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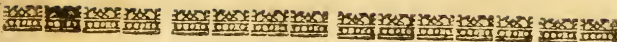
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The Modest Plea, &c.

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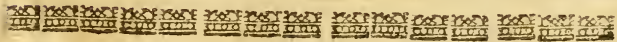
Or, A Brief and Distinct

A N S W E R

T O

Dr W A T E R L A N D 's

Q U E R I E S, &c.



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THE
Modest PLEA, &c.
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O R,
A BRIEF and DISTINCT
ANSWER
TO
Dr *WATERLAND's*
QUERIES,
Relating to the
DOCTRINE
OF THE
TRINITY.

Μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορεῖαν ἀντὶ λοιδορίας, τὸ ἀντίον δὲ εὐλογεῖτες, 1 Pet. 3, 9.

L O N D O N,
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T H E
P R E F A C E.

DR Clarke's *Scripture-Doctrine of the Trinity*, is a Book drawn up in such a Method, that (I think) there are but *Two* ways possible for Any man to write a just Answer to it.

The *First* is, by showing distinctly, that He has *mistaken* and mis-interpreted *All*, or at least the *Principal Texts* of Scripture, which he has cited.

Now This Method Dr *Waterland* has wholly neglected. And taking it for granted, that the *Metaphysical Hypotheses* or *Opinions* of the *Fathers*, are the Rule of Truth; and that from

A 3

those

The P R E F A C E.

those *Hypotheses* (though very different from each other,) certain *Consequences* follow according to the *Modern* way of philosophical Reasoning, (such as the *Fathers themselves*, those of the *Three First Centuries* at least, never thought of;) from hence he concludes, that the Sense he contends for, *may* and *must* (though he never shows how it possibly *Can*) be put upon the *Texts* of *Scripture*.

The *Other* way of confuting Dr *Clarke*, is by examining the Truth of *All* or the *Principal* of his *Propositions*; and showing either their Inconsistency with each other, or the Insufficiency of the Grounds upon which they are built.

This Method also, Dr *Waterland* has entirely omitted; and instead of attempting to refute Dr *Cl's* *Propositions*, he has only endeavoured to show that the Dr has *mistaken* or *mistranslated*

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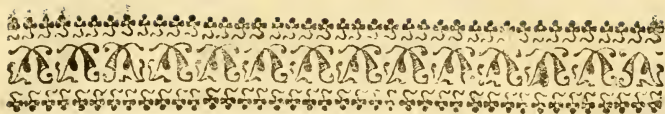
translated some few particular Passages of the Fathers. Which, supposing it were true in Many more Instances than Dr *W.* alleges, would not yet at all affect the Merits of the Cause. But as I am fully satisfied that the *greatest part* even of *Those very Observations*, are in Truth the Mistakes of Dr *W.* himself, and will in due Time be distinctly shown to be such; so I doubt not but Dr *Clarke* will always be very ready to acknowledge and to *correct*, upon every opportunity, all the *real Mistakes* he shall find himself to have been guilty of.

In the mean time, 'tis a strange way of refuting any Notion; instead of citing an Author's *Principal Assertions* in his *Own Words*, to make only *general* References to a few *incidental* Sentences; and from thence, by *imaginary* Deductions, to make an Author say what he has *not said*, and whatever his Antagonist *fancies* and *supposes* and
imagines

The P R E F A C E.

imagines that he *must* say or *should* have said; and thereupon to endeavour to fix Names of *very uncertain* Signification, but of *certain* Reproach, among careless and inconsiderate Readers. In thus doing, Dr *W.* does not confute Dr *Clarke*, but his *Own Imaginations*, which he sets up in the Dr's place; whilst he leaves *almost all* the most material Texts, and absolutely every Proposition in Dr *Cl's* Book, unanswered and indeed untouch'd.

THE



T H E
 Modest P L E A &c.
 C O N T I N U E D.

O R,
 A Brief and Distinct A N S W E R to
 D^r *Waterland's* Q U E R I E S, &c.

T E X T S alleged by D^r W. to be compared.

I (1) am the Lord, and
 there is none else; There
 is no God besides me.
Isa. 45. 5.

Is there a God besides
 (2) me? Yea, There is
 no God, I know not any,
Isa. 44. 8.

I (3) am God, and
 there is none like me;
 Before me there was no
 God form'd, neither shall
 there be after me, *Is.* 46. 9.

The Word was (4)
 God, *Joh.* 1. 1.

Thy Throne, O (5)
 God, *Heb.* 1. 8.

Christ came, who is
 over all (6) God blessed
 for ever, *Rom.* 9. 5.

Who being in the Form
 (7) of God, *Phil.* 2. 6.

Who being the Bright-
 ness (8) of his Glory,
 and the express Image of
 his Person, *Heb.* 1. 3.

Notes on the Texts.

- (1) *I*. Not my *Being*, *Substance*, or *Essence* ; but *I*, *my self*, personally. *And there is none else* ; not only *Nullum aliud*, but, *Nullus alius*.
- (2) *Me* ; personally.
- (3) *I* ; personally again.
- (4) *God* ; who was with *GOD*, and by whom *GOD* made all things. He was with the *One God*, the *Father*, *OF* whom are all things ; and he was himself the *One Lord*, *BY* whom are all things, 1 Cor. 8, 6.
- (5) *Thy Throne, O God, is for ever* : For, ver. 9, *God*, even *THY God*, hath anointed thee.
- (6) See Dr Cl's *Scripture-Doctrine*, pag. 75, 2d Edit.
- (7) *Who being in the Form of God*, καὶ ἀπαγμὸν ἡγήσατο τὸ εἶναι θεῶν, yet did not assume to himself to be [honoured] as, or like unto, *God*.
- (8) *The Brightness of his Father's Glory*, and the express *Image of his Father's Person*.

QUERY I.

“ *Whether all other Beings, besides the one Supreme God, be not excluded by the Texts of*
 “ *Isaiah, (to which many more might be added),*
 “ *and consequently, whether Christ can be God*
 “ *at all, unless he be the same with the Supreme*
 “ *God.*

Ans. **T**HE word, [“ *Beings,*”] in This Query, is a great and plain Abuse of all the Texts referred to. For the Texts of *Isaiah*, do all of them, *most expressly*, speak of a *Person*, and not of a *BEING* as distinguished from a *Person*. [See the Letter to the late Reverend Mr R. M.]

M. p. 132, &c.] By those Texts therefore, all other Persons as well as Beings, are expressly excluded from being what He, who there speaks, declares himself Alone to be. From whence 'tis evident that the Texts in Isaiah, must needs be understood of Him only, who Alone has all Perfections and all Dominion absolutely in and of himself, original, underived, and independent on Any. To ask therefore, " whether Christ CAN be " God at all, unless he be the same with the supreme " God;" is to ask, whether the Scripture has done rightly in styling him God, when at the same time it is on all hands confessed, that he is not He who alone has all Perfections and all Dominion absolutely in and of himself, original, underived, and independent on Any; that is, that he is not The First Cause, The One God, OF whom are all things, 1 Cor. 8, 6; but that he is the Son of That God and Father of all.

Q U E R Y II.

*" Whether the Texts of the New Testament (in the
" second Column) do not shew that He (Christ)
" is not excluded, and therefore must be the
" same God?*

Ans. THE New Testament expressly declares, that the One God, of whom are all Things, is the Father, 1 Cor. 8, 6; even He who alone has all Perfections, and all Dominion absolutely in and of himself, original, unde-
rived,

rived, and independent on Any : And that Christ
 is not This *First Cause*, This *One God* OF *whom*
are all things, but the *Lord* [or *God*] *BY* *whom*
are all things, by whom the Father made all
 things. “ *The Texts of the New Testament* ”
 cited above by Dr. W. himself upon this Head,
 “ *in the second Column,* ” do all of them plain-
 ly shew the same thing ; As is evident in the
Notes upon them. And the absurdity of Those,
 who understand the Apostle’s Words, [*To US*
there is but One God, the Father, of whom are all
things,] not personally, but essentially, as inclu-
 ding the Son likewise ; is learnedly and excellently
 exposed by the judicious Bishop Pearson, in his
 Account of the like Words in the first Article of
 the Creed, “ In vain (says he) is That vul-
 gar Distinction applied unto the Explication of
 “ the Creed, whereby the Father is considered
 “ both personally and essentially ; personally,
 “ as the first in the glorious Trinity, with
 “ Relation and Opposition to the Son ; es-
 “ sentially, as comprehending the whole Tri-
 “ nity, Father, Son, and Holy Ghost. For
 “ that the Son is not here comprehended in the
 “ Father, is evident, not only out of the original
 “ or occasion, but also from the very Letter of
 “ the Creed, which teaches us to believe in *God*
 “ *the Father*, and in *His Son*. For if *the Son*
 “ *were included in the Father*, then were the Son
 “ the Father of Himself. As therefore when I
 “ say, *I believe in Jesus Christ his Son*, I must
 “ necessarily understand the Son of that Fa-
 “ ther

“ ther, whom I mentioned in the first Article ;
 “ so when I said, *I believe in God the Father*, I
 “ must as necessarily be understood of the Father
 “ of Him, whom I call his Son in the second
 “ Article. *Pearson on the Creed, pag. 32. Edit.*
 “ 4th.

Q U E R Y III.

“ *Whether the Word (God) in Scripture, can*
 “ *reasonably be suppos'd to carry an ambiguous*
 “ *meaning, or be us'd in a different Sense,*
 “ *when applied to the Father and Son, in the*
 “ *same Scripture, and even in the same Verse ?*
 “ (See Job. 1. 1.)

Ans^r. **T**HAT “ *the word (God) in Scrip-*
 “ *ture,*” is “ *used in a different*
 “ *Sense,*” but yet does not “ *carry an ambigu-*
 “ *ous Meaning*”, is most evident from *This very*
 Observation, that “ *it is applied to the Father*
 “ *and Son, in the same Scripture, and even in the*
 “ *same Verse.*” For God who was *with God*, evi-
 dently is not *the God* whom he was *with*. And the
 God or Lord, (compare Job. 1, 1, and 1 Cor.
 8, 6,) by whom are all things, by whom the Fa-
 ther made all things ; evidently is not *The One*
 God, *the Father*, OF whom are all Things. The
 Truth is : The Word, God, in its absolute and
 primary Sense, signifies the *First Cause*, even
 Him who Alone has all Perfections and all Domi-
 nion absolutely in and of himself, original, unde-
 riv'd,

riv'd, and independent on Any. Otherwise it would follow, either that God was not a Being of *All* Perfections; or else that, to be the First and Unoriginate Cause of all things, is *no* Perfection. But now in *Scripture*, the same Word is sometimes used in a *different* Sense; *viz.* to denote him who is *not* Himself the *First Cause*, but *by whom* the First Cause produced all Things. Dr. *W.* himself allows it, to be sometimes so used; and yet at the same time, by a strange contradiction, contends that it is *not* used in *different* Senses.

Q U E R Y IV.

“ Whether, supposing the *Scripture-Notion* of God
 “ to be no more than that of the Author and
 “ Governor of the Universe, or whatever it
 “ be, the admitting of Another to be Author
 “ and Governor of the Universe, be not ad-
 “ mitting another God; contrary to the Texts
 “ before cited from *Isaiah*; and also to *Isai.*
 “ 42, 8.——48, 11. where he declares, He
 “ will not give his Glory to Another?

Ans^r. **T**HE Notion which both *Scripture* and Reason gives us of God, is, not only that He is the “ Author and Governor of “ the Universe,” but that he is of Himself, by his own original, underived, self-sufficient, independent Power, the Alone Author and Governor of
 the

the Universe, the Father (or First Cause) of whom are all things, 1 Cor. 8, 6 ; the Father of All, who is above all, Ephes. 4, 6. This "Glory he will not," he cannot, "give to Another;" nor will he permit it to be given to another. This would be indeed "admitting Another God." But to say that the admitting Another, Through whom are all Things ; Another, by whom the Father made the Worlds ; To say that this is "contrary to the Texts before cited from Isaiah," is presumptuously affirming in direct and express words, that the Doctrine of St. John and St. Paul, is contrary to the Texts of Isaiah.

Q U E R Y V.

Whether Dr Clarke's pretence, that the Authority of Father and Son being One, tho' they are two distinct Beings, makes them not to be two Gods, As a King upon the Throne, and his Son administering the Father's Government, are not two Kings; he not trifling and inconsistent? For, if the King's Son be not a King, he cannot truly be called King; if he is, then there are two Kings. So, if the Son be not God in the Scripture Notion of God, he cannot truly be called God, and then how is the Doctor consistent with Scripture, or with himself? But if the Son be truly God, there are two Gods upon the Doctor's Hypothesis, as plainly as that one and one are

two : and so all the Texts of *Isaiah* cited above, besides others, stand full and clear against the Doctor's Notion.

Ans. **T**HE Argument in this Query, is : If a Son be not King in the very same sense as his Father is, he cannot truly be stiled King at all : If the Son of God be not God in the very Same Sense as the Father is, (that is, if he has not *All Perfections and All Dominion absolutely in and of himself, original, underiv'd, and independent on Any,*) he cannot be God at all. But the Scripture, on the contrary, expressly distinguishes him from The God, of whom are all things ; from the God who Alone is the original Author, Father, and First Cause of all things ; and never speaks of him as having *All Perfections and All Dominion absolutely in and of himself, original, underived, and independent on Any.* Yet at the same time it Truly and Justly calls him (what Dr. W. says " *he cannot* " in this case " Truly " *be called,*) God, " Indeed, if " *he were not* " *God in the Scripture-Notion of God,* " [in That Notion wherein the Scripture uses the Word God, when it speaks of the Son ;] " *he could* " *not Truly be called, God.* " But he is Truly call'd God ; And yet, without controversy, he is not God in That Scripture-Notion of God, wherein the Apostle defines The One God to be The Father (or First Cause) of whom are all things. But (says Dr W.) " *if the Son be truly God,* " *there are Two Gods upon the Doctor's Hypothe-* " *sis,*

“ sis, as plainly as that One and One are Two.”
 I answer. Though the Scripture calls *Magistrates*,
Gods, in *one* sense; and *Angels*, *Gods*, in *another*
 sense; and *Christ*, *God*, in a *third* sense, very
 different from *Both* the former, as being *That*
Lord (*1 Cor. 8, 6,*) or *God* (*Joh. 1, 1,*)
By whom are all things; yet it is nevertheless in-
 fallibly true, that in the absolute and highest sense
 of the word *God*, as signifying the *First Cause*,
Of whom are all things; as signifying Him who
 Alone has *All Perfections* and *all Dominion* abso-
 lutely in and of himself, *original*, *underived*, and
independent on Any; in *This* sense (*I say*) there
 is still (as *St. Paul* assures us) *but One God*,
even the Father, of whom are all things; the
One God and Father of All, who is *above all* and
through all and *in us all*. This is the *Universal*
Voice of Nature and Reason: This is the *express*
 and *solemn Declaration* of the *Apostle*: And
 This is the *Answer our Saviour himself* gave to
 the very same *Objection* made to him by the
Jews; *Joh. x, 33*, *The Jews answered him,*
saying, — Thou, being a Man, makest thy self
God. *Jesus answered them, Is it not written in*
your Law, I said, Ye are Gods? *If he called Them*
Gods, unto whom the word of God came,
and the Scripture cannot be broken; *Say ye*
of Him whom the Father hath sanctified and
sent into the World, Thou blasphemest, because
I said, I am the Son of God? But *Dr Wa-*
terland, in *His Scheme*, has taken *No* care to
 maintain the *Unity of God* in *Any* sense what-
 soever;

foever ; having contented himself to assert an *Unity of Metaphysical Substance*, without *Any Unity of God* at all. For *Two* supreme intelligent Agents, *Two* supreme Persons, * *Real* Persons, equally supreme

* “ *I certainly mean a Real Person. — I add, that each divine Person is an individual Intelligent Agent. But as subsisting in One undivided Substance, they are All together, in That respect, but One undivided Intelligent Agent. And THUS* ” [viz. by affirming Three individual Intelligent Agents, to be but One undivided Intelligent Agent,] “ *my Friends stand clear of Tritheism.* ” Defence. of some Queries &c. p. 350.

in all Operation, Power, and Dominion over the Universe ; however undivided in metaphysical Substance ; are still *Two* Gods, *Two* Gods in Person, *Two* supreme Causes and Lords of all things, “ *as plainly as that One and One are Two.* ” And now, (if such Expressions were of good Example,) might I not here ask Dr *W.* in his own Words ; Is it not “ *trifling and inconsistent,* ” in Him who every-where asserts *Two* Gods, supreme and really co-ordinate in Dominion and Power, to pretend that he maintains the *Unity of God*, merely because he supposes his *Two* Gods to be undivided in metaphysical Substance ? As if mere *metaphysical Substance*, abstract from all consideration of Understanding, Will, Power, and Dominion, were the Scripture-Notion of *GOD*.

*TEXTS, proving an Unity of divine Attributes
in Father and Son, applied.*

To the one God.

Thou, even Thou only, knowest the Hearts of all the Children of Men,
1 Kings 8. 39.

I, the Lord, search the Heart; I try the Reins,
Jer. 17. 10.

I am the first, and I am the last, and besides me there is no God, *Isa.*
44. 6.

I (4) am A and Ω, the beginning and the end,
Rev. 1. 8.

King of Kings, and Lord of Lords, *1 Tim.*
6. 15.

The mighty God, *Isai.*
10. 21.

Lord over all, *Rom.*
10. 12.

To the Son.

He knew (1) all Men;
Eccl. Job. 2. 24. Thou knowest all Things,
Job. 16. 30. Which knowest the Hearts of all Men, *Acts 1. 24.*

I am he (2) that searcheth the Reins and the Heart, *Rev. 2. 3.*

I am the (3) first, and I am the last, *Rev.*
1. 17.

I (4) am A and Ω, the beginning and the end,
Rev. 22. 13.

Lord (5) of Lords, and King of Kings, *Rev.*
17. 14. 19. 16.

The (6) mighty God,
Isa. 9. 6.

He is (7) Lord of all,
Acts 10. 36.

Over all, (8) God blessed, &c. *Rom. 9. 5.*

Notes

Notes on the Texts.

(1) (2) See Dr. Cl's *Scripture-Doctrine*, &c. 2d Edit. pag. 118, 293, and 294.

(3) (4) Had Doctor W. cited these Texts *entire*, the Sense of them would have been evident. The words spoken of the **FATHER**, are These, *Rev. 1, 8, I am Alpha and Omega, the Beginning and the End, saith the Lord*, [in several MSS $\kappa\upsilon\rho\iota\varsigma\ \theta\circ\ \delta\ \delta\epsilon\delta\iota\varsigma$, the Lord God,] *which is, and which was, and which is to come*, [the personal and distinguishing character of the Father, ver. 1 ;] *the Almighty*, [Gr, $\delta\ \pi\alpha\upsilon\tau\omicron\upsilon\kappa\epsilon\iota\mu\epsilon\nu\omicron\varsigma$, the supreme Lord over All.] The words spoken of the **SON**, are These, *Rev. 1, 11, I am Alpha and Omega, the First and the Last*, [But the Words are not found in most of the Greek MSS.] *Rev. 1 ; 17, 18, I am the First and the Last ; I am He that Liveth and was Dead, and behold I am alive for evermore.* *Rev. 2, 8, These things saith the First and the Last, which was Dead, and is Alive : [These explicatory Texts Dr W. quite omits.] Rev. 3, 14, The Beginning [or Head, Ἀρχὴ ,] of the Creation of God. Rev. 22 ; 13, 16, I am Alpha and Omega, the Beginning and the End, the First and the Last ; ——— the Root and the Offspring [$\eta\ \epsilon\iota\zeta\alpha\ \kappa\epsilon\ \tau\omicron\delta\ \gamma\acute{\epsilon}\nu\omicron\varsigma$] of David, and the bright and morning-Star. Compare Heb. 12, 2, The Author and Finisher, [$\alpha\rho\chi\eta\rho\acute{\omicron}\nu\ \kappa\epsilon\ \tau\epsilon\lambda\epsilon\omega\tau\acute{\omicron}\nu$,] of our Faith.*

(5) *Rev. 19 ; 15, 16. He treadeth the Wine-press of the fierceness and wrath [$\tau\tilde{\alpha}\ \theta\epsilon\tilde{\omicron}\tilde{\iota}\tilde{\varsigma}\ \tau\tilde{\alpha}\ \pi\alpha\upsilon\tau\omicron\upsilon\kappa\epsilon\iota\mu\epsilon\nu\omicron\varsigma$] of Almighty God ; And he bath on his Vesture, and on his Thigh a Name written, King of Kings and Lord of Lords.*

(6) The true Sense of the word in this place, is evident from the Context. See Dr Cl's *Script. Doctr.* pag. 336, 2d Edit.

(7) *He is Lord of all.* Both of Jews and Gentiles : As appears from the Context, *Ver. 34 and 35.*

(8) See Dr Cl's *Scripture-Doctrine*, pag. 75. 2d Edit.

Q U E R Y VI.

“ *Whether the same Characteristics, especially*
 “ *such eminent ones, can reasonably be understood*
 “ *of two distinct Beings ; and of one Infinite and*
 “ *Independent, the other Dependent and Finite ?*

Ans. (1.) **I**F the Characters being the *Same* and so *Eminent*, be a *Reason why* they cannot be understood of *Two* ; they can *no more* be understood of *Two* distinct *Persons*, than of *Two* distinct *Beings*. Because, being all of them *Personal* Characters ; when they are understood of *One*, they are understood, not of the *Being*, but of the *Person*. But, (2.) They are indeed none of them the *Same* : Because Powers *derived* and *underived* are no more the *Same*, than the *Persons* are, to whom they respectively belong. (3.) As to the invidious insinuation couched under the words, *finite* and *infinite* ; the Answer is plain. If by the word, *infinite*, be meant *infinite* in *ALL* Perfections ; then *Dr Waterland*, by denying the Son to have *All Perfections* and *All Dominion absolutely in and of himself, original, underived, and independent on Any*, either *himself* denies the Son of God to be *infinite*, in the same sense wherein he charges *Dr Clarke* with denying him to be so ; or else he must maintain, that *This Prime, this Greatest, and perhaps only incommunicable*
Perfection

Perfection of the First Cause, is No Perfection at all.

Q U E R Y VII.

“ Whether the Father’s Omniscience and Eternity are not one and the same with the Son’s; being alike describ’d, and in the same phrases ?

Ans. **K**nowledge and Duration *derived* from Another, however unlimited, are neither “ *One and the Same* ” with *Underived* : Nor can they be in *All* Respects “ *alike described, and in [All] the same Phrases.* ” For, to be in *some* Respects “ *alike described, and in [Some of] the same Phrases;* ” is common to Many things with many things. This therefore is a *Quibble*, unworthy indeed of a Scholar.

Q U E R Y VIII.

“ Whether (1) Eternity does not imply necessary Existence of the Son ; which is inconsistent with the Doctor’s Scheme ? And whether the Doctor has not made an elusive equivocating Answer to the Objection, since the Son may be (2) a necessary Emanation from the Father, by the Will and Power of the Father, without any Contradiction ? Will (3) is one thing, and Arbitrary Will another.

Ans.

Answ. (1) **L**ENGTH of Duration, how unlimited soever, either *à parte post* or *à parte ante*, in a person begotten by the *Power and Will* of Him that begat, does not imply *Necessary Existence*. And 'tis a great *Presumption* to affirm, that, what the *Scripture* always expresses by a † word denoting an *Act*, may as well † *Begetting*, be expressed by a * word denoting * *Necessary not an Act*. As to *Antiquity*; The *Emanation*. Doctrine of *Necessary Emanations*, sprung from the Notions of *Valentinus*, *Cerintus*, *Manes*, *Montanus*, &c. But in opposition to the numerous Passages cited by *Dr Clarke*, wherein the *Fathers* expressly affirm the Son to be begotten by the *Power and Will* of the Father; 'tis observable, *Dr Waterland* has not been able to produce so much as ONE single Passage out of any One *Ante-Nicene* Father, wherein the Son is affirmed to have *emaned* or been *emitted* by *Necessity* of *Nature*. Even They who supposed him, in an unintelligible manner, to have been the *internal Reason or Wisdom of the Father*, before his Generation; still suppose him to have been *Generated into a real person* by the *Power and Will* of the Father. And They who compared his *Generation*, to the *Sun's* sending forth his *Rays of Light*, or to *One Fire* lighting *Another*; yet *All* of them suppose, and *Some* of them expressly distinguish in this Similitude, that whereas the *Sun* emits his *Light*, and one *Fire* lights *Another*, by *Necessity of Nature*; the *Father* begat the Son by his

his *Power and Will*. See *Dr Clarke's Scripture Doctrine*, Part II, § 17.

(2) “ *A Necessary Emanation from the Father, by the Will and Power of the Father;* ” is an express contradiction. Because *Necessity*, in its very Notion, excludes all operation of *Will and Power*, though it may be consistent with *Approbation*. Whatever is *by Necessity of Nature*, cannot, without the highest Absurdity, be said to be [Βελή, Βελήματα, Βελήσει, Δυνάμει,] *By any one's Will and Power*; though it may well be *Agreeable and Pleasing* to him. *A Necessary Emanation from the Father*, can no more be said to be *Begotten of the Father*, to be *Begotten by his Power and Will*; than the Father can be said to have *begotten*, or *given Being to himself*, or to *his own Reason or Understanding*. On the contrary, *Such an Emanation*, and *the Essence from which it emanates*, would Both be as *equally self-existent*, as 'tis *equally necessary* for God to be an *Intelligent Being*, and to *Be* at all. Whatever necessarily and essentially belongs to That which is self-existent, is it self *Self-existent*, as being indeed only the very same thing apprehended under a partial consideration. “ *God* ” (as this matter has been expressed in the *Letter to the Author of the True Scripture-Doctrine*, &c. pag. 267,) “ is necessarily *Omnipresent and Eternal*; doubtless, *not without* [much less against] “ *his own Liking and Approbation*: But was “ ever any Man therefore so absurd, as to say that “ he was *Omnipresent and Eternal BY his Will*? “ He is likewise by *Necessity of Nature, Wise* “ and *Good*; that is, he always necessarily *sees* “ and

“ and *knows* what is *right*; and *approves* what is
 “ *good*; And in all this, his *Will* is no way con-
 “ cerned: But whenever he *Acts*, whenever he
 “ *Does* any thing, then 'tis *not by Necessity of*
 “ *Nature*, but by *the Choice of his Will*.” The
 contrary Supposition, is, in the truth of things,
 making him *No Agent* at all; 'Tis devesting him
 (as Mr *Hobbs* has done) of the Prime Glory
 of all his Attributes.

(3) But (says Dr *Waterland*) “ *Will is One*
 “ *thing, and Arbitrary Will another.* ” I answer.
 This is one of the greatest and most unreasonable
Abuse of words, that I have ever met with in
 Any Writer. For the only true difference be-
 tween *Will* and *Arbitrary Will*, is, that *Arbitrary*
Will signifies *Willing* a thing *unreasonably*, and
without any just Cause. But to make *Arbitrary*
Will signify barely the *Choice* or *Free Act of the*
Will, and to make *Will* signify *mere Approbation*
 without Any *Choice* or *Act of the Will* at all;
 is taking away all Sense from words. For, at
 This rate, a Man's *Heart* may be said to beat by
 the *Will and Power of the Man*, though his *Will*
 and *Power* have no influence at all upon it. And
 the *Sun* may be said, in the same sense, to *rise and*
set by the Will of Man, that is, with his good
 Liking and Approbation. And a *Balance*, if it
 could feel itself *Necessarily* turned by a Superiour
 Weight in One Scale, might justly be said to
 Turn itself by its *Will and Power*. If this be not
 indeed in the highest degree (to use Dr. *Water-*
 land's

land's phrase) “ *elusive and equivocating,* ” ’tis hard to say *What* is.

Q U E R Y IX.

“ *Whether the divine Attributes, Omniscience, Ubiquity, &c. those individual Attributes, can be communicated without the divine Essence, from which they are inseparable ?* ”

Ans. “ **I** *ndividual Attributes* ” can neither be communicated *with* nor *without* the Essence ; because *communication* of an *Individual*, without the *Communicator's* parting with it, is supposing it to be *not an Individual* ; and is consequently a contradiction in Terms.

QUERY.

Q U E R Y X.

“ *Whether, if they (the Attributes belonging to*
 “ *the Son) be not Individually the same, they*
 “ *can be any thing more than faint Resemblan-*
 “ *ces of them, differing from them as Finite*
 “ *from Infinite; and then in what Sense, or*
 “ *with what Truth can the Doctor pretend*
 “ *that all divine Powers, except absolute Su-*
 “ *premacy and Independency, are communi-*
 “ *cated to the Son? And whether every Being,*
 “ *besides the one Supreme Being, must not ne-*
 “ *cessarily be a Creature and Finite; and*
 “ *whether all divine Powers can be communi-*
 “ *cated to a Creature, Infinite Perfection to*
 “ *a Finite Being?*

Ans. **T**H E Question is not, what the At-
 tributes belonging to the Son, *Can,*
 or *Cannot* be, according to *Our Fancies* in Phi-
 losophy; but what the *Scripture* says they *Are*.
 And the *Scripture* says they are, not “*faint*
 “*Resemblances,*” but an *Express Image*. That
 they are not “*Individually the same*” with the
 Attributes of the Father, appears evidently in
 the *Answer to the foregoing Query*; and also
 from hence, that the *One* are *Derived*, the
 Other *Underived*; Both of which, one and the
 same “*individual*” cannot be.

The Answer to the following part of This Query, depends upon the Signification in which the Terms, *Finite*; *Infinite*; and *Creature*, are used.

As to the Terms; *finite* and *infinite*; see above, the *Answer to Query VI.*

As to the Term, *Creature*. If thereby He means Whatever is *not Self-existent and Unoriginate*, then 'tis manifest that even Dr *Waterland* himself makes the Son [the Person of the Son] of God to be a Creature, and must needs himself fall under his *Own Censure of Arianism*. But if the Word, *Creature*, be understood to mean That only which is made *out of Nothing*; then the Answer depends upon *Another Query*, viz. whether Any Thing or Person *can* be derived [*ἐκ τῆς ἑαίας τῆ παλῆς*] from the Self-existent Substance: If it *can*; as Dr *Waterland* makes no doubt but it *can*, and Who dares affirm it *cannot*? (for, to be *From Nothing*, and *From the Self-existent Substance*, are *Both* of them equally beyond *Our Conception*, and *Neither* of them ever expressly mentioned in *Scripture*;) then, 'tis evident, a Person who is *not a Creature*, may yet not be "*the One Supreme Being*." For None can be *Supreme*, but He who has *All Perfections and all Dominion absolutely in and of himself, original, underived, and independent on Any*.

QUERY

Q U E R Y XI.

“ *Whether if the Doctor means by divine Powers, Powers given by God (in the same Sense as Angelical Powers are divine Powers) only in a higher Degree than are given to other Beings; it be not equivocating and saying nothing: Nothing that can come up to the Sense of those Texts before cited, or to these following?* ”

*Applied**To the one God.*

Thou, even Thou, art Lord alone; Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all things that are therein, &c. *Neb. 9. 6.*

In the Beginning, God created the Heavens and the Earth, *Gen. 1. 1.*

To God the Son.

All things were made by him, *Joh. 1. 3.* By him were all things Created; He is before all things, and by him all things Consist, *Colos. 1. 16, 17.*

Thou, Lord, in the Beginning, hast laid the Foundation of the Earth; and the Heavens are the Work of thy Hands, *Heb. 1. 10.*

Answe. **T**HE “*Divine Powers given*” to the Son, are not at all of “*the same*” kind, or “*only in a higher Degree*” than “*Angelical Powers*”; but totally of a *different* kind. For to the Son is committed *All Judgment*, Joh. 5, 22: But to *Angels* is committed *No degree* of the Power of *Judgment* at all.

To affirm that the Powers committed to the Son, are the very *same* as His who has nothing committed to him, but has *All Perfections and All Dominion absolutely in and of Himself, original, underived, and independent on Any*: this is certainly “*equivocating, and saying Nothing*;” and also directly contrary to the Sense of all the Texts referred to. For the Powers of the Son, are all there spoken of as committed to him from the Father. And when ’tis affirmed that *all things were made by [or through] Him*, and that *by [or in] him were all things created*, and that *He laid the foundation of the earth*, and the like; the *Sacred Writers* in the fullest and most express words declare their Meaning to be, that *God created all things by [or through] Him*.

Q U E R Y XII.

“*Whether the Creator of all Things was not
“ himself Uncreated; and therefore could not
“ be ~~is~~ ~~ex~~ ~~nil~~, made out of nothing?*”

Answe.

Ans. **T**HIS Query is most *captiously* and *unfairly* worded. For This phrase [*"The Creator of all things,"*] when used in this manner *absolutely* and by way of *Eminence*, without *any* other *discriminative* character annexed, and without *Any* person mentioned before, *Alwaies* means *the Father*, (or *First Cause*,) *OF whom* are all things; and never *the Son*, *BY whom* the Father made all things.

But understanding it of the *Son*, as the *Querist* here with too *artificial Confusedness* does; 'tis manifest indeed, that *He by whom God created all things*, cannot be included in the *all things which God created by Him*. But *How* and in *what manner* he *himself* derived his Being from the Father, cannot be at all collected from *hence*. Taking it for granted that he was, not [*ἐξ ἑνός*] *out of Nothing*, but [*ἐκ τῆς οὐσίας τοῦ πατρὸς*] *from the Substance of the Father*, this affects not in the least the Truth of *Any One* of *Dr Clarke's Propositions*; For they are not built upon any *Hypothesis* at all, about *Metaphysical Substance*; and He has contended only for adhering to *Scripture* in these matters, and not mixing *Philosophy* with *Revelation*. See below, the *Answer to Query XVIII*.

Q U E R Y XIII.

“ *Whether there can be any Middle between being
 “ made out of nothing, and out of something ;
 “ that is, between being out of nothing, and
 “ out of the Father’s Substance ; between be-
 “ ing essentially God, and being a Creature ?
 “ Whether, consequently, the Son must not be
 “ either essentially God, or else a Creature ?* ”

Ans^r. **U**NDoubtedly there is *no “ Middle,”*
 (And yet there are Many *Dilem-*
ma’s in Metaphysicks and Physicks and in The-
 ology too, wherein it may be very presumptu-
 ous, and perhaps sometimes irreligious, to un-
 dertake to determine *absolutely* which part of
 the dilemma is the Truth. ’Tis, however, un-
 doubtedly certain that there is *No Middle*) “ *be-*
 “ *tween being made out of Nothing, and out of*
 “ *Something.*” But “ *being out of Nothing, and*
 “ *out of the Father’s Substance,*” are Both of
 them very different from being *Self-existent*.
 The latter part of This Query therefore, is
 merely *captious*. For whereas the phrase,
 “ *being essentially God,*” signifies, in its natural
 and proper sense, having *All Perfections and*
All Dominion absolutely in and of himself, ori-
ginal, underived, and independent on Any ; it is,
 in This Query, made use of to signify only,
being derived in an ineffable manner from the
Substance

Substance of the Father. Which as it is a Speculation no where affirmed or denied in *Scripture*, so neither has *Dr Clarke* any where denied but that it may be a *Metaphysical Truth*. And none of *those* Primitive Fathers who asserted That Doctrine, did at all imagine that it inferred *Supremacy*. As is evident from their teaching at the *same* time, that the Son *ministered* in all things, from the Beginning, to the *Will* of the Father; and that he was begotten of the Father by the *Power and Will of the Father*; and comparing him (with allowance Always for the difference between *voluntary* and *necessary* Agents) to a *Beam* from the *Sun*, a *River* from a *Fountain*, a *Branch* from a *Tree*. They who know how *Many* Philosophers, (according to the *Hypotheses* of the Times they lived in,) supposed all celestial Spirits, and even *Humane Souls*, to have been, not out of Nothing, but out of the Substance of God; will not wonder at Any the highest Expressions of this kind, concerning the *Only-begotten Son of God*.

As to the Term, *Creature*, made use of in This Query; See above, the *Answer to Query X*.

QUERY

Q U E R Y X I V .

“ Whether Dr Clarke, who every where denies the
 “ *Consubstantiality of the Son as absurd and*
 “ *contradictory, does not, of Consequence, af-*
 “ *firm the Son to be a Creature, ἔξ ἐκ ὑποταγ, and*
 “ *so fall under his own censure, and is Self-*
 “ *condemn'd ?*

Ansiv. **U**PON this Query, 'tis to be observed, (1st.) That 'tis very unjust in Dr W. to charge Dr Cl. with a “ *Consequence ;*” which Dr W. indeed, according to *His Own Notions in Philosophy*, imagines to follow from Dr Cl's Principles ; but which, according to Dr Cl's Notions in Philosophy, does not follow at all. For Dr. Cl. is not obliged (I think) by *any just Consequence* from anything he has laid down in Explication of All the Texts in the New Testament, to enter into *Any metaphysical Hypothesis concerning the Manner of the Sons Generation.* And accordingly He constantly blames those, as being presumptuously wise above what is written, (*Script. Doctr. Part II, Prop. XIII and XIV,*) who have at any Time taken upon them to affirm (what they could not possibly know,) that the Son of God was [ἔξ ἐκ ὑποταγ] *made out of Nothing.* (2.) 'Tis mere captiousness in Dr W. to use here the Term, “ *THE Consubstantiali-*
 “ *ty,*”

“ *ty*, ” without at all expressing *which Sort* of Consubstantiality he means, though he knows the word has very different Meanings. For it either denotes *specifick* Consubstantiality ; which Dr *W.* disclaims, because 'tis introducing Two Self-existent Substances : Or it signifies *individual* Consubstantiality [*τὸ ταυτοῦσπον*,] which Dr *Clarke* has indeed *denied*, because 'tis direct * *Sabellianism*, as well as “ *absurd and † contradi-
“ Etory* ; ” (and yet even This, if it were *granted* to be possible, would not at all || affect the Truth of Dr *Clarke's* main Propositions.) Or else *Lastly* it means only, (which is all that any of the *Ante-Nicene* Writers, or even the Council of *Nice* itself intended,) being *de-
rived in some ineffable Manner* [*ἐκ τῆς ὑσίας*] from the Substance of the Father ; which Dr *Clarke* has, not only not “ *every where*, ” but *no*

* Certè *Sabellius* ipse (says the learned Bp. Bull) nunquam Filium lubens dixisset Patri ὁμοῦσπον, sed potiùs ταυτοῦσπον. i. e. *Affuredly Sabellius would never have chosen to have called the Son consubstantial with the Father ; but would rather have stiled them, of one and the same individual Substance.*

† ἡ ὁ αὐτὸ πρὸς ἑαυτὸ ὁμοῦσπον, ἀλλ' ἕτερος ἕτερον : *One and the same Thing is not consubstantial to itself, but One Thing is consubstantial to Another.* Bas. Epist. 300.

|| See the *Letter to the late Reverend Mr. R. M.* pag. 134, 135, 179. And the *Letter to the Author of the true Scripture-Doctrine* &c. pag. 212, 220, 223, 225, 235, 246, 274, and 318.

where,

where, denied but that it may be a metaphysical Truth. (3.) These words therefore, [“ Dr Clarke every where denies the Consubstantiality of the Son,”] are a palpable and direct Calumny. For as, in Scripture, this Consubstantiality is nowhere either affirmed or denied ; so Dr Clarke, contenting himself without being wise above what is written, has nowhere affirmed any thing, but what in His Opinion holds equally true, whatever in This Respect the Son’s metaphysical Nature, Essence, or Substance, be supposed to be. See his Script. Doctr. Part II, Prop. XXXIV and XXXVI.

Q U E R Y X V.

“ Whether he also (1.) must not, of Consequence, affirm of the Son, that there was a
 “ time when he was not, since God must exist
 “ before the Creature ; and therefore is again
 “ Self-condemn’d ? (See prop. 16. ; Scrip.
 “ Doctr.) And whether he does not equivocate in saying elsewhere that the second Person has (2.) been always with the first ;
 “ and that there has been no time, when he
 “ was not so ? And lastly, whether it be not a
 “ vain and weak attempt to pretend to any middle way between (3.) the Orthodox and the
 “ Arians ; or to carry the Son’s Divinity the
 “ least higher than they did, without taking in
 “ the (4.) Consubstantiality ?

Ans.

Ans. (1.) **T**HE Answer to the *first* part of This Query, is the same as That to the Query fore-going. It cannot be justly *inferred*, from any thing Dr Clarke has asserted; that “*he must, of Consequence, affirm of the Son, that there was a Time when he was not,*” or that he *was made out of Nothing*. I say, Neither of these can justly be *inferred*; because there is nothing in Any of the Doctor’s Assertions, but what holds *equally* true, upon *all* (the possible) Hypotheses concerning either the metaphysical *Substance* or *Eternity* of the Son. The *Father* who *begat*, must, in Order of Nature, be *prior* to the *Son* who *was begotten*; and equally so, whether he *begat* him of his *Own Substance*, or *not*; whether he *begat* him in *Time*, or from *Eternity*. Likewise the *Son* *must* be *subordinate* to the *Father*, (and the Scripture always speaks of him as being so,) in *real Order of Nature and Dignity*, and not in *mere position of words*; whatever be his metaphysical *Substance*, and in what manner soever his person was *generated* of the *Father*, and how *unlimited* soever his past *Duration* be allowed to have been.

(2.) To affirm that the *Son* “*has been Always with*” the *Father*: To affirm that the Scripture, in declaring the *Son’s* Derivation from the *Father*, never makes mention of Any Limitation of Time; but always supposes and affirms him to have existed with the *Father* from
the

the Beginning and before all Worlds: To affirm moreover whatever else the Scripture any where affirms concerning this Matter: And to declare that *They are justly to be blamed, who taking upon them to be wise above what is written, and intruding into things which they have not seen, have presumed to affirm that there was a time when the Son was not, and that he was made out of Nothing*: This is not an “equivocating” in Dr Clarke. But for Dr Waterland to require more, and that in Matters of Religion Men *must* be wise (according to their own several Fancies in Consequences of Philosophy and Metaphysicks) beyond what is written in Scripture; this is plainly an unwarrantable and inexcusable *Presumption*.

(3.) Though many and various opinions have had the name given them of “*Orthodox*” and “*Arian*,” yet in This Query I suppose Dr Waterland, by the “*Orthodox*,” means those of his *own* particular opinion; and by the *Arians*, those who affirm that *there was a time when the Son was not, and that he was made out of Nothing*. Now “*to pretend to a middle way between*” these two Opinions, (between laying a Stress, either with Dr Waterland on the one hand, or with the *Arians* on the other, upon metaphysical Notions never mentioned at all in Scripture;) is not “*a vain and weak Attempt*,” nor has any manner of difficulty in it. For ’tis only *adhering* to what is plainly *revealed and commanded* in Scripture, in Mat-
ters

ters relating to the Worship of God; and forbearing to build any thing, in points of practical religion, upon metaphysical Consequences and Deductions; seeing it appears in fact, from the History of all Ages, that, according to mens different Notions and Hypotheses in philosophy, the Deductions so drawn will be *very different* from each other, and consequently must of necessity always tend to perplex men in matters of *practical* religion.

(4.) Concerning this Term, "*THE consubstantiality*;" see above, the *Answer to Query XIV.* And concerning the use of the word, *Arians*; see below, the *Answer to Query XXXI.*

Divine Worship due,

To the One God.

Thou shalt have no other Gods before (1) me, *Exod.* 20. 3.

Thou shalt worship the Lord thy God, and (2) him only shalt thou serve, *Matth.* 4. 10.

To Christ.

They worshipped him, *Luke* 24. 25.

Let all the Angels of God (3) worship him, *Heb.* 1. 6.

That all men should honour (4) the Son, even as they honour the Father, *Joh.* 5. 23.

Notes on the Texts.

- (1) (2) He does not say, his *Nature, Essence, or Substance*; but *himself, his Person, Him only*, shalt thou serve. Consequently, either these Texts must be understood of That Worship which is peculiar to, and incommunicable from, the *Person* of the Father; or else they will exclude the Father from all Right and Power of commanding Any Worship to be paid to the person of the Son, in the capacity of a mediator, at all. See the *Letter to the late Reverend Mr R. M.* pag. 132, &c.
- (3) The whole of this Text, is: *When he bringeth in the first-begotten into the world, he saith, And let all the Angels of God worship him: worship him, not as Supreme, but by the Command of the Father.* So it follows, *ver. 9, Thou hast loved righteousness and hated iniquity; Therefore God, even Thy God, hath anointed thee with the oil of gladness above thy fellows.*
- (4) The reason and ground of This Honour, is expressly added by our Saviour in the words of the Text. *The Father — hath committed all Judgment unto the Son; that all men should honour the Son, even as they honour the Father.*

Q U E R Y XVI.

“ *Whether by these (of the first Column) and the like Texts, Adoration and Worship be not so appropriated to the one God, as to belong to him only?* ”

Answe. **T**HE Worship of God is “ *by these and the like Texts* ” in such express words “ *appropriated to the One God* ” PERSONALLY;

NALLY; not to his *Substance, Nature, or Essence*, but Always to *Him*, to his *Person* only; that it cannot but be allowed to "*belong to HIM only.*" But the Worship of a *Mediatour*, the Worship due to *Him* to whom the Power of *Judgment* is committed by Another; is what can neither be *appropriated*, nor can possibly be paid at all, to the One Supreme God. If therefore these Texts præclude *All Adoration*, besides That which is *appropriated* to the One Supreme God; they either præclude God from all Right of appointing any *Mediatour* at all, or at least from all Right of commanding *Any Adoration* to be paid to the Mediatour, *in the capacity of a Mediatour*. For That is an *Adoration*, which cannot possibly be paid to the One Supreme God. This Query therefore might very well have been urged by a *Deist*: But it comes very absurdly from the pen of One who professes to believe with *St Paul*, that as *there is One God*, so there is also *One Mediatour*; and that God has commanded, that at the Name of *Jesus* every *Knee should bow*, and that every *Tongue should confess that Jesus Christ is Lord*, to the Glory of God the Father; and that *unto Him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father*, [τῷ θεῷ καὶ

πῶτε αὐτῷ, *HIS* God and Father ;] to Him should be *Glory and Dominion for ever and ever.*

Q U E R Y XVII.

“ *Whether, notwithstanding, Worship and Adoration be not equally due to Christ ; and*
 “ *consequently, whether it must not follow*
 “ *that he is the one God, and not (as the*
 “ *Arians suppose) a distinct inferior Being ?*

Ans. **T**HE very Texts referred to, evidently show, that the *Worship* due to Christ, ought not to be confounded with *That* due to the *Father* : Because the *Worship* given to Christ in all those Texts, is in consequence of his *Resurrection* and *Ascension*, Luke 24, 25 ; In consequence of the *Command* of the *Father*, at his bringing in the first-begotten into the World, Heb. 1, 6 ; In consequence of the *Father's* saying unto our Lord at his *resurrection*, (as *St Paul* interprets it, Acts 13, 33 ; Heb. 1, 5.) *Thou art my Son, this day have I begotten thee ;* And in consequence of the *Father's* having committed *All Judgment* unto the *Son*, Joh. 5, 22, at what *Time* soever this be supposed to have been done. Were the *Worship* paid to
Christ

Christ, the very same as *That* to the *Father*; it would "*follow*," not only "*that he is the One God*," (of the *Substance of the One God*, it should rather have been said,) in opposition to any "*distinct inferiour BEING*;" but it would follow that he is *That Person*, *That Me*, *That Him*, mentioned in the Texts. For none of the Texts ever speak of a *Being* or *Substance*, (as Dr *Waterland* very unfairly represents them here, and in *Query the First*;) but they always and uniformly speak of a *Person*.

As to the term, *Arians*, used in this *Query*; see below, the *Answer to Query XXXI*.

Q U E R Y XVIII.

" *Whether Worship and Adoration, both from*
 " *Men and Angels, was not due to him, long*
 " *before the commencing of his Mediatorial*
 " *Kingdom, as he was their Creator and*
 " *Preserver (See Col. 1. 16, 17.) And whe-*
 " *ther that be not the same Title to Adora-*
 " *tion which God the Father hath, as Au-*
 " *thor and Governor of the Universe, upon*
 " *the Doctor's own Principles?*

Ans. **W** Henever the Mediatorial King-
 dom of Christ began, and at
 D d 2 what

what Time soever he was worshipped either by Angels or by Men; it was by the *Command* of the Father; who, when he *brought in the first-begotten into the World*, said, (*whensoever* That be supposed to have been,) *Let all the Angels of God worship him.* And This Worship of Christ, was *to the Glory of God, the Father*: Whereas it cannot (I think, without Blasphemy) be affirmed of *the Father*, that He is or ever was worshipped *to the Glory of the Son*. The *Father's* Worship therefore is both *Primary* and *Ultimate*: And I am persuaded it cannot Truly be said, that He *To whom the Father has committed all Judgment*, has "*the SAME Title to Adoration*", as the Father who *committed all Judgment to Him*; Or that He *by whom God created all things*, has, "*as Author and Governour of the Universe, the SAME Title to Adoration, which* "*God the Father hath,*" who *created all things by Him*. And therefore 'tis a mean thing, to confound the unlearned Reader here, with the Ambiguity of the Terms "*Creator and Preserver.*" Nor is there *Any one* instance in Scripture, of Worship paid to Christ in *That capacity*.

Q U E R Y XIX.

*“ Whether the Doct̃or hath not given a very
 “ partial Account of Joh. 5. 23. founding
 “ the Honour due to the Son, on this only,
 “ that the Father hath committed all
 “ Judgment to the Son; when the true
 “ Reason assign’d by our Saviour, and illu-
 “ strated by several Instances, is, that the
 “ Son doth the same things that the Father
 “ doth, hath the same Power and Authority
 “ of doing what he will; and therefore has
 “ a Title to as great Honour, Reverence,
 “ and Regard, as the Father himself hath?
 “ And it is no Objection to this, that the
 “ Son is there said to do nothing of him-
 “ self, or to have all given Him by the Fa-
 “ ther; since it is own’d that the Father is
 “ the Fountain of all, from whom the Son
 “ derives, in an ineffable manner, his Es-
 “ sence and Powers, so as to be one with
 “ him.*

*Answ. THE “ Doct̃or has not given a par-
 tial Account of” this Text; Be-
 cause he has “ founded the Honour due to the
 “ Son” upon That, upon which Alone our
 Saviour himself has in the most exp̃ess words*

D d 3

founded

founded it. The "*Son's doing the same things that the Father doth,*" (which Dr W. calls "*the True reason assigned by our Saviour,*") is not "*the reason assigned by our Saviour,*" tho' it is indeed a "*true reason,*" as being of the same import with That which our Lord has assigned in the Text. For as the Son has *Therefore* all Power of Judgment, because the Father has *committed* all Judgment unto him; so (if we will believe his own words,) he *therefore* does the same things that the Father doth, because *the Father loveth the Son, and sheweth him all things that himself doth.* But our Lord doth not say, that he "*hath the SAME Power and Authority of doing what he wills,*" as the Father hath; Because Power or Authority *original* and *derived*, are not the SAME. Nor does our Lord say, that he "*has a Title to As Great Honour, Reverence, and Regard, as the Father himself hath:*" but that 'tis As Much mens Duty to honour *the Son*, to whom the Father has committed all Judgment; as to honour *the Father*, who has committed all Judgment unto him. Which are very different things. And 'tis extremely pleasant in Dr W. to say, "*it is no Objection to this, that the Son is there said to do nothing of himself, or to have all given him by the Father; since 'tis OWNED that the Father is*
" the

“ *the Fountain of all, from whom the Son de-*
 “ *rives, in an ineffable manner, his Essence*
 “ *and Powers, so as to be One with him.*” ’Tis
 very pleasant (I say) to allege, that an *Ob-*
jection which overturns his whole Scheme, is
No Objection, because ’tis *Owned*. For let it
 but be *constantly and uniformly* acknowledged,
 that the *Father* is *really*, not in empty words
 only, “ *the Fountain of all ;*” and that “ *the*
 “ *Son has all Given him by the Father ;*” so that
 the incommunicable Honour of the *First*
Cause and *Supreme Author* of all things, be
 preserved entire: And the “ *ineffable manner*”
 how “ *the Son derives his Essence and Powers*
 “ *from him,*” and is “ *One with Him,*” needs
 cause no Disputes.

Q U E R Y X X .

“ *Whether the Doctor need have cited 300*
 “ *Texts, wide of the Purpose, to prove what*
 “ *no Body denies, namely, a Subordination,*
 “ *in some Sense, of the Son to the Father ;*
 “ *could He have found but one plain Text*
 “ *against his Eternity or Consubstantiality,*
 “ *the Points in question ?*

Answ. **T**HE “*Eternity or Consubstantiality*” of the Son, are not in any manner “*the Points in question;*” because, of *whatever Duration and of whatever Substance* the Son be, (which are *Metaphysical Questions,*) the Truth of no one of Dr Clarke’s Propositions is thereby at all affected. The Truth of plain Scripture-Declarations, does *not at all* depend on the Truth or Erroneousness of any metaphysical hypotheses made by Writers who lived in Ages after the Apostles. The 300 Texts therefore, are by no means “*wide of the purpose;*” because they All prove, what they were brought to prove; namely, a *Subordination*, not in mere *position or Order of Words*, which in the *Truth of things* is a *Co-ordination*; but they prove a *real Subordination* of the Son to the Father in point of *Dominion and Authority*, and establish a *real Supremacy of the Father over all*; Which Dr Waterland, in direct opposition to the First Article of the Apostles Creed, and to the whole Tenour of the New Testament, constantly denies.

QUERY

Q U E R Y XXI.

“ *Whether he be not forc’d to supply his want*
 “ *of Scripture-Proof by very strain’d and*
 “ *remote Inferences, and very uncertain*
 “ *Reasonings from the Nature of a thing*
 “ *confessedly Obscure and above Compre-*
 “ *hension; and yet not more so, than God’s*
 “ *Eternity, Ubiquity, Prescience, or other*
 “ *Attributes, which yet we are obliged to*
 “ *acknowledge for certain Truths?*

Answ. **N**ONE of the Propositions on which Dr Clarke lays any Stress, are drawn by mere “ *Reasonings from the incomprehensible Nature*” of God, tho’ (I think) they are very agreeable to right Reason: Neither are they drawn by any “ *strained and remote Inferences:*” But they are either the *express and literal* declaration, or the *immediate and obvious Result*, of many more than 300 Texts in the New Testament. Dr W’s Scheme, on the contrary, is founded wholly upon a particular explication of a philosophical Notion of *Consubstantiality*, never mentioned in any One Text of Scripture, whatever Metaphysical Truth it may be supposed to have in it.

As “*God’s Eternity, Ubiquity, Prescience, and other Attributes,*” are *Themselves* (not particular mens different philosophical Explanations of the *Manner* of them) the *Subject of our Belief*: So the *Directions* actually given in *Scripture* concerning the Worship of God and of Christ, (not philosophical Conjectures concerning *Substances* and *Essences* and the *Metaphysical* reasons of things,) ought to be the *Guide of our Practice*. And then there would soon be an *End* of all *Disputes*.

Q U E R Y . XXII.

“*Whether his (the Doctor’s) whole Performance, whenever He differs from us, be any thing more than a Repetition of this Assertion, that Being and Person are the same, or that there is no Medium between Tritheism and Sabellianism? which is removing the Cause from Scripture to natural Reason; not very consistently with the Title of his Book.*”

Answe.

Answ. **D**R Clarke has no where affirmed or supposed, “ *that Being and Person are the same;*” but that *Intelligent Being*, (or rather *Intelligent Agent*,) and *Person*, are the same. If Two or more *Intelligent Agents* Can be the same *Being*, or subsist in the same individual *Substance*, (provided the *Agents* be not *all* of them *Self-existent* as well as the *Substance*; which is manifest *Polytheism*;) this will no way affect the Truth of Any of Dr Clarke’s Propositions.

To insist that words ought to have *Some Meaning and Signification*, is not “ *removing the Cause from Scripture to natural Reason*,” but appealing from *Enthusiasm* to *Scripture and Reason in conjunction*.

Q U E R Y

QUERY XXIII.

- “ Whether (7.) the Doctor’s Notion of the
 “ Trinity be more clear and intelligible than
 “ the other ?
- “ The Difficulty (1.) in the Conception of the
 “ Trinity, is, how Three Persons can be One
 “ God.
- “ Does the Doctor deny that every One of the
 “ Persons, singly, is God? No. Does he
 “ deny that God is One? No. How then
 “ (1.) are Three One.
- “ Does one and the (2.) same Authority, exer-
 “ cised by all, make them one, numerically
 “ or individually one and the same God ?
 “ That is hard to conceive, how three di-
 “ stinct Beings, according to the Doctor’s
 “ Scheme, can be individually one God, that
 “ is, three Persons one Person.
- “ If therefore one God necessarily signifies but
 “ (3.) one Person, the Consequence is irre-
 “ sistible; either that the Father is that
 “ one Person, and none else, which is
 “ downright Sabellianism; or that the
 “ three Persons are three Gods.
- “ Thus (4.) the Doctor’s Scheme is liable to
 “ the same Difficulties with the other.
- “ There is indeed (5.) one easy way of coming
 “ off; and that is, by saying that the Son
 “ and

“ and Holy-Spirit are neither of them God,
 “ in the Scripture-sense of the Word. But
 “ this is cutting the Knot, instead of un-
 “ tying it ; and is in effect to say, they
 “ are not set forth as divine Persons in
 “ Scripture.

“ Does the Communication of divine Powers
 “ and Attributes from Father to Son and
 “ Holy-Spirit, make them one God, the Di-
 “ vinity of the two latter being the Fa-
 “ ther's Divinity ? Yet the same difficulty
 “ recurs : For either the Son and Holy-
 “ Ghost have (6.) distinct Attributes, and
 “ a distinct Divinity of their own, or they
 “ have not : If they have, they are (upon
 “ the Doctor's Principles) distinct Gods
 “ from the Father, and as much as Finite
 “ from Infinite, Creature from Creator ;
 “ and then how are they one ? If they have
 “ not, then, since they have no other Divi-
 “ nity, but that individual Divinity and
 “ those Attributes which are inseparable
 “ from the Father's Essence, they can have
 “ no distinct Essence from the Father's ; and
 “ so (according to the Doctor) will be one
 “ and the same Person, that is, will be
 “ Names only.

“ Q. Whether this be not as (7) unintelligible as
 “ the Orthodox Notion of the Trinity, and
 “ liable to the like Difficulties : A communi-
 “ cation

“ cation of Divine Powers and Attributes,
 “ without the Substance, being as hard to
 “ conceive, nay, much harder than a com-
 “ munication of Both together ?

Answ. (1.) “ **T**HE Difficulty in the Con-
 ception of the Trinity
 “ is ; ” not, “ how three Persons can be One,
 “ God. ” For the Scripture no where ex-
 presses the Doctrine in those Words, and the
 Difficulty of understanding a Scripture-Do-
 ctrine, ought not surely to lie wholly upon
 words not found in Scripture. (’Tis very
 strange, that a Man of Dr W’s Abilities,
 should write a large Book, without so much
 as knowing, or ever once being able to ex-
 press, what the *True Question* is, which he
 undertook to write upon.) But the only *Diffi-*
culty in the Scripture-Declarations concerning
 the Trinity, if it be indeed a *Difficulty*, is ;
how and in what Sense, consistently with eve-
 ry thing that is affirmed in Scripture concern-
 ing the Father and Son and Holy Ghost, it
 is still certainly and infallibly true, what St.
 Paul expressly affirms, that *To US there is*
but One God, the Father, of whom are all
Things ; and one Lord, Jesus Christ, by whom
are all things.

(2.)

(2.) “ One and the same Authority exercised by all, ” does not “ make them numerically or individually One and the Same God. ” But the *One Authority* which makes the Government of the Universe to be a *Monarchy*, being in the *Father Original*, in the *Son Derivative*; necessarily supposes *Him*, in whom that Supreme Power and Dominion is *absolutely Of and From Himself*, *original, underived, and independent on Any*; it necessarily (I say) supposes *Him* to be, by way of Eminence, what *St Paul* expressly styles him, *The One God*, even *the Father* (or *First Cause*,) of whom are all things.

(3.) The word, *God*, being expressive, not of bare *Substance* or *Being*, but of a *Living Agent*; does therefore necessarily, in the *Nature of Language*, and in *Fact* through the whole *Scripture*, always “ signify one Person. ” Yet neither does it “ irresistibly ” or at all follow, “ that the Father, and none else, is the One Person ” always signified by That Word; (because in some few Places, the same word signifies also the *One person* of the *Son*.) Nor yet does it follow, that “ the Three Persons are Three Gods; ” Because there is *No Text* of *Scripture*, wherein the word, *God*, denotes the Person of the *Holy Ghost*. Nor does the *Son's* being
stiled

stiled by *St John* and *St Paul*, the *God* (and the *Lord*) *BY* whom are all things ; in any wise exclude the *Father* from being still alone the *One God*, (or *First Cause*,) *OF* whom are all things. But according to *Dr W's Scheme*, the *Three Persons* are really and necessarily *Three Gods*. For three *

" *Real Persons*, " —————

" *each of them an individu-*

" *al intelligent Agent*, and

each of them equally supreme over All ;

are certainly *Three Gods*. Nor will three " in-

" *dividual intelligent Agents*, " by " *subsisting*

" *in one undivided Substance*, " be " *All toge-*

" *ther*, " in Any respect, " *one undivided intel-*

" *ligent Agent*, " (as *Dr W.* most absurdly af-

firms that they will ;) but only *One undivi-*

ded Substance.

(4.) *Dr Clarke's Scheme* therefore, being easily express'd in the *very words of Scripture*, and containing in it *no Contradiction to Reason*, is not, " *liable to the same Difficulties* " *with* " *Dr Waterland's*. For *Dr W.* never so much as once *Attempts* to express *His* in *Scripture-words*, (as a *Scripture-Doctrine*, it were reasonable to expect, might possibly have been express'd ;) And in his *Own words*, 'tis a *Contradiction* in the very *Terms*, if " *three indivi-* " *dual intelligent Agents* " being " *One undi-* " *vided*

* See *Dr Waterland's Defense*, pag. 350.

“ *vided intelligent Agent,* ” be a Contradiction.

(5.) In Doctor Clarke’s Scheme, it “ *is indeed an easy Way of coming off* ” from all Difficulties, to say, not “ *that the Son is not God in the Scripture-Sense of the word ;* ” but that, though he is God in the Scripture-Sense of the word God (or * Lord) BY whom are all things, yet he is not God in the Scripture-Sense of the word, One God, the (First Cause, or) Father, OF whom are all things. This is “ *untying the Knot,* ” (if it be at all a Knot,) and not “ *cutting it.* ” ’Tis saying, both “ *in effect* ” and in express words too, neither more nor less than what the Scripture has said. ’Tis “ *setting forth the Divine Persons,* ” just as the Scripture itself has set them forth.

* Compare *Joh.*
i. 1, 3. and 1 *Cor.*
viii, 6.

(6.) From what has been said in the foregoing Paragraph, ’tis very plain how it may be affirmed, that “ *the Son and Holy Ghost Have distinct Attributes and a distinct Divinity of their own,* ” and yet the Father is still Alone The One God (or First Cause,) OF whom are all things. But the Dilemma here put by Dr Waterland, irresistibly destroys his Own Scheme. “ *Either the Son and Holy Ghost have distinct Attributes, and a di-*
E e “ *stinct*

*“ distinct Divinity of their own, or they have
 “ not. If they have, they are ” [notwithstanding
 any Unity of Substance] “ distinct Gods
 “ from the Father ; as much so ” (upon Dr W’s
 Principles) “ as ” One Infinite Intelligent Agent
 from Another Infinite Intelligent Agent, as
 One Creator from Another Creator, as One
 Supreme Lord over all from Another Supreme
 Lord over all ; “ And then how are they*

*“ One, ” [One * undivided
 Intelligent Agent ?] If they
 have not, “ then, since they
 “ have no other Divinity,*

*“ but That individual Divinity and those At-
 “ tributes which are inseparable, ” not only
 “ from the Essence, ” but from the Person of
 “ the Father ; they can have, ” not only “ no
 “ distinct Essence, ” but no distinct Person-
 ality “ from the Father’s, ” [they cannot be
 “ each of them an individual*

*“ intelligent Agent, ” as †
 Dr W. affirms them to
 be ;] “ and so will be one and the same
 “ Person, that is, will be Names only. ”
 But now*

(7) Dr Clarke’s Notion, when rightly
 and fairly represented, has in it not only no-
 thing “ unintelligible, ” but (as I before obser-
 ved) nothing “ liable to ” any real “ Diffi-
 culties. ” For what Difficulty is there
 in

in apprehending “ *a Communication of* ” all Those “ *Divine Powers and Attributes,* ” which the Scripture declares to be *communicated* ; without presuming to make Any determination concerning such *metaphysical Notions of Substance*, as the Scripture never mentions at all ; and in *Reasoning* about which, there always has been and cannot but be, among speculative Men, great Variety of Opinions ? So that ’tis very wonderful, Dr *W.* should *constantly* so misrepresent the whole Question, as to lay the main Stress of the Argument perpetually, where the Scripture has laid no Stress at all, and upon Points which (whatever Way they be determined) do in no wise affect the Truth of Any of Dr *Clarke’s* Propositions. For though Dr *Clarke* does indeed suppose it to be *Sabellian*, and also *impossible* in it self, that the *Son* and *Holy Spirit* should be (*individually* with the Father) *the Self-existent Being* ; yet if it *Could* be proved that Persons *not Self-existent*, could be *generated* or *proceed* (not only ἐκ τῆς εἰσίας τῆς πατρὸς, as the Council of *Nice* determined,) but even in the *Self-existent Substance* it self, by the incomprehensible *Power and Will* of Him who is *The Alone Self-existent Person* ; still Dr *Clarke’s* Propositions would remain All of them True and Untouched.

QUERY XXIV.

- “ Whether Gal. 4. 8. may not be enough to
 “ determine the Dispute betwixt us ; since
 “ it obliged the Doctor to confess that
 “ Christ is by Nature truly God, as truly
 “ as Man is by Nature truly Man.
 “ He equivocates, there, indeed, as Usual.
 “ For, he will have it to signify, that
 “ Christ is God by Nature, only as having
 “ by that Nature which he derives from
 “ the Father, true Divine Power and
 “ Dominion: that is, he is truly God by
 “ Nature, as having a Nature distinct
 “ from and inferior to God’s, wanting the
 “ most Essential Character of God, Self-
 “ existence. What is this but trifling with
 “ Words, and playing fast and loose ?

Ans^r. **T**HE Son, “ by that Nature which
 “ he derives from the Father,
 “ has True divine Power and Dominion.”
 That is to say, he is Truly and Really (as
 the Evangelist and the Apostle stiles him)
 That God or That Lord (Joh. 1 ; 1, 3. and
 1 Cor. 8, 6,) BY or Through whom are all
 things. But yet, (not being Self-existent ;
 not being the Father and First Cause of all ;
 not having his Perfections absolutely of Him-
 self,

self, original, underived, and independent on Any;) he is not *The One God, OF whom are all things.* Whether the endeavouring to *ridicule* so express a Scripture-distinction, calling it "*Equivocating,*" and "*Trifling with Words, and Playing fast and loose;*" whether This, I say, be a *Zeal according to Knowledge;* and whether these Expressions (if decent) might not with far greater Justice be retorted upon Dr *W's* notion, of *Self-existence* not being a *Real and Essential Perfection of the God, from and of whom are all things;* I leave to the Reader to judge.

Q U E R Y XXV.

" *Whether it be not clear from all the genuine*
 " *Remains of Antiquity, that the Catho-*
 " *lick Church before the Council of Nice,*
 " *and even from the beginning, did believe*
 " *the Eternity and Consubstantiality of the*
 " *Son; if either the oldest Creeds, as in-*
 " *terpreted by those that recite them; or*
 " *the Testimonies of the earliest Writers,*
 " *or the publick Censures pass'd upon He-*
 " *reticks, or particular Passages of the*
 " *Antientest Fathers, can amount to a*
 " *Proof of a thing of this Nature?*

Ans. I Have already shown, that the metaphysical question concerning “the Eternity and Consubstantiality of the Son,” no way affects the Truth of Any of Dr Clarke’s Propositions. But here I cannot but take notice, with what an unreasonable *Presumption* This Query is worded. For None of “the oldest Creeds,” mention any thing of these Matters at all; and therefore Dr W. is forced to add, “as interpreted by those that recite them.” And the most remarkable “Censures passed upon Hereticks” of old, were upon the Ebionites, who taught that Christ was a mere Man, in whom the Supreme God dwelt: and upon Cerinthus, who taught that the Son of God was not himself made man, but only united to a Man: and upon the Valentinians and Manichees and Cataphrygians, from whom arose the Doctrine of Necessary Emanations: and upon Sabellius and Paul of Samosata, who taught (τὸ ταυτοῦσιον) the notion of Individual Consubstantiality. And among the “Fathers” themselves, there was great variety of opinion concerning these Matters: Some supposing that the Son was originally [the λόγος ἐνδιδαδεις] the internal Reason of the Father; which is either making him nothing but an Attribute, or supposing him to have eternally existed only mentally

mentally or ideally in the Father: And so did all other things. Others supposed him to have *really* existed in the Father from Eternity, but not to have been emitted as a *person* or *distinct Agent*, till the time of creating the material World. Others taught him to be a *Part* of the Father's Substance, as a Branch is part of a Tree; and Others, that he was *co-immense* with the Father's Substance. All which Notions are the less to be wondred at, considering how many Philosophers (according to the several Hypotheses of the times they lived in,) imagined *All Spirits*, and even *Humane Souls*, to be produced, not out of Nothing, but out of the Divine Substance: From whence 'tis evident, that *no* mere Metaphysical Speculations ought to be made the Ground of *Religious Doctrines* and *Practices*. However, One thing is clear from *All Antiquity*, (and Dr *W.* has not been able to allege *any One* passage from any *Ante-Nicene* Writer to the contrary;) that They who believed the Son to have been Always with the Father, as a *real Person*; and to have been, not *out of Nothing*, but *out of the Father's Substance*; did All of them uniformly so explain it, as to assert with great distinctness, that they believed him to have been, not *Self-existing* with the *Approbation of the Father*, (which

is Dr *W*'s notion,) but Begotten *BT* the Power and *BT* the Will of the Father; and constantly observed That distinction, in their Reasonings, and in their Worship. See Dr *Clarke's Scripture-Doctrine*, Part II. § 17. See also above, the Answer to Query VIII.

Q U E R Y XXVI.

“ Whether the Doctor did not equivocate or
 “ prevaricate strangely in saying, The Ge-
 “ nerality of Writers before the Council
 “ of Nice, were, in the whole, clearly
 “ on his side: when it is manifest, they
 “ were, in the general, no farther on his
 “ side, than the allowing a Subordination
 “ amounts to; no farther than our own
 “ Church is on his side; while in the main
 “ Points of Difference, the Eternity and
 “ Consubstantiality, they are clearly a-
 “ gainst him? That is, they were on his
 “ side, so far as we acknowledge him to be
 “ right, but no farther.

Answer.

Answ. **D**R Clarke did neither "equivocate" nor "prevaricate," but affirmed a manifest Truth, "in saying, *The Generality of Writers before the Council of Nice, were, in the Whole, clearly on his side:*" Because they generally agree with him (as is evident from his numerous Citations,) in *all the Points* laid down in his Propositions. The "*Eternity and Consubstantiality,*" are neither "*the main*" (nor at all, the) "*points of difference;*" because, in what manner soever those points be determined, his Propositions are all nevertheless equally true. All that the Doctor contends for, is, that the *Supremacy* of him whom the Apostle stiles the *One God and Father of all, who is Above all;* should uniformly and constantly be so acknowledged, according to the Scriptures, as that *All Worship* should be *to the Glory of God, the Father.* The consequence of which, (as well as the plain Import of the numerous Texts cited to that purpose) is, that the "*Subordination*" of the Son, "*allowed*" (as Dr W. confesses) by the Primitive Writers, is not a Subordination merely *nominal*, consisting (according to Dr Waterland) in *mere Position or Order of Words*, which in the Truth of things is a *Co-ordination*; but that it is a *real Subordination* of the Son to the Father in point of

Autho-

Authority and Dominion over the Universe.
 This is the *main*, the *true* and *only* Point.
 Which being uniformly, and *consistently* acknowledged; Metaphysical Subtilities about Nature and Substance, never mentioned in Scripture, need not occasion any Disputes. All "*equivocating and prevaricating*" in this matter, (if it be commendable to use such Expressions,) lies in making *Subordination* to consist in the *mere order or placing of Words*; which (however *unvaried* the position and order of the words be,) is in reality a perfect *Co-ordination*.

Q U E R Y XXVII.

* *Whether the Learned Doctor may not reasonably be supposed to say, the Fathers are on his side, with the same Meaning and Reserve as he pretends our Church-Forms to favour him; that is, provided he may interpret as he pleases, and make them speak his Sense, however contradictory to their own: And whether the true Reason why he does not care to admit the Testimonies of the Fathers as Proofs, may not be, because they are against him?*

Answer.

Ans. **W**Hether Dr Clarke may not reasonably be "SUPPOSED" to say," &c. And whether the true Reason "MAY not be," &c. are Questions proceeding merely from Zeal without Knowledge; and therefore need no Reply.

Q U E R Y XXVIII.

"Whether it be at all probable, that the primitive Church should mistake in so material a Point as this is; or that the whole Stream of Christian Writers should mistake in telling us what the Sense of the Church was; and whether such a Cloud of Witnesses can be set aside without weakening the only Proof we have of the Canon of Scripture, and the Integrity of the sacred Text?

Ans. **W**Hether the Antient Writers of the Church, were better skill'd in metaphysical Speculations, than We at this day; and whether Determinations of Fathers and Councils are a proper and probable Method of discovering the Truth in matters of controversy; are Questions which there is no occasion here to enter upon; because Passages of the Primitive Writers in
favour

favour of All that Dr Clarke has asserted, are *innumerable* More, and more pregnant, than can be alleged *against* any thing he has asserted. But *supposing* the greater number of Antient Writers *had* mistaken in This or Any other Point, yet it would not at all “*weaken the only Proof we have of the* Canon of Scripture, and the Integrity of the Sacred Text:” Because Testimony is the Proper and Only Evidence of a Matter of Fact, as that such and such Books were written by the Authors whose Names they bear: But even “*whole Streams of Writers,*” in matters of Controversy, representing Other mens opinions, otherwise than in the Words of the persons themselves, are *No manner of Evidence* at all. Should any man (for instance,) without reading Dr Clarke’s Books, judge from the Accounts of Dr Waterland and other such Writers, *what* Dr Clarke’s Assertions were; he would never have any manner of notion, wherein the True Stress of the present controversy lies.

QUERY

QUERY XXIX.

“ *Whether private Reasoning, in a Matter*
 “ *above our Comprehension, be a safer Rule*
 “ *to go by, than the general Sense and*
 “ *Judgment of the primitive Church, in the*
 “ *first 300 Years; or, supposing it doubtful*
 “ *what the Sense of the Church was within*
 “ *that Time, whether what was determi-*
 “ *ned by a Council of 300 Bishops soon*
 “ *after, with the greatest Care and Deli-*
 “ *beration, and has satisfied Men of the*
 “ *greatest Sense, Piety, and Learning, all*
 “ *over the Christian World, for 1400 Years*
 “ *since, may not satisfy wise and good Men*
 “ *now?* ”

Ans. **T**HE Matter in Question, is not
 a thing “ *above our Comprehen-*
 “ *sion,* ” a metaphysical Speculation, as Dr
 W. constantly *misrepresents* the State of the
 case. But the True Question is *This* only :
 Whether it were not better to rest satisfied
 with what the Scripture has *Expressly and*
Confessedly declared and commanded, than to
 build any *Doctrines* or *Practices*, wherein
 the *Worship of God* is immediately concerned,
 upon *metaphysical Speculations* not mentioned
 in Scripture, and upon *controverted Conse-*
quences

quences which depend upon the Truth or Error of fallible Men's Philosophical Notions. As to "*the general Sense and Judgment of the Primitive Church in the first 300 Years,*" and "*what was determined by a Council of 300 Bishops soon after;*" 'tis very evident, (without entring into the Question, *how far Determinations of Fathers and Councils are a proper and probable Method of discovering the Truth in Matters of Controversy;*) 'tis very evident, I say, to any one who has studied these Points, that (as I before observed) the Passages of the Primitive Writers *in Favour of* all that Dr Clarke has asserted, are *innumerable More*, and more pregnant, than can be alleged *against* any thing he has asserted. Nor did the Council of Nice itself (though that's no Part of the true Question concerning a *Doctrine of Scripture,*) determine any Thing that overthrows, or is inconsistent with, any one of Dr Clarke's Propositions. Nor had That Council any Notion of the *Consequences*, which Dr *W's* Philosophy leads him to.

QUERY

QUERY XXX.

“ *Whether, supposing the Case doubtful, it be*
 “ *not a wise Man’s Part to take the safer*
 “ *Side ; rather to think too highly, than*
 “ *too meanly of our Blessed Saviour ; ra-*
 “ *ther to pay a modest deference to the Judg-*
 “ *ment of the Antient and Modern Church,*
 “ *than to lean to one’s own Understand-*
 “ *ing ?*

Answ. **T**HIS Query may be retorted
 with irresistible Strength :
 “ *Whether, supposing the Case doubtful, it be*
 “ *not a wise Man’s Part to take the safer*
 “ *Side ; rather to think too highly, than too*
 “ *meanly,*” of God the Father Almighty,
 and to be very tender of his Supreme and in-
 communicable Honour : “ *Rather to pay a*
 “ *modest Deference,*” nay, a strict and scrupu-
 lous Regard to the express Declarations and
 Commands of Scripture, “ *than to lean to*”
 the Additions of Any Humane and fallible
 Judgment whatsoever ? This is a matter, that
 deserves to be considered, with the utmost
 Care and Seriousness. But to the Query, as
 Dr W. has proposed it, I answer directly.
 “ *The safer Side,*” unquestionably, is to ad-
 here

here to *express Scripture*, and (as I before said) not to build *Any Doctrines* or *Practises*, wherein the *Worship of God* is immediately concerned, upon *metaphysical Speculations* not mentioned in Scripture, and upon controverted *Consequences* which depend upon the Truth or Errour of fallible Mens *Philosophical* Notions. For (as this matter has been expressed in the *Letter to the late Reverend Mr R. M.* pag. 179.) “ whether the Son
“ and *Holy Ghost* be equal, or not equal, to
“ the *Father*; whether they be *the same*, or
“ not *the same*, with the *Father*; whether
“ they be *really distinct Persons*, or not *really*
“ *distinct Persons*, but only *Modes* or
“ *Powers*, improperly called *Persons*; whe-
“ ther the Son be *consubstantial* to the Fa-
“ ther, or not *consubstantial*; whether *con-*
“ *substantial* signifies *Individuality of Sub-*
“ *stance*, or only *Derivation of one Substance*
“ *from Another*; and which way soever innu-
“ merable other such Questions be determi-
“ ned; yet, to worship uniformly *the One*
“ *God, the Father Almighty*, even *our Fa-*
“ *ther which is in Heaven*, through the In-
“ tercession of *his only Son our Lord Jesus*
“ *Christ*, in the Manner the Scripture directs;
“ and, with regard to the Nature of the Son
“ and *Holy Spirit*, not to be wise above what
“ is written, but to confine our selves (at
least

“ least in *Creeds* and publick *Prayers*) to the
 “ clear and uncontroverted *Expressions* of
 “ *Scripture* concerning *Them* and the *Honour*
 “ due unto them ; This (I say) is undoubted-
 “ ly upon all possible *Hypotheses*, *right* and
 “ *sufficient* in *Practise*, without Any Danger of
 “ Error or Mistake ; being what all sincere
 “ Christians might easily and most safely a-
 “ gree in, and indeed all that they promise
 “ at their Baptism : Whereas All *Determina-*
 “ *tions* beyond these clear Truths, and All
 “ publicly imposed *Practises* built upon
 “ such Determinations, Always have been,
 “ and cannot but be, Matter of *Disquiet* to
 “ *the Consciences* of many pious Persons, and
 “ (unless Men be too careless and indifferent
 “ with Regard to Truth or Error in Reli-
 “ gion) will unavoidably in their Conse-
 “ quences be the Cause of *Disputes* also and
 “ *Contentions* in the Church of God.

Ff

QUERY

Q U E R Y X X X I.

“ *Whether any thing less than clear and evi-*
 “ *dent Demonstration, on the Side of A-*
 “ *rianism, ought to move a wise and*
 “ *good Man, against so great Appear-*
 “ *ances of Truth, on the side of Or-*
 “ *thodoxy, from Scripture, Reason,*
 “ *and Antiquity: And whether we*
 “ *may not wait long, before we find such*
 “ *Demonstration?*

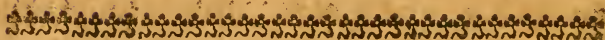
Ans. **T**HE Arian Opinion is, that
 the Son of God was made
out of nothing, and that *there was a*
Time when He was not. Neither of these
 Things have been *asserted* by Dr Clarke;
 Nor has he any where affirmed any thing;
 from which either of these Notions can
 be

by any just Consequence be deduced ;
 (All his Propositions being equally true
 and certain both from Reason and
 Scripture, whatever the Substance, and
 how unlimited soever the Duration of the
 Son be :) And he constantly blames those
 who teach either of these Notions, as
 Men who presumptuously affirm what
 they cannot possibly know any thing of.
 Yet Dr W. will needs have his Reader
 believe, that Dr Clarke contends for
 these Opinions ; merely because He fan-
 sies, that from Dr Clarke's Notions,
 (which he constantly misrepresents,) such
 and such Consequences will follow, which
 Dr Clarke and Others have plainly and
 frequently shown not to follow at all.
 Charging Men in this Manner with Con-
 sequences, which they neither teach nor
 see ; is, in philosophical Questions, always
 unfair ; in religious, always unjust ;
 and indeed nothing else, but appealing
 from Scripture and Reason to the Igno-
 rance and Superstition of the Vulgar.
 I am fully persuaded I could demon-
 strate, that Dr W's Principles do, by
 True and Necessary Consequence, funda-
 mentally subvert both All Science and All
 Religion ;

Religion : Yet because I firmly believe *he* does not at present *perceive* That Consequence, it would be very unreasonable in me to charge *Him* with it.

Not rendring Evil for Evil, or Railing for Railing, but contrariwise Blessing.
1 Pet. 3. 9.

F I N I S.



ADVERTISEMENT.

THERE will in some Time be published a Large and Particular Answer to Dr *Waterland's* Defense of his *Queries*, &c.

A TRUE

NARRATIVE

OF THE

CONTROVERSY

Concerning the

Doctrine of the *Trinity*,

Being a REPLY to

Dr. *BERRIMAN*'s

HISTORICAL ACCOUNT.

WHEREIN

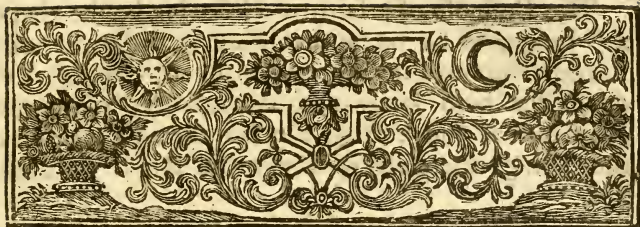
The Partiality and Misrepresentations of that
AUTHOR are fully shown.

By the AUTHOR of the REPLY to
Dr. *Waterland*'s Defences, &c.

Ἐν τῷ ἰδίῳ ἰσορρίας, καὶ μόνῃ θεῷ τῇ
Ἀληθείᾳ εἰ τις ἰσορρίαν γράψαντος.

Lucian quomodo Hist. Conscrib. sit.

L O N D O N:Printed for J. NOONE at the *White Hart* near *Mercers-Chapel*, *Cheapside*. 1725.



A TRUE
NARRATIVE
OF THE
CONTROVERSY
Concerning the
Doctrine of the *Trinity*, &c.



MAN that undertakes to write an History of what kind soever, ought to relate the Matters of which it consists with as much Ingenuity and Impartiality, as if he himself was wholly indifferent to and disinterested in every Case and Event, or had been an unconcern'd Spectator of the Facts and Things related: So that he ought not, either out of *Fear* or *Favour* to either Side, to suppress or disguise any Part of the Truth, much less to deliver Falsehood instead of Truth.

The Business of a faithful Historian is like that of a * Judge, to be on neither Side of the contending Parties, but to sum up and propose the full Evidence for both fairly and impartially, that every Reader may judge from the Nature and Reason of the Things themselves, where the Right or Truth lies.

Dr. Berriman has undertaken to give an *historical Account of the Controversies concerning the Doctrine of the Trinity*; and more particularly of the (so call'd) *Athanasian* and *Arian*, or *Eusebian* Controversy; and the principal Design of his History is to shew that his own Notion or Explanation of the Doctrine of the Trinity is more agreeable to the Sense of the primitive Catholick Church of the three first Centuries, than that of his Adversaries is, whom he writes against, and whom he stiles *Arians* and *Hereticks*, taking it for granted that his own Opinion is *Orthodox* and True.

The Doctor every where declares himself not only inclin'd to, but very zealous on one Side, which should put a Reader upon his Guard in the receiving his Relation and Representation of things, and especially to take Care that he be not impos'd upon by the *Inferences* and Judgment which the Doctor makes from particular Facts and Expressions, in Favour of his own Opinion, and against that of those whom he opposeth: In which Respect he may perpetually observe, that it was not the Doctor's Mind or Intention (as an Historian) to place before the Reader the Evidence of both Sides with equal Truth and Advantage; but, as a Pleader and Advocate for one Side only, not only to press the Testimony

* Μάλιστα ὃ καὶ περὶ τῶν πάντων ἐλδ'θεῖσθ' ἔσω (συμμεροῦς) ἢ γνώμῃ, καὶ μήτε φοβέσθω μηδένα, μηδὲ ἐλπίζετω μηδέν· ὅπου ἔσαι τοῖς φανόλοις δικασαῖς, πρὸς χεῖν ἢ πρὸς ἀπέχθειαν ἐπὶ μισθῷ δικάζουσιν. Lucian de conscrib. Hist. p. 365. Edit. Par.

and Arguments on the Part he espouses as far and farther than in Truth or Reason they will bear, but frequently also to misreport and stifle the Evidence *against* the one, and *for* the other Question.

If the Doctor had intended no more than to shew by an historical Narration, that the latter *Athanasian*, or his own Explanation of the Doctrine of the Trinity, which supposes *Father, Son, and Holy Ghost* to be three *supreme independent Agents* of one Nature, three distinct Persons *necessarily existent*, and equally *supreme* in *Authority, Power, Dominion and Worship*, had greater Evidence from Antiquity, than the particular *Arian* Notion of the *Son and Spirit's* being *Creatures made out of nothing*, and *in Time*, in which *Arianism* properly consists: Had this been all the Doctor intended, yet even in this Case he had not been able to shew that the Sentiments of the Antients were more favourable to *his* than to the *Arian* Opinion; not that they agree with the latter neither, on which Account *Arius* was to blame to insist so much upon his Notion, without express Evidence either from *Scripture*, the Doctrine of the *primitive Church*, or the *Reason* of the Thing it self. But then on the other hand, a faithful Historian must own, that the ancient Church not only agrees as little with the Doctor's Notion, but also more *frequently, expressly and unanimously* opposeth and condemns that which the Doctor calls the *Orthodox*, i. e. his own Doctrine, than it does the *Arian Tenets*; and that the Doctor therefore is equally or more to blame for insisting on an Explanation, which his Opposers think and have shewn has not the least Evidence or Proof from *Scripture, Antiquity*, or the *Reason* of Things, but that it is even contradictory to the whole Tenor of *Scripture*, the first and most fundamental Principles both of *natural and reveal'd Religion*, the first Article of all the *primitive Creeds*, the concurrent Doctrine of the whole

whole *ancient Catholick Church*, and the most demonstrative *Reason* of Things.

This, notwithstanding all the *Doctor's* Pretences to historical Testimony, is truly the Case of the Argument betwixt his own and the *Arian* Notion, supposing the present Controversy to be on that Foot. But tho' the *Doctor* would (as Dr. *Waterland* before him) always insinuate, that these are the Parties in the Dispute concerning the Doctrine of the Trinity; yet the Controversy has been so long canvass'd, and so fully stated and clear'd, that every intelligent Reader must see that this is an egregious Imposition and false Declaration of the Cause; and that the Controversy really is not betwixt those of his Opinion, and those who hold and insist on the particular *Arian* Positions; but betwixt those who with the *Doctor* profess the *Father, Son* and *Spirit*, to be three distinct *independent supreme Agents, independent* and *co-ordinate* in *Nature* and all *Perfections*; three Persons *necessarily existent* and equally *supreme* in *Authority, Power, Dominion* and *Worship*: And those who on the other Side hold that there is but one Person, intelligent Being or Agent, who is the *one God and Father* (or original supreme Cause) of all; that the *Father* alone is the one *necessarily existent, independent supreme God*; alone *supreme* in *Nature* and all *Perfections*, as being *deriv'd*, and having no Cause or Original of his Existence and Attributes; and on the same Account *alone supreme* in *Authority, Power, Dominion* and *Worship*: That the *Son* and holy *Spirit* are distinct divine Persons or Agents really *deriv'd* from the incomprehensible *Power* and *Will* of God the *Father, subordinate* to the *Father* in *Nature* and *Perfections*, in *Authority, Power, Dominion* and *Worship*; that they are the *Father's Angels* or *Messengers*, and *ministerially* fulfil all his *Will* and *Commands*.

This is the Notion of the *Doctor's* Adversaries, which he (after *Doctor Waterland*) very ignorantly or maliciously stiles *Arianism*, only in order to have some Pretence of opposing it; tho' it is well known that they whom he opposeth profess not any one of the particular Tenets charg'd upon the *Arians*, either that (ὡς πότε ὅτε ἐκ ὡς) there was a * *Time when the Son, &c. was not*; that he was made out of nothing, and

is

* It does not certainly appear that the *Arians* us'd the Expression [ὡς πότε ὅτε ἐκ ὡς ὁ υἱὸς ὡς θεῶς] which is not found either in *Eusebius* of *Nicomedia's* Letter, or in that of *Arius*, or in his *Thalia*, cited by *Athanasius*; tho' the *Arians* us'd other Expressions, whence the *Nicenes* might infer and charge the former upon them; as [ἀρχὴν ἔχει ὁ υἱὸς, ἐκ ὡς ἀεὶ, πρὶν γενεῇ ἐκ ὡς, *Arii Epist. apud Theodo. Hist. lib. 1. c. 5.*] *The Son had a Beginning of Existence*; was not always; did not exist before he was begotten. And *Athanasius* quotes *Arius*, saying in his *Thalia*, That the Son was [ἐν χρόνῳ γεσσῶς] begotten in Time. But 'tis certain that the *Arians*, supposing they us'd the Expression which was charg'd on them [ὡς πότε ὅτε ἐκ ὡς ὁ υἱὸς τῷ θεῷ] were not so absurd or silly as to teach thereby that there was a Time when the Son was not, in the old Sense of Time as suppos'd to be created; and they expressly said on the contrary, that he was before Time. And therefore *Alexander* very unfairly and falsely infers from the Charge of their saying [ὡς πότε ὅτε ἐκ ὡς] *the Son was not*; that they suppos'd the Son to be made in the Interval of some of those Ages which were all made by him, and that he was posterior to Time, which was created by him. [*Alexander's* Words are; ἢ γὰρ χρόνους ἐμπολιδέσθαι δεῖ τὸ ἐκ ὡς, ἢ αἰῶνας τινι διαστήματι, εἰ τοίνυν ἀληθὲς τὸ, πάντα δι' αὐτῶν γεσσέναι, δηλονότι καὶ πᾶς αἰὼν καὶ χρόνος καὶ διαστήματα, καὶ τὸ πότε, ἐν οἷς τὸ ἐκ ὡς δέσκεται, δι' αὐτὰ ἐγένετο καὶ πᾶς ἐκ ἀπίθανον ἢ καὶ χρόνος καὶ αἰὼνας καὶ καιρὸς, ἐν οἷς τὸ ἐκ ὡς συμπέφυγει, ποιήσαντα, αὐτὸν πότε μὴ εἶναι λέγειν; ἀδιανόητον γὰρ τὸν αἰτίον χρόνον τινος, αὐτὸν μεταχρόνους λέγειν τῆς ἐκείνου γένεως. &c.] which was putting a very absurd Sense upon the Words of the *Arians*. For to be sure they suppos'd the Son to be prior in Existence to all created Time and Ages; but yet they thought that the Son had a Beginning of Existence out of Nothing; was not before he was begotten; that he was not always; and that there was [tho' not created Time

is like to the Creatures which were made by him ; and that he is *unlike* to the Father of whom he is begotten. These were the principal Particularities and Novelties of *Arius* and his Adherents, which were condemn'd not only at the Council of *Nice*, but (as shall be shown) by almost all the Bishops of *Christendom*, in many eminent and truly orthodox Councils afterwards ; and two of them (the Councils of *Jerusalem* and *Ariminum*) more numerous than that of *Nice* ; who, as they condemn'd the *Arian* Positions, so they also laid aside or rejected as *unscriptural* and *uncatholick* the Particularities of the *Nicene* Council, *viz.* That the Son was [ἐκ τῆς οὐσίας] of or from the [Father's] Substance, and that he was [ὁμοούσιος τῷ πατρὶ] consubstantial with the Father : And several

Time, yet] *uncreated* Duration when he had no Existence at all. As this was the true *Arian* Notion, so what *Arius* was blam'd for was, not merely his teaching that the Father existed before the Generation of the Son, which was plainly the ancient Catholic Doctrine, and allow'd by the Council of *Nice* it self ; but it was his peremptorily insisting in particular, that the Father's Existence was not only before the Son's Generation, but (which the Ancients had not expressly defin'd) was before the Son or Word had any Existence at all in any Respe& : Whereas *Alexander* and the *Nicene* Council agreed that before his Generation he was existent in the Father in an *unbegotten* Manner, as being the *internal Word* of the Father, which was the Notion of several of the Ancients. *Alexander* seems also to have made no Distinction betwixt Time and Duration, and to have suppos'd both to consist of those [ἀιώρες] Ages, &c. which were created by the Son, and so that the Son himself was [ἀεί] always, as being before those Ages, &c. and on this Account charg'd the *Arians*, who suppos'd Duration when the Son was not, with making Time when he was not, tho' he created all Time. For the same Reason also *Alexander* wanted a Word to express the *unbegotten* Existence and Duration of the Father before the Generation of the Son ; For he allows that the Word [ἀεί] existing always, expresseth not so high a Notion of Existence, as being *unbegotten* does ; and was far from thinking the Son as Son to be *eternal*, in the strict and true philosophical Sense of the Word as implying necessary Existence.

of them declar'd farther, in very strong and exprefs Terms, that the Son was not *necessarily-existent* and *supreme* God ; but that he was begotten by the *Will* and *Free-agency* of the Father ; and that he is *inferior* and *subject* to him.

From what is thus briefly observ'd, the Reader will see what is the true State of the Controversy in which Dr. *Berriman's* History is concern'd ; and that if he had prov'd that the Sense or Doctrine of the primitive Church had not declar'd for or was exprefs against *Arianism*, he had really done nothing, nor oppos'd his Adversaries at all : But if he would say any thing to the Purpose against them, he was to prove from Fact, and the direct Evidence of *Antiquity*, that it is the Doctrine of the ancient Catholic Church that the *Son* and *Holy Spirit* are each distinctly the *one necessarily-existent supreme God*, equal in Nature and Perfections, in Authority and Dominion with the *one God and Father of all, who is above all* *, and were equally worship'd as *God supreme*. But for this the *Doctor* has not been able to alledge (nor Dr. *Waterland* before him) so much as *one* Testimony from any public Form of the Church, or from the Sentiments of any private Writer ; nothing of *Supremacy* or *Co-equality* of the *Son* and *Spirit* with the *Father* in any Respect is to be found in them : But on the other hand, it has been largely prov'd, in the *Reply to Dr. Waterland's Defense*, &c. that it was the exprefs and unanimous Doctrine of Antiquity for more than three hundred Years, that the *Father alone* was the *One God* in exprefs Contradistinction to the *Son* and *Spirit* ; that the divine *Unity* was always plac'd in his *unoriginated* Person. That the *Son* and *Spirit* were distinct in *Nature*, *Essence* or *Substance* from the *Father*, and declar'd to be deriv'd or pro-

* Eph. iv. 6.

duc'd before all other Things, before all Ages, by *his Will*; which Production by the *Will* of the Father they frequently express'd by stiling them *Created* and *Creature*: That they were *subordinate, inferior* and *subject* to the *Father* in all Things; *ministerial* and *obedient* to all his *Will* and *Pleasure*, and worship'd in Subordination to him by his *Command* and *Appointment*, not on account of original supreme Perfections.

That this is the undoubted Doctrine of the primitive Catholic Church, has been clearly and fully prov'd by a Deduction of many hundred Passages of Antiquity, without Dr. W—d's being able, or this Gentleman after him, to produce so much as *one* single express Passage to the contrary; and it is as certainly and evidently their Doctrine, as the Sense of any other Facts or Testimonies can be known from Words and Language. And tho' the Ancients explain'd differently some Particulars of their Notion; more especially their Opinion of the metaphysical Nature, the antemundane Existence, and the Manner of the Production or Generation of the *Son*, &c. in which Respects *some* seem to have thought that the Son was begotten from an *internal Property* into a *real Person*; *some*, as a *Light* or *Lamp* from *another Light*; *some*, as the *Splendor* or *Rays* of *Light* from the *Sun*, or as a *Branch* from the *Root*: Some thought him produc'd a little precedent to the Creation of the World, as being himself *the First-born of every Creature**, and in order to be God's *ministerial Agent* in the Work of Creation, *by or thro' whom all Things were made*; *some*, before any infinite Time or Duration, and that he *always* existed with the Father.

* Coloss. i. 15.

These were the several Speculations of particular Writers; on which Account many who are not well vers'd in the ancient Books, and have not consider'd the whole of Antiquity together, observing these different Explanations, have thought that the Ancients disagreed and contradicted each other *in the Doctrine of the Trinity*: Whereas in Truth they only differ'd a little in the Explanation of Things, [which Explanation one way or other was of no Moment, nor was thought to affect the general Doctrine of the Church] in which Things themselves they were perfectly unanimous. It was ever agreed on all hands, that of *whatever* metaphysical Nature, Essence or Substance the *Son*, &c. was, *whensoever* or *howsoever* deriv'd, he was not *necessarily-existent*; but in Opposition to it, was expressly said to be deriv'd by the *Power* and *Will* of the *Father*; and that tho' he was before the World, as all agreed, yet that the Father did *precede* and *pre-exist* (as some expressly said) before the Nativity, the divine Nativity of the Son, as being the *Original* and *Cause* of his Existence: And it was, as hath been said, their express, concurrent universal Doctrine that the *Father* was the *One God* in Contradistinction to the *Son*, who is not only never said to be *the One God* or *God Supreme*, but is frequently in express Terms deny'd to be so; and that the Father alone was worship'd as the *One God Supreme*, and the Son and Spirit worship'd in a *secondary* and *subordinate* Manner, the one as *Mediator*, the other as the *Spirit of Prophecy*; and were constantly taught to be *inferior* and *subject* to the *Father*. In these Things, in the *supreme authoritative Power* and *Dominion* of the Father (even over the Son and Spirit) and in the *Inferiority*, *Ministration* and *Subjection* of the *Son* and *Spirit* to him, the Ancients never differ'd, and express'd their Doctrine clearly and fully both Ways; both in asserting the *Superiority* and absolute *Preeminence* of the *Father*,

and no less, the *Inferiority* and *Inequality* of the *Son* and *Spirit*. This being the Case, to what purpose is it for Dr. *Berriman* to spend so many Pages to show (what none of his Adversaries deny, and what all of them are as zealous for as he can be) that the Son of God is a *divine* Person and *truly God*, existing before the World, in Opposition to such as deny'd his *Divinity*, and held him to be a *mere Man*? This takes up a great Part of the *Doctor's* Book, and he has little more to urge till he comes near or to the Council of *Nice*; and the greatest Part of what is related after that Council, is as little to the Purpose, being spent in pursuing and discussing from the fifth to the present Century, the various *Factions*, *Divisions*, and mutual *Persecutions* of the *Athanasians* and *Arians*, so call'd, as either were encourag'd and assisted by the temporal Powers, in the contentious, dark and ignorant Ages of the Church, when Christianity was over-run with Superstition, and soon swallow'd up in the great Apostacy of Popery.

If the *Doctor* could have produc'd any thing in Favour of his own Notion, or against that of his Adversaries, from the Remains of the primitive Church, his Labour would have been usefully spent; but not to be able to alledge so much as *one* Instance directly to his Purpose, not *one* Passage teaching the *Son*, &c. to be *the one God*, *God supreme* or *equal to the Father* in *Authority*, *Dominion*, &c. is surely, instead of supporting his Cause, plainly showing that it cannot be supported.

I shall therefore in the ensuing Papers briefly consider every thing which I can pick out of the *Doctor's* History that is any way to the Purpose, all which lies in the Compass of about an hundred Pages of his Book, and show that he has not represented the Transactions and Sense of the Church *fairly* or *fully*, either *before*, *at* or *after* the Council of *Nice*.

The *Doctor* having no where produc'd so much as *one* Testimony from the numerous remaining Records of Antiquity, for the main Points in dispute, to wit, for the *supreme, independent* Divinity and Authority of the *Son* and *Spirit*, and their *Coequality* with the Father ; but being contented (after *Dr. W.*) to argue only for them by remote Inferences and Deductions from Expressions asserting the Son to be *God*, and seeming (from the Similitudes us'd) to imply his *Consubstantiality* with the Father ; and endeavouring at the same time to evade with *scholastic* Distinctions and quibbling Pretences (wherein all the Strength of *Dr. W.*—'s Books lies) the many direct and strong Expressions of the *Subordination, Inferiory* and *Subjection* of the Son and Spirit to the Father, who is set forth as being alone *God absolutely*, and the *one God*, and *supreme ultimate* Object of Worship, in all the ancient *Creeds*, and in all the public Forms of the Church as recited by those Ancients who have transmitted them to us ; after such a Cloud of Witnesses for the Catholic Doctrine of the *Supremacy* of the Father, and the *Subordination* of the Son and Spirit, the *Doctor* seems to be sensible of a Want of Evidence on his own Side, and to be pinch'd with the great Appearance of it on the Part of his Adversaries, so as to say : “ Had
“ the * ancient Liturgies been transmitted down entire, it might here have been an useful Labour
“ to have made such Observations upon them, that
“ the Worship of the Church might come in to the
“ better Illustration of her Doctrine. — In this
“ Case therefore [of the Want of the ancient Liturgies] the best Evidence that can be brought is
“ from the scatter'd Accounts which the Writers of
“ those Times have left, who are the fittest Wit-

“ nesses of the Worship, as well as of the Doctrine
 “ of the Church. As the Father was constantly ac-
 “ knowledg’d *for the Fountain of the Deity*, and never
 “ represented as *acting in Subordination* to the other
 “ Persons ; who on the contrary were always con-
 “ sider’d as *subordinate to him*, and sustaining their
 “ respective *Offices* in the Work of our Redemption.
 “ From hence it is no Wonder if the Prayers of the
 “ Church should generally be address’d *to the Per-*
 “ *son of the Father, — thro’ the Merits of Christ. —*
 “ We acknowledge the plain Footsteps of this Wor-
 “ ship to appear thro’ *all* Antiquity, and the Church
 “ has deservedly continued it to this Day. Let our
 “ Adversaries make the most of this Concession.”

This *Concession*, which the *Doctor* is forc’d to al-
 low to be the Result of the *plain* Sense of *all* Anti-
 quity, is not, methinks, very favourable to the No-
 tion of the *Son* and *Spirit* being necessarily-existent
 and equally supreme God with the Father, *coordi-*
nate with him in *Nature* and all Perfections, which
 is *Dr. B—’s* as well as *Dr. W—’s* constant Do-
 ctrine.

First, The Ancients (he owns) *constantly acknow-*
ledg’d the Father to be the Fountain of the Deity ; which
 is a plain Declaration of his *alone* Supremacy, as
 being *alone* the original first Cause of all things ; the
alone Fountain of all divine Power and Dignity ;
 [so the Words *ωνυη θες*] mean, not the Fountain
 of THE Deity, as if Deity was a complex Name
 of a Species, and suppos’d more Persons or Gods
 existing in it than one ;] the *alone* Author and
 Cause of the Divinity, and of all the Perfections of
 the Son and Spirit. To be thus *the Fountain of Dei-*
ty is surely a *divine* (nay, if I may so say, the most
 divine and supreme) *Perfection* of God ; especially
 when it is further consider’d (which a faithful Hi-
 storian should have told his Reader) that the Anci-
 ents, in Consequence of their professing the Father

to be the *Fountain of Deity*, always plac'd the *Unity* in the *Unoriginateness* of his * Person, as the learned Bishop *Pearson* himself has own'd : And therefore if the *Unity* of God be itself a *Perfection*, the *Foundation* of this *Unity* the *divine Paternity* can be no less so. Bishop *Pearson*, *Bull*, and the learned Dr. *Cudworth* †, all admit that it carries in it a *Preeminence* which belongs not to the Son, and which makes the Father *greater than he*, in his highest Capacity : And in the Sense of the ancient Church it was always esteem'd, and the Father was always || peculiarly ador'd on account of it, as being the highest incommunicable *Perfection* of God. And yet in Dr. B—'s Account, (as also in Dr. W—'s) this *supreme Perfection* is *no Perfection at all*, but a *mere Mode* of Existence, which derives no *Dignity*, *Power*, *Preeminence* or *Authority* to the Person, to the *one God and Father of all*, who is *above all*, possess'd with it. Who would imagine, when it was confess'd to be the Sense of the ancient Catholic Church, that the Father was the *Fountain of the Deity*, that it should yet be pretend'd to be their Sense also, that the Son, &c. was *necessarily-existent*, and consequently as much the *Fountain of the Deity* as the Father? But the Ancients were not thus inconsistent; they meant as they spoke, and spoke rationally; and not only never taught that the Son was *necessarily-existent*, but in express Contradiction to it, consistently profess'd that the Son was begotten or deriv'd by the *Will* of

* See Reply to Dr. W—'s Defense, Pag. 23—102, &c.

† Creed, Pag. 35. Def. F. N. Sect. 4. c. 3. Intel. Syst. Page 598.

|| Two Passages out of many shall suffice, viz. τῷ μὲν ἀγεννήτῳ πατρὶ ἐκείνῳ ἀξίωμα κυλακίῃον, μηδὲνα τῷ ᾧ αὐτῷ ἂν αὐτίον λέγοντας. Alex. Alex. Epist. apud Theod. Hist. Eccles. Lib. 1. and Tertul. before him: quod ut esset nullius eguit auctoris, multo sublimius erit eo, quod ut esset aliquem habuit auctorem. Cont. Heremog. c. 18.

the Father, and that the Father was the *Author, Cause, Head*, and *God* of the Son in his highest Capacity : And in this Sense it was that they understood the Father to be the *Fountain of Deity*.

Secondly, The *Doctor* owns that the Father was *never represented as acting in Subordination to the other Persons, who on the contrary were always consider'd as subordinate to him, &c.*

Who can, after such a *Concession*, imagine that it was the Sense of the Ancients (as the *Doctor* would pretend it to be) that the Son and Spirit always consider'd by them as *subordinate* to the Father, were yet *coordinate* with him in *Nature* and all *Perfections*, and equally *God* supreme ?

That the Son, &c. should be constantly declar'd to be the *Angel* or *Messenger* of the Father *, *sent* by him, and acting † *ministerially* to his *Will* and *Commands* in all Things, from the Beginning of the World, and even in the highest Acts of his divine Power, in the Creation ‖ of the World ; in all the Appearances to the Patriarchs and Prophets before and under the Law, representing, appearing and speaking *in the Person* of the Father, by his *Authority* ; executing his Orders, and fulfilling all his Pleasure ; and at last *sent* by him into the World to take our Nature, and suffer for our Sins, in Obedience to the Will and Appointment of God the Father : That the Son should constantly be represented as acting *thus* in Subordination to the Father, who on the other hand is always represented as the alone

* *Missus autem non fuit pater, ne pater subditus alteri Deo, dum mittitur, probaretur. Novat. de Trinit. c. 22. and Hil. quis patrem non potius confitebitur — ut eum qui miserit ab eo qui missus est ? de Trinit. Lib. 3. and August. propter auctoritatem solus pater non dicitur missus.*

† Reply to Dr. W——'s Defense, p. 129—147.

‖ Reply, &c. Pag. 17—23.

absolute Lord and God of the Universe, issuing out Orders and Commands, and by his supreme [*κυβερνία, δεσπολία*] *Dominion* and *Authority* constituting the Son and Spirit to be the * *Executors* of them: And yet that all this should be so understood, as that the Son and Spirit are nevertheless *absolutely* and *originally* equal to the Father in *Power*, *Authority* and *Dominion*; and that the Father has no more essential or inherent *Right* or *Authority* to *send* the Son and Spirit, than they have to *send* him: and that in the Nature of the Thing *the Father might have acted the † ministerial Part*, and been represented as *subordinate* to the Son and Spirit, as well as they to him. This is such an Explanation of the Sense of the Ancients, which as nothing but the most plain and express Declarations can warrant the ascribing it to them; so if any such Declarations could be made appear, they would only show that the Ancients were inconsistent with themselves, and would quite overthrow their Testimony in the like Cases; and therefore by mere Invention to fix such a Sense upon them not only *without* but *against* their evident and unanimously express'd Sentiments to the contrary, is both highly injurious to them, and to the Catholic Doctrine which they maintain. And nothing could ever by mere Imagination be fram'd more unreasonable and absurd in itself, as well as repugnant to the universal Suffrage of Antiquity, than the *fictitious* Notion of the *Oeconomy* [in which this Gentleman follows Dr. W—] founded on an imaginary *Compact* and *Agreement* of three Persons, suppos'd to be *absolutely equal* and *coordinate* in Nature, and original Authority and Dominion; and

* Hence all the Ancients stile the Son and Spirit [*manus Dei*] *the Hands of God*.

† Dr. W—'s second Def. p. 177.

this, in order to solve all the strong Expressions of the primitive Writers concerning the Supremacy and Superiority of the Father to the Son and Spirit; and to introduce in Opposition to the Doctrine of *Scripture*, *Antiquity*, and the Evidence of *natural Religion* itself, a Trinity of *distinct; necessarily-existent, equal, independent* Persons or Agents, *coordinate in Nature* and *all Perfections*; which is in the plainest Terms to assert the *Impiety* of *Tritheism*. This is a Point of so great Importance, and in which the Glory of *the only true God the Father*, and of *Jesus Christ whom he sent* *, and our common Christianity is so immediately and nearly concern'd; that all who are zealous for the *Truth of the Gospel*, and the Doctrine of *the Church of Christ* in the first and purest Ages, and for the eternal, immutable Verity of natural Religion itself; ought to call upon Dr. W— for the Reasons and Evidence of so shocking a Notion laid to the Charge of the primitive Church, for which he has not produc'd the least Footsteps in Antiquity, either from the *Antenicene* or *Nicene* Church, who both equally reclaim against it; and which Notion, by direct and necessary Consequence, confounds the Use of Language; makes the Expressions of Scripture and of the ancient Books unintelligible, and fundamentally subverts the first Principles both of natural and revealed Religion.

Thirdly, The Doctor allows that *the Prayers of the Church were generally address'd to the Person of the Father*, — thro' the *Merits of Christ*, and that *the plain Footsteps of this Worship appear thro' all Antiquity*.

On this Head indeed the Sense of Antiquity is so full and strong against the Doctor's Notion, that had he declar'd it particularly and at large, the *Supremacy* of the Father, and the *Subordination* of the

* John 17. 3.

Son and Spirit would have appear'd beyond Dispute. The Sense of Antiquity is compriz'd in three Particulars :

First, That the Father *alone* was ever worship'd in the highest Manner as the *one supreme God*, and ultimate Object of Adoration. And this they carried so far as to represent God the Son himself * joining in Adoration to the Father, and as being † devoted to the *Worship* of God the Father.

Secondly, That the distinct Worship of the Son was always paid to him, not as being the one supreme God, but in a *second* and *subordinate* Sense, as being the only begotten God, the Word, or Son of God, our high Priest and Mediator to God the Father for us : and therefore he was never invoked as the *primary* and *final* Object of Worship ; but even when he was directly invoked, [of which there are very few Instances in Antiquity] the Invocation was un-

* Ἐι βέλει, καὶ συ μυῶ, καὶ χορεύσεις μετ' ἀγγέλων ἀμφοῖ τ' ἀγέννητον, καὶ ἀνάλεθρον, καὶ μόνον ὅτως θεόν, σπουδμενῶσι ἡμῖν τῷ θεῷ λόγῳ. " If thou wilt, be thou initiated, and thou shalt be " in the Chorus with Angels, praising the unbegotten and incorruptible and only true God ; *God the Word*, joining with us " in our Hymns of Praise." *Clem. Alex. Protrept.* p. 74, 75. See Reply, p. 375 — 397.

† Ὁ προὖν αὐτῷ μονογενὴς λόγος, ὁ δὴ μέγας ἀρχιερεὺς τῷ μεγάλῳ θεῷ πάντος χρόνου καὶ πάντων αἰώνων προσεβύβητο τῇ τῷ πατρὸς καθωσιώμενῳ τιμῇ, πρῶτον καὶ μόνον τῷ πάντων ὑπερλάσκεσθαι σωτηρίας. " His preexistent only-begotten Word, " the great high Priest of the great God, who is before all " Time and all Ages, being devoted to the *Worship* of the Father, is the first and only Intercessor to him for the Salvation " of all Men. *Euseb. de Laud. Constant.* p. 718, 719. Where see the learned *Valesius's* Annotation on the Word καθωσιώμενῳ ; and his Observation of the Corruption of the Word δόξασθαι, instead of which the Word ἴσοις is put into the Text of *Eusebius*, by some zealous Pretenders to Orthodoxy, that the Son might be represented as equal to the Father, contrary to the Catholic Doctrine, and (as *Valesius* observes) to the plain Sense of *Eusebius* in that Place.

derstood to be made to him as Mediator, that the Prayers first directed to him, might be offer'd thro' him as our Intercessor, *finally* to God the Father as the supreme Object of them : But the general and constant Practice of the Church was to offer Prayers, &c. to God the Father, thro' Christ. And this Practice was founded, as appears from || *Origen*, upon our Lord's own Directions *to pray unto the Father, and not unto himself**; and to put up our Petitions *to the Father in his Name* †.

Thirdly, The Ancients always founded the Worship of Christ on the *express Appointment* and good Pleasure of the Father. *Justin Martyr* || upon the Text, *Thou shalt love the Lord thy God with all thy Heart*, says, “ He who being endued with a pious
“ Disposition loves God with all his Heart and all
“ his Strength, will worship no other God : Yet he
“ will also worship that *Angel* of God [Christ, the
“ Angel of his Presence] it being God's *Will* [or
“ Command] that he should do so.” Whence also he says* : “ I shall show that with good Reason
“ we honour the Son of the true God in the *second*
“ Place, and the *prophetic Spirit* in the *third* Place.”
And *Irenæus* : † “ That according to the good
“ Pleasure of the invisible Father, every Knee might

|| *Ακούσας γὰρ, “ δίδαξον ἡμᾶς προσεύχεσθαι, ὡς διδάσκει αὐτὸν προσεύχεσθαι, ἀλλὰ τῷ πατρὶ, λέγοντας “ πάτερ ἡμῶν ὁ ἐν τοῖς ἑτανοῖς, &c. περ' εὐχ. p. 51. See Reply above.*

* *Luke* 11. 2.

† *John* 16. 23.

|| *Ὁ γὰρ ἐξ ὅλης τῆ καρδίας, καὶ ἐξ ὅλης τῆ ἰσχύος ἀγαπῶν τὸ θεόν, πλήρης θεοσεβείας γνώμης ὑπαρχων, εἰδὲνα ἄλλον ἱμῆσαι θεόν· καὶ ἀγγελον ἐκεῖνον ὡς ἱμῆσιν, θεῷ βελομένην. Dial. cum Tryp. p. 97.*

* *Υἱὸν αὐτῷ τῷ ὄντι θεῷ μαθόντες, καὶ ἐν δουλείᾳ χάρις ἔχοντες, πνεῦμα τε περισφιγνὸν ἐν τέλει τάξει, ὅτι μετὰ λόγῳ ἱμῶμεν, ἀποδείξομεν. Apol. 1.*

† *Ἴνα χερσὶ Ἰησοῦ τῷ κρείῳ ἡμῶν καὶ θεῷ καὶ σωτήρι καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τῆ πατρὸς τῆ ἀρεῆς, πᾶν γόνυ κάμψῃ. Lib. 1. c. 10.*

“ bow to Christ Jesus, our Lord and God, and Sa-
 “ vior and King.”

And Origen : || “ We demand [of *Celsus*] concern-
 “ ing those whom they worship as Gods, a Proof
 “ of the supreme God having *appointed* them to be
 “ worship’d : And if in Reply he demands the
 “ same Thing of us concerning *Jesus*, we will show
 “ him that God hath *appointed* him to be worship’d :
 “ *That all Men should honour the Son, even as they honour*
 “ *the Father.*

And Cyprian : * “ God the Father *commanded* his
 “ Son to be worship’d :” Which he puts upon his
 being *exalted* by God, *Phil. II. 9, 10, 11.*

All these Instances should have been fairly pro-
 duc’d by the Doctor in the Account of the Wor-
 ship of the Father and Son, &c. according to the
 Practice of the primitive Church : And they demon-
 strate in the plainest and most affecting Manner the
 Sense of Antiquity, that the Son of God, &c. was
 not the *One God supreme, equal* in Power and Domi-
 nion with the Father ; since it is evident they never
 paid the same or equal *Worship* to him with the Fa-
 ther : which they would not have fail’d to have done
 [whose Piety and Zeal was so eminent and fervent
 for the Honour of Christ their Savior] if they had
 understood that he was set forth in Scripture as the
One God, or equal to the Father, or was there directed
 to be worship’d as such. And this Evidence of the
 Sense of the Ancients drawn from their religious
Worship, is of the greatest Moment, and ought of
 all others to be most attended to ; and their Practice

|| Περὶ τῶν ἄλλων [τιμωμένων ὡς θεῶν] ἐρῶμεν, ἀπαίτηντες
 ἐποδείξιν περὶ τῆς ΔΕΔΟΤΗΣΘΑΙ αὐτοῖς ἀπὸ τῆς ἐπὶ πᾶσι θεῷ τὸ τι-
 μᾶσθαι· ἐάν δ’ ἡμῖν ἐνθυποφέρῃ τὸ παραπλησίον περὶ τῆς Ἰησοῦ,
 ἐποδείξομεν ὅτι ἀπὸ θεοῦ ΔΕΔΟΤΑΙ αὐτῷ τὸ τιμᾶσθαι· ἵνα πάντες
 τιμῶσι τὸ ὕδν καθὼς τιμῶσι τὸ πᾶν ἕνα· Cont. Cels. lib. 8. p. 384.

* *Pater Deus precepit filium suum adorari. De bon. Pat.*

*

Α

certainly

certainly *deserves to be continued in*, and to be the alone † *Practice of the Church.*

The Doctor observes further, with Respect to divine Worship, “ That there is only one Passage “ in a Piece ascrib’d to *Origen*, which expressly dis- “ claims || *the Invocation of the Son*: But it is so con- “ trary to *Origen* himself in other Places, and to his “ own Testimony in that very Book concerning the “ Practice of the Church, as well as to the whole “ Stream of Antiquity besides, that it must be con- “ cluded, either that Book is none of *Origen*’s, or “ at least it is one of those which have suffer’d Cor- “ ruption.”

To which I reply, *First*,

The Piece concerning Prayer is as deservedly ascrib’d to *Origen*, as any other Part of his Writings. *Pamphilus* or *Eusebius*, who wrote an Apology for *Origen*, mentions the *Book of* * *Prayer*, amongst others of his Writings: And if we had not this express Testimony, yet as † *Jerome* says in another Case, *the Language and Style plainly discover the Author.* So that any one who is vers’d in *Origen*’s Wri-

† “ In the first and best Ages [saith the learned Bp. Bull] the “ Churches of Christ directed all their Prayers, according to “ the Scripture, *to God only*, thro’ the alone Mediation of Jesus “ Christ.” Answer to a Query of the Bishop of Meaux, Pag. 295. And the Learned Dr. Wake, Archbishop of Canterbury: “ That we should pray *to God only*, and to him *as our “ Father*, through Faith in Jesus Christ.” *Comment. on the “ Church Catechism*, p. 130.

|| Pag. 155, 156.

* *In tam multis & tam diversis Origenis libris, nusquam omnino invenitur unus ab eo liber proprie de anima conscriptas; sicut habet vel de Martyrio vel de Oratione, vel resurrectione Pamph. sive Euseb. Apol. pro Orig.* Dr. Cave also expressly makes that Book a genuine Treatise of *Origen*’s Hist. Liter. Part 2. pag. 51.

† *Auctoris eloquium & sili proprietates demonstrat. Apol. adv. Ruf.*

tings,

tings, and has a critical Judgment in the Stile of Books, may easily see that this Treatise was undoubtedly wrote by *Origen*; and could scarce possibly proceed from any other Hand.

Secondly, As to the *Corruption* of this Treatise, *Dr. Mills*, who is no mean Critic, frequently cites it as being *Origen's*, without any Note of its being corrupted; and expressly affirms concerning his *Commentaries on St. John's Gospel* [which are more full against *Dr. B*—'s Notion than any Thing in this Piece, on which Account *Dr. W*— would pretend them to be corrupted also] “ that || they are wholly “ free from Interpolation.” And it is well known that those Parts of *Origen's* Works, whose Translation only is extant, were not corrupted by *Arians*, but by such orthodox Writers as *Jerome* and *Ruffinus*. The same is the Case with respect to the *Apostolic Constitutions*, which the Doctor ridiculously pretends, *have been transmitted to us thro' the Hands of Arians* *, without the least Evidence whatsoever: Whereas on the contrary, the first Writer that expressly mentions and quotes them in the fourth Century is *Epiphanius*; and it is most reasonable to think that the Instances of the *Form of Doxology* in them, which the Doctor very falsely affirms to ascribe “ equal Glory to the Holy Ghost with the “ Father and the Son,” are Interpolations of some *Athanasians*; and would never be found in a Book transmitted to us by *Arians*. And tho' there is no great Stress to be laid on the *Synarithmetical* Form of Doxology, giving Glory to the Father, and to the Son, and to the Holy Ghost; yet whoever carefully reads and considers those ancient Writings which are full of apostolical Piety, and the Purity of pri-

|| *Ab omni interpolatione liberis.* Proleg. in N. T. p. 24.

* Pag. 159, 160.

mitive Doctrine ; and knows withal how very few Instances can be alledg'd, (and how hard † *Basil* himself was put to it to alledge any) out of Antiquity for such Form of Doxology ; and that the Instances alledg'd were not the Forms of the Church, but the Speculations of a private Writer or two at the most, against numerous Instances of the Forms thro' the Son, *by* or *in* the Spirit, which were the known, universally accusom'd Forms of the Church's Doxology, as far as can be known, and which we more particularly learn from || *Justin Martyr* and * *Origen*. Whoever considers all this, will easily be convinc'd that the Forms in the *Apostolic Constitutions* have been tamper'd with by some *Athanasians* (those known Corrupters of Books) in the fourth Century, when the Form of Doxology became a Matter of Dispute. And it is not at all improbable what † *Philostorgius* the Historian, and || *Theodorus Mopsue-*

† See Mr. *Whiston's* second Letter concerning Doxologies, *Pag.* 17—30.

|| Οὐτ' λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀναπέμπτει. “the Minister taking [the Eucharistical Bread and Cup] gives Praise and Glory to the Father of all, through the name of the Son, and through the Holy Ghost. *Apol.* 2. p. 161. And again, ἐπὶ πάνσι ἃ οἷς προσεσβόμεθα εὐλογοῦμεν καὶ ποιῶμεν τὴν πάλιν, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου. “In all our Oblations we bless the Maker of all Things, through his Son Jesus Christ, and through the Holy Ghost.” *Ibid.* p. 162. See Reply, *Pag.* 23, 24.

* Εὐλογον ἃ ἀρχάμενον ἀπὸ δόξολογίας, εἰς δόξολογίαν κατελήγοντα καταπαύσιν τὴν εὐχὴν, ὑμνήσῃ καὶ δοξάζοντ' αὐτὸν τὸν ὅλων πατέρα διὰ Ἰησοῦ χριστοῦ ἐν ἁγίῳ πνεύματι ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. “having begun Prayer with Doxology, we ought also to end with Doxology, praising and glorifying the Father of all, through Jesus Christ, in the Holy Ghost. To whom be Glory for ever. *De Orat.* p. 147. See more in Reply, *pag.* 382—389.

† *Hist. Eccles. lib.* 3. c. 13.

|| *Flavianus primus cecinisse fertur, Gloria patri & filio & spiritui sancto. Thesaur. Orthodox. Fid. Lib.* 5. c. 30. See Reply p. 387.

stentus

stenus relate, that about the *middle* of the *fourth Century*, *Flavian*, afterwards Bishop of *Antioch*, first chang'd the more ancient *Doxologies* of *Glory* *TO* the *Father*, *By* or *Through* the *Son*, *IN* the *Holy Ghost*, and us'd in the Church instead of them, the present *Form*, *To* the *Father*, and *To* the *Son*, and *To* the *Holy Ghost*. But for *Dr. B*— to say that this later *Form* ascribes equal *Glory* to the *Holy Ghost* with the *Father* and the *Son*, is a manifest *Untruth*, and falsifying the *Doxology*. The *Doxology* in the *Form* which the *Doctor* would have, no more ascribes equal *Glory* to all the three *Persons*, than the *Form* of *Baptism* does ; or than *St. Paul's* Charge to *Timothy* before *God*—and the *elect Angels**, makes the *Angels* equal to *God*.

Thirdly, If the *Doctor* had understood rightly the *Passage* of *Origen*, about which he is so uneasy, and uses so many poor *Pretences* to evade ; he might have known that in it he does not disclaim *all* *Invocation* of the *Son*, but only that sort of *Invocation*, which he is there speaking of ; and which is the *Prayer* which he elsewhere stiles † *Prayer* in the proper and *emphatical Sense*, namely, that *Prayer* which is finally and ultimately offer'd to the *primary* and *supreme Object* of it, viz. the *Father*. And this is agreeable to *Origen's* Sense in all other *Places* of this *Treatise*, and in his other *Books*, and to all *Antiquity*. *Origen* does not suppose that *Christ* is not to be *invoked at all*, but only that when *invoked*, he is to be invoked as *Mediator* and *Intercessor*, to offer the *Prayers* of the *Church*, and to join his own with them, unto the *Father* ; and is to be the *Medium* Through whom our *Prayers* are to pass *ultimate-*

* 1 *Tim.* 5. 21.

† Πεσσευόμεθα ὃ [αὐτῷ τῷ λόγῳ] ἐν δυνάμει καὶ ἀσκήσει
τὴν περὶ πεσσευχῆς Κυριολεξίας καὶ κατὰ χάριν. Lib. 5. adv.
Cels. p. 233.

ly to the Father : And therefore Prayer thus offer'd to Christ, is not Prayer in the *proper* and *highest* Sense, but he calls it Prayer [*καταχρήσεως*] in an *improper*, *inferior* or *figurative* Sense. And that this is his true Meaning, appears from a remarkable Passage in his Book against *Celsus*, which clearly reconciles this Passage with all his other Testimonies ; viz. * “ We worship (says he) the one God, and
 “ his one Son and Word and Image with Supplications and Prayers to the utmost of our Power ;
 “ putting up our Prayers TO the God of the Universe, Through his only begotten Son : To whom
 “ we offer them first, entreating him, as being the
 “ Propitiation for our Sins, to present as our High
 “ Priest our Prayers and Sacrifices [Thanksgivings]
 “ and Intercessions, TO the supreme God over all.”

This shows that when *Origen* said, we were *not to pray to Christ*, he meant that we were not to pray to him in the same Sense, or in the same Manner as we pray'd unto the Father ; that our Prayers were not *finally* to centre in his Person as the *supreme* Object of Worship, but were to be understood when offer'd to him, of praying to him as Mediator to present our Petitions, and to join his own with them for us, unto God the Father : And so all Prayers directed to Christ were not so *properly* and *emphatically* Invocations of *him*, as of the Father *through* him ; and all Prayer in the *strict*, *proper* and *emphatical* Sense belong'd to the Father only. And this fur-

* Ἀλλὰ τὸ ἓνα θεὸν καὶ τὸ ἓνα υἱὸν αὐτοῦ καὶ λόγον καὶ εἰκόνα ταῖς κατὰ τὸ διωκῶν ἡμῶν ἰκεσίαις καὶ ἀξιώσεσι σέβομεν. προσάγοις τῷ θεῷ τῶ ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ, ὡς πρῶτον προσφέρουμεν αὐτῷ, ἀξιῶντες αὐτὸν ἱλασμὸν ὄντα τῶν ἁμαρτιῶν ἡμῶν προσάγαγεῖν ὡς ἀρχιερεῖα καὶ εὐχὰς καὶ τὰς θυσίας καὶ τὰς ἐντεύχεις ἡμῶν τῷ ἐπὶ πάνσι θεῷ. *ibid.* lib. 8. p. 386. See *Rep.* p. 381—383.

ther explains another Passage of (c) *Origen*, showing that in *thus* worshipping the Father and Son, [*i. e.* the Father *through* the Son] they did still worship but *One God* [*i. e.* the one God the Father, through the Son.] And Dr. *W*— himself grants that it is *Origen's* Doctrine, (d) “ that Prayer, in the most proper Sense, is to be understood of Prayer directed immediately to the Father.—One Part of divine Worship, call'd *Prayer*, is most properly and emphatically Prayer, when directed to the first Person of the Godhead. — Prayer then, properly or emphatically speaking, is praying to the *Father*, to whom all Prayer *primarily* belongs.” If the other Parts of Dr. *W*—’s Doctrine were uniform and agreeable to this, we might soon agree in the Sense of *Scripture* and *Antiquity*, and joyn our good Wishes and Endeavours that the public Forms and Worship of the Church might be render'd unexceptionably conformable to the Rule of the Gospel and the Practice of the primitive Church.

Having made the preceding Observations upon the Doctor's *Concession*, which the irresistible Light and Evidence of *Antiquity* forc'd from him in favour of his Adversaries; and in them shown not only that he has no direct Testimony from so much as one ancient Catholic Writer for his Notion of the *supreme* Divinity of the Son, &c. and his *Co-equality* with the Father; but also prov'd that the constant Doctrine and Practice of the Church was plainly against it: I proceed to examine the grand Plea on which the whole Scheme of the pretended Orthodoxy of the modern *Athanasians* is founded; and from which it is concluded, without any direct

(c) “Ενα ἔν θεόν, ὡς ἀποδείκνυται, ἃ πατέρα καὶ ἃ υἱόν θεοῦ πέννομεν” adv. Cels. p. 386.

(d) Second Defense, Pag. 400.

Evidence whatsoever by way of Inference and Deduction, only according to the Principles of their own scholastic Metaphysics, to be the Sense of the ancient Church ; and this is the Pretence that it is the primitive Catholic Doctrine that the Son and Spirit are [ὁμοῦτοι] *Consubstantial with the Father*. The Ancients (say they) expressly teach the *Consubstantiality* of the Son, &c. and this consequentially (they think) infers their *Necessary-Existence*, *Supreme Divinity*, *Coordination* and *Coequality* with the Father in *Nature* and all *Perfections*. This is the grand Foundation-Principle of what is vulgarly and erroneously stil'd *Orthodoxy*. This is perpetually recur'd to and insisted on by Dr. W— and Dr. B— and all the Adherents of their Opinion : If they can but alledge the *Consubstantiality*, they think nothing else can be disputed with them.

I shall therefore enter into a particular Discussion of this Point ; examine all the Doctor's Evidences of a *Consubstantiality* ; consider what *Consubstantiality*, or what Sense of it any Ancients held or rejected ; and how it was receiv'd and understood by the Council of *Nice*, and soon after universally laid aside or rejected by probably *many* of the *Nicene* Bishops themselves, and by almost all the Bishops of Christendom met together at several Councils. Wherein I shall shew that the *Consubstantiality* never was the Doctrine or Profession of the ancient Catholic Church ; that on the contrary it was openly reclaimed against as soon as known to be professedly taught, and was upon mature Deliberation rejected the first Time that it was treated of in a public Synod : And that neither those *Antenicenes*, who are suppos'd to have held it, ever infer'd the *Equality*, *Necessary-Existence* or *Supreme Divinity* of the Son, &c. from it, but taught the express contrary ; and that the Council of *Nice* itself did not teach in Consequence of it either the *Necessary-Existence* or *Equality*

lity of the Son with the Father, but on the other hand thought his *voluntary* Generation, and *Inferiority* to the Father consistent with it.

Dr. B—— does not pretend to show that the *Consubstantiality* was the public Profession of the Church, from any *Creed* or public *Form* whatsoever: So that let particular Men's Opinions about it be what they would, 'tis evident it never enter'd into the *Creeds* or *Liturgy*, the *Forms of Faith* or the *Worship* of the Church. The primitive *Creeds* and Parts of the ancient *Liturgies* which are extant, are numerous, but nothing of *Consubstantiality* appears in any of them; and all of them uniformly profess and teach Faith in God or the one God, the Father; and *to worship him only* Through Jesus Christ: This is undeniable Fact; and therefore Dr. B—— with the Help of all his Friends, has no Evidence to produce but the Speculations or private Opinions of particular Writers, which I shall now examine.

The first Testimony which Dr. B—— (e) alledges for the *Consubstantiality* is in a *spurious* Book ascrib'd to *Hermes Trismegistus*, entitled, (f) *Pamander*; which the learned (g) *Casaubon*, as Dr. *Cave* tells us, thinks to be the Writing of some *Platonizing* Christian. And the Doctor has Reason to repent of having mention'd this Author as an Evidence for his Notion, who tho' he styles the *Word* or Son of God *Consubstantial*, according to the *Platonical* Doctrine, yet he shows that the *Consubstantiality* was so far from meaning or inferring the *Equality* of the

(e) Pag. 131.

(f) Ὁ τῆς θεῆς λόγος — ἡρώθην τῷ θεῷ συνεγεννήθη, ὁμοῦσι γὰρ ὡς. c. 1.

(g) *Casaubonus*, a nullo alio quam Christiano quodam Platonizante scribi potuisse, quæ *Pamander* habet, late persequitur, apud *Cav. Hist. Lit.* p. 30. 1 Vol.

Word or *Son* with the *Father*, that (h) *Lactantius* tells us that he call'd the *Word*, “ a *second* God, visible “ and comprehensible, whom the Lord and Creator “ of all did *make*.” And here it may be proper to observe, that as the Notion of the *Consubstantiality* was plainly deriv'd originally as a mere Speculation, from the *Stoical* or *Platonical Philosophy*, and was from thence propagated at first amongst the (i) *Valentinians* and *Montanists*; [as I shall more particularly prove with Respect to the latter, presently] so those few Catholic Writers who can be alledg'd for the Use of it, as *Origen*, his Scholar *Dionysius*, to whom may be join'd *Lactantius*, all addicted to the *Platonic Philosophy*, us'd it consistently in the Sense of that Philosophy, without ever thinking of an *Equality* to be infer'd from it. And therefore for Dr. B— [and Dr. W— before him] to pretend that the *Word Consubstantiality*, asserts an *Equality of Nature*, (k) in direct Contradiction both to the Sense of it, according to the Principles of the ancient Philosophy, whence it was borrow'd, and to the known express Opinion of those ancient Christian Writers who apply'd it to the Son; shows, that they are carried away by the mere Sound of a Word explain'd by their own scholastic Metaphysics, with-

(h) Verbum, δὲυλεγον θεὸν δευτὸν καὶ διδόντον, ὃν ὁ κύριος καὶ τῶν πάντων παντὸς ἐποίησε· de ver Sap. lib. 4. p. 364.

(i) For the Notion of the *Valentinian Consubstantial Emanations* or *Generations* of *Æons*. See *Iren. adv. Her. lib. 1. c. 1.* and *lib. 2. c. 16, 17, 18, 19, 22, 23, 24.* and when *Tertullian* had broach'd his *Montanist* Notion of the *Son* and *Spirit* being *consubstantial* Emanations from the *Father*, he shows his Apprehension that his Notion might be charg'd with introducing the *Valentinian Scheme*. *Adv. Prax. c. 8.* And Bp. Bull says, *Gnosticos vocem istam [scil. ὁμοούσιον] de suis quibusdam Æonibus usurpasse, fatemur; atque id solum testantur Irenæus aliique scriptores catholici.* Def. F. N. Sect. 2. c. 1.

(k) Pag. 132.

out considering, and in Opposition to both the original Meaning of the Word itself, and the Sense of those Ancients, from whose Use they alledge it in favour of their own Opinion.

The Doctor brings a Testimony from *Eusebius* for the Use of the Word [ὁμοσιον] (l) *Consubstantial* amongst the Ancients; and says, “that *Eusebius* assures us, he had seen this Word us’d by some learned and eminent Bishops and Writers amongst the Ancients, to express the ONE Divinity of Father and Son.” This is a very flagrant false Report concerning *Eusebius*, who knew Antiquity better than to assert any such Thing concerning the Ancients, and is a fairer Historian than thus to misrepresent them. The Passage cited by Dr. B— is in the (m) Margin,; and *Eusebius* does not say that the Word *Consubstantial* was us’d by any Ancients to express the One Divinity of Father and Son; but only that *in treating of the Divinity of the Father and Son, they made use of the Word* [ὁμοσιους] *Consubstantial*. Is this saying they us’d the Word to express the One Divinity of Father and Son? and can the Doctor justify such a Corruption and Interpolation of the Words of *Eusebius*, by putting in the Word *One*? which is the more gross and more unlikely ever to have been said by *Eusebius*, because whoever is at all acquainted with his Writing, must know that it is not only his own constant Doctrine, that the *Father alone* is the one God, but that he insists particularly and at large, that this is the Doctrine of the ancient Catholic Church. Further, *Eusebius* had no Occasion to refer to the Ancients for any such

(l) Pag. 132.

(m) Τῶν παλαιῶν τινὰς λογίς καὶ ἐπιφανῆς ἐπισκόπους καὶ συγγραφῆας ἔγνωμεν ὅτι τῆς τῷ πατρὸς καὶ ἡμῶν θεολογίας τῷ αὐτῷ ὁμοσιους συγχεσθαι ὀνόματι. Epist. ad Cæs. apud. Socrat. Hist. Eccles. lib. 1. c. 8.

Sense of the Word *Consubstantial*, which was not then under Debate, and appears no more to have been intended by the *Nicene Council*, than by the Ancients before them; but only to justify the Application of the Word *Consubstantial* to the Son at all, in the Creed then depending; which Word having never been us'd before in any Form of the Church, and once been *publickly rejected*, occasion'd a just Scruple at the Admission of it. I hope the Doctor will make an Acknowledgment to his Reader of this Abuse, and be more careful hereafter.

Who those Ancients were whom *Eusebius* speaks of as having us'd the Word *Consubstantial*, with Respect to the *divine* Nature of the Son, cannot certainly be known, because he mentions none of 'em by Name; but it is not unlikely he might mean *Tertullian*, *Origen*, and perhaps *Dionysius* of *Alexandria* also. However, these before-nam'd are the only express ancient Testimonies which the Doctor has further to alledge for the *Consubstantiality*: and of these the Opinions of the two latter are transmitted to us from *Athanasians*, out of Writings of the Authors which are not extant. And nothing could possibly have happen'd more unfortunate to the Doctor's Cause, than that those Ancients from whom alone he has any express Evidence of the *Consubstantiality* of the Son with the Father should remarkably of all others of the Ancients oppose that Notion which he would support by it.

Tertullian [when a *Montanist*] directly asserts the *Consubstantiality* of the Son and Spirit; yet he is so far from using the Word to express their *Equality* with the Father, that he asserts, in the lowest *Arian* Terms, (n) " that there was a Time when the Son

(n) *Fuit tempus cum filius non fuit, ad Hermog. c. 3.*

“ was

“ was not : ” and speaking of the only-begotten Word, or Son of God, he says : “ (o) That which is *unbegotten* is more *puissant* than that which is *begotten* ; and that which is *unmade* is more *powerful* than that which is *made* : for that which needed no Original of its Existence, will be much *superior* to that which had a Cause of its Existence.”

And in that very *Montanist* Book, wherein he asserts the *Consubstantiality* of the Son and Spirit, he not only expressly makes the Son no more than a small undivided Part of the Father's Substance, and deriv'd [*de patris voluntate*, c. 27.] by the *Will* of the Father ; but he also asserts *Humane Souls* to be (p) *Consubstantial* with God, as well as the *Son* and *Spirit*. And besides, the most learned modern *Athanasians*, particularly *Petavius* and *Huetius* have given up *Tertullian*, with almost all the rest of the Ancients, as being full against that Notion which they with the Doctor call *Orthodoxy*.

Origen, another Voucher for the *Consubstantiality*, was so far from teaching the *Equality*, &c. that he is expressly charg'd by the most zealous (q) *Athanasians*, as giving handle to the *Arian* Notions ; and making the Son and Spirit *created* Beings. He taught that the Son was begotten by the *Will* of the Father ; and that *Angels* and *humane Souls* were *consubstantial* also ; and his remaining Writings are so

(o) *Innatum nato fortius, & quod infectum facto validius ; quia quod ut esset nullius eguit auctoris, multo sublimius erit eo, quod, ut esset, aliquem habuit auctorem. ibid. c. 18.*

(p) *Ex substantia ipsius [scil. Dei] animatas. adv. Prax. c. 5.* Which is very like his Expression of the *Consubstantiality* of the *Word*, *quod ex ipsius Substantia missum est, adv. Prax. c. 7.* and agreeable to the *Nisene* Expression of it, when they say the Son is [*γεννηθεῖς—ἐκ τῆς οὐσίας τοῦ πατρὸς*] begotten—of the Substance of the Father.

(q) See Reply, p. 327—330.

full and strongly (r) express'd against the Doctor's Notion, that he may with almost as much Reason pretend *Arius* himself, as *Origen*, to be a Favourer of his Opinion.

Dionysius, Bishop of *Alexandria*, and *Origen's* Scholar, is cited by the Doctor out of *Athanasius*, for the *Consubstantiality* and *Eternity* of the Son: But *Athanasius* himself does not pretend that he taught the Son was the *one supreme God*, or *equal* to the Father: and had the Doctor, like a fair Historian, given the whole Account of the Doctrine of *Dionysius*, he would have shown that it was as opposite to what he calls *Orthodoxy*, as the Opinion of his Master *Origen* is.

(s) *Basil*, an unquestionable Witness, tells us, that having read his Writings, he did not like several Things that were in them; that he thought him one who laid the Seeds of the *Anomæan* Opinion; and that with Respect to the (t) *Consubstantiality* he was faltering and unconstant, sometimes *holding it* and othertimes *rejecting it*; more particularly that (u) “ he held the Father and Son to be not only *distinct*, “ but *different Substances*; and that the *Power* and “ *Glory* of the Son was *inferior* to that of the Father. “ And besides this, he spoke very unbecoming “ Words concerning the Spirit; not allowing him “ divine Worship, but depressing him into the “ Number of *created* and *ministring* Natures.” And (x) *Athanasius*, in his Apology for him, owns that

(r) See farther Remarks on Dr. W—'s Vindication, &c. p. 85, 86.

(s) Epist. 41.

(t) *Ibid.*

(u) Ὅπου ἐξερρίθη μ'ον τῶν ὑποστάσεων τίθεται, ἀλλὰ καὶ ἐσίας διαφορὰν, καὶ δυνάμεως ὕφεσιν καὶ δόξης παρελλαγήν. — πρὸς δὲ τέτοις περὶ τοῦ πνεύματος ἀρκέει φωνὰς ἡκιστα πρεσβύσας τῷ πνεύματι, τῆς περὶ κωκμήνης αὐτὸ θεοῦ ἡ ἐξορίζων, καὶ κάτω πα τῇ κλίσει καὶ λειτεργίᾳ φύσει σωματικῶν. *Ibid.*

(x) De Sent. Dionys. Sect. 4.

he did indeed use such kind of Expressions. And (y) *Photius* chargeth him with making the Son a Creature. (z) *Gennadius* does the same, and observes with *Basil*, that the *Arians* deriv'd their Notions from him.

Theognostus of *Alexandria*, another of *Origen's* Scholars, is also cited by *Athanasius* for the (a) *Consubstantiality*; yet he also (whom *Athanasius* styles an eloquent and wonderful Man) was so far from holding the Equality; that *Photius* accuseth him of making the Son a (b) Creature: and the learned Dr. *Cave* (c) represents him as maintaining after *Origen*, the grossest Errors, making different Degrees of Dignity in the Persons of the Trinity, and depressing Christ and the Holy Spirit into the Rank of Creatures.

Thus it appears, that all those Ancients whom the Doctor can by any sort of Evidence produce for the *Consubstantiality* of the Son, &c. were so far from using it to express (as he would pretend) the Equality of the divine Persons, or the One Divinity of Father and Son; that the most learned and zealous *Athanasians* themselves, both ancient and modern, have carried their Censures of them so far [upon account of their expressing so strongly the Catholic Doctrine of the alone absolute Supremacy of the Father, and of the Subordination and Inferiority of the Son and Spirit to him] as to charge them with favouring and holding *Arian* Doctrines. And hence

(y) *Cod.* 106.

(z) *Lib. de Eccles. Dogmat.* c. 4.

(a) Ἐκ τῆς τῆ πατρὸς ὁσίας ἔσθι, ὡς τῆ φωτὸς ἀπαύγασμα. *De Decret. Syn. Nic.*

(b) Κτίσμα ὡς ἐν ἀποφαίνε· *Cod.* 106.

(c) *Origenis* nimium sequax, errores immiscuit pessimos; inter *S. S. Trinitatis* Personas totidem Dignitatis gradus affingens, Christumque pariter ac spiritum sanctum ad creaturarum sortem detruens. *Cav. Hist. Lit.* p. 98.

two Things are observable; one, that the Word *Consubstantial* was not understood in the Philosophy and Sense of the Ancients, to imply or infer an *Equality* either of *Nature*, *Dignity*, or *Authority*: another, that those who in the latter end of the fourth Century and afterwards, from the Use of it by the Council of *Nice*, infer'd the *Supremacy* and *Coequality* of the Son, &c. with the Father, did corrupt the ancient original Meaning and Application of the Word, and thereby introduced *Innovations* into the Catholic Doctrine of both the *Antenicene* and *Nicene* Church, and gave too great Occasion to the Error of *Sabellianism* on one hand, and to the Impiety of *Tritheism* on the other hand; into which two Heresies the Asserters of the *Athanasian Consubstantiality* were soon divided, as I shall have Occasion more particularly to note hereafter.

That which deceiv'd the primitive Christian Writers who held in Speculation, upon the Principles of the *Stoical* and *Platonical* Philosophy, the Word or Son of God to be *Consubstantial* with the Father, was the philosophical erroneous Notion of the Emanation of *Light* from the *Sun*, to which they compared the Son of God from the Scripture-Similitude and Representation of him, as being the *Brightness of God's Glory* (d); and also stil'd the *Brightness of everlasting Light* (e). As they thought [according to (f)] *Athanasius's* Representation of the Opinion of *Theognostus*] that the *Sun* continued the same and undivided by

(d) *Heb.* i. 3.

(e) *Wisd.* 7. 26.

(f) Ὡς γὰρ μένων ὁ ἥλιος ὁ αὐτὸς ἔμενται ταῖς ἐκχεομένης ὑπ' αὐτὸν ἀνγαῖς, ἕτως ἐδὲ ἡ εὐσμία τῷ πατρὶς ἀλλοίωσιν ὑπέμενεν. *De Decret. Syn. Nic.* And *Theognostus* there represents the Son as [ὑδαρὸς ἀλμύς] a Vapour of Water, which is a low Similitude.

the Rays of Light which issued from it; so also that the Substance of the Father (in the Generation of the Son from it) receiv'd no Change, Division or Diminution. The same Notion plainly impos'd upon (g) *Tertullian*. But had they understood (as the Truth is) that Rays of Light are divided Parts of the Sun, and that the Sun is really diminish'd by them; they would probably have rested in the Scripture Expression of the Son's being the Brightness of the Father's Glory, and not ventur'd to have speculated so far upon it, as to infer his being *Consubstantial* to the Father, as Light is to the Sun; which would consequentially imply the Division and Diminution of the Substance of God, as we find accordingly in Fact the Notion of the *Consubstantiality* was charg'd with it, and thereupon rejected by those who were less addicted to vain Philosophy, and more closely adher'd to the Doctrine of Scripture.

(g) *Nec separatur substantia, sed extenditur*, *Apol. c. 21*. Also *adv. Prax. c. 8*. This Similitude, founded upon false Philosophy, was made use of (and more plausibly) by the old *Sabellian Gnostics* for their Notion of the Son being only a different Appearance of the Person of the Father; which they represented by the Sun and its Light; which Light they argued was only diffus'd or extended from the Sun, but was inseparable from it: and thus in like Manner that the Word or Son of God was only a distinct Manifestation, and not a different Person from the Father. This Notion *Justin Martyr* [who mentions it, *Dial. p. 1, 20. Edit. Par.*] condemns, as making the Son nothing but another Name of the Father, [ὡς τὸ τῆ ἡλίου φῶς ὀνόματι μόνον ἀειθμεῖται] as the Light of the Sun is only different from the Sun itself in Name. But the Word [or Son] he adds; [ἀειθμῶ ἕτερον τι ἐστίν] is numerically (or really) distinct from the Father; not as the Sun and its Light which is Part of the Sun itself, but as one Light or Lamp is distinct from another, which is *Justin's* Comparison: and tho' it may seem to infer a *Consubstantiality* of another sort, yet that does not appear to be *Justin's* Meaning, but he speaks by way of Similitude only.

Having

Having shown how few Instances of ancient Writers can be alledg'd for the Notion of the *Consubstantiality*; and in what Sense they understood and apply'd it without ever inferring a *Coequality* either of *Nature* or *Powers* from it. It is moreover observable, that *Tertullian* is the only Writer who expressly teaches and insists on the *Consubstantiality* of the *Holy Ghost*, as well as of the Son; the others not directly speaking of that Matter, and are cited for the *Consubstantiality* of the Son only. I shall therefore (as I propos'd above, p. 23.) show briefly what Reason there is to think that the Doctrine of the *consubstantial Divinity* of the Holy Spirit was peculiarly a Branch of the *Montanist* Opinion.

First, It is remarkable that no ancient Writer of the three first Centuries either before or after *Tertullian* ever taught that the Holy Ghost is *God* or *Consubstantial* with the Father: And *Secondly*, *Tertullian* himself never mentions this Opinion, but only in the Books which he wrote after he was a (h) *Montanist*: And *Thirdly*, He intimates that it was a Part of his (i) *Montanism*: And *Fourthly*, The (k) *Athanasians* themselves declare that the *Montanists* agreed with them in the Doctrine of a *consubstantial Trinity*.

(h) *De Pud. c. 21. Cont. Prax. c. 12, 31.*

(i) *Nos enim — maxime Paracleti non hominum discipuli, duos quidem definimus, patrem & filium, & FAM tres cum spiritu sancto, secundum rationem œconomie [scil. unius substantie in tribus coherentibus, adv. Prax. c. 12.] quæ facit numerum. adv. Prax. c. 13. — Duos & tres FAM jactitant a nobis predicari, se vero unius Dei cultores præsumunt, ibid. c. 3.*

(k) Οὗτοι γὰρ οἱ κατὰ φεύγας καλέμενοι — περὶ πατρὸς καὶ υἱὸς καὶ ἁγίου πνεύματος, ὁμοίως φερούσι τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ. *Epiph. Hær. 48. Sect. 1. See also Hæres. 50. Philastr. Cat. Hæres. apud Bib. Pat. Tom. 4. p. 13. Theodoret. Heret. Fab. 3, 2. Nicephor. lib. 4. c. 22. August. &c. See also Mr. Whiston's Account of the Origin of the Sabellian and Athanasian Doctrines of the Trinity.*

I proceed to a very remarkable Transaction of primitive History relating to the *Consubstantiality* of the Son, whereby it appears that after serious Deliberation and Disputation in the Case of *Paulus*, Bishop of *Samosata*, it was rejected by a Synod of eighty Bishops, or probably more, as being a Word of *ill Signification*, and implying a *Division* of the *divine Unity*.

Dr. B—'s Account of the Matter is ; he says, "*Athanasius* and *Basil* (1) have assur'd us, not that he [*Paul of Samosata*] allow'd the Word [*ἁμοούσιον*] *Consubstantial* ; but that he disputed against Christ's Divinity, from the Impossibility of his being *consubstantial*, having first explain'd that Word in a wicked and absurd Sense : he took it grossly and corporeally, just as those Things are reckon'd *Consubstantial*, which are made out of the same common preexisting Substance, as different Pieces of Money made of the same Mass of Metal.— And this seems to be the true Reason why the Council of *Antioch* diffus'd the Word, not because it taught an *Equality* of Nature, but because it had been misapply'd to infer a *Division* of Substance, and beginning of Existence."

This is both a very obscure and partial Relation ; insinuating as if the Council of *Antioch* had only diffus'd the Word *Consubstantial* in the pretended *absurd Sense* which *Paul of Samosata* put upon it, but might allow it in the Sense of its implying an *Equality of Nature* in the Son with the Father : both which are untrue. And from all the best Evidence of the Fact laid together, from *Athanasius* and *Basil* themselves, it appears that they rejected the Application of the Word *Consubstantial* to the Son, in every Sense ; as a Word bearing an *ill Meaning*,

(1) Pag. 146, 147.

and implying a *Division* of the Unity of God ; either as *dividing* the Substance of God into *three distinct Substances*, as *Paul* argued, and to whose Reasoning in that Respect the Council agreed, and thereupon rejected the Word : or as supposing the Son to be (in the *Sabellian* Sense) an undivided *Section* or *Efflux* of the *personal* individual Substance of God, which seems to have been *Paul's* own Opinion, and to which possibly he might in a *sophistical* Manner apply the Word [*ὁμοῦσι*⊕] *Consubstantial* ; as well as argue against the Word in the other Sense. If this latter Observation is right, it reconciles what *Hilary* says with the Account of *Athanasius* and *Basil*.

Hilary observes that one Reason alledg'd at the Council of *Ariminum* for rejecting the Word [*ὁμοούσιος*] *Consubstantial*, was, “ that (m) the Fathers [of the “ Synod of *Antioch*] when *Paul* of *Samosata* was declared an Heretic, did reject the Word *Consubstantial* : because having interpreted this Word in “ the Sense of *individual Essence*, he did thereby “ teach the Father and Son to be *one singular Person*.” If this was the Case, it was one good Reason for the Council of *Ariminum* as well as *Antioch* rejecting the Word ; which in Fact had been so interpreted by some *Athanasians*, in the *fourth* Century ; and might not (n) improbably have been before us'd in that Sense by *Paul* in the Explanation of his Notion, which was that the (λόγος) (o) *Word of God*

(m) *Quod Patres, cum Paulus Samosatenus hereticus pronunciatus est, etiam Homousion repudiaverint : quia per hanc unius essentie nuncupationem, solitarium atque unicum sibi esse patrem & filium predicabat. De Synod.*

(n) *Vid. Petav. de Trin. lib. 4. c. 5. & Bulli Def. F. Nic. p. 29.*

(o) Ἐν θεῷ δὲ αἰὲν ἦν τὸν αὐτὸν λόγον καὶ τὸ πνεῦμα αὐτῶ, ὡς περ ἐν ἀνθρώπῳ καρδία ὁ ἴδιος λόγος, μὴ ἕτ' ὃ τὸν ᾧν τῷ θεῷ ἐνυπὶσάσθαι, ἀλλ' ἐν αὐτῷ τῷ θεῷ. *Epiph. Hæres. 65.*

was not a *real* divine Person *substantially* existing of himself; but the *internal Reason* of the Father, subsisting, not by Generation or Derivation from him, but *in him*, as the *humane Reason* does in the Mind of Man. To this Notion *Paul* might apply the Word [*ὁμοούσιος*] *Consubstantial*, meaning by it [*ταυτοούσιος*] *Consubstantial* in the *individual* Sense; and the Fathers of the *Antiochian* Synod might have condemned the Word, thus understood, as implying [as I shall show it was understood to imply] a *Division* of the divine Substance, after the Manner of *Sabellians* and *Valentinians*, into distinct *Probolas*, *Effluxes*, or *Emanations*, conceiv'd as *consubstantial* Parts of one Substance. And after the Council had declar'd the Church's Sense that the *Word* was a distinct subsisting Person, and really *God before the World*; *Paul* might then endeavour to turn the *Consubstantiality* upon their Notion; and argue as *Athanasius* represents him; that if their Notion of the personal *Preexistence* of the *Word* was true; "and (p) " *Christ* was not (as he maintain'd) of a Man made " a God, it would then follow that he must be *Con-* " *substantial* with the Father, and [in their Sense " however] there must be [a *Division* of the divine " Substance into] three distinct Essences, *one*, pri- " mary (or original) and *two*, deriv'd from it."

Thus I think *Hilary's* and *Athanasius's* Account may be reconcil'd together; and 'tis plain from both that the *Consubstantiality* was rejected; and admitting *Hilary* to be under a Mistake (as some have thought) in supposing the *Consubstantiality* to have been rejected in the *individual* or *Sabellian* Sense of

(p) Τοῦ Παύλου σοφίζεσθαι τε θέλοντι καὶ λέγοντι, εἰ μὴ ἐξ ἀνθρώπων γέγονεν ὁ χριστός θεός, ἔκέν ὁμοούσιός ἐστι τῷ πατρὶ, καὶ ἀνάγκη τρεῖς εἶναι ἰθὺς, μίαν μὲν προηγουμένην, τὰς δὲ δύο ἐξ ἐκείνης. De Synod. Arim. & Seleuc. Sect. 45. Tom. 1. vid. & Sect. 51.

it; yet it appears from *Athanasius* himself, as well as (we shall see) from *Basil*, that the Word was wholly rejected by that primitive Council, as carrying in it the Notion of the *Division* of the Substance of God, which was indeed a wicked and absurd Sense, but which they thought was the natural Sense and Meaning of the Word, and therefore rejected it.

It does not at all appear that they were impos'd upon by *Paul* with a false Sense of the Word; but that they agreed to his Interpretation of it, as inferring a *Division* of the divine Substance. This was their Sense of it, and they knew of no good one that the Word was capable of. *Athanasius* does in a Manner own as much, saying of them, that (q) “ writing in a more plain simple Manner concerning the Divinity of the Son, they did not nicely understand the Word *Consubstantial*, but spoke their Sense of it according to their own natural Conceptions of it.”

And their natural plain Conceptions [who were not us'd to vain philosophical Distinctions] were, that the Word *Consubstantial* was of an ill Signification, and imply'd a *Division* of the divine Substance; and therefore was to be rejected.

Basil tells us, (r) “ they rejected the Word [*Consubstantial*] as having no good Meaning; for they

(q) Περὶ τῆς τοῦ υἱοῦ θεότητος ἀπλῶς ἐρρηγόντες, ἐκαστὸν ἑκάστην περὶ τῶν τοῦ ὁμοουσίου ἀκριβεῖαν, ἀλλ' ἔτιω, ὡς ἐξεληήφασιν, περὶ τοῦ ὁμοουσίου εἰρήκασιν, *ibid*.

(r) Διέβαλον τῶν λέξιν [τοῦ ὁμοουσίου] ὡς ἐκ εὐσημον. ἔφασαν ὅτι ἐκῆνοι τῶν τοῦ ὁμοουσίου φωνῶν παρὶς ἄν ἔνοιαν ἑστίας τε καὶ τῶν ἀπ' αὐτῆς, ὥστε καὶ ἀμειδίεσαν τῶν ἑστίας παρὶς ἔχον τοῦ ὁμοουσίου τῶν περὶ τῶν τοῦ τοῖς εἰς αὐτὴν διηρέθην. *Epist.* 300. p. 1069. And *Athanas.* οἱ τὸν Σαμοσαλία καὶ ἀκείνους ἐπίσκοποι γράφοντες εἰρήκασιν μὴ εἶναι ὁμοουσίων τὸν υἱὸν τῷ πατρὶ. *De Synod. Arim.* Ἐρ *Selenus.* *Sect.* 45.

“ said that being *consubstantial*, imply’d the Notion
 “ of *Substance* (or *Essence*) and of those Things
 “ which are deriv’d from it ; so that the Substance
 “ (or *Essence*) being *divided*, did thereby give the
 “ Denomination of *Consubstantial* to those Things in-
 “ to which it was *divided*.”

The *Division* of the divine Substance was that which this primitive and truly orthodox Council justly abhor’d ; and they thought the Word *Consubstantial* imply’d such a *Division* ; they knew no other Sense of the Word ; for *Athanasius* owns they spoke their natural real Sentiments of it ; and therefore they rejected it as a Word of *no good*, but of a *very bad Meaning*. And this is a direct and manifest Evidence that the Doctrine of the *Consubstantiality* of the Son with the Father was not the ancient Catholic Doctrine of the Church ; since it appears that a numerous Synod of Bishops not only knew nothing of any such Doctrine, but rejected it as wicked and absurd. Had they known that it was the *Catholic Doctrine*, and only rejected it (as Dr. B. would pretend) in the Sense put upon it by *Paul* to deceive them ; they would no doubt have explain’d in what Sense they admitted it, as well as in what Sense they rejected it : And had they thought the Word *Consubstantial* could be apply’d to the Generation of the Son before the World without inferring a *Division* of the divine Substance, they would probably have declar’d this their Opinion, as the Council of *Nice* afterwards did, and not have rejected it wholly. But as *Athanasius* observes, they were not acquainted with this *nice* Interpretation of the Word ; they took it in the plain, obvious and natural Sense, in which Sense they were of Opinion that it express’d a *Division* of the divine Substance, and this being a *very absurd and wicked Sense*, as Dr. B. ——— owns, they accordingly rejected it. And indeed, tho’ *Athanasius* apologizes for the Use of the Word

Consubstantial by the Council of *Nice*, and alledges that they did not therein (as the *Arians* objected) contradict the Sense of the Council of *Antioch*; yet, if the *Nicene* Council had understood the Word in the plain, natural and obvious Sense, I do not see how it can be clear'd from interfering with it. To be [$\delta\iota\mu\omicron\sigma\iota\varsigma$] *Consubstantial*, does in true Philosophy, and in the strict grammatical Sense of the Word, imply (as the Council of *Antioch* understood it) a *Division* of Substance into more *consubstantial* Substances: It is the complex Notion and Name of a Species; and whether the Substances are in Existence actually *separate* or not, or howsoever united, it really alters nothing. And therefore the Council of *Nice* professing the *Consubstantiality*, and at the same Time declaring against the *Division*, shows that they did not understand the Word in the plain, literal and vulgar Sense, but in a Sense peculiar, and not strictly philosophical [as shall be consider'd hereafter] and thus, tho' in *Words*, they did contradict the *Antiochian Synod*, yet in *Sense* and *Meaning* they did not: And there seems to be no other reasonable way of reconciling the two Councils. Dr. B——'s adding that the Council *did not disuse the Consubstantiality, because it taught an Equality of Nature*, is what I do not well understand the Purpose of, unless he would insinuate that they held the *Equality of Nature*, notwithstanding that they rejected the *Consubstantiality*; which is both absurd and untrue. Had they held the *Equality* it is no way probable they would have rejected the *Consubstantiality*, since three distinct subsisting Persons *equal in Nature*, would be in Consequence *consubstantial*; [tho' on the other hand, upon the Principles of ancient Philosophy, *Consubstantiality* did not infer *Equality*] and in that Case the Point of *Division* would signify nothing: for three equally supreme *united* Gods is as great an Absurdity and Impiety, as three *divided*

ded Gods ; as they would undoubtedly have thought [as in Reason they must] the three divine Persons to be, had they believ'd them to be *equal in Nature*, and to be three *equally supreme* Persons or Agents. Therefore as they did not think of an *Equality of Nature* being taught in the Word *Consubstantial*, and rejected it as inferring a *Division* of the divine Substance, and destroying the *Unity* ; so the Letter in which they wrote an Account of their Belief is a demonstrative Evidence that they did not hold an *Equality of Nature*, or of *Powers* in the divine Persons ; but very clearly and strongly profess'd the Catholic Doctrine of the *alone Supremacy* of the one God and Father of all ; and of the *Subordination, Ministration, and Subjection* of the Son and Spirit to him.

They say ; “ We (s) believe that the Son of God “ who existed always with the Father, did fulfil the “ *Will* of his Father in the Creation of the World : “ *for he spoke, and they were made, he commanded, and “ they were created.*” Again, “ that (t) it was he, “ who fulfilled the *Will* of his Father in appearing “ to the Patriarchs, sometimes declar'd to be an “ *Angel*, sometimes *Lord*, and sometimes *God*: but “ it is *Impiety* to stile the *supreme* God an *Angel* ; but “ the Son is the *Angel* of the Father, being also “ *Lord and God.*”

In which Words can any Thing be plainer than the following Particulars ?

(s) Τῷτον [θεῷ υἱόν] πισεύομεν σὺν τῷ πατρὶ ἀεὶ ὄντα ἐκπε-
πληρωμέναι τὸ πατρικὸν βέλημα πρὸς τῷ κτίσιν τῶν ὅλων·
αὐτὸς γὰρ εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο καὶ ἐκτίθησαν.

(t) Τῷτον ἔη, ὃς ἐκπληρῶν τῷ πατρικῷ βέλμῳ τοῖς πατρι-
άρχαις φαίνεται, ποτὲ μὲν ὡς ἄγγελος, ποτὲ δὲ ὡς κύριος, ποτὲ
δὲ θεὸς μαρτυρούμενος τὸν μὲν γὰρ θεὸν τῶν ὅλων ἀσεβὲς ἄγγελον
νομίσαι καλεῖσθαι, ὃ δὲ ἄγγελος τῷ πατρὶ, ὃ υἱὸς ἐστίν, αὐτὸς κύριος
καὶ θεὸς ὢν. Epist. Synod. Antioch. ad Paul Samosat.

First, The *Subordination* of the Son to the *Authority* and *Will* of the Father, exemplify'd in being the Father's *ministerial* Agent in the Creation of the World ; by whose *Command* it was created By [or thro'] the Son.

Secondly, The same *Subordination*, *Ministration* and *Subjection* of the Son to the Father, in his being the Father's *Angel*, and the *Messenger* of his *Will* to the Patriarchs to whom he *appear'd* by a *Mission* from the Father.

Thirdly, The *Distinction* and *Subordination* of the Son to the Father, even as *Lord* and *God* : the Son being declar'd to be *so* Lord, and *so* God, as not to be *himself* the *supreme* God, but the *Angel* of the *supreme* God, *viz.* the Father, whom it would be *impious* to stile an *Angel* ; that we may thereby know that the Person stil'd *Lord* and *God* in Scripture, and also *Angel*, is not and cannot be the *supreme* God [whom it is *impious* to suppose to be call'd an *Angel*] but the Son of God, ministring to the Will of the *supreme* God even the Father, and therefore stil'd his *Angel*.

This was the primitive Catholic Faith of the Fathers of the Council of *Antioch*, which Dr. B—, as we have seen, has represented very partially and unfairly.

I shall draw one Observation more by way of Inference from the Decision of this Council, to show that the *Consubstantiality* was not the Doctrine of the ancient Church.

Had the Church taught the *Consubstantiality*, the *Division* of the divine Substance thereby, being so obvious an Objection, as appears from the Sentiments of the Council of *Antioch*, would undoubtedly have been made against it by those who oppos'd the Church's Doctrine. But no such Objection having ever been known to be made against the primitive receiv'd Doctrine of the Trinity, is a good Argument

ment to prove that the *Consubstantiality* was not profess'd in the ancient Church. The Learned Bishop (u) *Bull*, I know, [and Dr. *W—* has borrow'd the Mistake from him and others] alledges that the Objection of the *Division of the divine Substance* was anciently made against the Catholic Doctrine of the Trinity ; and makes use of this as an Argument that the primitive Church held the *Consubstantiality*, against which he supposes the Objection to lie. This the learned Bishop fancies was objected by some old Asserters of the *Sabellian* Notion, which he infers from a Passage of *Alexander*, Bishop of *Alexandria*, and thinks that *Justin Martyr* intimates as much. Dr. *W—* says ; “ We (x) find Footsteps [of the Objection of *Division*] as early as *Justin Martyr*. We meet with it in *Tertullian* as urg'd by *Praxeas*. *Tatian* and *Theophilus* both allude to it. *Sabellius* was full of it ; and it was afterwards one of the chiefest Pretences of *Arius*. — Now (adds he) what Colour or Pretence could there have been for the Objection, had not the Catholics profess'd a proper Communication of the same Substance ? or could it ever enter into any Man's Head to make so weak an Objection to the Catholic Doctrine, unless a proper *Consubstantiality* had been taught by them ? ”

This may appear plausible as it is confident ; but the Misfortune is, that there is not one Word of Truth in it. The Doctor has no Evidence that any such Objection was ever made, as is here pretended. And tho' Dr. *W—*'s Plea has receiv'd already a sufficient (y) Answer, yet I shall here add something further to put an End to that Pretence

(u) *Def F. N. Sect. 2. c. 1, 4.*

(x) *Defence, pag. 383, 384.*

(y) *Reply, pag. 472, 473.*

hereafter, and show that in the Passage of *Alexander*, on which Bishop *Bull* chiefly builds his Opinion, it is not suppos'd that *Sabellians* and *Valentinians* made the Objection of *Division* against the Catholic Doctrine, but on the contrary, that the Objection lay against the *Sabellian* and *Valentinian* Notion.

The Words of *Alexander* are ; “ We (z) believe
“ in one Lord Jesus Christ, the only-begotten Son
“ of God, begotten *not out of nothing*, but of the ex-
“ isting Father : not after the Manner of Bodies, by
“ *Sections* or *divided Emanations*, according to the
“ Opinion of *Sabellius* and *Valentinus* ; but after an
“ ineffable and inexplicable Manner.” Here the natural Sense of the latter Part of the Words is, that the Opinion of *Sabellius* and *Valentinus* suppos'd the Son and Spirit to be *divided Effluxes*, *Sections* or *Emanations* ; and not that they had objected this Notion to the Church's Doctrine. That the *Valentinians* held such *divided Emanations* is manifest : *Tertullian* (a) chargeth it upon them (and *Irenæus* before him) and the Bishop owns it. Therefore the Bishop [not very fairly] drops the Word *Valentinus* in the Passage of *Alexander*, as conscious there was no Pretence to say the *Valentinians*, who were known to teach the Doctrine of *Emanations* of *Æons* *divided* from each other, had objected this *Division* against the Church : and he supposes the Objection to have come from *Sabellians* only, and according to his own Interpretation puts in part at least an absurd Sense upon *Alexander's* Words. The Bishop

(z) Πιστεύομεν — εἰς ἐνὰ κύριον Ἰησοῦν Χριστὸν τὸν ὡν τὸ θεῶν τὸν μονογενῆ, γεννηθέντα, ἐκ ἐκ τῶ μὴ ὄντος, ἀλλ' ἐκ τῶ ὄντος πατρὸς, ἔκαστα τὰς τῶν σωμάτων οὐσιότητας, ταῖς τομαῖς, ἢ ταῖς ἐκ διαίρεσεων ἀπορροαῖς, ὥσπερ Σαβελλίῳ καὶ Βαλεντίνῳ δοκεῖ· ἀλλ' ἀρρήτως καὶ ἀνεκδιμήγως· apud Theod. Hist. Eccles. lib. i.

(a) *Valentinus* probolas suas discernit & separat ab auctore. adv. Prax. c. 8.

was led into the whole Mistake for want of knowing that the Catholics [whether rightly or not] did object *Division* of the *divine Substance* to the *Sabellian* Notion as well as to the *Valentinian*; which makes the Sense of *Alexander* clear, and shows that he was speaking of an Objection against the *Valentinian* and *Sabellian* Scheme, and not of one of theirs against the Catholic Doctrine.

That this is *Alexander's* true Meaning [which Interpreters have hitherto mistaken] is further evident from an authentic Letter of the Presbyters and Deacons of *Alexandria* to *Alexander* himself, wherein they lay before him the Faith which they had heard him profess, and which they had been taught by him: In which Letter they observe, " that (b) "*Sabellius* dividing the Unity call'd [God] both Father and Son." *Sabellius* had divided the *personal* Unity of God, into *three* Persons, contrary to the *Catholic* Faith. And tho' indeed *Sabellius* did suppose but one real divine Person or subsisting Being, yet he so explain'd his Notion of the *Son* and *Spirit*, as to give Occasion to the Objection of *Division* of the *divine Substance*, representing the *Father* under the Similitude of the *Sun*; and the *Son* as a *Ray* emitted from it, as (c) *Epiphanius* informs us; and which is the old *Gnostic* Explanation mention'd by (d) *Justin*; and a (e) learned Person tells us from *Theodoret*, that he made the *Son* and *Spirit* [τομὰς καὶ ἀπορροίας] *Sections* and *Effluxes* from the *Father*; which is the very Thing which *Alexander* speaks of.

(b) Σαβέλλιος τὴν μονάδα διαίρων ὑπολόγει εἶπεν apud *Athanas.* de Synod. Arim. & Seleuc. & apud *Epiphani.* Hæres. 69.

(c) Hæres. 62. Sect. 1. See also Hæres. 31. adv. *Valentin.* Pag. 168.

(d) *Dial.* p. 372. Feb.

(e) Discourse in Defense of Dr. Clark against Mr. Nelson's Friend. By a Clergyman in the Country, pag. 70.

(f) *Justin Martyr* supposes no such Objection as *Division* of the *divine Substance* to be made against the Doctrine of the Church in his Time : He denies that it follows from his Notion and Representation of the Generation of the Son by the *Will* of the Father, which he illustrates by a *Light* or *Lamp* being lighted by another ; adding, that it is without *Division*, lest any should object it ; and to show the Difference betwixt his and the *Valentinian* Notion, which infer'd *Division*.

Tertullian was indeed liable to the Objection of the *Division* of the *divine Substance* ; and this is a strong Argument of the Truth of what I am contending for, namely, that the *Consubstantiality* was not the Doctrine of the ancient Catholic Church ; because the Objection was not made against him by *Praxeas*, as an Objection against the public Faith of the Church ; but was made by the *Catholics* themselves against the particular novel Notion of *Tertullian*, who had imbib'd the *Montanist* Opinions, and was the first who professedly taught the express *Consubstantiality* of the Son and Spirit with the Father ; which being unknown to the Body of Christians before, they exclaim'd against it as (g) *dividing the Unity*, and *introducing a Plurality of Gods*. And *Tertullian* had no way to avoid the Charge of bringing into the Church the exploded *Valentinian Consubstantial Separate* Emanations, but by declaring the Son and

(f) *Dial.* p. 373. *Feb.*

(g) *Simplices enim quique* — *qua major semper Credentium pars est, quoniam & ipsa regula fidei a pluribus Deis seculi ad unicum & verum Deum transfert : non intelligentes unicum quidem, sed cum sua οἰκονομία, esse credendum, expavescunt ad οἰκονομίαν. Numerum & dispositionem Trinitatis, Divisionem presumunt unitatis.— Itaque duos & tres FAM jactitant a nobis predicari, se vero Unius Dei cultores presumunt.* *Adv. Prax.* c. 3.

Spirit to be *undivided* (h) *Parts* of the Substance of the Father, as *Rays* of Light (he suppos'd) were of the *Sun*; and thereby ran very nearly into that *Sabellian* Notion, which he was opposing.

Theophilus is wholly free from the Objection of *Division*, observing only that the Catholic Notion of the Generation of the Son is not like the Origin of the [παῖδες θεῶν] *Sons of the heathen Gods*, whom their Poets and Mythologists represented as being deriv'd in the way of (i) *humane Generation*.

Lastly; *Tatian* was justly chargeable with the Objection, who had left the Doctrine of the Church, and run into the (k) *Valentinian* Notions.

Thus it appears that there is no sort of Evidence of the *Consubstantiality* being the Doctrine of the primitive Church. That the Objection of the *Division* of the *divine Substance*, which might seem to imply it, was not urg'd by *Valentinians* and *Sabellians* against the Catholic Faith; but on the contrary, was made against the *Valentinians* and *Sabellians* [as *Alexander* and others inform us] by the Catholics themselves. The *Gnostic* or *Valentinian Consubstantiality* was always charg'd with it. The *Montanist Consubstantiality* was reclaim'd against in *Tertullian* on the same Account: and the great Council of *Antioch* condemn'd and rejected it for the same Reason. But the Objection was never urg'd against the Doctrine of the Church, till the *Consubstantiality* was receiv'd by the *Niceve* Council.

(h) *Portio aliqua totius, ibid. c. 26.*

(i) Ὁ λόγος ὁ τῷ θεῷ, ὅς ἐστι καὶ ἡδὲ αὐτῷ, ἔχῃ ὡς οἱ ποταῖ καὶ μυθογενεῖς λέγουσι ἡδὲ θεῶν ἐκ σωκρίστιας γεννωμένους. *ad Autolyc. lib. 2. p. 129.*

(k) *Tertullian* says of him; *totus secundum Valentinum sapit. Præscrip. adu. Heret. c. 52.* And *Theodoret* in like Manner; ἡ ἐξ-νίστατο τὰς τῷ πλάσματος ἀφορμάς, ἀπὸ μὲν Βαλεντίνου τῶν αἰ-ῶνων τὰς περὶβολάς. *Heret. Fab. lib. 1.*

Having brought down the Controversy concerning the Doctrine of the Trinity to the Council of *Nice* ; because the Transactions of that eminent Synod are look'd upon to be of the greatest Importance, and have been thought and are still pretended to decide the Matter in favour of modern *Athanasianism* or *Scholastic Orthodoxy* (so call'd.) I shall be more particular in the History of that Council, and, with the strictest Regard to Truth, show that that Council determin'd nothing for the *Necessary-Existence* and *Coequality* of the Son with the Father : and that there is the greatest Reason to think that the primitive Catholic Doctrine of the *alone Supremacy* of the Father, and of the *Subordination*, and *Inferiority* of the Son to him, in *Nature*, *Authority*, *Dominion* and *Worship*, was the Doctrine profess'd and taught by the *Nicene Fathers*.

It is well known that the meeting of the Council of *Nice* was occasion'd by a Dispute betwixt *Arius* a Presbyter of the Church of *Alexandria*, and his Bishop *Alexander*. The Occasion, Beginning and Manner of the Dispute is left obscure and variously related by Historians.

Dr. B — says from (l) *Theodoret*, “ that (m) it was
 “ *Envy and Ambition* [in *Arius* upon *Alexander's* Advancement to the See of *Alexandria*] that brought
 “ on a fatal Resolution to oppose his Bishop. —
 “ And this he did in a most weighty and important
 “ Article. For whilst *Alexander* stedfastly adher'd
 “ to the Catholic Doctrine, *That the Son is of one*
 “ *Substance with the Father, and the Object of the same*
 “ *Worship* ; *Arius* was of a contrary Opinion.” He adds presently after : “ 'Tis likely (n) he [*Arius*] might

(l) *Hist. Eccles. lib. I. c. 2. Eccles. lib. I. c. 15.*

(m) *Pag. 164.*

(n) *Pag. 166.*

“ vent his Blasphemies at first in private, and wait
 “ till he had gain’d a competent Number of Disciples
 “ to espouse them,—and at length a public Confe-
 “ rence of *Alexander* with his Clergy gave him the
 “ desir’d Opportunity of publishing his Herefy.”
 This is the Sum of the Rise and Manner of the
 Controversy betwixt *Arius* and his Bishop, which
 the Doctor is pleas’d to give out of one Historian
 only, and to represent the Matter with the most
 Favour on one Side, by *Additions* and *Insinuations*
 of his own without any Evidence; suppressing at
 the same time the fuller and clearer Accounts of
 the other [even *Athanasian*] Historians, which place
 the Matter in another View and better Light.

Theodoret’s is the most imperfect Account of any ;
 and as he is the only Historian of four who writes
 that *Arius* oppos’d his Bishop out of *Envy*; so it is
 not at all agreeable to the Relation of the other
 three ; and more particularly to what one of them
 says, *viz. That (o) Arius was in great Esteem with*
Alexander, and that it was after some time, and be-
 ing urg’d by some of his Clergy, that he and *Alex-*
ander oppos’d each other ; and in the Event indeed
 fatally disagreed.

As to the Doctor’s Pretence that *Arius* first vent-
 ed his Notions *in private*, it is a mere Fiction with-
 out any Ground ; *Theodoret* himself supposeth that
 he first declar’d his Opinion openly in the Church ;
 (p) which is agreeable to the Relation of the other
 Historians, who intimate nothing at all of his pro-
 pagating his Tenets *in private*, and represent the

(o) Ἀλέξανδρος ἐν τιμῇ ἔχεν αὐτόν. Soz. Hist.

(p) Ταῦτα ἔμύρον ἐν ἐκκλησίᾳ διελέλει λέγων, ἀλλὰ καὶ τοῖς
 ἑξω συλλόγοις καὶ σωπεδείοις καὶ τὰς ἐκίας πεινοσῶν. Hist. Ec-
 cles. lib. i. c. 2.

first Publication of *Arius's* Doctrine to have been in as public a Manner as possible.

The Emperor *Constantine's* Account lays the Occasion of the Dispute and Quarrel to (q) *Alexander's* proposing a frivolous Question amongst his Presbyters, and to the imprudent Reply which *Arius* made to it, and which caus'd the Opposition and Discord between them. *Socrates* says the Dispute began upon *Alexander's* once discoursing in the Presence of his Presbyters and the rest of his Clergy (r) with more than ordinary Warmth concerning the Trinity, and asserting an Unity in the Trinity. Which *Arius*, one of his Presbyters, thinking to favour the *Sabellian* Opinion, out of Oppp'sition to the *Sabellian* Doctrine, went into the contrary Extreme, and vehemently oppos'd what his Bishop had said ; and asserted that the Son, as being begotten, had (s) a Beginning of Existence ; and that from thence it follow'd (t) that there was a Time when the Son was not; and that in necessary Consequence he had his Subsistence out of nothing. These novel Assertions occasion'd much Dispute not only in *Alexandria*, but throughout all *Ægypt*, *Libya*, and the upper (u) *Thebais*, &c. and (x) many of other Churches, especially *Eusebius* of *Nicomedia*, favour'd *Arius's* Opinion : Upon which *Alexander* grew very much (y) incens'd, and calling a Council of many Bishops together, he depos'd *Arius* and his Adherents, and

(q) *Constant. Lit. apud Euseb. in Vit. Constant. lib. 2. c. 69.*

(r) Φιλοσημότης. Hist. Eccles. lib. 1. c. 5.

(s) Ἐν ὁ πατὴρ ἐγέννησε τὸν υἱόν, ἀρχῇ ὑπάρξεως ἔχει ὁ γεννηθεὶς. Ibid.

(t) Καὶ ἐκ τῆς δῆλον, ὅτι ὡς ὅτε ἐκ ὡς ὁ υἱὸς ἀκολουθεῖ τε ἐξ ἀνάγκης, ἐξ ἐκ ὧν ἔχει αὐτὸν τὸ ὑπόστασιν. Ibid. See *Atta. Orat. 1. cont. Arian, p. 294, 295.*

(u) Ibid. c. 6.

(x) Συναλαμβάνοντο τῇ Ἀρεῖ δόξῃ πολλοὶ μὲν καὶ ἄλλοι, &c. Ibid.

(y) Ὁ Ἀλέξανδρος πρὸς ἐργλὴν ἐξάπτεται. Ibid.

wrote the Account to all the Bishops of other Churches abroad.

It is necessary to make one Observation on what Dr. B—— alledges from the Account of *Socrates*, from whom he tells us, that *Alexander* in explaining the *Doctrine of the Trinity*, had asserted the inseparable *Unity of Substance* *. *Unity of Substance* is put in *Italic Characters*, as if they were the Words of *Alexander*; and *Socrates* is refer'd to for them : and yet neither in *Socrates's* Account of *Alexander's* preaching concerning the *Doctrine of the Trinity*, nor in *Alexander's* large Epistle general to all the Bishops which he recites, and to which Dr. B—— refers, is there any such Assertion of *Alexander's* as an inseparable *Unity of Substance* in Father and Son. All that *Alexander* there asserts is, that the Son is not, as the *Arians* taught, (z) *unlike in Substance to the Father, as being the perfect Image and Brightness of the Father* : Whence it is reasonable to infer, that he thought the Son was *like in Substance* to the Father, which he blames the *Arians* for denying ; and in explaining his Notion, he never goes any farther. And in his other Letter to his Namesake of *Constantinople*, he expressly makes the Father and Son (a) *two subsisting Natures* (or Beings.) Whence it appears that Dr. B—— has not that strict Regard to *Truth*, which so serious and important a Matter as he is treating of, requires.

But to proceed ; *Sozomen's* Narration is most full and particular, and has several precedent Circumstances which are omitted in the other Accounts, and sets the whole Matter in the clearest Light. He

* Pag. 166.

(z) Πῶς ἀνόμοιΟ τῇ εἰσίᾳ τῷ πατρὶς, ὃ ὦν εἰκὼν τελεία καὶ ἀπαύγασμα τῷ πατρὶς. Socrat. Hist. Eccles. lib. 1. c. 6.

(a) Οὐδὲ τὰς τῇ ὑποστάσει δύο φύσεις μίαν εἶναι σαρκίῳζον. apud. Theodoret. Hist. Eccles. lib. 1. c. 4.

relates that *Arius* [who was the public (b) Expositor of Scripture in the Church of *Alexandria*] in his public preaching had first vented his Opinions; and that some who heard him, (c) blam'd *Alexander* for allowing him to preach such novel Doctrines. Upon their Complaints *Alexander* thought it best to have Matters which were (as these seem'd to him to be) of a (d) doubtful and disputable Nature, debated fairly on both Sides: and accordingly sitting as Judge with some of his Clergy, he brought the contending Parties to a Disputation. Here probably it was that *Alexander* put the Questions for them to debate, which *Constantine's* Letter speaks of. Each Side endeavour'd in Disputation to get the Victory over the other. *Arius* defended what he had said; and the others on the contrary maintain'd, that the Son was (e) consubstantial and coeternal with the Father. *Alexander* order'd a second Council, but their Heats and Opposition continued, and they could be brought to no Agreement. The Matter in question still seeming to *Alexander* to be (f) doubtful and hard to be decided, he was perplex'd and wavering in his Opinion, and sometimes of one Side, sometimes of the other. But at last he gave into their Opinion, who asserted the *Consubstantiality* and *Coeternity* of the Son; and commanded *Arius* to agree with them. But when he could not prevail with him, and many of the Bishops and Clergy who sat with him in Council to hear the Debate, thought

(b) Theodoret. Hist. lib. 1. c. 2.

(c) Ἐμέμφοντο Ἀλέξανδρον ὡς ἔδ' εὖ ἀνεχόμενον τῶν κατὰ τὸ δόγμα ὁ νεώτερος. Soz. Hist. Eccles. lib. 1. c. 15.

(d) Ὁ δὲ ὑπολαβὼν ἄμενον ἔτι πρὸς τῶν ἀμειβόμενων ἐκατέρω μέρεσιν ἐπεσθῆναι λόγον, &c. Ibid.

(e) Ὡς ὁμοούσιος καὶ συγκατάδικός ἐστιν ὁ υἱὸς τοῦ πατρὸς. Ibid.

(f) Ἀμφιείσας δὲ τῆς ζητήσεως ἔτι δοκίμης ἔτι, πέπονθέ τις καὶ Ἀλέξανδρος τὰ πρῶτα, πῇ μὲν τέτρε, πῇ δὲ ἐκένυς ἐπαίνων. Ibid.

Arius was in the (g) Right, he excommunicated both *Arius* and those Clergy who adher'd to his Doctrine ; [and afterwards (h) depos'd them from their Ministry.] But *Arius* was not destitute of Favourers ; a (i) great Part of the Laity went over to him, and to those Clergy who were ejected with him ; and they sent Messages to the Bishops of every City to acquaint them with their Case ; and delivering to them a written Account of their Faith, desir'd them, that if they judg'd their Doctrine to be right, they would intercede to their Bishop *Alexander* for them : or if otherwise, that they would instruct them better. The doing of this was no small Advantage to the *Arians* ; for it made the controverted Doctrines to be publish'd all abroad, and enquir'd into amongst the Bishops every where : and the Effect was, some Bishops wrote to *Alexander* not to admit *Arius* and his Adherents to Communion, unless they renounc'd their Opinions ; but others intreated him to admit them. But when *Alexander* perceiv'd that a great (k) many Bishops who were venerable for Gravity and Sanctity of Life, and excell'd in Eloquence of Speech, favour'd the *Arians* ; and especially *Eusebius*, then Bishop of *Nicomedia*, a Man eminent for Learning, and of great Esteem in the Court : He [fell into a Passion, and (l) depos'd *Arius* and his Followers, and] wrote to the Bishops every where not to communicate with the *Arians*. Hence both Sides grew more warm, and, as is usual in such

(g) Ἡ δὲ πολλοὶ τῶν ἀμφοῖν αὐτὸν τῶν ἐπισκόπων καὶ τῶ κλήρου λέγειν ὅπως τὸν Ἀρειὸν ἐνόμιζον. Ibid.

(h) *Socrat. Hist. lib. 1. c. 6. Theodoret. Hist. lib. 1. c. 2.*

(i) Τὸ λαὸν ἐκ ὀλίγῃ μοῖρα μετέθεντο πρὸς αὐτὸς. Soz. ut supra.

(k) Πλείους ἀγαθὲ βίῃ περὶ ἡμᾶσι σεμνὲς, καὶ πιθανόησι λόγοις φεινὲς, συλλαμβανόμενοι τοῖς ἀμφοῖν τὸν Ἀρειὸν, &c. ibid.

(l) *Socrat. lib. 1. c. 6.*

Cases, the Contention and Opposition between them encreas'd. For when *Eusebius* and they who join'd with him could not after *many Entreaties* prevail with *Alexander* to use mild and moderate Measures ; they thinking themselves *ill-treated*, began to resent the Usage, and us'd more vigorous Endeavours to get *Arius's* Opinion to be establish'd : and calling together a Synod in *Bithynia*, they wrote to the Bishops every where to hold Communion with the *Arians* as Men of (m) *Orthodox Opinions*, and to endeavour to prevail with *Alexander* to communicate with them also. But when this Application had no Effect upon *Alexander*, *Arius* sent Messengers to *Paulinus*, Bishop of *Tyre*, and to the great *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestine*, and to *Patrophilus*, Bishop of *Scythopolis* ; and desir'd that he and the other Presbyters who agreed with him, might be permitted to hold a Congregation of those People who adher'd to them, as it was the Custom of Presbyters in *Alexandria* to do. Those Bishops meeting together in a Synod with other Bishops in *Palestine*, subscrib'd *Arius's* Petition, exhorting them to call together their Congregations as before, but withal to be in subjection to their Bishop *Alexander*, and to endeavour, by continual Supplication, to obtain Peace and Communion with him.

From the preceding historical Account of the Rise of the Controversy betwixt *Alexander* and *Arius*, several useful Observations naturally arise, which give Light to the primitive Doctrine concerning the Trinity ; and plainly show that the Notion of the *Necessary-Existence*, *Consubstantiality* and *Coequality* of the Son with the Father was not the Faith of the ancient Catholic Church.

(m) Ὁς ὁρθως δοξάζουσι κοινωνήσαι τοῖς ἀπὸ τὸν Ἀρειαν. Soz. ut supra, & Socrat. lib. 1. c. 6.

First, It appears from the foregoing Relations consider'd together, That *Theodore*t is either mistaken or misrepresents the Matter, in saying that *Alexander* profess'd the Son to be of (n) one Substance with the Father, and equal in Dignity and Honour. *Socrates* says no such Thing, but only that he preach'd an Unity in the Trinity in such a Manner as *Arius* thought to be *Sabellian*, which is directly contrary to the Notion of the Son's being [ὁμοούσιος] consubstantial. And *Sozomen's* more large and particular Account shows that *Alexander* was so far from having constantly held any such Opinions, that when *Arius* broach'd his Notions, he did not think him at all in the wrong; and that upon two public Debates about the Matters, he was doubtful and undetermin'd whether to side with *Arius* or his Opponents; tho' at last he agreed with the latter, who disputed for the Consubstantiality and Coeternity of the Son. Therefore what *Theodore*t says, must either respect (not his original Opinion, but) his Decision against *Arius*; or be only his own Conclusion, that *Alexander* taught such Doctrines, from his opposing the *Arian* Tenets which were repugnant to them. And it is not unusual for Historians to represent Men as expressly teaching and holding, not what they really in Terms profess, but only what they themselves think is the Consequence of what Men teach or profess. Thus in like manner *Sicinnius* pretended that the ancient Church profess'd the [τὸ σωμαίδιον], (o) Coeternity of the Son; and was so weak as to appeal to the ancient Creeds for this Doctrine: when all he had to alledge for this was no more than

(n) Ὁμοῖον ἔλεγε τῷ πατρὶ τὸν υἱόν, καὶ τὴν αὐτὴν εἶσαν ἔχειν τῷ γέννησιν καὶ θεῷ. Hist. lib. 1. c. 2. Τὴν αὐτὴν τὸν υἱόν ὁμοῖον λέγουσι. Hærer. fab. lib. 4. c. 1.

(o) Socrat. Hist. lib. 5. c. 10. Soz. lib. 7. c. 12.

“ that (p) the Ancients avoided ascribing a Beginning of Existence to the Son of God.” The Co-eternity was his own Inference without any direct Evidence at all from Antiquity ; and against many express Testimonies for the contrary Opinion.

Secondly, Therefore it appears not only from the fore-mention’d Historians, but from *Alexander’s* own Letters which *Theodoret* relates at large, that he neither directly asserted [in his greatest Opposition against *Arius*] the *Consubstantiality* or *Coeternity* of the Son : and the *Coequality* of *Dignity*, *Honour* or *Worship* was so far from being declar’d for by him, that it did not enter into the Dispute at all ; and there are several Passages in *Alexander’s* Letters plainly against it : and the Pretence of his teaching it is certainly either a very great Error or Misrepresentation of *Theodoret*. The best Light in this whole Matter is to be had from the original Papers on both Sides which still remain, and from which we may collect what were the true Opinions both of *Alexander* and the *Arians*, and withal what was the Catholic Doctrine of the Church at that Time.

The Catholic Doctrine of the Church which *Alexander* had publicly profess’d and taught amongst his Clergy and People, we have set forth in an authentic Letter extant in *Athanasius* and *Epiphanius*, which the *Presbyters* and *Deacons* of *Alexandria* wrote to *Alexander* their Bishop upon Occasion of the *Arian* Controversy. In which they tell him : “ That (q) the Faith which they had receiv’d from their Forefathers, and had been taught by him also, was

(p) Ὅτι παλαιοὶ ἀρχὴν ὑπαρξέως τῷ υἱῷ τοῦ θεοῦ δέναι ἀπέρριπον. Ibid.

(q) Ἡ πίστις ἡμῶν ἥ ἐκ περγόνων, ὡς καὶ ἐπὶ σε μεμαθήκαμεν, &c. apud Athanas. de Synod. Arim. & Seleuc. & Epiph. Hæres. 69.

“ this. We confess one unbegotten, (r) *only* eter-
 “ nal, *only* true God. — That this God begat his
 “ only-begotten Son before the Ages of the World ;
 “ By whom also he made the Ages and the World.
 “ — That *by his own* (s) *Will* he gave him Subsistence,
 “ who is the *immutable* and *unchangeable perfect Creature*
 “ of God ; but not like one of the Creatures [made
 “ By him] — neither existing before he was be-
 “ gotten or created into a Son : as even you your-
 “ self, blessed Father, in the midst of the Church,
 “ and frequently in the Assembly of the Clergy,
 “ have confuted and rejected those who introduc’d
 “ such Opinions. But, as we have said, he was
 “ *created* by the *Will* of God, before Time and be-
 “ fore the World. — So that there are three substi-
 “ tuting Persons ; and God who is the *Cause* of all,
 “ is alone without Beginning (or Original :) but
 “ the Son, who was begotten of the Father before
 “ Time, and *created* and brought forth before the
 “ Ages of the World, (t) *did not exist before he was*
 “ *begotten* — for he is not (absolutely) *eternal*, or
 “ *coeternal*, or unbegotten (or unmade) as the Fa-
 “ ther is ; nor coexistent with the Father. —
 “ Wherefore the Father existed before the Son, as
 “ we have been taught by you, when you preach’d
 “ in the midst of the Church.”

The whole Letter is highly worth the learned
 Reader’s Perusal ; and is not improbably that *writ-*
ten Form of Faith, or the Substance of it at least,
 which (u) *Sozomen* says the Favourers of *Arius* sent
 to the Bishops of foreign Churches : and that it is a
 true and impartial Account of the Catholic Doctrine .

(r) Μόνον αἰδίον — μόνον ἀληθινόν. Ibid.

(s) Ὑποστήσαντα ἰδίῳ θελήματι ἄτρεπτον καὶ ἀναλλοίωτον
 κτισμα τῷ θεῷ τέλειον. Ibid.

(t) Οὐκ ὡς πρὸ τῆς γεννηθῆναι. Ibid.

(u) *Hist. lib. l. c. 15.*

of the Church, and which *Alexander* himself had profess'd and taught, may be concluded from the following Considerations. *First*, That it clearly agrees with the profess'd Doctrine of Antiquity, of the *alone Supremacy* of the *one God and Father of all*; of the Generation of the Son by his Will: and his being thereupon constantly said to be *created by God*, which seems very near the Stile of the *Creature of God*, but not as one of the other *Creatures* [created by him] so familiar among the *Arians* or *Eusebians* of the fourth Century, but as being *immutable and perfect*; the *perfect Creature of the perfect God*, as (x) *Eusebius* calls him: and that he was produc'd or begotten of the Father *before all Worlds*, but not absolutely *coexistent* with the underiv'd Duration of God the Father, but *posterior* to him (tho' without Limitation of Time) as being *deriv'd* from him. *Secondly*, 'Tis observable that this Form of Faith doth not directly affirm any one of the particular *Arian* Tenets, which were condemn'd by (y) *Alexander*: as either that *there was a Time when the Son was not*; that *he was made out of nothing*, or *was like the Creatures* which are made out of nothing; *was unlike in Substance* to the Father; or *was of a mutable and changeable Nature*; the least of which is expressly deny'd in it; as also in the Letters both of (z) *Arius* and (a) *Eusebius* of *Nicomedia*: So that in this Point *Alexander* has misrepresented, or strain'd the Opinion of the *Arians* beyond, and even against what they expressly taught; and seems to have charged that upon them as one of their Principles, which he thought was a *Consequence* of what they

(x) Τέλειον τελεία δημιουργημα Dem. Evang. lib. 4. c. 2.

(y) Socrat. Hist. lib. 1. c. 6. Theodoret. lib. 1. c. 4.

(z) Apud Theodoret. Hist. lib. 1. c. 5.

(a) Ibid. c. 6.

did really profess, which is a common, but very unfair way of Adversaries dealing with each other.

Having shown the common Standard of the Doctrine both of *Alexander* and *Arius* before any Dispute or Controversy began betwixt them ; it will not be difficult from thence, and by comparing the original Letters on both Sides, which contain the Positions of both, and their mutual Charges on each other, to enter into the Merits of the Cause which was so warmly agitated by both Parties.

Alexander, in his general Epistle to all the Bishops, declares what were the particular Positions of *Arius* and his Adherents, for which he had *excommunicated* and *depos'd* them, viz. (b) “ That God was not
“ always Father ; but there was a Time when he
“ was not Father : the Word of God was not *always*, but was made *out of nothing* — therefore
“ that there was a Time when he was not. That
“ the Son is a Creature, and made : That he is
“ not *like* to the Father *in Essence* (or Substance)
“ nor the true and essential Word of the Father.
“ — That he is of a *mutable* and *changeable* Nature ; aliene and separate from the Substance of
“ God, &c.”

In his other Epistle to his Namesake Bishop of *Constantinople*, he sums up the Charge against the *Arians*, in three Particulars, namely ; “ *First*, Their
“ (c) saying there was a Time when the Son of God
“ was not. *Secondly*, That he was made out of nothing, like the rest of the Creatures. *Thirdly*, That
“ he was of a *mutable* Nature.”

That *Arius* gave *Alexander* a (d) just Handle for these Charges against him, *Theodoret* tells us appears

(b) *Socrat. Hist. Eccles. lib. 1. c. 6.*

(c) *Theodoret. Hist. Eccles. lib. 1. c. 4.*

(d) *Theodoret. Hist. lib. 1. c. 4.*

from *Arius's* own Letter to *Eusebius*, Bishop of *Nicomedia*, which he produces at large, and wherein *Arius* says ; *He was persecuted by his Bishop for not agreeing with him ;* (e) “ That the Son is always as God is always.—That the Son was *coexistent* with God in an *unbegotten* Manner. That he was always begotten, and was *begotten* from being *unbegotten*. That God did not exist before the Son either in *Conception*, or any Point of Duration. And that the Son is begotten out of God himself.” In Opposition to which Doctrine of *Alexander*, he says, that the great *Eusebius* of *Cæsarea*, *Theodotus* (of *Laodicea*) *Paulinus* (of *Tyre*) and others ; and all the Bishops of the Eastern Churches (three only excepted, who held the Son to be an *Emanation*, *Emission*, or *unbegotten Property*) “ taught (f) that God, as being unoriginated and without Beginning, *existed before the Son*.” Then he declares what was his own Doctrine, *viz.* “ that (g) the Son is not *unbegotten*, nor in any Respect a *Part* of the *unbegotten* God, nor made out of any preexistent Substance : but that by the *Will* and *Purpose* of God, he existed before Time and Ages, *perfect* God, the *only-begotten*, and *immutable*. That he was not, before he was begotten ; had a Beginning of Existence, and was made out of nothing.”

— (e) Ἀεὶ ὁ θεὸς, αἰεὶ ὁ υἱός· σὺνυπαρχει ἀγεννήτως ὁ υἱὸς τῷ θεῷ, αἰγεννήτως ἔστιν, ἀγεννηλογενής ἔστιν· ἔτε ἐπινοία, ἔτε ἀτόμῳ τινὶ παράγει ὁ θεὸς τῷ υἱῷ. — ἐξ αὐτῆς ἐστὶ τῷ θεῷ ὁ υἱός· Ibid. c. 5. See *Athanas. Orat. I. cont. Arian.* p. 294, 295.

(f) Πάντες οἱ κατὰ τὴν ἀνατολὴν λέγουσιν, ὅτι συυπαρχει ὁ θεὸς τῷ υἱῷ ἀνάρχως· κ. τ. λ. Ibid.

(g) Ὅτι ὁ υἱὸς ἐκ ἔστιν ἀγεννήσθ, ἐδὲ μέρος ἀγεννήτε καὶ ἐδένα τρόπον, ἐδὲ ἐξ ὑποκειμένου τινός· ἀλλ' ὅτι θελήματι καὶ βέλῃ ὑπέστη πρὸ χρόνων καὶ πρὸ αἰώνων πλήρης θεός, μονογενής, ἀναλλοίωσθ· καὶ πρὶν γεννηθῆναι, &c. ἐκ τῷ — ἀρχὴν ἔχει ὁ υἱός — ἐξ ἐκ ὧν ἔστιν· Ibid. & *Athanas. Orat. I. cont. Arian.* p. 294, 295.

To which we may add further out of *Eusebius* of *Nicomedia's* Letter ; (h) “ We never hear of
 “ two *Unbegottens*, nor of one *divided* into two, —
 “ but one unbegotten, and one truly deriv'd from
 “ him ; and not made out of his Substance, nor
 “ partaking in any wise of the *unbegotten Nature* —
 “ but being wholly different in *Nature* and *Power*,
 “ made in the *perfect Likeness* of the Disposition of
 “ his Nature and Power. The Beginning of whose
 “ Existence is inexplicable and inconceivable to all
 “ created Beings. — Nothing is produc'd out of
 “ the Substance of God, but all Things are made by
 “ his *Will*—according to his free Purpose.”

From the preceding Account it is evident what it was that drove *Alexander* and the *Arians* into such a warm Opposition against each other : namely, their both pretending to be *wise above what is written*, and to discuss Doctrines which were wholly deriv'd from *Revelation*, upon uncertain Principles and Speculations of Philosophy, without any Evidence from Scripture.

Alexander understanding the Son, who is stil'd the *Word* of God, in a metaphysical Sense, as being the *internal Word* or *Reason* of God himself begotten into a *Person*, argued (against both what he himself and the Ancients before him had constantly profess'd and taught) that the *Word* or Son must be absolutely *coexistent* and *coeternal* [tho' he never uses

(h) Ὅυτε δύο ἀγέννητα ἀκηκόαμεν, ἔτε ἐν εἰς δύο διηρημένον — ἀλλ' ἐν μὲν τὸ ἀγέννητον, ἐν δὲ τὸ ὑπ' αὐτῷ ἀληθῶς, καὶ ἐκ ἐκ τῆς οὐσίας αὐτῆς γεγενῆς, καθόλου τῆς φύσεως τῆς ἀγεννήτου μη μέλλεον — ἀλλὰ γεγενῆς ὁλοκληρῶς ἔλεγεν τῇ φύσει καὶ τῇ δυνάμει πρὸς τελείαν ὁμοιότητα διαθέσεως τε καὶ δυνάμεως τῆς πεποιηκότος γενόμενον· ἔτι μὲν ἀρχὴν καὶ λόγον μόνον ἀδιήγητον — ἀλλὰ καὶ τῶν ὑπὲρ ἀνθρώπων πάντων ἐν ἀκατάληπτον πεπιστευκάμεν — ἔθεν ἐς ἐκ τῆς οὐσίας αὐτῆς, πάντα δὲ βελημίᾳ αὐτῆς γενόμενα — καθ' ἑκαστασμὸν γενόμενα Ibid: c. 6.

the Word, *συναιδιος*, *Coeternal*] with the Father ; and that the Father or God did not *precede* the Existence of his Son or Word, no not even *in Conception* ; for to think otherwise, was in his Opinion to say, (i) “ that God was sometime without *Reason* and without *Wisdom*.” And no doubt the internal, physical and self-existent *Reason* or *Wisdom* of God is as eternal as his Nature : but to suppose the *unbegotten Word* or *Wisdom* of God himself to be begotten into a distinct subsisting Person, is evidently absurd in itself ; and was thought by the *Arians* to *divide* the *unbegotten* Nature and *Person* of God into *two unbegotten* Persons ; for they could not conceive that any Thing which was *underivedly* in God, could be *truly deriv’d* from him : and to suppose the Son of God to have his Subsistence [*ἐκ τῆς θεᾶς*] *out of God himself*, was (they argued) making him no more than a *Sabellian Distinction* or *Valentinian Emanation*. Hence they reason’d and insisted, that since it was the undoubted Catholic Doctrine that the Son was truly begotten by the *Will* of the Father ; he could not be in any Sense *unbegotten* ; he could neither be the unbegotten Essence or Substance of the Father, nor a *Part* of it ; and it being absurd to think that he was produc’d out of any *preexistent* Substance ; they concluded, that in necessary Consequence [there being no *Medium*] he was [*ἐξ ἐκ ὀντων*] *made out of nothing* ; and being so, could not be absolutely *coeternal* and *coexistent* with the Father ; but that according to the Doctrine of the primitive Catholic Church, the Father, as being alone *unbegotten* and without *Original*, did *precede* and exist *before the Generation* of the Son : whence again it follow’d, that there was Time

(i) Πῶς δὲ εἰ λόγος καὶ σοφία ἐστὶ τῆ θεᾶς ὁ υἱός, ὡς πότε ὅτε ἐκ ὡς ἴσον γὰρ εἶναι αὐτὰς λέγειν, ἄλογον καὶ ἄσοφον πότε τὸν θεόν.
Alex. Epist. apud Socrat. Hist. lib. I. c. 6.

or Duration (tho' they did not pretend to define or limit it) when the Son did not exist.

So that the whole Controversy between *Alexander* and the *Arians* turn'd upon one single Point, viz. *how or in what Sense* the Son was said to be (k) *begotten of the Father before all Worlds*, according to the Creeds then universally receiv'd. The *Arians* insisted that this was not so to be explain'd as that the Son was [ἐκ τῆς οὐσίας τοῦ θεῷ] begotten out of the Substance of God, either in the *Sabellian* or *Valentinian* Sense ; either as being the *unbegotten* God himself in Nature and Essence, or a *Probola*, *Emission*, *Part* or *Property* of his Person or Essence. That both these Notions were greatly *absurd* and *blasphemous*, and therefore that the Son must consequently be produc'd [ἐξ ἐκ ὀντων] out of *Non-existence*, by God, as the true and proper Cause of his Existence, and be of a *distinct* Nature and Essence from the Father : and that tho' he had Existence *before all Time or Ages*, without any conceivable Limitation of Duration, or Beginning of Existence ; yet being deriv'd by the *Will* of the Father, and in no Respect *unbegotten*, he was not *coexistent*, or his Existence equally in Duration commensurate with the unoriginated Existence of God the Father : but the Father existed *before* the Son, and the Son did not *exist at all* before he was begotten.

Alexander being shock'd with the Assertion of the Son's being *made out of nothing*, and there *being a Time when he did not exist at all* ; and the Positions being novel, and seemingly derogatory to the divine Nature, and the Term of the Existence of the Son,

(k) Περὶ πάντων τῶν αἰώνων ἐκ τοῦ θεοῦ πατρὸς γεγεννημένον· Euseb. Symb. apud Theodoret. lib. 1. c. 12. & Socrat. lib. 1. c. 8. ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων. Symb. Hierosolymat. apud Cyr. Cateches. 11.

and degrading him into the Rank of the inferior Creatures which God made by him ; in Opposition (after the Dispute grew warm betwixt him and his Adversaries) insisted that the Son was, he would not say [ἐκ τῆς οὐσίας τοῦ πατρὸς] begotten out of the Substance of the Father, but [ἐκ τοῦ ὄντος πατρὸς, ἐκ ἐκ τοῦ μὴ ὄντος] (l) out of the existing Father, and not out of nothing. This he explain'd by the Son's being the *internal*, (m) *physical Word, Reason or Wisdom* of the Father, begotten into a Son or Person ; and consequently as such *always* and *strictly coexistent* with God ; existing *in him* [ἀγεννήτως] in an *unbegotten* Manner [if the Arians did not (n) misrepresent Alexander] before he was begotten of or from him ; so that it was highly absurd to say that he *ever*, in any Point of Duration, *did not exist at all*. As the *internal Word or Wisdom* he was absolutely *coexistent* with the Father ; but in respect of his *Generation*, and being a Son ; he says the Word (o) *always, &c.* is not so to be apply'd to him, as to infer that he is *unbegotten* ; for that to be *unbegotten* is to be eternal in an higher Sense than can be express'd by the Word [ἀεὶ, &c. *always, &c.* or by any other Word whatsoever. So that the Dispute was not so much about the Term of the *Generation* of the Son, as of his metaphysical internal Existence *in the Father* precedent to it,

(l) *Theodoret. Hist. lib. 1. c. 4.*

(m) Φύσει τοῦ πατρὸς λόγος (which he charges the Arians with denying him to be) *Socrat. Hist. lib. 1. c. 6.*

(n) It seems as if the Arians did not misrepresent Alexander, but that he thought, (as Eusebius tells us, was the Sense of the Council of Nice in condemning the Position, πρὶν γεννηθῆναι, ἐκ ὧν, *he was not before he was begotten*) that the Son did exist precedent to his Generation (δυνάμει) *potentially* in the Father (ἀγεννήτως) in an *unbegotten* Manner.

(o) Μὴ τις τὸ ἀεὶ πρὸς ὑπόνοιαν ἀγεννήτε λαμβανέτω — εἴτε γὰρ τὸ ὧν εἴτε τὸ ἀεὶ, &c. ταῦτόν ἐστι τῷ ἀγεννήτῳ. *Theodoret. lib. 1. c. 4.*

which

which the *Arians* wholly deny'd, and said that precedent to his Generation *he did not exist at all*: Which Expression of his *Non-existence* Alexander could not endure to hear.

1. To the Charge of his explaining the *Unity* betwixt the Father and the Son in the *Sabellian* Sense, he says: "That (*p*) our Lord in the Words [*I and my Father are one*, John x. 30.] did not stile himself the *Father*, or signify that their *two Natures* in Subsistence, were one; but that the Son was the *exact Resemblance* of the Father, and the perfect *Likeness* of him by Nature." Which is express'd in his other Epistle by his representing the Son as not being [*ὁμοῦσιος*] *consubstantial*; but [*ὁμοιος καὶ εἰςίαν*] of a *like Substance* with the Father.

2. He denies that his Notion (*q*) *divides* the divine Substance, either by making the Son a *consustantial Part* or *Emission*, as the *Valentinians* did; or an unbegotten personal Emanation, distinguish'd only in *Name* and *Appearance* from the Father, according to the *Sabellians*.

3. To the Charge of his making two *Unbegottens*, he replies; "that (*r*) there is but one unbegotten Being, *viz.* the Father." And more particularly; "that (*s*) the only-begotten Son is a *middle Nature* betwixt the unbegotten Father, and the Creatures which God made by him out of nothing."

(*p*) Ὅπως φησὶν ὁ κύριος, ἐπέλεξα ἐαυτὸν ἀναγορεύων, καὶ δὲ τὰς τῇ ὑποστάσει δύο φύσεις μίαν εἶναι σαφηνίζων· ἀλλ' ὅτι τὴν πατρικὴν ἐμφέρεσαν ἀκείῳ, πέφυκε σώζειν ὁ υἱὸς τῆ πατρὸς. τὴν κατὰ πάντα ὁμοίωσιν αὐτῷ ἐκ φύσεως ἀπομαζάμενος· apud Theodoret. lib. i. c. 4.

(*q*) Theodoret, *ibid.*

(*r*) Ἐν ἀγέννητον ὁ πατήρ· Ibid.

(*s*) Ἀγεννήτες οἱ ἀνάνητοι ὡς μακρὸν ἂν εἴη μετὰ τὸν πατέρα ἀγεννήτη καὶ τῶν κτισθέντων ὑπ' αὐτοῦ καὶ ἐκ ὧν — ὧν μετέσυσσασα φύσις μονογενής, &c. *ibid.*

And to show further that he did not think the Son [ὁμοτίμος] *equal in Dignity and Worship* with the Father, he adds, “ that (τ) we are to reserve a peculiar Veneration for the unbegotten Father, as “ having no Cause of his Existence ; and to pay a “ proper and suitable Honour to the Son also, as “ having a beginningless Generation from the Father — our Savior himself telling us, That his “ Father is greater than He.”

Hence it appears that the Dispute between *Alexander* and *Arius* which put the whole Church into such a Flame and Combustion as hath never since been entirely quench'd, was not about any important Matter of Faith or Doctrine *taught in Scripture*, or profess'd by the primitive Catholic Church ; but a mere Velitation and Contention of Words about speculative Points of Philosophy ; about the metaphysical Nature and Existence of the *Word* or Son of God. And it is evident to a Demonstration, as far as *History* and *Fact* can demonstrate any Thing ; that the great Points now *in Question*, viz. the *Necessary-Existence*, *Coequality* and *Coordination* of the Son with the Father in *Nature* and *Perfections*, and his *Supremacy of Power, Authority, Dominion and Worship*, were so far from being the Doctrine of Antiquity, nay, and on the contrary, were so clearly and professedly declar'd and determin'd against by all the Ancients, that they were not in the least controverted between *Alexander* and *Arius* : they entirely agreed on these Heads, and in every Part of *Christian Faith* and *Worship*. And it is farther manifest from the

(τ) Οὐκ ἔν τῷ μὲν ἀγεννήτῳ πατρὶ δικαῖον ἀξίωμα φυλακτέον, μηδὲνα τῷ υἱῷ αὐτῷ τὸν αἷτιον λέγοντας· τῷ ὃ ὑψ· τῷ ἀεμόζεσαν τιμῷ σπονδητέον τῷ ἀναρχῶν αὐτῷ παρὰ τὰ πατρὸς γέννησιν ἀνατιθέντας· — αὐτῷ φάσκοντος τὰ σωτήρας, ὁ πατὴρ μὲ μείζων μὲ ἐστὶ· Ibid.

Points in which they really differ'd, namely, the *metaphysical Nature* and *Existence* of the Son; that the *Consubstantiality* and *Coeternity* of the *Word* or Son was not the profess'd Doctrine of the Church.

Had the *Consubstantiality* and *Coeternity* been the Doctrine of the Church, or esteem'd a Part of the Christian Faith, nay, a *fundamental* Part, as they are represented by Dr. B— and Dr. W— could *Alexander* be ignorant of it? or had he himself known and constantly profess'd them, would he have born to hear *Arius* dispute and oppose them, [as *Sozomen* assures us he did] without finding Fault with him for so doing? nay, defer so much as taking Notice of it, till some of his own zealous Clergy blam'd him on that Account? And after he had caus'd the Matters to be enquir'd into and publickly debated, could he be so *dubious* and *undetermin'd* about them, as to side some Time with *Arius*, before he agreed with his Opponents, who disputed for the *Consubstantiality* and *Coeternity*? nay, when he had declar'd against and condemn'd *Arius*, he is so cautious in his Expressions, as never to apply to the Son either the Word [*ὁ λόγος*] *Consubstantial* or [*συναιδίδιος*] *Coeternal*. All which is unaccountable and inconceivable, had the *Consubstantiality* and *Coeternity* been the known Doctrine of the Church.

Again, had this been the public profess'd Faith; can we imagine that so many *Bishops* and *Clergy*, and so great a Part of the Laity of the Province of *Alexandria* itself, would have, upon hearing the Points discuss'd, taken Part with *Arius* against his Bishop? And could it have been thought [as the Historians tell us] a *dubious* Question, and *liable to Dispute*, and not before treated of, insomuch as to engage all *Ægypt*, *Libya*, and the upper *Thebes*, and all the Eastern Provinces, also in Dispute and Contention about it, had it been already determin'd

(as

(as Dr. *B—* and Dr. *W—* imagine, without any Evidence whatsoever) by the universal Suffrage of the primitive Church? Nor lastly, is it easily to be thought that so many Bishops of other Provinces, fam'd in the Church for *Learning* and exemplary *Piety*, and wholly disinterested and unconcern'd in the Controversy and Quarrel ensuing it, should give their public Suffrage in Synod on the Side of *Arius*, and acknowledge his Doctrine to be sound and *orthodox*, had they known it to be repugnant to the receiv'd Catholic Faith.

If any other Evidence was wanted to shew how little the Catholic Faith of the Church was concerned in the Dispute betwixt *Alexander* and *Arius*, we have a further ample Testimony from the Letters which *Constantine* the Emperor himself [who without doubt had good Information of the Matter] wrote to them both upon the Subject.

The Controversy by degrees became so immoderate and hot between them, as to be chang'd from a Christian Zeal and Love of Truth, into downright *Party* and *Contention*; and had so far involv'd the whole Eastern Church in the Quarrel, as to occasion an almost irreconcilable Breach of Peace and Charity; insomuch that the Heats and Animosities rais'd by it reach'd the Emperor's Court, and requir'd his Interposition to reconcile the contending Parties, and bring them to Peace and Union with each other.

Dr. *B—*'s Relation of this Matter is; * “ That
 “ *Constantine* being then at *Nicomedia*, was much
 “ concern'd at the Account of those unhappy Dif-
 “ ferences, and writing both to *Alexander* and *Arius*
 “ upon the Subject, he sent *Hosius* the celebrated
 “ Bishop of *Corduba* in *Spain* to make a more exact

* Page 170, 171.

“ Enquiry into the Merits of the Cause. The
 “ Result whereof *seems* to have been (tho’ we have
 “ not any clear Account of the Matter) that *Hosius*
 “ in Council approv’d the Conduct of the Patriarch,
 “ and ratify’d the Sentence he had denounc’d a-
 “ gainst the Heretic; at least that at his Return he
 “ satisfy’d the Emperor of the Reasonableness of
 “ it.”

This is the Doctor’s Representation, imperfect and ungrounded, and more of *Romance* than *History*. For *Hosius* was not sent to make Enquiry into the Merits of the Cause (which *Constantine* was well inform’d in) nor to be at all a Judge in the Matter; but, as *Eusebius* expressly tells us, to reconcile the Difference and (u) *make Peace* between them. And as there is not the least Evidence either in (x) *Eusebius*, *Philostorgius*, *Socrates* or *Sozomen*, in their Account of the Matter, of *Hosius’s* ratifying the Sentence which *Alexander* had denounc’d against *Arius*: so had he pretended to any such Thing, he had acted not only *without Authority*, but against the express Design of the Emperor’s Letters which he carried: which were not intended to decide any Thing on either Side, but to command them both to lay aside their Dispute, and to be Friends, and hold Communion with each other. The Truth of the Fact therefore is; the Emperor equally (y) *blam’d* both *Alexander* and *Arius* for quarrelling about such *nice* and *subtle Questions*; in which, if they could not agree, they ought both to have been silent, and commanded them (z) *to lay aside their frivolous*

(u) Βεγξεῦσαι εἰς ὁμόνοιαν. Vit. Constant. lib. 2. c. 63.

(x) Vit. Constant. lib. 2. c. 63 — 73. Philostorg. lib. i. c. 7. Socrat. lib. i. c. 7. Soz. lib. i. c. 16.

(y) Euseb. & Socrat. ibid.

(z) Ἀρεμένης τῆς περὶ ταῦτα λέξης ἐκέλευσεν ὁμονοεῖν Soz. lib. i. c. 16.

Dispute, and to be Friends with each other. This is *Sozomen's Account* : and *Eusebius*, and *Socrates* from him, further observe, that *Constantine* in his Letter calls the Matters in dispute, (a) “ Questions which
 “ no Scripture had commanded as necessary ; but
 “ which were a *fruitless idle Contention* : — that (b)
 “ they were very intricate and obscure Points, not
 “ easy to be resolv'd. — That they ought to ask
 “ each others Pardon : — for that their Controver-
 “ sy was not about a *fundamental Precept* (or Do-
 “ctrine) of Scripture ; nor was any new Opinion
 “ concerning the Worship of God built upon it ;
 “ but they both agreed in the *same Faith* ; but their
 “ Dispute was about *very little and trivial Matters*,
 “ — a *little verbal Contention about trifling Matters*
 “ no way necessary. That they agreed with each
 “ other, and with the whole Church in *one Faith*. —
 “ That the Matter of their Difference was no Point
 “ of Religion, but a *very foolish Question*.”

These were the Sentiments of the religious Emperor *Constantine* express'd in his own Letter, which *Socrates* says was (c) *admirable and full of Wisdom* ; from whence it appears what Opinion he had of the Controversy which made so much Noise in the Church. That he was far from thinking the controverted Points (concerning the *Nature and Exi-*

(a) Τὰς γὰρ τοιαύτας ζητήσεις ὁπόσας μὴ νόμος τις ἀνάγκη περσάτῃ, ἀλλὰ ἀνωφελὲς ἀργίας ἐρεχλεία περσῖθῃσι. Euseb. Vit. Constant. lib. 2. c. 69. Socrat. Hist. lib. 1. c. 7.

(b) Λίαν δυσχερῶν, &c. ἐκείσεσι ὑμῶν ἔξιτε τὴν συγχνώμην παρόχων. — ἔδὲ γὰρ περὶ τῆ κορυφαίου τῶν ἐν τῷ νόμῳ παρεχόμε-
 μάτων ὑμῖν ἡ τῆς φιλονεικίας ἐξήφθη πέρσασις, ἔδὲ καινὴ τις ὑμῖν ὑπὲρ τῆς τῆ θεῷ θρησκείας αἵρεσις ἀνελπιστήχθη, ἀλλ' ἓνα καὶ τὸν αὐτὸν ἔχειε λογισμὸν — ὑπὲρ μικρῶν καὶ λίαν ἐλαχίστων — δι' ὀλίγας καὶ μαλαίας ῥημάτων φιλονεικίας — ὑπὲρ μικρῶν καὶ μηδαμῶς ἀναγκαίων — λίαν εὐήθης ζήτησις, &c. Euseb. in Vit. Conf. lib. 2. c. 69, 70, 71, &c. & Socrat. Hist. lib. 1. c. 7.

(c) Θωμμάσῃ καὶ σοφίᾳ μετὰ ἐπιστολήν Hist. lib. 1. c. 8.

stence of the Son which *Alexander* so warmly maintain'd on one hand, and *Arius* as zealously oppos'd on the other hand) to be a principal Doctrine of Christianity, and which had been always profess'd in the Church from the Beginning. Had he had any such Thoughts he would have spoken of them in another Manner ; and not have esteem'd them so *light* and *trivial* as he represents them. But he knew very well that the Dispute was about mere *speculative scholastic* Questions ; a verbal Contention about Things of no Moment in Religion, and in which the *Faith* of the Church and the Worship of God was no way concern'd : And tho' he was afterwards wrought upon to favour *Alexander* and condemn *Arius*, and then spoke of *Arius* and his Notion with more Severity ; yet, like a pious and wise Prince, he endeavour'd first by his Counsel and Advice to reconcile the Breach between them : And when by using more rigid Methods, *Arius* and his Adherents were brought to give over insisting on his particular and novel Tenets ; the Emperor again show'd his Moderation, by causing them to be restor'd and admitted to Communion, without subscribing the particular and equally novel Decisions which were made against him in favour of *Alexander's* Notion, by the *Nicence* Council.

All this original and authentic Evidence which is the most *material* and necessary to set the Controversy and the Proceedings of the *Nicene* Council upon it, in the clearest Light, is wholly omitted by Dr. B — ; and it is impossible for any Reader to know any thing at all rightly of the Matter, from the Account which he gives, which is always both very *imperfect* and very *partial* : as if he thought those who in his Opinion are not *orthodox* had no Right to common Truth and Justice. But altho', whether *Alexander* or *Arius* was most in the right, is of no Moment in the Dispute betwixt Dr. B — and

his Adversaries, whose Difference is about other Matters of the greatest Importance, and in which the *Unity, Supremacy and Worship* of God is nearly and immediately concern'd ; yet it is but fair and equitable in one who undertakes to write *History* and *Fact*, to produce all the Evidence that appears on one Side as well as on the other. And here I desire Leave to remind Dr. B — of the excellent Words of his Friend Dr. W —, which had he himself observ'd, the Controversy might have been brought to a good Issue before now. “ For (d) my
 “ own Part [says he] I declare once for all ; I de-
 “ sire only to have Things *fairly* represented, as
 “ they *really* are : no Evidence *smother'd* or *stifled* on
 “ either Side. Let every Reader see plainly what
 “ may be *justly* pleaded here or there, and no more ;
 “ and then let it be left to his impartial Judgment,
 “ after a full View of the Case. *Misquotation* and
 “ *Misrepresentation* will do a good Cause Harm, and
 “ will not long be of Service to a *bad* one.”

This Declaration I have always made the Rule of my own Writing, and have endeavour'd impartially to fulfil it in the present Papers.

Having thus brought down in as short a Method as I well could, the historical Account of the Controversy concerning the Doctrine of the Trinity, to the Council of *Nice* ; we may from the preceding Evidence and Observations upon the Rise and Progress of the Controversy which occasion'd the meeting of this Synod, easily form a Judgment of the Doctrine and Decisions of it. And therein it will appear from the Testimony of those who were *present*, and heard all the Debates, and gave their Suffrage against *Arius*, that this illustrious Assembly of more than three hundred Bishops, very hardly

(d) Dr. Waterland's Defense of his Queries, p. 132.

and with Difficulty admitted the *Consubstantiality* ; and far, from inferring thence the *necessary Existence*, *Coeternity* and *Coequality* of the Son and Spirit with the Father, or from *confessing their Belief* [as Dr. B— pretends] * *in the Father and the Holy Spirit as being number'd together in the same Divinity*, they shew'd themselves plainly of a contrary Opinion : and had it not been for the pertinacious and contentious Conduct of the *Arians*, in insisting to explain the general Words of Scripture and the Catholic Doctrine concerning the *Generation of the Son from the Father before all Worlds*, according to their own particular (e) Opinions, and refusing to leave the Words in the *Latitude* in which they had been always us'd ; it is highly probable that this eminent Council would have agreed to have declar'd their Faith conformably to the primitive Catholic Creeds, and in the Words of Scripture only, without deciding for or against any particular Explanations ; and so happily have put an end to the Dispute betwixt *Alexander* and *Arius*, by obliging both to acquiesce in a general Catholic Scripture-Belief, and to impose nothing more on each other ; and have publish'd such a Form of Doctrine as might have deserv'd to be retain'd in the Christian Church in all succeeding Ages.

When the Bishops were met together at *Nice* in *Bithynia*, they had, before they enter'd into a public Synod, several (f) private Conferences together about the Matters in Dispute betwixt *Alexander* and *Arius* ; and after a full Examination of *Arius's* Opi-

* Pag. 186.

(e) *Athanas. de Decret. Syn. Nic. & Euseb. Nic. Epist. apud Theod. lib. 1. c. 6.*

(f) *Soz. Hist. lib. 1. c. 17, 19.*

nions were inclin'd not to give their Suffrage (g) one way or other, either *for* or *against* him; but to have left them undecided, as being mere speculative Notions, and to have agreed to declare their Faith in the catholic (h) receiv'd Forms of the Church, without any Alteration. These precedent Transactions of the *Nicene* Bishops Dr. B— takes no notice of. They show too plainly that the Council at first were not so shock'd with the *Arian* Assertions, *as to be fill'd* [as the Doctor expresses it *] *with Horror and Astonishment, and at once convinc'd of the Necessity there was to anathematize such impious Blasphemies.* They were not so full of *Gaul*; and knowing very well that the Church had determin'd nothing about them; they consider'd calmly and deliberately upon them; and tho' they did not approve them, yet neither did they think it necessary to *anathematize* them, or to exclude them by making any Additions to the ancient Creed; tho' afterwards, when they saw the *Arians* so full of *Contention* and *Cavilling*, they resolv'd to condemn their Tenets, both declaring against them in their Creed it self, by inserting in it some *new* Expressions for that very Purpose; and also by annexing to it *Anathemas* on all the particular Positions charg'd upon them.

When the Bishops were summon'd to meet in the Presence of the Emperor, and the Matters before privately debated, were to be again discuss'd publickly; the Emperor having first put an End to some Feuds and Animosities that were amongst

(g) Ὅι δὲ ἐπίσκοποι σωεχῶς συνιόντες τὸν Ἄρειον εἰς μέσον παρεγγασον, καὶ ἀκείβη βάσανον ἐποιῶντο τῶν αὐτῶ περτάσεων· περτατώσ δὲ ἐπὶ θάτερον τῷ Ἰῆρον ἀγειν ἐφυλάττοισι· *ibid.* c. 19.

(h) Οἱ μὲν μὴ νεωτηρίζεν παρὰ τῷ ἀρχῆθεν παρεδοθεῖσαν πίσιν σωεβέλευον· *ibid.* c. 17.

* Pag. 172.

them, and stop'd the mutual Accusations which they had brought against each other, and by his Command reduc'd them to Amity and Peace; he left the controverted Points to be decided by them, earnestly exhorting them *to form their Determinations out of the (i) Scriptures.*

Dr. B — owns* that “it was at first the Intention of the Council to declare the catholic Faith in the *Words of Scripture*, and in the most plain and simple manner of Expression.” And it appears from (k) *Athanasius's* Account, that they had no Design to have inserted into the Creed, either the Words [ἐκ τῆς οὐσίας] of the *Substance*, (of the Father) or [ὁμοούσιος] *consubstantial* (with the Father) but only to have said, “that (l) the Son is by Nature the only-begotten of God.” And he himself (m) grants that *in speaking concerning Christ it is best [as the Arians insisted] to keep to the Words of Scripture*, and not to use *unscriptural* Expressions: for that *reveal'd Truths cannot be so well express'd as in the Words of Scripture*: and says, in *Apology for the Council*, that the contentious Ill-behaviour of the *Eusebians* forc'd the Bishops to insert the (unscriptural) Words which plainly destroy'd their Notion. For finding no other way to put an End to the cavilling

(i) Ἐκ τῶν θεοπνεύτων λόγων λαβόμεν τῶν ζητημένων τιῶν λόγων. Theodoret. Hist. lib. 1. c. 7.

* Pag. 174.

(k) *Athanas. de Decret. Synod Nic.* Theodoret. Hist. lib. 1. c. 8.

(l) Οὔτι ἐκ τοῦ θεοῦ ὁ υἱὸς φύσει μονογενὴς ἐστὶ. ibid.

(m) Ἐθελήσασιν καὶ αὐτοὶ [Ἀρειανοὶ] λέγειν· ἔδει καὶ περὶ τοῦ κυρίου καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ ἐκ τῶν γραφῶν τὰ περὶ αὐτοῦ γεγραμμένα λέγειν, μὴ ἀγνοοῦντες ἐπιστάγειν λέξεις· ναὶ ἔδει φαίμεν ὅτι καὶ ἔγνωμεν, ἀκριβεστερα γὰρ ἐκ τῶν γραφῶν μᾶλλον, ἢ ἡ ἐτέρων ἐστὶ τὰ τῆς ἀληθείας, γνωρίσματα· ἀλλ' ἡ κακοῦθια τῶν περὶ εὐσεβίου βινάγκασε — τὰς ἐπισκόπους λευκότερον ἐκθέδναι τὰ τιῶν ἀσέβειαν αὐτῶν ἀνατρέποντα ῥήματα. De Decret. ibid. in fin.

Humour and Pretensions of the *Arians*, who explain'd the Words of Scripture which were propos'd, and the Catholic Terms which had been us'd in the ancient Creeds, so as to agree with their own particular Opinions; and knowing from the *Arian* Writings that they had zealously declar'd against the Son's being (*n*) *consubstantial* with the Father, they resolv'd to do their Business at once by putting that Word into the Creed.

The *Consubstantiality* being thus inserted into the Confession of Faith in Opposition to the *Arian* Assertion, that the Son was *made out of nothing*, and was *unlike in Substance to the Father*; and more strongly to express the Council's Opinion, that *He and the Father were one*, that he was *begotten of the Father*, and was his *Son by Nature*, and *truly God*; great Debates immediately arose about the Meaning of it: because the Word had never before been us'd in any public Form of the Church; and in its obvious, strict and natural Signification imply'd the *Division* of the divine Substance into distinct *specific* Substances, and thereby infer'd heathen *Polytheism*; on which Account it had been rejected about sixty Years before by the Council of *Antioch*, as many there could not but know. But after much Debate, upon mature Deliberation, the Expressions, *of the Substance of the Father*, and *consubstantial* with the Father, were by the Council interpreted and declar'd to be un-

(n) Ὁὐκ ὁμοούσιος [τῷ πατρί] *Thal. Arii apud Athanas. de Synod. Arim. & Seleuc. vid. Epist. Arii & Euseb. Nic. apud Theodoret. Hist. lib. 1. c. 5, 6. & Ambros. Si verum inquit [Eusebius in epistola] Dei filium & increatum dicimus, ὁμοούσιον cum patre incipimus confiteri. Hæc cum lecta esset epistola in concilio Nicæno, hoc verbum in tractatu fidei posuerunt patres, quod viderunt adversariis esse formidini: ut tanquam evaginato ab ipsis Hæreticis gladio, ipsorum nefanda Hæresis caput amputarent. De Fid. lib. 3. c. 7.*

understood to mean, the former ; that the Son was (o) of the Father, but so as not to be a Part of the Father : the latter ; (p) that he was not consubstantial by Division of the Father's Substance, &c. but that the Word denoted that there was no Similitude betwixt the Son and those Creatures which were made by him ; but that he was altogether like unto the Father only who begat him. This the Council declar'd to be their Sense of the Words, and in this Sense, Eusebius tells us, that he subscrib'd them. To which he adds ; that in condemning the Arian Assertion, that the Son was not before he was begotten ; the Council thought that (q) before the Son was actually begotten, he was potentially in the Father, in an unbegotten Manner.

Athanasius agrees with Eusebius, that the Council intended by the Consubstantiality to express " that (r) the Son was the true Likeness of the Father who begat him : " and that it was in Opposition to the Arians who would not own a Likeness of Nature and Substance in Father and Son. And the Council of Antioch under Jovian in like manner says, * that " the (s) (Nicene) Fathers understood by the " Word Consubstantial, that the Son was begotten of the Substance of the Father ; and that he was

(o) Euseb. Cæs. Epist. apud. Theod. Hist. lib. 1. c. 12. & Socrat. lib. 1. c. 8.

(p) Ibid.

(q) Πρὶν ἐνεργείᾳ γεννηθῆναι, συνάμειν ὡς ἐν τῷ πατρὶ ἀγεννάτως. ibid.

(r) Ὅτι ἀληθὴς ὁμοίότης ὡς [ὁ υἱὸς] τῷ γεννήσαντι. De Synod. Arim. & Seleuc.

* An. 363.

(s) Τὸ ὄνομα τῷ ὁμοσίᾳ ἀσφαλὲς τελευχῆκε παρὰ τοῖς πατέρεσσιν [viz. Nic.] ἐρμηνείας, σημαίνοντες ὅτι ἐκ τῆς εἰσίας τῷ πατρί οὗτος υἱὸς ἐγεννήθη, καὶ ὅτι ὁμοίος καὶ εἰς τὴν τῷ πατρὶ — εἰς ἀναλεξιπλὴν τῷ τῷ θεῷ ἐκ ὄντων apud. Socrat. lib. 3. c. 25. & Soz. lib. 6. c. 4.

“ like in Substance to the Father—in Opposition to
 “ the Assertion that he was *made out of nothing*.”

From the *Nicene* Council's Interpretation and Sense of the Word *Consubstantial*, it plainly appears, that they were far from understanding by it or inferring from it that the Son was *necessarily-existent* and *coequal* with the Father in *Nature* and all *Perfections*. This was a Sense in which the Word had never once been us'd by any Christian Catholic Writer in the World; and which when taken in the most strict literal Sense, it was not understood to imply upon the Principles of ancient Philosophy: and there are besides other Circumstances which show that the Council of *Nice* could intend no such Meaning by it. It was well known by the Council, that the *Arians* maintain'd that “ the (t) Son subsisted “ by the *Will* of the Father; and that he was not “ equal to him;” as well as that he was *made out of nothing*, and *did not exist before he was begotten*. Had the Council therefore thought that these Assertions were *erroneous* as well as the other, they would unquestionably have either said in their Creed, that the Son was *equal* to the Father, and *did not* subsist by his *Will*; or at least have *anathematiz'd* these with the other *Arian* Opinions. But this not being done, and the Word [ὁμοῦσις] *Consubstantial*, never implying either *Necessary-Existence* or *Coequality*, according to the Use of it amongst the Ancients; and the Council explaining it in no such Sense, or applying it in Opposition to those who (they knew) deny'd them; there is not the least Ground or Pretence to think that the Council meant any such Thing by it, and 'tis almost a Demonstration that they did

(t) 'Ουδέ ἐστιν ἴσος, ἀλλ' ἐδὲ ὁμοῦσι· ὡτ' ὃ [τῷ πατρὶ] —
 ἐπ' ἡρξεν θελήσει παρῆναι Thal. Arii apud Athanas. de Synod.
 Arim. & Seleuc. vid. & Epist. Arii apud Theod. c. 5.

not. And we may with Certainty conclude that the Council of *Nice* did agree with all primitive Catholic Antiquity, that the Son was not *necessarily-existent*, but on the contrary, was begotten of the Father by his *Will*; and that he was not *coordinate* and *coequal* with the Father in *Nature* and all *Perfections*.

2. 'Tis evident that the Word *Consubstantial* was not understood by the *Nicene* Council, in a strict, literal and physical Sense, in which it imply'd that the Son was either a *consubstantial Part* or *Emanation* of the Substance of the Father; or was a distinct *specific* Substance: in which Sense it had been rejected by the Council of *Antioch*, as implying a *Division* of the divine Unity, and introducing *Polytheism*. The *specific* Sense Dr. B— thinks * to be downright *Tritheism*. Dr. W— every where owns the same: and this being the only literal and grammatical Sense, if the Council did not use the Word in this Sense (as it is allow'd they did not) they must use it with a Latitude, and in a Sense peculiar. And what their Sense was, they themselves expressly declar'd; namely, that they apply'd it in Opposition to the *Arian* Positions, that the Son was a *Creature made out of nothing*, like to the *Creatures made by him*, and *unlike* in *Nature* and *Substance* to the Father; and that they meant by it that the Son was *truly begotten* [ἐκ τοῦ Θεοῦ] of *God the Father*, and therefore *truly God*; and was not *like* to the *Creatures* which God made *by him*; but was in all Things *like* to the Father alone who begat him. So that the Word [ὁμοούσιος] *Consubstantial*, was plainly understood in the Sense of the Son's being [ὁμοούσιος] of *like Substance* with the Father. And they seem to have pitch'd upon the former Word rather than the latter, to be rid of the *Arians*, who they knew [as Dr. B— observes †] to be most averse to it.

* Pag. 180.

† Pag. 179.

3. It appears from the Council's Explanation, what their distinct Notion of the *Word* or Son of God was. They took Care to declare that his Generation from the Father was not by *Division* of the divine Substance ; that he was neither (in the *Valentinian* Sense) a *Part* of the Father's Substance ; nor (in the *Sabellian* Sense) the *whole individual* Substance of the Father ; that neither yet was he [ἐξ ἑν ὄντων] *out of nothing*, in the *Arian* Sense. But they said that he was [ἐκ τῆς πατρὸς] *out of the Father*, and that *before* he was begotten, he was *potentially* in the Father, in an *unbegotten* Manner ; clearly intimating their Opinion, that he was begotten from an internal *unbegotten Property*, from the *internal Word* of the Father, into a distinct subsisting Person. Whence it follow'd that there was *no Time* (or *Duration*) *when he was not* ; because tho' he was not *absolutely* from Eternity a Son [ἐνεργείᾳ] by distinct *actual* and *personal* Subsistence ; yet he was so [δυνάμει] by *potential* Existence ; and by a positive *impersonal* Existence in the Father as his *internal Word*, [ἐγγενήτως] in an *unbegotten* Manner. This the *Arians* flatly deny'd, and insisted that *before his Generation* he had *no Existence at all*.

That the Son was deriv'd from an internal *Property* into a *real* Person, I shew'd above to be *Alexander's* Opinion, and it was founded upon the Scripture-Expressions of the Son's being stil'd the *Word* and *Wisdom* of God, which he interpreted in a *metaphysical* instead of a *moral* Sense : and that this Opinion was confirm'd by the *Nicene Council*, we learn further from *Athanasius* himself.

“ The (u) Son (says he) is the *Word* and *Wisdom* “ of

(u) Λόγος ἐστὶ καὶ σοφία τῆς πατρὸς ὁ υἱός. ἢ ὡς τὸ ἀπαθὲς καὶ τὸ ἀμέριστον τῆς ἐκ τῆς πατρὸς γεννήσεως γνωρίζεται. λόγος γὰρ ὁ θεὸς ὁ τῶν ἀνθρώπων μέγας ἐστίν, ἐδὲ κατὰ πάθος ἢ αὐτῶν περὶερχεται.

“ of the Father, which denotes his *unpassive* and *un-*
 “ *divided* Generation from the Father. For the
 “ [internal] *Word* (or *Reason*) of Men, is neither a
 “ *Part* of them, nor proceeds passively from them :
 “ so neither does the *Word* of God, whom the Fa-
 “ ther has declar’d to be his Son ; that we may
 “ not think he has not a *distinct* *Subsistence*, as the
 “ *internal Word* or *Reason* of Men has not ; but that
 “ as being stil’d Son, he is the *living Word* and *sub-*
 “ *sisting* *Wisdom* of God.—And we are to under-
 “ stand the *Word* *Consubstantial* in a Manner sur-
 “ passing all sensitive Ideas.”

4. It is manifest, from what is said, that the Creed of the *Nicene* Synod and the Anathemas annex’d to it, were only intended to put a Stop to the particular Dispute betwixt *Alexander* and *Arius*, and to heal that Breach of the Church’s *Peace* which was made by it ; and not for a general Form of Faith or Doctrine to be us’d in the Church. *Eusebius* (x) intimates as much : and Dr. B—— says * that “ the Confession drawn up (at *Nice*) does not
 “ appear to have been either design’d by the Coun-
 “ cil, or any where strictly us’d as the baptifinal
 “ Creed ; ” besides which no other was us’d in the Church.

5. Therefore a general Observation naturally arising from the whole precedent History of the *Nicene* Council is ; that since it plainly appears from the Accounts of the *Athanasian* Historians them-

περέχεται, μήτιγε ὁ τῷ θεῷ, ὃν ὡς ἐστὶν αὐτῷ ὁ πατὴρ ἐδήλω-
 σεν· [ἵνα μὴ πάλιν τις—νομίσῃ τοιαῦτον ἐστὶν] οἷός ἐστιν ὁ τῶν ἀνθρώ-
 πων ἀνυπόστατος· ἀλλ’—ἐστὶν ζῶντα λόγον καὶ ἐνέσιον σοφίαν·—
 καὶ τὸ ὁμοούσιον ἀκρόσιον ὑπερεβαίνειν ὁρέομεν πᾶσαν αἰῶνισιν. De
 Synod. Arim. & Seleuc.

(x) Οὐδὲ τὼ φωνῶν [ἐκ τῆς ἐξίας τῷ πατρὶ] παρελ-
 μεθα, τῷ τῆς ἐκλήσεως σκύβει πρὸ ὀφθαλμῶν ἡμῶν κεμένε, &c.
 apud Theod. lib. 1. c. 12.

* Pag. 187, 188.

selves, that the meeting of the Synod was occasion'd by a mere philosophical Dispute betwixt *Alexander* and *Arius* concerning the *metaphysical* Nature and Existence of the *Word* or *Son* of God ; that they were speculative Points in which the Catholic Doctrine and Faith of the Church, and the Worship of God, were no way concern'd ; and about which nothing had been determin'd one way or other ; that the Generality of the *Nicene* Bishops had this Opinion of them when they met together, and after several Debates upon them, thought to have decided nothing about them, but only to have made a public Confession of the Catholic Doctrine in the Words of Scripture ; and that when at last they were forc'd to come to a Decision in order to put an End to the Contentions and Cavils of the *Arians*, and determin'd in favour of *Alexander* against their particular novel Notions, which they condemn'd, both by putting the Word *Consubstantial* into the Creed, and annexing to it *Anathemas* against the Positions which the *Arians* had insisted on ; explaining at the same time the *Consubstantiality* in a moderate Sense and with a Latitude, so as only to signify by it [in Opposition to the *Arian* Tenets] that the Son is the perfect *Image* of the Father, and of *like* Nature and Substance with him ; without designing their Creed to be a general standing Form of Faith or Doctrine, or to be us'd at all in the public Confessions of the Church. From the foregoing Observations and Evidence it is manifest, that there is not only no Necessity, but that it is repugnant to the *Intention* of the *Nicene* Fathers, and to the *End* of their Creed, to insist to impose it upon such, who not only do not profess the *Arian* Positions, but even think the *Arians* were to blame for insisting on them ; and who profess every Article of the ancient Catholic Faith of the Church which the Council itself believ'd and taught. And as this is a Mat-
ter

ter of great Importance and highly deserves the Consideration of the *pious* and *wise* Governors of the Church; so does it much more require their Thoughts and Care, [as those who must give an Account of the sacred Ministry which by Christ Jesus is intrusted to them for the Advancement of true Religion and Godliness] since it is apparent that such Consequences are drawn and insisted on from the *Nicene* Confession, as are evidently and have been prov'd beyond all Dispute to be contrary to the primitive Catholic Doctrine of both the *Antenicene* and *Nicene* Church: namely, that the *Son* and *Spirit* are *necessarily-existent*, *coordinate* and *coequal* with the Father in *Nature* and all *Perfections*, in *Authority*, *Power*, *Dominion* and *Worship*; and each distinctly the *independent* and *absolutely supreme* God. Which Doctrine has no Foundation in the *Nicene* Creed, but is opposite to the first Article of *that* and of all other Christian Creeds before it; is directly repugnant to the whole Tenor of *Scripture* and *Antiquity*, and to many express Passages of our own excellent Church; destroys the *Unity* of God by taking away the *real Supremacy* of the Father, and the *real Subordination* of the Son and Spirit to him, and by the Assertion of three *necessarily-existent* distinct *supreme* Agents; and so by necessary Consequence overthrows the first fundamental Principles both of natural and *reveal'd* Religion.

It was not possible for the wisest or best of Men, when they had once made use of *unscriptural* Expressions in Matters of *reveal'd* Religion, and seem'd to authorize them by a public Sanction; to foresee or prevent the ill Uses that would be made of them, and ill Consequences that would attend them.

No sooner had the *Nicene* Council given their Suffrage for the *Consubstantiality*, and inserted it into their Creed, but it immediately rais'd a greater Flame in the Church than that which it was intended to quench.

Quench. *Eusebius* (y) says that it presently excited Tumults and Seditions in *Ægypt*; and (z) *Socrates* adds, that it rais'd a *Civil War* amongst the Bishops: who charg'd one another by Turns with *Sabellianism* and *Polytheism*.

Dr. B— owns * that some *Athanasians* “ to carry
 “ the Matter against *Arianism* as high as possible,
 “ interpreted the Word [*ὁμοούσιον*] *consubstantial*, in
 “ such a Sense as seem'd to strip it of all Guard a-
 “ gainst *Sabellianism*.” And “ they strain'd it [he
 “ adds in a marginal Note] beyond or besides its
 “ original Design.” And if some strain'd the *Con-*
substantiality into a *Sabellian* Sense, there were others
 who strain'd it as much the other Way, into a
tritheistic Sense. Such were *Gregory Nyssen*, *Cyril of*
Alexandria, *Maximus*, besides several others both of
 the *Greeks* and *Latins*. These [as the learned Dr.
Cudworth (a) observes] were they who principally in-
 stituted upon the absolute Coequality and independent
 Coordination of the three Hypostases or Persons in the
Trinity, as compar'd with one another; because as three
 Men, tho' one of them were a Father, another a Son,
 and the third a Nephew, yet have no essential Depen-
 dence one upon another; but are naturally coequal and
 subordinate, there being only a numerical Difference
 betwixt them: so did they in like Manner conclude, that
 the three Hypostases or Persons of the Deity (the
 Father, Son, and Holy Ghost) being likewise but three In-
 dividuals, under the same ultimate Species or specific
 Essence of the Godhead, and differing only numerically
 from one another, were absolutely coequal, unsubstordi-

(y) *Apud Socrat. Hist. lib. 1. c. 23. & de Vit. Constant. lib. 3. c. 23.*

(z) *Ibid. & Soz. Hist. lib. 2. c. 18.*

* *Pag. 193.*

(a) *Intellect. Syst. p. 603, 604.*

nate and independent, — were but three independent and coordinate Individuals, under the same ultimate Species or specific Essence of the Godhead, as Peter, Paul and John, under the Species or common Nature of Humanity. — Again, these Theologers suppos'd the three Persons of their Trinity, to have really no other than a specific Unity or Identity; and because it seems plainly to follow from hence, that therefore they must needs be as much three Gods as three Men are three Men; These learned Fathers endeavour'd with their Logic to prove, that three Men are but abusively and improperly so call'd, three; they being really and truly but one, because there is but one and the same specific Essence or Substance of humane Nature in them all; and seriously persuaded Men to lay aside that kind of Language. — It seems plainly that this Trinity is no other than a kind of Tritheism, and that of Gods independent and coordinate too. — It is evident from hence, that these reputed orthodox Fathers, who were not a few, were far from thinking the three Hypostases of the Trinity to have the same singular existent Essence; they supposing them to have no otherwise, one and the same Essence of the Godhead in them, nor to be one God, than three individual Men have one common specifical Essence of Manhood in them, and are all one Man. But as this Trinity came afterwards to be decry'd for tritheistic; so in the Room thereof started there up that other Trinity of Persons numerically the same, or having all one and the same singular existent Essence; a Doctrine which seemeth not to have been own'd by any public Authority in the Christian Church, save that of the Lateran Council only.

These are the judicious Observations of this learned Writer, who was well vers'd in ecclesiastical History, and writes with great Ingenuity and Impartiality. And how exactly the Conduct and contentious Temper of the ancient reputed Orthodox in the fourth and following Ages agrees with the mo-

den reputed Orthodox is too plain to need to be particularly remark'd. As the zealous *Athanasians* then, under the pretended Patronage of the *Nicene* Council, and maintaining the Doctrine of the *Consubstantiality*, abus'd the Word, and perverted it from its original Meaning and ancient Use, and from the professed Sense and Doctrine of that truly orthodox Synod ; and, as *Socrates* expresseth it, held a (*b*) *Night Skirmish* about it ; some straining it to the *Sabellian*, and others to the *Tritheistic* Opinion ; mutually opposing and accusing each other ; and yet both joyning against those who kept the middle Way, agreed with the *Nicene* Doctrine, and profess'd the Catholic Faith of the ancient Church : So in like manner the *reputed Orthodox* now, pretend the *Nicene* Authority in favour of their opposite Schemes of *Sabellianism* and *Tritheism*. Whilst some make the three Persons of the Trinity to have the *same individual numerical Nature, Substance or Essence*, to be all *one singular existent Being*, all *self-existent* ; and to differ only in *Relation or Mode of Existence* ; to be only *three Differences* of one *real Agent or intelligent Substance* : others, equally *reputed orthodox*, make the Persons to be *distinct intelligent Agents*, to be three *real Persons distinct in Substance*, and *absolutely supreme, coequal and coordinate in Nature*, and *all essential Perfections*, in the strictest Sense of *Tritheism*. These latter strain the *Consubstantiality* to a more absolute and rigid *tritheistic* Sense, than the ancient *Athanasians* seem to have done ; for they not only deny all *Subordination of Nature* in the Persons ; but even deny also all *Dependence and Subordination*, all *Priority and Posteriority of Dignity and Authority*, in Father and Son : and refuse to assign to the Father any *natural Superiority and Preeminence* over the Son and Spirit, on account

(*b*) Νυκτομαχίας ἐδὲν ἀπέχε τὰ γινόμενα. Hist. lib. i. c. 23.

of his being *underiv'd*, and the *original Cause* of their Existence; which *Authority* and *Superiority* the most zealous *Athanasians*, *Basil*, *Gregory Nazianzen*, *Hilary*, *Augustin*, and others, ascrib'd unto the Father. And effectually to take away that *Supremacy* of the *one God and Father of all*, who is *above all*, on which the *Scripture* and the *ancient Church* founded the *Unity*; and which was express'd in the first Article of all the *Catholic Creeds*; and is the first Principle of natural Religion itself; in order wholly to take away all *Supremacy* of the Father, and *Subordination* of the Son and Spirit; *Dr. W—* has invented, instead of the *natural and true Supremacy*, a merely *fi-ctitious* (which he absurdly calls *œconomical*) *Supremacy of Office*; founded not in the *self-originated Nature*, *Authority* and *absolute Dominion* of the Father, according to the unanimous Doctrine of all Antiquity; but in a suppos'd *voluntary Concert and Agreement* of the Son and Spirit; whereby they are introduc'd as *voluntarily agreeing*, that God the Father shall act as *supreme*, and they *sustain inferior Offices* for a while; the Father shall *issue out Orders*, and they *execute them*; the Father *command*, and they *obey*; the Father *send*, and they be *sent*: and thus an Appearance be carried on as if the Father was *really and alone supreme*; whilst yet he insists that the Son and Spirit are *naturally as supreme* as the Father; and the Father as *naturally subordinate* to them as they to the Father; and, in short, that the Son and Spirit are so *absolutely coequal and coordinate* with the Father in *Nature* and all *Perfections*; that it was equally possible in Nature that the Father himself might have *acted the ministerial Part*. Which Words, as they must make every *Christian's Ears to tingle* (c), so they

ought also to make them beware of that pretended *Orthodoxy*, which is attended with such *Impiety*.

Thus the Word *Consubstantial*, which was us'd by the *Nicene* Fathers only to express the true and proper Divinity of the Son, as being truly deriv'd in an ineffable and incomprehensible Manner from the Father by his *Power* and *Will*, and being the express and perfect *Likeness* and *Similitude* of the Nature and Person of the Father; and which was as far from being thought to denote an *absolute Equality and Coordination*, as a *Sameness of Person*, with the Father, has been strain'd to both these contradictory Senses; nay, Dr. W— would have it signify *both* at the same Time; and that the Son is both *individually* or *numerically*, and also *specifically consubstantial* with the Father; that he has the *same* Substance both *in Kind* and *Number* too; thus confounding by *scholastic Metaphysics* which have no Relation to *Reason* or *common Sense*, all *Language* and *Science* whatsoever. Yet these pretended *Orthodox*, so opposite to each other, as well as to the Catholic Doctrine of *Scripture* and *Antiquity* concerning the Trinity, have the Assurance to stile at all Adventure those who differ from them, by the odious Names of *Arians* and *Heretics*, as if conscious that all their Strength lay in raising the *Passions* of the *Ignorant Vulgar*; and in appealing from *Scripture*, *Antiquity* and right *Reason*, wherein their Notions have no Support, to the *Prejudices* of superstitious and weak-minded Men, who are more influenc'd by *Names* than *Things*.

But to return: The first remarkable Dispute a few Years after the Council of *Nice* about the *Consubstantiality*, happen'd betwixt the great *Eusebius* of *Cæsarea*, and *Eustathius*, Bishop of *Antioch*. *Eustathius* charg'd *Eusebius* with (d) *corrupting* the *Nicene*

(d) *Socrat. lib. 1. c. 23. Sox. lib. 2. c. 18.*

Doctrine; because (it seems) he did not think the [$\delta\mu\omicron\sigma\iota\sigma\iota\theta$] *Consubstantiality*, was intended to denote the formal *Equality* of the Son with the Father; but that he was a distinct real Person *subordinate* to the Father: whilst on the other hand, *Eusebius* accus'd him of perverting the *Consubstantiality* to the *Sabellian* Opinion, and making the Son the *same individual* Substance or Person with the Father; for which Notion and other infamous Things prov'd upon him*, he was (e) depos'd by a Synod [of two hundred and fifty Bishops, as (f) *Philostorgius* tells us] held in his own See.

Marcellus, Bishop of *Ancyra*, *Athanasius's* great Friend, was another who corrupted the *Nicene* Doctrine, by interpreting the *Consubstantiality* in the (g) *Sabellian* Sense, and thereby denying the Divinity of Christ, and making him no more than a *mere Man*. For which Opinion he was depos'd by a Synod held at † *Constantinople*; and tho' he was afterwards restor'd by the * *Athanasian* Council of (h) *Sardica*, and *Athanasius* continu'd in Friendship with him, as long as he (i) liv'd; yet (k) *Basil*, a zealous *Athanasian* too, chargeth him with an *impious* denying the Divinity of Christ, and founding his *Sabellian* Notion upon a wicked Interpretation of the *Nicene Consubstantiality*.

* *An.* 330.

(e) *Socrat. ibid. c. 24. Soz. ibid. c. 19.*

(f) *Lib. 2. c. 7.*

(g) *Socrat. lib. 1. c. 35. lib. 2. c. 20. Soz. lib. 2. c. 33.*

† *An.* 336. * *An.* 347.

(h) *Socrat. lib. 2. c. 20.*

(i) *Montfauc. in Vit. Athanas. c. 5, 6.*

(k) Μάρκελλος ἐτόλμησεν ἀσεβῶν εἰς τὴν ὑπόστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ φιλοῦν αὐτὸν ἐξηγούμενον λόγον, ἐκείθεν [scil. ex Symb. Nic.] περρασίσαθς τὰς ἀρχὰς εἰληφέναι, τὸ ὁμοούσιον τὴν διάνοιαν κακῶς ἐξηγούμενον. *Epist. 78.*

Thus many of those who had sat in the *Nicene* Council, could not agree about the Meaning of the Word *Consubstantial*; but some, without Regard to the Interpretation of the Synod itself, strain'd it to a Sense directly opposite to that which was design'd: and interpreted that Word which was intended to express the *real Divinity* of Christ, to confirm an Opinion which directly destroy'd it. The Heats carried on by these Means against those of Catholic Principles, and who would not suffer the *Nicene* Confession to be thus abus'd, occasion'd the Deposition of the two foremention'd Bishops; and seem to have been the chief Reason of the Deprivation of *Athanasius* himself by the Council of *Tyre*; which was summon'd from thence to **Jerusalem*, for the Dedication of a magnificent Church built there by *Constantine*.

This was the (l) largest Council which had ever been known in the Christian Church; and being but ten Years after that of *Nice*, very probably many of the *Nicene* Bishops were there. To this Council the same Emperor *Constantine*, who had banish'd the *Arians* at the Council of *Nice*, for insisting upon novel uncatholic Assertions, did now, upon their desisting from them, and delivering a (m) Confession of their Faith agreeable to Scripture, and to the primitive and *Nicene* Doctrine, [but without the new Terms inserted into the *Nicene*

* *An. 335.*

(l) Ταύτῃ μεγίστῃ ὧν ἴσμεν σύνοδον δευτέραν συνελέσθαι βασιλεὺς ἐν αὐτοῖς Ἱεροσολύμοις, μετὰ τῷ πρώτῳ ἐκένῳ, &c. [scil. *Nicenam*] Euseb. in vit. Constant. lib. 4. c. 47. Synodus longe omnium celeberrima & cum *Nicæna* Synodo comparanda si Eusebio credimus: quippe quæ ex omnibus Romani imperii provinciis ad dedicationem regalis Basilicæ a principe esset congregata. Vales. observ. Eccles. lib. 2. c. 2. ad fin. Hist. Soz.

(m) Socrat. lib. 1. c. 26. Soz. lib. 2. c. 27.

Creed] recommend them to the Council, and order'd them to be admitted to Communion. The Council, with the Emperor's Letters, receiv'd their Creed, and gave both it and the Men themselves an ample Testimony of their Approbation ; declar'd their Doctrine to be *orthodox* and *apostolical*, and them to be sound and worthy Members of the Church of Christ, whom *Envy* and *Party-Zeal* had till then driven out of the Church : and wrote a *Synodical* Epistle to the Church of *Alexandria*, and to the Bishops of all Churches, to admit them immediately into Communion, and not to suffer former Disputes to break *Peace* and *Union* any longer amongst them.

This is the Substance of the Decision and Decree of this most eminent and *truly orthodox* Council ; the Original of which, as related by (n) *Athanasius* himself is in the Margin.

Hence it appears that the *Church*, and no less the Emperor *Constantine*, were soon sensible of the ill Consequences which the Insertion and Imposition of *unscriptural* Expressions, in Matters of Faith, had produc'd ; and therefore were resolv'd not to make them any longer *Terms of Communion*. And this

(n) "Ους [scil. Arianos] πρὸς τινὰ καὶ δὸν μισόκαλθ' εὐθὺς ἔξω γίνεσθαι τῆς ἐκκλησίας ἐργάσατο· ἐμαρτύρη δὲ τοῖς ἀνδράσι ὁ θεωριλέσας βασιλεὺς διὰ τῆς ἐπιστολῆς πίσεως ὁρθοτομίαν· ὡς παρ' αὐτῶν πυθόμενος αὐτὸς τε δι' αὐτῶν παρὰ ζώσης φωνῆς αὐτῶν ἀκούσας ἀπεδέξατο, ἡμῖν δὲ φανερὸν κατεστήσατο, ὑποτάξας τοῖς αὐτῶν γεγραμμένοις ἐγχεσθαι τῶν ἀνδρῶν ὁρθοδοξίαν, ὡς ἀπεγνωμένοι οἱ πάντες ὑγιῖντες ἔσαν καὶ ἐκκλησιαστικῶν καὶ ἐκότητος παρεκάλει τὸς ἀνδρας ὑποδεχθῆναι καὶ ἐναυθῆναι τῇ ἐκκλησίᾳ τῷ θεῷ — καὶ πρὸς γε ἀληθῶς γνώσας ὑμᾶς τὰ πεπραγμένα, καὶ ὡς ἐκοινῶνσαν οἱ ἄνδρες, παρεδέχθησάν τε ὑπὸ τῆς τοσαύτης ἀγίας σωότητος, προθυμολογῆσαι καὶ αὐτὰς ἀσπασάσθαι τῶν πρὸς τὰ δικαία μέλη σωαρέαν τε καὶ εἰρήνην, ὅτι μάλιστα τὰ τῆς ἐκτεθείσης ὑπὸ αὐτῶν πίσεως ἀναμνησκόντες σάξαι τῶν παρὰ τοῖς παῶσιν ὁμολογημένῳ ὑποσολικῶν παρὰ δόσιν τε καὶ διδασκαλίαν. Synod. Epist. Concil. Hierosolymat. apud Athanas. De Synod. Arim. & Seleuc.

would

would have effectually secur'd the Peace and Unity of the Church, if all would have been contented with the public Profession of the Catholic Doctrine and no more. But this Moderation made the *Athanasian* Party very uneasy, and they seem'd to insist more on the *new* Expressions, than on all other Considerations; tho' they were scarce able any where to carry their Point for thirty Years together; all the numerous and eminent Councils within that Time, laying aside, and refusing to impose, and sometimes directly rejecting the *Consubstantiality*, and other Terms inserted in the *Nicene Creed* as *unscriptural*, *ambiguous* and *novel*, and tending to disturb the Peace of the Church: and yet at the same time they were so far from favouring the particular *Arian* Notions, that they expressly anathematiz'd those who taught them.

Dr. B— would have it thought, that the Proceedings of the Church against the restless Endeavours of the *Athanasians* to get the *new Nicene* Terms every where establish'd, was a Dispute betwixt the *Arians* and *Catholics*, whereas *Arianism* was so far from being favour'd, that it was expressly disclaimed and condemned; and nothing was intended by the *truly orthodox* Part, but to preserve and maintain the primitive and Catholic Doctrine of the Church, and to prevent Innovations and Corruptions of the ancient Faith, which the *Athanasians* were endeavouring to introduce under a Pretence of defending the *Nicene* Confession, whilst they really corrupted the Doctrine taught in it, and perverted the *Consubstantiality* therein made use of, to Purposes quite contrary to the Design of the *Nicene* Council. The Doctor, to make his Representation of Things the more plausible, and to raise in his Reader's Mind an Indignation against that Catholic Doctrine which he traduces under the Name of *Arianism*; prefaceth his Relation with the trite Story

Story of *Arius's* sudden Death *, calling it *the visible Hand and Interposition of Providence*. This is a Story of much like Nature with that which *Philostorgius* tells concerning several *Athanasian* Bishops who met at *Nicomedia*, being Part of the *Arimini* Council, and were (o) swallow'd up with an *Earthquake*. The Story of *Arius's* Death [if it was any Thing to the Purpose] stands upon the Credit of his most inveterate Enemy *Athanasius*, which he says was told him by the Presbyter *Macarius*; and which he publish'd above (p) twenty Years after the Thing is suppos'd to have happen'd: And it is further observable, that *Athanasius* orders *Serapion* (to whom and to some Monks he had sent the Relation) (q) neither to take himself any Copy of his Letter, nor to suffer any Body else to take one; but orders it to be return'd to him again: and says he had given the same Charge to the Monks. This is enough to render the Story suspicious at least. But supposing the Fact to be true; it is [even as related by *Athanasius* himself] an Argument not against but rather [tho' in Reality on neither Side] for the Truth of *Arius's* Opinions: and if it was a Judgment, it was for his *Hypocrisy* and *Perjury* in concealing and denying his real Sentiments upon Oath too before the Emperor *Constantine*.

Dr. B — proceeds †; “It would be tedious to explain the manifold Divisions — among the *Arians*; the various Councils which were holden by them; the different Forms of Confession which were drawn up, some more openly asserting the Blasphemies of *Arius*, others by no means dis-

* Pag. 206.

(o) *Hist. Eccles. lib. 4. c. 10.*

(p) *Epist. ad Solitarios & ad Serap. vid. Montfaucon in vit. Athanasii. pag. 50.*

(q) *Epist. ad Serap.*

† Pag. 207.

“ claiming them; and none of them professing the
 “ whole Faith of the Church, but leaving some Re-
 “ serve or Subterfuge for their Impiety.”

Here the Doctor, in a Way suitable to the rest of his History, represents the discontented dissenting *Athanasians* and those who follow'd them, *few* in Comparison of those he styles at Random *Arians*, to be as it were the whole *Church*: and charges those Confessions which were made in many eminent and numerous Councils of truly catholic Bishops in a Succession of about thirty Years together, and which were admir'd and allow'd to be *orthodox*, even by the *Athanasians* themselves; to be either *open Assertions of the Blasphemies of Arius*, or tacitly containing *his* Notions. Which Calumny cast on so many learned and pious Bodies of Men is merely founded on their not insisting on and refusing to impose the *unscriptural* Expressions of the *Consubstantiality*, &c. [which the Doctor calls *the Faith of the Church*] which had been very much abus'd both to the disturbing the Peace and corrupting the Doctrine of the Church: tho' yet 'tis well known that they expressly condemn'd the *Arian-Assertions*; and taught nothing but what had always been the profess'd Doctrine of the primitive Christians before them; and therefore are very injuriously stil'd *Arians*. And it will be sufficient to confute all that the Doctor has said within that Compass of Time to which I intend to confine my Considerations on the Controversy of the Trinity, briefly to show what was the Doctrine and public Profession of those many and numerous Synods which he calls *Arian*; tho' *Hilary* himself allow'd several of them to be *orthodox*; and that they taught no other than the catholic Doctrine of Antiquity, and which was the general and almost unanimously receiv'd Doctrine of the Church till after the middle of the fourth Century.

It hath been already shown, that the great Council of *Jerusalem* did not think the *Consubstantiality* to be any Part of the Catholic Doctrine. The Emperor *Constantine* was of the same Opinion, and continu'd to be so as long as he liv'd. Not many Years after his Death, a great Council met at *Antioch* by the Order of his Son *Constantius* *, to celebrate the Dedication of the great Church there. This Council drew up several Confessions, in which they condemn'd the (r) *Arian* Positions, and profess'd their Belief in general, *Catholic* and *Scripture-Terms*, leaving out the Mention of the *Consubstantiality*, which they dislik'd. The Acts of this Council were of so great Note as to be inserted into the Code of the Canons of the universal Church. The Doctrine of this Council *Hilary* (s) allows and interprets as *orthodox* ; and our own learned (t) Dr. *Cave* owns it to be sound in all Things but the Omission of the *Consubstantiality*. So that they were not only *Arians* who were averse to the *Consubstantiality*, but the truly catholic and orthodox Part of the Church were so too, who condemn'd at the same time the particular *Arian* Tenets, as much as the *Athanasians* themselves did.

About four Years after, another Council at (u) *Antioch* †, compos'd ('tis probable) chiefly of the same Bishops which had made the former Synod, publish'd the largest and most explicit catholic

* An. 341.

(r) *Socrat. Hist. Eccles. lib. 2. c. 10, 18. Athanas. de Synod. Arim. & Seleuc.*

(s) *De Synod.*

(t) *In omnibus his fidei formulis, cetera (ut videtur) sanis, & εὐσεβὲς vocabulum nusquam reperire licet, usque a quo penitus abhorrebant. Hist. lit. Part II. pag. 3.*

(u) *Socrat. lib. 2. c. 19. Athanas. de Synod.*

† An. 345.

Form of Faith that had ever been known ; in which they anathematize not only the *Arian* Assertions, but also the Errors of *Paulus Samosatenus*, *Sabellius*, *Marcellus*, *Photinus* and others. And they themselves declare they had enlarg'd their Confession on purpose to take off all Suspicion of their *Heterodoxy*, and to convince the *Western Church*, to whom they sent it, of the impudent Calumnies of their Adversaries, [*viz.* the Party of *Athanasius* who had misrepresented them] and that all of uncorrupt Principles might know that the Doctrine of the *Eastern Church* was *Catholic* and agreeable to Scripture. This Confession (x) *Valesius* himself says, is most elegant and learned, and a *Catholic Explication of the Doctrine concerning the Holy Trinity*, only that it omits the *Consubstantiality*: Which Word was left out on purpose to show that they were neither addicted to one Party or other ; were equally averse to all *novel* and *erroneous* Doctrines under what Name soever ; and profess'd nothing but the indisputable *Catholic Doctrine* confirm'd by the Testimony of Scripture.

This Council taught and confirm'd the catholic Doctrine of the (y) *Supremacy of the Father over the Son*, and the *Subjection of the Son to him* : and also of the (z) *voluntary Generation of the Son* ; condemning those

(x) Fides—Cl. Valesii iudicio, doctissima & elegantissima, in qua doctrinam de sacrosancta Trinitate & Dei filio, omissa sola τῆς ὁμοουσίης mentione, sensu satis catholico exponunt. Apud Cav. Hist. lit. Part II. pag. 112.

(y) Πανταρχίῳ μὲν καθόλου τῷ πατρὶς πάντων, καὶ αὐτῷ τῷ υἱῷ τῷ ᾧ ὑποτέτακται τῷ πατρὶ. Socrat. lib. 2. c. 19.

(z) Τοὺς δὲ βεβλήσει ἐδὲ θελήσει γένεσθαι τὸν Χριστὸν εἰρηκότας ἐνδολαβῶς, ἀνάγκη ᾧ δηλοῦσι ἀβέλητον καὶ ἀπεραιρέτον πειθευσιμότηας τῷ θεῷ, ἵνα ἄκων γεννήσῃ τὸν υἱόν, δυναστεύατες καὶ τῆς ἀληθείας ξένος ἐπιγινώσκουмен. They explain their Sense in the Words presently following, *viz.* αὐτοκρατορεῖ γὰρ ἡμῶν ὡς τὸν

those who deny'd it, and affirm'd that the Son was begotten *necessarily*, and not by the *Will* of the Father.

This Doctrine of the *voluntary* Generation of the Son, which had been the unanimous Doctrine of Antiquity, [tho' *Athanasius* bid the *Arians* shew who had (a) taught it, by which it appear'd how much he was acquainted with the antient Books] was profess'd afterwards by the Easterns of the * *Sardican* Council; and (b) *Hilary* gives his Suffrage and Explication of their Doctrine, as *Catholic* and *Orthodox*, tho' they did reject the *Consubstantiality*.

About four Years after the *Sardican* Council, a famous Synod compos'd both of *Eastern* and *Western* Bishops met at *Syrmium* †, and depos'd *Photinus*, Bishop of the Place, for denying the *Divinity* of Christ, and asserting him to be a *mere Man*. *Hilary* commends and explains at large as *Orthodox* the Confession of this Council, who, as on the one hand they condemn'd the *Arian* Opinions, so on the other hand they disapprov'd and laid aside the *Consubstantiality*. They anathematiz'd several erroneous Opinions; and as they profess'd the true and proper *Divinity* of the Son, so in opposition to a Plurality of Gods, they declar'd that he was not *coordinate* or *equal*, but *subject* to the Father; that he was

τὸν θεὸν, κύριον αὐτὸν ἑαυτῷ εἰδότες, ἐκείνως αὐτὸν καὶ θέλοντες
[ἐθέλοντι]. *Athanas.* τὸν υἱὸν γεγεννημέναι εὐσεβῶς ὑποειλήφαμεν.
Socrat. ibid. & Athanas. de Synod.

(a) Ἐιπῶσαν ἡμῖν [scil. *Ariani*.] — παρὰ τινος τῶν ἁγίων
ἀκέσαντες συμπεφορήκασιν — τὸ — θελήματι. *De Decret. Synod.*
Nic.

* *An.* 347.

(b) *Eos qui dicunt* — quod neque consilio neque voluntate pater
genuerit filium, anathematizat sancta & catholica Ecclesia. *Hilary*
explains his own Sense of the Words, viz. *qui ex substantia Dei*
natus est, etiam ex consilio ejus ac voluntate nascatur, &c.

† *An.* 351.

begot-

begotten by *voluntary* Generation, and not by *Necessity of the Father's Nature*: and that the Father alone as being the *Original* and *Head* of the Son was the *One God*, and in his Person the divine *Unity* was preserv'd.

Hilary agrees to every Part of this Doctrine as *sound* and *catholic*; and remarkably declares his own Opinion of the *natural Subjection* of the Son to the Father as being *alone the one God*, in the Explanation of it.

"We (c) do not (says the Council) make the Son, "equal to the Father, but *subject* to him." Hilary gives his Explanation and Sense thus: viz. "herein (d) more especially the Son is not compar'd or "equal'd to the Father; as being *subject* to him by "a *Submission of Obedience* — as being *sent* by him; "as *receiving* every thing from him, and in all "things obeying the *Will* of him that *sent* him." To which he afterwards adds; "that the Son is "subject to the Father by the *Nativity* of his *Nature*. — Again; "is *subject* to him as the *Original* of "his Existence:" which shows his Opinion plainly of the *natural Subjection* of the Son to the Father in his highest or divine Capacity.

(c) 'Ου σιωπάσομεν τὸν υἱὸν τῷ πατρὶ, ἀλλ' ὑποτάσσμενον τῷ πατρὶ. Soc. lib. 2. c. 30. non exæquamus vel conformamus [al. comparamus] filium patri sed subiectum intelligimus. De Synod.

(d) In eo quidem maxime non comparatur nec coæquatur filius patri, dum subditus per obedientiæ obsequelam est — dum mittitur, dum accipit, dum in omnibus voluntati ejus, qui se misit, obsequitur. Hil. de Synod. Subiectum alterum alteri *Nativitate Nature*. Patrem in eo majorem esse quod pater est, filium in eo minorem esse quod filius est. — Patri *subiectus est ut auctori*, &c. ibid.

“ If any (e) one (says the Council) asserts that the Son was begotten *without the Will* of the Father, let him be anathema. For the Father did not beget the Son by the *Compulsion* of the *Necessity* of his *Nature* without his *Will*; but he both *will’d* (the Existence of the Son) and begat him *of himself before Time*, and without being *Passive* (in his Generation.”) This *Hilary* shows to be his own Sense, as he had done before.

Again; “ We (f) piously refer (say they) all Things to one *unoriginated* Principle of the Universe thro’ the Son.” In the Explanation of which Article, *Hilary* declares his own Opinion in the following remarkable Words. “ It (g) is most impious to profess the Son to be *unoriginate*; for if so, there will no longer be *one God*; because the

(e) Ἐάν τις μὴ θελήσῃ θεὸν πατέρα γενενηνῆαι τὸν υἱὸν λέγων, ἀνάθεμα ἔστω· ὃ δὲ βιάσθῃς ὁ πατὴρ ὑπὸ ἀνάγκης φυσικῆς αἰτίας ὥς ἐκ ἡθελεν ἐγέννησε τὸν υἱόν· ἀλλ’ ἅμα τε ἐβελήθη, καὶ ἀχρόνως καὶ ἀπαθῶς θεὸς αὐτὸν αὐτὸν γεννήσας ἀπέδειξε. *Socrat. ut sup.* si quis nolente patre, natum dicat filium, anathema sit: non enim coactus pater, vel naturali necessitate ductus, cum noller, genuit filium; sed mox ut voluit, sine tempore & impassibiliter ex se eum genitum demonstravit. *Hil. de Synod.* Ne data hæreticis occasio videretur ut *Necessitatem* Deo patri gignendi ex se filii ascriberent, tanquam naturali lege cogente, invito se ediderit. *ibid.* The Remark of the learned Jesuit Petavius is; voluntas ista quam necessitati opponunt Sirmienles Præsules, mera est libertas; ac non solum violento & coacto contraria, sed etiam ei quod ita naturæ est consentaneum, ut ex arbitrio consilioque minime pendeat. Quæ fuit *Eusebii Casariensis* opinio, &c. de Trinit. lib. 6. c. 3. See Reply, p. 255—276.

(f) *Socrat. ibid.*

(g) Filium innaſcibilem confiteri impiſſimum eſt: jam enim non erit Deus unus, quia Deum unum prædicari natura unius innaſcibilis Dei exigit — cum idcirco Deus unus ſit, cum pater Deus ſit, & filius Dei Deus ſit, quia innaſcibilitas ſola per ſe unum ſit — reſpuit ergo innaſcibilem filium prædicari fides ſancta, ut per unum innaſcibilem, Deum unum prædicet. *Hil. ibid.*

“ Doctrine

“ Doctrine of the *Unity* of God is founded necessarily in the Nature of *one unoriginated God*. —
 “ There is therefore but *one God*, seeing it is the
 “ Father that is (absolutely) *God*, and the Son is
 “ *God of God*, because there is but *one unoriginated*
 “ *Person*. — The Holy Catholic Faith will not there-
 “ fore allow the Son to be taught to be *unoriginated*,
 “ that by holding *one unoriginated Person*, it may
 “ thereby teach *One God*.”

Nothing can be more plain than that *Hilary* with the *Syrman Council* placeth the *Unity* of God in the *unoriginated Person* of the Father; which is the Catholic Doctrine of all Antiquity.

I might farther observe (if it was of any Moment) that at another, which was the * *third Syrman Council*, the celebrated *Hofius*, Bishop of *Corduba* in *Spain*, who is said to have drawn up the *Nicene Confession*, did subscribe against the (h) *Consubstantiality*; as (i) did Pope *Liberius* † at the fourth *Syrman Synod*, a Year after. These two Bishops were thought to be of so great Consequence to the *Athanasian Cause*, that many Excuses and Pretences of ill Usage are alledg'd for what they did. But whether the Apologies made for them be true or not, it however appears that they did not think the *Consubstantiality* to be of so great Importance as to prefer it before their own Peace and Repose. *Liberius* liv'd several Years after this, but it does not appear that he ever repented of or recanted the Subscription which he

* *An.* 357.

(h) *Philostorg. Hist. lib. 4. c. 3. Sulpit. Hist. sac. lib. 2. c. 56. Soz. lib. 4. c. 6. Athan. Epist. ad Solitar. & Apolog. 11. Hil. de Synod.*

(i) *Philostorg. ibid. Soz. lib. 4. c. 15. Athanas. Apol. 11. & Epist. ad Solitar. Hil. ad Constant. Hieronym. de Scrip. Eccles. c. 97.*

† *An.* 358.

made both against *Athanasius* and the *Consubstantiality*.

I shall mention but one Council more, namely, the great (k) *general* Council *, consisting of almost all the Bishops both of the *Eastern* and *Western* Church, (l) and divided into two Bodies, one of which sat at *Arimini*, in number about four hundred, the other at *Seleucia*, in number one hundred and sixty. This Council was call'd to put an End to the *Divisions* betwixt the *Eastern* and *Western* Church, which had been occasion'd chiefly by the Party which *Athanasius* had made after his *Deposition* and *Banishment*; and to unite them in *one Communion*, by a common Agreement in one Confession of Faith. To which Purpose a Creed which had been before compos'd at *Syrmium*, and was approv'd of by the *Eastern* Church, was offer'd to the Council by *Valens* and *Ursacius*, two Bishops of principal Note.

In the Creed which was propos'd, the Word (m) *Consubstantial* was left out, as being an *unscriptural* Term, of *ambiguous* Signification, and which had given *great Offence*; and to which the (n) *Eastern* Church had a particular Aversion: and instead of it, the Son was declar'd (o) *to be like unto the Father in all Things, according to the Scriptures*. This was the very Explication which the *Nicene* Council had given of their Sense of the *Consubstantiality* of the Son: and the Confession was drawn up in such

(k) *Ὁικουμενικὴ συνέδος*, Socrat. Hist. lib. 2. c. 37. ex omni orbe Romano, ut Valentiniani Jun. lex docet. Cav. Hist. lit. Part II. pag. 118.

* An. 359.

(l) Soz. Hist. lib. 4. c. 17. & c. 22.

(m) Philost. Hist. lib. 4. c. 10. Theodoret. lib. 2. c. 18. Socrat. lib. 2. c. 37. Soz. lib. 4. c. 17. Hieronym. ad Luciferian. p. 143. Athanas. de Synod. Arim. & Seleuc.

(n) Soz. lib. 4. c. 19.

(o) Philostorg. Socrat. Soz. Hieronym. &c. ibid.

indisputably Catholic Expressions (as (p) *Jerom* owns) that that Part of the Council which was most zealous for the *Nicene* Creed, and would not have had any other admitted, could in the end object nothing to it, since it was plainly agreeable to the *Nicene* Doctrine. Only it was at first suspected that the Bishops who presented it were Favourers of the *Arians*; and therefore the Council would not subscribe their Confession, till it appear'd that nothing of *Arianism* was meant by it, and that they themselves anathematiz'd the *Arian* Opinions. To this, at first, it seems, they would not (q) consent; whereupon the Council (r) both rejected their Confession, and depos'd them, and wrote the Emperor an Account of it. But *Valens* and *Ursacius* were before-hand with the Council's Legates; and possess'd the Emperor in their own Favour, and against the Synod; upon which the Legates of the Western Part of the Council were not admitted; and *Valens* and *Ursacius's* Creed was approv'd by *Constantius*, and they were sent back to the Council with his Orders to have it establish'd and agreed to, in order to effect that *Peace* and *Union* between the Eastern and Western Church which had been so long desir'd, and which (as *Jerom* says) very much lay at the (s) Heart both of the *King* and all the *Good Men* of the Council. Here it is alledg'd * that *Valens* and *Ursacius*, by ill Usage and Circumvention, seduc'd

(p) De *Uscæ* nomine abjiciendo veri similis ratio præbatur; quia in scripturis, aiebant, non invenitur, & multos simpliciores novitate sua scandalizat. Placuit auferri. Non erat Curæ Episcopis de vocabulo, cum sensus esset in tuto. *Advers. Lucifer.* p. 143.

(q) *Socrat.* lib. 2. c. 37. *Soz.* lib. 4. c. 17. *Theod.* lib. 2. c. 23.

(r) *Socrat.* & *Soz.* & *Theodoret.* *ibid.*

(s) *Idem enim regi & bonis omnibus curæ fuerat, ut Oriens atque Occidens communionis sibi vinculo necterentur.* *Adv. Lucifer.* p. 143.

* *Pag.* 229.

the Deputies whom their Adversaries had sent to the Emperor, to *revoke* all that had been done against them, and to *communicate* with them, and to *sign* their *Confession*. How this was we have no good Evidence, nor is it of any Moment ; and it is no Wonder that the Bishops *Valens* and *Ursacius* and their Friends should do the best they could to get the Sentence against them revers'd, and be restor'd to Communion. But be this as it will, it appears from *Jerom*, who, as himself tells us, took his Relation from the public *Acts* of the Council to which he appeals. That *Valens*, who wrote the Creed which had been propos'd, clear'd himself of all *Suspicion* of (t) *Arianism*, and agreed with the Council in anathematizing the *Arian* Doctrines, which he did with the Applause of all the Synod, who were sorry for having (u) *suspected* him, and subscrib'd his Creed, and unanimously agreed to lay aside the (x) *Consubstantiality* for the future, for preserving the *Peace* and *Unity* of the Church.

Thus this great Council (whatsoever Jealousies and Divisions there were amongst them at the Beginning) were very unanimous in the End, and consented to and subscrib'd one Confession of Faith, whereby they declar'd that they were all of *one* Com-

O 2

munion ;

(t) *Professus est se Arianum non esse, & penitus ab eorum blasphemis abhorrere. ibid.*

(u) *Cum cuncti Valentem ad Calum laudibus tollerent, & suam in eum suspensionem cum penitentia damnarent. ibid.*

(x) The Sentence of the Synod was ; τὸ ὅ ὄνομα τῆς ὑσίας ὅπερ ἀπλόεσεν διὰ τῶν πατέρων ἐτέθη, ἀγνούμενον ὃ τοῖς λαοῖς σκάνδαλον ἔφερε, διότι μὴ αἱ γεγραφαὶ τὸ το πειέχουσιν ἤρεσε περικυβεθῆναι, καὶ παντελῶς μηδεμίαν μνήμην τῶ λοιπῷ γίνεσθαι ὁμοιον ὃ λέγομεν τῷ πατρὶ τὸν υἱόν, ὡς λέγουσιν αἱ θεῶν γεγραφαὶ καὶ διδάσκουσι. “ As to the Term of *Substance*, which in “ *Simplicity* was us'd by the [Nicene] Fathers, but being not “ understood by the People, gave Offence to them ; and because “ also

munion; and thus *Peace* and *Unity* being happily restor'd to the Church, they all return'd home to their several Diocesess (y) *well pleas'd* with what had been done.

The Decision of this Council (which probably was the largest the Church had ever known) against the *Consubstantiality*, is the more remarkable, because there is not the least Pretence to say it was (z) *Arian*, or disinclin'd to the *Nicene Doctrine*. The *Athanasian* Historians indeed in their *various* and *contradictory* Accounts of the Matter, relate a great deal of *Artifice* and *Force* to have been us'd to bring the Westerns to an Agreement with the Easterns: but as their Accounts do neither agree with each other, nor with *Jerom*, who took his Relation from the *public Records* of the Council itself; so is it very hard to suppose that any considerable Part of such a Body of Prelates would be induc'd either by Flatteries or Threats to subscribe against their Consciences to a Confession of Faith which they did not think to be catholic and agreeable to Scripture. Nor can any thing be more unreasonable or unjust than to stile *this* or any of the afore-mention'd Councils, or their Confessions, *Arian*; only because they laid aside or rejected the new *unscriptural* Term, *Consubstantial*; tho' in all other Points they maintain'd the *Nicene Doctrine*; and expressly condemn'd the *Arian* Opinions. By this Pretence not only almost all the Christian

“ also it is not to be found in *Scripture*, it is decreed that it
 “ shall be wholly laid aside, and no Mention made of it for
 “ the future. — But we affirm that the Son is *like* unto the Fa-
 “ ther, as the divine Scriptures expressly teach. *Athanas. de*
Synod. Arim. & Seleuc.

(y) *Læti omnes ad provincias revertuntur. Hieronym. adv. Lucifer. p. 143.*

(z) *Hilary* addresses the Council of *Arimini* in these Words, *viz. Ariani non estis, cur negando Homousion censemini Ariani? de Synod.*

Church after the *Nicene* Council for many Years together must be accounted *Arian*, [which is no Compliment to the *Athanasian* Cause] but even the Council of *Nice* itself must have been thought *Arian*, if they had not inserted the *Consubstantiality* into their Creed, which *Athanasius* himself owns they had no Intention of doing; but design'd to have express'd their Belief in catholic and scriptural Terms, [as was done afterwards by all the fore-mention'd Councils] had not the Contentions of the *Arians* in insisting on their uncatholic and novel Positions, in a manner forc'd the Synod to make use of the Expression.

The Creeds drawn up by those stit'd *Arians* [tho' they renounc'd every Branch of *Arianism*] in the fourth Century are so indisputably agreeable to Scripture and the catholic Doctrine of the ancient Church; that the most zealous *Athanasians* have acknowledg'd it: And the learned Bishop *Bull* bears this Testimony to them, "that (a) they say nothing " but what the Catholics have said, only that they " omit the Word *Consubstantial*:" which the Bishop knew very well had never been us'd in any ancient Christian Creed in the World. Again; " all (b) " their Confessions of Faith profess in a manner " to a Tittle, the same Belief which was confirm'd " in the *Nicene* Synod; excepting that they omit " the Word *Consubstantial*." Which shows the unreasonable Prejudice of those who suffering themselves to be deluded by mere Names, without regarding Things themselves, reproachfully stile those *Arians*, who do not profess and even blame the *A-*

(a) *Quid non dicunt, quod Catholici dixerunt, praterquam quod unam illam ὁμοούσιον vocem omittant?* Epilog. Def. F. N.

(b) *Fidei Confessiones — pleraque omnes eandem fidem verbo tenus profitentur, quæ in Nicæna synodo sancita fuerat, nisi quod Homoousii vocem omittant.* Ibid.

Fian Doctrine; because they think it best to lay aside all *unscriptural* Expressions in Matters of *reveal'd* Religion; and to have all Confessions of Christian Faith compos'd [agreeably to the Practice and Forms of the primitive Church] in the Words of *Scripture*.

The CONCLUSION.

THUS I have finish'd what I intended in Reply to Dr. B——'s historical Account of the Controversies concerning the Doctrine of the Trinity; and submit it to the learned and impartial Reader, whether it does not plainly appear that the Doctor has been very *partial* in his Relation of Things; has misreported and misrepresented the Sense of *Antiquity*, against the manifold *express* Declarations of their Opinions; and that the Doctrine which the Doctor pretends to support by the Testimony of the ancient Church, has not the least Evidence or Ground from any *one* ancient *Creed* or *Form of Worship*, or from any *one* ancient Writer whatsoever, who all *uniformly* and *unanimously* reclaim against that Notion and Explanation of the Doctrine of the Trinity, which he erroneously styles *Orthodoxy*: that on the contrary, it is manifest that the Doctrine of the *natural Supremacy* of the *one God and Father of all, who is above all*, and of the *Subordination* of the *Son* and *Spirit* to him, which the Doctor falsely styles *Arianism*, has been constantly taught by the Church from the Beginning for more than three hundred Years together: whether also it does not appear that the Council of *Nice* in inserting the Word *Consubstantial* into the Creed made no Alteration in that Doctrine, or design'd

design'd thereby to deny the *real Supremacy* and *Dominion* of God the Father over the *Son* and *Spirit*, or to teach the *Coordination*, *Coequality*, or *Necessary-Existence* of the *Son* and *Spirit*, which are manifestly repugnant to the Doctrine of that Council, who took care to explain the Word *Consubstantial* in a catholic Sense agreeable to *Scripture* and the Profession of the primitive Church before them ; and so as to disclaim equally the Errors of *Sabellianism* and *Tritheism*. Whether it doth not further appear that the Word *Consubstantial* being found [not only to be *unscriptural*, but also] to be *ambiguous*, and *misunderstood*, and perverted and abus'd to a Meaning quite contrary to the Intention and Sense of the *Nicene* Council, and made thereby the Cause of great Offence and Contention in the Church, was publickly laid aside not many Years after it was first brought into the Church, and omitted in all the Confessions of all the most numerous and eminent Synods both of the *Eastern* and *Western* Church, which met for about thirty Years together ; in all which Confessions *Arianism* was disclaim'd and condemn'd, and the ancient Catholic Doctrine of the *alone absolute Supremacy* of the *one God the Father*, and the *Subordination* and *Subjection* of the *Son*, &c. to him, was, as I have prov'd, entirely profess'd.

I did not think it proper or to the Purpose to pursue the Doctor's historical Account any further ; and what is observ'd upon it is sufficient to show, that the Design of this *Narrative* was neither to favour *Arianism* on the one hand, or *Athanasianism*, so call'd, on the other ; but to show from undoubted Evidence and Fact, what was the true Catholic Doctrine of the primitive Church conformable to *Scripture*, in Opposition to both of them.

The Cry of *Arianism*, and a pretended Zeal for the *Nicene* Faith has been an old Party-Cant, made use of to blind Men's Eyes, and hinder them from enquiring

enquiring after *Truth*; to (c) blacken those whom the reputed Orthodox had a mind to misrepresent, and by the mere Sound of a Word to lead their unwary Followers to profess Opinions almost as contrary to the *Nicene Doctrine* as to *Arianism* itself.

What on this Pretence has been of late Years advanc'd by the modern *Athanasians* or *Scholastic* reputed *Orthodox*, either in Defense of *Sabellianism* or *Tritheism* (into which two Schemes they are divided) has been fully consider'd and confuted from the Principles of *Scripture*, *Reason* and *Antiquity*: and what hath been by them reply'd in Vindication of their pretended *Orthodoxy*, hath been so weak and insufficient; so full of Bitterness, Invective and Calumny; and so deficient in *Evidence*, *Reason* and *Argument*; and finally built upon Principles directly opposite to the first and fundamental Articles both of *natural* and *reveal'd* Religion; that, I question not, that all truly learned and impartial Enquiries after, and Lovers of *Truth*, are fully satisfy'd, and have already decided the Controversy in their own Breasts. So that, I think, no more is necessary to be added to what hath been said; and trust that God, in his own good Time, will make the Endeavours of all truly pious and virtuous Men effectual and successful in promoting the Doctrine and Religion of his Gospel; and to the establishing *Peace* and *Unity*, upon the Christian Terms of *Charity*, *Righteousness* and *Truth*.

(c) *Invisum nomen quo* — denigrandos curavit adversarios suos, ut hac ratione odium ipsius imperitorum conciliaret, & credulos lectores hoc prejudicio preoccupatos a libera veritatis disquisitione arceret. *Bulli Apolog. adv. D. Tullium. Sect. 1.*

E R R A T A.

P Age 3. line 34. read [*συγγραφεὺς*] p. 7. l. 10. r. [*ὡς ὁ υἱὸς τοῦ θεοῦ*] p. 8. l. 30. r. [*αἰῶνες*] p. 22. l. 33. r. conscriptus; p. 62. l. 25. r. last. p. 99. l. 31. r. III.

F I N I S.

OBSERVATIONS
ON
Dr WATERLAND's
Second DEFENSE
OF HIS
QUERIES.

By the *AUTHOR* of the REPLY to his
FIRST DEFENSE.

S. Clarke

*Opinionum Commenta delet Dies, Veritatis judicia confir-
mat. Cic. de Claris Orat.*

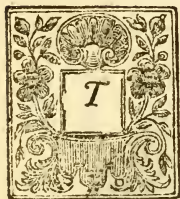


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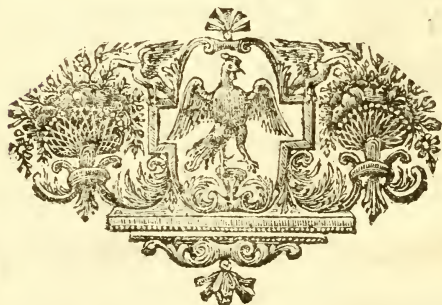
T O T H E
R E A D E R .



THE Author of These Observations assures the Reader, in the most Solemn manner, that there is contained in them no Argument, or Branch of Any Argument; but what, upon the most serious Consideration and careful Review, appears to Him to be strictly and perfectly conclusive. If any one shall think fit to

TO the READER.

write in Answer to them, he is desired to observe the Same Method ; and not darken Arguments of Reason and Scripture, by intermixing with them Applications to the Passions of the Ignorant.



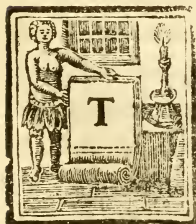
OBSER-



OBSERVATIONS
ON
Dr WATERLAND's
Second DEFENSE
OF HIS
QUERIES.

OBSERVAT. I.

*Concerning some remarkable Texts of
Scripture.*



THE True Scripture-Doctrine of the Trinity, is That which is the *natural Result* of *All the Texts of Scripture* relating to That matter, when compared together: And when they are *each of them* paraphrased according to *That Doctrine*, the Sense of them *All* shall appear *uniform and consistent*; and

Observ. and the Paraphrase upon *each* of them, shall appear naturally and obviously to express the true Meaning of every *single* Text. This, I think, is what Dr Clarke has clearly and distinctly done, in his *Scripture-Doctrine of the Trinity*. What Work Dr Waterland would have made, had he attempted in like manner to go through *All* the Texts of the New Testament according to *His* explication of the Doctrine; may appear to the Satisfaction of every reasonable Man, from a very few Instances taken out of his *Second Defense* of his *Queries*.

John V; 22, 23. *The Father judgeth no man; but hath committed all Judgment to the Son: That all men should honour the Son, even as they honour the Father.*

*Second De-
fense. p.
381.*

Here the *Honour* required to be paid to Christ, is, in our Lord's own Words, expressly founded upon the *Father's* having *Committed all Judgment* unto him. No, says Dr Waterland: "*Christ is NOT worshipped BECAUSE God Committed judgment to him; but God committed it to him for This end and purpose, that Men might be sensible of the Dignity and Divinity of his Person, and thereupon worship him.*" Meaning by "*the Divinity*" of his Person, *supreme Divinity*, accompanied necessarily and independently with the same *absolute Supremacy of Dominion and Authority*, as the *Father himself* has. So that (according to Dr Waterland) he had the *very same* Power of Judgment, *Before* Judgment was committed to him; as he had *After*. Or, which is the same thing; he had absolutely, necessarily, and independently,

pendently, in *Himself*, in his own Divine Capacity, the very same Right to have committed unto *HIMSELF* all Judgment in his Human Capacity, as the Father himself had to commit it to him in Either Capacity.

Observ.
I.


Neglecting therefore the Reason upon which the Scripture expressly founds the Honour we are to pay to Christ, the Dr builds it entirely upon another Foundation, on which the Scripture never builds it ; viz. on This, that By Him God CREATED all things. That By Him God Created all things, the Scripture does indeed teach : But there is in No place of Scripture Any intimation, of his being Worshipped upon That Account. The Reason is, because (as All Christian Writers unanimously agree,) the Son's part in the Creation was merely * ministerial. Which (what-ever

* Πατὴρ ἐβλήθη πρὸς πάντα κατεσκευάσθαι, τῷ δὲ πατρὶ νέμειν ὁ υἱὸς πρὸς πάντα δημιουργήσεν· ἵνα τὸ μὲν νεῦμα τῇ τῷ πατρὶ πρὸς Ἀυθεντικὴν Ἐξουσίαν, ἢ ὁ υἱὸς δὲ πάλιν ἔχῃ ἐξουσίαν ἢ ἰδίαν δημιουργημάτων. i. e. When the Father willed that all things should be formed, the Son formed them by the Appointment of the Father : That so the Original Absolute Supreme Authority [That's the Signification of ἀυθεντικὴ ἐξουσία,] might be reserved to the Father ; and at the same time, the Son might have Power over the things that he made : Cyrill. Hierof. Catech. 11. “ And it has been usual (says Dr Waterland, “ 2d. Def. p. 344,) with All the Christian Writers, to represent All Offices as descending from the Father to the Son. “ Athanasius Himself allows, that God the Son wrought in “ the Creation, upon the Father's issuing out his Fiat or Command for it : As also do several other Post-Nicene Writers.”

Concerning That New and Wonderful Fiction of Dr Waterland, (which I know not whether it ever before entered

Observ. ever Dr *Waterland* may imagine,) is by no Means
 I. so high a Title (in the *moral* or *religious* Sense,
 viz. considered as a Ground of Worship;) as is
Regal and *Judicial* Power.

Joh. XVII. 1, 2, 4, 5, 6, 8, 18, 22, 23, 24. *Jesus* lift up his Eyes to Heaven, and said: Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee. As Thou hast Given him power over all flesh, that he should give eternal Life to as many as Thou hast Given him. — I have glorified thee on the Earth; I have finished the Work, which Thou Gavest me to do. And now, O Father, “Glorify thou
 “ me with thine own Self, with the Glory which I
 “ had with thee before the world was.” I have manifested thy Name, unto the men which thou Gavest me out of the World. — For I have given unto them the Words which thou Gavest me, — and they have believed that thou didst send me. — As Thou hast sent ME into the World, even so have I also sent Them into the World. — And the Glory which thou Gavest ME, I have given Them. — That the World may know that Thou hast sent me, — That they may behold my Glory which Thou hast Given me:
 For

tred into the Heart of *Any* Christian Writer,) viz. that This *Absolute Supreme Dominion and Authority* of the God and Father of All, arises wholly from mere *mutual voluntary Concert and Agreement*; and has no other necessary Ground in Nature, than such a bare *Priority of Order*, as is no natural and necessary Foundation of *Any* real Supremacy of Dominion and Authority at all: Concerning This, I say, see below, *Observat. II. and III.*

For thou lovedst me before the Foundation of the World.

Observ.
I.

Upon these words, it was thus argued to Dr Water-
 " land. If the Son had (as you say) the SAME Claim
 " and Title to Worship, the SAME Right to all Glory,
 " that the Father himself hath ; it could be no more
 " proper for the Son to pray to the Father to glorify
 " the Son (to glorify him either with new or with
 " antient glory,) than for the Father to pray to the
 " Son to glorify the Father. Nor does it at all alter
 " the case, if you say he prayed only for his Humane
 " Nature. For still the Impropriety will be the
 " same as before : that the Son should pray to the
 " Father to give to his Humane Nature That Glo-
 " ry, which the Son himself had the very SAME
 " Right to have given to it, of his own Authority,
 " as the Father himself had." The Answer Dr
 Waterland makes to This, is in the following Words.

Reply p.
394.

" You ask if the Son's glorifying the Father, means
 " the very SAME thing with the Father's glorify-
 " ing the Son ? YES, the very SAME thing : How
 " can you doubt of it, when you read Joh. xvii, 1."

Second De-
fense, p.
392.

And again ; " Ay, but say you, could not the Son
 " himself have given it by his Own Authority ? YES :
 " But as the Father did not Disdain to recieve Glory
 " from the Son, why should the Son Refuse to recieve
 " Glory from the Father ? " By This Reasoning then,
 (there being no Natural Superiority of real Autho-
 rity or Dominion ;) the Father, had it not been other-
 wise agreed upon by voluntary Concert, might as
 possibly not have Disdained to have been incarnate,
 and to have been Sent by the Son, and to have prayed

p. 410.

Observ. to him, and to have used *all* the same expressions
 I. of acknowledgement of having received all things by
 Gift from the Son, as we find our Lord did in
 This Prayer to his Father. If any man, who (to
 say no more) reads seriously *This very Chapter*, can
 believe This to be the Doctrine of Christ; I think
 it can be to no Purpose, to endeavour to con-
 vince him of any thing.

1 Cor. VIII; 5, 6.—*There be Gods many,
 and Lords Many. But to Us there is but One God,
 [viz.] the Father, of whom are all things, and we in
 him; And One Lord, [viz.] Jesus Christ, by whom
 are all things, and We by Him.*

This Text is so directly, both in Sense and in
 Terms, contradictory to Dr Waterland's Notion;
 that 'tis very remarkable, in what Manner he has
 been forced to treat it.

Second De-
 fence, p. 55.

1. He tells us: "*The giving the Name [One God]
 sometimes to One [to the Father] singly, is no Ar-
 gument that the Same Name may not also justly
 belong to Both [to the Father and Son] together.*"
 No: Not the giving the Name *Sometimes*, but the
 giving it at *All times*, to the Father *singly*; and not
 only the giving it at All times to the Father *singly*, but
 moreover the giving it *Sometimes So* to the Father
singly, as to put it in express Contradistinction to
 the Son mentioned in the very same Sentence; IS
 an Argument, and more than an Argument, that the
 Same Name (and in the same Sense) cannot justly be-
 long to Both.

1 Cor. viii,
 6.
 Ephes. iv, 6.
 Job. xvii,
 3.
 1 Tim ii, 5.

2. In

2. In another Place, He Thus comments upon This Text. “*Yes; the Apostle tells us, that the Father, of whom are all things, is the One God.*” And again: “*You state (says he) the main Question between us in These Terms; Scripture, you say, tells us there is but One God, even the Father. Yes: Scripture styles the Father the One or Only God: That’s ALL you SHOULD pretend.*” Here the Dr directly corrupts the Apostle’s Assertion: Not allowing him to say, (what he expressly does say,) that *To US there is One God, the Father*; but only, on the reverse, to give *the Father the Style or Title of the One God*. Which is entirely a different Proposition. For ’tis one thing, to say that *The One God is The Father, of whom are all Things*; and another thing to say that *The Father, (though not the Father Only,)* is *The One God*. Now ’tis evident the Apostle in *This Text*, is not reciting the Characters of the Father, and telling us that *the Father* may be styled the *One God*; but on the other side, he is declaring to us *Who the One God is, viz, that ’tis The Father, of whom are all things*; and This in express Contradistinction too, to the *One Lord, Jesus Christ, By whom are all things*.

Observ.

I.


p. 194.

p. 426.


3. The Dr therefore is forced further to affirm, that “*the Son is Tacitly included, though the Father be eminently styled The One God:*” Nay, (which is very hard indeed,) *Tacitly included*, though by Name Expressly excluded, and contradistinguished by a peculiar character of his Own, in the very words of the Text itself. Again: “*The Father* (says he,) *of whom are all things, is the One God*”

p. 463.

p. 194.

Observ. “ *in opposition to False ones, to Nominal Gods and*
 I. “ *Lords, — not in opposition to God the Son :*”
 And yet, in the very words of the Text, *The One*
God is opposed, *NOT ONLY* to *False* Gods and
 Lords, to *Nominal* Gods and Lords, but *ALSO* (in
 exprefs Terms) to the *One True and Real Lord* By
 [or *Through*] *whom are all things*. Nor can there in
 This case poffibly be any Room for That Observa-
 tion, that “ *Exclusive Terms are not always to be*
 p. 26, “ *interpreted with Rigour.*” For though *General ex-*
 52, “ *clusive Terms*, not only *Sometimes*, but *Always* and
 168, *Neceffarily*, leave room for *Such* tacit Exceptions, as
 386. *every* (even the *Meanest*) *man's common fenfe* is al-
 ways fupposed to know, that (of neceffity) they
 cannot *but* be excepted even out of the moft * *Uni-*
 p. 26. *versal* expreffions : (For which reason, 'tis *ridicu-*
lous in Dr *Waterland* to ask ; Because *no one know-*
eth the Father but the Son, does it *therefore* follow that
 the *Father Himfelf* does not know the Father ? And ;
 Because *One had a Name written*, that *no man knew*
 p. 52. *but He himfelf* ; and to *Another was Given — a*
 Rev. xix, *new Name written*, which *no one knoweth*, *faving He*
 12. & ii, *that*
 27.

* The Reason is ; becaufe *All* univerfal Exprefions, even
 in their utmoft *Univerfality*, are, in the nature of language,
neceffarily and *always* underftood to extend *only* to *All* of *The*
Kind *spoken of*, and in *The Senfe* *spoken of*, whatfoever it be.
 Thus 'tis very proper to fay, that *God was The Only Savi-*
our of *Israel*, and that they had *No other Saviour but God* ;
 or that *Jofhua* was *The Only Saviour* of *Israel*, and that they had
No other Saviour but Jofhua : And yet no man ever was fo
 fenfelefs, as to mifunderftand the Extent of *Either* of thefe
 Propofitions.

that receiveth it ; does it therefore follow, that *HE* Observ.
 who *Gave* this Name, was ignorant of it *Himself*?) I.
 Though, I say, This is, in the nature of Language, 
necessarily the Case in *All Universal* Expressions ; yet
 where-ever *Any Particular* Thing or Person is, by
Any Particular Title or Character, contradistinguish-
 ed from *Any Other* Thing or Person, mentioned
 at the same time under *Another particular* Title or
 Character ; 'tis infinitely absurd *There*, to suppose
 the Latter "*Tacitly included*" in the Former, from
 which it is *expressly excluded* by the contradistinguish-
 ing Character. Which is the Case, in the *Text*
 before us.

4. To hinder the Reader from seeing so very *clear*
 and *distinct*, as well as *obvious* a Truth ; the Dr en-
 deavours to cover him with a Thick *Dust*, of Words
 that have No Signification. "*You suppose I shall* p.436,
 "*say, that our Lord is That One God mentioned* 437.
 "*1 Cor. VIII, 6. Which you think highly absurd.*
 "*But (says he) what if I should plead, that That*
 "*One God is a silly Expression, where there are not*
 "*Two One-Gods ? and therefore should rather*
 "*say, that our Lord is not That Person there stiled*
 "*One God by way of Eminence, but Another Per-*
 "*son, who is yet One God with him. — To*
 "*Me it appears, that the Many Gods and Many*
 "*Lords mean the Same thing under different Names ;*
 "*And that St Paul, in opposition to having Many,*
 "*asserts that All things were Of the One God, and*
 "*By the One Lord ; intimating their perfect Unity*
 "*of Power, Perfection and Operation, so as to be*
 "*Both but One God and One Lord ; the One Lord*
 "*being*

Observ. “ *being One with the One God, and the One God being One with the One Lord.*” Had the Author been unknown, it could not have been believed that such a *Twist* of unintelligible Words, (in way of Comment upon a Text so plain, that without *Learning* and *vain Philosophy* no man could possibly have *misunderstood* it;) should have dropped from the Pen of a *Serious* Writer.

I Cor. XV; 24, 27, 28. *Then cometh the End, when he shall have delivered up the Kingdom to GOD, even the FATHER. — For HE hath put all things under his Feet. But when he saith, all things are put under him, it is manifest that HE is excepted, who Did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be Subject unto Him that put all things under him, that God may be all in all.*

From these Texts it was argued; *that* All Authority and Dominion was Originally and Absolutely in the Father alone, and from Him delivered to the Son: *That* the Son's Dominion was Then complete, when all things were actually subdued unto him, and the Father had put all things under his Feet: And *that* the Son's delivering up at the end the Kingdom unto the Father, and being *subject* unto *Him that put all things under him*, is an Acknowledgment and Proof, that All Authority and Dominion was and is Originally and Absolutely in the Father alone.

In Answer to This, Dr *Waterland* makes the following Comments upon the Texts.


“ *Neither*

“ Neither does God’s being the Head of Christ, Observ.
 “ nor his Putting all things under him, conclude any I.
 “ thing against what I assert, that Both together
 “ are One God SUPREME.” That is: The *Second De-
 fense*, p. 38.

Father’s putting all things under the Son, was the Effect of mere voluntary Concert and Agreement, not of any natural Superiority of real Authority and Dominion in the Father: And the Son might as Possibly, on the reverse, have put all things under the Father, and the Father himself have been Subject unto Him that put all things under him, that the Son might be all in all.

Again: “ The Father is Lord of all, ABSO- p. 221.
 “ LUTELY: And SO is the Son, for any thing that
 “ Appears, THOUGH the Father put all things under
 “ him;” and though the Son be Subject unto Him that put all things under him.

Again: “ But you say, This Power and Dominion f. 51.
 “ (of the Son) became Plenary over all things both
 “ in Heaven and Earth, when he had been Incarnate.
 “ Plenary, did you say? and over Allthings? I think
 “ not: Nor is even the Father’s Dominion yet so Ple-
 “ nary as this comes to: See 1 Cor. XV, 28.”
 Christ “ will be their Lord again [in right of Re- p. 82.
 “ demption,] in a still more Plenary Sense, after the
 “ day of Judgment; as will ALSO God the Father.
 “ What Difficulty is there in these plain, common
 “ things? But I suppose (says he) the Force of your
 “ Argument lies in the words, accipiens potestatem,
 “ and, tradita sunt, [viz. that the Son received his
 Power from the Father, and that all things were
 “ Delivered to him by the Father.] And yet you’ll
 think

Observ. “ *think it no Argument against the Father's Supremacy, that HE is to Receive a Kingdom, which is to be Delivered to him by the Son, 1 Cor. xv, 24.*”
 I.  As if the Father's Receiving the Kingdom, which the Son at the End delivers up to him, in order to be himself Subject unto Him that put all things under him; was as much an Argument of the Son's Supremacy over the Father; as the Son's Receiving all Power in Heaven and in Earth, Given him by the Father, is an argument of the Father's Supremacy over the Son. Was ever any thing so Ludicrous, upon so important a Subject?

p. 222. Yet the same thing He repeats again: “ *You go on (says he) in speaking of Christ's Receiving Dominion; which relates only to the Oeconomy or Dispensation: According to which, God the Father will Receive a Kingdom at the last day, and enlarge his Dominion over his Subjects.*” And again: “ *The Prophecy of Daniel, ch. vii, 13, 14,*”
 p 381. [One like the Son of man — came to the Antient of days, and they brought him near before him; And there was GIVEN him Dominion and Glory and a Kingdom,] “ *speaks of a Kingdom in a Particular Sense; AS 1 Cor. XV, speaks of a Kingdom to be RECEIVED by the FATHER. This is all Oeconomical.*”

Do These Words need any Reflection upon them?

Eph. IV. 3, 5, 6. *One Spirit; — One Lord; — One God and Father of All, who is Above all, and Through all, and In you all.*

This

This Doctrine of the Trinity delivered in these words by the Apostle, is so expressly *contradictory* to Dr *Waterland's* Scheme, and so impossible to be perverted even into any *Appearance* of Consistency with it; that the Dr finds himself here obliged even fairly to tell us, that St *Paul* ought not to have writ Thus, as he did;

Observ.
•I
~~~~~

One Spirit, —  
One Lord; —  
One God and Father of All, who is Above  
all, and through all, and In you all:

But that he ought to have transposed his Words, and altered his Sense, Thus:

One Spirit; — } Which Three are the One  
One Lord; — } God, who is Above all, and  
One Father of all; } Through all, and In you all.

The Difference, is This. In St *Paul's* Trinity the One God and Father of All, who is Above all, and Through all, and In you all; is expressly One Person of the Three. In Dr *Waterland's* Trinity, he is both One Person of the Three, and also at the same time All the Three. Do I here misrepresent or aggravate? Let him then tell us, what mean the following words, commenting upon this Text. “He [the One God and Father of All, who is Above all, and Through all, and In you all,] is There distinguished from the One Spirit, and the One Lord. And what if the One Lord and One Spirit be There first distinctly named? I see no Absurdity in AFTERWARDS mentioning and SUMMING up the THREE Persons in the ONE GOD” [the One God and Father of All, are the Apostles words,] “under a threefold considera-

p. 59, 60.



Observ. “*tion of above all and through all and in all.*”  
 I. Offences *will* come, and Infidelity *will* be kept up by them, in a negligent and debauched world : But *why* men should take Delight in inventing such Offences, and hanging Millstones needlessly about the neck of Religion, I cannot conceive.

There is in This Text Another Particular, very disagreeable to Dr Waterland. Which is, the Apostles ascribing to God the Title of *Father of All*, or *Father of the Universe*. To find fault with St Paul for choosing such a Pagan expression, was not decent : But whenever Any Other Christian Writer uses it, 'tis

p. 137.

“*in compliance with the Pagan style ;*” 'tis “*because he is talking to a Pagan, to whom therefore he adapts his style, calling the Father by such a Name as Pagans gave to their Supreme Father of Gods and Men.*”

p. 61.

For the same reason, when Athanasius says :

“*There is preached One God, Who is — A-bove all, as Father, as Head and Fountain ; Through all, by the Word ; and In all, by the Spirit :*”

p. 61.

the Dr contends, that 'tis “*perverting the Author's true Meaning,*” to suppose him “*speaking of the Father all the way, when the One God is his Subject — considered in the several persons of Father, Son, and Holy Ghost.*” And yet, not only the necessary construction of This very passage, but moreover Athanasius himself declares, on the contrary, in the fullest and most express words, that he *Is* speaking “*of the Father All the way.*” For “*there is* (says \*

he)

\* Εἴς θεὸς ὁ πατήρ· ἐφ' ἑαυτῷ ὢν, κατὰ τὸ Ἐπὶ πάντων εἶναι· ὃ ἐν τῷ υἱῷ δὲ φανερόμενος, κατὰ τὸ Διὰ παντὶν διήκων· ὃ ἐν τῷ πνεύματι δὲ, κατὰ τὸ Ἐν ὅπασι Διὰ τῆς λόγου ἐν αὐτῷ ενεργεῖν.  
 Contr. Arianos Orat. 3.



he) “ One God, even *THE FATHER* ; *WHO* exists  
 “ of himself, as being Above all ; who manifests  
 “ himself in the Son, as being Through all ; and  
 “ who manifests himself in the Spirit, as working In  
 “ All, through the Word and by the Spirit.” See  
 more Passages of the same kind, cited in Dr Clarke’s  
 Scripture-Doctrine, p. 232, Edit. 1st. p. 202,  
 Edit. 2d.

Observ.

I.

Phil. II ; 8, 9, 11. — Became [ὤψατο] Obe-  
 dient unto Death : — Wherefore God also hath high-  
 ly exalted him, and [ἔχρισάτο] given him a Name  
 above every Name : — That every tongue should  
 confess that Jesus Christ is Lord, [ἐν δόξῃ] to the  
 Glory of God the Father.

Upon *This Text* it was alleged, that whereas  
 the Apostle affirms, that God Therefore highly Ex-  
 alted Christ, because he had become Obedient unto  
 Death ; it was most absurd in Dr Waterland, to in-  
 terpret God’s highly Exalting Christ, in the Same  
 Sense as MEN in their Prayers highly Exalt GOD.

To This, the Dr replies : “ No, but — in the  
 “ Same Sense as MEN in Preaching, or the like, Second Def. p 223.  
 “ exalt GOD by Proclaiming and Publishing his  
 “ Praises. And now, WHERE is there any the least  
 “ Appearance of Absurdity ? ” To This Question,  
 the only proper Answer, I think ; is in the words  
 of St Paul, 1 Cor. xiv, 38, If any man Be ig-  
 norant, let him be ignorant.

It was further alleged, that Dr Waterland most ab-  
 surdly so interprets This Phrase, [ἔχρισάτο] given him  
 a Name ; as if it could signify Extolling and Mag-



Observ. *nifing* in *such* a Sense, as *MEN* extoll or magnify  
 I. GOD ; As if *men* could [ $\chi\alpha\rho\iota\sigma\mu\omicron\varsigma$ ] graciously  
 grant any thing to God. The Answer which  
 Dr Waterland returns to This, it will be *sufficient*  
 to transcribe, without making any Remark upon it.

p. 224. “ You charge me with interpreting [ $\epsilon\chi\alpha\rho\iota\sigma\tau\omicron$ , hath gi-  
 “ ven,] *most absurdly*: I suppose if you had had any  
 “ REASON to assign, you would have obliged us  
 “ with it. I see no Absurdity in interpreting Giving  
 “ a Name, to be Giving a Name: Which is all I have  
 “ done. But it is very absurd of You, to imagine,  
 “ that God may not glorify his Son, as well as his Son  
 “ may glorify Him, by spreading and extolling his  
 “ Name over the whole Creation.”

p. 390. As to the Last part of the Text : “ I might here in-  
 “ sist upon it, says the Dr, that the words [ $\kappa\upsilon\rho\iota\omicron\varsigma$   $\text{I}\eta\sigma\chi\varsigma$   
 “  $\chi\rho\iota\sigma\tau\omicron\varsigma$   $\epsilon\iota\varsigma$   $\delta\delta\epsilon\chi\alpha\mu\epsilon\theta\iota\varsigma$   $\pi\alpha\tau\rho\omicron\varsigma$ ,] may be justly rendred, The  
 “ Lord Jesus Christ is, (or Jesus Christ is Lord,)  
 “ IN the Glory of God the Father. Which Ren-  
 “ dring ——— would entirely defeat your Argument.”  
 My Answer is, (though without it the Argument  
 would not be at all defeated;) that I cannot but  
 wonder whence it comes to pass, that Some men of  
 Great Abilities and Great Learning, can never be made  
 to understand Grammar. For because, where Two  
 different Phrases happen (in any particular case) to  
 amount to the same thing in Sense, they may in That  
 case (not indeed be put the One for the Other, but)  
 Either of them be used indifferently and with equal  
 Propriety; therefore in Other cases, where they will not  
 amount to the same thing in Sense, and where they  
 cannot be used with equal Propriety, men will still  
 contend



contend that One of them may be put *for* the Other. Than which, nothing can be more absurd: As must needs be evident to every one, who will be pleased to make Tryal of it in his *own* Mother-Tongue. But to instance in the *word* here referred to. If I mean to affirm that *a Man* is *In* the Field, I can with equal propriety of Speech say either that he is *ἐν ἀγρῷ* or *ἐν ἀγρῶν*; because the Sense, in *This* case, happens to be the same, whether I say that he *is* *In the Field*, or that he *is gone or carried Into the Field*. But if I intend to express that *Grass* grows *In* the Field, I cannot say *ἐν ἀγρῶν*, but only *ἐν ἀγρῷ*. When Dr *Waterland* apprehends the Reason of This; he will know *why* he *could not* (though he fancies he *might*) have insisted on the Rendring of the Text here mentioned.

Observ.  
I.  


Rev. I, 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord; which is, and which was, and which is to come, the Almighty.*

That these words are spoken of the *Father*, appears from hence; that the Term [*ὁ παντοκράτωρ*, *The Almighty*,] is in Scripture-language *Always* without exception (and from thence in *All* the Antient Creeds) applied to the person of the *Father only*; and that the Character, *which is and which was and which is to come*, is, in the 4th Verse of this Chapter, set down as the *peculiar personal distinguishing* character of the *Father only*; and applied to *Him* also in every other place, where it occurs: *ch. IV, 8. XI, 17. XVI, 5.* How fully every thing, that Dr *Waterland* alleges to the contrary, has been before obviated;



Observ. I. obviated; may be seen by any one who pleases to compare his *Second Defense*, p. 242 &c. with the *Reply*, p. 506 &c. and Dr Clarke's *Scripture-Doctrine*, ch. I, § 3, Num. 414. For of *Repetition* there is no End.

p. 242. He makes *one only* Observation of moment, in the following words: "*As to the Context, you make no Reply at all; though it is certainly of very great moment, for the ascertaining the Construction.*" I answer: Not only the foregoing *demonstrative Reasons*, but the *Context* also sufficiently shows the words to be spoken of *the Father*. For though the words foregoing are spoken of the Son, yet they conclude a full period with the clause, *Amen*. And 'tis the *Method* of the Apostle in this chapter, as an *introduction* to the following Revelation, to repeat several times the characters of the distinct Persons concerned therein. In the *First Verse* is mentioned God, that is, *the Father*, who gave the Revelation; and *Jesus Christ*, to whom the Revelation was given; and the *Angel* who was sent to signify it unto his Servant *John*. In the *Second* verse, is mentioned the word of God, and the Testimony of *Jesus Christ*. In the *Fourth and Fifth* verses, is a Salutation from *Him which is and which was and which is to come*, and from *the seven Spirits which are before his Throne*, and from *Jesus Christ* the Faithful Witness. In the *Eighth, Ninth, and Tenth* verses, is mentioned again *The Majesty of the Father* who gave the Revelation, the *Testimony of the Son*, and the *Inspiration of the Spirit*. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is and which was*  
and



and which is to come, The Almighty. I John, —  
for the Word of God, and for the Testimony of Jesus  
Christ. I was in the Spirit, &c.

Observ.  
II.  



## OBSERVAT. II.

*Concerning the Supreme Authority and Do-  
minion of God the Father.*

The \* *Supreme Authority*, and original indepen-  
dent absolute Dominion, of the God and Father of  
All, who is Above All: That Authority, which is  
the Foundation of the Whole Law of Nature;  
which is taught and confirmed, in every Page of the  
*New Testament*; which is professed and declared in  
the First Article of every *Antient Creed*, in every  
Christian Church in the World; and which is main-  
tained, as the *First Principle* of Religion, by every  
*Christian Writer*, not only in the Three First Centu-  
ries, but even in the following Ages of Contention  
and Ambition: This *Supreme Authority* and original  
independent absolute Dominion, Dr Waterland in his  
last Book, (merely for the more consistent salving  
of a *metaphysical hypothesis*,) has by a new and un-  
heard of Fiction, without any Shadow of evidence  
from any one Text of Scripture, in direct Contradi-  
ction to the First Article of All the *Antient Creeds*,  
without the Testimony of any one *Antient* (I had  
almost said or *Modern*) *Writer*; very presumptu-  
ously, (and, had He himself been an Opposer of the  
hypothesis he defends, he would have said, *blaspheme-  
mously*) reduced intirely to Nothing.

He



Observ. He has reduced it to *Nothing*; by maintaining  
 II. and contending, that it consists wholly in *These*  
 *Two* Particulars.

Second De- 1st. In a *Supremacy of Authority and Dominion*,  
 fence, p. 20, not *natural*, but merely *oeconomical*, founded upon  
 177; & mere *voluntary agreement* and *mutual Consent*.  
 passim. Which is *NO Supremacy of Authority and Domi-*  
*nion* at all.

2dly. In a *Supremacy or Priority of Order*, not  
*oeconomical*, but *natural*. Which yet he fully and  
 clearly explains to be a *Priority in NOTHING*, a *Pri-*  
*ority in mere empty words*, and in *No respect* any  
*real Priority* at all.

The *First* of these Charges I shall prove, in the  
*Present Observation*; the *Second*, in That which  
*follows*.

Preface to  
 the Reply,  
 p. 11.

It had been alleged, that *He who Never acts in Subje-*  
*ction to the Will of Any other Person, and Every other Per-*  
*son whatsoever ALWAYS acts in Subjection to HIS Will*,  
 (which is the Distinguishing Personal Character of the  
 Father;) is *Alone the One Supreme Governour of the*  
*Universe*. In reciting This Argument *Twice*, Dr  
*Waterland* does *Twice* omit the word *ALWAYS*,  
 in which the Stress of the Argument lies. And  
 then he replies; that it ought to have been shown;

Second De-  
 fence, p. 18,  
 19.

“ *not only that All other persons* ” [Always] “ *ACT*  
 “ *in Subjection, (for an Equal may ACT in Subjecti-*  
 “ *on to an Equal, or even to an Inferiour,) but that*  
 “ *they ARE really Subject:* ” As if there could  
 be any Other Proof of *Being really Subject*, than  
 the *Acting ALWAYS in Subjection*. And he alleges,  
 as an Instance, that “ *Our Lord washed his Dis-*  
 “ *ciples*



“ ciples Feet :” As if his *Acting Always in Obedience to the Will of his Father*, was no more a Token of his being Really *Subject to Him who put all things under him*; than his condescending *Once to wash his Disciples Feet*, was in Token of his being Really *Subject to Them*. Is This, arguing seriously? And yet he repeats it again : “ *You proceed (says he) to observe, that the Son Ministred to the Father ; You Might have observed farther, that he Washed his Disciples Feet ?* ”

Observ.  
II.

p. 88.

“ *Origen (he tells us) carries the Argument up to a Formal Equality in Greatness.*” And by This he hopes the Reader will be led to imagine, that *Origen* (in direct contradiction to every page of his own Writings) meant to leave no Room for any real *Supremacy of Authority*. But 'tis very well worth the while to observe, in *what words Origen* expresses this *Formal Equality in Greatness*. “ *The God and Father of the Universe \* hath Imparted* ” (is This expressing a *Formal Equality*?) he “ *hath Imparted even (His Greatness,*” says *Dr Waterland's* translation. No, but) “ *OF his Greatness,*” says *Origen*. “ *He hath Imparted even of His Greatness also, to the Only-Begotten and First-born of every Creature.*” But to proceed.

p. 45.

“ *The Father (says Dr Waterland) is — in Office superiour, by Mutual Concert and Agreement.*” “ *Supremacy of Office, by Mutual Agreement and voluntary Oeconomy, belongs to the Father.*” “ *He that Sends, is for That very*

p. 45.

p 20.

p. 54.

D

reason

\* Μετέδωκε ἑῷ αὐτοῦ ὁ πῶς μεγαλειότητι, τῷ μονογενεῖ καὶ πρωτοτόκῳ πάσης κτίσεως.



- Observ. II. *“ reason Greater than Him [Greater than He] that  
 “ is Sent ; greater, in respect of Office Voluntarily  
 “ entred into.” “ Hippolytus talks of the Fa-  
 “ ther’s Commanding, the Son Obeying ;” yet “ ne-  
 “ ver suspected any thing of Subjection or \* Servility  
 “ in it, but only a different Order or Manner of  
 “ operating, so far as concerns the Work of Creation ;  
 “ and a Voluntary Condescension, or Oeconomy, as to*  
*p. 128. “ Other matters.” “ The Son is an Angel and  
 “ Messenger, not † by Nature, but by Office and  
 “ Voluntary [meaning merely Voluntary] Condescen-  
 p. 135. sion.” “ Who ever said, that it was Absol-  
 “ lutely or Physically Impossible for the Father to act  
 “ as the Son did? All that is said, is, that he  
 “ could not do it Suitably.” “ Which is no  
 “ way inconsistent with the Son’s Equality of —  
 p. 142. “ DOMINION.” “ All the peculiar Ma-  
 “ jesty of the Father, lay ONLY in This, that he  
 “ WAS NOT” [that is, by mutual Concert and  
 Agreement, Was not] “ to be Visible in any way at  
 “ all ; [The Apostle had Another Notion of this  
 Col. i. 15. matter, when he stiled him The Invisible God, whom  
 1 Tim. vi, no man hath seen nor CAN see :] “ Because he  
 16. “ WAS NOT” [that is, again, by mutual Con-  
 cert and Agreement only, Was not] “ to minister  
 p. 146. “ or to be incarnate.” — “ Is meant Only of the  
 Son’s*

\* The word, *Subjection*, very properly expresses τὸ ὑπε-  
 τικεῖν : But, *Servility*, has in the English language quite a different  
 Signification, and therefore is here very deceitfully added as  
 Synonymous to it.

† Can any man tell *what*, the being “ a Messenger by Na-  
 “ ture,” means?



“ Son’s ministring to the Father by voluntary Conde-  
 “ scension, according to the Oeconomy” [the mere  
 voluntary Compact] “ entred into from the Crea-  
 “ tion; so that This is far from proving the Sub-  
 “ jection which you are aiming at.” “ Not  
 “ SO SUITABLE to the Majesty of the First  
 “ Person” [though equally possible, it seems;]  
 “ to be incarnate.” “ Nor can you make any  
 “ thing of *‘Αυθεντία*” (original underived Supreme  
 Dominion,) “ or of *Αυτοριτας* [Authority;] than  
 “ the Pre-eminence of the Father as Father, his Pri-  
 “ ority of Order:” Which Priority of Order, Dr  
 Waterland constantly denies to include Any natural  
 Superiority of Dominion, Power, or Authority at  
 all. Again: “ Difference of Order, — makes no  
 “ Difference of Power.” “ The Subjection of  
 “ the Son, does not necessarily mean any thing more,  
 “ than That Voluntary Oeconomy which God the Son  
 “ underwent, and which would not have been PRO-  
 “ PER” [though very possible, he thinks,] “ for  
 “ the Father himself to have submitted to, because  
 “ not Suitable to the Order of Persons.” “ If  
 “ you ask, WHY That person called the Son,  
 “ Might not have been Father; I have nothing to  
 “ say, but that in fact he is not. — As to the  
 “ Son’s acting a Ministerial part, That indeed is  
 “ purely Oeconomical,” [founded merely upon mu-  
 tual Concert or Agreement;] “ and there was NO  
 “ IMPOSSIBILITY in the nature of the thing,  
 “ but the Father Himself might have done the  
 “ same: But it was MORE CONGREGIOUS”  
 &c,

Observ.

II.



p. 151.

p. 336.

p. 181.

p. 498.

p. 177.



Observ.

II.

Do not the Readers Ears tingle? Did ever such a Thought as This, enter before into the Heart of Any man, that had read the New Testament, of Any man that had Any Notion of GOD? And How would Dr *Waterland* himself, had not This Hypothesis been entirely of his own *inventing*, have loaded it with All the Names of *BLASPHEMY*! For thus the *Supremacy*, the *Supreme Dominion and Authority* of the God and Father of all, (the Acknowledgment of which, is the *First and Great Commandment*, both in the Religion of Nature, and in the Law and the Prophets, and in the Gospel of Christ;) is at last *Nothing*, but what *arises* and is entirely *derived from*; nothing but what is *owing to*, and entirely *Dependent upon*, the mere *voluntary Consent, Agreement, Council and Concert* of the Son. And though the Hypothesis itself (supposing This mutual Concert and Agreement to be *immutable*) is not chargeable, yet Dr *Waterland* himself is most justly chargeable, with making the *Supremacy of God the Father Almighty* to be wholly *PRECARIOUS*; because *He*, in numberless places of his *Second Defense*, has been pleased to contend with Great Warmth, that the Existence of the Son must needs be *PRECARIOUS*, if he was Generated by the [immutable] *Will and Power* of the Father.

After what has been cited, 'tis no Great Wonder Dr *Waterland* should affirm, that "*All things were*" (for This reason) "*INTRUSTED with Christ, BECAUSE he, so Great and so Divine a Person, was the most proper to sustain so Great a Charge.*" His

Meanings



Meaning (without *Any* aggravation) is, that Christ was *Therefore intrusted* with All Power, *because* he already *had* it All, *before he was intrusted with it*: Or, that *the Father* did for *This reason* give all things to *Christ* in his *Humane* nature, *because* Christ *himself*, in his *divine* nature, had the same Power and Right as the *Father himself* had, to have given all things to *Himself*, or to his *Own humane* nature. Again: "*He RECEIVED This Power,*" says the Doctor; "*BECAUSE*" — he had it "*by INHERENT Power and Right.*" Again: "*You ask* (says he,) *Can One Person Commit Powers to Another, who had already in Himself the same Powers?*" *YES*; *By voluntary Oeconomy, the Exercise of Powers Common to many, may devolve upon One chiefly, and may Run in His Name?*" Quid est, si hæc Contumelia non est?

Observ.  
II.  
~

p. 85.

p. 14.

Nor can it hereafter be wondred, that, upon This Doctrine of the Antients, (*viz.* that the *Son* operated in the Creation, by the *Will*, by the *Command*, by virtue of the *Supreme Authority*, *original Power* and *Sovereignty* of the *Father*;) the Dr should make the following extraordinary Remarks. "*The Truth is, if the Antients are to be interpreted rigorously, the Father is not properly Creator at all, but the Son only; For He is represented as Doing and Executing, the Father as issuing out Orders only. — Again, the Father is represented as standing in need of the Assistance of the Son and Holy Ghost: How will This suit with That Supreme Dignity, That Alone Self-sufficiency, which you are contending for? —*"

ἡ πηγή τῶν  
πατρὸς βου-  
λην ἐν ᾧ  
τῷ τῷ πα-  
τρὶ τῷ πνεύματι  
τῷ δεσπο-  
τεῖα αὐθεν-  
τικῇ ἐξουσίᾳ  
&c.

p. 338.

" If



- Observ. " If there is *Any* thing to be suspected of \* Cyril, it  
 II. " is rather his excluding the Father from being Crea-  
 p. 336. " tor, than the Son from being efficient. —  
 p. 337. " Well then, I hope the Son was efficient, and, by  
 " Your representation, more properly so than the  
 " Father who only gave out Commands. — A  
 p. 397. " difference in Order or Manner, makes no difference  
 " in the thing itself: Or, if there be any, the Son  
 " is more properly Creator than the Father; accord-  
 " ing to the strictness of the expression in † Origen.  
 p. 408. " — This is meriting as highly of us, as is possi-  
 " ble: More, one would imagine, than merely giving  
 " out Commands; which is an Honour you reserve  
 " peculiar to the Father." Once more: It having  
 been alleged, that the Son's acting Ministerially in the  
 Creation, was no Act of Dominion; the Dr replied,  
 p. 408. that " the same Argument would hold with respect  
 " to the Father also; His creating the World, being  
 " no more an Act of Dominion, than the Son's cre-  
 " ating it." To which it being answered, that  
 the world was made for the Pleasure, and by the origi-  
 nal absolute Authority and Power, and by the Command  
 (as the Antients frequently express it) of the Father;  
 p. 409. the Reply he now makes, is: " You will never be  
 able

\* Πατὴρ βλαψέντ' τὰ πάντα κτισκόμενος, τῷ τῷ πατρὶ νεύματι ὁ υἱὸς τὰ πάντα ἐδημιούργησεν ἵνα τὸ αὐτὸ νεῦμα τηρῇ τῷ πατρὶ τὴν αὐθεντικὴν ἐξουσίαν, ἥ ὁ υἱὸς ἔχει ἐξουσίαν τῶν ἰδίων δημιουργημάτων. ἥ μήτε πατὴρ ἀπαλλοτριωθῇ τῆς δεσποτείας ἢ ἰδίων δημιουργημάτων, μήτε ὁ υἱὸς ἢ ἑῷ ἄλλου δημιουργηθέντων βασιλεύῃ, ἀλλὰ ἢ ἑῷ αὐτοῦ, Catech. 11. p. 160. Ed. Bened.

† Where he styles the Father πρῶτος δημιουργόν, and the Son προσεχώς δημιουργόν.



“ able to prove, that the Son is not as Complete-  
“ ly and Fully Creator, as the Father.”

Observ.  
II.

Nor, *lastly*, can any one, after This, justly wonder that the Dr should style the “ *Supremacy* ” of the Father, (that is, indeed, the *First Article* of the Creed, on which all the rest depend,) an “ *INCIDENTAL Point only* : ” Or that he should call “ *Supremacy* ” (which I believe no man ever *mis-*  
“ *understood* before Himself,) an “ *AMBIGUOUS Term* : ” Or that he should not be able to understand *What* we “ *mean*, by *Supreme*  
“ *and Independent* ; ” or *Why* a “ *delegated Power*  
“ *cannot be Equally Supreme and Independent* ” with that which is *Original and Undersived* : Or that he should look upon “ *Authority and Dignity*,” as words liable to “ *Equivocations and*  
“ *Quibbles*,” and as “ *Clouds* ” in comparison of  
Metaphysical Speculations.

p. 17.

p. 332.

p. 418.

p. 358.

p. 418.

### OBSERVAT. III.

*Concerning what Dr Waterland calls a  
Subordination of Order.*

Dr *Waterland* having thus reduced absolutely to *Nothing*, the *Supreme Authority and Dominion of God the Father Almighty*; and being sensible, that This could not but appear very shocking to every Christian Reader; he indeavours to *blind* the Eyes  
of



Observ. of the ignorant, by setting up (instead of it) what  
 III. he calls a *Supremacy of Order*, or a *Subordination of*  
 Order, which (he tells us) is "*Natural*" and not  
 "*Oeconomical*." This "*Supremacy of Order*" he  
 expressly *opposes* to *Supremacy of Dominion*: And tells  
 us, that "*Difference of Order makes no Difference*  
 "*of Power*:" That "*All that remains peculiar to*  
 "*the Father, is a Pre-eminence or Priority of Or-*  
 "*der,*" an "*Eminence of Order,*" an "*inequality*  
 "*of Order,*" a *natural Order of Priority,*" a "*na-*  
 "*tural Priority of Order,*" an "*Authority of Or-*  
 "*der*:" And That *This*, (together with the fore-  
 mentioned *oeconomical Supremacy of Office*, founded  
 merely upon *mutual voluntary Concert and Agree-*  
*ment*,) is "*Sufficient to account for All, upon*" His  
 "*Principles*: The Son's *condescending Part*," to mi-  
 nister to, and obey, and be sent by the Father, "*best*  
 "*Suiting with the natural Order of Persons, which*  
 "*had been inverted by a contrary Oeconomy*:" And  
 "*had it been otherwise, it would have been Invert-*  
 "*ing the Order of the Persons; which* (he thinks)  
 "*is reason sufficient against it.*"

Now (I say) This *natural Priority or Supremacy*  
 of mere Order, as opposed thus to all *natural Su-*  
 premacy of *Authority and Dominion*; is a Priority  
 in *NOTHING*, a Priority in *mere empty Words*,  
 and in *No respect* any real Priority at all. His *own*  
 Explication of this matter, is as remarkable an In-  
 stance, as can easily be met with, of the strange  
 Effect of the Habit of using *Words* without any  
*manner of Signification*. "Now (says he) the Se-  
 cret is out: A Co-ordination is not a Co-ordi-  
 nation,



“ nation, and a Subordination is not a Subordinati-  
 “ on, if it be *ONLY* of ORDER; though I was so  
 “ *WEAK* as to think, that the words Co-ordination  
 “ and Subordination strictly and properly respected  
 “ Order, and expressed an Equality or Inequality of  
 “ Order. — It is ridiculous to assert, that a Diffe-  
 “ rence of Order does not make a Subordination, or  
 “ an Equality of Order a Co-ordination.” These  
 words (I say) have *no Possible* Signification at all.  
 For whosoever pleases to *consider* within his own  
 mind, and is not content to take *mere empty Words*  
 for *Things*; will find, that Order is necessarily a RE-  
 LATIVE Term, and has *No Signification* any other-  
 wise than as it has *Reference* to *Somewhat*, in respect  
 of which *the Order* consists. For instance: There  
 is an Order of Time, an Order of Place or Situation,  
 an Order of Dignity, Authority, Dominion, or the  
 like; with regard to which, one thing may be high-  
 er or lower, superior or inferiour, prior or posterior  
 to another. But Order of Nothing, is Nothing;  
 An Order which has relation to Nothing, is No-  
 thing; An Order of mere Collocation of words, is an  
 Order of Nothing but empty Words. An Order of  
 Order, are words that have *No Signification* at all.  
 Consequently, a different Order of Order, a Superi-  
 our or Inferiour Order of Order, a “ Co-ordination  
 “ or Subordination of Order,” an “ Equality or In-  
 “ equality of Order;” is perfect Nonsense. A Co-  
 ordination or Subordination of mere Order, (without  
 relation to Time, Place, Power, Dominion, Authority,  
 or the like :) is *exactly the same* manner of speak-  
 ing and thinking, as if a man should say, a Co-equa-  
 lity or Inequality of Equality. Dr Waterland there-

Observ.  
 III.

p. 190.



Observ. fore was really much *Weaker* than he imagined, when he wantonly declared, he "*was SO WEAK*  
 III. "*as to think, that the words Co-ordination and Sub-*  
 p. 96. "*ordination strictly and properly respected Order, and*  
 "*expressed an Equality or Inequality of Order.*"  
 Are not things come to a fine pass, if the Prime  
*Foundation* of Religion, the *First and Great Com-*  
*mandment*, is to be ludicrously placed on such a  
*Quick-Sand* as This ?

In *Some* Places indeed the Dr would seem to in-  
 sinuate, very inconsistently, that by *Supremacy* and  
*Subordination*, he meant *Supremacy* and *Subordinati-*  
*on*, not merely in point of *Order*, but in point of  
 being *unoriginated* or *originated*. As when he says,  
 p. 20, it "*consists in this, that the Father has his Perfecti-*  
 & 435. "*ons and Dominion from None, but the Son from*  
 "*the Father.*" That the Father has his Authority  
 p. 78. and Dominion "*Primarily ;*" the Son "*Deri-*  
 "*vatively.*" And that, by a natural (a *natural* and  
*Necessary*, not *oeconomical*) Priority of Order,  
 p. 177. "*the Son is referred up to the Father as his Head,*  
 "*and not the Father to the Son.*" But All This,  
 I say, (if there be Any *Consistency* in the Dr's  
 Hypothesis,) is *mere empty words*; and he really  
 means no such thing. For in the very same Para-  
 p. 177. graph with the words last cited, he tells us ; "*If*  
 "*you ask Why that Person called the Son, MIGHT*  
 "*NOT have been Father ; I have nothing to say,*  
 "*but that IN FACT he is not. So it is written.*  
 "*and so we believe. The Father is Father ; and*  
 "*the Son is Son.*" By the Dr's Hypothesis there-  
 fore, there was *No Impossibility* in the *nature of*  
*Things*, but *Unoriginate* might have been *Originate*,  
 and



and *originate Unoriginate*; *Underived* might have been *Derived*, and *Derived Underived*; the Father might have been *Begotten*, and the Son *Unbegotten*. And accordingly, in the Explication of his Scheme, he plainly shows a *Dislike* of the Notion, not only of *Temporary*, but also of *Eternal Generation*: “For which (he says) the Scripture is not clear and full:” And “the *Catholicks themselves were for some time pretty much divided about*” it; But “after Arius arose, they found it highly necessary to insist much on it:” Otherwise “an explicit Profession of *Eternal Generation*, might have been dispensed with;” And “if any one, disliking the Name or the Phrase of *Eternal Generation*, thinks it better to assert an *Eternal Word* instead of an *Eternal SON*, (meaning thereby a distinct Person, and consubstantial with God whose Word he is,) and refers The Generation to his *First and Second Manifestation at the Creation and Incarnation*; there seems to be no farther Harm in it, than what lies in the words and their lability to be misconstrued:” And “had it not been for some persons coming to read the Fathers with the Notion of *Eternal Generation* in their Heads, they could never have mistaken so plain a matter as This is,” that “the Mission of the Son” to make and govern the Creatures, “is, with Those Writers,” (that is, with almost All the Antient Fathers,) “his Generation.” Instead of *Eternal Generation* therefore, the Dr, if he was at liberty, had much rather say, “*Eternal \* Existence*”

Observ.  
III.

p. 526.

p. 317.

First Def.  
p. 160, 161.

Second Def.  
p. 316.

p. 526,

317, 283.

E 2

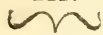
“existence

\* And for this reason, I suppose, it is, that instead of the Nicene words, *Begotten of the Father*, and “FROM the Substance of the



Observ.

III.



p. 284.

First Def.  
p. 161.

“ *istence* of a real and living Word, a Word of “ God, eternally *Related* to the *Father* : ” That is, Having *Such* a *Relation*, as there would be between *Two Unbegotten, Two Unoriginated* Persons, co-existing in the same Substance : *Such* a *Relation*, as, (though Dr Waterland is pleased to call it *in words*, “ a relation “ *to the Father as his Head* ; ” and a “ *subsisting In and* “ *Of the Father* ; ” and is pleased to say, for *Forms* sake, that it “ *COMES TO the SAME thing* ” with *eternal Generation* ; yet, *in truth*,) implying no real *Derivation* either of *Being, Power, Authority*, or any other *Perfection* ; it makes the Father to be indeed, in *Any real sense*, neither *Head* nor *Fountain* nor *Father*. For *as*, in case the *Sun* and its *Beams* had *Always* existed together, co-eval, immoveable, and immutable ; and there had *Never* been at all any *real* motion of *Emission* of the one from the other ; it would then have been *in no sense* any more true, that the *Beams* proceeded from the *Sun*, than the *Sun* from the *Beams* ; it would have been *in no Sense* true, that the *Sun* was even *so much as in Order of nature* prior to the *Beams*, any more than the *Beams* to the *Sun* ; it would have been *in no Sense* true, that the existence of the *Beams* necessarily presupposed the existence of the *Sun*, any more than the existence of the *Sun* necessarily presupposed the existence of the *Beams* : And *as*, in case the *Root* and *Branches* of a *Tree*, had *Always* existed together, co-eval, immoveable, and immutable ; and there had *Never* been at all any *real* *Growth*

“ *the Father* ; ” the Dr, by a new and unheard-of Expression, affirms the Son to be “ *THE Substance of the Father*.” First Def. p. 379, 380.




Growth of the one out of the other; it would then have been *in no Sense* any more true, that the *Branches* proceeded from the *Root*, than the *Root* from the *Branches*: So, if (according to Dr *Waterland's* way of thinking) there had been only an *eternal necessary Existence* of the *Father* and the *Son* together, without any *Real Generation* or *Derivation of Being*, either *in time* or *in eternity*, of the *Son* from the *Father*; it would then have been *in no sense* any more true, that the *Son* was *Begotten of The Father*, and derived his Powers and Perfections from him, than that the *Father* was *Begotten of the Son*, and derived his Powers and Perfections from *Him*; or that the *Father* was in *Any Sense* the *Head* or *Fountain* or *Father of the Son*, any more than the *Son* was the *Head* or *Fountain* or *Father of the Father*: But the *Two persons* would have been in *All senses*, and in *All respects*, (excepting *Empty Names*,) equally *Αὐτόθεοι*, that is to say, *Two Supreme Gods*. For “*Two unoriginate* Second Def. P 207.  
“*divine Persons*” (Dr *Waterland* himself confesses,) “*however otherwise inseparable, would be Two Gods,*” “*according to the Antients*;” because, in That case, one would not be “*Of the Other*,” really Generated from him, “*and referred up to him as a*” “*Head or Fountain.*” The following words therefore of the Learned Bp *Bull*, are spoken to the Readers of Dr *Waterland*: \* “*They who contend*  
“*that*

\* Qui filium propriè dici posse *Αὐτόθεον*, hoc est, a seipso Deum, pertinaci studio contendunt: Hæc sententia — Catholico consensui repugnat. Def. Sect. 4, cap. 1. § 7.

Ipsa Synodus Nicæna decrevit, Filium esse Deum de Deo. Qui verò Deus de Deo est, dici non potest a seipso Deus sin-  
mani-

Observ.  
III.  




Observ. “ *that the Son can properly be stiled, of Himself*  
 III. “ *God, [or God Underived;] their Opinion is con-*  
 “ *trary to the Catholick Doctrine.*” And again:  
 “ *The Council of Nice itself decreed, that the Son*  
 “ *was only God of [or from] God. Now he that*  
 “ *is only God of [or from] God, cannot without*  
 “ *a manifest contradiction be said to be Of Himself*  
 “ *God, [or God Underived.] — I earnestly exhort*  
 “ *all pious and studious young men, to take heed of*  
 “ *such a Spirit, from whence such things as these*  
 “ *do proceed.*”

## OBSERVAT. IV.

*Concerning the Opinion of the Antients,  
 about the Son's Appearing under the  
 Old Testament, and the Impossibility  
 and Impiety of supposing the Father  
 ever to have Appeared at all.*

It was an Opinion which prevailed \* universal-  
 ly among the Antient Christian Writers, (and Dr  
*Waterland* acknowledges it to have universally pre-  
 vailed,) that in all the *Appearances* to the Patriarchs  
 under

manifestâ contradiçione. — Piam ac studiosam juventutem  
 seriò hortor, ut a spiritu sibi *caveat*, ex quo talia profecta fu-  
 rint. *Ibid.* § 8.

\* Primævorum Patrum penè *Omnium* &c. *Bulli Defens.*  
*fd. Nic. Sect. 4. c. 3.*



under the Old Testament, it was the *Son* that *Always* appeared, and *Never* the *Father*. The *Reasons* for This opinion, are; that the Person appearing, is stiled not only *God* and *Lord*, but sometimes also the *Angel of the Lord*: That the Son is the (1) *Messenger* and (2) *Minister* of the Father, acting by his (3) *Authority*, speaking in his (4) *Name*, and (5) representing his *Person*: But that the Father himself never Appeared, never was Sent, because 'twas (6) *Impossible* he should: And that 'twas (7) *Absurd*, (8) *Senseless*, and (9) *Impious*, to imagine any such thing; as being inconsistent with the (10) *Supreme Majesty* and *Authority* of the *God*

Observ.  
IV.  
~~~~~

(1) Ἄγγελος Κυρίου. *Passim*.

(2) Ἰσχυρὸς, Ἰσχυρῆτος, Ἰσχυρετών. *Passim*.

(3) Patri suam omnem *Auctoritatem* acceptam refert. *Bull*.

A Patre accepisse *Potestatem* ad judicandum Sodomitas. *Iren*.

Cujus *Auctoritate* & *Nomine* ipse erat Deus.——Vifus est semper ex *Auctoritate* Patris. *Tertull*.

(4) In *Nomine* Dei, variè visum Patriarchis. *Tertull*.

(5) Αναλαμβάνων τὸ πρῶτον τῷ πατρὶ & κυρίῳ τῶν ὅλων ἔτι παρεγένετο εἰς τὸ ὁρᾶν αὐτὸν ἐν προσώπῳ τῷ Θεοῦ. *Theoph*.

(6) Πῶς ἂν οὐτὸ ὁφείη τινί; &c. *Iustin*.

Ut meritò nec descendat, nec ascendat; quoniam ipse omnia & continet & implet. *Novat*.

Μὴ οἶόντε τὸ ἀγέννητον θνητῇ φάναι θεωρεῖσθαι φέσει. *Euseb*.
Whom no man Hath seen, nor can see. 1 *Tim*. vi, 16.

(7) *Absurdissimè* ——, missus diceretur. *Augustin*.

(8) Ὁ ὅτι ποιητὴν τῶν ὅλων & πατέρα —— πεφάντα, πᾶς ἐπιστὼν κἂν μικρὸν νῦν ἔχον τολμήσει ἐπιεῖν. *Iustin*.

(9) Ἀσεβές. *Concil. Antioch*. Vel cogitatu nefas: *Bull*.
Μὴ θέμις οὐκ εὐαγίς. *Euseb*.

(10) Propter *Auctoritatem* solus Pater non dicitur missus, *Augustin*.

Observ. God and Father of all, and what would imply his

IV. (11) *Subjection* to some Superiour Person. The *strong Manner*, in which the Antient Writers express these *Reasons*, shows very fully and clearly, that they looked upon it as a Fundamental Principle of Religion, that there was *in the Father a Natural and Necessary Supremacy of Authority and Dominion*. Which is directly contradictory to Dr Waterland's Notion: Who contends, that there is in the Father *No Natural and Necessary Supremacy of Authority and Dominion*; but only *Such a Supremacy of Authority and Dominion*, as arises from mere *voluntary Concert and Agreement*; and *Such a Natural Priority* of mere *Order*, as implies *no Difference at all of Power and Authority*. So that (according to the

Second Def. Dr) there was “ *No Impossibility in the Nature of*
 p. 177. “ *the thing, but the Father himself might have done*
 “ *the Same* ” things as the Son; might have “ *acted*
 “ *a Ministerial Part,* ” might have been *sent*, and
 p. 142. the like: Only he “ *Was not* ” [that is, by mutual Consent and Agreement *he was not*] to *minister, or to be * Incarnate:*” Whereas, with regard

Summâ Majestate ipsius indignum. Bull.

Invisibilem, pro Plenitudine Majestatis. Tertull.

(11) *Nè Subditus alteri probaretur. Novat. Nè alteri subditus sit. Id.*

Nulli Subjectus. Bull.

See All these Passages cited at length, in the Reply to Dr Waterland's Defense, p. 9, 18, 59, 64, 78, 128, 132, 136, 137, 138, 141, 142, 145, 148, 149, 151, 157.

* It seems from These words, that Dr Waterland does not suppose the Incarnation of Christ to be at all Real, but merely a Phantasm, per assumptas Species: This being, confessedly, the

regard to any reality of *Natural and Necessary Authority*, the Son had altogether as much Authority to have *Sent the Father to take our Nature* upon him, as the *Father* had to send his *Son*. Observ.
IV.

The only way therefore the Dr has here left, is to *persist* in contending, that the Antients, by all those forementioned *Strong expressions*, meant *nothing more* than that it was “*PROPER for the Son to submit to the Inferiour Office*” of being *Sent*, “*RATHER than the Father* :” And That “*it was not SO SUITABLE to the Majesty of the First Person, to submit to take upon him any visible Symbols, or to be Incarnate* :” because of the Greatness of his “*Office Voluntarily entred into* ;” and because This would have been an “*Inverting the Order of the Persons*.” For, “*Who ever said, that it was absolutely or physically Impossible, for the Father to act as the Son did? ALL that is said, is, that he could not do it SUITABLY, as not being consistent with That Priority of Order, which as Father he is possessed of ; — That Supremacy of Order, which — is no way inconsistent with the Son’s Equality of — Dominion,*” even “*Equality of Supreme independent Authority.*”

p. 54.
498.

p. 151,
497.

p. 54.
p. 128,
134, 498.
p. 135.

ibid.

Now here I appeal to the Common Reason of all Mankind, whether Any Serious Person that ever read the Scripture, or that has Any Notion of God, can *believe* ; (or whether any One, that ever

F read

the *only way*, in which there is any *Natural Possibility* for the *Father* to be *Incarnate*. And accordingly in his explication of That Text, *Phil. ii, 7*, he tells us, that Christ emptied himself [*ἐκένωσεν ἑαυτὸν*] “*In Appearance.*” First Defense, p. 17.

Observ. read a Page of the Antient Christian Writers, can persuade himself that *They believed*;) that, what Dr *Waterland* represents under *This Head*, is at all the *Truth* of the Case. Had the Doctor's Notion been True; it might indeed very well have been looked upon as an *ERROUR* or *Mistake*, for any man to have *supposed* that the *Son* might as *Well*, and as *Suitably*, and as *Decently* have *sent* the *Father* to be *Incarnate*, as the *Father* could *send* the *Son*. But can any man believe, that so many Writers should have stiled it so emphatically *Absurd*, *Senseless*, *Impious*, and *Profane*, to suppose the *Father* might possibly have *acted the Ministerial Part*; if That Supposition had, in *Their* opinion, implied nothing more, than an "*Inverting the Order*" or transposing the Names of *Two Persons*, who differed *naturally and necessarily* in nothing but in *such* a mere "*Priority of Order*," as included "*no Difference of Powers*," no *Superiority* at all of *Authority and Dominion*, but what arose merely from "*mutual voluntary Concert and Agreement*?" Where is the *Blasphemy* and *IMPIETY*, of supposing that the *Second person* might have *Sent* the *First*; if the *Only Consequence of That Supposition* had been, that Then the *First person* would have been *Sent* by the *Second*? Where is the *IMPIETY* and *Profaneness*, of supposing that the *Father* might have *Ministred* in all things to the *Son*; if thereby had been meant nothing more, than that of *Two persons equally supreme in natural independent Dominion*, equally *Supreme in absolute Authority and Power*, the *One* might as well (by *mutual Voluntary Concert and Agreement*) have

Ministred

Ministred in all things to the Other, as the Other did to Him? and that, by “*Voluntary Oeconomy, the Exercise of Powers common to Both, might devolve upon One chiefly*” [as well as upon the Other,] “*and run in His name?*”

Can Any reasonable man believe, that, when * Theophilus said; “*The Word of God, representing [assuming, or taking upon him] “the Person of the Father and Lord of All things, came into Paradise in the Person of GOD, and conversed with Adam; — the Father of the Universe SENDING him, when ’tis his WILL so to do, unto any particular*”

F 2

“*Place:*”

* The Passage at length, stands Thus. ‘Ερείς ἔν μοι· σὺ φῆς τὸν Θεὸν εἶν τόπων μὴ δεῖν χωρεῖσθαι, ἔ πῶς νῦν λέγεις αὐτὸν ἐν τῷ Ὠρεδείῳ ᾧ ἐπαλεῖν; Ἀπεκ· ὁ φημι· Ὁ μὲν Θεὸς ἔ πατήρ τῶν ὅλων ἀρχηγός ἐστι ἔ ἐν τόπῳ ἐχ εὐρίσκει· ——— ὁ δὲ λόγος αὐτοῦ, οἱ ἔ παῖς πάντα πεποίηκε, ——— ἀναλαμβάνων τὸ ἀνάσσωπον τῆς πατρὸς ἔ κυρίως τῶν ὅλων, οὗτος παρεγένετο εἰς τὸν Ὠρεδαῖον ἐν προσώπῳ τῆς Θεῦ, ἡ ἀμίλιε τῷ Ἀδάμ· ——— Θεὸς ἔν ὧν ὁ λόγος, ἡ ἐν Θεοῦ πεφυκώς, ὁπότ’ ἂν βέλῃ ὁ πατήρ τῶν ὅλων, πέμπει αὐτὸν εἰς πῶς τόπον, ὅς Ὠρεγνόμενος ἡ ἀκέται καὶ ὀρῶται, πεμπόμενος ὧν αὐτοῦ, καὶ ἐν τόπῳ εὐρίσκεται. Ad Autolyc. P. 129, 130. “You will reply, (says he to Autolycus,) “since I have affirmed that God cannot be comprehended in any particular Place, how then do I now assert that he walked in Paradise? I answer: The God and Father of all things is immense, and not found in any particular Place: ——— But his WORD, By whom he made all Things, ——— he (I say) representing the Person of the Father and Lord of all Things, came into Paradise in the Person of God, and conversed with Adam.” And presently after, he adds, (upon John 1; 1: 3;) “The Word therefore being God, and the Son of God; the Father of the Universe SENDS him, when ’tis his Will so to do, unto any particular Place; where when he comes, he is both heard and seen, being sent by the Father; and he is found in That Place.”

Observ.

IV.

p. 414.

Observ. "Place:" he meant by these words to affirm,
 IV. that the Person so sent, and so representing the Person of the Father, was himself "the God and Father of all things, as well as That other Person" which SENT him? Yet Dr Waterland will have Theophilus so to mean; if I understand Dr Waterland's words. "When Theophilus speaks (says he) of the Logos's assuming the Person of God, he means This, and Only This, that he acted in the Character and Capacity of the Eternal God; which he might very well do, being Himself Very God, as well as That Other person, his Father, called God and Father of the Universe: And it was under This very character HE appeared to Adam as his Creator, that is, as GOD AND FATHER of all things."

Can any reasonable man believe, that the Council of Antioch, when they * said "It is Impious to suppose The God of the Universe should be styled a Messenger;" imagined that the Son, whom they are There declaring to be the Angel or Messenger of the Father, was, by a natural and necessary Equality of Supreme independent Authority and Dominion over All, as Truly and in as High a Sense, The God of the Universe; as He whose Messenger he was, and concerning whom they declare it to be Impious to suppose that The God of the Universe should be at all styled a Messenger? Is it possible, if they had apprehended The Father and Son to be Both of them equally,

* Τὸν μὲν ὃς θεὸν τῶν ὅλων, ἀσεβὲς ἄγγελον νομίσαι καλεῖσθαι.
 ὁ δὲ ἄγγελος τῷ πατρὶ, ὁ υἱὸς ἐστίν, αὐτὸς κύριος καὶ θεὸς ὢν.

equally, by necessary and independent Supremacy of Dominion, The God of the Universe; that, when they were to declare the *Impiety* of supposing the Father could be styled a Messenger, as the Son was; they should not mention him by the distinguishing title of Father, but, using only a title Common to Both, declare it *Impious* to suppose The God of the Universe Could be styled a Messenger, in the very Same Breath wherein they were affirming that The God of the Universe WAS in Scripture styled a Messenger? Did ever Any Writer, since the World began, express himself so Absurdly, as Dr Waterland is forced to suppose The Council here expressed themselves? The Truth therefore manifestly is; that, not barely upon account of the Character of Paternity, but upon account of his Absolute Supremacy of Dominion over All, the Council thought it *Impious* to suppose the Father could be styled a Messenger.

Observ.
IV.



To This, Dr Waterland replies; that Supremacy and Paternity are the very same thing: And that, to say “ The primitive Writers never lay the Stress
“ of This Argument upon the Relation of Paternity,
“ but upon the Supremacy, is to say, They do not
“ lay it upon the Paternity, but upon the Paternity:
“ For, laying it upon the Supremacy of Order,
“ which he is possessed of as Father, and no other-
“ wise,” [which Supremacy of Order, the Dr adds, “ is no way inconsistent with the Son’s Equality
“ of Dominion;”] “ is laying it upon the Pater-
“ nity.” Now I pray, Observe, These words,

p. 135,
137, 203.

Observ. [ὁ Θεὸς τῶν ὅλων] *The God * of the Universe*, (which
 IV. are the foundation of the present Question,) are necessarily, in the nature of language, expressive of *Supremacy of Dominion*. If therefore *This Supremacy*, (which is the *Supremacy* here spoken of by the Council of *Antioch*,) be the same with *Paternity*; then the *Son* (according to Dr *Waterland's* Scheme, being naturally and necessarily as *Supreme in Dominion* as the *Father*,) will have the Character of *Paternity* as much and as truly belonging to him, as the *Father himself* has. But if the Dr means (as I think he does,) not that *This Supremacy*, here spoken of; but that *Another Supremacy* of his own invention, which indeed is *no Supremacy at all*, is the same with *Paternity*; then his Reply is intirely besides the purpose.

To conclude This Observation. Did *Tertullian*, (who, when he wrote the Book I am now going to cite, approached much *nearer to*, though still *very far distant from* Dr *Waterland's* Notions, than Any other *Ante-Nicene* Writer: Did *Tertullian*, I say,) believe that the *Father* had *no other Supremacy of Dominion*,

* The Phrase used by the Council of *Antioch*, is, ὁ Θεὸς τῶν ὅλων, "*The God of the Universe.*" The words of *Justin*, speaking upon the same Subject of the Impossibility of the *Father's* Appearing, are, Τὸν πατέρα ὃ ἀρρήτον κύριον τῶν πάντων ἀπλῶς, καὶ αὐτοῦ τοῦ κυρίου, "*The Father and ineffable Lord of all things absolutely, even of Christ himself.*" The words of *Eusebius*, speaking of the same thing, are; Τὸν ἐπέκεινα Θεόν, τὸν ἀόρατον καὶ ἀγεννητον, καὶ παμβασίλειά τ' ὅλων, "*The God Supreme, who is Invisible and Unbegotten, and the Absolute King of the Universe.*" See the Reply to Dr *W's* Defense, p. 132, 157.

Dominion, than what arose from mere “ *voluntary* Observ.
“ *Concert and Agreement* ;” and that “ the Son’s act- IV.
“ *ing a Ministerial Part, was purely Oeconomical ; and*
“ *there was no Impossibility in the Nature of the thing,*
“ *but the Father himself might have done the same :*”

p. 177.
135.

Did *Tertullian* (I say) believe This, when he tells us, if even *the Scripture itself* had affirmed it, it could not have been believed ? *His Words are* : [Scilicet hæc nec de *Filio Dei* credenda fuisse, si scripta non essent ; fortasse non credenda de *Patre*, licet scripta. *Adv. Prax*, c. 16.] “ *These things,*” (speaking of the Son’s Appearing under the Old Testament as the Messenger of the Father,) “ *could not have*
“ *been believed concerning the Son of God, if they*
“ *had not been written ; Concerning the Father per-*
“ *haps they could not have been believed, even though*
“ *they had been written.*”

OBSER.

Observ.

V.



OBSERVAT. V.

*Concerning the word, God; that it is a
Term expressing Dominion.*

GOD being the † *Supreme Lord and Governour of the Universe*; and therefore it being evident, that He who *Alone* has, *in and of himself, absolute Supreme independent Power and Dominion over All*, must be *Alone* (in the absolute Supreme Sense) the *One God over all*: There from hence appears, in Dr *Waterland's* Notion, *This obvious Absurdity*; that, there being (according to *Him*) *Two real Persons of equally Supreme, absolute, natural, independent Authority and Dominion over All*; there must * consequently be of necessity *Two Supreme Gods*. Nor does it make *Any* Alteration at all in This case, that he supposes them

† The Great King, Matt. v, 35.

Παμβασιλεύς τῷ ὅλῳ. Euseb. ut suprâ.

Deus est nomen Summæ Potestatis. Lactant. de falsâ relig. lib. 1.

* Si enim natus non fuisset; innatus, comparatus cum eo qui esset innatus, æquatione in utroq; ostensâ duos faceret innatos, & ideò duos faceret Deos. — Si invisibilis fuisset; cum invisibili collatus, par expressus, duos Invisibiles ostendisset, & ideò duos comprobâisset & Deos. Si incomprehensibilis, si & cætera quæcunq; sunt Patris: meritò, dicimus, *duorum Deorum* — controversiam suscitâisset. Novat. De Trin. cap. 31.

them to be † *undivided and inseparable in Substance.* Observ.
For *Two Supreme Gods*, are still nevertheless *Two Su-* V.
preme Gods, *Two independent Absolute Monarchs* or
Lords over the Universe, *Two Supreme Gods in Per-*
son; how much soever they be supposed to be of *One*
Substance. p. 357.

In order to evade This Consequence; Dr *Water-*
land alleges, that “ *the word God, was never* p. 40.
“ *looked upon as a word of Office, or Dominion, but*
“ *of Nature and Substance:*” that “ *the Name,* p. 166.
“ *God, was never thought by the Antients, to denote*
“ *an Office or Any Relative Character,*” [as the
word, *King*, denotes *Dominion* over Subjects;]
“ *but to denote Nature and Substance; as the word,*
“ *Man,*” [without regard to the consideration of
Authority and Dominion, denotes a *Nature* or *Spe-*
cies.] For, “ *no good reason* (says he) *can be given,* Sermons
“ *why the word, God, may not be used in a large* p. 144.
“ *indefinite Sense,*” [with “ *a Confuse general*
“ *Perception,*” p. 142,] “ *not denoting Any parti-*
“ *cular Person; just as the word, Man, is often used*
“ *in Scripture, not denoting Any particular Man,*
“ *but Man in general, or Man indefinitely.*” And
G accord-

“ † *Two Unoriginate Divine Persons*, (the Dr confesses,) how- p. 207.
“ *ever otherwise inseparable*” [that is, however supposed to
be of *One Substance*,] “ *would be Two Gods, according to the*
“ *Antients;*” because, in That case, *One* would not be “ *Of*
“ *the Other,*” really Generated from him, “ *and referred up*
“ *to him as a Head or Fountain.*” And, that Dr *Waterland* does
not really (but merely in *empty words*) suppose the *Son* to be
at all Generated from the *Father*, and referred up to him as a
Head or *Fountain*; I have shown above, Observat. III. and
below, Observat. VI.

Obſerv. accordingly, when it was alleged againſt him, that
 V. *THE SUPREME GOD* could not poſſibly be a
 Messenger, and act in Subjection to the Will of any
 other Perſon ; and that He who was the Messenger of
 another Perſon, and acted in Subjection to That O-
 ther perſon, could not be Himſelf *THE SUPREME*

Second Def. *GOD* : In Answer hereto, he tells us “ *This is as*
 p. 166. “ *much as to ſay, that Peter, for Inſtance, could not*
 “ *be MAN, if SENT by MAN.*” No certainly :
 But it is as much as to ſay, that *Peter*, if he was
 the Messenger of Another, and acted in Subjection
 to the Will of Another, could not be himſelf *The*
SUPREME Man or Governour, equally Supreme
 in Authority with *Him* whoſe Messenger he was.

p. 166, “ But,” ſays the Dr, “ *What has Supremacy of Of-*
 172, 173. “ *fice, to do with the Notion of Supreme God ? God*
 “ *is a word, expreſſing Nature and SUBSTANCE.*”
 I answer : What has *Supremacy of Office, of Autho-*
rity and Dominion, to do with the Notion of *Sup-*
reme Man, of Supreme King or Governour ? Is not
Man, (in the ſame way of reaſoning,) a word expreſſ-
 ing Nature and SUBSTANCE ? *Quam ridicule !*

p. 166, The Truth is, As *PERSON* is not a name of
 172, abſtract Intelligence only, but neceſſarily ſuppoſes
 368, SUBSTANCE ; and yet 'tis the Life and Intelli-
 420. gence in That Subſtance, which makes the Perſon to
 be a Perſon : So the word, *GOD*, is not indeed a
 name of mere abſtract Dominion, but neceſſarily ſup-
 poſes Living Subſtance ; and yet 'tis Supreme and in-
 dependent Dominion in That Living Subſtance, which
 makes God to be *GOD*, to be Our God, the Su-
 preme God, or the God of the Univerſe. Wherefore, as

Two distinct Lives or Intelligences, however supposed to inhere in *One Substance*, would still be *Two Persons* and not *One Person*; notwithstanding the word, *PERSON*, necessarily denotes *Substance*: So, in the same manner and for the same Reason, *Two living intelligent Persons*, each having *absolute Supreme and independent Dominion*, however supposed to be of *One Substance*, must necessarily be *Two Gods*, *Two Supreme Gods* or *Lords of the Universe*, and not *One God*; notwithstanding the word, *GOD*, necessarily denotes *Substance*. When therefore Dr Waterland says, that *Many Supreme GODS in One undivided Substance*, “are NOT
“*Many GODS, for That very Reason, because*
“*their Substance is undivided* ;” he might exactly with the same *Sense* and *Truth* have affirmed, that *Many Supreme PERSONS in One undivided Substance*, are NOT *Many PERSONS, for That very Reason, because their Substance is undivided*. I say, these Two assertions are exactly the same, both in *Sense* and *Truth*; because the word, *Person*, does just as much and as necessarily denote *Substance*, as the word, *God*, does. And when the Dr affirms that *The One Supreme God is Not One* [Supreme God] *in Person*, but *in Substance*; what is This, but affirming that *The One Supreme God is Two* [Supreme Gods] *in Person*, though but *One* [Supreme God] *in Substance*? Or will he have the Hardiness to say, that he meant by *These words* no more than This, that *The One Supreme God is Not One* [Person] *in Person*, but only [One Person] *in Substance*? This plain and evident Reasoning, is

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p. 357.

First Def.
p. 28, 33.
Second Def.
p. 127.

Observ. so impossible to be obscured by any *Dust* of *Learned*
 V. *Jargon*; that, after all, the Answer which the
 Doctor is obliged *finally* to trust to, is This only :

p. 329. “ *How came You to be Wiser, in This Particular,*
than All the Christian Churches ? ” though, I verily
 believe, *No* Christian Church in the world ever
 taught *His* Doctrine. And if they had *All* taught
 it ; (*Tertullian* presumes to add, speaking of one of
 Dr Waterland's principal Assertions ; “ *if the **
Scripture itself had taught it,”) it could not have
 been True. And, in the place now referred to, the
 Point being reduced to an express *contradiction* ; it
 p. 127. *cannot* be so, saith he, “ *UPON the PRINCIPLES*
“ of the Primitive Churches :” Meaning, by *the*
Principles of the Primitive Churches, not *the* *Princi-*
ples of the Primitive Churches, but *Principles* whol-
 ly and solely of *his Own* invention. *Upon HIS*
Principles, it *cannot* be so : That is to say ; Be pleas-
 ed to *take for granted* All his Premises, however
contradictory either to Themselves, or to Reason, or
 to Scripture ; and then, to be sure, his Conclusion
 will not be false.

p. 146, &c
 p. 40.

To prove that the the Name, *God*, “ denotes ”
 only “ *Nature and Substance,* ” not “ *Dominion* ”
 or “ *any Relative Character ;* ” the Doctor alleges,
 that *God* was *God*, *Before the Creation* ; and there-
 fore, if he were so “ in the sense of *Dominion*, ” it
 p. 180. would follow that “ *he had Dominion, before he had*
“ it. ” I answer : Undoubtedly, whenever there
 was *no Universe*, *God* could not properly be stiled

The

The God of the Universe. But is it, in reality, no Character of *Dominion*, no relative Character; to have in himself an essential Power from Eternity to Eternity, of producing what Subjects he thinks fit, and of destroying what Subjects he thinks fit, and of producing New Subjects of his Government, at Pleasure? Was ever such *Trifling*, in serious matters?

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Further. That the word, *God*, is a name denoting *Dominion* or *Authority*, appears evidently from its being used in Scripture, and in the Primitive Writers, in a great variety of subordinate Senses: Which it could not be, if it were not a Term expressive of *Dominion*, *Authority*, and the like; which are things in their nature capable of different Degrees. The *God and Father of All*, who is *Above All*, is [*ὁ Θεός* absolutely,] *GOD* in the Absolute Supreme sense; (1) *Ἀυτοῦ Θεός*; having all *Perfections* and all *Power and Dominion*, absolutely in and of himself, *original, underived*, and *independent* on Any: And He is the (2) *Fountain* of all *Perfections and Powers*, that are found in Any

(1) *Λεκτέον, ἐπὶ Ἀυτοῦ Θεός ὁ Θεός ἐστίν. — πᾶν ὃ τὸ ὡς τὸ Ἀυτοῦ Θεός, μετοχῇ τῆς ἐκείνου Θεότητος Θεωοῦμενον. Origen. in Joh. p. 46, Huetij.*

(2) *Ὁ ἢ πατὴρ, πηγὴ Θεότητος*: [speaking of the *Authority* communicated from the *Father* to the *Son*, and from the *Son* to the *Angels*.] *ibid. p. 47. Note*: These words are very absurdly understood by Later Writers, “*The Fountain of THE Deity*.” As if *Origen* had wrote, not *πηγὴ Θεότητος*, but *πηγὴ τοῦ Θεοῦ*.

Observ. ny Other whatsoever. The *Son* is *God*, by (3)
 V. *Communication of Divinity from the Father*, and
 by having (3) *received* from him *POWER* over the
Whole Creation. Angels, (4) in a far lower and
different

(3) Μετοχῇ τῆς ἐκείνης Θεότητος Θεοποιούμενον. *ibid.* p. 46.

* Ἀγγέλων ὑπερέχων, δυνάμει Ἐ Θεότητι. *ibid.* p. 218.

* Ὃς ἐστὶ κύριος δυνάμεων, Ἀλλὰ τὸ θέλημα τῷ Δόντος αὐτοῦ πα-
 τρός. Justin. Dial. p. 91. Edit. Par.

* Ἐχειν γὰρ πάντα προσονομάζεσθαι, [viz. Θεὸν, κύριον, υἱὸν, λόγον,
 &c.] — ἐκ τῆ ἀπὸ τῆ πατρὸς Θελήσει γεγενῆσθαι. *ibid.*
 p. 74.

Τὸν κατὰ βελὴν τὴν ἐκείνης, Ἐ Θεὸν ὄντα, υἱὸν, αὐτῆς καὶ ἄγγε-
 λον, ἐκ τῆ ὑπερεχούσης τῇ γνώμῃ αὐτοῦ. *ibid.* p. 120.

Πανθικράτωρ ὡς πατὴρ κατεπάθη. Hippolyt. contr. Nö-
 etum, § 6, p. 10.

Ὁὗτος ὁ ὢν ἐπὶ πάντων Θεός ἐστι. Λέγει ΓΑΡ, — πάντα
 μοι ὡς ἀδελφὸς ὑπὸ τοῦ πατρὸς. *ibid.*

Θεοποιεῖται πρὸς αὐτοῦ τοῦ πατρὸς. Euseb. Demonstr. l. 5. p. 227.

Θεὸν εἶναι λαβόντα ὡς τοῦ πατρὸς ἔχειν, *ibid.*

Et Regis Summi honorem, & Dei nomen Accipit. Lactant.
 lib. 4, c. 14.

Universæ Creaturæ & Dominus & Deus constitutus esse re-
 peritur. Novat. de Trin. c. 15.

[Tis therefore too hasty in Dr Waterland, who Himself
 cites this last Passage, and was not ignorant of the rest; to
 affirm, (p. 40 & 230,) that “ you will Never find it said by the
 “ Antients, that the Father constituted Christ a God, or ap-
 “ pointed him to be God:” That “ the Antients Never speak of
 “ Christs being constituted God:” And “ You can No where
 “ find, that he was ever constituted God.”]

(4) Pl. xcvi, 7. Worship him, all ye Gods. LXX, πάντες
 ἄγγελοι αὐτοῦ. Dan. ii, 47; xi, 36, God of Gods.

Θεὸν, καὶ τὸν μετγενῆ αὐτοῦ, καὶ τοὺς τελεμνημένους ὑπὸ Θεοῦ
 τῇ ΘΕΪΚῃ προσηγορίᾳ, καὶ μετέχοντας τῆς Θεότητος αὐτοῦ. Origen.
 c. Cels. lib. 7. p. 375. And, Comment. in Joh. p. 47, he says,
 that, besides the True God [the Father,] there are Many
 (meaning the Angels,) who are Gods, μετοχῇ τοῦ Θεοῦ, by par-
 taking

different Sense, are in Scripture, and in the Antient Christian Writers, styled *Gods*; upon account of the Powers they are indued with, much superior to Men. *Moses, Magistrates, and Prophets,* (5) are also in Scripture styled *Gods*; upon account of the *Authority*, wherewith they were respectively invested. And *All* these (to whom the Title is given in a subordinate sense,) are, not (as Dr *Waterland* styles them) “*Nominal*” or *Falsè* Gods, but *really* and *truly* such, in the *Sense* wherein they are respectively so styled in Scripture. And if even the *Lowest* of *These* are *justly* and *rightly* so styled, in the *Sense* wherein the Scripture gives them That Title; *how much more* (6) may the *Only-begotten Son of God*, to whom the Title belongs in an *unspeakably higher* and in a *quite different Sense* from any of the Others, justly have That Title given him; and yet *The One God and Father of All, who is Above All*, be nevertheless allowed to be *Alone Supreme in absolute independent* *Autho-*

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taking of the Divine Nature. But God the Word, he says, is, *τιμιώτερος τοῖς λοιποῖς παρ' αὐτὸν θεοῖς*, glorified far above all Those Gods; because 'tisthrough His Ministration that They are made Partakers of Divinity, *τοῖς λοιποῖς θεοῖς διάκονοι τῆς θεότητος τὸν θεὸν λόγον*. Yet even *These*, he calls *Truly* Gods, and distinguisheth them from “*Nominal*” Gods, p. 48.

(5) *I have said, Ye are Gods.*

(6) Quæ autem (malum) ratio est, ut cum legant hoc etiam Moyse nomen datum, dum dicitur, *Deum te posui Pharaoni*; Christo negetur, qui non *Pharaoni* Deus, sed *universa Creatura* & Dominus & Deus constitutus esse reperitur! *Novat. de Trin. c. 15.*

Observ. *Authority and Dominion over all! Joh. X. 34, Is it not written in Your Law, I said, ye are Gods? If he called Them Gods, unto whom the Word of God came; and the Scripture cannot be broken: Say ye of Him, whom the Father hath sanctified and sent into the world; Thou blasphemest; because I said, I am the Son of God?*

OBSERVAT. VI.

Concerning the Generation of the Son.

Another Method, whereby Dr Waterland attempts to destroy the *Supremacy* of the *One God and Father of All, who is Above All*; is by denying *Any* real *Generation* of the *Son*, either *Temporal* or *Eternal*.

The Council of *Nice*, endeavouring to explain more minutely and philosophically the *General Expressions* of *Scripture* concerning the *Only-begotten Son* of *God*, declared *their Opinion* to be, that the *Son* was "*Begotten of the Father, that is, from the Substance of the Father, before all Ages: God from God, * Light from Light.*" The Manner, in which the Writers before and at the time of the Council, explained their Notion; is This. That, as one Fire is lighted from another Fire, without
Any

* Φῶς ἐκ φωτός; [not τὸ Φῶς ἐκ τοῦ φωτός;] *A Light from A Light.* This was plainly *Their Meaning.*

Any Abscission, Division, or Diminution; the original Fire losing nothing thereby, of its own Light or Heat: So God, the First and Alone unoriginated Rational Agent, produced from Himself Another intelligent Rational Agent, a perfect Image and Resemblance of Himself; without any way altering, abscinding, dividing, or diminishing any thing from, his own essentially and unchangeably inherent personal or substantial Perfections. *Always* taking care to express this *One Difference* in the Similitude, (which Later Writers by degrees neglected;) that *whereas* Light shineth forth and is communicated, not by the Will of the Luminous Body, but by a necessary Property of its nature; the Son of God is, by the* Power and Will and Design of the Father, his Substantial Image.

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In opposition to This, Dr Waterland asserts that These Phrases, By "Power," by "Will," by "Design," by "Choice," by "Counsel," and the like; do not signify any real *Exertion of Power*, any real *Act* or *Operation* of the Father, arising from his *Will*, either in *Time*, or from *Eternity*; but a mere *absolute necessity of Nature*, not indeed in opposition to, but accompanied with the *Approbation* of, his *Will*. Yet, very inconsistently; when he comes to enter into the *Detail* of Particulars, he acknowledges concerning every one of these or the like Phrases, in every Passage of every *Ante-nicene Writer*; that they express merely the *Free Voluntary Act* of the Father,

H

and

* Δυνάμει, βουλῇ, θελήσει, κατὰ γνώμην, κατὰ προαίρεσιν ἔσθ'.
See the Reply to Dr W's Defense, p. 121, ἔσθ'. and 256—
276.

Observ. and not any necessity of nature at all; nay, that
 VI. they express a mere Temporal Act of the Father :
 For so he explains *That Generation* of the Son,
which Alone These Writers ever call by That name,
 (and which they speak of under the forementioned
 Terms,) to be indeed *no Generation at all*; but
 merely such a *Mission, Manifestation, or Sending*
forth of the Son, as that *every Action* of Christ *what-*
soever, might with equal reason be called his *Gene-*
ration. But then, because these Writers supposed
 the Son of God * *not to be* [ποιηθείς] *Made or*
Formed or Fabricated extrinsically (as the *Material*
Creation was,) but *Generated* immediately from the
Father Himself; (in consequence whereof, Their
 Philosophy taught them that he was † *in* the Father
 ἀγεννήτως, *before he was generated from him*;) hence
 the Dr infers, that *This* his being *in* the Father *be-*
fore he was *generated from him*, is a *Prior Genera-*
tion, and the *most Proper Filiation or Generation*.
 And yet no one Writer either *before* or *at* the time
 of the Council of *Nice*, ever *once* mentions *Two*
Generations of the Son before the Beginning of the
 World, ever *once* mentions any *Prior Generation*, e-
 ver *once* mentions any *other* antemundane *Generation*,
 besides

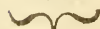
* εἰ ποιηθείς, ἢ ὡς γενόμενος, and the like.

† Περὶ ἐνεργείας γεννηθέντα, δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως.
Constantin. in *Epist. Euseb. ad Eccles. Cesar. apud. Theod.*
lib. 1. c. 12. The Passage at length, with critical Observati-
 ons upon it, see in the *Reply to Dr W's Defense*, p. 124.

Ἐχων ὁ Θεὸς τὸ ἑαυτοῦ λόγον ἐνδιάθετον ἐν τοῖς ἰδίῳις σπλάγ-
 χνοις, ἐγέννησεν αὐτὸν &c. *Theoph. ad Autolyc.* p. 81. Τὸν λόγον
 ἀπαπαντὸς ἐνδιάθετον ἐν καὶ ὁμοίᾳ Θεοῦ, — τοῦτοι τὸν λόγον ἐγέν-
 νησε προφορικῶν, πρῶτότοκον πάσης κτίσεως, *ibid.* p. 129.

besides *That One* which they affirmed to be by the *Power* and *Will* of the Father, *Before All Ages*, and *Before all Worlds*, and *Before all Time*: And Dr *Waterland* himself very largely and fully explains This his *Prior Generation*, (as he had before explained away the *other Generation*,) to be in *No sense* Any *Generation* at all; but a *mere co-existence* with, not at all any *Derivation from*, the Father. Thus the Dr has totally denied *All generation* of the Son, either *temporal* or *eternal*; and introduced, instead of it, Two *Ἀναρχοι*, Two equally *unoriginate Persons*, Two *Supreme independent Gods*.

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VI.



The *Proof* of This Charge, is as follows.

1. That the Phrases, by "*Power*," by "*Will*," by "*Design*," by "*Choice*," by "*Counsel*," and the like; do not signify any real *Exertion of Power*, any real *Act* or *Operation* of the Father, arising from his *Will*, either in *Time*, or from *Eternity*; but a mere *absolute necessity of Nature*, not indeed *in opposition to*, but accompanied with the *Approbation of*, his *Will*: This is what the Dr has at large contended for, in his *First Defense*, throughout *Query VIII*. And in his *Second Defense*, he still persists in it. "*I must complain of it, (says he,) as a great Instance of Unfairness, — for you to bring up This Pretence again, that the Ante-Nicene Writers did not allow the Son to exist or to BE GENERATED by Necessity of Nature.*" Again: "*Will, in the sense of Approbation or Acquiescence, is very common with Antient Writers:*" [Yet not One Instance does he allege out of Any Christian Writer, before the Council of *Nice*.]

p. 253.

p. 283.

Observ. "Nor was it thought absurd to say, that God had
 VI. "Willed thus or thus from all Eternity, and * could
 ~~~~~ "not Will otherwise." And whereas the Council of  
*Sirminum*, still later than That of *Nice*, anathematized any one who should say that "the Son †  
 "was begotten without the Will of the Father;  
 "For the Father did not beget the Son by a  
 "Physical Necessity of Nature, without the Ope-  
 "ration of his Will; but he at once Willed and be-  
 "gat the Son:" Rather than the Council shall be  
 allowed to mean what they † notoriously *Did mean*,  
 and what their Words necessarily signify; a ridicu-  
 lous Signification shall be invented, of the term  
 [ἀνάγκη φύσιν,] necessity of Nature, (as taken by some  
 (1) Later Christian Writers only, never by Any of  
 the Antients, from certain Platonick Philosophers;) a  
 Signification infinitely absurd to be applied in  
 This place; as if it signified "a Force upon the Fa-  
 "ther's Will;" an "outward Coaction, Force,  
 "or Compulsion;" that God "was compelled by a  
 "Su-

First Def.  
 p. 128.  
 Pref. to Ser-  
 mons, p. 21.  
 Second Def.  
 p. 252.

See and  
 compare,  
 the Reply to  
 Dr W's  
 Def. p. 257,  
 &c.

\* Note: The Question is not here concerning Moral, but Physical or Natural Necessity.

† See the Passage at large, with critical Notes on the Ren-  
 dring of it, in the Reply to Dr W's Defense, p. 257, 258,  
 274.

† *Voluntas ista, quam Necessitati opponunt Sirmienfes præ-  
 fules, mera est libertas; ac non solum violento & coacto con-  
 traria, sed etiam ei quod ita Naturæ est consentaneum, ut ex  
 arbitrio consilioq; minimè pendeat. Quæ fuit Eusebij Casa-  
 riensis opinio, &c. Petavius De Trin. lib. 6, c. 8.*

(1) And even *These*, when they speak of Coaction, I think  
 hardly use the words φύσιν ἀνάγκη, or φύσεως ἀνάγκη; but  
 Ἀνάγκη singly; as referring to something External, distin-  
 guished from the internal φύσις of the Thing spoken of.



“ *Superiour Force, and Against his Will.* ” And, Observ.  
to make room for this *Absurd* Use of the Phrase ; VI.  
God the Father himself shall (1) very hardly be al-  
lowed by Dr *Waterland*, to exist by *Necessity of Na-*  
*ture.* And (2) *Self-existence*, the most Real and  
*Positive*

(1) “ *Show me where either Scripture or Fathers ever said,*  
“ *that God the Father existed by Necessity of Nature, though*  
“ *they have in Other Terms asserted the same thing which*  
“ *We Now mean by necessity of nature:* ” 2d Defense, p. 251.  
“ *None of the Antients Durst have said, that God exists by Ne-*  
“ *cessity:* ” p. 252. “ *The Fathers would never say, that he*  
“ *existed, or was God, by Necessity:* p. 253. ” “ *The Antient*  
“ *Writers, I conceive, for eight Centuries, would have denied,*  
“ *or did deny, that God was God by Necessity:* ” p. 254.

(2) “ *Whether, when we say any thing is self-existent, the*  
“ *words (of self) have any Positive Meaning:* ” p. 428. “ *Self-*  
“ *existence is negative:* ” p. 429. “ *Self-existence, I have now*  
“ *determined, I think upon plain reasons, that it is Negative*  
“ *only:* ” p. 430. The manifest *Absurdity* of this Assertion,  
hath been fully and distinctly shewn in the following words,  
in a Book entituled, *A Modest Plea*, &c. “ *Self-existent being*  
“ *the same as unoriginate, is (Some think) merely a Negative*  
“ *Character. But this is a great Mistake. For though the*  
“ *word, unoriginate, according to the grammatical Composi-*  
“ *tion of it, is negative; yet the Idea expressed by it, is posi-*  
“ *tive. As you will see by the like Case in another Word.*  
“ *The word, infinite, according to the grammatical Compo-*  
“ *sition of it, is merely negative; But when we say, God is*  
“ *infinite or immense, the Idea is not a bare Negative, a mere*  
“ *negation of Bounds, but denotes the positive Great-*  
“ *ness of That whose Existence is declared to be immense.*  
“ *So endless with regard to Duration, though the Word in-*  
“ *deed is negative; yet the Thing signified by it [eternity] is not*  
“ *a negative, but a real and positive Duration. In like Man-*  
“ *ner, Unoriginate or Underived, though the Words themselves*  
“ *are merely negative, yet the Thing expressed by them is*  
“ *not a mere Negation of being derived, but a real and positive*  
“ *Ground*



Observ. *Positive* of *All* Ideas, shall be declared to be a *mere*  
 VI. *Negative*. And the *Proof* of the existence of a  
 First Cause, *a priori*; (without which, *no Attribute*  
 of God can possibly be proved at all to be properly  
 (3) *infinite*,) shall be (4) *turned into Ridicule*.  
 And the self-existent God shall be declared to have  
 (5) *No Internal Cause*, no *Ground* or *Reason* of  
 Existence in the absolute *Necessity of Nature*; but  
 to exist *absolutely without Any Ground or Reason*  
 of

"Ground or *Foundation* of Existence in the Substance itself,  
 "which is properly expressed by *Necessary Existence*. Ac-  
 "cording to *Your* way of arguing, *All* the Attributes of  
 "God may as well be turned into *mere Negatives*; His *Unity*  
 "into *not being more than One*; His *Omniscience*, into *not be-*  
 "ing ignorant of any Thing; His *Omnipotence*, into *not being*  
 "limited in Power; His *Omnipresence*, into *not being absent from*  
 "any Place: Nay, his very *Existence* it self may as well be  
 "said to be a *mere Negation*, as the *Necessity of his existing*,  
 "or his *Self-existence*." p. 216, 217. The Dr was referred to  
 This, *before*; and he takes Notice of it in his p. 218, with-  
 out pretending to make any the least Answer to it.

(3) For, can the actual *infinity* or *immensity* of God, be proved  
 at all a *posteriori* alone, from the phenomena of a *Finite*  
 World? or the *Eternity* of God, from phenomena merely *Tem-*  
*porary*? without taking in, *a priori*, the consideration of the  
*necessary nature* of an *unoriginate* or *First Cause*?

(4) "To prove the Existence of a First Cause, *a priori*; has no  
 "Sense, (says the Dr) without the Supposition of a Cause prior to  
 "the First: Which yet is *Non-Sense*:" p. 429. These words  
 show, that Dr Waterland does not understand what the *Mean-*  
*ing* of a Proof *a priori*, is.

(5) "We are not to suppose Any Cause" [any "Cause or  
 "Ground" or Reason "of Existence, p. 429;] external or  
 "INTERNAL; but absolutely No cause; because there is no  
 "cause prior to the First:" p. 430.




of Existence: Which if it was true, it would follow that he *might* likewise as well, *without Any Cause* or Reason, *cease to exist*. And (6) the word, by which the Antient Christian Writers generally express the *Self-existence* of the Father, the *Peculiar Incommunicable Prerogative* of being absolutely

Observ.

VI.

(6) The Term by which the Antients most frequently express God's existing by the *necessity of his own nature*, is (not φύσει or κατὰ φύσιν, as Dr W. alleges, p. 254: For, Man is φύσει or κατὰ φύσιν ἄνθρωπος, yet not by necessity of Nature; But the proper Term is, ἀγέννητος, Unoriginated. Which word, though in its grammatical composition it be indeed negative, yet the Idea expressed by it (as I have shown above) is of all Others the most positive and real; denoting what we usually call *Self-existence*. This Term, ἀγέννητος, expressing thus the Prime and Incommunicable Prerogative of the Father; Dr Waterland (p. 254, 256, 264, 268.) is very desirous, without Any Pretense of Manuscripts, to change it perpetually into ἀγέννητος: Because he thinks ἀγέννητος applicable to the Son, as well as to the Father. Yet he produces No Passage of Any Antenicene Writer, wherein even ἀγέννητος is applied to the Son; excepting one only, where the Reading is evidently Corrupt: Compare Dr W's 2d Defense, p. 276, with The Reply to his First Defense, p. 295. And here 'tis very pleasant to observe, how he cries out ("Where are your Manuscripts?") when we desire to amend the word ἀγέννητος in Origen, because the sense and connexion and Antithesis of the Passage itself evidently requires an Amendment, and the word is in no other place of the very Large Writings of the same Author found applied to the Son, nor (I believe) in Any place of Any Other Antenicene writer: At the same time that He himself is, against the Faith of All Manuscripts, throwing out the word ἀγέννητος out of Many Passages of Many Antient Authors, where the Sense and Connexion (as well as the frequent Use of the word) necessarily requires it should be retained.



Observ. solutely *Unoriginate*; shall, without Any Pretense  
 VI. of Authority from *Any Manuscript* or various  
 Reading, be changed, in *innumerable* Passages of  
 Antient Authors, into *another word*, which the Dr  
 (because he *Supposes* it to be *applicable*,) *affirms* to  
 be *applied* to the *Son* equally with the Father: And  
 yet *even That Other word*, (excepting *only one single*  
 Passage of *Origen*, in which the *Sense* evidently  
 shows the Reading to be *corrupt*,) he does not so  
 much as *once* find applied to the *Son* in *Any One*  
*Ante-Nicene* Writer. And rather than *Will* and  
*Necessity* shall not be *confounded together*, with the  
 utmost Absurdity; *Will* (7) shall signify *Any thing*,  
 how remote soever; and *Any thing*, how remote so-  
 ever, shall signify *Will*: And to all Use of Lan-  
 guage shall be at an end.

2. Yet, after all this monstrous Extravagancy  
 of an Attempt to blend together the Two *contra-*  
*dictory* Ideas of *Necessity* and *Will*; the Dr very in-  
 consistently, when he comes to enter into the De-  
 tail of Particulars, acknowledges concerning *every*  
*one* of the forementioned Phrases, [*Generated* by  
 “ *Power*, ” by “ *Will*, ” by “ *Design*, ” by  
 “ *Choice*, ” by “ *Counsel*, ”] and concerning *every*  
*other the like* Phrase, in *every Passage* of *every Ante-*  
*Nicene Writer*; that they express merely the *Free*  
*Voluntary Act* of the Father, and not any *Necessity*  
 of

(7) “ *The Will of God, is God Himself*: ” cited with Appro-  
 bation: *First Def.* p. 127; and *Second Def.* p. 282. “ *The*  
 “ *word, Will, has been used by Some of the Antients, to signify*  
 “ *ANY natural Powers of God.* ” p. 283.



of Nature at all ; nay, that they express [notwith- Observr.  
standing the words *πρὸ πάντων αἰώνων*, and the like,] VI.  
a mere Temporal Act of the Father.

“ Many of the Fathers (says he) speak of No higher p. 283.  
“ a Generation, than That [voluntary] Ante-mundane  
“ one : ” viz. the Manifestation of the Son, in order  
to create This world.

“ I admitted, that Ignatius might understand by *ibid.*  
“ Generation, a voluntary ante-mundane Generation  
“ or Manifestation ; with several other Fathers. ”

“ Justin Martyr speaks of No Generation higher p. 284.  
“ than That Voluntary ante-mundane Generation, o-  
“ therwise called Manifestation. — I allow that the  
“ Logos BECAME a SON (according to Justin)  
“ by Voluntary Appointment. ”

“ If Christ were here (by Justin) said to be God p. 285;  
“ by the Will of the Father, it might bear a good  
“ sense. For, supposing That to be the case, Justin  
“ may mean no more, than that the Son Acted and  
“ Appeared as God, with consent of the Father,  
“ who appointed him so to appear and act. ”

“ The Proceſſion MAKES him a SON, and is p. 286,  
“ Voluntary. — As to Christ being Lord of Hosts 287.  
“ by the Father’s appointment, I have allowed it  
“ above, in Justin’s sense. — You seem to think  
“ that I have somewhere denied the Highest Gene-  
“ ration spoken of by Justin, to be Temporal :  
“ whereas I have constantly allowed it. — The  
“ Son proceeded *φῶς ἐκ φωτός* (Light of Light) in  
“ TIME, according to Justin, and according to ma-  
“ ny More besides Him. ”



- Observ. VI. *As to the Other [viz. Ante-Nicene] Authorities, from Justin Martyr, &c. I allowed Will to be taken in Dr Clarke's sense."*
- p. 306. *"Irenæus comes not under our Inquiry, having said little either of Temporal or Eternal Generation."*
- p. 292. *"Tatian, who was Justin's Scholar, I allow to speak Only of a Temporal Generation or Procession, in like manner as Justin."*
- p. 290. *"I admit the same thing of Athenagoras, as of Justin and Tatian; that he speaks of No higher Generation, than the Procession."*
- ibid. *"Theophilus comes under the same Predicament with the Three Writers before-mentioned."*
- p. 292. *"Clemens of Alexandria may be likewise allowed to speak of the Procession. And when he says, The Word sprang or arose from the Will of the Father, it is plainly intended of his being sent out to Mankind."*
- p. 292. *"Hippolytus was undoubtedly in the Hypothesis of the Temporal Generation or Procession."*
- p. 107. *"The Father BEGAT the Son, that is, Sent or shewed him to the world, (which is Hippolytus's Meaning;) when he willed, and as he willed."*
- p. 284. *"To the same purpose [viz. his speaking of No Generation higher than That Voluntary Antemundane Generation, otherwise called Manifestation,] I quoted Hippolytus: Who plainly makes a Manifestation to be the Son's Generation."*
- p. 287. *"The Son proceeded φῶς ἐκ φωτός (Light of Light) in TIME, according to — Hippolytus."*



“ *With This Procession* [in order to operate in the Observ.  
 “ *Creation,*] *Tertullian supposes the Sonship properly* VI.  
 “ *to commence. So that the Logos—BECAME a* p. 104.  
 “ *SON in TIME; And — was not yet a SON,*  
 “ *till he came out to create.* ”

“ *Tertullian goes upon the same Hypothesis, in the* p. 292.  
 “ *main, with Those before-mentioned.* ”

*Origen, Novatian, Methodius, the Dr passes o-* p. 294.  
*ver; only referring his Reader to his Former*  
*Defense. And I also refer him to the Reply.*

“ *Eusebius (says he) I did not cite, because some* *ibid,*  
 “ *Just Exceptions may be made to Him.* ”


“ *The Son proceeded* φῶς; ἐκ φωτός (*Light of Light*) p. 287.  
 “ *in TIME, according to Many, — and perhap,*  
 “ *even the Nicene Fathers.* ” [Yet they expressly  
 say, ’twas πρὸ πάντων αἰώνων *before all Ages.*]

After This, the Dr slides gently into Quotati- p. 295,  
 ons from *Modern Writers*, who by degrees con- *&c.*  
*found* (as they did every thing else) the Difference  
 between *Necessity* and *Will*.

But is it not, from the Passages now cited, abun-  
 dantly apparent, that the same Dr *Waterland*, who  
 had been at large contending that *being generated* *First Def.*  
*by the Will and Power of the Father* might mean the *Qu. VIII;*  
 same thing as a *necessary Emanation*; and had com- *& 2d Def.*  
*plained* of it as a *great Instance of Unfairness*, to pre- p. 253.  
*tend* that the *Ante-Nicene Writers* did not allow  
 the *Son* to exist or to *BE GENERATED* by *ne-*  
*cessity of Nature*; has, after all this, fully acknow-  
 ledged that *every one* of the *Phrases* in *every Passage*  
 of *every Ante-Nicene Writer*, wherein the *Son* is  
 ever spoken of as being *BEGOTTEN* by the *Power*



Observ. and Will of the Father, denotes and expresses merely

- VI.  a Free Voluntary Act of the Father, and not any Necessity of Nature at all; nay, that it expresses (according to Dr Waterland's interpretation) a mere Temporal Act of the Father? This Generation therefore (as the Dr understands it) is indeed No Generation at all. 'Tis nothing but "the Son's being
- p. 316. " SENT out oeconomically from the Father, first to  
" make, and then to govern the Creatures:" 'Tis nothing but " a Mission, Manifestation, or Exertion,
- p. 312. " on." It " means no more than a Manifestation,  
" Exertion, or taking a New Office, Relation &c.  
" What Change is there in all This, more than there  
" is in God the Father upon any new Act, Manifestation, Exertion of Power &c? There is no Change  
" at all in it, no not so much as in any Mode of  
" Existence." 'Tis no other Generation of the Son, than in such a Sense as Every Action of Christ whatsoever, is a new Generation of him. 'Tis no other Generation of the Son, than in such a Sense as the Son might as possibly have Begotten the Father, if the Father had been pleased (which the Dr thinks was not naturally impossible) to have been Sent forth by the Son. 'Tis no other Generation, than the Generating of a person, who, before This Generating, was as much and as truly Generated, as he was after. That is; 'Tis in No Sense Any Generation at all. Was ever a serious matter, thus ludicrously treated?

p. 291. Well; " But, " says the Dr, (though it be indeed no Generation at all; still) " it is Undoubtedly  
" what Those [Ante-Nicene] Writers Call Generation;  
" tion;



“tion; And therefore This (says he) is disputing,  
 “not against Me, but against Them.” I answer:  
 No. NOT ONE Ante-Nicene Writer ever was so  
 absurd, as to call *That* a Generating, by which the  
 Generated Person was no more Generated than he was  
 before. There are indeed figurative and metaphorical  
 Senses, wherein persons may very elegantly be said  
 to be begotten or generated into a New State, when  
 they are invested with some extraordinary New  
 Powers. Thus God is said in Scripture to have Be-  
 gotten Us unto a lively Hope, by the Resurrection of  
 Christ from the Dead. And to Christ himself, up-  
 on his being raised from the Dead, he saith, (*Acts*  
*xiii, 33,*) *Thou art my Son, This Day have I begotten*  
*thee.* But never was *That* stiled in Any sense a Gene-  
 rating or Begetting, before which the person generated  
 was Every thing he could be after it: A Generating,  
 which implied in it “No Change at all, no not so  
 “much as in any Mode of Existence;” No Change  
 “more,” than there is in “God the Father”  
 himself, upon Every “New Act” or Exertion of  
 his Power. What the Writers before and at the time  
 of the Council of Nice, call the Generation of the  
 Son; always means a Real Generation, a Generation  
 by which the Son was *γεννηθεῖς*, by which he was re-  
 ally [not, *ποιηθεῖς*, made or formed, as was the materi-  
 al World; but *γεννηθεῖς*] generated from the Father  
 by his Power and Will. And This Generation, by  
 which he “Became a Son,” and which is the ON-  
 LY ante-mundane Generation Any of Those Wri-  
 ters ever call by That Name; is by Some of them,  
 (Dr Waterland seems to think by All of them,) sup-  
 posed

Observ.  
 VI.

p 312.

p. 284.



Observ. posed to be *Temporal*, by Others *Eternal*, if the  
 VI. words [πρὸ πάντων αἰώνων, ἐξ ἀπείρων αἰώνων, πρὸ χρόνων  
 αἰώνων, and the like,] signify *Eternity*. But the *Gene-  
 ration* Dr Waterland here describes, is in *No sense*  
*Any Generation* at all.

3. Having Thus reduced to *Nothing*, what *He*  
 calls the *Temporal Generation* of the *Son*, though  
 the Creed of the Council of *Nice* expressly says of  
*That Generation*, that it was (πρὸ πάντων αἰώνων) *before*  
*All Ages*; the Dr is in the next place to make A-  
 mends for this Great Liberty, by *inventing*  
*Another Generation* of the *Son*, a *Generati-  
 on* never heard or thought of by Any Writer  
*before* or *at* the time of the Council of *Nice*, a  
*Generation Prior* to That which These Writers sup-  
 pose to be *Before All Ages* and *before all Worlds* and  
*before All Time*. This *Prior* of the *Two* antemun-  
 dane *Generations* of the *Son*, the Dr tells us, is

First Def. his “*most PROPER Filiation and Generation* ;”  
 p. 134. and “*in respect of which, CHIEFLY, he is the On-  
 ly-Begotten, and a distinct Person from the Fa-  
 ther.*” Now, is it not very wonderful, that

Second Def. when the Dr is *Defending* this assertion, and repeat-  
 p. 311. ing with confidence, that “*taking the Fathers COL-  
 LECTIVELY, there is Demonstration for That  
 Threefold Distinction,*” of a *Prior* and *Posterior*  
 ante-mundane *Generation* of the *Son*, and a *Third*  
*Generation* of him in the *Flesh*; he should not be  
 able to produce Any *ONE* Passage out of Any  
*ONE* Ante-nicene Writer, in which This *Prior*  
 ante-mundane *Generation*, this “*most PROPER*  
*Filiation and Generation of the Son, in respect of*  
*which*



“ *which CHIEFLY he is the ONLY-BEGOTTEN,*” Observ.  
VI.  
 should ever once be stiled either *Filiation*, or *Generation*, or *Begetting*, or *by any other equivalent term* at all? Can any man imagine it possible, (if these Antient Writers had ever thought of Dr *Waterland*’s notion,) that they who were so constantly solicitous to avoid the imputation of asserting *Two* [ἀναρχοι or ἀγέννητοι] *Unoriginated Persons*, should Never express the *First* and *most Proper Generation* of the Son, by Any words that in any sense denote any *generation* at all? Can any man believe, that not *ONE* of them should ever *ONCE* mention *Two* Ante-mundane *Generations* of the Son? Is it credible, if *Their* Sentiments had been in Any degree like to *His*, that *That* which with *Him* is the *original* and *Only Real Generation* of the Son, should with *Them* Never be once so stiled at all; and *That* which with *Him* is in *No* sense any *Generation* at all, (any more than *Every Action* of Christ *whatsoever*, is a *New Generation* of him,) should with *Them* be *Always* and *Only* stiled the *Generation* of the Son? But the Wonder will cease, when it shall appear, that after all This, Dr *Waterland* *Himself*, very inconsistently, makes *This* *Generation* likewise, even This “ *most* “ *PROPER Filiation and Generation of the Son, in respect of which CHIEFLY he is the Only-Begotten;*” even *This* generation, I say, as well as *the Other*, Dr *Waterland* *himself*, in his explication of his Scheme, makes to be in *No* sense Any *Generation* at all. For, though he *Calls* it (for *Forms* sake, and to amuse ignorant Readers,) *Eternal Generation*; yet he desires you would by no means understand him to intend



Observ. intend *Eternal Generation* indeed, but a *mere co-existence*

VI. *ence with*, and not at all any *Derivation from*, the *Father*. For "*the Scripture* (he tells us) *is not clear*

p. 526.

p. 317. "*and full, for this Eternal Generation;*" and "*the*

"*Catholicks Themselves were for some time pretty*

p. 316.

"*much divided about it; and, had it not been for*

"*some Persons coming to read the Fathers with the*

"*notion of Eternal Generation in their Heads, they*

p. 284,

526,

280,

283.

"*could never have mistaken,*" &c. For "*All*

"*that Any Writers ever meant by Eternal Filiati-*

"*on,*" is [not at all any *Filiation* or *Generation*,

but] "*the eternal EXISTENCE of the Son;*" the

*Existence* of a Son Not generated, the *Existence* of

a Son who is No Son; the "*Existence of a real and*

"*living Word, a Word of God, eternally Related to*

"*the Father whose Word he is;*" that is, having

*Such a Relation*, as there would be between *Two Un-*

*begotten, Two unoriginated* Persons, co-existing in

the same Substance: *Such a Relation*, as, (though Dr

p. 284.

*Waterland* is pleased to call it *in words*, "*a relati-*

"*on to the Father as his Head;*" yet *in Truth*) im-

plying *No real Derivation* either of *Being*, *Power*,

*Authority*, or any other *Perfection*; makes the Father

to be indeed, in *Any real sense*, neither *Head* nor

*Fountain* nor *Father*. For (to repeat the Similitude

I before alleged :) In like manner as, in case the

*Sun* and its *Beams* had *Always* existed together, co-

eval, immoveable, and immutable; and there had *Ne-*

*ver* been at all any real motion of *Emission* of the one

from the other; it would then have been *in no*

*sense* any more true, that the *Beams* proceeded from

the *Sun*, than the *Sun* from the *Beams*: And as,

in



in case the *Root* and *Branches* of a Tree, had *Always* existed together, co-eval, immoveable, and immutable; and there had *Never* been at all any real *Growth* of the one out of the other; it would then have been *in no sense* any more true, that the *Branches* proceeded from the *Root*, than the *Root* from the *Branches*: So, if (according to Dr *Waterland's* way of thinking) there had been only an *eternal necessary EXISTENCE* of the *Father* and the *Son* together, without any real *Generation* or *Derivation* of *Being*, either *in Time* or *Eternity*, of the *Son* from the *Father*; it would then have been *in no sense* any more true, that the *Son* was *Begotten of the Father* and derived his Powers and Perfections from him, than that *the Father* was *Begotten of the Son* and derived his Powers and Perfections from *Him*; or that *the Father* was in *Any Sense* the *Head* or *Fountain* or *Father* of the *Son*, any more than the *Son* was the *Head* or *Fountain* or *Father* of the *Father*. Dr *Waterland's* opinion therefore, taking a way wholly all real *Generation* of the *Son*, whether *Temporal* or *Eternal*; amounts evidently to an Assertion of *Two* [ἀνάρχου, ἀνάκτου, ἀγέννητου,] *Unoriginated* Persons. Which, in the (1) *Reason of Things*, and by (2) *his Own Confession*, is direct *Polytheism*.

Observ.  
VI.  
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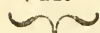
(1) Si enim natus non fuisset; innatus, comparatus cum eo qui esset innatus, aequatione in utroq; ostensâ duos faceret innatos, & ideo duos faceret Deos. *Novat. de Trin. cap. 31.*

(2) "Two unoriginate divine Persons, however otherwise inseparable, would be Two Gods, according to the Antients."

p. 207.

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OBSERVAT. VII.

*Concerning what Dr Waterland charges,
as making the Being of the Son Precar-
ious.*

- From what has been said, it appears with *what Justice* Dr Waterland charges Those, who assert the Son to be at all a Son by *Any real Generation*, either *Temporal* or *Eternal*; with making the Being of the Son *PRECARIOUS*. And, because the *Word* sounds
- p. 17. *odious*, he takes great Delight in repeating it. “ *Whether the Son of God, be a Precarious Being. — De-*
 “ *grade the Son of God into Precarious Existence. —*
 “ *Exempt him from the number of Precarious Be-*
 p. 34. “ *ings. — Make of him a Precarious Being. —*
 49. “ *No Medium between Self-existence in the highest*
 “ *sense*” [as if *Self-existence* were capable of *Degrees*,]
 146. “ *and Precarious Existence. — Subjection of a*
 “ *Precarious Being. — No Precarious Being, —*
 179, 218. “ *therefore God Supreme. — Precarious and De-*
 219. “ *pendent. — Make the Son Precarious. —*
 “ *The proper and full Notion of a Precarious Be-*
 220. “ *ing. — Dispute whether a Precarious Being be*
 “ *Subject. — SUIT with a Finite, dependent,*
 357. “ *Precarious, created Being. — Is MUTABLE*
 “ *and corruptible, has a Precarious Existence. —*
 “ *Precarious*

“ Precarious, *mutable at Pleasure.* — A Precari-
 “ ous Being. — Making him a Precarious Be-
 “ ing. — Sink God the Son into Precarious Ex-
 “ istence. ” The only Foundation of This Charge,
 is; that the asserting the Son to be Begotten by the
 Power and Will of the Father, (which was the unani-
 mous Doctrine of All Christian Writers before and
 at the time of the Nicene Council;) that is, the as-
 serting the Son to be at all a Son by Any real Gene-
 ration, either Temporal or Eternal; is (according to
 Dr Waterland) making the Being of the Son Precari-
 ous. Whatever arises at all from the Power and
 Will of the Father, either in time or eternity; how-
 ever absolutely Immutable That Act of his Power
 and Will be; is (with the Dr) as Mutable and Pre-
 carious, as the Existence of Any Creature whatsoever.
 Acknowledge Jesus Christ to be the Same yesterday
 and to day and for ever, Before All Ages, and To all
 Ages, permanently and Immutably: Still, if he is
 not so by a Necessity altogether independent of the Fa-
 ther himself, that is, if he is not really as Self-exist-
 ent as the Father; his Existence is (in Dr Water-
 land's account) as Mutable and Precarious, as That
 of the meanest Being in the Universe. Let the Dr
 be pleased to try This manner of arguing, in Any
 Other case. God, says the Apostle, Cannot Lie.
 The Only reason why he cannot, is because he Will
 not. Is therefore the Veracity of God, a thing as
 Mutable and Precarious, because it entirely depends
 upon his Will; as is the Existence of Any Creature
 whatsoever? That the “ Will ” of God, in This
 and the like cases, is not (as Dr Waterland most ab-

Observ.
VII.

p 361, 362.
434.
511.

Observ. *surdly* cites from Another Author with Approba-
 VII. tion,) the *same* in Signification as “ *Any Natural*
 p. 283: “ *Power of God* ; ” is evident from hence, that it can-
 not be said with equal Truth, (Dr *Waterland* himself,
 I suppose, will hardly say it,) that the *Only* reason
why God cannot cease to Be, or cease to be Omnipre-
 sent or Omniscient, is because he *Will not*. Again:
 God, saith the Apostle, is *No Respector of Persons*.
 Evidently, with regard to *physical Powers*, it is as
 easy for God to *respect Persons*, as *not to respect them*.
 Is therefore God's being *no Respector of Persons*, a
 thing “ *Precarious* ” and “ *Mutable at Pleasure* ?
 To give *One Instance* more: The *Supreme Domi-*
nion of God the Father over all, and the *Son's Mini-*
stration to him, is (according to Dr *Waterland*)
 p. 45, founded merely on “ *mutual Concert and Agree-*
 20, 4, “ *ment*, ” on “ *Mutual Agreement and Voluntary*
 & passim. “ *Oeconomy* : ” Will he therefore say, (as in *This*
 way of arguing he must,) that the *Supreme Domini-*
on of the God and Father of All is as “ *PRECA-*
 p. 361. “ *RIOUS* ” and as “ *MUTABLE at pleasure*, ”
 as the Existence of *Any Creature whatsoever* ? Let
 him hear how his *Own words* sound, when applied
 p. 219. to his *Own Notion*. “ *Most evidently the* ” Father's
 Supremacy of Dominion, “ *is no PRECARIOUS* ”
 Supremacy : “ *Nor is Any Creature whatever, at all*
 “ *Precarious or Mutable, by the same way of Rea-*
 “ *sening. A mighty Honour done to God the* ” Fa-
 ther, “ *to make* ” His Supremacy “ *no more Preca-*
 “ *rious than the rest of the Creation ! Certain howe-*
 “ *ver it is, that, upon Your Principles, there is No*
 “ *Natural Necessity for his* ” being Supreme over
 All.

All. " *He might either Never have* " been Su-
 preme, " *or may even cease to* " be Supreme, " *as*
 " *much as may be said of Any Creature ; if it should*
 " *please* " the Father and Son " *so to order it. This*
 " *is the proper and full Notion of a PRECARIOUS* "
 Supremacy, a Supremacy " *having No necessary Foun-*
 " *dation of Existence, but depending entirely upon the*
 " *Free Will and Choice of Another* " or Two Other
 " *Beings. All the Subtilties imaginable, can never bring*
 " *you off here, any more than they can bring together*
 " *Both Ends of a Contradiction.* " Pag. 219,
 220.

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 VIII.


OBSERVAT. VIII.

*Concerning the Worship of God the Father,
 and of Christ.*

If The One God and Father of All, be Above All;
 'tis manifest that All Worship, All Prayer and Thanks-
 giving, must terminate In him, must either immedi-
 ately or mediately be directed To him. And if
 This be so ; then 'tis evident likewise, that All Ho-
 nour or Worship paid to The Mediatour in Any ca-
 pacity, must of necessity be Mediatorial only.

Our LORD's Directions in This Point, are ; *When*
ye pray, say, Our Father which art in Heaven, &c.
 Luke xi, 2. *That whatsoever ye shall ask of the*
Father

Observ. *Father in my Name, he may give it you; Joh.*
 VIII. xv, 16.



The *Apostles Instructions* concerning This matter, are. *By Him let us offer the Sacrifice of Praise to God continually, Heb. xiii, 15. Giving Thanks always for all things unto God and the Father, [unto God, even the Father,] in the Name of our Lord Jesus Christ, Eph. v, 20. Giving Thanks to God and the Father, by Him, Col. iii, 17. That God in all things may be glorified through Jesus Christ, 1 Pet. iv, 11. That at the Name of Jesus every knee should bow, ——— to the Glory of God the Father, Phil. ii, 11. Through Him we Both have an Access, by one Spirit, unto the Father, Eph. ii, 18. I bow my knees unto the Father of our Lord Jesus Christ, Eph. iii, 14. I thank my God through Jesus Christ, Rom. i, 8. We have an ADVOCATE with the Father, Jesus Christ the Righteous, 1 Joh. ii, 1. Able to save Them to the uttermost, that come unto God by him; seeing he ever liveth to make INTERCESSION for them, Heb. vii, 25. Upon these Two last-mentioned Texts, the following Words of Dr Waterland are an Excellent Commentary: “ To pray to Christ
 “ to pray for Us, is Near a-kin to the Romish Do-
 “ctrine of praying to Saints and Angels.”*

p. 371.

The Worship paid by the *Saints in Heaven and Earth, unto Christ*; is by the *Inspired Writer* thus represented. *Glory be unto Him that sitteth upon the Throne, viz. the Father; and unto the Lamb, viz. Christ, the Lamb slain from the foundation of the World, Rev. v, 13. Unto Him that loved us, and washed us from our Sins in his own Blood, and hath made*

made us Kings and Priests unto God and his Father [unto his God and Father, τῷ θεῷ & πατρὶ αὐτοῦ,] to Him be Glory and Dominion for ever and ever, Rev. i; 5, 6. And they sung a new Song, saying, Thou art worthy; — for Thou wast slain, and hast redeemed us to God by thy Blood. — Worthy is the Lamb that was slain, &c. Rev. v; 9, 12. And St Stephen, seeing him standing as Intercessour at the right hand of God, thus invokes him; Lord Jesus, receive my Spirit; Acts vii, 59.

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The Notion and Practise of the Primitive Church, (not to multiply Quotations already often referred to,) is Thus set forth by Origen. “ We (1) ought to
“ send up all Supplication and Prayer and Intercession
“ and Thanksgiving To the Supreme God over all,
“ Through our High-Priest, the living Word and
“ God, who is above all Angels: Yet we may also
“ offer Supplications and Intercessions and Thank-
“ giving and Prayers To the Word himself, if we
“ can distinguish between Prayer in a Proper, and
“ Prayer in a figurative Sense. ” And What he means by This Distinction, he clearly explains in another Place: viz. (2) “ We worship (says he)

(1) Πᾶσαν μὲν ᾧ δέησιν καὶ προσευχῇ καὶ ἑντεύξει καὶ εὐχαριστίᾳ ἀναπεμπτίον τῷ ἐπὶ πᾶσι θεῷ Ἀλλ’ ὅτι ἐπὶ πάντων ἀγγέλων, ἀρχιερέως, ἐμπύχως λόγος & θεῷ δεησόμεθα ἢ & αὐτῷ τῷ λόγῳ, & ἑντεύξομεθα αὐτῷ, & εὐχαριστήσομεν, καὶ προσευξόμεθα ἢ, ἔνν δοῶμεθα κατακίνει τὸ ὡς προσευχῆς κυριολεξίας & καταχρήσεως.
lib. 5. p. 233.

(2) Ἀλλὰ τὸ ἓνα θεόν, καὶ τὸ ἓνα υἱὸν αὐτοῦ καὶ λόγον καὶ ἐκόντα, ταῖς κατὰ τὸ δυνάτον ἡμῶν ἐκείναις & ἀξιώσεσι σέβωμεν προσέγοντες τῷ θεῷ τῶν ὅλων πᾶς εὐχὰς Ἀλλ’ ὅτι τῷ μονογενεῖς αὐτοῦ ᾧ πρῶ-

Observ. “ *he*) the one God, and his one Son and Word
 VIII. “ and Image, with Supplications and Prayers to the
 “ utmost of our Power; putting up our Prayers
 “ To the God of the Universe, *Through* his only
 “ begotten Son: To whom we offer them first, de-
 “ firing him, as being the Propitiation for our Sins,
 “ to present as our High-Priest our Prayers and Sa-
 “ crifices [*Thanksgivings,*] and Intercessions, To the
 “ Supreme God.”

The Observation of the Learned *Bp Bull* upon
 These Two Passages of *Origen*, is as follows. (3)
 “ *I wonder* (says he) *that these Places of Origen,*
 “ *should offend the Learned Huetius; in which Places*
 “ *(to confess the Truth) I always thought, for my own*
 “ *part, that the Catholick Doctrine concerning the Per-*
 “ *son and Office of our Saviour, was well explained.*”
 [See the Reply to Dr Waterland's First Defense,
 p. 383, &c.]

The *Worship* therefore paid to *Christ*, and to
God through *Him*, as *through the Alone Mediatour*;
 is not a * *Separate Independent* Worship of the Per-
 son of *Christ*; but a *Part* of the Worship of the *Fa-*
ther, By his *Command*, and To his *Glory*.

The

τον προσφέρουμεν αὐτὰς, ἀξιούντες αὐτὸν ἰλασμὸν ὄντα ἡ ἁμαρτιῶν
 ἡμῶν, προσαναγαγεῖν ὡς ὀρχηρέα ὃ ἐνχαὶς καὶ πὰς θυσιῶς καὶ πὰς ἐν-
 τεύξεις ἡμῶν τῷ ἐπὶ πάντι θεῷ. Adv. Cels. lib. 8. pp. 386.

(3) *Miror hæcce Origenis loca viro docto [Huetio] offendi-*
culo esse, in quibus egomet (ut verum fatear) Catholicam de
personâ & officio Servatoris nostri doctrinam non malè expli-
cari semper existimaverim. Defens. Scet. 2. cap. 9. §. 15.

* See below, Observat. XIV. § 6.

The Reply Dr *Waterland* makes to These Two Passages of *Origen*, wherein That Antient and Learned Writer so clearly [with “ *obscure and doubtful* “ *Meaning,*” the Dr thinks,] expresses *His* Sense of the Opinion and Practice of the Church in *His* time; The Reply (I say) which Dr *Waterland* makes to these two Passages of *Origen*, is very Remarkable. And a capable Reader, that pleases to *compare* it carefully with the Passages themselves, will find in it a *Singular Dexterity*. “ What I gather (says the Doctor) from *This* Passage,” [the Two Passages had Both of them been cited to him Together;] “ is, that *Prayer* in the most proper Sense, “ is to be understood of *Prayer* directed immediately to the *Father*. This has been the most usual “ and common Method of *Praying*: Wherefore this “ kind of *Praying* has obtained generally the Name “ of *Prayer*, and is what the word *Prayer* has been “ ordinarily used to mean. *Origen* does not say, “ that the *Prayers, Supplications, Intercessions, and* “ *Thanksgivings*, offered to God the Son, are none of “ them properly so called; but He makes his Remark “ upon *Prayer* only. And He does not say, that even “ *Prayer*, when directed to God the Son, is not proper *divine Worship*, or that it is *Another* *Worship*, or “ an *inferiour* *Worship*: Nor can any such Consequence be justly drawn from his Words. All “ that we are obliged to grant, in virtue of This “ Passage, is, that one part of *divine Worship* called “ *Prayer*, is most properly and emphatically *Prayer*, “ when directed to the *first Person* of the Godhead; “ in as much as That Method of *praying* has been

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p. 399.

p. 400.

Observ. “ most customary and prevailing, and has thereby
 VIII. “ in a manner engrossed the Name of *Prayer* to it
 “ self: Just as *Addresses*, by being most commonly
 “ offered to a Prince, come at length, by use, to
 “ mean *Addresses* of That kind only; and then *Ad-*
 “ *dresses* to *Others* are not so properly *Addresses*.”

But to pass on from *particular* Authorities, to the consideration of the *General* Doctrine. What Notion Dr *Waterland* has of the *Doctrine* itself, of our having an *Advocate* with the Father, who ever liveth to make *Intercession* for Them that come unto God by Him: And of our Duty, of Asking the Father in His Name; and of Bowing every Knee at the Name of Jesus, To the Glory of God the Father; and of Giving Thanks always for all things unto God and the Father, [unto God even the Father,] in the name of our Lord Jesus Christ; Giving Thanks to God and the Father by Him; that God in all things may be glorified through Jesus Christ; And of our Privilege, of having an Access to the Father Through Him: What Notion (I say) Dr *Waterland* has of these things, he has told us in the following Words.

1 Joh. ii, 1.
 Heb. vii,
 25.
 Joh. xv,
 16.
 Phil. ii, 11.
 Eph. v, 20.
 Col. iii, 17.
 1 Pet. iv,
 11.
 Eph. ii, 18.

p. 372.¹ — “ Supposing Christ to be Directly worship-
 “ ped, but to the Glory of the Father; the Father being
 “ imagined to be glorified thro’ Christ as thro’ a
 “ Medium. Now here I must ask, Whether the
 “ Worship supposed to be paid to Christ, be *supreme*,
 “ or *inferior*? You will not say *supreme*: And if it
 “ be *inferior*, it cannot be presumed to pass on to the
 “ *supreme* Object, who would not be honoured but
 “ affronted with *inferior* Worship. It must there-
 “ fore

“ fore rest in the inferior Object, and so cannot be
“ called *mediate*, but *ultimate* Worship. ”

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“ Since all Worship terminates in the Object
“ to which it is directed, or offered; If the same
“ Act of worship, offered to Christ, *terminates*
“ in God the Father; then the Case is plain that it
“ terminates in *Both*, and Both are one undivided
“ Object. ”

p. 374.

“ Allowing that the Worship of God the
“ Son, *terminates* in God the Father; still it
“ is manifest, for That very Reason, that it is
“ not an *inferior* Worship; because then it could
“ not terminate in the Father, being unworthy
“ of Him. Nor indeed can any Act of worship
“ extend to *Both*, unless Both be *one Object*, as be-
“ fore shown. ”

p. 390.

“ Either the supposed *Inferiour Worship* termi-
“ nates in the *Son*, and then *IT* is *Ultimate*; or
“ *IT* terminates in the *Father*, and then *IT* is *Supreme*:
“ Chuse which you please. ”

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“ If the Father be but worshipped *through* Christ;
“ presently you cry out, *mediate* worship; tho’
“ it be all *one divine* worship, not *Two*. And either
“ the Son is not worshipped at all, in such a Case;
“ or, if He is, the *same* Worship is then offered
“ to *Both*. The nature of the Worship is not
“ altered by the manner of *Conveyance*; any more
“ than a Present of *Gold*, made to Two Persons,
“ becomes *Brass* to one, and *Gold* to the other, only
“ by being conveyed *thro’* one to the other. ”

p. 403.

Observ. VIII. If Any serious Reader finds any Instruction and Improvement, in *These Comments* upon the Doctrine of Christ's *Mediation* and *Intercession*; 'tis well.

It had been argued, that the *Worship* of the *Mediatour* was founded originally in the *Command* of *God*, who gave him a *Name* above every *Name*, that at the *Name* of *Jesus* every *knee* should bow; But that the *Worship* of the *Father*, was, antecedent to Any *Command*, founded in the eternal *Law* of *Nature*. To this, Dr *Waterland* makes the following

p.380. Answer. "Has not our Saviour Commanded us to
 "worship the Father? Is His Worship THERE-
 "FORE not Supreme? Sure, Arguments must run
 "very low with you, or you would not trifle at
 p.395: "this rate." Again: God "has Commanded his
 "Son to be worshipped: And SO has Christ Com-
 "manded us to worship his Father: What is This,
 "to the Point of inferiour Worship?" Again:
 p.396. "Why may not the Father, who, according to his
 "Good Pleasure, makes known Himself, and de-
 "mands Worship to Himself, do the like for his Son?"
 p.406. And again: "Whenever the Mediatorial Kingdom
 "began, the Worship however of Christ was by the
 "Command of the Father: That I allow: And SO
 "was also the Worship of the Father FIRST intro-
 "duced by the Command of the Father."

Quid cum isto Homine facias?

OBSERVAT. IX.

Concerning Dr Waterland's Difficulty, of understanding what is meant by the words, One God, &c.

Another Method, by which Dr *Waterland* endeavours to destroy the *Supreme Dominion* of the *One God and Father of All*; is his labouring by a *Dust of Learned Jargon*, to persuade men that the very Terms, "*One God*," mean *no body knows what*. In the *political*, in the *moral*, in the *religious* sense of the words, all mankind well understand What *One God* is: *One unoriginate Self-sufficient Author and Cause* of all things, *One Supreme independent Lord and Governour* of All, *One Great King and absolute Monarch* of the Universe. But in the *metaphysical* sense, (if Dr *Waterland* is to be believed,) no man *knows*, no man possibly *Can* know, *What* the terms, "*One God*," mean. *One absolutely Supreme Governour*, may be *One God*: Any number of *absolutely Supreme Governours*, may (according to *Him*) be *One God*: Nay, Any number of *absolutely Supreme Governours*, may be *One absolutely Supreme Governour*: For, not only the word "*God*," but the word "*One*" likewise, signifies (it seems) *no body knows what*.

- Observ. It had been *alleged*, that *One Substance* is not
 IX. *the same* as *One God*; because *Two* equally Su-
 p. 207. preme, *Two* Independent, "*Two* Unoriginate di-
 "*vine Persons*" (Dr Waterland himself allows,) "*however otherwise Inseparable,*" (however supposed to be of *ONE Substance*), "*would be TWO GODS.*"
- p. 329. Yet in answer to *This*, he thinks "*it is sufficient to*
 "*say, How do you know,*" that "*making One*
 "*Substance, is not the same thing with making One*
 "*God?*" That is; how do you know, that *TWO*
 GODS in *One Substance*, are not the same as *ONE*
- p. 206. GOD? Again: "*Unity of Substance* (says he) *may*
 "*make Two Persons*" [or *Any number of Persons*,]
 "*considered as Equally supreme over All, to be but*
 "*ONE MONARCH.*" And again: "*I know*
 p. 65. "*not what men have to do, to dispute about Intelligent*
 "*Agents, and Identical Lives, &c. As if They un-*
 "*derstood better than God Himself does,*" [better
 than Dr Waterland Himself does, is all that he
 means,] "*WHAT One God is.*"

Thus likewise *Individuality* and *Sameness*, are words (it seems) which signify *no body knows what*.

- First Def. A "*certain Principle of Individuation, is a thing*
 p. 173. "*much wanted.*" And "*As to the Degree of*
 Second Def. "*SAMENESS, I before intimated that it is Inex-*
 p. 232. "*plicable.*" Concerning the Absurdity of this
 way of talking, See the Reply to Dr W's First De-
 fence, p. 307, 308.

In like manner, *What* being *Independent* fig-
 p. 418. nifies, the Dr cannot understand. "*Come out*
 " of

“ of the Clouds, and tell me what you mean by Observ.
“ Independent.” IX.



Concerning “ *Supreme* ” likewise, (a term which no man, I believe, before Dr *Waterland*, ever misunderstood ;) “ *Come out of the Clouds, ibid.*
“ and tell me (says he) what you mean by *Supreme*.”
Again : *Wrap your self up in the Ambiguous Terms,* p. 332.
“ *Supremacy &c.*” Dominion (it seems) may,
according to Dr *Waterland*, be equally “ *Supreme* p. 43.
“ in ” any number of persons ; though it be
“ *Original here, and Derivative there ;*” in One,
“ *primarily* ” *supreme* ; in Others, “ *derivatively* ” 1: 78.
supreme. Nay, it may be “ *The Same in* ” All : 43.
The *Same* Dominion, may be *derivative* and *origi- 334.*
nal, *derived* and *underived* : Any thing may be
Any thing. The Dr had been pressed with This
Absurdity before, and had been told that *derived*
Powers and *underived Powers* could not be the *same*
Powers. To which, despairing to give Any tolera-
ble Answer *Himself*, he at last cries out to I know
not Whom for Help. This, says he, “ *is very con-* p. 215.
“ *trary to the Sentiments of Wiser Men, who have*
“ *argued the other way, that if the Powers had been*
“ *equally Underived, they had Not been the Same.*”
Very True : Two *underived Powers*, undoubtedly
cannot be the *same Power* : But did ever any of the
Wiser men argue from thence, that *therefore* a *derived*
Power and an *underived Power* might be the *same*
Power ? Which if it were possible ; it would fol-
low that the *Supreme Power* of all, the *Power* of Be-
getting, the *Power* of *deriving Being and Powers down*

Observ. to *Another person*, would be *No Power at all*. To
 IX. put an end, at Once, to all this *Playing with Words*:
 ~~~~~ In the *individual* sense, neither two *underived* Powers, nor two *derived* Powers, nor *one derived and one underived* Power, can be the *same* Power: But in the *specific* sense, two *underived* Powers *Must necessarily* be the *same*, must be *equally Supreme*; two *derived* Powers *May possibly* be the *same*, may be *equally subordinate*; but *one derived and one underived* Power, can *Never* in any sense be the *same*, neither *equally Supreme*, nor *equally Subordinate*.

With the term, *Authority*, the case is also the  
 p. 179. same. “ *Supreme Authority*, (says the Doctor,) “ *IF you mean Power and Dominion.*” As if any man, since the world began, ever did, or ever could mean, by Those terms, *not* Power and Dominion. But with Dr *Waterland* (you must observe) the  
 p. 43. word *Authority* sometimes signifies *Dominion or Authority*, and sometimes it signifies “ *Paternity* ” alone, *without* any thing of *Dominion or Authority*: And “ *Auctor* ” (he says) “ *is Father*, ” that is, *God the Father*; meaning that he is so, *without* any thing of *Dominion or Authority* included in *That Title of Father*.

p. 179. Again: “ *The Father* (says he) *has his Authority from None*; And yet the Son, having the *SAME* “ *SUPREME Authority FROM the Father*, is “ *&c.* ” Here if, by the *same* Authority, he means (as he sometimes expressly says) *individually*  
 p. 319, the *same*; we have an *Individual* communicated,  
 321, 323. and yet the Communicator loses it not; that is to say,



say, an *Individual* which is *No Individual*. But if he means *specifically the same*, that is, *the Like Authority*; then there are with Him *Two Supreme Authorities*, *Two Supreme independent Governours*, *Two Gods*: And so, (as before,) the *Power of communicating All Powers*, is it self *No Power* at all.

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IX.  
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And, in general, concerning *All* “*the Perfections of the Father and of the Son,*” they are (says he) *the Same in KIND*, — and they are also *the same in NUMBER*, — *individual Attributes*, — *the same individual Wisdom, Power, &c.*” Yet nothing can, with Any sense, be said to be *the same in Kind* with itself: And the *only Reason* why Any Things or Properties whatsoever, can be said either *to be* or *not to be* the *Same in Kind*, is because they are *Not the Same in Number*.

p. 394.
319.
321.
323.

After the same manner of talking; the *Three Persons* in the *Trinity*, are (with *Dr Waterland*)

“*REAL Persons*,” each of them an “*individual intelligent Agent*,” undivided in Substance, but still *distinct Persons*: so *distinct*, that, were they all *unoriginated*, he himself * allows They would be *Three Gods*: so *distinct*, that he thinks they have by *Nature* a necessary *Equality* of Supreme Dominion; and, “*by mutual Concert and Agreement*” between themselves, “*by mutual Agreement and Voluntary Economy*,” a *Subordination* of Dominion and Offices. Yet at the same time, in a most unintelligible manner, and with the utmost inconsistency, he professes them to be *All but One Living Person*. “*The LIFE* (says he) “*is common to all the Persons, as the Es-*

First Def.
p. 20,
350.

*Second Def.
p. 207

p. 45, & 202

p. 64.

- Observ. " *sence is ; and it is Identical in All :* " Is not This
 IX. affirming the *Personality* to be but One? Again ;
 p. 450. " *Three Lives, and yet but One Life :* " Is not This
 saying, *Three Persons*, and yet but *One Person*?
 p. 216. Again ; " *There is the same Life in Root and Bran-*
ches : " Is not This as perfectly making but *One*
Person, as if he had said, *There is the same Life in a*
 p. 198. *mans Heart and Head*? Again : " *To show that the*
" particular Glories belonging to the Son on account of
" His Offices, are distinct from the Glories belonging
" to the Father ; " is the same thing (he says) as
" to show that the particular Glories due to the
" Father under This or That Consideration, (as
" King, as Judge, as God of the Jews, as God
" of Christians ;) *are distinct from the Glories of*
" the Father, considered under Another Capacity : "
 What is This, but saying that the *Persons* of the Fa-
 ther and Son differ no otherwife, than as *Capacities*
 p. 323. of the *same Person*? Again : " *Why then may not*
" the same Individual Wisdom, Power, &c. be in
" Three Persons? That is : Why may not *Many*
Persons have the *same individual Personal Pro-*
properties, even *Those Properties* which *make* the Per-
 son *to be* a Person, and which therefore can no
 more be the *same* in *different Persons*, than the Per-
 sons *themselves* which are *different*, can be the *same*
 Person? Is not This the very same Question, as to
 ask *Why may not Many Persons be One Person*?
 And is not This *Whole Manner* of talking, a perfect
Devastation of all the *Grounds and Elements of Know-*
ledge, a total *Subversion* of all the *Principles of Natu-*
ral Reason and Religion, an *entire Change* of all Lan-
 guage

guage into *Fargon*, and a turning of the *Holy Scripture* into *Ridicule*? Observ.
IX.



Of a Piece with the foregoing Instances, is the Dr's arguing about "*Glory or Worship paid to That NATURE, which is Common to Father and Son.*" p. 199.
Which is exactly the same Absurdity, as if a man should say, he paid Obedience (not to the *King Himself*, but) to the *NATURE* of the King. He had been told of *This before*; And yet he persists in it: "*I say, what I take to be Sense and Truth, that Worship terminates in the Divine NATURE, considered primarily in the Father and derivatively in the Son; And now all is right.*" p. 392.
And having been asked, *whether Any NATURE can with any Sense be said to Know or Do any thing*; he thinks it sufficient to reply, "*YES, why not?*" p. 234.
And having been * told, that *Whenever* (in common speech) the *Deity* or *divine Nature* is spoken of as an Object of Adoration, 'tis not by way of *Accuracy*, (as the Dr had *absurdly* pretended,) but on the contrary by a mere *Figurative* way of speaking, put for *God himself*; just as we frequently say, "*the King's Majesty*," not meaning *the Majesty of the King*, but the *Person* of the King, *the King Himself*: His Answer is, that *His Affirming the Contrary* is, "*Sufficient against Our Bare Affirmation.*" p. 388.
If the Reader thinks it so, I am willing to leave it to him.

* See the Reply to Dr W's First Defense, p. 356.

Observ.

IX.

Innumerable other Instances may be found, of his destroying all Use of Language, by making words to signify *no man knows what*; *any thing*, or, which is all one, *nothing*. Supremacy of mere Order, and Subordination of mere Order; that is, *Superiority* and *Inferiority*, in order (or respect) of *Nothing*; has been considered above, *Observat. III.* A *Second Generation* of a person, who, *before* That generation, was as much *generated* as *after*, and was *before* in every respect every thing that he could be *after*; has likewise been considered above, *Observat. VI.* Of the same sort, is his approving those *Senseless* Assertions, that "*the Will of God is God Himself*"; nay, that "*Will signifies ANY Natural Powers of God*:" Nay, that *being by Will*, and *being by Necessity*, may have such *Senses* put upon them, as not to be *opposite* to each other in signification; but the terms "*ἀπρὸ αἰρέτως*," or "*non ex voluntate*," and the terms *βελῆ, θελήσει, κατὰ βελῆ*, and the like, may *Both* of them equally denote *physical Necessity*: That is, *Black* and *White*, may, if men please, signify the same thing. Not much different, is his affecting to express a ridiculous "*seeming Repugnancy*, in maintainin^g that the Same Act is Certain as being foreknown, and Uncertain as depending on the Will of a Free Agent:" Whereas, in truth, the *depending on the Will of a Free Agent* does not imply being *Uncertain*, but only *Not Necessary*; And things *not at all Necessary* may be very *Certain*, not only to *God*, but very often even to *Men* also, Nor less absurd than any of the forego-

ing,

ing, is his *Trifling* about the words, *Act*, and *Active*; when he asks, “ *whether an infinitely Active Being CAN cease to Act?* ” As if God’s being *infinitely Active*, or *having infinite Power to Act*, implied his having *No Power to forbear Acting*. And puts another equally wise question, “ *whether God’s Loving Himself be not Acting?* ” that is to say, whether *All words* have not the *same* signification, and stand alike for *Any Thing*. And gravely “ *believes, we are almost out of our Depth here, and might more modestly leave the Divine Acts to That Divine Being, who Alone understands* ” whether they be *Acts* or no. And to such as “ *pretend to be wise in Such HIGH things,* ” he desires to put a further *Question*: “ *Does God NEVER naturally or NECESSARILY exert any Power?* ” That is to say: Is there *no Case*, wherein God *exerts any Power*, when he has *No Power at all to exert?* “ *Who can be Wise enough, to know These things?* ”

Observ.
IX.
p 326.

ibid.

ibid.

ibid.

&c p. 327.

ibid.

Agreeable to all This, is his Defense of That Maxim, that “ *The Substance of God, is God.* ” In opposition to This, (when so understood as to mean *Substance* abstract from the consideration of *Intelligent Personality*,) it was alledged that *God is neither the Substance of God, nor the Attributes of God, but he is That Intelligent Agent whose Both the Substance and Attributes are*. To hinder the Reader from understanding these Plain words, the Dr tells him the Meaning of them is, that “ *the Person is neither Substance nor Attribute, but Something BETWEEN Both:* ” Whereas the true Meaning of them evidently is, that

p. 419.
420.

[Observ. that neither the *Substance*, nor the *Attributes*, but
 IX. BOTH together, are the *Intelligent Agent* or *Per-*
 ~~~~~ *sons*.

p. 367. I shall mention but *One* instance more, viz. his  
 Notion of a *Compound Person*. Because a *Substance*  
 may be *compounded* of *Many distinct Substances*, and  
 a *Person* may also be *compounded* of *Many distinct*  
*Substances*; therefore, he thinks, a *Person* may like-  
 wise be *compounded* of *Many distinct Persons*.  
 Which is exactly the same thing as to say, that  
 because a *Man* may be *compounded* of *Spirit, Flesh,*  
*Blood, Bones*, and the like; therefore a *Man* may  
 likewise be *compounded* of *Many Men*, a *Living*  
*Man* compounded of *Many Living Men*; so that  
*Any number of Men* may be *One Man*, and *Any*  
*number of Persons* may be *One Person*. Which  
 gross *Confusion* of Ideas, is also the Cause of all that  
 unreasonable Discourse, which will be taken notice  
 of under the *Next Observation*.

OBSERV.



Observ.

X.



## OBSERVAT. X.

*Concerning Dr Waterland's Argument,  
drawn from his Supposed Difficulties  
in conceiving the Divine Omnipre-  
sence.*

There is no Argument in which *Dr Waterland* is more insolent, or with less reason, than in This which follows. There are (he thinks) as Great Difficulties in his *Adversaries* notion of the Divine Omnipresence, as there are in *His* notion of Many equally Supreme Independent Persons constituting One Supreme Governour or Monarch of the Universe: Therefore (he thinks) *His* notion has as much Right to supersede all Difficulties in the One case, as *Theirs* has in the Other.

Upon this *Weak Comparison*, he seems to build almost all his Hopes: It runs through his whole Performance: He every where lays the Stress upon it; and runs to it for Refuge, upon every Exigency. And yet the Whole of the Comparison is as entirely impertinent, as if a man should pretend, that to Him there are as Great Difficulties in conceiving Immensity or Eternity, as in conceiving Transubstantiation; and that Therefore Transubstantiation ought as much to be Believed in spite of All Difficulties,



Observ. X. culties, as that there is any such thing as *Immensity* or *Eternity* at all. The *only Difference* in This case is; that in favour of *Transubstantiation* there is, though nothing indeed in the *Sense* of Scripture, yet *some sort of Colour or Appearance* in the *Words*: Whereas Dr *Waterland's* Notion, is not only *contradicted* in every *Page* of the *New Testament*, but it wants moreover even so much as any *Colour* in the *Words* of any one single undoubted *Text*.

The *Manner* however, in which he perpetually inculcates this Argument, is This. Upon “ the  
 p. 50, 51. “ *PRINCIPLE*, that the *Divine Substance* is infi-  
 “ nitely extended, ——— one may prove that the *Di-*  
 “ vine Being, according to ———, consists of an infi-  
 p. 64. “ nite Number of different Substances. ” “ E-  
 “ very part of That Substance being considered as Be-  
 p. 117. “ ing, and yet all but One Being. ” “ As  
 “ much as you design the same Substance in Kind and  
 “ in Number, of any Two Parts of the One ex-  
 p. 210. “ tended Divine Substance. ” “ If there cannot  
 “ be Substance and Substance without Substances, you  
 “ are in a lamentable case, while you suppose the *Di-*  
 “ vine Substance to be extended; For you thereby sup-  
 “ pose him compounded of innumerable Substances:  
 “ Learn hereafter to have your Thoughts more about you,  
 “ when you are charging Contradictions. ” “ Nor  
 p. 216. “ is Our Notion more unconceivable or inexpli-  
 “ cable than Yours. When you are able to explain  
 “ to ME, how the *Wisdom* residing in One Part of  
 “ the *Divine Substance* (on your hypothesis of Ex-  
 “ tension) is the same and yet not the same with the  
 “ *Wisdom* residing in Any Other Part; I may then be  
 able



“able to account for the degree of Sameness &c.” Observ.  
 “The degree of Sameness is inexplicable; and is no X.  
 “more to be accounted for, than Your supposing the  
 “same Wisdom to reside in innumerable infinitely di-  
 “stant Parts of the same Substance.” “Upon p. 232.  
 “the Principle of the Divine Substance being extend-  
 “ed, I desire to know whether This Substance which p. 320.  
 “fills the Earth, be That One Substance which fills 321.  
 “Heaven: — By Your PRINCIPLES, so far as  
 “I yet perceive, This Substance and That Substance  
 “must be Two simple Substances, and One complex  
 “Substance: — And so, if we must have a complex  
 “Deity, it may as well be with a Trinity of Di-  
 “vine” [equally Supreme independent] “Persons,  
 “as without. Clear your own Schemes, and you clear  
 “Ours at the same time.” “When we ask you  
 “the like Questions about the Parts of the Divine  
 “Substance; — by That Time you have furnished  
 “out proper Answers to These Questions, all that  
 “you have objected about Individual, will drop and  
 “dwindle into Nothing.” “Is Our Doctrine  
 “more hard to be conceived, than That [of the  
 “Omnipresence] is?” “Derived and Unde-  
 “rived may be the same Substance; as well as Great-  
 “er and Less, Containing and Contained, may be the  
 “same Substance: Which you are forced to allow, in  
 “your hypothesis of the extended Parts of the same  
 “Substance.” “When you suppose That Part  
 “of God’s Substance which fills the Sun, to be indi-  
 “vidually the same with what fills the Moon; do  
 “you mean that Both are individually the same single,  
 “identical, whole Substance? How often must you



- Obſerv. “ be reminded of your unequal Dealing in This contro-  
 X. “ verſy; that Arguments muſt hold againſt THE Tri-  
 “ nity” [againſt Dr Waterland's New Hypotheſis about  
 the Trinity,] “ which in other Caſes have no Force  
 p. 394. “ with you at all?” “ How do you ſuppoſe innu-  
 “ merable extended Parts of Substance to make one  
 “ Numerical Substance? Or will you venture to ſay,  
 “ that they are the ſame ſpecifically and no otherwiſe?  
 “ making Many Subſtances in Number, though the  
 p. 414. “ ſame in Kind?” “ Notions you have taken  
 “ up about Sameneſs, and ſuch as you allow not in  
 “ Any caſe, but This; contradicting that ſtrict Noti-  
 “ on of Sameneſs, as often as you make an infinite  
 “ Number of extended Parts to be the ſame Sub-  
 p. 419. “ ſtance.” “ You had ſeveral Maxims about  
 “ Individual, about Sameneſs, about Substance, a-  
 “ bout Being, which were to be urged as of Great  
 “ Force againſt THE doctrine” [Dr Waterland's  
 New Doctrine] “ of the Trinity; though of No  
 “ Force in Another Subject, upon your own PRIN-  
 “ CIPLES: — This unreaſonable, and indeed  
 p. 433. “ ſhameful Conduct &c.” “ He has allowed  
 “ in Another caſe, Substance and Substance, Being  
 “ and Being, to make One Substance, and One Be-  
 p. 445, “ ing, without any Composition.” “ If you  
 447. “ can admit Substance and Substance, nay This Sub-  
 “ ſtance and That Substance, where there are no Sub-  
 “ ſtances; why do you deal thus unequally with O-  
 “ thers? You muſt allow, that Union is enough to  
 “ conſtitute Sameneſs, without making either Complex  
 “ or Compound Substance; otherwiſe you make a  
 “ Complex or Compound Substance of God. Since  
 there-



“ therefore the same or equal Difficulties bear upon  
 “ Both, be so fair and so candid as to condemn or to  
 “ acquit Both.” “ Are none of those Parts  
 “ singular identical Substances, but all One singular  
 “ identical Substance? What is the Reason of it? Is  
 “ it not, that Union makes Sameness, all real  
 “ Sameness?” “ You would find the Like  
 “ Difficulty in expressing the Parts of the Divine  
 “ Substance, in your hypothesis of Extension: —  
 “ In a parallel Instance, the Objection may be as  
 “ strongly retorted upon yourselves: You admit Sub-  
 “ stance and Substance, where you think it not proper  
 “ to say Substances.” “ The Consequence bears  
 “ as hard upon You, as it can upon Me; since it  
 “ makes the Divine Being, upon your own PRIN-  
 “ CIPLES, a Compound of innumerable Substances:  
 “ So that you cannot condemn My way of thinking  
 “ and speaking, but with the Shame of Self-contradiction and Condemning Yourself.”

Observ.  
 X.  
 ~~~~~  
 ibid.

p. 454.

p. 460.

The Groundlessness and Iniquity of this Whole Comparison, will appear by the following Considerations.

1st. 'Tis not at all a “ PRINCIPLE” with Me, that the Divine Substance is infinitely Extended. A Truth I believe it is, for This Reason; because at present I am not able to conceive how 'tis possible, that God should be every where Present, without being Present every where. But if Dr Waterland, or any other person, can show me any better Notion of the Divine Omnipresence, or that This is not the right one; 'tis all one to Me. I have laid no Stress upon Any particular Notion, or Explication of this Mat-

Observ. ter ; I have drawn *no Consequence*, nor am answerable for Any *Consequence*, from it ; I have *built nothing* upon it ; I have made No argument to *rely* or *depend* upon it ; I have *never once mentioned* it in this Whole Controversy. 'Tis by *mere Conjecture only*, that Dr *Waterland* has taken it to be my *Opinion* at all. And, were he able to *confute* it, he had still *gained nothing*, he had destroyed No “ *Principle* ” of Mine ; to whom *Every Explication* is alike pleasing, that establishes at all the *general doctrine* of the *Divine Omnipresence*, taught both by the *Light of Nature* and *Revelation*. Had Dr *Waterland* proceeded in This manner : Had he proposed *His Explication* of the *Doctrine* of the *Trinity*, to be considered and compared with *Other Explications* : Had he not constantly placed the *Particularities* of his *own Explication*, in the room of the *Principle itself* to be explained ; and, with unchristian wrathfulness, represented All Those who rejected “ *THE Doctrine of the Trinity* ” invented by Dr *Waterland*, as Rejecters of “ *THE Doctrine of the Trinity* ” taught by *Christ and his Apostles* : The controversy, for *Me*, had been long since at an End.

2. After all the *odious Consequences*, which Dr *Waterland*, in a *popular* way of writing, has *indeavoured* to fix upon the *Opinion* of the *Divine Substance being infinitely extended* ; he has no where had the *Courage* clearly and distinctly to declare, that it is not, after all, *His Own Opinion*. He has no where declared, that *he himself* believes God to be *Omnipresent*, not *substantially*, but *virtually only*. He has no where declared, that *he himself* believes *Row-*

er can subsist without a *Subject*; and that, by the *Divine Omnipresence*, he means nothing more, but what he elsewhere calls "*a Nominal Ubiquity*," viz. that God *without being really and substantially Omnipresent*, (that is, *without being Omnipresent at all*,) has Power to Act in all places *AS IF* he *was* really Omnipresent. Till he has done This; the *odious Consequences* (nothing relating to the present Controversy,) which he has gone far out of his way in hopes to fasten upon *Others*, remain equally fixt upon *Himself*.


3. Had he clearly and distinctly declared *This* latter to be his *Own Opinion*; Still, unless he had shown that the difficulties which he *fancies to be* (or *affects to represent as being*) *inextricable*, were *peculiar* to the *Other* Explication, and not equally *inextricable* in his *Own*; all that he has done in this matter, has been only to endeavour to expose to the Scorn of Infidels the *doctrine itself* of the *Divine Omnipresence*, as *contradictory and ridiculous*; whereas, in the *Truth of things*, it is one of the *clearest and most obvious* and *most distinct* of All our natural Ideas; and has *no manner of difficulty* in it, but what arises *wholly and solely* from the improper Application of *fantastical Terms of Art*, and the attending to *Words only* instead of *Ideas of Things*.

4. Were *All the Consequences*, which the Dr in-
deavours to charge in the most odious manner and
with perpetual repetition, *Real Consequences* from An-
ny Principles of his Adversaries, and *Peculiar too* to
those Principles; still even All This (the Reader
will be pleased *carefully* to observe) would be no-
thing to his Purpose, in the way of *Comparison* upon
which

Observ.
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p. 424.

Observ. which the present Argument wholly turns. For
 X. the thing objected *To Him*, is; that *Many Supreme Governours* (however supposed to be inseparable) cannot be *One Supreme Governour*, because 'tis an *express Contradiction in itself*, as well as entirely void of all Foundation in *Scripture*. But the thing retorted *By Him*, is *This only*; that *Many Substances* cannot be *One Substance*, or that *Many Substances* cannot be *One Person*: Neither of which, includes any *contradiction*, or indeed any *difficulty* at all. For though, in the nature of things, *One Person* can never possibly be compounded of *Many Persons*, *One Living Man* can never possibly be compounded of *Many Living Men*; yet *One Substance* may be, and generally is, constituted of *Many Substances*; and one *Person* also may be, and generally is, constituted of *Many Substances*. Wherefore though, for *Other Reasons*, 'tis certain the *Divine Substance* does not consist of *Parts*, properly and *physically* speaking; that is, *Parts* divisible, separable, or diversified with Properties distinct from the universal Powers of the Whole, (which is the *essential* character of all *Corporeal* Beings, and the Ground of *Corruptibility*;) yet, so far as the *Present Argument* is concerned, were All the Doctor's Consequences truly and justly drawn; were it a true Deduction, that (in our *abstract* and *metaphysical* manner of conceiving things) the *divine Substance* did consist of *Parts*, of *Parts* imaginably infinite in *Number*; yet even *This*, I say, would still (to the Purpose of the *Argument* for which it has been urged by Dr *Waterland*) have *no difficulty at all* in it; 'twould infer nothing in the least de-

gree “parallel” to the Absurdities of the Doctor’s Scheme; ’twould require nothing to *clear* it, which at the same time could at all *clear* or *make possible* the Doctor’s Notions; ’twould imply no *contradiction in itself*, nor to the *Unity of God*; provided always there was understood to be but One Life, One Will, One Power, One Wisdom, as well as One Immensity, of the Whole; and not (as Dr *Waterland* affects absurdly to speak,) a “*Wisdom residing in One Part of the Divine Substance,*” and a “*Wisdom residing in Any Other Part.*” For, even in *Finite Persons*, every *Perceptive* and every *Active Faculty* whatsoever, is not *one Power* residing in *one part* of its sphere of activity, and *another Power* in *another part*; but *One Perceptive* or *One Active Faculty*, of the *whole Person*.

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p. 216.

5. *Lastly*. Dr *Waterland* himself, after having taken *perpetual Refuge* in this *Comparative Argument*, and *thereby* endeavoured *upon Every Exigency* to *hide* from his Reader the *Absolute Contradictoriness* of his own Notion: Even *He himself* (I say) after All This, plainly confesses himself *Conscious* that it is nothing to the Purpose. The Case had been put to him in the *following Words*. “Supposing the
“difficulties were equal (as they by no means are,)
“yet there would be *No consequence* in your
“Argument. The *divine Omnipresence* is *AGREED*
“on Both sides, to be a Truth *demonstrated by*
“*Reason*, and *affirmed in Scripture*. Difficulties in
“conceiving the *Manner* of such an *ACKNOW-*
“*LEDGED* Truth, are in no degree any just
“Objection against the *Truth itself*. Now were

Reply;
p. 305.

“the

Observ. “ the thing *You* contended for, either a *Proposition*
 X. “ *demonstrated by Reason, or any where affirmed in*
 “ *Scripture*; the Case would then indeed be the same.
 “ But the *Prime* Objection against *Your* Notion, is,
 “ that it is *no where found in Scripture, nor deduced by*
 “ *any just Consequence from Scripture*; and is more-
 “ over *Impossible to be understood. Now Impossibility*
 “ *of being understood, is a very just Objection against*
 “ an *unproved hypothesis, though it would not be so*
 “ against an *ACKNOWLEDGED Truth. To*
 “ what Purpose then is it, to compare Difficulties
 “ here? as if a *disputed hypothesis* would be ever the
 “ *Truer, for proving that there were as great Diffi-*
 “ *culties of conception in some UNDISPUTED*
 “ *Truth, as in That disputed hypothesis.*” What
 Answer does the Doctor make to This? Why, he
 p. 328. acknowledges “ ’tis reasonably put, and deserves
 “ *Consideration.*” And when it has undergone his
 Consideration, what Then? why, then “ *to This*
 “ (says he) *I answer, that our Positive Evidence*
 “ *from Scripture, is very Great and Full.*” That
 is; he acknowledges his *Comparative Argument* to be
 nothing to the Purpose, till his *Positive Evidence* be
 first allowed. But whether his *Positive Evidence*
 be really any *Positive Evidence*, or no; is the *Whole*
Point in Question between us. Surely, till *That* be
 determined some Other way, than merely by his
 Own Confidence; he can have no Right to *lay*
down his *Conclusion*, as a *Principle Granted*; to make
 use of it as an *Allowed Premise*, in order to deduce
 from thence the *Proof of itself*; or to *Compare* it
 with *Acknowledged and Undisputed Truths*, in order

to supersede and over-rule all Difficulties. Well! but (to let him take his own way,) *Where is This "Great and Full Evidence from Scripture" Why, "It hath (says he) been Often shown." But We insist, on the contrary, that Every Text in the New Testament has been carefully examined; and that it clearly appears, that innumerable of those Texts are directly contradictory to Dr Waterland's Doctrine; and that not One of those Texts does either in Words or in Sense or by Any Consequence affirm his doctrine. Here the matter must finally be left to the capable and sincere Reader, who thinks it worth his while to study and compare the Scriptures: Prove all things, hold fast that which is good. I shall here observe only This One thing further; that, when the Doctor was thus referring us back to his whole Book in general for his "very great and full Evidence," he thought fit however to assist our Memories by pointing out to us One Particular, wherein the Strength of this great and full evidence principally lay. "Our positive Evidence from Scripture" (says he) "is very great and full, as has been Often shown: I will here mention but One Argument of it, viz. that you have not been able to elude our "Proof of the SON's Divinity," [of the Son's naturally equal and independent Supremacy, he means;] "without eluding, at the same time, every Proof of the FATHER's Divinity also; as I have shown above. Is not This a very SENSIBLE, and a very affecting Demonstration, of the STRENGTH of our Scripture-Proofs?" Had any man been to put words into the Mouth of an Adversary, he*

Observ.
X.
ibid.

ibid.

Obsevr. could not have *invented* any thing more *absurd*.
 XI. As will appear, by the following *Observation*.



OBSERVAT. XI.

*Concerning the Scripture-Proofs of the
 Divinity of God the Father.*

It having been shown at large, by a distinct Consideration of all the Texts; that All the *Titles* given to the *Son* in the New Testament, and All the *Powers* ascribed to him, are perfectly well consistent with reserving the *Supremacy of Absolute and Independent Dominion* to the *Father Alone*, to the *One God and Father of All, who is Above All*: To This, Dr *Waterland* has thought fit to make the following

p. 246.¹ Answer. “ You have not then been able to prove,
 247. “ *that the particular Person, called the Father, is the*
 “ *First Cause of all things; or that there is not Ano-*
 “ *ther God ABOVE HIM. — By loosening the*
 “ *Proof of Christ's Divinity,*” [of his naturally e-
 “ *qual and independent Supremacy, he means;*] “ you
 “ *have loosened EVERY Proof of the Divinity of*
 “ *God the Father also; which PERHAPS you was*
 “ *not aware of. — I do not know whether you*
 “ *can yet prove That particular person, called God the*
 “ *Father, to be the one eternal God. — As soon as*
 “ *you have proved the Divinity of God the Father,*
 “ *by the SAME Arguments we will also prove the*
 “ *Divi-*

“ Divinity ” [the necessarily equal Supremacy] “ of Observ.
 “ God the Son. So, chuse you whether to take in Both, XI.
 “ or give up Both. For I see no Remedy, but that
 “ the Divinity ” [the Supreme divinity] “ of Fa-
 “ ther and Son, must stand or fall TOGE-
 “ THER. — But I must tell you farther, that by p.249.
 “ weakning and destroying so many clear and unde-
 “ niable Proofs of the FATHER’s Divinity, you
 “ have not left yourself enough to prove Him to be
 “ the First Cause. This, PERHAPS, you was not
 “ aware of; — taking it for granted, that the FA-
 “ THER’s Divinity would be admitted without
 “ Proof. It is a DARK Business; but Disputants
 “ will sometimes overshoot. Dr Clarke, I believe, be-
 “ gan to be sensible of his Errour in This respect, as
 “ having undermined every Scripture-Proof of the
 “ necessary existence of God the Father. — We
 “ leave you, with Shame, to make out the Father’s
 “ necessary Existence by some other as express
 “ Texts. — As you had once LOST the Proof of the p.250.
 “ Father’s Divinity, by denying the Son’s; so by as-
 “ serting the latter, you may again RECOVER the
 “ former: And then all will be right. ——— You
 “ have not been able to elude our Proof of the Son’s
 “ Divinity, ” [of his naturally and necessarily equal
 and independent Supremacy,] “ without eluding, at
 “ the same Time, EVERY Proof of the Father’s Divi-
 “ nity also; as I have shown above. Is not This a
 “ very SENSIBLE, and a very affecting Demonstra-
 “ tion, of the STRENGTH of our Scripture-
 “ Proofs? ” ——— “ While we are bringing you plain p.426.
 “ Proofs for Christ’s Divinity, ” [meaning again
 his

Observ. his naturally absolute and independent *Supremacy*,]
 XI. " *AS PLAIN AS can be brought for the Divinity*
 ~~~~~ " *of the FATHER.*"

All This is so *incredibly* absurd, that, after having read it over and over again, I could hardly tell how to believe my own Eyes. For

1<sup>st</sup>. What can be more absurd, than to talk of *Proving the Attributes of God from Revelation*; when, in the nature of things, the very *Notion of a Revelation necessarily Presupposes* them, and the *Scripture always speaks of them and affirms them as presupposed*? Can the *Veracity of God be proved from Scripture*, when the *Truth of the Scripture itself evidently relies wholly and solely upon our presupposing the Veracity of God*? And the Same is true likewise, of all the *Other Perfections of the Divine Nature*. They are known *demonstrably* by the *Light of Nature*. And for *That* reason, and *That* only; all the *Phrases*, wherein any of the *divine Perfections* are set forth in *Scripture*, are always and necessarily understood to mean *much more*, than the *Words themselves properly do or can express*: The *Words* always receiving the *Strength* of their *Signification*, not from their own *intrinsic Notation*, but from the antecedently known *Nature of the Subject* to which they are applied. We read of *Everlasting Hills* in the *Scripture*, as well as of the *Everlasting God*. 'Tis not therefore from the word, *Everlasting*, that the *Eternity of God is Proved*: But the word, *everlasting* or *eternal*, does for *This only reason* in *One* case, and not in the *Other*, express a *proper Eternity*; because we know *beforehand* that *God could not*  
 have



have existed at all, if he had not been (in the strict metaphysical Sense) *Eternal*; necessarily, essentially, and independently *Eternal*. Again: When the Scripture saith, *Before the Mountains were brought forth, or ever the Earth and the World were made, thou art God from everlasting and world without end*: 'Tis not from the *Force* of the words themselves, but from the *antecedent Knowledge of the Thing*, that we understand the Psalmist to intend by That Phrase a *real Eternity*: For otherwise, *Angels* also existed *before the Mountains were brought forth, or ever the Earth and the world were made*. In like manner, when St Paul, speaking of God, says, that *He Only hath Immortality*; 'tis evident that, not from the mere *Force of the words*, (for *Angels* also have *Immortality*;) but from the *Nature of the Thing* we know that the Apostle by This expression meant *Necessary and Independent Existence*. The case is the same, when God is declared in Scripture to *Fill Heaven and Earth*. What is *not Infinite* or *Immense*, may possibly do *That*: But because we know beforehand that God *cannot but be Immense*, therefore we understand That Phrase to express his *Immensity*. Whoever considers These Instances, will evidently see how *Weak* all those Arguments are, which Dr Waterland builds upon the *Same Phrases* being *sometimes* applied in Scripture to *different Persons*. But

2dly. What I suppose the Doctor more strictly means by the Passages above-cited, is This: That if, from the *Highest Titles* given to Christ in Scripture, *He cannot prove the SON* to be *naturally and*  
*necessa-*

Observ.  
 XI.  




Observ. necessarily the God Supreme over All; then neither can  
 XI. We, from the Highest Titles given to the FATHER  
 in Scripture, prove Him to be naturally and necessarily the God Supreme over All, so as to have no one Above or Superiour to him in dominion. To which  
 p. 246, I answer: That "the particular person, called the  
 247. "Father," does in Scripture claim to be "the First  
 "Cause of all things," by taking upon himself the Title of Father of All: And the Dr cannot "by the  
 "SAME Argument prove also" the Son to be the First Cause of all things. The "particular person,  
 "called the Father," does likewise in Scripture claim to have no other "God Above him," by taking upon himself the Title of the One God and Father of All, who is Above All; By claiming, to have No Superiour; to do all things according to the Counsel of his own Will; to be sent by None; to recieve Power and Authority from None; to act by No ones Commission; to fulfill No one's Will. And the Dr cannot "by the SAME Arguments  
 "prove also" the Son to have no one "Above  
 "Him." For, does He By whom God created all things, claim as much to be "the First Cause of  
 "all things," as the God who for his own Pleasure created all things By him? Does He who came not to do his Own Will, but the Will of Him that Sent him; claim as much to have No Superiour, as He whose Will he came and was sent to fulfill? Does He who styles Another Person His God and Father, claim as much to have No one "Above him;" as He whom he styles his God and Father? Does He who is Honoured To the Glory of Another, claim as much to be  
 necessa-



necessarily Supreme in Dominion over All, as He to Observ.  
whose Glory he is Honoured? XI.


I earnestly wish, (for the sake of Truth, for the Glory of God, for the Honour of Christ, and to prevent the multiplying of Obstacles which give Occasion to the Enemies of Religion to blaspheme;) that men of Ability, who judge the Writings of Dr Waterland to be considerable, would be at the Pains to peruse and consider and compare, what he has advanced upon this Great and Important Subject.

## OBSERVAT. XII.

Concerning Dr Waterland's manner of putting his Own Particular Explications of a Doctrine, in the place of the Doctrine itself to be explained.

From what has been said under the foregoing Heads, 'tis obvious to observe, with what Right and Justice Dr Waterland continually slips the Particularities of his Own Explication, into the Place of the Doctrine itself to be explained. Whosoever rejects His Particular Explications, brings "Objecti- p 323.  
" ons (it seems) against THE Doctrine of the Blef-  
" sed Trinity;" alleges " Arguments against THE 360.  
" Trinity;" urges " Maxims, as of great Force a-  
" gainst THE Doctrine of the Trinity;" and " points 419.  
" his Logick against THE Trinity." A Writer 425.  
of



Observ. of the Church of Rome, might exactly with the  
 XII. *same reason* say, that whosoever opposes *Transsub-*  

*stantiation*, brings *Objections against THE Doctrine*  
*of the Blessed Sacrament*. Nay, he might say it with  
*greater reason*: Because *Transsubstantiation* has been  
*expressly* received by the whole Church of Rome;  
 whereas Dr Waterland's Doctrine (I verily believe)  
 was never *generally* recieved by Any Church in the  
 World. And *Transsubstantiation* has *some colour* in the  
*bare words* (though none in the *Sense*) of *Scripture*;  
 whereas Dr Waterland's Doctrine has *no colour* ei-  
 ther in the *Words* or in the *Sense* or in *Any conse-*  
*quent Deduction* from *Scripture*. I also might say  
 with the *same reason* as the Doctor, that whosoever  
 receives not *My* Explication of the Doctrine,  
 rejects "*THE Doctrine of the Trinity.*" And I  
 could say it with much *greater reason* than He; be-  
 cause I can express the *Whole* of *My Notion* in the  
*very words* of *Scripture*, [*There is One Spirit; One*  
*Lord; One God and Father of All, who is Above*  
*All;*] whereas the Dr cannot possibly express *His*  
 in *Any words* of *Scripture*: And, when called upon  
 to do it, he has only This *jesting Answer* to make;  
 p. 443. "Do you imagine, that I cannot as easily, or more  
 "easily, find *Scripture-words* for mine? But This is  
 p. 427. "*Trifling.*" And again: "You blame me (says he)  
 "for not expressing" [for not being Able to express]  
 "my Faith in ANY *Scripture-position*. As if  
 "every thing I assert as matter of Faith, were  
 "not as much *Scripture-position*, according to MY  
 "way of understanding *Scripture*; as Yours  
 "is to You *Scripture-Position*, according to YOUR  
 "way



“ way of *understanding Scripture.*” Undoubt-  
edly it is just as much so; that is, *not at all.* Observ.  
For neither *One* man’s, nor *Another* man’s *Inter-* XII.  
*pretation* or “ *Way of understanding of Scripture,*”  
is at all a *Scripture-Position.* But the *Texts them-*  
*selves only,* are *Scripture-Positions*; With which *no*  
*man’s Interpretations* can, without the greatest *Pre-*  
*sumptuousness,* be equalled. And This is the very  
thing, I am here blaming Dr *Waterland* for; that  
he *never* lays down Any *Scripture-Position,* but *al-*  
*ways* some *Proposition of his Own* instead of it, as  
being “ *THE doctrine of the Trinity* ” to be inter-  
preted and explained.

This Method of proceeding, had been *before* com-  
plained of to the Doctor. He had been told, that  
“ *the Question* was, about a *Doctrine of Scripture*; a-  
“ bout the Sense of certain *Propositions* laid down in  
“ *Scripture.*” That “ *therefore the Foundation* of  
“ the Question, the *Proposition* whose Sense and  
“ Meaning we argue about, ought Always to be  
“ a *Scripture-Proposition.*” And yet that, “ *through-*  
“ *out* his Whole Book, whenever he spoke of *THE*  
“ *Doctrine of the Trinity,* of *THE VERY My-*  
“ *stery of the Trinity,* of *THE Thing it self,* in  
“ opposition to any particular *Mode* of it; when-  
“ ever he spoke of *Scriptural Positions,* of a *Plain*  
“ *Scripture-Truth,* which *He that believes Simply and*  
“ *in the General,* and *AS laid down in Scripture,*”  
(he says) “ *believes ENOUGH*; he never once  
“ mentioned Any *Scripture-Position,* but constantly  
“ *slipped* into its Place *Some Other Proposition,* which  
“ (according to his *Own hypothesis*) he *supposed* to

Reply,  
p. 414,  
415.



Obſerv. XII. “ be, in way of Inference, equivalent. As if the  
 “ whole Queſtion was; not *whether*, or *how far*,  
 “ or *in what ſenſe*, *His Propoſitions* rightly expreſ-  
 “ ſed the *Doctrine of Scripture*; but merely, *whether*  
 “ or *how far*, or *in what ſenſe*, *Other mens* No-  
 “ tions agreed or diſagreed with *HIS Propoſitions*  
 “ conſidered as a *RULE*.” This was the Com-  
 plaint *Then*. And the Answer he makes to it *Now*,  
 Second Def. is This: “ *Well then, let IT be the Subject of*  
 p. 424. “ *our Belief, that* ”——What? Would not any  
 one now *at laſt* have expected ſome expreſs *Scripture-Position*? No: But, “ *Let it be the Subject of*  
 “ *our Belief*, (ſays the Dr,) *that the Father is God, the*  
 “ *Son God, and the Holy Ghoſt God, and that THEY*  
 “ *ARE THE One God of the Chriſtians*; And as to the  
 “ *manner how they are Three or One, let no body con-*  
 “ *cern himſelf about it.*” That is to ſay: Be pleaſed  
 to lay down an *Inference* drawn in the words of la-  
 ter Writers, (*our “ conſequential Doctrine,”* as he  
 himſelf ſtyles it, *pag. 4th of his Preface*: Be pleaſed  
 to lay down this *Conſequential Doctrine*) as the  
*Foundation* in the *Stead* of the *Text itſelf*; and then,  
 to be ſure, there can be no controverſy, in deducing  
 from *That Text* the *Conſequential Doctrine*.

I am not *now* conſidering, whether his *Conſequences* be *rightly deduced*, or not; but only ſhowing his Unreaſonableneſs in demanding perpetually to have his *Conſequences* laid down and *preſuppoſed*, as the *Principle itſelf* from which his *Conſequences* were to have been deduced.



## OBSERVAT. XIII.

*Concerning Dr Waterland's Manner of appealing from Reason and Scripture, to Authority.*

From what has been said upon the fore-going Heads, it will be easy likewise to judge, upon *What Account* the Doctor so frequently appeals from *Reason and Scripture*, to *Authority*. When his Argument is reduced to an *express contradiction*, a *contradiction to itself*, as well as to *Scripture*; then he alleges, that the thing he contends for, *must* be so, “*Upon the Principles of the Primitive Churches:*” p. 127. meaning, that it *must* be so, *Upon his Own hypothesis*. When an Argument is work'd up to the *Evidence* even of an *identical Proposition*, (which is the *Essence* of *Demonstration*;) then, “*'Tis contrary* (he says) p. 215. *to the Sentiments of Wiser men, who have argued the other way.*” Again: When *Two very different Assertions*, are affirmed *not to be the Same Assertion*; then he asks, “*How do you know? Or* p. 329. *how came You to be Wiser in This Particular, than all the Christian Churches early and late?*” who yet never affirmed *Two such different Assertions* to be the *same Assertion*; and if they had affirmed it, still the *Assertions* would not have been the *Same*. Lastly: When he is told, that 'tis great *Presumptuousness*, to call the *Particularities* of his *Own*



Observ. XIII. *ibid.* Explication, “*THE Doctrine of the Blessed Trinity* ;” then he cries out, “*Great Presumption indeed ! to believe that the Catholick Church has kept the True Faith !*” Which are the very *Words*, and the very *Argument*, wherewith the Writers of the Church of *Rome* perpetually insult, and will for ever *with Justice* insult over all such *Protestants*, as, after the example of their Adversaries, endeavour to discourage all serious Inquiry after *Truth*, with the *empty words* of such *Popular Pretences*.

If there be among men *Any one* distinguishing Mark of the *Spirit of Errour*, 'tis *This Desire* of hiding from mens Eyes the *Strength* and *Clearness* of Argument, by interposing the *False Colours* of pretended Authority ; and drowning the distinct *Voice* of Reason and Scripture, by the *Inarticulate and Confused Sound* of a Multitude. This is the *Alone Ground* of *All Extensive Errours*, and the *Only Support* of them in *All Ages and Nations*. *Truth* always rejoices above all things, in being distinctly examined *without Prejudice* ; and never takes pleasure in being cloathed with *Those Garments*, which do equally *fit* and *suit* every *Errour*. Every *Serious* man, who knows any thing of the *State of Religion* in the World, and considers the Situation of *Truth* and *Errour* in the different Nations of the Earth ; will always think himself *Fallible*, whatever *Numbers* he be surrounded with ; and, instead of being stirred up to *Wrath*, will be *Thankful* to Any one, who suggests to him any Intimation, or reasonable Ground  
of



of inquiring and re-considering, whether he may not possibly be in an Errour.

Observ.  
XIII.

This would be the real State of the Case, even though the *Authority of Numbers* were infinitely greater, than Dr *Waterland* himself has either represented, or can imagine it to be. But indeed, the *Reverse* of what he pretends, is True; even with regard to the point of *Authority*. For so far is it from being true, that Dr *Waterland's* Doctrine is the Doctrine of the “*Catholick Church*,” that, on the contrary, the \* *First Article of Every Creed in Every Christian Church in the World, in Europe, Asia and Africa, for Many Ages*; is a *Professed and Standing Testimony, Against* his doctrine. Nor can it at all avail him, that he indeavours to shift This off, by mentioning “*the Creeds AS INTERPRETED by those that recite them.*” For, surely, it cannot be doubted, but the *Words* universally and uniformly agreed upon by all the Christian Churches in the World, as what They thought the *most proper* to convey instruction into the Mind of *every Unlearned Christian* even of the meanest Capacity, in the *First and most Fundamental* point of Religion; ought to be lookt upon as of *more Weight*, than the *Private Speculations* of Any Single Writers. And yet, even with regard to *These* also, I believe it

Query  
XXV.

\* Πιστεύω εἰς ἕνα Θεόν, πατέρα, παντοκράτορα, &c.

Credo in Unum Deum, Patrem, Omnipotentem, &c.

Credo in Deum, Patrem, Omnipotentem, &c.

I believe in God, [in One God,] the Father, the Almighty (or Supreme in Dominion over All,) &c.



Observ.<sup>n</sup> it will be found, that *not so much as One Single Writer* in the *First Three Centuries*, either in *commenting* upon the *First Article of the Creed*, or upon any other occasion, has presumed to teach; but, on the contrary, they would All have judged it the *Highest Blasphemy* either to *say* or *think*, (which is the *very Point* in which Dr Waterland's whole Doctrine *centers*,) that *God the Father Almighty*, even the *One God and Father of All*, who is *above All*, has *no Natural and Necessary Supremacy of Authority and Dominion* at all; has *No Other Supremacy of Authority and Dominion*, than what is founded *merely in mutual Agreement and Voluntary Concert*; but has, *naturally and necessarily*, a *Priority of Order only*; a *Priority*, in \* *order (or respect) of ——— nothing*.

\* See This explained at large above, in *Observat. III.*

OBSERV.



Obsevr.  
XIV.

## OBSERVAT. XIV.

*Concerning particular Quotations out of  
the Fathers.*

Quotations from the Fathers being infinite, and generally ending in nothing but *Personal* Conteſts, whether *This* or the *Other Writer* underſtands the Languages beſt; which to the generality of Readers can be of no great importance, and can be judged of by Scholars only: I ſhall not therefore, at This time, weary my Reader with *repeating* a Number of Quotations; but ſhall content my ſelf with *Appealing*, in *This One Inſtance* particularly, to All ſuch as are ſkilled in the Languages; *whether* the numerous Paſſages cited in the *Reply to Dr Waterland's Firſt Deſenſe*, as *maintaining a natural and neceſſary Supremacy of Dominion in God the Father Almighty*, do not really *maintain* Such a Supremacy; and whether *Any* of the Paſſages cited to the contrary by *Dr Waterland* in his *Second Deſenſe*, do either in words or in ſenſe or by any juſt conſequence deny *That Supremacy*. And *This Point* (which is the *Foundation* on which All True Religion entirely relies) being once ſettled; all *other* controverted Points, will appear to be of no very conſiderable Conſequence.

I ſhall here further, as a *Specimen* only, ſet down ſome few very groſs miſrepresentations made by *Dr*  
Water-



Observ. *Waterland* in his Quotations; and shall not enlarge upon them, but barely refer to them; that  
 XIV. They who have Skill in the Languages, may compare them, if they shall think it of Importance so to do.

p. 260. 1. Philo “ *had a Mind to express how the Logos was Necessarily-existing, but not Self-existent; So I* (says the Dr) *understand him.* ” There is nothing in the world so remote, which he might not just as well have understood, (that is, have fancied) that Philo, in \* the passage he refers to, “ *had a mind* ” to express.

p. 164. 2. In a Passage of *Justin*, where Christ is † stiled *The Son of the Only and Unbegotten and Ineffable God*; the Dr contends that *the Only and Unbegotten and ineffable God*, whose Son Christ is there affirmed to be, includes both *Father and Son*. And because the very Terms are contradictory, he changes the word *Unbegotten* into *Uncreated*, without Any Pretense of Authority from Manuscripts. And in like manner  
 p. 264. in all other places of *This* and of all other Antient  
 255, Writers, he (without Any Pretense of Authority)  
 256, perpetually changes one of these words into the other,  
 268. even in Cases (as in This now before us) where the Sense and Connexion of the Sentence necessarily requires

\* "Ουτε ἀγέννητος [Dr Waterland reads ἀγέννητος] ὡς ὁ Θεὸς ὢν, ἔτε γενητός ὡς ἡμεῖς· ἀλλὰ μέσος τῶν ἀκρῶν, ἀμφοτέροις ὀμνησέαν. The Words almost immediately preceding, are: Τῷ Ἀρχιηγέλει ὁ πρεσβυτάτῳ Λόγῳ ΔΩΠΕΑΝ ἐξαίρετον ἑΔΩΚΕΝ ὁ πᾶς ὅλας γενήσας πατήρ, ἵνα μετῴρῃ εἰς, τὸ γενόμενον διακρίνη τῷ πεποιημένῳ, p. 509.

† Τοῦ μόνου ἀγενήτου καὶ ἀρρήτου Θεοῦ υἱόν.



quires there should be no such Change. See above, *Observat. VI, The Note in pag. 63.* Observ.  
XIV.

Upon (1) Another Passage of *Justin*, he has a most *absurd Comment*, together with a *Change* of the word *Unbegotten* into *Unmade*. Compare *The Reply*, p. 292, 293, with the *Dr's First Defense*, p. 152, and *Second Defense*, p. 265. p. 265.

3. He several times cites (2) a Passage of *Irenaus*, as styling the Son, *ipse Deus*; though those words in That Passage, evidently signify (3) *the Father*. p. 35,  
84,  
269.

He cites (4) *Two* Passages of the same Author, as expressing *his Own* and the *Churches* Notion, when in reality he is *ridiculing* the Notions of the *Valentinians*. p. 66,  
270.

In

(1) Πατέρ ——— ἀγεννήτῳ. ——— ὁ ὃ υἱὸς συνὼν ἔγεννάμεν.

(2) Dei verbum; immo magis *Ipse Deus*, cū sit Verbum. *lib. 2. c. 13. § 8. p. 132. Edit. Massueti.*

(3) For in the very same Section, speaking of the Father, he had said; *Qui sit super omnes Deus, totus Nus & totus Logos cū sit, quemadmodum prædiximus.* And before, in § 3, to which the word (*prædiximus*) refers: *Pater omnium, cū sit Totus Ratio, & Totus Auditus, & Totus Oculus, &c.* [Note; *Verbum* and *Logos* and *Ratio*, are in the Greek one and the same Word.]

(4) *Neceſſe eſt igitur, [ſi, quomodo a ſole radios, Æonas ipſorum emiſſiones habuiſſe Dicent,] & eas quæ ex eo ſunt emiſſiones, ejuſdem Subſtantię cū ſint, cujus & ipſe &c. lib. 2. c. 17. § 7. p. 139.*

*Si enim exiſtens in Patre, cognoscit hunc in quo eſt, hoc eſt, ſemetipſum non ignorat; & quæ ab hoc ſunt Emiſſiones &c. § 8. Compare c. 13, § 6: Si autem non emiſſum extra Patrem illum DICANT, ſed in ipſo Patre; primò quidem ſuper-*



Observ. In Another Passage (5) of the same Author, he  
 XIV. makes "*non alius & alius*" to signify *Father* and *Son* ;  
 p. 68. when they are *Both* most expressly spoken of *Christ*,  
 declaring that it was *One* and the same Person, who  
*Alone knew*, and was *Alone known by*, the *Father*.

p. 78. Another Passage, in which is a very important va-  
 rious Reading, [*qui omnia fecerit Verbo suo*,] he cites  
*again*, without taking Notice that he had been *before*  
*informed* of That Reading. *Reply to his First De-*  
*fense*, p. 103.

p. 82. In Another Passage (he tells us) This Author  
 "represents the Son as (6) making Himself the Head  
 "over the Church, and assuming That Power and  
 "Authority Himself," which is elsewhere "repre-  
 "sented as descending from the Father." Directly  
 contradictory to the *Intent* of the Author ; who, in  
 the very Passage here cited to the contrary, is expressly  
 recapitulating the things that *Christ* did [*secundum*  
*Placitum Patris*] according to "the Good Pleasure  
 "of his Father."

p. 140. 4. A Passage of *Clemens Alexandrinus*, wherein  
 Christ is represented as speaking [*ὁ ὢν ἱὸς πατρός*]  
 in

*Alium* erit etiam dicere emissum esse eum. — Post deinde —  
 & is qui est ab eo Logos, erit intra Patrem: similiter autem &  
 reliquæ Logi Emissiones. Jam igitur non ignorabunt Patrem,  
 eum intra eum sint.

(5) Non ergo *Alius* erat qui cognoscebatur, [nemo cognos-  
 cit Filium;] & *Alius* qui dicebat, Nemo [nisi *Filius*] cognos-  
 cit Patrem. *lib. 4. c. 6, § 7, p. 234, 235.*

(6) In semetipsum principatum assumens, & apponens se-  
 metipsum caput Ecclesiæ, *lib. 3. c. 16, § 6. p. 206.*



*in his Own Person*; meaning that *He himself spake* concerning *himself* in the *First* person, in opposition to his being *spoken of by Another* in the *Third* person: This Passage (I say) the Dr had alleged as signifying, that Christ *spake in his Own Person*, in opposition to his *speaking as the Representative of the Father*. And when he was charged with This monstrous misrepresentation; the *Answer* he gives, is this *Ludicrous Question*: “*What can be plainer than the Words, ὁ αὐτοῦ ἐν ἑαυτῷ προσώπῳ, In his own person*”?

Obſerv.  
XIV.  
~~~~~

p. 140.

And 'tis very remarkable, that in the ſame Sentence, ſpeaking of Chriſt's being “*the (1) Representative of the Perſon of the Father,*” he calls it “*an Opinion which no body at That time*” [when Clemens wrote] “*was wild enough to hold.*” And yet This has been largely proved to have been, (and I think is ſometimes acknowledged by Dr Waterland himſelf to have been) the *Unanimous Opinion* of all the Antient Chriſtian Writers. See the *Reply to Dr W's Deſenſe*, pag. 128—158: And Dr Clarke's *Scripture-Doctrines*, Part I, N^o 597 and 616.

Upon occaſion of ſome other Paſſages of the ſame Author, he declares *in a whole Page together*; that he cannot underſtand “*what is meant*” by the diſtinction, of words uſed in an *absolute* or in a *limited* conſtruction. He can by no means apprehend any difference of Signification in the term ὁ θεός, when uſed *absolutely*; and when joined with other *reſtrictive* words, which *limit* its ſignification, as ὁ θεός

p. 185.

Q 2

λειτουργός,

(1) Theophilus expreſſes it by the words, ἀναλαμβάνοντων τὴν τρώσασκεν τοῦ πατρὸς καὶ κυρίου ἡ ἐλπίς.

Observ. λόγῳ, ὁ Θεὸς ὁ σύμβουλῳ τοῦ πατρὸς, ὁ Θεὸς ὁ ὁφθαλμῶν; nay,
 XIV. which sometimes quite *change* its signification, as
 ὁ Θεὸς τῶν Ἀγγελοῦν, &c.

My Translation of *these* words of the same Au-
 p. 513. thor, [καὶ μέγιστον ἐξυπηρετῶν,] the Dr says is “ *a most*
 “ *shameful Translation:*” And he himself translates
 them to an *entirely different* Sense. I insist, that
my Translation is *right*: And I appeal to *All* that
understand the Language, whether *His* be not *absurd*,
 and *inconsistent* with the nature of the Greek Tongue.

5. From *Tertullian* the Dr twice cites the follow-
 ing words, “ *That which is derived from God, is*
 “ *God, and Son of God, and Both One God.*”
 Whereas the words of *Tertullian* are: (2) “ *That*
 “ *which is derived from God, is God, and Son of*
 “ *God; the same Person being both God, and Son of*
 “ *God.*” But herein I am obliged to *excuse* the
 Doctor; having *myself* either *inattentively*, or
 through too great a *Desire of Fairness*, led him first
 into This Error.

But in what follows, he is altogether inexcusable.
 The words of *Tertullian* [*SVO jure Omnipotens,*]
 * p. 43, elsewhere. he had frequently in his * *First Defense* cited and
 translated in a sense *directly contradictory* to the Au-
 thor’s Meaning. This had been *distinctly* and *at*
 † p. 509. large shown to him, in the † *Reply* to That Defense.
 † p. 99. And yet now again, in his † *Second Defense*, with-
 out pretending to contradict or to take the least No-
 tice

(2) Quod de Deo profectum est, Deus est & Dei filius, &
 Unus Ambo. [*His Meaning is not, Ambo sunt Unus; but*
Unusest Ambo,]

tice of what had been *so fully* shown him; he barely *recites* the Same Passage, and leaves his Reader still to be imposed upon with his former false Representation. Which is exactly like his citing Another Writer as affirming Christ to be “*Creator of the World by his Own Power,*” in (1) words which express as *distinctly* and as *fully* as is possible, that *This HIS Power is not his Own Power, but his Father’s.*

Observ.
XIV.

p. 411.

Upon occasion of some Other Passages of *Tertullian*, the Doctor charges me with citing “*Marcion’s Tenet for Tertullian’s own;*” viz. that *Rational Souls are generated from the Divine Substance.* Which if *Tertullian* had taught, “*I would*” (says the Dr) “*have given you up Tertullian for a Mad man.*” Yet the words of *Marcion*, are his representation of *Tertullian’s* Sense, in arguing from what *Tertullian* admitted. And *Tertullian*, in his *Reply* in the same chapter, admits it in his (2) *own* words; and elsewhere (3) affirms it as his *own sense.* See the *Reply to Dr W’s First Defense*, p. 285 and 328.

p. 100.

The like Charge he brings in Another place, of my citing *Marcellus’s* words, instead of *Eusebius’s.*

p. 28.

(1)——Rex & Creator erat constitutus. Voluntate & Præcepto Patris, —— [universa] ut essent, sua virtute fecit. *Serm. Arian. apud Augustin.* p. 622.

(2) Substantia, quam ab ipso Deo traxit. *Adv. Marcion, lib. 2. c. 5.*

(3) A rationali artifice non tantum factus, sed etiam ex Substantia ipsius animatus.

Observ. *bins's*. One of the Two Passages cited in the
 XIV. place referred to, is indeed the words of *Marcellus*,
 but expressing nothing more than what *Eusebins*
 admits. The *Other passage* cited in the same place,
 (of which the Dr takes No notice,) expresses the
 same thing; and is *Eusebins's* own Words.

p. 45. 6. His *rendring* the (4) words of *Origen*,
 [he “ *bath imparted even his Greatness,* ”] instead
 of [*has imparted even of his Greatness;*] has been
 taken notice of *above*. *Observat. II. pag. 25.*

p. 109. Concerning the Passage [*ἐν τῷ θεῷ, ὡς ἀποδεδώκαμεν,*
τὸν πατέρα, καὶ τὸν υἱόν, θεραπεύομεν,] I desire the Intelli-
 gent Reader would *compare* the *Reply to the Dr's*
First Defense, p. 83, 84, 85; with his *Second*
Defense, p. 109,

p. 276,
 397,
 402. Concerning his Abuse of Another Passage, in
 which the word ἀγνότης is *once* crept in by a corruption
 of the Copies; see *above* in *Observat. VI, the Notes on*
pag. 63. And *compare* the *Reply to his First Defense*, p.
 295, with his *Second Defense*, pag. 276, 397 and 402.

Another remarkable passage of the same Author,
 cited (5) in the Margin, the Dr complains that I
 perverted in my Translation; “ *the Author not talk-*
 ing of the *Undistractedness of Our Affections, but*
 “ *the Undivided Worship of Father AND Son.* ”
 I appeal here to All who understand the Language;
 whether

(4) Μετέδωκε ἡδ' ἑαυτοῦ καὶ τῆς μεγαλειότητῃ.

(5) Ἀναβεβηκε ἢ πρὸς τὸν ἐπὶ πᾶσι θεόν, ὁ ἀγνῶτος καὶ ἀδιαι-
 ρέτως καὶ ἀμερίστως ἌΤΤΟ'Ν σέβων, ΔΙΑ' τοῦ προσάγουσιν ἐκεί-
 νῳ υἱῷ, τοῦ θεοῦ λόγου καὶ σοφίας.

whether the words of *Origen* express, that the *Whole Worship* is to be paid *undivided*, to the Father *AND* to the Son; or that the *Whole Worship* is to be paid *undivided*, to the Father *THROUGH* the Son. See *Above*, *Observat.* VIII: And the *Reply to the Dr's First Defense*, p. 383.

Observ.
XIV.

In (6) Another Passage of the same Author, he, contrary to the nature of All Language, contends that the word [*ἄλλον*] ought not to be rendred, *Another Person*, but *Another God*: Because “ *Ori-*
“ *gen could not pretend to say, that the Christians wor-*
“ *shipped no Other Person besides the Father, when,*
“ *immediately after, he owns that they worshipped both*
“ *Father and Son.*” Yet *Origen* very largely and distinctly explains himself to mean, that they *Did* worship the *Father only*; the *Worship of Christ* being (according to *Origen*) no other than the *Worship of the Person of the Father*, conveyed *By and Through* the *Mediatour*. See *above*, *Observat.* VIII: And the *Reply to Dr Waterland's First Defense*, pag. 381 ——— 386.

p. 69.

7. He very frequently, throughout his *Whole Book*, cites *Novatian* as countenancing *His Doctrine*; though *Novatian's Whole Book* is, in every Page of it, directly *contrary* to *That Doctrine*. And the *Dr* himself acknowledges, that *Novatian* frequently uses the word [*Deus*] in opposition to [*Homo*,] and not as signifying *Him who is naturally and necessarily Supreme in Dominion over All*.


p. 231,
501, &
passim.

p. 231.

A

(6) 'Ουκ ἂν ὥστε ἡμεῖς καὶ ἄλλον θεοαπέυειν, ὡς τὸν ἐπὶ πᾶσι θεόν.

Observ. A large and very remarkable Passage of This Author, [*cap. 31,*] is well worth the Learned Reader's considering and comparing. In which passage, says the

XIV. 

* p. 498. * Dr, "*though Novatian speaks of the SUBJECTION of the Son, it does not NECESSARILY mean any thing more than the VOLUNTARY Economy which God the Son underwent, and which would not have been PROPER for the Father himself to have submitted to, because not SUITABLE to the ORDER of the Persons.*" To Novatian's whole Sense, nothing could have been more Contrary, than This Representation.

In citing the Passage here referred to, it had been taken notice of, that instead of the words, *inequalitate Divinitatis*; the Sense manifestly requires, it should be read either, *equalitate Divinitatis*, or in *Æqualitate Divinitatis*. This, the Dr says, is

p. 499. "*upon some slender Suspicions, against the Faith of the Copies;*" And "*Conjectural Emendations ought never to be admitted, but upon the greatest Necessity,*" How great the necessity, and how far from slender the Suspicions were, will appear to Reader who pleases to compare what was alleged in the *Reply to the Dr's First Defense*, p. 490. I can here add, that the words, [*ant inequalitate divinitatis,*] together with the preceding [*ant,*] are wanting in *Frobens* Copy. Nor ought it, by the way, to pass unobserved, how ill the Crying out against Conjectural Emendations (in *This*, and in the like singular case of an unparalleled use of the word Ἀγέννητος in *Origen*; how ill, I say) this becomes the Mouth of an Author, who, without any Pretense

p. 499,
c. 276.

tense at all from Manuscripts, is desirous to change the word 'Αγένη in *All* the Antient Writers, in *Many Places* of whose Writings That Word is the most *pertinent* and *significant* that can be.

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XIV.


With regard to *Novatian*, I desire only this One thing further; that the Capable Reader would be pleased to observe, what a *number* of the *strongest* and *most expressive words* that *could* be collected together, are by the *Doctor* melted down into the *empty Sounds* of *First* and *Second*, merely in the *order* (or *respect*) of *Nothing*. p. 497.

8. Upon occasion of the terms μονοπρόσωπος and τετεπρόσωπος, with regard to the Notions of *Sabellius*: “ *Men of Learning*,” says the Dr, “ *know that the word, πρόσωπον, has been sometimes used to signify only an Appearance, or Manifestation, or Character: — But then the word, πρόσωπον, HAS BEEN likewise used to signify the same with hypostasis, a real Person.*” True: But not till much *Later* times, except only in *Hippolytus*; who from *this very thing*, as well as by *Many* other Marks, appears and is confessed to be an *interpolated Writer*. “ *Of all things*,” says Dr *Waterland* in the place here referred to, “ *there is nothing more contemptible among Men of Sense, than Pedantry about Words.*” p. 212.

9. In translating the words of *Dionysius of Rome*, cited by *Athanasius*; the Dr renders, τὸ ἅγιον κείμενον τῆς Μοναρχίας, “ *the sacred Doctrine of the Unity*,” instead of, *the sacred Doctrine of the Monarchy*. p. 114.

R

Which

Observ. XIV. Which *Monarchy*, or *Supremacy* of Him who in That very sentence is styled [θεὸν πατέρα παντοκράτορα] *God the Father Supreme in Dominion over All*; is a thing totally different from, and inconsistent with, what Dr *Waterland* means by “ *The Unity* ; ” Though it is very consistent with *Dionysius’s* notion of the *Trinity*; even supposing there be *No Mistake* in the representing of his Sense from Citations only at second hand; his *Own* works being lost.

p. 123. 10. The words of *Eusebius*, τριάς ἡ τῆς ἀναρχοῦ & ἀγενήτου φύσεως ἡρτημένη, are thus wonderfully rendred by the Doctor; “ *the Trinity Compacted of a nature that had no Beginning and is Uncreated* : ” Whereas ’tis notorious the word ἀναρχος was always appropriated to the *Father*; and the asserting τρεῖς ἀναρχους, was always condemned even by the *Post-Nicenes* in all times. The words, ἀναρχος καὶ ἀγένητος φύσις, do therefore necessarily denote the *unoriginate and unde-rived Nature* of the *Father*; And the word, ἡρτημένη, signifies properly a *connexion* of things or persons, one depending on or derived from another.

p. 152. Upon another Passage of the same Author, the Dr contends that the words, εἰ μὴν ὁ ἐπὶ πάντων, ἀλλ’ ὁ καὶνός δεύτερος, mean only that the Son “ *is not the Supreme Father* . ” That is to say: *Eusebius*, when he affirmed that the Son was Not Supreme over all, meant by those words to affirm that the Son Was Supreme over all, but not Supreme FATHER over all.

Upon occasion of certain *Critical* Observations of This Author, the Dr has the following Words: “ *I dis-*

“ I dispute not whether $\alpha\lambda\epsilon$ may express the Primary
 “ efficient Cause ; It expresses as much Efficiency as $\epsilon\pi\alpha\delta$
 “ or $\epsilon\kappa$: Which is ALL I am concerned for, ” And
 again in the same Page : “ I allow that the Father is
 “ Primarily Creator, and the Son Secondarily or
 “ Subordinately : — Nor is it Any Argument
 “ against the Son’s being Cause, Creator, or God, in
 “ the SAME HIGH and Full Sense of those words
 “ as the Father. ” What an Answer This is to the
 Argument that was alleged, the Reader will judge,
 if he pleases to compare the Reply to the Dr’s First
 Defense, pag. 6, 13, 19, 185, and 319.

Observ.
 XIV.
 p. 181.

11. The words of Gregory Nyssen, [$\mu\eta\tau\epsilon\ \mu\eta\nu\ \tau\eta\nu\ \alpha\delta\iota\omega\sigma\alpha\tau\omicron\nu\ \alpha\lambda\gamma\acute{\alpha}\lambda\epsilon\iota\nu\ \sigma\upsilon\acute{\alpha}\phi\sigma\iota\omega\nu,\ \delta\tau\alpha\nu\ \epsilon\nu\delta\epsilon\omega\rho\eta\tau\alpha\iota\ \tau\eta\ \gamma\epsilon\nu\eta\eta\sigma\epsilon\iota\ \beta\omicron\upsilon\lambda\lambda\eta\sigma\iota\varsigma,$]
 the Doctor Thus translates ; “ Neither let us dis-
 “ solve the immediate Connexion, BY considering the
 “ Will in the Generation. ” As if the Author meant
 to say, that Considering the Will of the Father in the
 Generation of the Son, would be a Dissolving of the
 immediate connexion between them. Whereas the evi-
 dent Sense of the words is, that the Will of the Fa-
 ther IS So to be considered in the Generation of the Son,
 as not to dissolve the immediate Connexion between them.

p. 303.
 304.

12. The Dr’s Inference from the words of Cyril,
 (which I have cited above, Observat. I. pag. 7.)
 is as remarkable an Instance of the Strength of Pre-
 judice, as (I think) I ever met with. From a Pas-
 sage wherein [$\tau\eta\ \text{’Αυθεντικῇ ἐξουσίᾳ}$] the original and
 supreme Authority is expressly declared to be reserved
 to the Father, in that the Son created things [$\pi\alpha\tau\epsilon\rho\acute{\alpha}\varsigma\ \beta\omicron\upsilon\lambda\lambda\eta\sigma\acute{\iota}\nu\tau\omicron\varsigma$]
 R 2

p. 336.

Observ. βουληθέντος] at the *Will* and [τῷ τῷ πατρὶ νύμῳ] by
 XIV. the *Command* of the *Father* : From This very Pas-
 sage (I say) the Doctor *thus* infers ; “ *If there is*
 “ *Any thing to be suspected of Cyril, 'tis rather his*
 “ *excluding the Father from being Creator, than the*
 “ *Son from being efficient.*”

But I forbear to *multiply* Instances of This Kind-
 To *Unlearned* Readers, This Head cannot but be
Tedious. The *Learned*, who shall think it worth
 their Trouble to compare the Books, will find, that of
 the Dr's Quotations even out of *Later Writers*, there
 are *very Few* Passages ; out of the *Ante Nicene Writers*,
 perhaps *not One* ; in which he has not either *misrepre-*
sented the Sense of the Author, or made some *incon-*
sequent Deduction from it.

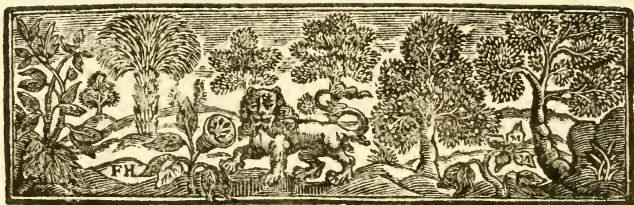
F I N I S.

ER-

ERRATA.

Page	Line	for	read
9.	4.	" land. If	land. " If
26.	3.	p. 170.	p. 107.
27.	<i>ult.</i>	CONGREOUS	CONGRUOUS
37.	<i>ult.</i>	fin	fine
39.	34.	οακ	εκ
50.	23.	is, As	is. As
52.	23.	the the	the
54.	12.	υιον, αυτου	υιον αυτου.
79.	26.	αγγελω,	αγγελων
91.	14.	<i>whteher</i>	<i>whether</i>
	25.	<i>Contrary is,</i>	<i>Contrary, is</i>
128.	22.	to	to a

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THE



T H E INTRODUCTION.



SINCE the Publication of my *Second*
Defense in the Cause of our Blessed
 Lord's *Divinity*, I have been waiting
 to see what further Attempts we were
 to have from the *Arians*. I perceive
 They are still resolute in their Op-
 position to the Faith of *Christ*, blaspheming his *God-
 head*, impugning his *Worship*, and despising every
 kind Offer of Instruction, or Exhortation, to con-
 vince or reclaim them. I have the Satisfaction how-
 ever to observe, that they daily give Ground more
 and more; that the *Defensive* Part, which they be-
 gun with, is, in a manner, yielded up; their main
Scheme appearing so *gross*, and so untenable, that
 they themselves are afraid, or ashamed to *own* it.
 As to the *Offensive*, which is now all that they are
 willing to abide by, they hold it on still as far as
 they are able: And yet even here one may observe,
 that, as to Matter of *Argument*, their Attacks are as
harmless as a Man might wish; only, there is a cer-
 tain *Fierceness*, or *Bitterness* of Spirit still remaining,
 and which seems to increase, as their Strength de-
 creases;

creases ; and which perhaps may grow upon them more and more to the last, as is natural and common in such Cases. But to come to the Point.

Their first Effort to renew the Contest, appear'd under the Title of *Remarks, &c.* by one *Philaethes Cantabrigienfis*, Printed for J. Noon. Having no manner of Acquaintance, that I know of, with the Man under that conceited Name ; and finding little in the Piece more than tedious *Repetition*, and studied *Confusion*, I slighted it, as apprehending my self not at all obliged to take Notice of it.

Waiting a while longer, there comes out another Pamphlet, entituled, *Observations, &c.* and by *the Author of the Reply to my First Defense*, Printed for *James Knapton, &c.* which when I saw, I immediately concluded, as I had some leisure upon my Hands, that here was a Call to me to set Pen to Paper once more. For, however low an Opinion I might have of the Performance, after reading it, yet *The Author of the Reply*, when he has any thing to say, and while our Readers are not quite weary, may always command my more especial Notice. Whether it be Dr. *Clarke*, or whether it be Mr. *Jackson*, (for tho' it be doubted which, all agree that it lies between them,) they are both Men whom I must attend to: One, as he is the *Principal* in the Cause, the other, as he is *Second*, and had the first Hand in committing my *Queries* to the Press, engaging me ever after in the *Publick Service*. Let but *Either* of those *Two* Gentlemen stand accountable in the *Opinion* of the *World*, (I mean no more) for any *Foul Play* on *their* Side, as I by setting my *Name* am answerable for any on *mine*, and then I shall think my self upon even Terms with them in that Respect: And as to any other, I humbly conceive, I have no reason to fear their gaining any Advantage.

The

The *Author* of the *Observations* begins with giving us *his* Judgment of his *own* Performance; assuring his Reader, in the most *solemn Manner*, that the *Observations* contain in them *no Argument*, nor *Branch of any Argument*, but what upon the most serious Consideration and careful Review, appears to *Him* strictly and perfectly *conclusive*. Thus far perhaps may be true: For, I know not how Things may appear to *Him*, nor how defective He may be in Judgment. But I wish He could have added, *no Representations* but what, upon calm Examination, he had found to be *strictly Just*; no *Reports*, but what he *knew* to be *true*; no *Charges* upon his Adversary, but what he believed to be *honest and upright*; no *personal Reflections* beyond what he had *clear*, and *sufficient* Grounds for. But I pass on to his Book.

He has cast his Work into Fourteen *Observations*; the weightiest, no doubt, that the whole Compass of the Controversy could afford. I shall consider what to say to them, after I have given the Reader some brief Hints of the past and present State of the *Dispute* between us. It should be remembered, that this Gentleman at his first setting out, and all along till now, undertook to answer *Queries*, to satisfy *Objections*, to assail *Difficulties*, to reconcile the *New Scheme* to *it self*, to *Scripture*, to *Antiquity*, and to *Reason*; that so having first cleared his *own* Doctrine in every part, beyond any thing that could be done for the *Faith received*, he might then with a better Face disturb the *Peace* of the *Church*, and plead the more earnestly (but modestly withal) for a thorough Change. This was what he undertook: And had he been as able to *execute*, as he was forward to *project*, I profess sincerely, he should not have wanted any Encouragement, or even *Thanks* of mine; so far should I have been from giving him further Molestation. But it hath happened to him

(as it ordinarily must to every Man, who undertakes a Business before he has seen into it) that he has met with many *Difficulties*, more than he at first apprehended, and is by no means able to surmount them.

To mention a few Particulars, out of a great Number.

1. He has not been able to clear his Scheme of the unsupportable Charge of making *Two Gods*, one *Supreme*, and another *Inferior*.^a

2. He has not been able to get over the Difficulty of supposing God the Son, and God the Holy Ghost *Two Creatures*,^b in direct Opposition to *Scripture* and *Antiquity*. He has indeed avoided giving them the Name of *Creature*, which yet can contribute but little Satisfaction to as many as plainly see how the *Thing* is otherwise fully and repeatedly own'd under other Names.^c

3. He has not been able to defend or excuse *Creature-Worship*, so fully condemned by *Scripture*, and by the Ancient *Jews* and *Christians*, with one Voice.^d

4. Nor hath he been able to disprove, or elude the Proofs brought from *Scripture*, and *Antiquity* of the *Divine* Worship due to Christ.^e

5. He hath not been able to Salve, or so much as to Colour over a notorious Flaw in his Scheme, relating to the *Foundation* of the *Worship* of Christ; taking up Principles there which can suit only with the *Socinian* Scheme, at other times espousing the

^a See my First and Second Defense. *Query* V.

^b See my First Defense, and Second. *Query* XI, XII.

^c See my Supplement to the Case, &c. p. 19. Second Defense, p. 354, &c.

^d First and Second Defense. *Query* XVI, XVII.

^e First and Second Defense. *Query* XVI, XVIII.

Arian, though it be impossible for *Both* to stand together. ^f

6. He has not been able to give any tolerable Account of the Divine *Titles*, *Attributes*, and *Honours*, being ascribed to a *Creature*. ^g

7. He has given no Satisfaction at all about Christ being *Creator* and *Creature* too; not being able to elude the Proofs of the former, nor to reconcile both Parts together. ^h

8. Though he set out with pompous Pretences to *Antiquity*, he cannot make them good: But it is proved upon him, nor can he elude the Proof, that in *Thirteen* Instances of Doctrine, containing the main Branches of his Scheme, he runs directly counter to all *Catholick* Antiquity. ⁱ

9. He has not been able to vindicate Dr. *Clarke's* Quotations from the *Ancients*: Which have been proved, all of them, to be either *not pertinent*, or *not justly quoted*, or *not fairly translated*, or *not rightly understood*. ^k

The Author of the *Reply* having thus failed in the main Business, I might reasonably decline any further Dispute with him. He is so sensible of the Lameness of his former Performances in the *Defensive*, that he is now pleased to quit that Part entirely, and to attempt it no longer. My *Queries* remain Queries still; and the *Oracle* shuts up in sullen Silence. All that I contended for seems to be *tacitly* yielded up to me; and I stand in quiet, and peace-

^f First Defense, p. 275, &c. Second Defense, p. 406, &c.

^g First and Second Defense. Query X, XI. Ser. VII, VIII.

^h First and Second Defense. Query XII.

ⁱ First Defense, p. 393. Second, p. 484, &c.

^k First and Second Defense. Query XXVII.

able Possession of it. What room then is there for any further Dispute? Yes, there is room still, this *Gentleman* thinks, to act upon the *Offensive*: And since he has been so unhappy as to give no Satisfaction in respect of his *own* Scheme, he hopes however to be even with us in some measure, by declaring himself still dissatisfied with *ours*. He had many Objections formerly which he has been pleased to drop one after another, in the Course of the Debate: And he has some left still, which he resolves to abide by; though the Force even of these few remaining have been already so broken and blunted, that were it not for the *Ignorance* of some Readers, and the convenient Use of *Misrepresentations*, *Misreports*, *Flouts*, and *Scoffs*, and an assuming *Positiveness*, in lieu of a just Reply, he could do nothing with them.

For the Benefit therefore of *weak* Readers, who may be moved by *weak* Things, and for the Sake of *Truth* and *Godliness*, and in regard to the *Character* of the Men I am engaged with, I proceed to examine the *Observations*. The Author has taken his own Method; and so will I mine, as to me seems most proper, and most convenient for the Reader. As his Work is a Rhapsody of independent Thoughts, thrown under Heads, at Discretion: And as the Author in the Composition observes very little Coherence, but jumps from Thing to Thing, blending Matters together as it happen'd, or as came into his Head; I shall not think it necessary to follow him all the Way in his rambling Chase. But some *Method* I must have too; and it shall be this, to rank his most material Observations under several Heads, *viz.* *False Charges*, *Misrepresentations*, *Flouts* and *Scoffs*, &c. And these Heads shall make so many *Chapters*.

C H A P. I.

*False and injurious Charges contain'd in the
Observations.*

I. **I**N the List of *false Charges*, I shall first place one that stands in Page 118th, as being a very remarkable one, and proper to be first spoken to, by way of Introduction to what shall come after. The Words of the *Observer* are,

Not so much as one single Writer in the Three first Centuries—— has presumed to teach, but, on the contrary, they would all have judged it the Highest Blasphemy either to say or think (which is the very Point in which Dr. Waterland's whole Doctrine centers) that God the Father Almighty, even the One God and Father of all, who is above all, has no natural and necessary Supremacy of Authority and Dominion at all; has no other Supremacy of Authority and Dominion, than what is founded merely in mutual Agreement and voluntary Concert; but has, naturally and necessarily, a Priority of Order only.

Here is a high Charge, a Charge of *Blasphemy* laid to me, and in the Name too of the *Ante-nicene Fathers*, whose Memory will be ever precious, and whose Judgment I respect, and reverence. Now, that the Reader may the better judge of this extraordinary Paragraph of the *Observer*, I must take care to inform him how the Case stands between him and me in regard to the *Supremacy*. In the *Preface* to my *Second Defense*, and again in the Book, I intimated over and over, in as plain Words as I could speak, that provided the Son's *necessary Existence* be secured,
that

that he be acknowledged not to exist *precariously*, or *contingently*, but *necessarily*, that his *Coeternity* and *Consubstantiality* be maintain'd, his *Creative Powers*, his *Infinite Perfections*, his being *no Creature*, but *one God* with the Father, and the like; that then the *Supremacy* shall be no Matter of Dispute with me. Any *Supremacy* of the Father that is *consistent* with these *certain, plain, Catholick Tenets*, always and universally believed by the Churches of Christ; I say, any *Supremacy* consistent herewith, I hold, assert, and maintain: Any that is *not consistent*, I reject, remove, and detest, with all the Christian Churches early and late.

The Case then, betwixt this *Gentleman* and me, lies thus:

It is agreed, I presume, on both Sides, that God the Son is either strictly *equal* with God the Father, as to all *essential* Perfections, or that he is *infinitely* inferior to him, as one that does not exist *necessarily* must of course be *infinitely* inferior to another that does.

The *Equality* of Nature, it seems, is not consistent with this Writer's *Supremacy*; and he readily acknowledges that it is not: But he will maintain however the *Supremacy* at all Adventures; which is directly making God the Son *naturally* subject to the *Father*, who is therefore his Sovereign Lord and Ruler, to *reward* him if he does well, to *punish* him if he does amiss, to do with him according to his Will and Pleasure, as with any other *Creature*. The Consequence is, making God the Son a *Creature*; the *Jehovah*, the *true God*, and *God blessed for ever*, &c. a *Creature*, a Being that might never have existed, and might cease to exist, if God so pleas'd. These are the plain certain Consequences of this *Gentleman's* Scheme, and such the Tendency of his Doctrine about the *Supremacy*. He urges the *Supremacy* to de-

stroy

stroy the *Equality*: I stand by the *Equality*, and insist upon it, that it is consistent with all the *Supremacy* that either *Scripture*, or Catholick Fathers taught. And I have this plain Reason to offer, with respect to the *Fathers*, that while they maintain'd the *Supremacy*, they maintain'd also the *necessary Existence*, the *Coeternity*, the *Consubstantiality* of God the Son, and his *Unity of Godhead* with the Father; which Points once secured, I am very ready to admit any consistent *Supremacy*. The Consequences which Dr. Clarke and his Adherents draw from the *Supremacy*, I answer, as the Church of Christ has always done from the Time such Consequences were pleaded, by admitting a *Supremacy of Order*, which is *Natural*, and a *Supremacy of Office* which is *Oeconomical*. The Consequences, on the other Hand, which we draw against them, as destroying the *Equality* (so manifestly taught through the whole *Scripture*, and by the *Primitive Churches*) they have never answer'd, nor can they answer them; Which they are so sensible of, that they do not care to have them *mention'd*, but perpetually disguise, conceal, dissemble them, and keep them out of Sight.

I must therefore, in my Turn, now tell the Objector, that he is the Blasphemer, upon the avowed Principles of the *Ante-nicene Churches*; in making God the Father *naturally Sovereign Lord and Ruler over God the Son and God the Holy Ghost*; in reducing Both the *Divine Persons* to the Condition of *Creatures*, or precarious Beings; brought into Existence at *pleasure*, and reducible to *Non-existence* again at *pleasure*. This is not the Doctrine of *Scripture*, or *Fathers*, but diametrically repugnant to Both; is derived from ancient *Hereses*, and is false, wicked, and detestable.

There may be some Difficulties objected to the Church's Way of reconciling (the *Church's Way* I call it, for such it is, not *mine*) the *Equality* and *Supremacy* together: but no greater Difficulties than what occur in almost every other Controversy. They that have seen into the Heart of the Controversy between *Jews* and *Christians*, or between *Atheists* and *Theists*, or between *Papists* and *Protestants* in some Points, or between *Calvinists* and *Arminians*, must acknowledge the same Thing in every one of them: Which is owing to this, that human Capacity is *finite*, and our *Ignorance* of wider Compass than our *Knowledge*; and that therefore it is much easier to raise Doubts and Difficulties, than it is to solve them. But *Difficulties* are one Thing, and *Demonstrations* another: And it very ill becomes this Gentleman, when he has such large *Scores* of his own, and while he bends under the Weight of many *insuperable* Objections, to grow so exceeding flippant, and above measure assuming, upon the Strength only of two or three Stale Cavils, borrow'd from ancient *Heresies*.

I should take Notice of his wording the Charge, about the *natural and necessary Supremacy of Dominion*. He gives it out that I have totally disown'd, and denied that the Father has any, asserting that he *has none at all*. I think, there is a great deal of Difference between saying that the *Father* has a natural and necessary Dominion over the Creatures in *common* with the *Son* and *Holy Ghost*, and saying, that he has no natural Supremacy of Dominion *at all*. And this *Writer* could not be ignorant with what Iniquity he thus worded the Thing, to leave Room for a false Construction, and to shock and astonish every careless and ignorant Reader. However, thus much may be said, that, in strictness, no Supremacy of Dominion can be *natural and necessary*,

in such a full Sense as God's Attributes are natural and necessary, eternally and constantly residing in him. All Supremacy of *Dominion* supposes an *inferior*, and commences with the *Existence* of that Inferior; and is therefore so far, and so much *voluntary*, as the *Creating* of an inferior is. But upon the *Inferior's* coming into Being, then indeed commences the *Supremacy*; which is an extrinsick *Relation*, no essential *Attribute*: Only, thus far it may be called *natural* and *necessary*, as being necessary *ex Hypothesi*, or, upon that Supposition, as being a Relation founded upon the *natural* and *necessary* Perfections of the Godhead, which set it above the *Creatures*, and make an *infinite* Disparity of *Nature* between That and Them. So that, after all, this superabundant Eagerness and Vehemence for a *natural* Supremacy over God the Son, and God the Holy Ghost, is only contending, in other Words, for a *Disparity*, or *Inferiority* of *Nature* in those two Persons: And this is the sole Meaning of appointing them a *Governor*. The *Blasphemy* I am charged with, is only the denying that they have *naturally*, any *Ruler* and *Governor*. I venture once and again to repeat, that they have not, nor ever could have: And this I maintain upon the clear and undoubted Principles of all the *ancient* and *modern* Churches.

This Gentleman may call it, if he pleases (Words are free) my *wonderful Fiction*, p. 7. my *new and unheard-of Fiction*, p. 23. *entirely of my inventing*, p. 28. my *own Invention*, p. 46, 52, 100. If he really thinks so, I should advise him to read the *Ancients*; or if that be too much, to read only Bishop *Pearson*, or Bishop *Bull*, to inform himself better: Or if he does not believe it, and yet says it, I should intreat him to correct that evil Habit of *Romancing*, that outrageous Method of *Reviling*, and to learn the due Government of his *Mind*. I have

invented nothing, have coined no new Notion, but have plainly and sincerely followed what the *Ancients*, with one Voice, have led me into, and the Two excellent *Moderns*, just mentioned, have taught and maintain'd upon the same Bottom. Bishop Bull may be consulted at large: I shall quote one Passage of Bishop Pearson, because short: *The Word, that is, Christ as God, hath the Supreme and Universal Dominion of the World.* * Which is to all Intents and Purposes *denying* the *Father's* Supremacy as much as I have ever done. But what a pass are Things come to, that the *known* standing Doctrine of all *Christian* Churches, ancient and modern, must be treated as a *Novelty*, as a *Fiction* or *Invention* of mine. If the Reader desires a *Specimen* of the *ancient* Doctrine in this Point, he may turn to the *Quotations* in my *First Defense*, (p. 290, 291.) which expresses the *Catholick* Doctrine, and to which all the *Fathers* are conformable. So much in answer to the Charge of *Blasphemy*.

Whether this Gentleman can ward off that very Charge, or prevent its returning on his own Head, may deserve his Consideration. The good *Christians* of old would have stopp'd their Ears against such *Blasphemy* as his Tenets amount to. All reclaim against it: Some *directly*, and *expressly*, as often as they pronounce any *Two*, or the whole *Three*, to be *one God*, or *one Substance*, of *one Dominion*, of *one Power*, or *Glory*: And the rest *consequentially*, by maintaining the *Necessary existence*, *Consubstantiality*, *Coeternity*, or other *divine* Attributes of the *Son*, or *Spirit*.

I have now done with the *First Charge*; which I have dwelt the longer upon, because it runs in a manner through the Book; and the answering it here in the Entrance, will give Light to what follows.

* Pearson on the Creed, p. 151.

II. A Second *false Charge* upon me, is in these Words. *Neglecting therefore the Reason upon which the Scripture expressly founds the Honour we are to pay to Christ, the Doctor builds it entirely upon another Foundation, on which the Scripture never builds it, viz. on this, that by him God created all Things, p. 7.*

I shall say nothing here of the Absurdity of *founding the Worship* of Christ in the manner this Author does, by tacking *Socinianism* and *Arianism* together, though entirely repugnant to each other, as I have observed elsewhere ^k: But as to the *Charge* brought against me, of founding Christ's Worship as is here said; I must beg leave to confute it by producing my own Words. "I found the Son's
" Title to Worship upon the *Dignity* of his Person,
" his *creative Powers* declared in *John* 1. and else-
" where; his being *ædæ*, from the Beginning, and
" his *preserving* and *upholding* all Things, according
" to *Coloss.* 1. 16, 17. and *Hebr.* 1. ^l

" I say, his Honour is founded on the *intrinsic*
" Excellency, and *antecedent Dignity* of his Person,
" whereof the Power of *Judgment* committed is on-
" ly a farther Attestation, and a provisional Secu-
" rity for the Payment of his due Honour. It did
" not *make* him *worthy*, but *found* him so: And it
" was added, that such his high Worth and Dignity
" might appear, &c. ^m

Is this founding it *entirely* upon what the Author here pretends? As to his pleading, that his way of founding it is *Scriptural*, and mine *not Scriptural*: Both the Parts of his Pretext are abundantly confu-

^k Defense, p. 275. Second Defense, p. 406.

^l Defense, p. 276.

^m Second Defense, p. 413.

ted in my *first*, and *second Defense*,^a and in a *Preface* to my *Sermons*.^o

III. Another *false Charge* is in these Words. P. 11. *Here the Doctor directly corrupts the Apostle's Assertion; not allowing him to say (what he expressly does say) that to us there is one God, the Father, but only on the Reverse, to give the Father the Stile or Title of the one God.* He grounds the Charge upon what he finds in my *Second Defense*, p. 194, 426. In the first I have these Words: "Yes, He (the Apostle) tells us, "that the Father, of whom are all things, *is the one* "God (N. B.) in Opposition to *False* ones, to no- "minal Gods, and Lords: And it is plain, that he "meant it not in Opposition to God the Son, be- "cause he reckons him *God to us*. Rom. ix. 5.

Now, where, I pray, is the *Corruption* of what the Apostle asserts? Or how do I refuse to allow him to say what he does say? This Gentleman, it seems, will show it by this wise Remark; 'Tis one thing to say, that the one God is the Father, of whom are all Things; and another thing to say, that the Father (tho' not the Father only) is the one God. Now 'tis evident the Apostle in this Text is not reciting the Characters of the Father, and telling us that he may be stiled the one God; but — he is declaring to us who the one God is, viz. the Father. The Difference then between us is only this; That I suppose the Apostle to tell us *who is the one God*, he supposes him to tell us *who the one God is*. A notable *Criticism*, to found such a Charge, of directly corrupting, and disallowing Scripture, upon! especially considering that the Greek Words, (ὁ θεὸς ὁ πατήρ) may bear either Construction (if they

^a First and Second Defense. Query xvi, xvii, xviii, xix.

^o Preface to Eight Sermons, p. 40, &c.

be really Two Constructions) and either may equally suit with the Context. For tho' the Text is not reciting the Father's Characters, not all his Characters, yet the Design was to point out *who is the one God*; and he fixes that Character upon the Person of the *Father*, as being *primarily* and *eminently*, tho' not *exclusively*, the one God.

I have been considering (longer perhaps than it deserves) where the Difference lies between asking *who is the one God*, and asking, *who the one God is*: And to me it appears so very small and imperceptible, that I can lay no hold of it. I have tried what I could do in another Instance: Let it be enquired, *who is the Apostle of the Gentiles?* the Answer is, *Paul of Tarsus*, &c. Well but enquire, *who the Apostle of the Gentiles is?* The Answer is still the same, *Paul of Tarsus*, &c. Put the *Questions* into *Latin*, we are still never the nearer, they are plainly tantamount: at least the Difference to me is undiscernable; unless by *who* in the latter Case be meant *what*: Upon which Supposition, the Text we are concern'd with should not be translated, *To us there is but one God, the Father*, but thus, *To us the one God is a Father*, &c. Perhaps this ingenious Gentleman may be able to clear up the Matter to Satisfaction: But since he has not yet done it, it is plain he was too *hasty* in charging me *at all*, but very *injurious* in running it up to such an extravagant Height.

IV. *The Doctrine of the Trinity deliver'd in these Words, (Eph. iv. 3, 5, 6.) by the Apostle, is so expressly contradictory to Dr. Waterland's Scheme, and so impossible to be perverted even into any Appearance of Consistency with it, that the Doctor finds himself here obliged even fairly to tell us, that St. Paul ought not to have writ thus as he did, &c. p. 17.*

This is a Charge so malicious, and petulant, and withal so groundless, that I cannot well imagine what could transport the Man into such Excesses. For, supposing I had misinterpreted St. Paul, and very widely too, would it amount to a Declaration that the Apostle *ought not to have writ* what he did write? How hard would it be with *Commentators*, if upon every *Misconstruction* of a Text, *really* such, they were to be thus charged with taking upon them to be *wiser* than the *Sacred* Penmen, and to *correct* the Spirit of God?

After all, if the Reader pleases to look into my *Defense*,^p he will be surprized to find how *innocent* the Words are, which have been wrought up into this *high Charge*. In my *Defense*, I say, "*Ephes. 4.6.*" has been generally understood by the *Ancients* of "the *whole Trinity* : *Above all*, as Father ; *through all*, by the *Word*, and *in all*, by the Holy Ghost. I refer to *Irenæus*, *Hippolytus*, *Marius Victorinus*, *Athanasius*, and *Jerom*, for that Construction : I conclude, *However that be* (that is, whatever becomes of that Interpretation, be it just or otherwise) yet *the Father may be reasonably called the one, or only God, without the least Diminution of the Son's real Divinity.*^p

In my *Second Defense*, all I pretend is, that I see *no Absurdity*^q in the Interpretation now mention'd : And I observe, that *we are not there enquiring into the Sense of the Text, but into the Sentiments of the Ancients upon it* ; and I exhibit their Testimonies at large. And to take off the pretended *Absurdity* of that ancient Interpretation, in making the *one God and Father of all* include all the Three Persons, I observe how *Irenæus* (one of the Fathers quoted)

^p Defense, p. 10.

^q Second Defense, p. 60.

reckons the Son and Holy Ghost to the *Father*, as being his very *self* in a qualified Sense. And I further add, that “ nothing is more common than “ for a *Head* of a Family, suppose *Abraham*, to be “ understood in a stricter or larger Sense, either as “ denoting his own proper Person, or as denoting “ him and all his Descendants consider’d as contain’d “ in him, and reckon’d to him. I shew farther from the plain and express Testimonies of *Hippolytus* and *Tertullian*, that they also, as well as *Irenæus*, sometimes consider’d the *Father* in that large Sense before-mention’d. ¶

These are the *Facts*; which this Gentleman shou’d have confuted, instead of bringing against me railing Accusations. If there be any Force (as there is none) in the *Charge*, it falls upon the *Fathers*; whose Interpretation I defended no farther than by showing it not to be *absurd*, nor unsuitable to the Language of the Early Times. As to my self, I did not so much as condemn the *common* Interpretation, but was content to admit of it: And yet if I had *condemned* it, I should not, I conceive, have been therefore chargeable with *condemning* St. Paul.

This Writer has a further Complaint, it seems, in relation to the present Text. He is positive that the Title of *Father of all*, is *very disagreeable* to me: And he insinuates, that pure Decency here restrain’d me from *finding Fault with* St. Paul, for *choosing such a Pagan Expression*. A mean Suggestion, and entirely *groundless*. For, neither did I give any the least Hint of Dislike to St. Paul’s Expression, nor did I *find fault with* the Fathers for adapting sometimes their Stile to *Pagans*, but commended them rather for doing it,

¶ See my Second Defense, p. 61, 98.

¶ Observations, p. 18.

in the Cases by me mention'd, ^f as doing what was proper. And certainly it was commendable in St. Paul, and I acknowledged it to be so ^t, to adopt the Pagan Phrase of *Unknown God*, and to apply it in a Christian Sense, to lead the Pagans into a Belief of the True God.

Before I leave this Article, I would take notice of this Gentleman's *Affectation* (to call it no worse) of loading every thing beyond measure, in a way uncommon; and pointing and edging his Expressions to such a Degree as to make them ridiculous. It is not enough, with him, to say, as another Man would in such a Case, that a Text has been *misconstrued*, and its Sense *perverted*, or *misapplied*; no, that would sound flat, and vulgar: But it is to be called *corrupting* the Apostle's Assertion, *not allowing him to write* what he did write; or, it is *finding fault with him*, or fairly telling us that *he ought not to have writ thus* as he did; or, it is an Attempt to *expose and render ridiculous* the Apostle's Doctrine, and arguing, not against Dr. Clarke, but against plain Scripture, and against the *Evangelists* and *Apostles* themselves ^u. This it is to be elegant, and quaint, and to push the Satyr home. I can pardon the Pedantry, and the false Sublime, in a Man of such a Taste: But I desire, he may use it somewhere else; and not where he is laying an *Indictment*, or making a Report, which requires Truth, and Strictness.

V. *The Supreme Authority and Original Independent Absolute Dominion of the God and Father of all, who is above all; That Authority which is the Foundation of*

^s See Second Defense, p. 137.

^t Second Defense, p. 197.

^u See Reply, p. 195, 197.

the whole Law of Nature, which is taught and confirmed in every Page of the New Testament; which is profess'd and declared in the first Article of every ancient Creed, in every Christian Church of the World, and which is maintain'd as the First Principle of Religion by every Christian Writer, not only in the Three first Centuries, but even in the following Ages of Contention and Ambition: This Supreme Authority, &c. Dr. Waterland in his last Book (merely for the more consistent salving of a metaphysical Hypothesis) has by a new and unheard-of Fiction, without any Shadow of Evidence from any one Text of Scripture, in direct Contradiction to the first Article of all the ancient Creeds, without the Testimony of any one ancient (I had almost said, or Modern) Writer, very presumptuously, (and had he himself been an Opposer of the Hypothesis he defends, he would have said, blasphemously) —reduced entirely to nothing, p. 23.

Here seems to be something of sounding Rhetorick in this Paragraph; which had it been intended only for an *Exercise*, or by way of *Specimen*, might have been tolerable: But it was wrong to bring it in here, in a grave Debate; because there is not a word of *Truth* in it.

To speak to the Matter, all this hideous Outcry against an innocent Man, means only this, as hath been above hinted; that I have been willing to think, and as willing to say, that God the Son and God the Holy Ghost have *naturally no Governor*, are not *naturally* subject to any *Ruler* whatever. This Gentleman is here pleased to intimate that they are, and is very confident of it. Let me number up the many palpable *Untruths* he has crowded into half a Page. One about the *Foundation of the Law of Nature*: A *Second*, about the *New Testament*: A *Third*, about every *ancient Creed*: A *Fourth*, about the *first Principle of Religion*, and every *Christian Writer*:

Four or Five more, about Dr. Waterland. There is not a Syllable of Truth in any of the Particulars of which he is so positive. For neither does any Law of Nature, nor any Text of the New Testament, nor any ancient Creed, nor any Christian and Catholick Writer, early or late, ever assert, or intimate, that God the Father is naturally supreme Governor over his own Son and Spirit; or that they are naturally under his Rule or Government. And as to Dr. Waterland, it is no new or unheard-of Fiction in him, to assert one common Dominion to all the Three Persons, and to deny that either the Son or Holy Ghost is naturally subject to (that is, a Creature of) the Father. He has full Evidence for his Persuasion, from innumerable Texts of Scripture, from all the ancient Creeds, as understood by the Christian Churches from the Beginning to this Day: And he has neither blasphemously, nor presumptuously, but soberly, righteously, and in the Fear of God, stood up in Defense of the injured Honour of the ever Blessed Trinity, grievously insulted and outraged by the Arians of these Times; who when they have carried on their resolute Opposition as far as Argument and calm Reasoning can go, and are defeated in it, rather than yield to Conviction, come at length to such a Degree of Meanness, as to attempt the Support of a baffled Cause by the low Methods of declaiming, and railing.

VI. *When Dr. Waterland says, that many supreme Gods in one undivided Substance are not many Gods, for that very reason, because their Substance is undivided, He might exactly with the same Sense and Truth have affirmed, that many supreme Persons in one undivided Substance are not many Persons; for that very reason, because their Substance is undivided, p. 51.*

Here I am charged with saying, that *many supreme Gods are not many Gods*. Let my own Words appear as they stand; *Second Defense*, p. 357.

“ I assert, you say, *many supreme Gods in one undivided Substance*. Ridiculous. They are not many Gods, for that very reason, because their Substance is undivided.” Is this saying, that *many Gods are not many Gods*? No, but *They*, that is, the Three Persons, supposed by the Objector to be *Three Gods* upon our Scheme, are not Three Gods, not *many*, but *one* God only. This *Gentleman* appears to be in some distress, that, in order to form his Objection, he is forced to invent Words for me, and to lay them before the Reader instead of mine. He seems however in the same Paragraph, to aim obscurely at an *Argument* which the *Author* of the *Remarks* has express’d plainly, and urged handsomely enough, * though with too much *Boasting*.

The Answer, in short, is this: Though the Union of the Three Persons (each Person being *Substance*) makes them *one Substance*, yet the same Union does not make them *one Person*; because *Union of Substance* is one Thing, and *Unity of Person* is Another: And there is no Necessity that the same kind of Union which is sufficient for one, must be sufficient for the other also. There is no Consequence from one to the other, but upon this *Supposition*, that *Person* and *acting Substance* are *equivalent*, and *reciprocal*: Which the *Author* of the *Remarks* had accuteness enough to see, and therefore fixes upon me, unfairly, that very *Supposition*. If he pleases to turn to my *Definition of Person*, he will find, that, though I suppose *Person* to be *intelligent acting Substance*, yet That is not the *whole* of the Definition, nor do I ever suppose the *Terms*, or *Phrases reciprocal*; any more than the asserting *Man* to be an *Animal*, is supposing *Man* and

* *Remarks*, p. 36.

Animal to be tantamount, or to be *reciprocal Terms*. I have taken this Occasion of replying to the *Remarks* upon this Head, to let the *Author* see that I do not neglect his Performance for any *Strength* it bears in it. That which I have now answered is, in my Judgment, the *best* and *strongest* Argument in the whole Piece : And I believe he thinks so too.

VII. *When the Doctor affirms that the one supreme God is not one supreme God in Person, but in Substance : What is this but affirming, that the one supreme God is two supreme Gods in Person, though but one supreme God in Substance ?* p. 51.

Let the Reader see my Words upon which this weak Charge is grounded : They are in my *First Defence*, p. 33.

“ Father and Son Both are the one supreme God :
 “ Not one in Person, as you frequently and ground-
 “ lessly insinuate, but in Substance, Power, and Per-
 “ fection.” I neither said, nor meant to say, *Not one supreme God in Person* ; but, *not one in Person* : The rest is of this Writer’s foisting in by way of blunder, first to make *Nonsense*, and then to comment upon it, and add more to it. In the mean while, it is some Satisfaction to me to observe, that in a Controversy where it is not very easy to express every thing with due *Accuracy*, the keenest Adversaries have not yet found any *offensive* or *unjustifiable* Expression to lay hold on, till they have first made it so, by Artifice and Management.

VIII. *Another Method whereby Dr. Waterland attempts to destroy the Supremacy of the one God, &c. — is by denying any real Generation of the Son, either Temporal or Eternal.* Obser. p. 56.

Here are two *false* and *injurious* Charges : One of my denying any *Temporal Generation* of the Son ; the other

other of my denying any *Eternal* Generation. Every Body that has seen my Books knows that I assert, maintain, and inculcate *Three Generations*; the first *Eternal*, the other two *Temporal*: So that this Charge of the *Observer* must be made out, if at all, by Inference, or Consequence only, and not directly; And therefore he ought not to have express'd this Article in such general Terms as he has, but should have said, *consequentially, implicitly, or the like*, if he had not been exceeding prone to set every Thing forth in the *falsest* and *blackest* Colours.

What he advances in Support of these two Charges, betrays such *Confusion* of Thought, and such surprising *Forgetfulness* of ancient Learning, (for I am unwilling to impute it *all* to form'd premeditated *Malice*) that I stand amazed at it.

1. One of his first Blunders is, his attributing the Words *before all Ages* (*πρὸ πάντων αἰώνων*) to the Council of *Nice*: This he repeats, p. 67, 70. Though every body knows that those Words were not inserted by the *Nicene* Council, but the *Constantinopolitan*, above 50 Years after. It is necessary to remark this, because part of the Argument depends upon it. There can be no doubt but that the *Constantinopolitan* Council intended *Eternal* Generation: But as to the *Nicene* Council, it may be questioned whether they did or no. These two our Writer, as his way is to confound every Thing, has blended together, and, I suppose, very ignorantly.

The Use he makes of it, is, bringing me in as his Voucher (p. 67.) for the *Nicene* Fathers professing no more than a *Temporal* Generation, *though they expressly say, 'twas πρὸ πάντων αἰώνων, before all Ages*. I do indeed offer such a Conjecture about the *Nicene* Fathers; * but then I know nothing of the πάντων

* Second Defense, p. 287. Compare Bull. D. F. §. 3. C. 9. But see also Lowth's Note upon Socrat. Eccl. H. p. 24. Ed. Cant.

αἰώνων which this Gentleman puts upon them; nor do I allow that either the *Nicene* or *Antenicense* Catholics understood that Phrase in the limited Sense ^v.

2. Another Mistake, or rather gross Misreport, is what he says of the *Writers* before, and at the Time of the *Nicene* Council, that using the Similitude of *Light* from *Light*, or *Fire* from *Fire*, they *always take care to express this one Difference in the Similitude, that whereas Light shineth forth, and is communicated not by the Will of the luminous Body, but by a necessary Property of its Nature, the Son of God is, by the Power and Will and Design of the Father his Substantial Image.*

I do not know that any single Writer ever *express'd* this, before *Eusebius*; if it may be said of him. If it be pretended, that they *meant* it at least; yet neither can that be proved, in the full *Extent* of what is here asserted, of any one of them. All that is true is, that as many *Antenicense* Fathers as went upon the *Hypothesis* of the *Temporal* Ante-mundane Generation, so many acknowledged such Generation to be by *Will*, and *Counsel*: But none of those Writers ever used that *Similitude* upon which *Eusebius* made the Remark now mention'd; *viz.* that of *Light* and *Splendor*, but that of one *Light*, or one *Fire* of another, which has a very different Meaning ^z, and Application. But it is not the *Observer's* Talent to think, or write accurately.

I must further add, that *Origen*, *Theognostus*, *Dionysius* of *Alexandria*, and *Alexander*, making use of the same *Similitude* that *Eusebius* does, give no such Account of it ². And none that intended to illustrate

^v See my First Defense, p. 139, &c.

^z See my Second Defense, p. 313.

² See my Second Defense, p. 314.

eternal Generation thereby, ever intimated that it was by *Will, Design, or Counsel*, in Opposition to what is *natural, or necessary*, in our Sense of *necessary*.

3. A Third Instance of this Writer's great *Confusion*, upon the present Head, is his blending and confounding together what I had laid down distinctly upon different Subjects. What I say of *Post-nicenes* only, he understands of *Ante-nicenes* too : And what I say of one *Ante-nicene* Writer, he understands of another ; and thus, by the *Confusion* of his own Intellect, I am made to be perpetually *inconsistent*. It would be too tedious to repeat. All may be seen very *distinctly*, and with great *Consistency*, set forth in my *Second Defense* ; whither I refer the Reader that desires to see the Sentiments of every particular *Writer* fairly considered.^b

4. A Fourth Instance of this Author's *Confusion*, is his pretending that none of the *Ante-nicene* Writers ever mention any prior Generation, any other *Ante-mundane Generation*, beside that *Temporal* one before spoken of. It is true that many, or most of the *Ante-nicene* Writers were in the Hypothesis of the *Temporal* Generation, mentioning no other : But it is very false to say, that none of them speak of any higher. *Origen*, and *Dionysius* of *Alexandria*, and *Methodius*, and *Pamphilus*, and *Alexander*, are express for the *eternal* Generation, or Filiation^c : And *Irenæus*, and *Novatian*, and *Dionysius* of *Rome* may, very probably, be added to them. These together make Eight, and may be set against *Ignatius*, *Iustin*, *Athenagoras*, *Tatian*, *Theophilus*, *Clemens* of *Alexandria*, *Tertullian*, *Hippolytus*, who make an equal

^b Second Defense, from p. 280. to p. 307.

^c See my First Defense, p. 136, &c. Second Defense, p. 292, &c.

Number for the other *Hypothesis*. And I have often observed, and proved, that the Difference between these Writers was *verbal* only, all agreeing in the main Doctrines, and differing only about *Terms* whether This, or That should be called Generation.^d

5. Another Instance of his great *Confusion* under this Head, is his objecting to me again, as before in the *Reply*, my appealing to the *Ancients* for the Understanding of *Will* in the Sense of *Acquiescence*, and *Approbation*, meaning by *Ancients*, *Post-nicene* Writers. This I did to obviate Dr. Clarke's Pretences from some *Post-nicene* Writers, such as *Hilary*, *Basil*, *Marius Victorinus*, and *Gregory Nyssen*. And, certainly, in expounding these Writers, heed must be given to their way and manner of using their Phrases. And as to calling them *Ancients*, the Author of the *Reply* had done the same twice together.^e

6. This Writer discovers his *Ignorance*, or *Infirmity* rather, in calling my Interpretation of ἀνάγκη *evoud*, ridiculous, as taken only from some later *Christian* Writers. I proved my Interpretation from *Athanasius*, *Epiphanius*, *Hilary*, and the History of the Times in which the *Sirmian Council* was held, in order to fix the Meaning of the Phrase about that Time, which is the first Time we find it applied in this Subject.^f And I fully answered all this Gentleman's Cavils, which he now repeats.

7. Another Instance of his *Confusion*, is his saying of the *Procession*, or temporal Generation, that

^d First Defense, p. 157, &c. Second Defense, p. 76. 317.

^e See Reply, p. 256, 257. And my Second Defense, p. 306.

^f See my Second Defense, p. 296, 304.

it is no Generation at all ; and that not one Ante-nicene Writer ever was so absurd, as to call that a Generation by which the generated Person was no more generated, than he was before. As to the Fact, that the Ante-nicene Writers, in great Numbers, called this Procession Generation, I proved it at large ; nor can any Scholar make doubt of it. And as to the poor Pretence, which he here repeats, I answered it before in these Words : (*Second Defense*, p. 292.) “ Tho’ the Logos was the same essentially before and after the Generation, he was not the same in respect of Operation, or Manifestation, and outward Oeconomy ; which is what those Fathers meant.” And I particularly proved this to be their Meaning, from the express Testimonies of *Justin*, *Methodius*, and *Hippolytus* ; and confirmed it by Quotations from *Zeno Veronenfis*, *Hilary*, *Phœbadius*, and others. And what does it signify for the *Observer* to set his raw Conceptions, and fond Reasonings about the Meaning of a Word, against such valuable *Authorities* ? Can any thing be more ridiculous than to sit down and argue about what an ancient Writer must, or must not have said, from pretended Reasons *ex absurdo* ? I assert it to be Fact that they said, and meant what I report of them ; and I have produced their Testimonies : The Author may, if he pleases, go on with his *Dreams*.

This Writer having performed so indifferently upon one Part of the Charge, will not be found less defective in regard to the other ; wherein he charges me with denying eternal Generation, or reducing it to nothing. He will not, I presume, pretend that I either deny it or destroy it, as he does, by pronouncing all eternal Generation absurd and contradictory. If I deny it, or destroy it, it is in asserting it how-

* *Second Defense*, p. 284, 316.

ever at the same time : And it must be by *explaining* it, if any way, that I reduce it to *nothing*. If it happens not to be so explain'd as to fall under this Gentleman's *Imagination*, it is, according to him, reduced to *nothing*. But before he comes to his *metaphysical* Speculations on this Head, he gives us a Taste of his *Learning*, in respect of the *Ancients*; boldly asserting, that they never express the *first*, (or eternal) Generation of the Son, by *Filiation*, or *Generation*, or *Begetting*, or by any other equivalent Term. This is a notorious Untruth. For, when *Irenæus* reproves some Persons as attributing any *Beginning* to the *Prolation* of the Son (*Prolationis initium donantes*) he uses a Term equivalent to *Filiation*, or *Generation*^h. When *Origen* declares there was no *Beginning* of the Son's *Generation*, he uses the very Word *i*, as also when he speaks of the *Only-begotten*, as being always with the Father. *Dionysius* of *Alexandria* expresses it by the word *αἰώνιος*, eternally generated^k; which surely is very express. When *Methodius* asserts that he never became a Son, but always was so^l, what is this, but saying the same thing? And when other Writers assert, that the *Father was always a Father*, this is at least asserting an eternal Generation in equivalent Terms. But this Writer's Knowledge of *Antiquity* has been sufficiently shown. Let us see whether he can perform any thing better in *Metaphysics*. He forms his Attack thus : Dr. Waterland—*desires, you would by no means understand him to intend eternal Generation indeed, but a mere Coexistence with, and not at all any Derivation from the Father*, p. 72.

^h See my First Defense, p. 136.

ⁱ See my First Defense, p. 136.

^k See my First Defense, p. 142. Ed. 4th.

^l First Defense, p. 143.

And certainly Dr. *Waterland* is very right in making *eternal* Generation to be *eternal*, amounting to a *Coexistence* with the Father, without which it could not be *eternal*. It is observable however, that this Gentleman opposes *Derivation* to *Coexistence*; which shows what kind of *Derivation* he intends; a *Derivation* from a State of *Non-existence*, a *Derivation* commencing *after* the Existence of the Father, and because *later* than the Father's Existence, *infinitely* later, as it must be if *at all* later. In short then, it is a *Derivation* of a *Creature* from his *Creator*: This is the *eternal* Generation he is contending for, in Opposition to *mine*; while he is endeavouring to show that *mine* is not *Generation*; as his, most certainly, is not *eternal*, nor *Generation*, but *Creation*. The Sum of what he has to advance is, that *Coexistence* is incompatible with *Generation*; that an *eternal Derivation* is absurd, and contradictory. No doubt but such a *Derivation* as he is *imagining* (which he explains by a *real Motion of Emission*, and *Growth of one out of the other*) is incompatible with *Coexistence*. But what the primitive Fathers intended, and what the Scripture intended by *eternal Generation*, implies no such *Motion of Emission*, no such *Growth* of one out of the other, but an *eternal Relation* or Reference of one to the other as his *Head*. An *eternal Relation* has no difficulty at all in the Conception of it. All the Difficulty lies in the Supposition of its not being *coordinate*, though the Persons be *coexistent*. And when it can be shown that all *Priority of Order* must of course imply a *Priority of Duration* too, then the Objection may have some weight in it. Till that be done, the Notion of *eternal Generation* will stand: An *eternal Logos* of the *eternal Mind*, which is the aptest *Similitude* to express the *Coeternity* and *Headship* too; and is the Representation given of it both
by

by *Scripture* and *Antiquity*. I proceed to a New Charge.

IX. *Another Method by which Dr. Waterland endeavours to destroy the Supreme Dominion, &c.* — is his *labouring, by a Dust of learned Fargon, to persuade Men that the very Terms One God mean no body knows what, p. 85.* To this I answer, that *one God* means *one necessarily-existing, all-perfect, all-sufficient Substance, or Being* : Which *Substance, &c.* consists, (according to *Scripture Account*) of Three Persons, Father, Son, and Holy Ghost, one *Jehovah*. This is *one God*. Let this Gentleman disprove it, when he is able.

I had said, ^m “ If *Scripture* makes the Three “ Persons *one God*, either *expressly*, or by necessary “ Consequence, I know not what Men have to do to “ dispute about *intelligent Agents*, and *identical “ Lives, &c.* as if they understood *better* than God “ himself does, what *one God* is, or as if *Philosophy “ were to direct* what shall, or shall not be *Truth*. ” Upon this our *Observer* remarks ; *better than Dr. Waterland himself does, is all that he means.* I would allow the Justice of his Reflection, were we disputing what *one God* is, upon the Foot of *Scripture* : For then it would amount only to this Difference, that *His Interpretation* leads one way, and *Mine* another. But as the Competition is made between *Scripture* and *Philosophy*, he may easily perceive both the *Impertinence*, and *Iniquity* of his Reflection. While the Point is removed from *Scripture* to *Philosophy* for a Decision of it, I insist upon it, that this is *interpretatively*, and in *Effect*, though not in *Design*, pretending to understand the Thing *better* than God himself does. But to proceed with our Writer’s

^m Second Defense, p. 65.

Pretences against the Account I had before given from the *Ancients*.

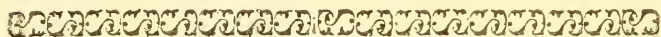
He objects, (p. 86.) that *one Substance is not the same as one God*; because two equally Supreme, two Unoriginate Divine Persons would be two Gods, by my own Confession: For I say, (p. 207.) that *Two Unoriginate Divine Persons, however otherwise inseparable, would be Two Gods according to the Ancients*. I knew very well what I said, tho' I perceive this Gentleman does not apprehend it. The *Ancients* thought this Reference of one Person to the other, as *Head*, was one Requisite among others, to make the *Substance one*, being thus more closely allied, and, as it were, of *one Stock*. This made Me say, *however otherwise inseparable*: that is, whatever other Union may be supposed, the Persons would not be perfectly *inseparable*, not perfectly *one Substance*, (according to the *Ancients*) and so not *one God*, but upon the present Supposition. And now how does this show that *one Substance* and *one God* are not, in this Case, tantamount? To me it seems, that it both *confirms*, and *explains* it.

X. The *Observer* charges me (p. 94.) with making one compound Person of many distinct Persons. His Words are: *He thinks a Person may be compounded of many distinct Persons*. He refers to Page the 367th of my *Second Defense*. If the Reader can find any such thing there, or any where else in my Books, let the Charge of *false Doctrine* lie upon me: If not, let the Charge of *Slander* and *Calumny* lie upon the Accuser.

XI. He charges me, p. 62. with referring to a Passage in *modest Plea*, without pretending to make any the least Answer to it. This is like his other *Misreports*: I abundantly answer it, (p. 218.) by allowing

necessary Existence to be *positive*, but denying it of *Self-existence*.

From the Instances here given (to which more will be added under the next Chapter) the Reader may perceive, that speaking of the *Truth*, in Simplicity, and Singleness of Heart, is none of this Gentleman's Talent. If he hits upon any thing really true, and which he might perhaps make some little Advantage of, he has such a Faculty of *inventing*, and *straining*, that he quite spoils it in the Telling, and turns it into *Romance*. One would not expect such Exorbitances as these are from Men of their Profession, and Character: But it now brings to my mind the *Postscript* to the *Reply*^m: And I shall wonder at nothing of this Kind hereafter.



C H A P. II.

Misreports and Misrepresentations contained in the Observations.

EVERY Page of the Pamphlet is concern'd in this Charge: The whole is, in a manner, one continued *Misrepresentation* from Beginning to End. But some of the *Misrepresentations* have been already shown in the first Chapter, among *false Charges*; and others will fall under a subsequent Chapter. I shall select a convenient Number to fill up this.

I. Page 11. the *Author* writes thus: *The Doctor is forced farther to affirm, that the Son is tacitly included,*

^m See my Second Defense, p. 528.

tho' the Father be eminently *stiled* the one God: Nay, (which is very hard indeed) tacitly included, though by Name expressly excluded, and contradistinguished by a peculiar Character of his own, in the very Words of the Text it self. Thus he leaves the Remark, without informing the Reader in what Sense I suppose the Son tacitly included. I explain it in my *Second Defense*, p. 463.

“ I have before shown what we mean by saying that the Son is *tacitly included*, though the Father be eminently *stil'd* the *one God*: Not that the Word *God*, or the Word *Father*, in such Cases, includes Father and Son; but the Word *God* is predicated of one only, at the same Time that it is tacitly understood that it may be predicated of Either, or Both; since no *Opposition* is intended against Either, but against *Creatures*, and *false Gods*.”

This Gentleman pretends indeed that the *one God* is *opposed* to the one true *Lord*, (in 1 Cor. 8. 6.) as well as to *false Gods*. But this is *gratis dictum*; and he does not consider that then the Son can be no *God* at all to us, contrary to *Rom. 9. 5.* besides many other places of Scripture. I say therefore that the *exclusive* Term, in this case, is not to be understood with utmost Rigor, but with such qualifying Considerations, as other Scriptures manifestly require to be consistent with this. I gave Instances, in good Number, of *exclusive* Terms so used, ⁿ which this *Laconick Gentleman* confutes, first, by calling them *ridiculous*; and next, by *positively affirming* that, *wherever any particular Thing or Person is by any particular Title or Character contradistinguished from any other Thing or Person mentioned at the same Time under ano-*

ⁿ *Sermon iv. Second Defense*, p. 26, 52, 79.

ther particular Title or Character, 'tis infinitely absurd to suppose the latter tacitly included in the former, from which it is expressly excluded. Now, allowing him the whole of what he here asserts, all that follows is, that in *Cor.* 8. 6. the Son is excluded from being God in that eminent Manner, that unoriginate Manner as the Father is; not from being God in the same Sense of the Word, ° nor from being *one God* with him. But it will be difficult for him to prove any thing more, than that the Father is there described under the Character of the *one God*, of whom are all things, and the Son under the Character of the *one Lord*, by whom are all things, in Opposition only to nominal Gods and Lords, and not to each other. For, since all things are of *one*, and by the *other*, they together are *one Fountain* of all Things, one God and Lord: And thus may this Text stand with Verse the 4th of the same Chapter, which declares that there's but *one God*; and with *Rom.* ix. and 5. which declares the Son to be *over all*, *God blessed for ever*.

II. Page the 18th of the *Observations*, I am found fault with for misunderstanding a Passage of *Athanasius* in his Epistle to *Serapion*. P I had said, that the

° See my Second Defense, p. 53.

P Second Defense, p. 61.

“Εν γὰρ αἰδίῳ θεότητι, ὅπερ ὅτι καὶ ἐν τῷ λόγῳ, καὶ εἰς θεός. ὁ πατὴρ ἐφ’ αὐτῷ ὢν καὶ τὸ ὅτι πάντων εἶναι, καὶ ἐν τῷ ὑφ’ ἡ φαινόμενῳ καὶ τὸ διὰ πάντων διήκειν, καὶ ἐν τῷ πνεύματι ἡ κατὰ τὸ ἐν αἰσιν διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργεῖν, ἔγω γὰρ καὶ ἕνα διὰ τῆς τριάδος ὁμολογῶ εἶναι τὸ θεόν—ὅτι τὴν μίαν ἐν τριάδι θεότητα φερέμεν. Athan. Orat. 3. p. 565.

Εἰς θεός ἐν τῇ ἐκκλησίᾳ κηρύσσεται, ὁ ὅτι πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὅτι πάντων μὲν, ὡς πατὴρ, ὡς ἀρχή, καὶ ποιητὴς διὰ πάντων ἢ διὰ τοῦ λόγου ἐν πᾶσι ἢ ἐν τῷ πνεύματι τῷ ἀγίῳ—ἐκ εἰς μὲν τὸ τιθεῖν ὑμῶν φερέμεν εἰς ἕνα θεόν, τὸ ὅτι πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσι. Τὸ γὰρ, ἐν πᾶσιν ἐκ ἔχετε, διαφέντες καὶ σποδέντες ὡς τὸ θεότητι τὸ πνεῦμα. Athanas. ad Serap. 1. p. 677.

one

one God is his *Subject* in that Passage ; as is manifest to every one that can read, and construe.

My smart Corrector here says, *And yet not only the necessary Construction of this very Passage, but moreover Athanasius himself declares, on the contrary, in the fullest and most express Words, that he is speaking of the Father all the way.* And to prove this, he refers me to *Athanasius's Third Oration* against the *Arians* ; a prior Work, and which therefore could declare nothing about his Meaning in the Place I had to deal with : So far from declaring in the *fullest*, and *most express* Words. It would have been sufficient for a cooler Writer to have said, that *Athanasius* had explain'd his Meaning in *one* Place by what he had said in *another* : and to have offer'd it as a *prebale* Argument to determine a *doubtful* Construction.

Certain it is, that *Athanasius* did not, *could not* in full and *express* Words declare before-hand in his 3d *Oration* against the *Arians*, that he should be *speaking of the Father all the way*, several Months or Years after, in an *Epistle* not yet written, nor perhaps thought of. I can with better Reason plead, that since the *Epistle* to *Serapion* was written *after* the other, and contain'd his *later* Thoughts, that either the *former* Treatise should be interpreted by the *latter*, or at least that his *Second Thoughts* upon the Text should be preferred. However, upon a careful Review of Both the Places, and upon considering the Context, and the Argument *Athanasius* is upon in Both (namely, to prove *one Godhead* in all the *Three Persons*, *one God* in, or by, *a Trinity*, his *express* Words) I am so far from thinking that the Passage in his *Oration* is at all against me, that it rather confirms my Construction of the other ; allowing only a different *Pointing* from what appears in the Prints, such as I have here given. And I desire the Words, *ἕνα θεόν, διὰ τῆς τριότητος* Ⓞ, may be attended to,

One God in Trinity. If *ὁ πατὴρ* means the Father only, then the Sense is, *one God the Father, in (or by) Father, Son, and Holy Ghost*; which is a Sense that this Writer will call perfectly absurd. I submit this whole Matter to the Judgment of the *Learned*. In the mean while, it is evident that our *Observer* has let his Pen run too fast; has been exceeding *positive* in a Thing which he cannot make *clear*, or so much as *probable*; and that he has express'd his *Positiveness* in such a manner, and in such Words, as cannot be justified by common Rules.

I may just note, before I leave this Article, that this Gentleman has not shewn his Skill in *Greek*, by rendring *ἐν ἑαυτῷ ὄν*, (as if it had been *αὐτὸς ἑαυτῷ*, or *ἑξ ἑαυτοῦ*) *existing of himself*: Nor does he apprehend the Force of *ὅτι πάντων*, or what *Athanasius* is talking of, in that Place. When he understands the Maxim of *Irenæus* (*invisibile Filii Pater*, p. 234.) and considers how God the Son was supposed to be let down, as it were, to the *Creatures*, while the Father remain'd *in excelsis*, and, as it were, within himself; he will then know how to construe That Passage.

III. Page 19th of the *Observations*, we meet with another *Misrepresentation*, a very great one.

It was further alledged, that *Dr. Waterland* most absurdly so interprets this Phrase (*ἐχαιέσατο*) given him a Name; as if it could signify *extolling and magnifying in such a Sense as Men extol and magnify God*; as if Men could (*χαίρειν*) graciously grant any thing to God. I had interpreted *exalting* to signify *praising* (in such a Sense as Men *exalt* God) in opposition to the other Sense of *exalting*, which is *raising up to a higher Place, or Dignity*. This is all the Objector has to ground his weak Suggestion upon. As to *χαίρειν*, giving, gratifying with, or the like, as it may be done by *Equals to Equals*, or even by *Inferiors to Superiors*,

as well as by *Superiors* to *Inferiors*; where's the Inference that the Father must be *Superior* to the Son, because of his *giving him a Name*? My Answer therefore was in these Words: " I see no *Absurdity* in interpreting *giving a Name*, to be *giving a Name*. But " it is *absurd* to imagine that God may not glorify " his Son, as well as his Son may glorify him; by " spreading and extolling his Name over the whole " Creation. ⁹ " Which this Writer transcribes, and leaves as he found; not being able to answer it. Nor indeed is there any just Objection against an *Equal* doing thus to an *Equal*: Nor does *καίμαζ* intimate any thing more than its being a *free* and *voluntary* Act. But it is trifling in this Case to strain the Words (used in the other Case) in *such a Sense as Men exalt God*; which were intended only in Opposition to another quite *different* Sense of *Exaltation*: and are still to be understood with allowance for the *different* Circumstances.

IV. Page 34th, This Writer cites some Words of my *Second Defense*, (p. 177.) which are these: " If " you ask why that Person called the Son might not " have been Father, I have nothing to say, but that " in Fact he is not. So it is written, and so we believe: The Father is Father, and the Son is Son. Upon which he is pleased to remark as follows: *By the Doctor's Hypothesis therefore, there was no Impossibility in the Nature of Things, but Unoriginate might have been Originate, and Originate Unoriginate; underived might have been derived, and derived underived; the Father might have been begotten, and the Son unbegotten.* Such is his *malicious*, or thoughtless *Misconstruction* of very plain, and very innocent Words. In the

⁹ Second Defense, p. 20.

same Paragraph, from which he cited my Words, I assert the *Priority of Order* (that is, the Originate-ness of one, and Unoriginateness of the other) to be *natural*, that is, *necessary*, or *unalterable*, and eternally so : So that one could never have been the other ; which is my constant Doctrine. But if you ask *why* they *could not*, which is asking a *Reason à priori* in a Case which admits of none, I pretend not to it ; being content to prove the Fact *à posteriori*, which is all that can be done. Will any Man give me a *Reason à priori*, why there *must* have been a God, or *why* it *could not* have been otherwise ? It is impossible. It is sufficient to prove *à posteriori*, that in Fact there is a God, and that he *could not but be*, because we find that he exists *necessarily*, and without a Cause. But we shall have more of this in the Sequel.

V. Page 35. Observat. *Instead of eternal Generation, the Doctor, if he was at liberty, had much rather say eternal Existence of a real and living Word, &c.— And for this Reason, I suppose, it is, that instead of the Nicene Words, begotten of the Father, and from the Substance of the Father, the Doctor by a new and unheard-of Expression, affirms the Son to be the Substance of the Father. First Defense, p. 379, 380.*

Ans. As to what he is here *imagining* of what the Doctor had *rather say*, and *if he was at Liberty*, it deserves no Answer : My Sentiments in that Article are sufficiently known, and fully laid down in my Writings. His other Remark about a *new and unheard-of Expression*, betrays his Ignorance in Antiquity, or something worse. Ever since the Terms *Substance* and *Person* came into this Controversy, Father and Son have been always believed, and professed to be *one Substance* : As high as *Tertullian*, all the Three have been called *one Substance*. *Uya Sub-*

Substantia in tribus coherentibus. What is this but saying, that both the Son and Holy Ghost are the Father's Substance, since all are *one Substance*, which one Substance is the *Father's*, as well as theirs? This is all that I say in the Place referr'd to, *that the Son might be justly called the Father's Substance, Both being one.*

VI. Tertullian presumes to add, speaking of one of Dr. Waterland's principal Assertions, *if the Scripture it self had taught it, it could not have been true.* Observ. p. 52. comp. p. 47. This is *Misrepresentation* both of Tertullian, and Me. The Assertion of which Tertullian speaks is, *that the Father was actually incarnate, suffer'd, &c.* The Tenet of the Praxeans. And he does not say, it could not have been true, but could not have been believed, and that with a *perhaps* (*fortasse non credenda de patre licet scripta*) to show that it was rather a Rhetorical Figure of Speech, than to be taken strictly, and with utmost Rigor: And his chief Reason why he said so much, was because such a Tenet could hardly, if at all, be reconciled with other Scriptures and their Description of the Father, and the standing Oeconomy of the Three Persons therein revealed. How does this at all affect my Assertion that, antecedent to the Oeconomy, *there was no Impossibility in the Nature of the Thing it self, but the Father himself might have done the same that the Son did?* This is not the Assertion which Tertullian strikes at: Nor did he say of the other, *that it could not be true, nor positively, that it could not be believed.* Three false Reports this Gentleman has here crowded into one short Sentence. And I must remind him of what I before told him^r, (though he is pleased

^r Second Defense, p. 129.

to forget it) that the same *Tertullian*, in the same Treatise, when, in the Course of the Dispute, he was brought closer up to the Pinch of the Question; had nothing to say about the *natural Impossibility* of the Supposition: But he resolves the Case entirely into this, that *Scripture* had warranted the Assertion in regard to God the Son, and had not done so, but the contrary, in regard to God the *Father*. So little Reason had this Writer to appeal, *twice*, to *Tertullian* upon this Article.

VII. *The Three Persons in the Trinity are (with Dr. Waterland) real Persons, each of them an individual intelligent Agent, undivided in Substance, but still distinct Persons: So distinct, that were they all unoriginated, he himself allows they would be Three Gods. [Good reason why, when upon that Supposition they would be more distinct than they now are: But this is one of our Author's shrowd-Remarks] Yet at the same Time, in a most unintelligible Manner, and with the utmost Inconsistency, he professes them to be all but one living Person. Where do I profess any such Thing? This hasty Gentleman might better have staid a while to prove what he pretends, instead of fixing upon me a Consequence of his own, and in such a Manner as must make an ignorant Reader think he had quoted my own Words. He brings some Passages of mine to prove his Charge, which yet prove nothing like it. If the Reader pleases to turn to my Definition of Person^s, he will easily perceive that the same Life may be common to Three Persons, and that identical Life no more infers Singularity of Person, than Identity of Essence^t. When this Writer pleases to give us*

^s Second Defense, p. 366.

^t See my Second Defense, p. 94.

another *Definition* of Person, or to confute *mine*, we may give him a farther Hearing.

VIII. In the next Page, (p. 90.) I meet with a *Misrepresentation* of so odd a kind, that I could never have suspected it, and can scarce think he was well awake when he made it. He pitches upon a Passage of my *Second Defense*, p. 198. which runs thus.

“ You have taken a great deal of fruitless Pains
“ to show, that the particular Glories belonging to
“ the Son, on account of his *Offices*, are distinct
“ from the Glories belonging to the Father. You
“ might in the same way have shown that the par-
“ ticular Glories due to the Father under this or
“ that Consideration, are distinct from the Glories
“ of the Father considered under another Capacity.”

Now let us come to the Remark of this acute Gentleman upon it. It is thus: *What is this, but saying, that the Persons of the Father and Son differ no otherwise than as Capacities of the same Person?* I am content to put it off, and to refer the Reader to my Book, which fully explains the whole Thing; hinting only, that the Writer might as well have said *Offices*, (as Capacities) when his Hand was in; and that nothing is more evident than that, if distinct Offices in different Persons are a Foundation for distinct Worships, then distinct Offices in the same Person will make as many distinct *Worships*, as there are *Offices*.

IX. One noted *Misrepresentation* must not be neglected: The Author insults mightily upon it. I shall cite part of what he says.

A Coordination or Subordination of mere Order, without Relation to Time, Place, Power, Dominion, Authority, or the like, is exactly the same Manner of speaking and thinking, as if a Man should say, a Coequality or In-

equality of Equality. Dr. Waterland therefore was really much weaker than he imagines, when he wantonly declared, He was so weak as to think, that the Words Coordination and Subordination strictly and properly respected Order, and express'd an Equality, or Inequality of Order." *Are not Things come to a fine pass, if the prime Foundation of Religion, the First and Great Commandment is to be ludicrously placed on such a Quicksand as this?* p. 33.

The Reader, I suppose, is pretty well acquainted with this Gentleman's Manner, before this Time, that I have the less need to take Notice of his affecting big swelling Words, and his running out into extravagant Exclamations on very slight Occasions. It is his unhappiness, that he never knows where to stop, nor how to be *moderate* in any Thing. It is *ludicrous* indeed, for him to pretend a Zeal for the *First and great Commandment*, while he is preaching up *Two Gods*, and is a Friend to *Creature-Worship*: But that I mention by the way only. As to the Point in Hand; had I made any Mistake in a very nice Part of the Controversy, he might have born it with *Temper*, as I have many, and great ones of his, where there was less Excuse for them. To come to the Business: He will not find it easy to confute a very plain Thing, that *Coordination* and *Subordination* strictly, and properly, respect *Order*, (to say nothing here what the *Order* respects) as much as *contemporary*, or *coeval*, respects *Time* or *Age*, *collateral Place*, *concomitant Company*; or as any other Word of like nature bears a Signification suitable to its *Etymology*, and to the *Analogy* of Speech.

Against this he objects, that a *Coordination* or *Subordination* of mere *Order* is exactly the same Manner of

" Second Defense, p. 96.

Speaking, as a Coequality or Inequality of Equality: Which happens to be a Blunder. For as *Coequality*, and *Equality* are the same, in this Case, the Expression to answer a *Coequality or Inequality of Equality*, would be this; a *Coordination or Subordination of Coordination*; which is not my *Expression*, nor any thing like my *Sense*. What *Order*, abstractedly considered, may signify, or what in this particular Case, are Questions which may come in presently. But in the mean while it is evident, that there is no Solecism, nor Impropriety, but *Truth* and *Accuracy* too, in saying that *Coordination* and *Subordination* respect *Order*; not *Dominion*, not *Dignity*, &c. as this Author pretends; unless all *Order* implies *Dominion*, as it certainly does not. *Order* is a general Word, and is sometimes determin'd to a particular Meaning by what it is joined with: As *Order of Time*, *Order of Situation*, *Order of Dignity*, *Order of Nature*, *Order of Conception*, *Order of Existence*, *Order of Causality*, *Order of Dominion*, and the like. But then *Order* is also frequently used *simply*, and *absolutely*, without any thing further to determine, or specify its Signification: And thus it hath been *anciently*,^a as well as

^a Λέγοντας θεδν πατέρας, καὶ υἱὸν θεδν, καὶ πνῦμα ἄγιον, δεικνύσας αὐτῶν καὶ τὸ ἐν τῇ ἐνώσει δυνάμειν, καὶ τὸ ἐν τῇ τάξει διαίρεσιν. Athenag. Legat. c. 10.

Ὁ υἱὸς τὰς μὲν δυνάμεις τῆ πατρὸς, ὅπ' αὐτὸς ἐκείνη καὶ ἀξιώματι ὅπ' ἀρχῇ καὶ αἰπῇ, τῷ, ἔν' αὐτῷ πατέρι, καὶ ὅπ' αὐτῷ ἢ πρὸς αὐτὸ καὶ πρὸς αὐτὴν πρὸς τὸ θεδν καὶ πατέρα· φύσει δ' ἐκείν' δυνάμεις, διότι ἡ θεότης ἐν ἐκατέρῳ μία. Basil. contr. Eunom. lib. 3. p. 272. Ed. Bened. See my Second Defense in relation to this Passage. 358, 496, 508.

Ἐστὶν τὰς εἰδῶν, ἃ καὶ ἐκ παρ' ἡμῶν θέτως (ῥησιμῶν, ἀλλ' αὐτῇ τῇ κατὰ φύσιν ἀκολουθίᾳ) ὑμῶν, ὡς τῷ πνεὶ πρὸς τὸ φῶς ὅτι τὸ εἶναι αὐτῷ — πνῦς ἐν ἐνεκῇ ἀδετεῖ τὸ τὰς ἐν δυνάμει λαμβάνειν; — ἡμεῖς δ', κατὰ μὲν τὸ ἴδιον αἰπῶν πρὸς τὸ εἶναι αὐτῷ ἔστιν, πρὸς τὰς αὐτῶν τῶν υἱῶν τὸ πατέρα φημέν' &c. Basil. l. 1. p. 232.

in later Times, made use of in our present Subject. Thus far then, I hope, it may be very excusable to use the Word *Order* in this Subject, *simply* and *absolutely*. If any Word is to be put to it, to make the Sense more *special*, I admit Order of *Conception*, with *Tertullian*^b; or Order of *Existence*, as the Son exists *of*, and *from* the Father: Which may be likewise called Order of *Causality*,^c in the old Sense of *Causality* respecting emanative *necessary* Causes. That I did not use the Word *Order* without a *Meaning*, may appear from the very Passages which this Writer quotes from me, p. 34. though he is pleased to call them *empty Words*; as every Thing here is *empty* with him that carries not in it his crude Conceptions about *natural Dominion*. His Argument to prove them *empty*, being founded on nothing but his own Shufflings and Mistakes, is answered above, p. 37.

The Meaning however of *Order* in this Case, may be thus intelligibly set forth to the meanest Capacity.

While we consider the *Scale* of Persons from God the *Father* down to *Man*, or ascending from *Man* up to God the *Father*, He is the *first* in the *Scale* from whom all things *descend*: And he is the *last*, in the way of *Ascent*, in whom all things *terminate*. The *Father* by the *Son* and *Holy Ghost* conveys all his Blessings to his *Creatures*: And his *Creatures* in the *Holy Ghost* and by the *Son*, ascend up to the *Father*.

^b Principaliter determinatur ut *prima Persona*, quæ ante Filii nomen erat proponenda, quia *Pater* ante cognoscitur, & post Patrem Filius nominatur. *Tertull. contr. Prax. c. 18.*

^c Nihil plane differt in substantia, quia verus Filius est: differt tamen *Causalitatis* gradu; quia omnis potentia à Patre in Filio est: & in substantia minor non est Filius; *Auctoritate* tamen major est Pater. *Auct. Quæst. utr. Testam. apud August. Quæst. 122.*

Such is the *Scale* of Existences, such the *Order* of Things: And this, I hope, is intelligible enough.

If it be next enquired what the *Foundation* of this *Order* is, and why the *Father*, if but *equal* in Nature to the *Son* or *Holy Ghost*, shall yet be at the *Top* of all, and stand *First*; we have this to say, that Both the Parts are *true* and *certain*; and that the *Son* and *Holy Ghost*, though in Nature *equal*, are yet *referred* up to the *Father* as their *Head* and *Source*, because of *him*, and *from him*, in a mysterious and inscrutable Manner, they Both are. The *Father* is *from none*; They *from the Father*. This is the *Catholick Doctrine*,^d and as old as Christianity it self, so far as we can find in the primitive Records: All acknowledging (conformable to Scripture) this *Order*, and Reference of the *Son* and *Holy Ghost* up to the *Father*, and at the same Time asserting their *Consubstantiality*, *Coeternity*, *Neccessary-existence*, *Equality of Nature*, and *Unity of Godhead*.

^d Πᾶσα ἡ τῆς κρείς ἐνέργεια ὅπῃ τὸ παντοκράτορα τὸ ἀναφορὴν ἔχει, καὶ ἔστιν, ὡς εἰπὲν, πατρική τις ἐνέργεια ὁ υἱός. Clem. Alex. Strom. 7.

Ἡνῶντος τοῦ ἀνάρχου πατρὸς θεοῦ τῶν ὅλων τὸ θεῖον λόγον ἐμφιλοχωρεῖν ἡ τῶν θεῶν καὶ ἐνδυναστεύειν δέ τὸ ἅγιον πνεῦμα. ἥδη καὶ τὸ θεῖον τριάδα εἰς ἓνα, ὥσπερ εἰς κορυφαίᾳ πνα, τὸ θεῖον τῶν ὅλων τὸ παντοκράτορα λέγω, συγκοινωνεῖν τε καὶ συνάγεσθαι πάντα ἀνάγκη. Dionys. Roman. ap. Athan. Vol. I. p. 231.

Φύσις ἡ τοῖς τοῖς μίᾳ θεός. ἐνωσις ἡ ὁ πατήρ, ἔξ ἧς καὶ πρὸς ὃν ἀνάγεται τὰ ἔξῃς. Gregor. Nazianz. Orat. 32. p. 520.

Θεός ἡ ἑξαρέτως λέγεται, ἐπειδὴ ἡ ἐνωσις, ἥτοι ἀνάγκη, καὶ ἀνακραλαύσις τὸ τριάδῃ ὁ πατήρ ὅτι ὡς εἶπεν ὁ θεολόγος. Theod. Abucar. ap. Petavium. Trin. l. 4. c. 15. p. 262.

This Origination in the Divine Paternity hath anciently been looked upon as the Assertion of the Unity: And therefore the Son and Holy Ghost have been believed to be but one God with the Father, because Both from the Father, who is one, and so the Union of them. Pearson on the Creed, p. 40. See also my Second Defense, p. 43, 177, 532.

If our *Ideas* of this eternal Reference of one Person up to another be no more than *general*, and *confuse*, not full and adequate; what wonder is it, that we should find it so in a Subject so sublime? Is it not the tremendous *Substance*, or *Essence* of the *divine* Being that we are here considering? And who is sufficient for these Things? Let any Man try the utmost Stretch of his Capacity, in any thing else immediately pertaining to the *divine Substance*; and he will soon perceive how short and defective all his *Ideas* are. He cannot tell us *what* it is, nor whereunto we may *liken* or *compare* it: Cannot say *how* it is *present* every where, or *how* it *acts* any where. Every Thing belonging thereto, as *Simplicity*, *Infinity*, *Eternity*, *Necessary-existence*,^c is all dark and mysterious: We see but *through a Glass* darkly, and cannot see God as he is. It may therefore become these Gentlemen to be a little more *modest*, and less *positive* in these *high* Matters; and not to insult us, in their Manner, as teaching a *Collocation of Words*, or an *Order of empty Words*; only because we cannot give them, what we cannot have, full and adequate *Ideas* of the *mysterious* Order and Relation of the *Blessed Three*, one among another. We might as reasonably object to them an *Eternity of Words*, or an *Omnipresence of Words*, a *verbal Ubiquity*, *Simplicity*, *Infinity*, and the like, as often as we perceive that they are not able to give us more than *general*, *confuse*, and *inadequate* Conceptions of those Things.

Such is our Answer, such our just Defense, after attending to every *Consequence* the Adversary can object, and after suffering it, in the Way of fair Debate, to be run up to the utmost Height. We acknowledge God's *Essence* to be *inscrutable*, as did the

^c See my First Defense, p. 314, &c.

ancient *Catholicks* in the same Cause, against the *Eunomians* ; who finding themselves thereby pinch'd, had no way left but to put on a bold Face, and flatly to deny the *Incomprehensibility* of God's *Essence*.^f If their Successors at this Day are of the same Mind, let them speak out. It should be observed how differently our Adversaries here behave, from what we do when pursued with *Consequences*. They deny the *Necessary-existence* of God the Son. Run them down but to the next *immediate* Consequence, *precarious* Existence, and they are amazed, and confounded: And instead of frankly admitting the *Consequence*, they fall to doubling, shifting, equivocating, in a most childish Manner, to *disguise* a Difficulty which they cannot *answer*.^g Push them a little farther, as making a *Creature* of God the Son ; and they fall to blessing themselves upon it: They make the Son a *Creature* ? No, not they ; God forbid. And they will run you on whole Pages, to show how many *Quirks* they can invent to avoid giving him the *Name* of *Creature*, and at the same time to assert the *Thing*. Carry the *Consequence* a little lower, till their whole Scheme begins to show it self more and more repugnant to the *Tenor* of *Scripture*, and all *Catholick* Antiquity ; and then what do these Gentlemen do, but shut their Eyes, and stop their Ears: They do not understand a Word you say ; they will not be answerable for *Consequences* ; they never taught such Things, nor think them fit to be *mentioned*. This is their way of Management, as often as we go about to pursue the *Consequences* of their Scheme down as far as they can go ; at the same time that we suffer them to exhaust all their

^f See my First Defense, p. 307.

^g Second Defense, p. 219.

Metaphysicks in drawing any imaginable Consequences against the *Catholick* Doctrine, and both attend to them, and answer them, with all Christian Fairness, Openness, and Sincerity ^h. The meanest Reader may here see, by this different Conduct, where *Truth*, where *Integrity*, where *Reason* is, and where it is not : *Truth* does not use to shun the *Light* ; nor is it any Sign of a good Cause to want so much *Art*, and *Colouring*. And let it not be pretended that all this Shuffling and Disguise is only to screen their Sentiments from the popular *Odium*, and themselves from publick *Censure* : There may be something in that ; and so far perhaps their Conduct may appear the more excusable. But there is certainly more in it than that comes to ; because the same Men can, upon Occasion, discover their low Sentiments of God the Son very freely ⁱ ; and it is chiefly when they are press'd in Dispute, and when they see plainly how hard an Argument bears upon them, from *Scripture* and *Antiquity*, that they have recourse to *Evasion*, and *Disguise*, and refuse to speak out ^k. But to proceed.

X. The Doctor frequently appeals from Reason and Scripture to Authority. When his Argument is reduced to an express Contradiction, a Contradiction in it self, as well as to Scripture, then he alledges that the Thing he contends for must be so upon the Principles of the primitive Churches, (*Second Defense*, p. 127.) meaning, that it must be so upon his own Hypothesis. *Observations*, p. 115.

^h See my Second Defense, p. 355.

ⁱ See a Collection of Passages in my Supplement to the Case, &c. p. 10, &c.

^k See Instances, in the Reply, p. 45, 175, 223, 224, 237, 319, 323, 339, 343, 347, 402.

Let the Reader see my Words, upon which this Gentleman makes his tragical Exclamation.

“ One Substance with one Head, cannot make
 “ Two Gods upon the Principles of the primitive
 “ Churches: Nor are your *Metaphysicks* strong enough
 “ to bear up against their united Testimonies, with
 “ *Scripture* at the Head of them.” How is this appealing from *Scripture* to *Authority*? So far am I from it, that in another Place,¹ while I commend the *Ancients* for their way of solving the *Unity*, as taking the best that human Wit could invent or rest upon, yet I declare at the same Time, that there is no necessity at all for showing *how* the Three are One: It is sufficient that *Scripture* bears Testimony to the *Fact*, that so it is; we are not obliged to say *how*. And There also I obviate what this Writer here pretends, in his vain Confidence of *boasting*, as if he was able to do great Things in the way of *natural Reason*; by observing that the *Adversary* can do nothing in this Case, unless he be able to show (which is impossible) that *no Unity whatever can be sufficient to make more Persons than one, one Being, one Substance, one God.*

XI. *When an Argument is work'd up to the Evidence even of an identical Proposition (which is the Essence of Demonstration) then, 'tis contrary (he says) to the Sentiments of wiser Men, who have argued the other way. Observat. p. 87, 115.*

It is very true that I preface my Answer to some big Pretences of theirs, with the Words here recited^m. I suppose, the great Offence is, in reminding them that there have been Men *wiser* than they are. As

¹ Second Defense, p. 65. Compare First Defense, p. 329.

^m Second Defense, p. 215. Compare p. 232, 234.

to the *identical* Proposition, the *Demonstration* here talked of, I show in the same Place,ⁿ that it is built upon nothing but the *equivocal* Meaning of *Sameness*. Reduce it to *Syllogism*, and it will be found a *Sophism* with *four Terms* in it.

In Page the 87th, arguing against the Supposition of Powers derived and underived being the *same*; he says, *If it were possible, it would follow, that the supreme Power of all, the Power of begetting, or deriving Being and Powers down to another, would be no Power at all.* That is to say, if the *essential* Powers of the Godhead be the *same*, then the *personal* Properties are lost. But I humbly conceive, that as *Union* of Substance accounts for the one, the *Distinction* of Persons may account for the other: And this *supreme Power* of deriving, &c. amounts to nothing more than a *Mode* of Existing, or a *Relation* of Order^o.

N. B. The supreme Power of *begetting*, which the Author here speaks of, means with him nothing more, nor less, than the supreme Power of *creating*; which is plainly his Sense of *begetting*, as may appear from what hath been observed above, p. 29.

XII. *Again, when two very different Assertions are affirmed not to be the same Assertion, then he asks, How do you know? Or, how came you to be wiser in this particular than all the Christian Churches early or late? Who yet never affirmed two such different Assertions to be the same Assertion; and if they had affirmed it, still the Assertions would not have been the same.* Observat. p. 119.

ⁿ Second Defense, p. 215, 216.

^o See my Second Defense, p. 217.

Let my Words appear ; p “ You add, that making
 “ *one Substance* is not making *one God* : To which it
 “ is sufficient to say, How do you know ? &c.” The
 Thing here maintain’d is, that upon the Principles of
 the *primitive* and *modern* Churches, if the Three
 Persons be *one Substance*, they are of Consequence
one God. The Assertions in this Case are equivalent,
 and tantamount. This is the plain avow’d Doctrine
 of the Church ever since the Term *Substance* came
 in. They that impugn this Doctrine, ought first to
 confute it, if they can. Sometimes indeed I express
 this primitive Doctrine by *one Substance* with *one*
Head, for greater Distinction: But *one Substance* im-
 plies *Both*, because the Notion of *Headship* is taken in
 with the *Union* of Substance, as rendring the Union
closer, and making the Substance more perfectly
one. 9

XIII. *When he is told, that ’tis great Presumptuoness,*
to call the Particularities of his own Explication, the
Doctrine of the Blessed Trinity ; then he cries out,
great Presumption indeed ! To believe that the Ca-
tholick Church has kept the true Faith ; which are
the very Words, and the very Argument wherewith the
Writers of the Church of Rome perpetually insult, and
will for ever with Justice insult over all such Protestants,
as endeavour to discourage all serious Enquiry, &c.

This Writer, to introduce his weak Reflection, is
 forced to cut off Part of my Sentence, which runs
 thus: — *Kept the true Faith, while Eunomians and*
Arians made shipwreck of it. This shows that I was
 speaking of the *Catholick Church* justly so called, of
 the *primitive* Times, and before *Popery* was in Being ;

p Second Defense, p. 329.

9 See above, p. 31.

which Observation would have entirely prevented his *Sarcasm*, or have discovered the Impertinence of it. As to the Church of *Rome*, I desire no *better*, no *other* Argument against her, than the *same* I make use of against the *Arians*, viz. *Scripture* interpreted by *Primitive* and *Catholick* Tradition. Down falls *Popery*, and *Arianism* too, as soon as ever this Principle is admitted. But this Author, I conceive, was a little too liberal to *Popery*, or did not know what he was talking of, when he presumed to intimate, that the *Writers of the Church of Rome* can with *Justice* insult us on that Head. I hope it was a Slip, and he'll retract it when he comes to consider. But here again his *Eagerness* overcame him, and carried him too far.

XIV. *It had been alledged, that he who never acts in Subjection, &c. — and every other Person always acts in Subjection to his Will; is, alone the supreme Governor. In reciting this Argument twice, Dr. Waterland does twice omit the Word always, in which the Strefs of the Argument lies.* Observat. p. 24.

In abridging, not reciting, the Argument, I omitted the Word *always*; having indeed no Suspicion that any *strefs* at all could be laid upon it, but thinking rather that it had been carelessly, or thoughtlessly put in by the Author. If the *Strefs* of the Argument lies there, the Argument is a very poor one, being grounded only upon a *Presumption* of a *Fact* that can never be proved. I allow indeed, if God the Son antecedently to the *Oeconomy*, and *before the World was*, acted in *Subjection* to the Father, that then the Argument will have some force in it: But as I very well knew that the Author never had, never could prove any such Thing; so I could not suspect him to be so weak a Man, as to lay the *strefs* of the Argument there. I insist upon it,

I

that

that Millions and Millions of Ages, an Eternity, *a parte Ante*, had preceded, before ever the Son or Holy Ghost are introduced as acting in *Subjection*. Let the Author disprove this, and he will do something. I have read of the *Glory* which our Lord had with the Father *before the World was*: But never heard any thing of his *Then* acting in *Subjection* to him: Wherefore it does not appear that he *always* did it.

XV. *There is no Argument in which Dr. Waterland is more insolent, or with less reason, than in this which follows. There are, he thinks, as great Difficulties in his Adversary's Notion of the divine Omnipresence, as there are in his Notion of many equally Supreme (in Nature) independent Persons, constituting one supreme Governor, or Monarch of the Universe. — Upon this weak Comparison he seems to build all his Hopes — And yet the whole of the Comparison is as entirely impertinent, as if a Man should pretend that to him there are as great Difficulties in conceiving Immensity, or Eternity, as in conceiving Transubstantiation, &c. Observat. p. 95.*

How *just*, how *civil*, how *pertinent* this Representation is, will appear, when I shall have given the Reader a true and faithful Account of this whole Matter, from the Beginning, which is as follows.

In the Year 1704. Dr. Clarke, then but a young Man, published his *Demonstration* (as he is pleased to call it) of the *Being and Attributes of God*: In which Work, not content with the common Arguments for the Existence, *a posteriori*, he strikes a Note higher, and aims at a Proof *a priori*; which every Man of Sense besides knows to be *contradictory*, and *impossible*, though He was not aware of it. However, to countenance his pretended *Demonstration*, he laid hold of the Ideas of *Immensity*, and *Eternity*, as *antedecently* forcing themselves upon the Minds of all Men:

Men: And his Notion of the Divine *Immensify* is, that it is infinite *Expansion*, or infinite *Space*, requiring an infinitely expanded *Substratum*, or *Subject*; which Subject is the very *Substance* of God, so expanded. Upon this *Hypothesis*, there will be Substance and Substance, *This Substance* and *That Substance*, and yet but one *numerical, individual, identical Substance* in the whole. *This Part* will be one individual identical Substance with *That Part*: And a Thousand several Parts will not be so many *Substances* (tho' every one be *Substance*) but all will be *one Substance*. This is Dr. *Clarke's* avow'd Doctrine: He sees the Consequence, he owns it; as may appear from his own Words ^r, in Answer to the Objection. And he must of course admit, that the one individual Substance is both one in *Kind*, in regard to the distinct Parts, and one in *Number* also, in regard to the *Union* of these Parts in the whole. Upon these Principles does the Doctor's famed Demonstration of the *Existence* proceed; and upon these does it now stand.

I must next observe, that the same Dr. *Clarke*, in the Year 1712. was dispos'd to publish, and did publish a very ill Book against the received Faith of the Church; which he entituled, *The Scripture Doctrine of the Trinity*. He made a pompous Show of *Texts*, and pretended much to *Antiquity* also: But as many as could look thro' the Surface, and penetrate into the Work, easily saw that the main Strength of his Performance rested upon two or three *Philosophi-*

^r No Matter is one Substance, but a Heap of Substances. And that I take to be the Reason why Matter is a Subject incapable of Thought, not because 'tis extended, but its Parts are distinct Substances, ununited, and independent on each other: Which (I suppose) is not the Case of other Substances. *Clarke's Answer to the 6th Letter*, p. 40.

cal Principles, by virtue whereof he was to turn and wrest *Scripture*, and *Fathers* too, to such a Sense as he wish'd for, that is, to the *Arian* Hypothesis. Among his *Philosophical* Principles, the most considerable of all, and which he ofteneft retreated to in Distress^s, was This; that the Defenders of the *received* Doctrine, whenever they should come to explain, must inevitably split either upon *Sabellianism* or *Tritheism*: Which Presumption he grounded upon this Reasoning; That the Three Persons must be either *specifically* one (one Substance in *Kind* only, while Three Substances in *Number*) which is *Tritheism*; or else they must be *individually* one Substance, one in *Number* in the strictest Sense, which is plain *Sabellianism*. Which Reasoning at length resolves into this Principle; that *Substance* and *Substance*, however united, must always, and inevitably make *Substances*; and that there cannot possibly be such a Thing as *one Substance* in *Number* and in *Kind* too at the same time.

And now it could not but be pleasant enough to observe the Doctor and his Friends confuting the *Atheists* upon this Principle, that Substance and Substance *united* does not make *Substances*, and at the same time confuting the *Trinitarians* upon the contrary Supposition. Against *Atheists*, there might be Substance one in *Kind* and *Number* too: But against the *Trinitarians* it is downright Nonsense, and Contradiction. Against *Atheists*, Union shall be sufficient to make *Sameness*, and *numerical* Substance shall be understood with due Latitude: But against *Trinitarians*, the Tables shall be turn'd; Union shall not make *Sameness*, and no Sense of *numerical* Substance shall serve here but what shall be the very Reverse

of the other. In a word ; the *Affirmative* shall serve the Doctor in one Cause, and the *Negative* in the other : and the self-same Principle shall be evidently *true* there, and demonstrably *false* here, to support two several *Hypotheses*.

I had observed the Thing long ago, before I published a Syllable in the Controversy : And that I might be the better satisfied, discoursed it some times over with Friends ; which still confirmed me the more in it. Having tried the Thing every way, and being secure of That Point, a Point upon which the main Cause, as I easily foresaw, would at length turn, I then proceeded to engage those Gentlemen : And as often as they have been retreating to their Dilemma about *Sabellianism* and *Tritheism* (their impregnable Fortress as they esteem'd it) I have objected to them their *Self-contradiction* and *Inconsistency* ;^t have retorted upon them their *own* avowed Doctrine in another Cause ; have reminded them of their *former*, (their *present*) Sentiments in that Article, and have sometimes pretty smartly tax'd their notorious *Prevarication*, and *Partiality* in the Cause of the Trinity ; while they insist upon Principles here as of undoubted Certainty, though they *believe not* a Word of them, though they really *disbelieve* them in any Cause else. For this I am called *Insolent* by the meek, and modest *Observer* : And by the judicious *Author* of the *Remarks*, my Conduct herein has been censured as *ridiculous*, and *monstrous* :^a By which I perceive, that the Men are stung somewhere or other, and have Sense enough to know when they

^t See First Defense, 166, 167, 168, 171, 299, 354.

And Second Defense, p. 50, 64, 210, 329, 324, 360, 419, 432, 446, 447, 454.

^a *Remarks on Dr. Waterland's Second Defense*, p. 38.

are hurt ; but have not learn'd how to bear it. One^e tells me, that I build *almost all my Hopes* upon this Discovery : Another intimates, how *happily* for me, my Adversaries had *advanced* their *Notion*, because otherwise I should *have had nothing at all to say*.^b It is a great Favour in Them to allow that I have *something* at last : Let us now examine what *They* have to say : I'll reduce it to Heads, for Distinction sake.

1. They are sometimes inclinable to *disown* any such Notion as I have charged upon them. The *Author* of the *Remarks*, being a *nameless* Man, thinks he may safely say, that he *has nothing to do with that Notion, one way or other*.^c And even the *Writer* whom I am now concerned with, says, that 'tis by *mere Conjecture only, that Dr. Waterland has taken it to be his Opinion at all*.^d If it be *Dr. Clarke* that says this, his *own Books* confute him: If *Mr. Jackson*, he *knows* that I am perfectly well acquainted with his real and full Sentiments in that Question. However, if *Dr. Clarke's* Friends *meanly* desert him here, and in a Point too on which his famed *Demonstration* very much depends ; I will endeavour to do the Doctor Justice *so far*, and shall not suffer him to be run down in a *right Thing*, however I may blame him, when I find him *wrong*.

2. Sometimes they complain of me as very unfair to take an Advantage of an Opinion of *theirs*, and to plead it as *true*, at the same time that I myself judge it to be *erroneous* and *false*.^e But this is gross Misrepresentation. I plead nothing but what I take to be very *true* ; namely, that Substance and Sub-

^b *Remarks*, p. 36.

^c *Remarks*, p. 14.

^d *Observations*, p. 100.

^e See the *Remarks*, p. 37, &c.

stance in *Union* does not always make *Substances*; which is Dr. Clarke's Doctrine as well as mine; and, if true against *Atheists*, cannot be *false* against the *Trinitarians*. Indeed, I do not admit, (at least, I doubt of) their *Hypothesis* about God's *expanded Substance*: But their general Principle of *Union* being sufficient to make *Sameness*, and of *united Substance*, in things immaterial, being *one Substance*, this I heartily close in with, and make no question of its *Truth* and *Certainty*.

3. They sometimes plead that, at best, this is only *Argumentum ad hominem* ^f, and that it is therefore mean to insist upon it. Let them then first condemn Dr. Clarke for leading me into it: And when they have done, I'll defend the Doctor, *so far*, by the concurring Verdict of the whole *Christian World*, by the Maxims of *common Sense*, and by the prevailing *Custom* of Speech, which never gives the Name of *Substances* to any thing, but where the Substance is *separate*, or *separable*. And I will farther plead, that upon the Hypothesis of *Extension*, this Principle must be true; or else there is no such thing as *one Substance*, or *one Being*, in the World ^g. Farther, if I had not such plain and cogent Reasons for the Truth of this Principle; yet since I am here upon the *defensive* only, and am warding off an *Objection*, I have a Right to *suppose* it true, till my Adversaries can prove the *contrary*. All these Considerations put together, are more than enough to answer the Pretence of my arguing *ad hominem*.

4. They add farther, That their Explication of the *Omnipresence* is not exactly *parallel* to my Notion

^f See the Remarks, p. 13.

^g See my Second Defense, p. 324, 447.

of the Trinity ^h. Nor did I ever pretend that it was *exactly parallel* : I have my self particularly shown ⁱ wherein, and how far the two Cases differ. But, for as much as *Both* agree in one *general Principle* (which was all that I wanted, and all that I insisted upon) that Substance in *Union* with Substance does not necessarily make *Substances*, they are *so far parallel* : And so long as this Principle stands its Ground, (which will be as long as *common Sense* shall stand) so long will the *received Doctrine* of the *Trinity* stand clear of the most important, and most prevailing Objection that *Metaphysicks* could furnish : And the boasted Pretence of *no Medium* between *Sabellianism* and *Tritheism*, which has been in a manner, the *sole Support*, the *last Refuge* both of *Socinians* and *Arians*, is entirely routed and baffled by it. *Hinc illæ Lacrymæ*, &c. that I may use now and then a Scrap of *Latin*, as well as our *Observer*. I pass over several Remarks of his, relating to this Article, because now the Reader will perceive how wide they are of the Point in Hand ; and that they are only the uneasy Struggles of a Man fast bound, and fettered ; bearing it with great Regret, and very desirous, if possible, to *conceal* it ; though he *shows* so much the more, by the laborious Pains he spends upon it.

XVI. *What I suppose the Doctor more strictly means— is this, that if, from the highest Titles given to Christ in Scripture, he cannot prove the Son to be naturally and necessarily the God supreme over all ; then neither can we, from the highest Titles given to the Father in Scripture, prove him to be naturally, and necessarily the God supreme*

^h Remarks, p. 38.

ⁱ First Defense, p. 168.

over all, so as to have no one above or superior to him in Dominion. Observat. p. 110.

This Representation of the Case is pretty fair in the main, had but the Author in his farther Process kept close to it, and made no change in it. My Argument was this; ^k That Dr. Clarke and his Friends, by their artificial Elusions of every Text brought for the Divinity of God the Son, had mark'd out a way for eluding any Text that could be brought for the Divinity of God the Father. To make this plain, let it be premised, (as granted on both sides) that there is discoverable, by the Light of Reason, the Existence of some Eternal, Immutable, Necessarily-existing God: And now the Question will be, how we prove from Scripture that any particular Person there mentioned, is the *eternal God* whose Existence is proved by Reason. We urge in Favour of God the Son, that he is God, according to Scripture, in the true and full Meaning of the Word; therefore he is the *eternal God*, and has no God above him. We urge that he is *Jehovah*, which implies *Necessary-Existence*; therefore, again, he is the *eternal God*, who has no God above him. We plead farther, that he is properly *Creator*, since the *Heavens are the Works of his Hands*, &c. therefore again he is the *eternal God* who has no God above him. We farther urge, that he is *over all, God blessed for ever*, Rom. ix. 5. And παντοκράτωρ, *Almighty*, or *God over all, who is, and was, and is to come*, Rev. i. 8. ^l Which expressing *Necessary-existence*, and supreme Dominion too, proves farther that he is the *eternal God*, &c. The same

^k See my First Defense, p. 116. Second Defense, p. 245, &c.

^l See my Defense, p. 451. Sermons, p. 227, &c. Second Defense, 241, &c.

Thing we prove from several *Titles*, and *Attributes*, and *Honours*, being all so many Marks and Characters of the one true and eternal God. These Proofs of the Son's Divinity, are at the same time applicable to the Father, and so are Proofs of the *eternal* Divinity both of Father and Son. Now, to come to our *Arianizing* Gentlemen: They have found out Ways and Means, Artifices, Colours, Quibbles, Distinctions, to elude and frustrate them all. God is a Word of Office only ^m, not Substance: *Jehovah* means only one faithful to his Promises ⁿ: παντοκράτωρ, God over all, and the like, may bear a subordinate Sense^o. Every Title or Attribute assigned, may admit of a limited Construction. Well then: What remains to prove the *eternal* Godhead of the Person of the Father, against any Marcionite, or other Hereticks that should assert another God superior to him? Here is the Pinch of the present Argument. This Gentleman in Answer, asks, *Does he by whom God created all Things claim as much to be the first Cause of all Things, as he that created all Things by him? Does he who came not to do his own Will, but the Will of him that sent him, claim as much to have no Superior, as he whose Will he was sent to fulfill?* And he has more to the same Purpose. To which I answer, That when all the Proofs before-mention'd of the Son's having no God above him, are set aside, I allow that there would remain but very weak, and slender Presumptions of the Son's being *equal* to the Father, or of his having no God *above* him. But suppose (for Argument Sake) the Son thus proved to be *inferior* to

^m Clarke's Reply, p. 110, 200, 301, Scripture Doctrine, p. 296. Ed. 1st.

ⁿ Collection of *Queries*, p. 19.

^o Reply, p. 159.

the *Father*, when the Texts before-mention'd are all set aside; next show, that the *Eternal God*, known by the Light of Reason, is not, or may not be another God *above* them *Both*. What I assert is, that the same *Elusions*, at least the *same Kind* of *Elusions*, will serve to frustrate every Argument that has been, or can be brought. Let us try the Experiment upon those which this Gentleman (after the last straining, and racking of Invention) has been able to produce. He builds his main Hopes and Confidence upon 1 Cor. viii. 6. *To us there is one God, the Father, of whom are all Things.* To which a *Marcionite* may make answer, that *To us* may not signify to the *whole Compass of Beings*; neither is there any Necessity of interpreting *all Things* in an *unlimited* Sense, when it may very well bear a *limited* one. And supposing of *whom are all things* (that is, *some things*) to be meant of *Creating*; yet since the Work of *Creating* is allow'd not to prove the *essential* Divinity of the *Creator*, here is nothing done still. The Words, *one God*, prove nothing: For *God* being a Word of *Office*, it means little more than *one King*, or *one Ruler*. And so the whole amounts to this only, that to *Us* of *This Earth, This System*, there is *one Ruler*, who made all Things in it. How does this prove that our *Ruler* is the *eternal* and *necessarily-existing* God? The like may be said of *Eph. iv. 6. One Ruler* over this *System*, supreme *King* over *all the Earth*, above all, and through all, and in all *that belong to it*. The last Thing the Gentleman has to offer, is, That this *Ruler* claims to have no other *God above him*. This is not without its Weight and Force, though it has not a tenth Part of the Force of those Arguments I have above mention'd, and which this Gentleman knows how to *elude*. By a little *straining* (as this Writer knows how to *strain much* upon Occasion) this may be interpreted in a *subordinate*, and
limited

limited Sense, to signify *Supreme* in these *his* Dominions, having no Rulers *here* to controul, or command him, or, no God of *this Kind* (that is, God by *Office* only) which does not exclude any God of *another Kind*, the supreme God of the Universe: For, it would be *improper to say, that the supreme God has an Office* &c. It is not therefore proved, that there may not be, above him, another God; who is really and truly, and in the *metaphysical* Sense, the *eternal* and *necessarily-existing* God. This Gentleman adds, speaking still of the *Father*, that he is *sent by none*, receives Power and Authority *from none*, acts by *no one's Commission*, fulfills *no one's Will*. It is true, it is not said that He is sent by *any*, or receives Power from *any* one: And this may afford a probable Presumption in Favour of his being absolutely without any *Superior*, and be as good a Proof of it, as a mere *negative* Proof can be. But as this is not said, so neither is the *contrary*; or if it were, it might bear a *limited* Construction, so that the Demonstration at length appears lame, and defective.

I should have been very sorry to engage in an Argument of this Kind, but to convince some Persons of the great Imprudence, as well as Impiety, of throwing aside so many clear, solid, and substantial Proofs, which the Holy Scripture affords, of the *eternal* Divinity of God the *Father*, and resting it at last upon so weak and so precarious a Bottom: At the same time introducing such a *wanton* way of eluding, and frustrating the plainest Texts, that it looks more like burlesquing Scripture, than commenting upon it. I heartily beseech all well-dispos'd Persons to beware of that *Pride* of pretended *Reason*, and that *Levity* of *Spirit*, which daily paves the Way for *Infidelity*, and a Contempt of all *Religion*; which has

^p See Reply, p. 220.

spread visibly, and been productive of very ill Effects, ever since this new Sect has risen up amongst us.

XVII. *The Doctor cannot possibly express his (Notion) in any Words of Scripture: And, when called upon to do it, he has only this jesting Answer to make, Do you imagine that I cannot as easily, or more easily find Scripture Words for mine? But this is trifling. And again: You blame me for not expressing my Faith in any Scripture-Position: As if every thing I assert as Matter of Faith were not as much Scripture-Position, according to my way of understanding Scripture, as yours is to you, &c. — Undoubtedly it is just as much so, that is, not at all. For neither one Man's, nor another Man's Interpretation, or way of understanding Scripture, is at all a Scripture-Position: But the Text themselves only are Scripture-Position, with which no Man's Interpretation can without the greatest Presumptuonsness be equalled. Observation, p. 113.*

The Civility and the Sense of this worthy Passage are Both of a Piece. Why is my Answer called a *jesting* Answer? I never was more *serious*, nor ever said a Thing with better *Reason*, than when I called that Pretence *trifling*. If nothing will satisfy but *exposing* his weak Reasoning at full Length, it must be done.

1. In the first Place, what has he gain'd by giving us the *whole of his Notion* (as he calls it) in the *very Words of Scripture*? The Words are, *one Spirit; one*

^a Second Defense, p. 443. *where I add, Why have you not laid down your Doctrine in Scripture Words, that I might compare it with the Doctor's Propositions, to see how far they exceed, or come short?*

^r Second Defense, p. 427.

Lord; one God and Father of all, who is above all. Had Dr. Clarke done no more than cited these Words, could any Man have ever known the *whole of his Notion*, or ever suspected him to be an *Arian*? His *Propositions* and *Replies* are the Things that contain the *whole of his Notion*, and not these Words, which do not contain it.

2. Again, Let but a *Socinian* understand these Words as *he* pleases, and they may as well contain the *whole of his Notion*. A *Sabellian* will tell you the same. I shall not despair, *reserving* to my self my own Construction, of maintaining my Claim also, and making the same Words contain the *whole of my Notion*. Well then, here will be four *different*, or *contrary* Positions, and all of them *Scripture-Positions* to their respective Patrons, and Abettors. What must we do now? Oh, says the *Arian*, but *mine* is the *Scripture-Position*, (for it is in the *very Words of Scripture*) yours is *Interpretation*. Ridiculous, says the *Socinian*; are not my Words the *very same* with yours, and as good *Scripture* as yours? I tell you, yours is *Interpretation*, and mine only is the *Scripture-Position*. Hold, I beseech you, Gentlemen, says a *Sabellian*, or any *Athanasian*, why do you exclude Me? I tell you, the Words contain *my Notion* to a Tittle, and they are *Scripture-Words*; mine therefore is the *Scripture-Position*.

Now, if this Writer can end the Dispute any other way than by showing whose is the *best Interpretation* of the Four, and by admitting that *best Interpretation* for the only *Scripture-Position*; He shall have the Reputation of a shrowd Man, and the Honour of being the Author of that Sage Maxim, that *Texts themselves only are Scripture-Positions*.

3. I cannot help observing farther, what a fine Handle he has here given for such as adhere to the *Letter*, in any Instance, against the *Sense* of Scripture.

For, the *Letter*, in such a Case, upon this Gentleman's Principles, must pass for the *Scripture-Position*: And the other being *Interpretation* only, or drawn out by *Reason* and Argument, must not be equalled with it, under Pain and Peril of *Presumptuousness*. The *Quakers* must thank him highly. *Swear not at all*, say they: Can there be ever a plainer *Scripture-Position*? Can the opposite Party bring any Text like it? Can they express their *Notion* in *Scripture-Words*, like these? No: Their *Notion* can be reckoned only as *Interpretation*, and must never be set against a plain *Scripture-Position*.

An *Anthropo-morphite* will insult over his Adversary on the same Foot. He will produce many and plain Texts, where God is represented with *Eyes, Ears, Face, Heart, Hands, or Feet*. There are no Texts so plain on the other side. The plainest is where it is said, *God is πνεῦμα*, which yet is capable of divers Constructions, and every one is only *Interpretation*, never to be equalled with *Scripture-Position*.

The *Apollinarians*, or other Hereticks, will insult. *The Word was made Flesh*: Was made, not took upon him, and *Flesh* not *Man*. They will challenge their Adversaries to produce any Text so plain on their Side, and will value themselves, no doubt, upon the *Scripture-Position*; to which the *Interpretation* however just, or necessary, must not be equal'd.

To mention one more, the very *Papists* will assume upon it, and even in favour of *Transubstantiation*. *This is my Body*, is a *Scripture-Position*: And except ye eat the *Flesh* of the Son of *Man*, and drink his *Blood*, you have no *Life* in you. Let any *Protestant* produce a Text, if possible, as full and expressive of his *Notion*, as these are of the other; or else let him confess that his is *Interpretation* only, which is by no means to be equalled with *Scripture-Position*.

This Gentleman is pleased to say, that *Transubstantiation* has some colour in the *bare Words of Scripture*, though, as he adds, *none in the Sense*. But what is the *Sense* till it be drawn out by *Interpretation*? The *Words*, according to him, are the *Scripture-Position*; to which no *Interpretation* must be equalled.

To conclude this Head; if this Writer will understand by *Scripture-Position*, the *Sense* and *Meaning* of Scripture rightly interpreted, I shall readily prove to him that my main Positions, in regard to the *ever blessed Trinity*, are all *Scripture-Positions*. But if he means any thing else, let him first answer the *Quakers*, the *Anthropomorphites*, the *Apollinarians*, and *Papists*, as to the Texts alledged; and then we shall take care to answer him about *Ephes. iv. 6.* or any other Text he shall please to produce.

He talks much of my putting my *own Explications of a Doctrine*, in the Place of the *Doctrine to be explained*; and spends a whole *Observation* upon it. He certainly aims at something in it; though I profess I cannot well understand what: Nor do I think that he himself *distinctly* knows what it is that he means. If he means, that I have put what I have collected from many Texts, or from the *whole Tenor of Scripture*, into a narrow Compass, or into a *few Words*, as *our Church*, as all Christian Churches have done; I see no harm in it. If he means, that I substitute my *own Doctrine* in the Room of the *Church's Doctrine*, or of the *Scripture-Doctrine*, I deny the Charge, and leave him to prove it at leisure. If he means that I take upon me to call the *received Doctrine* the *Doctrine of the Trinity*, in Opposition to his Doctrine, which is not properly the Doctrine of a *Trinity*^r, nor *true Doctrine*, but *Heresy*; I own the Fact, and have said enough to justify it. And

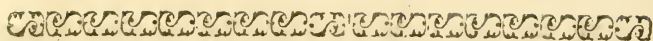
^r See my Second Defense, p. 418.
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this Gentleman will be hard put to it, to make good his pretended *Parallel* between teaching this Doctrine, and asserting *Transubstantiation*; which is a Calumny that he has twice repeated, p. 95, 112. and which he has borrowed from the *Papists*, though abundantly confuted long ago by learned and judicious Hands.^s

XIX. This Gentleman represents me (p. 63, 64. and 120.) as changing the Word ἀγέννητος into ἀγεννητος, in innumerable Passages of ancient Authors, without any Pretense of *Manuscripts*, nay, without any Pretense of *Authority* for so doing. This is great *Misrepresentation*: And he is herein guilty at least of *fraudulently* concealing what I do pretend, and what *Authority* I had for it. Let but my *Second Defense* be consulted, † and it will there be seen, that I had *good Reason*, and sufficient *Authority*, even for correcting the MSS in relation to that *Word*; showing by an *Historical Deduction*, and *Critical Reasons*, what the Reading ought to be, and what it *anciently* was: Which is of much greater Weight than the Readings of MSS (supposing them to agree, which yet is doubtful) in an Instance of this kind, where the Copists might so easily mistake, the difference being no more than that of a single or double *Letter*. I laid down Rules whereby to judge of the *Readings* in this Case. If this Gentleman can either *confute* them, or give *better*, I shall stand corrected. In the mean while, he has been acting an *ungenerous* and *unrighteous* Part, in the *Representation* here given, and ought to make Satisfaction to his Readers for it.

^s See the Collection of Pamphlets relating to the Popish Controversy.

† Second Defense, p. 256.



C H A P. III.

Concerning the Author's Flouts, Abuses, declamatory Exclamations, Repartees, &c. in lieu of Answers.

WE shall meet with many Instances of this Kind in the Course of his Work: I shall point out some of them in Order as they occur.

I. Page 9th and 10th, To the Solutions I had given of his great *Objection*, wherein he pleads for a *natural* Superiority of Dominion over God the Son, and to what I had urged about the Father and Son mutually *glorifying* each other*; he is pleased only to say: *If any Man who, to say no more, reads seriously this Chapter (John xvii.) can believe this to be the Doctrine of Christ, I think it can be to no purpose to endeavour to convince him of any thing.*

He introduces these Words, indeed, with some Pretense to *Reasoning*; tho' it is really made up of nothing else but his own Shufflings, and Mistakes. I have never said that the Father *might not have disdain'd* to have been *incarnate*. He might, he could not but *disdain* to be so; because it was not *proper*, nor *congruous* for the *Father*, or *First Person*, to condescend to it. And admitting that it was *possible* for him to have been *incarnate*; it does not follow that the Father could become a *Son*, or the Son *Father*; their Relation to each other being *natural*, and *unalterable*.

* *Expostulatio Clarificationis dandæ, vicissimq; reddendæ, nec Patri quidquam adimit, nec infirmat Filium; sed eandem Divinitatis ostendit in utroq; virtutem; cum & clarificari se Filius à Patre oret, & clarificationem Pater non dedignetur à Filio. Hilar. p. 614.*

II. Page the 13th, he is pleased to cite, imperfectly, my Words wherein I answer and obviate ^u his Pretences from 1 Cor. viii. 6. by Reasons drawn from the Context, and very plain ones. He tells us, instead of replying, that *the Doctor endeavours to cover the Reader with a thick Dust of Words, that have no Signification*; and that it could scarce have been believed, that *such a Twist of unintelligible Words should have dropp'd from the Pen of a serious Writer*. I am sorry for his Slowness of Apprehension: But I am persuaded rather, that he *understood* the *Twist* of Words too well to attempt any *Answer*.

III. To the Objection about the Son's *receiving* Dominion, I had shown ^x, how Both Father and Son may *receive* Dominion, and *Increase* of Dominion; intimating that *Dominion* is an *external Relation* which may accrue to any of the *Divine Persons*, and is no Argument against their *equal Perfection*. This Gentleman turns it off by *Misrepresentation*, (p. 16.) to this Purpose; *As if the Father's receiving the Kingdom, &c. was as much an Argument of the Son's Supremacy over the Father, as the Son's receiving, &c. and concludes; Was ever any thing so ludicrous upon so important a Subject?* Which is first making a ridiculous Blunder of his *own*, and then, to show still greater Indecency and Levity, beginning the *Laugh* himself. I did not plead for any Supremacy of the Son *over the Father*; but was showing, that *Oeconomical Conveyance* of Dominion on one hand, or *Oeconomical Reception* of Dominion on the other, is no Bar to *Equality* of Nature.

^u Second Defense, p. 436, 437.

^x Second Defense, p. 81, 82.

IV. To a Reply made by me ^y, about the Sense of *exalting* (*Phil. ii. 9.*) which Sense I vindicated at large, and then asked, where now is there any Appearance of Absurdity? To this the Author here returns me a *Flout*, tho' in the Words of an Apostle: *If any man be ignorant, let him be ignorant.* This, he thinks, is the *only proper Answer*, p. 19. The next time he is disposed to *jest*, or shew his *Wit*, he should be advised to chuse some other than *Scripture-Words* to do it in. I shall endeavour however, that He may not be *ignorant* hereafter, by taking care to inform him, that when I interpret *exalting* in such a Sense as Men *exalt* God, in Opposition to another Sense of *exalting* to an *higher* Place or Dignity, I could not be supposed to mean, that the Father is *inferior* to Christ, as Men are *inferior* to God: It must be great *Maliciousness* to insinuate that I had any such Meaning. But as *Inferiors* may exalt *Superiors* in the Sense of *extolling*, or *praising*; so undoubtedly may *Equals* exalt *Equals* in the same Sense of *extolling* or *praising*; and thus God the Father *exalted* his *Coequal* Son.

V. Upon a Remark of mine ^z, or rather not *mine*, in relation to the Construction of two Greek Words, (*εις δόξαν*^a) this Gentleman, full of himself, breaks out into *Wonder*, That some Men of great *Abilities* and great *Learning*, can never be made to understand *Grammar*^b. These Men that our *Writer* so insults over, as not understanding *Grammar*, are;

^y Second Defense, p. 223.

^z Second Defense, p. 390.

^a *Phil. ii. 11.*

^b *Observations*, p. 20.

we should know, such Men as *Beza*, *Grotius*, *Schmiedius*, and the Top *Criticks*; who unanimously assert that *eis* is often put for *en*, and Some admit it even in this very Text. This Gentleman is pleased to deny that *one* is ever put for the *other*. I might very justly decline entering into that Dispute, because, as it happens, our learned *Grammarians* confirms the Construction he finds fault with in this Text, by the very Instance brought to confute it; which if it does not show want of *Grammar*, shows want of *Thought*.

His Words are: *If I mean to affirm that a Man is in the Field, I can with equal Propriety of Speech say either that he is ενἀγρῷ, or eis ἀγρὸν, because the Sense, in this Case, happens to be the same whether I say that he is in the Field, or that he is gone, or carried, into the Field. Admitting this to be so, then I hope eis δόξαν may as well signify in the Glory, because the Sense, in this Case, is the same, whether Christ be said to be in the Glory, or gone into the Glory; That Glory which he had before the World was, and into which he re-entred after his Passion and Ascension, which is called entering into his Glory, Luke 24. 26. This is sufficient for me, in regard to the Text I am concerned with.*

As to this *Author's new Rule of Grammar*, (which happens to do him no Service) I may leave it to the Mercy of the *Criticks*; who perhaps may take it for a vain Conceit in matter of *Criticism*, as he has discover'd many, both in *Divinity*, and *Philosophy*: The same Turn of Mind will be apt to show it self in like Instances, in all. I know not whether this Gentleman will be able, upon the Foot of his *new Rule*, to give a tolerable Account of the Use of the Preposition *eis* in such Examples as here follow: *eis τὸν νόλον. John i. 18. eis ὃν ἐυδύκουν. Matt. xii. 18. eis ᾧ (Suppl. οἶκον) Act. ii. 31. eis διαταγὰς Ἀγγέλων. Act. vii. 53. eis τὸ γῆρας. Gen. xxi. 2.*

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He must suppose, at least, something understood (as in his other Instance, *gone into*, or *carried into*) beyond what is express'd, to make the *Preposition* stand with *equal Propriety*: And so he must solve by an *Ellipsis*, what others solve by a *Change of Prepositions*. Which at last is changing *one Phrase* for *another Phrase*, or using one *Form of Speech* instead of another which would be clearer, and more expressive. To me it seems, that the easier, and better Account is That which our ablest *Criticks* hitherto have given; that one *Preposition* or *Particle* may be, and often is, *put for another*: Which may be owing to several accidental Causes among the different *Idioms* of various Languages borrowing one from another. To instance in *quia*, or *quoniam*, for *quod*, by a *Græcism*: For since it happens that *ἐν* may sometimes signify This, and sometimes That, these two Rendings by degrees come to be used one for the other. The like might be observed in many other Cases of the same Kind: But I am not willing to weary the Reader with *Grammatical Niceties*, of small Importance to the Point in hand.

VI. To an Assertion of mine, namely, that there was no *Impossibility*, in the Nature of the Thing it self, that the Father should be *incarnate* (an Assertion which all that have profess'd a *Coequal Trinity* have ever held, and still hold) only it is not so suitable or congruous to the *First Person* to have been so: To this the Gentleman replies, *Do not the Reader's Ears tingle?* And he goes on *declaiming*, for a whole Page of *Repetition*. This is the Gentleman, who in his *Preface* enters a *Caveat* against making *Applications to the Passions of the Ignorant*; as if he meant to ingross the *Privilege* entirely to *himself*.

VII. In the next Page (p. 29.) he seem'd disposed to give some Answer to an Observation of mine, that by voluntary *Oeconomy* the Exercise of Powers common to many, may devolve upon *one* chiefly, and run in his Name ^a. After some fruitless labouring, as we may imagine, to make some *Reply*, out comes a Scrap of *Latin*, from an old *Comedy*, *Quid est, si hæc contumelia non est?* which, if the Reader pleases, he is to take for an *Answer*.

VIII. From Page 39th to 47th, This Writer goes on declaiming about the supposed *Absurdity* of the *Father's* appearing according to the *Ancients*.

Bishop Bull ^b, and after him, I have particularly, fully, and distinctly considered that whole Matter, and have answered every Thing that has been, or can be brought in the way of *Reason*, or *Argument*, against the *Divinity* of God the Son from that Topic ^c. Yet this Writer, applying only to the *Pas-sions of the Ignorant*, and roving in generals, displays his Talent for eight or nine Pages together. And among other Fathers, he is weak enough to bring St. *Austin* in, as Voucher for the *Absurdity* of the *Father's* being *sent, appearing, &c.* For verily, if St. *Austin*, who undoubtedly believed there was no *natural Impossibility* ^d, but only great *Incongruity* in the

^a Second Defense, p. 414.

^b Bull. D. F. Sect. 4. c. 3. Breves Animadv. in Gilb. Cler. p. 1044, &c.

^c Answer to Dr. Whitby, p. 73. Second Defense, p. 128 to 135.

^d Solus pater non legitur missus, quoniam solus non habet *Auctorem* à quo genitus sit, vel à quo procedat. Et ideo non propter *naturæ diversitatem*, quæ in Trinitate nulla est, sed propter ipsam *Auctoritatem*, solus pater non dicitur *missus*. Non enim splendor, aut fervor ignem, sed ignis mittit sive splendorem, sive fervorem. *August. contr. Sermon. Arian. c. 4.*

Thing, could yet use such a strong Expression of it as *Absurdisſime* ^c, what Conſequence can be drawn from the Expreſſions of other *Fathers*, which ſcarce any of them come up to this? But St. *Auſtin* was profeſſedly for the Father's *Appearing*, and objects only againſt his being *Sent*; which this Writer ſeems not to know. I have remark'd upon him before in relation to *Tertullian* in this very Matter, nor need I add more. ^f

IX. There is a Sentence in my *Second Deſenſe*, p. 166. (repeated, in *Senſe*, p. 172, 173.) which has happened to fall under the Diſpleaſure of this Gentleman. My Words are :

“ What has Supremacy of Office to do with the
 “ Notion of Supreme God? God is a Word expreſſing
 “ *Nature* and *Subſtance* : He is ſupreme God, or God
 “ ſupreme, that has no God of a ſuperior Nature
 “ above him. Such is *Chriſt*, even while he ſubmits
 “ and condeſcends to to act miniſterially.” To the
 former Part of this Paſſage, we have the following ſmart Repartee : *What has Supremacy of Office, or Authority and Dominion to do with the Notion of ſupreme Man — Is not Man, (in the ſame way of reaſoning) a Word expreſſing Nature and Subſtance ? Quam ridicule !* p. 50. Now, for my part, I never heard of *ſupreme Man*. *Man* is the Word upon which the Argument turns ; for which reaſon I have thrown out *ſupreme King*, or *Governor*, as not pertinent. And as no Supremacy of Office can make one *Man* more truly or

^c Pater non dicitur miſſus ; non enim habet de quo ſit, aut ex quo procedat — ſi voluiſſet Deus Pater per ſubjectam creaturam viſibiliter apparere, *abſurdiſſime* tamen aut à Filio quem genuit, aut à Spiritu Sancto qui de illo procedit, *miſſus* diceretur. *Auguſt. de Trin. l. 4. c. 28, 32.*

^f See my *Answer to Dr. Whitby*, p. 73.

Second Deſenſe, p. 129, &c.

more properly *Man*, or *Man* in a *higher* Sense of the Word *Man*; so it seemeth to me that no Supremacy of *Office* can make God the Father more truly *God*, or God in a *higher* Sense than is God the Son. There was no great reason for the Gentleman's bursting out into Merriment upon it, with his *Quam ridicule*: But perhaps his Infirmary, as usual, overcame him.

X. To a well-known Plea on our Side, that God could not be God meerly in the Sense of *Dominion*, having been God from Everlasting, and before *Dominion* commenced, the *Observer* thus speaks: *But is it in reality no Character of Dominion, no relative Character, to have in himself an essential Power from Eternity to Eternity, of producing what Subjects he thinks fit, and of destroying what Subjects he thinks fit, and of producing new Subjects of his Government at pleasure? Was ever such trifling in serious Matters?* Truly, I think not, if the last Part be intended for an Answer to the First; as any Stranger might judge, who knows not that Both come from the same Hand. This Gentleman is so taken up with *Grammar*, it seems, that he has forgotten the first Elements of *Logick*; which will teach him that *Relate* and *Correlate* always rise and fall together. Where can the *Relative* Character be, while as yet there is supposed to exist but one *Term* of *Relation*? 'Tis true, God can make to himself new *Relations* by making new *Creatures* when he pleases: But when he had as yet, for an *Eternity* backwards, no relation to any *Creature* at all, none being created, I humbly conceive he was under no such *relative* Character, nor had any *Dominion*; consequently could not be *God* in the Sense of *Dominion*.^z

^z See my Second Defense, p. 180.

This Writer therefore might have spared his *Ridicule* for a more proper Occasion, had the Gaiety of his Heart permitted him to think *seriously* of the Matter. As to what he has farther upon the same Question, it is no more than Repetition of what I fully answered long ago^h. And the main of the Question was before given up in the *Reply*ⁱ; as I observed also in my *Second Defense*^k.

XI. When this Writer comes to the Head of Worship, (*Observat.* viii.) he repeats some stale Pleas used by the Party, and which have all been particularly considered and confuted in my *Defenses*. As to reinforcing the Pleas with any new Matter, or taking off the Force of the Answers given, he is not solicitous about it. But here a *Scoff*, and there a *Flout* he flings at his Adversary. P. 78. He cites a Sentence of mine^l in a *scoffing* Manner, calling it an excellent Comimentary upon Two Texts, (1 *John* ii. 1. *Hebr.* vii. 25.) which Texts, he conceives, teach us to *pray to Christ, to pray in Heaven for us*: In the mean while, taking no Notice of what I had said to obviate so low and mean a Notion of God the Son, and to cut off the Pretence of *Creature-Worship*. Having gone on with *Repetition* as far as he thought proper, he next vouchsafes to take notice that I had made some *Replies*: And one of them he *confutes*, by saying, that there will be found in it a *singular Dexterity*, p. 81. Another, by saying, *If any serious Reader finds any Instruction or Improvement in it, it is well.* p. 84. A Third, by a Scrap of *Latin*, from the Co-

^h First Defense, p. 47, &c. Second Defense, p. 180.

ⁱ Reply, p. 119.

^k Second Defense, p. 170, 210, 247.

^l Second Defense, p. 371.

median, *Quid cum isto Homine facias?* The *English* of which seems to be, that he has thought every way to come at some Solution, is disappointed in all, and *knows not what to do* more; except it be to *flout* and *scoff*, that whatever Reputation he and his Friends had once gain'd, by beginning like *serious Men*, (in which way I was ready to go on with them) they may at length throw up, by ending like —

XII. Page the 86th, This *Writer* comes to speak of *Individuality* and *Sameness*; in which I had been beforehand with him, answering all his Pretences on that Head^m. Instead of *replying*, he goes on in his way. *Individuality* and *Sameness* (says he) *are Words, it seems, which signify no body knows what*: Because, forsooth, I had exposed his weak Pretences to show what *makes* it, or what its *Principle* is. He refers me to his *Reply*ⁿ, to convince me of the *Absurdity* of my way of talking. I had seen, I had considered his *Reply* long ago, and exposed the Weakness of it^o: What pity is it that he is forced to leave it at last helpless, and entirely destitute of any Reinforcement.

XIII. He is farther angry with me for calling upon him to *explain* his Terms^p, particularly, *Supreme* and *Independent*. As to the first of them, he says, (p. 87.) it is a *Term which no Man, he believes, before Dr. Waterland, misunderstood*. Whether I misunderstood it or no, may be a Question. I think, the *English* of it is *highest*: And as *high* or *low* may have respect to Variety of Things, to *Place*, to *Dignity*,

^m Second Defense, p. 319, &c. 232, 447.

ⁿ Reply, p. 307, 308.

^o Second Defense, p. 319.

^p Second Defense, p. 418.

to *Dominion*, to *Office*, to *Order*, to *Nature*, &c. it was but just in Dr. *Waterland* to call for an Explanation, that so the Word *Supreme* might be admitted, or rejected under proper *Distinctions*.

Independent is likewise a Word variously understood according to Variety of *Respects*. God the Son, for Instance, is *dependent* on the Father, as being of *Him*, and from *Him*, and referr'd up to him: But he is not *dependent* on the Father's *Will*, or *Pleasure*, being *necessarily-existing* as well as the Father. Every Person of the Trinity is *independent* of any thing *ad extra*; but none of them are entirely *independent* of each other, having a *necessary* Relation to one another, that they must and cannot but exist *together*, never were, never could be *separate*, or *asunder*. This is sufficient to justify my calling for an Explanation of *independent*. Which this Gentleman would not have been offended at, but that it touches him in a tender Part: It is breaking through his *Coverts*, letting the *World* in upon him, when he has a mind to be *retired*, and to lie concealed under *equivocal*, and *ambiguous* Terms.

The Term *Authority* was another *equivocal* Word, which I was willing to *distinguish* upon a. This Writer being extremely desirous of finding a *Governor* for God the Son, and God the Holy Ghost, says; *As if any Man, since the World began, ever did, or ever could mean, by those Terms, not Power and Dominion*. It were easy to quote a Multitude of Writers, Ancient and Modern, that use the Word *Authority*, without reference to *Dominion*; and who when they ascribe it to the *Father*, as his *Peculiar*, never mean to express any the least *Dominion* over the other *Two Persons* by it. I content my self here with Two only, Both

a Second Defense, p. 43, 179.

quoted in my *Second Defense* [†], namely, *St. Austin* and *Bishop Pearson*. It would be endless to instruct this Gentleman in all the *useful* Things which he wants to *know*. He does not know, that as early as the Days of *St. Austin*, the very *Distinction* which I insist upon, as to the *equivocal* Sense of *Authority* in this Case, was taken notice of, and pleaded against one of his *Arian* Predecessors, *Maximin* [‡]: So little is he acquainted with what Men of *Letters* have been doing *since the World began*.

Upon this Occasion, he drops a *Maxim*, as he takes it to be, that *nothing can be the same in Kind and in Number too*. The Author of the *Remarks* is full of the same thing [†]. I have already hinted, how contradictory this pretended *Maxim* is to *Dr. Clarke's* known and avow'd Principles in another Cause. To answer now more directly, and to cut off their main Argument at once; I observe, that tho' in *finite* Things, especially Things *corporeal*, those that are one Substance in *Kind*, are more than one Substance in *Number*; yet the Reason is not, because they are *one in Kind*, but because they are really *separate*, or *separable* from each other: And so it happens, that while they are one Substance in *Kind*, they are not one in *Number*. But where the Substance is neither *separate* nor *separable*, (as in the *Divine Persons*) there Unity of *Kind* and *Number* are consistent, and meet in one: And thus the Unity is both *specific*, and *individual*, without any the least Repugnancy, or Appearance of it. [‡]

[†] *Second Defense*, p. 178, 336. See other Testimonies in *Petavius. de Trin. l. v. c. 5. §. xi, xii, xiii. l. ii. c. 2. §. ix. and in Bull D. F. Sect. iv. c. 1. p. 254.*

[‡] *Augustin cont. Maxim. l. iii. c. 5, 14.*

[†] *Remarks*, p. 25.

[‡] See my *Second Defense*, p. 321, 394.

XIV. Page the 93^d, we meet with several little Efforts to say something, but with a very *ill Spirit*, and showing more of the Author's *Spleen*, than his Abilities. He *scoffs* at the Advice given him, not to pretend to be *wise* in the deep Things of God. He is positive that an *infinitely active* Being can, if he pleases, entirely *cease to act*; that God's *loving* himself, however it may be the prime *Mover* in all the divine Acts, is *no Act at all*; and that God never *naturally*, or *necessarily* exerts any *Power*; for this wise Reason, because in such a Case, he *can have no Power to exert*: That is, because the *Will* is the *Original* (with this Writer) of all *exerting of Power*, which was the Point in *Question*. He has left several very material Things I urged upon this Head, perfectly untouch'd:^a But seems to be affronted that any Man should *question* whatever he has been pleased to affirm; or should not take his *Dictates* for *Demonstrations*.

XV. There is a Place which I have pass'd over in p. 62. but deserves to be mentioned under this Chapter. I happen'd to find fault with Dr. Clarke, for pretending to prove the Existence of a First Cause, *a priori*^b: Which has no Sense without supposing a Cause *prior* to the *First*, which is flat *Contradiction*. This plain Reasoning is called turning the pretended *Proof into Ridicule*; though, in my Notion, *reasoning* is one thing, and *ridiculing* another. However, the Gentleman being grievously offended, resolves to revenge himself in a *Note*. Repeating some Words of mine, out of the Place I have referr'd to in my *Second Defense*, he enters a Remark: *These Words show that*

^a See my Second Defense, p. 326. 327.

^b Second Defense, p. 429.

Dr. Waterland does not understand what the Meaning of a Proof *à priori* is. I should be glad to receive Information on this Head from our great Dictator in Science: And if he understands the Thing so well, the Reader might have expected some Explication of it at his Hands, that it might be seen where Dr. Waterland's Mistake lay. Till this be done, I will presume to think, that what I said was perfectly right; and that neither Dr. Clarke nor his Friends can return any Reply, more than *Abuses* to it. Dr. Cudworth was one that had travelled in the Argument as far as any Man, and had as good an Inclination to prove the *Existence à priori*, as Dr. Clarke could have. But he was a wise Man, and saw clearly how that Matter stood. Let us hear what he says, after many Years Thought and Meditation. Speaking of what he had done in his last Chapter, he has these Words: *We therein also demonstrate the absolute Impossibility of all Atheism, and the actual Existence of a God: We say demonstrate; not à priori, which is impossible, and contradictory, but by necessary Inference from Principles altogether undeniable.*^c I do not want Dr Cudworth's, or any Man's Authority for a Maxim of common Sense, and as plain as that *Two and Two are Four*: But the plainer it is, so much the greater wonder that Men of Parts and Abilities could not see it, or are yet ignorant of it.

The most knowing Men hitherto have been contented with the Proofs *à posteriori*, as being sufficient, and the only ones that are so. And they have rightly judged, that to pretend more, is betraying great Ignorance of Things, and is exposing the clearest and best Cause in the World to the Insults of *Atheism* and *Infidelity*. These Gentlemen endeavour to blind this Matter by substituting *Ground*, and *Reason*, in the room of *Cause*.

^c Cudworth Intellect. Syst. Preface.

Let them say plainly what they mean by this *Cause*, *Ground*, or *Reason*, or whatever else they please to call it. They will at length find the Words either to have *no Sense*, or to contain that *absurd Sense* of a *Cause prior to the first*. Is this *Ground*, *Reason*, &c. the Substance it self? The Consequence then is, that the Substance is the *Cause* or *Ground* of it self. Is it any *Attribute* or *Attributes* of that Substance? The Consequence then is, that *Attributes* are the *Cause*, or *Ground* of the *Subject*, or *Substance*. Let them turn it which way they will, the *Absurdity* still recurs; till they please to allow, (what is both *Sense*, and *Truth*) that the *First Cause* is absolutely *uncaused*; and that it is Nonsense to talk of any *Ground* or *Cause* of that Substance, which is it self the *Ground* and *Cause* of all Things. But it is pleaded (p. 63.) that if God may *exist absolutely without any Ground or Reason* (that is, *Cause*) of *Existence*, it would follow that he might likewise as well without any *Cause* or *Reason* cease to exist. Which is as much as to say, that unless there be a *Cause prior to the first*, which exists necessarily, it will follow that the *first Cause* does not exist necessarily, but may cease to be. What is this, but making the Notion of a *first Cause* repugnant, and contradictory to it self; or in short, denying any such thing as a *first Cause*? I think it sufficient to say, that it is the Property of the *first Cause* to exist necessarily: He must, and cannot but exist from Eternity, to Eternity. If *Existence* be consider'd as an *Attribute* of that first Cause, the sole *Ground*, *Reason*, or *Subject* of it is the Substance it self so existing; which is therefore the Support of *That* and of every other *Attribute*. All pretended *Grounds*, *Reasons*, *Causes*, &c. in this Case, can resolve into nothing but the actual Existence of such a Being. Prove first *à posteriori*, that it is Fact that he does exist; and the necessary manner of his

existing is proved at the same time. It is Nonsense to run up higher for an *antecedent* Ground, Reason, or Cause, after we are come to the Top, and can go no higher; unless this Writer is disposed to go on *ad infinitum*, and never to come at a *first Cause* at all. But he has been so used, it seems, to talk in this way upon other Subjects, that he thinks it *strange*, he may not do it here too; and that he may not talk of an *antecedent* Reason for what has not any thing *antecedent*, as well as for what has. Such is his great Proficiency in *Metaphysicks*.

I should have been willing to have pass'd over the Doctor's Misconduct in this Argument, had it not accidentally fallen in with our present Subject. The Cause of *Theism*, and his *good Intentions*, and, I believe, *very honest Endeavours* in it, might have been his *Protection*. But since this Matter has at length been brought in, and admits of no just *Defense*; it is good to acquaint this Gentleman, that it will not be carried through, either by confident *dictating*, or by throwing out *Abuses*. But I proceed.

XVI. Page the 91st, This Gentleman, speaking of me, says as follows. *Having been told, that whatever the Deity, or Divine Nature [τὸ Θεῖον] is spoken of as an Object of Adoration, 'tis not by way of Accuracy (as the Doctor had absurdly pretended) but on the contrary by a mere figurative way of speaking, put for God himself, just as we frequently say the King's Majesty, not meaning the Majesty of the King, but the King himself; his Answer is, that his affirming the contrary is sufficient against our bare Affirmation. If the Reader thinks it so, I am willing to leave it to him.*

That this Writer is offended, one may perceive. I shall endeavour to set the Matter however in a clear Light. In my *Defense* ^d I have these Words:

^d Defense, p. 251.

“ God alone is to be worshipped, the Creator in
 “ Opposition to all Creatures whatever, the *τὸ θεῖον*,
 “ as *Clemens of Alexandria* ^e, and *Origen* ^f sometimes
 “ accurately expresses it : Which also *Tertullian* ^g seems
 “ to intimate in the Words, *quod colimus*, above ci-
 “ ted.

The *Author* of the *Reply* having a Fancy, that
 Worship cannot be properly said to be paid to the
 divine, or any *Nature*, but to *Person* only, was
 pleased to put in his Answer ^h to what I had said, in
 the Words he has since repeated. To a bare *Affirma-*
tion of his, and positively laid down, only to serve
 an *Hypothesis*, I first returned a *Counter-Affirmation*,
 (Disputants, as I thought, being always upon a
 Level in such Cases, and never obliged to take each
 others *Word for Proof*) but presently subjoined
ⁱ some Remarks, and References, about the Sense of
τὸ θεῖον in *Greek Writers*, and particularly in *Clemens*,
 and *Origen* : From which I had reason to conclude,
 that *τὸ θεῖον* properly signifies the *divine Nature*, or
Substance, or God considered substantially as *res di-*
vinæ, and not according to *personal Characters*, Acts,
 or Offices. That this was the Sense of *Clemens*, when
 he speaks of the *τὸ θεῖον*, as the Object of *Worship*,
 might appear plainly from the Places I referr'd to ;
 particularly from those I have again noted ^k in my
 Margin. And the reason why both *Clemens* and *Ori-*
gen chose that Expression rather than *θεός*, was to be

^e *Θρησκεύειν τὸ θεῖον*. Clem. Alex. p. 778. Ox. Ed.

^f *Σίβει τὸ θεῖον*, &c. Orig. contr. Cels. p. 367.

^g *Ἀναβαίνειν ἐπὶ τὸ ἀγνόντων τὸ θεῖον φῶς, κακείνῳ μόνῳ ἐροῦσθαι*.
 Orig. ibid. p. 189.

^h *Quod colimus Deus unus est*, &c. Tertull. Apol. c. 17.

ⁱ Reply, p. 356.

^j Second Defense, p. 388, 389.

^k Clem. Alex. p. 50, 836.

more emphatical and expressive against *Pagan* Worship offer'd to Things of a frail and corruptible Nature, to *created* Beings. I think, it was paying great Respect to this Gentleman's bare *Affirmation*, to trace the Sense of το θεῖον so far as I did in Opposition to it ; as may appear by my *References*. And though I threw in a Parenthesis, *saving to my self* the just Claims of every Disputant, he need not have been offended at it, as if it were intended as an *Affront* to his *superior* Learning or Judgment, to set *mine* against it : I had no such Thought in it. But however raised and extraordinary his Abilities may be, and however *high* an *Opinion* he conceives his Readers should have of them, he ought nevertheless to have taken some *Notice* of what I had pleaded ; if not as a *Critick*, yet as an *honest Man* : And I cannot but think it too *assuming* still, to expect that his bare *Dictates* shall have more weight than Another's *Reasons*.

XVII. To an Observation of mine out of *Tertulian*, that God the Son is an *Angel*, and *Messenger*, not by Nature but by Office¹, he returns me this Answer : *Can any Man tell what the being a Messenger by Nature means* ^m ? No : But he may know what an *Angel* by Nature means, which was the Word I designed the Distinction for, and to which alone it refer'd ; as my Argument, and the *Quotation* at the Bottom, sufficiently shew'd : And all the Fault was in not throwing the Word *Messenger* into Brackets. The Reason of bringing it in, appears from what went before. This is low carping : But no doubt the Author intended a smart *Repartee*. He has such

¹ Second Defense, p. 123.

^m Observations, p. 26.

another Piece of Smartness in the same Page, relating to the Word *Servility*; which he charges me with adding *deceitfully*, as Synonymous to *Subjection*ⁿ, because of the quite different Sense of that Word in the *English Language*. Whatever Sense it be that he speaks of, as to the *English*, I am sure no body but himself can mistake my *Sense* of it, in the Place where I used it, nor think the Word *improper*. But this Gentleman seems to be so elated upon his Skill in *Language*, that he can scarce allow others to understand their *Mother-Tongue*.

XVIII. He has some *ingenious* Thoughts, and *smart* Sayings, p. 40. which must not be omitted. They are bestowed upon a Passage of mine^o, where I say, that the Father was not to be visible, so much as *per assumptas Species*, by *visible Symbols*, because he was not to *minister*, or be *incarnate*. The Remark hereupon is: *It seems from these Words, that Dr. Waterland does not suppose the Incarnation of Christ to be at all real, but meerly a Phantasm, per assumptas Species: This being confessedly the only way in which there was any natural Possibility for the Father to be incarnate. And accordingly in his Explication of that Text. (Phil. ii. 7.) He tells us that Christ emptied himself in Appearance.*

I passed over this uncommon Turn of his, when I met with it in the Reply^p. I saw, he was strangely lost and bewildred; and I was willing to give him time to recover, and recollect. But by his repeating it here, he appears to be very fond of it: And this, no doubt, is one of the Arguments which

ⁿ See my Second Defense, p. 107.

^o Second Defense, p. 142.

^p Reply, p. 59, 181.

(as he tells us in his *Preface*) upon the *most careful Review*, he believes to be *strictly and perfectly conclusive*. I am ashamed to answer such Impertinencies: But sometimes it must be done. His *first* Mistake is, understanding *per assumptas species*, of a *Phantasm*: But this was to make way for what was to come after, and to answer to *Appearance*. His *Second* is, in pretending that this was the *only way* that it was *naturally* possible for the Father to be *incarnate*. For neither would this way have amounted to any *Incarnation* at all, being only *Preludium Incarnationis*, as it was anciently called: Nor is a *real Incarnation* *naturally* less possible than that was. His *Third* is, in not distinguishing between the taking up *visible Symbols* for a while to *appear* by, and being *personally* united to the *Human Nature*, which is *Incarnation*. His *Fourth* is so *gross*, (not to perceive the Difference between *veiling the Glories of the Godhead*, and *having no real Manhood*) that I can hardly suppose his Thoughts were at home when he wrote it. But the Word *Appearance* seems to have struck his *Imagination* at once, and to have made him jump immediately, without any Premises, into a marvelous *Conclusion*.

XIX. Page the 74th, &c. He undertakes to show, that, upon his Hypothesis, the Existence of God the Son is not *precarious*. I could scarce have believed, till I saw the *Reply*, that any Man of tolerable Parts, or Discretion, would have engaged in so silly an Argument. But there is a Necessity for it, it seems: And this is the *Second Time*, that he has resolved to shut his Eyes against *common Sense*, in this very Article.

* See my Second Defense, p. 219.

We are to observe, that he denies the *necessary Existence* of God the Son; which is directly making his Existence *contingent*, which is another Word for *precarious*, and is proper to a *Creature*.

This Gentleman endeavours, p. 75, with a Dust of Words, to obscure this plain State of the Question. At last, he comes a little closer to the Point, and begins the Debate. *God, says the Apostle, cannot lie: The only Reason why he cannot, is because he will not.* [Note then, that the only Reason why God does not, or cannot reduce God the Son to *nothing*, is because *he will not.*] *Is therefore the Veracity of God a thing as mutable and precarious, because it entirely depends upon his Will, as is the Existence of any Creature whatever?* But this Gentleman should have shown that God was as much bound up by his own *Attributes* to give the Son *Existence*, and to continue him in it, as he is bound *never to lie*, to make the Case parallel: And upon this Supposition, God could no more want his Son one Moment from all Eternity, than he could be ever one Moment capable of *lying*: Which is making the Son as *necessarily-existing*, by *necessary Will* (which this Gentleman would call *no Will*) as God's Attribute of *Veracity* is necessary and immutable. God's *moral Attributes* are founded in the *natural Perfections*, and are indeed no other than *natural*, and *necessary Perfections* of the Deity, which he can no more cease to have, than he can cease to be. And even the *Rectitude* of his *Will is natural, necessary, and unalterable*: And the Reason why he never *will*s amiss, is because he *cannot*. But not to run farther into this Point, which is perfectly *remote and foreign*, and brought in only for a *Blind*; what becomes of the Distinction between the *necessary Existence* proper to the *Divine Being*, and the *precarious Existence* proper to *Creatures*? If God may be obliged by any of his *moral Attributes* of *Wisdom*,

N

Good-

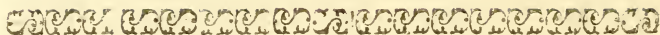
Goodness, Veracity, &c. to preserve the Son in his Being; so may he likewise to preserve *Angels*, or *Men*, or any other *Creature*: And is this a Reason against calling their Existence *precarious*? If it be, then there may be *Creatures*, many besides God the Son, whose Existence is not *precarious*: And thus the Distinction between *necessary*, and *precarious* Existence is lost. The Meaning of *precarious* Existence is, *not necessary*, of what might either *never have been*, or may *cease to be*, if God *pleases*. Let this Gentleman either *affirm* this of God the Son, or deny it of any *Creature* whatever.

This Writer, who is used to *wise* Questions, asks me, whether the *Supreme Dominion* of God the Father (that which I found in *voluntary* Oeconomy) be *precarious*? Undoubtedly every *voluntary* Office may cease to be, is not *necessary*, but depending on *Pleasure*, and is therefore so far *precarious*. And even as to *natural* Dominion, God might *chuse* whether he would make any *Creatures*; he may *chuse* whether he will *continue* any: That is, he may *chuse* whether he will exercise any such *Dominion* at all; for all such *Dominion* supposes the Existence of *Creatures*, over which only such *Dominion* is. Supremacy therefore of Dominion, is as *precarious* as the Existence of the *Creature*: And if that be not *precarious*, I know not what is so. But, I think, I am over-abundantly civil to this Writer to debate a Maxim of *common Sense* with him. The Sum is, that That Existence which is *not necessary*, is *contingent*; and *contingent* is *precarious*, or depending on *Pleasure*, in opposition to what is *naturally* immutable, and *cannot but be*: Such is the Existence of God the Son with this Writer: Therefore his Existence is *precarious* in the *same Sense*, tho' perhaps not in the *same Degree*, that the Existence of any *Creature* whatever is called *precarious*. Q. E. D.

XX. Page 92d, this Gentleman tells me of *affecting to express a ridiculous seeming Repugnancy in maintaining, that the same Act is certain as being foreknown, uncertain, as depending on the Will of a free Agent.*^a I should be glad to see the Difficulty dextrously hit off by this *acute* Writer, to make us some amends for his Failures in other Things. He does it, he thinks, in two Words; that what depends on the Will of a *free Agent* may be *certain*, though not *necessary*. But to me it seems that the Difficulty stands just where it did: For how is that *certain* which is *not necessary*, which *may, or may not be*; which is all the Meaning of *not necessary*, and which seems to amount to the same with *not certain*, in the present Case. And how is that *fixed, or certain*, which is yet *floating and hanging in Suspence, either may, or may not be*? Possibly, some Solution may be found for these and the like Difficulties: But I am afraid, not by this Gentleman, who does not appear hitherto to have gone to the Bottom of the Subject, or to have *Patience, or Coolness* of Temper, requisite to go through with it.

^a See my Second Defense, p. 425.





C H A P. IV.

Concerning Quotations from the Ancients.

THE 14th *Observation* is spent upon this Subject: And I shall think it worth the while to bestow a *Chapter* upon the same; that as we have seen this Gentleman's Penetration in Matters of *Argument*, we may now also see his Diligence, and Accuracy, in Matters of *Learning*. I have had frequent Occasion, in both my *Defenses*, to take notice of his superficial Acquaintance with the *ancient Fathers*.

1. Sometimes he has endeavour'd to put *spurious*, or worthless Pieces upon us, as being of considerable Value and Authority. The *Apostolical Constitutions* ^b, *Ignatius's* larger *Epistles* ^c, the *Arian Councils* of *Sirmium* ^d, *Philippopolis* ^e, and *Antioch* ^f, (instead of the *Catholick* and approved Synods) and the Tenets of *Semi-arians* for those of *Epiphanius* ^g. See the Instances of this kind up and down in the *Reply* ^h. The doing this, unless it be

^b See my Second Defense, p. 280, 281, 318.

^c See my Second Defense, p. 280, 281.

^d See my Second Defense, p. 297, 318.

^e See Second Defense, p. 299, 318.

^f See Second Defense, p. 300, 318.

^g See Second Defense, p. 417.

^h Reply to Dr. Waterland, &c. p. 17, 18, 19, 22, 23, 29, 58, 61, 258, 260, 274, 275, 276, 299, 404, 410.

done *ignorantly*, is much the same *Honesty* in the way of *Writing*, as the putting off bad *Wares*, or damaged *Goods*, at the *Price* of good ones, in the way of *Trading*.

2. Sometimes he has express'd *Wonder* and *Amaze-ment* at me, as if I had been teaching some *new* and *strange* Thing, or something merely *Scholastick*, when I have been only following the concurring Judgment of the ancient Fathers ⁱ.

3. Sometimes you will find him representing a Doctrine as unanimously taught by *all the Ancients*, when they were *all* directly against it, or *none* clearly for it. ^k

4. *False* History, and *Misreports* of the Fathers have been very ordinary, and common with him. ^l

5. *Misrepresentations* of the Fathers, as to their real Sense, and Meaning, have been numberless: The greatest part of my Labour has been all the way to lay them open, and confute them.

6. *Misquotations*, or *deceitful* Translations, I have often had Occasion to observe, and correct. ^m

Now, this Gentleman being very desirous, as it seems, to make Reprisals upon me, undertakes to furnish out a whole Section of *gross Misrepresentations* made by me in my *Quotations*. He gives them for

ⁱ See my First Defense, p. 21, 87, 380, 471, 481. Second Defense, p. 49, 212.

^k See these Fallacies noted: First Defense, p. 34, 101, 338, 361, 393, 449. Second Defense, p. 295, 346, 436, 482, 484.

^l See the same detected: First Defense, p. 93, 186, 198, 265, 382, 398, 449, 452, 465, 467. Second Defense, p. 9, 11, 58, 73, 100, 130, 141, 143, 150, 153, 208, 213, 243, 318, 335, 455, 460, 476, 477.

^m See my First Defense, p. 130, 132, 183, 198, 426, &c. 489. Second Defense, p. 80, 120, 136, 287, 290, 318, 352, 398, 488, &c. 513.

a *Specimen* only, as he says, and calls them *some few* ; being willing the Reader should think he had been very *tender*, and *compassionate*. The Reader perhaps may really think so, when he finds what the Sum Total of this worthy Charge of *gross Misrepresentations* amounts to: Nothing but an Account of some very *fair* and *just* Representations set in a bad Light, misreported under *false* Colours, and called by a wrong *Name*. I hope, every intelligent Reader will apprehend the Difference between *making* a Charge, and *proving* one; between a *false* Report and a *true* one; between an unrighteous *Calumny*, and a *just* *Censure*. I am willing to put the Issue entirely upon the Justice and Merits of the Case, upon the *Evidence* produced here, or there, to justify the Charges respectively. Let but the Reader compare my Remarks on Dr. Clarke's Quotations ⁿ, with what this Writer would lay to me: And then the Difference betwixt the one and the other will be thoroughly understood. Now to come to Particulars: They are 12 in Number; which were they all *Faults*, it were easy to select Hundreds greater out of their Pieces. But I confin'd my self, in my Collection, to such only as betrayed manifest *Partiality*, and *Deceit*, or great want of Care, and Exactness.

1. In the first place, he finds fault with my way of *understanding* a Passage of *Philo*, and gives me his own *Judgment* against it: Which I have as much Regard for, as he has for *mine*. The very Passage which he cites from *Philo*, to *confute* my Construction, *confirms* it: As it shows that the *Logos* was betwixt the *τὸ γενόμενον* and *ὁ πατήρ*, and was therefore *neither*. And if he is not reckon'd with the *τὰ γενόμενα*, he is of course *ἀγένητος*.

ⁿ First Defense, 426, &c. Second Defense, 488, &c.

II. The *Second*, is my reading ἀγέννητος in two Places of *Justin*, where he chuses to read ἀγέννητος. His Reasons, it seems, are good to *Him*, and mine to *Me*, which is the whole Matter. I vindicated my *Reading* against his Exceptions in my *Second Defense*, p. 164, 265 : And he has nothing to add by way of Reinforcement. A mighty Business to found a Charge of gross *Misrepresentation* upon: He must have been hard put to it, to strain so much for one.

III. A *Third Article* of my gross *Misrepresentations* begins with a new Invention of his own; a very forced Interpretation of a Passage in *Irenæus*°, which Interpretation was never, I believe, thought on by any Man before himself, and rests only in Strength of Imagination. For, what if the Father be called λόγος in that Chapter as well as the Son, could *Irenæus* be there talking of the *Emission*, or *Generation* of the *Father*? If this Gentleman will but please to look forwards, as far as Page 157, and 158, and view the whole Process of the Argument, he will see what *Irenæus* meant by the *Logos*, namely, the *Only-begotten* of the Father, the same that *Isaiah* speaks of, *Chap. liii. v. 8*.

This Writer also tells me of citing two Passages of *Irenæus*, as containing the Church's Notion, when he is ridiculing the Notions of the *Valentinians*: As if a Man might not be ridiculing the Notion of the *Valentinians*, and at the same time discover his own. Had the Author undertaken to vindicate this his new,

° Qui Generationem prolativi Hominum Verbi transferrunt in Dei æternum Verbum, & Prolationis initium donantes & Genesim, quemadmodum & suo verbo. Et in quo distabit Dei Verbum, imò magis ipse Deus, cum sit Verbum, a verbo Hominum, si eandem habuerit Ordinationem & Emissionem Generationis? *Iren. p. 132. ed. Mass.*

and *extraordinary* Construction, I should have taken care to consider it at large: But as he has only given a few dark and obscure Hints of what he would have, I think it sufficient to refer the Reader to my *Second Defense* ^p, and to *Irenæus* himself ^q, and to his learned *Editor*, who has particularly consider'd his *Author's* Meaning ^r.

A farther Complaint against me, is for falsely interpreting, *Non alius & alius*, in *Irenæus* ^s, of *Father* and *Son*; which is so trifling and groundless, that nothing can be more so. He has invented another imaginary Construction, peculiar to himself, which he endeavours to help out, by supplying something in *Irenæus's* Text, which the good *Father* never thought on, and which the whole Context strongly reclaims against. See my *Second Defense* ^t, where I cite the Passage, with another parallel Place of *Tertullian*. In this way of charging me with *gross Misrepresentations*, the *Author* may be copious enough; for *Invention* is fruitful.

As to the *Fourth* place, all the Fault is, that I follow the *common* Reading (*cum verbo suo*, *Iren.* p. 183.) tho' there is *one* MS. which leaves out *cum*: A MS. scarce above 400 Years old, and of no great Authority ^u. The Manuscript is the *Arundel*, in the Library of the *Royal Society*: I have seen it, and find the *Reading* to be as *Dr. Grabe* represented. But that

^p *Second Defense*, p. 66 270.

^q *Iren.* p. 132, 139. *Ed. Mass.*

^r *Massuet. dissert. præv.* p. 128.

^s Non ergo alius erat qui cognoscebatur, & alius qui dicebat; nemo cognoscit patrem, sed unus & idem, omnia subiciente ei patre, &c. *Iren.* p. 234. *Mass. præv. diss.* p. 131.

^t *Second Defense*, p. 68.

^u See *Massuet. præf.* p. 8.

the Reading is *without doubt the truer Reading*, as the *Reply* pretends ^a, against the Faith of all the other MSS, about Ten in Number, several of them much *older*, and most of them more *faithful* in the whole, will not be taken for granted upon a bare *Affirmation*.

A *Fifth* place of *Irenæus* by me cited ^b, I am willing to leave with the Reader: Who may please to consider, whether what this Writer objects be of any Force against what I said; since I did not pretend that the Son did any thing *contrary to*, or *without* the Father's good *Pleasure*.

IV. This Gentleman proceeds to *Clemens Alexandrinus*, and charges me with *misrepresenting* him. I vindicated my Sense of that Passage at large before ^c, and obviated every Pretence to the contrary: Nor has this Writer so much as attempted to *reply* to what I there urged; except calling a thing *monstrous* be the same with *confuting* it. His repeating here his former Opinion about Christ being *representative only* (which has been so abundantly answer'd and baffled in Both my *Defenses* ^{*}, beyond any just Reply) only shows to what a Degree of Hardiness a Man may arrive to by long opposing the *Truth*.

There is another Place of *Clemens* ^d, as to which he *insists* upon his Construction, and I also upon mine ^e; tho' it is sufficient for me, if mine *may be*

^a Reply, p. 103.

^b Second Defense, p. 82.

^c Second Defense, p. 140.

^{*} First Defense, p. 34, &c. Second Def. p. 163, &c.

^d Οὐτ' ἐν φθονὶ ποτ' ἄν πιν, ὁ πάντας μὲν ἐπ' Ἰησὺς καλῶν, ἑξαρέτας δ' τοῖς ἑξαρέτως πεπιστευκόσιν ἀπονείμας ἡμᾶς. ἔδ' ὑφ' ἐτέρῳ κωλυθεῖν ποτ' ἄν, ὁ πάντων κύριος, καὶ μάλιστα ἑξυπηρετῶν τῷ ἀγαθῷ καὶ παντοκράτορι θελήματι πατρὸς. Clem. Alex. Strom. 7. c. 2. p. 832.

^e Second Defense, p. 513.

true; he should prove on the other hand that his *must*. He appeals to all that understand *Greek*. So do I, and to the *Context* likewise. Bishop *Bull*, *Le Nourry*, and the Learned *Editor* of *Clemens* (who, I believe, understood *Greek*) had declared beforehand for my *Construction*. Let this Gentleman produce his better *Vouchers*, if he has any, to support his Pretences about the *Nature of the Greek Tongue*: Which he may sometimes happen to mistake, and pretty widely too, as appears by his *Versions*. His *Translation*, as he calls it, of this very Place of *Clemens*, is no *Translation*, but a loose *Paraphrase* †; and such a one, that no Man could ever imagine from it what the *Greek Words* are. Whether I am right or no, he is most certainly *wrong* in taking the *Liberty* he has, of *foisting* in Words, and altering the *Turn* of the Expression, to help out his *Construction*. But besides that, the *Construction* it self appears to me somewhat *forced*, and *unnatural*, as referring *ὁ μάλιστα* to the *Negative* going before, and to the *first* Member of the Sentence, rather than the *second*; when in the preceding Sentence, of like Kind, the *third* Part hangs upon the *second*. The most natural *Construction* therefore seems to be this; *Who is Lord of all*, etiam maximè serviens*, &c. even when most subservient, &c. that is, even in his lowest Condescension, becoming *incarnate*, which *Clemens* had been speaking of. In the very next Page, resuming the Assertion of the Son's being *Lord of all*, he again qualifies it, in like manner, by referring all up to the Supreme Father.

V. We now come to *Tertullian*: Where he taxes me with a *Misconstruction*; owning however that he had gone before me in the *same*. I must acknowledge I look'd upon the *Construction* of that Place as doubt-

† Reply, p. 511. Compare my Second Def. p. 513.

* As to the like Construction of *ὁ μάλιστα* in *Clemens*, see p. 138, 250, 436, 443, 620, 759, 821.

ful, at least; for which Reason I had never cited it in my first *Defense*, or elsewhere, to prove Father and Son *one God*. But finding at length, that some learned Men so understood the Place, and observing that the *Reply* also came into it, I thought I might then *safely* use it. If it be a Mistake, (as probably it may) it should not however have come under the Head of *gross Misrepresentations*.

He next charges me with a great Neglect, as omitting to take notice of what the *Reply* had objected to my Construction of a Place in *Tertullian*, tho' I again quote the Place. It is unreasonable in the Man to expect particular Notice of every thing that he has any where occasionally dropt, when he has slipp'd over many and more material Things of mine: But I have accustomed him so much to it, that now he insists upon it. After all, his Construction of, *suo jure*, & in *Tertullian*^h, which he makes to be the same with, *sensu sibi proprio*, is so extravagant, that it might be safely left with any Man that knows *Tertullian*, or knows *Latin*. What could *Tertullian* say less than that God the Son was God Omnipotent in his *own Right*, when he so often proclaims him to be of the *same Substance* with the Father? It is not said merely *suo jure* omnipotens, but *suo jure Deus omnipotens*: And as the Meaning of *suo jure* is well known to all that know *Latin*; so are *Tertullian's* Principles well known to as many as know him; and that he makes the Son *God* in the *same Sense* as the Father is, as partaking of the *same Divine Substance*. *Tertullian* therefore could not mean,

^g Reply, p. 509.

^h Omnia, inquit, patris mea sunt, cur non & nomina? Cum ergo legis Deum omnipotentem, & Altissimum, & Deum virtutum, & Regem Israelis, & Qui est; vide ne per hæc Filius etiam demonstretur; suo jure Deus omnipotens, quæ Sermo Dei omnipotentis, &c. *Tertull. adv. Prax. c. 17.*

as this Gentle man says, that the Son is God Almighty, *in a Sense proper to him, or upon a Ground peculiar to himself*; since *Tertullian's* Principles plainly make Father and Son God in the *same Sense*, and upon the *same Ground*, as being of the *same Divine Substance*. But this he might mean, and this he did mean, that the Son is Almighty God *distinctly*, and in his own *proper Person*, and *Right*; and not consider'd as the *Person* of the *Father*, which *Praxeas* pretended. This Gentleman however, by endeavouring to find out some *Misinterpretations* of *mine*, does nothing else but discover more and more of his *own*.

He is in the same Page, (*p. 125.*) cavilling at a very innocent Translation of an *Arian* Passage in my Book^k; where I render *sua virtute*, by his *own Power*. He will have it, that it does not mean the Son's *own Power*, but his *Father's*, because supposed to be *given* him: Which is nothing but *equivocating* upon the Word *own*. The Meaning undoubtedly is, that the Son created all Things by his *own natural, inherent Power*; though supposed to be given him, with his Nature, by the Father. And this is all I meant in my *Version* of the Words: It is observable however, that this Gentleman never yet came up so high in his Doctrine, as the ancient *Arians* did. They supposed Christ invested with *creative Powers* by the Father; which is a great deal more than making him merely an *Instrument* in the Work of Creation.

As to *Tertullian's* Meaning in some Passages which this Author produced to prove that Souls were *consubstantial* with God^l, (according to that Writer) as much as the Son was supposed to be by the *Nicene Council*, it was so mean, and so unworthy a Suggestion,

^k Second Defense, *p. 411.*

^l See Reply, *p. 55, 225, 328. Preface, p. 6.*

that I thought it proper to vindicate ^m *Tertullian*, as falsely charged in that Matter. It was of some moment that *Tertullian* had utterly denied it of *Angels*; or even *Archangels*, and of the highest Order. This the Objector takes no notice of. *Tertullian* denies that the *Soul* comes up *usque ad vim divinitatis*, and explains himself inoffensively on that Head: as I observed. Nay, he argues through the whole Chapter against *Marcion's* Tenet, of the *Soul* being *substantia Creatoris*, the Substance of (or *consubstantial* with) its *Creator*. Yet this Writer here goes on with the same ridiculous Charge, founding it upon Words that express nothing of it. What the Words mean, I intimated at large in the Place referred toⁿ: And this Gentleman makes no Reply to it. Why he did not, is best known to himself.

VI. We come next to *Origen*, whom it seems I have greatly injured in rendring, μετέδωκε γὰρ αὐτὸς καὶ τῆς μεγαλειότητος, *bath imparted even his Greatness* °, instead of *has imparted even of his Greatness*. ^p But I am sure he has injured *Origen* a great deal more by suppressing the remaining Part of the Sentence, which shows what *Origen* meant, *viz.* that the Son is *commensurate* with the Father in *Greatness*. This was not imparting some small pittance of his Greatness, but *equal Greatness*, or his *whole* Greatness: And this Gentleman might have considered that μετὰ δίδωμι commonly governs a *Genitive* Case; which is suffi-

^m Second Defense, p. 100. Compare Pamelii Paradox. *Tertullian*. n. 3.

ⁿ Second Defense, p. 119. *vid.* *Tertull.* contr. *Marc.* L. 2. c. 9.

° Second Defense, p. 45.

^p Observations, p. 25, 126.

ent to take off the Force of his *Criticism*: Though I must own, I see but little difference in the two Ways of speaking, nor that either of them may not be admitted ; provided only that the *whole* Sense of *Origen* in that Passage be taken along with it.

As to another Place of *Origen*, this Writer desires that my *Defense* ^q, and his *Reply* ^r may be compared ; which I desire also.

The same I say as to a *Third* Place ^s of *Origen*.

As to a *Fourth* Place in *Origen*, this Writer is pleased to stand corrected in respect of his *Translation* of it, which I found fault with ^t. As to his further Endeavours to defeat the Meaning of that Place, I am willing to trust them with the Reader, after he has seen the Passage it self, and what I have said upon it.

Another Passage of *Origen* I shall likewise trust with the Reader, if he pleases but to look into my *Second Defense* ^u. This Writer here, (p. 127.) talks of my Construction being *contrary to the Nature of all Language* ; as if the Nature of Language never admitted any *Adjective* to stand alone, the *Substantive* being sufficiently intimated from the Context. But this is his forward way of talking: And he seems to think he has a right to be believed upon his *Word*.

VII. This Article concerns *Novatian*. I have fully express'd my self, as to this Author, in many Places

^q Second Defense, p. 69, 109. Reply to Dr. *Whitby*, p. 24.

^r Reply, p. 83, 84, 85.

^s Compare Reply, p. 295. and Observations, p. 63. with my Second Defense, p. 276, 402.

^t Second Defense, p. 397, 398.

^u Second Defense, p. 69.

of my *Defenses*, which the Reader that thinks it of Importance, may please to consult. I forbear any farther Dispute about the *Reading* of a certain Passage, till the Learned Mr. *Welchman's* new *Edition* of that Author appears, which may probably give us some farther Light into it.

VIII. The Eighth Article, instead of proving any *Misrepresentation* upon me, only revives the Memory of a great one of his *own* ^a; which discovered his small Acquaintance with the Ancients. As to this Writer's Exceptions to *Hippolytus*, I have sufficiently obviated them elsewhere: ^b And one would think that *Tertulian's* Use of the Word *Persona*, in the same Sense with *Hippolytus's* *πρόσωπον*, might have screen'd the latter from this Author's Censure in that particular. But supposing I had less to plead for my saying that the *Sabellian* Singularity consisted in making the Godhead *μονοπρόσωπον*, and that I had express'd it in a Phrase that came not into Use till the 4th Century; can there be a greater Mark of *Pedantry*, than for a Man to take me up, and cavil at the bare *Expression*, and to charge me with an *Untruth* upon it? How would it look, to charge *Basil*, and *Chrysostom*, and *Theodoret*, as reporting a thing *notoriously untrue*, when they represent *Sabellius* as making the Godhead *ἐν πρόσωπον*, just as I do? Would not the Man be taken for a *Jester*, or a very ignorant Man, in doing it, as cavilling only at a Mode of *Expression*? But I proceed.

IX. The Author here censures me for rendring *μνηχίας* by *Unity*, rather than *Monarchy*, in a Passage

^a See my Second Defense, p. 212.

^b Second Defense, p. 105, 243.

of Pope *Dionysius* c. My Reasons for so doing, I conceive, were such as these: 1. That the same *Dionysius* had expressed the same thing a little higher by the Word *μονάδα*, which signifies *Unity*: And he seems to have chosen *μοναρχίας* after, only to vary the Phrase. 2. Because in the Words immediately preceding, he is speaking of the *Union* of Father and Son; by which he solves the Difficulty objected, and not by throwing the *Oneness* of Godhead upon the *Father* alone, exclusive of the other Persons. 3. Because *τριάς*, *Trinity*, is the Word opposed to *μοναρχίας* in the same Sentence; *Dionysius* showing that there must be a *Trinity*, and withal an *Unity* (say I) preserved. These Reasons made me prefer the Word *Unity*. When this Author has better for the Word *Monarchy*, and in his Sense, ^d I shall be ready to accept it, instead of the other.

X. Here I am charged with mis-translating a Word in *Eusebius*, *ἡγεμένην*, which I render *compact* c, that is, *constituted*; which, it seems, is *wonderfully* done. But the *Wonder* may cease, if it be considered, 1. That in the same Place the *Equality* is mentioned as belonging to the *Ternary* Number, here considered as a Figure of the *Trinity*. 2. That the *τριάς* is there also made the one *ἀρχή*, *Source* of all Things. 3. That the whole *τριάς* is said to be *ἡγεμένην compact*, as I render it. For, had the Meaning been that Two

c Second Defense, p. 114.

d It is to be noted, that *μοναρχία*, in this Subject, sometimes signifies, not *Monarchy*, but *Unity* of Headship, or Principle, Source, or Fountain, as in *Athanasius*.

Λεχθεῖν ὅτι ἂν καὶ ἕως μιᾶς ἀρχῆς θεότητος, καὶ ἐν οὗτο ἀρχαί· ὅθεν κυρίως καὶ μοναρχία ὀρί· *Athan. Orat. 4. init.*

e Second Defense, p. 123.

Persons were dependent on *one*, the Epithet would not have been applied to the *whole Trinity*. 4. There's a plain Opposition between the *τριάς* and the *τῶν ἁγίων*. Whether these Reasons may convince our *Writer* or no, I know not: If he pleases, he may go on *wondring* at very plain Things, to show his want of *Reflection*. He will have it that *ὑποκειμένη* there signifies a *Connexion* of Things, one *depending on* or *derived from* another. He has not thought fit to give us any *Translation* of the Place, according to his *own Sense* of it: But all he says, in favour of it, is only *Misreport* of the Use of the Word *ἀναρχῶ*, as I shall show hereafter.

The Second Passage ^a of *Eusebius* I leave to the Reader; this Gentleman having no way of eluding my Sense of it, but by misrepresenting it, after his Manner.

XI. The next relates to *Gregory Nyssen* ^b, where this Writer has nothing to show but Chicane. I translate some Words that may be seen in the Place *referr'd* to, thus: *Neither let us dissolve the immediate Connexion, by considering the Will in the Generation*. Upon which my acute Cenfor thus remarks: As if the Author meant to say, that, *considering the Will of the Father in the Generation of the Son, would be a dissolving of the immediate Connexion*. No, neither the Author, nor I meant to say it: The Words immediately foregoing show that we did not; nor does my *Translation* imply any such Thing. But the Meaning is, that the Notion of *Will* was not to be carried so far, as to destroy that necessary *Connexion*.

XII. As to the Passage of *Cyril*, and my *Inference*, as he calls it, from it (which is not my *Inference*,

^a Second Defense, p. 152.

^b See my Second Defense, p. 303, 304.

but an Inference which is mentioned as having some Colour, and at the same time *confuted* by the late learned *Benedictine* Editor, as I observed^c;) This Writer might as well have let it alone; unless he had known more of it. Had not that Learned *Editor* given us much better Arguments against that *Inference* than the *Observer* has, it would be more considerable than he imagines. The Reader, that desires to know more of this Matter, may consult the learned *Toutée's* Dissertation^d, before referr'd to; and which this *Writer* has fraudulently concealed from the Reader, in order to make way for his Charge upon me.

My Words are these: "If there is any thing to be suspected of *Cyril*, it is rather his excluding the Father from being *Creator*, than the Son from being *efficient*: But the late learned *Benedictine* Editor has sufficiently clear'd up *Cyril's* Orthodoxy on that Head. Now, after I had so plainly declared against the *Inference*, is it not very unaccountable in this Gentleman to *charge* me with it, and in the manner he does? The Doctor's *Inference*, says he, from the Words of *Cyril*, is as remarkable an Instance of the Strength of Prejudice, as (I think) I ever met with, p. 131. I may much more reasonably say, that this Representation is as remarkable an Instance of the Strength of Malice, as I ever met with. See my *Second Defense*, p. 335, 337, 417. where I take notice of the Father being represented as issuing out Orders for creating, and the Son as *creating*: Which is *Cyril's* Notion also, and which affords some Colour for the *Inference* before-mention'd; but Colour only,

^c Second Defense, p. 336.

^d Dissertat. 3 de Doctrin. Cyrilli. p. 139, &c.

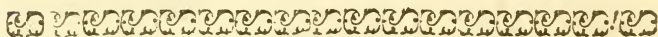
and not Ground sufficient for it, as I before intimated, acquitting Cyril of it.

I have now run through the whole Charge of *very gross Misrepresentations*, of which the foregoing Instances are the *Specimen*, all that this Gentleman could find. No body doubts of his Inclination to have pick'd out the very *worst* that my Books could any where afford; and These are they. I thank him for them. I could not, I think, have desired a fuller Testimony, from an *Adversary*, than this is, of my *Fidelity* in the Matter of *Quotations*; I might almost say, *Care*, and *Exactness* beyond what I had expected. For though I had taken the best care I could, in revising every Thing of that kind, and again comparing it with the Books themselves, as my Papers went through the *Press*, and was certain not to be *wilfully* guilty of any Mistake; yet I knew not what an *able Critick* might possibly discover after me, in a Work that had not long time to lie by, nor had pass'd through the Hands of my judicious and learned Friends. But perhaps our *Observer* has been *negligent* in examining, or is not very *acute*: And so I shall not *assume* upon it.

One thing, I hope, will be observed, that though this Writer has *found* no *gross Misrepresentations* of mine, he has *made* several of his *own*; which may now be added to the rest above-mention'd, under my *Second Chapter*. And to his former *Misreports* of the Ancients, may be added another great one which he has in p. 130. 'Tis *notorious*, says he, *that the Word ἀπαρχή was always appropriated to the Father*. The contrary is *notorious* to all that know Antiquity. ἀπαρχή is very often applied to God the Son, by the *Post-nicene Fathers*, of the same Century

^e Epiphanius passim. Gregor. Nazianz. Orat. p. 421, 563, 630. Greg. Nyss. contr. Eunom. l. 1. p. 118.

with *Eusebius*, tho' some Years later ; and more than once *directly* by the *Antenicens* also ^f. As to *indirect* Application of it to him, in respect of his *Generation* or *Existence*, as being ἀναρχος, or ἀνάρχος, nothing more common ^g: *Eusebius* himself is an Evidence for it ^h. But why will this positive Gentleman make *Reports* of Antiquity, till he knows more of it?



C H A P. V.

A Summary View of the Judgment of the Ancients, upon the Question, Whether God the Father be naturally Ruler and Governor over God the Son.

SINCE the Author of the *Observations* has been pleased to reduce the Controversy to this single *Question* ⁱ, and to boast highly of the *Ancients* as holding the *Affirmative*, charging the *Negative* as being an unheard-of *Fiction*, and *Invention* of

^f Τὸ πρῶτον ἐν θύεσσι, ἃ ἄρχοντες καὶ ἀναρχοι ἀρχὴν τε καὶ ἀπαρχὴν ἔχοντες, ἃ ὑἱόν. Clem. Alex. p. 829.

Συνέβη αὐτῷ τὸ ἀπαρχασμα ἀναρχον, καὶ ἀειχμῆς, περὶ φανόθεν αὐτῷ, ὅτι οὐδὲν ἢ λέγεσθαι σοῖα, ἐγὼ ἤμην ἢ περὶ σέχαρι. Dionys. Alex. apud Athanas. Vol. I. p. 254.

^g Clem. Alex. p. 832. *Alexand. Alex.* apud Theod. l. 1. c. 4. p. 19. Cyrill. Hieros. Catech. XI. c. 13. p. 155. Athanas. Vol. 1. p. 99, 526.

^h Euseb. in Psalm. p. 15.

ⁱ The main thing he lays to my Charge, is the denying the alone natural Dominion, p. 8, 9, 15, 24, 27, 32, 40, 44, 46, 89, 118, 119.

mine, with repeated *Insults*, and such a Degree of groundless *Assurance*, as is scarce to be parallel'd: I say, since he has indulged himself in these peculiar Strains, it may not be improper to lay before the Reader, a Summary View of the *ancient* Doctrine upon that Head. I shall content my self with *References*, for the most part, to my own Books; pointing out to the Reader such material *Quotations*, relating to this Question, as lie scattered in several Parts, under several Heads, in the Course of our Debate. I shall follow the Chronological Order of the Fathers, shewing all the way for what Reasons I judge that every one respectively was in the same Persuasion that I defend, and not in the contrary *Hypothesis*.

A. D. 116. I G N A T I U S.

Ignatius did not believe that the *Father* is naturally Governor over the Son, but the contrary: Because he acknowledged the *Consubstantiality*^k, and *Coeternity*^l, and *Necessary-existence*^m of God the Son. Any *Supremacy* of the Father consistent with these Doctrines of the Son, may be readily admitted. But the Adversary has not been able to produce any Testimony from him to prove the *natural* Dominion of the Father over the Son. What he has pleaded may be seen in the *Reply*ⁿ, and a Confutation of it in my *Second Defense*^o.

^k See Bull. Def. F. N. p. 40.

^l See Bull. D. F. p. 174, &c.

^m See my Second Defense, p. 254, &c.

ⁿ Reply, p. 261, 294.

^o Second Defense, p. 254, &c. 281, 284.

I may just take notice of an incidental Remark which this Writer drops (p. 63.) to invalidate some of my Testimonies for the Son's *Necessary-existence*. He says, that $\phiύσει$, or $καὶ \phiύσιν$ does not express *Necessary-existence*; for Man is $\phiύσει$, or $καὶ \phiύσιν ἀνθρώπου$. Admitting this, yet $\phiύσει ὧν$ can never be applied to any thing but what exists *necessarily*: And it may always be *certainly* determined from the *Context*, or *Circumstances*, or from the Author's usual *Phraseology*, what $\phiύσει$, or $καὶ \phiύσιν$ signifies in any ancient Writer: And this Gentleman will not be able to show that I have misconstrued the Phrase so much as in a *single* Testimony. Suppose, for instance, *Natura bonus*, may be sometimes applicable to a *Man*, or an *Angel*; yet it may at other times signify *Necessary-existence* so plainly, that no one can doubt of it: Particularly in *Tertullian*, in this Sentence: *Bonus natura Deus solus: Qui enim quod est sine initio habet, non institutione habet illud, sed natura, &c.* Tertull. adv. Marc. l. 2. c. 6.

146. JUSTIN MARTYR.

Justin Martyr did not believe that the Father is *naturally* Ruler or Governor over the Son.

1. Because he declares that God the Son is not *another God* ^p besides the Father; at the same time acknowledging the Son to be *God*.

2. Because he asserts the Son's *Consubstantiality* ^q.

3. Because he gives to God the Son such high and great Titles as Scripture appropriates to the *one true* God of *Israel* ^r.

^p See my Answer to Dr. Whitby, p. 49, &c. Second Def. p. 72.

^q See Bull. D. E. p. 65, &c.

^r See my Second Defense, p. 139.

4. Because he teaches the *Necessary-existence* of God the Son ^s.

5. Because he declares for the *Worship* of God the Son, yet admitting no *Worship* as due to any but to *God alone* ^t.

Any *Supremacy* of the *Father*, consistent with these Doctrines of the *Son*, may be admitted. But the Adversary has not produced any Testimony that may not be fairly accounted for upon the Foot of *voluntary* Oeconomy, or *natural* Priority of Order. The principal Pretences from this Father's Writings may be seen in the *Reply* ^u, and the *Answers* in my *Second Defense* ^x. Let this Gentleman *disprove* the Particulars here asserted; or if not, let him *admit* them, and then we need not dispute farther.

170. L U C I A N.

Lucian, or some other contemporary *Pagan* Writer, bears Testimony to the Faith of the Christians in his Time, in Father, Son, and Holy Ghost: Which means there *one God supreme* ^y in the whole Three. This Doctrine is not consistent with any *natural* Dominion of God the *Father* over God the *Son*: But is rather a full and clear Testimony for one *common Dominion* of all the Three Persons.

^s Second Defense, p. 263.

^t My Sermons, p. 299. Defense, p. 248, 256. Second Defense, p. 71, 386.

^u Reply, p. 129, &c. 263, &c. 293, 375.

^x Second Defense, p. 130, &c. 164, 264, 285, &c. 386, 394, &c. Compare Nourii Apparatus ad Bibl. Max. p. 405, &c. Vol. 1.

^y See my Sermons, p. 303. Second Defense, p. 72.

177. ATHENAGORAS.

Athenagoras could not believe any *natural* Rule over God the Son:

1. Because he asserts his *Consubstantiality* ^z.
2. Because he asserts his *Coeternity* ^a.
3. Because he makes Father and Son *one God* ^b.
4. Because he maintains the Son's *Necessary-existence* ^c.
5. Because he is exprefs for the *common Dominion* of Both ^d.

Nothing can be pleaded on the contrary, but what is easily reconciled by admitting a *Temporal* Procession, Generation, or Manifestation of the Son, and a Priority of *Order* in the Father. The Pretences of *the Reply* ^e are all answered in my *Second Defense* ^f.

181. THEOPHILUS.

For the *Consubstantiality*, and *Coeternity* maintain'd by this Writer, Bishop *Bull* may be consulted. Besides which, he gives Christ the Title of *ὁ Θεός*, *God* absolutely so called ^g: And he drops some Intimations, by a *Similitude* which he makes use of, that Father and Son are *one God*, and have *one Do-*

^z See Bull. D. F. p. 71. Nourrii Appar. Vol. I. p. 487.

^a See Bull. D. F. p. 203. Nourrii Appar. Vol. I. p. 489.

^b See my Sermons, p. 301. Second Defense, p. 72.

^c Second Defense, p. 266.

^d Second Defense, p. 77.

^e Reply, p. 57, 105, &c. 299.

^f Second Defense, p. 72, &c. 267. &c. 290, 387.

^g Second Defense, p. 136.

minion ^h. Objections of the *Reply* ⁱ have been considered and answered ^k.

187. I R E N Æ U S.

Irenæus could never believe that the *Father* is *naturally* Governor over the Son.

1. Because he ascribes to God the Son *Titles* and *Attributes* peculiar to the God of *Israel* ^l, God Supreme.

2. Because he asserts his *Consubstantiality*, *Coeternity*, and *Necessary-existence* ^m.

3. Because he makes Father and Son *one God* ⁿ.

4. Because he expressly excludes any *inferior* God, and clearly intimates that God the Son has no God above him ^o.

There is nothing on the contrary to be pleaded from this Author, but what may be fairly, and easily reconciled upon the Foot of the *Oeconomy*, and the natural *Order* of the Persons; as hath been particularly shown ^p in Answer to the *Reply* ^q.

^h Second Defense, p. 138.

ⁱ Reply, p. 114, 142, 270.

^k Second Defense, p. 137, 290, &c.

^l Second Defense, p. 138.

^m Second Defense, p. 268, &c.

ⁿ Sermons, p. 303. Second Defense, p. 66, 78, &c.

^o See First Defense, p. 54. Second Defense, p. 86.

^p Second Defense, p. 60, 66, 78, &c. 139, 235, &c. 268, 271, 292, 388.

^q Reply, p. 10, 17, 19, 23, 41, 60, 61, 62, 93, &c. 140, 239, 283, 295, 379, 393, 417, 484, 496, 507.

192. CLEMENS of *Alexandria*.

This ancient Writer could never have a Thought of *subjecting* God the Son to the natural *Rule* and *Governance* of God the Father. For,

1. He asserts the *necessary Existence* ^r of the Son, which is an insuperable Bar and Obstacle to any such *Subjection*.

2. He makes him to be the *Jehovah*, the *Almighty God* ^s of the *Jews*, who had no God above him.

3. He even *equalizes* ^t the Son, that is, *proclaims him equal* to the Father.

4. He gives him the Titles *ὁ Θεός* ^u, and *παντοκράτωρ* ^a, Titles expressive of *Dominion supreme*, and such as the *Observer* would translate *supreme God*, and *supreme Ruler*, whenever spoken of the Father.

5. He makes Father and Son *one God of the whole Universe* ^b: Which certainly expresses *Equality* and *Union of Dominion*.

6. Lastly, He addresses to Both together as *one Lord* ^c; which does not look like addressing to a *Sovereign* and his natural *Subject*, but to one God and Lord *supreme*. The Author of the *Reply* showed his good Wishes and Endeavours ^d to *elude* the Testimonies: But failed in the Performance ^e.

^r Second Defense, p. 271.

^s Second Defense, p. 140.

^t Second Defense, p. 90.

^u Second Defense, p. 184.

^a Second Defense, 185, 515.

^b Second Defense, p. 67, 89. Sermons, p. 305.

^c Second Defense, p. 89.

^d Reply, p. 80, &c. 140, 190, 227, 377.

^e See Second Defense, p. 89, to 97, 140, 292.

200. TERTULLIAN.

Tertullian could never think that the Father is *naturally* the Son's Ruler, or Governor.

1. He admits the *necessary Existence* of the Son ^f.

2. He makes Both to be *one Substance*, and *one God* ^g.

3. He rejects with Indignation the Notion of an *inferior God* ^h.

4. He directly and *expressly* asserts the one *Power*, and *Dignity* of Both ⁱ. The Objections made by the *Reply* ^k are answered at large ^l.

225. HIPPOLYTUS.

This ancient Writer could not suppose God the Son to be *naturally* under the Rule of God the Father.

1. Because he makes them Both *one God* ^m, and consequently one *God supreme*.

2. He asserts the *Consubstantiality* ⁿ, and *necessary Existence* ^o of God the Son.

^f Second Defense, p. 274.

^g Sermons, p. 306. Second Def. p. 97, 67. Compare p. 141.

^h First Defense, p. 54. Second Def. p. 204.

ⁱ Second Def. p. 100, 204. Bull. D. F. p. 261. *Statu ab altero diversum non esse, idem valet atque illud ipsi non esse subditum. sed par & aequale.* Bull. *ibid.*

^k Reply, p. 55, 111, 76.

^l Second Defense, p. 97, to 105, 141.

^m See my Sermons, p. 307. Second Defense, p. 107, 142. First Defense, p. 22.

ⁿ First Defense, p. 366.

^o Second Defense, p. 39.

3. He joins all the Three Persons equally in his *Doxology* ^p, which can by no means be suitable to a *Sovereign* and his *Subjects*.

The Objections made by the *Reply* ^q have been easily solved ^r upon the Foot of the *Oeconomy*, and Distinction of *Order*.

249. O R I G E N.

Origen, in his certainly genuine Works, no way favours the Notion of the Son's being *naturally* subject to the Father.

1. He asserts Father and Son to be *one God* ^s.

2. He makes but one Object of Worship ^t of Both.

3. He maintains the Son's *necessary Existence* ^u.

4. He is very express for the *Coexistence*, *Coeternity*, and *Consubstantiality* of God the Son ^a.

5. He asserts, that the Son is *commensurate* to the Father, equal in *Greatness* ^b.

Any possible *Supremacy* of the Father *consistent* with these plain and avowed Doctrines, will not be scrupled. The *Reply* ^c has boasted much of *Origen* the

^p See Second Defense, p. 275. Sermons, p. 244. and Hippolytus. Vol. 2. p. 18. Fabric.

^q Reply, p. 13, 16, 20, 39, 61, 65, 91, 117, &c. 509.

^r Second Defense, p. 37, &c. 61, 105, &c. 292, &c.

^s See my Sermons, p. 309. Answer to Dr. Whitby, p. 24. Second Defense, p. 68, 109.

^t First Defense, p. 259. Second Defense, p. 396.

^u Second Defense, p. 275.

^a First Defense p. 20. Sermons, 242, 243, 244. See also Bishop Bull.

^b Second Defense, p. 45.

^c Reply, 4, 5, 10, 18, 20, 23, 28, 31, 42, 49, 56, 69, 70, 84, 85, 187, 219, 242, 272, 295, 319, 327, 375, 380, &c. 442, 446, &c.

other way, and produced Counter-Evidences; but such as are either not to be compared with ours for *Genuineness* and *Certainty*, or such as may be reconciled ^d with the Doctrine here mentioned, by allowing a Superiority of *Office* and *Order*. Let him either *disprove* these Particulars, or *reconcile* them with his Notion of the *alone Supremacy*.

250. C Y P R I A N.

Cyprian has nothing in Favour of the pretended *natural* Dominion over God the Son; but the contrary.

1. As including all the Three Persons in the *one God* ^e.

2. As applying to God the Son the *appropriate* Titles of the one true God ^f.

The few Things which the Author of the *Reply* ^g had to offer, are answered in my *Second Defense* ^h.

257. N O V A T I A N.

Novatian looks more favourably to the Notion of a *natural* Superiority of Dominion, than any Writer before him. But as he has several Tenets *inconsistent* with such a Notion, so what he has that seems most to favour it, does not necessarily require any such Sense, but may very well bear a candid Construction.

^d Second Defense, p. 45, 111, 276, &c. 294, 347, &c. 388, 398, &c.

^e See my Sermons, p. 311.

^f Second Defense, p. 143. Bull. D. F. p. 131.

^g Reply, p. 10, 24, 28, 146.

^h Second Defense, 143, 404.

1. He maintains *Equality*, and *Unity* of *Substance* ⁱ.
 2. He asserts the *Eternity* ^k of God the Son; and, as it seems, *eternal* Generation ^l.

3. He applies such Texts to Christ, as are intended of the *Jehovah*, and one true God of *Israel* ^m.

These Tenets are by no means consistent with a *natural* Superiority of *Dominion* over God the Son: Neither does *Novatian* assert any *Subjection* but what may reasonably be understood of the *Oeconomy*, as I have observed ⁿ. The Pretences of the *Reply* are all distinctly considered in my *Second Defense*. And though the *Observer* ^o has since charged me as being *too hasty*, in saying, that the Ancients never speak of Christ as a *constituted* God, because of a Passage of *Novatian*, where the Phrase is *Deus constitutus*; yet he thought proper to *conceal* from the Reader what I had said ^p to obviate his Construction of that very Place.

259. DIONYSIUS of *Alexandria*.

Dionysius of *Alexandria* could not be in the *Hypothesis* of *natural* Rule over God the Son.

1. Because he asserted the *Coeternity* of God the Son, in very full and express Words ^q, and his *eternal*, *beginningless* ^r Generation.

ⁱ See my First Defense, p. 13, 36, 364, 433. Second Defense, p. 124, 146, 500.

^k First Defense, p. 137, &c.

^l First Defense, p. 141.

^m Second Defense, p. 145, 57.

ⁿ Second Defense p. 57, 146.

^o Observations, p. 54.

^p Second Defense, p. 231.

^q See my Sermons, p. 246.

^r Ὁ δὲ γε τοὺς αἰώνιοι ὅτι φῶς, ἔτε ἀρχαίον, ἔτε ἀρχὸν ποτὲ καὶ αἰώνιον ᾤκεται, καὶ συν. πρὸ αὐτῶ τοῦ ἀταρξαια, ἀναρχὸν καὶ ἀειήνους θεωρεῖται αὐτῶ. *Dionys. ap. Athan. Vol. 1. p. 254, 258.*

2. Because he was as *expres*s for the *Consubstantiality*, Name, and Things^s.

3. Because he taught the *necessary Existence* of the Son, representing it as *necessary* for the Son to *coexist*, as for the Father to *exist*; as may be seen at large in *Athanasius*. Besides that in *other Words* ^t, he has also express'd the same Thing.

4. He included all the Three Persons in the *Monad*, or the *one God*, as I have shown elsewhere^u: Which is making all together one God *supreme*, directly contrary to the Notion of a *natural Superiority* of *Dominion*. The *Reply* ^a has some few things to say of this Author; which had been long ago obviated by Bishop *Bull*, and are since answered in my *Second Defense*^b. I might observe too, how *Dionysius* particularly guards ^c against the Notion of the Son's being *created* by the Father, which is the only thing that could be a Foundation of *natural Dominion*.

259. D I O N Y S I U S of Rome.

This excellent Writer is no less full and plain against the Hypothesis of *natural Superiority* of *Dominion*.

^s *Vid.* ap. Athanas. Vol. I. p. 255, 230.

^t Μόνῳ ὃ ὁ υἱὸς αἰὲν συνὼν τῷ πατρὶ, καὶ τῷ ὁμοιωτὶ πληρέμαρτο, καὶ αὐτὸς εἰνὼν ἐν τῷ πατρὶ. Apud Athan. p. 254.

^u *Sermens*, p. 314. *Second Defense*, p. 46.

^a *Reply*, p. 71, 331.

^b *Second Defense*, p. 46, 346.

^c Ἐὰν δέ τις τῶν συκοφαντῶν ἐπειδὴ τῶν ἀπάντων πεινητῶν τὸ θεὸν καὶ δημιουργὸν εἶπεν, οἴηται με καὶ τὸ χρεῖσθαι λέγειν, ἀκισσώτω με πρότερον πατέρα φήσαντ' αὐτοῖς, ἐν ᾧ καὶ ὁ υἱὸς μεσολέγεσθαι. Ibid. p. 257.

1. By declaring it *Blasphemy* to suppose the Son a *Creature*^d, understanding *Creature* in the common Sense of *precarious*, or *temporal* Existence.

2. By teaching the *necessary Existence* of God the Son, in as much as the Father never was, never *could* be without him^e.

3. By including all the Three Persons in the *one true Godhead*^f. Some little Objections of the *Reply* to the *Genuineness* of the Piece, are abundantly answered in my *Second Defense*^g.

260. G R E G O R Y of *Neocæsarea*.

This celebrated Father is full and express, in his famous *Creed*, against any thing *created*, or *servient* in the *Trinity*^h; asserting one undivided *Glory* and *Dominion* of all the Three Persons. There have been *Suspensions* raised against the *Genuineness* of this *Creed*; but such as have not been thought of sufficient Weight by any of the best *Criticks*, against the express Testimonies of *Ruffinus*, and *Gregory Nyssen*, confirmed, in some measure, by *Nazianzen*ⁱ.

Besides what *Gregory* has in his *Creed*, he has some considerable Things to the same purpose in another Work, written about the Year 239, and which is of *unquestioned* Authority. The Titles and Epithets he

^d First Defense, p. 142, 365. Second Defense, p. 113, 342.

^e See Second Defense, p. 275. Sermons, p. 244.

^f Sermons, p. 311. Second Defense, p. 114.

^g Second Defense, p. 46, 342.

^h "Ουτε ἔν κτιστόν, ἢ δούλον ἐν τῇ τριάδι, &c. Τριάς τελεία, δόξα, καὶ αὐτοκρατορία καὶ βασιλεία μὴ μετρίωμένη, μηδὲ ἀπαλλοτριωμένη. Fabric. ed. p. 224.

ⁱ Nazianz. Orat 37. p. 609. Orat. 40. p. 668.

therein gives to the Son, are, *Creator and Governor of all Things*^k, really, or naturally, *united to the Father*^l, the most *perfect living Word*^m; the last Expressions very like to some in his Creed, and a *probable Argument* of their having the same Author.

270. ANTIOCHIAN Fathers.

The Synodical Epistle of these Fathers gives to God the Son such *Titles* as belong to the *one true God*. But as they have nothing *express* upon our present Question on either side, it may be sufficient to have mentioned them, and to referⁿ to what has been said of them.

290. *Methodius* is express against the Son's being a *Creature*, and for *eternal Generation*, and *immutable Existence*^o: Tenets utterly repugnant to such a *natural Inferiority* as is pretended, What the *Reply*^p had to object, is answered in another place q.

300. *Theognostus* is also express against the Son's being a *Creature*, and for his *Consubstantiality*^r. What the *Reply*^s has to object, had been abundantly before answered by Bishop Bull.

^k Πάντων δημιουργὸς καὶ κυβερνήτης.

^l Παρὰ πάντων ἀτεχνῶς ἡνωμένος.

^m Τελευταίον καὶ ζῶντα, καὶ αὐτὸ πρῶτον λόγον ἔμψυχον.
Bull. D. F. p. 154.

ⁿ Reply, p. 18, 20, 64, 148, 445. Bull. D. F. p. 158, 199.
263. My Second Defense, p. 144.

^o First Defense, p. 143, 406. Answer to Dr. Whitby, p. 31.
Bull. D. F. p. 164, 200.

^p Reply, p. 290, 334.

^q Second Defense, p. 294. Bull. D. F. p. 166.

^r See Bull. D. F. p. 135.

^s Reply, p. 333.

303. As to *Arnobius*, little has been pleaded on either side from him. He has some strong Expressions that seem to carry the *Supremacy* very high: And he has other Expressions very full for the *true*, and essential Divinity of God the Son. Bishop Bull^c, and Le Nourry^u, may be consulted in respect of Both the Parts, and how to make them *consistent*.

318. *Laſtantiuſ* has been largely conſidered both in the *Reply*^a, and in my *Second Deſenſe*. He makes Father and Son *one God*^b. He makes Both *one Subſtance*^c. He deſcribes him under the Characters of the one true God^d. He ſuppoſes Both to be *one Object* of Worſhip^e. He joins the Son with the Father in the ſame *Dominion*, and exempts the Son from the *Neceſſity* of obeying^f. Theſe Tenets are perfectly repugnant to *natural Superiority of Dominion* in the Father only. Nevertheless, he has ſome *crude* Expreſſions, ſcarce excuſable in a *Catechumen* of his Abilities.

322. ALEXANDER of *Alexandria*.

This venerable Patriarch, Defender of the Catholick Faith againſt his Preſbyter *Arius*, ſhows in his Two Letters, the Church's Doctrine in his Time.

^c Bull. D. F. p. 169.

^u Nourii Apparat. Vol. 2. p. 350.

^a Reply, p. 49, 55, 63, 86, &c. 119, 388.

^b Second Deſenſe, p. 115, &c.

^c Second Deſenſe, p. 116, 117.

^d Second Deſenſe, p. 146.

^e Second Deſenſe, p. 404.

^f Second Deſenſe, p. 121.

He could not be a Friend to any *natural* Subjection of God the Son. For,

1. He asserts his *Coeternity*, and *Inseparability* with the Father.

2. He maintains his *necessary Existence*.

3. His *natural* Divinity, or *Godhead*, of and from the Father.

4. His *high* or *supreme* Godhead. Proofs of these Particulars may be seen in my *Second Defense* ^s; where also Objections are answered, such as had been offer'd in the *Reply* ^h. Hitherto we have not found one Man full and express for the *natural* Government, or *natural* Subjection among the Persons of the sacred Trinity. Several have been here cited, who were *expressly* against it: And the rest *implicitly* condemn it; while none either *directly*, or so much as *consequently* maintain it. But now I take leave to name a Man who did maintain it, and in pretty plain and broad Terms.

323. A R I U S.

Arius, with his Confederates, in a Letter to *Alexander*, delivers it for Doctrine ⁱ, that God the Father *rules over* God the Son, as being *his God*, and

^s Second Defense, p. 48. Sermons, p. 244. First Defense, p. 144.

^h Reply, p. 57, 73, 291, 355, 451, 498.

ⁱ Ἀρχὴ ὁ θεὸς πατὴρ, ὡς θεὸς πατὴρ, καὶ πρὸ πατρὸς ὢν. Ap. Athan. de Synod. Vol. 2. p. 730.

Phæbadius well expresses the Arian Doctrine of natural Subjection, at the same time distinguishing it from the Catholick Doctrine of Filial Ministration.

Subiectum Patri Filium, non Patris & Filii nomine, ut Sancta & Catholica dicit Ecclesia, sed creaturæ conditione, profitemini. Phæbad. B. P. P. Tom. 5. p. 303.

having existed *before* him. Here may Dr. Clarke, and his Followers see the first Lines of their Doctrine; which was afterwards fill'd up, and compleated by *Aetius*, and *Eunomius*.

These were the Authors and Founders of that *natural* Supremacy of *Dominion* over God the Son, That *natural Subjection* and *Servitude* of two of the *divine* Persons, which these Gentlemen are so eagerly contending for; and which, with as *groundless*, and *shameless* a Confidence as I ever knew, they presume to father upon the sacred *Scriptures*, upon the ancient *Creeds*, and upon the venerable *Doctors* of the Church; against plain *Fact*, against the fullest and clearest Evidence to the contrary. I shall proceed a little lower to shew what Reception this *Arian* Conceit met with.

I shall say nothing of *Eusebius* of *Cæsarea*, of this Time, a *doubtful* Man, and of whom it is difficult to determine in the whole ^k.

340. A T H A N A S I U S.

Athanasius, about this Time, began to write in the Cause against *Arius*. His *Exposition* of *Faith* is of uncertain Date: And so I may place it any where from the time he entered the List against the *Arians*. His Doctrine is well known from his many Works. I shall cite but one short Sentence of his, speaking of God the Son. He is *Ruler Supreme*, of *Ruler Supreme*: *For whatsoever things the Father bears Rule and Dominion over, over the same does the Son also rule and govern*^l.

^k See my Second Defense, p. 148 to 162.

^l Παντοκράτωρ ἐν παντι κρείττω πάντων ὃ ἐν ἀρχῇ ὁ πατήρ καὶ κρείττω, ἀρχεὶ καὶ κρείττω καὶ ὁ υἱός. Athan. Expos. Fid. Vol. I. p. 99.

348. C Y R I L of Jerusalem.

The Elder Cyril was always look'd upon as a very moderate Man, and not so vehement against the *Arians* as many others. Yet let us hear how expressly and fully he condemns the Doctrine of *natural* Subjection in the *Trinity*,^m owning none other but *voluntary*, and *chosen*.

ⁿ *All things*, says he, *are Servants of his* (of the Father) *But his only Son, and his own Holy Spirit are exempt from the all Things: And all these Servants do, by the one Son, in the Holy Ghost, serve the Master.* ° In another place, the same Cyril says, *The Father has not one Glory, and the Son another, but one and the same.* So little Countenance had the *alone* Supremacy of Dominion, or *natural* Subjection of two divine Persons at that Time.

358. H I L A R Y.

Hilary's Doctrine on this Head, is, that the *Subjection* of the Son, is *voluntary*, and not by *Constraint* p;

^m Ὁυκ ἀναγκαστὺ ὑποτακὺν ἔχων, ἀλλ' αὐτοπροαίρετον ἐυπέθεσαν· ἔ γδ θελός ἐστι, ἵνα ἀνάγκη ὑποταγῇ· ἀλλὰ υἱός ἐστιν, ἵνα προαιρέσει καὶ φιλοστεργία πειθῇ. Cyrill. Cat. xv. n. 30. p. 240.

ⁿ Τὰ σύμπαντα μὲν θεῶν αὐτῶ· εἰς δ' αὐτῶ μόνον υἱός, καὶ ἐν τῷ ἁγίῳ αὐτῶ πνεῦμα ἐκτὸς τούτων πάντων. καὶ τὰ σύμπαντα θεῶν, διὰ τὸ ἐνδὲς εἶναι ἐν ἀγίῳ πνεύματι θελόμεν τῷ θεῷ. Cyrill. lat. 8. p. 123.

° Ὁυ γδ ἄλλω θεῷ πατὴρ, καὶ ἄλλω υἱός ἐχει, ἀλλὰ μίαν καὶ τὴν αὐτὴν. Catech. 6. p. 87.

p Subjeetio Filii naturæ Pietas, subjeetio autem cæterorum creationis infirmitas. *Hilar. de Synod.* p. 1195.

that

that is to say, it is *oeconomical*, not *natural*. ¶ In another place, he directly denies that either the Son is *Servant* to the Father, or the Father *Lord* over him, save only in respect of the *Incarnation* of God the Son: where he expressly again denies any *natural* Subjection of God the Son as such.

360. *Zeno Veronenfis's* Doctrine, to the same Purpose, may be seen in my *First Defense* ^r.

370. *Basil's* also, no less full and express against the pretended *natural* Dominion on one Hand, and *Subjection* on the other, is shown in my *Second Defense* ^s.

375. *Gregory Nazianzen's* Testimony, I shall throw into the Margin ^t: The same will be a Confirmation of the Creed of *Thaumaturgus*.

380. *Gregory Nyssen's* Doctrine may be seen in my *Defenses* ^u, very full to the Purpose.

¶ *Servus enim non erat, cum esset secundum Spiritum Deus Dei Filius. Et secundum commune judicium, ubi non est Servus, neq; Dominus est. Deus quidem & Pater nativitatis est unigeniti Dei: sed ad id, quod Servus est, non possumus non nisi tunc ei Dominum deputare cum Servus est: quia si cum ante per naturam non erat Servus, & postea secundum naturam esse quod non erat cœpit; non alia dominatus causa intelligenda est, quam quæ existit servitutis; tunc habens ex naturæ dispensatione Dominum, cum præbuit ex hominis assumptione se servum.* Hilar. de Trin. l. xi. p. 1090.

^r First Defense, p. 290. Bull. D. F. p. 266.

^s Second Defense, p. 21, 358, 508.

^t Θεὸν ἢ πατέρα, θεὸν ἢ υἱόν, θεὸν τὸ πνῦμα τὸ ἅγιον, τρεῖς ἢ ὁμοῦται, θεότητες μίαν, δόξαν ἢ πμῆν ἢ σίαν ἢ βασιλείαν μὴ μερίζοντων, ὡς πρὸς μικρῶν ἀποδιδόν θεοφόρων ἐφιλοσόφηται. Orat. 37. p. 609.

^u Οὐδὲν ἢ τριάδος δῶλον, ἢ δὲ κτιστὸν, ἢ δὲ ἐπειτακτὸν, ἢ κτιστὸν σοφῶν πνῦν λέγοντες. Orat. 40. p. 666.

^v First Defense, p. 290. Second Def. p. 21.

382. I conclude with *Ambrose* ^a, having thus brought the Doctrine low enough down. No doubt can be made of the *Catholicks*, all the way following to this very Time.

These, after *Scripture*, are my Authors for that very Doctrine which the *Observer* every where, without the least Scruple, charges upon me as my *Fiction*, and *Invention*. Such is his great Regard to *Truth*, to *Decency*, and to common *Justice* : Such his Respect to the *English* Readers in imposing upon them any the grossest, and most palpable *Abuses*. Let him, when he is dispos'd, or when he is able, produce his Vouchers from *Catholick* Antiquity, for the *natural* Subjection of God the Son, or the *natural* Superiority of the Father's *Dominion* over him. He may give Proof of a Superiority of *Order* (which I dispute not) or of *Office* which I readily admit : But as to there being any *natural* Rule, or *natural* Subjection among the *divine* Persons, or within the *Trinity* it self, none of the *Ancients* affirm it ; all either directly, or indirectly, *reclaim* against it. He may run up his Doctrine to *Eunomius*, and so on to *Arius*, where it began. He, I believe, is the first Man upon Earth that ever allowed the *Pre-existence* and *Personality* of the *Logos*, and yet made God the Son, as such, *naturally* subject to the *Dominion* of the Father ; appointing him a *Governor*, Another God *above* him : Which was really *Arius's* Sense, and is the plain Sense likewise of his *Successors* at this Day.

^a Non sunt enim duo Domini, ubi *Dominatus unus est* ; quia Pater in Filio, & Filius in Patre, & ideo *Dominus unus*. *Ambros. de Sp. S. L. 3. c. 15. p. 686.*

The CONCLUSION.

I Have nothing now to do, but to take my leave of these Gentlemen for this Time. If they are disposed to proceed in the way they have now taken, it will be no great Trouble to me (while God grants me Life and Health) to do my self *Justice*, as often as I see *needful* ; and to support, with God's Assistance, the *Cause* I have undertaken, as well against *Calumnies* now, as against *Arguments* before. But I think, since the *Argument* is in a Manner brought to an End, it is time for these Gentlemen to put an End to the *Debate* too ; lest after exposing the *Weakness* of their *Cause*, they may meet with a more *sensible* Mortification, by going on to the utmost to expose their *own*.

They have done enough for *Arianism* ; and more a great deal than the best Cause in the World (tho' theirs is a very bad one) could ever require. They have omitted nothing likely to *convince*, nothing that could be any way serviceable to *deceive* their Readers. They have ransack'd the *Socinian* Stores for the eluding, and frustrating the *Catholick* Interpretation of *Scripture-Texts*. They have gone on to *Fathers* : And whatever they could do there, by *wresting*, and *straining*, by *mangling*, by *misinterpreting*, by *false rendring*, and the like, they have done their utmost to make them all *Arians*. And, lest that should not be sufficient, they have attempted the same Thing upon the ancient *Creeds*, and even upon *modern* Confessions ; upon the very *Articles* and *Liturgy* of the Church of *England*. To compleat all, having once found out the Secret of fetching in what and whom they pleased, they have proceeded farther

farther to drag me in with the rest ^a, into the very Doctrine that I had been largely *confuting*.

They have spared no Pains, or Art, to *disguise* and colour over their wretched Tenets, and to give them the best Face and Gloss that they could possibly bear. They will not call the Son a *Creature*; nay, it was some time before they would say plainly, that he is not *necessarily-existing*, till the Course of the Debate, and some pressing Straits almost forced it from them; and that, not till after some of the plainer and simpler Men of the Party had first blabb'd it out. At last, they would seem not so much to be writing *against* the Divinity of God the Son, as *for* the Honour of God the *Father*. They do not care to say, they are pleading for the *natural* Subjection and Servitude of the Son, but it is for the *natural* Dominion of the *Father* over him: And they do not commonly chuse so much as to say That, in plain and broad Terms; but they hint it, and mince it, under the Words *alone Supremacy of the Father's Dominion*. And for fear that That should be taken hold on, and wrested from them, in due Course of Argument, they clap in *Authority* with *Dominion*; that they may have something at least that looks *Orthodox*, something that may bear a *Colour* upon the Foot of *Antiquity*, as admitting of a *double* Meaning. And they have this farther View in *confounding* distinct things together, to make a Show as if we admitted no Kind of *Authority* as *peculiar* to the Father when we deny his *alone* Dominion; or that if we *assert* one, we must of course, and at the same time, assert *Both*. To carry on the *Disguise* still farther, they represent their Adversaries as teaching that the Father has *no natural Supremacy* of Authority and Dominion at

^a See Reply, p. 116. Second Defense, p. 207.

all; without taking care to add, (what they ought to add) *over the Son and Holy Ghost*, to undeceive the Reader; who is not perhaps aware what *Subjection* they are contriving for *two* of the *Divine Persons*, while they put on a *Face* of commendable Zeal for the *Honour* of the *First*. Such is their excessive Care not to *shock* their young, timerous Disciples; not to make them *wise* at once, but by degrees, after leading them about in their *Simplicity* for a Time, with their Eyes half open.

Besides giving a *fair* Gloſs and Outside to their *own* Scheme, they have next studiously endeavoured to *expose*, and blacken the *Faith* received. It is *Sabellianism*, it is *Tritheism*, it is *Scholastick* Jargon, it is *Metaphysical* Revery, *Nonsense*, *Absurdity*, *Contradiction*, and what not: Contrary to *Scripture*, contrary to all the *Ancients*, nay, contrary even to *Moderns* also: And, to make it look as little and *contemptible* as possible, in the Eyes of all Men, it is at length nothing more than Dr. *Waterland's* own Novel *Fiction* and *Invention*.

Now, I appeal to all serious and thinking Men, whether any thing can be done, that these Men have not done, in favour of their beloved *Arianism*; and whether they may not now fairly be *excused*, if they should desist, and proceed no farther. A great deal less than this, though in ever so *good* a *Cause*, might have been sufficient: And had they sung their *Liberavi Animam* some Twelvemonths backwards, I know not whether any truly *good* and *conscientious* *Arian* could have thought them *Deserters*, or have condemn'd them for it. Let the *Cause* be ever so *right*, or just, yet who hath *required* it at their *Hands* that they should pursue it to such hideous Lengths? Their Design, suppose, is to promote *Truth*, and *Godliness*: Let it then be in *God's* own Way, and by *Truth*, and *Truth only*. There
can

can be no necessity of *deceiving*, of *betraying*, of *beguiling* any Man even into *Truth*, (though this is not *Truth*) by *Disguises*, by *Mis-reports*, by making things *appear* what they *are not*, or not suffering them to *appear* what they really *are*. This is going out of the Way, wide and far, and defending *Truth* (were it really *Truth*) by making fearful Inroads upon *Simplicity* and godly *Sincerity*, upon moral *Honesty* and *Probity*.

In Conclusion, I must be so just to my self as to say, that considering how I was at first *forced*, in a manner, into *publick* Controversy, and what kind of a Controversy this is, and how *often*, and how *anciently* before *decided* by the Churches of *Christ* ; I was civil enough in engaging the Men so *equally* as I did, and upon so *fair Terms*. I expected, I desired nothing, but that they would make the best use they could of their *own Understandings*, from which we were promised great Things. I invited them to the utmost *Freedom*, in discussing every Point within the Compass of the Question ; only not to exceed the Rules of just and regular Debate ^b : That every Branch of the Cause might have a *new Hearing* ; and be *re-examin'd* with all possible Strictness and Severity. In a word, all I required was, to *dispute fair*, to *drop ambiguous Terms*, or *define them*, to condemn every thing but *Truth* in the Search after *Truth*, and to *keep close to the Question* ; at the same time binding my self up to a careful and constant Observance of the same Rules.

When their *Reply* appeared, I presently saw how far those Gentlemen were gone off from *just* Debate ; and how little Inclination they had to dispute *fairly*, or *regularly*. To prejudice the Readers, they began

^b See my First Defense, p. 485, &c.

with *Charges*, and *Complaints*; all *trifling*, most *false*; and some such as they themselves could scarce be weak enough to *believe* ^c. I need not say what followed. When I found how the Case stood, I reminded them of their Misconduct, sometimes raised my Style, and treated them with some Sharpness (though with less than they had me, with much less reason,) to let them know that I *understood* what they were doing, and that if I could not be *confuted*, I would not be *contemned*. As *They* had taken the Liberty of *charging* me very often, and very *unfairly*, with things that they *could not* prove; I made the less Scruple of charging *Them* with what I *could prove*. And this, I hope, the impartial Reader will upon Examination find, that all the *Severity* on my side lies in the *Truth* of the things *proved* upon them; while *theirs*, on the other, lies mostly in *Invention*, and *abusive* Words, which, for want of Evidence to support them, must of Course return upon their own Heads. They appear, in their last Pieces especially, to be no great Friends to *Ceremony*: So that I have reason to believe, they will expect the less in return. I had hitherto been so tender of Mr. *Jackson*, as never to *name* him; though his own Friends had done it at full length: particularly the Author of the *Catalogue*, &c. and Dr. *Whitby* twice ^d, promising the World something very considerable from the *accurate Pen of Mr. Jackson*. *Accuracy* is a thing which I shall not complain of, but shall ever receive, even from an Adversary, with the utmost Reverence and Respect. I wish this Gentleman had shown something of it; if not in his Account of *Scripture*, or *Fathers* (which his *Hypothesis* perhaps would not permit) yet in his *Reports*, and *Representations*, at

^c See my Second Defense, p. 16.

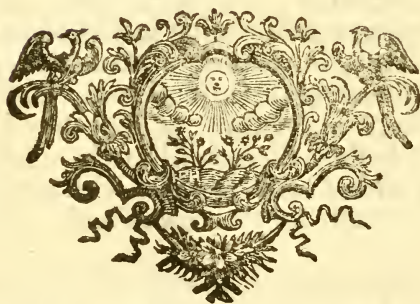
^d Whitby's Second Part of his Reply, p. 74, 122.

least, of *my Words*, and *my Sense*; which might have been expected from a Man of *Probity*. Whether his Writing without a *Name*, has been his principal Encouragement to take the *Liberties* he has, I will not be positive: But it is highly probable; because *common Prudence*, generally, is a sufficient Bar against it, in Men that have any *Character* to lose, any *Reputation* to be responsible for it. The just and proper Views, or Reasons, for a Writer's concealing his *Name*, are, to relieve his *Modesty*, or to screen himself from publick *Censure*; to be *frank* and *open* in Debate, and to discuss every Point of Importance (tho' against the *received* Opinions) with all due *Freedom*, and *Strictness*, like a Lover of *Truth*. Had the Gentlemen, I am concerned with, gone upon these *Views*, or made use of their Concealment for these or the like laudable Purposes, I should have been perfectly well satisfied. But while they continue their *Disguises* as before, and regard nothing less than *frank*, *fair*, and *open* Debate; while the main Use they make of their Concealment, is only to be less solicitous about what they think, or write; pelting us from their *Coverts* with *Misreports*, and *slandering* in *Masquerade*: When this is the Case, it concerns a Man in his own *Defense* to intimate to these Gentlemen, that they are not so entirely under *Cover* as they may imagine; but that it is their *Prudence* still to be a little more upon their *Guard*, and to write with more *Decency* hereafter, at least, for their own *Credit*, and *Reputation*.

After all, if any reasonable Man is disposed to examine this Question, or any Part of it, with *Freedom* and *Plainness*, with Sincerity and Strictness, attending to the *Argument*, and representing every thing in a *fair* and *true* Light, without *Misreport*, or *Insult*; such a Person, though *nameless*, would have a just Title to all *tender*, and *candid*, and even *respectful*

Treatment, from an Adversary ; and, I am very sure, would never find any other than such from me. I shall ever think it a much greater Disgrace to be outdone in *Civility*, than in Matter of *Argument*. The First cannot happen but through a Man's own *Fault* : The other may ; and when it does, there is no real Discredit in yielding to the *Truth* once made clear. Both sides, if they are good Men, are *victorious* in such a Case ; because Both attain the *only* Thing that they aim'd at, and Both share the Prize.

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