *Judgment*, where 'tis affirmed *the Divine Persons are distinct BEINGS*. Be content, he hath called them *BEINGS*, in a great many places.

“ The *Jews* consider'd the *Son* or the *λόγος*,  
 “ and the Holy Ghost, as *not created BE-*  
 “ *INGS*, but as *BEINGS* of the same *Di-*  
 “ *vine Nature* with the *Father*; by an *eternal*  
 “ *Emanation* from him: and as having the  
 “ *same Power*, and the *same Majesty*. *Judgm.*  
 p. 114. He always maketh the *Judgment*

and Doctrine of the Jews to be his own ; and to the case now before us, he saith expressly as here followeth.

“ Whosoever they were to whom God  
 “ said, *Let us Make*, or *let us do this or that* ;  
 “ they could be no Creatures ; they must be  
 “ uncreated B E I N G S like himself, if there  
 “ were any such then in being ; but that then  
 “ (at the Creation) such there were, even the  
 “ *Son* and *Spirit*, has been shown from the be-  
 “ ginning of that History (I think) beyond  
 “ contradiction. *Judgm.* p. 144.

Again, at p. 162. “ It was not of a created  
 “ Wind, but of a Divine and uncreated B E-  
 “ I N G, that *Moses* speaks ; when he says,  
 “ *the Spirit moved on the Face of the Waters.*  
 “ Gen. 1. 2.

He that saith the Divine Persons are so many B E I N G S, hath affirmed they are so many S P I R I T S, and G O D S. For if they are three *Beings*, either they are three *Corporeal*, or three *Spiritual* B E I N G S : he will not say, they are corporeal Beings ; and it will admit no dispute that, three *Spiritual* Beings are three S P I R I T S ; a *Spirit*, and a *Spiritual Being*, are convertible terms, that imply the same thing. Again, if they are three *Spirits*, they are three *Finite* and *Created* *Spirits* ; or they are three *Eternal* and *Infinite* *Spirits* : he dares not to say the former ; therefore he must say, *the Divine Persons are three Eternal Infinite Spirits.*

I pray

I pray now, tell me, what is this but *three Gods* : for how will he or you define, or describe *three Gods* ; but by saying, *three Eternal Infinite Spirits* ?

You Object that, an *implicit* or *consequential* Tritheism, is not Tritheism : for Tritheism, like Blasphemy, must be *direct*, and *intended*. But why do you confound *consequential* and *implicit* Tritheism ; as if they were the same ? I grant, Men are not to be charged with Tritheism, or Blasphemy ; because (as you speak) *their Doctrine, by a long train of Consequences successively drawn from one another, may perhaps end in Blasphemy or Tritheism* : But when the Tritheism is actually couched in their very words, is virtually contained in the *ordinary* signification of the words that they use ; when what they say, is one of the *usual Forms* by which Tritheism is expressed ; in this case, the Charge is just, and is necessary. Thus, we say sometimes, *three Gods* ; but we as *usually* say, three eternal infinite all-perfect SPIRITS, or BEINGS : and we think we have as fully said *three Gods*, in that *description* ; as when we say it, in *express* words. Nay, he that says, three eternal BEINGS, three infinite all-perfect SPIRITS, has more fully and more effectually declared his meaning ; than he that barely says, three GODS : for the former is *the Definition*, by which the other (even *three GODS*) is expounded and declared.

You say farther ; He doth not call the three Divine Persons, or the *Sephiroth*, SPIRITS ; but only saith, the *Jews* so call them : and you farther excuse him, by alledging that, the *Jews* indeed call *all* the *Sephiroth*, SPIRITS ; but they mean only, Virtues and Powers of God. I shall grant this last ; but 'tis plain that, Dr. A. did not so intend, nor so understand the *Jews* ; for his words are these. “ The *Jews* “ assert these three first *Sephiroth*, which they “ sometimes call SPIRITS, to be *eternal* ; “ and *essential* in God. And this, *say they*, we “ ought not to deny, because we can't easily “ perceive it. For *the Divine Nature is Incom-* “ *prehensible, far exceeding the Limits of our nar-* “ *row Understandings ; and the Revelation God* “ *hath given us, doth not put us into a capacity* “ *to judg of the Nature of the things revealed.* You perceive, I suppose, that ; he dos not understand the *Jews*, as intending that, the *Sephiroth* are SPIRITS, only in the sense of *Virtues* and *Powers* : for then he would not have made them to say, or approved of their saying that ; *Our Understandings are narrow, and God's Revelation doth not explain the things it revealeth.* He would never have put that sort of Apology into their mouths ; if he had not understood them as intending such Spirits, as are *spiritual Beings*, and not the *Powers* only or *Virtues* of a spiritual Being : for 'tis very intelligible, and even very *obvious* that, the *Sephiroth* may be

(and

(and are) Powers and Virtues of the Divine Nature. What more obvious than that, *Eternity, Wisdom, and Knowledge*, are so many Powers, Virtues, or Perfections of God?

You grant, I have more advantage, where the Doctor saith, the Divine Persons are *three Elohim*; which he interpreteth to be **G O D S**; and where he calleth them, **C R E A T O R S**, and **M A K E R S**. Let us first see, what that advantage is; by laying together what he hath said.

“ In some places of the Old Testament, there  
 “ are plainly three Divine Persons spoken of to-  
 “ gether; especially, in the beginning of *Ge-  
 “ nesis*: where, it ought to be remembered that  
 “ the word *Elohim*, **G O D S**, doth import a  
 “ Plurality. p. 192. The Propositions of this  
 Paragraph, are these; 1. The Divine Persons,  
 mentioned in the beginning of *Genesis*, are *Elo-  
 him*. 2. *Elohim* signifies **G O D S**. 3. There-  
 fore there is a *plurality* of Gods.

“ He [*Moses*] had the word *Eloah*, **G O D**,  
 “ in the *singular*; he had also other Names of  
 “ God, all of them *Singular*; which he uses  
 “ in other places: any of them had been fitter  
 “ for his use, to root out *Polytheism*; or the  
 “ Opinion of more Gods. p. 117. The Pro-  
 positions here are, 1. *Moses* might have said  
*Eloah*, **G O D**. 2. He would have used that  
 word, if it had been his design to extirpate the  
 Opinion of more Gods.

He translates the following Texts, thus; Gen. 20. 13. *When the GODS caused me to wander from my Father's House.* Eccl. 12. 1. *Remember thy CREATORS, in the Days of thy Youth.* And tho in some Texts to render the Hebrew words by GODS, and CREATORS, destroys the Grammatical Sense; and introduces a palpable Non-sense: yet he will have more Gods, tho the Nonsense be never so apparent, and gross. Gen. 1. 1. *In the beginning, the GODS HATH created the Heavens and the Earth.* *Bara Elohim, Dii Creavit, the Gods bath created;* false Grammar, and Nonsense in all the three Languages, if *Elohim* be taken and render'd plurally. Gen. 35. 7. *Jacob called the Name of the place Beth-el (the House of GOD,) because the GODS there appeared to him.* Joshua 24. 19. *Ye cannot serve THE LORD; for he is the Holy GODS.* 2 Sam. 7. 23. *What one Nation is like to Israel, whom THE GODS have redeemed for a People to HIMSELF?* Isa. 54. 5. *Thy MAKERS are thy Husbands, the LORD of Hosts is HIS Name.* You will not deny that every one of these Texts thus render'd, is Nonsense and false Grammar in both Languages; or that, because Dr. A. could not but be aware of it, he ought to have seen that *Elohim* is of singular signification, GOD, not GODS. He ought to have seen that a plurality of Gods cannot be established from Scripture, as he has endeavor'd;



vor'd; but by destroying the Grammatical sense thereof, and imposing Nonsense on the Reader.

Whereas I observed in the first Letter, that; the Doctor has not offer'd the least word any where, to mollify, or in abatement of, his profest *Tritheism*; you have thought fit to apologize for him. You say he sometimes speaks Orthodoxly; as where he says, *The Divine Essence is common to three Persons, that are distinguish'd from one another by incommunicable Properties*: Which you say again, is both the Language, and *sense* of the Church. It is far from justifying him from my charge of *Tritheism*. I shall tell you, you have misunderstood Dr. A. and the other Gentlemen of this way.

He saith indeed *once*, at page 99. " The  
 " Divine Essence is common to three Persons;  
 " that are distinguish'd from one another, by  
 " incommunicable Properties. 'Tis neither  
 the Language, as you affirm, nor sense of the  
 Church; I mean, as 'tis here put together:  
 the Paragraph, as it here lies, is Heterodox;  
 tho' *divided*, and *rightly understood*, 'tis the  
 Churches Doctrine.

He saith, " The Divine Essence is common  
 " to Three Persons; which (which *Persons*)  
 " are distinguish'd by incommunicable Proper-  
 " ties. By his leave, he should have said ra-  
 ther, the *Divine Essence* is distinguish'd by Pro-

perties; which *Properties* (consider'd with the *Essence*) are the Divine Persons. If we will speak properly, 'tis *the Essence* that is distinguished by the *Properties*: and the *Properties* are the *Personalities*; each of which (*Personalities*) considered with the *Essence*, is a Person. 'Tis true, we say also sometimes; *the Persons* are distinguished by incommunicable *Properties*: but then we mean the Divine *Essence* considered with (for instance) the *Property to be of none*, or the *Father*, is distinguish'd from the same Divine *Essence*, consider'd with the *Properties to be of the Father*, and *of the Father and Son*; or Reflex W I S D O M and Divine L O V E. But at no time, after we have said, as the Doctor doth, *The Divine Essence is common to three Persons*; do we add, as he doth, *which Persons are distinguish'd by incommunicable Properties*: for when we spake of the *Essence* and *Persons* together, in the same Period; we say *the Essence is distinguish'd by Properties*, and not that *the Persons are distinguish'd by Properties*, because (in that form of speaking) the *Persons* are the very *Properties* that do distinguish the *Essence*, and are themselves distinguish'd only as they are (internal) *Relations*; as was explained in my first Letter.

Farthermore, and especially; when these Gentlemen that believe the Divine Persons are distinct *Beings* and *Spirits*, say as Dr. A. doth; *the*

*the Divine Essence or Nature is common to three Persons, that are distinguish'd (or character'd) by incommunicable Properties: they are far from intending hereby, as the Church intends; they intend to oppose, and to destroy, her Faith. They mean as the Human Nature is common to more Men, to Peter, James, and John: who are distinguish'd from one another by incommunicable Properties, or what is the same, peculiar Characters; as that for instance, John is fresher, taller, wiser than Peter; and Peter than James. In the very same manner, is the Divine Nature common also to three Persons; or there are three Persons, each of which is a God: and each distinguish'd by his proper Character; for one is the Father, another the Son, and the third a Holy Spirit that proceeded from both. We grant, the latter part here is true, namely, that the Divine Persons are distinguish'd by those Characters, or Relations; tho not in their sense: but the others, namely, that the Divine Persons are distinguish'd just as three Human Persons are, is detestable Heresy; and if not intentional, yet material Blasphemy; that is, for the matter of it, 'tis Blasphemy.*

You expect that, you have wholly delivered him; by adding that, his *Tritheism* is only verbal. He saith indeed, GODS, CREATORS, MAKERS; but withal, he expressly saith in some other places, there is but one *Jehovah*, and but one God. But on the

con.

contrary, he hath *wholly* deceived you; by the usual Sophism, or *catch* of the Men of that way. *Gentilis*, Dr. *Cudworth*, Dr. *Pain*; and their Predecessors, *Philoponus*, *Joachim*, *Genebrard*; tho they said, the Persons of the Trinity are distinct BEINGS, SPIRITS, and MINDS; tho they said, the Father is a God, the Son a God, the Holy Spirit a God; tho they contended that the Divine Persons are GODS in the rigor (or propriety) of speaking; yet they all said at the same time, as Dr. *A.* doth, there is *but one God*. Nay some of them, as Dr. *Cudworth*, are very sharp upon some of the *Fathers*, as teaching an *implicit Tritheism*; because they said, the three Divine Persons are *equal*, in Power, and all other Divine Perfections. It follows, *saith* Dr. *Cudworth*, that they are *three Gods*: the true Doctrine is that, the *Father* only is Omnipotent *ad intra*, and hath *so* much the sole Authority, that the other two Divine Persons are wholly *dependent* on him; and thereby, tho the Son is a God, and the holy Spirit a God, yet only the Father is God, *κατ' ἐξοχὴν*, or *God by way of Excellence*.

In short, these Gentlemen tell you that, in *some* sense there is *but one God*; for the *κατ' ἐξοχὴν*, the præminence, the power and authority, is in the *Father*, and he only is the sole *Fountain of the Deity*: but in *another* sense, there are *three Gods*; namely as there are three Persons that are so many (distinct) *eternal Beings*, or *Spirits*;

*Spirits*; of like Nature, and Perfections; equally *Creators*, and equally *Lords* of the Creation. They express this, in divers forms; most commonly thus: Each Divine Person is a God, and there being *three Divine Persons*, of necessity there are three Gods in the *Personal* sense of the word God; but then because there is but *one Divine Nature*, in this sense (which takes the word God *essentially*) there is but one God. The *Fraud* commits in this; by one Divine Nature, one Godhead, and one God, *they* mean; God, the Godhead, or Divine Nature, are *so* one, as *Man*, or *Human Nature* is one. *Man*, or the *Human Nature*, includes a great number of particular Men; *Peter*, *James*, *John*, and innumerable more: in like manner the *Divine Nature*, or *God*, is also but one; tho there are three individuals in that Nature, each of which is a God.

Shortly, whereas 'tis very common to use the word *Man*, for the *Human Nature*, which includeth many *particular* Men; as when we say, God and Man, Man and Beast, or any such like: and in this sense there is but *one Man*, because there is but *one Human Nature*. Just so, *say these Gentlemen*, God is but one, or there is *but one God*, namely when by God we mean *the Divine Nature*, which includeth three personal Gods; the Father who is a God, the Son who is a God, and the Spirit who also is a God. They mean to say, there are as truly  
and

and really more Gods, as there are more Men: yet we say also God in the *singular*, because we then intend the *Divine Nature*, or Godhead, that comprises three Gods; as we sometimes say *Man*, in the *singular*, because we mean the *Human Nature*, or Manhood, that compriseth many Particular Men.

Dr. A. hath most plainly discovered that, he intends as did those Gentlemen; he means one God, and one *Jehovah*, just in the sense that they did: namely, three Gods in the *concrete*, or in reality; one God in the *abstract* way of speaking, or speaking as a Metaphysician. And otherwise, I pray, tell me; what occasion had he to say, as he doth; “ There  
 “ is but one *Jehovah*, but there is *Jehovah*  
 “ and *Jehovah* and *Jehovah*: there is but one  
 “ God, but there are three *Elohim*, and *Elo-*  
 “ *him* is GODS: the GODS created the  
 “ Heavens, and the Earth; the GODS  
 “ caused me to wander; Remember thy Cre-  
 “ ators; thy *Makers* are thy *Husbands*? No  
 Orthodox Divine, or that means not as *Joa-*  
*chim*, *Gentilis*, *Cudworth*, and *Pain* did; but  
 heartily and sincerely means, as the Church  
 meaneth; would ever say, or could have oc-  
 casion to say, as our Author doth, *Jehovah*,  
*Jehovah* and *Jehovah*, three *Elohim*, *Elohim*  
 is GODS; and the rest before quoted. Nor  
 can those Expressions, and Perversions of Ho-  
 ly

ly Scripture and of the Catholic Faith, be any other way reconciled to the Doctrine of *but one Jehovah*, and *but one God*; than is before said. There cannot be *Jehovah*, *Jehovah* and *Jehovah*, three *Elohim*, GODS, CREATORS, MAKERS; in any other sense but this, three Gods in the *concrete* way of speaking, one in the *abstract* way. That is, *three* true and real Gods; *one* metaphysical, notional, abstracted, imaginary, phantastic God.

Sir. I have but touch'd on these things; but if occasion be given, I will deduce them more largely; I will make them evident to the very meanest capacity. In the mean time, I pray read Dr. *Cudworth's Intellectual System*; Dr. *Pain's Letter*, and *Vindication*, to the Bishop of R. the two Tracts, called *Considerations on the Explications of the Doctrine of the Trinity*: you will see in these Books that, the rankest *Tritheists* have *several* fraudulent senses, in which they can say, and *do* say, *but one Jehovah*, and *but one God*; while they as much mean *three Gods*, as any *Pagan* ever did. You will confess, I have not wronged Dr. *A.* but rather that you have mistaken me, where you say; that I advis'd with my passions, and that I too much remembred he had injur'd me; and that this  
occa-

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*Mr. Nye's Answer.*

occasioned my charging him with *Trithe-  
ism.*

I am,

Your assured Friend,

Brother and Servant,

July 5. 1701.

S. N.

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THE END.

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ERRATA.

**P**Age 17. line 22. for *or* read *of*. P. 18. l. 20. for *the*, r. *these*.  
P. 19. l. 9. r. *in the Faith*. P. 20. l. 7. *dele V*. P. 69. l. 27.  
for *Mind*, r. *Wind*. P. 85. l. 23. r. *Historical*. P. 111. l. 5. r. *cal-  
led them*. P. 137. l. 19. r. *Epistles*. P. 145. l. 6. *dele to*. P. 152.  
l. 9. r. *particular*. P. 184. l. 19. r. *speak*. P. 185. l. 21. r. *others*.



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*Advertisement.*

**A**N Historical Account, and Defence, of the Canon of the New Testament. In Answer to Mr. *Toland's Amyntor.*

The System of Grace, and Free-will; as 'tis held in the Catholick Church, and the Church of *England*; proposed, and vindicated. Both by *Stephen Nye*, Rector of *Hormead.*

Sold by *A. Bell* at the Cross-keys and Bible in *Cornhil.*

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INSTITUTIONS,  
Concerning the  
*HOLY TRINITY,*  
And the *Manner* of our  
Saviour's Divinity ;

B E I N G,

- I. An Explication or Declaration of the (General and Current) Doctrine of the Catholic Church, concerning those Articles ; and a Defence of the same, against the *Socinians* and *Tritheists*. And an Abstract or Summary of the XV Books of St. *Austin*, concerning the Article of the Trinity, and the *depending* Articles and Questions ; with the Clauses of the Confession of Faith, of the Oriental or *Greek* Church, that explain also the same.
- II. A Scholastic Dissertation, that represents the Doctrine of the other *Latin* and *Greek* Fathers, of the Schoolmen, and of the Divines of the Reformation. This last from the *Latin* ; but with a Conclusion, and Notes added to it.

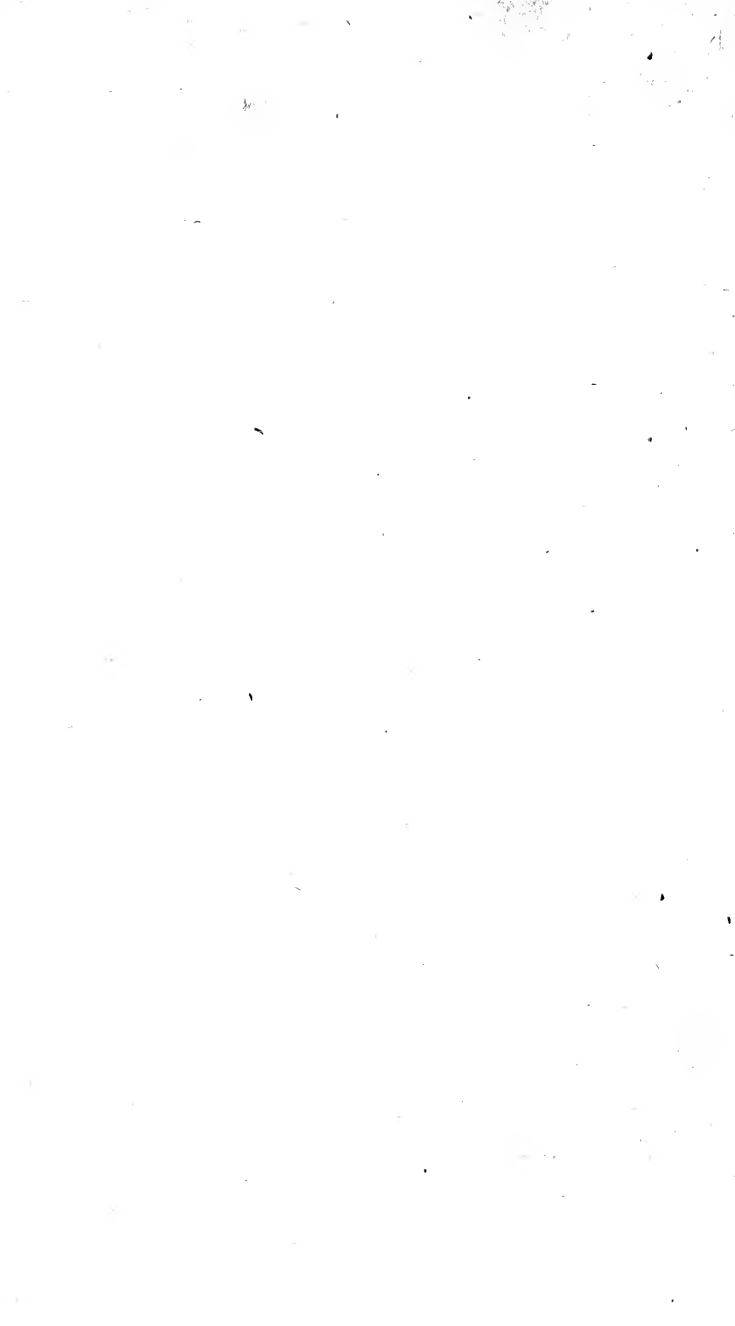
The Whole an Abridgment of the *Learning* on these Articles.

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By STEPHEN NYE, Rector of *Hormead*.

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L O N D O N, Printed, and sold by J. Nutt  
near Stationers Hall. 1703.



Sancto & Reverendo

**Clero Anglicano,**

H A S, D E

DIVINA TRINITATE,

D E Q U E

C H R I S T O Θ E Α Ν Θ Ρ Ω ' Π Ω,

INSTITUTIONES;

Censendas

D D. L M.

*STEPHANVS NYE.*

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## The Preface.

**B***Y* how much the more Wit or good Sense any Man has, by so much (always) he is more Curious and Inquisitive; and content (or rather pleased) with the Pains, and Attention, that are necessary to a full and sure Information: more especially concerning important Subjects, and that are much litigated. Nor will such mistake Depth, for Obscurity; or Accuracy, for Niceness or Precisity. It is such a Reader that this Book requires; and it will profit no others: more especially the Second Part of it, or the Dissertation. But I will give a particular Account of the Whole; that every Reader may judg for himself, whether he ought to meddle with it, yea or no?

The First Part has two (Principal) Sections. The first Section is only some Part of the 1<sup>st</sup> and 4<sup>th</sup> Letters, published about two Years ago, under the Title of **The Doctrin of the Holy**

## The Preface.

Holy Trinity, and the manner of our Saviour's Divinity, as they are held in the Catholic Church and the Church of England; in four Letters, to a Peer. *But here I have explained some things more clearly, and fully, than in those Letters: and I have expressed some others more in the Forms and to the Mind of the Metaphysicians, and Scholastics; to take away Occasion from those Pedlars in Learning, who being but Cavillers, would yet set up for Critics.* The other Section of this Part, is an Abridgment of the 15 Books of St. Austin, concerning the Holy Trinity; because the Authority of this Father has always been revered as decisive, (especially in these Questions) by the Catholic Church. This Part will be obvious and easy enough, to whatsoever Reader; and contains nothing but what is necessary to be known by all, for the avoiding of Heresy, or Tritheism.

The second Part, being a Scholastic Dissertation, will require more Attention in the Reader, and that he be content to go over it more than once: if he would fully understand all of it. But for the sake of those, who are indeed the most, that love not to take too much

## The Preface.

Pains; I have added a Conclusion, which is a Summary and an Elucidation of the Dissertation: all the Opinions are there clearly represented, and a Judgment made of them. The Sections of the Dissertation, are these;

I. May the Doctrine of the Trinity, being a Mystery, be explained?

II. How much of the Doctrine of the Trinity, is necessary to be believed by all Christians, as a Condition of their Salvation?

III. What Traces and Likenesses of the Divine Trinity may we find in the External Creation?

IV. What in the Human Soul, or Soul of Man?

V. Is there a Trinity of PRINCIPLES (or Essential Attributes) in God, as well as in the Soul?

VI. In what doth the Trinity of PRINCIPLES in the Soul, agree with the Divine Trinity of Principles or Persons?

VII. Is the Trinity of Principles and of Persons in God, the same? This Section hath many lesser ones, viz.

I. What doth the Term Logos (which we render WORD) signify in the context of

St.



## The Preface.

St. John, Chap. 1. *Vers.* 1, 2, &c.

2. *What is a Person?*

3. *What is a Relation, in God?*

4. *What are the Foundations of the Relations in God?*

5. *Wherein do the Divine Principles (or Powers) in God, differ from one another?*

6. *What have the Fathers said of this Matter?*

7. *What is the Doctrine of the Scholastics, or Divines of the middle Ages?*

8. *What have the Divines of the Reformation (those that began and perfected the Reformation) said?*

VIII. *The Determination and Judgment of the Author, concerning the Divine PRINCIPLES and PERSONS.*

IX. *His Propositions concerning the Trinity; Name and Thing.*

X. *The Conclusion, by the Translator; being a Sum, and Elucidation, of the whole.*

*When the School-Doctors speak here, it will seem sometimes obscure, sometimes flat; to those that understand not the Metaphysical Terms and Notions; but Learned*

*Mens*

## The Preface.

Men know that, those accurate Distinctions and Divisions are useful, and are almost necessary, to an exact Knowledge of Things. But Divines, or any that study Theology, must by no means be wholly unacquainted with them; because without 'em, they cannot read the ablest Authors, especially in the Trinitarian and Quinquarticular Controversies. This Dissertation, read sometimes, will acquaint a capable Reader with the meaning of most of the Scholastic and Metaphysical Notions and Terms. Armandus de Bello visu. (or Bellovisius) has explained almost all of them, in his Lexicon; Scheibler very many of them, in his Metaphysics.

I should excuse the great Number of Authors, and Authorities here, to the same thing, if I did not foresee that, it is absolutely necessary for appeasing those, who will be so much surprized that the Faith of the Church, is so different from the vulgar meaning of the Terms in which she expresses it.

I expect, to be again charged, as too nice and curious in these Institutions; I refer my self therefore to what I have largely said thereupon, in divers places, of this Treatise.

If

## The Preface.

If that will not satisfy, I must answer to such my Accusers, as they deserve: namely that, Fools are always Incurious; and all the Incurious (so far forth, or in proportion thereto) are Fools. To such, I never intended to write; and they shall do well, not to concern themselves with Books.

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### E R R A T A.

PAGE 3. lin. 15. for *always*, read *ordinarily*. P. 5. l. 32, 33. dele *it is the Individual Intellectual Nature*. P. 25. l. 8, 9. f. *constantly*, r. *ordinarily*. P. 41. l. 32, 33. r. *understand*. P. 47. l. 3. r. *dicitur*. P. 52. l. 26. r. *Oeconomies*. P. 69. l. 27, 28. r. *miserable*. P. 71. l. 15. r. *concrete*. P. 72, 74, 76, 78, 80. r. the running Title thus, *Some Questions and Controversies*. P. 109. l. 9. f. *Art*, r. *Art*. P. 128. l. 31. r. *ἀρχαίς*. P. 147. l. 31. r. *Socinas*. P. 167. l. 29. r. *Gisbert*.

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### A D V E R T I S E M E N T.

THE three following Books publish'd by Mr. *Stephen Nye*, which contain a Vindication of the Catholick Church and the Church of *England*, in several Important Points of Faith, may be had of *J. Nutt* near Stationers Hall, either single, or bound up with these *Institutions*; viz.

The System of Grace and Freewill, in a Visitation-Sermon.

A Defence of the Canon of the New Testament, in answer to Mr. *Toland's Amyntor*.

The Doctrine of the Holy Trinity, and the Manner of our Saviour's Divinity. In several Letters to a Peer.

---

A Catalogue of the Authors cited  
in this Treatise.

FATHERS.

**A**thanagoras.  
Athanasius.  
Augustinus.  
Ambrosius.  
Anselmus.  
Agnellus.  
Andreas Casariens.  
Basilius Casariens.  
Basilius Seleuc.  
Boethius.  
Clemens Rom.  
Clemens Alexandr.  
Cyprianus.  
Constantinus M.  
Cyrillus Hieros.  
Cyrillus Alexandr.  
Chrysostomus.  
Chrysologus.  
Casarius.  
Damasceus.  
Eugenius Carthus.  
Edmundus Cantuar.  
Ephrem.  
Epiphanius.  
Fulgentius.  
Gennadius Schol.

Gregorius Nys.  
Gregorius Naz.  
Gregorius Thaumat.  
Guitmandus.  
Guilielmus Parisiensis.  
Gerson.  
Hieronymus.  
Hugo de S. Victore.  
Hilarius Pictav.  
Justinus.  
Irenaus.  
Joannes Hieros.  
Isidorus Pelus.  
Lucianus Mart.  
Lactantius.  
Leo I. Rom.  
Macarius.  
Maximus Mare.  
Methodius.  
Origenes.  
Peregrinus Laureac.  
Potho.  
Synesius.  
Tatianus.  
Theophilus Antioch.  
Tertullianus.

Authors cited in this Treatise.

*Theorianus.*  
*Theodorus Abuc.*  
*Thalassius.*

*Zeno Veronens.*  
*Zacharias Metylen.*

S C H O O L M E N.

**A** *Quinas.*  
*Albertinus.*  
*Aureolus.*  
*Alensis.*  
*Egidius Rom.*  
*Bassolis.*  
*Bonaventura.*  
*Biel.*  
*Cajetanus.*  
*Capreolus.*  
*Durandus.*  
*Estius.*  
*Ferrius.*  
*Ferrariensis.*  
*Fonseca.*  
*Franciscus à S. Clarâ.*  
*Faber.*  
*Gregorius de Valentia.*  
*Henricus Gandav.*  
*Hurtadus de Mend.*  
*Holkot.*  
*Hervæus Natalis.*

*Joannes de Ripa.*  
*Lychetus.*  
*Lyranus.*  
*Lombardus.*  
*Molina.*  
*Mairo.*  
*Meurisse.*  
*Nicholaus D' Orbellis.*  
*Ockamus.*  
*Palacios.*  
*Petrus à Joseph.*  
*Rada.*  
*Richardus de S. Victore.*  
*Scotus.*  
*Scotellus.*  
*Soncinas.*  
*Suarezus.*  
*Toletus.*  
*Trombeta.*  
*Vasquesius.*  
*Zabarella.*

MODERNS.

M O D E R N S.

**A** *Ltingius.*  
*Arminius.*  
*Amesius.*  
*Beza.*  
*Becanus.*  
*Bucanus.*  
*Bullingerus.*  
*Beumlerus.*  
*Baxterus.*  
*Calvinus.*  
*Cluto.*  
*Chamierus.*  
*Deodati.*  
*Dutch Annotations.*  
*Davenantius.*  
*Fayus.*  
*Forbesius, à Corse.*  
*Fennerus.*  
*Gomarus.*  
*Grotius.*  
*Hommius.*  
*Harmonia Confessionum.*  
*Illyricus.*  
*Junius.*  
*Jansenius.*  
*Keckermannus.*  
*Maccovius.*  
*Maldonatus.*

*Martyr.*  
*Musculus.*  
*Matth. Martinus.*  
*Maresius.*  
*Melanchton.*  
*Paræus.*  
*Petavius.*  
*Polanus.*  
*Posewitz.*  
*Polyander.*  
*Sohnius.*  
*Snecanus.*  
*Ful. Scaliger.*  
*Scheblerus.*  
*Scharpius.*  
*Spanhemius.*  
*Trelcacijs Jun.*  
*Thysius.*  
*Theses Sedanenses.*  
*Theses Salmurienses.*  
*Valla.*  
*P. Voetius.*  
*Ursinus.*  
*Walens.*  
*Wigandus.*  
*Zanchius.*  
*Zuinglius.*

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# Institutions, concerning the Holy Trinity, and the *Manner* of our Saviour's Divinity.

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## P A R T I.

*An Explication or Declaration of the (General and Current) Doctrine of the Catholick Church, and of the Church of England, concerning those Articles; and a Defence of the same, against the Socinians, and Tritheists.*

**I**T is self-evident that, to hold the Doctrines of the Trinity, and of our Saviour's Divinity; in *the Terms* only, without knowing the *Sense* intended (by the Catholick Church) in those *Terms*; is to be no more *positively Orthodox*, in these Articles, than an *Ideot* is.

They properly are Infidels, or *Unbelievers*, that know not (or what is the same, *understand not*), the Faith of the Church. To know it, and yet *deny* it, is not un-belief, but dis-belief.

There is no other difference between such a Heathen, that never heard of the Trinity; and a Christian, that understands not what he ought to *mean*

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## 2 *An Explication of the Catholick Doctrine*

by it; but that the latter is culpably (if not damnably) ignorant, as having both neglected his Duty, and abused his Opportunities; and the other (the Heathen) hath neither of those Guilts upon him, he shall answer only for his *Immoralities*.

Whereas some say here, the Trinity and Incarnation are *Mysteries*; and that therefore all (pretended) Explications and Declarations of them, are to be rejected; as not only Presumptuous, but False also. It is true indeed that, so far forth as any thing is a *Mystery*, 'tis not Intelligible, and therefore not Explicable. But the Objectors were never taught by the Catholick Church, that these Articles of the Christian Faith are *wholly* and *altogether* Mysteries; but *Mysteries, in some part and degree revealed*: and that, so far forth as they are revealed, they may and *ought* to be declared and expounded, to such as do not competently know them, or are in Errors concerning them. That these Articles are Mysteries revealed *in some part and degree*, is as much held and taught (and *inculcated* also) by the Catholick Church; as that, they are in some respects (still) great and absolute Mysteries.

I hope, these present Papers (the Effects of much Study and Reading, and of long Consideration) will sufficiently declare the *revealed Part* of these Mysteries: which is so necessary to be known, for the avoiding divers *Heresies*; and which the Catholick Church therefore hath so many ways proposed to her Children. As, in the *Creeeds*, and *Canons of Councils*; in the solemn *Condemnations of divers Hereticks, or Heresies*; and in the *Didactical and Controversial Writings* of so many *Fathers, Schoolmen, and Modern Divines*. I say therefore,

The Belief of the Church in these (necessary) Articles of, *three Divine Persons*, and the *Divinity of our Saviour*; as it lies in the *Creeeds and Canons of Councils*,



Councils, the (judicial) Condemnations of Heresies, and the Current of approved Writers; may be couched in these (following) Heads, or Distinctions.

I. There is *but One* (Infinite All-perfect) *uncreated* BEING, SPIRIT, or MIND, who is *sole* MAKER of Heaven, and Earth; *sole* Object of Divine Worship, properly so called; and whom we usually design by this word, GOD.

II. The Divinity, or God, (and more especially the *Logos*, WISDOM, or WORD) hath assumed the Humanity of Christ, into such an intimate, personal, and *indissoluble* Union with it self; that thereby the Human Nature is *always* under Divine Illumination and Conduct; and the Divinity doth *always* exert its *natural and eternal* Perfections in, and (*as far as the Humanity is capable*) by the Human Nature.

When I say, the *natural and eternal* Perfections of the Divinity; I mean the Attributes of *Omniscience*, and *Omnipotence*, and the rest. For the *Omniscience* of the Lord Christ was manifested in the knowledge of *the Thoughts*, and of *the Future*: His *omnipotence*, in the Power of *Miracles*; and of *Creation*, as when he twice multiplied the Loaves.

When I say, *as far as the Humanity is capable*, it is to obviate the *Eutychian* Heresy, that turned the *Humanity* into *God*: And because some of the Divine Perfections seem altogether incommunicable, as the *Omni-presence*, and *Præ-ternity*; tho' also Christ as God, or *with respect to the inhabiting Divinity*, is *Præ-ternal*, and *Omni-present*.

The Catholick Church expresses this Faith very justifiably, by the Terms *Incarnation*; *Personal Union*, *God*, *God-man*. Some others, more nice than is needful, keep to the words of Scripture; *the Man*

#### 4 *An Explication of the Catholick Doctrine*

*Jesue Christ, in whom dwelleth the Fulness of the Godhead: which yet is all that the Church means by those exceeding proper Terms, Incarnation, God-man, &c.*

We shall see by and by very fully, what is intended by the *Logos* (which the *Greek Church* interprets WISDOM; the *Latin*, not so properly, WORD) and which we say *was Incarnate*. But here we must so far anticipate, as to observe that; whereas 'tis the general (and I think, truer) Opinion, that only the WISDOM, or SON was Incarnate, not the whole TRINITY; 'tis to be understood thus. The WISDOM (not as 'tis a mere PERSONALITY, but) as 'tis Understood with, or as it Implies and Compriseth that whole Divine Nature, or Godhead, with all its Attributes and Perfections, was united to the Humanity of our Saviour, or doth inhabit his Human Nature: whereby he is as compleatly and perfectly God, as he should be if the whole Trinity (and not the SON only) were Incarnate. And by occasion hereof, I must add also here; when we say, the Divinity (*the Fulness of the Godhead*, as *St. Paul* speaks) doth inhabit, or is united to the Humanity of Christ: 'Tis not meant by the Church, the Divinity becomes *but commensurate to the Humanity*, Infinite to Finite; nor yet, as *Eutyches* imagined, that *the Humanity is deified*, that is, becomes *Omnipresent, Impassible*, and the rest of that kind; Perfections that are plainly incommunicable to the Humanity, and would destroy it. But we mean; as God is *perfectly and equally* God in whatsoever portion of space, in the *least* imaginable Extension, no less than in the *whole* Immensity of his Essence: therefore he can *fully and perfectly* communicate himself to the Humanity of Christ, tho' but *Finite*. As the whole Nature and (*physical*) Perfection of Fire, is in every part of the Fire, even in a *Spark*; and the whole (*constitutive*) Perfection and Nature  
of

of Water is in a single Drop, no less than in the whole Rhine or Danube: So is the whole Nature and (essential) Perfection of God in every (and the least) assignable part of the Divine Infinitude. But if we reserve these Considerations, till we are got over the next Head, or Particular, they will be more easily and fully apprehended.

III. God is most perfectly *One*, in respect of *Essence*, *Understanding*, *Power of Action*, and *Will*; these are truly and numerically one in God, as in an *Angel*, or a *Man*. There is however such a *Modal Distinction* in God, that thereupon he is called, and is three Persons; not in the *ordinary* and *vulgar* Sense of the term Person, but in the *Theological*.

This modal Distinction hath been declared and explained, with some Latitude; as to the *Terms*, and even as to the *Character of the Persons*.

Some Divines (as well Fathers as Schoolmen) make the Character of the first Person to be *active Power*, or *Life*, or VITAL ACTIVITY; of the Second, to be *Understanding*, or *Wisdom*, or SELF-KNOWLEDG; of the Third, *Love*, or WILL. For *Love* in God is not, as in us, a Passion; but his *Essential WILL*. In short, these three, SELF-LIVING, SELF-KNOWING, SELF-LOVING, are God's (Essential Immanent) *Acts* on himself, the Eternal Object: therefore several of the Antients, of the School-Doctors, and of the Moderns, go no farther, in accounting for the Mystery of the Trinity. They alledg that, "A  
" Divine Person is a *Mode*, or *Property*, of an  
" individual intellectual Nature; it is the indi-  
" vidual Intellectual Nature; it is the individual Di-  
" vine Nature, with a *discretive Property*, or parti-  
" cular *Mode*. Consequently, God, or the Divine  
" Nature, is THREE PERSONS, on the ac-  
" count

6 *An Explication of the Catholick Doctrine*

“ count of the aforesaid Modes or Properties ; that  
 “ is, as he is SELF-LIVING, SELF-KNOWING,  
 “ and SELF-LOVING. Nor is he *more than Three*  
 “ Persons ; because these are the only Essential, Im-  
 “ manent (or *Internal*) Acts of God.

These Doctors were never censured, or blamed in the Church ; as defective in the Faith, or as less Orthodox than they ought to have been. The Fathers that go this way, are mentioned in the ( following ) *Dissertation* : The *School-Doctors* that I have noted, are *Durand. 1. d. 38. qu. 1. Thom. 1. qu. 19. a. 4. ad quintum*, and *qu. 25. art. 1. Suarez, Metaphys. disp. 30. p. 113, 114.* Of the Moderns, *Wendelinus, Alstedius*, and *Sceibler*. Of our English Divines, Mr. *Baxter* in his *Catholic Theology*, but very largely in his *Methodus Theologiae* ; indeed it is the governing Thought that directs his whole *Method* or *System*, and goes through it.

But because tho this Explication accounts for the notion of PERSONS in the Divine Nature ; yet it doth not, with so obvious Facility, satisfy for the RELATIONS (*Father, Son, and Spirit* that proceeds from both ) in God : therefore the more current Exposition is *St. Austin's*, as here followeth.

The first Person in the Holy Trinity, is *unbegotten Mind, or Intellect, or ORIGINAL WISDOM* ; the sole Cause (or Principle) of the *Second*, and therefore (by analogy to things Natural, and condescension to the Human Understanding) called the FATHER.

Next is the *Logos*, the Reflex or *begotten WISDOM* ; even the *Wisdom* that is generated by, or that resulteth from, Eternal MIND's contemplating and knowing its own Perfections ; that Ideal Representation, Self-knowledg, or *express Image* (as *St. Paul* speaks) that is necessarily *begotten* within himself, by the *Father's* knowing and understanding himself, and therefore is named the SON.

*Lastly,*

*Lastly*, The Divine Volition or LOVE (the joint Act of Father and Son;) by which God loveth or *willeth* himself; the Eternal SPIRATION, or, as it were, *breathing* of Love towards himself; on that account fitly called the SPIRIT.

They do not mean however that, mere WISDOM, or KNOWLEDG, or LOVE in God, is a *Person*: but each of these Idioms, *as 'tis understood with, or as it includeth the Divine Nature, or Godhead, with all its Attributes and Perfections, is rightly called a Person, and a Divine Person.* And hence also we say, each Person is truly and properly GOD, B E I N G, S P I R I T; but not a God, a Being, a Spirit; because 'tis the same (numerical) *God, Being, Spirit*, who, as having these three Idioms (Characters, Acts, Modes, Personalities) is therefore named Three Persons.

It is (undeniably) with respect to this Explication of the Trinity, that the Divines of the *Schools*, the General Councils of the *Lateran* and *Lyons*, the Councils of *Toledo*, &c. have defined that, the SON is *eternally generated*, and the SPIRIT *eternally proceeds*. They rightly make the *Generation* and *Spiration* (or *Procession*) to be Essential, Permanent, and Eternal Acts; because eternal *original Mind* must needs be understood to *Know*, and *Will*, or LOVE it self, *by a continual perpetual Act*. And from hence also they truly infer that, the *Generation* and *Procession* are *natural* and *necessary*, not *arbitrary* and *free* Acts. As also that, there can be no more Persons in the Divine Nature, but only these three; only original MIND, the reflex WISDOM, and the eternal *Spiration* of Love, or SELF-COMPLACENCE: for these compleat the Notion, and Perfection of God; and without them he should neither be Happy, nor God.

LOVE naturally ariseth, or proceedeth, from what is apprehended, and is *KNOWN*, as our *greatest and most connatural Good*: And the greatest Good of God can be no other, but that he perfectly *KNOWETH* himself; for He only is a *perfect Object*. From whence we see, how the Spirit, who is the Divine LOVE, proceeds from the *Father* and the *Son*, (or from Mind or *INTELLECT*, and from *SELF-KNOWLEDG*;) and that this whole Discourse, of Original MIND, reflex KNOWLEDG, and LOVE, is *verified* (as the *Schools* and *Metaphysicians* speak) in the Divine Nature.

When we say, this Trinity is a *Mystery*; 'tis because all the Terms in which the Holy Scriptures or Church have delivered these Articles, are equivocal, or do not signify the same thing as in Human Speech: *Father*, *Son*, and *Spirit* are not here intended, as among Men; as neither is *Persons*. *Persons*, *Father*, *Son*, *Spirit*, *Generation*, *Procession*, *Spiration*, *Begotten*, in the Divinity are so called, as was before said, only by an Analogy (or *remote likeness*) to things *Natural*, and by *condescension* to the Human Understanding. In all *created* Persons, so many *Persons* are so many distinct *Substances*, *Understandings*, *Wills*, and *Powers of Action*; they are so many distinct *BEINGS*, *MINDS*, and *SPIRITS*. In like manner also do *Father* and *Son* differ, in all the *created* kinds; they are as distinct and several (by their respective *Substances*, *Understandings*, *Wills*) as three Angels do differ (or are distinct) from three Men. How extremely unlike is this Alterity and Diversity, to the real Unity of the Divine Persons; or of *Father*, *Son*, and *Spirit*, in God? For these in God, as we have said, are not distinguished, by *distinct Substances*, *Understandings*, *Wills*, &c. but are numerically *one* Substance, Understanding, Being, Spirit; they differ, as a *Mind* and its *Acts*.

The great variety of Terms; used by Divines, in treating of this Question; perplexes and confounds most Readers: who are not aware that, all these so (seemingly) different Terms signify the same thing; but because none of them express it *adequately*, therefore for a more clear and perfect Conception of this Article, we willingly use all sorts of Terms and Explications that help to enlighten it. Thus, Mr. *Hooker*, Author of the *Ecclesiastical Policy*, says: "The Divine Substance (or Essence) with this *Property, to be of none*, maketh the Person of the FATHER; the same Divine Essence with this *Property, to be of the Father*, maketh the Person of the SON; the *self-same* Divine Essence or Substance with this *Property, to be of Both*, maketh the Person of the Holy SPIRIT. So that, in every Person there is implied, the SUBSTANCE of God, and also the PROPERTY, which causeth the same Person to differ from the other two.

It is not a *novel* Explication, devised by Mr. *Hooker*; but the Explication commonly received in the Church, and only represented in other equivalent Terms. For by the *Property, to be of None* (which, he saith, together with the Divine Essence, doth make the Person of the *Father*) he means ORIGINAL WISDOM. Mr. *Hooker* calls it the *Property to be of None*, because 'tis *un-begotten* and *un-originated*. By the *Property to be of the Father*, he means the Reflex, or BEGOTTEN WISDOM; which is *generated* (in the manner before declared) by *Original Wisdom*, or the *Father*, and is therefore named the *Son*. He saith again, *to proceed from both* maketh the third Person. Right, for Divine LOVE proceeds from unbegotten MIND and the reflex WISDOM. He concludes as soundly; "Each Divine Person is the *Divine Substance* with one of these

“ these *Properties*, and consisteth of the *Property* and “ the *Substance*. ’Tis as much as to say; a Divine Person, is either ORIGINAL WISDOM (*which is of none*) together with the Divine Essence: or it is the Divine Essence with the REFLEX WISDOM, *which is of the former*; or (lastly) ’tis the *same* Divine Essence or Substance, with the Spiration of LOVE, which proceeds *from both*.

When others call the Divine Persons indifferently by *abstract* or *concrete* Names; which when used of Creatures, or their Qualities or Acts, are readily understood by every Body; but when applied to the Subject of this Article, are understood only by the Learned; and often misunderstood even by them, unless they have been long conversant in these Questions: I say, those as well *abstract* as *concrete* Terms and Names, do all refer to that Explication of this Article that is before given; they are intended only farther to explain it, and *do* explain it.

These Terms or Names are *Acts, Properties, Modes, Subsistences, Characters, Idioms, Notes, Notions, Ideas, Relations, Persons, Personalities, Essence, Substance, Trinity*. Their meaning is, briefly, as here follows.

The Divine Persons are called ACTS; because *Wisdom* and *Love* are indeed Essential *Acts* of God, on himself the Eternal Object. Yet it is not the mere *Act* that is a *Person*, but the Divine Essence (or Godhead, or *God*) *thus acting*.

They are PROPERTIES, IDIOMS, and CHARACTERS; as they *distinguish*, and thereby variously *denominate*, the Divine Essence. For in respect of one Property, Character, or Idiom, the Divine Essence is named the Father; in respect of another, the Son; in respect of the third, the Holy Spirit. But we must always remember that, these Appellations are not used *Univocally* (or *in the same sense and respect*)



*spect*) concerning God and any Creatures, or their Acts. Only the Term or Word *Ens*, an Entity or Being, is predicated *Univocally* of God and Creature; and the more nice Metaphysicians will scarce allow that, the Creature is *Ens* in the same sense as God is. Mr. Baxter, for instance, says: "If God and Creature is *Ens*, then either *distinct* or the *same*; not the *same*, for then the Creature should be *God*: if *distinct* and several, then there is more *Entity* in *God and the Creature*, than in *God alone*; for *two* is numerally more than *One*, and two Beings have more *Entity* than *One*, how small soever the lesser be; and then God shall be but *part* of *Universal Entity*, which is *Imperfection*.

They are NOTES, NOTIONS, IDEAS; as they serve to *notify*, or declare to us, the peculiar and proper Distinctions and Acts of the Divine Persons. As namely that, the first Person is the Godhead (or God) under the *Notion* of Un-begotten MIND; the second is the same God, Godhead or Divine Essence, under the *Idea* of Reflex WISDOM; the third is the same Godhead under the *Note* of Divine LOVE.

They are RELATIONS, as from the (analogical) *Acts of Generation* and *Spiration* there ariseth in God the *mystical Relation* of FATHER, SON, and SPIRIT proceeding from both.

They are MODES, and SUBSISTENCES; or if you will, *MODES of existing*; as by occasion of them God is considered as existing, after three Modes or *Manners*; namely, as Un-begotten MIND, reflex or generated WISDOM, and as loving or WILLING himself.

They are PERSONALITIES, when consider'd abstractedly; that is, *separately*, from the Divine Essence or Godhead: they are *Persons*, when consider'd *concretely*, that is, *together with the Divine Essence*;

sence; each of them so consider'd, is no longer a mere *Personality*, but a *Person*; a *Person living, intelligent, really existing*. [Note, In my four *Letters* concerning the *Trinity*, printed *Anno 1701*. to these last words of this Paragraph, a *Person living, intelligent, really existing*; by the liberality of the *Press*, there are also added these words, *and not subsisting only*, which were never intended by me, and indeed destroy the *Sense*; tho (I see) some have taken them as implying some great *Depth*.]

The *Divine ESSENCE*, or *SUBSTANCE*, is the *Godhead*, or *God*; with all *Divine Attributes* and *Perfections*.

The *TRINITY* is the same *Divine Essence*, as distinguished by its three *Properties* or *Relations*, that have been before fully described.

But we may note farther that, of these *Terms*, some are more generally used, and are warranted by greater *Authorities*, than the rest are: such are the *Terms*, *MODES*, *PROPERTIES*, and *PERSONS*; therefore I will speak more particularly of them.

*MODE* is a *Term* more antient than any of the rest, and also more *proper*; it is older than the *Term TRINITY* it self; it was used by *Justin Martyr* within less than 140 *Years* after our *Saviour*. His words are, *μία ὑπόστασις, τρῶσι ἢ ὑπάρξεως τρεῖς*, *One Substance or ESSENCE, three MODES of Existing*. 'Tis used also by *J. Damascen*, the first of the *Fathers* that collected together the scatter'd and confused parts of *Theology* into a regular *System* or *Body*; his words are, *Ἐπὶ τῆς ἁγίας τριάδος, ὑπόστασις ὅτιν ὁ ἀναρχὸς τρόπος τῆς αἰδίου ὑπάρξεως*; " *In the Holy Trtnity, a Person is an Eternal*

" *MODE* or *manner of existing*. 'Tis also the most common *Term* of the *Divines* of the middle *Ages*, called the *Scholasticks*, or *School-Doctors*. What

is meant by it, in these Questions, was intimated before, when we said; “ The Divine Persons are called *Modes*, as by occasion of them, God is considered as existing after three Modes or *Man-ners*; namely, as un-begotten MIND, as generated and reflex WISDOM, and as loving or WILLING himself. ’Tis a frivolous Exception that *Maccovius* makes to this Term, when he says; ’Tis but improperly used of the Divine Persons, for a Mode is always *posterior* to that of which it is the Mode; which we must not say of the *Divine Persons*, in respect of the *Divine Essence* or God. For the Affections of Being that we call Modes, are often *connate* to the Beings of which they are the Modes: And in particular ’tis evident in the case before us, that INTELLECT SELF-KNOWLEDG SELF-COMPLACENCE are such Modes of Divinity, as are *Co-eternal* to it; and therefore *Damascen* (before-cited) calls them  $\tau\rho\acute{o}\nu\pi\omicron\tau\ \acute{\alpha}\nu\alpha\rho\gamma\omicron\iota$  *præ eternal Modes*.

PROPERTIES is much used by the *Greek Fathers*; and it signifies here much the same, as in common Speech: for INTELLECT SELF-KNOWLEDG SELF-COMPLACENCE are *Properties* of God, in such sense as *Rationality* and *Risibility* are said to be *Properties* of Man; they are not the *Essence* of Man, but are *natural and inseparable Adjuncts* of his *Essence*, and thereby distinguished from *Accidents*. That which has made this word the more authentick, is the *Programma* of the Emperor *Justin*, to which all the Churches of the Orient (tho not especially thereto required) gave their Assent; as *Evagrius* has informed us, *Hist. Eccl. l. 5. c. 4*. In this *Programma* it is said; “ We adore the Trinity in Unity, and Unity in Trinity: an Unity, as to ESSENCE or GODHEAD; a Trinity, as to PRO-

PERTIES or PERSONS. In the Greek,

$\tau\rho\acute{\iota}\delta\epsilon\iota\varsigma$

## 14 *An Explication of the Catholick Doctrine*

τριάδα ἢ κατὰ τὰς ἰδιότητας ἦτοι πρόσωπα.

Mr. *Calvin*, after a judicious and learned Dissertation concerning the *Holy Trinity*, and the Term *Persons*, concludes, and summeth up all in these words: “ But if any are so nice, that after all they  
“ will not allow the word *Persons*, yet do what they  
“ can, they must confess that when we say *One*, we  
“ mean the *Substance*: when we say *Three*, we in-  
“ tend that in the Divine Essence or Substance there  
“ are Three *Properties*. Which being sincerely ac-  
“ knowledged by any, we will not litigate with  
“ them. *Instit.* c. 6. S. 25. p. 179. *Genev.* 1550.

But PERSONS is now more commonly, and almost only, used. St. *Austin* saith of it, “ We use  
“ the Term *Persons*, not because we find it in Scrip-  
“ ture, but because the Scriptures do not contradict  
“ it; and by a kind of necessity, as labouring un-  
“ der want of words. *de Trin.* l. 7.

As the *Latins* did not at first like the Term *Hypostasis*, so the *Greeks* were dissatisfied with *Prosopon*, or *Person*: but they came to an Agreement, by fixing a determinate sense on those very ambiguous words; the *Latins* were content with *Hypostasis*, and the *Greeks* with *Prosopon*, as both are interpreted by *Justin Martyr*'s τῶν ὑποστάσεων, a MODE or manner of existing.

There was never any thing so truly said, or so well established; but one *Sciolist* or other would be excepting to it, either out of Vanity, or on Mistake and Ignorance: accordingly this Faith of the Church, has been attacked by divers Objections; some of them indeed from otherways Learned Men, but the most from such as were ignorant. I shall mention only the Objections that are considerable; and from able Persons, or Parties.

*Of some Objections.*

Of this sort I account the Author of the *Intellectual System*, Dr. *Ralph Cudworth*, who revived the Errors of *Valentinus Gentilis*, concerning the Trinity. He makes the Three Divine Persons to be *distinct Substances* in number, and only the Father to be truly and properly *God*, or Almighty, and All-knowing; the other two Persons to be *subordinate* to the Father in Power and Authority, and *wholly dependent* on him. Therefore he could not endure the *Doctrine of the Schools* (which is indeed the Doctrine of the Catholick Church) concerning the Trinity. He complements us in a very extraordinary manner, on our Explication of that Article; he saith, “The *Scholastick Trinity* is a pure *Jargonry*, “the Philosophy of *Gotham*: a Trinity that falls “not under Human Conception, and which cannot “be in Nature. A *phantastick Trinity*, of merely “*nominal* Persons; Persons only in name, not in “reality. It was invented by *P. Lombard*, Father “of the *School-Docters*, and Bishop of *Paris*; and “never was authorized by any publick Authority, “except at the Council of *Lateran*, in the Year “1215.

I was surpriz'd I confess, that Dr. *Cudworth* should presume to say; the *Catholick Faith*, or as he calls it the *Scholastick Trinity*, is a Novelty, devis'd by the Bishop of *Paris*: and which hath no Warrant, but the Council of the *Lateran*. We quoted before, the Words of *Justin Martyr*, scarce 140 Years after our Saviour; *one ESSENCE*, *three MODES of Existing*: and the Definition of *J. Damascen*, *a Person in the Holy Trinity is a MODE or Manner of existing*; which, tho in so few words, implies the *whole* Doctrine of the *Schools* concerning the Trinity. The *Programma* also,

also, receiv'd by all the *Greek Churches*, is about 600 Years older than *P. Lombard Bishop of Paris*.

As for the *Latin Church*, *St. Austin* has written 15 Books of the *Trinity*; the Sum and Substance of them all, is only this; "*Mens, Notitia, Amor,*" (MIND, WISDOM, LOVE,) are the "three Persons of the Holy Trinity: the Blessed Trinity is God, considered as original WISDOM, and as KNOWING and WILLING Himself. This was followed by the *School-Doctors*, and middle Ages; in particular, by the General Councils of *Lateran*, and *Lyons*, and by the Councils of *Toledo*. Those Councils, as well in their Confessions as Canons, very carefully adhere to the Doctrine of *St. Austin*, and of the *Schools* concerning the Trinity.

Of the modern *Jargonists*, I shall mention only *Mr. Calvin*. He is a perfect Disciple of *St. Austin*; as well in this, as in other Articles of Religion: in the 6th Chapter of his *Institutions*, *Genev. 1550*. he saith. "Non est tamen inanis vel supervacua ordinis observatio; dum primus recensetur Pater; deinde ex eo *Filius*, postea ex utroque *Spiritus*. Nam & *Mens* uniuscujusque eò sponte inclinatur, ut primo DEUM consideret, deinde emergentem ex eo SAPIENTIAM; tum postremo *Virtutem*, quâ consilii sui decreta exequitur: qua ratione duntaxat a Patre existere dicitur Filius; a Patre simul & Filio *Spiritus*. In short, thus; "'Tis even natural to conceive, first GOD, next his Reflex WISDOM; then his POWER, by which he executes his Counsels and Will; on which account only we say, the Son is of the Father, and the Holy Spirit of both. But note here that, *Mr. Calvin*, in his reciting the Order of the Divine Persons, calls only the Father, GOD; but he did this only by way of Appropriation, as they speak. That is, not as if the second and third

third Persons were not also *God*, and equally so with the First; but on the account that the *Father* is *Fons Deitatis*, as the *Antients* spoke, *the Fountain and Cause of the other two Persons*; as is before described. And this way of speaking of the *Father*, is not peculiar to Mr. *Calvin*; other Orthodox Writers, and the Scriptures themselves, sometimes use it, as hath been observed too by others, who have written on these Questions.

The Authority of the *Lateran Council* is not so light, as Dr. *Cudworth* would intimate; much less is this the only Council that confirms the Exposition of the Holy Trinity, now generally received. The Council of the *Lateran*, in the Year 1215. consisted of LXX Metropolitans, CCCC Bishops, other Fathers more than DCCC; the Ambassadors of the *Roman and Greek Emperors*, of the Kings of *England, Spain, France, Jerusalem, and Cyprus*. They followed the preceding Councils, in accounting for the Mystery of the Trinity; and have been expressly approv'd by all the *Subsequent Councils*.

Dr. *Cudworth*, in opposition to that Council, describes the Divine Persons to be *Nóes, MINDS*; and Πνεύματα, *SPIRITS*: but neither he, nor Dr. *Pain*, could alledg so much as one *Council* or *Father*, that ever so spoke. So little reason had they, to accuse the *Catholick Doctrine*, as *Novel*; or not warranted by a sufficient Number of good Authorities.

In short, the *Gothamites* and *Fargonists* defend themselves very well against this first Objection; and retort it, on their Opposers.

But others have rais'd another *Exception*, to the *Doctrine* of the Church; before described. They say; by this Account, not only *GOD*, but every other intelligent Being, shall be three Persons: for every Angel, and every Man, has these three *Modes, Properties*, or whatever else you will call them; *Mind* or original *WISDOM*, reflex or generated *KNOW-*

LEDG, and LOVE towards it self. If these internal Distinctions do not make a Man, or an Angel, to be *three Persons*; or introduce the *Relations* of *Father, Son, and Spirit*: why should it be said, they are three *Persons*, or introduce three *Relations*, in God? This is an Objection of the *Unitarians*; much insisted on by a *Polander*, who undertook to answer *B. Keckerman*, Professor at *Dantzick*; and by *M. Ruarus* in his Letters to (the Learned *Minim*) *Marinus Mercennus*. The *Metaphysicians*, and particularly, our Countryman Mr. *Serjeant*, in his *Appendix* to his *Transnatural Philosophy*, answer here with many Subtleties and Finenesses; from the *Metaphysical School*: in my Opinion, the *Catholick Faith* hath no need of them; and the true Answer is this. The Objectors have not considered that, **PERSONS** and **RELATIONS**, when used of God, are *scientifical Terms*; and therefore have a peculiar meaning in *Theology*, altogether different from their Intendment in familiar Speech. There is no Science or Art; whether Sacred or Civil, whether Learned or Mechanical; but has its *Terms* that are *peculiar* to itself only: which *Terms* are Words, all of them borrowed, from common and familiar Speech; but used by the *Art*, in quite another Sense; a Sense peculiar to the Science or Art. Therefore we are not to be surprized at it, that **PERSON**, in *common Speech* and use, is a *particular Being*, *distinct from all other Beings*; and that hath *sundry Properties or Modes* belonging to it: but in the *Science of Theology*, when we speak of God, it is only a *Mode or Property*; as such *Mode* is considered together with the *Divine Essence, Godhead, or God*. The *Terms* of Sciences and Arts are most commonly *Arbitrary*; we are not to demand a *Reason* of them: 'tis sufficient that, they are explained to us; and that when we know what is intended by them, we find our selves instructed in something that is either use-



ful, or curious. Notwithstanding, in the choice of Terms, we sometimes affect some sort of Analogy; some Degree of *Likeness*, between the things: that is, the thing intended by the Word, as it is a *scientific Term*; and the thing intended by it, in ordinary Use and Speech. And hence, because SELF-KNOWLEDG, and SELF-COMPLACENCE, are generated by MIND; therefore in *Theology*, these Acts and Properties have the Names of *Father, Son, and Spirit proceeding from both*: and for the same Reason they are called RELATIONS. And again, because by *Person* in ordinary Speech we mean a particular *Intelligent Being*, distinguished from all other Beings, by some peculiar Property or Mode; therefore the Godhead, or God, as considered to *three* different and *discretive* Modes or Properties, is considered as (or is named) *three Persons*. And we appropriate to God this way of speaking; we extend it not to Creatures, whether Angels or Men; *out of Reverence to the Divinity*: and because these Properties are so much more excellent and perfect in God, than in whatsoever Creatures; *that the same Name agreeth not to them*. And lastly because, as the Fathers express themselves in this Matter, WISDOM and SELF-COMPLACENCE in God are *Permanent*; and always in *Act*: while ours is *transient*, and passes away, dying in the very Act; of which, more hereafter. And it should seem, this Account must necessarily be admitted, by all the Orthodox; who acknowledg no other but a *modal Distinction* in God. It was a Remark, worthy of his Learning and Judgment, that Dr. *Edward Stillingfleet*, late Bishop of *Worcester*, makes in his Preface to his *Vindication of the Doctrine of the Trinity*. “When we consider, saith the Bishop, a Divine  
 “Essence; there can be no *Distinction* conceived in  
 “it, but by *different M O D E S* of *subsisting*; or  
 “what is the same, *RELATIVE PRO-*

“ **P**ERTIES in the same Divine Essence. *Prof.*  
p. 16.

There is yet this *farther Scruple*. It is not very obvious, how reflex or *generated WISDOM* can be said to be *incarnate*: or how, if the *Son* and *Spirit* are only the **SELF-KNOWLEDG** and **SELF-LOVE** of God, they can be *invocated* in such a *Form* as this: “ O God the **SON** have mercy upon us  
“ miserable Sinners; O God the **HOLY GHOST**  
“ have mercy upon us miserable Sinners. Nay, and the words, *O God the FATHER have mercy upon us miserable Sinners*, will be as improper; for the *Father*, in this Hypothesis, is not a *distinct Being*; the *Father*, as the first Person of the Trinity, is no more but *unbegotten WISDOM*. Farther, the Expressions in the *Nicene Creed*, and divers in the Holy Scripture, attribute such Properties and Acts to the Divine Persons, as plainly suppose them to be *Beings* and *Spirits*: It seems, they cannot be interpreted (unforcedly and naturally) of a mere **SELF-KNOWLEDG**, **SELF-LOVE**, or Original **WISDOM** of God.

This is the great Objection of the *Tritheists*; or of those that hold, the Persons of the Trinity are, so many infinite *Spirits*, *Minds*, and *Beings*: It is solely grounded, on a misapprehension of the Churches Meaning, and Doctrine.

For *first*, the Church doth not say that, mere **SELF-KNOWLEDG** (or *generated WISDOM*) was *Incarnate*; but this Property, “ as taken with,  
“ or as it comprises the Divine Essence, Godhead,  
“ or *God*, with *all* his Perfections and Attributes,  
“ was *Incarnate*. Which is warranted by divers (clear) Texts; as, *Col. 2. 9. In him* [Christ Jesus] *dwelleth the Fulness of the Godhead. Col. 2. 3. In whom* [the Lord Christ] *are all the Treasures of WISDOM and KNOWLEDG. 1 Cor. 1. 24.*

*We preach Christ, the Power of God, and the WISDOM of God.* Rev. 19. 13. *His Name is called (ὁ λόγος τῆς Θεῆς) the WISDOM of God.* These Texts amount to this, "The Fulness of the GOD-HEAD in the Person of the WISDOM, was Incarnate in the Humanity of Christ.

It is hard indeed to apprehend, how the Divinity (or God) should be incarnate in the Person only of the *Logos*, or WISDOM; while the other two Divine Persons were not Incarnate: and the Answers, usually made, methinks, are not very satisfactory. Some Learned Men have said, not the λόγος (WORD or WISDOM) only was Incarnate, but *the whole Trinity*: and that, otherwise we cannot say, *God was Incarnate*; for GOD implies the whole Trinity. Others have answered; there lies the same Difficulty against the *Tritheistic Hypothesis*: for if there are *three infinite Spirits*, who yet are all but *one God*; what was *incarnate* could not (in this Hypothesis) be *perfect God*, if only one of those *Spirits* was Incarnate: we cannot say, *God was Incarnate*, if only one *Spirit* of the Trinity (or God) was Incarnate. Let the Objectors therefore clear their own Explication from this Exception; and at the same time they will clear ours.

I should chuse to say, We are not concerned in this Difficulty, because we say only, *God was Incarnate*, and the *Divine Wisdom Incarnate*: We go no farther; we affirm nothing in this matter of the Incarnation, concerning the other two Persons. We speak of the Incarnation no farther than it is revealed; that GOD, *perfect GOD*, in the Person of the WISDOM, was Incarnate: this is intelligible, it hath nothing of difficulty to our Apprehensions. He that is disposed, to ask hereupon; Can *God* be Incarnate, and not the *whole Trinity*, which is God; *the Fulness of the Godhead*, and not *all the Persons* of the Godhead? Such a one is too curious,

and importunate; he puts Questions that cannot well (it may be) be answered, without our affirming or denying beyond what hath been revealed by God, or is required by the Catholick Church to be believed. Yet to such a one we may say; It is evident that, *perfect* God can be communicated, when the *whole* of God is not communicated. For God being *perfect* God, as was before observed, in whatsoever portion of Space; in the *least* imaginable Extension, no less than in the whole Immensity of his Essence: He can therefore, tho' *Infinite*, communicate himself *perfectly*, to the finite Humanity of Christ, as to Divine Perfections; tho' he do not communicate himself *wholly*, as to the *Omni-presence and Infinity of his Substance or Essence*. Therefore if something like to this hath also happen'd in the Incarnation of the WISDOM only, while the other two Persons were not Incarnate: It implies no Contradiction; nay it seems sufficiently illustrated by the other, that is to say, so far illustrated or cleared, that we need not to hesitate at it.

The Prayer, "O God the *Father*, O God the  
 " *Son*, O God the *Holy Ghost*, have mercy upon us  
 " miserable Sinners, hath been disliked by divers  
 Learned Men, in particular by Mr. *Calvin*: But we  
 must interpret the Church's *Prayers*, by her known  
*Doctrine*. The Church doth not intend, cannot  
 intend, by that Form; to acknowledg more Divine  
 Objects of Worship than one only; for she profes-  
 seth the contrary. She intends only therefore here,  
 " to invoke *God*, by, or *under*, the several *Di-*  
 " *stinctions*, which she acknowledgeth to be in him;  
 " and by which she endeavours more perfectly to  
 " apprehend him. But these *Distinctions*; tho' for  
 good Reasons named *Persons*, and *Father*, *Son*,  
 and *Spirit*; are understood by her as only the dif-  
 ferent *M O D E S* of the Divine Existence, or Exi-  
 stence of God: and therefore as often as they  
 occur

occur in the Prayers, they are to be taken in the *Theological* Sense, not in the Familiar and Vulgar. But to this Exception, I shall have occasion to speak more fully hereafter.

As to some Expressions in the *Creeds*, and Holy Scriptures. Many things are said of our Saviour in the Scriptures and Creeds, which not only suppose him to have been *præ-existent to the World*; but to be the *Maker*, and *Governor* of it. The Catholick Church understands them, as spoken of his *Person*; but of his *Person*, only in respect of the inhabiting *Divinity*: And she believes that, not the generated WISDOM only, but *GOD* in the Person of the WISDOM or SON, was Incarnate. These two Keys open all the Difficulties of any Expressions in the Church Creeds and Holy Scriptures; whether concerning the WISDOM, WORD, or SON, or concerning our *Lord Christ as he is God and Man*.

Concerning the *Holy Spirit*, where-ever such Attributions are given to him, as imply him to be an actual distinct BEING, MIND, or SPIRIT: They are spoken of him, either by a *Prosopopeia*; or as the *Person* of the Spirit includeth, in its complete Notion, the Divinity, Godhead, or *God*; and are not spoken of his *Personality* only, which is no more but Divine LOVE, or Divine SELF-COMPLACENCE. *And the same is to be understood of the other two Persons.*

And now, upon review of the whole Explication, I have given of these Articles; I have but this farther to add. First, I will be thankful to any that shall inform me, on good grounds, wherein the Exposition here given, is *more* or *less*, or *otherways*, than the usual Doctrine of the Church?

Next, I think, nothing hath been said, but what is obvious enough to any ordinary Capacity; using such heed, as is required to the understanding and

comprehending the *Mystery* of any other Art or Science. There is no Science or Art, but must have an intent Application of the Mind of the Learner, or he shall never comprehend it: The Institution in Arts and Sciences, in the very *meanest* of them, must be *diligently* and *often* considered; or a Man shall never be an *Adept*, or Master of his Art. Therefore, if also in Divinity or Religion, some Articles must be heard or read with a close Observation, to apprehend them rightly, fully, and distinctly; if they must be read, it may be, over and over again: Let us be content with some Study, in a Matter of so high a Nature, and so great Concernment to us. I think however, it were well, if the Articles of the Holy Trinity, and the Incarnation, were proposed to our People, and even to all Learners, in a *plainer* and *shorter* manner than is usually done: for instance, in some such Form as this.

“ There is one Eternal BEING, one Infinite  
 “ SPIRIT; sole CREATOR of all things.  
 “ In the Unity of this Godhead, we are to consider this following Distinction; Eternal MIND,  
 “ Divine SELF-KNOWLEDG *generated by Mind*,  
 “ Divine SELF-COMPLACENCE necessarily *proceeding*  
 “ *ceeding* from both. Of these *the first* is called  
 “ the *FATHER*, as being manifestly the sole Origin and Cause of the Second; *the second* is called the *SON*, as being the *Generation* and Offspring of Eternal Intellect or *Mind*; *the third*, as  
 “ the joint Act, and (as it were) *Spiration* of the  
 “ two former, is fitly called the *SPIRIT*. They are  
 “ PERSONS; not as an Angel, or a Man, is a  
 “ Person: But as each of them is understood with,  
 “ or compriseth the Divine Nature; that is to say,  
 “ *as it comprehendeth, and is comprehended by this*  
 “ *Word GOD*. Concerning our *Saviour*, we are  
 “ not to think of him as a mere Man; he is GOD-  
 “ MAN.

“ MAN. *Man*, in respect of his reasonable Soul,  
 “ and human Body ; *God*, in respect of the indwel-  
 “ ling Divinity. Which is not to be understood only  
 “ of an occasional (*assisting*) Indwelling, such as  
 “ that in the old or later Prophets : But of such an  
 “ Union of the Humanity to the Divinity, that the  
 “ former is *always* under the Conduct and Illumina-  
 “ tion of the other ; and the Divinity doth *con-*  
 “ *stantly* exert the Divine Attributes and Perfecti-  
 “ ons *in*, and *by* the Human Nature. What was  
 “ thus Incarnate, was *perfect God*, in respect of *Di-*  
 “ *vine Perfections* : It was not however, if we may  
 “ so speak, the *whole* of God, in respect of *Persons*.  
 “ For the Divinity, or God, communicated him-  
 “ self (in the manner before said) to the Humani-  
 “ ty of Christ ; only in the Person of the genera-  
 “ ted WISDOM, or SON ; not in the Persons of  
 “ the FATHER, and SPIRIT. Which hath  
 “ more of Difficulty, and less of Necessity, to  
 “ comprehend the *manner* of it ; than to be (ordi-  
 “ narily) requisite for us to inquire into it.

Such an Exposition (or Declaration) of the  
 Faith, as is this, would prevent all the (numerous  
 and dark) Questions and Disputes of the *Schools*  
 concerning these Articles ; and satisfy the *Dissenters*  
 from the Churches Doctrine : as well as be a true  
 and *just* representation of what is necessary to be  
 believed and affirmed ; either because it is revealed  
 in Holy Scripture, or is discovered by Reason, or  
 defined by the Catholick Church. As it is certain,  
 this is all that the Church intends ; so it would hap-  
 pily supersede and nullify a vast number of Logical  
 and Metaphysical *Terms* and *Distinctions* ; besides the  
 many (dangerous and captious) *Questions* that oc-  
 cur in the Writings of the *Scholastics*, and other *Po-*  
*lemical Writers* ; which will clearly appear to any  
 that shall, with judgment and heed, read the *Differ-*  
*ation*

*tation* added to these Papers. But it will be proper to say something more particularly, of the *Socinians*; and to them: because many think, and themselves also for the most part, that they have a great Controversy with the Catholick Church on these Articles; while in truth the Dissent and Controversy (on both sides) is only from a misapprehension of one anothers Sense and Meaning. The last, and one of the most considerable Writers of the *Socinians*, is *Guil. Vorstius*, in his *Bilibra*: Let us examine and discuss this Book.

### *Of the Socinians, and the Bilibra of Guil. Vorstius.*

In this Book, *Vorstius* has published his Thoughts on the Question, *What the Synagogue believes concerning God, and the Messias*; that is, whether the *Jews* know (and acknowledg) any thing of the *Holy Trinity*, and the *Divinity of the Messias*? His Book is (chiefly) in answer to Mr. *Voisin*, a Learned *Jesuit*; who maintains that the *Jews* believe, at least have (generally) believed a Trinity of Divine Persons, and that the *Messias* is to be *God* as well as *Man*, or *God incarnate*: *Vorstius* denies both these. He had the Advantage of his *Antagonists*, *Voisin* and *Rittangel*, as to the Subject in question; whether any *Jews*, who are so by Religion, believe these Christian Articles: and being a Learned *Rabbinist*, he not only answered, and exposed, his two Opposers; but prevented also (for the most part) what the Author of the *Judgment of the Jewish Church* has (since) farther objected.

But in the *Bilibra*, *Vorstius* not only proves that; no *Jew* by Religion, ever owned a Trinity of Divine Persons, or that the *Messias* is *God*; but he also openly and directly opposes the *Truth* of those Articles.



ticles. He is so much the more to blame; because the *Jesuit*, to whom he replies, had rightly stated these Doctrines. The *Jesuit* cites divers *Fathers and Councils*, who explain the Divine Trinity by *Intellect*, or original WISDOM; the Word, or reflex WISDOM; and Will, or Divine LOVE. He observes, *Knowledg*, and WISDOM being the *Product* of MIND, is fitly called the SON; and LOVE as it is the *Spiration* of WISDOM and INTELLECT, is properly named the SPIRIT. One of his clearest Authorities, is the *Canon* of a Council of *Toledo*, which says; “ Let  
 “ MIND be put as the Person of the Father; then  
 “ the Word (or WISDOM) *issuing* from MIND will  
 “ be understood to be the SON; as by the WILL,  
 “ *proceeding* from MIND and WISDOM, is meant  
 “ the Spirit. He says farther, as this is the Trinity believed in the Catholick Church; one may find the same Notions among the *Jews*. But the *Jewish* Books that he alledges; he either mistook, or wrested their meaning. And besides they are partly spurious (pseudepigraphal) Books; and partly have talked in such an obscure or equivocal Cant, mixed with so many absurd Fables, that neither can any certain Sense be made of the most part of what they say; nor can they be considered at best, but only as *Visionaries* and *Enthusiasts*.

*Vorstius* could not endure this fooling; and being an *Anti-Trinitarian*, makes what advantage he can of *Voisin's* trifling and mistakes. He often falls foul on the Explication of the Trinity, by *Voisin*; he exclaims against it, as a mere *notional* Trinity; a Trinity (*saieth* he) of *Logical* Notions, not of Physical or *real* Persons. To the Authorities of *Councils*, and *Fathers*, cited by *Voisin*, he answers. “ Indeed many of the Antients greatly pleased themselves, with  
 “ those Subtleties; *Mind*, reflex *Wisdom*, and the  
 “ *Spiration* of *Love*: but the Holy Scriptures have  
 “ not

“ not a word of any such Trinity. That is, instead of being aware of what the *Jesuit* had proved by so many Authorities, that the Trinity believed in the Catholick Church, is only a *Modal Distinction* in the Divine Nature; and is as evident and certain in *Philosophy*, as it can be made by the most express *Revelation*: consequently that, it is not the Trinity of the Church; but of *Philoponus*, *Joachin*, *Gentilis*, and such others; that *He* and his *Friends* meant to oppose. I say, not being sensible, as he ought to have been, of his *own* and *Parties* mistake of the *Churches* Doctrine: he takes notice only of the *Jesuits* (unlucky) overdoing in the Case; his false and impertinent pretence and endeavour, to find the mystery of the Trinity in the *Kabbalistical* and *Allegorical* Books of some *Jews*. We grant, *Vorstius* had here a sufficient Advantage: but it had become so learned and able a Person, rather to have observed the *Jesuits*'s true Explication of the Trinity; and thereupon have urged him with it, that there is no difference in the *Ideas* that the *Church* and the *Unitarians* have of the Unity of God; than to throw so much Salt upon him, for his overcurious and partial Discussion of the *Jewish* Books, in search of a Doctrine, without which the true Unity of God is not rightly explained or understood.

But he seeks to cramp us, by saying; “ The Holy “ Scriptures mention no such Trinity, as original “ WISDOM, reflex WISDOM, and Divine LOVE. First, they mention no other. The Church never pretended, to have learned from *Holy Scripture*, or from the *Antients*, any other than a *Modal Distinction* in God. Which she expresses by the Terms TRINITY, and PERSONS; and explains those Terms, as has been already declared.

Next, the Exception is frivolous and impertinent; in this place. For the Controversy between  
him

him and *Voisin* was not, concerning the Proofs of the Trinity from Holy Scripture: which, we shall grant, our ordinary Controversial Writers have so mistaken, as to give occasion to People to misunderstand the Doctrine and Faith of the Church: but their Debate was, concerning the Trinity itself; namely whether there be not such a Distinction in the Divine Nature, or God, as has been before described; and whether some of the Jews have not owned it? That there is such a distinction in the Deity, neither *Vorstius*, nor his Party, will think fit to deny: why then do they litigate about mere Terms, *Trinity, Persons, Hypostatical Union*; which the Church professes, not to use in the vulgar Sense, but in a *Scientific* and *Theological*.

But to open the Question between the Church and the *Unitarians*, to the capacity of every body; and to make it undeniable to these Gentlemen of the *Unitarian* Persuasion, that there is not the least Reason to divide from the Church. They may observe that, as there are two very different Significations of the Term *Persons*; the *Theological*, and the *Vulgar*: so in speaking of God we sometimes call him a *Person*, sometimes *three Persons*. When we speak of God, with exactness; that is, when we speak of him, *as he is in himself*; we cannot but own, he is three such Persons, as the Catholick Church teaches: that is, the modal Distinction of *original* and *reflex WISDOM*, and of *Divine Love* or *SELF-COMPLACENCE*, are so certainly in his Nature; that without them, he should neither be *happy* nor *God*. But when we consider him, only as a *particular Intelligent Being*, and *as distinct from any other particular Intelligent Being*, or *Beings*; which is the *vulgar* Acceptation of the Word *Person*: we generally call him a *Person*. Thus we say, for Instance; some Irregularities are Sins against the *Laws* of God: but others are Sins, against his *Person*; as *Blasphemy, Perjury* and some more;

more; such Wickednesses are Sins against the very *Person* of God, considered as *this* particular Being. In like manner, the most learned Divines of the *Moderns* and *Antients* are sometimes wont to say; the Angels that appeared during the Old-Testament Oeconomy, had sometimes the Names of *Jehovah* and *God* given to them, because they represented his *Person*, and spake *in his Name*. In this Sense of the word *Person*, the Church of *England*, even in her Translations of Holy Scripture, call God a *Person*; namely, in the Texts that speak of him, as a particular (*Intelligent*) *Being*, and as *distinct* from some other, or all other particular *Beings*. Job 13. 7, 8. *Will ye speak wickedly for God, will ye talk deceitfully for him, will ye accept HIS PERSON?* Heb. 1. 1, 2, 3. *GOD, who at sundry times and in divers manners spake in times past to the Fathers by the Prophets, hath in these last times spoken to us by his SON; — who being the brightness of his (God's) Glory, and the express Image of his (God's) PERSON; — when by himself he had purged our Sins, sat down on the right hand of the Majesty on high.* In the first Text, God is intended to be distinguished from the *Persons* whom he at any time judgeth; in the other, from the *Lord Christ* considered as our *High-Priest* or *Intercessor* with God. There is no Learned Divine, but is aware of this; and therefore all such do sometimes, as well in writing as preaching, say the *Person* of God: namely, when they speak of God, not according to the *internal* Perfection of his Nature; but according to some *external* Relation, to other *Intelligent Beings*; that is, as distinguished from them, or as opposed to them, or some such like.

I do not wonder, *F. Socinus* was not aware of this; as having no other but *Grammatical* Learning, not the least tincture of *Academical*, much less of *Theological*: But *Vorsinus* ought to have been aware  
of

of it. Because *Socinus* knew not, what the Church intends by *Persons*, *Father*, *Son*, and *Holy Spirit*, when she uses them of God; therefore he denied, there are three Persons of God, or three Divine Persons: And because he mistook what is meant by *Incarnation*, *Hypostatical Union*, and such-like, when he heard of them in Sermons; therefore he denied the Divinity of our Saviour. I shall make this undeniable from the *Raccovian Catechism*, which is the *Socinian* System of Divinity; contrived and compiled originally by *Socinus*, *Smalcius*, and *Moscorovius*, at *Raccou* in *Poland*; and often re-printed, with the Notes and Improvements of all the Great Men of that Way; and last of all by *B.W.* (that is, *Benedict Wiffowatius*) at *Stauropolis*, (that is, *Amsterdam*) in the Year 1680. When this *Catechism* would prove that, there is but one Person of God; What is their Argument, or (as they call it) *Demonstration*? Take it, in their own words: *Essentia Divina una est, non Specie, sed numero: quapropter plures numero Personae in eâ esse non possunt; cum Persona nihil aliud sit, nisi Essentia individua intelligens.* In *English* thus; “The Essence of  
“ God is but one: and there can be but one Person  
“ of God; because a Person is as much as to say,  
“ one Intelligent Essence. *Catech. Racc. p. 26.* This is their *Demonstration*, to prove that, there is but one Divine Person; or one Person of God: But they will never be able to produce one *Catholick* Writer, that ever said; *God is three Persons*, in this Sense of three Persons, *i. e. three Intelligent Essences.* The *Catholick* Church ever owned that, in *this* respect God is but one Person; she ever taught, he is but one Intelligent Essence: She declares it to be *Heresy*, and *Tritheism*, to affirm three (*infinite*) Intelligent Essences, she believeth but one such Essence; consequently that, in *that* regard God is but one Person.

Let these Gentlemen know therefore, their Patriarch hath misinformed them, concerning the Churches Doctrine: He has engaged 'em, to oppose a Trinity that was never held in the Church; and to impugn his own (unlearned) *Mistakes*, as the proper Errors of the Catholick Church.

'Tis too certain that, *Socinus* had never read one Theological Book, when he first set up for an *Heresiarch*. The Method of Education and Study, in his time, was this; they first learned Grammar, and the Classical Authors: they went then from the *School* to some *University*, where they read first *Logick*, then *Ethicks* and *Physicks*, then Mathematics and Astronomy: This qualified them for an Academical Degree; which Degree entred them on the study of *Medicine*, *Law*, or *Divinity*. *Socinus* began no part of the *Academical Learning*: He knew nothing of the very *first* part of it, *Logic*, till the latter part of his Life; as his Books show, and as *himself* confesses. It is no wonder therefore that, when he heard in the *Church-Confessions*, and *Liturgies*, of three Divine Persons, of *Father*, *Son*, and *Spirit*; of *Incarnation*, *Hypostatical Union*, and such-like; he took them, as 'tis to be feared the Unlearned too commonly do *now*, in the familiar and *vulgar* Sense.

He imagined three *such* Persons, as three *Men*, or three *Angels* are; that is to say, Persons that are *essentially distinct*, and not *modally* only. When he heard of *Father*, *Son*, and *Spirit* distinct from both; he conceited a *physical* and natural Generation, or that they are distinct *Beings*, and distinct *Spirits*. He took *Incarnation*, and *Hypostatical Union*, as implying that; the *whole* of God was Incarnate, and the Humanity of Christ was *deified*: The first, the Heresy of the *Patripassians*; the other, of *Eutyches*. Because he was not aware, *perfect* God may be Incarnate;

nate; when the *whole* of God is not. And because he knew not that, we say indeed the Lord Christ is *true God*, Creator, and from all Eternity; and we say this, of *his Person*: But of his Person, not as Man; but in respect only of the indwelling *Divinity*, or *God in him*.

Briefly, I say; had *Socinus* been qualified by any Theological, or Academical Learning; he was a Man too discerning to have opposed the *Doctrine* of the Church, or have controverted the *Terms* she uses: but because *Ovid's Epistles*, *Tully's Offices*, and a few Pages of *Hesiod* and *Homer*, were the whole Extent of his Learning; he first mistook the Church, and then opposed her. This provoked *A. Rivet*, Professor at *Leyden*, to say of him; *Ego in isto homine nihil video, præter imperitiam, omnia ignorandi; & audaciam, omnia negandi.*

Some of the most Learned of *Socinus* his Followers, have known that the Church doth not intend three *such* Persons in God, as are *three distinct Essences*; which is the Trinity they oppose. Therefore to excuse themselves, and *Socinus*, they have said that; the *true* meaning of the word *Person*, in common and familiar Speech, is, *one Intelligent Essence, distinct and diverse from all other particular (Intelligent) Essences*: And that therefore, if indeed the Church means not, there are three distinct *Essences* of God; neither ought she to say, there are three *Persons* of God. In short, she *gives* the Scandal, by her *unproper* Language.

To this, I answer: If the Gentlemen of this Way, will not allow us to use any Terms in Theology, that are borrowed from familiar and vulgar Speech; and to give to them such signification, as is proper to declare the Nature of the Subject of which we treat: they deny to us what is yielded to all other Sciences and Arts, whether Liberal or Mechanical,

without any contradiction. For the Sciences adopt the Words of familiar Speech, and appropriate them to their Mysteries; in a Sense that shall make the Mystery more intelligible, without wholly or intirely stripping the Word or Term of its primitive or vulgar Signification. Why do we quarrel with the Church about *Persons*, and other Terms; because not used in Theology, as in vulgar Speech; when we are content that, all other Sciences use that liberty? Why, for instance, are not large Volumes written also against the Logicians, or the Metaphysicians; for their *Genus*, *Species*, *Differentia*, *Proprium*, and *Accidens*: which those Gentlemen have borrowed from the (*Roman*) Classical Authors, and from common Speech; but have clothed them with a *new* Sense, utterly different from their *vulgar* meaning? In *Latin* Authors, *Genus* is the Family, or *Linage* of any Person; *Species* is the Form, Phyznomy, or *shape* of a thing; *Differentia*, on the contrary, is the *dissimilitude* of Persons or Things; *Proprium* is a Man's *own*, in opposition to things *borrowed* or *stolen*; *Accidens* is any *Casuality*, good or bad, that happens to any Persons. But when these words are used, as *Terms* in their Science or Art, by the Metaphysicians, or the Logicians; Bless us, how do *Mysticks* transform them? *Genus*, according to them, is not the *Linage* or *Pedigree*; but is, as BEING to *Substance* and *Accident*, and as SUBSTANCE to *Spirit* and *Bodies*. *Species* is not the Form, *Shape*, or *Phyz*; but is, as MAN to *Peter* and *James*, or as the *specifick general* Nature of *Lion* and *Bear* to *particular* Lions and Bears. *Differentia* is not, as among the *Vulgar*, the external *Dissimilitude* of things; but the *particular Modality* of each Individual in the several *specifick* Natures, namely the *Angelical*, the *Human*, and that of *Mutes*. *Proprium* is by no means a Man's *own* Goods and *Chat-*



tels ; but is, as *Risibility* in a Man, a Property that is no *essential* part of his Nature, but yet is always in it. *Accidence*, or *Casualty*, they metamorphize into an inferior sort of *Beings* ; it is as *Colour*, or other Qualities are in Bodies ; which are things that may be away, or may be changed into their Contraries, or be varied in degree, and yet the Body ( to which they belong ) remain the same. Here now was abundant Matter, for *Socinus* his Grammatical and Philological Skill : He may eternally confute the Logicians and Metaphysicians from the good Authors he has read ; from *Terence*, and *Plautus* ; nay from *Tully*, and *Quintilian*, who spake not only a true, but *learned* Latin. And truly every body must grant that, he might as well ( or better ) have attacked the Metaphysicks, and all other Arts ; for using words, as he thinks, improperly ; that is, not as they are used by the *Vulgar* : as have reformed, or pretended to reform the Language of the Church ; which he understood too, just as much as he did the *Metaphysicks*.

'Tis pertinent here to take account of what passed between *Mersennus*, and *Ruarus* ; two Men very well matched, in respect of Elegance of Learning, and Freedom of Thought : there have scarce been two Contemporaries so eminent, in *both* these respects. *Mersennus* was a *Roman* Catholic ; a *Regular*, of the Order of the *Minims* : but to whom all Learned Men that visited *France*, always took care to be recommended, and to pay their Respects to him. *Ruarus* was a *Holsteiner*, a Gentleman of ample Fortunes, and a Mind no less great : He was a *Socinian* ; and tho he never wrote a particular Book, yet his *Letters* to Learned Men of all Persuasions, procured him a Reputation all over Christendom, as well as among his own Party, as the ( Honorary ) Head, or Principal, of that whole Sect. These

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Letters were published, after his Death, in two Volumes, at *Amsterdam*; the first Volume, *Anno 1677*. the other, *Anno 1681*. both in *Octavo*.

*Mersennus* having heard of this Gentleman, and being desirous to read the *Socinian* Authors, wrote to him; entreating him, to send to him the principal Books of the Men of that Way: which were scarce in *France*; but very common in *Poland*, where *Ruarus* had chose to reside, at a place near *Dantzick*. *Ruarus* immediately made a Remittance of the Works of *Crellius*, *Volkelius*, and *Schlichtingius*; which was requited by *Mersennus*, by a Present of his own Books, and of the Works of the Jesuit *Petavius*.

But when *Mersennus* had looked over the *Socinian* Books, he presently observed what I have been now saying, that; the *Socinians* wholly mistook the *Doctrine* and *Terms* of the Catholic Church. They seem, says this Great Man, not to be well informed what is the Faith of the Church concerning the Holy Trinity; I assure you, I will even swear to you that, there is no *Tritheism* in our Doctrine. We say, “The Father is Original WISDOM, the Principle or Cause of that WISDOM by which he knoweth himself; and of that WILL by which he loveth himself, or is delighted in his own Perfections. *Pater est ORIGO INTELLECTUS, quo se perfecte Intelligit; & VOLUNTATIS etiam, mediante Intellectu*. The words *mediante Intellectu*, were added to signify the Procession of the Spirit from the Father and the Son; or by the Son, as *mediante Intellectu* more properly signifies. His words may be thus Analyfed, *viz.*

*Pater est Origo INTELLECTUS, the Father is Original Wisdom.*

*Intellectus, quo se perfectè Intelligit.* The Original or Cause of that WISDOM, by which he perfectly understandeth himself, or of the SON.

*Et voluntatis, mediante Intellectu.* The Principle also of WILL, (or the Spirit) by the reflex WISDOM; or Son.

I have not seen the Catholick Doctrine couched in so few words; but as it is said in the Proverb, *A Word to the Wise*: In so few words, he thought he had said enough, *10 such a Mercury as Ruarus*; and that he had fully answered all the Socinian Books that Gentleman had sent to him. And so it proved; for tho' *Ruarus* took a year's time to answer, his Reply serves only to confirm what *Mersennus* had said. He answers,

*First.* This Explication of the Doctrine of the Catholic Church, is *Σόφρον φάρμακον*, a good Excuse. Is it so? But had it not been as easy, and a little more sincere to have said; 'Tis a just Defence? For if it be the former, 'tis the latter.

*Secondly.* He is in bodily fear lest it should be *Sabellianism*. I scarce think that, he is in earnest; so Learned a Man could not but know, the Doctrine of *Sabellius* is directly contrary to this of the Church. For the Divine Persons, according to the Church, are *Modal Distinctions in the Divine Nature*, or Essence; whereof the second is generated by the First, and the Third proceeds from the other two: Whence they are rightly called, INTERNAL RELATIONS of the Deity, to it self. On the contrary, the Trinity of *Sabellius*, is three EXTERNAL RELATIONS of God, to his Creatures: That is to say, God acting in the three Dispensations; the Law, the Gospel, and the effusion of the Spirit on the Apostles, and other Faithful. I shall own however, that this is an old Objection to the Churches Doctrine: for *Socrates* witnesseth that, the Council of

*Nice* was accused by many, as reviving *Sabellianism*, by their term *Homo-usios*; by which they meant, God is one Substance, and the Divine Persons are one Essence; and one Spirit. *Socrates*, Hist. Eccl. l. 1. c. 23.

Thus these two Wits parted; and made no more words of the Matter, in their following Letters: *Ruarus* found there was no more to be said to the Objection; and *Mersennus* perceived, he had already objected enough, tho in so few words.

### Of St. Austin.

The Disputes we have lately had in *England* concerning the true Notion of the Divine Trinity, make me willing to confirm what hath been (hitherto) said; by some such *Authorities*, as may entirely satisfy the doubtful: I will begin with that of *St. Austin*, because it includes so many more. For as to this Father, *Monfieur Du Pin* has rightly and justly observed, in his History of the *Ecclesiastical Writers*, 5th Century, p. 207. “ *St. Austin* Bishop  
 “ of *Hippo*, framed (if we may so speak) the *Bo-*  
 “ *dy of Divinity for all the Latin Fathers* that came  
 “ after him: They have not only taken out of his  
 “ Books, the *Principles* they made use of; but oft-  
 “ times they have only transcribed him. The *Coun-*  
 “ *cils* have borrowed his words, wherewith to ex-  
 “ press their Decisions. *P. Lombard*, Bishop of *Pa-*  
 “ *ris* in the 12th Century, undertook to make an  
 “ Epitome of the whole *Body of Theology*; his  
 “ Work, after all, is little else but a Collection of  
 “ Passages out of this Father. And tho *St. Thomas*  
 “ and other *School-Doctors* followed another *Method*;  
 “ yet for the most part they adhere to *St. Austin’s*  
 “ *Principles*, and upon them have erected their Theo-  
 “ logical

logical Opinions and Conclusions. In short, he saith, the Councils of the Church, the Fathers, and School-Doctors or Divines of the middle Ages, in the *Latin Church*, have all strictly followed the Doctrine of St. *Austin*. We shall see hereafter that the *Greek Churches* have no less deference for St. *Austin*, especially in the Article of the Holy Trinity; than the *Latin* (or *Western*) have.

Of all the Works of St. *Austin*, his fifteen Books of the Trinity, seem to have cost him the most time and pains. Mr. *Du Pin* saith, he began them in the Year of our Lord 400. and finisht them in 416. No doubt that Learned Critic had very good Reasons for that Supputation; but St. *Austin* himself, speaking more generally and laxly, saith, *De Trinitate (quæ Deus verus & summus est) libros juvenis inchoavi, senex edidi*: "The Books concerning the Trinity, which is the true and most High God, I began when young, I published them when old. They are directed, (or if you will, dedicated) to *Aurelius* Bishop of *Carthage*, and Primate of *Africa*, in these words: *Beatissimo, & Sancto, & sincerissimâ charitate Venerando, Fratri & Consacerdoti, Papæ Aurelio*. "To the most blessed, holy, venerable, our beloved Brother and Fellow-Priest, Pope *Aurelius*. To which we may note, by the by, that *Pope* and *Saint* were Titles that were given indifferently to all Bishops in that Age, and down to the latter end of the 11th Century; when *Pope* began to be appropriated to the Bishop of *Rome*, and *Saint* was bestowed only on the Dead, and by that Bishop.

Mr. *Du Pin* well expressed the Nature, and Design, of these Books of St. *Austin*, in these words: "They are rather a *dogmatical* Discourse (or *Institution*) concerning the Mystery of the Trinity, than *controversial* Writings against Hereticks. He insisteth not so much, on refuting the Reasons of the

“ Hereticks, or proving the Doctrine of the Church;  
 “ as upon subtle and curious Enquiries, for clearing  
 “ or *expounding this Mystery*. Eccl. Hist. Cent. 5. p.  
 193. I mention this, the rather, because a late  
 Learned Writer has thought fit to say, in his *Prefa-*  
*tory Discourse, to an Examination of an Exposition of*  
*the XXXIX Articles, by my Lord Bishop of Sarum;*  
 “ There is very little, if any thing, to be met in  
 “ Holy Scripture, to *explain the Trinity: nor is it*  
 “ *what any one ought to pretend to explain*, any farther  
 “ than to prove a *Trinity in Unity, and Unity in Tri-*  
 “ *nity*, (according to what is revealed in Scripture)  
 “ is to be worshipped. St. *Austin*, on the contrary,  
 thought that; when we say *Trinity in Unity, and*  
*Unity in Trinity, and these are to be worship-*  
*ed; 'tis as necessary that one should understand*  
*what is meant by Trinity in Unity, and Unity in*  
*Trinity, as 'tis to worship such Unity in Trinity, or*  
*Trinity in Unity. And truly other-ways, either by*  
*false Ideas, we shall be guilty of Idolatry; or by none,*  
*of Atheism. But let us hear the Father himself: Cer-*  
*tè cum credunt Scripturis sanctis, agant orando, & bene*  
*vivendo, ut intelligant hæc: Id est, ut quantum fieri po-*  
*test, videatur mente quod tenetur Fide. Quis hoc prohi-*  
*beat; imò quis ad hoc non hortetur?* “ Let 'em endea-  
 “ your by Prayer, and by Holy Living, to under-  
 “ stand these things; that is, to *comprehend by the*  
 “ *Mind, what is believed by Faith*. Who will forbid  
 “ 'em; or rather, who will not advise them there-  
 “ to? De Trin. L. 15. c. 27. Again, “ That God  
 “ is a Trinity, we ought to evince (*if we can*) by  
 “ some Demonstration, to all capable Persons; as  
 “ well as to *Believers*, that rest in the Authority of  
 “ Scripture. Why I said *if we can*, will better ap-  
 “ pear; when the Matter itself begins to be opened,  
 “ in the following Enquiry concerning it. But God  
 “ will help us: for it is written in the Psalms of *Da-*  
 “ *vid,*

“ *vid, The Heart of them shall live that seek the Lord.*  
 “ *And, Let those that seek thee, rejoice.* And again,  
 “ *seek ye the Lord, seek him always.* Farthermore,  
 he often takes notice of St. Paul's words to the Ro-  
 mans; *The invisible things of God are clearly seen, being un-*  
*derstood by the things that are made:* to which he as often  
 adds the words of God, in the first Chapter of *Genesis*;  
*Let us make Man, in our Image, after our Likeness.*  
 Grounding himself on these Texts, he discovers a  
*Trinity*, in the visible and sensible part of the Crea-  
 tion; but more especially in the *Soul* of Man, on which  
 (saith he) the Image of the Trinity is manifestly im-  
 pressed; in his own words, *Immortaliter immortalitati*  
*eius insita.* Which things, saith he again, we have  
 made to be the Subject of this present Writing, from  
 our 9<sup>th</sup> to our 14<sup>th</sup> Book. *Lib. 15. c. 2.* He believes,  
 it was the very Reason that an Intelligent Nature is  
 given to us; even this, to enquire and search con-  
 cerning God; *ad hoc debet homo esse Intelligens, ut re-*  
*quirat Deum. L. 15. c. 2.* He speaks there, not of  
 knowing *that* God is, but *what* he is; the *Unity* of  
 his Nature, the *Trinity* of Persons, and *how both are*  
*to be understood:* which is the matter of his Enquiries,  
 in all these Books.

St. Basil surnamed the Great, St. Gregory called the  
*Theologer* or *Divine*, and St. Gregory Nyssen, Greek  
 Fathers that flourished sometime before St. Austin, are  
 very much employed in *explaining* the Mystery of the  
*Trinity*: there will be occasion hereafter to set down  
 their Explications; here I only mention them, to  
 shew that the most celebrated Fathers believed it to  
 be lawful, and even thought it to be necessary, *to un-*  
*stand with the Mind* (as we have heard St. Austin speak-  
 ing) *what is believed by Faith.*

The Councils also, General and Provincial, the  
 Confessions of Faith by the Protestant Churches;  
 have almost all of them given some *Explication*, and  
 divers

divers of them a very *large* Explication, of the Trinity in Unity, and Unity in Trinity.

Neither ought we to omit that, the Heretical Explications of *Sabellius*, of *Arius*, and *Philoponus*, among the Antients; of *Joachim*, *Gilb. Porretan*, *P. Abailardus*, in the middle Ages; of *Gentilis*, *Curcellanus*, and *Mr. Bidle*, since the Reformation; do inevitably engage the Orthodox in very particular Explications of this Article: unless by only using the general Expressions of *Trinity in Unity*, and *Unity in Trinity*, we should rather seem to license all of them, than disallow any of them. For 'tis undeniable that, all those Heretics contend for *Trinity in Unity*, and *Unity in Trinity*; tho in Heterodox Senses.

Therefore if some Learned Men have more employed themselves in other Studies, than in this; so that they don't think fit, themselves to state the Doctrine of the Catholick Church in this Article: they ought not hereupon to forbid to others all *Exposition* of the Churches Faith, but only this; that we are to believe and worship *Trinity in Unity*, and *Unity in Trinity*. Rather, we ought never to use those words, without an *Exposition*: to speak 'em *without Ideas*, that is *without a meaning*, is to speak them (to say the best) as *Parrots*; to speak them *with wrong Ideas*, implies *Heresy*. But I return to the *Father*.

To give a distinct Account of *St. Austin's* Work, we were best to observe this Method; we will consider, 1. The curious Questions, relating to the Article of the Trinity, that are here resolved. 2. The Expositions of some of the *Greek* Fathers, that *St. Austin* rejects; as partly imperfect, and partly as leading to Error. 3. Some likenesses of the Trinity, that he finds in the visible Creation, and in the Soul of Man; but which come not up to a tolerable Explication. 4. The Explication, that after  
much



much canvassing, he approves; and the Image of that Trinity in Man, *Immortaliter immortalitati ejus insita.*

*Questions concerning the Trinity, or the Divine Persons, resolved by St. Austin.*

It is a Question among the *Modern Divines*, whether the Apparitions of God to the Patriarchs, were indeed so many Apparitions of God himself, in the Person of the Λόγος or WORD; or only of Angels, who representing God on those occasions, are therefore called the LORD, or as 'tis in the Hebrew JEHOVAH. The Reason of the Doubt is, because in some Texts of Holy Scripture, particularly in divers of the *New Testament*, those Apparitions are called *Angels*. Thus, the appearance to *Moses* in the burning Bush, is by *Moses* called *Jehovah*: he saith expressly, when *Jehovah* saw that *Moses* turned aside to see; God called to him out of the midst of the Bush. *Exod. 3. 4.* But *St. Stephen* interpreteth this appearance of *Jehovah* to have been, not immediately by himself, but by his *Angel*. *Acts 7. 30.* There appeared to *Moses* (in the Wilderness of Sina) an *Angel of the LORD*; in a flame of Fire, in a Bush. He not only says, it was an *Angel*; but he denies that it was the LORD. Therefore to this difficulty, *St. Austin* answers, by saying. *Scriptum est, dixit DOMINUS ad Mosem; non vero, dixit Angelus ad Mosem: quia cum verba Judicis Præco pronuntiat, non scribitur in gestis, ille Præco dixit, sed ille Judex dixit.* "It is written (in the Book of *Exodus*) the LORD said to *Moses*; not the *Angel* said to *Moses*: because when the *Crier* of the Court pronounces the Sentence of the *Judg*; it is not register'd in the Rolls, the *Crier* said, but the *Judg* said. *Lib. 2. c. 11.*

It should seem, this was the Manner of the Courts in St. *Austin's* Time: and he thought it a sufficient, either Example, or Comparison, to show that what an Inferior says or does by express and immediate Order of his Superior, it is to be reckoned, not to the *Sent*, but the *Sender*; not to the Messenger, but to his Principal; and accordingly in the Case now before us, not to the Angel, but to the LORD that sent him.

He is troubled with that Text, *Mark* 13. 32. *Of that Day and Hour knoweth no Man; no not the Angels, nor the Son, but the Father.* Or as St. *Matthew* has it, *the Father only.* Did not our Saviour know that time, of the last Judgment; or as others here interpret, of the *Excision* of Jerusalem? If not; how was he God? If he did; how shall we defend his Veracity? When he saith so expressly, *the Son knoweth not that Day and Hour, but the Father; nay the Father only.* *Matth.* 24. 36. The *Father* answers; our Saviour knew the precise Time, the Day and Hour, of the Event concerning which he was asked: but his Answer is such a form of Speech, as that of St. *Paul* to the *Corinthians*, 1 *Cor.* 2. 2. *I knew nothing* (or I resolved to know nothing) *among you, but only Jesus Christ; and him crucified.* Or as when God said to *Abraham*, *Gen.* 22. 12. *Now I know, that thou fearest God; seeing thou hast not withholden thy Son, thy only Son, from me.* It appears by these Texts that, in the Phraseology (or manner of speaking) of the Jewish Nation, to know a thing, or not to know it, implies sometimes only that, we make it known, or do not make it known, to others. For when St. *Paul* says, He knew nothing among the *Corinthians*, but only Jesus Christ; and him crucified: he means only, he made nothing else known to *THEM*, he spoke to them of no other thing. Of all the Learning he had acquired at the Feet of *Gamaliel*, or at the University of *Tarsus*, he said nothing to the *Corinthians*: Among them he  
knew

knew nothing but Jesus Christ, and him crucified; tho they were curious and eager of other Knowledge. And when God said to *Abraham*, *Now I know that thou fearest me*; it is certain, he as much knew it before: but now *he made it known to Abraham*; for it was by this high Trial, that *Abraham* was made to know with certainty his own Heart towards God. Therefore so also it was that our Saviour *knew*, and *did not know*, that Day and Hour: he knew it *as to himself*, or personally knew it; he did not know it *with respect to his Disciples*, from whom he thought fit to conceal it: as the Apostle knew nothing *with respect to the Corinthians*, but only Jesus Christ; and him, crucified. *Lib. 1. c. 12.*

To the Question, Whether the Holy Spirit proceeds from the Father and the Son, or from the Father only? *St. Austin* answers; The Holy Spirit is the Spirit both of the Father and the Son: He proceedeth from both; but not as from two Principles, but as from one. He saith however, the Spirit proceedeth *principally* from the Father; and he well explaineth this dangerous Saying, by adding that; “The Son deriveth from the Father *Being and Godhead*; and herewith he also deriveth necessarily from the Father this Power, if we may so speak, of communicating (together with the Father) *Being and Godhead* to the third Person in the undivided Trinity. *Lib. 15. c. 17.* In short, the Holy Spirit proceedeth from the Father *and from the Son*; but from the Father *principally*, in regard that it is from the Father that the Son hath this Power of communicating *Being and Godhead* to the Holy Spirit, both *equally* and as *one Principle* with the Father. Besides the Texts usually alledged, to prove the Procession of the Holy Spirit from the Father and the Son, *St. Austin* alledges also that; if the Spirit proceeded from the Father only, and not from

from the Son, then the Son could not have given the Spirit; but *he breathed on his Disciples, and said, Receive the Holy Ghost.* John 20. 22. He saith hereupon, the Disciples (or any other Man or Men) had no power to give the Holy Spirit; but only to pray that he might be given to those Persons upon whom they should lay their hands. Upon this he enlargeth much; I shall only repeat one Paragraph, as being very remarkable. *Quantus est Deus ille, qui dat Deum? Nec enim aliquis Discipulorum ejus dedit Spiritum Sanctum: Orabant ut veniret in eos, quibus manus imponebant; non ipsi eum dabant. Atque hunc morem in suis Prepositis etiam nunc servat Ecclesia: nos accipere quidem hoc donum possumus, pro modulo nostro; effundere autem in alios non possumus. Ut hoc fiat, Deum (a quo efficitur) super eos invocamus.* “How  
 “ great a God is he, who can give God? For we  
 “ are to be aware that, none of the Disciples gave  
 “ the Holy Spirit; they *prayed*, that he might  
 “ come upon those, on whom they should lay their  
 “ hands. And this Custom is still preserved in the  
 “ Church, by the *Bishops*: We can receive this  
 “ Gift, according to our Measure; *bestow it on o-*  
 “ *thers, we cannot*; that it may be given to others,  
 “ we *pray* over them, to that God who alone can  
 “ do this thing. *Lib. 15. c. 26.*

Why do we say, the Son is *begotten*, but the Spirit *proceeds*? As we say, the Son is *begotten* by the Father: why not also the Spirit is *begotten*, by the Father and the Son; but he *proceeds* from both? The *Saint* answers; besides the Reasons known to God, who himself maketh this distinction in his Word: we may say, with respect to our selves, we are taught this Mystery in the distinct Terms of *begotten* and *proceeding*; to preserve the *Propriety and Significancy of Human Speech*: if *begotten* and *proceeding* were indifferently used, we could not understand  
 what

what was said. For we never say Son or begotten, but only where there is *but one begetter*; no Son is the Son of two Fathers. *Non discitur Nasci, sed potius Procedere Spiritus Sanctus; quoniam si & iste Filius diceretur, amborum unique Filius diceretur: quod est absurdissimum; nam Filius nullus est duorum, nisi Patris & Matris.* “The Spirit is not said to be begotten, but rather to proceed; because if he also were called a Son, he should be the Son of the Father and Son: Which were most unproper, and even absurd in Speech; for we never say the Son of two, but only when we mean it of Father and Mother. Lib. 15. c. 27. He observes however that, tho we must not say, the Spirit was begotten; which were to contradict the Holy Scriptures, which say, he doth proceed: yet neither doth the Catholick Church say, he is unbegotten; lest any should suspect, that in the Trinity there are two Fathers, or two who are of None. In his own words, *Ne vel duos Patres in Trinitate, vel duos qui non sunt de Alio, quispiam suspicetur.* Lib. 15. c. 26. No doubt St. *Austin* would have declined this, and some other Questions, if he could; but he saith, there were great Enquiries and Disputes about it in his time, by all the Sects of Christians: So that it was necessary to say something to it, for appeasing an untoward Curiosity, that has grown up among the generality of Christians. His answer, tho it doth not unfold the Mystery; it satisfies however the Enquirer thus far, that he needs not to ask or look any farther, but be contented with the Words of God: who hath used terms of distinction, because there is a Distinction; but hath not declared wherein the Distinction consists, either because it was not necessary for us to know it, or because (at present) we are not capable to know it.

Concerning the Question, lately controverted between some eminent Divines among us ; Whether as there are three Divine Persons, these Persons are so many *distinct Spirits*, or only one ( Infinite, Eternal, Allperfect ) *Spirit* ? This Father hath so explained the Mystery of the Trinity, ( as we shall see hereafter ) that there can be no manner of Doubt, that he understood the *Trinity of Persons* to be only a *MODAL Distinction* in God ; not so many Substances, Beings, or Spirits. And wherever he undertakes to define or describe the Divinity, it is under the Character of a *Spirit*, not *three Spirits*. *De Creatore necesse est credere, cum summè vivere, cuncta sentire & intelligere ; — esse Spiritum omnium potentissimum, justissimum, optimum, beatissimum.* “ Concerning the *Creator*, it is necessary to believe that, “ he most perfectly lives, perceives, and understands all things ; that he is a *Spirit*, of all others “ the most powerful, just, good, and happy. *Lib. 15. c. 4.* But he hath also some Paragraphs, where he expressly denieth that, God is more than one Spirit. *Et Pater Spiritus est, & Filius, & ipse Sanctus Spiritus : nec tamen tres Spiritus, sed unus Spiritus ; ut non tres Di, sed unus Deus.* “ The Father is “ *Spirit*, the Son *Spirit*, and the Holy Ghost *Spirit* : “ yet not three Spirits, but one Spirit ; as not three “ Gods, but one God. *Epist. 174.* He saith not, the Father is a Spirit, the Son a Spirit, the Holy Ghost a Spirit ; but the Father is *Spirit*, and so of the rest : As the Father is God, not a God ; the Son and Holy Ghost, each of them God, not a God. For if each of these was a Spirit, and a God ; there must be three Spirits, and three Gods. The Father *Spirit*, the Son *Spirit*, the Holy Ghost *Spirit*, is no more but this ; the Father *Spiritual*, the Son *Spiritual*, the Holy Ghost *Spiritual*. Whereas he cautions us at last, *Non tres Spiritus, sed unus Spiritus ;*

*Spiritus; ut non tres Dii, sed unus Deus.* “ There  
 “ are not three Spirits, but one Spirit; as there  
 “ are not three Gods, but one God. ’Tis as much  
 as to say, we must no more affirm three (Divine)  
 Spirits, than we would affirm three Gods. He  
 could not have declared more plainly, and directly,  
 against the Explication of those who make the three  
 Divine Persons to be so many Spirits; than by say-  
 ing, *We must as little own three Spirits, as three  
 Gods.*

Parallel to this, is that Passage, *Lib. 5. c. 11. de  
 Trinitate.* “ The Trinity may be called One God,  
 “ but not be called One of the Persons. We may  
 “ not call the Trinity, the FATHER; except in  
 “ this respect, that we are his Children by *Adoption*.  
 “ Nor may we call the Trinity, the SON, in any  
 “ respect or sense whatsoever. But we may say,  
 “ the Holy Trinity is (*Sanctus Spiritus*) a *Holy Spi-*  
 “ *rit*; because the Scriptures say, *GOD IS A SPI-*  
 “ *RIT.* As for that *Holy Spirit*, which is not the  
 “ Trinity, but *in* the Trinity; it is called Spirit, *re-*  
 “ *latively* only: *i. e.* As it is a *Spiration* from Father  
 and Son, and therefore *related* to them; as *Princi-*  
*pium* and *Principiatum*. He often discourses in this  
 manner, in the xv Books: and he excuseth his fre-  
 quent Repetition of it, by saying; I often come over  
 with the same things, in these Books, to fix them in  
 my Reader’s Memory; and because if there be a  
 mistake, it will be more easily discovered by coming  
 so often under consideration.

But the most important of all the Questions, that  
 concern the Mystery of the Trinity, is; of the  
 Terms *Essence*, *Substance*, and *Persons*; whether these  
 are to be used, concerning God; and in what Sense?  
 On this, it will be necessary to cite always the Fa-  
 ther’s own Words. *Essentiam dico, que ’Ousia græcè  
 dicitur; & quam nos Latini usitatus substantiam voca-*

mus. Dicunt quidem & Græci Hypostasim; & nescio quid volunt inter esse inter Usiam & Hypostasim: ita & plerique nostri Latini, qui hæc Græco tractant eloquio, dicere consueverunt μία ὁυσία, τρεῖς ὑποστάσεις; quod est latine, unam Essentiam & tres Substantias. Sed quia nostra loquendi consuetudo jam obtinuit, ut hoc intelligatur cum dicimus Essentiam, quod intelligitur cum dicimus substantiam; non audemus dicere, unam Essentiam & tres Substantias, sed unam Essentiam vel Substantiam & tres Personas.

In short thus; "The Greeks say, one Essence of God, and three Hypostases: because they distinguish Hypostasis and Substance; [in the same manner as the Latins distinguish between Substance and Person.] But the Latins always using Essence and Substance in the same sense, or to denote the same thing; therefore we dare not say, one Essence of God, and three Substances; but one Essence or Substance, and three Persons. Lib. 5. c. 8.

But is Persons then a proper Term to be used, in describing the *ternal Distinction* in God? St. Austin thinks, it is not; unless the very equivocal ambiguous Sense of this word be fixed. He observes, 'tis used of Men; for we call three Men, three Persons: but God is not so three Persons, as three Men (or three Angels) are three Persons. Three Men are three such Persons, as have distinct Substances, three individual Natures; with so many distinct Understandings, and Powers of Willing: And one of these Human Persons is not so much as all the three; as it is in the Divine Trinity, where any one of the Persons is equal to all the three; the Father to himself and to the Son and Spirit, the Son to himself and to the Father and Spirit, the Spirit also to himself and to the Father and Son. Each of these Persons having the whole Divine Essence or Substance, together with all Essential Attributes and Perfections thereof, is perfect God; and therefore not more or less than the whole Trinity.



nity. There being this immense difference between the term Persons, when intended of three Human Persons, and the same Term when meant of the Divine Persons; St. *Austin* often concludes that, this Term is too ambiguous, and not strictly proper in the Mystery of the Trinity. *Cum queritur, Quid tres? Magnâ prorsus inopiâ laborat eloquium humanum; dictum est tres Personæ, non ut illud diceretur, sed ne taceretur.* “When it is asked, What three? Human Speech is too barren to answer; we say three PERSONS, not that we should say it, but lest we should say nothing at all. *Lib. 5. c. 9.* And again, *Licuit loquendi & disputandi necessitate tres Personas dicere; non quia scriptura dicit, sed quia non contradicit. Si autem diceremus tres Deos, contradiceret Scriptura; que dicit, “Audi Israel, Dominus Deus tuus Deus unus est. — Quid igitur restat, nisi ut fateamur, loquendi necessitate parta hæc vocabula; cum opus esset disputatione contra Insidias, vel Errores, Hereticorum?”* In speaking and arguing concerning this Mystery, it hath become usual and lawful to say three Persons; not because the Scriptures say it, but because they do not gainsay it. But if we said, three Gods, the Scriptures would gainsay it; for they say, *Hear O Israel, the Lord thy God is one God.* — What remains then but that, we confess that these words [Persons and Hypostases] have been introduced by a certain Necessity; to repel the Sophistries, and confute the Errors of Hereticks? *Lib. 7. c. 4.* He repeats the same Thought, in another place, in these words; *Non major Essentia est Pater & Filius & Sanctus Spiritus, quam solus Pater aut solus Filius. sed tres illæ substantiæ sive Personæ, si ita dicendæ sunt, æquales sunt singulis.* “Father Son and Spirit are not a greater Essence, than the Father alone, or the Son alone; but these three Substances, or Persons, IF WE

“ MAY SO CALL THEM, are but equal to any  
 “ one of their own number. *Lib. 7. c. 6.*

It appears by all this, that, *St. Austin* would willingly have set aside *three Substances* : because in Latin, and the Languages derived therefrom, *Essence* and *Substance* are the same ; so that to say three Substances, is the same as to say three *Essences*, which in God (by confession of All) were three Deities, or Gods. Notwithstanding, because the *Greeks* say, one *Essence*, three *Hypostases* ; and that by *Hypostasis* they do not mean *Substance* properly so called, but mean only what the *Latins* intend by *Person* : therefore he is not absolutely against saying three *Hypostases*, or three *Substances* ; when by *Substance* we mean only (as the *Greeks*, and some *Latins* that follow them) *Persons*. Secondly, That, *Persons* it self is but too equivocal and ambiguous ; and has not been introduced by any Example from Scripture : But the Sense of that Term being once rightly fixed, it is by all means to be retained ; as of excellent use, nay as almost necessary, against *Heretics*. Against the *Tritheists*, who would introduce three *Divine Essences*, or *Substances*, properly so called. And against the *Sabellians*, who assign to the *Persons* no *Substance* or *Essence* at all, either in particular or in common ; but represent them as only so many *Oeconomists*, or *Manifestations of the Divine Will* : namely under the *Law*, then under the *Gospel* by *Christ* ; and again when after our *Saviour's Ascension*, the *Apostles* were farther instructed in all Matters, by the *Effusion of the Holy Spirit*, or *Inspiration of God*. The *Holy Father* having said thus much, one may wonder that himself has not defined the Term *Person* ; as applied to the *Mystery of the Trinity*. It had been agreeable to the *Accuracy* that he uses through his whole *Disputation*, in xv Books, to have distinguish'd the several *Acceptations of Person* : which, taken for

*Substance*, hath occasioned the *Tritheistick Heresy*; taken for *Oeconomy*, or *Manifestations*, begets the *Sabellian Heresy*; taken for a *Mode of Existing*, or a *Property*, that includes in it the *Divine Essence*, is the *Catholick Doctrine*. But he hath left it to the observant Reader, himself to form the *Definition* or *Description* of *Person*, in the *Divine Nature*; from the *Explication* he gives of the *Trinity* it self. From that *Explication*, the *Divines of the Schools* describe a *Person* in the *Holy Trinity*, to be “the *Divine*,” “*Essence*, or *Godhead*, under a particular (intel-

“*lectual co-eternal*) *Mode of Existing*. Of which

“*Modes*, they note, there can be but three; ori-

“*ginal Intellect*, *reflex Self-Knowledg*, and the *Love*,

“or *Self-complacence* that proceeds from both.

That these *Doctors* have rightly understood *St. Austin*, we shall see; when we come to his *Explication*.

*Some Expositions of the Trinity, that St. Austin rejects; some Likenesses of the Trinity, that he finds in the Works of the Creation: The true Explication, and the Image thereof in Man.*

Certainly we must say, this *Father* was a right good *Man*; he argues on the *Article* of the *Trinity*, with a *moderation* and *sweetness*, that would oblige the widest *Dissenter* from him; oblige one, to consider well what he says, and to be sorry if perhaps one cannot agree to every thing that he says. He begins his *Disquisitions*, concerning this *Mystery*, with saying; *Quisquis hac legit, ubi pariter certus est, pergat mecum; ubi pariter hesitat, quarat mecum: ubi errorem suum cognoscit, redeat ad me; ubi*

*meum, revocet me.* "I desire my Reader that, where-  
 ever in these Books he is satisfied with what I say,  
 he would go forwards with me, to what remains;  
 where we doubt, let us together seek farther con-  
 cerning the Matter: If he finds that himself has  
 mistaken, let him come over to me; where he sees  
 I have mistaken, let him call me over to him. Lib.  
 1. c. 3. In another place; *Cum Homines Deum qua-  
 runt, & ad intelligentiam Trinitatis (pro capite infirmi-  
 tatis Humanae) animum intendunt; facillime debent ig-  
 noscere errantibus in tanti pervestigazione secreti.*  
 "When Man seeks after GOD; when the Human  
 Frailty seeks to find out the Trinity, as far as 'tis  
 able: such a one ought to be very facile in for-  
 giving others, that have perhaps erred in their  
 searches concerning so great a Mystery. Lib. 2.  
 c. 1. He concludes yet better; he ends his Books  
 with this Prayer. *Domine, Deus Unus, Deus Trini-  
 tas; quaecunque dixi in his Libris de tuo, agnoscant &  
 Tui; si qua de meo, ignosce Tu, ignoscant Tui.* "O  
 Lord, One God, God the Trinity; what I have  
 said in these Books from thee, let it be owned by  
 all Thine; if I have said ought from my self, do  
 thou pardon it, and may Thine also forgive it.  
 Lib. 15. c. 28.

But come we, as we proposed in the Title of this  
 Section, to some Expositions that this Father notes,  
 and rejects.

Some Greek Divines, in their Books on this Article,  
 had said. "There is one Essence of God, and three  
 Hypostases; and it is to be thus understood. One  
 Divine Essence, or one Divine Nature, as one Hu-  
 man Nature, or one Angelical Nature: and three  
 Divine Hypostases, as in the Angelical Nature there  
 are divers Angels; and in the Human Nature di-  
 vers Men, for instance, Peter, James, and John.  
 And again, thus; three Statues of Gold, they are  
 three

“ *three Statues* and but one Gold : as we say three Di-  
 “ *vine Persons*, each of them God, and all but *one*  
 “ *God*. According to these Doctors, God is no o-  
 therways *one God*, than *Peter James* and *John* are *one*  
*Man*, or three Statues (all of them Gold) are *one Gold*;  
 and the Divinity is as truly three *Gods*, as the Huma-  
 nity is three (or more) *Men*, or three Golden Statues  
 are three *Golds*; if we might have their leave so to  
 speak, which we shall argue by and by. *St. Austin* was  
 so moderate, as not to say expressly that, these Explica-  
 tions necessarily and immediately infer (or suppose)  
 three Gods; tho all the *Moderns* say it : he contents  
 himself to show that, they are not only, not just Ex-  
 plications; but not fit *Similitudes*, or Comparisons.  
 “ We do not say, three Persons, and one Essence or one  
 “ God; in such sense as if a Substance or Mass were  
 “ made into any 3 things, *Statues* (suppose) or Vessels.  
 “ We do not say, *tres Personæ ex eadem Substantiâ*, three  
 “ Persons formed out of the same Substance: like  
 “ three Statues out of the same Gold; or like three  
 “ Men, in or of the same Human Nature. For there  
 “ are more than three Men in the same Human Na-  
 “ ture, and may be more than three Statues of Gold;  
 “ and one Statue is not so much as three, or one  
 “ Man as three Men: but contrary in the Trinity,  
 “ for in the Trinity there are no more than three  
 “ Persons; and *all* them are not more than one  
 “ of them is. This is the Sum of what he saith. *Lib.*  
*7. c. 6.* I have abridged that Chapter, because his  
*Latin* would be obscure to those that are not accus-  
 tomed to the *Latin* of *Barbary*; such as all the *Afri-*  
*can* Fathers, but only *St. Cyprian*, wrote: I will sub-  
 join however his very Words, because some will ex-  
 pect and desire them.

*Non sic Trinitatem dicimus tres Personas, unam Es-*  
*sentiam & unum Deum; tanquam ex unâ materiâ tria*  
*quædam subsisterent, etiamsi quicquid illud est, in his*

*tribus explicatum sit. Non enim aliquid aliud ejus Essentia est præter istam Trinitatem. Tamen tres Personas ejusdem Essentia, vel tres Personas unam Essentiam dicimus: tres tamen ex eadem Essentiâ non dicimus, quasi aliud ibi sit quod Essentia est, aliud quod Persona; sicut tres Statuas ex eodem auro possumus dicere, aliud enim illic est esse aurum, aliud esse Statuas. Et cum dicuntur tres Homines una Natura, vel tres Homines ejusdem Naturæ, possunt etiam dici tres Homines ex eadem Naturâ; quia ex eadem Natura & tres alii Homines possunt existere. In illa vero Essentia Trinitatis, nullo modo alia quælibet Persona ex eadem Essentia potest existere. Deinde, in his rebus, non tantum est unus Homo, quantum tres Homines simul; & plus sunt Homines duo, quam unus Homo; & in Statuis aequalibus, plus auri sunt tres simul, quam singula Statua; & minus auri est una, quam dua. At in uno Deo non ita; non enim major Essentia est Pater Filius & S. Spiritus, quam solus Pater aut solus Filius.*

He thinks it necessary, often to repeat this last; for (besides other places) we have it again, *Lib. 6. c. 7. Nec quoniam Trinitas est, ideo triplex est; alioquin minor erit Pater solus, quam simul Pater & Filius.* “Tho it be a Trinity, it is not threefold; for the  
 “Father alone is not less, than the Father and Son  
 “together. The short is; he advances two Reasons, against those Explications by three *Men* and three *Statues*. First that, in the Human Nature are more than three Men, and there may be more Statues of Gold than three; but the Divine Persons can be no more than three: therefore the Comparison is not *adequate*. But it would lead us also into Error, and therefore is not *Just*; for one Man is less than three Men, and of equal Statues one is not so much as three; but in the Divine Trinity, all the three Persons are not greater than any one of them is. Each of them  
 is

is *perfect God*, to whom nothing can be added ; he is therefore as much as *the whole Trinity* : and if each were not *perfect God*, he should not be God at all ; for no definite number of Imperfects, can make up an infinitely Perfect.

The Moderns have treated those Explications much more roughly, than did Sr. *Austin*. He considered them as the honest Endeavours of Orthodox Writers ; to *explicate* (that I may use his own Words) *what is more easily understood by the Mind, than expounded in words to others* : but now they are judged to be so intolerable, that some pronounce them a broad-fac'd *Atheism*, others an implicate *Tritheism*. The *Atheism* consists in this, that these Expositors suppose the *Divine Nature* (or Godhead) is just such to the *Divine Persons*, as the *Human Nature* (or the Humanity) is to *Human Persons*. This, say some, is an open *Atheism* : for the Humanity (or Human Nature) is *nothing*, 'tis only a Metaphysical or *abstracted* Notion ; 'tis but only the general Idea that we form in our Minds, when we consider what is proper and peculiar to Man, as he is Man. The Properties, and natural Incidents, that belong to Man as he is Man, we give to them the general Name of the *Human Nature* : but this Human Nature is not a real thing, a *Being*, or actually existent ; but only a notional Collection made by our Minds, of certain general Properties that are common to all Men, and peculiar to Men only. If therefore the *Divine Nature* or *God* be but such to the *Divine Persons*, as the *Human Nature* or *Humanity* is to particular *Human Persons* : it is only a Notion, not a Being, or a Substance, whether bodily, or spiritual ; no more than the other Chimera (*Human Nature*) is. Then for the *Tritheism* ; say others, if one *Divine Nature* and three *Divine Persons* have just such respect to one another, as hath the *Human Nature* to *Human Persons* : besides the apparent Advantage  
of

of the Human Nature above the Divine, in that, it compriseth an infinite number of Human Persons; and the Divine but only three Persons; it will follow that, as three Human Persons in the Human Nature are *three Men*, so the three Divine Persons in the Divine Nature are *three Gods*.

The Explication, or rather Comparison, of the three golden Statues; which are *three Statues*, and but *one Gold*; they reckon, it is scarce considerable enough to be confuted. The Strength of it consists in this, that we cannot say three golden Statues are *three Golds*; they suppose it to be monstrously improper, to say *three Golds*: tho themselves; that they may make three golden Statues an Explication (or at least an Illustration) of the Trinity, say three Statues and *one Gold*. It is asked; Are three *Bars*, or *Rods*, of *Iron*, *three Irons*? It is certain they are called so in common Speech. But if *three Irons*; which is most common: why not *three Golds*? If three Rods, or Bars of Iron, are three Irons: three Rods, or Bars, or Plates, or *Statues* of Gold, will be three Golds. It is not usual indeed; to say *Golds*; but it is proper, and Grammatical, and therefore *may* be used whenever there is occasion, or when any one shall please. But it is as little usual, and altogether *Ungrammatical*; to call three Bars, or Statues of Gold, *one Gold*; as they, who use this Comparison, are forced to do.

Come we now to the *Likenesses* of the Trinity, that St. *Austin* finds in the *Works of the Creation*. He so propounds them, as to show also their *Disagreement* to the Divine Trinity; and that “they are infinitely short of an Adequate Representation (or Image) of the Trinity in God; yet some of them come nearer to it, than others do. He discourses largely of them, from the 9th to the 14th Book; I shall content my self, for the most part, to report them  
as



as they stand abridged in the 15<sup>th</sup> Book. Premising, and admonishing, only thus much in general, that;  
 “ all of them suppose, and imply that, the Divine  
 “ Persons are not so many distinct *Beings*, or *Spi-*  
 “ *rits*: but that the Divine Essence, Godhead, or  
 “ *God*, is the Being; the Persons are the *Modes*, or  
 “ *Properties*, or *Acts* of that Being; as the Reader  
 “ will immediately see.

*In ipso Animo, ex iis que sunt extrinsecus introducta, est quedam Trinitas. Nempe Imaginatio [legendum puto IMAGO] corporis que in Memoria est; & inde Informatio, cum ad eam convertitur acies cogitantis: & denique utrumque [lege utramque] conjungens Intentio Voluntatis.* “ The Objects that enter into the Mind,  
 “ make there a kind of *Trinity*. As first, the I-  
 “ MAGE of the Object, that is impressed (as it  
 “ were) on the Memory; then the Information or  
 “ KNOWLEDG caused thereby in the Mind, when  
 “ it directs its Sight to the Treasure of Objects and  
 “ Images stored in the Memory; and lastly the  
 “ WILL that joineth together the other two. *Lib.*

15. c. 3.

*Mens meminit se, intelligit se, diligit se: hoc si cernimus, cernimus Trinitatem; non quidem Deum, sed Imaginem Dei.* “ The Human Mind REMEMBERS it  
 “ self, KNOWS it self, LOVES it self: if we see  
 “ this, we see a *Trinity*; not indeed the *Trinity*  
 “ which is *God*, but which is the *Image* of *God*. *Lib.*

14. c. 8.

*Sicut duo sunt Mens & Amor ejus; ita duo quedam sunt Mens & Notitia ejus, cum se novit. Mens vero, & Amor, & Notitia ejus, ita tria quedam sunt, ut hæc tria unum sint. Amor & Notitia non tanquam in Subjecto insunt Menti; sed substantialiter ista sunt, sicut & Mens ipsa: quia etsi relativè dicuntur ad invicem, in sua tamen sunt quæque Substantia.* — Unius igitur  
 “ ejusdemque *Essentie* necesse est hæc tria sint. “ The

“ MIND,

“ MIND, and its LOVE to it self, are two; so are  
 “ MIND, and its KNOWLEDG of it self. But  
 “ MIND, its KNOWLEDG, and LOVE, are (ap-  
 “ parently) *so three*; as that also at the same time  
 “ they are but one. — For KNOWLEDG and LOVE  
 “ are not in the MIND, as *Accidents* in their *Subject*;  
 “ but rather are *substantial*, as the Mind it self is: for  
 “ tho these three are *Relatives*, yet all of them are in  
 “ *their proper Substance*. — Therefore all three (of  
 “ necessity) are one and the same Essence. *Lib.*  
*9. c. 4.* When he saith, *they are all in their proper*  
*Substance*, he means *in the Soul*. For in this, and all  
 such like Comparisons; by MIND he doth not mean  
 the SOUL, but its *prime Faculty*, even the Intellect  
 or UNDERSTANDING; as appears plainly by  
 these words, at *Lib. 15. c. 7.* *Non Anima, sed quod*  
*excellit in Anima mens est.* “ By MIND we do not  
 “ mean the *Soul* it self, but the Faculty that is most  
 “ excellent in it. But let us hear him discoursing  
 these things more largely, and more explicitly, in  
 some other places.

*Istatria [Mens Notitia Amor] inseparabilia sunt a*  
*semetipsis; eorum quodque substantia est, & simul om-*  
*nia una Substantia vel Essentia.* “ These three,  
 “ [MIND KNOWLEDG LOVE] are inseparable  
 “ from one another; every one of them is SUB-  
 “ STANCE, and all of them but one Substance or  
 “ Essence. *Lib. 9. c. 5.* When he says, every one  
 of them is *Substance*; he uses the word *Substance*  
*adjectively*: for the meaning only is, they are *sub-*  
*stantial*. And he calleth them *substantial*, because  
 they are *always* in the Substance of the Soul: Not as  
*Accidents* in their *Subject*, but absolutely inseparable  
 from it, or rather are one with it. But he goes  
 on.

MENS cum seipsam cognoscit, sola PARENS est  
 NOTITIÆ suæ; & Cognitum hic & Cognitor ipsa est.  
 — Quod

— *Quod ergo cognoscit se, parem sibi NOTITIAM sui GIGNIT, quia non minus se novit quam est; nec alterius essentie est PROLES sive NOTITIA ejus. Nec minor AMOR, quia tantum se diligit MENS, quantum novit, & quanta est.* “MIND knowing it self, is the PARENT of such its KNOWLEDG; “and is the *Knower*, and *thing Known*. — And “in that MIND knows it self, it BEGETS such a “knowledg of it self, as is *equal* to it self; for it “*fully* knows it self, and its Knowledg is not of “another Essence. — This OFFSPRING (the “*Self-knowledg*) is not less than MIND, because “Mind has an *adequate* knowledg of it self: Nor “is the LOVE. less, because Mind loves it self as “adequately and perfectly as it knows it self; even “with a just Equation. *Lib. 9. c. 12.*

The sum of all these Arguings, is; MIND KNOWLEDG LOVE in the Human Soul, are a Trinity that is the Image of God the true Trinity. For *Mind* or INTELLECT BEGETS (he saith) a SELF-KNOWLEDG, that is equal to it self, or equal to *Mind*, and is the OFFSPRING of *Mind*; and from these two naturally springs a LOVE, that is equal to either. And farther, *they have all the same Essence*, being all of them *substantially* (and not as *fitting Accidents*) in the Soul; which is their common Substance.

St. *Austin* thinks, this is that Image of God in the Soul of Man, that was intended in those words, *Let us make Man in our Image*. He saith, it is *indelible; Immortaliter Immortalitati ejus insita*, “Immortally “impressed on an Immortal Subject. Neither Sin, nor Death, nor the (future) Blessedness, hath or will efface it; the Soul will always be *Mens conscia, & se amans, An Intellect that KNOWS and LOVES it self.*

Having thus made his way, to the true Trinity; he saith,

faith, *An & hæc sapientia, quæ Deus dicitur, non se intelligit, non se diligit? Quis hoc dixerit? An putandum est, sapientiam illam quæ Deus est, scire alia; nescire seipsam? Quæ si dicit, & stultum, & impium est; ecce Trinitas, SAPIENTIA scilicet, & NOTITIA SUI, & DILECTIO SUI.* “ May we think that, the  
 “ WISDOM which is called GOD, doth not know  
 “ it self, or not love it self? Who will say it? That  
 “ WISDOM that knows all things, is it ignorant of  
 “ it self? But if so to say, is as foolish as it is im-  
 “ pious, then see here *the Trinity*; Understanding  
 “ or INTELLECT, SELF-KNOWLEDG, and  
 “ SELF-COMPLACENCE. He doth not propound this, as a Similitude, Comparison, or Likeness; but as the very Trinity: He Insists on it largely, in this and other Chapters, that; to see the Trinity of *Intellect Knowledge and Love* in our selves, who are God’s Image; and not to see the true Trinity, or *the Trinity which is God*, is too much either Slowness, or Negligence; the Trinity within us, does even point to the Trinity without us, we being that part of the Creation in which especially (as saith the Apostle) *the invisible things of God may be clearly seen and understood.* Lib. 15. c. 6.

We ought not to omit that Passage, at *Lib. 15. c. 14. Sciunt invicem Pater & Filius; ille Gignendo, iste Nascendo.* “ The Father and Son KNOW each  
 “ other; the Father *by begetting*, the Son *by being*  
 “ *begot.* He intends hereby; in the Holy Trinity, Father and Son, or INTELLECT and SELF-KNOWLEDG, are what we should mean when we say *to beget* and *be begotten*; and *vice versa.* This is a farther assurance that, he understood the Terms *to beget*, and *be begot*, in the Mystery of the Trinity; not, as Terms that naturally or properly express what we ought to conceive; but as *figurative* Speeches: *To beget* in this Mystery, is *to know*; to  
 be

*be begot*, is the Reflex or *Self-knowledge* in God; and *vice versa*.

This large Account of the Doctrine of St. *Au-*  
*stin*, I apprehend, will not be unwelcome to the  
(inquisitive) Reader; because of the great (and  
*determining*) Authority of this Father, in the Ca-  
tholic Church: and it is almost necessary, to *Me*.  
As there is nothing so absurdly jealous as a supersti-  
tious Ignorance; it is commonly as barbarous and  
rude, as it is suspicious: And from hence are the  
Complaints, or murmurs of some, that in my *four*  
*Letters* concerning the Trinity, I have been too cu-  
rious and particular; I have pretended to find a  
*Clue* for that *Labyrinth*, into which I ought not to  
have enter'd at all, but should have consider'd it as  
a sacred impervious Place. I should have contented  
my self with the Doctrine of the Trinity, as it is  
commonly propounded in the Church; a *Trinity in*  
*Unity*, and *Unity in Trinity*: without any (pre-  
tended) Explications, that might satisfy the vain  
(if not rather the *profane*) Curiosity of those, that  
will not submit to the only safe guidance of *Revela-*  
*tion*. "Explications, *say these Gentlemen*, are de-  
"vised Commentaries; by which, for the most  
"part, the Church's Doctrine is expounded away:  
"They serve instead of *Tolerations*, and *Comprehen-*  
"sions; to relieve the *Heretics*, and *Schismatics*; and  
"to let those into the Church, whom our *Articles*  
"and *Creeds* were purposely designed to exclude.  
But it is News to me, that our *Creeds* and *Articles*  
are *Labyrinths*; and that we must not enter into  
them; or what is the same, *must not understand them*.  
'Tis as surprizing that, these Gentlemen affect to  
seem zealous for the Church; while they openly  
contend for such an *obscure Brevity*, in declaring her  
Faith, as takes away the distinction of *Heretic* and *Or-*  
*thodox*.

*shodox.* Nay they vend themselves for the only (Faithful and Dutiful) Sons of the Church, while they proclaim to every body, that they are afraid of nothing so much, as that the Church should grow like to *the Tree* in the Prophet *Daniel*; *the height whereof reached to Heaven, and the sight thereof to the ends of all the Earth; all the Birds of Heaven sang in her Branches, and her Fruit was Meat for all Flesh.* Dan. 4. 11, 12. Explications, *they say*, will let every body into the Church; and the Design of 'em (too often) is, to expound away the Faith of the Church. I shall confess that, I think, it were well if our Explications could (as they speak) let every body into the Church: But it is certain, their *Design*, and their *Effect*, has always been quite contrary to that Fear of some; namely, *to limit the Sense*, and thereby *exclude Heresy*, and *Heretics*. There could be no need of *Explications*, if the Sense were *clear*, and withal not *Equivocal* or *Ambiguous*: He therefore that determines the Sense by an *Explication*, excludes all pretending Parties but one only; he is at the farthest Remotion from the *Accusation*, of opening our *Doors* too wide. If the *Explication* destroys the *Doctrine*, it is a *Fault* indeed: and that some such *Explications* and *Expositions* (of the *Article* of the *Trinity*) have been advanced, I not only do not deny, but I professed it was the principal occasion of the *Four Letters*. But sure the *Exposition* of *St. Austin*, should not have been suspected by any body: when they were told, in my first *Letter*, it is *St. Austin's*, and I have gone no farther than that *Father* led me; they should have considered me, only as a *Relater*, and the *Father* as *the Expositor*. I am satisfied with being of that *Catholic Church*, of which *St. Austin* was a *Father*, and a *Saint*: They that have accused the *Explication* in my *Letters*, as too particular and curious, I wish they

they would tell us, *which* and *where* is their Church; who are the *Fathers*, and *Saints* of it? If it be a Church, that does not profess the Doctrine of *St. Austin*; I believe, it may be good discretion, to keep it private to themselves.

I think, I ought to mention here a Letter, sent me from *Cambridg*; my Friend the bringer of it, intimated that it was from the Head of a *College* there, but desired to be excused from naming him, because he had subscribed only *N. N.* This *Anonymous* tells me, I have quoted *St. Austin* in the first of my four Letters, as Author of the Explication of the Holy Trinity given in those Letters: But, saith this Advertiser, *M. Du Pin* gives a very different account of *St. Austin's* Doctrine concerning the Trinity. *M. Du Pin* saith, when the Father accounts for the Trinity in God, by **INTELLECT, SELF-KNOWLEDG, and LOVE**; he doth not pretend, this is the very Divine Trinity, but an *Image* of it, and a *very imperfect One*. *St. Austin* saith that, all our Notions of the Trinity, are infinitely short of it; and that, we see it now but only in a *Figure*, and *enigmatically* or darkly. This Letter saith farther, that divers have found fault, that I should say in the same first Letter; “The Prayer, *O God the Fa-*  
“*ther have mercy upon us, O God the Son have mercy up-*  
“*on us, O God the Holy Ghost have mercy upon us mi-*  
“*serably Sinners*, being the first Invocation in our  
“*Litany*, has been disliked by divers Learned Men;  
“in particular, by *Mr. Calvin*. My Admonisher finds, *Mr. Calvin* did dislike it; but he thinks “*John*  
“*Calvin's* Authority ought not to be laid in the Bal-  
“*lance* against the *Liturgy* of the Church of *England*.

To begin with this last; neither do I put *Mr. Calvin's* Authority into the Ballance, against our Church: But after I had incidentally, and as they speak *en passant*, mentioned *Mr. Calvin's* dislike of a *distinct*

Invocation of the Divine Persons *together*, as if they were so many several Objects of Worship; I show, in what Sense our Church intends this Invocation. Not as Mr. *Calvin* seems to have taken it, as if we had three distinct Objects of Worship; but *as one such Object, invocated under its several Distinctions*: My words are these. “ The Church doth not intend, cannot intend, by that Form; to acknowledge more Divine Objects of Worship, than one: for she professeth the contrary. She intends therefore here, only to invoke GOD, *by or under the several Distinctions*, that she acknowledgeth to be in him. But these *Distinctions*; tho’ for good Reasons named *Persons*, and *Father, Son, and Holy Ghost*; are understood by her, as only the *different MODES* of the Divine Existence, or Existence of God: and therefore as often as they occur in the Prayers, they are to be taken in the Theological Sense, not in the Vulgar and Common.

But I wonder, it should seem a new thing to any at *Cambridge*, that; some Learned Men have disliked the *distinct (Trine)* Invocation of the three Divine Persons: When there is no Learned Man but doth dislike it, except with the Interpretation I have given. No body will question the Orthodoxy of *J. Forbesius*: His *Instructiones Historico-Theologicae* have been received by all learned Men, with great Acknowledgments of the Author’s excellent Erudition, Judgment, and Exactness. He says; *Non est idoneus Adorationis modus, si tribus distinctis Invocationibus tres Personæ veluti seorsim Adorentur. Supplicatio factæ uni Personæ, non est iteranda ad aliam immediatè; ne in unum simplicissimum Religiosi cultus objectum aliquam Separationem, vel Separationis speciem, inducere videamur.* — *Franciscus à Sanctâ Clarâ, & Doctores communiter, ipsis Divinis Personis (præcise sumptis) negant subesse terminum formalem adorationis Latriæ; sed*  
hoc



*hoc Deitati solùm primò competit, Relationibus vero prout Identificantur cum Essentiâ. Lib. 1. c. 23.*

“ It is not a proper manner of Worship, when the  
 “ three Divine Persons are severally adored, by  
 “ *distinct* Invocations. The Invocation made to one  
 “ Person, should not be repeated *immediately* to ano-  
 “ ther Divine Person; lest thereby we make, or seem  
 “ to make, a separation in the Object of Religious  
 “ Worship; which is most strictly One. — *Fran-*  
 “ *ciscus à Sancta Clara*, and generally the Doctors  
 “ of the Church, deny that, the Divine Persons *as*  
 “ *Persons*, are the Objects of Divine Worship: that  
 “ belongeth only to the Deity it self; and to these  
 “ *Relations* (the Divine Persons) but only as they  
 “ are identified with the Divine Essence. That is,  
 as each of these *Relations, Properties, or Personalities*,  
 includeth (in its full Notion) the Godhead,  
 or *God*. But of the Invocation and Adoration of the  
 Divine Persons, more fully by and by.

As to Mr. *Du Pin*, he hath accounted for these  
 Books of *St. Austin*, with too much brevity; his  
 Abstract or Abridgment of them is comprised in  
*one Page*: As Brevity has always some Obscurity,  
 my *Cambridg-Adviser* might (excusably) mistake  
 M. *Du Pin*; tho that Critic (to do him right) hath  
 perfectly well understood *St. Austin*.

Mr. *Du Pin* saith: “ *St. Austin* tells us, tho we  
 “ have here below several Representations of the  
 “ Trinity, yet we should not look for it but in *Im-*  
 “ *mutable and Eternal Things*: And that, we cannot  
 “ see it in this Life, but in a *Figure, and Enigmati-*  
 “ *cally*. And thus he pretends that, we have an *Idea*  
 “ of the Generation of the Son, by the Production  
 “ of the WORD of our own Understanding;  
 “ and an Idea of the Proceeding of the Holy Spi-  
 “ rit, by the LOVE that proceeds from our *Will*.  
 “ But he confesseth that, *these Notions are very im-*

“ perfect; and that there is an infinite difference betwixt  
 “ these Comparisons, and the Mystery of the Trinity.  
 Hist. of Eccl. Writers, Cent. 5. p. 194.

As I said, he hath truly reported St. *Austin*; but only too briefly; that one cannot readily understand his true meaning, without also looking into St. *Austin* himself.

He saith, St. *Austin* teaches. “ We are not to  
 “ seek for the Trinity, but in *Immutable and Eter-*  
 “ *nal Things*. Right, St. *Austin* often says it; We  
 are not, *says the Father*, to expect a true Image of  
 the Trinity in the merely *sensible Creation*: but as  
 God himself is Eternal and Immutable, his Image  
 (or Likeness) must be sought in such a Being; and  
 the Soul of Man, *saith he*, is such, it is Immutable  
 and Eternal. Again, he saith;

“ We do not see the (Divine) Trinity, but in  
 “ a Figure, *enigmatically and darkly*. He speaks of  
 the Image of the Divine Trinity in the Soul of Man:  
 Our Intellect, *saith he*, our Self-Knowledg, and  
 Self-Love, is but a Figure; and that too, an enig-  
 matical or obscure Figure; of the like Trinity in  
 God; and yet it is in this only that we can (at  
 present) see that Divine Trinity. The enigmatical  
 Figure of the Divine Trinity in the Soul of Man, is  
 as much short of that Trinity, as *our Nature* is short  
 of the *Divine Nature*.

Lastly, He maketh St. *Austin* to say; “ These  
 “ Notions are very imperfect: there is an infinite  
 “ difference betwixt *these Comparisons*, and the My-  
 “ stery of the Trinity. But St. *Austin* says not  
 that, Divine MIND, Divine SELF-KNOWLEDG,  
 Divine LOVE, are *Comparisons of the True Trinity*;  
 much less that, they are *imperfect Comparisons*: for  
 he saith often and often, that they are the very Di-  
 vine Trinity. But these Notions, and these Compa-  
 risons, of *Human Intellect* or MIND, *Human SELF-*  
 KNOW-

KNOWLEDG, and *Human* SELF-LOVE; or *Human* MEMORY, KNOWLEDG, and LOVE, and others of that kind; tho we find them in the Soul, *an Eternal and Immutable Thing*, are Comparisons and Notions infinitely short of the Mystery of the Trinity. This is what *St. Austin* said, and what *Mr. Du Pin* (if his words be heedfully observed) makes him to say; but this *latter* could not possibly speak as clearly and accurately in a Page, as the *Father* in fifteen Books.

We have said enough before, of the Deference of the whole *Latin* (or *Western*) Church, to the Person and Doctrine of *St. Austin*; the *Greek* Church, or the *Orient*, have not less respected him: The *Greeks* account for the Faith of the Trinity, in the very Words and Notions of *St. Austin*. In the Year of our Lord 1453. *Gennadius Scholarius* Patriarch of *Constantinople*, presented to the Grand Signior *Mahomet*, who had then lately taken *Constantinople*, a Confession of the Christian Faith; in the name of himself, and of the *Greek* Churches: You have it in the *Turco-Gracia* of *M. Crucius*, Lib. 2. and in *Chytraeus*, *Orat. de Statu Eccl. in Gracia*; and in the last Edition of the *Bibliotheca Patrum*. It saith, first, in general;

“ We believe, there are in God three **PROPERTIES**; that are the Principle and Fountain (as it were) of all his other Properties: We call those Properties three **HYPOSTASES**, or **PERSONS**. But in that the Properties do not divide the Divine Essence; therefore is God but *one God*, tho endued with these *three Properties*. Then, more particularly;

“ We believe that, in the *Nature* of God is the **LOGOS** and **SPIRIT**; as in the Fire is *Light* and *Heat*. And as Fire, tho there be no Object which it may either enlighten or warm, yet al-

“ ways hath both Light and Heat, and emits  
 “ both; in like manner, before the World was,  
 “ there were in God the LOGOS and the SPIRIT,  
 “ as the *natural Acts* of God. These three, MIND  
 “ the WISDOM and SPIRIT, are one God; as in  
 “ one and the same Soul of Man there is MIND  
 “ REASON and WILL, which tho three, are yet  
 “ but *one Soul* in respect of *Essence*. We call the  
 “ LOGOS the WISDOM, and the POWER, and  
 “ the SON of God; because he is *generated* of the  
 “ Essence of God, *as a Man's Thought is the Offspring*  
 “ *of the Human Soul*. The WILL of God, we call  
 “ the SPIRIT, and LOVE; but MIND it self  
 “ we call the *Father*, because he is neither begotten,  
 “ nor has any Cause that is prior to him; and be-  
 “ cause he is the Cause of the *Son and Spirit*. Be-  
 “ cause God understands and *knows*, not only the  
 “ Creatures made by him, but *himself*; therefore it  
 “ is plain that, he hath a *Logos* or WISDOM by  
 “ which he knows himself properly and distinctly  
 “ from all other things. In like manner, he not on-  
 “ ly Willeth, which is to say LOVETH, whatso-  
 “ ever he hath made; but *Himself* much more. So  
 “ that, 'tis hereby evident that; there proceeds  
 “ eternally from God, both his LOGOS and SPI-  
 “ RIT, and yet that they are eternally *in* him: and  
 “ farther that, the one God is the Father and these  
 “ two. As I said; the Thoughts, and very *Words*  
 of St. *Austin*.

I perswade my self, there are not many but will  
 be satisfied, by these Authorities. Notwithstand-  
 ing, I shall add also a *Scholastic Dissertation*, that  
 will explain the Mystery more particularly; and  
 which contains the Authorities of the other *Fa-*  
*thers*, the *School-Doctors*, and the *Divines of the Re-*  
*formation*. Only first touching briefly on some *Que-*  
 stions,

stions, and Controversies, that are warmly argued (on both sides) by the School-Doctors.

*On some Questions and Controversies  
of the Schools.*

The *Four Letters* excited the Curiosity of many; a great number of Learned Persons, of all Orders in the Church, thought it worth their while, to signify to me their Approbation of, or their Exceptions to, what I had published: But the most agreed, in telling me that, something should have been said in those Letters, to divers Questions, and Difficulties; that are there wholly omitted, or but lightly touch'd. As,

When we say *three Divine Persons*; are we to understand it, in the *concrete*, or abstract Sense, of the Term *Persons*? If in the abstract, that is, for the *Personal Properties*; it may be answered by some or other, *Personal Properties* are not proper *Persons*. If in the Concrete, that is, for an *Essence (or Substance) and the Property together*; so three *Persons* will be three *Substances* or *Essences*: which implies *Tritheism*. Scheibler says, "To what the Photinians (or Socinians) alledg, that a *Person* is an *intelligent Substance* or *Essence*, therefore three *Divine Persons* must be three *Essences* or *Substances*; the true Answer (I think) is. The word *Person* is sometimes taken complexly or *concretely*, for the *Property and Substance together*; as when we say a *Person* is an *intelligent Substance*: or only for the *Property*, that is added (as it were) to the *Substance* or *Essence*, as when we say *there are three Divine Persons*; for the meaning of that is, *the one Essence or Substance of God subsisteth under three distinct Properties*. *Metaphys. l. 2. c. 2. n. 61.* And a la-

ter (very Learned) *Scholastic*, *J. Posewitz* in his *Theologia Scholastica*, and his *Metaphysica Scholastica*, says; "Three Divine Persons taken *concretely*, seem to imply three Essences or Substances: and therefore 'tis the more common Opinion of the Doctors that, these words *three Divine Persons* signify *abstractly*; they denote the Subsistences or Properties. *Metaphys. Schol.* p. 30.

It is a Question also, whether the Divine Persons are *Infinite*, or *Finite*? If we say, they are *Infinite*; there will be *three Infinites*: but as there is *but one Eternal*, and *but one Incomprehensible*, as saith the *Athanasian Creed*; so neither can there be more than *one Infinite*. But if we say, the Persons are but *Finite*; nothing *Finite* is God, or in God.

Whether the Persons of the Trinity are Objects of Divine *Worship*, and *Invocation*; especially of distinct *Invocation*, and *Worship*, at the same time; seems another hard Question, and necessary to be resolved. For on the one Side, there seems to be the Practice of the Church of *England*, in the first *Invocations* in the *Litany*; nay of all Churches. On the other, besides the *Canons* of some *Councils*; it may be said, seeing the Persons are not *Beings*, or *Spirits*, but the Modes and Properties of a *Spirit* and *Being*, only the Deity or *God* (who is that *Spirit*) can be the proper Object of *Latria*, or of *Invocation*.

And finally, as to the *manner* of our Saviour's Divinity; it consists without doubt in the *Hypostatical* (or *Personal*) *Union* of the *Logos* to the *Humanity* of our Saviour: but what is this *Personal Union*? Is it such an *Indwelling* of the *Logos* in the *Humanity*, that the *Humanity* is always under the *Conduct* and *Direction* of the *Divinity*? as a *Learned Prelate* after divers *Fathers* and *Schoolmen* has lately explained it. But they object to him, that *Nestorius* said

as much: and it may seem that, this differs from the Inspiration and Indwelling in the Prophets and Apostles, only in time; in them it was occasional and *temporary*, in our Saviour constant and *perpetual*. Or is it such an Indwelling, as seems intimated in the *four Letters*; that Divine Perfections, Properties or Attributes, (as Omniscience and Omnipotence) are exerted *in* and *by* the Humanity? But this is very obscure. For what means *by the Humanity*; can Divine Properties (or Perfections) be exerted *by the Humanity*, if they are not communicated to the Humanity? But how can *Infinite* Properties be communicated to a *Finite* Subject? Or how can the Properties of one Being be communicated to another? for it is by their Properties that things are distinguished from one another. If therefore *Properties* can be really communicated, the Natures of all things are confounded; they are no longer distinct but *Identified*. Or if you say, not Identified; you incur this Contradiction, that they are *the same* by a Communication of their distinctive Properties, and yet not *the Same*. And a Property, say the Metaphysicians, as it is a Property is *incommunicable*; else it were not a Property: for *proper* and *common* are directly contrary, and therefore inconsistent with one another.

To these Questions, and Arguings upon them, I say,

I. It is needless, methinks, to ask; Whether *three Divine Persons* is to be understood in the Concrete, or Abstract? For they that mean *concrete Persons*, intend no more than others do. They intend not that, as there are three Properties and Modes, so there are three Essences and Substances: they mean only, (as *Posewitz* and *Scheibler* and the rest, who say three Persons in the *Abstract*) *each Person is a Property and the Divine Essence; and otherways it should be a mere Property (Personality or Mode) and not a Person.* In short,

short, the Modes of existing are three; and each *with the Essence*, is a distinct Person: but the Essence being but One; therefore the Divine Persons are not, as *Human* and *Angelical* Persons, so many distinct Beings; but one Being, subsisting after a *threefold manner*. That is, as original WISDOM, reflex KNOWLEDG, and SELF-LOVE; or, as UNBEGOTTEN, BEGOTTEN, and PROCEEDING: because the reflex, or SELF-KNOWLEDG is the *Act*, and therefore (humanly speaking) the Generation or *Offspring* of Original WISDOM or Intellect; and the LOVE or Self-Complacence necessarily proceeds from *Intellect* and *Self-Knowledg*. This being the whole meaning of both Parties; it is a mere *verbal Contention*, whether we are to speak and mean in the *concrete*, or *abstract* way.

To the *second* Question, Are the Persons *Finite*, or *Infinite*? If we say *Infinite*, there will be *three Infinites*; which is impossible, and contrary also to *St. Athanasius*. If *Finite*; nothing *Finite* is *God*, or *in God*. I say upon this,

II. To avoid this *Dilemma*, 'tis usually answered; neither *Finite* nor *Infinite* is to be used of the *Divine Persons*, but only of the *Essence*: *Infinity* is an *Essential*, not a *Personal* Attribute.

But in *my* Judgment there is little danger, from the first *Horn* of the *Dilemma*: for 'tis no more inconvenient, or contrary to *Athanasius*, to say *three Infinite Persons*; than to say, *three Incomprehensible*, or *three Eternal Persons*. When *Athanasius* denies *three Eternals*, *three Incomprehensibles*, *three Infinites*; he means *three Infinite* (*Eternal Incomprehensible*) *Substances*, *Essences*, or *Beings*; not *three Infinite Eternal* or *Incomprehensible Persons*: for by *three Divine Persons* he means only the *Divine Essence* or *Substance*, under its *three Properties*.

But



But if we should take *Person*, not in the Concrete, for *Property and Substance*; but in the Abstract, for the *Property* only: I see not, why we may not say, each Person is Infinite, and there are *three Infinites*. For certainly the Divine *Intellect*, *Self-Knowledg*, and *Self-Complacence*, are each of them Infinite; in their *formal Conception*, abstractly from the *Essence*, they are Infinite.

III. The third Controversy; Whether the Divine Persons are Objects of *Latria*, and of Invocation; like the first, it is but Verbal. For whether they are invocated singly, or conjunctly; it is not the mere *Mode* or *Property* that is invocated, or is worshiped; but the *Mode* or *Modes* as including the Divine *Essence*, *Godhead*, or *God*. When they are invocated singly; 'tis the *Property with the Essence*, or rather the *Essence under such Property*: when conjunctly, *God* is (intended to be) invocated as distinguished after a triple manner.

But occasions of scandal, or mistake, ought to be removed by *careful*, and *often* explaining the Public Forms, in our *Sermons*, and *Catechisms*.

IV. The fourth Question, concerning the manner of our Saviour's Divinity. It consists, without doubt, in the *Hypostatical Union* of the Divinity, to the Humanity of our Saviour; but what is this *Hypostatical Union*?

If we say, 'tis such an Indwelling of *God* in *Man*, that the Divine Perfections which are the Properties of the Divine Nature (such as the Omnipotence, Omniscience, and the rest) are exerted *in*, and by the Humanity.

First, if only *in* the Humanity; it should seem, *Christ* shall thereby be no more *God*, than the *Prophets* and *Apostles* were.

Secondly, If by the Humanity, it should seem; the Divine Perfections, which are the *distinguishing* Properties of the Divine Nature, cannot be exerted by the Humanity, except they be communicated to the Humanity: against which there are many Exceptions; and the *Catholics* and *Calvinists* impute to the *Lutherans* the *Eutychian* Heresy, on the account that they maintain a *real* Communication of some Divine Properties, (as namely, Omniscience, and Omnipotence) to the Humanity of Christ. Of the *Calvinists*, *Francisc. Turretinus*, Instit. Theol. par. 2. loco 13. quæst. 7. p. 345, &c. *L. Ryssenius*, Compend. Theol. loco 11. Controv. 5. p. 106, &c. Of the *Lutherans*, *J. Posewitz*, Theol. Schol. & Metaph. Schol. p. 30. and *Chr. Scheibler*, Metaph. Lib. 1. c. 23. Of the *Catholics*, *M. Becanus*, Theol. Scholast. par. 3. and *Card. Bellarmin*, de *Christo* Lib. 3. c. 8, 9, 10. have perplexed this Enquiry, with extraordinary Difficulties. Yet there seem to be but two Opinions: the *Cardinal* and the *Calvinists* well agreeing; I shall however propound their Doctrine, in their own Terms.

The *Cardinal*, after proposing and rejecting divers Forms, and Explications, of the *Fathers* and *Moderns*, acquiesces in this; “The Humanity of Christ hath not a proper Subsistence, or Subsistence of its own, but *exists in the WORD*, as the *Arm* (for instance) in the *Body*: the Divinity so sustaineth the Humanity, (ut *totum sustentat Partes* sibi intimè conjunctas & unitas) as the *WHOLE* sustains its *PARTS*. de *Christo*. L. 3. c. 8. With due reverence to his *Purple*; the Union is greater, or we cannot say *Christ is God*: for hereby no real Advantage, but only an *Honorary*, is given to the Humanity.

The Humanity becomes hereby a kind of *Adjunct*, or *Appendix*, to the Divinity; but receives nothing from it, but only *Nominally*: and as the *Arm* is not  
the

the *Body*, nor any *part* may be called the *whole*; so neither may *Jesus* be called *God*, by such an Union to *God*.

The *Calvinists* say, there is a Communication indeed of Idioms or Properties; but it is to the *Person* of Christ, as *God-Man*; not of the Divine Nature to the Human Nature, or *vice versâ*. The *Perfections* or Properties of the Divine Nature are no more really communicated to the Human Nature, than the Imperfections of the Human Nature to the Divine. The Humanity is no more Omniscient, Omnipotent, Self-living, Adorable; than the Divinity is *passible*, that is, Hungers, Thirsts, Grieves, Dies. We say indeed, *God* died for the Sins of the World, *God* was born of the Virgin *Mary*, and divers such like: but we mean, *he who is God* was born and died; but not *as he is God*, or according to his Godhead, but *as he is Man*, or in his Manhood. So we say also, the Man Christ *Jesus* is Eternal, Creator of Heaven and Earth, knoweth all things, can do all things: but *not as Man*, or according to his Manhood, or *by* the Manhood; but *as he who is Man*, is also *God*, or according to his Godhead, or *by* the Godhead. In short, the different Properties of each Nature, are ascribed rightly to the *Person* who is made up of these two Natures: but they are not communicated from one *Nature* to the other *Nature*, or may be ascribed to the other Nature; for that were to confound the Natures, and introduce *Eutychianism*. They say moreover, the Hypostasis or Subsistence of the *WORD* is not communicated to the Humanity; but only the Humanity is *so* assumed into the *WORD*, as to be *sustained by it*, as a *Part* is sustained by the *Whole*. The Reasons of this Opinion, are these.

What is a Property of (or what is the same, is proper to) one thing, cannot be communicated to another;

ther ; for so, it would lose its Nature : it would cease to be *proper*, and become ( the contrary ) *common*.

Again, the *Divine* uncreated Nature cannot be communicated to any *created* Nature ; for then it would no longer be created, but *uncreated*. Therefore neither can the *Properties* of the *Divine* Nature be communicated ; for the *Properties* are *identified* with the Nature, and are but so many inadequate ( or *partial* ) Conceptions of the Nature.

Farther. The *Properties* of the *Divine* Nature are inseparable ; they are *really* one, and more but only *conceptively*, for they are the same with the *Essence* : But now it is granted, some of the *Divine* *Properties* are not communicable ; as the *Præternity*, *Omni-presence*, *Independence*.

And, the *Union* between the *Divinity* and *Humanity* is *reciprocal* : Therefore, if in virtue of the *Union*, the *Divine* *Perfections* and *Idioms* are *really* communicated to the *Humanity* ; the human *Idioms*, which are all of them *Imperfections*, are communicated to the *Divinity*. Such as to be passible, to Hunger, Thirst, Grieve, be Fallible.

The *Lutherans* say, these are *Finenesses*, very proper to defend *Nestorianism* ; and the *Doctrine* itself is no better or other : They say therefore roundly, the *Hypostatical Union* and *manner* of our *Saviour's* *Divinity*, consists in the *Communication* of *Divine* *Properties*, to the *Humanity* of *Christ*. Or *Christ* is *God* by such an *Indwelling* of the *Divinity*, in the *Humanity* ; that the *Divine* *Properties* ( or *Perfections* ) are communicated to, and are exerted by the *Humanity* : And the *Humanity* is *formally* united to the *Person* of the *WORD* ; and not only *assumed* into it, or *sustained* by it. They expound this, by some *Comparisons* ; taken out of *Origen*, *St. Athanasius*, *St. Basil*, and other *Fathers* : The  
Com-

Comparisons are (usually) these two.

As *Fire* communicates its Property of *Heat*, to *Iron* and other Metals; while still *Fire* remains *Fire*, and *Iron* *Iron*: So are the Properties of the Divinity, communicated to the Humanity; only with this difference, they are in the Divinity φυσικῶς or naturally, in the Humanity χειραγριτωμένας, or by gratuitous Communication; in the Divinity primarily, in the Humanity secondarily.

The other Comparison is better, and is hinted in the *Athanasian Creed*. As the *Soul* communicates its Properties of Life, Sense, and Understanding, to the Body, without communicating to it Spirituality; for the Body lives, sees, tastes, and (in the Brain) understands, and not the Soul only in the Body: So the indwelling Divinity communicates to Christ's Humanity, the Divine Properties of which it is capable, Omniscience, Omnipotence, and some more; without communicating to it Præ-eternity, Infinity, or Independence. "If, say they, as the Reasonable *Soul*, and Human *Flesh* is one Man, so God and Man is one Christ; which are the words of the *Athanasian Creed*, received by all Churches: as the Soul communicates its Properties, Life, Sense, and Intellection, some of them to the whole Body, others to some part of it; so does the Divinity communicate its Properties, that are communicable without a Contradiction implied, to the Humanity of our Saviour, or to the Man Christ Jesus. And by less than this, 'tis manifest, *Jesus* is not θεός, *God*; but only θεόφορος, a *Man in whom God is*: which is the Heresy of *Nestorius*.

The Church of *England* not having defined, that I know of, in these Matters; I am not willing to be too forward: I shall only say,

I. The Properties of a Being are so called, because they are natural to, and are primarily in, such Being; not because they are absolutely incommunicable

*cable.* This is clearly proved by the Instances of *St. Basil* and *Athanasius*, namely of *Fire* and the *Soul*, that communicate their *Properties* to *Iron*, and to the *Human Body*.

2. It does not seem so impossible that, the *In-dwelling* of *God* should communicate *Divine Properties*, *the communication of which implies no Contradiction*, to *Christ's Humanity*; as that the *Soul* (that has but a *finite Power*) should communicate its *Properties* of *Life* and *Sense* to the whole *Body*, and *Intellection* to the *Brain*. It may be, these two *Considerations* do answer all the *Reasons* (before-mentioned) of the *Calvinists* and *Cardinal Bellarmine* against the *real Communication* of *Idioms* or *Properties*.

3. It implies a *Contradiction* that, *Præ-eternity* or *Infinity* should be communicated to a *Man*, or to a *Human Nature*, which had once *a beginning*, and is *circumscribed* in a *place*: therefore these and such-like *Properties* are not communicable to a *Human Nature*.

4. The sole *Difficulty* seems to be this; Whether it imply not also a *Contradiction*, that a *Finite Being* should receive *Perfections* that are *Infinite*, such as *Omniscience*, *Omnipotence*, and the rest? And I make this a *doubt*, because tho' there seems an *incapacity* in the *Recipient*, by its being *finite* in its *Extension*; yet, are we sure that the *Incapacity* of a *Finite Extension*, may not be surmounted by the *Infinite Power* and *Wisdom* of the *Giver*? For is it more impossible, than to make *all things* out of *Nothing*? And hath not *God* *all infinite Perfections*, in the *least* (assignable) *part*, of his *immense* and *infinite Nature*? Nay, hath no *finite Recipient*, any *infinite Property*, or *Properties*: are not *eternal Duration*, and *infinite Divisibility*, such *Properties*; and are they not actually communicated to some  
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Creatures, in particular to Matter or Bodies? And would it not better answer to the Scripture-Expressions, concerning our Saviour's *Knowledge* and *Power*; to say, the Divine Indwelling is *such* in him, as to communicate to him Divine Properties: than to say, all was meant of *God in him*?

But I determine nothing in the case; the more knowing may be more adventurous: I submit myself to Information.

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Institutions, concerning the Holy  
Trinity, and the *Manner* of our  
Saviour's Divinity.

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P A R T II.

*A Scholastick Dissertation, concerning the  
Trinity of Principles, or Essentialities;  
and Persons.*

**T**HAT I may not confound, rather than edify, the common Reader; or leave him *mad*, whom I found only *ignorant*; I resolve to say nothing of divers bold and overcurious *Questions*, of which the *Scholastics* (or Divines of the middle Ages) largely treat.

*Quest. 1.* The Trinity being a tremendous Mystery; and not only *Heretics*, but even the *Scholastics*, having been so unfortunate in their Enquiries and Determinations concerning it; shall we not presume too much, if we undertake to discourse accurately and clearly of it?

*Answ.* Those Considerations should caution us, against a proud or profane Curiosity and Boldness; and Strifes concerning *Logical* and *Metaphysical* Terms; or such things, as being above us, and not revealed,



revealed, must therefore be unknown to us: but they may by no means discourage us from a sober enquiry and search of *Truth revealed.*

For, 1. the Doctrine of the Trinity, is the very Foundation of all true Theology; and is (as it were) the Life of the other subsequent Doctrines.

2. There are every where many Adversaries of this (first and chief) Article of our Faith: some of those directly oppose it; others, yet worse, taking Scandal and Offence at this Doctrine, do thereupon deny and renounce the whole Christian Religion.

Against these, that every *Minister*, nay that every *Christian*, be well instructed; Souls, the Church, Christianity, and even *Christ* (our Head and Lord) are most deeply interested. For when Infidels and Heretics (*Deists* and *Socinians*) dispute with any of our Clergy, or Laity, that are not well informed concerning these Questions; they go off with a clear Victory; to the great damage and disgrace of the Christian Verity.

*Quest.* 2. How much of the Doctrine of the Trinity, is necessary to be believed by all Christians; as a Condition of their Salvation?

*Ans.* So much as is the true, clear, and necessary Sense of our *Baptismal Profession* and Faith; when we say, *I believe the Father, Son, and Holy Ghost.* Namely, 1. That, we believe Father, Son, and Holy Spirit, to be the one, true, co-eternal God; *one* in Essence, *three* in a manner that is incomprehensible by Mortals. 2. That we believe also; Christ is *God-man*, the Saviour of the World: 3. Whereas in this Sacrament, as in a Holy Covenant, God offers himself to us, under the Relation of our God, (of Creator, and *reconciled* Father, of

reconciling Mediator, and sanctifying Spirit;) that we profess on our part, we accept this God with a cordial *fiducial Assent*, and *practical Consent*, and as it were Oblation and Surrendry of our selves to him. This Faith in the Holy Trinity is necessary, chiefly as *practical*; that is, as we devote our selves to God (under the aforesaid threefold Relation) to be sanctified, saved, and perfected in Love by him.

When St. *Austin* sets himself to discover and explicate the Mysteries of the Trinity; not to discourage those Christians who were not capable of such Depths and Subtilties, he answers to the Question, that I last propos'd, in these words. "Neither let us unfaithfully doubt, of what we ought to believe; nor determinè rashly of what may be learned: In the *first* let us hold to the Authority of *Revelation*; in the other, let us enquire out the Truth, with *diligence*. Therefore to the Question, I say; let us believe, Father Son and Spirit is one God, Maker and Governor of the whole Creation: That the Father is not the Son, the Holy Spirit is neither the Father nor the Son; but a Trinity of Persons related to one another, and an Unity of equal Essence. But let us *endeavour to understand this*; begging help of him, concerning whom we enquire; and as he shall enable us, explicating it to others, with that heedful regard to Piety, that *if by mishap we say that of one Person which belongeth to another, we say not however what is unworthy of either*. As, if we say that of the Father, that properly belongeth not to the Father, but to the Son, or the Spirit, or the Trinity; or of the Son, that appertaineth not to him, but appertaineth to the Father, or the Spirit, or the Trinity; or lastly, of the Holy Spirit, that doth not explicate the Character and Property of the Spirit, but is found in the Fa-  
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“ther or the Son, or the one God the Trinity.  
 “And such is the Question I would next answer,  
 “Whether LOVE be properly the Holy SPIRIT;  
 “or whether the Father be LOVE, or the Son, or  
 “the Trinity it self be LOVE? For *the Word of*  
 “*Truth* saith, GOD IS LOVE. 1 *John* 4. 8. De  
 Trin. lib. 9.

Reader, allow me this Latitude of St. *Austin*; confine thy Censures, and Faith, in these Bounds; and both *Faith* and the *Peace* will be secured.

*Quest.* 3. Whether there are not some *Traces* (if we may so speak) of the Divine Trinity, in the External Creation; and also *the Image* of it, in Man?

*Ans.* Almost all the Fathers so thought; especially St. *Austin*, de Trin. lib. 10, & 11, & 14. And well near all the Scholastics, chiefly P. *Lombard*, Dist. 3. and T. *Aquinas*, 1. qu. 93. ar. 1, 2, 3, 4, 5, 6, 7, 8. This last (in the place here cited) proves, the *natural* Image of God is in all, his *holy* Image in the Sanctified, his *glorious* in the Glorified; that this Image is in the Mind only, but some *Traces* or *Strictures* of it, in the inferior Faculties, as also in the other Creatures. To which the greatest part of those Doctors agree; tho I do not cite here their Words, or refer to the Chapters or Pages in their Works.

*Quest.* 4. What is that in Man, that is the *natural Image* of the Divine Trinity; and what Trinity in Man, or other Creatures, is chiefly observable?

*Ans.* We must distinctly consider these three things. 1. What *Traces*, and what *Image* of the Trinity, in Man, are certainly and plainly discoverable by *Reason*, and *common Sense*. 2. Doth this

Image consist in the *Faculties*, or their *Acts*; and in which soever of these, whether as they respect *our selves*, or as they refer to *God*? 3. That, *St. Austin* mistaking about this, misled the Divines of the Schools.

I. I omit the *three Passive Natures*; Air, Water, and Earth. The *Active Natures* (whose Form tends to Action, as the *Passive* do to Rest) are *three*; the *Vegetative*, *Sensitive*, and *Rational*; and have each a *threefold Virtue*.

The *Vegetative Nature*; which I take to be *Fire*, incorporated, and working, in Matter rightly disposed to Vegetation; its Virtue radically and centrally is but *one*, but *Executer* (or in the *Effects*) is *threefold*. *Viz.* *Active*, or *Motive*; *Discretive*, by which it distinguishes Foods proper and apt for Nourishment, from those that are inept and improper; and *Attractive*, that (as it were) desires, *draws* and assimilates the Nourishment, and answers to the natural *Appetite* in *Animals*. Which so far deceived *Campanella* and others, that they thought all things were indued with *Sense*; because (as I said) there is in Vegetables something *Analogous* to *Sense*.

The *Sensitive Nature* hath also its *formal Virtue* centrally and radically (in its Substance, whether that be *Corporeal*, or as I rather think *Spiritual*) but one: but in the *Effects*, or operatively, *threefold*. *Viz.* *vitally-Active*, *Apprehensive*, and *Appetitive*, in the way of *Sense*.

The *Intellective* or *Rational Nature* also hath centrally one *Formal Virtue* essential to it; which operatively and externally is *threefold*, *Active-Vital*, or *vitally-Active*, *Intellective*, and *Volitive*. This Nature, as renewed by Grace, has likewise a certain *Trinity*; a holy *Vitality* or *Power*, a holy *Wisdom*, and holy *Love*. All

All these meet in Man. He has the three (material) *Passive* Natures; also the Vegetative, Sensitive, and Rational Natures; with the *trine Power* (or *Virtue*) in each of them. As renewed by Grace, he hath the *moral* Image of God, or the *Trinity*, viz. in his Vital Power, *Spiritual Life*; in his Intellectual, *Spiritual Light*, or Knowledge, and his Volitive, *Divine Love*. We are not to look farther or elsewhere, for the *natural* or the *moral* Image of God in Man, as *Man*; or as *renewed*: This is the *Image* intended by *Moses*, and by God, *Gen. 1. 27.* and *9. 6.*

There is scarce any Controversy concerning these things; saving that, *T. Aquinas*, and some that follow him, have unhappily said, the *Virtues* or *Powers* (before-mentioned) of the Rational Nature, are *Accidents*: but the *Scotists* and *Nominals* have clearly proved the contrary. And he that shall read *Zabarel*, and the more moderate *Thomists*, will plainly see that, it is a strife about Words and Terms only. For they confess the Soul operateth (at least so far as it produceth these Powers) by its *Essence*; and that these *Virtues* and *Powers* are *proximately* and inseparably *in* the Soul; or (what is the same) *emane* from it, by a *natural* and *constant* Necessity.

II. As to the second Question, I see not the least reason, why we should think; the *Divine Image* in Man is in the *Virtue*, or *Power*, or *Faculty* only, or in the *Act* only. It is *radically* in the *Faculty* or *Power*, actively or *operatively* in the *Acts*. For as our distinct Notions of the *Power* (or *Virtue*) and the *Act* in the *Divine Nature*, are but inadequate (or *partial*) Conceptions of the *same* thing; for the *Act* and *Power* are in God the *same* thing, the *Act* being nothing else but *the Power acting*: so it is necessary that, the Conception of the *Objective Vir-*

tue or *Power*, and the *Act*, do concur to the forming of the *Image* of God in us.

To the second part of the Question; Whether the Image of God in the Soul consists in the *Acts* towards *it self*, and the *Creature*, or towards *God*? I answer; *T. Aquinas* will have it to consist only, in the Acts towards *God*. But we must distinguish, between *God's Natural*, and *Moral Image* in us: And again, between the *primary*, and *inferior* part of the natural Image. And hereupon I say; 1. The primary and more eximious part of the Divine Image, is in the *Faculties* of the Soul, and their *Acts towards God*; as to *know* God, and to *love* God, &c. The inferior part is in *every Act* of the Mind or Soul, as it is an *Act*. 2. The whole Nature of the Holy or *Moral Image*, is seated in the Inclination, Acts, and Actions towards *God*; and towards *the Creature*, as dignified with the *Image of God*, in some degree; or at least for *God's sake*. But our Question is only concerning the natural Image.

III. *St. Austin* has not rightly named the triple POWER, and ACT, in the Soul; he puts *Memory*, instead of active Vital-Power or *Vital-Activity*. We are not however to wonder that, in those first and ruder Ages, they understood not so well the Nature and Powers of the Soul; for *St. Austin* was the first, that discoursed and argued *accurately*, of Theological Matters. He formed, as it were, and perfected, the too general and confused Notions of the *Antients*; establish'd, and fixed, their loose indetermin'd Thoughts. Being a Man of a penetrating Wit, and clear Head; untaught by any, he laid those Foundations of the methodical *Scholastic Theology*, on which *Boethius* and *Damascen*, and after them *P. Lombard*, built more regularly and symmetrically. Few Philosophers will allow that, *Memory* is a Faculty distinct

distinct from the *Phantasy*, and *Intellect*; all Memory is an Act of the Intellect, or Phantasy. See *Durandus*, Lib. 1. dist. 3. qu. 3. where you will find, they understood by Memory, the Intellect *as acting*; or they distinguish it from Intellect, only *in Power*, that is, as capable of acting. And *Scotus*, with others that follow *St. Austin*, do not make *Memory* a distinct Faculty, but the *Intellect as pregnant*; and in this respect, give it a place in the Trinity of Acts: and thus it is only *Mind*.

Divers *Scholastics* confess in express words, that; they acknowledg *Memory* to be a part of the Image of the Trinity, only out of regard to *St. Austin*, from whose Doctrine we must not depart in the least. But as it is certain, *Memory* and *Intellect* are not distinct Faculties of the rational Soul; so 'tis most certain that *Vital-Activity*, *Intellect*, and *Will* are, and that there is no *fourth*.

*Quest. 5.* Is there a Trinity of PRINCIPLES (or *Essential Attributes*) in God?

*Ans.* Yes, out of Controversy. I will not however litigate about the Name: whether you will say *Principles*, or (as *Campanella*) *Primalities*; or *Essentialities*, or *Attributes*, or *Essential Properties*. But the other Attributes are to be distinguished from these, which are the *Formalities* (as it were) of the Divine Nature, and do essentiate it.

1. All sober Men must confess, the *Life*, the *Intellect* and *Will* of God, are not *formally* the same with ours: These Words are not used of God and Men *univocally*, but *equivocally*; or not in the same Latitude, and (precise) sense. And tho some say here, they are used of God and the Creature, neither *Univocally* nor *Equivocally*, but *Analogically*: Yet the *Scotists* are in the right, who prove there is *no third*; but what is said *Analogically*, is said *Equivocally*.

vocally. See on this, *Phil. Faber, Meurisse, Raula, Trombetus, Lychetus*, and the rest of that *School*. [But see also on the *contrary* (the judicious *Meta-physician*) *Scheibler*, pag. 86, 87. of the *Oxford Edition*.]

2. It must not be dissembled here that, God is no otherwise known to us Mortals, but (as saith the *Apostle*) in a *Glass*: which *Glass* is the *Creature*, and the *written Word*; of the *Creatures*, chiefly the *Human Soul*. Therefore we are necessitated to think, and speak, of God; after the *Likeness* of the *Soul*: only removing from our *Conceptions* of God, our *Imperfections*; and acknowledging the *equivocalness* or *impropriety* of our *Ideas* and *Expressions*. But to speak better or otherwise of God, we cannot; we must thus speak of the *Trinity*, or not at all.

And I pray, why is this *Trinity* of *Faculties* in the *Soul*, confessed (by all) to be *the Image of God* in us; if we are not to conceive of God and the *Trinity*, according to *this Image*, rather than any other *Ways*?

If any doubt, whether *Omnipotence Intellect* and *Will*, are to be attributed to God; let 'em read *Aquinas*, the *Scholastics*, the *Fathers*, or the *Scriptures* themselves: for I would not spend time, in proving what is almost universally acknowledged. Some indeed have said, there is no *Power* in God; tho they confess his *Omnipotence*: as *Petavius*, and some more. As if *Omnipotence* were not *Power*. But the rest explain themselves better, and say; there is no *passive Power* in God, *active* there is: and that, this *active Power* is always in *Act*; never *quiescent*; in short, they own an *active Omnipotence*, that always acteth, at least *immanently*, tho not *exeun-ter* or *externally* and *terminatively* on the *Creature*.



*Quest.* 6. In *what*, and *how many* things, doth the Trinity of PRINCIPLES in the *Image*, agree with the *Divine* Trinity of PRINCIPLES, or of PERSONS?

*Ans.* 1. In the Human Soul, or in an *Angel*, *Essence* and *Virtue* or Power make no Composition. But because we cannot well conceive of a Spiritual Substance, but only by inadequate (or *partial*) Conceptions, after the manner of *Matter* and *Form*: therefore we are constrained in speaking of the Soul or other Spiritual Being, to use the Terms *Substance* and *Formal-Virtue*, intending them in the analogical way; that is, so as to answer *Matter* and *Form* in Bodies. But by those Terms and Notions I intend no *Composition*, in the Spiritual Beings. I would have this to be applied also, and more especially, to the Principles, and the *Divine Persons*, of the Trinity in God.

2. The whole *Formal Essence* of the Soul, is contained in this *triple Virtue*; neither is there any *fourth*. But even these, *Vital-Activity* Intellect and Will, have many *Names*, *connotatively*; that is, as acting and terminated on External Objects. And the same is to be understood of the *Divine Trinity*, whether of *Principles* or *Persons*.

3. The triple *Virtue* (or Power) is not an *Accident* in the Soul; but is its very *Essence*. And the same is to be confessed by All, of the *Divine Trinity* of Principles, and Persons.

4. This triple *Virtue* is not divided, as if one part of the Soul were the *Active-vital* Power, another part the *Intellectual*, and another the *Volitive*; but the *whole* Soul is vitally-Active, the whole Intellectual, the whole Volitive. And so also in both the *Trinities*; the whole *Divine Essence*, not part of it, is *Active-Life*, the whole *Intellect*, and the

the whole *Will*; the whole is *Father*, the whole *Son*, and the whole *Holy Spirit*.

5. But the *whole* Soul is not *wholly* Active-Power, or Life; nor *wholly* Intellect, or *wholly* Will. That is, each of these denotes or signifies the Soul, *not wholly*, but inadequately; all of them *together*, as conceived also with the Substance and all *Modalities* and *Relations*, are the Soul adequately and wholly. In like manner the whole Divine Essence is expressed, tho *not wholly*, by Active-Life or Power; or by *Intellect* or *Will*: or by the word *Father*, or *Son*, or *Holy Spirit*.

6. As to *immanent Acts* of the Soul; (1.) An *immanent* Act properly so called, is when, not only this Act effecteth nothing *externally*; but the very Object of it, is nothing that is *external*, but the Soul it self. (2.) Or more generally, and less properly and strictly, when the Act is on some external Object; but abideth in the Soul, and (as before) effecteth nothing externally. The former of these is not any thing different from the Soul; but is the Soul it self, *knowing* or *loving* it self, or as in *Vital-Action*. In short, it is only another State, *Mode*, or Manner of the Soul, differencing it from the same Soul, when consider'd as not thus acting, or as not in the Act of *knowing it self*, or *loving it self*, &c. And tho some call these Acts, *Accidents* of the Soul; yet they intend that Term improperly: namely, on the account that (as they think) these Acts are not always in the Soul, but die away sometimes, without the Soul's dying; but not because they are *adventitious* things, *externally* adventitious, but so many several Modes or States of the Soul.

If it be true, which I much doubt; that the Soul doth not always *understand*, and always *love*; no not by a profound and unobserved Act: this hapneth only by occasion of its unperfect and dependent Nature, which is finite and limited. It hapneth not to  
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the uncreated Divine Nature, which is Infinite and Perfect. It seemeth truer that, these Acts of the Soul are permanent and constant; they are a sort of *Habits*, that are not (sensibly) perceived by the Agents, but only when the Effects are also perceived. As a Traveller, tho' thinking or talking of other things, continues his Journey, in the right way, and by all its windings or its turnings off from the direct Line; or as the Musician plays his Tune, without reflecting or perceiving what he doth, but wholly intent upon other Matters. So perhaps may the Soul perform always its Essential Acts, of *Intellection* and *Love*, as well as of *Vitality*; without Notions, or Observation of those Acts.

The Soul *understanding* and *loving* it self, may be consider'd not only, as *Acting* or *in Act*; but also, with its Object; that is, as acting *on it self*. And thus it has a double Respect, of *Agent*, and of *Object*; from whence a special or particular Denomination ariseth. While its Acts are toward it self, and within it self; they are nothing but the *Soul it self*, nor can it be called any thing but a mutual Relation. But when its Acts are towards external Objects, tho' they do not operate on them; these Acts, as Acts, for so much as the Agent is concerned, are nothing else but the Soul in a particular State *Mode* or *Manner*: but as they are *specified* by those external Objects, they *ought* to have (and they have) another Name; for they are now of a *mixt Nature*, viz. as they are *the Acts of the Agent*, and *as terminated on external Objects*. Again, when the Faculties of the Soul have an External Object or Objects, and do operate on them; such Action as it is the *Agent's*, 'tis but a mere Habitudo or *Mode* of such Agent; or as *Scotus* speaks, it is not any thing different from the Soul, but as it is *specified* (or *specifically denominated*) by its Object, Term, or Effect; 'tis to be conceived of as distinct from the Soul.

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How these things in the Image, are to be applied to the Divine Trinity of Principles or Persons, I need not particularly explain; the Reader will do it in his own Mind, and I would not offend by an unnecessary Prolixity.

7. The Order and Conjunction of the three Faculties of the Soul in their acting, is really admirable. We perceive a diversity of the Action; but what or how great that diversity is, we can scarce tell, or rather cannot tell: for our Faculties have such a mutual dependence, and conjunction, that whenever one Faculty is *principal* in acting, the other co-operate; as much as the capacity of the terminating Object will permit. And all Divines say the same thing of the Principles and Persons in the Divine Trinity.

8. The first of these Faculties, in the order of *Nature*, is the *Active-Vital-Power*; this we may say is the Foundation and Principle of the other Powers, in all their Actions: for we must conceive the Soul as acting, before we can conceive it as *acting intellectually*, or in the way of *Volition*: and the *Soul's* thus acting is its *Living*; I do not mean, its living as it animates or vivifies the Body, but its *Essential Life*. From hence some have taken occasion to say, *Vital-Activity* or *Active-Vitality* is not one of the three *Powers* of the Soul, but is their *Genus*; they are only Branches of this Power: but this I shall fully confute in its proper place. And tho we have no particular Name or Word, whereby to discriminate the Life, or *Active-Power* of Man, from that of Brutes; yet that they are of a different kind or sort, their Operations and their Effects show.

By the *Vital-Power* is first GENERATED the *Intellectual Act*, and from both PROCEEDETH the *Volitive-Act*.

I don't think, that I need teach my Reader, to  
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apply or accommodate these Notions to the Divine *Life, Intellect,* and *Will*; to the Father, the Logos, and Holy Spirit.

9. The *formal Virtue* or Power of the Soul is *one* and *three*; single, and yet triple. *One* centrally, radically, or with respect to the Essence; *triple*, virtually, processionally, and by connotation and respect to its *triple Act*.

And certain it is, the *Divine Principles* are radically one, as they are the Essence; but virtually, connotatively, and relatively to the Acts, they are three: and the same is to be held of the *Divine Persons*.

10. But to make a just Distinction of the Faculties or Powers of the Soul, and to adapt to them *Names* that shall accurately express their Nature and Differences, is (it may be) what a mortal Wit should attempt in vain: and otherways there would not remain so many Controversies about it, among (the most subtle and distinguishing Heads) the Divines of the Schools. Who will think that, he can explicate (whether in more or fewer words) that abstruse difference, that recondit arcane Distinction; so as to satisfy others: that difference, I say, of the Faculties of the Soul, that has escaped the clear and penetrating sight of *Aquinas, Aureolus, Capreolus, Cajetan, Ferrariensis*; of *Scotus, Trombet, Mairo, Faber, Rada*; of *Ockam, Gregorius Ariminensis, Hurtadus*; and so many more? And much more should we say the same of the *Principles*, and *Persons*, of the Divine Trinity.

11. But the least Difference that we can (with reason) affirm of them, is a *Virtual-Relative*, and *Denominative* by connotation from their Acts: The whole Controversy is, Whether their Difference be *real*, and *formal in the nature of the thing*. Apply this also to the Trinity of Principles, and Persons.

12. Whatsoever diversity of Action there is in the Human Life, it all arises from this *Power* (of the Soul) which radically is *one*, and processionally *three*. And (in like manner) all the Diversity in created Beings, is wholly owing to that (Divine Essential) *Power* or *Virtue*, which (as we have said) is *three* and *one*; or the Trinity of Persons in one Essence.

13. As the Trinity of Faculties and *Powers* in the Soul, are known (with certainty) *that* they are; but scarce can we express, or conceive, *what* they are: We must be willing to acknowledg the same, of the Divine Trinity of Principles, and Persons.

14. The Powers (or Faculties) of the Soul always Act, their *not to Act* were *not to Be*; but they do not *always* act on outward Objects, nor by the Spirits of the Body: They do not always animate or vivify the Body; as namely, not in a State of Separation, or when the personal Union of the Soul and Body is dissolved. Nor do they always *know*, or *will* this or that particular thing; nor even themselves, *sensibly, by the bodily Organs*.

The Divine *Virtue* also always acts, to *Act* and to *Be* are the same in God; but it doth not *always* create, or govern the World, or operate on external Things. The Divine Persons do not always Create, Redeem, or Sanctify; tho they always *are*, and *act* immanently, or *internally*.

15. The *active-vital-Power*, *Intellect*, and *Will*, in the Soul, are centrally and radically one *formal Virtue* or *Power*; yet we must not say, the Soul lives or *acts* by the Intellect, or *understands* by the Will. But we must say, (1.) *Formally* the Soul *acts* by its vital-Activity, *understands* by its Understanding, and *willeth* by its Will. (2.) And *effectively* the Will *willeth* by Intellection, and the Intellect *understandeth* by vital-Activity. The Soul acteth it self, by its  
Vitality;

vitality; understandeth it self, by Intellect; willeth it self, by Will. And tho it be truly said, the *vital-Activity* understandeth and willeth, by it self with the Intellect and Will; and the *Intellect* willeth, by it self with the Will: Yet 'tis better said, and more properly, the Soul *acteth, understandeth, and willeth*, by its Virtue or Power; as was noted before. Therefore 'tis not properly said, God *formally* liveth (or vitally acteth) by his Intellect, or understandeth by his Will; or that the Father *vitally-acteth* by the Son, or the Son (eternally) *understandeth* by the Spirit. But it is rightly said, God acteth by his *vital-Activity*, and understandeth by his *intellective-Power*, and *productively* by his vital-Activity; and he willeth by his *Volitive-Power*, but *productively* by his Active and Intellective. By this the Reader sees also, how he is to speak of the *Persons* in the Divine Trinity.

16. Saith *Hurtadus de Mendoza, de Anim. Disp. 5. S. 5.* "A thing is said to be *specified*, when it hath its Essence in order to something else; as Form in order to Matter, and Matter in order to Form: And every Power receiveth a Specification *immediately* in order to its own Acts, and *remotely* in order to Objects. From hence then it is that, the Faculties of the Soul are to have *names* that express a Distinction and Diversity; and from hence also the *Divine Principles* are diversly named. Whether it be so in the *Persons* too, I leave undetermined: But certain it is, the *Father* is thus named; for he is called the Father, 1. Respectively to the Act of Generating. 2. With respect to the Son as generated. Therefore I ask, Whether also the *Logos* (WISDOM, or SON) is not named, 1. From the Act of Intellection. 2. From the Deity as the Object understood. And in like manner the Holy Spirit,

1. From the Act of *Self-loving*. 2. From the Deity as the Object loved.

17. The *triple* Virtue or Power of the Soul, is not only the *Essence* of the Soul; not an *Accident*, as *Aquinas* mistook: but we are also to conceive those Faculties as *distinct*, tho not as *divided*; if we will have an adequate Conception of the Soul. The *first* part of this Assertion has been (long ago) proved by *Ockham*, *Gregory of Ariminum*, *Henr. Gandavensis*, *Gabriel Biel*, *Hurtadus de Mendoza*, *Scotus* and all the *Scotists*. *Durandus* affirmeth the same, *Dist. 3. qu. 4. n. 8.* of Angels. *Gregory of Valentia* saith, it is probable; *Suarez* and *Vasquez* say, the contrary cannot be easily proved. The *second* part clearly follows.

What in this Matter is said of the Triple Power of the Soul, is to be understood also of the Divine Trinity.

18. Tho to conceive adequately of the Soul, we must think of it under the Notion of a *Spirit*, or purest Substance, as well as of a *formal Virtue*; yet it is more known to us, under this last Conception, than under the other. For we know but little, if any thing, of the *substantiality* of a Spirit; or as others speak, the *Metaphysical Matter* of it: But we clearly apprehend what it is to *Will*, *Understand*, and *vitally Act*; and from thence, what Vital Power, Intellectual and Volitive Power, are? And from hence, *Cartesius* and his Followers argue, *Cogito, ergo sum; I Think, therefore I am*: Hereby making the *Act* of Cogitation the first part of Knowledge, and from whence our Existence (or *Being*) it self is proved.

19. As to the *Albanasian Creed*, I would say that, all those things are to be said of the *Divine Principles* (and also, in its measure, of the *Soul*) that are  
com-



commonly said of the Trinity of *Divine Persons*.  
 “ The Catholick Faith is this, that we worship one  
 “ God in Trinity, and Trinity in Unity; neither  
 “ confounding the *Principles*, nor dividing the *Sub-*  
 “ *stance*; for the *vital Active-Power* is one, the *In-*  
 “ *tellective* another, the *Volitive* another: But the  
 “ Deity of the *Life*, of the *Intellect*, and *Will*, is  
 “ the same; the Glory equal, the Majesty co-eter-  
 “ nal. As is the *Life*, so is the Understanding, and  
 “ Will. The Life uncreate, the Intellect uncreate,  
 “ the Will uncreate; the Life incomprehensible,  
 “ the Intellect incomprehensible, the Will incompre-  
 “ hensible; the Life eternal, the Intellect eternal,  
 “ the Will eternal: yet not three Eternals, but one  
 “ Eternal; as neither three Incomprehensibles, nor  
 “ three Uncreate, but one Uncreate and one Incom-  
 “ prehensible. — and so of the rest. All the Que-  
 stion is, Whether *Omnipotence* may be ascribed, in  
 proper speaking, to each of them *distinctly* and *se-*  
*verally*; concerning which see the Author, whether  
*Arhanasius*, or *Anastasius*, or some other. For my  
 own part I scruple not to say, the Divine *active-*  
*Life* is intelligent, or wise; and the *Intellect* (or  
 Wisdom) is vital; and the *Love* is vital and intel-  
 lective. But ’tis not properly said *in the Abstract*,  
 the *active Vital Power*, is a Power *formally* intel-  
 lective; or that, to live or act, is to *understand*; or  
 to understand, is to *will*; or the Wisdom is *Love*,  
 or Love is *formally* Wisdom or Life. And the like of  
 the *Persons* in the Trinity.

20. As the most adequate Conception of the Soul  
 is that; ’tis “ a created Spirit (or most pure *Sub-*  
 “ *stance*) endued with a *formal*, vitally-Active, In-  
 “ tellective, Volitive Power; *first* and *necessarily* to-  
 “ ward it self, then towards external Objects. So  
 we cannot have a truer Conception, in the present  
 Life, concerning God; than this. “ He is one, in-

“ dependent, infinite, neceſſary, immutable Eſ-  
 “ ſence ; a Spirit ( that is, Life, Intellect, and Will )  
 “ moſt perfect ; Father, Son, and Holy Spirit ;  
 “ Self-living, Self-knowing, Self-loving : of whom,  
 “ by whom, and to whom, are all things. And  
 from this, inferring his *Relations* to his Creatures ;  
 Creator, Redeemer, Sanctifier.

*Queſt.* 7. Is the Trinity of *Principles* ( Active-  
 Life, Intellect, and Love ) and of *Persons*, the  
 ſame ?

*Anſw.* To answer this, I ſhall firſt propoſe theſe  
 Points to be conſidered by the Reader.

- I. What doth the term *Logos* ( which we render  
 WORD ) ſignify in the Context of *John* 1. 1,  
 2, 3, 4, &c.
- II. What is a *Person* ?
- III. What is a *Relation* ?
- IV. What are the Grounds or *Foundations* of the  
 Relations ?
- V. Wherein, or how, do the Divine *Principles*  
 ( or Virtues ) differ from one another ?
- VI. What have the *Fathers* ſaid of this Matter ?
- VII. What ſay the *Scholaſtics*, or Doctōrs of the  
 ( Academical ) Schools ; that lived in the mid-  
 dle Ages, between the Fathers and the Divines  
 of the Reformation ?
- VIII. What is the Doctrīne of the *Moderns*, or  
 thoſe ſince the Reformation ?

### I. *Of the LOGOS.*

The word LOGOS, in Eccleſiaſtical and Pro-  
 fane Authors, is variously uſed ; ſometimes for *Rea-  
 ſon* in general, ſometimes for an *Argument*, ſome-  
 \* times

times for a *Definition*, for a *Speech* also and *Word*, and many more; as may be seen in Lexicons. But it being used by the Spirit of God, in the Context of St. *John* before-named; therefore its *Theological* signification is there chiefly to be sought. And tho' *in the beginning* there, is by most Interpreters rather taken for *in the beginning of the Creation*; than as St. *Cyril* interprets, *in the Father*: And tho' in that Context the *Evangelist* speaks of the Creation of all things by the WORD. It will not thence follow that, Christ had *then* his *first* Original or Beginning, or was *then* created: For 'tis there also said, on the contrary, *the WORD was with God*; which intimates his *Eternal Co-existence*. Nay it is said there, *the WORD was God*: therefore, not a Creature; much less, then first originated. But from hence it is evident, *first* that, this name the WORD, has respect to the Work of Creation; when *God SAID, Let there be Light*, and so of the rest. And therefore it is, that the Works of God are often in Holy Scripture ascribed to his *Word*, Psal. 33. 6. and 148: 8. 1 *Pet.* 3. 5. And *Solomon* (*Prov.* 8. 22, &c.) says almost the same thing of WISDOM, for so we render *Logos* in that Context, *viz.* that, "It was from Everlasting, *from the Beginning*, before the Earth. "When there were no Fountains, or Depths; before the Mountains, and Hills; when he prepared the Heavens, I was there. *Secondly*, We must understand St. *John* as speaking of the *Word* as *præ-existing*, even from Eternity; tho' named the *Word* in time, with respect to the Creation. So the *Logos* is both the *eternal WORD*, or *inexisting WISDOM*, of the Father; and that *creating WORD* and WISDOM of the Omnipotent, that *went forth* to make all things. The Context it self teaches us to understand the LOGOS, neither as only the *eternal inexisting WISDOM*, nor as only that *proceeding*

WORD and WISDOM that went forth to create; but so as to comprehend *both* these Senses. The Philosopher *Zeno* is deservedly commended both by *Tercullian* and *Lactantius*, for saying; the *Logos* is the maker of the World. See their words at length in the Annotations of *Grotius* on this context.

At the 4<sup>th</sup> Verse it is said, *In him was LIFE*; as 'tis said elsewhere by Christ, "As the Father hath LIFE in himself, so hath he given to the Son to have LIFE in himself. By which is meant, not only that, Christ is the Cause and Author of our *Life*; but is that *Radix* or Root of Life, or Eternal WISDOM, that was *generated* by the Omnipotent-Divine LIFE: and therefore 'tis here said of Christ, both as eternally *inexisting*, and as proceeding to give Life to Men.

*The LIFE was the LIGHT of Men.* It was said, to signify the *Property* of the Person; for it is not meant only of the *Act* of illuminating the World, but of the eternal *Property* of the Enlightner: *Light*, the second Property of the Sun, is always likened to *Intellect* the second Faculty of the Soul. So the sense is, "The *Logos* or INTELLECT, the "Eternal WISDOM of God, being Incarnate, was "the Light of the World: The Eternal, *Inexist-* "ing, Intellectual Light, is our Teacher or *Pro-* "cessional Light. *John* 11. 10. and 12. 35. 1 *John* 1. 7. *Rev.* 21. 23.

*Grotius* observes here that, *Seneca* and the *Stoics* say, the creating *REASON*; and *Chalcedius*, "The "REASON of God, is God taking care of human "Affairs; and is the cause that Men live well and "happily, if they neglect not the Gift of the most "High God.

I do not oppose the Exposition of *Deodati*, and some others, that say; Christ is called the *Light* of Men, because he created the *Reasonable* Soul; and  
because

because he *enlightens* it, after it hath been darkned by Original Sin. Nor would I contradict those, that have said, the WORD is so called; because in all Ages he hath *declared the Father* to Men, as a *Word* or *Speech* doth the *Mind*. But I would have these to pass but only as *secondary* Reasons of this Name.

The *Belgic* Annotations have rightly said, “ The *Logos*, that is, the substantial *Word* and REASON; as *Reason* signifies also, both the *Internal Reason* or Intellect of Man, and that *external Word* by which the *Internal Reason* is expressed. And on the 4th Verse, *The Light of Men*, i. e. “ The Author and Cause of Light, namely of that *Reason* and *Understanding* with which the human Kind was endowed and ennobled, when created.

See *Beza*, *Calvin*, *Jansenius*, *Lyra*, and others on this Context. The Jesuit *Maldonat*, after observing and censuring divers impertinent and inept Interpretations here, saith; “ A great number of the *Antients*, and almost all the *Moderns*, think the SON is called the LOGOS, because he is *Notitia Patris*; the Knowledge (or Wisdom) of the Father. This Opinion hath been received with a marvellous Consent and Agreement of *Divines*; and hath obtained such an Authority, that it would be rashness to depart from it: Notwithstanding, there may also other Reasons (and true ones) be given of this Appellation. Yes, I will give two Reasons; that will comprehend all the rest. 1. By the *Word* of God, the World was made; God *said*, *Let there be Light*, and so of the rest. 2. Because the Son *declares* to Men the Commands and Will of God. And I am wholly of Opinion, we ought here to take the most comprehensive sense, rather than any narrower.

*Lyra* notes that, the Word or Conception of the Mind, not which is unformed and confused, but which is determinate and *perfect*, and therefore called *Definition*, is the *Image* of the *Divine Word* in us; because God understandeth *himself*, and *all things*, by *one Act* of Intellection: And thus there is in God but *one Word*, because in him there can be but *one* (most *perfect* and *complete*) *Conception*. But he disagrees here, in part, from the generality of the *School-Divines*, who say; "The Son or WORD " is not God's KNOWLEDG of other things, but " only of Himself.

## II. Of the word P E R S O N.

Or, What is a Person? We ask, 1. concerning the Name or Term, Whether the Term *Person* be necessary in explaining the Trinity? 2. Of its signification?

1. If *Necessary* be taken in a large sense, for what tends to preserve the Faith pure and entire; the term *Person* may be called *Necessary*: because its signification is so determined and fixed by Ecclesiastical Use and Custom, that he that rejects this Word, is suspected to reject the true Faith it self. Otherwise no *Term* whatsoever is necessary, because no one *Language* is necessary to Religion; much less is the word *Person* necessary, which is not found in Scripture in this sense.

2. To the second; *Boethius* and *Aquinas* define a *Person*, to be *an individual Substance in the Rational Nature*. *Aquinas*, much perplex'd and distress, opens the whole Matter, thus. " *Person* in general " signifies, *an Individual Substance, of the Rational* " *Nature*. *Individual* is what is *distinct* from all o- " thers, and *indistinct* in it self. *Person* in what- " soever

“ soever Nature, signifies what is *distinct* in that  
 “ Nature; and in the Human Nature, it signifies  
 “ *this* Soul, *this* Flesh, *these* Bones: for these are  
 “ the individuating Principles of a *Man*.——  
 “ But the distinction in the *Divine Nature*, is not  
 “ made but by *Relations of Origination*; *i. e.* Gene-  
 “ ration, Spiration, Procession. *Relation* in the  
 “ Divine Nature is not an *Accident* inhæring in its  
 “ Subject, but is the Divine Essence it self; and  
 “ therefore subsisteth, as the Divine Essence *subsist-*  
 “ *eth*. Therefore as the Deity or *Divinity* is *God*;  
 “ so the *Divine Paternity* is *God the Father*, who is a  
 “ *Divine Person*. Therefore a *Divine Person* signi-  
 “ fies a *Relation as subsisting*; and this (a Rela-  
 “ tion as subsisting) signifies a *Relation after the*  
 “ *manner of a Substance*, which is an *Hypostasis*  
 “ subsisting in the *Divine Nature*: though a  
 “ Subsistence in the *Divine Nature* is not any  
 “ thing different from the Nature, but is the  
 “ Nature. And *Quest. 30.* when upon this Que-  
 “ stion, *Are there more Divine Persons?* He is puzzled  
 “ with this Objection, *There is but one Person, because*  
 “ *there is but one individual intellectual Substance or Na-*  
 “ *ture*; which hath since been the Objection of the *So-*  
 “ *cinians*; He answers thus. “ In the Definition of a  
 “ *Person*, the word *Substance* doth not denote *Es-*  
 “ *sence*, but *Suppositum*. And in *Qu. 39. Is Essence*  
 “ *and Person the same in God?* He answers, “ In God,  
 “ *Essence and Suppositum* is the same; and *Supposi-*  
 “ *tum* in all Intellectual Substances is the same as  
 “ *Person*. But it seems to be a Difficulty, that tho  
 “ there are three *Divine Persons*, there is but one  
 “ *Divine Essence*. To this, some have said; *Per-*  
 “ *sons and Essence* differ in God, as the former are  
 “ *assisting Relations*; considering *Relations* only as  
 “ they refer to one another, and not as they are *En-*  
 “ *tities or Things*. But in truth, *Relations* in  
 “ created

“ created Beings are only Accidents, in God they  
 “ are the Divine Essence ; from whence it follows  
 “ that, in God *Person* and *Essence* differ not *quoad*  
 “ *rem*, or really. And yet the Divine Persons re-  
 “ ally differ from one another ; for a Person signi-  
 “ fieth a *Relation*, as *subsisting*, in the Divine Na-  
 “ ture. A *Relation*, with respect to the Essence,  
 “ differs from the Essence *ratione tantum*, i. e. only  
 “ by an Act of our Mind, or *in our manner of con-*  
 “ *ceiving* ; but a *Relation*, with respect to its Cor-  
 “ relate (or opposite Relation) differs from it *re-*  
 “ *ally*, for it is opposed to it. The Sum is, in the  
 “ self same Essence or Substance are three *Relations*,  
 “ that are *really* distinct : Which Relations are yet  
 “ really the same with the Substance or Essence ;  
 “ not as it is an Essence, but as a *Suppositum*, or Per-  
 “ son. See Q. 39. a. 1. ad 3. I shall take leave  
 to hope that, all shall not be damned, that do not  
 understand these things ; or understanding them,  
 cannot reconcile them.

Cajetan saith, God (precisely considered) is a  
*Suppositum* : but *Fonsæca*, *Suarez*, and others blame  
 this. According to *Scheibler*, a *Suppositum* is a *Singular*  
 (or *individual*) *Substance*, *complete*, and *incommuni-*  
*cable* ; and therefore is more general and comprehen-  
 sive than *Person*, which is defined an *intelligent Suppo-*  
*situm*, to distinguish it from a *Suppositum* (or *individual*  
*Substance*) not intelligent. According to *Valla* and  
*Scaliger*, a *Person* is not a *Substance* ; but a *Quality*.  
 The Objection of *Valla* (and the *Socinians*) is better  
 answer'd by *Scheibler*, than by *Aquinas*. The Objec-  
 tion is, *If a Person is a Substance, then three Persons are*  
*three Substances* ; he denies the Consequence. “ Be-  
 “ cause *Person* is sometimes taken complexly or *con-*  
 “ *cretely*, that is, for the *Substance* and *Property* toge-  
 “ ther ; it is thus taken when a *Person* is said to  
 “ be a *Substance*, and when we say the *Father* is a  
 “ *Person*.



“ Person. But Person is also taken *abstractly*, or  
 “ for what it signifies above or more than the mere  
 “ Essence: it is taken thus, when we say there are  
 “ *three Divine Persons*; for the meaning of *that*, is,  
 “ *there subsisteth one Divine Essence, under three (Per-*  
 “ *sonal) Properties*. He means, the Holy Trinity  
 is three *Properties*, added (as it were) to the Divine  
 Essence, Godhead or God. And he explains it, by  
 the Trinity of Affections in every *Ens* or Being; *ve-*  
*rum, bonum, unum*; and by the *Unity* of a Being, as  
 it is a Being.

But a Difficulty still remains; What are these *Pro-*  
*properties*? Are they the *Relations*; or their *Founda-*  
*tions*; or their *Antecedents*, or their *Consequents*?  
 Do these *Properties* differ from the *Essence*, and how?  
 Lest I should rather confound, than edify, my Rea-  
 der; if I undertook to discuss all the Opinions of the  
*Scholastics*, concerning the difference between *Nature*  
 and *Suppositum*: therefore I will refer him only to  
*Scheibler*, *Metaph. l. 2. c. 2. n. 74, &c*; and to *Sua-*  
*rez*, *Metaph. d. 34*; and *Fonseca*, 5 *Metaph. c. 8. 4.*  
 6. And if he would see the Matter treated more co-  
 piously, he may read (and tire himself in) the *Tho-*  
*mists*, *Scotists*, and almost all the *Nominals*. But if  
 we might have leave to say, “ *Personality* in the Deity  
 “ is *radically* the Eternal Trinity of Principles, *Life*  
 “ *Intellect* and *Will*; next the *formal Existence* of this  
 “ Eternal Trinity of Principles, as in *immanent Act*  
 “ in God himself, that is, as Self-living Self-knowing  
 “ Self-loving, with *mutual Relation* of Act to Act,  
 “ and of each Act to its Object; and lastly with re-  
 “ spect to the Creation, (or *processionally*) first obje-  
 “ ctively, and then effectively. I say, if it were suf-  
 ficient, thus to speak; which I do not, here, or now,  
 determine; the whole Matter would be certain,  
 and clear, so far as the Divine Nature is compre-  
 hensible, by us Mortals.

## III. Of a RELATION.

We have often occasion to say, a *Person* in the Trinity is a *Relation*; which is therefore obscure, because the Entity or Nature of a *Relation* is obscure. *Scheibler* has said well, *Metaph. Lib. 2. c. 9. n. 1.*

“ Because the Human Understanding hath but a middle Perfection, therefore it doth not readily understand some things on the account of the *Excess* of their Perfection, and again others as hardly on the account of the *Defect* of their Perfection; for in both Cases they are *disproportioned* to our Understandings. Our Intellect is almost blind, in the Knowledg of God, the most perfect Being; and but weak in the Knowledg of Relations, because their Beings or Natures are so imperfect as to be scarce discernable. It is asked, is *Relation* a real thing; or only a Notional, that is, a Conception? Is it any thing distinct from its Subject, Foundation, or Term? And if it is, what is it? In good truth, the *Order* of things, as distinct from the things themselves, occasions great Trouble and Puzzle to the Human Understanding; and *notional* Entities are innumerable, and take up a great part of our Life: such a Play, such a Dream, is the Human Life. Yet all Notional Beings are not to be thought little Matters, for it was the Divine Wisdom that was the cause of ORDER; and not only all *Relations* do result from the *Order* of things, but (if I mistake not) all Morality is *formally* in Order and Relation, and *materially* in the Mode or Manner of it. God, as *Maker*, is the Cause and Foundation of Nature; as a Wise *Governour*, of Order; as *Love*, of Perfection. But what the *Order* of things is, and what their *Relations* (thereupon) to one another, is better known by the things themselves; than by artificial studied Notions. The

The Foundation of Relations is in the *Order* of things; this *Order* is found in Substances, Quantities, Qualities, Actions, Passions, and even in Relations; for Relation is *the comparability* (or if you will, the *comparing of things*) that are in *Order*, with one another. The Understanding is endued with a Power, of comparing things; and thence that passive Capacity of things, by which they are Objects of the *comparing Art*, is called their Comparability or Relation: which is not something *really* different from the *Order*, nor the *Order* something diverse from the things in *Order*; nor (in short) is it any way more clearly or better expressed, than by the bare *Names* of *Order* and *Relation*, assisted by our Sight or other Senses. From *Order*, and the *Relations*, resulteth all that which we call Beauty, and Harmony. *Order* and *Comparability* are only between things that are diverse from one another. I know nothing farther of the *Relations* of things, tho I have been often wearied with the Disputations concerning them. I don't think that we should enquire or study for new or other things, concerning the *Order* of things, or their *Relations*. Tho they are not *real* things, or *real Entities*: yet one may say, an *Ordinal* is *Non-nihil*, or somewhat considerable; as being found in every part of the boundless Field, or *Champaign* rather of Nature. We may say, it is a *World* that the Human Understanding hath framed or *created*, as it were *out of nothing*: and with how much Noise, and what Conflict, have the most Learned Metaphysicians and Logicians contended in it, and about it?

The Logicians hitherto, for the most part, distinguish *Relation*, from its *Foundation*. And otherways why have they several Names; and why do we say that, *Relation* resulteth or ariseth from the *Foundation*? But what the difference between 'em, is; they are not so well agreed. Some dream

dream of a *real* Distinction, such as is between one Thing or Being and another; as *Cajetan*, 1. p. q. 28. a. 2. *Ferrariensis* cont. Gent. L. 4. c. 14. *Capreolus*, 1. d. 30. q. 1. But *Hurtadus* is for a mere modal Distinction. Some contend for such a modal Distinction, as between *Quantity* and *Figure*; others (as *Scorus* and *Fonseca*) are for a *formal* Distinction, at least where Relations are separable from their Foundation. The Opinion of *Durandus* may be seen in himself, 1. D. 30. Q. 2. and that of *Suarez*, in his *Metaphysics*, *Disp.* 47. *Sect.* 2. n. 4, 5. Yet others tell us, Relation is distinguished from the Foundation, only *ratione ratiocinatâ*, by a mere Act of our Reason; so *Ockam*, 1. d. qu. 1. and d. 31. q. 1. *Ariminensis* d. 28. q. 2. a. 2. *Aegidius* 1. d. 26. q. 4. *Hervæus*: and *Suarez*, *Metaph.* disp. 27. §. 2. n. 22. And *Scheibler* Lib. 2. c. 9. punct. 2. n. 50. Those that are for a *Modal* Distinction, differ from those that maintain a *formal*, most commonly only in the Name; *Albertinus* who defends the *Formal*, instances in *Quantity* and *Figure*: what difference they pretend between *Modal* and *Formal*, see in *Albertinus* de Rel. Q. 6. p. 387; and Q. 13; and in the *Formalists*. They alledg the Authority of *Aquinas*; see *Hurtadus*, *Metaph.* d. 15. p. 898, 899.

And verily there is nothing but is the Effect of some Cause, except only the first Cause; and *Relation* requireth no efficient Cause but the Foundation, the Term, and Subject. This *Egg* (for instance) is like to never so many thousands of *new* laid Eggs, without any change in it self. And if *Relation* were a *real Entity*, how many millions of Entities must there be in every Person, nay in every Dust and Sand?

*P. Hurtadus* has most fully proved that, *Relation* is distinguished from its Subject, Foundation, and Term, only by mental Conception; not really, formally, or modally, unless by *Formality* and *Mode*  
you

you mean only *mental Conception*. Also that, the Term is essential to the Relation; and tho' the Relation is denominated from its Foundation and Subject, it hath essential reference to its Term: for it is the *Comparability of one thing to another*, and therefore belongeth to both, or is between both. When *Scotus* says, 'tis a *false Conception*, if Reason distinguishes where the *thing* is not diverse: *Albertin* rightly answers, it is no *false Conception*; for while Reason conceives one thing without conceiving another, it doth not *affirm*, but only *abstracts negatively*; as the Sight doth not err, while it perceives *Colour*, and doth not perceive *Tast*. *Albert. de Rel. qu. 12. p. 400.*

#### IV. Of the F O U N D A T I O N S of the Divine Relations.

The School-Divines speak obscurely of the *Foundations* of the Divine Relations. They say enough indeed of the twofold *Procession*, the *Procession* of the *Word* or WISDOM by an Act of the *Intellect*, and of the *Spirit* by an Act of the *Will*: In God, say they, *there is no Procession but by an Act*. *Thomas* (1. q. 27. 3. c.) saith; "In the first *Procession*, the thing *understood* is in the *Understander*, in the other the thing *loved* in the *Lover*. But whether they would have the *Acts*, or the *Processions* to be the *Foundations* of the *Relations*; I know not how they will be able to distinguish the *Relations* from one another. For they say, the *Divine Intellect* and *Will* are the same, and to *Understand* and *Will* (in God) are the same; so are to *Speak* and *Will*, and to *Beget* and *Breath*. But if thus the *Foundations* are the same, and the *Terms* the same; what *Mortal* can understand but that the *Relations* also must be the same? *Aquinas* indeed says, 1. q. 27. a. 3. ad 3<sup>m</sup>.  
"The

“ Tho in God the Intellect is not another *thing* than  
 “ the Will; yet it is of the nature of the Will and  
 “ the Intellect, that the *Processions* that result from  
 “ the Acts of these Powers, should have a certain *Or-*  
 “ *der*. But we cannot understand *Order*, but only  
 between *distinct* things, as neither *Relation*. If there  
 be no *real* diversity in the Divine Act, no *Modal* or  
*Formal* in the nature of the thing; it seems uncon-  
 ceivable that an *Act* in all respects the same, should  
 be related to it self by distinct and opposite *Re-*  
*lations*.

They make four *real* Relations, in the Deity; the  
 words of *Aquinas* are these, 1. q. 28. a. 4. “ There  
 “ are four Relations; Paternity, Filiation, Spira-  
 “ tion, and Procession: They say moreover, *Re-*  
 “ *tions* cannot be in God but only as founded on  
 “ *Action*, and such Action too as is Immanent or *In-*  
 “ *ternal*. Of such Processions there are only two;  
 “ one by the Action of the Intellect, which is the  
 “ Procession of the WORD; the other by the Acti-  
 “ on of the Will, which is the Procession of LOVE:  
 “ But in each of these Processions, there are two  
 “ opposite Relations; one of *that which proceeds* from  
 “ the *Principle*, the other of the *Principle* it self.  
 “ The Procession of the WORD is called the *Gene-*  
 “ *ration-Relation* of the Principle *Paternity*; the *Re-*  
 “ *lation* of what proceeds from the Principle, is  
 “ called *Filiation*. The Procession of LOVE hath  
 “ not a particular Name, nor yet the Relations aris-  
 “ ing from it: but the Relation of the *Principle*  
 “ here is called *Spiration*; the Relation of what pro-  
 “ ceeds from it, *Procession*. So far the *Angelical*  
 Doctor; but if the real Relations are four, either  
 a Person and a real Relation in God are the same,  
 or not the same: If the same, there are four Di-  
 vine Persons; if they are not the same, we must  
 find some other *definition* of PERSON, such a  
 one

one that real *Relation* shall not be the *formal Reason* of it. And again, if there be four Relations in God, let 'em give a Reason; why both the Relations arising from the first Procession are *Persons*, and not the Relations from the Second? Lastly, Seeing the Processions are from one *Act*, how can either the Processions or Relations be diverse? The Reason of the Question, is, as *Durandus* expresses it, *i. d. 5. q. n. 8. p. 67.* "It is impossible, when things are perfectly the same, that one should differ (or be distinct) from the *other*, when this other doth not differ (or is not distinct) from *that*. For if it be a true Rule that, things that are the same in some *third*, are necessarily the same with *one another*: It will follow, by a stronger Reason, that, things perfectly the same with *one another*, are the same in respect of whatsoever *Third*. And what *Faber* has said of *Novity*, is another Objection against the diversity and *real* distinction of Relations. Real Relation, properly so called, necessarily follows on the Position of *Extremes*; and so there can be no new Relation, without some *Novity in the Extremes*. I ask, Can the Relation be diverse, without diversity of Extremes? As *D' Orbelles* saith, *i. d. 32. the Relation of the same thing to it self, is not a real Relation.* Theor. 98. c. 2

[Note here, the Learned Author often sets himself to perplex the Doctrine of Relations, and other Heads of Scholastick Learning; for what reason we shall observe hereafter: but the whole that he hath here either observed, or collected, is all of it answered, by that known (and certain) Aphorism; *Idem diversimodè consideratum, Formalitate Relativâ non est idem*; a thing diversly considered, is not the same in its *Relative Formality*, but is diverse from (nay opposed to) it self by those Relations.]

I intend not however to deny that, what *Holkot* says, is in its measure and sense true. “ The *natural Logic* is defective, when applied to Matters of Faith. And, the Rational Logic of Faith is different from the Logic of Nature : the Philosophers saw not that, a thing might be *Three and but One* ; and therefore they said nothing of it in their Rules. The Logic of Faith hath such Rules as these, every *Absolute* may be predicated of three in the Singular, and not in the Plural ; Unity holdeth its *Consequent*, where the *Opposite* of the Relation doth not hinder ; we may grant contradictory Propositions of the same *Suppositum*, when it is with specification of diverse Natures. Notwithstanding, I will not deny *clear* things concerning the Trinity, as some do, only because they are *clear*. I don’t think we may argue after this manner ; “ The Doctrine of the Trinity is a *Mystery* ; your Account of it is no Mystery, therefore it is not the true Doctrine of the Trinity : For it will be still mysterious enough to us, tho we do not reject what is clear, or certain, about it. See on this *Ruez*, d. 15. & d. 21.

#### V. Of the Difference of the Divine PRINCIPLES or ATTRIBUTES.

Nor are the Schools well accorded, how the *Principles*, or *Attributes*, as some call them, differ from one another : The most grant that these Attributes or *Principles* (*viz.* the Divine LIFE, INTELLECT, and WILL) are the very *Essence* of God ; but it is questioned, Whether they are of the *Essence as such*, that is, *as an Essence* ? *Suarez*, *Metaph. Disp.* 30. S. 6. says ; “ The Attributes, according to their *formal Reasons*, are not of the  
“ *Essence* ;



“ Essence ; tho in *reality* they are not distinguish'd  
“ from it.

*Aureolus*, m. 1. d. 8. q. 3. a. 2. and the *Nominals*, *Ockam*, *Biel*, *Hurtadus*, *Ariminensis*, 1. d. 8. q. 2. do not distinguish the Attributes from the Essence at all, *in the nature of the thing*.

*Scotus*, 1. d. 8. q. 4. & d. 2. q. 7. and the *Scotists*, teach, that the Attributes are distinguished from the Essence by a *formal Distinction*, *in the nature of the thing*, without any Act of the Understanding. Of this, see *Rada*, cont. 4. p. 57.

*Thomas Aquinas*, 1. p. q. 4. a. 2. & q. 13. a. 12. q. 28. a. 2. says; The Attributes are distinguish'd from one another, by an Act of the Understanding, And so also the *Thomists*, some of 'em calling it a *Virtual Distinction*, others a *Fundamental*, others an *Aptitude*. By this last they mean, when a thing on its own part is *one* and *undistinguished*, yet the Understanding formeth *different* knowledges of it, that signify or denote something that is *real*. And in truth, the Opinion of the *Nominals*, approved by *Suarez*, comes up to this. The *Scotists* say, it is *Non-identity*, where there is not *distinction*; as, between *Ens* and *Non-ens*, and between *Habit* and *Privation*; for *Distinction* as it is an incident and affection of *Being*, can only be between *positive Extremes*: And here they deny *real Distinction*; but assert a *formal*, *viz.* distinct *objective Conceptions*, and *Definitions*. They mean by *Form* here, any manner or way under which a thing may be conceived (as they speak) *in the Nature of the thing*; and hence they coin the term *Formality*. Saith *Rada*, “ The Formality is nothing  
“ else, but the *objective way or manner*, under which a  
“ thing may be conceived, *in (or according to) the Na-*  
“ *ture of the thing*. And they say a thing is *formally distinct*, which is neither part of a *Definition*, nor the whole *Definition*; nor agreeth to it *per se*, or of

its own Nature, in the firſt Mode or Inſtant. But it is to be noted that, *Scotus*; and the *Scotiſts*, *Trombeta*, *Lychetus*, *Mairo*, *Faber*, *Meuriffe*, *Baſſolis*, *Rada*, and the reſt; ſay both that, the Divine Relations or *Persons*, and theſe *Attributes*, are *formally* diſtinguiſh'd from the Eſſence; and ſo affirm the ſame *formal* diſtinction of them both.

Here the confounding of Attributes, is no ſmall occaſion of Error. Theſe three eſſential Attributes (the Divine LIFE, INTELLECT, and WILL) are not to be confounded with the Attributes of another ſort. And the *Eſſence* of God is taken, either *inadequately* for *ουσία*, or general Notion of Being, or for a Conception analogous to *Metaphyſical Matter*; and ſo the *Principles* are not *de Eſſentiâ* (of the Eſſence) as an Eſſence. But if we take *Eſſence* in the moſt *perfect Senſe*, or as ſome ſpeak for the *Divine Form*; that is, for an objective Conception analogous to *Form*; ſo the triple active Power (or Principles) are *de Eſſentia Dei*, of the Eſſence of God, as it is an Eſſence: but in the Radix of the Eſſence it is one Power, not three. We muſt hold, contrary to *Scotus*, ſuch Conception of the Divine Eſſence is not adequate and perfect, that doth not include all theſe *Principles*. Methinks *Rada* hath not well ſaid, p. 73. “The Divine Eſſence, preſcinding from  
“ the Attributes, is an Entity ſo perfect, that a  
“ more perfect cannot be conceived. What? An Eſſence that *underſtandeth* not, and *willeth* not, may it be called moſt perfect? Of *Mercy* and *Justice*, which are nothing elſe but the ſame *Principles* as they reſpect the Creatures, we muſt indeed ſay otherways; becauſe to reſpect the Creature, is not *Eſſential* to God. Therefore however we conclude and determine concerning the diſtinction of *Attributes* among themſelves, or from one another; we muſt hold as certain truth that, theſe three are *Eſſential*

*sential* to God, and must be distinguished as so many inadequate Conceptions of the Essence. And tho *Rada* saith rightly, p. 80. *Append.* 1. “The Divine  
 “ Perfections are not said of one another, *formally*,  
 “ in the *Abstract*; viz. *Wisdom* is not, *formally*,  
 “ *Love*; nor *Intellect* *formally* *Will*. Yet he hath  
 not rightly said, *God*, as considered *quidditatively*, or  
 in the *quidditative* Conception, is not wise. Yes, he is  
 Life, Intellect, Will, Power, *Wisdom*, Love.

But it is asked, Whether the same must be said of the Trinity of *Persons* or *Relations*? *Suarez*, *Metaph.* 2. d. 30. §. 4. says; “There is a great difference between *Relations* and these *Attributes*:  
 “ For prescind- ing the *Relations*, yet the *Essence* of  
 “ *God* is fully compleated; and each *Divine* *Per-*  
 “ *son*, separately considered, by the same *absolute*  
 “ *Essence*, is *formally*, and *essentially*, and *fully*,  
 “ and *perfectly* *God*, without the other *Relations*.  
 “ And hence the *formal* *Perfection* of a *Relation*, is  
 “ in reason *eminently* contained in the *Essence*, before  
 “ it is *formally* joined to it: because tho there is  
 “ *formally* no *Imperfection* in a *Relation*, there is  
 “ however somewhat in it that doth not simply ap-  
 “ pertain to *Perfection*. But I dare not subscribe to  
 these things; nor do I understand, how it can be  
 true what many *Scholastics* say, that a *Relation* is the  
*Essence* of *God*, and yet doth not belong to the  
*perfection* of the *Essence*: nor dare I to say, the *Di-*  
*vine* *Essence* is adequately conceived, as compleat  
 and perfect, without including the Trinity of *Per-*  
*sons*. If, as *Aquinas* saith, 1. q. 29. a. 2. c. a *Per-*  
*son* in the *rational* kind of *Substances*, signifies as in  
 the *whole* kind of *Substances*, *Subsistence*, a *natural*  
*thing*, *Hypostasis*; and as he saith, a. 4. c. *Person* is  
 to be used in the *Divine* *Nature*, because it implieth  
*Perfection*; and a. 4. c. a *Divine* *Person* signifies a  
*Relation* in the way of *Substance* and *Hypostasis* in the

*Divine Nature.* I say, if these Maxims of *St. Thomas* be true, I see not how a Conception of the Divine Essence can be *quidditative*, adequate and perfect, that doth not include the Trinity of *Principles* and *Persons*. Is that *Intellect* perfect, that doth not *understand it self*; or that *Intellect* that doth not produce a *Self-complacence*, or that *Life* that is not essentially *Life to it self*?

*Gregory Ariminensis* saith, 1. d. 8. “ No attributal  
 “ Perfection in God; whether you call it Formality,  
 “ or quidditative Reason, or whatever else; is an  
 “ *Entuz*, either great or little, if considered as dis-  
 “ tinct from the Divinity (or Divine Essence)  
 “ precisely taken. *He proves it thus*: Taking, saith  
 “ he, the Divinity by it self, without any sort of  
 “ *Mode* distinct from it; either it is *Wisdom*, or not.  
 “ If it is; then either no *Wisdom*, or the *Wisdom*  
 “ that is *Formality* is in God distinct from the Divi-  
 “ nity, *which is the thing desired*: or there are more  
 “ *Wisdoms* in God, which is *erroneous*.—— If the  
 “ Divinity is not *Wisdom*, which no Christian, nay  
 “ no Heathen, will deny; it follows that, God is  
 “ not the *Wisdom* by which himself is wise, *which*  
 “ *is false*. And indeed it seems to me that, the Con-  
 ception *God* abstracted from *Wisdom*, is a lame  
 inadequate Conception; as the Conception *Fire*  
 abstracted from *Heat*, is inadequate and imper-  
 fect.

But it is a greater Question, whether Attributes are distinguished *from one another*; tho not in this primary Essentiality? The Reason why *Gregory* and others deny it, is chiefly *the Divine Simplicity*. But the *Scotists*, as particularly *Rada*, *Cont.* 4. & 24. p. 389. says; “ *Formal Non-identity* is not contrary  
 “ to the most perfect *Simplicity*. Whence a formal  
 “ Distinction in the nature of the thing, tho it be  
 “ consistent with Composition, yet does not neces-  
 “ sarily

“sarily infer it; because things that are distinguished *formally*, by precise formal Reasons, are not necessarily as *Act* and *Power*; but as two *Acts*, neither of which is *in Power* to the other. To which Argument notwithstanding, it is answered by *Gregory Ariminensis*; “Tho perhaps *Composition* may be so avoided, yet the *Simplicity* is not saved. The Reason is, because no *thing* that in the aforesaid manner doth include *more*, is simple; and it shall be so much the less simple, as the *things included* make it less *one*. And it is certain that, those *more*, of which every one is in *Act*, and none of them in *Power* to another of them: I say, such *more* make a thing to be less *one*; than do those *more*, of which one is *in Power* to another. But we will not proceed farther in these Matters, dark, and therefore ungrateful to most Readers.

## VI. *The Doctrine of the FATHERS.*

For what the Fathers have said, in these Matters; the best, and largest account given of it, is by the Learned Jesuit *Dionysius Petavius*. One cannot deny that, many of the Fathers of the first Ages *Platonized* but too much; I am not he that will undertake to defend all their Sayings; I would not corrupt Theology with any thing unsound, from a superstitious Reverence of Antiquity. I grant to *Petavius* that, divers of the Antients have endeavoured to explicate the Mystery of the Trinity in a *rational way*; thereby to facilitate the Conversion of Heathens: But I will not grant to the *Arians*, that almost all the Antients were *Arian*; or to the *Heathens*, that well near all the Fathers were Hypocrites and Dissemblers, who to deceive the People have wrote what themselves did not believe. But he that shall read

on the one side *Philostorgius*, and the later *Arian Sandius*; and on the other the rigid Discussion and Irruption of the Doctrine and Sayings of the Antients, by *Petavius*; will see that Nets and Snares are laid for his Faith, to prevent (if possible) his believing that most, or but *many* Christians of the first Ages, had a sound Faith concerning the Trinity. Tho' *Petavius* has indeed, elsewhere, well enough vindicated the *Catholick Church* it self of those Times, from any sinister Imputation, of that kind. But if *Petavius* have truly reported the Fathers, as 'tis granted he has, one may wonder that, the *Roman Catholics* were obliged by the Council of *Trent*, to swear that they will understand and interpret Holy Scripture, according to the unanimous Consent of the Fathers.

I omit what he saith of *Philo*, *Trismegistus*, and (the late) *Engubinus*.

The words of *Justin* also must be corrected.

Nor does *Athenagoras* speak cautiously enough of the WORD. But when he saith, in his *Apology*; MIND and the WORD of God, is the Son of God. And again, "He is the first Offspring of the Father, not created; for God who is Eternal MIND, had within himself from the beginning the *Logos*, WORD or WISDOM, for he was always wise. I say, herein he speaks as divers others of the Fathers did.

*Tatianus*, otherwise unsound, yet speaks agreeably to the other Fathers; "A Power was the Principle or Cause of the *Logos*.— And with him, (with that Power) the *Logos* that was *in him* made all things. When he saith here, a Power was the Principle of the *Logos* or WISDOM, he is not alone in this way of speaking.

*Theophilus Antiochenus*, ad Aureol. L. 2. says almost the same things. "Which WORD (or WISDOM)

“ DOM ) he took as his Minister and Instrument,  
“ and by him made all things. This same is called  
“ *the Beginning*, because he hath the Sovereignty and  
“ Dominion over all things that were made by him:  
“ this is the *Spirit* of God, the Beginning, the Wis-  
“ dom and Power of the most High. The Word by  
“ which were all things made, taking on him the  
“ Person (Πρόσωπον) of the Father and Lord of  
“ all, came into Paradise.—Before any thing exist-  
“ ed, the Father had for Counsellor him, who is  
“ his *Mind* and *Wisdom*.—But when God would  
“ make whatsoever he had decreed to make, he be-  
“ gat this *prolatitious WISDOM*, or *WORD*. In the  
“ beginning was God only, and the *Word* or *Wisdom*  
“ *in him*;—the *Wisdom* therefore being *God*, and  
“ originated *from* God, is sent to *whatsoever* place,  
“ *whensoever* the Father of all willeth. Because he  
calleth this *Wisdom* or *Word* *inward*; and the *Mind*  
and *Wisdom* of the Father: *Petavius* overhastily con-  
cludes that, he believed he was not yet a *Son*, but the  
same with the Father: or that he imagined a two-  
fold *WISDOM*, one *Internal* or *Inward*, even the  
Understanding or Intellect of God; the other tempo-  
rary, *prolatitious* and outward, the Minister and In-  
strument of the Creation. But *Theophilus* is hereby  
wronged; for clearly he intends only, as the other  
Antients, to consider the *only* Word and *Wisdom* of  
God in a double State. *viz.* 1. In the State of Eter-  
nal In-Existence and Co-Existence. 2. Of tempo-  
ral Operation. He doth not *deny* the Eternal Gene-  
ration, or Filiation, tho he *expresses* only his In-Ex-  
istence; he teaches a double *Production* of the same  
Son, not *two Sons*.

*Irenæus* unsoundly maketh the *WORD* and *WIS-  
DOM* to be the *Son* and *Holy Spirit*; and of *both*,  
saith very improper and inept things. But as others  
also do, he saith *Principles* for *Persons*.

I leave *Clemens Romanus* to the Judgment of the Reader; but as divers more he speaketh unfoundly.

*Clemens Alexandrinus*, Strom. l.7. says; "The Son is *Wisdom, Knowledge, and Truth*; and more easily known than the Father: he is all Mind, all Light, all Eye;—one God with the Father.

*Origen* speaks very badly sometimes; not always, unless in those places it is his Translator *Ruffinus*. And we must say the same of *Dionysius Alexandrinus*. Indeed some of the Fathers of those Ages seem to have held a *twofold Nature* in Christ, before his Incarnation; the first a Divine, whereby he was the Eternal Logos or WISDOM of God; a second, created, Super-angelical, the first-born of the Creatures, the Minister and Instrument of God in the Creation: and this last only was acknowledged by *Arius*. *Gregory Thaumaturgus*, whose words are recited by *St. Basil*, seems to have believed the *twofold Nature*. But other Fathers of these Ages (the three first) a *double Procession*; even the *Eternal Generation*, and the temporary Progression to the Work of Creation.

*Petavius* blames also *Methodius* the Martyr, because he calleth the Father and Son *two Powers*; when indeed both of them are but one Power. But the Power that is indeed but one radically and essentially, may be triple or threefold *respectively and processionally*.

I leave *Lucian* the Martyr also, to his proper Judg. *Tertullian* believed the Son and Logos is the Eternal Divine *Wisdom*; but he seems to have thought that, he then became a *Person*, when he proceeded to the Work of Creation. In Truth, many of these Fathers held a certain *Secondary Personality* in the Deity; (a Personality in respect and reference to the *Creatures*;) in the threefold Manifestation of God, by the Creation, Incarnation, Regeneration  
or



or Sanctification. But as to *Tertullian*, I really think with *Pamelius*; he acknowledged our Saviour to be Co-Eternal to the Father, in one Essence, in one Power; and in one *immanent Act*, as the Self-Knowledge or *Wisdom* of God.

Nor can I otherways free *Athenagoras*, *Tatianus*, *Origen*, *Theophilus Antiochenus*, *Tertullian*, *Lactantius*, or even *Zeno Veronensis*, or *Constantine the Great*; accused by *Petavius*, p. 30, 31. I say, I cannot otherways clear them of the Imputation of *Arianism*, but by supposing that; they held the Son or WORD is the Divine Intellect and WISDOM, in *Power* and *immanent Act* co-eternal and co-equal with the Father, and proceeding from him by an Eternal Generation; and that, they mistook his Procession to the *transient Act* of Creation, to be also a sort of Generation: and lastly *that*, they spoke almost only of this last, because known to the World. The Logos as a *Power*, and as an *immanent Act*, is the same: for every Divine Power or Virtue is always in *Act*, at least *immanently*; and every *Act* is Almighty, and the same with the Virtue or Power; these are but inadequate (or *partial*) Conceptions of the same thing. And the Divine Action as *external*, as it is the *Act* of the Agent, and not of the Patient or Effect, is God himself under a partial Conception: but because the External transient *Act* is spoken of, with Connnotation of the Effect, (or is denominated from the Effect, as when we say Creation, Sanctification, or the like;) and is often said to be in the Patient; therefore these Fathers improperly and ineptly said, the Logos was then generated, and the Father then breathed the WORD, when he was about to create Angels and the World. It is better thus to interpret these Fathers, especially there being some ground for it; than to grant to the *Arians* that, the true Faith was believed but by very few  
Writers

Writers of the first Ages, when Baptism was administered in the Name of the Holy Trinity. The Testimony of all Ages witnesses that, Christ was always celebrated in the Catholick Church, with unanimous Consent, as the Logos or WISDOM of God.

Considering the inept Sayings of (some of) the Fathers, the obscurity of the thing, the diversity of Expression among the most Orthodox, the unpolish'd Wit of the most; I would be of the Number of those, who hope better of the Salvation of many, in those days called Heretics, than some others do: there are but too many that scarce give any other Sign of their Orthodoxy, or even of their Christianity, and future Salvation; but their censuring others as Heretics, or at least as Heterodox. *Philastrius*, whom they call *St Philastrius*, has hastily, and as it were in the dark, huddled together a great number of Heresies; in his Book on that Subject: but in the same Book he has heaped also so many weak Fallacies of his own, some of them contrary to common Sense; that I scarce think, he would have escaped the Imputation of Heresy, if he had not thus set up for an Accuser of others.

*Cyprian, de Idol. Van. Edit. Goulart. p. 336.* says;  
 “ The WORD and Son of God was sent to be the  
 “ Teacher and Administrator of this Indulgence,  
 “ Grace, and Polity; the *Gospel*. The Prophets speak  
 “ of him, as the Doct̄or and Light of Mankind; he  
 “ is the Power, *Reason, Wisdom*, and Glory of God.  
*St. Cyprian* too much conceals the Eternal Generation; but confesses Christ is the REASON and WISDOM of God.

The Error of *Marcellus Ancyranus*, whom *Athanasius* defended, seems to have been this; that he denied the Eternal *Wisdom* of God is an Hypostasis or *Person*.

I omit the Case of *Meletius*.

The Passages out of *Hermas*, *Clemens Romanus*, *Ignatius*, *Polycarp*, and others; cited and repeated by *Petavius*, Præf. c. 2, 3. are such as the other Fathers, censured by *Petavius*, would have said.

*St. Athanasius* acknowledged but one *Hypostasis* in the Deity; but their Controversy was only *Verbal*. He saith, *Lib. cont. Gentil.* the Logos is the WISDOM of God; and as others, he describes him by the transient *outward* Act of Creation. The WORD and WISDOM, saith he, obeying the Father created all things. He calls him, WISDOM, LIGHT, TRUTH; all synonymous Names. He adds, "For as he is the *Word* and *Wisdom* of the Father, he condescends also to the Creatures; he becomes their Sanctifier, Life, Shepherd, Door, and Way, that they may know and understand God. And, *de Incarn. Verbi*, he calls our Saviour *God*, the WORD of the true God, the WISDOM of the Father.

The Fathers long used the Terms *Hypostasis* and *Usia* as common to all the Divine Persons; and it was a good while before the *Greeks* would admit of Person: and seeing neither *Hypostasis* nor *Person* was a *discretive* Term with them, 'tis no wonder that they spoke not altogether as the *Moderns* do. See *Petavius*, de *Trinitate*, *Lib.4. c.1. p.312.* and of the Sense of the Terms *Person*, *Substance*, *Existence*, *Nature*, *Nature of the Thing*, *Genus*, *Suppositum*, at cap.3,4. as also concerning the Contentions and Stirs about the Terms *Hypostasis* and *Person*. We must observe, and ought to lament it; what this *Jesuit* has largely proved, cap. 9. that *Gregory Nyssen*, *Cyril of Alexandria*, *Maximus the Martyr*, *Theodorus Abucara*, *Theorianus*, and even *J. Damascen*, seem sometimes to teach only a *specific* Unity of Nature between the Divine Persons; such as between *Peter James* and *John*, whom they would  
not

not have to be called three Men, but *one*, because they are of the *same Species*; lest otherways they should be obliged also, on their Principles, to confess three Gods. It was on this Foundation, that *Philoponus* grounded his Error. If they really held this, *the specific Unity*; I don't see, how they can avoid the just Imputation of *Tritheists*. When they departed from the Trinity of *Principles*, very many fell into the extreme of *Tritheism*: and at this time the State of the Church was very unhappy; there were but few Writers who, in describing the Trinity or the Person of Christ, were free from the Accusation of Heresy by one another. And truly we ought to pity the *Sabellians*, *Eutychians*, *Nestorians*, *Monothelites*; if these Fathers, reputed Orthodox, were indeed *Tritheists*: which without doubt we must say of those of them who have taught that, the Divine Essence is not singularly and individually, but only *specifically one*; for 'tis plain that such assert *one Deity in three Gods*, as they would one Humanity in (three Men) *Peter James* and *John*. It may be, it has pleased God to permit that, so few should speak soundly and rightly of these Mysteries; partly that we may learn to pity Human Infirmary, in our Brethren: and again partly to admonish us, to content our selves with a shorter Creed, (a Creed according to *Scripture*, and our *Baptismal Covenant*) and a more *practical Faith*; rather than affect controverted Doctrines, and over-curious Determinations.

*St. Austin* was the first, or of the first, I think, that denied that the Essential Attributes of WISDOM and LOVE, by which God *loveth* and is *Wise*, are appropriate to the Persons; he was followed herein by *P. Lombard*, and *Lombard* by many of the *Scholastics*. *Anselm* also follows *St. Austin*, but doubtingly; he calls the Father *Memory* and *Supremo Wisdom*,  
the

the Son *Wisdom of Wisdom*. Monolog. c. 43, & 46. At c. 33, & 45. he speaks variously; "When the Spirit saith *himself*, he thereby saith *all things* that are made;—perhaps because he is the highest Wisdom, and highest Reason, in which are all things that have been made. *Cap. 45.* "It is certain, the Son is the true WORD; that is, the perfect *Knowledg*, or the perfect Cognition Intellection and Science of the whole *paternal Substance*, the *Wisdom* that understands and knows the Essence of the Father. Therefore it is no Error, if it be said, the Son is (in this sense) Understanding Knowledg and Wisdom; because he knoweth and understandeth the Father.

The Argument, alledged by St. *Austin* and his Followers, is; "Because WISDOM is the *Essence*, and a *Divine Perfection*, it must be common to each Divine Person. We must not say, the *Father* is not wise in himself; but by the Son: or Father and Son are not Love, &c. Thus they hold a double *Wisdom* in God; the first Unbegotten, the other Begotten. But the other Side answer; "The Father is *wise*, as he hath the *Logos*, or Son; which is the same as to be wise: and the Son is the Father's *Wisdom*. The Father is not without the Son, because not without *Wisdom*; as the Antients spoke in this Matter. And the same is to be said of *Love*, or *Will*. They say, again; both the Father, and Son, and Holy Spirit, are most perfect God; and the same is to be said of the Divine LIFE, INTELLECT, and WILL: but the Term *Father* alone, or *Son* or *Spirit* alone, doth not speak the *whole* Perfection of the Deity, nor is an adequate Conception of God. And they think St. *Austin* says the same, even when he seems to oppose it; Because, 1. he saith, the *begotten* WISDOM is God's *Knowledg* of HIMSELF, and the SPI-

SPIRIT God's *Love* of HIMSELF; and they deny that, God's *Knowledg* or *Love* of Creatures are Son or Spirit. 2. God's *Knowledg* and *Love* of HIMSELF, is always in *Act*: but if so, I pray, what *Intellect* or *Will*, what *Knowledg* or *Love*, can be ascribed to God, but the *Knowledg* and *Love* of HIMSELF? for the *Knowledg* and *Love* of Creatures is here excluded. And if the Son is God's *whole* *Knowledg* of himself, it is no Imperfection that the Father *as distinct from the Son* is not the *Knowledg* of himself; or that again, the Father *as distinct from the Spirit* is not the *Love* of himself.

*Elias Cretensis*, in *Nazianzen*, p. 846. “ In the  
 “ Divine and incomprehensible Trinity, there is an  
 “ Unity in the *thing*, because of the Identity or  
 “ *sameness* of the Essence, Power, and Will; the  
 “ Division is only in our Conception: For the Per-  
 “ sons are in one another, according to that of our  
 “ Saviour, *I am in the Father, and the Father in me*;  
 “ we must conceive the difference, or *distinction*, on-  
 “ ly in the Personal *Properties*, *Unbegotten Begotten*  
 “ *Proceeding*.

But let us again look back to the Sayings of the Antients. *St. Cyprian*, *Test. l. 2. adv. Judæos, c. 2, 3.* proves from Scripture, our Saviour is the WISDOM and WORD of God.

*St. Athanasius*, as was noted before, teaches; *God is not without the Logos, because not without WISDOM.*

*Gregory Nazianzen*, *Orat. 1. p. 16.* denies three Principles, ἀρχάς; and the same at *Orat. 23. p. 425.* but he means only, in the Trinity the Father is the *sole Principle* of the Son and Spirit. He saith, the Son was not without a Principle (that is, was not unoriginated) and he (the Son) is the Principle or Cause of all other things. *Orat. 29. p. 490.* In the same place, he calls the Father *the Cause of the Son*:  
 And

And at p. 492. By *Principle*, saith he, I mean *Cause*. He often, and earnestly, says; the *Unity* of the Essence, and *Trinity* of the Properties, is to be held without enquiring into the *manner* of this Secret; Christians ought to be solicitous, rather about a good Life, than Curiosities. *Orat.* 59. p. 493. And both he, and his Interpreter *Ruffinus*, say; Christ is the WISDOM of the Father *immanently*, and with respect to the Creation, or *externally*. *He is the WISDOM of the Father, according to the Apostle; and therefore called the WISDOM of God, to signify that the Father was never without Wisdom, that is, never without the Son.*

The Exposition of the Faith, ascribed to *Gregory Thaumaturgus*, saith, p. 98. "No Man can know the Father, except he know the Son; for the Son is that *Wisdom* by which all things were made. He is not such a *Wisdom* of God, as Man hath, but Perfect; proceeding from God, and yet ever abiding; not like to the *Knowledge* of Man which passeth away, or to the *Word* of Man, which is extinct as soon as spoken: And therefore he is not only the WORD, but the *Son*; not only WISDOM, but God. Whether we would know God by the Creatures, or by the Holy Scriptures; we cannot know him but by his WISDOM.

*Macarius*, Homil. 46. saith, The WORD of God is GOD; and *Homil.* 11. the Holy Spirit is like to *Fire*. This Father, by saying nothing of the Controversies about the Trinity, and by teaching piously and practically, made shift to escape the imputation of Heresy.

We may say the same of *Basil of Seleucia*; but he ventures to say, *There is in Man the Image of the Trinity.* *Orat.* 1. p. 5, 6.

And such also was *Ephraim* the *Syrian*; who yet, in his *Testament*, swears in an odd Form; “ By the  
 “ threefold Fire of the Holy Trinity; by that one,  
 “ and only *Wisdom* of God; by the three *Subsisten-*  
 “ *ces* of the Intellectual Fire, which are thy *Subli-*  
 “ *mity* and *Will*, and one and the same.

*Cyriel* (or *John*) of *Jerusalem*, often says; Men ought not to be wise beyond Scripture, concerning the Divine Mysteries. *Catech.* 16. p. 176. *What the Holy Spirit hath not said (in Scripture) let us not hear.* *Cat.* 11. p. 101. *What thou art commanded, that only be careful to learn.* Yet he saith, Christ is the WISDOM and POWER of the Father: and again, the Son is God the WISDOM and God the WORD. *Cat.* 4. p. 26.

*Synesius* hath said but too little of the Trinity, and of Christ; he saith however, *Hymn* 1. n. 60. p. 314. *The Unity diffused in an ineffable manner, hath a triple Power.* He saith not, only a triple Relation. *Hymn* 3. n. 210. p. 323. *Thou hast begot the Son, thy excellent Wisdom, and maker of all things.* And *Hymn* 4. p. 336. *The pregnant Counsel, the mediating Principle, else Holy Spirit.*

*St. Basil* of *Casaria*, *Lib.* 4. c. *Eunom.* says; “ If  
 “ Christ is the WISDOM and P O W E R of  
 “ of God, and this *Wisdom* and *Power* is uncreate  
 “ and coeternal with God; as 'tis certain God  
 “ was never *unwise* or *impotent*: it will follow that,  
 “ Christ is uncreate and coeternal with God. But he doth not interpret what is said of *Wisdom*, in the first Chapter of the *Proverbs*, as meant of Christ. In the Book concerning the *Holy Spirit*, against *Sabellius*; he grants that Christ is the WORD and WISDOM of God; and shows at the same time that he is a *Person*; which *Sabellius* denied. He often dissuades from overcurious Enquiries.

I omitted that, *Clemens Alexandrinus*, *ad Gent.* says; “ The Image of God is the Son and *Logos*,  
 “ and



“ and Man is the Image of the *Logos*: There is a  
 “ *Mind* in Man, who is therefore said to be made in  
 “ the Image of God: Man, on the account of the  
 “ *Wisdom* in him, is likened to the Divine *Logos*.

St. Gregory Nyssen, *Lib. de Imag. & Simil. Dei*, sets himself to prove that, the Soul of Man is the Image of God, in respect of *Substance*, and *Trinity*. “ If thou wilt know God, first know thy self; thou may’st know him by thy own Structure and Make, and by the Things within thee. There are three personal *Properties*, in the one *Substance* of the Soul; namely that state of the Soul that is *unbegotten*, the Word that is *begotten*, and the *Procession* of the Spirit or Mind. And I will confidently affirm it was with respect to this Trinity in the Soul that the *Apostle* says, *Man was made in the Likeness and Image of God*. After he had said, the *Soul*, *Word* and *Mind* are the Image of the Trinity; he especially notes that, only our WORD (the *inward* and that which is *spoken*) is the Image of the Son of God. And from the Writings of the Philosophers he discovers another Image of the Trinity, even the *Irrascible Concupiscible* and *Rational Faculties* in Man. How boldly would the good Man have talk’d, if he had known the true Trinity of Principles in the Human Nature? Perhaps by the *Soul*, the Image of the Father, he meant VITALITY; by *Reason*, the Image of the Son, he meant the Thoughts, or the Faculty of THINKING; by *Mind*, the Image of the Spirit, our FORMAL CONCEPTIONS.

But more clearly, *Catechet. Orat. c. 1, & 2*. “ He that confesses, God is not *Ir-rational*, must necessarily confess that he hath REASON; the Human Reason is but equivocally so called: if therefore any one saith, that he understandeth the REASON and WISDOM after the likeness of

“ the ſame in *us*, he will be led thereby to a more  
 “ ſublime Knowledge. After this he ſhows, like the  
 other Antients, that, the WISDOM and WORD  
 paſſes not away, as ours does, but is *permanent*.  
 [N. B. They mean, Human Reason or Wiſdom;  
 (whether inward, or as a *Conception*; or outward,  
 or as it becomes a *Word*;) ceases and is extinguished  
 with the Act of Thinking or Speaking: but the  
 WISDOM of God not ſo, for it is an *Eternal Act*;  
 and as it is the ſame with the *Effence*, a *Perſon*. For  
 in God, the Act and *Effence* are really the ſame,  
 their Diſtinction is only *Modal*; the Act is the *Effence*  
*acting*.]

St. *Ambroſe*, Tom. 4. p. 43, & 46. often ſays;  
 Chriſt is the WORD and WISDOM of the Fa-  
 ther. And, p. 48. *There is one that is the Lover, ano-*  
*ther the Beloved; and another who is the Love of both,*  
*even the Holy Spirit: but all the ſame God.*

St. *Jerom*, tho accused by his Enemies as a Heretic  
 concerning the Trinity, yet has written very little  
 of theſe Matters. But he writes very earneſtly to  
 Pope *Damaſus*, againſt three *Hypoſtaſes*; which, he  
 ſaith, in all good Authors ſignifys three *Subſtances*.  
 “ All Philologers, ſays he, underſtand nothing by *Hy-*  
 “ *poſtaſis* but *Effence*; but what blaſphemous Mouth  
 “ dares to ſay *three Subſtances*? If you pleaſe, let us  
 “ hold one *Hypoſtaſis*, without mentioning three *Hy-*  
 “ *poſtaſes*. Tom. *Epist.* 2. p. (Edit. *Erasmii*) 131, 132.  
 And in another *Epistle*, *ad Marcum Presbyterum*, 315.  
 “ Becauſe I believe and teach a Trinity of *Perſons* that  
 “ have all the ſame *Subſtance*, I am called Heretic, and  
 “ *Sabellian*. — I am an Heretic; What doth it hurt  
 “ thee? Be content, I have confeſſed it — Every day  
 “ they demand, What is my *Belief*? As if I had been  
 “ baptized, without confeſſing the *Creed*. I make  
 “ ſuch a Confeſſion as they would have me, it doth  
 “ not ſatisfy them: I *ſubſcribe*, they won’t believe  
 “ me. See the reſt in the Author. \* I

I omit *Eusebius* the Church-Historian, because he too much favours the *Arians*, as *Petavius* has fully proved; tho' *Socrates* would not have it so.

What *St. Hilary*, of *Poitiers*, thought; one may guess by what he has delivered *Lib. 12. de Trin. p. 282.* "Neither will I be so foolish and impious, as to determine that, the Father hath been at any time without his WORD, WISDOM, and POWER; that is, without the only-begotten God, even my Lord and Saviour Jesus Christ. For as in *us*, WORD, WISDOM, and POWER is our own inward Motion and Work: So with the Father, his inward WISDOM and POWER is generated by him, and inseparable from him; and it appears that he is indeed born of the Father, in that he hath these Names (which are the Names of God's Eternal *Properties*) given to him. Again, *de Synod. p. 324.* "None is the Image of himself, but represents him whose Image he is; an Image is the undifferenced Likeness of one thing as compared with another: There is therefore a Father, and a Son the Likeness of the Father; but that he may really be the Image and Likeness of his Father, we must suppose that *he hath the Nature and Essence of the Begetter.* And, *de Trin. l. 12. p. 267.* *We say, Christ is the WISDOM and POWER of God.* *Lib. 2. p. 11.* "There is one God the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things; one Holy Spirit, the Gift in all. One Power, of which are all things; one *Of-spring*, by whom are all things; one *Gift*, the ground of perfect Hope. You may see also his Comment on *Matth. Chap. 11. p. 519.* and *de Synod. p. 326.*

We must not expect that, *Epiphanius* should tell us what, or where, is the Image of the Trinity; for he denies that the Image of God is in the *Soul* of

Man, or in his *Body*, or in his *Power*, or in his *Regeneration* by Baptism; or that (in short) we can find where it is. Tho he uses many words concerning the Trinity, he explains the Mystery but little; it amounts to thus much, "There is *one* God, and a " real *Trinity* of Hypostases, but it is inscrutable. But, *Tom. 1. Heres. 70. & Her. 69. contr. Arianos*, and often elsewhere, he says; "The Son is the " WISDOM of God; the supreme WISDOM of " God, not in any *figurative* speaking, but in *reality*. And, p. 751. "The Father beget, neither " willingly nor unwillingly; as the *Arians* would " have us to say; but *by Nature*, which is superior " to Will and Counsel.

*Isidorus Pelusiota* commends *Philo's* Confession; and says, Christ is the WISDOM and POWER of God, and an Hypostasis; and that he is called the WORD, because *Impassible*. Lib. 2. Epist. 143.

St. *John Chrysostom*, as his Adversary *Epiphanius*, maketh the Image of God in Man to consist only in the *Dominion over the other Creatures*; on *Gen. 1. Hom. 8.* and on *Gen. 6. Hom. 21.* He speaks of the Holy Trinity, only in general, and in Scripture-terms; he says, *The Unity of the Deity, and the Trinity of Hypostases.*

*Andreas Casariensis*, in *Apoc. Serm. 20.* says; "The Hypostasis of the Son is called the WISDOM, " either to signify his *impassible Generation* from the " Father; or because he containeth the Ideas and " Reasons of all things, or (and chiefly) because " he is the Interpreter and Minister of the Father's " WISDOM and Power.

*Leo Romanus* saith many things against *Nestorius* and *Eutyches*, for the true Deity and Humanity of Christ; for the Unity of *Person* and Duality of *Nature* in him: but he has no *Scholastic* Subtleties concerning the Mystery of the Trinity; but as some other

other Fathers, of the fourth and fifth Centuries, saith only, " There is one *Essence*, and a Trinity of *Properties* or Persons. In *Tract. adv. error. Eutyeb.* p. 189. he saith ; " The Holy Trinity divided ( as it were ) the Work of our Redemption and *Instauration* ; for the Father *was reconciled*, the Son *did reconcile*, and the Holy Spirit *sanctified*.

Nor has *Maximus Taurinensis* much concerning these Questions : he says only, with Holy Scripture ; *The Son is called the WISDOM and POWER of God*, that we may know that the Father begat not after a carnal manner, but in a manner ineffable and incomprehensible. Homil. in Natal. Euseb. Vercel.

*Peter Chrysologus*, Serm. 119. says ; *Christ is the true WISDOM of God*. But I think, he saith this, only in regard that our Saviour was the Teacher of that *Wisdom* which is from above, or the Gospel.

*Fulgentius* hath many things of the Trinity, but plain and scriptural ; as *ad Monim. ad Thrasimund. ad Petrum*, &c. But, *cont. Serm. Fastidiosu*, c. 16, & 17. he saith after St. *Austin* ; *Christ is that WORD or WISDOM which is ( as it were ) the THOUGHT that springs from MEMORY*. Because St. *Austin* sometimes explains the Trinity by *Memory*, *Knowledg*, and *Love*. And, *ad Thrasim. l. 2. c. 4.* *If the WISDOM were not coeternal to the Father, then hath God been mutable*. He means, of Unwise became Wise.

*Agnellus Ravennatensis, ad Armen. de rat. Fid. Epist. Bibl. Patr. T. 3. 147.* says ; " When the Father would beget the Son, Had he a Power to beget this *Virtue*, or to will this *Wisdom* ? If you say, he had not ; you blaspheme. If you say he had not *POWER*, or had not *WISDOM* ; you blaspheme. — Add to the *WORD*, *POWER*, and you have the third Person.

There is a Fragment said to be St. *Austin's*, concerning the Trinity, in *Bibl. Patr. Græco-Latin.*

Vol. 1. p. 540. where it is said; "Reason teaches  
 " that, the *Essence* of God is Eternal LIFE. But  
 " if this true LIFE was without beginning, it is  
 " certain that it KNEW also this Life from all  
 " Eternity; for if it did not, it would not be *wise*,  
 " which we cannot think of God. But if the  
 " Eternal LIFE always knew its Life, or always  
 " *knew it Self*; it had not this KNOWLEDG from  
 " another, but the *Knowledg* is co-essential to the  
 " *Life*, altho the *Life* begat the *Knowledg* as its  
 " Issue.—Therefore the *Father* never was without  
 " the *Son*. And, p. 545. " I said, the *Essence* of  
 " God is *Life*; but true *Life* KNOWETH that  
 " it liveth: And if it KNOWETH its Life, it also  
 " LOVETH it. But in God to *live*, to *know*, to  
 " *love*, are no other thing but *to be*: The *Love* of  
 " God therefore is *Life*, the *Life* is *Spirit*: And be-  
 " cause by *Love* God gave Being to all things, there-  
 " fore the *Love* is called SPIRIT; and HOLY,  
 " because it *sanctifieth* all things.—By the *Spirit*  
 " of God we are to understand nothing else but the  
 " LOVE of God; and from hence God is called  
 " *Love* by the Apostle *John*. The *Father* loveth the  
 " *Son* as himself, and the *Son* loveth the *Father* as  
 " himself; for the *Life* loveth to be *wise*, and the  
 " *Wisdom* loveth to *live*; and we proved before  
 " that, the *Life* and *Knowledg* (or *Wisdom*) have  
 " the same *Essence*: therefore *Love* which is the Ho-  
 " ly *Spirit* is co-essential to the *Father* and *Son*, and  
 " proceeds equally *from both*. This perfectly agrees  
 " with the *Triple Principle*, or *Trinity*, that we de-  
 " scribed in some of the foregoing Sheets; and shall  
 " more amply and clearly discourse hereafter. [ But  
 " this cannot be *St. Austin* Bishop of *Hippo*; but some  
 " other *Austin*, who being also antient, his *Work*  
 " hath been mistaken to be that *Father's*. For accord-  
 " ing to *St. Austin*, the *Father* is not LIFE, but Mind

or INTELLECT; and tho he teaches that, the Spirit proceeds from the Father *and the Son*, yet he expressly denys (as we noted before) that he proceeds *equally from both*, as this Writer saith. Nor would St. *Austin* have said, *the Father is Eternal LIFE*, and then that *the LIFE is the ESSENCE*, for so the Father is the *Essence*; which is Heresy.]

*Cæsarius*, in *Dial.* 1. *Ibid.* p. 549. says; The Trinity may be explained in a sort, by the *Sun*, viz. his Fire, Rays, and Light. He hath there more to the same purpose.

*Zacharias Mitylenensis*, *Disp.* *Ibid.* p. 357. says; “ The WORD or WISDOM presided in the Pro-  
“ creation and Constitution of Things; and the  
“ Divine SPIRIT inspires into Essences the Prin-  
“ ciples of Reason and Understanding, and thus  
“ perfecteth their Substance. We call the Father of  
“ the Word or *Wisdom*, and from whom also pro-  
“ ceedeth the *Spirit*, the *first Cause* and *Principle* of  
“ the Deity.

We mention’d him before; but again, *Cyril of Alexandria*, on *John* 1. 1. *contra Eunom.* says; “ The  
“ Son is the *Word*, *Wisdom*, *Eternal Light* of God;  
“ and the *Son* is not one thing, and the *Internal*  
“ *Word* another. Then he explicates his Generation by the Likeness of *Fire* and *Light*; with a great deal more to the same purpose.

The Reader may usefully see the Creed or Confession of *Peregrinus Laureacensis*, *Patr. Orthod.* Vol. 2. p. 1625. and *Eugenius Carth.* de *Cath. Fide*, *Ibid.* p. 1617. and *Thalassius*, *Hecatontad.* 4. Because I am afraid of tiring my Reader, I am constrained to omit many others: I almost repent that I began so long a Work; but it will be necessary that we do not wholly overpass some few very clear Passages of the following Ages.

Guimundus, Archiepiscopus Averfanus, *Bibl. Patr.*  
*Tom. 6. p. 226, 227.* speaks copiously; the short is.  
 “ God begot his WISDOM, by whom are all things  
 “ of himself. This WISDOM is the Son of God,  
 “ God of God.—But what should God make by  
 “ this WISDOM, if he did not first *love* it? therefore  
 “ it is evident that, *Love* proceedeth from the Fa-  
 “ ther to the Son, and from the Son to the Father :  
 “ This LOVE is the Spirit; which so proceedeth  
 “ from both, as to remain *in* both.—The Fa-  
 “ ther KNOWETH his *whole* self, and LOVETH  
 “ his *whole* self; therefore the WISDOM and LOVE  
 “ are each as *great* as himself, that is, the *Son* and  
 “ Spirit each equal to the Father. The LIFE liveth,  
 “ the WISDOM liveth, the LOVE liveth; the  
 “ WISDOM is *Wise*, the LIFE *wise*, the LOVE  
 “ *wise*; the LOVE loveth, the LIFE loveth, the  
 “ WISDOM loveth. The Father is LIFE, the Son  
 “ WISDOM, the Holy Spirit LOVE. And these  
 “ three are but *one Substance*, which is *God*. The  
 “ Father is *Living*, the Son *Wise*, the Holy Spirit  
 “ *Loving*; and the Father *Living*, *Wise*, *Loving*;  
 “ yet but *one Nature*, which so Liveth as to be  
 “ LIFE, is so *Wise* as to be WISDOM, so Loveth  
 “ as to be LOVE. [N. B. This comes fully up  
 with the triple *Principle*, or Trinity of Principles,  
*Life, Wisdom, Love*; which our Author approves  
 above all other Explications. But in answering  
 the Question here following, this Father wholly ad-  
 heres to St. *Austin*.] “ It is asked; Is the Son that  
 “ *Wisdom*, by which the Father is *Wise*; or what is  
 “ the same, is the Father *Wise* by that *Wisdom*  
 “ which is the Son? *Answ.* The Father is *Wise* *as he*  
 “ *hath the Divine Essence*: Therefore if the Father  
 “ were *Wise* by the Son, he must have *Wisdom* from  
 “ the Son, and consequently *Essence* from the Son;  
 “ that is, he should not be the Father, but the Son.

“ As



“ ——— As Man died and was lost by *Inspience*, so  
 “ by WISDOM only he could be restored ; the *Wis-*  
 “ *dom* of God was incarnate, that the *Inspience* of  
 “ Man might be taken away.

*Potho Prumensis, Bibl. Patr. Tom.9. p.567. Lib. 1. de*  
*statu domus Dei*, says ; “ There are three Invisible  
 “ Things of God, POWER, WISDOM, GOOD-  
 “ NESS ; from which all things proceed, in which  
 “ they subsist, and by which they are governed : the  
 “ Father is *Power*, the Son *Wisdom*, the Holy Spirit  
 “ *Goodness* or Love ; the *Power* Creates, the *Wisdom*  
 “ Governs, the *Love* Preserves. The *Power* by  
 “ Love *wisely* Creates, the *Wisdom* by *Power* kind-  
 “ ly Governs, the *Love* by *Wisdom* powerfully Pre-  
 “ serves.

*Edmundus, Archiepiscopus Cantuariensis, in speculo*  
*Eccl. c. 28.* saith ; “ By such a way as thi, Man  
 “ cometh to the Knowledg of God, that he is *one*  
 “ in Substance, *three* in Persons ; for every Man seeth  
 “ it in himself. Every Man hath always in himself  
 “ *Power*, *Wisdom*, and *Love* proceeding from both :  
 “ and when he sees it thus in himself, he will infer it  
 “ is also so in God, who is above him. Namely  
 “ that, in God is POWER, from whence proceed-  
 “ eth WISDOM, and from both LOVE. And be-  
 “ cause from the first Person proceeds the second,  
 “ and from the first and second the third ; therefore  
 “ the first is called the *Father*, the second the *Son*,  
 “ the third the Holy *Spirit*. By this Method, Man  
 “ attaineth to the Knowledg of his Maker ; *how* he  
 “ is without beginning, and *why* it is said he is *one*  
 “ in Substance and *three* in Persons : as also, *why* the  
 “ first Person is called the *Father*, the second *Son*,  
 “ the third Holy *Spirit* ; why *Power* is appropriated  
 “ to the Father, *Wisdom* to the Son, *Love* or Good-  
 “ ness to the Spirit ? ——— And this manner of  
 “ knowing God, is the Foundation of *Holy Contem-*  
 “ *plation*. Ri-

*Richardus de S. Victore, in opuscul. ad S. Bernardum, de appropriatis Personis*, saith; "Power Wisdom Goodness are things most known to us, in that we see and understand the invisible things of God, by the things that are made. In the Elements, Plants, and Brutes, there is a certain Power, without Wisdom; in Men and Angels a Power, not without Wisdom: in Lucifer a Power and Wisdom, without Goodness; in Angels and good Men there is not Goodness, or a good Will, without the Power and Knowledge. Therefore we must say, these three are distinct: the Power is Principal, and of it self; the Wisdom is from the Power, the Goodness or good Will is of both.

*Gulielmus, Episcopus Parisiensis, de Universo, parte 1. pag. 580. c. 20, 21.* saith; "Almighty God created all things by the WORD, that is the Son; and by his WILL, that is the Spirit. The Word is his THOUGHT; in God to THINK and WILL are two Divine Productions: but God doth not think, by forming Conclusions, or by parts; but by one most perfect Act. Again *parte 2. pag. 917.* he largely shows that; "The Human Soul is the Image of the Father, who is Vital-Activity or LIFE; and of the Son who is WISDOM, and of the Spirit which is LOVE. The Holy Spirit is seen in the Good, by their Goodness; the Son in the Wise, by Wisdom; the Father in the Powerful, by Power. LOVE is the proper Character of the Spirit, WISDOM of the Son, POWER of the Father.

And we often meet such like Passages in the famous *J. Gerson*; as at *par. 3. fol. 397. col. 3.* and elsewhere.

But see the Sense of the Antients concerning the Trinity, more largely, in *Petavium*; *Dogm. Theol. Tom. 2. lib. 1. cap. 3.*

## VII. The Doctrine of the Schools and the Scholastics.

The Divines of the *Schools* explain the Distinctions or Differences of the Divine *Persons*, by the Differences of the *Attributes* and *Primalities*; and call the *Persons* by the Name of *Primalities*, that is, MIND or INTELLECT, WISDOM, and LOVE.

We have spoke before concerning St. *Austin*, the Father in this Matter of the *School Doctors*. But take also his Words, cited by *Petavius*, de Trin. L. 5. c. 4. p. 503. “ God is the Cause of all things; “ and as of all things, so also of his WISDOM; “ neither was God at any time without his WISDOM: he is the Eternal Cause of his own Eternal WISDOM, he is not præ-existent *in time* to his own WISDOM.

1. *P. Lombard*, Bishop of *Paris*, disp. 3. F. p. 8. says; “ The Son is the TRUTH of the Father, the Holy Spirit GOODNESS. And *G.* he saith; “ MIND remembers it self, understands it self, loves it self; if we understand this, we understand the Trinity: not indeed that Trinity which is God, but which is the *Image* of God. [For he speaketh here of the HUMAN Mind.]—*M.p.11.* “ Those three are natural *Properties* and *Powers* of the *Mind*, and distinguished from one another; for *Memory* is not *Intellect* or *Will*, nor *Intellect* Will or *Memory*, &c.——But these three are referred to (or suppose) one another; for *Mind* cannot remember it self, or love it self, unless it know it self; and so of the rest.——They are also *one Substance*; for they are substantially, and not as *Accidents*, in the Soul or Mind. From whence St. *Austin*, de Trin. lib. 9. says; “ Memory Intellect and “ Love

“ Love exist not as Accidents in their Subject; as  
 “ *Colour* (for Example) in a *Body*; but substanti-  
 “ ally: because tho they are predicated *relatively*,  
 “ yet each of them is *substantially* in his Substance,  
 “ which is the Soul. He says moreover, *de Trin. lib.*  
 15. “ *He that considers the Human Mind, sees there*  
 “ *the Image of the Divine Trinity.* It appears by this  
 that, neither *St. Austin* nor *P. Lombard* thought the  
 Faculties of the Soul are Accidents; as the *Thomists*  
 have since taught. And it may be doubted, whe-  
 ther *St. Austin* intended here to describe the mere *Re-*  
*lations*, or three *Relative Faculties*.

But *Lombard* not well satisfied with *St. Austin's*  
 MEMORY, substitutes another Explication of the  
 Trinity, out of *St. Austin* also; *S. T.* “ MIND, its  
 “ KNOWLEDG, and LOVE of it self, are *three*;  
 “ for *Mind* knoweth, and loveth it self, nor could  
 “ it love it self without knowing it self. Mind and  
 “ its Knowledg are two things, so are Mind and its  
 “ Love; therefore when Mind knows and loves it  
 “ self, here is a *Trinity*, even Mind Knowledg and  
 “ Love. But he distinguishes afterwards the *Begot-*  
*ten* and *Unbegotten* Wisdom, and so also between *Be-*  
*gotten* and *Unbegotten* Love; following *St. Austin*:  
 but there is no ground for such Distinction.

*Aquinas* also, tho he confesses the Philosophers did  
 not *explicitly* know the Mystery of the Trinity, yet they  
 knew the *Essential Attributes* that are appropriated  
 to the *Persons*; *Power* to the Father, *Wisdom* to the  
 Son, *Goodness* to the Spirit. Here note, 1. These  
 Attributes are *Essential*. 2. Known and certain to  
 the Philosophers by the Light of Nature. 3. They  
 are appropriate to the *Persons*; or distinguish the  
*Persons*, as their proper Characters. 1. *Qu. 32. ar.*  
 1. *ad 1am.*

2. Divers Scholastics, following *St. Austin*, lest  
 they should be constrained to say, the Father is not  
 Wise

*Wise and Loving, of himself.* And lest it should seem, the Father is *of the Son*; if he be wise by the Son, because *to be* and *to be wise* are the same in God. Therefore they say that, *Wisdom and Love as they are the Divine Essence* are common to each Divine Person; but the *Begotten Wisdom* is the Son, and the *Begotten Love* the Holy Spirit, and the *Unbegotten Wisdom* is the Father, or *Wisdom as Unbegotten* is the Father's. They say however, there are not two *Wisdoms*, or two *Loves*, but one only; one *Essential Wisdom*, *Begotten* and *Unbegotten*, and one *Love*. Of which the *Master of the Sentences* says, *it is above my Understanding*; but *it is safe to speak as the Doctors do*. But the Reason why the several *Attributes* are *appropriated* to the Persons; and why *Wisdom* to the Son, *Love* to the Spirit, *Power* to the Father; rather than *Love* to the Son, and *Wisdom* to the Spirit: I say, I do not see that any of them have given a *probable Reason* of this, when (according to them) *Power Wisdom and Love* are nothing else but the *Essence*. Of the *Relations* of these *Attributes* much indeed may be said; but for the Reason of the *Appropriation* of these *Relative Attributes*, there can scarce any thing be said satisfactorily, on the Hypothesis of *St. Austin*.

*Estius*, a Man indeed that affected not *Subtleties*, speaks the clearest, *1. d. 34. s. 3. p. 113.*  
 “ Of the *Appropriations* of the *Divine Persons*, the  
 “ most common, both in *Holy Scripture* and *Wri-*  
 “ *tters of the Church*, are **POWER WISDOM** and  
 “ **GOODNESS**; *Power* proper to the *Father*, *Wis-*  
 “ *dom* to the *Son*, *Goodness* to the *Holy Spirit*.  
 “ To which three *Attributions*, do correspond  
 “ **CREATION REDEMPTION SANCTIFICA-**  
 “ **TION** or **GLORIFICATION**, as the *Acts* of the  
 “ other.—The Reason why *Power* (or *Omnip-*  
 “ *otence*) is *appropriated* to the *Father*; seems to  
 “ be,

“ be, because he is the Origin or Principle not only of  
 “ the Creatures, but of the other two Divine Per-  
 “ sons. By how much any one is able to effect or  
 “ produce more things, by so much he is wonted to  
 “ be accounted by Men most *Powerful*; therefore  
 “ *Power* being most accommodate to the Property of  
 “ *Father*, it is appropriated to *him*. And again, be-  
 “ cause the Divine *Power* is the most remarkable and  
 “ conspicuous of the Attributes in the work of Cre-  
 “ ation, therefore is *Creation* ascribed to the *Father*.  
 “ But of this, another Reason may be also given;  
 “ the Father is the *first* of the Divine Persons, and  
 “ the Original of the other two; and the work of  
 “ Creation is the *first* of the Works of God, and the  
 “ Foundation both of Redemption and Sanctifica-  
 “ tion: therefore Creation is reckned to the Father.  
 f. 4 p. 114. After this, he proves from Scripture  
 that, WISDOM is appropriate to the Son. “ Be-  
 “ cause, according to his Divine Nature, the Son  
 “ proceedeth from the Father after the manner of a  
 “ WORD; and a WORD, saith St. *Thomas*, is no-  
 “ thing else but a Conception of Wisdom. [*i.e.* A  
 “ mental Conception, which is Knowledg or Wis-  
 “ dom.] But as the Son, as he is God, is a middle  
 “ Person between the Father and the Spirit; as the  
 “ WORD is a middle between MIND and LOVE:  
 “ so it was congruous that the Son, after taking on  
 “ him our Nature, should be *between* God and Men.  
 “ 2. The Attribute of Wisdom has been given to  
 “ the Son; because he is to *us* the Teacher of the true  
 “ and heavenly Wisdom. 3. Goodness Love Be-  
 “ nignity is appropriated to the Holy Spirit, be-  
 “ cause the Spirit proceeds from the Father and the  
 “ Son after the manner of *Love*. He rejects the  
 Reasons given by *Hugo*, in *Tract.* 1. c. 10; and  
 these given by himself, if some higher be not added,  
 afford but little Satisfaction.

3. All of them confess, that the Image of the Trinity in us (our Mind or *Life*, our *Intellect* and *Love*) is not such an Image of the Divine Trinity as is perfect, and exactly corresponding. "It is enough" (say *Scotus* and *Lychetus*, 1. d. 3. q. 9. p. p. 142.) "that it represents the Trinity and Unity, which" "require *Consubstantiality*, *Distinction*, and *Origination* : tho it doth not represent in every respect the" "Divine Trinity. And *St. Austin*, *Scotus*, and *Lychetus*, say there, 1. "There is an Image of the" "Holy Trinity in the Soul, tho an *imperfect* one ;" "when it *understands* and *loves* the *Creatures*. 2. It" "is a more perfect Image, as *Understanding* and" "Loving *it self*. 3. It is most perfect, when it" "actually *understands* and *loves* the *Divine Trinity* ;" "because *by such Acts* it is *assimilated to the Object*," "the *Act* of *Intellection* being the *Likeness of the Ob-*" "ject.

4. *Scotus* and the *Scotists*, and some others, say ;  
"The Image of the Trinity in the Human Soul," "consists both in the *first* and *second* Acts. That" "is, it comprehendeth *Intellect* and *Will*, and also" "the *Acts* of *Understanding* and *Willing*. See *Lychetus*, *ibid.* p. 141.

5. What hath occasioned much Obscurity in the Minds and Doctrine of the School-Divines, when they dispute concerning the Image of the Trinity in the Human Soul, is that ; they knew only of two Principles or Faculties in the Soul, *Intellect* and *Will* : They were not aware of the first, even *Active Vital-Power*, or *Vitality*, or *LIFE* ; that this also is a Principle. *St. Austin*, to make Three, added *Memory*. When out of the same *St. Austin*, they substituted MIND for Memory ; Matters went better and more easily. *Scotus* and *Lychetus* have noted all this, in the places last cited. [But neither the Learned Author, nor those Schoolmen, had read

St. *Austin* carefully and heedfully enough. St. *Austin* did not make Intellect the second *Principle*, but the first; the Order and Names according to St. *Austin* are, MIND, which he explains by *Intellect*, SELF-KNOWLEDG, and SELF-LOVE.]

6. It is controverted by the Schoolmen, Whether the *Image* is only the second Act, or whether it includes the first also? And *Scotus* denies that, “The Act of Willing (or *produced Love*) is the third part of the Image; because it doth not imply any *Consubstantiality* with the Soul, being *really* distinguish’d from it: But the *Will* it self, as *informed* by the *Act of Willing*, or by *Love*, is (according to him) the third part of the Image; because, in respect of the Will, it supposes (or rather it implies) *Consubstantiality*. As *Lychetus* reports him, *Ibid.* p. 141.

I ask, Whether the same may not be said of the three *Faculties*? Concerning the Image you may see more in *Alex. Aiensis*, 1. q. 60. Memb. 3. a. 3. *Bonaventura*, 1. d. 3. q. 3. *Richardus*, 1. d. 3. q. 1. a. 2. *Scotus*, 1. d. 3. q. 9. *St. Thomas*, 1. q. 93. a. 5, & 6. *Durandus*, d. 3. q. 3. *J. Bacconus*, 1. d. 3. q. 3. We must note the words of *St. Thomas*, 1. q. 39. a. 7. c. “The *Essential* Attributes are more known to us by *Reason*, than those that are proper to the *Persons*; because the former are certainly learned from the Work of Creation, the *Personal Properties* not. In the same place, and again a. 8. he proves the Appropriation of the Attributes.

7. They almost all agree that, the three *Persons* are three *Relations*.

8. Also that, these *Relations* are not *Accidents*; for which reason the *Thomists* deny any *Relations of God to the Creatures*, lest thereby they should be obliged to admit *Accidents* in God. But one that understands



derstands the true Nature of a *Relation*, as before explained, will not fear that Consequence.

9. Most of the Schoolmen hold that, the Trinity is by no means constituted by any Relation to the *Creatures*, but only of God to *Himself*. But some of 'em grant, there is a twofold Cause or Reason of the *Denominations* of the Persons; one *Internal*, the other with respect to the *Creatures*. That God is really related to the *Creatures*, predicamentally, and even *de novo* (or in all their *Changes*, whether Natural or Moral) is indeed denied by St. *Thomas*, *Cajetan*, *Ferrariensis*; but defended by *Ockham*, 1. *Disp.* 30. *Gabriel*, *ibid.* 4, 5. *Durandus*, q. 3. *Gr. Ariminensis*, *Disp.* 28. q. 3. a. 1. *Marsilius*, 32. a. 1. *Palacios*, 1. d. 5. And saith *Hurtadus*, by *Anselm* Monolog. c. 24. (*Hurtadus* himself defends it, *Metaph. Disp.* 15. *Sect.* 2. p. 901.) "God, "saith *Hurtadus*, is formally distinct from *Pe-* "ter; more perfect than He, and (besides) his "Lord: But these are formally predicamental *Re-* "lations, therefore God hath predicamental *Relations*. I know well what *Capreolus* and others have alledged and argued to the contrary; but cannot easily force my self to believe or say that, God is not related to the Holy, really and truly, as their Redeemer, Sanctifier, Lord, Governour, Father; and also as their Efficient, Dirigent, and Final Cause. Whether these are to be called *Predicamental*, or rather *Transcendental* Relations, let *Aristotle* see to it; for I care not. *Hurtadus* however observes that, even of the *Thomists*, *Soncinus* and *Hervæus* do assert the Relation of *Dominion* in God is real. *Molina*, 1. p. q. 13. a. 7. says; *These Relations are affirmed to be in God*, by *Durandus*, *Gabriel*, *Gregory*, and others. Whom he doth not oppose, except in the distinction of these *Relations* from their *Foundation*; but tho they are not distinguished from their *Foundation*, we may affirm

them in God, without abſurdity. Of this mind alſo is *Fonſeca*, *Metaph.* lib. 5. c. 15. q. 1. ſect. 7. and *Palacios*, *diſp.* 5. *Suarez* thinks, this Doctrine is not to be cenſured, *Metaph.* 47. *diſp.* ſect. 15, 16, 17. Notwithſtanding, this School-Doctor, out of reſpect to the *Society of the Jeſuits* of which he was, forſakes here the *Nominals*; and joins himſelf to the *ſcotiſts* and *Thomiſts*. viz. *Aquinas*, 1. p. q. 13. a. 7. & 2. *contra Gent.* c. 12. *Cajetan*; *Ferrariensis*; *Capreolus*, 1. d. 30. q. 1. a. 1. c. 3. and a. 2. c. 2, & 3. *Bonaventura*, 2. 1. q. 3. *Richardus*, 2. 1. q. 4. *Scotus*, q. 1. *Ægidius*, q. 2. *Henricus*, quodl. 9. q. 1. *Alenſis*, 1. p. q. 25. *Albertinus* would prove the contrary, by ſome trifling un-concluding Arguments, *de Relat. prim. Corol.* p. 417, 418. But if there be a true Foundation of this Propoſition, *God created the World*, there is a true Foundation of the *Relation of Creator*.

10. “ A *Perſon*, ſaith *St. Thomas*, being a *ſub-  
“ ſiſting Relation* in the *Divine Nature*, is really the  
“ ſame with the *Divine Eſſence*.—As Relations in  
“ created Things are but *Accidents*, ſo in God they  
“ are the very *Divine Eſſence*.—A *Perſon* in the  
“ *Divine Nature* is a *Relation as ſubſiſting*: a *Rela-  
“ tion* compared with the *Eſſence*, can differ from  
“ it but only by mental *Conception*; compared  
“ with the oppoſite *Relation*, it hath a *real* *distinction*-  
“ on from it, by its oppoſition. 1. q. 39. a. 1. c.  
It ſeems then, *Oppoſition* and *real Diſtinction*, may  
be in a thing really and altogether the ſame. By  
this it appears that, *Relation* is a term wholly equi-  
vocal, when applied to *Divine* and *Human Things*:  
for in *Divine Things*, they ſay, it is a *Subſtance* not  
an *Accident*; but in *human* and *created Things*  
there is no *Relation* but what is an *Accident*, and not  
formally a *Subſtance*. They that ſay, the *Founda-  
tion* and *Relation*, the *Term* being ſuppoſed, are the  
ſame,

same, may say, *Relation is a Substance* when the Foundation and Term are Substances. But this is not the Doctrine of *these* Schoolmen: and hitherto Relation, as *Relation*, has been distinguish'd almost by all from the Foundation, tho' not *really*; and therefore 'tis really only an *Ens Rationis*, a *Creature of Reason*, tho' its Foundation is not. But a Relation which formally, or *as such*, is a Substance; and a Substance perfectly the same, and yet divers ways related to it self; and a distinct Relation, where the Subject, Foundation, and Term, are altogether the same; are things unknown to *Men*: and therefore a *Divine Personality* is no more understood by the term *Relation*, than by any unknown or barbarous Word that one might devise; because it doth not signify what *Relation* is used to signify by Men.

11. Yes, saith St. *Thomas*, 1. q. 28. a. 2. c. "A Relation *really existing* in God, is the same (as to the thing) with the Essence; and doth not differ, but only in our way of Conceiving.—Whatever in created Things has an *accidental* Existence, in God hath a *substantial*; —Whatsoever is in God, is his Essence. And thus it is manifest that, a Relation really existing in God, is the same really with the Essence; its Distinction is only an *Act of Reason*. In short, the *Being* of a Relation, and the *Being* of Essence in God, are the same. The sum then is; the Essence is *One*, the Relations *Three*: the Relations are *real*, and *really different* from one another; and yet *really* they do not differ from the *one* Essence. Nay, they are *opposite* to one another; in an Essence *not really* different or diverse, there is a *real* opposition. The Reader may consider of these Maxims of the *Thomists*, and other School-Doctors. [But this was an affected darkning of Things: The *Opposition* is not of the Essence, as such, but only of the Relations; which should not be Re-

lations, if they were not *opposed* as *Relation* and *Correlate*. And tho there are *three* Relations in God, that *really* exist, and are the *same* with the one Essence; they *exist* only as they are the *Essence related*, and they are *three* and *opposite* only as they are *Acts*, and *respects* of the Essence. The Essence acting after three Modes or *Manners*, Vitally, Intellectively, and Volitively, is as *really* distinguished; as those three immanent *Acts*, or the *respects* arising from them, can distinguish it. They become *Relations*, as the first Generates, the second is Generated, and the third Proceeds: Which is more easily understood in St. *Austin's* Hypothesis, as also is all the rest; than in the (Learned) Authors. To *generate*, and *be generated*, do infer *Relation*; and yet every one sees, they are *opposite*, tho in the *same* Essence and Substance.]

12. *Dionysius Petavius* could not digest or endure these things; he opposes them largely, *de Trin. lib. 4. c. 11. p. 405*. He says, contrary to St. *Austin* and the *Thomists*; "A *Person* properly and directly signifies something *Relative*; it doth not denote the *Essence* in God, but a *Relative Property*, and that too but obscurely. *n. 9. p. 411*. He rejects those that say; "Relation as spoken of it self, or as including the Essence, doth *constitute* the *Person*, and *distinguishes* as it is opposed to another *Relation*, or as he speaks *quatenus ad alteram dicitur*. *N. 10. p. 412*. he saith, as the *Schools* more commonly do, *A thing is distinguished, by the same that is constituted*. But he confesses; "The *Notion of Relation* and *Person* in *God*, is not the same as in *Man*, or other created Beings: For in *God*, *Relation* as distinguished by the *Mind* from *Essence*, is a *Relation* subsisting of it self, and by it the *Essence* subsisteth, &c. According to him then, *Relation* or *Person* differs only *notionally* from the *Essence*,

sence, not really; and yet subsisteth of it self and the Essence by it, tho they differ not; *n. 11. p. 413.* He saith farther, *c. 16. n. 5. p. 456.* *What is simply one, is neither in it self, nor is numbred.* Agreeing herein with *Richardus de S. Viçt. de Trin. lib. 6. c. 12.* "Nothing is rightly said to be equal with it self. Where there is Unity, we ought not to say *Equality*, but *Identity*.—What comparison can there be in Unity? there is neither Similitude nor Dissimilitude, where there is simple and perfect Unity.

13. *St. Thomas*, 1. q. 28. a. 4. reckons four Relations, two Processions, three Persons: Therefore they do not think, every Relation is a Person; tho they say, a Relation that is a Person, differs from a Relation which is not a Person. [Only opposite Relations, which in the Deity are but three, are *Persons*.]

14. The *Scotists* conclude they clear these Matters, better and more easily, by their *formal Distinctions*. The 24<sup>th</sup> Controversy in *Rada*, is; "Whether a *Person* as subsisting is constituted by Relation, as Relation notionally and conceptively differs from Essence; or whether as *identified* with the Essence? In answer, he saith, (1.) According to *Capreolus*, *Ferrariensis*, and *St. Thomas*; there is in God but one *essential Subsistence*, common to the three Persons; not three relative personal Subsistences. (2.) On the contrary, according to *Cajetan*, 1. q. 40. a. 4, Relation, not as the same with Essence, but as *conceptively* distinguish'd from it, constitutes a *subsisting Person*, or a Person as subsisting. This last is the Opinion also of the Jesuit *Petavius*. Note, a thing is said by these Writers to be *distinguished in Reason*, that is distinguished only Notionally or Conceptively.

The same *Rada* opens the Opinion of *Scotus* in these Conclusions, (1.) We must believe *three Subsistences* in God, if Subsistence be taken in the *Concrete*. (2.) And three Subsistences in the *abstract* also, meaning thereby three Modes, or Manners, or *Ways* of Subsisting. (3.) Essence as differenced only notionally from Relation, doth not make a Person. (4.) Essence as distinguished from personal Relation; either *formally* in the nature of the thing according to *Scotus*, or notionally according to *St. Thomas*; doth not make a subsisting Person. (5.) Relation as identified with the Essence, doth not give subsistence to a Person. (6.) A Divine Relation as only *notionally* differing from the Essence, doth not make a subsisting Person. And here they object to the *Thomists*, that their way of constituting a Person is mere Fiction; theirs are not really *Divine Persons*, but only *Conceptions*. (7.) Relation, according to its proper *formal* Entity, according to which it is not *formally* in the nature of the thing the same with the Divine Essence, doth constitute a Person. After this, he proves that *formal Non-Identity*, is not contrary to the most perfect Simplicity.

Because this Author has treated of all that concerneth the *Persons* more *clearly*, than the other *Masters in Subtily*; therefore omitting what they have said, I will only set down here *his* Conclusions upon some of the Questions.

### *The Resolutions and Conclusions of Rada.*

*Contr. 23. p. 340. Qu. Doth this term Person signify a Relation?* In answer; First he approveth the definition of *Person* given by *Richardus*, *A Person is an incommunicable Existence, in the rational Nature.* Then he asks; Doth *Person* imply the first, or second

cond Intention ; that is, the *real* or *notional*? He answers, contrary to some others, the term Person doth not signify the second Intention.

Quest. *Doth Person primarily signify Relation, or an absolute Entity?* *Answ.* 1. Person taken *universally*, doth not signify Relation. 2. The term Person is common to the three Divine Persons. 3. And not by an equivocal Community, which consisteth in the Name only; but an Univocal. 4. The term Person doth not *formally* signify the second Substance, or *Quiddity*. 5. Nor formally a Relation, expressly. 6. If the term Person formally importeth *Negation*, it signifieth neither Substance nor Relation; because Negation is neither Substance nor Relation: yet it connoteth something *positive*. 7. If Person signifieth something *positive*; it is hard to determine whether that Positive in God, be *Absolute* or *Relative*. 8. The term Person doth not primarily formally signify a *relative Subsistence*, or a *relative Subsistent*. 9. Nor an absolute Subsistent. 10. But a Subsistent or Subsistence that is indifferent to Absolute and Relative. 11. All this is to be applied to a *Divine Person*. 12 and 13. “ The term a *Divine Person*; according to the current Opinion, which maketh it to be somewhat *positive*; primarily and *formally*, signifies a *Subsistent* in the rational Nature; *Materially* the particular Persons, Father, Son, and Holy Spirit: *Secondarily*, the *distinctive Formalities* in the Persons: and lastly, the *Essence* common to them all.

*Contr.* 23. Qu. *Are the Divine Persons in their personal Entity constituted by the Relations?* *Answ.* The Persons are not distinguished by *themselves*, as the *ultimate Differences*, but by *Personal Properties*; nor are they *constituted* by themselves. *Are they constituted then by Absolutes?* We must deny it; not because it is without probable Reasons, or Authorities:  
but

but because it is denied by the *Fathers*, and *Councils*. 2. It is a rash Opinion, because contrary to the Current of the *School-Doctors*. 3. We must say, it is near to Error, because it seems contrary to the *Councils*, and *Fathers*, and the *Schools*. 4. It is not plainly and manifestly Heretical. This he proves largely.

Quest. *Are the Divine Persons constituted by Relations; and in what manner?* Answ. 1. Relation under the *express Form* of Relation doth constitute a Divine Person, in its real Being; without any Act of the Mind. 2. The first Person hath only two Relations of Origination: The first by which he is related to the second Person, belongeth only to the first Person, and is called *Paternity* or *Generation*; the second by which he is related to the third Person, is common to the first and second Persons, and is called *Active-Spiration*; it is *numerically* the same Spiration in the Father and Son. 3. The Relation of Origination of the first Person to the second, hath really but one formal Reason, even *Paternity* or *Generation*. 4. The first Person is not constituted by Relation to the *Third*. 5. The first *Personal Entity* is constituted by the *Paternity* or *Generation*.

In the following Conclusions he shows, *in what Manner* Relation doth constitute a Person; in our way of conceiving. *Concl.* 1. If we conceive the first Person in God by a compleat Conception, we must needs conceive him *Relatively*; namely the Father, as a *Father*. 2. By an *incompleat Conception* we conceive the first Person, first under the Notion of an *Hypostasis* or Person, then of *Begetter*; and of *Begetter*, before *Father*. For so in created Beings, we conceive first a *Suppositum*, then *Begetter*, then *Father*; this is the *natural* Order of these Conceptions. 3. In a compleat Conception the *constitutive Entity* of the Person of the Father is conceived under the Notion of an *Hypostatical Form*, because 'tis conceived under the  
Notion



Notion of *Generation*, and as *Generation*, before as *Paternity*. 4. The Divine Persons, *in the Order of our imperfect Conception*, are not constituted by Relations under the *express Form* of Relations; but of *Hypostatical Forms*, as an Hypostatical (or Personal) Form abstracts both from *Relation* and *Absolute*, and is indifferent to both. [Hitherto *clear* and edifying *Rada*; now again our Author himself.]

I omit other thorny Questions and Subtleties of the *Scholastics*, as also the Opinions (and Reasons of them) that are contrary to these here mentioned; but these I have reported, because I have not elsewhere found the Matter so clearly and briefly opened.

*Scotus* confesses that, he makes Relation to be the *Material* of Person, because it is the least of Differences; and in the most *perfect Unity* the *least* Difference is the only true. [But our Author likes not these things; he opposes them, and answers to the Reasons (alleged for them) in some Sections; but the whole is so obscured, by *Scholastic* Terms, and by *Metaphysical* Subtleties, that I shall not trouble the *English* Reader with it: but the *short* of his Opinion, in plain *English*, is. “ The *Divine Personality* is not to be placed in one or some of these “ things, but in all of them. *Radically*, in the *Tri-* “ *nity* of Essentialities, *Life Intellect Will*; then, in “ the threefold immanent Act, even *Self-living Self-* “ *knowing Self-loving*, and the Relations thence arising: and lastly, *Processionally* in *Creation Redemp-* “ *tion* and *Sanctification*, and (thereupon) God’s “ triple Relation (of Creator, Redeemer, Sancti- “ fier) to us Men. He concludes these Riddles with commending to the Reader the *Soliloquium* of *Henricus de Hassia*, as an excellent Work; and which treateth briefly and soundly of the Trinity.]

VIII. *The Explications by the Reformed Divines.*

The *Reformed* have no difference with the *Romanists*, concerning the Trinity; and are generally more modest, as well in their Determinations as Enquiries, than the *School-Doctors*. For the most part they contain themselves, within the Bounds of Scripture; and when they do not, they dissent from one another, tho not so much as the *Romanists*.

*Luther* in his *Common-places*, p.8. contents himself in a manner with a bare Proposal and Assertion of the Unity and Trinity. *Zuinglius* indeed objects to him some Heterodoxes, in these Articles; but they seem rather *Obreption*, than formed Errors. See *Zuinglius*, Tom. 2. p. 475.

*Zuinglius* himself well explains the Mystery of the Trinity; Tom. 2. p. 523, & 525. He illustrates it by the Trinity of *Faculties* in the Human Soul; and shows, why OMNIPOTENCE is appropriated to the *Father*, WISDOM to the *Son*, LOVE to the *Spirit*.

*Mr. Calvin* is most Orthodox, in these Matters; *Genebrard* in vain quarrels with him, for his calling our Saviour *ΑΥΤΟΘΕΟΣ* God of himself, when the *Nicene Creed* saith *God of God*, i. e. God the Son of God the Father. *Mr. Calvin* has been well defended, as to this, by the Divines of *Leiden*; and by Cardinal *Bellarmino*. *Mr. Calvin* seems to doubt of the Explications and Illustrations of the Trinity, by Human Comparisons. He confesses however that, the Holy Scriptures distinguish, by attributing to the Father the *first Causality* or beginning of Action; to the Son WISDOM, Counsel, and the Government of the Things; to the Spirit POWER, and Efficacy of Action.

*Beza*

*Beza* is altogether sound; he notes and blames those (inept) Expressions of divers Fathers, that explain the Divine Unity as only a *specific Unity*. See *Beza de Trinitate*, in *Tract. Theol. Vol. 1. p. 176.*

*P. Martyr* says very little of the Trinity, in his *Common-places*; and as well there, as in his other Works, he agrees with the rest.

*Antonius Fayus* treats of these Articles more largely and accurately. He saith, "The *Persons* differ from the *Essence*, not really, but conceptively; but they are really distinguish'd from *one another*. disp. 2. thes. 8, & 30. and disp. 3. "Christ is the WISDOM, and WORD of the Father; in respect both of his *Essence*, and Office of Mediator. disp. 2. thes. 23.

*Musculus*, a Divine of great Judgment and Sincerity, speaks only known and certain things; the manner of the Eternal Generation he dismisses as inscrutable. But that the Trinity is not incredible in Reason, he proves by the Trinity of *Faculties* in the Human Soul; and by the *Substance Light* and *Heat* of the Solar Body. *Loci comm. p. 12, 13, 14.*

I say the same of *Bullinger*, who hath this Passage, *Decad. 4. Serm. 3. p. 272.* "It is enough that, the Faithful believe and confess (according to Scripture and the *Creed of the Apostles*) *one Divine Essence* or Nature, in which are *Father Son* and *Holy Spirit*. Nor need we to be very solicitous, whether they are called *Substances*, *Subsistences*, or *Persons*; if we but express their *Distinction*, and *Properties*: so confessing the Unity, as not to confound the Trinity, or deprive the Persons of their Properties. And, c. 2. p. 275. "The *Creed of the Apostles* was published, that none might controvert the Faith; or perplex it with needless Disputations, and Curiosities.

*Illyricus* recites several Senses of the Word *Logos*, given by others; and thinks them *uncertain*: he believes *this* to be the most probable, take it in his own words. “ B cause the *Chaldee Paraphrase* often uses “ the Term *Meimar* or WORD, for *Jehovah*; and “ that the *Chaldee* was the vulgar Language of the “ *Jews* in the Age of our Saviour and the Apostles: “ therefore *St. John*, to signify the *Messias* is true “ *Jehovah*, calls him (in *Greek*) *Logos*; because “ *Logos* as well as *Meimar*, is WORD. *Clav. scrip. p.* “ 1247. And, *Clav. part. 2. p. 615.* he endeavours to prove that, the Name of *Jehovah*, first revealed to *Moses*, doth signify that *God shall become Man*: it ought not (saith he) to be interpreted *I am that I am*; but *I will be*, or *he will be*; that is, *he will be the (Incarnate) Redeemer*. He saith also, “ The *Chal-* “ *dee Paraphrast* renders the Words of the *Psalmist*, “ *The LORD said to his WORD, sit on my right Hand,* “ *Psal. 110. 1.* And that *St. John*; *chap. 1. vers.* “ 1. having regard to the Words of *Moses* (*Gen.* “ 1.) *God SAID, Let there be Light*, and so of the “ rest; therefore calls the *Son* the WORD. The “ Word *Jehovah* is still a *Mystery* to the *Jews*, be- “ cause *Christ* is hid to them. There are three Per- “ sons, Father Son and Holy Spirit; what they are, “ no words can express. *Clavif. part. 2. p. 208.*

*Wigandus* maketh *Persons* to be a part of the *Definition* of God; and largely proves from Scripture the common Faith, not meddling with Niceties and Subtleties. *Syntag. p. 48.*

*Zanchius* is copious, and accurate. He saith, *de tribus Elohim lib. 8. c. 1. p. 337.* “ A Divine Person “ is nothing else but the *Essence* as distinguished (and “ as it were individuated) by a *Personal Property*. And p. 340. “ The FATHER is an Eternal, Sim- “ ple, most Perfect, *Living, Intellectual, Volitive,* “ and *Uncommunicated* Essence; and thereby is a “ Person,

“ Person, simply *Unbegotten*; and generating the  
 “ Son, by a Communication of himself, *that is, of*  
 “ *his own Essence.* The SON is an Eternal, most  
 “ Simple, most Perfect, *Living, Intelligent, Volitive*  
 “ Essence; but which was communicated to him by  
 “ an *immanent* and incomprehensible Act of the Fa-  
 “ ther, which the Scriptures have called *Generation*;  
 “ and therefore he is a *Person Begotten*, by God the  
 “ Father, from all Eternity. The Holy SPIRIT is  
 “ *the same Eternal Essence*; an Essence most Simple,  
 “ most Perfect, *Living, Intelligent, Volitive*; com-  
 “ municated to him by an ineffable immanent Action  
 “ of the Father and Son; and therefore a *Person,*  
 “ *proceeding (through all Eternity)* from the Father  
 “ and the Son. He seems here to distinguish a dou-  
 ble immanent Action of God; but whether these  
 Actions are *really* distinct, from the Essence or from  
 one another, or only notionally and conceptively,  
 he has not determined. He notes, *Lib. 1. p. 4.*  
 “ The Fathers have confessed that, one can dispute  
 “ of no Subject that is so difficult, or dangerous, as  
 “ this of the Trinity.

*Junius*, Vol. 1. p. 2012, 2013. saith; “ The Di-  
 “ vine Persons are distinguished from the Essence,  
 “ only conceptively; but from one another, by *real*  
 “ Distinction, which is the Ground of the Proper-  
 “ ties and Relations. Farther, he distinguishes the  
 “ inward Personal Acts; (Begetting, Breathing,  
 “ Proceeding;) and saith the Father begat the *Per-*  
 “ *son*, not the Essence. p. 2016.

*Polanus* has performed well; but he did not  
 thoroughly understand the meaning of the School-  
 Doctors, whom he endeavours to follow. He saith,  
*Syntag. l. 3. c. 8. p. 224.* “ The Relations of the  
 “ Persons *really* differ from one another; so that the  
 “ Father is one *thing*, the Son another *thing*, the Ho-  
 “ ly Spirit a third *thing*: but from the Essence they  
 “ differ

“ differ *Modally*, and *Formally*, not *Really*. And, p. 226. “ *Relation only* makes the Distinction; *the Relation of the Persons is a Mode of existing*. He asserts, “ with *Gabriel*, a formal Distinction; and with *St. Thomas* that, not every (real) Relation maketh a Distinction (or Personality) but only an *opposite* Relation. But, 1. Either he means Relations, as including their Foundations, or as abstracted from the Foundations: if the former, Relations are the very Divine Essence or Substance; if the latter, Relation is nothing else but Comparability or Reference, a mere Child of Reason, not a *Thing* or *Mode* of a Thing. 2. A real Distinction, or as of one *thing* from another *thing*, is not the same as either *Modal* or *Formal* Distinction; which are indeed *in the Nature of the thing*, but not *real*. Therefore when he afterwards distinguishes the Essence, as a thing from *its Modes*, he speaks Contraries.

*Bucanus*, Loc. 1. p. 10. says; The difference (of the Persons) is not, 1. Essential. 2. Nor Rational, that is Conceptive Notional or Verbal only. Nor, 3. Respective; as the same Man may be both Father and Son. 4. It is real, but Incomprehensible. He explains it however, by a *Mode of Existence*; and therefore, probably, he thought it *Modal*.

*Ursinus* and *Paræus*, in *Catechesi*, say nothing out of the common Road; but intimate that, the distinction of the Persons is *Modal*.

*Matth. Martinus*, a Divine of the first Note, *de Symb.* p. 60. says; the Persons are distinguished *really*. In *Onomastico*, in the word *Person*, he saith; “ It is enough to Salvation to know that, Father “ Son and Spirit are *three*; and yet are *but one God*. If this was sufficient to so great a Man; why do we require more of the Unlearned? Do we expect, they should understand the nice Subtleties of the *Schools*;

*Schools*; five *Notions*, four *real Relations*, three *real opposite Relations*, two *Processions* in God. And *that*, in all this there is however but *one indistinct* Essence. *That*, all Distinctions in God, but only th t of Persons, are not real, but only *conceptive* and *partitious*. *That*, tho the distinction of *Persons* is *real*, yet they are *one undistinguish'd* Essence; because there is nothing in God but God. All this, sure, is not necessary to Salvation.

*Snecanus*, *Method. de Deo*, p. 70, & 120. lays down many most useful Rules concerning the Trinity; and but few Subtleties. But when he denies, the Father is a *Principle* with respect to the Son; he must mean it of a *temporary Principle*.

*G. Sohnius*, tho a Divine of great acuteness, has said only common things; either in his *Method*, *Common-places*, *Theses*, or *Exegetis*. But in this last, p. 87. he says with some Schoolmen, against some of ours; "The Father by communicating his whole Essence begat the Son. that is, another Person from himself; and the Son, by receiving the whole Essence of the Father, exists, as Light of Light. And the same of the Holy Spirit, p. 88.

*Ph. Melancthon*, after *Luther*, finds many Traces of the Trinity, in the Sun, and the Human Soul; and Similitudes of it, in the Arts, as in Astronomy, in Music, in Geometry, Arithmetic, Grammar. *Loc. com.* p. 3, 4.

*Ludovicus Crocius*, a Divine of great Reputation, has many things (*in Syntagm.*) concerning the Attributes; especially the LIFE, INTELLECT, WILL, and EXECUTIVE POWER. But in truth, they are but three, *Active-Vital-Power*, *Intellect*, and *Will*. He saith not much of the Trinity; yet he saith, Generation is an *immanent Act*, p. 696. and that the Persons are distinguished from one another *really* and *actually*, but from the Essence only by an Act of Reason. He concludes, the Trinity

is an inscutable Mystery; to be adored, not searched.

Bishop *Davenant*, as cited by *Crocini*; "It hath  
 " been well and necessarily determined that, *God* is  
 " one in Essence, trine in Persons that are distinct.  
 " But a Man should deserve but little, either of the  
 " Church or of our Saviour, who would define or  
 " determine on either side in the Disputes of the  
 " Schools; concerning the manner of the *Generation*  
 " or *Procession*. And, *Determ.* 24. p. 112, 113. he  
 " saith; " A *Relation* signifies only this or that Mode  
 " (or manner) of having the Divine Nature.

*Keckerman*, *Syst. Theol. Lib. 1. c. 3.* follows the  
*Scholastics*, and is of their number, who say; The  
 Persons are *Relations* and *Modes*; and that the Acts  
 of *Speaking*, and of *Breathing* or *Loving*, are the  
 Foundations of the Relations. He rejects the *real*,  
 and *formal*, and merely *conceptive* Distinctions, of  
 the Persons; preferring the *Modal*: and therefore  
 explains what a *Mode* is, tho by Instances not very  
 congruous.

*Beumlerius*, a Divine that understood the usefulness  
 of well-chose Method, *Theol. Lib. 3. p. 50, 51.* pre-  
 fers the Definition of a Person by *Anastasius* and *Cy-  
 ril*, before all others; *The Persons differ, or are di-  
 stinguish'd from one another truly, but not really, each  
 by his Mode of subsisting.* And, p. 52. *they are di-  
 stinguished by Relation, and a certain manner of sub-  
 sisting.* He affirms, 'tis improperly said that; the  
 Essence begets or communicates the Essence, or the Es-  
 sence emanates from the Essence.

*Trelcatius*, *Instit. Lib. 1. p. 38.* says; "The di-  
 " stinction of Persons (in the Unity of the Es-  
 " sence) is *real*. And, p. 39. "The Essence is di-  
 " stinguished from the Persons, not as a *thing* from  
 " other things, but as a *thing* from the *Modes* of a  
 " thing: for the Persons are *Modes* of the Divine  
 " Es-



“ Essence; from which they are differenced, not by  
 “ a *real* Distinction, or by mere *Conception*, but as  
 “ the *Degree* or *Mode* of a thing. But when he  
 saith, the Distinction of the Persons from one ano-  
 ther is *real*; and afterwards, 'tis in *Degree* and  
*Mode*: Either he thinks, *Degree* and *Mode* is an En-  
 tity or *thing*, or he does not use the term *real* Di-  
 stinction in a *Scholastic* sense, or he contradicts  
 himself. But he well describes the Trinity of Attri-  
 butes.

*Dudl. Fennerus* concerns himself with no Contro-  
 versies; and *Wendelinus* affirms that, a *Mode* of sub-  
 sisting doth not constitute a Person.

*Maccovius*, Colleg. Theol. speaks properly;  
 “ 'Tis asked, May Person in the *Abstract* be called  
 “ a *Mode*? I would not affirm it directly; because  
 “ a *Mode* is always posterior to the thing or being;  
 “ of which it is the *Mode*: Which must not be said  
 “ of God. And yet there is nothing else by which  
 “ we can better express, or conceive, a *Personality*  
 “ in God. For if *Personality* is really in God, it is  
 “ Essence, or Accident, or *Mode*; there is no fourth:  
 “ But it is not Essence, for then there should be  
 “ three Essences; nor Accident, for that would take  
 “ away the Simplicity of God: It is therefore a  
 “ *Mode*; but *Mode* analogically, not properly,  
 “ taken; and it is, as saith *Damaszen*, an *Eternal*  
 “ *Mode*.

*Gomarus* saith, a Person is a *Being*, that hath its  
 proper *Mode* of Existence; and not only a *Mode* of  
 Existing. But he speaketh this of Person in the  
*Concrete*, or as it includeth the Essence; not of Per-  
 sonality. He engages in no Difficulties. *Loc. 2.*

*Scharpius*, *Curs. Theol. p. 211.* hath the same No-  
 tion; A Person, saith he, is a Being that hath its  
 proper *Mode* of Existing; and is not only a *Mode* of  
 Existing.

*Fest. Hommius*, Disp. 7. n. 6. says; " In the *Nicene Creed*, Christ is called *God of God, Light of Light*; not in respect of his *Essence*, but *Person*.

*Cluto*, *Idea Theol.* disp. 5. p. 40. saith; " The *Divinity* contracted is *analogically* called a *Person*; the *Persons* are distinguished by *Properties*, and the *Properties* arise from the *Acts* proper to the *Persons*: The *Persons* are *really* distinguished from one another, that is, not *conceptively* only. He hath not ventur'd to say any thing of *Personality*.

*Amesius*, *Medul. Theol.* l. 1. c. 4. n. 26. saith; " The *Divine Attributes* are in *God*, not only *virtually* and *eminently*, but *formally*. But, n. 28. he says also; " They are distinguish'd from the *Essence* and from one another *ratione ratiocinatâ*, or so that the *Foundation of the Distinction* is in *God*. But, 1. *Foundation* is an ambiguous word; and signifies, either that there is a certain *true Diversity and Difference* in the thing: or only that, there is an *Occasion*, without *Difference* in the thing; as, when it is distinguished by inadequate (or partial) *Conceptions*. 2. The *Distinction of ratio ratiocinata* is of the last sort; but *modal, formal, and real Distinction*, is of the other sort. *Chap. 5.* He distinguishes *Subsistences* from the *Essence*, as *Modes of Subsisting* (not as *Modes of Being*;) and from one another by *Relative Properties*, or *Relative Affections*. He saith, as do others, the difference between *Generation* and *Procession* is inexplicable: But that, it may be in a sort explained by this Similitude; the *Father* is (as it were) *GOD KNOWING*, the *Son* *GOD THE INTELLECT*, the *Holy Spirit* *GOD LOVED*. Somewhat like the *Scholastics*.

*Polyander*, in *Synopsi Leidensi*, Disp. 7. p. 78. says; " A *Mode of Subsisting* doth not *really* distinguish *Person* from *Essence*, but only *notionally* or

" con-

“ conceptively. *N.* 28. But the Persons are distinguished from one another, not by a Conception of our Reason, but really. *N.* 20. But the *Maner* is rather to be adored, than searched.

*Walaus*, *Ibid.* Disp. 8. recites the Explications of the Fathers, by the Acts of *Intellect* and *Will*; and doth not reject them. And, *n.* 16. he saith, The Father communicated his whole Essence to the Son by this *Eternal Generation*.

*Thysius*, *Ibid.* Disp. 9. *n.* 10. saith; “ Procession is to be understood as an *immanent* Action in the Essence of God, whereby God so acteth in the Essence, that being *reflected* on himself, he maketh a *Relation* by communication of the Divine Essence. [But this mystical Flourish is nothing but this; Procession is God’s reflex Act of Love, or his SELF-COMPLACENCE.] Upon this of *Thysius* we may note; Either this *Act* is the same with the *Person*, or not the same. If the *same*, then the *Attributes* and *Essential Acts* are the *Persons*: for God’s *Love*, and *to love*, and *to love himself*, are the same in God: and God’s *Intellect*, and *to understand*, and *to understand himself*, are also the same. But if they say, the Act is *not the same* with the *Person*, then they must first distinguish the *Attributes* and the *Essential Acts* from one another; and after say, the *Relations* arise from them.

*Spanhemius*, Disp. Th. de Trin. p. 46. *n.* 6. says; “ The Persons are distinguish’d from the Essence, “ not by a *real* Distinction: but by a *formal*, or a “ *modal*, or a *conceptive*; but he determines not by which of these. But, as *Amesius*, he mistakes the meaning of the Distinction *Ratione ratiocinatâ*: He thinks, ’tis such Distinction as hath its *Foundation in the Thing*, when indeed it doth not signify any difference in the *thing it self*. Again, he distinguishes the Persons, in respect, 1. Of their *Order*.

2. Of their *Properties*, and Personal Operations,  
 3. Of their *manner* of operating, in the *Essential Works*. 4. Of the Terms of operating, or the *Objects on which they operate*. 5. Of their mutual Relation. n. 13. He saith farther, the Proceſſion of the Holy Spirit from the Father and Son, is not in respect of Essence, but of Person only : and yet he saith, the Explication of the Generation and Proceſſion, by the Acts of Intellect and Will, do rather perplex than expound those Secrets. n. 16. And he saith, as *St. Austin*, he doth not know how to distinguish them. n. 19. He saith, contrary to *St. Austin*, and the *Schools*; Relations are not the *constitutive* Principles of the Persons, but only the *notifying*. He adds, a *Made* is used but improperly in describing the Persons. n. 21. [But he means, 'tis not in all respects the same in God and *Creatures*; but so neither is *Person*, or any of the other Terms.]

The *Theses Sedanenses*, de Trin. n. 7. p. 90. piously say; “ The Doctrine of the Trinity has for its end,  
 “ rather the comforting and strengthening the Con-  
 “ science, than instructing the Mind. And, p. 9.  
 “ It is peculiar to this Controversy that, not only a  
 “ Mistake is easily made, and the Truth is hard to  
 “ be found; but even when found, is not proposed  
 “ and published without danger: For a true Expi-  
 “ cation, less accurately or properly exprest, mini-  
 “ sters occasion of Calumny and Accusation to the  
 “ Malicious, and of Mistake to the Unlearned. The  
 “ safest way is, to keep close to *Scripture*, and the  
 “ measure of Knowledge there revealed; and that too  
 “ in as few words as may be: lest we seem to speak  
 “ things that are indeed ineffable, and withal for-  
 “ bidden. N. 18. It is sufficient to prove the *Eter-*  
 “ *nity* of the Son, that he is called (*Prov. 8.* and  
 “ *John 1.*) the WISDOM and WORD of the Fa-  
 “ ther: for the Father, all will grant, never was  
 “ with-

“ without WISDOM; or his *inward* WORD, which  
 “ is nothing else but the WISDOM of the Father.  
 See also *N.* 20, 21, 22.

*Lud. Capellus*, in *Thef. Salmuriens. Vol. 1. n. 12.*  
*p.* 179. says; “ A Person differs from the Essence,  
 “ not really, but only conceptively: as a *Mode* of  
 “ a Thing, from the *Thing*; for example, as a *degree*  
 “ of Heat, from *Heat*. But the Persons are *really*  
 “ differenced from one another, as the *Mode* of a  
 “ Thing from other *Modes* of it; as in example,  
 “ one degree of Heat from another. But this is  
 more than *conceptive* Distinction. He hath besides,  
 at *N.* 23, & 181. some notable Exceptions; against  
 the Explication by the immanent Acts of the *Intellect*  
 and *Will*: but having been already more prolix than  
 I intended, I shall omit them.

*Altingius*, *Loc. Com. pag.* 46. speaks cautiously;  
 “ The Persons are not *really* distinct from the Es-  
 “ sence, but *eminently* by an *Act of Reason*; but from  
 “ one another *really*, but not *essentially*, or *separably*.  
 The Essence, *he saith farther*, is not generated, but  
*communicated*.

*P. Voetius*, *Theol. Natural.* has abridged almost  
 the whole Theology of the Schools, concerning the  
 Trinity, and the Divine Attributes. But the Rea-  
 der may consider; whether what he says *c.* 7. *S.* 4.  
*n.* 2, 3, 4. *p.* 116, 117. agrees with *n.* 7, 8. *p.* 120.  
 [But on the whole, *Voetius* is both learned and accu-  
 rate. Note, it is *Paul Voetius*, not *Gilbert*.]

*D. Chamier*, *Panstrat. de Trin.* l. 1. vindicates  
 Mr. *Calvin*; who had wished, on certain Conditions,  
 that the terms *Trinity* and *Persons* were buried. *c.* 2.  
 He proves that, the Substance or *Deity* is not a Rela-  
 tion. *c.* 3. *n.* 35. And he proves largely that, the  
 terms WORD, and IMAGE, are *figurative*, against  
*Suarez*, *Gontier*, and others. *c.* 8, 9. He saith, The  
 Divines of the *Schools* have proved that, there is not

one word (but *Ens*, or a Being) used univocally, or in the same sense, concerning God and the Creatures: And yet some please themselves, *he saith*, in barking madly against the Sober, who cannot agree to their Folly and Ignorance, in asserting that WORD and IMAGE are spoke of God and the Creatures univocally. The Reasons of *Suarez* and *Gontier* are like other vain Subtleties of the *Schools*; they say, in short; “ We must distinguish between  
 “ the *Knowledge of God taken simply*, and his knowing  
 “ *by way of the Internal WORD*; the first is common  
 “ to the whole Trinity, the other is terminated on  
 “ the *Internal Word*. And God’s *speaking* (say  
 “ they) antecedeth his WORD, that is, his *Know-*  
 “ *ledg*; as *Scotus* and the *Scotists* (besides others)  
 “ teach. God’s *speaking* is his *thinking*, as the  
 “ *School Doctors* teach; his WORD is, as it were,  
 “ *an intelligible Species received*. As if God, like us,  
 properly thought; or knows, by receiving a *Species*, and not by one most perfect *Intuition*. And as if in God, *speaking* were one thing, and *understanding* another; or his *simple Self-knowledg* different from his *Self-knowledg by way of WORD*; and that in proper speaking. Saith *Chamier* again, c. 8. n. 6. “ If I should  
 “ grant that, the inward SPEAKING is termi-  
 “ nated on the inward WORD; which yet is an  
 “ extravagant Battology, because the Terms are the  
 “ same; yet the *Internal Speaking*, and the *Internal*  
 “ *Word*, is a mere crackle of Words, differing in  
 “ sound, not in signification. A bold insult on the  
 whole fineness of the *Schools*! But see also what he says c. 10. where he proves that; as to external Works the Father is the first *Principle of Action*, the Son the Second, the Spirit the Third; yet not three Principles really distinct, but one.

*Maresius*, yet more boldly and remarkably, *Colleg. Loc. com. Theol. 3. n. 22.* says, “ Altho the  
 “ three

“ three *Personal Properties* may be expressed by the  
“ *Relative Terms*, of *Father*, *Son*, and *Spirit* : Yet  
“ the Relations, *Paternity*, *Filiation*, active and pas-  
“ sive *Spiration*, are untruly by some *Scholastics* cal-  
“ led *Real Entities*, and by others, *Substances sub-*  
“ *sisting of themselves* ; from which Mistake of theirs,  
“ have come all their Disputes about the *Divine Re-*  
“ *lations*. For a Relation, consider'd precisely and  
“ abstractly, is a mere *respect* of one thing to ano-  
“ ther : which *respect* tho it hath a real Foundation  
“ in the thing, and the habitude of things towards  
“ one another ; yet (*in actu exercito*) it always de-  
“ pends on the Operation of the Understanding, as  
“ referring, or else opposing one to the other ac-  
“ cording to their natural Disposition and Habi-  
“ tude. N. 23. And seeing according to the Meta-  
“ physicians, the *Absolute Properties* of a Being are  
“ not *real Beings* ; How should the *Relative Properties*  
“ of Persons be *Real Entities* or *Beings* ? The Per-  
“ sons indeed in God are constituted by Relations,  
“ as considered in their Foundation ; which some  
“ call *the Manner of Founding* : and not as consider-  
“ ed in their External, Denominative, and Respective  
“ (*Esse*, or ) Being. *Paternity*, as it is the Relati-  
“ on of the Father to the Son, doth not make the  
“ (Person of the) Father, but only denotes that  
“ he is *Father* by his Generation of the Son. I per-  
“ ceive by this, Friend *Maresius* has read the *School-*  
“ *Doctors* ; and that in *Metaphysics* and *Logics*, he  
“ does not take *Nams* for *Things* : But the *Romanists*  
“ will call thee *Heretic*. They will take it uncivilly  
“ that thou wilt not know, or not observe, that the  
“ Divines of the *Schools* do not by Relation understand  
“ Relation properly so called ; but something that can  
“ neither be expressed, nor understood ; and yet that,  
“ they may write numerous Volumes of what is not to  
“ be understood.

*Arminius*, Disp. 4. p. 187. speaks as the rest do. I say nothing of the *Tritheism* of *Curcellan*; nor of the Minority of the Son in respect of the Father, asserted by *Episcopus*. But it is remarkable what this last advises, concerning rejecting all the *Scholastic* Questions and Disputations about these Matters, and of the Trouble and Vexation they gave to him and others. See of this, his *Institut.* c. 33. p. 337. & c. 32. p. 333. See also what he saith, c. 24. & 35. of the Indifference of believing the *manner* of the Divine Filiation of Christ. And in truth, if the many Dissensions of the School-Doctors, are damning to one of the Parties; these famous Disputers are in a bad Condition. Wo to the World, if every one shall be damned, who is not more subtle than the *Scotists*, *Ockamists*, and the rest. These Damners and Heretic makers represent our Lord Christ, as a monstrous Tyrant, rather than a Saviour; and as a teacher of Subtleties, not of practical Truths.

See the 27 Differences, observed by *Voetius*, between a *Divine* and *Human* Person. *Theol. Natural.* c. 5. S. 2. p. 52, &c.

Not farther to trespass on the Patience of the Reader, I advise him to read the *Corpus Confessionum* of the Protestant Churches; that he may see how much (according to them) is necessary to be believed in these Questions.

I will conclude with the words of *Gratius*, in *Catechesi*.

*Quest.* What reason have you to believe Three in One?

*Ans.* Finite cannot comprehend Infinite.

*Q.* But is there no likeness any where, of the Great Three-one?

*A.* The Sun, his Light, and Heat, are Three and but One.



Q. Is there not the Image of the Maker in *Man* also?

A. To *Live, Understand, and Will*, are Three in One.

Quest. VIII. *In this diversity of Opinions; What is your own Judgment of the Trinity of Primalties and Persons compared?*

Ans. We have said wherein they agree; the rest may be expressed in these *Theses*.

1. Nothing should be proposed, as *necessary* to be believed, but what is *certain*.

2. Nothing is *necessary* to be believed in these Matters, but what is comprehended in the meaning of the *Baptismal Covenant*, and may be understood by all sincere Christians.

3. It is *certain* that, the *moral* Image of God, is the Holiness of the *natural* Image: Which *moral* Image is a Trinity of *spiritual* LIFE, KNOWLEDG, and LOVE, in the Unity of the Spirit or Soul.

4. It is *certain* that, there is a *Trinity* of Principles or *Faculties* in the Unity of the Essence, in *Man*; the Image of God.

5. It is *certain* that, the *Motive Luminous* and *Calefactive* POWER of the Sun, and the *Vital Intellective* and *Volitive* Virtue or POWER of the Human Soul, are the *Essential* and *Formal* Differences of the Sun and Soul: Yet they make no *Composition* in the Essence, nor are *Parts* of it; but the *whole* Essence is *Life* or *Vital*, and so of the rest, tho not *wholly*. And yet these *Faculties* are necessarily to be *distinguish'd* from one another; for who doth not distinguish the *Motive Illuminative* and *Calefactive* Virtues, or the *Vital Intellective* and *Volitive* Powers?

6. No body questions that, the Processional or External *Acts* of the Soul are distinguished by (or according to) their Objects; and therefore also the Powers or *Faculties* (from whence those Acts proceed) are distinguished, *connotatively*, by (or according to) the Objects: So that Intellect, Will, and Vital-Active-Power, which is executive, are undoubtedly distinguish'd.

7. Not only the External, but the *immanent Acts* are to be distinguish'd; so that to *act vitally*, to *understand* and *love* himself, are not altogether the same. To *live*, to *know that I live*, and to *will to live*, one clearly and certainly perceives that they are not the same. And in like manner, to *understand*, to *will to understand* (and so of the rest) are not one another.

8. Tho we are certain that, here is a difference; yet *what* it is, or *how* to express it, we cannot find: one may say with *Ockam*, it is better perceived by mental *Intuition*, or some *Internal Sense*, than by Organical and Verbal Explication; but the Difference is not to be denied, because it cannot be defined.

9. It is *certain* that, as was before said; the Soul both in *Naturals* and *Morals* is the Image of God: and therefore the Image by which Man is like to God, consists in this Trinity in Unity; in the Active-Vitality, Intellect, and Will, in the one Essence of the Soul. As by that, he is the *Natural* Image of God, as is said, *Gen. 9. 6.* and is distinguished by it from Brutes: so Holy Men are distinguished from Wicked, by God's *Moral* Image in them; even the *Spiritual* Life, Light, and Love, that is begot in them by Grace.

10. It is *certain* that, only *Ens* or Being, no other thing can be spoke of God and Creatures *Univocally*, or in the same Sense; and that no Mortal can have a proper

proper and *formal* Conception of God, and yet less can express it: we must necessarily conceive of God by equivocal and improper Conceptions; all our Terms and Words concerning God are *Metaphorical*. For tho' the thing expressed is primarily and eminently in *God*; yet the Notion of ours that expresses it, is primarily in the Creature, the most famous *Signification* (as Grammarians speak) is in the created thing.

11. Because we must speak of God *metaphorically* and *improperly*, we can borrow our improper and metaphorical Expressions and Conceptions from no other thing so well as the Human Soul. We have no other Natural *Glass*, as saith the Apostle, in the present Life, in which we can see God more clearly; and certainly it was not for nothing that the Soul of Man is called, in Scripture, and by God himself, the *Likeness and Image of God*.

12. It is *certain* that, the Lord Christ (I speak here of him as *Man*) is the most perfect Image of God, known to *us*; who had therefore *natural* and *sanctified* Faculties, as a Trinity in Unity.

13. Neither is it to be slighted that, we see the *Traces* of the Maker in all created Nature: every *Active-Nature* is formally constituted, of *one Substance*; and of one formal Power in the Substance or Essence, which yet processionally is *threefold*; as was noted before, in my Answer to the *fourth* Question.

14. Therefore, either we must say nothing at all of God; or we must speak of him, from the *Glass* before described: that he is one in *substantial* Essence, and one in *formal* Power or Virtue; which Power processionally or objectively is *triple*. This Trinity in Unity is certain; but the Notion or *Manner* of it, is not clearly and formally known: but a certain thing is not to be denied, because the manner of it may be above us.

15. And therefore again 'tis no wonder there is here so great Diversity of Opinion. Whether these Attributes differ from the Essence and from one another *really*: or only *in the Nature of the thing*, namely Formally, or Modally: or only *Virtually*, by inadequate Conception, called *Ratione ratiocinatâ*; or *connotatively*, by extrinsecal Denomination, called *Ratione ratiocinante*. But almost all agree that, a good account of the *Difference* of Conceptions, is given from *the thing it self*.

16. What are the same with a *third*, are also the same among themselves; but no farther than they are the same with the said *Third*: so the Attributes and Persons, so far as they are the same with the Essence, are the same with one another.

17. He that will not distinguish the *Intellect* of God, from the *Will*, must not discourse of God. Would he preach, as the Scriptures speak, to Edification; or deserve well of God, and the Church; who should teach, *that* God, in himself, and with respect to his own Act, equally *loves* Himself and the Creature, Holiness and Impiety, *Peter* and *Judas*; or that his *Will* to save and to damn, is the same; or that his *Knowledge* of Sin, is the same with *Willing* of Sin; because in Truth *Intellect* and *Will* in God are altogether the same?

18. Altho the *Esse*, the *Verum*, and *Bonum* of God; as *Metaphysicians* speak; are the same: yet after the Manner and *Glass* of the Creature, we must say that, to live, to understand himself, to *love* himself, are not the same in God; that is, are not the same necessary *Human Conception* of God.

19. Relation, meant univocally and intelligibly, as distinguish'd from its Foundation, has no greater Entity (or Reality) besides what it has in mental Conception, than *Faculties* or *Powers* as distinct from their

their Substances; no nor any greater real Difference from other Relation.

20. If the *Relations* in God have a greater Difference or Distinction from one another, than the *Attributes*; it will become more hard to answer to their Objection, who say, it doth not agree with the *Divine Simplicity*. The Trinity of *Primalities* is not more contrary to the *Divine Simplicity*, than the Trinity of *Real Relations* which are the same with the Essence.

21. They that say, the *Personal Relations* or Persons *really* differ from one another; while they differ from the Essence, only by an *Act of Reason*; can by no means deny the same of the *Primalities*. [He means, the *Life Intellect* and *Love* in God, or the *Vital Intellective* and *Volitive Powers*, are not less really distinguished from one another; tho they differ from the *Essence* only by an Act of Reason; than the *Vital Intellective* and *Volitive ACTS* are.]

22. They that say, the Foundations of the Personal Relations *really* differ from one another; either make the Foundations (them only, or them with the Relations,) to be *Persons*; or suppose some other *real* Distinctions in God besides the Relations. And because they hold the Foundations are the *immanent Acts*, [the Acts of Self-living, Self-knowing, Self-loving.] and every immanent Act of God is the Essence; they teach a *real* Difference in *Absolutes*. [But the learned Author did not consider there, that; the immanent Acts are not the Essence simply, but are said to be the Essence, only because they are the *Essence acting*: and therefore tho those Acts are *really* distinct, this doth not make a real Distinction in *Absolutes*.]

23. But if there be no Difference in the Foundations of the Relations, neither *real* nor in the *Nature of the thing*; it cannot be understood, how *real Relations* should arise without any Difference in the Fundamentals,

damentals, Subject, or Term; and a thing altogether the same would be really *Relatively* distinguished, without Connnotation of Externals.

24. They that assert a *Modal* Distinction, and *Modes* of Existence, while they deny *Accidents*, say no more than we plainer Men; namely, that there is a Difference, but of what sort they know not. For by distinguishing the *Mode* of a Thing from the *Thing*, both *Substantial* and *Accidental*, they say nothing distinct, but confused. They that make a Mode somewhat between *something and nothing*, tell of *four* such Sorts of Modes: but *Gassendus* and others the best Philosophers say now, all *Accidents* are either the *Modes* or *Qualities* of Substances. Therefore they confess that they know not what a Mode is, in that they are not able to explicate it to others.

25. It is certain that, there is neither Composition, nor Imperfection in God.

26. And the School-Divines confess that, a Plurality of *real* Relations and Hypostases in God, is no way contrary to the Divine Simplicity. Nor is it discernable by Reason, how a mere Relation, tho predicamental, should infer Composition or Imperfection. If among the Antipodes there are a thousand People *like* or *unlike* to me, there arises hereby to me no Imperfection or Composition. Some say, the Creatures are Related (or *referred*) to God, not he to the Creatures; others that, Relations are attributed to God *secundum dici*, or Verbally and Notionally; others that, the Relations are real, but Transcendental; others, they are Predicamental, even with respect to the Creatures: but none of these think that, there is hereby any Composition in God. And sure, if it made God to be imperfect or compounded, that we say he is *relatively* a Creator; then to *create* must also make him imperfect and compounded: for to be a *Creator* is nothing else but to be *He who doth create*.

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27. The dim Human Mind hath Ideas of Perfection, by which too many judg rashly of the Divine Perfection, without knowing whether these Notions do quadrate to the Divine Perfection. Thus the *Arians* think, a Trinity of Persons is contrary to the *Divine Simplicity*: when it is God only that knows his own Perfection; and no Difference of Attributes; Acts, Properties, Relations, Persons, that is clearly affirmed of God, in the Word of God, can imply any Imperfection or Composition.

28. Altho the Notions and Terms of *Active-Life Intellect* and *Will*, spoken or conceived of God and Creatures, are not Univocal; but Analogical or Metaphorical: yet because in the present Life we have none more proper, it is necessarily to be held that, God *liveth, understandeth, and willeth*. And because from Eternity there was no other Object but himself, we must say that; as he is *Self-living*, so he *understandeth himself*, and *willeth* (or loveth) *himself*: but herein is no Composition, or *real Diversity* of the Agent, Act, or Object.

29. As *Life* is the first Act, the same with the *Liver*; so in the *Image* it hath some Influence on the Intellect and Will: and as the Notion of Life, precedes the Notion of Intellect; so it must be said, *I understand and will, because I live*; not *I live, because I understand and will*. Intellect also is prior (in the Order of conceiving) to *Will*: and the Vital-Act produceth the Act of Intellection, the Vital and Intellectual Act produceth the Volitive.

30. An Act, conceived without a Vital-Active-Power, is either of an imperfect Agent, or is an imperfect Conception; for a *Stone* may act. I wonder therefore that, some *Metaphysicians* are afraid they should impute Imperfection to God, if with the *Act* they also attributed to him an *Active-Power*: for in every Deed we can have no higher or more perfect

Conception of God than that, he is an Infinite Virtue and Power, always and moſt perfectly in Act; it is the true Conception of a moſt perfect Spirit.

31. He that ſhall well conſider the ways of diſtinguiſhing of the School-Doctors, will perceive that thoſe Divines plainly declare that; they own a certain Difference between the *Attributes*, and again between the *Relations* and *Persons*: but that withal, they do not know the true Notion or Nature of the Difference; ſeeing they diſpute (with ſo much Subtlety, and ſo great Diſſent from one another) whether it be a *real* Diſtinction, ſuch as of one *thing* from another *thing*, or *Modal*, or *Formal*, or *Virtual*, or *by-External Connotation*? Nay one may ſee, they underſtand not perfectly their own Diſtinctions, *viz.* The *Formal*, *Modal*, *Virtual*, *Rationis ratiocinate*, *Rationis ratiocinantis*: for what one calls a *Formal*, another names it a *Virtual* Diſtinction. As lately *Peſewitz*, *Theol. Schol.* p. 142, 143. calls the *Formal* Diſtinction of *Scotus*, *Virtual*; and yet *real*, tho not *actual*: while yet the *Nominals* make *Virtual* Diſtinction to be only *connotative* or *denominative* of the ſame Virtue, by a Diversity of Acts and Effects. But whether there be ſome Inexplicable Difference of the *Powers* or *Virtues* between one another, which with *Peſewitz* we muſt call *Virtual*; or whether (as I rather think) the Power that is altogether *one* in itſelf, is *triple* with reſpect to its Acts and Effects; this Difference may well enough be called *Virtual*. [Whereas the Learned Author ſays here, the *Scholaſtics* do not underſtand their own Diſtinctions; and gives for Inſtance that, what one calls *Formal*, another calls *Virtual*, and might have inſtanced after the ſame manner in the other Diſtinctions: as his Obſervation is untrue, ſo his Argument or Inſtance is nothing to the purpoſe. His Inſtance doth not prove that, they underſtand not their own Diſtinctions; but only that,



that, they do not always *apply* them alike: nor is it to be expected that they should, till all Mens Observations and Knowledg of the true Natures of things, is of like Extent and Perfection. The Truth is, these Metaphysical Precisions are the very Perfection of Knowledg; without them we can discourse accurately of nothing. But our Author's aim in perplexing thus (all along) the *Scholastic* Learning, and more particularly their *Distinctions* that are applied to *Essence* and *Relations*, was this; to establish thereby his own Notions of *Persons* and *Trinity*, both which in his Hypothesis (or Explication) comprehend a great deal more, than they do in St. *Austin's*, or the *Scholastic* Conception or Account of them; as he will make us presently to see.]

32. If St. *Austin* and the *Schoolmen*, who observed the *Triple Faculty* in the Soul, had not put *Memory* instead of *Active Vitality*; without doubt they had otherways ordered their Notions of the *Divine Trinity*, of which the *other* (in the Soul) is the *Image*, than now they have done. And those that are forced, either to prove or illustrate the *Trinity*, by only the Acts of *Understanding* and *Loving*, have drawn on themselves such Difficulties, as discourage others from conceiving of, or explaining the *Trinity* by the *Image* of it in Man. St. *Thomas* for instance, and *Alex. Gill*, have laboured very much; I am afraid, without the desired Success; to prove that, if we follow the Explication of the *Trinity* by the *Triple Faculty* of the Soul, there will be only three *Divine Persons*. *Posewitz* has many things against this way of establishing the number of the *Divine Persons*; he endeavours to prove that, by this way of proving and explaining, there will either be more *Divine Persons*, or *none*. And *Becanus*, against *Keckerman*, and against his own *Scholastics*, endeavours by many Arguments to subvert this way of

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proving the Trinity; namely, by the Image. But if they had understood that, *Active-Vitality* or LIFE is in the Order of Nature the *first* Essential Power, and that it produces its own proper Act, and the Act also of INTELLECT; and that *Life* and *Intellect* produce the VOLITIVE ACT; lastly that, these three Powers do concur to all *External* Acts: they would have thought, the *Image* is the most proper both Proof and Explication of the Divine Trinity.

33. And I truly don't see that St. *Austin* and the *School-Doctors*, while they deny that, the Essential Attributes are the Trinity of *Persons*; avoid the Assertion and Inconvenience, that they designed hereby to escape: I fear, they affirm and deny almost the same thing. For the Acts of *Speaking*, *Understanding*, *Loving*, are nothing else but the Essential Attributes, as always in *Act*. And saith P. *Aquila Scotellus*, 1. d. 2. q. p. 42. "The *Notional Acts* are founded on the *essential Immanent Acts*; and with him are divers others. And hence, *J. de Ripa* and some more, endeavour to prove that, *Personality* includes something that is absolute; tho many contradict it, and *Petavius* thinks it an intolerable Absurdity. And *Posewitz*, q. 21. p. 125. repeating the Arguments on both sides, seems to incline to them that say; *Personality* is something absolute: and he answers there the Objections. And if *Intellect* and *Will*, to *Understand* and *Will*, to *Speak* and *Breathe*, differ not in God; it is unintelligible that, the self-same thing should be related to it self by a different real Relation. But they that make the Essential Attributes both the *Foundation* and *Terms* of the Personal Relations; I leave it to be considered, how and how much they distinguish the Attributes from the Relations? And I have observed that, ordinarily Divines do not hear it very approvingly, when  
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it is said *the three Divine Persons are only three Relations.*

*The Determination of the Author, upon the whole that hath been said in this Dissertation.*

We must now declare, what we our selves think.

(1.) As to the *Thing*; the Doctrine of the Trinity.

(2.) As to the *Term*; Persons.

(1.) As to the *Thing*. I think it both safe, and necessary, to hold and affirm all those Truths, about which the contending Parties are *agreed*; so if we err, it will be only in Words and Terms, not in the Thing it self. Therefore,

1. I think it *certain* that, from the Unity and Trinity of Principles, or *formal active Powers* in every active Nature, chiefly in the Soul of Man, which is the Image of God; we must say, Analogically, and according to the Human Capacity; God is one in *substantial formal Essence*, or, as they speak, in the *Quidditative Conception*: And in this one Essence is a *Trinune Power*, a Power that is Three and One; *One*, as Essence; *trine* or *three*, *Virtually*, *Connotatively*, most certainly; but whether also *Formally*, and *Modally*, I must profess not to know.

2. It is *certain* that, this Triple Power or Virtue is *Vital-Act*, or *Active Vitality*, *Intellect* and *Will*: And that, it is to be consider'd, both as a Virtue (or *Active Power*;) and as an *Act*, that is Virtue and Power in the *second Act*.

3. *Certain* it is that, God hath *self-Life*, *Understandeth himself*, *Willeth himself*.

4. Therefore *these Relations* are found in God. First, The Fundamental Relation, *viz.* by *self-Life* and *self-Action* to *beget* Intellection, and to *produce*

Volition or self-Love. Secondly, By Intellection (or self-Knowledg) together with Life, to produce Volition. Thirdly, To *Will* or Love himself, *proceeds* from the other two, as in the order of Nature *Consequents* from *Antecedent Principles*.

5. These *Relations* are distinguished by *Properties*, as the School-Doctors have shown.

6. Tho' what are the same in a *third*, are the same with *one another*; whereby these *Properties*, *Relations*, and immanent *Fundamental Acts*, are the same with the *Essence*, and with one another in the *Unity* of the *Essence*, that is, *with respect to the Oneness of the Essence*: yet they are distinguish'd and differ from one another, in the *Nature of the Thing*, and antecedently to any *Act of the Understanding*; but in a *manner* unknown to us.

7. I never said, or thought that, the *Trinity of Essentialities* (*viz.* the *Vital Intellective Volitive Powers*) are the same with the *Trinity of Persons*, or *Father, Son, and Spirit*. What I say, is only that; the *Trinity of Essentialities* or *Primalities*, showing its *Traces* or *Impressions* on all Nature, in every part of *active* Nature, as I proved in the Answer to the fourth general Question; if it is not the *Trinity of Persons*, yet makes that *Trinity* intelligible and credible. For no reason can be given, why *one Trinity* in the *Unity of Essence*, should be discoverable in God, by the mere *Light of Nature* and *Reason*; and the other be in a manner incredible. I say not therefore, they are the same; but I prove the *revealed Trinity* to be credible, by the *natural*, as by a *Demonstration*: The *Notions* and *Opinions* of others, which I do not understand, I do not however deny.

8. It is *certain* that, God is to be (inadequately) conceived by us, in a triple manner. First, As an *Active-Vital, Intellective, Volitive Power*. Secondly,  
In

In the triple *Immanent Act*, on himself; or as *self-Living, self-Knowing, self-Loving*. Thirdly, In a triple, external, or *processional Act*, as it is the *Act* of the Agent; or as *Creating, Redeeming, Sanctifying* or *Glorifying*.

9. It is certain that, in Holy Scripture the Works of *Power* are most commonly attributed to the *Father*, those of *Wisdom* to the *Son*, of *Love* to the *Spirit*; *effecting* to the *Father*, *directing* to the *Son*, *perfecting* to the *Spirit*; *Creation* to the *Father*, *Redemption* to the *Son*, *Sanctification* to the *Spirit*. The *Father* is the *Author of Nature*, the *Son* of the *Remedy*, the *Spirit* of *Salvation*; all of them conjunctly of *Glory*.

10. I hold as most certain that, the fæderal Doctrine of the Trinity necessary to Salvation, is *practical*: He that will be saved, must so believe *Father, Son, and Spirit*, to be three Persons in one Essence, as to *give and dedicate* himself to God, and to place his Faith and Hope in him; as his *Creator, Redeemer, and Sanctifier*; his *Lord, his King, and Friend*. This is the *saving Faith* of the Trinity. And hitherto of the *Thing*; Now,

(2.) As to the Name or *Term*; and here,

1. The Terms *Person, Hypostasis, Subsistence*, are not *inept*, or to be avoided: but neither are they simply *necessary*, as not being found in Scripture in this sense. Tho' *Posewitz* has said much of the Inconvenience of these Terms: And *Petavius* has cited much more out of *St. Jerom* and other Fathers against them.

2. I willingly give the Name or Appellation *Persons* to the *Properties and Relations*; but know not, whether they are to be given to the *Primalities*.

3. For it is not certain to me that, *Properties*, or the name *Persons*, should be so separated from the *Essential Primalities*, that the *Primalities* neither are the *Persons*, nor the *Foundations of the Persons*: It

seems rather that, the name *Persons* should be given to the Relations, Properties, and essential Primalties, *conjunctly*. [He means, the Trinity of Divine Persons is, the *Vital Intellective* and *Volitive* Power of the Divine Essence, or God; then the immanent *Acts* of Self-living, Self-knowing, and Self-loving; then the *internal* Relations hereupon, of Paternity, Filiation, Spiration, as is more particularly explained at *Numb. 4.* in the first part of this *Determination*; *Last'y*, The *External* Relations of God to his Creatures, or Creator, Redeemer, and Sanctifier. And to say, and confirm this, was the whole Aim of the Learned Author in this Dissertation.] But if any one lists to contradict these; I, who am ignorant in the Matter, will not gainsay him.

4. That there is something here inexplicable and unconceivable, and that shall hereafter be revealed and opened, I have no manner of doubt.

5. I doubt not that, besides the consideration of these *Eternal* Properties, God is often called in Holy Scripture the *Father*, on the account that he is the *Creator*; and *Son*, because he was Incarnate, and for that reason also is said to be generated or *begotten*; and *Holy Spirit*, because given by an *Inspiration* to Men. These are the *Personalities* best known to us; and on these accounts, as well as higher, are the Son and Spirit said to *proceed from the Father*.

6. But neither can I doubt that, Father, Son, and Spirit, have been three *Persons*, from all *Eternity*: I hold the *Eternal* Generation, and Processions; according to the manner so often already declared.

7. Tho I hold, with most of the *Scholastics*, that; the immanent *Acts* of God on himself, are the primary *Foundations of the Properties*: Yet I dare not to affirm that even from *Eternity* the Divine Vitality, Intellect and Will, and Father, Son and Spirit, had no *Secondary* denominating respect to the things that were to be created. [The meaning here is: Tho  
Father,

Father, Son, and Spirit, are primarily so called from the immanent Acts of God on himself, his Self-living, Self-knowing, Self-loving; yet it may be they are secondarily so named, even from Eternity, with respect to (or on the account of) the *decreed* Creation, Incarnation, and Sanctification.]

8. I judge the Reasons of *Rada* to be most sound, those I mean by which he proves that, 'tis neither Heresy, nor favouring of Heresy, to place the *Persons* in the *absolute Attributes*: And he himself seems of the same mind, in that he has alledged and proposed them; but he durst not declare it, it being against the most. [The absolute Attributes are *Power, Wisdom, Goodness*: If the Divine Personality be placed in these; then God is three Persons as he is God *Almighty, infinitely Wise, and most Good.*]

9. As no one shall be damned for the Name or *Term*, that believeth the whole *Thing*; viz. The trin-une Virtue or *Power*, the immanent Acts, the Properties, internal Relations, processional Acts, and external Relations; all which I firmly hold. So none shall be saved, because perhaps he asserts three *Persons*, but only in the *Name*; and uses indeed the Terms of the *Schools*, but never heeds, it may be knows not, that *one* by *Persons* means three *Absolutes*, another three *Relations*, a third three *Modes*, a fourth three *Formalities*, but *Himself* hath no Idea of his term Persons. “ The Unity of a *Term*, that is “ differently understood, doth not make an Unity “ in *Faith*; nor is an Unity of Faith that consisteth in “ *things*, destroyed by a diversity in the *Terms*.

If the Reader would see more, and what is accurate, on the Trinity; let him read *Alcuinus* (or *Albinus*) *Præceptor* sometime to the Emperor *Charlemain*, de *Trinitate*: You have him *Patr. Orthod.* Vol. 2. p. 1730. Also *Mexriffe* the *Scotist*, de *Trinitate*. And *Henricus de Hassia*, *Soliloq. de Anima*;

you meet him *Patr. Orthod.* Vol. 2. p. 1607. These Authors are brief, clear, and sound.

*The Conclusion; with a Summary, and Elucidation, of the Whole.*

Thus far the Learned Author; who has led us to the *Determination* he at last makes, through a long and difficult way: And therefore, Reader, let us now refresh, with something that may be more pleasant, and more easy.

And in the first place, here is a pretty company of Authors, for one Man to have read, on one Subject. Especially considering that, they are not *Pamphleteers*, or your slender *Octavo*, or even *Quarto* Writers; they are all *Folio-men*, the least of 'em in two, or three Volumes in *Folio*, divers in six or seven, some in ten or twelve; and *Suarez* in twenty four. It is truth, some Men may read all their Lives long, and be never the wiser, but rather the more foolish: But we should wrong our Author, if we did not say; his own *Determination* upon the whole, is worthy of so great previous Pains and Study; it is Learned, Judicious, Modest. As he had read more Authors, than any Man before him, on these Questions; not excepting *D. Petavius*: So he understood them best; and allowing that he writes in the *Scholastic* way, expresses himself clearest.

Well, this *Bee* has been upon every Flower, growing (or that hath grown) in the Churches Garden; let us examine what he hath brought away, and stored up, for common use.

I. In some things all his Authors are agreed; the *Fathers* with the *Scholastics*, both with the *Moderns*, and all of them with one another. As that, there is one Deity, Divine Essence, or God; an *individual* Divine



Divine Nature, which is *numerally* one; distinct from all others, indistinct in it self. Some *Greek* Fathers indeed are accused, as having spoke unaccurately, and incautelously, concerning the Divine Hypostases, or *Persons*. For in explaining, how three Divine Hypostases can be but one God; they use such Comparisons as seem to intimate that the Hypostases or Persons are *Specifically* one Nature, but physically and *numerally* three: which would be three Gods in one (Specific) Divine Nature, as *Peter, James, and John*, are three Men in one (Specific) Human Nature. But withal these Fathers say some other things, that are inconsistent with such an Error. As particularly that, the second Hypostasis is the WISDOM of God, not metaphorically, say They, but *properly* speaking. And again, God was never without the Son or second Hypostasis, because never without WISDOM, or *never unwise*. They say indeed, the Divine WISDOM and WORD is not like *ours*, but is a *Person*: But they explain it, by saying; it is *permanent*, and *always in Act*, and thus (considered with *the Essence*) a *Person*; while ours is *transient*, passes away as soon as conceived or spoken.

II. They agree also, except perhaps *two* or *three*, (who in so great a Number, are to be reckoned *none*,) that; we can know God but only (as saith the Apostle) as in a *Glass*, which Glass is first the Divine Word or *Holy Scripture*, and then the *Works of God*. The former of these, in many Texts, refers us to his *Works*; as where he may be best seen and known by us, while we are *in Viâ*: by these we know that, he is; by these we discover his *Essential Attributes*, his Omnipotence Omniscience and Goodness. But of these *Works*, the Human Soul is (by the Scripture-Writers, and by God himself) called the LIKENESS and the IMAGE of God: and therefore

fore here it is that, we may inform our selves of him ; *what* he is, as well as *that* he is ; with more clearness, and particularity, than elsewhere. The Human Soul should not, in distinction from the rest of this Sublunary Creation, be called God's *Image*, if it were not like to him *in Trinity*, as well as *Unity* : in *the Unity* every thing may be said to be like to him ; for it is the first Property of every thing that is, as *Metaphysicians* observe and agree, to be *Unum*, One.

The Soul resembles the Unity of God, in its *Essence*, which is one ; and the Trinity, in its *Properties*, or ( if you will ) *triple Power*.

III. But because the *formal Nature* of the Soul, hath not been equally understood by all : therefore in assigning or naming, and describing the Powers, Properties, or *Faculties* of the Soul, there is some Difference among the Church-Writers ; and consequently in their Conceptions of the Divine Trinity, or in assigning the *Characters* of the Divine Persons, by which they are distinguished from one another.

Concerning the second Property or *Person*, it is *unanimously agreed* that, it is the WISDOM of God : and so much is implied in the Name or Appellation, *Logos* ; which signifies WISDOM, or KNOWLEDG. They mean not however, the Knowledg of the *Creature* ; but only God's SELF-KNOWLEDG, which is *Eternal* and *Immanent*, and *the same with himself*. And as the *Logos* is the second *Person*, or discrete Property, in God ; so is *Reason* ( or Wisdom ) in the Human Soul. But for the other *Faculties of the Soul*, how they are to be named ; and the two other *Divine Personalities*, what are their *Characters* ; there hath been ( as I said ) a great Variety among the Doctors of the Church, from the very first.

Some distinguish the Powers of the Soul, into *Memory Intellect* and *Will*; and the same in God: and this was St. *Austin's* first Opinion.

Afterwards he said, *Mind* or INTELLECT, SELF-KNOWLEDG, SELF-COMPLACENCE. Which is commonly followed by the *Schools*, and *Councils* of the middle Ages; and not only by the *Latin*, but *Greek Churches*, as appears by the Confession of Faith drawn up by the Patriarch *Gennadius*.

But divers of the *later Fathers* said, *active Life* or VITALITY, INTELLECT, and WILL, are the *formal essential* Powers of the Human Soul. And therefore these said, the triple Distinction in God is by LIFE, INTELLECT, and LOVE or *Will*; for *Love* in God, is not a Passion, but his Essential WILL. So, God is three Persons as he is SELF-LIVING, SELF-KNOWING, SELF-LOVING. These say, *Life, Intellect, Will* are most certainly three distinct Powers, Properties, or Faculties of the Soul; and *together* are its *Essential Form*: therefore here we must abide, and by these explain the Divine Trinity. But a Difficulty arises; for some suspect that, *Life* is not a distinct Power or *Faculty*, but as it were the Genus and Foundation of the other Faculties. But the Exception is not valuable; for *Intellect* also is as it were the Foundation of *Will*, there can be no *Will* where there is not *Intellect*, and the Choices of the *Will* are (at least generally speaking) grounded on the Judgment that the *Intellect* makes. What deceived the Objectors was, that *Life* is not a Faculty of the Human Soul, as it is a *Rational Soul*; but 'tis a Faculty or Power, and the first Power of the Soul *as a Soul*.

Some of the Antients, and Moderns also, distinguished yet otherways; some saying, the *Character* of the *first Person* is *Power*: therefore their Trinity is God, as *Almighty, Self-Knowing, Self-Loving*. Which seems however coincident with the Former; for

for by *Active-Life* they meant, or however intended to include in it, the *Vital-Activity* or *POWER*.

But others make *Power* to be the Character of the *third Person*; according to those words of the Angel to the Virgin *Mary*, *The Holy Ghost shall come upon thee, the POWER of the Highest shall overshadow thee*: therefore they explain the Holy Trinity to be God, as the *first Cause* of all things, as *Self-Knowing*, and *All-Powerful*. This last was the Thought of Mr. *Calvin*; and is followed by the Churches that follow *his Model* of Doctrine and Discipline, as is seen in the *Corpus* or *Harmony of Confessions* of the *Protestant Churches*, published at *Geneva* 1581.

But some Fathers of the middle Ages, and some *Scholastics* that immediately followed them, insist only on *Power Wisdom* and *Goodness*; as that Distinction by which God is denominated *three Persons*.

The Divines of the middle Ages did not wrangle in that bitter Manner, concerning their Opinions; as before and after was done: they usually content themselves with a *videtur quod sic*, or *videtur quod non*, in their Oppositions and Answers to one another. They did not hereticate one another, for Differences in the very highest Controversies and Articles; provided the Churches former *express* Decisions were not opposed, or denied. The Opponent whether in speaking or writing, having first proposed his *Doctrine*, in a Proposition or Propositions, and explain'd the *Terms*, said thereupon, & *probatur*: the Answerer, having heard or read the Argument of the Opponent, said, *at contra*; and thereupon either denied, or distinguished, what had been offered. In short they argued, or conferred, without wrangling: and hence it is that, tho their Explications of the Trinity, or what is meant by three Divine Persons, are so very different; yet there was no dividing from one another, much less condemning or hereticating one another. They are the only Au-  
thors;

thors, since the Foundation of the Christian Name, that have been content to argue disputable Matters in the Schools of the Learned; without bringing them to the Magistrate, or People, to be determined by Power or Numbers without Knowledg.

IV. Of so many Writers, not one has so much as once thought that, the Divine Persons are so many several or distinct *Spirits*, or *Minds*; they all agree in explaining the Trinity by *Properties*, or *Powers*, or *Modes*, or some such Affection of Being; in the Unity of one Mind, Spirit, Substance, Being.

V. This Agreement should content us; the disagreement being in a Matter so unconsiderable. One God, one Eternal Infinite Spirit; most *Powerful*, infinitely *Wise*, and infinitely *Good*, which last implies infinitely *Just*; our *Creator*, *Instaurator*, and *Perfector* in Holiness and Happiness; that hath *Eternal Self-Life*, *Self-Knowledg*, *Self Complacence*: in this all agree. The Disagreement is only that, whereas there is a *triple Distinction* in God, known in the Catholic Church by the Name of *Persons*, and *Father Son* and *Spiration* or *Spirit* proceeding from both; whether these be the *triple Power*, of LIFE KNOWLEDG and WILL? Or the *immanent Acts*; of SELF-LIFE, SELFK-NOWLEDG, SELF-COMPLACENCE; or some such like? Or lastly, *all* these; so as to comprehend also the *triple External Relation* of God to his Creatures; that is, their CREATOR, INSTAURATOR, and PERFECTOR? I say, this Disagreement, or Question rather, is *little*. Because the Appellation *three Persons* is applicable (and perhaps *equally*) to any of these Expositions of the triple Distinction; if we conceive with them (as all agree we should) the *Divine Essence*, Deity, or God. And as to the *Relative Terms*, *Father Son* and *Spirit* proceeding from both; since they are not used, by Confession of all, in the *Physical* or *Vulgar*, but in the *Hyper-physical* and  
*Theolo-*

*Theological* Sense: it is as plain that, a Reason of those Names may be given also from any of the Expositions, and indeed is actually given; as naturally and adequately, as is requisite to such Terms as are confessed not to be *Univocal* to God and Creatures, but Analogical Reductive and Figurative only.

VI. Therefore, for obtaining an *Uniformity* of speaking, in the Article of the Trinity; it seems best that, all would agree to speak of the Matter, as St. *Austin* does. I mean not that, those that speak otherways, have not *probable* Reasons for it; but I say, they are not so much better (after all Objections and Exceptions are satisfied) than that *Father's*, as will countervail the Inconvenience of so many *different* ways of speaking. Without resolving to adhere to St. *Austin*, there will be an endless Variety and Dissonance, in particularizing and adjusting the Characters of the Divine Persons: to the hazarding of the Churches Peace; and to no manner of Advantage, in respect either of necessary Piety, or saving Knowledge.

The Differences of Divines in adjusting the Characters of the Divine Persons, or in explaining the triple Distinction in God, seems somewhat like to the Controversy among *Geographers* about placing their *first Meridian*. *Ptolemy* drew it a Degree Westward of the Fortunate (or *Canary*) Islands. The *Dutch* commonly draw it over the Pike of *Tenariff*, which is one of the *Canaries*. Mr. *Sanson* (the *French* Geographer) over the Isle *Fer*, another of the *Canaries*. It is drawn by many over the *Azore* Islands; by others, among those of *Cape Verd*. The *Spaniards* draw it, sometimes over *Cape Finistierre*, sometimes over the City of *Toledo*. Some Geographers have withdrawn it Eastward, to the *Cape of Good Hope* in *Africa*. Our *English* Maps begin to draw it over *London*. It may be, we shall see that, other Nations will also honour their *Capitals* with the first Meridian.

Meridian. This *Schism* of the Geographers, from their Father *Ptolemy* and from one another, is as *needleless*; as it will be *endless*: for at what Point soever one makes the *first Meridian* to intersect the *Equator* in the Maps; all Geographical Questions or Difficulties are answer'd and satisfied, with equal Truth and Certainty. I say hereupon, as the Geographers may make all their Maps *uniform*, as to the Longitudes of Places; by returning to *Ptolemy*, the *first* of them that *thoroughly* understood the Celestial and Terrestrial Systems: so may the Divines, and perhaps ought to, conform to the Hypothesis and Explication of *St. Austin*; and thereby abolish that *Confusion of Language*, in the Article of the Trinity, that has been (*dangerously* as well as *rashly*) introduced by Mens over-valuing their own Authority and Discoveries.

VII. Till this is obtained, all ought to be warned in the mean time that, the Catholic Church has always allowed a *Latitude*, in adjusting the Characters of the Divine Persons; or what is the same, in expounding what is meant by *three Divine Persons, in one Divine Essence*. She approves what *St. Austin* says, *de Trin. lib. 9.* 'Let us endeavour to understand the Mystery of the Trinity; begging help of him, concerning whom we enquire; and as He shall enable us, explicating it to others. So explicating it, that if by mishap we say that of one Divine Person, which belongeth to another, or to the Trinity; we say not however what is unworthy, either of such Divine Person, or of the Trinity. This Moderation and Caution of the Holy Father, hath been always observed in the Catholic Church; all the Writers cited in the foregoing *Dissertation* concerning the Trinity, tho' (divers of them) so widely differing in their Expositions, yet are allowed by the Church to be *Catholic Writers*, for so much as respects these Questions. The Church rejects or censures none but those, that advance a *specific Unity*; so making the Divine Persons to be so many distinct Substances, Minds, or Spirits.

VIII. An especial care is to be used, in the Proofs (or Arguments) that we alledg, for establishing the Article of the Trinity. He that by speaking or writing would prove the *Holy Trinity*, should begin with explaining the *Terms*; God, Essence, Persons, Unity, Trinity: So he

will see, what sort of *Scripture-Proofs*, or Arguments from the *Works of God*, on which the Divine Nature and Properties are in some measure *impressed*; may be *properly* and *consistently* alledged: and the like in proving the Divinity of our Saviour. The safest, and most home Proofs of the Trinity, from Holy Scripture, are without doubt those that direct us to know God by *his Image*; the Human Soul. The Soul is one, in *Essence* or *Substance*; triple, in Properties, immanent Acts, and Modes of existing: What we say beyond or besides this Image, is arbitrarily said; or very imperfectly. For God is not known, *immediately*; but in *the Glass* of the Creature, and in his (declared) *Likeness*, the Soul of Man: He is an Object too great and disproportioned, to be known by us, *immediately*; He is knowable by us, only inadequately and partially, and by these *Similitudes* of him.

IX. If we first explain the *Terms*; and then prove the Contents of them, by their *proper* Proofs; there will be no more Disputes concerning this Article, or the *depending* Articles and Questions: the Article will be so clear and certain, that none will litigate about it.

The *Socinian* Controversy arose, merely from a neglect of the Church-Writers, to explain the Terms; Trinity, Persons, Essence, Unity, Father, Son, Spirit, Generation, Procession: and will be quieted, so soon as the Litigants know the meaning of the Terms, that is, know the true Meaning of the Catholic Church.

The same may be said of the other controverted Articles and Doctrines of the Catholic Church; the Strife was begot by a *Misrepresenting* by one side, and *Misunderstanding* by the other side: and this, not only in the Controversies about the *Faith*, but in those also about the *Discipline* of the Church. There needs no more to a *Coalition* among *Christians*, more especially among *Protestants*, but only, 1. A true Representation, and *dextrous* Proposal, of the Catholick Faith and Discipline. 2. That, the (supposed) contrary Parties excuse in one another but as much, as they *all* tolerate in the Members of their respective Parties. Which thing, if I have opportunity; by retreat and leisure: I shall clear to the *unprejudiced* of all Perswasions. I have had this Design, not only in my Mind, but on my Hands, these many Years. It looks indeed



indeed very much like to the Projects of some Mathematicians; to square the *Circle*, double the *Cube*, give the *perpetual Motion*; or if there be any thing else that more bears the Countenance of Impossible. But things of this nature seem not more impossible, before they are done; than facile, after Men are shown the manner of doing them. But these Designs are in the hand of Providence: and I owe nothing to the Publick, if that owes nothing to Me.

X. I will conclude with it, that; when we speak (or write) to the *People*, and not as *they* speak, we ought to explain our selves, otherways we mislead 'em; and the Errors, whether in their Faith or Practice, to which we so give occasion, shall be imputed to us by God. The Terms *Persons, Father, Son, Spirit, Eternal Generation*, and the rest, in the Language of the People, imply so many *distinct* actual Beings; and are always so understood by them: But it is certain, if we leave them in this Error, by neglecting to explain to 'em those Terms, and the Faith intended in 'em; they cannot avoid to be Tritheists and Idolaters. When we go before 'em every Lords-day, and every Wednesday and Friday, in these words; *O God, the Father, have mercy upon us miserable Sinners; O God, the Son, have mercy upon us miserable Sinners; O God, the Holy Ghost, have mercy upon us miserable Sinners.* When we say so often, to the Father, concerning the Son and Holy Spirit; *Wholiveth, and reigneth, with thee and the Holy Ghost, World without end.* And at other times, *To whom, with Thee and the Holy Ghost, be all Honour and Glory, now and for ever.* When we say, in the *Athanasian Creed*, *There is one Person of the Father, another of the Son, another of the Holy Ghost; and, the Father is God, the Son is God, and the Holy Ghost is God.* And in the same Creed, concerning the Son, he is *God, of the Substance of the Father, before all Worlds.* And in the *Nicene Creed*, 'I believe in one God the Father, Almighty, maker of Heaven and Earth: And in one Lord Jesus Christ, begotten of the Father before all Worlds; God of God, very God of very God; who came down from Heaven, and was Incarnate. I believe in the Holy Ghost, the Lord and giver of Life, who proceeds from the Father and the Son, and is worshipped together

gether with the Father and Son. I say, when our Words are such, is it not necessary that, we inform our People with great care and explicitness, that since the compiling the *Liturgy*, and those *Creeds*, the word *Person* hath received a *new* signification in common and ordinary Speech, from what it then had: and that, the *other* Phrases and Expressions were intended, and are to be understood Θεοπροσωπός? That, we no more intend by any of those expressions to impute to God a *Physical* Generation or Profession, or to represent the Divinity as three Beings, or three distinct Objects of Worship; than when we speak of God's *Anger* or *Love*, his *Eyes* or *Bowels*, we mean he hath real *Passions* or organical *Parts*; or than when we say in the same *Creeds*, *He came down from Heaven, and was Incarnate*, we mean to deny his *Infinity* and *Immobility*? In short that, we interpret to them, with great exactness, and often, the true Doctrine of the Church in these Articles, and the true meaning of the Terms and Forms we use? The unwillingness of so many, to explain (as they speak) these *Mysteries*, I hope, is from some better Cause than a secret *Tritheism*, or culpable ignorance of the Churches Faith: But if they had that *clear* and *certain* Knowledge of the Doctrine of the Catholic Church concerning the Holy Trinity, or that abhorrence of *Tritheism* and *Paganism*, that they ought to have; it is matter of wonder to me that, their Caution and Zeal is not (almost) wholly on the other side. That is, that they are not as mindful and as forward, to *explain* the Article of the Trinity, and the manner of our Saviour's Divinity; as now they are reserved in both.

By *explaining*, in this whole Treatise, I mean, expounding, or (rather) *declaring* our own (and the Churches) meaning; not, explaining the *Mysteries*, either of the *Unity* or *Trinity*. For God is more perfectly *One* than we can comprehend: And the *immanent Acts* that make the *Persons*, and by which God is denominated *Three*, are as much above our apprehension; as to their Nature, and (especially) their *Manner*.



