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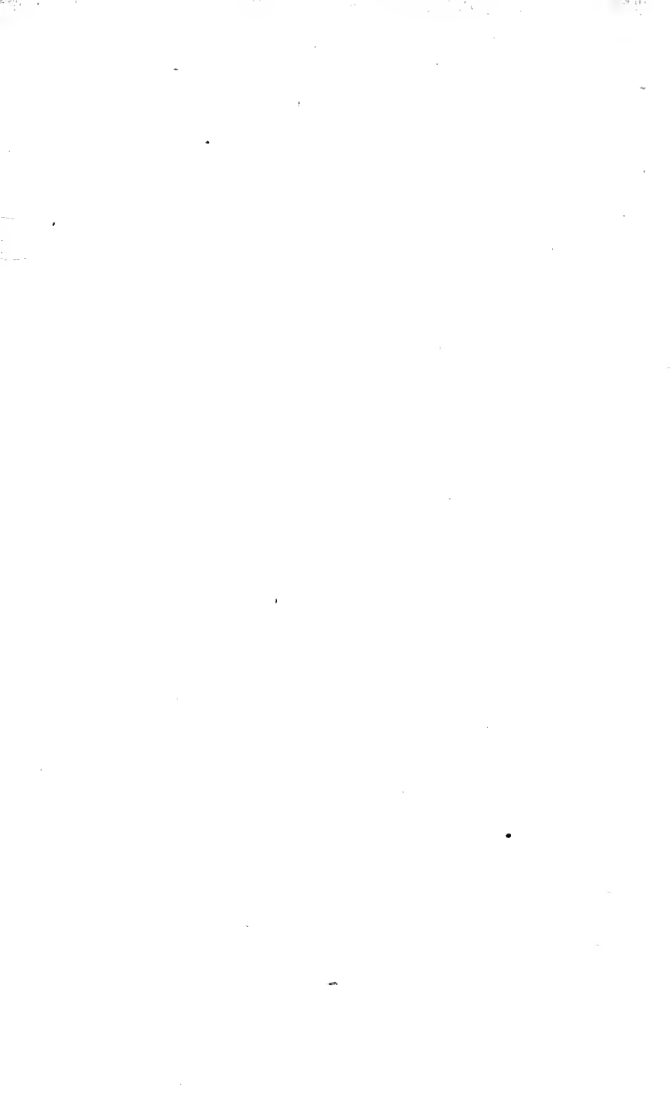
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Primitive Christianity Reviv'd.
VOLUME IV.

A N
A C C O U N T
O F T H E
F A I T H
O F T H E
Two First Centuries,
C O N C E R N I N G

The ever-blessed TRINITY, and the INCARNATION
of our Lord; in the Words of the Sacred
and Primitive Writers themselves; both
in their Originals, whether *Greek* or *Latin*,
and in *English*.

To which is Subjoin'd,
The Second Book of Apocryphal *Esdra*s, both
from the Common, and the *Arabick* Copy.

By WILLIAM WHISTON, M.A.

*And the Lord shall be King over all the Earth. In
that Day shall there be One Lord, and his Name
One, Zech. XIV. 9.*

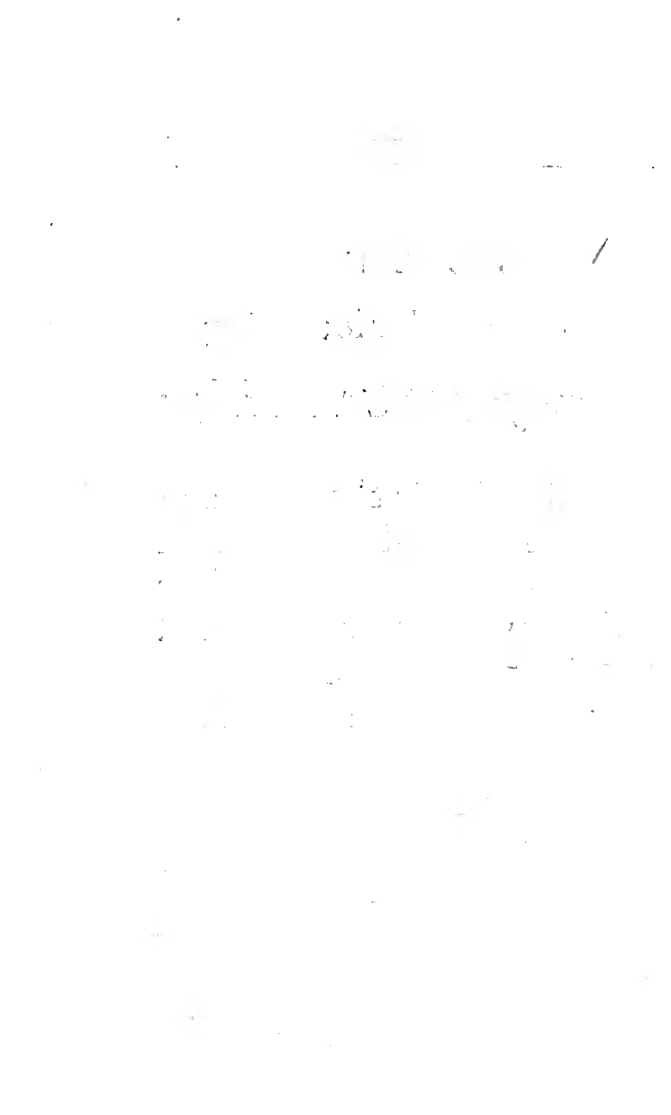
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T O T H E
Famous and Flourishing
University of Cambridge:

THIS Authentick and Impartial Account of the *most Primitive Faith*, which was Compil'd within the same University, by one of her own Members, is hereby humbly Offer'd to the Publick Consideration of all that Eminent Body, and of the rest of the Learned- through the whole Christian World, by

The Author.



A N
ACCOUNT
O F T H E
F A I T H
O F T H E

Two First Centuries,
CONCERNING

The ever-blessed *Trinity*, and the *Incar-*
nation of our Lord ; in the Words of
the Sacred and Primitive Writers
themselves.

ARTICLE I.

*There is but One, Supreme, Living, Eternal,
Infinite, Omniscient, Omnipotent and Invisible
God ; the Father of our Lord Jesus Christ ;
The Origin of all Beings, and the Creator
of all Creatures.*

N. B. **T**HE Texts and Citations under
each Head are not always direct
Proofs, but sometimes *Illustrations*
only. Nay, where there are
any that may seem to contradict the Proposition,
B they

they are not omitted ; that so all the principal *Texts* and *Testimonies*, necessary to the forming a well grounded Judgment, may appear together, in their proper Simplicity, free from the Perversions of the Writers of Controversie.

N. B. I intend to place all my Testimonies, as near as well may be, according to the order of Time ; whether the Books be undoubted, or whether there be any suspicion concerning them. Accordingly I have plac'd the Constitutions of the Apostles, and the larger Epistles of *Ignatius* to the several places in the first and second Century when they pretend to be written respectively ; and when I believe they were really written ; altho' the Genuineness of those Books be not yet generally own'd. Those who have a mind to see how the ancient Faith will stand without their Testimonies, may easily omit them the first reading, or take them by themselves afterwards.

N. B. I confine my self in the main to the *Books of the New Testament*, and to the most *Primitive* Records of our Religion, 'till about *A. D.* 190. excluding *Clemens Alexandrinus* and *Tertullian*, tho' they began to write in the end of the second Century, because of their being much later than almost all here alledg'd ; because we have none but the more Juvenile and Philosophical Works of *Clemens*, which he wrote in the Style of an Orator ; and want that more authentick and judicious Work the *ἐπιτηδεύσεις*, or *Institutions*, containing, among other things, the ancient Doctrines and Traditions deliver'd to him by his old and famous Master *Pantænus*, from the Companions of the Apostles ; which we know explain'd or contradicted the Extravagancies of his former Expressions in these Matters, and agreed with the

more

*Vid. Phot.
Myrio-
bib. Cod.
109 p.
285.*

more ancient Doctrines ; as I have elsewhere noted. And because *Tertullian* the *Montanist* is generally allow'd to have reason'd so boldly, extravagantly, and contrarily to himself, and is so disallow'd and discarded by all in these Controversies, on one Account or other, that his Authority does not deserve much Consideration as to such Matters.

Second
Reply to
Dr. Allix.
p. 8.

N. B. I shall begin with the Testimonies of our Saviour himself, out of the Gospels ; and shall desire the Christian Reader to observe in what Terms, and after what Manner our Lord every where speaks of the *One and Only Supreme God*, his as well as our *Father which is in Heaven*.

Ἔσεσθε ἐν ὑμῖς τέλει, ὡσπερ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς ἑβρανοῖς τέλει ἐστ.

Be ye therefore perfect, even as your Father which is in Heaven is perfect. Matt. V. 48.

Ἐἰ δὲ μήτε, μισθὸν ἔχετε παρὰ τοῦ πατρὸς ὑμῶν, τῷ ἐν τοῖς ἑβρανοῖς.

Otherwise ye have no reward of your Father which is in heaven. VI. 1.

Καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

And thy Father which seeth in secret, himself shall reward thee openly. V. 4.

Ἀφήσει ὑμῖν ὁ πατὴρ ὑμῶν ὁ ἐβρανοῖς.

Your heavenly Father will also forgive you. See *Mat. xi. 25, 26.* v. 14.

Οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ περὶ ἁμαρτίας ὑμῶν.

Neither will your Father forgive your trespasses. v. 15.

Ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστὴς, ἀλλὰ τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ ; καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

That thou appear not unto Men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret shall reward thee openly. v. 18.

- v. 26. Καὶ ὁ πατὴρ ὑμῶν ὁ ἑσ-
 νιϑ τρέφει αὐτά.
 v. 32. Ὅτιδε γὰρ ὁ πατὴρ ὑμῶν,
 ὁ ἑσνιϑ, ὅτι χριζέει τέ-
 τωι ἀτάτων.
 VII 11. Πόσω μᾶλλον ὁ πατὴρ
 ὑμῶν, ὁ ἐν τοῖς ἑσνοῖς,
 δώσει ἀγαθὰ τοῖς αἰτῶσι
 αὐτῶν;
 v. 21. Ὅου πᾶς ὁ λέγων μοι,
 κύριε κύριε, ἐσελεύσεται εἰς
 τὴ βασιλείαν τῶν ἑσνῶν.
 ἀλλ' ὁ ποιῶν τὴ θέλημα
 τοῦ πατρὸς μου, τῶ ἐν ἑ-
 σνοῖς.
 X 29. Ἐν ἑσ αὐτῶν ἔπισθεται
 ἐπὶ τὴν γῆν, ἀνευ τοῦ πατρὸς
 ὑμῶν.
 v. 32. Ὁμολογήσω κήρῳ ἐν
 αὐτῷ ἔμπεσθεν τῶ πατρὸς
 μου, τῶ ἐν ἑσνοῖς.
 v. 33. Ἀρνήσομαι αὐτῶν κήρῳ
 ἔμπεσθεν τῶ πατρὸς μου
 τῶ ἐν ἑσνοῖς.
 XV. 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέ-
 γων, ἔσ.
 v. 31. Καὶ ἐδόξασαν τὸν Θεὸν
 Ἰσραὴλ.
 XVI. 17. Σὰρξ καὶ αἷμα ἐκ ἀπε-
 κάλυψέ σοι, ἀλλ' ὁ πατὴρ
 μου, ὁ ἐν τοῖς ἑσνοῖς.
 XVIII. 10. Ὅι ἀγγελιοὶ αὐτῶν ἐν
 ἑσνοῖς διὰ παντὸς βλέτα-
 σιν τὸ πρόσωπον τοῦ πατρὸς
 μου, τῶ ἐν ἑσνοῖς.

Yet your heavenly Fa-
 ther feedeth them.
 For your heavenly Fa-
 ther knoweth that ye have
 need of all these things.
 How much more shall
 your Father which is in
 heaven give good things
 to them that ask him?
 Not every one that saith
 unto me Lord, Lord, shall
 enter into the kingdom
 of heaven, but he that
 doth the will of my Fa-
 ther which is in heaven.
 One of them shall not
 fall on the ground with-
 out your Father.
 Him will I confess also
 before my Father which
 is in heaven.
 Him will I also deny
 before my Father which
 is in heaven.
 For God commanded,
 saying, ἔσ.
 And they glorified the
 God of Israel.
 Flesh and blood hath
 not revealed it unto thee,
 but my Father which is
 in heaven.
 In heaven their angels
 do always behold the face
 of my Father which is in
 heaven.

*Ουτως ἐκ ἐστὶ θεήκηρα
 ἔμπεροθεν τῶ πατρὸς ὕ
 μων, τῶ ἐν ἑρατοῖς, ἵνα
 ἀπύληται εἰς πῶν μικρῶν
 τέπου.

Ἐάν δύο ὑμῶν συμφω
 νήσων ἐπὶ τῆ γῆς ἀεὶ
 πατρὸς πράγμασι, ἢ ἐάν
 αἰτήσωνται, γνήσεται αὐτοῖς
 ὡσαύτῃ τῶ πατρὸς μου, τῶ ἐν
 ἑρατοῖς

“Οὕτω καὶ ὁ πατήρ μου
 ὁ ἐπερῶνι, ποιήσει ὑμῶν,
 ἐάν μὴ ἀρῆτε ἕατος; τῶ
 ἀδελφῶ ἀνὴρ ἀπὸ τῶν καρ
 διαν ὑμῶν τα παραπτώματα
 αὐτῶν.

Καὶ ἰδὲ εἰς περὶ τῶν
 εἶπεν αὐτῶ, διδάσκαλε ἀ
 γαθῆ, πῶ ἀγαθὸν ποιήσω, ἵνα
 ἔχω ζωὴν αἰώνιον; ὁ ὃ
 εἶπεν αὐτῶ, πῶ με λέγεις
 ἀγαθόν; ἔδειξ ἀγαθὸς, εἰ
 μὴ εἶς, ὁ Θεός.

Καὶ περὶ τῶν εἶπεν αὐτῶ
 πν, καὶ ἐπιόν, διδάσ
 κας ἀγαθῆ, ἀπεκρίτασ,
 λέγων, ἔδειξ ἀγαθὸς, εἰ μὴ
 μόν, ὁ Θεός, ὁ ποιήσας
 τὰ πάντα

made all things. See also *Orig. contr. Cels. L. V.*
 p 238.

Even so it is not the
 will of your Father which
 is in heaven, that one
 of these little ones should
 perish.

If two of you shall a
 gree on earth, as touch
 ing any thing that they
 shall ask, it shall be done
 for them of my Father
 which is in heaven.

So likewise shall my hea
 venly Father do also unto
 you, if ye from your hearts
 forgive not every one his
 brother their trespasses.

And behold one came
 and said unto him, Good
 master what good thing
 shall I do that I may have
 eternal life? And he said
 unto him, why callest thou
 me good? there is none
 good but one, that is
 God.

N. B. Justin Martyr thus *Apol. I. 5.*
 quotes this Text: And
 when a certain Person
 came to him, and said,
 Good Master, he answer
 ed, saying, There is none
 good but God alone, who

XXIII. 22. Ὁ ὁμώσας ἐν τῷ ἕρανῶ, ὁμνύει ἐν τῷ θρόνῳ τῆ Θεῆ, καὶ ἐν τῷ καθήμενῳ ἐπάνω αὐτῆ.

XXV. 34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, δεῦτε οἱ εὐλογημένοι τῆ πατρὸς μου, κληρονομήσατε τὴν ἐτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

XXVI. 63. Ἐξορκίζω σε καὶ τῆ Θεῆ τῆ ζωνῆ, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τῆ Θεῆ. [τῆ εὐλογητῆ apud Marc. XIV. 61.]

Mar. X. 27. Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' ἔστι παρὰ τῷ Θεῷ. πάντα γὰρ δυνατὰ ἔστι τῷ Θεῷ.

XII. 17. Ἀπίσθουτε τὰ Καίσαρ, Καίσαρι, καὶ τὰ τῆ Θεῆ, τῷ Θεῷ.

v. 28. 34. Ἐπερώτησεν αὐτὸν [εἰς τῶν γραμματέων] ποία δὲ πρώτη πασῶν ἐντολῶν; ὃ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι πρώτη πασῶν τῶν ἐντολῶν, αἶνε Ἰσραὴλ, κύριε Θεὸς ἡμῶν κύριε ὅστις ὄντι. Καὶ ἀγαπήσεις κύριον τὸν Θεόν σου ὡς ὅλην τῆς καρδίας σου, καὶ ὡς ὅλην τῆς ψυχῆς σου, καὶ ὡς

He that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, [of the Blessed, in Mark. XIV. 61.]

With men it is impossible, but not with God; for with God all things are possible.

Render to Cæsar the things that are Cæsar's, and to God the things that are God's. See Luk. XX. 25.

One of the Scribes asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and

ὅλης τῆς διανοίας σου, καὶ
 ἐξ ὅλης τῆς ἰσχύος σου
 αὐτῇ πρώτῃ ἐνβολῇ. Καὶ
 δευτέρα ὁμοία, αὐτῇ ἀγα-
 πήσεις τὸ πλησίον σου ὡς σε-
 αυτόν. μείζων τούτων ἄλλη
 ἐντολὴ ἔκ ὅστι. Καὶ εἶπεν
 αὐτῷ ὁ γραμματεὺς· κα-
 λῶς, διδάσκαλε, ἐπ' ἀλη-
 θείας εἶπας, ὅτι εἰς ἐστὶ Θεός,
 καὶ ἔκ ὅστιν ἄλλο πλὴν
 αὐτοῦ καὶ τὸ ἀγαπᾶν αὐτὸν
 ἐξ ὅλης τῆς καρδίας, καὶ
 ἐξ ὅλης τῆς συνέσεως, καὶ
 ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ
 ὅλης τῆς ἰσχύος, καὶ τὸ ἀ-
 γαπᾶν τὸ πλησίον ὡς ἐαυ-
 τόν, πλεονόν ὅτι παντῶν
 τῶν ὀλοκαυτωμάτων καὶ τῶν
 θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν
 αὐτὸν, ὅτι νενηχῶς ἀπεκεί-
 θη, εἶπεν αὐτῷ, ἐ μα-
 κρὰν εἶ ἀπὸ τῆς βασιλείας
 τοῦ Θεοῦ.

with all thy strength :
 This is the first com-
 mandment. And the se-
 cond is like, namely this.
 Thou shalt love thy
 neighbour as thy self.
 There is none other com-
 mandment greater than
 these. And the Scribe
 said unto him, Well,
 Master, thou hast said
 the truth : for there is
 one God, and there is
 none other but he. And
 to love him with all the
 heart, and with all the
 understanding, and with
 all the soul, and with all
 the strength, and to love
 his neighbour as himself
 is more than all whole
 burnt offerings and sa-
 crifices. And when Je-
 sus saw that he answer-
 ed discreetly he said
 unto him, Thou art not
 far from the kingdom
 of God. See *Luc. X. 27,*
28.

Ἐυλογητὸς κύριος ὁ
 Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπι-
 σκέψατο, καὶ ἐποίησε λύ-
 τρωσιν τῷ λαῷ αὐτοῦ.

Blessed be the Lord God *Luc. I. 68.*
 of Israel, for he hath vi-
 sited and redeemed his
 people.

Καὶ ἀποκειθεὶς εἶπεν αὐ-
 τῷ, [διοβόλω,] ὁ Ἰησοῦς,
 ὅτι εἰρηλαί, ἐκ ἐκπειράταις
 κύνων τὸ θεῖον σου.

And Jesus answering, *IV. 12.*
 said unto him, [the De-
 vil,] It is said, Thou
 shalt not tempt the Lord
 thy God.

VI. 35, 36. Καὶ ἔσται ὁ μισθὸς ὑμῶν
πολύς, καὶ ἔσεσθε υἱοὶ τοῦ
ὑψίστου ἔπι αὐτὸς χριστὸς
ὄσθι ἐπὶ τὰς ἀχαιείους καὶ
πονηρὰς γίνεσθε ἔν δικά-
ριμονες, καθὼς καὶ ὁ πατὴρ
ὑμῶν δικάρμων ὄσθι.

And your reward shall
be great, and ye shall
be the children of the
highest ; for he is
kind unto the unthank-
ful, and to the evil. Be
ye therefore merciful, as
your Father also is mer-
ciful.

VII. 16. * Ἐλαβε ἡ φόβος ἅπαν-
τας, καὶ ἐδόξαζον τὸ Θεόν,
λέγοντες, ὅτι προφήτης μέγας
ἐγήγαρται ἐν ἡμῖν, καὶ ὅτι
ἐπεσκέψατο ἡμεῖς ὁ Θεὸς τὸ λαὸν
αὐτῶν.

And there came a fear
on all, and they glori-
fied God, saying, That
a great prophet is ri-
sen up among us ; and
that God hath visited his
people.

X. 2. * Ἐλεγεν ἔν πρὸς αὐτοὺς,
ὁ μισθὸς θερισμὸς πολὺς, οἱ ἡ
ἐργάται ὀλίγοι. δεήθητε ἔν
τοῦ κρεῖν τῶ θερισμῶ ὅπως
ἐκβάλῃ ἐργάτας εἰς τὸ
θερισμὸν αὐτῶν.

Therefore he said un-
to them, The harvest tru-
ly is great, but the la-
bourers are few, pray ye
therefore the Lord of the
harvest that he would send
forth labourers into his
harvest.

Joh. I. 1 2. Ὁ λόγος ἦν μετὰ τὸ
Θεόν. ἔτι ἦν ἐν ἀρχῇ
μετὰ τὸν Θεόν.

The Word was with
God. The same was
in the beginning with
God.

v. 18. Θεὸν ἑδρεῖς ἑώρακε πώ-
ποτε ὁ μονογενὴς υἱὸς, ὁ
ὢν εἰς τὸν κόλπον τοῦ πα-
τρὸς, ἐκεῖνος ὁ ἐξηγήσατο.

No man hath seen God
at any time : The on-
ly begotten Son, which
is in the bosom of the
Father, he hath decla-
red him. See 1 *John* IV.
12.

Ὁ πῦλας με παῖς
αὐτὸς μεμαρτύρηκε περὶ ἐμῆ·
ἕτε φωνὴν αὐτῆ ἀκηκούαστε
πώποτε, ἕτε εἶδ' αὐτῆ
ἑώρακατε.

Τὴν δόξαν τὴν πατρὸς
τῆ μόνη Θεῶ ἐ ζητεῖτε.
Μὴ δοκεῖτε ὅτι ἐγὼ κα-
τηγόρησα ὑμῶν πρὸς τὸν
πατέρα ὅτιν ὁ κατηγορῶν
ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς
ἠλπικατε.

Τῆτον γὰρ ὁ πατὴρ ἐσ-
φράσισεν, ὁ Θεός.

Ὅουκ ὅτι τὸν πατέρα πρὸ
ἑώρακεν, εἰ μὴ ὁ ὢν πρὸ
τῆ Θεῶ. οὗτω ἑώρακε τὸν
πατέρα.

Ἡμεῖς πεπεσύνκαμεν καὶ
ἐγνωκάμεν ὅτι σὺ εἶ ὁ
Χριστός, ὁ υἱὸς τῆ Θεῶ τῆ
ζωῆς.

Ἐνα πατέρα ἔχομεν, τὸν
Θεόν. Εἶπεν αὐτοῖς ὁ Ἰη-
σοῦς, εἰ ὁ Θεὸς πατὴρ ὑ-
μῶν ἦν, ἠγαπάτε ἀν ἐμέ.
ἐγὼ γὰρ ἐκ τῆ Θεῶ ὤξῆλθον,
καὶ ἦκα.

Πισεύετε εἰς Θεόν, καὶ
εἰς ἐμέ πισεύετε. Ἐν τῇ
οἰκίᾳ τῆ πατρὸς μου μοναὶ
πολλαὶ εἰσιν.

The Father himself^{v. 37.}
which hath sent me hath
born witness of me. Ye
have not heard his voice
at any time, nor seen his
shape.

Ye seek not the ho-^{v. 44, 45.}
nour which cometh from
God only; [or, from
the only God.] Do not
think that I will accuse
you to the Father. There
is one that accuseth you,
even Moses, wherein ye
trust.

For him hath God the^{VI. 27.}
Father sealed; [or, the
Father sealed, even God.]

Not that any Man hath^{v. 46.}
seen the Father; save he
which is of God, he hath
seen the Father.

We believe, and are sure^{v. 69.}
that thou art that Christ,
the Son of the Living
God.

We have one Father,^{VIII. 41,}
even God. Jesus said un-^{42.}
to them, If God were
your Father ye would
love me; for I proceed-
ed forth and came from
God.

Believe in God, and^{XIV. 1, 2.}
believe in me. In my
Fathers house are many
mansions.

XVII. 3. Ἡ αὐτὴ ἡ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γνωσθῶσί σε, ὁ μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

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

XX. 17. Λέγει αὐτῇ ὁ Ἰησοῦς, μὴ με ἀπὸς ἔγω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου. πορεύεσθε πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲτε αὐτοῖς, ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν καὶ Θεὸν μου, καὶ Θεὸν ὑμῶν.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God.

Act. II. 22. Ἄνδρες Ἰσραηλίται, ἀκούσατε τὰς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἀνδρα δὲ τὸ Θεὸς δεικνύμενον εἰς ὑμᾶς δυνάμει, καὶ τέρασσι, καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, &c.

Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you; as ye your selves also know, &c.

III. 13. Ὁ Θεὸς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν.

The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus.

IV. 24. Οἱ δὲ ἀκούσαντες ἁμοθυμαδὸν ἤεραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, Δέσποτα, σὺ ὁ Θεός, ὁ ποιήσας τὸν ἔρανον, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, &c.

And when they heard that, they lift up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is, &c. See also v. 27, 28.

Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. Ὁ Θεὸς ἦ πατέρα ἡμῶν ἠγειρεν Ἰησοῦν, ἐν ὑμῶν διεχειρίσαθε, κρεμάσθητες ἐπὶ ξύλου· τὸν ὁ Θεὸς ἀρχὴν καὶ σωτῆρα ὑψώσε τῆ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἀφεσιν ἁμαρτιῶν.

Ἴδεν δὲ τὴν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ· καὶ εἶπεν, ἰδὲ Θεοῦ τὰς ἐξάντες ἀνεωγμέναι, καὶ ἦ υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.

Ἰησοῦν ἦ ἀπὸ Ναζαρέτ ὡς ἔχρισεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.— ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.

Ἐπεὶ ἐν τῷ ἴσθμῳ δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς, ὡς καὶ ἡμῖν, περὶ οὗ ἐπὶ τῷ κύριον Ἰησοῦν Χριστόν, ἐγὼ εἶπὸν τίς ἡμῶν δυνατὸς κωλύσαι τὸ Θεόν; ἀκούσαντες εἰ πάντα ἠπίχασαν, καὶ ἐδόξασαν τὸ Θεόν, λέγοντες ἄραγε, καὶ πῶς ἔθνησεν ὁ Θεὸς τὸ μετάνοιαν ἔδωκεν εἰς ζωὴν.

We ought to obey V. 29, 30, God rather than Men. 31.

The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted to [or with] his right hand, to be a Prince, and a Saviour; for to give repentance to Israel, and forgiveness of sins.

He saw the glory of VII. 55. God, and Jesus standing 56. on the right hand of God: And said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God.

God anointed Jesus of X. 38. Nazareth with the Holy Ghost, and with power:— for God was with him.

Forasmuch then as God XI. 17, 18. gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

XIV. 15. Ἐυαγγελιζόμενοι ὑμᾶς
ἀπὸ τούτων τῶν ματαίων
ὀπισρέφειν ὅτι τὸν Θεόν,
τὸν ζῶντα, ὃς ἐποίησε τὸν
ὕρανον, καὶ τὴν γῆν, καὶ τὴν
θάλασσαν, καὶ πάντα τὰ
ἐν αὐτοῖς.

XV. 8. Καὶ ὁ καρδιογνώστης Θεὸς
ἐμαρτύρησεν αὐτοῖς.

XVII. 13, 28. Ἐυεὼν καὶ βρωμῶν, ἐν ᾧ
ἐπιγράσειτο, Ἄγνωστος Θεὸς
ὃν ἔν ἀγνοήεις δὴσθεῖτε,
τοῦτον ἐγὼ καταγγέλλω ὑ-
μῖν. ὁ Θεὸς ὁ ποιήσας τὸν
κόσμον, καὶ πάντα τὰ ἐν
αὐτῷ, ἔστι, ὕρανοῦ καὶ γῆς
κύριος ὑπάρχων, οὐκ ἐν
χειροποιήτοις ναοῖς κατο-
κεῖ, οὐδὲ ὑπὸ χειρῶν ἀν-
θρώπων θεοσπεύεται, προσ-
δεόμενός τις, αὐτὸς δι-
δὸς πᾶσι ζωὴν, καὶ πνοὴν,
καὶ τὰ πάντα—ἐν αὐτῷ
καὶ ζῶμεν, καὶ κινῶμεθα, καὶ
ἔσμεν.

XXII. 14. Ὁ ὃ εἶπεν, ὁ Θεὸς ἡμε-
τέρων πατέρων παρεχει-
ρίσατό σε γινῶαι τὸ θέλη-
μα αὐτοῦ, καὶ ἰδεῖν τὸ δό-
καμον, καὶ ἀκοῦσαι φωνὴν ἐκ
τοῦ στόματός αὐτοῦ.

We preach unto you
that you should turn from
these vanities unto the
living God, which made
heaven, and earth, and the
sea, and all things that
are therein.

And God which know-
eth the hearts bare them
witness. See v. 11.

I found an Altar with
this inscription, To the
unknown God. Whom
therefore ye ignorantly
worship, him declare I un-
to you. God that made
the world, and all things
therein, seeing that he is
Lord of heaven and earth,
dwelleth not in temples
made with hands, nei-
ther is worshipped with
mens hands, as tho' he
needed any thing; seeing
he giveth to all life and
breath, and all things.—
For in him we live, and
move, and have our be-
ing. See v. 31.

And he said, The God
of our Fathers hath
chosen thee, that thou
shouldst know his will,
and see that just one, and
hear the voice of his
mouth. See *Romans* I.
throughout.

* Η Ἰουδαίων ὁ Θεὸς μόνον; ἔτι δὲ ἔθνῶν; καὶ καὶ ἔθνῶν· ἐπέιπερ εἰς ὁ Θεός, ὃς δικαιώσει περιτομὴν ἐν πίστει, καὶ ἀκροβυστίαν διὰ τὴ πίστεως.

Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith.

Ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογησὶς εἰς τὰς αἰῶνας ἀμήν.

Who is over all, God blessed for ever. Amen. [or, The God over all be blessed for ever. Amen.]

N. B. I incline to interpret these words of *God the Father*, contrary to the common Exposition, even since the second Century of the Church; and notwithstanding that I own them in a proper sense, perfectly true if apply'd to our Blessed Saviour, for he is *God*; He is set *over all things* by the Father; and He is *Blessed for ever*. Yet I say do I incline to interpret them of the Father; Because (1.) All St. Paul's Doxologies elsewhere belong only to the Father: (2.) If this be a proper *Doxology*, as the *Amen* seems to imply, it cannot belong to any but the Father: (3.) The form is exactly that of Scripture Doxologies, *ᾠλογησὶς*, without *ἔστω*, *be blessed*. For I think in all those Doxologies where the word *ᾠλογησὶς* is us'd, which are many, both in the Old and New Testament, it is ever us'd as here, by it self: whereas when it is Affirmative it commonly has the Verb join'd with it; as the Reader will easily find upon Examination. And altho' in most of such Doxologies the word *ᾠλογησὶς* be set before *Θεός*, yet is not that always so. Witnesses that place in the Psalms where the

Rom. III. 29, 30.

IX. 5.

Vid. Artic. XXIV. infra.

Pfal.
LXVIII.
17.

the words are just parallel to these before us, in my Interpretation of them. *Κύειθ' ὁ Θεός Δι-λογιστός.* (4.) The known Phrase *ὁ ἐπὶ πάντων Θεός*, *the God over all*, both in the Scripture, and most Primitive Antiquity, directly and singly means *God the Father*: And 'twas thought in those ancient Days that to say the Son was *ὁ ἐπὶ πάντων Θεός*, was little less than Ignorance, Heresy, and Blasphemy; as we shall see presently. (5.) The Epithet *Διλογιστός* was also appropriated to the Father, always in the Scriptures, and almost always in Antiquity also, insomuch that *Διλογιστός* alone, or *the Blessed*, originally signify'd the very same with the *Blessed God the Father*, in the Language of the *Jewish Nation*. (6.) There is no Parallel instance of *such a Doxology* to any but *God the Father* in all the Scripture and Antiquity elsewhere. (7.) The Language is very natural in this Sense; That when *Paul* had been enumerating the great privileges deriv'd to his Nation from *God the Father*, even so far as to the sending the Blessed Saviour of the World into it of that Nation; he should break out into an acknowledgment to the same *God the Father*, and apply a known Doxology to him: *The supreme God be blessed for ever for these his mercies.* Amen. Tho' I do not, I confess, expect that any admirers of modern Notions should embrace this Exposition.

Mar.
XIV. 61.
Rom. I.
25.
2 Cor. XI.
31.

L. VI. C.
26. p. 354,
355.

N. B. The Apostolical Constitutions, and *Ignatius*, look upon it to imply horrid consequences to affirm that the Son is *ὁ ἐπὶ πάντων Θεός*. The words of the former are these; *ἔπειτα ἢ ἕξ αὐτῶν αὐτὸν εἶναι τὸ Ἰησοῦν τὸν ἐπὶ πάντων Θεὸν ὑποπλάκων, αὐτὸν εἰσὶν πατέρα δοξάζοιτες, αὐτὸν υἱὸν καὶ παρεκκλητὸν ὑποπλάκων. ὡν τί ἂν εἴη ἐναγέσεων;* *But others of them suppose that Jesus himself is the God over all, and glorifie him*

as his own Father, and suppose him to be both the Son and the Comforter; than which Doctrines what can be more detestable? And the same thing is reckon'd an Heresie from thence by Ignatius. And what the Learned of old thought of those who call'd our Saviour by any such Name, take not only in the bare Opinion, but the Testimony of Origen; *ἔσω δὲ πνας, ὡς ἐν πλίθι πισυόντων, κὶ δεχομύλων διαρωρία, διὰ τὴ ἀεσπέτειαν, ὑπεπιδεχὺ τὸν σωτήρα ἔδ) τὸν ἐπὶ πᾶσι Θεόν' ἀλλ' ἐπ γε ἡμεῖς τοῦτον, οἱ πειδόμυνοι αὐτῶ λέγοντι: ὁ πατήρ, ὁ πέμψας με, μείζων με ἔστι.* But suppose there should be some among the multitude of Believers, who must therefore be capable of difference in Opinion, who, out of Rashness should suppose that our Saviour is the God over all: However, we are not to be charg'd with that Notion, who assent to his own Words, when he says, *The Father which sent me is greater than I.* Nor can any justly reject the Opinion any more than the Testimony of Origen; since even Bishop Bull himself, the best defender of the Council of Nice, owns him perfectly Orthodox in these Matters; and that he did not therein *latum unguem recedere, in the least depart from the Catholick Faith.*

Ad Tarf. § 205. p. 106.

Contr. Celf. L. VIII. p. 387, Vid. 388.

Defens. Fid. Ni-can. Sect. II. C. 9. §. 22, 23.

Ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

There shall they be called the Children of the living God. See *Heb. IX. 14. X. 31.*

Ἐι μὴ κύνεισθε σαβαώθ ἐγχεπέλιπεν ἡμῖν σπέρμα, &c.

Except the Lord of Sabaoth [or, of Hosts] had left us a seed, &c. *v. 29.*

Συνέκλεισε γὰρ ὁ Θεὸς τοῦ πάντας εἰς ἀπέθειαν, ἵνα τοῦ πάντας ἐλεήσει. ὃ βάθυσ πλάτος κὶ σοφίας κὶ γνώσεως Θεοῦ. ὡς ἀνεξερρόνητα τὰ κρίματα

For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and

XI. 32-36.

αὐτῆ;

αὐτῶ ; καὶ ἀνεξιχνίαστοι αἱ
 ὁδοὶ αὐτοῦ , τίς γὰρ ἔγνω νῦν
 κυεῖς ; ἢ τίς σύμβουλος
 αὐτῷ ἐγένετο ; ἢ τίς ωρε-
 σέδωκεν αὐτῷ , καὶ ἀντα-
 ποδοθήσει αὐτῷ ; ὅτι ἐξ
 αὐτοῦ , καὶ δι' αὐτοῦ , καὶ εἰς
 αὐτὸν τὰ πάντα . αὐτῷ
 οἱ δόξα εἰς τὸ αἰῶνα .
 ἀμήν .

him, and to him are
 for ever. Amen.

XVI. 25,
 26, 27.

Τῷ ᾧ ἡ δωαρμῆν ὑμᾶς
 σπεῖσαι , κατὰ τὸ ἀγγελί-
 ον μα , καὶ τὸ κήρυγμα
 Ἰησοῦ , κατὰ ἀποκάλυψιν μυ-
 στεῖς χεῖνοι αἰωνίως σπυ-
 ρηκῶν , φανερωθέντων ἡ
 νῦν , διὰ τε γεγραμῶν προ-
 φητικῶν , καὶ ἐπιταγῶν τῶ
 αἰωνίῳ Θεῷ , εἰς ὑπακοὴν πί-
 στες εἰς πάντα τὰ ἔθνη
 γνωριζέντων , μόνῳ σοφῷ
 Θεῷ , διὰ Ἰησοῦ χριστοῦ
 οἱ δόξα , εἰς τὸ αἰῶνα .
 ἀμήν .

God only wise be glory, through Jesus Christ,
 for ever. Amen.

1 Cor.
 VIII. 4,
 5, 6.

Ἄλλοι Θεοὶ ἔτερον ἢ
 μὴ εἰς . καὶ γὰρ εἴπερ εἰσὶ
 λεγόμενοι θεοί , εἴτε ἐν οὐ-
 ρανῷ , εἴτε ἐπὶ τῆ γῆς .
 (ὡσπερ εἰσὶ θεοί , πολλοὶ , καὶ
 κύριοι πολλοί) ἀλλ' ἡμεῖς
 εἰς Θεός , ὁ πατήρ , ὃς ἔ-
 σται πάντα , καὶ ἡμεῖς εἰς αὐ-

knowledge of God ! how
 unsearchable are his judg-
 ments, and his ways past
 finding out ? For who
 hath known the mind of
 the Lord ? or who hath
 been his counsellor ? or
 who hath first given to
 him, and it shall be re-
 compenced to him again ?
 For of him, and through
 all things : to him be glory

Now to him that is of
 power to stablish you ac-
 cording to my gospel, and
 the preaching of Jesus
 Christ ; (according to the
 revelation of the mystery
 which was kept secret since
 the world began ; but now
 is made manifest ; and
 by the scriptures of the
 prophets, according to the
 commandment of the ever-
 lasting God, made known
 to all nations for the
 obedience of faith ;) to

There is none other
 God but one. For though
 there be that are called
 Gods, whether in hea-
 ven, or in earth : (as
 there be Gods many, and
 Lords many ;) but to us
 there is but one God,

τόν,

τον, κὶ εἰς κύριον Ἰησοῦν
Χριστὸν, δι' ὃ τὰ πάντα, κὶ
ἡμεῖς δι' αὐτοῦ.

Διαφέρειαι ἐνεργημάτων
εἰσιν, ὃ ἢ αὐτὸς ὅτι Θε-
ὸς, ὃ ἐν ἑσθῶν τὰ πάντα ἐν
πάντη.

Ὁ Θεὸς κὶ πατὴρ τοῦ κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ-
θεν, ὃ ὦν ἀλόγητος εἰς τὰ
αἰῶνας, ὅτι ἐ ἄδ' ὄμει.

Καρινώπων τοῦ Θεοῦ,
ἐν χριστῷ, λαλοῦμεθα.

Παῦλον Ἀπόστολον ἐκ
ἀπ' ἀνθρώπων, ἐξ ἑ δὲ δι'
ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ
Χριστοῦ, κὶ Θεοῦ πατρὸς,
τοῦ ἐγείραντο αὐτὸν ἐκ
νεκρῶν.

Κατὰ τὸ θέλημα τοῦ
Θεοῦ κὶ πατρὸς ἡμῶν. ὃ ἢ
δόξα εἰς τὰ αἰῶνας ἡμῶν
αἰῶνων. ἀμήν.

Προοιῶντες κατὰ πρόθε-
σιν τοῦ τὰ πάντα ἐνεργοῦν-
τος κατὰ τὴν βουλήν τοῦ
θελήματος αὐτοῦ.

Ἐἰς Θεὸν κὶ πατέρα πάν-
των, ὃ ἐπὶ πάντων, κὶ ἀπὸ

the Father, of whom are
all things, and we in [or,
for] him : and one Lord
Jesus Christ, by whom
are all things, and we by
him.

There are diversities XII. 6.
of operations, but it is
the same God which work-
eth all in all. [See also v.
4, 5. 2 Cor. I. 21, 22,
23. III. 3.]

The God and Father of 2 Cor. XI.
our Lord Jesus Christ, 31.
which is blessed for ever-
more, knoweth that I lye
not. See XII. 2, 3.

We speak before God, XII. 19.
in Christ.

Paul an Apostle, (not Gal. I. 1.
of Men, neither by Man,
but by Jesus Christ, and
God the Father, who rai-
sed him from the dead.)

According to the will VII. 4, 5.
of God and our Father,
[or, of our God and
Father.] To whom be
glory for ever and ever.
Amen.

Being predestinated ac- Eph. I. 11.
cording to the purpose
of him who worketh all
things according to the
counsel of his own will.

One God and Father IV. 6.
of all ; who is above all,

πάντων, καὶ ἐν πᾶσιν ὑμῶν.

and through all, and in you all.

1 Thes. I. 9. Ἐπιστρέψατε πρὸς τὸ Θεόν, διαλέσεν Θεῷ ζῶντι καὶ ἀληθινῷ.

Ye turned to God from idols to serve the living and true God. See v. 10.

1 Tim I. 11. Κατὰ τὸ δῶγμα τοῦ μακαρίου Θεοῦ.

According to the glorious gospel of the blessed God.

v. 17. Τῷ δὲ βασιλεῖ ἤβδ αἰώνων ἀφθάρτου, ἀσώφτου, μόνῳ σοφῷ Θεῷ πημὴ καὶ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

II. 5. Ἐἰς καὶ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἀνθρώπου Χριστοῦ Ἰησοῦ.

For there is one God ; and one mediator between God and Men, the Man Christ Jesus.

IV. 10. Ἠλπίζομεν ὅτι Θεῷ ζῶντι. ὅς ὄντι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

We trust in the living God ; who is the Saviour of all Men, specially of those that believe.

VI. 13. Παρεγγέλω σοι ἐνώπιον τοῦ Θεοῦ, τοῦ ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ, τοῦ μετρυφάνοντος ὅτι Ποντίῳ Πιλάτῳ ἤ καλὴν ὁμολογήσῃ.

I give thee charge in the sight of God, who quickneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

v. 15, 16. Ἦν κενεῖς ἰδίῳις δείξει ὁ μακάριος καὶ μόνος Δυνατός, ὁ βασιλεύς ἡβδ βασιλεύωντων, καὶ κύριος ἡβδ κυριεύωντων. ὁ μόνος ἡβδ ἄθανάτος, ὡς ὀικῶν ἀπρόσιτος ἐν εἶδεν ἡβδ εἰς ἀνθρώπων, ἡβδ ἰδέν δύνασαι, ἡβδ πημὴ καὶ κρατῶ αἰώνιον ἀμήν.

Which in his times he shall shew who is the blessed and only potentate, the King of Kings, and Lord of Lords : Who only hath Immortality ; dwelling in the Light, which no Man can approach unto ; whom no Man hath seen, nor can see :

To

To whom be honour and power everlasting. Amen.

Προσδεχόμενοι ἡ μακα-
είαν ἐλπίδα, καὶ ἐπιφάνειαν
ἡ δόξης τῆς μεγάλης Θεοῦ,
καὶ σωτηρίας ἡμῶν. Ἰησοῦ
Χριστοῦ.

Looking for that blef- Tit. II. 13.
fed hope, and the appear-
ing of the glory of the
great God, and of our
Saviour Jesus Christ; [the
great God, the Father.
See *Matth.* XVI. 27. *Mar.*
VIII. 38. *Luc.* IX. 26.] See
Apoc. XIX. 17.

Πάντα δόσις ἀγαθῆ, καὶ
πάν ῥώρημα τέλειον ἀνω-
θέν ἔστιν, καταβαίνον ἀπὸ τῆς
πατρὸς ἡμῶν φωτῶν, παρὸ ἧς
ἐκ ἐπινοήσασθαι, ἢ ὑποπῆς
ἀποσκίασμα.

Every good gift, and *Fam. I.*
every perfect gift is from *17.*
above; and cometh down
from the Father of Lights;
with whom is no varia-
bleness, neither shadow of
turning.

Σὺ πιστεύεις ὅτι ὁ Θεὸς
εἷς ἐστίν. καλῶς ποιεῖς.

Thou believest that there *II. 19.*
is one God; thou dost
well.

Ἐν αὐτῇ [γλώσσῃ] ὡ-
λογῶμεν τὸν Θεὸν καὶ πα-
τέρα.

Therewith [with the *III. 9.*
Tongue] blefs we God,
even the Father.

Ἐἷς ἐστίν ὁ Διωδότης
σῶσαι καὶ ἀπολέσαι.

There is one Law-giver *IV. 12*
who is able to save and
to destroy.

Αἱ βοαὶ τῶν θεισάντων
εἰς τὰ ὅτι κτερεῖ σαβαώθ
εἰσεληλύθασιν.

The cries of them which *V. 4.*
have reaped, are entred
into the ears of the Lord
of Sabaoth. [of Hosts.]

Τὸς δὲ αὐτῷ πισδόντας
εἰς Θεόν, τὸν ἐγείραντα
ἀψὸν ἐκ νεκρῶν, καὶ δόξαν
αὐτῷ δόντα. ὥστε ἡ πίστις
ὑμῶν καὶ ἐλπίδα ἔστω εἰς
Θεόν.

Who by him do he. *1 Pet. I.*
lieve in God that raised *21.*
him up from the dead;
and gave him glory, that
your faith and hope might
be in God.

1 Job. IV. Ὅτιδαμὲν δὲ ὅτι ὁ υἱὸς
& V. per Ἐθεῶν ἵκει, καὶ δέδωκεν ἡμῖν
tot. præci- διδόντες, ἵνα γινώσκωμεν
pue τὸν ἀληθινὸν Θεὸν καὶ
V. 20. ἔσομεν ἐν τῷ ἀληθινῷ ἐν
τῷ ὡς αὐτὸς Ἰησοῦ Χριστῷ.
Ἔτις ἔστι ὁ ἀληθινὸς Θεός,
καὶ ἡ ζωὴ αἰωνίου.

We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, [or, the true God:] and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.

N. B. I interpret this Verse, whether as commonly read, or whether as here from the *Alexandrian* and sixteen other Copies, τὸν ἀληθινὸν Θεόν, not of the Son, but of the *Father*, that *He* and none else is the *true God* of the Christians, because, (1.) This is the constant, original, primitive Style of the Church; that the *Father alone is ὁ ἀληθινὸς Θεός, the true God*; I mean both as to the New Testament, and most ancient Writers. There being, I think, not one Instance in true Antiquity elsewhere, that any other than the Father is styl'd ὁ ἀληθινὸς Θεός, *the true God*; and he is certainly so styl'd very often. (2.) The Apostle is not here speaking of the *Dignity of the Son of God*, but cautioning against the Worship of False Gods: And certainly the *true God* of the Christians, in opposition to the *False Gods* of the Heathen, can be no other than *God the Father*. (3.) The Son has another Title here than the *true God*: I mean ὁ ἀληθινός, in the abstract, *He that is true*, and so gives us a true and sure discovery of the Father, the *only true God*. Now, as the *true God* in Scripture means the *Father*, and none but him; so does ὁ ἀληθινός, *He that is true*, mean our Saviour, and none but him, in the same Scripture, nay, particularly in the same sacred Writer elsewhere. (4.) The exactly parallel place in *John's* own Gospel, does almost necessarily require this sense; and cannot be fairly reconcil'd to any other, since

Job. XVII

3.

1 Thes. I.

9.

Apos. VI.

13.

Apos III.

7

XIX. 11.

Job.

XVI. 3.

we thence learn that the *Father*, as *contradistinquish'd from Jesus Christ*, is the *true God*, nay, the *only true God*; and, as here, is the way to *eternal Life* also. Where note, That the relative *ὅστις*, *this*, if the words *Jesus Christ* be omitted, as Dr. Mills thinks it ought to be, will naturally belong to the Father: Nay, if they be retain'd, will very properly belong to him also; as such Relatives frequently do in Cases where the Father and Son are thus mention'd together: Of which see the Doxologies hereafter. When the vulgar Exposition can bring better Reasons to support it than these, we will embrace it; but not before.

Τῷ δὲ διωρακτικῷ φυλά-
ξαι ὑμᾶς ἀπὸ πταίσας, καὶ σῆ-
σαι κατενώπιον τοῦ θεοῦ
ἀντὶ τῶν ἀμαρτιῶν, ἐν ἀγαλλιά-
σει, μὲν σαρῶ Θεῷ σω-
τήρι δέξαι καὶ μεγαλωσύνη,
κεφαλῆ καὶ ὑπερσία, καὶ νῦν,
καὶ εἰς πάντας τοὺς αἰῶνας.
ἀμήν.

Καὶ οἱ λοιποὶ ἐφοβοῦντο,
καὶ ἐδρακον δέξαν-
τες τὸν Θεόν ἡρώδῃ.

Γεμύσας τῷ θυμῷ τοῦ Θεοῦ
τῷ ζῶντι εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Ἄυτος πατεῖ τῷ ληνὸν
τῷ ἵνῃ τῷ θυμῷ καὶ τῷ ὀργῆς
τῷ Θεῷ τῷ παντοκράτῃ.

only belonging to God the Father, 2 Cor. VI. 18. Apoc. I. 8. IV. 8. XI. 17. XV. 3. XVI. 14. XIX. 6. XXI. 22. Constitut. Apost. L. I. pref. L. V. C. 7. p. 305. L. VI. C. 26. p. 354.]

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour be Glory and Majesty, Dominion and Power, both now and ever. Amen.

And the remnant were affrighted, and gave glory to the God of heaven.

Full of the wrath of God, who liveth for ever and ever. See XVI. 14. XVIII. 8.

He treadeth the wine-press of the fierceness and wrath of Almighty God.

[*Almighty* is an Epithet

the Father, 2 Cor. VI. 18.

Apoc. I. 8. IV. 8. XI. 17. XV. 3. XVI. 14. XIX. 6. XXI. 22. Constitut. Apost. L. I. pref. L. V. C. 7. p. 305. L. VI. C. 26. p. 354.]

P. 432,
433.

N. B. How strong these Scripture Arguments, especially those in *John's Gospel*, for this Proposition seem'd to Dr. *Whitby*, take the Account in his own remarkable Words, in his Preface to his Comment on the same Gospel. "This, says he, " is a Matter of very great Importance, for it is " observable, that whereas *Crellius*, in his Book *De* " *Uno Deo Patre*, Sect. 2. reckons up thirty six " Arguments against the Divinity of Christ: And " *Woltzogenius*, in his *Præparatio ad utilem lectio-* " *nem librorum Novi Testamenti*, reckoneth up six- " ty against it, one half of them are taken from " some Passages of this Gospel. And the same " Author, in his *Prolegomena* to this Gospel saith, " That in no Writing of the *Evangelists* or *Apostles*, " are there more Arguments against the Divinity of " Christ than in this Gospel. Nor have I yet been " so happy as to see one Author, who hath given " a sufficient, clear, and satisfactory Answer to " the Arguments produc'd from this Gospel, " against that necessary Article. And I could " heartily wish, that Men so skill'd in the Con- " troversies betwixt us and the *Socinians*, as Dr. " *Edwards* of *Jesus College* is, would rather give " us a clear Answer to the Arguments of *Crel-* " *lius*, *De Uno Deo Patre*, against the Divinity of " Christ, which is too much wanted, than fur- " nish us with *Antidotes against Socinianism*, by " producing Arguments against it, whilst that, " and such like Books, unanswer'd, seem to be " *Antidotes against Antidotes*.

N. B. There is no certain Instance of any of the known and peculiar Epithets of the Supreme God, given to the Son, in the whole New Testament. Indeed in one Text of the Old Testament, we reader the words *the mighty God*, where they

they plainly belong to the Messiah. But then, as *Iſa. IX. 6.* the most Learned *Gataker* there observes, the Original, at the utmost, will warrant no more than a mighty God. Nay, both the *LXXII.* and the vulgar *Latin*, with some of the *Jews*, divide the Words; as affirming only, that he is *Mighty*, and that he is a *God*. So that not one certain Example appears in Scripture. Nor do the Ancients affirm more, nor venture to apply the Characters of the Supreme God to him, tho' the Moderns do it on all Occasions. And indeed, as far as I have observ'd, it was about the beginning of the third Century e'er any Christian ventur'd to give Christ the Title of *Omnipotens*, or, *παντοκράτωρ*, the *Almighty*, or, *Lord of all things*. And then, only by way of Inference from his being call'd *God*, because he was the *Son of God*; whence some began to think he might, in a tolerable sence, be call'd *Omnipotent*, because he was the Son of him that was really and originally *Omnipotent*. And the like may be said of one or two more of the Divine Epithets, which at the same time some few began to venture upon, tho' without the Concurrence of the Body of the Christian Church; nay, against the usual Style and Language of it in the same Age; and without ever dreaming that a real and proper equality of Power and Essence was therein imply'd, as appears by many other of their Expressions on other Occasions. Only hence the later Writers did afterwards take a handle for the Introduction and Support of their novel Opinions; just as the Papists have, by degrees, come into the belief of Transubstantiation it self, and learn'd to support that novel Doctrine from a few Oratorical Expressions of the Ancients, while they yet appear by many other Testimonies never to have so much as thought of so absurd a Notion.

Vid. Constitur.
Apost. L.
V. C. 16.
p. 321. 8:
Method.
Conviv.
Virg apud
Combes.
p. 112.

Grabe
Spicil.
Tom. I.
p. 63.

Πέτρος Θ' ἐν τῷ κηρύγματι λέγει, γινώσκετε ἕν ὅτι εἷς Θεός ὄντι, ὃς ἀρχὴν πάντων ἐποίησεν, καὶ τέλος ἐξουσίαν ἔχων, ὁ ἀόρατος, ὃς τὰ πάντα ἑρᾶ ἀχόρητος, ὃς τὰ πάντα χωρεῖ ἀνεπίδειξτος, καὶ τὰ πάντα ἐπέχει, καὶ δι' ὃν ὄντι ἀκατάληπτος, ἀέννατος, ἀφθαρτος, ἀπείρητος, ὃς τὰ πάντα ἐποίησεν λόγῳ δυνάμεως αὐτοῦ, τὸ γνάστικῆς γραφῆς, τυτέστι τὸ ἕν — τῶν τῶν Θεῶν σεβέσθε, μὴ κατὰ τὸ ἔθνημα, ὡς δηλονότι τὸ ἀπὸ τῶν ἡμῶν σεβόντων Θεῶν καὶ τῶν παρ' Ἑλλήνων δοκίμων, ἀλλ' ἕ κατὰ ἐπίγνωσιν παντελεῖαν τὴν δι' ἕν παρὰδοσιν μεμαθηκότων.

among the Greeks [or, Gentiles] tho' they worship the same God with us, yet have they not been compleatly instructed in our method of worship by his Son.

Clem. Ep.
I. §. 43 P.
171.
Ἐἰς τὸ δοξασιῶναι τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου Θεοῦ, ὃ ἢ δόξα εἰς τὸ αἰῶνας τῶν αἰῶνων ἀμην.

§. 46. p.
173.
Ἦ ἕν Θεὸν ἔχον μῆν; καὶ ἕνα χριστὸν; καὶ ἕν πνεῦμα τὸ χάριτος, τὸ ἐκχυσθέν ἐφ' ἡμᾶς;

Peter in his preaching says, Know therefore that there is one God, who made the beginning of all things, and has the power of their end. And he is invisible, who sees all things: Not contain'd in any thing, who contains all things: Not wanting of any thing, whom all things want; and on whose account they are: Incomprehensible, Perpetual, Incorruptible, Unmade; who made all things by the word of his power; in its mystical sense, that is of his Son, [by his Son.] — Worship him for God, but not after the manner of the famous Men among the Greeks, [or, Gentiles,] because those famous Men

That the name of the true and only God might be glorified. To him be glory for ever and ever. Amen.

Have not we one God, and one Christ, and one Spirit of Grace, which is poured out upon us?

Ὅτι κρείς τῆ μόνη σο-
φῆ Θεῶ φθγγαί εἶσιν.

Because these are the words of the Lord, the only wise God. [See the Confessions of Faith, L. VI. C. 11. p. 339, 340. L. VII. C. 41. p. 380.]

Τῆ Χειρῶ δὲ κεφαλῆ ὁ Θεός κὺ πατὴρ αὐτῶ· μὴ ἔν τῃ παντοκράτορα Θεὸν ἡμῶν κὺ πατέρα, τῶτε εἰσε-
σῶτῳ κὺ τῷ μέλλονῳ αἰῶ-
νῳ κύειον, πάσις τῷ πνοῆς κὺ
δυναμείως δημιουργόν,
κ. τ. λ.

And the head of Christ is God, even his Father. Therefore, O Wife, next after the Almighty, our God and Father, the Lord of the present world, and of the world to come, the maker of every thing that breaths, and of every power, &c.

Καταλείψαντες τῷ ἕνα κὺ μόνον ἀληθινὸν Θεόν.

Having left the one and only true God.

Ὅου γὰρ τῷ σκληροκαρ-
δίῳν ἀνδρῶν βέλησιν ἰ-
σῶν χρεῖ, ἀλλὰ τῷ Θεῷ κὺ
πατρὸς τῷ ὅλων, τῷ διὰ
Ἰησοῦ Χειρῶ, τῷ κρείς ἡ-
μῶν.

For we ought not to establish the Will of hard-hearted Men; but the will of the God and Father of the universe, which is revealed to us by Jesus Christ.

Ἀγαπῶν κύειον τῷ Θεῷ,
τῷ ἕνα, κὺ μόνον, εἰς ὅλης
τῷ ἰσχύ τῷ.

To love the one and only God with all thy strength.

Πατὴρ ὁ ἐπὶ πάντων Θεός. Χειρὸς ὁ μονογενῆς Θεός, ὁ ἀγαπητὸς υἱός, ὁ τῷ δόξης κύειῳ· Πνεῦμα ἅ-
γιον ὁ ἀφῶ κληῖ, τὸ ἐκὸ
χειρῶ πνεμόμνον, κὺ ἐκὸ
ἐκείνῃ διδακίμνον, κὺ
ἐκείνον κηρύττον.

The Father is the God over all : Christ is the only begotten God, the beloved Son, the Lord of glory. The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

Πιστεύων τῷ ἐνὶ κὺ μόνῳ
ἀληθινῷ Θεῷ κὺ πατρὶ, διὰ
Ἰησοῦ Χειρῶ, τῷ μεγάλε

Believing in the one and only true God and Fa-
ther, through Jesus Christ,

ἀρχιερέως, καὶ λυτρωτῆς τῶν
ψυχῶν, καὶ μισθοδοτῆς τῶν
ἀθλῶν.

the great High Priest
and redeemer of our souls,
and rewarder of our suf-
ferings.

C. 7. p.
309. Ἐπὶ αὐθιγῇ τῷ Θεῷ τῷ
ὄλῳ, ὃς ὄσιν αὐτῷ πατὴρ
καὶ μαρτυρεῖται πνύματι, ὃς
ὄσιν πνεύματι.

By the authority of the
God of the universe, who
is his Father; and by the
testimony of the Spirit,
who is the Comforter.

C. 15. p.
320. Καταλείψαντες τὸ πολυ-
θεον μαρίαν, καὶ τῆ ἀλη-
θείᾳ μοιμαχίᾳ προσφύγοντες,
τῷ παντοκράτει Θεῷ, διὰ
Ἰησοῦ Χριστοῦ.

You have left the mad-
ness of Polytheism, and
have fled to the true Mo-
narchy, to Almighty God,
through Jesus Christ.

C. 16. p.
321. Προσδραμόντες εἰς τὴν
φωτὴν τῷ ἀληθινῷ, καὶ ἐπι-
γινόντες εἰ αὐτῷ τὸν ἕνα καὶ
μόνον ἀληθινὸν Θεὸν καὶ
πατέρα.

Ye have run to the true
light, and by it have known
the one and only true God
and Father.

C. 20. p.
325. Τῶτον Δευτὴρ ἕκτον ἀν-
θρώπου λέγει εἶναι ἐρχόμενον
ὡς τὸν πατέρα, καὶ πᾶσαν
τὴν κρίσιν καὶ τὴν τιμὴν παρ'
ἐκείνου λαμβάνον, καὶ
λίθον ἀπὸ ὄρους ἀνὰ χει-
ρῶν τιμηθέντα καὶ ἑξουσίαν
εἰς ὅσος μέγα, καὶ πληρώσαντα
πᾶσαν τὴν γῆν, συντρίβοντα
πολιμαχίαν τῶν βασιλείων, καὶ
πλυθεῖαν Θεῶν, κηρύσ-
σονται δὲ τὸν ἕνα Θεόν.

Him Daniel describ'd as
the Son of Man, coming to
the Father, and receiving
all judgment and honour
from him; and as the
stone cut out of the moun-
tain without hands, and
becoming a great moun-
tain, and filling the whole
earth, dashing to pieces
the many governments of
the smaller Countries, and
the Polytheism of Gods;
but preaching the one
God.

L. VI. C.
7. P. 334. Ἐἰς πίστιν ἐλθεῖν τῷ
ὄλῳ Θεῷ, καὶ τῷ κρείστῳ
Ἰησοῦ.

He embraced the Faith
of the God of the U-
niverse.

Τέτων οἱ μὲν πολλὰς Θεοὺς,
οἱ δὲ τρεῖς ἐναντίως, ἀνάρ-
γους, ἀεὶ σσιώντους ἐαυτοῖς,
οἱ δὲ ἀπίρους καὶ ἀγνώστους
δοξάζουσι.

Ἐἷς ὁ Θεός, ὃν Πέτρος
δικαίως καταγγέλλει μόνον.

Δηλοῦμεν ὑμῖν Θεὸν
παντοκράτορα. ἕνα μόνον
ὑπερχεν, παρ' ὃν ἄλλο
ἔστι. καὶ αὐτὸν μόνον σέ-
βειν καὶ προσκυνεῖν, διὰ Ἰη-
σοῦ Χριστοῦ τοῦ κυρίου ἡ-
μῶν, ἐν τῷ παναγίῳ πνεύ-
ματι.

Οἱ Θεὸν τὸ ἐπὶ πάντων
βλασφημοῦντες, καὶ τὸν υἱὸν
αὐτοῦ καταπατοῦντες, καὶ τὸ
διδασκαλίαν τὴν πνευματικὴν
διαπιδούντες.

Ὁ γὰρ εἰρηκώς ἐν τῷ
νόμῳ, κύριος ὁ Θεός σε
κύριος εἷς ἔστιν; ὁ αὐτὸς ἐν
τῷ εὐαγγελίῳ λέγει, ἵνα
γινώσκασί σε τὸ μόνον ἀληθι-
νὸν Θεόν.

Τινὲς δὲ ἐξ αὐτῶν ἐπέ-
ρωσ ἀσεβοῦσι, φιλὸν ἀνθρω-
πον φανταζόμενοι τὸν κύ-
ριον, ἐκ ψυχῆς καὶ σώμα-
τος αὐτὸν εἶναι νομίζοντες,
ἕτεροι δὲ ἐξ αὐτῶν αὐτὸν

Of these some own the
doctrine of many Gods;
some only of three, but
contrary to each other,
without beginning, and e-
ver with one another: And
some of an infinite number
of them. See C. 10. p. 339.

There is one only God,
whom Peter rightly prea-
ches. See the Creeds at
the end.

We declare unto you,
that there is only one
God Almighty, besides
whom there is no other;
and that you must wor-
ship and adore him alone,
through Jesus Christ our
Lord, in the most holy
Spirit.

Who blaspheme the God
over all; and tread under
foot his Son; and do de-
spite to the doctrine of
the Spirit.

For he that said in
the Law, The Lord thy
God is one Lord; the
same says in the Gospel,
That they might know thee
the only true God.

Nay, some of them are
impious after another man-
ner, imagining the Lord
to be a meer Man, sup-
posing him to consist of a
soul and body. But others

ἦ) τὸν Ἰησοῦν τὸν ἐπὶ πάντων Θεὸν ὑποπλάτυσαν, αὐτὸν ἑαυτῶ πατέρα δοξάζοντες, αὐτὸν υἱὸν καὶ ᾠμόκλητον ὑποπλάττοντες· ὧν τί ἂν εἴη ἐναγέστερον ;

L.VIII. C. Τῷ Θεῷ καὶ σωτῆρι ἡ·
I. p. 387· μῶν Ἰησοῦ Χριστοῦ τὸ μέγα τὸ ἐσπεύειας ἡμῶν ᾠμόκλιτον μυστικῶν, καὶ προσκαλυμνῶν Ἰουδαίους τὸ καὶ Ἑλληνας εἰς ἐπίγνωσιν τοῦ ἐνὸς καὶ μόνου ἀληθινοῦ Θεοῦ πατρὸς αὐτοῦ·
C. 46. p. 423· Ἄλλ' ὑπὸ τοῦ Χριστοῦ προσεχειρίσθησαν, τῷ ἀρχιερέως τῷ ἀσυχρητῷ Θεῷ.

Ignat. ad Eph. 5. 7. Ἰησοῦς δὲ ἡμῶν ὅστις ὁ μόνος ἀληθινὸς Θεός, ὁ ἀγνώστου, καὶ ἀπρόσιτου, ὁ τῷ ὅλῳ κύριος, τῷ δὲ μονογενῆς πατρὸς καὶ ἡμνήτωρ.

Ad Mag. nef. Ἐπὶ ἓνα Ἰησοῦν Χριστόν, τῷ ἀρχιερέα τῷ ἀγεννήτῳ Θεῷ.

5. 8 p 58. Ἐἰς Θεός ὅστις ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τῷ υἱῷ αὐτοῦ.

of them suppose that Jesus himself is the God over all, and glorifie him as his own Father, and suppose him to be both the Son and the Comforter. Than which Doctrines what can be more detestable? See *Ignat. ad Tarsens.* §. 2. p. 106. §. 5. p. 106. *Ad Antiochen.* §. 2. p. 109.

Jesus Christ, our God and Saviour, deliver'd to us the great mystery of Godliness, and called both Jews and Gentiles to the acknowledgment of the one and only true God his Father.

But were appointed by Christ the High Priest of that God to whom nothing is to be compar'd. See Chap. 5. p. 391. C. 38. p. 417.

Our Physician is the only true God, unbegotten, and inaccessible, the Lord of the universe, the Father and begetter of the only begotten Son.

To one Jesus Christ, the High Priest of the unbegotten God.

There is one God Almighty, who has manifested himself by Jesus Christ his Son.

Τοῖς ἐξοκέλασαν εἰς πολυθεῖαν ἢ ἓνα καὶ μόνον ἀληθινὸν Θεὸν καταγγέλλαντες, ἢ ἑαυτῶ πατέρας.

Ἐν μεγαλειότητι ὑψίστου Θεοῦ πατρὸς.

Τὸν υἱὸν τῷ ἀληθινῷ Θεοῦ καὶ πατρὸς

Ἐπέωρον καὶ εἰς ἀρχόντην ἸϞ, ὁ Θεὸς καὶ πατὴρ.

Πάντα ταῦτα εἰς ἐνόητον τῷ ἑὸς καὶ μόνου ἀληθινοῦ Θεοῦ

Ἄνευ γὰρ Θεοῦ πῶς κρείττων ἢ παραπλήσιον ἐν πῶσι τοῖς ἔσονται.

Μωσῆς τῷ γὰρ, ὁ πρὸς θεράπων τῷ Θεοῦ, εἰπὼν, κύριε ὁ Θεὸς σε κύριε εἰς ὅτι, καὶ ἢ ἓνα καὶ μόνον κηρύξας Θεόν κ. τ. λ.

Οἱ δὲ προφῆται εἰπόντες, ὡς ἐν προσώπῳ τῷ Θεοῦ, ἐγὼ Θεὸς ὡμῶν, καὶ ἐγὼ μὲν ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι Θεός, ἀεὶ τῷ πατρὶ τῷ ὅλων κ. τ. λ.

Οἱ τῷ εὐαγγελισαὶ εἰπόντες ἢ ἓνα πατέρα μόνον ἀληθινὸν Θεόν. κ. τ. λ. See §. 5. p. 110.

To those who had fallen into Polytheism, has preached the one and only true God his Father.

From the majesty of the most high God the Father. See *ad Smyrn. Pref.* p. 86. 72.

The Son of the true God and Father.

Seeing there is but one unbegotten Being, God, even the Father. See *Ad Antioch.* §. 14. p. 113. *Ad Heron.* §. 6. p. 115.

All these things center in the unity of the one and only true God.

For there is none more excellent than, or comparable to God among all the Beings that are.

For Moses, the faithful servant of God, when he said, *The Lord thy God is one Lord*, and so preached that there was only one God, &c.

The Prophets also when they say in the Person of God, *I am the first God, and I am the last, and besides me there is no God*, concerning the Father of the universe, &c.

The Evangelists also, when they said, *The Father alone was the only true God*, &c.

Just. Apol. Θεῶ δὲ μόνῳ τῷ ἀγ-
 I §. 17. νήτῳ διὰ τῆς ὑοῦ, ἐπέμε-
 P. 25. θα—δι δὲ μαγικαῖς τέχναις
 χρωόμενοι ἀγαθῶ καὶ ἀγ-
 νήτῳ Θεῶ ἐαυτῶς ἀνατεθε-
 κότες.

§. 63. p. 95. Καὶ τῷ ἀγνότητῳ Θεῶ,
 διὰ τῆς Χριστοῦ, ἐαυτῶς ἀνέ-
 θεσαν.

Spicil. Καλῶς Ἰεσὺν Θ. ἐν τῷ
 Tom. II. πρὸς Μαρκίονι συστάγμα-
 P. 175. πησιὸν ὅτι αὐτῷ τῷ κυ-
 176. & εἶπεν ἂν ἐπείδησεν ἄλλον
 Iren. L. Θεὸν καταγγέλλοντι, ἢ ἐξ
 IV. c. 14. τῆς δημιουργοῦ, & factorem,
 P. 300. & nutritorem nostrum.
 284.

*Sed quoniam ab uno
 Deo, qui & hunc mun-
 dum fecit, & nos plas-
 mavit, & omnia con-
 tinet & administrat,
 Unigenitus Filius venit
 ad nos, suum plasma
 in semetipsum recapit-
 ulans, firma est mea
 ad eum fides, & im-
 mobilis erga Patrem di-
 lectio : utraque Deo no-
 bis præbente.*

Dial. cum Ὁ Θεὸς τῶν νοητῶν ἀπεί-
 Tryph. των ὄζειν ἀπορ. ἔχρωμα
 P. 221. ἔχον, ἔζημα, ἔμέγα-
 θος, ἐδὲν ὄν ἐφθαλιῶς
 βλέπει· ἀλλὰ πὸν τὰτ'
 αὐτὸ φησὶ, ἐπέκεινα πάσης

We follow the only un-
 begotten God, through
 his Son. — But those
 which made use of Ma-
 gick Arts before, have now
 devoted themselves to the
 good and unbegotten God.

And they dedicated
 themselves to the unbego-
 tten God through Christ.

Justin says well in his
 Discourse against Marcion,
 I would not have believ'd
 the Lord himself, had he
 preached any other God
 besides him that created,
 and made, and nourishes
 us. But because the only
 begotten Son came to us
 from that *One God*, who
 both made this World,
 and form'd us, and con-
 tains and governs all
 things, summing up his
 own Workmanship in him-
 self, my Faith towards him
 is firm, and my Love to-
 wards the Father immove-
 able; God affording them
 both to us. See *Parænet.*
 §. 15, &c. p. 76, &c. &
De Monarchia, throughout.

God is the Author of
 all intelligible Beings, ha-
 ving no Colour, nor Form,
 nor Magnitude, nor any
 of those Qualities which
 are seen by the Eyes; but

ἑσίας, ἔτε ρήτόν, ἔτε ἀ-
γορεύον ἀλλὰ μόνον κα-
λὸν καὶ ἀγαθόν.

Ἐπειδὴ καὶ ἡ ποιητὴν τῶν
ὄλων Θεὸν καὶ πατέρα ἐξό-
ξαζον, καὶ ἡ παρ' αὐτῶν Χει-
ρὸν ἡὸν αὐτῶν κητήγγελλον.

Ἄουτε ἔσαι ποτέ ἄλλο
Θεός, ὡς Τρύφων, ἔτε ἦν
ἀπ' αἰῶνος πλὴν τῶν ποιη-
σαι, καὶ διατάξασθαι
τόδε τὸ πᾶν ἕδὲ ἄλλον
μὴ ἡμῶν, ἄλλον δὲ ὑμῶν
ἠγάμεθα Θεόν, ἀλλ' αὐ-
τὸν ἐκείνον τὸν ὑξαγαγόντα
τὸν πατέρα ὑμῶν ἐκ γῆς
'Αιγύπτου, ἐν χειρὶ κραταιᾷ,
καὶ βραχίονι ὑψηλῷ ἕδ' εἰς
ἄλλον πνεῦμα ἠλαπίσαμεν, ἕ γάρ
ἔστιν ἄλλ' εἰς τῶν εἰς ὃν καὶ
ὑμεῖς τὸν Θεὸν τῶν Ἀβρα-
άμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ.

Ὅπως μὴ καὶ τῶν χάριν
κρίσιν ὀρεθήσῃ, ἐν ἡμεῖς
μέλλει κρίσιν διὰ τῶν κρι-
μας Ἰησοῦ Χριστοῦ ὁ ποιητὴς
τῶν ὄλων Θεὸς ποιῆσθαι.

Οἱ δὲ διδάσκαλοι ὑμῶν
ὄντων ἡμεῖς καὶ πόδας καὶ
δακτύλους καὶ ψυχὰς ἔχοντες,

is a real Being, beyond
all Substance, not to be
describ'd by Words, or
Discourse, but only a Be-
ing compleatly good.

Because they glorified p. 125.
that God and Father who
was the maker of the uni-
verse, and preached Christ
his Son who came from
him.

O *Trypho*, there will ne- p. 227,
ver be, nor has ever been, 228.
any other God besides him
who made and governs
this universe. Nor do we
esteem ours one God, and
yours another ; but have
him for our God who
brought your Fathers out
of the Land of *Egypt*, by
a strong Hand, and an Arm
lifted up. Neither have
we hop'd in any other,
for there is no other ; but
have hoped in him in
whom you hope also, the
God of *Abraham* and *Isaac*
and *Jacob*.

That I may not be pu- p. 280.
nished on this account, when
God the maker of the U-
niverse shall judge the
World by our Lord Je-
sus Christ.

But your Masters sup- p. 341,
pose, that the Father of 342.
the Universe, the unbegot-

ὡς σῶθετον ζῶον, τὸν
πατέρα τῶν ὅλων καὶ ἀγύ-
νητον Θεόν· ὅτινες καὶ διὰ
τῆτο ᾤψθαι τῷ Ἀβραάμ
καὶ τῷ Ἰσαάκ, αὐτὸν τὸν
πατέρα διδύσκουσιν.

ten God, as a compound-
ed animal, has Hands, and
Feet, and Fingers, and a
Soul, who thereupon teach
that the Father himself was
seen by *Abraham* and *I-*
saac.

Tatian. §.
6. p. 17,
18. Τὸν μὲν γὰρ ἀνθρώπων ἀν-
θρώπων πικρῶν, φοβητέον
δὲ μόνον τὸν Θεόν· ὅστις
ἀνθρώποις ἐκ ὕψους ὁρατός
ὀφθαλμοῖς, καὶ τεχνῆ ἀεί-
ληπῆσθαι. — Θεὸς δὲ καθ'
ἡμᾶς ἐκ ἑξῆς σύσταται ἐν
χρόνῳ, μόνῳ ἀναρχῶ
ῶν, καὶ αὐτὸς ἀρχῶν τῶν
ὅλων ἀρχῆ — πνεῦμα ὁ Θεός,
καὶ διῆκον διὰ τῆ ὕλης, πτω-
μάτων δὲ ὑλικῶν, καὶ ἑστῶ
ἐν αὐτῇ χημάτωι κατασκευ-
ασῆς, ἀόρατός τῆ καὶ ἀναφῆς,
αἰδητῶν καὶ ἀερέτων αὐτὸς
γερωγῶς πατήρ.

We must honour Men
in a manner fit for Men ;
but must fear God only,
who is not to be seen by
the Eyes of Men, nor com-
prehended by any Art. —
Our God has not his
Existence in time, and is
the only Being that is
without origin, and is him-
self the origin of the Uni-
verse. — God is a Spirit,
not that Spirit which pas-
ses through Matter, but
that frames the Spirits that
are in Matter, and their
Forms also ; being as well
invisible and intangible ; as
the Father of things that
are sensible, and of those
also that are invisible.

§. 14. p.
37. Ἄντὶ πλανήτων δαιμόνων
ἔνα τὸν ἀπλανῆ δεσπότην
μεμαθήκαμεν.

Instead of the wandring
Dæmons, we have been
instructed in the belief of
one unchangeable Lord.

Athenag.
Legat. §.
5. p. 21. Ἐπεὶ δὲ ὁ λόγῳ ἡμῶν
ἔνα Θεὸν ἄγει, τὸν τῷδε
τῷ παντός ποιητὴν, αὐτὸν
μὲν καὶ γινώσκοντες, (ὅτι τὸ
ὄν καὶ γίνεταί, ἀλλὰ τὸ μὴ
ὄν, πάντα δὲ διὰ τῶ πάρ

But because our Do-
ctrine introduces one God,
the maker of this Uni-
verse, but not made him-
self ; (for what already
exists cannot be made, but

αὐτῶ

αὐτῶ λόγῳ πεποιηκότα. what does not exist only) but one who made all things by his Word, which proceeded from him, &c. [See §. 6, 7, 8, 9. p. 22 — 38.]

Ὅπως ἐνὶ τῷ Θεῷ, καὶ πρὸ παρ' αὐτῶ λόγῳ, ἡφ' οὗ νοῦ μόνῳ, ἀμειψίῳ, πάντα ἕσπετάκῃ.

Accordingly, all things are subject to one God, and to that Word which proceeded from him, which we understand to be his Son, undivided from him.

Ὁ μόνουτος Θεὸς καὶ πατὴρ καὶ κτίστης τῶ ὅλων ἐκ ἐγκατέλειπε τῶ ἀνθρώποισι, ἀλλὰ ἔδωκεν νόμον, καὶ ἐπέμψε προφήτας ἁγίους πρὸς τὸ καταγγέλλαι καὶ δεῖξαι τὸ θέλημα τῶ ἀνθρώπων, εἰς τὸ ἐν ἑκάστῳ ἡμῶν ἀνανήψαι, καὶ ἐγνωῖναι, ὅτι εἷς ὁθεὶ Θεός.

However, God who is the Father and Creator of the Universe, has not forsaken Mankind, but gave them a Law, and sent them holy Prophets, to preach and declare his Will to our Race, that every one of us might awake and acknowledge, that there is only one God.

Ἡμεῖς δὲ καὶ Θεὸν ὁμολογοῦμεν· ἀλλ' ἓνα, τὸ κτίστην, καὶ ποιητὴν, καὶ δημιουργὸν τῶδε τῶ παντὸς κόσμου, καὶ προνοίᾳ τὰ πάντα διοικεῖν ἐπιτάμεθα· ἀλλ' ὡς αὐτῶ μόνῳ καὶ μόνον ἁγίον μεμαθήκαμεν· ἀλλὰ νομοθέτην ἔχομεν τὸ ὄντως Θεόν.

We do also acknowledge, that there is a God, but that he is but one, the Creator, and Maker, and Framer of this whole World: And we know that all things are governed by Providence, but so that 'tis govern'd by him only; and that he only is Holy, as we have been taught; but so that our Legislator is that God who is really such.

Iren. L. I. Τὸ γὰρ ἰωάννης ἓνα Θεὸν
C. I. 5. 19. παντοκράτορα, καὶ ἓνα μο-
p. 41. νοφυῖν Χριστὸν Ἰησοῦν κηρύσ-
σοντι.

C. 16. p. 86. Ὅτι μὴ δεῖ τῶ ἀόρατου
πατρὸς, καὶ ποιητῆ τῶ ὄλων
εἰρηται τὸ, εἰδὲς ὅψεται
τὸν Θεὸν, πάντων ἡμῶν φε-
νερόν ὄσιν.

C. 19. p. 93. *Cum teneamus au-
tem nos regulam ve-
ritatis, id est quia sit
Unus Deus Omnipoten-
s qui omnia con-
didit per verbum suum :
———— Hic qui mun-
dum fecit ; etenim Mundus
ex omnibus : Hic
qui hominem plasmavit :
Hic qui Deus Abraam,
Deus Isaac, & Deus
Jacob, super quem ali-
us Deus non est, neque
initium, neque virtus,
neque pleroma : Hic Pa-
ter Domini nostri Jesu
Christi. ——— Omnes
fere quotquot sunt
haereses Deum quidem
Unum dicunt ; sed per
sententiam malam im-
mutant ; ingrati exi-
stentes ei qui fecit eos ;
quemadmodum gentes
per idololatriam.*

For John preached one
God Almighty, and one
only-begotten Christ Jesus.
[See the ancient Creeds at
the end.]

'Tis manifest to us all,
that these words, *No one
shall see God*, are spoken
concerning the invisible
Father, the maker of the
Universe.

But when we hold to
the Rule of Truth, that
is, That there is one God
Almighty, who created all
things by his Word. ———
He who made the World ;
for the World consists of
all things : He who form-
ed Man : He who is the
God of *Abraham*, the God
of *Isaac*, and the God
of *Jacob* : Superior to
whom there is not any
other God, or Principle,
or Virtue, or Plenitude.
This is the Father of our
Lord Jesus Christ. ———
Almost all the Heresies,
how numerous soever they
are, affirm there is but
one God : But they change
him by their evil Opi-
nions, as ungrateful to
him that made them, as
were the *Gentiles* by their
Idolatry.

Si qui forte ex iis pœnitentiam agentes, & convertentes ad Unum solum Conditozem & Deum, factorem universitatis, salvari possint.

Manifestavimus & quia unus Deus conditor, & quia non postremi- tatis fructus, & quia neque supra illum, neque post eum est aliquid.

Neque ab aliquo motus, sed sua sententia, & libere fecit omnia, cum sit solus Deus, & solus Dominus, & solus Conditor, & solus Pater, & solus continens omnia, & omnibus ut sint ipse præstans, &c.

Quoniam autem Hic Deus est Pater Domini nostri Jesu Christi; & de hoc Paulus Apostolus dixit, Unus Deus Pater, qui super omnes, & per omnia, & in omnibus nobis. Jam quidem ostendimus unum esse Deum;

If perhaps some of them may repent, and be converted to that Being who is the only Creator and God, the maker of the Universe, and so may be fav'd.

We have also declar'd already, that there is one God; the Creator, and that he is not the effect of any late Being, and that neither is there any Being above him, or after him.

Nor was he excited to create any other Being, but of his own good will, and voluntarily did he make all things; seeing he is the only God, and the only Lord, and the only Creator, and the only Father; he alone sustaining all things, and giving all things their very Beings, &c.

But that this God is the Father of our Lord Jesus Christ, Paul said, *There is one God the Father, who is over all, and through all, and in us all!* We have now demonstrated, that there is but one God: Yet will we farther demonstrate it

ex ipsis autem Apostolis, & ex Domini sermonibus adhuc ostendemus.

Non decet autem eum qui super omnia sit Deus, cum sit liber & suæ potestatis, necessitati servisse dicere. —

C. 5. p.
122, 123,
124.

Quomodo autem ignorabant vel angeli aut mundi fabricator Primum Deum, quando in ejus propriis essent, & creaturæ existerent ejus, & continerentur ab ipso? — Ratio mentibus infixa movet ea, & revelat eis quoniam est unus Deus omnium Dominus; & propter hoc Altissimi & Omnipotentis appellationi omnia subjecta sunt; & hujus invocatione etiam ante adventum Domini nostri salvabantur homines, & a spiritibus nequissimis, & a dæmoniis universis, & ab apostasia universa. Non quasi vidissent eum terreni spiritus, aut dæmones; sed cum scirent quoniam est qui est super omnia Deus, cujus & invocationem tremebant, & tremit u-

from the Apostles themselves, and from the Discourses of our Lord.

'Tis not proper to affirm, that the God who is over all, who is free, and at his own disposal, is a slave to Necessity. —

But how could either the Angels, or the framer of the World be ignorant of the primary God? Since they were under his Jurisdiction, and were his Creatures, and were contained by him. — Reason implanted in their Minds perswades them, and reveals this to them, That there is one God, the Lord of all, and therefore is it that all things are subject to the Name of the Highest, and of the Almighty. And by the Invocation of him it was that Men were saved, even before the coming of our Lord, both from wicked Spirits, and a vast number of Dæmons, and from their grand Apostacy. Not as if the Terrestrial Spirits or Dæmons had seen him: But because they knew there was a God over all, at whose Name

niversa

universa creatura, & principatus, & potentia, & omnis subjecta virtus. — Licet non vidissent hi eum qui super omnia Deus est, cognoscerent potentatum & dominium ejus. — Cognoscere dicunt eum qui super omnia est Deus, quem nunquam viderunt.

[or, Invocation] they trembled as did the universal Creation, the Principalities, and Powers, and all the subordinate Virtues also. — Altho' they had never seen him who is God over all, they would know his Power and Dominion. — They say they know him who is the God over all, whom they have never seen.

Quoniam impossibile erat — ab alio quodam præter primum Deum fabricari hunc mundum ostendimus. — Si non fixerimus sensum in Unum Artificem, & in Unum Deum, qui a semetipso fecit ea quæ facta sunt.

We have demonstrated, C. 6. p. 124, 125. that it was impossible that this World could be fram'd by any other Being, but the primary God. —

If we do not fix our Minds upon one Artificer, and upon one God, who of himself made those things that are made.

Neque igitur extra primum Patrem, id est qui super omnia est Deus, plerumque aliquid esse potest.

Therefore there can be no plenitude out of the primary Father, that is him who is God over all. C. 7. p. 127.

Veteribus quidem, & in primis a primoplasti traditione hanc suadelam custodientibus, & unum Deum, fabricatorem cæli & terræ hymnantibus, &c.

The Ancients, and that principally from a Tradition deriv'd from the first of our Race preserv'd this persuasion, and sang Hymns to the One God, the framer of Heaven and Earth, &c. C. 9. p. 128, 129.

C. 12. p.
131.

Et non credentes quidem quoniam hic qui est super omnia Deus in his quæ sunt varia & dissimilia Verbo fabricavit. — Et ex ipsis Domini verbis facile est ostendere, confidentis unum Patrem, & factorem mundi, & plasmatores hominis, qui a lege & prophetis annunciatum sit, & alterum nescientis; & hunc esse super omnia Deum.

C. 46. p.
172.

Cum itaque universæ scripturæ & prophetica & evangelica in aperto, & sine ambiguitate, & [ut] similiter ab omnibus audiri possint, etsi non omnes credunt, unum & solum Deum ad excludendos alios prædicet omnia fecisse per verbum suum, sive visibilia, sive invisibilia, sive cœlestia, sive terrena, sive aquatilia, sive subterranea, sicut demonstravimus ex ipsis scripturarum dictionibus; & ipsa autem creatura, in qua sumus, per ea quæ in aspectum veniunt hoc ipsum testante, unum

And truly they did not believe that he who is God over all, did, among the rest, frame those various and disagreeing things that we see, by his Word. — 'Tis also easie to demonstrate the same thing from the very Words of our Lord, who owns one Father, both the Maker of the World, and the Former of Man; who was declar'd by the Law and the Prophets; and who knows no other; and that he is God over all.

Whereas therefore all the Scriptures, both Prophetical and Evangelical, do Preach plainly, and without any Ambiguity, and so that all Men may equally hear them, tho' all do not believe, that the one and only God, to exclude others, has, by his Word, made all things, whether they be visible, or invisible; whether they be celestial, or terrestrial; whether they be in the Waters, or beneath the Earth; as we have demonstrated from the express Words of Scripture: That Creation also it self, in which we

esse

esse qui eam fecerit & regat.

Manifestissime predicatur quia Hic solus vere sit Deus & Pater, qui & hunc mundum fecit, & hominem plasnavit, & in sua creatura donavit incrementum, &c.

Sive (quod & solum est verum) ipse a semetipso fecit libere, & ex sua potestate, & disposuit, & perfecit omnia; & est substantia omnium voluntas ejus. Solus hic Deus invenitur, qui omnia fecit, solus Omnipotens, & solus Pater, condens & faciens omnia visibilia & invisibilia, & sensibilia & insensata, & coelestia & terrena, Verbo virtutis suæ: Et omnia aptavit & disposuit sapientia sua, & omnia capiens; solus autem a nemine capi potest. Ipse fabricator, ipse conditor, ipse inventor, ipse factor, ipse Dominus omnium.— solus unus Deus fa-

are, attesting the same by those things which are visible, namely, that the Being which made and governs it, is but One.

The Preaching of the C. 47. p. 173, &c. Apostles is plain, that he alone is truly the God and Father, who both made this World, and formed Man, and made his Productions increase, &c.

Or else, (which indeed C. 55. p. 184, 185. is alone the truth,) he by himself did freely, and by his own Power make, and dispose of, and compleat all things; and his Will is the support of all things. He alone is found to be the God who made all things. He alone is Almighty, and he alone is the Father, who created and made all things, both visible and invisible, sensible and insensible, celestial and terrestrial, by the Word of his Power; and who fitted and disposed all things by his Wisdom, and who contains all things; but he alone can be contained by none. He is the great Framer, and Creator, and Inventor, and Maker. He is Lord of all.

bricator : — — *Hic qui est super omnem principalem, & Potestatem, & dominatorem, & virtutem. Hic Pater, Hic Deus, Hic Conditor, Hic Factor, Hic Fabricator, qui fecit ea per semetipsum, hoc est per verbum, & per sapientiam suam, caelum, & terram, & maria, & omnia quae in eis sunt. Hic justus, Hic bonus, Hic est qui formavit hominem, qui plantavit paradisum, qui fabricavit mundum, qui diluvium induxit, qui Noe salvavit, Hic Deus Abraham, & Deus Isaac, & Deus Jacob, Deus Vivorum, quem & Lex annunciat, quem Prophetæ præconant, quem Christus revelat, quem Apostoli tradunt, quem Ecclesia credit. Hic Pater Domini nostri Jesu Christi.*

— There is only one God, the Framer of the World : He who is above all Principalities, and Power, and Dominion, and Virtue. He is the Father, He is the God, He is the Creator, He is the Maker, He is the Framer who made them by himself, that is, by his Word, and by his Wisdom ; namely, the Heaven and the Earth, and the Seas, and all things that are therein. He is Just, He is Good, He it is who formed Man, who planted Paradise, who framed the World, who brought the Flood, who sav'd *Noah*, He is the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, the God of the Living ; whom the Law declares ; whom the Prophets preach, whom Christ reveals, whom the Apostles deliver, whom the Church believes. He is the Father of our Lord Jesus Christ.

c. 64. p. 192, 193. *Discant quoniam sine initio & sine fine, vere & semper idem, & eodem modo se habens, solus est Deus, qui est omnium Dominus.*

Let them learn, that He who is without beginning, and without end, in truth, and ever the same, and immutable, is the only God, who is the Lord of all.

Omnesq

Omnes Prophetæ unum Deum & Dominum prædicaverunt, & ipsum factorem cæli & terræ & omnium quæ in eis sunt; & adventum filii ejus significaverunt. — Et cætera omnia nomina unius ejusdemq; nomenclationis sunt, sicut secundum latinatatem, Dominus virtutum, & Pater omnium, & Deus Omnipotens, & Altissimus, & Dominus cælorum, & Creator, & Fabricator, & similia his non alterius atque alterius hæc sunt, sed unius ejusdemque nomenclationis; & pronomina per quæ unus Deus & Pater ostenditur, qui continet omnia, & omnibus ut sint præstans, &c.

Omnes isti unum Deum, factorem cæli & terræ, a lege & Prophetis annunciatum, & unum Christum Filium Dei tradiderunt nobis, quibus si quis non assentit, spernit quidem participes Domini, sper-

All the Prophets have preached one God and Lord, and him the maker of Heaven and Earth, and of all things that are therein; and have declar'd the advent of his Son.— And all the rest of his Titles are of one and the same Importance, as in the Latin Language, *Dominus Virtutum, & Pater Omnium, & Deus Omnipotens, & Altissimus, & Dominus cælorum, & Creator, & Fabricator*; that is, the Lord of Powers, and God Almighty, and the Most High, and the Lord of the Heavens, and the Creator, and Framer of the World, and the like to these, do not belong to different Beings, but are Epithets of one and the same; Epithets by which one God and Father is pointed at, who contains all things, and gives to all their Beings, &c.

All those have delivered to us one God, the maker of Heaven and Earth, who was declar'd by the Law and the Prophets; and one Christ, the Son of God, to whom, if any one does not give Credit, he certainly despises those that

nit autem & ipsum Christum Dominum, spernit vero & Patrem.

partook of the Lord; nay, he despises Christ, the Lord himself; nay, the Father also.

C. 3. p.
202.

Ab apostolis acceperunt traditionem annunciantem unum Deum Omnipotentem, Factorem cœli & terræ, plasmatorem hominis, — Hunc Patrem Domini nostri Jesu Christi ab Ecclesiis annunciari ex ipsa scriptura, qui velint, discere possint.

They received a Tradition from the Apostles, which declar'd one God Almighty, the maker of Heaven and Earth, the Former of Man. —

Those who have a mind may learn out of the Scripture it self, that the Churches declare him to be the Father of our Lord Jesus Christ.

C. 4. p.
206.

Veterem traditionem diligenter custodimus, in unum verum Deum credentes, fabricatorem cœli & terræ & omnium quæ in eis sunt, per Christum Jesum Dei Filium.

We diligently preserve the ancient Tradition, believing in the one true God, the Framer of Heaven and Earth, and of all things which are therein, thro' Christ Jesus, the Son of God.

C. 6. p.
208, 209,
210.

Neque igitur Dominus, neque spiritus Sanctus, neque Apostoli eum qui non esset Deus definitivè & absolute Deum nominassent aliquando, nisi esset vere Deus; neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium Deum Patrem, & Filium ejus, qui dominum accepit a Patre

Therefore neither the Lord, nor the Holy Spirit, nor the Apostles would ever have called any one distinctly and absolutely God, who was not truly God; nor would they have called any one, when they speak in their own Person, Lord, excepting God the Father, who is Lord of all things; and his Son, who receiv'd Dominion from his Father

suo

suo omnis conditionis, &c.

Ipso Domino Patrem tantum Deum & Dominum eum qui solus est Deus & Dominator omnium tradente discipulis, &c.

Manifeste pronuncians spiritus Sanctus per David audientibus eum, quoniam erunt qui contemnent eum qui plasmavit nos, qui & solus est Deus, &c.

Ὁυκ ἄλλον Θεὸν κατήγγελλον οἱ ἀπόστολοι, ἔδὲ ἄλλον ἢ παθόντα καὶ ἐγεθέντα Χριστόν. ἀλλ' ἓνα καὶ τὸν αὐτὸν πατέρα, καὶ Χριστὸν Ἰησοῦν τὸν ἐκ νεκρῶν ἐγερθέντα. &c.

Declaratum est manifeste quoniam neminem alium Deum vocaverunt, vel Dominum nominaverunt qui veritatis erant predicatorum, & apostoli libertatis, nisi solum verum Deum Patrem, & verbum ejus, qui in omnibus principatum habet.

Significans unum quidem Deum, qui per prophetas promissio-

over all the Creation, &c.

Seeing the Lord himself deliver'd to his Disciples his Father alone, as God and Lord, even he who alone is God, and the Lord over all things, &c.

Seeing the Holy Spirit pronounc'd by David, to those that heard him, That there will be those who will despise him that formed us, who is also the only God, &c.

The Apostles did not declare another God, nor another Christ, who suffer'd and rose again; but one [God:] and him the Father; and Christ Jesus, him that rose from the dead, &c.

We have already declared, that those who were Preachers of Truth, and the Apostles of Liberty, called no other Being God, or named any other Being Lord, but the only true God the Father; and his Word, who in all things has the pre-eminence.

Signifying indeed that there is but one God, who by his Prophets made the

nem de Filio fecerit; unum autem Jesum Christum Dominum nostrum.

C. 40. p. 267.

Blasphemant enim Fabricatorem, hoc est eum qui est vere Deus. — Hic est qui est solus vere Deus.

C. 46. p. 270.

Cognoscere eos fabricatorem & factorem hujus universitatis solum verum Deum, & Dominum omnium. — Fabricatorem ipsorum, qui & solus est Deus, & Pater Domini nostri Jesu Christi.

L. IV. C. 1. p. 275, 276.

Cum sit igitur hoc firmum & constans neminem alterum Deum & Dominum a spiritu prædicatum, nisi eum qui dominatur omnium, cum verbo suo, & eos qui adoptionis spiritum accipiunt, hoc est eos qui credunt in unum & verum Deum, & Christum Jesum Filium Dei. Similiter & Apostolos neminem alium a semet-ipsis Deum appellasse, aut Dominum cognominasse: Multo autem magis Dominum nostrum, qui & nobis præ-

promise concerning his Son, and one Jesus Christ our Lord.

For they blaspheme the Framer of the World, that is him who is truly God; this is he who alone is truly God.

That they may know the Framer and Maker of the Universe, the only true God and Lord of all. — their Framer, who alone is God, and the Father of our Lord Jesus Christ.

Whereas therefore this Proposition is firm and certain, that no Being is preached by the Spirit, as God and Lord, but he who has Dominion over all Things, with his Word; and that those who receive the Spirit of Adoption are such as believe in the one, and the true God; and in Christ Jesus, the Son of God; and in like manner that the Apostles of themselves styl'd no other Being God, or named him Lord. And still more certainly is this true of our Lord, since he enjoind us to own no Fa-

cepit

cepit neminem Patrem confiteri, nisi eum qui est in cœlis, qui est unus Deus, & unus Pater.—Cui autem non sit manifestum, quoniam si Dominus multos scisset & Deos, non præcipisset discipulis suis unum scire Deum, & hunc eundem solum vocare Patrem, &c.

Unus igitur & idem Deus qui plicat cœlum quemadmodum librum, — quem Christus suum Patrem confessus est; ipse est autem fabricator, & ipse est qui super omnia est Deus, &c.

Non incognitus igitur erat Dominus Abrahamæ, cujus diem concupivit videre; sed neque Pater Domini; didicerat enim a Verbo Domini, & credidit ei, quapropter deputatum est ei ad justitiam a Domino, fides enim quæ est ad Deum altissimum justificat hominem.

See C. 22. p. 308. C. 36. p. 329, 330. C. 37. p. 330. ————— 333.

ther but him that is in Heaven; who is the one God, and one Father. ——— But who does not plainly see, that in case our Lord had known of many Gods, he would not have enjoin'd his Disciples to know but one God, and to call him alone their Father, &c. See C. 2. p. 276.

Therefore one and the same God who folds the Heaven as a Book, ——— whom Christ confesses to be his Father, even he is the Framer of the World, and he is the God over all, &c. C. 10. P. 281.

Therefore our Lord was not unknown to *Abraham*, C. 13. p. 283. whose Day he desir'd to see, nor indeed the Father of our Lord. For he had learn'd him from the Word of the Lord, and he believ'd in him; wherefore it was counted to him for Righteousness by the Lord. For that Faith which is toward the most High God justifies a Man.

C. 45. p.
345.

Hi enim & eam quæ est in unum Deum, qui omnia fecit, fidem nostram custodiunt; & eam quæ est in Filium Dei dilectionem adaugent.

C. 52. p.
357.

Judicavit autem & eos qui sunt a Valentino omnes, qui lingua quidem confitentur unum Deum Patrem, & ex hoc omnia; ipsum autem qui fecit omnia defectionis sive labis fructum esse dicunt; & unum Dominum Jesum Christum Filium Dei, similiter lingua confitentes.

C. 62. p.
360.

Ipse autem a nemine judicabitur; omnia enim ei constant, & in unum Deum Omnipotentem, ex quo omnia, fides integra; & in Filium Dei Christum Jesum Dominum nostrum, per quem omnia.

C. 69. p.
368.

Nos autem unum & solum verum Deum doctorem sequentes, & regulam veritatis habentes ejus sermones, de iisdem semper eadem dicimus omnes; unum

For these preserve both that Faith which is towards one God, who made all things; and improve that Love which is towards the Son of God. See Chap. 47. p. 349.

But he will judge all the followers of *Valentinus*, because in Words they confess one God the Father, and that all things are from him; But say that He who made all things is the effect of Defection or a low Being; they still in Words confessing one Lord Jesus Christ, the Son of God.

But himself shall be judged by none. For he is right in all respects, both as to his intire Faith in one God Almighty, from whom are all things; and in the Son of God, Christ Jesus our Lord, by whom are all things.

But we following the one and only true God, our teacher, and having his Discourses as our Rule of Truth, do ever speak in the same manner, of the same things, acknowledg-

Deum

Deum scientes, factorem hujus universitatis, qui prophetas misit, qui eduxit populum de terra Egypti, qui in novissimis temporibus Filium suum manifestavit.

Quem enim non confutat Dominus, neque ab altero Deo dicere prophetas nisi a Patre ejus, neque ab alia & alia substantia, sed ab uno & eodem Patre; neque alium aliquem ea que sunt in hoc mundo fecisse nisi suum Patrem?—— Per que ostendit manifeste discipulis suis unum quidem & eundem Patrem-familias hoc est unum Deum Patrem, qui per seipsum omnia fecit.

the Father, who by himself made all things. See C. 76. p. 382. C. 80. p. 385.

Ἐστὶ δὲ ἕτερος ὁ δημιουργός, ὁ κατὰ τὴν ἀγάπην πατρὸς, κατὰ δὲ τὴν δύναμιν κυρίου, κατὰ δὲ τὴν σοφίαν ποιότητος, καὶ πλάσεως ἡμετέρου &c.

ing one God, the maker of this Universe, who sent the Prophets, who brought the People out of the Land of Egypt, who in the last Days manifested his Son.

For who is there that is not confuted by our Lord? And hindred from pretending that the Prophets came from any other Being than his Father, or from different Substances? And made to own, that they came from one and the same Father? Nor can they say, that any Being different from his Father, made the things that are in this World.—— Whereby he manifestly declares to his Disciples, that there is one and the same Master of the whole Family, that is, one God

Now he is the Creator on account of his love; the Father on account of his Power; the Lord on account of his Wisdom, our Maker and Former, &c.

C. 18. p.
427, 428.

Et sic unus Deus Pater ostenditur, qui est super omnia, & per omnia, & in omnibus; super omnia quidem Pater, & ipse est Caput Christi; per omnia autem verbum, & ipse est caput ecclesie; in omnibus autem nobis spiritus, & ipse est aqua viva, quam præstat dominus in se recte credentibus, &c.

And so one God the Father is declar'd, *who is over all, and through all, and in all.* Certainly the Father is *over all*, and he is the Head of Christ: The Word is *through all*, and he is the Head of the Church: But the Spirit is *in all* of us, and he is the living Water which the Lord gives to those that rightly believe in him, &c. See C. 20. p. 430.

C. 22. p.
433, 434.

Sic igitur manifeste ostendente Domino quoniam Dominus verus & unus Deus qui a lege declaratus fuerat: (quem enim Lex præconiaverat Deum, hunc ostendit Patrem; cui & servire soli oportet discipulos Christi.)

Therefore the Lord manifestly demonstrates the true Lord and one God, who had been declared by the Law: (For whom the Law preached as God, the same does he shew to be the Father, whom alone the Disciples of Christ are bound to serve.) See the Recognitions, L. 11. §. 37. — 52. p. 512. — 515.

N. B. All the Modern Ages have learn'd to call the Father, Son and Holy Ghost *one God*, and say, that these three Divine Persons are *the one God*: Whereas nothing is plainer, as well from the foregoing Testimonies, as from all the most ancient Creeds, than that all the first Christians knew of no other *one God* than the *Father of our Lord Jesus Christ*. If we therefore trace this later strange way of speaking, so common now in the World, we shall not be able, I believe, to go much higher than

than the Days, nay, than the latter Days of Athanasius, who at * first asserted the ancient Doctrine; but afterwards, in his Disputes with the Arians, ventur'd to affirm, that there was one Divinity in all three; and that the Father, Son, and Holy Ghost were one God, as did others about the same time soon follow him therein. Origen indeed seems to say, that the Father and Son are † one God, but then he so immediately declares,

Orat. Contra Gentes Op. Tom. I p. 1. *Eccl.* Ep. I. ad Serap. Op. Tom. I. §. 17. P. 665.

* Ὁ ἴδιος καὶ ὁ μόνος τῶν ὄντων καὶ ἀληθινὸς ὢν Θεός.

† Δεκτέον δὲ καὶ περὶ τῆς ὁπ' αὐτῷ νεοῦκας ὁ Κέλσος τι, ἐγὼ καὶ ὁ πατήρ ἐν ἑσμῶν καὶ τὸ ἐν ἐυχῆ ἑξημερῶν ὑπὸ τῆς ὑπὸ τῆς Θεῶ, ἐν τῷ, ὡς ἐγὼ καὶ σὺ ἐν ἑσμῶν, ἐκ αὐτῶν ὡς ἡμᾶς καὶ ἄλλων δευραπείων τῶν πᾶσι Θεῶν. ὁ γὰρ πατήρ, σπῆν, ἐν ἐμοί, καὶ ἐν τῷ πατρὶ. ἐν δὲ τις ἐν τέτων ἀεισπαθῶσιν μὴ πᾶσι αὐτομολῆσιν περὶ τῶν ἀναρῶντων δὴ οὐκ ἔστι ὑποστάσεις πατέρα καὶ υἱόν, ὁπισθεῖται τὸ ἦν δὲ πάντων τῶν πνευμάτων ἢ καρδία καὶ ἢ ψυχὴ μία, ἵνα θεωρήσῃ τὸ, ἐγὼ καὶ ὁ πατήρ ἐν ἑσμῶν. ἕνα ἔν Θεῶν, ὡς ἀποδοξασάμεν, τῶν πατέρων καὶ τῶν υἱῶν δευρα-

* Who is the God of the Universe, and alone indeed, and really the true God.

Contra Arian. Orat. II. §. 10.

† We must say to this, that if Celsus had understood the Text, *I and the Father are one*; and that which is said by the Son of God in his Prayer, viz. *as I and thou art one*, he would not have suppos'd, that we worship any other than the God over all. For the Father says, *He is in me, and I in the Father*. But if what I have now said occasions any one to be disturb'd, lest we should be gone over to those that deny the Father and the Son to be two Substances, Let him understand that Expression, *All the Believers had one Heart and one Soul*, that he may Contemplate

Contra Cels. L. VIII. p. 386.

clares, that they were so only as to their *Concord and Agreement of Will*, but not as to any other *unity of Nature or Substance*; that he not only does *not favour*, but directly *contradicts* the common Acceptation of that parallel Phrase among us. So that this mighty *Article of our modern Faith* had very little footing among Christians, 'till about three Centuries and an half after our Saviour's Incarnation. Nay, in all the former Disputes about the Trinity, I do not find that ever any of the wildest Hereticks came to this degree of Absurdity and Contradiction, *viz.*

to

πρόσωπον καὶ μὴδέ. ἡμῖν ὁ
 πρὸς τοὺς ἄλλους ἀπειρὸς λό-
 γος καὶ ἡ τὸν ἑναγχεί γε-
 φανέντα, ὡς πρῶτον ἐκ
 ὄντα ὑπερθεοπροκείμενον. ἡμῶν
 γὰρ πειθόμεθα τῷ εἰπόντι,
 πρὶν Ἀβραάμ. ἡμεῖς ἐγὼ
 εἰμι. καὶ λέγοντι, ἐγὼ εἰμι
 ἢ ἀλήθεια καὶ ἕχ' ἔτω τις
 ἡμῶν ὅστις ἀνδράπεδον ὡς
 οἶσθε, ὅτι ἡ τ' ἀληθείας ἕστια
 πρὸ τ' χρέων τ' τῆ χειρῆ
 ἐπιφανείας ἐκ ἧν. θεοπρο-
 κείμην ἐν τὸν πατέρα τ'
 ἀληθείας, καὶ τὸν υἱὸν τ'
 ἀ-
 λήθειαν, ὄντα δύο τῆ ὑπο-
 στάσεως πρῶτα, ἐν δὲ
 τῆ ὁμοιοῖα, καὶ τῆ ταυτό-
 τητι τῆ βαλῆμαί.

the Former, *I and the Fa-
 ther are one*. We there-
 fore worship one God, as
 we have declar'd; we wor-
 ship the Father and his
 Son; and our reasoning
 against other Gods stands
 firm; for we do not wor-
 ship besides one God, any
 Being lately that appear-
 ed, and was not before
 his Appearance. For we
 yield our assent to him
 that said, *Before Abraham
 was, I am*, and that said,
I am the truth. And in-
 deed none of us have
 such mean Notions as to
 suppose, that the sub-
 stance of Truth was not
 before the times of Christ's

Appearance. We do therefore worship the Father
 of Truth, and the Son, who is Truth; being
 real Beings, two in Substance, but one in Con-
 cord and Agreement, and the sameness of Will.

to own that the Father, the Son, and the Holy Spirit were *distinct Beings*, or *Persons*; and were every one, by themselves, in the same highest Sence, (excepting Origination) *God*; and yet, that after all, they were but *one God*. This was a pitch of Reasoning which the Church could not bear, 'till it began to dispose it self for those Corruptions which ended in the belief of *Transubstantiation* it self. Nor must we ever hope to convert *Jews, Mahometans* or *Socinians*, 'till we leave these *Athanasian Mysteries*, and content our selves with those which Christ and his Apostles *once deliver'd to the Saints*, in the first Ages of the Gospel.

Tertullian generally is of the same Mind; but sometimes speaks as if there were *one Divinity in all the three Persons*. But he is too Rash and Heretical to be valued in such Points, wherein he contradicts all the rest of the Church, and himself at the same time.

N. B. That the Reader may guess whence this Language, as if the three Divine Persons put together were *one God*, or, *the one God* of the Christians was deriv'd; take the Account now extant of a like way of speaking among the old *Valentinians*, or the Contemporary Hereticks, whence probably this latter Language by degrees came into the *Roman*, and thence into the Christian Church.

ἡμεῖς δὲ τὸν ἐν ταυτότητι λόγον Θεὸν ἐν Θεῷ φημὲν, ὃς καὶ ἑπὶ τὸν κόλπον τοῦ πατρὸς ἔειπεν λέγεται, ἀδιάσπαστος, ἀμέριστος, ἕως Θεός. *But we affirm, that the Word in its sameness is God in God; who is also said to be in the Bosom of the Father, the inseparable, undivided, one God.* And indeed no small part of what is now esteem'd modern Orthodoxy will appear, upon Examination, to be deriv'd from no other than the *Cerinthian, Basilidian, Theodosian, Valentinian*, and other ancient and pernicious Hereticks, with

Epitome
ex Orient.
Doctrin.
Theodot.
p. 565.
Vid. p. 568

which the first Ages of the Gospel were miserably disturb'd. But because the counterfeit *Hermes Trismegistus* may possibly be ancienter than even these foremention'd Hereticks, and they might derive some of their Notions and Language from him, let us see what he says in this Case. Now here we not only find the first use of the word $\delta\mu\acute{o}\sigma\iota\theta$, at least as apply'd to some Divine Beings; for so he says that the $\lambda\acute{o}\gamma\theta$, or *Word*, is $\delta\mu\acute{o}\sigma\iota\theta$, *Consubstantial* (not to God the Father, as Bishop *Bull* mistakes, but) to another secondary Being, whom he styles $\text{N}\acute{\eta}\varsigma \delta\eta\mu\iota\kappa\eta\varsigma$, *The creating Mind*: But we also find almost the *Athanasian* Doctrine, that the *Trinity is one God*. Hear the Words out of *Suidas*,

Pæmand.
p. 1.

In voce
Τεισμέ-
γισθ.

Ἐκέλευτο δὲ Τεισμέ-
γισθ. διότι πρὸς τριάθ
ἐφθέγγετο, εἰπὼν ἐν τριά-
θι μίαν εἶναι θεότητα, οὕτως
Ἦν ὡς νοερὸν πρὸ φωτός
νοερεῖ, καὶ ἦν αὐτὸ νῆς νοός
φωτερός, καὶ ἕδεν ἔτερον
ἦν ἢ τέτυκτο ἐνόησις, αὐτὸ ἐν
ἑαυτῷ ὄν, αὐτὸ τῷ ἑαυτῷ
νοῖ καὶ φωτὶ καὶ πνεύματι πάν-
τα κρείσσει· ἐκτός τέτυκτο ἔ-
θεός, ἐκ ἀγγελθ, ἐκ ἑστί-
ασις ἄλλῃ πάντων γὰρ κύ-
ειθ, καὶ πατρὶς, καὶ θεός,
καὶ πάντα ἑαυτῶν, καὶ ἐν
ἑαυτῷ ὄσιν. ὁ γὰρ λόγθ
αὐτῷ παρελθὼν παντέλειθ
ὄν, καὶ γόνιμθ, καὶ δημιουργ-
γός ἐν γόνιμθ φύσει πατρὸν,
καὶ γόνιμθ ἕδεν ἔγχεον τὸ
ἕδεν ἐπίσσει.

He was called *Trismegi-
stus*, or *Thrice Great*, be-
cause he spake of the *Tri-
nity*, saying, that there is
one Divinity in the *Tri-
nity*, in this manner :
There was an intellectu-
al Light before an intel-
lectual Light; and the Mind
did illuminate a Mind ;
and there was nothing else
but the Unity, being ever
in himself, he always con-
tains all things in his own
Mind, and Light, and Spi-
rit : Out of this System
there is neither God,
nor Angel, nor any o-
ther Substance. For God
is the Lord and Father
of all things, and all
things are under him,
being

and in him. For his Word proceeding from him,

being every way Perfect, and Productive, and Creative, falling into a productive Nature, and productive Water, made the Water fruitful. * * Vid. Clem. Alex. Quis Dives Salvetur apud Combef. Auctar Noviss, §. 7. p. 167. Juit. Everf. Dogm. Aristot. p. 111. Athanas. Contra Gent. p. 32. 43.

And this Passage is the more Remarkable, since 'tis from an Author who seems to have been an Egyptian Platonist, towards the end of the first Century; (for he is quoted by *Justin Martyr* himself,) and to have given occasion to several of the Notions of the ancient Hereticks, tho' himself was somewhat soberer than they. For, to say nothing of *Saturninus*, who seems to have taken some Hints from his *Pæmander*, *Valentinus* more plainly had hence great Hints towards the making his *masculo-feminine Aons*. Nay, hence one would think *Tatian* had his Language for the actual Generation or Procession of that λόγος at the Creation: ἐπιδησιον, says our Author, γεννηθη, says *Tatian*. But this rather belongs to another Proposition.

Vid. Pæmand. §. 9, 11, 12, 19. Serm. Arcan. §. 10. 15.

ARTICLE II.

God the Father, and He alone is to be primarily Worshipp'd and Ador'd ; or, in the most proper Sense, and in the highest Manner. He only being the Object of the Supreme Degree of such Divine Worship and Adoration, through Jesus Christ.

Matt. IV. 7. **Ο**ΥΚ ἐπιτεράσεις κύριον τὸν Θεόν σου.

v. 10. Κύριον τὸν Θεόν σου προσκυλήσεις, καὶ αὐτῷ μόνῳ λαβῶσῃς.

VI. 6. Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας ἡ θύραν σου προσεύξαι τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

v. 9—13. Ὅπως ἔν προσεύχεσθε ὑμεῖς, Πάτερ ἡμῶν, ὁ ἐν τοῖς ἑβουνοῖς, κ. τ. λ.

Luc. XXIV. 53. Καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ, αἰνῶντες καὶ εὐλογῶντες τὸν Θεόν ἀμῶν.

Joh. IV. 21—24. Δέξι αὐτῇ ὁ Ἰησοῦς, γυναι, πιστέυσόν μοι, ὅτι ἔρχεται ὥρα ὅτε ἔτε ἐν τῷ

THOU shalt not tempt the Lord thy God.

Thou shalt worship the Lord thy God, and him only shalt thou serve, *Luc. IV. 8.*

But thou, when thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father, which is in secret ; and thy Father which seeth in secret, shall reward thee openly.

After this manner therefore pray ye, Our Father which art in Heaven, &c.

And they were continually in the Temple, praising and blessing God. Amen. See v. 52. *Mar. XII. 30—33.* before. *Luc. XI. 2, 3, 4.*

Jesus saith unto her, Woman, believe me, the hour cometh when ye shall

ὄρει τῆτω, ἕτε ἐν Ἱεροσολύμοις προσκυνήσατε τῷ πατρὶ ὑμεῖς προσκυνεῖτε ὃ ἐκ οἴδατε ἡμεῖς προσκυνῶμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῷ Ἰουδαίων ἔστιν. ἀλλ' ἕξεσθε ὡρα, καὶ νῦν ὄρατε, ὅτι οἱ ἀληθινοὶ προσκυνῶντες τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ. καὶ γὰρ ὁ πατὴρ τοῖς υἱοῖς ζητεῖ τοὺς προσκυνήσασθαι αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνήσασθαι αὐτόν ἐν πνεύματι, καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

Ἴνα ὃ, πᾶν αἰτήσητε τὸ πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

Ἀμὲν, ἀμὲν, λέγω ὑμῖν, ὅτι ὅσα ἀναιτήσητε τὸ πατέρα, ἐν τῷ ὀνόματί μου, δώσῃ ὑμῖν.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ ἐγὼ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, κ. τ. λ.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου, διὰ Ἰησοῦ Χριστοῦ, ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· μαρτυρεῖ γὰρ μου ὅτι ὁ Θεός, ὃν λαβῶν ἐν τῷ πνεύματί μου, ἐν τῷ εὐαγγελίῳ τῷ υἱῷ αὐτοῦ, ὡς ἀδιάλειπτος μνηστὴρ ὑμῶν

neither in this Mountain, nor yet at Jerusalem, worship the Father. Ye worship the Father. Ye know not what, we know what we worship; for Salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit, and in Truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in Spirit and Truth.

That whatsoever ye shall XV. 16. ask of the Father in my name, he may give it you.

Verily, verily, I say un- XVI. 23. to you, whatsoever ye shall ask the Father in my name, he will give it you.

At that day ye shall ask v. 26, 27. in my name; and I say not unto you, that I will pray the Father for you, for the Father himself loveth you, &c.

First, I thank my God, Rom. I. through Jesus Christ for 8, 9, 10. you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make

ποιέμαι, πάντοτε ὅτι ἤβ
 προσάχων με δέομαι,
 εἴπως ἤδη ποτέ εὐοδωθήσω-
 μαι ἐν τῷ θελήματι τῷ
 Θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

mention of you always
 in my prayers, making re-
 quest (if by any means
 now at length I might
 have a prosperous journey
 by the will of God,) to
 come unto you.

XV. 5, 6. Ὁ δὲ Θεὸς τῆ ὑπομονῆς
 καὶ τῆ ὑποτάξεως δώη ὑ-
 μῖν τὸ αὐτὸ φρονεῖν ἐν
 ἀλλήλοις, καὶ Χειρὸν Ἰησοῦν.
 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ σῶ-
 ματι δοξάζητε τὸν Θεὸν καὶ
 πατέρα τῷ κυρίῳ ἡμῶν Ἰη-
 σοῦ Χριστῷ.

Now the God of Pati-
 ence and Consolation grant
 you to be like minded
 one towards another, ac-
 cording to Christ Jesus.
 That ye may with one
 mind and one mouth glo-
 rify the God and Fa-
 ther of our Lord Jesus
 Christ.

1 Cor. I. 4. Ἐυχαιεῖσθε τῷ Θεῷ με
 πάντοτε ὡς ἡμῶν, ἐπὶ τῇ
 χάριτι τῷ Θεοῦ τῇ δοθείσῃ
 ὑμῖν, ἐν Χριστῷ Ἰησοῦ.

I thank my God al-
 ways on your behalf for
 the grace of God which
 is given you by Jesus
 Christ.

2 Cor. I. 3. Ἐυλογητὸς ὁ Θεὸς καὶ
 πατὴρ τῷ κυρίῳ ἡμῶν Ἰησοῦ
 Χριστῷ, ὁ πατὴρ τῷ ὑπερ-
 μῶν, καὶ Θεὸς πάσης ἰσχύος.
 κλήσεως.

Blessed be God, even
 the Father of our Lord
 Jesus Christ, the Father of
 Mercies, and the God of
 all Consolation.

2 Cor. II. τῷ δὲ Θεῷ χάρις, τῷ
 πάντοτε θριαμβύοντι ἡμᾶς
 ἐν τῷ Χριστῷ.

Now thanks be unto
 God, who always causeth
 us to triumph in
 Christ.

Eph. I. 3. Ἐυλογητὸς ὁ Θεὸς καὶ
 πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ὁ εὐλογήσας ἡμᾶς
 ἐν πάντῃ εὐλογίᾳ πνευματικῇ
 ἐν τοῖς ἐπεφανεῖσι ἐν Χρι-
 στῷ,

Blessed be the God and
 Father of our Lord Jesus
 Christ, who hath blessed
 us with all spiritual bles-
 sings, in heavenly places,
 in Christ.

Τότε χάριν καμῶν τὰ
 γόνατά μου πρὸς τὸ πατέρα
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
 στοῦ, ἐξ ἧς πᾶσα πατριά ἐν
 οὐρανοῖς καὶ ἐπὶ τῆς γῆς ὀνομά-
 ζεται, ἵνα δώῃ ὑμῶν κατὰ τὸ
 πλοῦτον τὸ δόξης αὐτοῦ, δι-
 νάμην κραταιωθῶμεν διὰ τοῦ
 πνεύματος αὐτοῦ εἰς τὸ ἔσο-
 ῦσθαι ἀνθρώπων, κ. τ. λ.

Ἐυχαριστοῦντες πάντοτε
 ὑπὲρ πάντων, ἐν ὀνόματι
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
 στοῦ, τῷ Θεῷ καὶ πατρί.

Μηδὲν μεριμνᾶτε· ἀλλ'
 ἐν παντί τῇ προσευχῇ καὶ
 δεήσει μετ' εὐχαριστίας τὰ
 αἰτήματα ὑμῶν γνωρίζετε
 πρὸς τὸ Θεόν.

Ἐυχαριστοῦμεν τῷ Θεῷ
 καὶ πατρί τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, πάντοτε ὡς
 ὑμεῖς προσεσυχόμενοι.

Καὶ πᾶν ὃ, πᾶν ποιῆτε,
 ἐν λόγῳ, ἢ ἐν ἔργῳ, πάν-
 τα ἐν ὀνόματι Κυρίου Ἰησοῦ.
 εὐχαριστοῦντες τῷ Θεῷ καὶ
 πατρί δι' αὐτοῦ.

Ἄυτος ὁ Θεὸς τὸ εἰ-
 ρηνῆς ἀγιασάσαι ὑμᾶς ὁλοτε-
 λῆς, καὶ τὸ ὁλόκληρον ὑ-
 μῶν, τὸ πνεῦμα, καὶ ἡ ψυ-
 χὴ, καὶ τὸ σῶμα ἀμέμπτως

For this cause I bow III. 14,
 my knees unto the Father ^{15, 16,}
 of our Lord Jesus Christ ; ^{Ὁ.}
 of whom the whole family
 in heaven and earth is
 named ; That he would
 grant you according to
 the riches of his glory
 to be strengthened with
 might, by his Spirit, in
 the inner Man, &c.

Giving thanks always V. 20.
 for all things unto God
 and the Father, in the
 name of our Lord Jesus
 Christ.

Be careful for nothing ; ^{Phil. IV. 6.}
 but in every thing by
 prayer and supplication,
 with thanksgiving let your
 requests be made known
 unto God.

We give thanks to God ^{Colo. I. 3.}
 and the Father of our
 Lord Jesus Christ ; pray-
 ing always for you. See
 V. 12.

And whatsoever ye do III. 17.
 in word or deed, do all
 in the name of the Lord
 Jesus ; giving thanks to
 God and the Father by
 him.

And the very God of ^{1 Thes. V.}
 peace sanctifie you whol- ^{23.}
 ly ; and may your whole
 Spirit, and Soul, and Body
 be preserved blameless

ἐν τῇ παρουσίᾳ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ τη-
ρηθῆναι.

2 Thes. II. 13, 14. Ἡμεῖς ὃ ὑφείλομεν ἐυ-
χαρισεῖν τῷ Θεῷ πάντοτε
ὡς εἰ ἡμῶν ἀδελφοί, &c.

2 Tim. I. 3. Χάριν ἔχω τῷ Θεῷ, ᾧ
λαβδύω ἀπὸ πατρῶν ἐν
καρδίᾳ συνειδήσεως, ὡς ἀδιά-
λειπτον ἔχω ἢ ὡς σὺ
μνήσῃ ἐν τῷ δεήσασί μου νυ-
κτὸς καὶ ἡμέρας.

Heb. XIII. 20, 21. Ὁ ὃ Θεὸς τῆ εἰρήνης, ὁ
ἀνασταθὼν ἐκ νεκρῶν ἢ πι-
μῆρα τῶ παρθένου ἢ μέ-
γαν ἐν αἵματι διαθήκης
αἰωνίου, ἢ Κύριον ἡμῶν Ἰη-
σοῦν, χαρταρτίσαι ὑμᾶς ἐν
παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ
ποιῆσαι τὸ θέλημα αὐτοῦ,
πιῶν ἐν ὑμῖν τὸ εὐάρε-
στον ἐνώπιον αὐτοῦ, διὰ Ἰη-
σοῦ Χριστοῦ. ᾧ ἡ δόξα εἰς
πάντα αἰῶνας τῶ αἰώνων ἀ-
μήν.

1 Pet. I. 3. Ἐυλογητὸς ὁ Θεὸς καὶ
πατὴρ τοῦ Κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ
αὐτοῦ ἔλεος ἀναχρησάσας
ὑμᾶς εἰς ἐλπίδα ζωῆς
δι' ἀναστάσεως Ἰησοῦ Χρι-
στοῦ ἐκ νεκρῶν.

unto the coming of our
Lord Jesus Christ. See 2
Thes. I. 3.

But we are bound to
give thanks always to
God for you Brethren,
&c.

I thank God whom I
serve from my Fore-fa-
thers with pure Consci-
ence, that without ceasing
I have remembrance of
thee in my prayers, night
and day.

Now the God of peace,
that brought again from
the dead our Lord Jesus,
that great shepherd of
the sheep; through the
blood of the everlasting
Covenant, make you per-
fect in every good work
to do his will; working
in you that which is well
pleasing in his sight,
through Jesus Christ; to
whom be glory for ever
and ever. Amen.

Blessed be the God and
Father of our Lord Jesus
Christ, which according
to his abundant mercy
hath begotten us again
unto a lively hope, by
the resurrection of Je-
sus Christ from the dead.

Ἐι πατέρες ἐπικαλείθε, ἢ ἀπροσωπολήτως κρίνοντα καὶ τὸ ἐκάστου ἔργον, κ. τ. λ.

If ye call on the Father, who without respect of Persons judgeth according to every Mans work, &c.

Ἀνεύχουαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

To offer spiritual Sacrifices, acceptable to God through Jesus Christ.

Ὁ ὃ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὸ αἰώνιον αὐτοῦ δεξιαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, σφριζαι, στενώσαι, δεμελιώσαι ἅλτῃ ἢ δόξῃ, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

Καὶ τέσσαρα ζῶα ἐν καθ' ἑαυτὸ, εἶχον ἀγὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσταν γέμοντα ὀφθαλμῶν· καὶ ἀνάπαυσιν ἐκ ἕχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, ἅγιος, ἅγιος, ἅγιος Κύριος, ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος· καὶ ὅταν δώσῃ τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας ἢ τῶν αἰώνων, πεσῶν) οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, καὶ προσκυλήσασιν τῷ ζῶντι εἰς τοὺς αἰῶνας ἢ τῶν αἰώνων,

And the four living Creatures had each of them six wings about him: And they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty; which was, and is, and is to come. And when those living Creatures give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns

κὶ βαλῶσι τὸν σφράγους αὐ-
τῶν ἐνώπιον τῷ θρόνῳ, λέ-
γοντες, ἄξιόν ἐστι Κύριε
λαβεῖν τὴν δόξαν, κὶ τὴν π-
μῆν, κὶ τὴν δουλίαν, ὅτι σὺ
ἔκτισας τὰ πάντα, κὶ διὰ
τὸ θέλημα σου εἶπες, κὶ ἐκ-
τίθησαν.

V. 13, 14. Καὶ πᾶν κτίσμα ὃ ὄντιν
ἐν τῷ ἔρανον, κὶ ἐν τῇ γῆ,
κὶ ὑποκάτω τῆ γῆς, κὶ ἐπὶ
τῆ θαλάσσης, ἃ ὄντι, κὶ τὰ
ἐν αὐτοῖς πάντα ἤκουσα λέ-
γοντας τῷ κερήμενῳ ὅτι
τῷ θρόνῳ, κὶ τῷ ἀγνίῳ ἢ
εὐλογία, κὶ ἡ πμῆ, κὶ ἡ δόξα,
κὶ τὸ κερήμενῳ, εἰς τοὺς αἰῶ-
νας τῶν αἰώνων. κὶ τὰ τέσσαρα
ζῶα ἔλεγον, ἀμὲν. κὶ οἱ
εἰκοσιτέσσαρες πρεσβύτεροι
ἔπεσαν, κὶ προσκυώνησαν
ζῶντι εἰς τοὺς αἰῶνας τῶν
αἰώνων.

X. 6. Ὁμοσεν ἄγγελος ἐν τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν
αἰώνων, ὡς ἔκτισε τὸ ἔρα-
νον κὶ τὰ ἐν αὐτῷ, κὶ τὴν
γῆν κὶ τὰ ἐν αὐτῇ, κὶ τὴν
θάλασσαν κὶ τὰ ἐν αὐτῇ,
ὅτι χροῖος ἐκ ἔσαι ἔτι.

XI. 15, 16. Καὶ ἐγένοντο φωναὶ με-
γάλαι ἐν τῷ ἔρανον, λέγον-
σαι, ἐγένοντο αἱ βασιλείαι

before the throne, saying,
Thou art worthy, O Lord,
to receive glory, and ho-
nour, and power, for thou
hast created all things,
and for thy pleasure they
are and were created.

And every creature
which is in heaven, and
on earth, and under the
earth, and such as are in
the sea, and all that are
in them heard I saying,
Blessing and Honour, and
Glory, and Power be un-
to him that sitteth upon
the Throne, and unto the
Lamb, for ever and ever.
And the four living Crea-
tures said, Amen. And
the four and twenty El-
ders fell down, and wor-
shipped him that liveth
for ever and ever.

The Angel swore by
him that liveth for ever
and ever, who created hea-
ven and the things that
therein are, and the earth
and the things that there-
in are, and the sea and
the things which are there-
in, that there should be
time no longer.

And there were great
voices in heaven, saying,
the kingdoms of the world

Ἐκ κοσμοῦ ἔκ Κυεῖς ἡμῶν καὶ
 ἔκ Χειρῶν αὐτῶν, καὶ βασιλεύ-
 σεις εἰς τὸ αἰῶνα ἔκ αἰῶ-
 ναων. καὶ οἱ εἴκοσι καὶ τέσσαρες
 πρεσβύτεροι, οἱ ἐνώπιον ἔκ
 Θεῶν καθήμενοι ὅπι τὰς θρό-
 νους αὐτῶν, ἔπεσαν ἐπὶ τὰ
 πρόσωπα αὐτῶν, καὶ προσε-
 κύνησαν τῷ Θεῷ, λέγοντες,
 εὐχαριστῶμέν σοι, Κύριε ὁ
 Θεός, ὁ παντοκράτωρ, ὁ ὢν,
 καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος,
 ὅτι εἴληφας ἔκ δυνάμιν σε
 ἔκ μεγάλην, καὶ ἐβασίλευσας.

Λέγοντα ἐν φωνῇ μεγάλῃ,
 φοβήθητε ἔκ Θεόν, καὶ δόξτε
 αὐτῷ δόξαν, ὅτι ἦλθεν ἡ
 ὥρα ἔκ κρίσεως αὐτῶν. καὶ
 προσκυνήσατε τῷ ποιήσαντι
 τὰς ἕραντας, καὶ ἔκ γῆν, καὶ
 θάλασσαν, καὶ πηγὰς ὑδάτων.

Καὶ ᾄδουσιν ἔκ ὠδῷ Μω-
 σέως, δέλας ἔκ Θεῶν, καὶ ἔκ
 ὠδῷ ἔκ ἀρνίου, λέγοντες,
 μέγала καὶ θαυμασὰ τὰ
 ἔργα σε, Κύριε ὁ Θεός, ὁ
 παντοκράτωρ· δίκαια, καὶ
 ἀληθινὰ αἱ ὁδοί σε, ὁ
 βασιλεύς ἔκ ἁγίων. τίς ἔκ
 μὴ φοβηθῆ ἔκ σε, Κύριε, καὶ
 δοξάσῃ τὸ ὄνομά σε; ὅτι
 μόνος ὅσιος, ὅτι πάντα
 τὰ ἔθνη ἠέξουσιν καὶ προ-
 σκυνήσουσιν ἐνώπιόν σε, ὅτι
 τὰ δικαιώματά σε ἐφανέ-
 ρώθησαν.

are become the kingdoms of
 our Lord and of his Christ,
 and he shall reign for e-
 ver and ever. And the
 four and twenty Elders,
 which sat before God on
 their seats, fell upon their
 faces, and worshipped God,
 saying, we give thee thanks,
 O Lord God Almighty,
 which art, and wast, and
 art to come, because thou
 hast taken to thee thy
 great power, and hast
 reigned.

Saying with a loud voice, XIV. 7.
 Fear God, and give glory
 to him, for the hour of
 his judgment is come;
 and worship him that
 made heaven, and earth,
 and the sea, and the foun-
 tains of waters.

And they sing the song XV. 3, 4.
 of Moses, the servant of
 God, and the song of the
 Lamb, saying, Great and
 marvellous are thy works,
 Lord God Almighty; just
 and true are thy ways,
 thou King of Saints. Who
 shall not fear thee, O Lord,
 and glorify thy name?
 for thou only art holy,
 for all Nations shall come
 and worship before thee,
 for thy judgments are
 made manifest.

XIX. 1. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλῆς μεγάλου ἐν τοῖς οὐρανοῖς, λέγοντες ἀλληλούϊα, ἢ σωτηρία, καὶ ἡ δόξα, καὶ ἡ τιμὴ, καὶ ἡ δύναμις. κυρίῳ τῷ Θεῷ ἡμῶν.

7. 4, 5. 6. Καὶ ἔπεσον οἱ ἡμετέροις οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ, τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, λέγοντες, ἀμήν, ἀλληλούϊα. καὶ φωνὴ ἐκ τῶ θρόνου εὐξήλαθε, λέγοντα, αἰνεῖτε τὸ Θεὸν ὑμῶν πάντες οἱ δούλοὶ αὐτοῦ, καὶ οἱ φοβούμενοὶ αὐτόν, καὶ οἱ μικροὶ, καὶ οἱ μεγάλοι. καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλῆς, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων, ἀλληλούϊα. ὅτι ἐβασίλευσε Κύριος, ὁ Θεὸς ὁ παντοκράτωρ.

7. 10. Καὶ ἔπεσον ἔμπροσθεν τοῦ ποδῶν αὐτοῦ προσκυνοῦσαι αὐτῷ καὶ λέγει μοι, ὅρα μὴ σύνδουλός σε εἶμι, καὶ τῶν ἀδελφῶν σου, τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ τῷ Θεῷ προσκυνοῦσόν.

Prædic. Petri. Spi-
cil. Tom. 1. p. 65. Ἄφραδίδομυρ ὑμῶν φουλάσθε, καὶ ὡς τὸ Θεὸν, διὰ τὸ Χεῖρα πεβήμενοι.

And after these things I heard a voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power unto the Lord our God.

And the four and twenty Elders, and the four living Creatures fell down and worshipped God that sat on the Throne, saying, Amen, Alleluia. And a voice came out of the Throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia, for the Lord God Omnipotent reigneth.

And I fell at his feet to worship him : and he said unto me, see thou do it not : I am thy fellow servant, and of thy brethren that have the testimony of Jesus ; Worship God. See XXII. 9.

Observe what we have deliver'd to you, worshipping God after a new manner, through Christ.

Ὁ παντεπόση Θεός,
 καὶ δεσπότης τῶ πνευμάτων,
 καὶ Κύριος πάσης σαρκός,
 ὁ ἐκλεξάμενος τὸν Κύριον
 Ἰησοῦν Χριστόν, καὶ ἡμᾶς δι'
 αὐτοῦ εἰς λαὸν ἁγίου, δάη
 πάση ψυχῇ ἐπικλημένη
 τὸ μεγαλοφρεπὲς καὶ ἅγιον
 ὄνομα αὐτοῦ, πίστιν, φόβον,
 εἰρήνην, ἡσυχασίαν, μακρο-
 θυμίαν, ἐγκράτειαν, ἀγ-
 νείαν, καὶ σωφροσύνην, εἰς
 ἐναρέτησιν τῶ ὀνόματι αὐ-
 τοῦ, διὰ τοῦ ἀρχιερέως καὶ
 προσώτου ἡμῶν Ἰησοῦ Χριστοῦ.
 δι' ὃ αὐτῷ δόξα, καὶ μεγα-
 λωσύνη, κράτος, τιμὴ, καὶ
 νῦν, καὶ εἰς πάντας τοὺς αἰ-
 ῶνας τοῦ αἰῶνος ἀμήν.

Δοξάζωσι τὸν μόνον Θεόν,
 τὸν ἕνα καὶ ἀληθινόν, διὰ
 τοῦ μονογενοῦς Χριστοῦ.

Ἀλλήλων ὑμῶν Θεὸν παν-
 τοκράτορα ἕνα μόνον ἑσάρ-
 χεν παρ' ὃν ἄλλο ἐκ-
 ἔστιν. καὶ αὐτὸν μόνον σέ-
 βειν καὶ προσκυθεῖν, διὰ
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡ-
 μῶν, ἐν τῷ παναγίῳ πνεύ-
 ματι.

Now God, the Inspe-
 cter of all things, the
 Master of Spirits, and
 the Lord of all Flesh,
 who hath chosen our Lord
 Jesus Christ, and us by
 him to be his peculiar
 people, grant to every
 Soul of Man that calleth
 upon his glorious and ho-
 ly Name, Faith, Fear,
 Peace, Long-suffering, Pa-
 tience, Temperance, Ho-
 linefs and Sobriety, unto
 all well-pleasing in his
 sight, through our High
 Priest and Protector Je-
 sus Christ; by whom be
 Glory, and Majesty, and
 Power, and Honour unto
 him now, and for ever-
 more. Amen.

May glorifie the only,
 the one, and the true God,
 by Christ his only begot-
 ten. See L. IV. C. 5. p.
 294. L. V. C. 15. p. 320.
 L. VI. C. 9. p. 338.

We declare unto you,
 that there is only one God
 Almighty, besides whom
 there is no other; and
 that you must worship and
 adore him alone, through
 Jesus Christ our Lord, in
 the most Holy Spirit. See
 L. VII. C. 38. p. 378. C.
 43. p. 330, 381.

N. B.

Clem. Ep.
 I. § 58. p.
 179, 180.

Constitut.
 Apolt. L.
 II. C. 56.
 p. 260.

L. VI. C.
 14. p.
 343.

N. B. The admirable Forms of Prayer and Praise, directed to the Father, both in the *Jewish* and *Gentile* Liturgies of the seventh and eighth Books of the *Apostolical Constitutions*, are so numerous, full, clear and emphatical in this Point, that instead of transcribing any in particular, I must earnestly beg the Christian Reader to peruse those wonderful Forms of Devotion ; and to remember that they are not the Doctrine or Practice of any one private Person only, but the publick Liturgies of the *Jewish* and *Gentile* Christian Churches in the very first Ages of the Gospel ; as I have prov'd in my *Essay on those Constitutions* ; nay seem to have been drawn up according to the Direction and Appointment of Christ ; and, at the lowest, to be of *Apostolical Composition*. And certainly, if intrinsick Arguments for the Divine Inspiration of any Book can be depended on, these Liturgies must not be esteem'd of bare Humane Composure. Learned Men have, to be sure, a great deal to answer for, when, under very ill grounded Notions of Forgery or Interpolation, they have, in effect, lock'd up such inestimable Treasures from the Christian Church: In Comparifon of which, I look upon all our modern Books of Piety and Devotion as inconsiderable. All this will probably be thought very strange and extravagant ; but before I be condemn'd, I must beseech the devout Reader, who is able, to judge for himself ; and to peruse those Liturgies a few times over with an Impartial and a Christian Spirit ; and then I shall not be afraid of his Censures on this Occasion.

[Πολύκαρπος] ἀνακλέ-
 φας εἰς τὸ ἕρανον, εἶπε,
 Κύριε ὁ Θεὸς, ὁ παντοκρά-
 τωρ, ὁ τῷ ἀγαπήσει καὶ εὐ-
 λογησῆ παιδός σου Ἰησοῦ
 Χριστοῦ πατρὸς, δι' ἃ τῷ πατρὶ
 σου ὁπίγνωσιν εὐλόγησαν. ὁ
 Θεὸς ἀγγέλων, καὶ δυνάμε-
 ων, καὶ πάσης τῆς κτίσεως, καὶ
 παντὸς τῷ γένους τῷ δικαίων,
 οἱ ζῶσιν ἐνώπιόν σου εὐλο-
 γῶ σε, ὅτι ἠξίωσάς με τῷ
 ἡμέρας καὶ ὥρας ταύτης, τῷ
 λαβεῖν με μερῶ ἐν ἀειθ-
 μῷ τῷ μνησθῆσαι σου, ἐν τῷ
 ποτηρίῳ τοῦ Χριστοῦ σου, εἰς
 ἀνάστασιν ζωῆς αἰώνιας, ψυ-
 χῆς τῆς καὶ σώματι, ἐν ἀφ-
 θαρσίᾳ πνεύματι ἀγίῳ. ἐν
 οἷς προσδεχθεῖν ἐνώπιόν σου
 σήμερον, ἐν θυσίᾳ πίονι καὶ
 προσδεκτῇ, καθὼς προσ-
 τοίμασάς, καὶ προσεφραγήσας,
 καὶ ἐπλήρωσας ὁ ἀψύχου
 καὶ ἀληθινὸς Θεός. διὰ τοῦτο
 καὶ πατρὶ πάντων αἰνῶ σε,
 εὐλογῶ σε, δοξάζω σε, σὺν
 τῷ αἰωνίῳ καὶ ἐπεσφρίῳ Ἰη-
 σοῦ Χριστοῦ, ἀγαπητῷ σου
 παιδί. μεθ' ἃ σοι, καὶ
 πνεύματι ἀγίῳ, ἢ δόξαι, καὶ
 νῦν, καὶ εἰς τὰ μέλλοντα
 αἰῶνας ἀμήν.

venly High Priest, Jesus Christ, thy beloved
 Son, with whom to
 be glory both now,

[Polycarp] looked up to
 Heaven, and said, O Lord
 God Almighty, the Fa-
 ther of thy well-beloved
 and blessed Son Jesus Christ,
 by whom we have receiv'd
 the knowledge of thee ;
 the God of Angels, and
 of Powers, and of every
 Creature, and of the whole
 Race of righteous Men
 who live in thy pre-
 sence : I bless thee that
 thou hast vouchsafed to
 bring me to this day, and
 to this hour ; that I may
 have a part in the num-
 ber of thy Martyrs, in the
 Cup of thy Christ, to a
 Resurrection of Eternal
 Life, both of Soul and Bo-
 dy, in the incorruption of
 the Holy Ghost ; among
 which may I be accepted
 this day before thee, as
 a fat and acceptable Sa-
 crifice ; as thou the true
 God, with whom is no
 Falshood, hast both before
 ordain'd and manifested,
 and also hast fulfill'd it.
 For this, and for all things
 else, I praise thee, I bless
 thee, I glorifie thee, by
 the eternal and hea-
 venly High Priest, Jesus Christ, thy beloved
 Son, with whom to
 thee, in the Holy Ghost
 and to succeeding Ages.

Polycarp.
 Martyr a-
 pud Core-
 ler. 5. 14.
 p. 199.

Amen. [See the various Readings of the Doxology at the end.]

S. 19, 20.
p. 201.

Δοξάζει ὁ Θεὸς καὶ πα-
τέρας, καὶ εὐλογεῖ ὁ κύριον
ἡμῶν καὶ κυβερνήτην τῆς
ψυχῶν καὶ τῶν σωμάτων ἡ-
μῶν, καὶ ποιμένα τῆς χρι-
στῆς οἰκουμένης καθολικῆς ἐκ-
κλησίας. — ἵνα καὶ ἐκείνοι
δοξάζωσι ὁ Κύριον, ὁ ἐμ-
λογαὸς πάντων ἀπὸ τῶν ἰδίων
δύλων, ὁ δυναμικὸν πάν-
τας ἡμᾶς εἰσπαγαεῖν ἐν τῇ
αὐτῆς χερί: καὶ δωρεᾶ εἰς
τὸ αἰώνιον αὐτῆς βασιλείαν,
διὰ παιδὸς αὐτῆς τοῦ μονο-
γενοῦς Ἰησοῦ Χριστοῦ ᾧ ἡ δό-
ξα, τιμὴ, κρά:ς, μεγαλω-
σύνη εἰς αἰῶνας. ἀμήν.

Just. Apol.
I. 5. 6. p.
11, 12.

Καὶ ὁμολογεῖμεν τῷ τοι-
ῶτων νομιζομένων Θεῶν ἁ-
θεοὶ εἶναι. ἀλλ' ἐχὲ τῶ ἀλη-
θεῶτα, καὶ πατρὸς δικαιοσύ-
νης, καὶ σωφροσύνης, καὶ τῶ
ἄλλων ἀρετῶν, ἀνεπιμίχ-
ησθαι: Θεῶν ἀλλ' ἐκείνον τε,
καὶ τὸν πατρὸς αὐτῶν υἱόν, ἐλ-
θόντα, καὶ διδάξαντα ἡμᾶς
πάντα, καὶ τῶ ἄλλων ἐπι-
μιχῶν καὶ ἕξομοιωμένων
ἀγαθῶν ἀγγέλων στρατῶν,
πνευμάτων τῶ τὸ προσήικον
σεβόμενα καὶ προσκυνηόμενα
λόγω καὶ ἀληθείᾳ τιμῶν-
τες.

He glorifies God, even
the Father, and blesses our
Lord, the Governor both
of our Souls and Bodies,
and the Shepherd of the
Catholick Church, which
is over all the Earth. —
That they also may glo-
rifie God, who makes such
choice of his own Servants,
and is able to bring all of
us by his Grace and free
Gift to his eternal King-
dom, through his only be-
gotten Son Jesus Christ,
to whom be Glory, and
Honour, and Power, and
Majesty for ever and ever.
Amen.

Nay, we acknowledge,
that with respect to these
Gods which are only so
esteem'd by you, we are
Atheists; but not with
respect to the most true
God, and the Father of
Righteousness, and of So-
berness, and of the other
Vertues, and who has in
him no mixture of Wick-
edness. But we Worship
and Adore him, as also
his Son, who came and
taught us these things;
and the Host of other
good Angels, who follow
and

and resemble him; and also the prophetick Spirit, honouring them rationally and truly.

Ἄθεοι μὲν ἔσονται ἐκ ἐσθλῶν,
τὸν δημιουργὸν τῆδε τῆ παν-
τὸς σεβόμενοι—Τὸν δὲ δίδα-
σκαλον τέτων ἡρώων ἡ-
μῶν—ὕδον αὐτῶ ὄντως Θεῶ
μαδύνης, καὶ ἐν διδάτῃ
χώρα ἔχοντες, πνεῦμά τε
περρηλικὸν ἐν τρίτῃ τάξῃ,
ὅτι μὴ λόγῳ τιμῶμεν, ἀ-
ποδείξομεν.

We are not therefore ^{§. 16. p.}
Atheists while we Wor- ^{23, 24.}
ship the Creator of the
Universe. Also we will
farther demonstrate, that
we do with good reason
Honour and Esteem him
in the second place, who
has been our Master, in
teaching us these things,
as knowing him to be the

Son of him that is really God; and the Prophe-
tick Spirit in the third place.

Ὡς δὲ καὶ τὸν Θεὸν
μόνον δεῖ προσκυνεῖν ὁ-
ύτως ἐπεισεν, εἰπὼν, μερῆ
ἐντολή ἐστὶ, Κύριον τὸν Θεόν
σε προσκυνήσεις, καὶ αὐτῷ
μόνῳ λαβύσεις ὅξ ὅλης τῆ
καρδίας σε, καὶ ὅξ ὅλης τῆ
ἰσχύος σε, Κύριον τὸν
Θεόν, τὸν ποιήσαντά σε. καὶ
περρηλικὸν αὐτῷ τινός,
καὶ εἰπόνῃ, δίδασκαλε ἀ-
γαθὲ, ἀπεκείνατο, λέγων,
εἰδεις ἀγαθός, εἰ μὴ μόνῃ
ὁ Θεός, ὁ ποιήσας τὰ πάντα.

But that we are to ^{§. 21. p.}
worship God alone he has ^{31.}
thus perswaded us, saying,
The greatest Command-
ment is this, Thou shalt
worship the Lord thy God,
and him only shalt thou
serve, with all thy heart,
and with all thy might,
even the Lord God that
made thee. And when
one came to him and said,
Good Master, He answer-
ed, saying, There is none
Good but God alone, who
made all things.

Ὅθεν Θεὸν μὲν μόνον προ-
σκυνῶμεν.

Whence we worship God ^{§. 23. p.}
alone. ^{32.}

Καὶ ἔτι λαβῶν, αἶνον
καὶ δόξαν τῷ πατρί τῷ ὁ-
ύλων διὰ τῆ ὀνόματι τῷ
ἔσθῃ, καὶ τῷ πρῶματι τῷ

And when he has taken ^{§. 25. p.}
them, he sends up Praise ^{125.}
and Glory to the Father
of the Universe, through

ἀγία ἀναπέμπη, καὶ εὐχα-
ρισίαν ὑπὲρ τῆς καθ' ἑαυτῶν
τέτων παρ' αὐτῆς ὄντι πολὺ
πειεῖ).

the name of the Son, and
of the holy Spirit; and
makes a long eucharistical
Thanksgiving that we
are vouchsaf'd such things
by him.

S. 7. p.
131.

Ἐπὶ πᾶσι τῆς οὐρα-
νοῦ εὐλογεῖται ἡ ποι-
ητικὴ αὐτοῦ πάντων, διὰ τῆς
ὕψους αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ
διὰ τοῦ πνεύματος τοῦ ἁγίου.

And in all the Oblati-
ons that we offer, we bless
the maker of all things,
through his Son Jesus
Christ, and through the
Holy Ghost.

Apol II.
S. 13 p.
34. 35.

Τὸν γὰρ ἀπὸ ἀρχῆς
καὶ ἀρχαῖα Θεοῦ λόγον καὶ τὸ
θεῖον περσσωοῦμεν καὶ ἀ-
γαπῶμεν.

For next after God we
adore and love that Word
which is deriv'd from the
unbegotten and ineffable
God.

N. B. Take here Dr. Grabe's Note; *A mente Justiniani aberrat Langius dum etiam καὶ τὸ Θεὸν legi posse putat: καὶ Θεὸν, enim in hoc loco significat post Deum; ac idem est quod in altera Apologia, pag. 24. lin. 15. dixerat, ἐν δὲ ἄλλοις χώραις ἔχοντες.* In English thus,

Langius does not hit upon the Mind of Justin, when he thinks that the reading might be not *after God*, but *together with God*, for καὶ Θεὸν signifies in this place *after God*, and is the same thing that in the other Apology, pag. 24. lin. 15. he had said, *esteeming him in the second place.*

Dial. cum
Typh.
p. 321.

Ὁ γὰρ ὁ Θεὸς ὅλης τῆς καρ-
δίας, καὶ ὅλης ὅλης τῆς ἰσχύος
ἀγαπῶν τὸ Θεῖον, πλήρης τῆς
θεοσεβείας ἡγάμενος ἑαυτῶν.
οὐδένα ἄλλον πησὶς
θεῖον καὶ ἄγγελον ἐκείνον
ἀντιπαραστήσει, Θεὸν βελομαθῆς,

For he that loves God
with all his Heart, and
with all his Might, and is
full of Devotion to him,
will not honour any other
God. He will also honour
that Angel, according to

† ἀγαπώμενον ὑπὸ τοῦ κυ-
εῖα καὶ Θεοῦ.

Ὁυδὲ ἐν γὰρ ὅλῳς ὄντι τὸ
ἄνθρωπον ἐν οἷς μὴ
δι' ὀνόματι τοῦ κυρίου
Ἰησοῦ ἐυχασθὲν καὶ ἐυχα-
ριστία πρὸς πατέρα καὶ υἱὸν
τοῦ ὄντος γίνουσι.

Ὁυκ ἐπιδοῦν ἕδὲ μίαν ἀ-
δικίαν ἐχόντων θεοπροπαί-
αλλὰ μόνον Θεοῦ, καὶ πρὸς
πάντων, καὶ ἐπὶ πάντων, καὶ
ἐπὶ τοῦ κυρίου ἡμῶν, ὄντος
Θεοῦ λόγος πρὸς ἀνωγών
ἔσμεν θεοκαταί.

*Et ego igitur Invoco
te, Domine Deus Abra-
ham, & Deus Isaac,
& Deus Jacob, qui est
& Israel, Pater Domi-
ni nostri Jesu Christi,
Deus, qui per multitu-
dinem misericordiae tuae
bene sensit in nobis, ut
Te cognoscamus, qui fe-
cisti caelum, & terram,
qui dominaris omnium,
qui es solus & verus
Deus, super quem al-
ius Deus non est, per
Dominum nostrum Je-
sum Christum domina-*

the will of God, who is
beloved by that Lord and
God.

Nor indeed is there one P. 245.
single Nation of Men a-
mong whom Prayers and
Thanksgivings are not
made to the Father and
Maker of the Universe,
through the Name of the
crucify'd Jesus.

We are not the Wor- Melito 20
shippers of Beings that are pad
insensible; but we are the Chron
Worshippers of God a- Alexand.
lone, who is before all 41 Olymp.
things, and over all things, 236. 2.
and over his Christ, who p. 607.
is really God the Word,
existing before the World
began.

And I therefore do In- Iren. L.
vocate thee, O Lord God III. C. 8.
of Abraham, and God of p. 209.
Isaac, and God of Jacob,
who is also named Israel,
the Father of our Lord
Jesus Christ, the God who
hast shewed thy good Will
to us by the multitude of
thy Mercy; that we may
know thee who hast made
Heaven and Earth, who
governest all things, who
art the only and the true
God, over whom there is
no other God, who bestow-
est the Dominion, [Don-

tionem donans spiritus Sancti. Da omni legenti hanc scripturam cognoscere Te, quia solus Deus es, & confirmari in te, & abstinere ab omni hæretica, & qua est sine Deo, & impia sententia.

C. 11. p. 217, 218. Sic quidem Unus & Idem Deus & Pater est, qui a Prophetis quidem annunciat, ab evangelio vero traditus; quem Christiani colimus, & diligimus ex toto corde, factorem cæli & terræ, & omnium quæ in eis sunt.

L. V. C. 22. P. 433. Quem enim Lex præconiaverat Deum, hunc ostendit Patrem; cui & servire soli oportet Discipulos Christi.

tion] of the Holy Spirit, through our Lord Jesus Christ. Give every one that reads this Writing to know thee, that thou art the only God, and to be confirmed in thee, and to depart from every Heretical, Atheistical and Impious Opinion.

And so indeed it is one and the same God and Father who was indeed declar'd by the Prophets, but was clearly reveal'd by the Gospel; whom we Christians worship and love with our whole Heart, the maker of Heaven and Earth, and of all things that are therein.

For whom the Law preached as God, him does it demonstrate to be the Father; whom alone also the Disciples of Christ are to worship.

N. B. It will hereafter appear, that our Saviour was also sometimes directly *Worshipped* and *Invoked* by the first Christians; but quite in another manner, with other *inferior Titles and Appellations*: and only as the *Vicegerent*, and by the *Appointment*, and for the *Glory* of the *Supreme God his Father*; and that never till after his *Ascension* into Heaven. So that those who from thence conclude him *equal* to the Father, contradict the First and Principal Articles of the Patriarchal, Jewish,

Jewish, and Christian Faith, viz. that there is but One Supreme God, whom we Christians own as the Father of our Lord Jesus Christ, the only Object of the most proper, or the highest Adoration.

N. B. Lactantius expresses himself so exactly, and so agreeably to the Scripture, and the more Primitive Writers in this Point, that I cannot but transcribe a Passage out of him on this Occasion.

Docuit, [De Servatore loquens] quod unus Deus sit, eumque solum coli oportere: nec unquam se ipse Deum dixit: quia non servasset fidem, si missus ut Deos tolleret & unum assereret, induceret alium præter unum. Hoc erat non de uno Deo facere præconium, nec ejus qui miserat, sed suum proprium negotium gerere, ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit; quia sibi nihil prorsus assumpsit, ut mandata mittentis impleret; & sacerdotis perpetui dignitatem, & Regis summi honorem, & Judicis potestatem, & Dei nomen accepit.

Our Saviour taught that there is but one God, and that he alone is to be worshipped: Nor did he ever say once himself that he was God; for he had not been faithful to his Trust if, when he was sent to take away Polytheism, and assert the Unity of God, he had introduc'd another besides the One God. This had been not to preach the Doctrine of one God, nor to do the business of him that sent him, but his own; and to separate himself from him whom he came to manifest. Wherefore, because he was so faithful, because he assum'd nothing at all to himself, that he might fully perform the Commands of him that sent him; he receiv'd the Dignity of a perpetual Priest, and the Honour of

De Vera

Sapient.

L. IV. §.

14. p. 198.

the greatest King, and the Power of a Judge, and the Name of God.

N. B. *Origen* is so plain, full, and express in this Point, that the Father is to be alone worship'd with the most proper, or the highest degree of Invocation and Doxology, in his Book against *Celsus*, and especially in that of Prayer, that some from the latter place have suppos'd him to have deny'd, that the Son was at all to be Invoked by us: Contrary to his own Example and Doctrin also. However, these Passages in *Origen* being the most distinct and compleat Accounts we have of this Matter that is in the ancient Writers, will highly deserve the Reader's Consideration.

Orig.
Contr.
Cels. L. V.
p. 233.

Πᾶσιν μὲν γὰρ δέονται, καὶ
προσευχῶν, καὶ ἐντυχῶν, καὶ
εὐχαριστιῶν ἀναπεμπθέντων τῷ
ἐπὶ πάντων Θεῷ, διὰ τοῦ ὄντος
πάντων ἀγγέλων ἀρχιερέως,
ἐμφύχου λόγου καὶ Θεοῦ. Δευ.
σόμεθα ὃ καὶ αὐτὸς τὸ λό-
γον, καὶ ἐντυχόμεθα αὐτῷ,
καὶ εὐχαρισσομεθα, καὶ προσ-
δύομεθα ὃ, ἐὰν διωόμε-
θα κατακάειν τὸ πρὸς προση-
χῆς κυριολεξίας, καὶ κατα-
χρήσεως.

We ought to offer all Supplication, Prayer, Intercession, and Thanksgiving to the Supreme God, by that High Priest who is superior to all the Angels, who is the living Word, and God, We may also offer Supplication, Intercession, Thanksgiving, and Prayer to the Word himself; if we can rightly understand what is meant by Prayer in a proper, and what in an abusive Acceptation.

De Orati-
one, s. 44.
— 51. p.
46—53.
See Contr.
In Joan. p.

Ἐὰν ὁ ἀκούων ὁ, π πο-
τέ ὄντι προσεχῆ, μήποτε
ἔδενι τὸ ἡμνητῶν προσεχ-

Cels. L. VIII. p. 386. Comment. in Psalm. Gr. Præf. p. 38.

342.

But if we understand what προσεχῆ, Prayer is, [namely, by *Origen's* own Definition

τέον ὅτιν ἰδέ αὐτῷ τῷ Χει-
 ρῶ, ἀλλὰ μόνῳ τῷ Θεῷ
 τῷ ὅλων καὶ πατρί, ᾧ καὶ αὐ-
 τὸς ὁ σωτὴρ ἡμῶν προσέ-
 χετο ὡς προσευξέμεθα,
 καὶ διδάσκει ἡμᾶς προσέχε-
 ῖς ἀκούσας γὰρ, δίδαξον ἡ-
 μᾶς προσέχεῖς, ἢ διδά-
 σκεῖ αὐτῷ προσέχεῖς, ἀλ-
 λά τῷ πατρί, λέγοντας, Πά-
 τερ ἡμῶν ὁ ἐν τοῖς ἔρανοῖς,
 καὶ τὰ ἑξῆς. εἰ γὰρ ἔτερεθ',
 ὡς ἐν ἄλλοις δείκνυται,
 κατ' ἐσίαν, καὶ ὑποκείμενός
 ὅτι ὁ υἱὸς τῷ πατρί, ἢτοι
 προσάκτεον τῷ υἱῷ, καὶ ἢ
 τῷ πατρί ἢ ἀμφοτέροις ἢ
 τῷ πατρί μόνῳ. τὸ μὲν ἐν
 τῷ υἱῷ, καὶ ἢ τῷ πατρί, πᾶς
 ὅστις ἐν ἑμολογήσῃ ἔῃ ἀπο-
 πώτατον, καὶ ᾧ τῷ ἐνέρ-
 γειαν λεχθέντος ἂν. εἰ ἢ
 ἀμφοτέροις δηλοῖται, καὶ
 ἀξιώσεις προσευξόμεν
 πληρωτικῶς ᾧ ἀγάθε, καὶ
 ἐνεργήσατε, καὶ ὀφειλέ-
 γήσατε, καὶ σώσατε. καὶ
 εἰ π τῶν ὁμοίων, διὰ τῷ
 προσέχων λέγοντες, ὅπερ
 καὶ αὐτέθεν ἀπεμφαῖνον,
 ἰδὲ ἐν τῷ γραφαῖς ἔχει πε-
 δεῖσαι κείμενον ὑπὸ τινῶν
 λεγόμενον. λέγει τίνῳ
 προσέχεῖς μόνῳ τῷ Θεῷ
 τῷ ᾧ ὅλων πατρί. ἀλλὰ
 μὴ χωρὶς τῷ ἀρχιερέως, ὅστις
 μεθ' ὀρκωμοσίας κατεστά-

just before, Petitions, join-
 ed with Doxologies, con-
 cerning great Affairs, put
 up with great earnest-
 ness, by a Person in dan-
 ger:] care must be taken
 that no derivative Being
 be the object of Prayer,
 no not Christ himself, but
 only the God and Father
 of the Universe; to whom
 also our Saviour himself
 pray'd, as we have before
 expounded, and as he tea-
 ches us to pray. For,
 when one said to him,
 Teach us to pray; he
 does not teach us to
 pray to himself, but to
 his Father, saying, *Our
 Father which art in Heaven,*
 and the rest that follows.
 For if, as we have else-
 where demonstrated, the
 Son be different as to his
 Essence from the Father,
 and subject to him, we
 must either pray to the
 Son, and not to the Fa-
 ther, or to both, or to
 the Father alone. Now
 to pray to the Son, and
 not to the Father, every
 Body will own to be most
 absurd: Nay, I will ven-
 ture to say, it will be
 without Effect; but if it
 be suppos'd that we must

Ὡς ἰσὸς τῷ πατρός, καὶ τὸ
 ὄμοσε, καὶ ἐ μεταμεληθή-
 σε, οὐ ἰσῶς εἰς τὸ αἰῶ-
 να, χτ' ἢ τάξιν Μελχισε-
 δέκ. Ἐυχαιεὺνίτες ἐν οἱ ἄγιοι
 ἐν τῷ προσόχαις ἑαυτῶν
 τῷ Θεῷ δια Χριστοῦ Ἰησοῦ,
 χάριτας ὁμολογῶντες αὐτῷ.
 ὡσπερ ὅ τ' ἀκευῆντα τὸ
 προσόχαις, ἐ χρὴ τῷ ἀ-
 γομένῳ προσεύχαις, ἀλλὰ
 τῷ ὅν ἐδίδαξαν ἐπὶ τῷ
 εὐχῶν καλεῖν πατρί ὁ Κύ-
 ρειο ἡμῶν Ἰησοῦς ἔπος ἐ
 χάρις αὐτῷ προσόχαις
 τινὰ προσόχαις τῷ πατρί,
 ὡς αὐτὸς ἔτετο ὡς εἰκνυσι
 σαφῶς, ἔτω λέγων, ἀμὲν,
 ἀμὲν, λέγω ὑμῖν, ἀν τι
 ἀίησῃτε τὸ πατέρα με δώ-
 σε ὑμῖν ἐν τῷ ὀνόματι με-
 αἰτεῖτε καὶ λήψετε, ἵνα ἡ
 χάρις ὑμῶν ἢ πληρωμένη.
 ἐ γὰρ εἶπεν ἀίητε με, ἐδὲ
 ἀίητε τὸ πατέρα ἀπλῶς,
 ἀλλ' ἐάν τι ἀίησῃτε τὸ πα-
 τέρα δώσε ὑμῖν ἐν τῷ ὀ-
 νόματι με ἕως γὰρ διδά-
 ξη ταῦτα ὁ Ἰησοῦς, ἐδείξ
 ἠτήκη τὸ πατέρα ἐν τῷ ὀνό-
 ματι τῷ ἡμῶν καὶ ἀληθῆς ἦν
 ἰσὸς Ἰησοῦ λεγόμενον τὸ,
 ἕως ἄρτι ἐκ ἠήσῃτε ἐδὲν
 ἐν τῷ ὀνόματι με ἀλη-
 θῆς τῷ καὶ τὸ, αἰτεῖτε καὶ
 λήψετε, ἵνα ἡ χάρις ὑμῶν

pray to both, and that ac-
 cordingly we may offer
 our Petitions in the plu-
 ral Number, do ye afford,
 and do ye bestow Bene-
 fits, and do ye grant, and
 do ye save, and if there
 be any parallel Forms to
 be us'd in Prayers, these
 do thence appear to be
 unlike Christian Addres-
 ses. Nor can any one shew
 such Language in the Scrip-
 tures, as spoken by any.
 We must say therefore
 that Prayer is to be made
 to God alone, the Father
 of the Universe; but not
 without that High Priest,
 who was ordain'd such
 with an Oath by the Fa-
 ther, and of whom 'tis
 said, He sware and will
 not repent, thou art a
 Priest for ever, after the
 Order of *Melchisedek*. The
 Saints therefore return
 Thanks in their Prayers
 to God, through Christ
 Jesus, acknowledging his
 Mercies. But then, as he
 that is careful how he
 prays, ought not to pray
 to him who himself prays,
 but to him whom our Lord
 Jesus taught us to call
 Father; so without him
 are we not to offer any

ἡ πεπληρωμένη. Ἐάν ᾧ
 πῆς οἰόμενος δέιν αὐτῷ τῷ
 Χριστῷ προσεύχεται, συγ-
 χεόμενος ἀπὸ τοῦ ἐν τοῦ
 προσκωπεῖν σημανομένου
 προσάγει ἡμῖν τὸ, προσ-
 σκωπησάτωσαν αὐτῷ πάν-
 τες ἄγγελοι Θεοῦ, ὁμολο-
 γησόμενος ἐν τῷ δαυτε-
 ρονομίῳ τοῦ Χριστοῦ εἰρη-
 μένος, λεκτέον ὡς αὐ-
 τὸν ὅτι καὶ ἡ ἐκκλησία Ἰε-
 ρουσαλήμ παρὰ τοῦ προσ-
 φήτε ἐνομαζομένη προσ-
 σκωπεῖται ὑπὸ βασιλέων,
 καὶ ἀρχιστῶν γινόμενα π-
 θνῶν αὐτῆς, καὶ Ἰουδαίων.—
 πῶς ᾧ ἐκ ἐστὶ καὶ εἰ-
 πόντα, τί με λέγεις ἀ-
 γαθὸν; ἐδείς ἀγαθός, εἰ
 μὴ εἶς, ὁ Θεὸς ὁ πατήρ
 εἶπεν, ὃν π ἐμοὶ προσεύ-
 χη; μόλις τῷ πατρὶ ὡς
 προσεύχεται Χριστῷ, ᾧ καὶ
 προσεύχεται ὅσοι διὰ τοῦ
 ἁγίου πνεύματος μνησθέντες
 ἀρχιερεῖς γὰρ τῷ ὑπὸ ἡμῶν
 μετασθέντι ὑπὸ τοῦ πα-
 τρός, καὶ περικλήτω ὑπὸ τοῦ
 πατρὸς εἶναι λαβόντι, εὐχέ-
 σθαι ἡμᾶς ἐ δέ, ἀλλὰ δι
 ἀρχιερέως καὶ ὑποκλήτης.

Prayer to the Father, as
 himself shews plainly, when
 he says thus, Verily, verily
 I say unto you, if ye ask
 my Father any thing, he
 will give it you in my Name.
 Ask and ye shall receive,
 that your joy may be full.
 For he did not say, Ask
 me, nor ask the Father
 simply; but if ye ask the
 Father any thing, he will
 give it you in my Name:
 For until Jesus taught them
 this, no one had asked the
 Father in the Son's Name;
 and that was true which
 was said by Jesus; Hither-
 to have ye asked nothing
 in my Name; and that
 also is true, Ask and ye
 shall receive, that your
 joy may be full. But if
 any one, supposing that he
 ought to pray to Christ
 himself, and confounding
 himself with that Passage
 that signifies Adoration to
 him, quotes to us that
 Text, Let all the Angels
 of God adore him; which
 is without Controversie
 spoken of Christ in *Den-*

teronomy; we must say to him, that the Church
 of Jerusalem is named by the Prophet, as one
 that is to be Ador'd by Kings and Queens, which
 should be nursing Fathers, and nursing Mothers
 to her.—Why do we not rather follow him
 that

that said, Why callest thou me Good, there is none Good but one, that is God, even the Father; as supposing him to say, If any one would pray to me, he ought to pray to the Father alone, to whom I my self do also pray. Which Rule do you learn from the Holy Scriptures. For we are not to pray to that High-Priest who is ordained for us by the Father, and who has receiv'd of the Father to be our Advocate; but to pray through him, as our High Priest and Advocate.

ARTICLE

ARTICLE III.

Jesus Christ is in a peculiar sence the Son, the only, the only-begotten, and the most beloved Son of God, i. e. a Divine Person in an extraordinary and singular Manner deriv'd from, and peculiarly near and dear to the Supreme God the Father.

N. B. **B**Y the extraordinary and singular Manner of the Derivation of the Son from the Father, I mean, at the least, that he, and he only was deriv'd from the Father *ἀμεσσητως*, immediately, and without the least Ministrations of any other Being: Which was only true of the Son of God. All the subordinate Creatures, nay, the Blessed Spirit himself, being deriv'd indeed originally from the Father, but not without the Ministrations of the Son; or, in modern Language, which will bear a true sence in this place, *proceeding from the Father and the Son, or rather, from the Father by the Son*; as will hereafter appear in due place. I say, *at the least*, I mean so much by this Proposition: not denying but there *may be* some other extraordinary and singular Circumstances in the original of the Son of God, whereby he *may be* distinguish'd from all other Beings; as perchance that the Son was produc'd *out of the Substance of his Father*, while all the Inferior Creatures were created *out of nothing*; which has been a great Notion in even early Ages; or, it may be there may be other differences in this Case. Yet because I know no sufficient Authority for any such like Opinions before Philosophy came into the Church, I look upon them

all

all as Philosophical Notions of some Christians, but not as parts of the Christian Faith, nor proper to be inserted into this plain Account of the original sacred Articles thereof.

Matt. III. 17. Καὶ ἰδὲ φωνὴ ἐκ οὐρα-
νων, λέγουσα, ἵτός ἐστι ὁ
υἱός μου, ὁ ἀγαπητός, ἐν ᾧ
εὐδόκησα.

And behold a voice
from heaven, saying, This
is my beloved Son, in
whom I am well pleased.
See *Mar. I. 11. Luc. III.*
22.

XII. 18. Ἴδὲ ὁ παῖς μου ὃν ἠρέ-
πισα, ὁ ἀγαπητός μου, εἰς ὃν
εὐδόκησεν ἡ ψυχὴ μου.

Behold my servant,
whom I have chosen; my
beloved, in whom my soul
is well pleased.

XVII. 5. Ἴδὲ φωνὴ ἐκ τῆ νεφέλης
λέγουσα, ἵτός ἐστιν ὁ υἱός
μου ὁ ἀγαπητός, ἐν ᾧ εὐδό-
κησα· αὐτῷ ἀκούετε.

Behold a voice out of
the cloud which said, This
is my beloved Son, in
whom I am pleased, hear
ye him. See *Mar. IX. 7.*
Luc. IX. 35.

Mar. XII. 6. Ἐπὶ οὗ ἕνα υἱὸν ἔχων ἀ-
γαπητὸν αὐτῷ, ἀπέστειλε καὶ
αὐτὸν πρὸς αὐτοὺς ἕχα-
τον, λέγων, ἐστραπίσου
τῷ υἱῷ μου.

Having yet therefore
one Son, his well belov-
ed, he sent him last also
unto them, saying, they
will reverence my Son.

Luc. XX. 13. Πάμψα τῷ υἱῷ μου τῷ ἀ-
γαπητῷ.

I will send my beloved
Son.

Joh. I. 14. Ἐθεασάμεθα τῷ δόξαν
αὐτοῦ, δέξαν ὡς μονογεῖν
παρὰ πατρός.

We beheld his glory,
the glory as of the on-
ly begotten of the Fa-
ther.

v. 18. Ὁ μονογεῖν υἱός, ὁ ὢν
εἰς τῷ κόλπῳ τῷ πατρὸς, ἐκ-
εῖν ἐξηγήσατο.

The only begotten Son,
which is in the bosom of
the Father, he hath de-
clared him.

III. 16. Ὅπου γὰρ ἠγάπησεν ὁ Θεὸς
τῷ κόσμῳ, ὥστε τῷ υἱὸν αὐτοῦ τῷ
μονογεῖν ἔδωκεν, ἵνα πᾶς

For God so loved the
world that he gave his
only begotten Son, that

ὁ πσιδίων εἰς αὐτὸν μὴ ἀ-
πόλη, ἀλλ' ἔσται ζωὴ αἰ-
ώνιον.

Ὁ ὃ μὴ πσιδίων ἦδη
κέκρι, ὅτι μὴ πεπίσδκεν
εἰς τὸ ὄνομα τῷ μονογενοῦς
υἱοῦ τῷ Θεῷ.

Ὁ πατὴρ ἀγαπᾷ τὸ υἱόν,
καὶ πάντα δέδωκεν ἐν τῇ
χειρὶ αὐτοῦ.

Ὅσοι τὰ εἶδον υἱοῦ ἐκ
ἐφείσατο, ἀλλ' ὑπὲρ πάν-
των ἡμῶν παρέδωκεν αὐτόν.

Ὅτι οὐδ' ὑποκριμένοις μύ-
θοις ἐξακολυθήσαντες ἐγ-
νωρίσαμεν ὑμῖν, τὸ τῷ κυρίῳ
ἡμῶν Ἰησοῦ Χριστῷ δύναμιν
καὶ παρουσίαν, ἀλλ' ἐπόπαι
θηθέντες τὸ ἐκείνου μεγα-
λειότητι λαβὼν οὐδ' ἔσθ'
τὸ πατρὸς τιμὴν καὶ δόξαν,
φωνῆς ἐνεχθείσης αὐτῷ
ταῖς δεξιῶν τῷ μεγαλοφρε-
πῆς δόξης, ἔσθ' ὅτιν ὁ
υἱὸς μου ὁ ἀγαπητός, εἰς ὃν
ἐγὼ εὐφρόκησα.

Ἐν τέτρω ἐφανερώθη ἡ
ἀγάπη τῷ Θεῷ ἐν ἡμῖν, ὅτι
τὸ υἱὸν αὐτοῦ τὸ μονογενῆ
ἀπέσταλκεν ὁ Θεὸς εἰς τὸ
κόσμον, ἵνα ζήσωμεν δι
αὐτοῦ.

whosoever believeth in
him should not perish,
but have everlasting life.

But he that believeth
not is condemned already,
because he hath not be-
lieved in the name of
the only begotten Son of
God.

The Father loveth the
Son, and hath given all
things into his hand.

Who spared not his own
Son, but delivered him up
for us all.

For we have not fol-
lowed cunningly devised
Fables, when we made
known unto you the pow-
er and coming of our Lord
Jesus Christ; but were
eye-witnesses of his Ma-
jesty. For he received from
God the Father honour
and glory, when there
came such a voice to him
from the excellent glo-
ry, This is my beloved
Son, in whom I am well
pleased.

In this was manifested
the love of God towards
us, that God sent his on-
ly begotten Son into the
world that we might live
through him.

v. 18.

v. 35.

Rom.
VIII. 32.

2 Pet. I.
16, 17.

1 Joh. IV.
9.

N. B. The Septuagint almost always render that *Hebrew Word* which corresponds to *μονοθεϊσ* by *ἀγαπῆς* as for Example, *Gen.* XXII. 2. 12. 16. *Judg.* XI. 34. *MS. Alex. Psal.* XXII. 20. XXXV. 17. *Prov.* IV. 3. *Jer.* VI. 26. *Am.* VIII. 10. *Zach.* XII. 10. *Vid. Wisd.* VII. 22. *Heb.* XI. 17. *Vid. Athanas.* *Contr. Arian. Orat.* IV. §. 29.

N. B. What this Phrase, the *Son of God*, of old signified, see *Psal.* LXXXII. 6. *Dan.* III. 25. *Matt.* IV. 3—6. XIV. 33. XVI. 13—17. XXI. 37, 38. XXVI. 63. XXVII. 40, 42, 43, 54. *Mar.* XII. 6, 7. XIV. 61, 62. XV. 39. *Luc.* I. 32. IV. 41. XXII. 70. XXIII. 35, 47. *Job.* I. 33—50. XI. 27. XIX. 7. XX. 17. *Act.* III. 13. 26. IV. 27. 30. VIII. 37. IX. 20. XIII. 33. *Rom.* I. 3, 4. VIII. 29. 32. XIV. 10, 11, 12. *1 Cor.* I. 9. *Heb.* I. *per tot.* II. 11. III. 5, 6. V. 5. VII. 3. X. 29. *2 Job.* v. 3.

Abgar.
Spicileg.
Tom. I.
p. 7.

Καὶ ταῦτα πάντα ἀκέ-
σας εἰς σε, καὶ νῦν ἐδέ-
μην τὸ ἔπεσον ἡμῶν δόξῃ, ἢ
ὅτι συ εἶ ὁ Θεὸς, καὶ κα-
ταβὰς ἀπὸ τοῦ οὐρανοῦ ποιεῖς
ταῦτα, ἢ υἱὸς εἶ τοῦ Θεοῦ
ποιῶν ταῦτα.

And when I heard all these things concerning thee, I resolved with myself, that one of these two was the case, either that thou art God, who hast descended from Heaven, and dost these things, or that thou art the Son of God, and so dost them.

Barnab. §.
12. p. 41. Ἴδε πάλιν Ἰησοῦς, ἐκ
υἱὸς τοῦ ἀνθρώπου, ἀλλ' ὁ
υἱὸς τοῦ Θεοῦ, πύρω καὶ ἐν
σαρὶ φανερωθεῖς. ἐπεὶ οὖν
μέλλουσι λέγειν ὅτι ὁ Χρι-
στὸς υἱὸς ἐστὶ Δαβὶδ, φο-
βούμενος καὶ σωμάτων τοῦ πλά-
νῳ ἡμῶν ἀμαρτανῶν λέγει,

Behold again Jesus, not the Son of Man, but the Son of God typically manifested in the Flesh, because therefore they would be ready to say, that Christ is the Son of *David*, [the Psalmist] fearing and un-

ἔπεν ὁ κύριος τῷ κυρίῳ
 μου, καθὲς ὡς δεξιῶν μου,
 ἕως ἂν θῶ τὰς ἐχθράς σου
 ὑποπόδιον τῆς ποδῶν σου. καὶ
 πάλιν λέγει οὕτως Ἡσαΐας,
 ἔπε κύριος τῷ Χριστῷ μου
 κυρίῳ, ὃς ἐμεγαλίωσεν τὴν δε-
 ξιάς αὐτοῦ, ἐπακῶσαι ἔμ-
 ποροῦσιν αὐτῷ ἔθνη, καὶ ἰ-
 σχυρὴν βασιλείαν διαρρήξω. ἴδε
 πῶς λέγει Δαβὶδ αὐτὸν
 κύριον καὶ υἱὸν Θεοῦ.

derstanding the Error of
 Sinners, says, The Lord
 said unto my Lord, sit
 thou on my right hand un-
 til I make thine Enemies
 thy footstool. And again,
Esaiab says thus, The Lord
 said to my anointed Lord,
 [or, to my Christ the Lord,]
 whose right hand thou
 hast taken hold of, that
 the Nations should obey
 him, and I will break the
 power of Kings. See how
David speaks of him as the
 Lord, and the Son of God.

[Καταγγέλλομεν] Θεόν,
 καὶ πατέρα τῶ μονογενοῦς,
 καὶ πρωτοτόκου πάσης δημι-
 ουργίας· ἕνα Θεόν, ἑνὸς υἱοῦ
 πατρὸς, ἢ πλείονων.

[We declare] the God Constitut.
 and Father of the only be- Apost. L.
 gotten, and of the First- VI. C. 11.
 born of the whole Crea- P. 34^o
 tion; one God, the Fa-
 ther of one Son, not of
 many.

Πιστεύω καὶ βαπτίζομαι
 εἰς ἕνα ἀγέννητον, μόνον ἀ-
 ληθινὸν Θεόν, παντοκρά-
 τορα, ἢ πατέρα τῶ Χρι-
 στοῦ.—Καὶ εἰς τὸν κύ-
 ριον Ἰησοῦν ἢ Χριστόν, τὸν
 μονογενοῦ ἁπλοῦ υἱόν, τὸν πρω-
 τότοκον πάσης κτίσεως, τὸν
 πρὸ αἰῶνων ἐυδοκίᾳ τῆ
 πατρὸς γηογηθέντα.

I do believe, and am L. VII. C.
 to be baptized into the 41. p. 380.
 one unbegotten Being, the
 only true God Almight-
 y, the Father of Christ.—
 And in the Lord Jesus
 Christ, his only begot-
 ten Son, the First-born
 of every Creature; who
 was begotten by the
 good Will of the Fa-
 ther before the World
 began.

L. VIII. C. Τα πάντα ἐκ τῆ μη ὄν-
 12. p. 397. 70 εἰς τὸ εἶναι ἀγαθῶν
 διὰ τῆ μονογενῆς σε υἱῶ
 αὐτὸν ἢ παρὰ πάντων αἰώ-
 νων γενήσεως βελήσεθ. κὶ
 δυναμῆ. κὶ ἀγαθότητι. ἀ-
 μεσιτώτως, υἱὸν μονογενῆ,
 κ. τ. λ.

Ignat. ad Ἐν μεγαλειότητι ὑψίστου
 Rom. Sa. Θεο πατρός, κὶ Ἰησοῦ Χρι-
 lutat. p. στῆ τῆ μονογενῆς αὐτῆ υἱῶ.
 72.

Iust. Apol. Ἦτος ἢ Θεῶ ὁ Ἰησοῦς
 I. 6. 30. p. λεγόμενος, εἰ κὶ κοινῶς
 44. μόνον ἀνθρώπου, διὰ σο-
 φίαν ἀξιῶ υἱὸς Θεῶ λέ-
 γομεθ. — εἰ ἢ κὶ ἰδί-
 ως παρὰ τῆ κοινῶ γένεσιν
 γεννηθῆς αὐτὸν ἐκ Θεῶ λε-
 γόμενον λόγον Θεῶ, ὡς
 παρὰ ἡμεῖς, κοινῶ φησι
 ἔγω ὑμῖν, τοῖς τὸν Ἐρ-
 μῶν λόγον τὸν παρὰ Θεῶ
 ἀγγελικῶν λέγειν.

ed an Event common to you also, who say,
 that Mercury was an Angelick Word sent from
 God.

§. 31. p. 46. Ἰησοῦς Χριστὸς μόνος ἰδί-
 ως υἱὸς τῶ Θεῶ γεννη-
 τῆς.

Who didst bring all things out of nothing into Being by thy only begotten Son; but didst beget him before all Ages, by thy Will, thy Power, and thy Goodness, without any Instrument; the only begotten Son. [See the like Expressions most frequently in the Constitutions.]

From the Majesty of the most high God the Father, and of Jesus Christ his only begotten Son. [See the like frequently in these Epistles.]

But the Son of God, who is called Jesus, altho' he had been an ordinary Man, yet on account of his Wisdom was worthy of the Name of the Son of God. — But if he was peculiarly begotten of God, out of the ordinary Method of Generation, and so was called the Word of God, as we have before asserted, let this be esteem-

Jesus Christ alone was properly by Generation the Son of God.

Ἰουδαῖοι ἐν ἡγῆσι μὲν οὖν
αἰεὶ τὸ πατέρα τὸ ἕλων
λελαληκέναι τῷ Μωσῆϊ, τὸ
λαλήσαντι αὐτῷ ὄντι
ὕψι τὸ Θεοῦ, ὃς καὶ ἄγγελος
καὶ ἀπόστολος κέκληται, δι-
καίως ἐλέγχοντι καὶ διὰ τῆς
προφητικῆς πνεύματι, καὶ
δι' αὐτῆς τῆς Χριστοῦ, ὡς ἔτε
τὸν πατέρα, ἔτε τὸν υἱὸν
ἔγνωσαν. οἱ γὰρ τὸν υἱὸν
πατέρα φάσκοντες εἶναι, ἐ-
λέγχοντι μήτε τὸν πατέρα
ἐπιστάμενοι, μηδ' ὅτι ὅτι
υἱὸς τῷ πατρὶ τὸ ἕλων γι-
νώσκοντες.

Ὁ γὰρ υἱὸς ἐκείνου, ὁ μόνος
καὶ ἀγαπῶν καὶ κρείων υἱός.
Μονογενὴς γὰρ—ἦν τῷ
πατρὶ τὸ ἕλων ἔτε ἐξ ἑαυτοῦ
ἐξ αὐτῆς λόγου καὶ δύνα-
μις γεννημένος.

Ἐπεὶ γενόμεθα πρὸς εἰρη-
μίας ὑπὸ τῶν προφητῶν, ἐκ
αὐτῶν ἐξημενέμεθα αὐτὸν εἶναι
Θεόν, τῶν μόνου καὶ ἀγεννη-
του καὶ ἀρρήτου Θεοῦ υἱόν.

Ἐκεῖνον καὶ βασιλῆα τὸ
ἐκείνου καὶ Θεόν ὄντα, υἱὸν
αὐτῆς καὶ ἄγγελον.—κύ-
ριος ὢν ὁ Χριστός, καὶ Θεὸς
Θεὸς υἱὸς ὑπαρχων.

The Jews then suppo-
sing that the Father of the
Universe always spake to
Moses; whereas he that
spake to him was the Son
of God, who is also call'd
an Angel, and an Apostle,
they are justly censur'd
both by the prophetick
Spirit, and by Christ him-
self, that they neither know
the Father nor the Son. For
they that say the Son is
the Father are censur'd as
not understanding the Fa-
ther, nor knowing that
the Father of the Universe
has a Son.

But his Son, who alone
is properly call'd his Son.

The Father of the Uni-
verse has one only begot-
ten. He is properly that
Word and Power which
is begotten by him.

If ye had understood
those things that were spo-
ken by the Prophets, ye
would not have deny'd him
to be God, the Son of the
only, and unbegotten, and
ineffable God.

Him who by the will of
God is God, his Son and
Messenger.—Christ being
Lord and God, because he
was the Son of God.

Iren. L. I. Τὸ γὰρ Ἰωάννης — ἐνα
 C. I. 8. 19. μονογενῆ Χριστὸν κηρύσσον-
 P. 41. 70. — τῆτον υἱὸν Θεοῦ,
 τῆτον μονογενῆ. κ. τ. λ.

L. III. C. *Adhuc etiam & mul-*
 12 p. 227 *to durius erat quem ho-*
minem viderant Judæi,
& cruci affixerant, an-
nunciari hunc esse fili-
um Dei, æternum ip-
sorum Regem.

L. V. C. *Etenim Unus Fili-*
 36. p. 462. *us qui voluntatem Pa-*
tris perfecit. [Et alibi
passim apud antiquissi-
mos Patres.]

For *John* preached one
 only begotten Christ.—
 That he was the Son of
 God; that he was the on-
 ly begotten, &c.

Nay, it was still harder,
 that he whom they had
 seen as a Man, and fasten-
 ed to the Cross, should be
 preached as the Son of
 God, their eternal King.

There is but one Son,
 who fulfill'd the Will of
 his Father. [So 'tis also
 very frequently in the most
 ancient Fathers.]

ARTICLE IV.

Jesus Christ is truly God and Lord ; he is really, by the Appointment of the Father, our God, and our Lord ; our King, and our Judge.

Κ Αλέσσοι τὸ ἄνομα αὐτῆ ἐμμανουήλ· ὅ ἐστι μετερμυδρλόμδρον, μεθ' ἡμῶν ὁ Θεός.

They shall call his name Emmanuel ; which is, being interpreted, God with us. See *Isa. VII. 14.*

He saith unto them, *XXII. 43.*
How then doth David in *44, 45.*
Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. If then David call him Lord, how is he his his Son ? See *Mat. XII. 36, 37. Luc. XX. 42, 43, 44.*

And whence is this to me, that the Mother of my Lord should come to me? *Luc. I. 43.*

In the beginning was the Word, and the Word was with God ; and the Word was God. *Joh. I. 1.*

Λέγει αὐτοῖς, πῶς ἔν Δαβὶδ ἐν πνεύματι κύειον αὐτὸν καλεῖ ; λέγων, εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τὸ ἐξουθέρους σου ὑποπόδιον τῶ ποδῶν σου ; εἰ ἔν Δαβὶδ καλεῖ αὐτὸν κύειον, πῶς υἱὸς αὐτοῦ ὄντι.

Καὶ πόθεν μοι τῆτο, ἵνα ἔλθῃ ἡ μήτηρ τῆ κυρίου μου πρὸς με ;

Ἐν ἀρχῇ ἦν ὁ λόγος· καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν· καὶ Θεὸς ἦν ὁ λόγος.

Of God with and without an Article, See *Sandius Interpretat. Paradox. upon this Verse.*

- XX. 28. Καὶ ἀπεκρίθη ὁ Θωμᾶς
 καὶ εἶπεν αὐτῷ, ὁ κύριε
 μου, καὶ ὁ Θεός μου. And Thomas answered
 and said unto him, My
 Lord, and my God.

[Note, Our Saviour never call'd himself *God* while he was on Earth; neither did his Disciples call him so till after his Resurrection, and first Ascension; this being the first Instance of it.]

- Act. II. Λέγει ὁ αὐτός, εἶπεν ὁ
 34:33, 36. κύριε τῷ κυρίῳ μου, κά-
 θε ἐκ δεξιῶν μου, ἕως ἂν
 θῶ τὰ ἐχθρούς σου ὑπο-
 πόδιον τῶν ποδῶν σου. ἀσ-
 φαλῶς ἔν γινωσκέτω πᾶς
 οἶκος Ἰσραὴλ ὅτι Κύριον
 καὶ Χριστὸν αὐτὸν ὁ Θεὸς
 ἐποίησε ᾧ τὸν Ἰησοῦν, ὃν
 ὑμεῖς ἐσταυρώσατε. But he said, The Lord
 said unto my Lord, Sit
 thou on my right hand,
 until I make thine ene-
 mies thy footstool. Let
 all the house of Is-
 rael therefore know as-
 suredly, that God hath
 made that same Jesus whom
 ye crucified, both Lord
 and Christ.

- X. 36. Διὰ Ἰησοῦ Χριστοῦ ἑτός
 ἔστι πάντων Κύριος. Through Jesus Christ.
 He is Lord of all.
 Philip. II. Ὃς ἐν μορφῇ Θεοῦ ἑωρό-
 6, 7. χων, ἐκ ἀρπαγμῶν ἠγή-
 σατο τὸ εἶναι Ἰσοῦ Θεοῦ, ἀλλ'
 ἑαυτὸν ἐκένωσε, κ. τ. λ. Who being in the form
 of God, did not assume to
 be equal [or, like] to God,
 but made himself of no
 reputation, &c.

Vid. Eu-
 feb. Contra
 Marc. l. De
 Ecclesiast.
 Theolog.
 L. I. C. 20.
 §. 9, 10.
 p. 94, 95.

N. B. The Import of these Words, accord-
 ing to the known sense of the Greek Phrase,
 ἀρπαγμα ἠγήσατο, in the Profane Language, (for
 'tis no where else in the Sacred;) according to
 the known Signification of ἴσοι Θεῶ in the Septua-
 gint; and from the ἀλλ' in the latter part of the
 Passage, is plainly this, that Jesus Christ being be-
 fore the World, or at least before his Incarnation
 in the Form of God, or, of a God, in great Power and
 and

and Authority with his Father; did *not* assume or lay claim to any *equality or likeness to God, or to a God*, to the Continuance or Increase of that his Divine Dignity or Glory; *but*, on the contrary, humbled himself so low as to become Man, and die for us. This, in the main, is so clear, that the best defenders of the Church against the *Socinians*, are forc'd to forsake in part the vulgar Exposition, and to embrace it; such as Archbishop *Tillotson*, Bishop *Bull*, and Dr. *Whitby*, and the Context and Coherence do so certainly and necessarily require this Exposition, that it must be a more than ordinary degree of Prejudice that at that time of Day can refuse it; especially since the *Greeks* originally so expounded it also. Nor does there appear anciently any other Exposition, even among the *Latins*, whose vulgar Translation yet has occasion'd the common Interpretation; accordingly the Judicious Author of the Book ascrib'd to *Novatian*, in almost the intire 17th Chapter of his Book *de Trinitate*, soon after the middle of the third Century, insists largely upon it: and *Phœadius* in the fourth Century, even in writing against the *Arians*, has the very same Exposition.

Tillot. Serm. Fol. Serm. XLIV. p. 520. Bull. Defens. Fid. Nicæn. Sect II: C. 3. p. 85. Whitby in Loc. Orig. in Gen. p. 7. & 23. in Johan. Gr. p. 34, 145, 413. Basil Contra Sabell. Tom. I. Hom. 27. p. 630. Adv. Eunom. Tom. II. p. 107. De Vera Fide, p. 254. Phæbad. p. 110.

N. B. This being the only *pretended Text* which looks, at first view, in our common Versions, as favouring the Son's *equality* to the Father, that strange and modern Doctrine must vanish with that false Interpretation.

Ὅτι ἐν αὐτῷ κειται πᾶν τὸ πλήρωμα τῆς Θεότητος σαρκῶς, καὶ ἔσε ἐν αὐτῷ τε πληρωθήσεται ὅς ὄντι ἡ

For in him dwelleth Colos. II. all the fulness of the 9, 10. Godhead bodily, and ye are compleat in him, who

κεφαλή πάσης ἀρχῆς καὶ ἰσχυρίας [πάν τὸ πλῆρωμα τῆς Θεότητος], the fulness of Divine Power and Authority, deriv'd from the Father, Rom. I. 20.]

I Tim.
III. 16.

Καὶ ὁμολογηθεὶς μετὰ τῆς πατρὸς ἐν σαρκί, κ. τ. λ.

And without controversy great is the mystery of Godliness : God was manifested in the flesh, &c.

Heb. I. 8,
9.

Πρὸς τὸ ἦ ὕιόν, ὁ θεός σου, ὁ Θεός, εἰς τὸν αἰῶνα ἡ ἀνῶθεν. ῥάβδος ἐνδοθῆς ἢ ῥάβδος τῆς βασιλείας σου. ἠγάπησας ἀδικαιοσύνην, καὶ ἐμίσησας ἀνομίαν, διὰ τούτου ἔχρισέ σε ὁ Θεός, ὁ Θεός σου ἔλαυν ἀγαλλιάσεως ὡρᾶ τὸ μέγας σου.

But unto the Son he saith, Thy throne, O God, is for ever and ever. The scepter of thy kingdom is a right scepter. Thou hast loved righteousness, and hated iniquity ; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows, Psal. XLV. 7.

Apoc. I.
11, &c.

Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω ἡ ἀρχὴ καὶ ἡ ἐσχάτη, κ. τ. λ.

I am Alpha and Omega, the first and the last, &c.

N. B. That when the like Expressions are us'd of the *Father*, v. 8. a distinguishing Epithet is added, ὁ παντοκράτωρ, the *Almighty* ; but is here omitted, when refer'd to the *Son*, according to the constant style in those Days. But as to our Saviour's Divine Power and Knowledge, which qualified him to be our God, and Lord, and King, and Judge, they will be establish'd under the next Article.

Specileg.
Tom. I.
p. 10.

Καὶ ὁ Θαδδαῖος εἶπεν, ὁ Κύριος ἡμεῶν καὶ Θεός Ἰησοῦς ὁ Χριστὸς τὸ θέλη-

And Thaddeus said, our Lord and God Jesus Christ fulfilled the will of his

μα τῷ πατρὶ αὐτῷ πεπλήρωκε, καὶ πληρώσας ἀνελήφθη πρὸς τὸ ἑαυτῷ πατέρα.

Ἀναστήσῃ ὁ Κύριος ἐκ τοῦ Λεβὶ ὡς ἀρχιερέα, καὶ ἐκ τοῦ Ἰούδα ὡς βασιλέα, Θεὸν καὶ ἄνθρωπον.

Ἔσται παρούσας τῷ Θεῷ τὸ δικαιοσύνης.

Ὁ Κύριος σώσῃ τὸ Ἰσραὴλ, καὶ πάντα τὰ ἔθνη, Θεὸς εἰς ἄνδρα ὑποκρινόμενος.

Προσκυνοῦντες τὸν βασιλέα τῶν ἐξουσιῶν, τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως. — καὶ κρινεῖ Κύριος ἐν πρώτοις τὸν Ἰσραὴλ, καὶ πάλιν εἰς αὐτὸν ἀδικίας, ὅτι παρανομήσων Θεὸς ἐν σαρκὶ ἐλωθερωτῶ ἐκ ἐπίδοσιν.

Ἀδελφοί, ἔστω δὲ ἡμᾶς φρονεῖν πρὸς Ἰησοῦν Χριστῷ, ὡς πρὸς Θεοῦ, ὡς πρὸς κριτοῦ ζώντων καὶ νεκρῶν.

Et ad hoc Dominus sustinuit pati pro anima nostra, cum sit Orbis Terrarum Dominus, cui dixit die [forte

Father ; and when he had fulfilled it he was received up unto his Father.

For the Lord will raise up out of Levi an High-priest, and out of Judah a King, God and Man.

Until the coming of the God of righteousness.

He will save Israel, and all the Gentiles, being God, putting on the appearance of a Man.

Adoring the King of the Heavens, who is to appear upon earth in the form of humane infirmity.

— And the Lord in the first place will judge Israel, even for the injustice towards himself ; because they have not believ'd in God, when he came among them in the flesh to be their deliverer. See *Grabe's* Notes, p. 358, 359.

Brethren, we ought to think so of Jesus Christ as of God, as of the judge of the quick and dead.

And on this account the Lord endured to suffer for our soul, who is the Lord of the whole earth : to whom God said, before *Deus*]

Testam. Sym. Spi-
cil §. 7.
P. 157.

Jud. §. 22.
p. 187.

Afer. §. 7.
p. 229.

Benj. §. 10.
p. 251.

Clem Ep. 2
§. 1. p. 184.

Barnab. Epist. §. 5.
p. 60, 61.

Deus] ante *Constitutionem seculi*, *Faciamus hominem ad imaginem & similitudinem nostram.*

Constitut. Γίνεσθε ἄρροποι ἐν πᾶσι
Apost. L. Χριστῷ τῷ Θεῷ ἡμῶν.

I. C. 1. Θεὸς Λόγος.

præf.

L. II. C.

24. p. 236.

Ibid.

Τοῦτον τὸν σωτήρα, βασιλέα, καὶ Θεὸν ἡμῶν Ἰησοῦν, ὃ ἑπίσκοποι σκόπον ἔχεν δεῖ.

L. III. C. Χριστὸς ὁ μονογενὴς Θεός.
17. p. 288.

C. 20. p. 326. Καὶ Ἰεζεκιήλ ὁ, καὶ ὁ καθ' ἑξῆς πνευμῶν πανταχοῦ ἔσται ἔτι) Χριστὸν, Κύριον, βασιλέα, κριτὴν, νομοθέτην, ἄγγελον τοῦ πατρὸς, μονογενῆ Θεόν.

L. VII. C. Ὁ ἁποσείλας ἐπὶ γῆς
26. p. 371. Ἰησοῦν τὸν Χριστὸν σε ἀνθρώποις συμνασραφῆναι ὡς ἄνθρωπον, Θεὸν ἐντα λόγον, καὶ ἄνθρωπον. —
Θεὸς Κύριος ὁ ἐπιφανὴς ἡμῖν ἐν σαρκί.

the creation of the world, *Let us make Man after our image and likeness.* See another Passage of *Barnabas*, before.

Please Christ, who is our God in all things.

God the Word. [See the same Expression frequently elsewhere.]

This Jesus, O ye Bishops, our Saviour, our King, and our God, ought to be set before you as your pattern. See C. 25. 29, 30, 31. p. 236, 237, 238. 242, 243. L. VIII. C. 5. p. 391, 392. C. 11. p. 398.

Christ the only begotten God. See C. 19. p. 289. L. V. C. 16. p. 321. L. VII. C. 43. p. 380.

Both *Ezekiel* and the following Prophets affirm, every where, that he is the Christ, the Lord, the King, the Judge, the Lawgiver, the Angel of the Father, the only begotten God. See L. VI. C. 11. p. 339, 340.

Who did send upon Earth Jesus thy Christ, to converse among Men as a Man, when he was God the Word, and Man—God the Lord who was manifested to us in the flesh.

Τὸν Χριστὸν ἀπέστειλας εἰς
ἀνθρώπους ὡς ἄνθρωπον, Θεὸν
ὄν ὄντα μοιολογῆν.

Ἐν τῇ βασιλείᾳ τοῦ Χρι-
στοῦ σε, τοῦ Θεοῦ πάσης
αἰδητῆς καὶ νοητῆς φύσεως,
τοῦ βασιλέως ἡμῶν

Ἐἰς ἄγιον ἕως Κυρίου,
ἕως Ἰησοῦς Χριστός, εἰς δό-
ξαν Θεοῦ πατρὸς ἐυλογη-
τὸς εἰς τὸν αἰῶνα ἀλλώ-
Δόξα ἐν ὑψίστοις Θεοῦ καὶ
ἐπὶ γῆς εἰρήνη ἐν ἀνθρώ-
ποις εὐδοκία. ὡσαύτῃ τῷ
ὑπὸ Δαβὶδ ἐυλογημένῳ ὁ
ἐργάμενος ἐν ὀνόματι Κυ-
ρίου, Θεὸς Κυρίου, καὶ ἐπε-
φάν ἡμῖν ὡσαύτῃ ἐν τοῖς
ὑψίστοις.

Ἐχομεν ἱατρὸν καὶ τὸν
Κύριον ἡμῶν Θεὸν Ἰησοῦν
τὸν Χριστόν.

Ὁ Κύριος ἡμῶν καὶ Θεὸς
Ἰησοῦς Χριστός. — ἵνα ὡς
αὐτοῦ ναοί, καὶ αὐτὸς ἐν
ἡμῖν Θεός.

Thou hast sent Christ C. 38. p.
among Men, as a Man, 378.
being the only begotten
God. See L. VIII. C. 12.
p. 399, 402.

In the kingdom of thy L. VIII.
Christ, the God of every C. 12.
sensible and intelligent 404.
Nature, our King.

There is one that is *ibid.*
holy, there is one Lord,
one Jesus Christ, blessed
for ever, to the Glory of
God the Father. Amen.
Glory to God in the high-
est, and on Earth peace,
good Will towards Men,
Hosanna to the Son of *Da-*
vid. Blessed be he that
cometh in the Name of
the Lord, being our God,
and Lord who appeared
unto us. *Hosanna* in the
highest. See C. 15. p. 406.

We have also a Physi- *Ignat. ad*
cian, our Lord [and God] *Eph 5. 7.*
Jesus Christ. [The word *p. 48.*
God is wanting in the old
Latin Version.]

Our Lord and God Je *5. 15. p. 52.*
sus Christ. — That we
may be his Temples, and
he may be in us our God.
[whether the last Passage
belongs to the Father or
the Son, is uncertain.]

§. 19. p. 54. Θεοῦ ὡς ἀνθρώπου φαι-
νομένα, καὶ ἀνθρώπου ὡς Θεοῦ
ἐνεργῶν.

Ἰησοῦς ὁ Χριστός, ὁ ἑυλο-
γητός εἰς τὰ αἰῶνας.

§. 21. p. 55. Ἦν λόγος Θεός.

Ad Mag. ad Philad. §. 6. p. 82, 83.

Ad Tarf. §. 4. p. 106. §. 6. p. 107. ad Antioch. §. 4.

p. 110.

Ἀνάστα ὁ Θεός, κ. τ. λ.

Ἰησοῦ Χριστοῦ, Θεοῦ

καὶ σωτῆρος ἡμῶν.

Ad Trall.

§. 10. p. 69. Ἐπιθέψατε μοι μιμηθῆναι

Ad Rom. τὴν πάθος Χριστοῦ Θεοῦ

Præf. p. μς.

72. Ἐἰς μονογενῆς υἱός, Θεός

§. 6. p. 76. λόγος, καὶ ἀνθρώπος.

Ad Philad.

§. 4. p. 80. Τὸν ὃ κύριον μὲ βλασ-

φημεῖ, καὶ ὁμολογῶν αὐτὸν

Ad Smyrn. σαρκοφόρον Θεόν.

§. 5. p. 89.

Τὸν ἀπαθῆ, ὡς Θεόν.

Ad Poly-

carp. §. 3. Χριστοῦ.

p. 95.

§. 8. p. 98. Ἴνα τὸν Χριστὸν ἴδω σο-

πρὸς μὲ, καὶ Θεόν.

Ad Tarf

§. 1. p. 105. Καλεῖται τὸ ὄνομα αὐτοῦ

Ad Anti- μεγάλης βουλῆς ἀγγελος,

och. §. 3.

δαμαστος, σύμβουλος, ὁ ὄς,

p. 110.

ἰσχυρός, ἔξουσιαστικός.

God, appearing as a
Man, and a Man work-
ing Wonders as God.

Jesus Christ, who is blef-
fed for ever.

He was God the Word.

See ad Trall. §. 10. p. 68.

ad Smyrn. §. 1. p. 86.

ad Antioch. §. 4.

p. 110.

Arise, O God, &c.

Jesus Christ our God
and Saviour.

Permit me to imitate
the Passion of Christ my
God.

One only-begotten Son,
God the Word, and
Man.

Blastphemes my Lord,
not owning him to be
God, bearing flesh about
him.

Him that was impassible,
as being God.

In our God Jesus Christ.

So I may but see Christ,
my Saviour and my God.

His Name is called
the Angel of his great
Council, the Wonder-
ful, the Counsellor, the
God, the Strong, the
Powerful.

Πᾶς ἔν ὅστις ἕνα καὶ μόνον καταγγέλλει Θεὸν ἐπι-ἀναμάρτητον τὸν Χριστὸν Θεοῦ πατρὸς ὡς δὲ διὰ λόγον, καὶ ἐχθρὸς πάσης δικαιοσύνης, κ. τ. λ.

*Ὁς καὶ λόγος πρωτότοκος ἂν τῷ Θεῷ καὶ Θεὸς ἑσάρχης.

*Οὕτως καὶ τὸν αἰώνιον αὐτοῦ ἱερέα καὶ κύριον ἑσὸν τοῦ ἀγίου πνεύματος καλεῖται ὁ Θεὸς ἦν ἐν ἀκροβυσσῷ γεννηθεὶς ἐκ νεκρῶν, καὶ Χριστὸς βασιλεὺς, καὶ ἱερεὺς, καὶ Θεός, καὶ κύριος, καὶ ἀγγελος, καὶ ἀνθρώπος, καὶ ἀρχιερεὺς, καὶ λίθος, καὶ παιδίον γεννηθὲν, καὶ παθητὸς γεννηθὲν ἑσὸν, ἔπειτα εἰς ἕσπερον ἀναστρέφεται, καὶ πάλιν ἑσὸν γεννηθὲν μετ' ἐξουσίας, καὶ αἰώνιον τῷ βασιλείῳ ἔχων κληρονομίαν, κ. τ. λ.

Τὸ δὲ λέγειν σε προὔπαρχειν, Θεὸν ἔσθαι, πρὸ αἰώνων τοῦτον τὸν Χριστόν, κ. τ. λ. — ἐὰν ἔσθαι δεῖξαι μὴ δύναμαι ὅτι καὶ πρὸ ἑσὸν ἦν υἱὸς τοῦ ποιητοῦ τῷ ὅλῳ, Θεὸς ἂν, κ. τ. λ.

Whosoever therefore preaches, that there is but one God alone, in such a manner as to take away the Divinity of Christ, he is a Devil, and the Enemy of all Righteousness, &c.

Who being the first-born Word of God, is himself also God.

And so God declar'd, that he who by the Holy Ghost is styl'd his eternal Priest and Lord, should be over them of the Uncircumcision. — For Christ is preached as a King, and a Priest, and God, and Lord, and an Angel, and a Man, and a General of an Host, and a Stone, and a Child born, and made first passible, and then returning into Heaven, and coming again with Glory, and having an eternal Kingdom, &c.

In that you say, that Christ did pre-exist, being God, before the World began, &c. — If I cannot demonstrate, that he did pre-exist being the Son of the maker of the Universe, and God, &c.

p. 274—
279. Μωσῆς ἔν ὁ μακάριος
καὶ πιστὸς θεράπων Θεοῦ
μιμῶν, ὅπ ὁ ἰσχυρὸς πα-
ῖς Ἀβραάμ παρὸς τῇ δρυὶ τῇ
Μαμβρῇ Θεός --- ὅπ ὅτι καὶ
λέγει Θεός καὶ κύριος ἔτε-
ρος ἡσυχίας ἢ ποιητὴς τῶν
ὄλων, ὅς καὶ ἀγγελος κα-
λεῖται, κ. τ. λ.

p. 297. Ἐξ ὧν διαρρήθην ἔτα-
αὐτὸς ὁ σωτήρ, ὅπ Θεός,
καὶ ἄνθρωπος, καὶ σαρκί-
μος, καὶ σπονήσκων, κα-
κηρυγμένον σποδείκνυ.

p. 314. Καὶ Θεὸν αὐτὸν παρῶ-
πάρρητον λέγεις, καὶ καὶ ἢ
βελῶν ἢ Θεὸς σαρκοπι-
θέντα αὐτὸν λέγεις, διὰ τῆ
παρθένης γεννητῆος ἀνθρώ-
πων.

p. 340. [Ἰησοῦς Ναυῆ] μὲν γὰρ
παρῶσκασον ἔδωκεν αὐτοῖς
τῆ κληρονομίαν, ἅτε ἢ Χρι-
στὸς, ὁ Θεὸς ὢν, ἔδωκε ἡμῶς
Θεὸς, κ. τ. λ.

p. 354-
358. Ὅπ ἢ καὶ Θεὸν ἢ Χρι-
στὸν καλεῖ, ἐν πολλοῖς ἀπο-
δείκνυται, κ. τ. λ.

Melito
Fragm.
apud Cave
Histor.
Literar.
Part II. p.
33.

Ὅτι ἔδωκε μίαν ἀνάγκη
τοῖς νῦν ἔχουσιν, ἔξ ὧν καὶ τὸ
βάπτισμα ὁ Χριστὸς ἔπαρξε,
παρῶσκων τὸ ἀληθές, καὶ ἀ-

Moses therefore, the
blessed and faithful Ser-
vant of God, signified, that
the God who was seen by
Abraham at the Oak of
Mambre. — That one dif-
ferent from the maker of
the Universe, both is, and
is called God and Lord,
who is also called an An-
gel, &c.

Whence it is plainly
demonstrated, that this
same crucified Person is
preached as God, and
Man, and crucified, and
dying.

And thou sayest, that he
is a pre-existing God ;
and thou say'st he was
incarnate, according to the
Counsel of God ; and was
born a Man of the Vir-
gin.

[Joshua, the Son of
Nun] indeed gave them
only a temporary inheri-
tance, as not being Christ,
the God, nor the Son of
God, &c.

And that he calls
Christ God, is demon-
strated by many Argu-
ments, &c.

So that there is no ne-
cessity from the Works he
did after his Baptism to
prove to understanding

φαντασον τ̄ ψυχῆς αὐτῶ,
 καὶ τ̄ σώματι τ̄ καθ'
 ἡμῶς ἀνθρωπίνης φύσεως.
 τὰ γὰρ μὲν τὸ βᾶπτισμα,
 φησὶν, ὑπὸ χειρὸς περὶ
 ζέντα, καὶ μάλιστα τὰ ση-
 μεῖα τ̄ αὐτῶ κεκρυμμένον
 ἐν σαρκὶ θεόπιστα ἐδήλων,
 καὶ ὁπίσθεν τοῦ κόσμου. Θεὸς
 γὰρ ὢν, ὁμῶτε καὶ ἀνθρω-
 πῶ τέλει, ὁ αὐτὸς, τὰς
 δύο αὐτῶ ἐσῆς ἐπιστάσιο
 ἡμῶν τ̄ μὲν θεόπιστα αὐτῶ
 διὰ τ̄ σημείων, ἐν τῇ τρι-
 πῶ τῇ μὲν τὸ βᾶπτισμα
 τ̄ ἢ ἀνθρωπότητα αὐτῶ ἐν
 τοῖς τριακοντῶ χρόνοις τοῖς
 περὶ τ̄ βαπτισματι. ἐν
 οἷς διὰ τὸ ἀτελές, τὸ χῆ
 σάρκα, ἀπέκρυβε τὰ ση-
 μεῖα τ̄ αὐτοῦ θεόπιστα,
 καὶ περὶ Θεὸς ἀληθῆς περὶ
 υἱόν τ̄ ὑπόσχεων.

Persons that he had real-ly, and not only in appearance, a Soul and a Body, which are parts of our humane Nature. For, says he, The Works of Christ after his Baptism, and especially his Miracles, declar'd and fully prov'd to the World his Divinity conceal'd in Flesh. For himself being at the same time God, and a perfect Man, he fully prov'd to us the Existence of his two Natures: his Divinity, by those Miracles which he wrought in the three Years after his Baptism; and his Humanity in those thirty Years which were before his Baptism; wherein, by his Infirmary as to the Flesh, he conceal'd the signs of his Divinity; altho' he was truly God before the World began.

Ὅτι γὰρ μαρτυροῦμεν, ἀν-
 δρες Ἕλληνες, ἐστὶν ἄληθες καὶ
 ταγγέλλοντες, Θεὸν ἐν ἀν-
 θρώπῳ μαρτυροῦμεν γεγονέναι καὶ
 ταγγέλλοντες.

We are not mad, O ye
 Greeks, nor do we trifle
 when we declare that God
 was in the Form of a
 Man.

Tatian. 5.
 35. p. 77.

Θεὸς ἔν ὢν ὁ λόγος, καὶ ἐκ
 Θεοῦ πεφυκός, κ. τ. λ.

For the Word being
 God, and begotten of God,
 &c.

Theoph.
 ad Auto-
 lyc. L. II.
 p. 100.

Ἰνα Χριστῷ Ἰησοῦ, πρὸ
 Κυρίου ἡμῶν, καὶ Θεοῦ, καὶ
 σωτῆρα, καὶ βασιλεῖ, καὶ τ̄

That to Christ Jesus our
 Lord, and God, and Sa-
 viour, and King, accord-

Iren. L. I.
 C. 2. p. 45.

ἐυδοκίαν τῷ πατρὶ τὸ ἀο-
εστῆ, πᾶν γόνυ κάμψῃ ἐ-
πυρανίων, καὶ ἐπυγέων, καὶ
καταχθονίων, καὶ πᾶσα
γλῶσσαι ἑξομολογήσονται αὐ-
τῷ, καὶ κρίσιν δικαίαν ἐν
τοῖς πᾶσι ποιήσει).

ing to the good Pleasure
of the invisible Father, e-
very Knee may bow, of
things in Heaven, and
things on Earth, and things
under the Earth; and that
every Tongue may confess
to him, and he may dis-
pence righteous Judgment
to all. See also L. III. C. 6.
p. 208, &c.

L. III. C. 8. p. 212. *Et hoc sine compa-
ratione fecit; ut non
comparatur Domino ser-
vus, apostata existens.
Non enim tantum Hic,
sed nec quicquam ex his
quæ constituta sunt, &
in subjectione sunt, com-
parabitur Verbo Dei, per
quem facta sunt omnia,
qui est Dominus noster
Jesus Christus, &c.*

And this he [the Devil]
did without being com-
par'd to him; that the
Servant may not be com-
par'd to his Master; be-
ing an Apostate. For 'tis
not only he, but no Being
in the Creation, and in
Subjection is there which
can be compar'd to the
Word of God, by whom
all things were made, who
is our Lord Jesus Christ,
&c.

C. 10. p. 213, 214. *Aurum vero quoni-
am Rex, cujus regni
finis non est. Thus,
vero, quoniam Deus,
qui & notus in Judæa
factus est, & mani-
festus eis qui non quæ-
rebant eum. — Sed
Verbum Dei, qui est
salvator omnium, &
Dominator cæli & ter-
re, &c.*

[They offer'd] Gold, be-
cause he was a King, of
whose Kingdom there is no
end. Frankincense, because
he is God, who in Jury
was made known, and ma-
nifested to them who
sought him not.—But the
Word of God, who is
the Saviour of all Men,
the Ruler of Heaven and
Earth, &c.

Ὁπὸ παθῶν ἐπὶ Παυ-
 τίῃ Πιλάτῃ ἔστὶ κύριος ἔ
 πάντων, καὶ βασιλεὺς, καὶ
 Θεός, καὶ κριτὴς ὅσων,
*ab eo qui est omnium
 Deus accipiens potesta-
 tem.*

*Cum sit ipse salva-
 tor eorum qui salvan-
 tur, & Dominus eorum
 qui sunt sub Dominio,
 & Deus eorum quæ
 constituta sunt.*

*Et bene qui dixit ip-
 sum immensum Patrem
 in Filio mensuratum;
 mensura enim Patris
 Filius, quoniam capit
 eum.*

*Invisibile etenim Fi-
 lii Pater, visibile au-
 tem Patris Filius. Et
 propter hoc omnes Chri-
 stiani loquebantur, præ-
 sente eo, & Deum no-
 minabant. Sed & Dæ-
 mones videntes Filium
 dicebant, Scimus te quia
 es Sanctus Dei, &
 tentans Diabolus videns
 eum dicebat, Si tu es
 Filius Dei. — Un-
 nus & idem, omnia
 subjiciente ei Patre, &
 ab omnibus accipiens te-
 stimonium, quoniam
 vere Homo, & quo-
 niam vere Deus.*

He that suffered under C. 12. p.
 Pontius Pilate, he is Lord ^{229.}
 of all, and King, and God,
 and Judge; receiving his
 Power from him that
 is the God of the Uni-
 verse.

Seeing he is the Savi- C. 18. p.
 our of those that are sav'd, ^{242.}
 and the Lord of those
 that are under Dominion,
 and the God of those
 things that are created.

He said well who af- L. IV. C.
 firmed, that the immense ^{8. p. 281.}
 Father is measured in the
 Son. For the Son is the
 measure of the Father, be-
 cause he comprehends him.

The Father is what is C. 14. p.
 invisible of the Son; and ^{301, 302.}
 the Son is what is visible
 of the Father. And on this
 account all Christians spake
 thus when he was present,
 and named him God. Nay,
 even the *Dæmons*, when
 they saw the Son, said,
 We know thee, who thou
 art, the Holy One of God.
 And the Devil, at his
 Temptation, when he saw
 him, said, If thou be the
 Son of God. — One
 and the same Person (the
 Father putting all things
 under him) receives Te-
 stimony from all sorts,
 that

that He is truly Man, and that he is truly God. See C. 37. p. 331.

- L. V. C. *A Patre potestatem* Receiving from the Fa-
 17. p. 426. *remissionis peccatorum* ther the Power of the Re-
accipiens, quoniam Ho- mission of Sins, because he
mo, & quoniam Deus. is Man, and because he is
 God.

N. B. If any one be inclin'd to think, that the *bare Name of God*, or of *a God*, (for all the peculiar Epithets and Characters of the *Supreme God* are every where most industriously avoided in all Antiquity) so frequently ascrib'd to our blessed Saviour, does imply him to be of the same Substance, Majesty, and Glory with the *Supreme God the Father*, I shall desire him but to peruse and consider the following Texts and Testimonies, belonging to this Matter; and if then he still persists in his Opinion, I must give him leave to enjoy it without disturbance.

- Gen. III. 5. Ye shall be as Gods, knowing good and evil.
 Ex. IV. Thou shalt be to him instead of God.
 16. And the Lord said unto Moses, See I have made
 VII. 1. thee a God unto Pharaoh; and Aaron thy brother shall be thy prophet.
 XXI. 6. Then his master shall bring him to the judges.
 [to the Gods, in the Original.]
 XXII. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy people.
 Deut. X. The Lord your God is God of Gods, and Lord
 17. of Lords.
 Josh. The Lord God of Gods, the Lord God of Gods,
 XXII. 22. he knoweth.
 Pl. VIII. 5. For thou hast made him a little lower than the Angels, [than the Gods, in the Original.]

God standeth in the congregation of the mighty; LXXXII.
 he judgeth among the Gods. — I have said I. 6.
 ye are Gods, and all of you are the children of
 the most high: But ye shall die like Men, and fall
 like one of the Princes.

Worship him all ye Gods.

For I know that the Lord is great, and that XC VII. 7.
 our Lord is above all Gods. CXXXV.
 5.

I will praise thee with my whole heart; before CXXXVIII.
 the Gods will I sing praise unto thee. Compare I.
 CXIX. 46.

The house of David shall be as God, as the An- Zach.
 gel of the Lord before them. XII. 8.

Ἀπεκρίθη αὐτοῖς ὁ Ἰη-
 σὺς, ἅ καὶ ἔτι γεραμυμένον ἐν
 τῷ νόμῳ ὑμῶν, ἐγὼ εἶπα,
 θεοὶ ἐσεῖ; εἰ ἐκείνος εἶπε
 Θεὸς πρὸς ἑς ὁ λόγος
 ἦ Θεὸν ἐγένετο, κ. τ. λ.

Οἱ δὲ ὄχλοι ἰδόντες ὅ
 ἔποιησεν ὁ Παῦλος, ἐπή-
 ραν τὸ φωνῆν αὐτῶν Λυκαο-
 νιστῶν, λέγοντες, οἱ θεοὶ ὁ-
 μοιωθέντες ἀνθρώποις κα-
 τέβησαν πρὸς ἡμᾶς.

Μεταβληθέντες, ἔλεγον
 Θεὸν αὐτὸν εἶναι.

Καὶ γὰρ εἴτε εἰσὶ λεγό-
 μνοι θεοὶ, εἴτε ἐν ἑραφῶν,
 εἴτε ἐπὶ τῆ γῆς: ὡσαύτως εἰσὶ
 θεοὶ πολλοὶ, καὶ κύριοι πολλοί,
 κ. τ. λ.

Ἐν οἷς ὁ Θεὸς ἦ αἰῶ-
 νος τέτις ἐτύθησαν, κ. τ. λ.

Jesus answered them, Is Job. X.
 it not written in your Law, 34, 35.
 I said ye are Gods? If he
 called them Gods unto
 whom the Word of God
 came, &c.

And when the people A& XIV.
 saw what Paul had done, II.
 they lift up their voices,
 saying in the speech of
 Lycaonia, The Gods are
 come down to us in the
 likenesses of Men.

They changed their XXVIII.
 minds, and said, that he 6.
 was a God.

For tho' there be that I Cor.
 are called Gods, whether VIII. 5.
 in heaven or on earth; (as
 there be Gods many, and
 Lords many,) &c.

In whom the God of 2. Cor.
 this world hath blinded, IV. 4:
 &c.

2 Thef. Ὁ ἀντικείμενον, καὶ ὑ-
 II. 4. ψευρόμενον ἐπὶ πάντα
 λεγόμενον Θεόν, ἢ σέβασ-
 μα. ὡς αὐτὸν εἰς τὸ ναὸν
 τῷ Θεῷ, ὡς Θεὸν, καθίσαι,
 ἀποδεκτώτα ἐαυτὸν ὅτι
 ὁτι Θεός.

Constitut. Audi verba Consti-
 Apostol. tutionum Apostolicarum
 L. II C. disertissima. Ἐπὶ [ἐπί-
 26. p. 239. σκοπῷ] ὑμῶν βασιλῶς καὶ
 δυνάσεως, Ἐπὶ ὑμῶν ἐπί-
 γειτον Θεός, καὶ Θεόν. ὅς
 ἐφείλεται τὸ παρ' ὑμῶν πρῶτος
 ἀπολαύειν. ὅτι γὰρ τέτα,
 καὶ ἦν ὁμοίων αὐτῷ ὁ Θεός
 ἔλεγε. Ἐγὼ εἶπα, θεοὶ
 ἐσε, καὶ ὑοὶ ὑψίστου πάντες. καὶ,
 Θεός ἐ κακολογήσεις ὁ γὰρ
 ἐπίσκοπος ψευδοῦ ἑαυτὸν ὑ-
 μῶν, ὡς Θεοῦ ἀξία τι-
 μιμημένον. ἢ κρατεῖ τῷ
 κλήρος, καὶ τῷ λαοῦ πάντος
 ἀρχῆς.

C. 29. p.
 242.

Ἐπεὶ δὲ Ἀαρὼν ἐπειδὴ
 ἦγγαρε πρὸ Φαραὼ πρὸ
 Μωσέως πρὸ λόγους, ψευ-
 φήτης εἶρη, Μωσὴς δὲ Θεός
 τῷ Φαραὼ, ὡς βασιλῶς ὁ-
 μοῦ καὶ ἀρχιερέως ὡς φη-
 σὶν ὁ Θεός πρὸς αὐτὸν, Θεὸν
 τὸν αὐτὸν σε πρὸ Φαραὼ, καὶ
 Ἀαρὼν ὁ ἀδελφός σε
 ἔσται σε ψευφής. διὰ τὴν μὴ

Who opposeth and exalt-
 eth himself above all that
 is called God, or that is
 worshipped. So that he
 as God, sitteth in the tem-
 ple of God, shewing him-
 self that he is God.

Hear the express Words
 of the Constitutions. [The
 Bishop] is next after God,
 your earthly God, who
 has a right to be honour-
 ed by you. For concern-
 ing him, and such as he,
 it is that God pronounces,
I have said, ye are Gods;
and ye are all Children of the
most High; and, *Thou shalt*
not speak evil of the Gods.
 For, let the Bishops pre-
 side over you as one hon-
 oured with the Authority
 of God, which he is to
 exercise over the Clergy,
 and by which he is to go-
 vern all the People.

And again. For if *Aa-
 ron* because he declar'd to
Pharaoh the Words of God
 from *Moses*, is call'd an
 Prophet; and *Moses* him-
 self is call'd a God to *Pha-
 roah*, on account of his be-
 ing at once a King and a
 High Priest; as God says
 to him, *I have made thee*
a God to Pharaoh, and Aa-

καὶ ὑμεῖς τοὺς μισήτας ὑ-
μῶν τῶ λόγῳ μεσσηρίας εἶ-
νομίσθητε, καὶ ὡς Θεοὺς τε-
λαθῆσατε ;

*Ausculata, ergo, ait
Petrus, ut scias primo
quod etiamsi multi sunt
Dii, ut dicis, Judæorum
Deo subditi sunt ; cui
neque æqualis quisquam,
neque major esse potest :
scriptum est enim quod
ita dicat ad Judæos
Moses Propheta, Do-
minus Deus vester hic
est Deus Deorum, &
Dominus Domino-
rum, Deus magnus ;
ita, etiamsi multi sunt
qui dicuntur Dii, unus
est tamen major omni-
um, Judæorum Deus,
qui & Deorum Deus
dictus est. Neque e-
nim quicumque dictus
fuerit Deus, continuo
Deus est. Denique, &
Moses Deus dicitur
Pharaonis : & certum
est eum hominem fuisse :
& Judices Dii appel-
lati sunt ; & constat eos
fuisse mortales : Si-
mulacra quoque Gen-
tium Dii appellantur, &*

*ron thy brother shall be thy
Prophet, why do ye not
also esteem the Mediators
of the Word to be Pro-
phets, and reverence them
as Gods ?*

Hearken therefore, says, Recogn.
L. II. §.
4¹, 4²,
p. 51²,
51³.
*Peter, that thou mayst
know in the first place,
that altho' there be many
Gods, as thou sayst, they
are subject to the God of
the Jews ; to whom no one
can be equal, much less
greater : For it is written,
that Moses the Prophet
spake thus to the Jews,
The Lord your God he is
God of Gods, and Lord of
Lords, the great God. Ac-
cordingly, altho' there be
many which are call'd
Gods, yet is there one
greater than all of them,
the God of the Jews ; who
is also styl'd God of Gods.
For every one that is sty-
led God, is not presently
God. Lastly, even Moses
is called the God of Pha-
raoh, and yet it is certain,
he was but a Man. Judges
also are styl'd Gods ; and
yet 'tis evident, that they
are mortal Men. The I-
dols of the Heathen are
called Gods ; and yet we*

omnes scimus quia non sunt.—Tribus igitur modis Deus quis dicitur; vel quia vere est; vel quia ei qui vere est ministrat: & ob honorem mittentis, ut plena sit ejus auctoritas, hoc dicitur iste qui missus est quod est ille qui misit, &c.

all know they do not really exist. A Being therefore may be call'd God in three respects; either because he is truly such; or because he ministers to him that is truly such, and so in honour of him that sent him, that his Authority may be compleat, he who is sent is called by the Name of him that sent him, &c.

Theoph. ad Autol. L. II. P. 103. *Ἐὶ γὰρ ἀθάνατον αὐτὸν [ἄνθρωπον] ἀπ' ἀρχῆς ἐπεποιήκει, Θεὸν αὐτὸν ἐπεποιήκει.—μὲθ' οὖν κομίσεται παρ' αὐτῆ ἡ ἀθανασία, καὶ γένηται Θεός.*

Iren. L. IV. C. 75. P. 380. *Nos enim imputamus ei quoniam non ab initio Dii facti sumus. sed primo quidem homines, tunc demum Dii.*

For if he had made Man Immortal from the beginning, he had made him a God.—That he may receive Immortality as a reward from him, and become a God.

We are ready to blame him that we were not made Gods at first. At first we were made Men, and then at length are we made Gods.

N. B. I cannot here but observe how unfair Controversie Writers are upon this Head, when instead of shewing that the word *God*, when ascrib'd to our Saviour, has the same signification as when 'tis ascrib'd to the Father, and includes the same infinite and unbounded Perfections, where the true difficulty of the Case lies; They only heap up a number of Testimonies where he is barely so call'd, as sure Demonstrations on the side of Orthodoxy. No Christians ought to deny, or to doubt, of the Divinity of Christ, that

that our Saviour is really God, or a *God*, especially to us, by the Appointment of the Father. But that he is the *same Being* with, or *equal* to the Supreme God of the Universe, I wonder that any Christian, who reads and believes the Sacred and Primitive Writers of our Religion, can once suppose or imagine. *Vid. Quæst. & Respons. ad Orthod. Quæst. CXLII. p. 490. Just. Mart. ad Diogn. Epist. p. 501. Athanas. de Incarnat. p. 108. Clem. Alex. Strom. VII. p. 543. Euseb. in Psalm. p. 357, 424, 463, 507, 534, 560.*

ARTICLE V.

Jesus Christ is the Holy One of God, a Being or Person of Supereminent and Divine Perfections, Knowledge, Power and Authority; and so, far superior to all subordinate Creatures, i. e. to all the Thrones, Dominions, Principalities, Powers, Cherubim, Seraphim, Archangels, Angels and Men, which are made subject unto him.

Matt. XXII. 18. ἸΝῆς ὃ ὁ Ἰησοῦς ἦ πο-
νεύων ἁπάντων, εἶπε, τί
με πειράζετε;

XXVI.
34. Ἀμὴν λέγω σοι, ὅτι ἐν
ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκ-
τορα φανῆσαι, τρεῖς ἀπαρ-
νήσει με. Vid. Mar. XIV.
30. Luc. XXI. 24. Joh.
XIII. 28.

Mar. I. 24. Ὅτι οἶδα σε τίς εἶ, ὁ ἅγιος
τοῦ Θεοῦ.

Luc. I. 35. Διὸ καὶ τὸ γυνώμενον ἄ-
γιον κληθήσεται ἰδὸς Θεοῦ.

Joh. II.
24, 25. Ἀντὶς ὃ ὁ Ἰησοῦς ἐκ
ἐπίσταν ἐαυτὴν αὐτοῖς,
διὰ τοῦ αὐτὸν γινώσκον πάν-
τας, καὶ ὅτι ἐχρεῖαν εἶχεν
ἵνα τις μαρτυρήσῃ περὶ τοῦ
ἀνθρώπου, αὐτὸς γὰρ ἐγίνω-
σας τίς ἦν ἐν τῷ ἀνθρώπῳ.

BUT Jesus perceived
their wickedness, and
said, why tempt ye me?

Verily I say unto you,
that this night, before the
Cock crow, thou shalt
deny me thrice.

I know thee who thou
art, the holy one of God.

Wherefore also that ho-
ly thing which shall be
born of thee shall be called
the Son of God.

But Jesus did not com-
mit himself to them, be-
cause he knew all Men.
And needed not that any
should testifie of Man,
for he knew what was in
Man.

Ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ὄσιν· ὁ ὢν ἐκ τῆ γῆς, ἐκ τῆ γῆς ὄσιν, καὶ ἐκ τῆ γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ὄσιν.

He that cometh from above, is above all. He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all. III. 31.

Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

The Father loveth the Son, and hath given all things into his hand. v. 35.

Λέγει αὐτῇ ὁ Ἰησοῦς, καλῶς εἶπας, ὅτι ἀνδρα ἐκ ἔχω πέντε καὶ ἀνδρας ἔχεις, καὶ νῦν ὃν ἔχεις ἐκ ὅσιν σοι ἀνὴρ· τὸτο ἀληθῶς εἶρηκας. λέγει αὐτῷ ἡ γυναῖκ, κώεις, θεωρῶ ὅτι ἀσφύτης εἶ σύ.

Jesus said unto her, thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly. The Woman said unto him, Sir, I perceive that thou art a Prophet. IV. 17, 18, 19.

Τοῦτον καὶ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.

For him hath the Father sealed, even God. VI 27.

Ἄλλ' εἰσιν ὅσιν ὑμῶν τινὲς οἱ ἐπιστεύουσιν. ἡ δὲ καὶ ὅσιν ἀρχῆς ὁ Ἰησοῦς πίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ὄσιν ὁ πωροδῶσαν αὐτόν.

But there are some among you which believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. v. 64.

Ὁν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, κ. τ. λ.

Whom the Father hath sanctified and sent into the world, &c. X. 36.

Μετὰ ταῦτα λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται. — τότε ἐν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανε.

After these things he saith to them, Our Friend Lazarus sleepeth.--- Therefore he said unto them plainly, Lazarus is dead. XI 11, 14.

XVI. 30. Νῦν οἶδα μὲν ὅτι οἶδας
πάντα, καὶ ἐχρείαν ἔχεις
ἵνα τις σε ἐρωτήσῃ· ἐν τέρῳ
πιστώσωμεν ὅτι ἀπὸ τοῦ Θεοῦ
ἐξῆλθες.

XXI 17. Κύριε σὺ πάντα οἶδας,
σὺ γινώσκεις ὅτι φιλῶ σε.

ACT. III
14, 15. Ὑμεῖς ὃ τὸ ἅγιον καὶ δίκαιον
ἠρνήσασθε. — τὸ δὲ ἀρχι-
πρῶτον τὸ ζῶντος ἀπεκρίνω.

I Cor. II.
8. Ἐπεὶ γὰρ ἐγνωσθή, ἕκαστος τὸ
κύριον τὸ δόξης ἐσαύρωσθαι.

XV. 25. Δεῖ γὰρ αὐτὸν βασιλεύειν
ἄρχαις ἕως ἄν θῆ πάντας τοὺς
ἐχθρούς ὑπὸ τοὺς πόδας
αὐτοῦ.

Eph. I. 20,
21, 22. Ἐξέθετο ἐν δεξιᾷ αὐ-
τοῦ ἐν τοῖς ἐπουρανίοις, ὑπεράνω
πάσης ἀρχῆς, καὶ δυναμείας,
καὶ κυριότητος, καὶ παντο-
κράτους ὀνόματος ὀνομαζομένου,
ἢ μόνον ἐν τῷ αἰῶνι τῷ πρώτῳ,
ἀλλὰ καὶ ἐν τῷ μέλλοντι· καὶ
πάντα ὑπέταξεν ὑπὸ τοὺς
πόδας αὐτοῦ, καὶ αὐτὸν ἐ-
δωκε κεφαλῇ ὑπὲρ πάντα
τὴν ἐκκλησίαν.

Colos I.
18, 19. Καὶ αὐτὸς ὅστις ἡ κε-
φαλὴ τῆς σώματος τῆς ἐκ-
κλησίας, ὅς ἐστιν ἀρχὴ, πρω-
τόγενος ἐκ τῶν νεκρῶν· ἵνα

Now we know that
thou knowest all things,
and needest not that any
Man should ask thee: by
this we believe that thou
camest forth from God.

Lord thou knowest all
things, thou knowest that
I love thee.

But ye denied the holy
one and the just.—and
killed the prince of life.

For if they had known
him, they would not have
crucified the Lord of
Glory.

For he must reign till
he hath put all enemies un-
der his feet.

He set him at his own
right hand in heavenly
places, far above all prin-
cipality, and power, and
might, and dominion, and
every name that is named,
not only in this world,
but also in the world to
come. And hath put all
things under his feet, and
gave him to be the head
over all things to the
Church.

And he is the head of
the Body, the Church, who
is the beginning, the first-
born from the dead, that

ἡλόνη) ἐν πᾶσιν αὐτὸς πρω-
 τώων. ὅπ ἐν αὐτῷ ἐυδοκη-
 σεν πᾶν τὸ πλήρωμα κα-
 τακῆσαι.

Ἐν ᾧ εἰσὶ πάντες οἱ θε-
 σαυροὶ τῆ σοφίας καὶ τῆ γνώ-
 σεως ἀπόκρυφοι.

Διαμαρτύρομαι ἐνώπιον
 τῷ Θεῷ, καὶ Κυρίῳ Ἰησοῦ Χρι-
 στῷ, καὶ τῷ ἐκλεκτῶν ἀγγέ-
 λων.

Παραγγέλλω σοι ἐνώπιον
 τῷ Θεῷ, τῷ ζῶσιν ἰσθῶ τὰ
 πάντα, καὶ Χριστῷ Ἰησοῦ,
 τῷ μαρτυρησάντῳ ἐπὶ Πον-
 τίας Πιλάτῳ τῷ καλῶ
 ὁμολογίαν.

Διαμαρτύρομαι ἐν ἐγῶ
 ἐνώπιον τῷ Θεῷ, καὶ τῷ Κυ-
 εῖς Ἰησοῦ Χριστῷ, τῷ μέλλον-
 ῶ κρίνειν ζῶντας καὶ νε-
 κρῶς, καὶ τῷ ἐπιφάνειαν αὐ-
 τῷ, καὶ τῷ βασιλείαν αὐτῷ.

Τοσούτῳ κρείττων γὰρ
 ἐμῶ τῷ ἄγγέλων, ὅσα
 διαφορώτερον παρ' αὐτοῦ
 κεκληρονόμηκεν ὄνομα· τίμι-
 ον εἶπε ποτε τῷ ἄγγέλων,
 υἱὸς μου εἶ σὺ, ἐγὼ σήμερον
 γενένηκα σε; κ. τ. λ.

Καὶ Μωσῆς μὲ πᾶσι ἐν
 ὅλῳ τῷ οἴκῳ αὐτῷ, ὡς θε-
 ράπων, εἰς μαρτύριον τῷ λα-
 οῦ τῶν πραγμάτων· Χριστῶς ἢ ὡς

in all things he might have
 the pre-eminence. For it
 pleased the Father that in
 him should all fulness
 dwell.

In whom are all the hid- II. 3.
 den treasures of wisdom
 and knowledge.

I charge thee before I Tim. V.
 God, and the Lord Jesus²¹.
 Christ, and the elect An-
 gels.

I give thee charge in VI. 13.
 the sight of God, who
 quickneth all things; and
 before Christ Jesus, who
 before Pontius Pilate wit-
 nessed a good Confession.

I charge thee therefore² Tim.
 before God, and the Lord IV. 1.
 Jesus Christ, who shall
 judge the quick and the
 dead, at his appearing, and
 his kingdom.

Being made so much bet- Heb. I.
 ter than the Angels, as he 4—14.
 hath by inheritance ob-
 tained a more excellent
 name than they. For to
 which of the Angels said
 he at any time, Thou art
 my Son, this day have I
 begotten thee? &c.

And Moses verily was III. 5, 6.
 faithful in all his house,
 as a servant, for a testimo-
 ny of those things which

ὕψος ὅπῃ τῷ ὄικον αὐτοῦ.

were to be spoken after :
But Christ, as a Son, over
his own house. See v. 1—
6.

VII. 26.

Τοιοῦτος γὰρ ἡμῶν ἑπορευόμενος
ἀρχιερεὺς, ὅσιος, ἀκακός,
ἀμίαντος, κεχωρισμένος
ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑ-
ψηλότερος πάντων ἐξουσιῶν γε-
νέμενος.

For such an High-Priest
became us, who is ho-
ly, harmless, undefiled,
separate from sinners, and
made higher than the
heavens.

1 Pet. II. 5.

Ἰδοὺ πέθην ἐν Σιών λί-
θον ἀκρογωνιαίον, ἐκλεκτον,
ἐντιμον, καὶ ὁ πιστῶν ἐπ'
αὐτῷ ἔκλεισθη.

Behold I lay in Sion a
corner stone, elect, pre-
cious ; and he that believ-
eth on him shall not be
confounded.

III. 22.

Ὅς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ,
πορευθεὶς εἰς ἐξουσίαν, ὑπε-
ρυμένων αὐτῷ ἀγγέλων, καὶ
ἐξουσιῶν, καὶ δυνάμεων.

Who is gone into hea-
ven, and is on the right
hand of God ; Angels, and
Authorities, and Powers
being made subject unto
him.

Apoc. II.

23.

Καὶ γινώσκειναι πάντες αἱ
ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐ-
ρευνῶν νεφροὺς καὶ καρδί-
ας. καὶ δώσω ὑμῖν ἐνόςφω-
χον τὰ ἔργα ὑμῶν.

And all the Churches
shall know, that I am he
which searcheth the reins
and hearts ; and I will give
unto every one of you,
according to your works.
See II. and III. through-
out, and XIX, 11—
21.

N. B. From these Texts of Scripture it ap-
pears, that our blessed Saviour is indued with
that super-eminent degree of Knowledge, Pow-
er, and Authority, which fits him to be our
Lord, our King, and our Judge, and renders
him capable of *Divine Worship and Adoration* ;

But

But that his Knowledge, Power and Authority, are *absolutely infinite*, or *equal* to the like Perfections of the Supreme God the Father, it no way appears; but every where the direct contrary. St. Peter indeed, with the other Apostles, before the descent of the Holy Ghost upon them, on particular Occasions, says twice that Christ knew *all things*; but certainly in no other Sense than they themselves afterwards were taught *all things*, and had *all things*, which our Saviour had said to them brought to their remembrance, and were guided into *all truth* by the blessed Spirit; *i. e.* *all things* necessary to their Office, *all truth* which they were to preach to the World; without imagining, sure, that such general Words imply'd *absolute Omniscience*, in these, or the like Cases; they being indeed almost always us'd with such Restrictions in the sacred Writers, as 'twere most easie to shew here, if it were not obvious in every Commentator. *Vid. Hippolyt. de Susanna in Calce apud Combef. p. 55. Clem. Alex: Strom. IV. p. 377.*

Joh XVI.
30. XXI.
17.

XIV. 16.

XVI. 13.

Ὁ ὃ καρδιογνώστης Κύ-
ριος.

Καθὼς καὶ ἐν τῷ δικαστηρίῳ
σύμφωνον ἔχει, καὶ συνίσταται τῷ
δικῆς τῷ Χριστῷ τῷ Θεῷ.

Ὡς ἐπὶ δικαστῆ Θεῷ, καὶ
Χριστῷ, παρόντι δὴ λαδὴ καὶ
τῷ ἁγίῳ πνεύματι, καὶ πάν-
των τῶν ἁγίων καὶ λειτουργικῶν
πνευματίων.

Our Lord, the searcher
of hearts. See L. III. C. 7.
p. 281.

Knowing that he has in
the Court the Christ of
God, as conscious of, and
confirming his Judgment.
See L. V. C. 14. p. 316.

As before God the
Judge, and Christ, the Ho-
ly Ghost being also pre-
sent, as well as all the
holy and ministring Spi-
rits.

Constitut.
Apostol.
L. II. C.

24. p. 236.
C. 47. p.
254.

L. VIII.
C. 4. p.
391.

C. 12. p.
402.

Ἅγιος ὁ καὶ ὁ μονογενὴς
σα υἱός, ὁ Κύριος ἡμῶν καὶ
Θεὸς Ἰησοῦς ὁ Χριστός.

Holy also is thy only
begotten Son, our Lord
and God, Jesus Christ.

Herm.
Simil.
IX. §. 14.
p. 116.

*Nomen Filii Dei
magnum & immensum
est, & totus ab eo su-
stentatur orbis.*

The Name of the Son
of God is great, and with-
out bounds, and the whole
World is supported by
it.

Ignat. ad
Eph. §.
15. p. 52.

Ἵσθ' ἐν λαοῦσιν ἡ Κύ-
ριος, ἀλλὰ καὶ τὰ κρυ-
πὰ ἡμῶν ἐστὶν αὐτῷ
ὅσιν. πάντα ἐν ποιῶμεν ὡς
αὐτῷ ἐν ἡμῖν κατοικεῖν,
ἵνα ὡμεν αὐτῷ ναοὶ, καὶ αὐ-
τὸς ἐν ἡμῖν Θεός· Χριστὸς ἐν
ἡμῖν λαλείτω, κ. τ. λ.

There is nothing hid
from the Lord, but our
very Secrets are nigh un-
to him. Let us therefore
do all things as those in
whom he dwells; that we
may be his Temples, and
he may be in us a God.
Let Christ speak in us, &c.

Polycarp.
ad Philip.
§. 6. p.
186.

Ἀπέναντι γὰρ τῷ τῷ κυρίῳ
καὶ Θεῷ ἐσμεν ὀφθαλμοὶ.
[*An de Deo, an vero
de Christo Ignatius &
Polycarpus hic loquuntur
non constat.*]

For we are all in the
fight of our Lord and
God. [Whether Ignatius
and Polycarp speak here of
God or of Christ, 'tis un-
certain.] See *Iust. Apol. II.*
§. 6. p. 14. *Dialog. cum Try-
phon. p. 355.*

Tatian. §.
11. p. 27.

Ἡ δὲ τῆς λόγου δύναμις
ἔχουσα παρ' ἐαυτῆς προση-
σπικὸν τὸ μέλλον ἀποκαίειν,
καὶ καθ' εἰμαρμένην, τῇ δὲ τῇ
αἰρημάτων αὐτεξουσίᾳ γνώ-
μη τῷ μελλόντων πρὸς ἐξέ-
τερας ἐπιπέσεις.

The Power of the Word
having in himself the A-
bility to foretel Things to
come, not according to fa-
tality, but agreeably to
the Determination of free
Agents, predicted the issue
of Affairs.

Iren. L.
III. C. 10.
p. 214.

*Secundum autem quod
Deus erat non secun-
dum gloriam judica-
bat, neque secundum
loquelam arguebat :*

But then, as he was God,
he did not judge according
to Opinion, nor reprove
according to Report; for
he had no need that any
non

non enim opus erat illi ut quis testimonium diceret de homine, cum ipse sciret quid esset in homine.

Quamvis autem possit Dominus ex nullo subjacente eorum quæ sunt conditionis præbere epulantibus vinum, & esca complere esurientes, hoc quidem non fecit, &c. Vid. Artic. III, IV, VI, VII. Clem. Alex. Quis Dives Salvetur, apud Combef. Auct. Novis. §. 6. p. 166.

one should testify of Man, for he knew what was in Man.

But altho' our Lord C. 11. p. could bestow Wine on ^{219.} the Guests without any subject Matter whence it should be produc'd, and in like manner feed the hungry, yet he did not do it, &c.

ARTICLE VI.

Jesus Christ is the λόγος θεῶν προαΐων, The first begotten of all Creatures, the beginning of the Creation of God i. e. a Divine Being or Person created, or begotten by the Father before all Ages; or, before all subordinate Creatures, visible and invisible.

Joh I. 1,
2.

ΕΝ ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς
τὸ θεόν, καὶ θεὸς ἦν ὁ λό-
γος. ὅσα ἦν ἐν ἀρχῇ πρὸς
τὸ θεόν.

IN the beginning was
the Word, and the
Word was with God; and
the Word was God. The
same was in the beginning
with God.

N. B. What is meant by the λόγος, or, *Word of God* in St. *John* and the Ancients, will be best learn'd from *Philo*, a Contemporary Writer of the same Jewish Nation; Now he uses it in the plural for *Angels*, and in the singular for that principal and *divine Angel*, which he, as well as *Origen* also, styles *δῶτερος θεός*, *The second God*; or, the Being which of all others, did approach the nearest to the great God himself, without imagining him either the *same* Being, or *equal* to him. Hear *Bishop Bull's* Words on this Occasion, owning this account of the Doctrine of *Philo* to be true. *Quaerquam enim verissimum sit creatos angelos a Philone passim τὸν λόγον appellari, quod a Grotio observatum; constat tamen a Philone in locis allegatis τὸν λόγον designari singularem quendam, & κατ' ἔροχλῶν sic dictum, qui sit primogenitus Dei Filius, Angelis omnibus, adeoque universo mundo superior. Si autem idem Philo de illo Dei sermone ac primogenito Filio*
haud

Philo ap.
Euseb.
Præp L.
VII. C.
13. p. 322.
327.
Orig.
Contr.
Celf.
L. V. p.
258.
Defens.
Fid. Nic.
Sect. I C.
1. § 17.
p. 25.

baud satis dignas ipsius majestate voces alicubi protulerit, illud ætati, qua nondum Judæis plene patefactum fuerit SS. Trinitatis mysterium, facile condonandum. Altho' it be most true, that created Angels are very frequently styled λόγοι, Words, by Philo, which Grotius has observ'd. 'Tis certain however that in the places already cited, by The Word, Philo intended One particular Person, peculiarly so called, who is the first begotten Son of God, superior to all the Angels, and so to the whole World. But if the said Philo has in some places used Expressions concerning the Word of God, and first begotten Son, not suitable to his Majesty, that is to be excused in an Age wherein the Mystery of the Sacred Trinity was not fully revealed to the Jewish Nation. Philo's, or the Jewish Opinion here own'd, is of great Authority, and not to be evaded without better on the other side ; but the Bishop's Excuse for him is only a begging of the Question, and so of no Consideration at all. See Sandius's excellent Dissertation περὶ τῶν λόγων, after his Interpretationes Paradoxæ at large.

Ὁς ὅστιν εἰκὼν τῆ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πατρὸς κτίσεως. [or, the first Being which God

created, as all the Parallels shew, Matt. I. 25. Luc. II. 7. Rom. VIII. 29. Colof. I. 18. Heb. I. 6. XI. 28. XII. 23. Apoc. I. 5.]

Καὶ αὐτός ὅστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

Ἄπατωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴ ἡμερῶν, μήτε ζῶης τέλος ἔχων, ἀφαιρωμένους ἢ πρὸ ἡμῶν τοῦ Θεοῦ, μηδὲ ἐξ ἑσῶς εἰς τὸ διαικέειν. [Vid:

Who is the Image of the invisible God; the first-born of every Creature. Colof. I. 15.

And he is before all things, and by him all things consist. v. 17.

Without Father, without Mother, without descent, having neither beginning of Days, nor end of Life ; but being made like unto the Son of God,

III. 2. πᾶσιν ὄντι περὶ πισ-
ήσαντι αὐτόν.]

abideth a Priest continually.
[See III. 2. faithful to him
that made him, or appoint-
ed him.]

1 Joh. I.
1, 2.

Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀ-
κηκόσμεν ὃ ἐώρακαμεν τοῖς
ὀφθαλμοῖς ἡμῶν, ὃ ἐδεασά-
μεθα, καὶ αἱ χεῖρες ἡμῶν
ἐψηλάφησαν πρὸς τὸ λόγον
τῆ ζωῆς· καὶ ἡ ζωὴ ἐφανερώ-
θη, καὶ ἐώρακαμεν, καὶ μαρ-
τυρεῖμεν, καὶ ἀπαγγέλλομεν
ὑμῖν τὴ ζωὴν τὴν αἰώνιον,
ἣτις ἦν πρὸς τὸν πατέρα, καὶ
ἐφανερώθη ἡμῖν.

That which was in the
beginning, which we have
heard, which we have seen
with our Eyes, which we
have looked upon, and our
Hands have handled of
the Word of Life. For
the Life was manifested,
and we have seen it, and
bear witness, and shew
unto you that eternal Life,
which was with the Fa-
ther, and was manifested
unto us.

II. 13, 14. Γράφω ὑμῖν πατέρες, ὅτι
ἐγνώκατε τὸ ἀπ' ἀρχῆς —
ἔγραψα ὑμῖν πατέρες, ὅτι
ἐγνώκατε τὸ ἀπ' ἀρχῆς.

I write unto you Fa-
thers, because ye have
known him that is from
the beginning. — — I
have written you Fathers,
because ye have known
him that is from the be-
ginning.

1 πορ III.
4. Ταῦτα λέγει ὁ Ἄγιος, ὃ
μάρτυς ὁ πρὸς καὶ ἀληθι-
νός, ἡ ἀρχὴ τῆ κτίσεως τῆ
Θεοῦ [i. e. the first Be-
ing which God created:
For ἀρχὴ with a Ge-
nitive Case is never us'd actively in all the New
Testament. See here all the places, *Matt.*
XXIV. 8. 21. Mar. I. 1. X. 6. XIII. 8. 19. Job.
II. 11. Philip. IV. 15. Heb. III. 14. V. 12. VI. 1. VII.
3. 1 Pet. III. 4.]

These things saith the
Amen, the faithful and
true witness, the begin-
ning of the Creation of
God.

Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω,
ἀρχὴ καὶ τέλος, ὁ πρῶτος
καὶ ὁ ἔσχατος.

I am Alpha and Omega,
the beginning and the end,
the first and the last. See
I. 11, 17. II. 8. See also
Mic. V. 2. Ecclus. I. 4, 9.
XXIV. 8, 9.

XXII. 13.
Prov.

N. B. Almost all the most ancient Fathers so constantly use and interpret One Text of the Old Testament concerning the *Creation and Generation* of the Son of God, that it necessarily claims a place here; especially because those two words of *Creation and Generation* seem to have been both, as it were, appropriated to this Matter from this very Text, wherein they both occur; and, as far as appears, in the very same Sense, of the *production of a Being that was not such before*. Take it as 'tis quoted in the Apostolical Constitutions, L. V. C. 20. p. 325.

Περὶ αὐτοῦ καὶ ὁ Σολομῶν
ἔλεγε, ὡς ἐν προσηγορίᾳ αὐ-
τοῦ, Κύριος ἐκποίησέν με ἀρχὴν
ἡμεῶν αὐτοῦ εἰς ἔργα αὐτοῦ.
πρὸ ἧ ἀιώνος ἐθεμελίωσέν
με ἐν ἀρχῇ, πρὸ ἧ ἧ γῆς
ποιῆσαι, πρὸ τῆ ἐλθῆν τῆς
σηρᾶς ἧ ὑδάτων, πρὸ τῆ
ἤρῃ ἐδιδραμῆναι, πρὸ ἧ πάν-
των βιβῶν ἧενῆμεν.

Concerning him also
spake Solomon, as in his
person: The Lord created
me the beginning of his
ways, for his Works: be-
fore the World he found-
ed me, in the beginning,
before he made the Earth:
before the fountains of Wa-
ters came: before the Moun-
tains were fastened: he be-
gat me before all the Hills.

Prov. .
VIII. 22,
23, 24, 25.

Ὁ εἷς Ἰησοῦς Χριστός, ὁ
Κύριος, ὁ σώσας ἡμᾶς, ὡς
ἦν τὸ πρῶτον πνεῦμα, ἐ-
γένετο σὰρξ.

Our one Lord Jesus
Christ, who has saved us,
being first a Spirit, was
made flesh.

Clem. Ep.
II. 8. 9.
p. 187.

Herm. Cui Nuncius; Audi: To whom the Messenger
 Simil. V. 5. *Illam spiritum sanctum,* reply'd, Hearken, That
 6. p. 105 *qui creatus est omni-* Holy Spirit which was first
 Com. a. e. *um primus in corpore,* of all created did God
 Vid II. 5. *in quo habitaret, Deus* place in a Body wherein
 3. p. 77. *collocavit; in electo* it should inhabit; that is
 with S. *scilicet corpore, quod ei* in a chosen Body, which
 ml. IX. 5. *videbatur.* [For so I pleased him.
 I. p. 105. suppose it ought to
 be read.]

N. B. This plain and most authentick, nay, I think *divinely inspir'd* Testimony, has been miserably perverted, and corrupted by the Transcribers and Publishers; who have seem'd to endeavour, if not quite to suppress, yet utterly to perplex and confound it. However, the first part, with which we are alone at present concern'd, is the same in *all the MSS.* [tho' in *all the printed Editions* it be *infusus*, instead of *creatus*, *infused* instead of *created*; by the wonderful Sincerity, no doubt, of the Publishers;] and the rest is here set down as exactly as the Coherence and the several Readings of the MSS. will enable us to restore it. That by *Spiritus Sanctus*, or, *Holy Spirit* here, and in many other places of Antiquity, is meant the *Divine Nature* of our Saviour, has been observ'd by *Grotius*; been prov'd by *Bishop Bull*; and shall hereafter be confirm'd in due place. And that by *creatus* is meant properly *created*, or, *brought into actual Being*, is also plain, because 'tis the very Word St. *Hermas* had just before us'd in that Sense; where having said, *Angeli sunt Sancti, quos primo creavit.* They are the Angels, whom he first created: He here agreeably says of this *Divine Angel*, *creatus est omnium primus*, He was created first of all, which accords with the Apostolical Constitutions; where, in the most solemn Eucharistical Office, a like

Vid Bull.
 D-ferf.
 Fid. Nic.
 cen. Sect.
 I. 5. n. 36,
 37, 38.

like account of this Matter is given us in other Words, L. VIII. C. 12. p 399. as we shall see presently. And till these so *ancient, sacred and plain* Testimonies can be confronted with others *more ancient, sacred and plain* than these, I shall certainly believe that our Saviour was not *co-eternal* with the Father, but was *created* by him the first of all; and in order to the making use of his Ministration in the Creation and Government of the rest of the subordinate Beings of the Universe, mention'd in Scripture. But to go on with the remaining Testimonies.

*Filius quidem Dei
omni creatura antiquior
est; ita ut in consilio
Patri suo adjuerit ad
condendam creaturam.*

Ὁυκ ἐπίσδον αὐτὸν εἶναι
ἢ χειρὸν ἢ Θεῶν, ἢ πρὸ
πάντων αἰώνων εἶναι ἀπὸ
γενήεντα, ἕδον μενοχηῖν, λό-
γον Θεῶν.

Ἄλλ' αἰδίον καὶ ἀναρχόν
—— ἀλλὰ μόνον αἰδίως
—— παντοκράτορα, Θεὸν καὶ
πατέρα ἢ μονογενῆ. καὶ
πρωτότης πάσης δημιουργίας.

Ἴδω πρὸ αἰώνων αὐτὸν
γέννησιν ἀεκόπησιν.

The Son of God is in-
deed more ancient than a-
ny Creature; insomuch that
he was in Council with his
Father at the Creation of
the Creatures.

They did not believe
him to be the Christ of
God, who was begotten of
him before all Ages, his
only begotten Son, God
the Word.

But eternal, and with-
out original.——but the
only eternal Being.—the
All-powerful Being, the
God and Father of the
only begotten, and of the
first born of the whole
Creation. See L. VII. C.
36. p. 376. L. VIII. C. 12.
p. 402.

They take away his Ge-
neration before all Ages.

Simil IX.
S. 12. P.
15.

Constitut.
Apostol.
L. V. C.
16. p. 321.

L. VI C. 7
11. p. 340.

126. p.
374.

L. VII. C. 36. P. 376. Ὅπως εἰς μνήμων ἐρ-
χώμεθα τ' ἐπό σοι κτισθεί-
σης σοφίας.

C. 41. p. 380. Καὶ εἰς τὸ Κύριον Ἰησοῦν,
τὸ Χριστόν, τὸ μονογενῆ αὐτῷ
ὑδὸν, τὸ πρωτότοκον πάσης
κτίσεως, τὸ πρὸ αἰώνων ἐν-
δοκίμα τὸ πατρὸς γνησίον.

L. VIII C. 1. p. 388. Ἐυδοκίμα Θεῷ ὁ πρὸ αἰώ-
νων μονογενῆς ἐν ὑτέρω και-
ρῷ ἐκ παρθένου γεννηθῆναι.

C. 12. p. 399. Ἄυτον δὲ πρὸ πάντων
αἰώνων γνήσιμα βελήσῃ καὶ
δυναμῇ, καὶ ἀγαθότητι, ἀμι-
σιτότης, ὑδὸν μονογενῆ, λό-
γον Θεόν, σοφίαν ζῶσαν,
πρωτότοκον πάσης κτίσεως,
ἄγγελον τὸ μεγάλης βελήσῃ
σε, ἀρχιερέα σὸν, βασιλέα
δὲ καὶ κύριον πάσης τρεπίσης
καὶ αἰδοῦντος φύσεως· τὸ πρὸ
πάντων δι' ἃ τὰ πάντα.

C. 12. p. 402. Ὁ ἀχρόνως γνησίον, ἐν
χρόνῳ γεννηθῆναι.

That we might come in-
to the remembrance of
that Wisdom, which was
created by thee.

And in the Lord Jesus,
his only begotten Son, the
first-born of every Crea-
ture; who was begotten
by the good Will of the
Father before the World
began.

By the good Pleasure of
God his only begotten Son,
who was before all Ages,
was in the last time born
of a Virgin. See *Pearson's*
Notes on Ignat. Epist. ad
Smyrn. p. 10.

Thou didst beget him
before all Ages by thy
Will, thy Power, and thy
Goodness, without any In-
strument, the only begot-
ten Son, God the Word,
the living Wisdom, the
first-born of every Crea-
ture, the Angel of thy
great Counsel, and thy
High-Priest; but the King
and Lord of all intelle-
ctual and sensible Nature,
who was before all things,
by whom were all things.

He that was begot-
ten before time was born
in time.

Ἐαυτοὺς καὶ ἀλλήλους τῷ αἰδίῳ Θεῷ, διὰ τοῦ ἐν ἀρχῇ λόγου ᾧ ἀρχαίως ἐγενήθη.

Let us dedicate our selves and one another to the eternal God, through that Word which was in the beginning. C. 41. p. 418.

Ἐχομεν ἱερὸν καὶ ἅγιον κύριον ἡμῶν, Θεὸν Ἰησοῦν τὸν Χριστόν, ἃν πρὸ αἰώνων ὄν μονογενῆ καὶ λόγον.

We have also a Physician, our Lord and God Jesus Christ, the only begotten Son, and the Word before the World began. Ignat. ad. Eph. 5. 7. p. 48.

Ὁ γὰρ Θεὸς ὁ πρὸ αἰώνων γεννηθεὶς κ. τ. λ.

For the Son of God, who was begotten before the World began, &c. 53. 53.

Ἰησοῦς Χριστὸς, ὁς πρὸ αἰώνων ᾧ τῷ πατρὶ γεννηθεὶς ἦν λόγος Θεοῦ, μονογενὴς υἱός.

Jesus Christ, who being begotten by the Father before the World began, was God the Word, the only begotten Son. Ad Mag. benef. 5. 6. p. 57.

Ὁς ἔστιν αὐτὸς λόγος, ἢ ῥῆσις, ἀλλ' ἐσώθης. ἢ γὰρ ἔστι λαλιᾶς ἐιάρθρος φωνήματα, ἀλλ' ἐνεργείας, θεϊκῆς ἐστὶς γεννητῆ.

Who is his Word, not pronounced, but substantial; for he is not the voice of articulate Speech, but a Substance begotten by the Divine Power. Ad Mag. benef. 5. 8. p. 58.

Χριστὸς τῷ πρὸ πάντων αἰώνων γεννηθεὶς ᾧ τῷ πατρὶ.

In Christ, who was begotten by the Father before the World began. 51. 51.

Τὸν ἀρχαίως ἐν χρόνῳ.

Him that was before time, but appeared in corp. time. Ad Poly. corp. 5. 3. p. 95.

Ὁ ὢν μόνος ἀλόγιος, διὰ τοῦ πρὸ αἰώνων γεννηθεὶς ἀσώματος καὶ σαρκί.

He that is alone unbegotten preserve you in the faith, through him that was begotten before the World began. Ad Anri. orb. 5. 11. 11.

Martyr. Σὺν τῷ αἰωνίῳ ἔπε- Through the eternal
 Polycarp. εαίνῳ Ἰησοῦ Χριστῷ, ἀγαπῆ- High Priest Jesus Christ,
 ap. Cote- τῷ σε παιδί. [In Eu- thy beloved
 ler. §. 14. sebius his Copy thus,

p. 199.

διὰ τῷ αἰωνίῳ ἀρχιερέως Ἰησοῦ Χριστοῦ, τῷ ἀγαπητῷ σε παιδί.

In the old *Latin* Version thus, *Per aeternum Pon-*

tificem omnipotentem [omnipotentis] *Jesum Christum* :

And in *Rufinus's* Version, *Per aeternum Deum, &*

Pontificem Jesum Christum, dilectum Filium suum.

This strange Variety but too probably shews,

that the Corrupters of the Ancients have been

tampering with this place ; and with what De-

sign, 'tis easie to determine. I only observe, that

since *Eusebius* and the old Version agree, that it

was originally no more than *the eternal High Priest,*

and that this is the very Language of *Polycarp*

himself elsewhere ; that, and not the vulgar Read-

ing is to be esteem'd Genuine : So that there

does not yet appear one certain Instance that the

Ancients, before Philosophy came into the Church,

ever call'd our Saviour so much as αἰώνιῳ ; tho'

if he had been called so, it would certainly have

signified no more than *πρὸ αἰώνων*, or *πρὸ χρο-*

νων αἰώνων in *Melito* and *Paul*, i. e. *before the Crea-*

tion of the World; which Antiquity of our blessed

Saviour all the Ancients unanimously ascribe to

him ; and, I think, they ascribe no more to him

till the latter Ages. *Διὰ πνεύματος αἰωνίου*, *through*

the eternal Spirit ; in *Paul* is *διὰ πνεύματος ἁγίου*,

thro' the Holy Spirit, in about a dozen Copies ; so is

too doubtful to be depended on. Nor does it ap-

pear, whether 'tis meant of the Son, or of the

Spirit of God. Nor indeed does it signifie pro-

perly *Eternal* if it be Genuine, and belong to the

Son.

Ep. ad
 Philip. §.
 12. p. 189.

Melito
 mox. Tit.
 I. 2.

Heb. IX.
 14.

Just. Apol.
 I. §. 28.
 p. 40.

Τὸν λόγον, ὁ ὄντι πρῶτον
 γέννημα τῷ Θεῷ, ἀνδρὶ ὅπι
 μιξίας.

The Word which is the
 first production of God,
 without mixture.

Λόγος αὐτὸς ὑψίστων,
 καὶ πρωτότοκος, καὶ δύναμις.

Being his Word, and § 31. p. 46.
 First-born, and Power. See
 §. 83. p. 123.

Τὸν Χριστὸν πρωτότοκον
 τοῦ Θεοῦ Ἰησοῦ ἐδιδάχθημεν,
 καὶ ὡς ἐμεμνῆσαμεν, λόγον
 ὄντα ἔμπροσθεν πάντων ἀνθρώπων
 μετέχοντα.

We have been taught §. 61. p. 90.
 that Christ is the First-
 born of God; as we have
 also declar'd already; be-
 ing his Word, whereof the
 whole race of Mankind
 has been partakers.

Πρωτότοκος τοῦ πατρὸς ἀγεννη-
 τῶ Θεῷ ὄντι.

He is the First-born to §. 68. p.
 the unbegotten God. 101.

Ἀπὸ τοῦ ποιήσαντος Θεοῦ,
 καὶ ἴσως πατρὸς αὐτοῦ Χρι-
 στοῦ.

From God the Crea- §. 75. p.
 tor, and his first begotten 111.
 Christ.

Ὁ ἴσως ἐκείνος, ὁ μόνος
 ἀγεννητός κείνος ὢν,
 ὁ λόγος τοῦ ἴσως ποιημάτων
 καὶ σωτῆρος καὶ γεννῆτός.

But his Son, who alone Apol. II.
 is properly called his Son, §. 6. p. 13.
 the Word, who was with
 him, and was begotten
 by him before the Crea-
 tures.

N. B. If these Words were nicely, and on pur- Not in
 pose plac'd in this order, καὶ σωτῆρος καὶ γεννῆτός, Bull, De-
 being with him, and begotten by him, they will fenf. Sy-
 imply, as Dr. Grabe supposes, that what I call the nod. Ni-
Metaphysick Existence of the Son of God before his cene. Sect.
 Generation, of which more presently, was not un- III. C. 2.
 known to even *Justin Martyr* himself; tho' there §. 1, &c.
 being in him, I think, no more than this obscure p. 191. &
 Hint; while yet he so very often speaks of this Not in
 Matter elsewhere; I dare not conclude that Loc.
 tion to be quite so early. However, 'tis plain,
 as to the *Generation* of our Saviour, that here
 and every where *Justin* puts it no higher than
 before the beginning of the World, or before the
Mosaick Creation. As indeed the vulgar *Nicene*
 Creed it self; nay, that later of *Vigilius Thapstana-*
nus,

nus, after all the noise and stir against the *Arians*, for saying, *He once was not*, dare venture to put his *Generation* no higher: They only affirming, that he was begotten of the Father *before the Worlds*, or *before all Worlds*, *πρὸ ἅ των αἰώνων*, or *πρὸ πάντων ἅ των αἰώνων* exactly according to the tenor of the present Article.

Dial. cum
Tryph.
p. 264.

Τὸν Χριστὸν τοῦτον, τοῦ
Θεοῦ υἱόν, ὃς καὶ πρὸ ἑωσ-
φόρου καὶ σελλῶν ἦν.

p. 267.

Προὔπαρχεν Θεὸν ὄντα
πρὸ αἰώνων τοῦτον ἢ Χρισ-
τὸν κ. τ. λ.

p. 276.

Τὸν καὶ πρὸ ποιήσεως κόσ-
μου ὄντα Θεόν.

p. 284,
285.

Ὅτι ἀρχῶν, πρὸ πάντων
κτισμάτων, ὁ Θεὸς γενήθη-
κε δυνάμιν τινα ἐξ ἑαυτοῦ
λαοικῶν, ἥτις καὶ Ἰῆσα κρεί-
σσον τοῦ πνεύματος τοῦ
ἀγίου καλεῖται, πότε ἢ υἱός,
πότε ἢ σοφία, πότε ἢ ἄγ-
γελος, πότε ἢ Θεός, πότε
ἢ κύριος, καὶ λόγος, πότε
ἢ ἀρχιστάτην ἑαυτὸν
λέγει, ἐν ἀνθρώπῳ μορφὴ φα-
νῆται τῷ τοῦ Ναυῆ Ἰησοῦ.
ἔχει γὰρ πάντα προσονομα-
ζήσει ἐκ τοῦ ὑψηροῦ τῷ
πατερικῷ βουλήματι, καὶ ἐκ τοῦ
ἀπὸ τοῦ πατρὸς θελήσει γε-
νηθῆναι, ἀλλ' τοιοῦτον ὁπί-
ου, καὶ ἐπ' ἡμῶν γυμνάσαν
ἑαυτὸν λέγειν γὰρ τινα
προσωνομαζέει, λέγειν γεννῶ.

This Christ the Son of
God, who was before the
Morning Star, and the
Moon.

That this Christ pre-
existed, being God, be-
fore the World began.

Who was God before
the World was made.

In the beginning, before
all the Creatures, God be-
gat of himself a certain
rational Power, who is cal-
led by the Holy Spirit,
the Glory of the Lord;
sometimes the Son, some-
times Wisdom, sometimes
the Angel, sometimes God,
sometimes the Lord, and
the Word; sometimes he
calls himself the General
of the Host, when he ap-
pear'd in the form of a
Man to *Joshua* the Son of
Nun. And he is called by
all these Names, because
of his ministring to his
Father's Will; and because
he was begotten volun-
tarily of the Father; but

μὴ

μῶν· ἔστι καὶ Σποτομῶν, ὡς ἐλαττωθῆναι ἢ ἐν ἡμῖν λόγον προσβαλλόμενοι· καὶ ὁ ποῖον ἐπὶ πυρὸς ὑπῄκουσιν ἀλλοθι γινόμενοι, ἐκ ἐλαττωθῆναι ἐκείνους ἔστι ἢ ἡ ἀταλίας γέροντες, ἀλλὰ τοῦ αὐτοῦ μένοντες· καὶ τὸ ἔστι αὐτοῦ ἀναφθῆναι, καὶ αὐτὸ ὅν φαίνεται, ἐκ ἐλαττωθῆναι ἐκείνους ἔστι ἢ ἀνήφθη, κ. τ. λ.

——— ἀλλὰ τοῦτο τὸ τῷ ὄντι ἀπὸ τοῦ πατρὸς προσελθὲν γέννημα πρὸ πάντων τῶν ποιημάτων σωμῶν τῷ πατρὶ, καὶ τέτω ὁ πατὴρ προσομιλεῖ, ὡς ὁ λόγος δια τοῦ Σολομῶντος ἐδήλωσεν· ὅτι καὶ ἀρχῆς, πρὸ πάντων τῶν ποιημάτων, τῶν αὐτῶ καὶ γέννημα ὑπὸ τοῦ Θεοῦ ἐγέννητο, ὁ σοφία διὰ Σολομῶντος καλεῖται.

him did the Father speak, as the Word declares by *Solomon*: For in the beginning, before all Creatures, this very Off-spring was produc'd by God, which by *Solomon* is styl'd Wisdom. See p. 358.

Καὶ ὁ Τρύφων· ἔσω ὑμῶν ἔστι ἐθνῶν κύριος, καὶ χειρὸς, καὶ Θεός, γυναιζόμενος, ὡς αἱ γραφαὶ σημαίνουσιν, ὅτινες καὶ ἀπὸ τοῦ ἐνόμασεν αὐτοῦ χειριστοὶ καλεῖσθαι πάντες ἐχρημάτισαν ἡμεῖς ὅ τῷ Θεῷ καὶ αὐτὸν

but he is such a Word as we see that we beget from our selves, since the emitting a Word is the begetting it. He is not begotten by being cut off from his Father, no more than we diminish our own Reason by expressing it in Words. And this is like the case of Fire, where we see a new one kindled without the Diminution of that whence the other was kindled: That remaining the same, and that which is kindled from the other, does really appear, without having diminished that whence it was kindled, &c. — But the Production, which really proceeded from the Father before all Creatures, was with the Father, and to

Then says *Trypho*, Let p. 287.
him be own'd by you of the Gentiles as Lord, and Christ, and God, as the Scriptures declare; by you I say, who have all obtained the Name of Christians from him. But for

τούτου ποιήσαντες λαβόμεθα τὴν ὁμολογίαν αὐτοῦ, ἡ δὲ ὁμοιωσέως.

us, who are the worshippers of that God who made him, we stand in no need of such a Confession, nor of such a Worship.

N. B. This remarkable Passage of *Justin's* Dialogue with *Trypho*, given us by himself, seems to me a Key to all his other Expressions belonging to the Origin of our Blessed Saviour. *Justin* had avoided saying himself that God *created* or *made* his Son; several even then beginning to avoid such Expressions, which might seem to rank him with the ordinary Creatures, and to prefer the Word *begat*, which was more peculiar, tho' the other Words had originally been inoffensive, and continued to be used by many afterward. Yet when *Trypho*, who seems to have had no other Notions of this Matter than those he had from *Justin*, understood this to be the meaning of his Expressions, *viz.* That Christ was really *created* or *made* by the Supreme God of *Israel*; *Justin* does not in the least blame him, or find fault with him on that Account, in his following Discourse: Which sure he would have done, had he had our Modern Notions in his Head, *viz.* That Christ was the *same* God with the Father, and *equal* to him, and *co-eternal* with him, by any mysterious kind of *eternal Generation*.

p 288. Καὶ ὅτι ἐστὶ πρὸ τοῦ ἡλίου ἦν.

And that he was before the Sun.

p 310. Τὸν πρωτόμικρον τῶν πάντων ποιημέλαν.

The First-born of all the Creatures.

p 323. Μὴ ἐπιστάμενον τῶτον ἔτι πρὸ πάντων ὄντων, καὶ αἰώνιον τῷ Θεῷ Ἰσραὴλ, καὶ

Not knowing that he is one that existed before all things, and is the eternal

Βασιλεὺς

βασιλέα, κὶ Χριστὸν μέλλον-
τα γίνεσθαι.

Γινώσκτες αὐτὸν πρωτότοκον
τῆ Θεοῦ, κὶ πρὸ πάντων τῶν
κτισμάτων.

Καὶ υἱὸν αὐτῆ λέγοντες
γεννηθῆναι ὄντα, κὶ πρὸ
πάντων ποιημάτων ἐκ τῆ
πατρὸς δυνάμει αὐτοῦ κὶ
βουλῇ προσελθόντα.

Θεὸς ὅ, ἐκ τῆ ἑῆ τέκνον
πρωτότοκον τῶ ὅλων κτισ-
μάτων.

Καὶ ὅτι γεννηθῆναι ἔσθαι
τοῦ πατρὸς τῆτο τὸ γέννη-
μα πρὸ πάντων ἀπλῶς
τῶ κτισμάτων ὁ λόγος ἐ-
δήλω.

Ὁ γὰρ Χριστὸς πρωτότοκος
πάσης κτίσεως ὄν, κὶ ἀρ-
χή πάλιν ἄλλο γένος γέ-
γεννηται, τῆ ἀναγεννηθέντι
ἐκ αὐτοῦ.

Καί τῳ Θεοῦ ἀληθῆς ὡς
ἀὐνι ἐκάρχων.

Priest of God, and our
King, and that he was
to be made our Christ.

Knowing that he is the p. 326.
First-born of God, and
before all Creatures.

And when we say he is p. 327.
his Son, we understand
that he really existed, and
proceeded from the Father
before all Creatures, by
his Power, and his Will.

But he is styl'd God, p. 354.
because he is the first-born
Son of all Creatures.

The Word declar'd, that p. 359.
this Production was be-
gotten by the Father, ab-
solutely before all Crea-
tures.

For Christ being the p. 367.
first-born of every Crea-
ture, was again made the
Author of another Race,
which was regenerated by
him.

Although he was truly Melito.
God before the World p. 22.
began. prius.

N. B. This Quotation from a Fragment of *Melito* puts us in mind of the loss the Church has sustain'd by the perishing of the Works of this ancient and venerable Bishop of *Sardis*; who was esteem'd as a kind of Prophet, and who wrote not a few Books. They are all long since lost; and so we may very probably conclude, that they contain'd Notions not agreeable to the prevail-
ing

ing Doctrines of after Ages. But sure 'tis too hard not to allow us truly to know the *very* Titles of them now they are lost; and yet that is the Case here, and this in a Book which, in all probability, would have given the greatest light to the Proposition before us, of all others in Antiquity. *Melito* wrote a Book, as *Eusebius* assures us,

Hist. Eccl. L. IV. C. 26. p. 147. *ὡς περὶ πίστεως [πίστεως] καὶ γενέσεως Χριστοῦ. Of Faith [the Creation] and Generation of Christ; i. e. concerning his original Creation before the World, and his*

after Generation by the Virgin Mary; or, perhaps of his original Creation and Generation only. This the MSS. shew to be the true reading: and both *Valesius* and *Dr. Cave* agree it to be so. Yet *Rufinus* durst not render it as *κτίσεως*, Creation, but as *πίστεως*, Faith; which Corruption, if he did not begin it, was therefore crept into some Copies in his time. *Jerom* seems to have had a true Copy, tho' he durst not translate the word *κτίσεως* at all; but gives us the Title, as *Of the Generation of Christ* only. If the Reader doubt of my own Integrity in the Representation of this Matter; Hear *Valesius* and *Dr. Cave's* own Words,

Vales. Not. in Euseb. Eccl. Hist. p. 82. *καὶ ὡς περὶ πίστεως καὶ γενέσεως Χριστοῦ. In Codice Maz. Med. Fuk. & apud Nicephorum legitur ὡς περὶ πίστεως καὶ γενέσεως Χριστοῦ id est de Creatione & Generatione Christi: quam scripturam veram esse non ambigimus—*

Rufinus quidem vulgatam lectionem secutus est; ut ex interpretatione ejus apparet. *Hieronymus* vero uno generationis vocabulo contentus, vocem *κτίσεως*, utpote duriorē, declinavit, propterea quod Christum in ordinem creaturarum cogere videretur. Both concerning Faith and the Generation of Christ. In the MS. Copy belonging to Cardinal Mazarine, and in the Medicean and Fukeſian MSS. as also in *Nicephorus*, the reading is *ὡς περὶ πίστεως καὶ γενέσεως Χριστοῦ*, that is, Concerning the Creation and Generation of Christ; which we do not doubt to be the right reading; *Rufinus* indeed, fol-
lowed

lowed the vulgar Reading, as appears by his Version. But Jerom contenting himself with one Word, that of Generation, avoided the Word κτίσις Creation, as too harsh, because it seemed to depress Christ into the rank of Creatures; says Valesius. And, says Dr. Cave, Cave in Melit. Hilt. Li- terar. Pt. I. p. 43. *ᾠὲ πίστεως de Fide; (quidam Codices legunt ᾠὲ κτίσεως, De creatione) & generatione Christi; respectu proculdubio habito ad illud, Prov. VIII. 22. Κύριος ἔκτισέ με ἀχλωὶ ὀσπῶν αὐτοῦ. (Πεὲ πίστεως,) concerning Faith, (some Copies read ᾠὲ κτίσεως, concerning the Creation) and the Generation of Christ; with regard, no Question, to that place, Prov. VIII. 22: The Lord created me the beginning of his ways. This is a sad Case. And how many other such Corruptions there have been, no one can say; tho' that there may have been many which are still undiscover'd, as there are not a few which are discover'd, is exceeding probable. God preserve his Church from such pious, or rather, impious Frauds; which may, indeed, serve the particular Interest of a Party, for a time; but infallibly tend to the subversion of all Religion and Morality in the World.*

N. B. So far in Antiquity we have the truly Christian Primitive Doctrine in this Matter, viz. That our Saviour was the first and principal Being which the Father of all things produc'd; he was begotten or created before all Worlds, or before all those *αιῶνες*, Heb. I. 2 Ages, which were appointed and constituted by him; and so before all the subordinate Creation. Nor do I find that at first the Church meant any thing more, or other, by the term Generation, than by that of Creation; I mean the bringing that *Divine Person into Being, who was not such before*; as the bringing the Sun or Moon into Being, when there was neither Sun nor Moon before, is the Creation of the Sun or Moon; without determining whether he was before, as to his Substance;

Vid. Tertul-
litan De
anima. C.
4. p. 307

or whether he were produc'd out of the Substance of his Father ; or whether he were absolutely made *ex nihilo* or not. Such Philosophick Notions, beyond our Reach and Capacity, having no footing for one Century at the least, after the first spreading of the Gospel ; nor perhaps for some longer time. *Justin Martyr* was indeed a Philosopher before he became a Christian ; but he was so wise a Man, and so good a Christian, as not to mix his Philosophy with his Christianity in these Matters, so as to corrupt or pervert the Simplicity of it : And accordingly he every where speaks, very nearly, according to the ancient plain Language of the Church. But soon after his time, if not also before, some Philosophers among Christians broach'd a Notion, an unintelligible Notion, which has perplex'd Christianity ever since, *viz.* That altho' the Son of God was really produc'd or begotten, as a proper, distinct, active Being, or Person, a little before the Creation of the Universe ; yet had he a *Metaphysick Existence* before ; that he was *from all Eternity, with, or in God, his Father*, ἐν θωιάμῃ, or ἐν λογικῇ θωιάμῃ, as ἐν διάσει ἐν καρδίᾳ Θεοῦ, *implanted in the Heart of God*, as an *Attribute*, the σοφία and λόγος, the *Wisdom and Reason* of his Father ; or at least in some such secret *Metaphysical Manner*, as the first Christians do not appear to have dream'd of, and which seems utterly incomprehensible by Humane Understanding. This *Metaphysick Eternity* prevail'd so that it was establish'd at the Council of *Nice* ; and those who could not be perswaded to mix such strange Philosophical Subtilties with the Simplicity of their Christian Faith, were condemn'd in part for not embracing it. After that Age this Notion went on so current, and with such Improvements, that it came at length to the belief of his *real Co-eternity* with his Father, by a
real

real *eternal Generation*; altho' not one of the most ancient Christians appears once to have heard of such a Notion; nor does the Phrase, *eternal Generation*, any more than *eternal Creation*, seem in the least intelligible by Mankind. But farther, so intolerably do modern Writers of Controversie impose upon the Christian World, that we have been long made to believe, that the Council of *Nice* establish'd this *real Co-eternity*, and *eternal Generation*; whereas all the original Testimonies assure us it was only this *Metaphysick Existence before his Generation*, and not a *real eternity of Existence after it*, which was establish'd at the Council: And I cannot but stand amaz'd that so learned a Person as Bishop *Bull* should so impose upon himself and others in this Matter.

For, as to the Council it self, its Words about this Matter are these;

Τὸς ὃ λέγοντας ἦν ποτε
ὄτε ἐκ ἡν' κ' πρὶν γεννη-
θῆναι ἐκ ἡν' κ' ὅτι ἔξ ἐκ
ἄντων ἐγένετο — τέρας
ἀναθεματίζῃ ἢ καθολικῇ
κ' ἀποστολικῇ ἐκκλησίᾳ.

Those that say that he
once was not; and that he
was not before he was be-
gotten; and that he was
made out of nothing: Those
the Catholick and Aposto-
lick Church anathematizes.

Defens.
Fid. Ni-
cæn. Sect.
III. C. 9. p.
378, 379.

See the
Nicene
Creed, at
the end.

Whence 'tis plain, that they only condemn those who affirm, that our Saviour had *no manner of eternal Existence* in God before his Generation; but at the time of his Generation, before the World, was then really, as a mere Creature, produc'd intirely ἔξ ἐκ ἄντων, *out of nothing*; the Council it self, jointly with the *Arians*, owning that he was *begotten*, or became a distinct Active Person, and the Son of God, a little before the Creation of the Universe, and not sooner; according to the common Doctrin since the Days of *Tatian*: while the Orthodox asserted a *prior Metaphysick Eternity*, and the *Arians* deny'd it. This is most fully confirm'd

ed from the only original authentick Account of this Matter, I mean in *Eusebius* his famous Letter, intirely extant in *Athanasius*, *Theodoret* and *Gelasius Cyzicenus*, and part of this very Account twice also refer'd to elfewhere by *Athanasius* himself. Take the whole Passage thus,

Theodoret
Hift. Ec-
clef. L. I.
C. 12. p.
40.
Gelas. De
Actis Sy-
nod. Ni-
can.

Ἐπιμύω τὸ ἀναθεματί-
ζεσθαι, τὸ, περὶ τῆς ἡμετέρας
ἐκείνου ἢν, ἐκ ἀποπνεύματος
ἐκείνου τῆς ἡμετέρας ἡμετέρας
ἐκείνου ἢν αὐτὸν ἴδον
τῆς Θεοῦ καὶ περὶ τῆς κτὶ σάρ-
κα ἡμετέρας ἢν ἢν ἢν Θεοφι-
λέσας ἢν ἢν βασιλέως τῆς
λόγῳ κατεπεσκέαζε καὶ κτὶ
τῆς ἡμετέρας αὐτῆς ἡμετέρας, τὸ
περὶ πάντων αἰώνων ἢν αὐ-
τῆν. ἔπειτα καὶ πάλιν ἐνεργεία
γεννηθῆναι, διωμάς ἢν ἐν
τῆς πατρὸς ἀγεννητῶς ὄντι,
τῆς πατρὸς ἀεί πατρὸς, ὡς καὶ
βασιλέως ἀεί, καὶ σωτῆρος, καὶ
διωμάς πάντα ὄντι, ἀεί
τῆς καὶ κτὶ τὰ αὐτὰ, καὶ ὡσαύ-
τως ἢν ὄντι.

And further, the Ana-
thema denounc'd against
such as say, He was not
before he was begotten,
did not appear unreason-
able: Since 'tis confess'd
by all, that he was the
Son of God, even before
his Generation, according
to the Flesh: Nay, be-
sides this, our Emperor,
most belov'd of God, con-
firm'd by Reason, that e-
ven as to his Divine Ge-
neration, he was before
all Ages, seeing that be-
fore he was actually be-
gotten, he was potentially
in his Father, when not
yet begotten. The Father
being always a Father, as
he was always a King, and
a Saviour, and every thing
potentially, being always
thus invariably and unal-
terably the same.

Defens.
Synod.
Nican.
Sect. III.
C. 9. p.
226, &c.

These Words, * omitted by *Socrates*, are too plain to need a Comment, and too well attested to be thought supposititious, let Bishop *Bull* say what he pleases. Nay, his Lordship gives us a Quotation fully confirming this thing from *Zeno*, Bishop of *Verona*, one of the side of Orthodoxy:

Procedit

Procedit in nativitate, qui erat, antequam nasceretur, in Patre.

He comes to be born, who was, before he was born, in the Father.

**Certe Socrates consulto eam [pericopen] prætermisisse mihi videtur, eo quod hæreticum sensum contineret,*

Socrates seems to me plainly to have omitted In Loc. Theodorit this Passage, because it contain'd an Heretical Opinion.

says *Valesius*; and, say the *Benedictines*, on the place in *Athanasius*,

Hæc autem verba—defunt apud Socratem: quæ forte reticuit ne Eusebii, quem ab Ariana Hæresi ex hac epistola purgandum susceperat, causam aperte proderet.

But these Words are Ad Calcem Epist. De Decret. Syn. Nicæen. wanting in *Socrates*; which he therefore perhaps conceal'd, lest he should plainly betray the Cause of *Eusebius*, whom he had undertaken to clear of the *Arian* Heresie from this Epistle.

Athanasius is also all along fully of Opinion, that the λόγος was in a Metaphysick manner in God from all Eternity, or rather was really his *Wisdom*; and seems sometimes hardly to own his *Personality* or *Generation* before the Creation, at all, yet makes him concern'd in the Creation, and is indeed horribly puzzled in his Reasonings. He who has a mind to be an *Arian* needs but read over his Orations against the *Arians*, and observe his weak Proofs, and miserable Reasonings to convince him of the indefensibleness of that Cause he undertakes. But as to the Emperor *Constantine's* Explication, mention'd by *Eusebius*, it is partly confirm'd by a Letter of his against the *Arians*, pretended to be written afterward; where yet all his Zeal against them transports him not very much farther in his Account of this Matter.

Gelas. Cy- 'Αλλά ἴδ' ὁ ᾧ Θεῷ ἦδ' ἔ-
 zicen. De χειρὸς, ὁ ᾧ ἀπάντων δημι-
 Actis Ni- κρητὸς, καὶ ᾧ ἀθανάσιος ἀ-
 can. Con- τῆς χερητὸς, ἐγενήθη, ὅ-
 c. I, Pt. III. σον παρὸς τὸ πιστὸν εἰπῆκεν, ἢ
 πεπεσώμενος ἐγενήθη,
 μᾶλλον ὅ προσήλθεν αὐτὸς,
 καὶ πάντοτε ἐν τῷ πατρὶ ἂν,
 ἐπὶ τῷ ᾧ ἐπ' αὐτῷ γεννη-
 μένων διακόσμησιν.

But now Christ, the Son of God, the Creator of all things, and the bestower of Immortality it self, was begotten, as the Faith we have been brought up in, and believ'd, has instructed us; was begotten, I say, or rather he proceeded out of the Father, being ever in him, for the setting in order the Creatures that he had made.

Only the Reader is to know, that this last Quotation depends barely on the Authority of that *grand Corrupter of ancient History for the Cause of Orthodoxy*, Gelasius Cyzicenus; and so no weight at all can be laid upon it. However, Bishop Bull is willing to make use of it, in the want of better Authority, to support his ill-grounded Notion, *viz.* that the Ancients did not mean by the *Generation* of the Son, what the Word naturally signifies, his *Production* or Coming, *ex potentia in actum*, as the Schools speak; but only his *προέλευσις*, *His Coming out of God*, and *Condescending* to act in the Creation of the World. If the *Generation* and *Creation* of the Son means no more in ancient Authors than this, Words may signify what any one pleases, and 'tis in vain to think of understanding any ancient Authors at all.

N.B. If we observe the foremention'd distinction between the original plain Expressions, *before* Philosophy was admitted, and those *afterward*, we shall not be so much surpriz'd at the remaining Testimonies concerning the original Production, or *Generation* of the Son of God; but shall easily see that

Defens. Synod. Nicæn. Sect. III. C. 9. p. 228.

that the Church for several Ages had no Notion of the *real Eternity*, and but barely a Philosophick Opinion, unsupported by all sacred Authority, of this *Metaphysick Eternity* of our blessed Saviour.

N. B. Several of late, since the *real Eternity* has been suppos'd the ancient Doctrine, have been willing to suppose the Son to be the necessary or *emanative* effect of the Father, and so *coæval* with him; as Light is suppos'd the emanative effect of the Sun, and coæval with it; and to this they apply the Expression of *Paul*, ἀπαύλασμα τῆς Δόξης. But Heb. I. 3. then, to say nothing how unreasonable it is to give us a bare *Metaphor*, or *Similitude*, instead of direct Assertions and Testimonies; nor to say, that the light of the Sun is not coæval with it, but successive, being propagated gradually; and that 'tis indeed nothing but small parts of Matter really sent out from his Body, and, by a way not yet known to any, occasioning that Sensation we call *Light* in us; to say nothing of all this, I venture to affirm, that whatever becomes of *emanative Causes* and *Effects* in other Cases, the necessary *emanation of one Person from another*, is too unintelligible a Notion to be receiv'd without the most express Testimonies and Demonstrations; whereas in this Case we have not the least direct and plain Argument, or Authority, in all the original Records of our Religion; no more indeed than we have for *Tertullian* and *Athanasius* his Hypothesis, that the Son, before his Generation, was no other than an *Attribute* in God the Father; and was after *begotten into a Divine Person*. He must have a very piercing Eye that can discern any of these Scholastick Opinions in the Sacred, or most Primitive Writers of the Church. Nay, indeed, since we shall see presently that the Ge-

neration of the Son, was ever own'd to be not necessary but voluntary, this Hypothesis is directly contrary to all Antiquity.

N. B. In this very Article the Corrupters of ancient Monuments have been at Work in a very remarkable place; I mean in the *Apostolical Constitutions* themselves, in the very Original Creed or Confession of Faith at Baptism; where, after the word γεννηθείσα, begotten, the printed Copies have added, & κτισθείσα, not created, directly against the mind of the same Constitutions, which affirm, but four Pages before, that our Lord is that Wisdom which was created by God, as we have already seen. *Cotelerius* owns, that & κτισθείσα probably crept from the Margin into the Text; and that it is wanting in other Copies. Accordingly, of the five MSS. those Words are only in two of those that are most plainly interpolated elsewhere, and wanting in both the best Copies. Bishop *Bull*, it appears, overlook'd the Notes, which wou'd have shew'd that Interpolation, and so produces this as the principal place in the whole Constitutions for his purpose; and, on its Account, in part, is willing, as he Phrases it, to excuse the many other unwary and dangerous Expressions which appear in them. Tho' why the Apostolical and most Primitive Writers, instead of our Submission to their plain Accounts of the original Christian Doctrines, free from the modern Interpolations and Additions, are thought worthy of excuse and forgiveness only, as is the constant Treatment they meet with from these later Ages, I can by no means understand; but am afraid the modern Vindicators of later Notions, and Corrupters of Books on their Account, will stand in more need of excuse and forgiveness,

L. VII. C.
4th P. 380.

p. 376.

Defens.
Fid Ni
cen. Sect.
II. C. 3.
§. 6.

giveness, at the great day, for their manifest Partiality and Prevarication in these Matters.

N. B. In this same Article the excellent Author of the Book *De Trinitate*, usually suppos'd to be *Novatian*, is no less than thrice Interpolated, in almost the same Sentence. It runs thus in the MSS.

Quia & Pater illum etiam precedit; quod necesse est prior sit qua Pater sit; quoniam antecedit necesse est eum qui habet originem ille qui originem nescit.

Because the Father is al- De Trinit.
so prior to him, since it C. 31. p.
must needs be, that as he 763.
is his Father, he must be
prior to him; because it
must needs be that he who
has no origin, must be
before him who has one.

And so I must own Bishop *Bull* honestly quotes it. In the printed Editions 'tis thus,

Quia & Pater illum etiam quadam ratione precedit; quod necesse est prior quodammodo sit qua Pater sit; quoniam aliquo pacto antecedit necesse est eum qui habet originem ille qui originem nescit.

Because the Father also Defens.
is, in some manner, prior Fid. Ni-
to him; since it must needs can. Sect.
be, that as he is his Fa- III. C. 8.
ther he must, after some §. 7.
sort, be prior to him; for
it must needs be that, in
some sense, he who has no
origin, must be before him
who has one.

Hear the fair Confession of *Pamelius* his Editor, in his Notes upon that place.

Codex Anglicus o-mittit ista quæ, ex- plicationis causa, ne Arianis videatur fa- vere, addidit Gagneus: nempe quadam ratio- ne, quodammodo, & aliquo pacto. Verum

The *English* Copy omits these Words, which *Gagneus* added, for Explication, lest the Passage should seem to favour the *Arians*: I mean in some manner after some sort, and in some sense. And indeed we chose to leave

maluimus in contextu relinquere, ut nemo hinc errandi causam sumat.

still those Words in the Context, that no Body might hence take on occasion of falling into Error. Nay, we have presently two more like Corruptions retain'd on the same account by *Pamelius*, and not disown'd by him. Hear his Words,

In Cap. 31.
Not. 141.

Et quæ habet MS. Cod. Anglicus eadem de causa etiam a nobis prætermiſſa, & Merito est ipse ante omnia, [sed post Patrem:] ac, secundam personam efficiens, [post Patrem, qua Filius.]

Those Words also which the *English MS.* Copy has, are omitted by us, for the foregoing reason; both these, He is certainly before all things, [but after his Father:] and these, making a second Person, [after his Father, as being his Son.]

Yet we must own, that one or two of *Gagneus's* Orthodox Emendations are rejected by *Pamelius*, as too gross; which therefore *Gagneus* alone must answer for. Take first the Passage, as it was in *Gagneus* his Edition; and then how it is in *Pamelius's*, and the MSS.

¶ 21. p.
714, 755.

Sed si a Christo accepit quæ nunciet, non est homo tantummodo Christus, a quo accepit Paracletus Deus non minor, quoniam nec Paracletus a Christo acciperet nisi Deus esset Christus. Christus ergo se Deum esse hoc ipso probat, quod ab eo accepit Paracletus quæ nunciat; ut testimonium Christi divinitatis grande sit dum

But if he receive from Christ those things which he declares, *Christ is not therefore a meer Man, from whom the Paraclete, being a God not inferior to him, receives them.* For the Paraclete would not receive from Christ, unless Christ were God. Christ therefore, by this very means, proves himself to be God, because the Paraclete receives from him those things which he declares.

ab illo paracletus sumit quæ cæteris tradit. So Gagnæus. Now for the true reading,

Sed si a Christo accepit quæ nunciet major ergo jam Paracletus Christus est : quoniam nec Paracletus a Christo acciperet nisi minor Christo esset : minor autem Christo Paracletus Christum etiam Deum esse hoc ipso probat, a quo accepit quæ nunciat ; ut testimonium Christi divinitatis grande sit dum minor Christo Paracletus repertus ab illo sumit quæ cæteris tradit.

So that this is a great Testimony of Christ's Divinity, while the Paraclete takes from him what things he delivers to others.

But if he receive from Christ those things which he declares, *therefore Christ is greater than the Paraclete*, because the Paraclete would not receive from Christ, *unless he were inferior to Christ.* But the Paraclete, who is inferior to Christ, does hereby prove, that Christ is God, from whom he receives those things which he declares. So that this is a great Testimony of Christ's Divinity, while the Paraclete, who is found to be inferior to Christ, takes from him those things which he delivers to others.

N. B. The following original Writers of our Religion before the Nicene Council, have either by quoting the famous place of the Proverbs, *Κείν ἤρξατο με ἀρχῆν ὁδῶν αὐτοῦ.* The Lord created me the beginning of his ways, or by express Words of their own, or by both, said that our Saviour was Created or Made ; was a Creature, a Being made by the Father ; or, what I take to be the same, was begotten, not necessarily, but voluntarily by him ; and none, in three Centuries, that I remember, took any Exceptions at this Language, but *Dionysius Romanus*, and that stands only upon the Authority of *Athanasius*.

Solomon

- Solomon* Prov. VIII. 22, &c.
Son of Sirach Ecclus. I. 4. 9. XXIV. 8, 9.
St. Paul Colof. I. 15. Heb. III. 2?
St. John Apoc. III. 14.
St. Hermas Simil. V. §. 6. p. 105.
Apostolical Constitutions L. VII. C. 36. p. 376. Vid.
L. V. C. 20. p. 325. L.
VII. C. 41. p. 380. L.
VIII. C. 12. p. 399.
Ignatius Ad *Magnes.* §. 8. p. 58. Ad
Tarf. §. 6. p. 107.
Author of the Recognitions. L. III. §. 8. p. 520. §. 10,
11. p. 521.
Justin Martyr Dialog. cum Tryph. p. 284,
287, 310, 354, 359. P.
284, 289? 327.
[*Irenæus of the H. Spir.* L. IV. C. 37. p. 331.]
Athenagoras Legat. §. 10. p. 39.
Tatian §. 7. p. 19.
Melito Scripsit Librum $\omega\epsilon\lambda$ $\kappa\tau\iota\sigma\tau\epsilon\alpha\varsigma$ $\chi\eta$
 $\gamma\epsilon\upsilon\sigma\tau\epsilon\alpha\varsigma$ $\chi\epsilon\iota\sigma\tau\epsilon\upsilon$. Euseb. Hist.
Eccl. L. IV. C. 26. p.
147.
Clemens Alexand. Strom. V. p. 431. & apud
 $\epsilon\pi\iota\tau\omicron\mu\omega\sigma\tau\epsilon\upsilon\varsigma$ clarissime. Phot.
Biblioth. Cod. CIX. p.
285.
Tertullian Advers. Prax. §. 5. p. 637.
§. 6, 7. p. 637, 638.
Advers. Hermog.
Origen Contr. Cels. L. V. p. 257.
Gregory Thaumaturg. Basil. Epist. LXIV. Doctor.
Eccl. Neocæsar. Tom. II.
p. 849.
Novatian Cap. XI. p. 349. C. XXXI.
p. 409.
Cyprian Testimon. ad Quirin. L. I. §.
1. p. 31.

παντες ἢ ὑπόστασις, καὶ μὴ
 ἢ μιᾶς ἢ ἑνὸς ἡγενησάμενος
 ποίησιν μὴ ἢ ἢ καθὼς ἢ
 πᾶσα δύναμις ὁρατῆς καὶ
 ἀορατῶν αὐτὸς ὑπόστασις ἢ,
 σὺν αὐτῷ τὰ πάντα· σὺν
 αὐτῷ γὰρ διὰ λογικῆς δυνα-
 μως αὐτὸς καὶ ὁ λόγος,
 ὅς ἢ ἢ ἐν αὐτῷ, ὑπέστησε·
 θελήματι ἢ τὸ ἀπλότῳ
 αὐτῷ προσημασμένῳ λόγῳ· ὁ
 ἢ λόγος ἢ καὶ κενὴ χωρη-
 σιας, ἔργον φρωτότοκον ἢ
 πατρὸς γένεθ· ἑστὸν ἰσχυρῶς
 ἢ κόσμῳ ἢ ἀρχῆς· γέρονε
 ἢ καὶ μείσετον, ἢ καὶ ἀπο-
 κοπῆς· τὸ γὰρ ἀπὸ μὴ ἢ
 φρωτὸς καχάσει, τὸ ἢ με-
 ειδὸν οἰκονομίας ἢ ἀρρεσιν
 φρωτῶν ἐκ ἐνδεῶν ἢ ὁ-
 ρον ἔληπται πεποίηκεν· ὡ-
 παρ γὰρ ἀπὸ μίσε θεοῦ ἀ-
 νάπτε) πυρὸς πολλὰ, τὸ ἢ
 φρωτῆς θεοῦ διὰ τὸ ἔξ-
 ψιν ἢ πολλῶν θεοῦ ἐκ ἐ-
 λαπῆ) τὸ φῶς, οὐκ καὶ ὁ
 λόγος φρωτῶν ἐκ τὸ ἢ
 πατρὸς δυναμειος, ἐκ ἄλο-
 γον πεποίηκε ἢ γέρονε καὶ
 καὶ γὰρ αὐτὸς ἐγὼ λαλῶ, καὶ
 οὐκ ἀκούετε καὶ ἢ ἢ ἢ
 διὰ τὸ μεταθέσεως ἢ λόγῳ
 καὶ ὁ φρωτῶν λόγῳ
 γένεται· φρωτῶν ἢ ἢ
 τὸ φρωτῆς φρωτῶν, δυναμει-
 ον ἢ ἐν ὁρῶν ἀπὸ φρωτῶν
 ἢ ἢ φρωτῶν ἢ ἢ ἢ

power of the Word. For the Lord of the Universe being he in whom all things subsist, was alone, if we regard the Creation, which was not yet made; but if we regard this, that all the Power of visible and invisible Beings subsisted in him, all things were with him; for with him in Metaphysick Existence, the Word himself, which was in him, subsisted. Now by his mere Will the Word came forth. But the Word proceeding from him, who did not thereby become empty, became the first born Work of the Father. Him we know to be the beginning of the World. But he was produc'd by Division, not by Abscission; for what is by Abscission is separated from the first Cause: and what is by Division, undertakes a voluntary Dispensation, and does not make any defect in him whence he is taken. For, as many Fires are kindled from one Torch, yet is not the light of the first Torch diminish'd by the kindling of many Torches; so the

ἄφ' οὗ λόγου ἐν ἀρχῇ γη-
νηθεὶς, ἀντεβρόνισεν ἢ καθ'
ἡμᾶς πέποισεν, αὐτὸς ἐαυτῷ
ἢ ἕλω δημιουργήσας, ὅ-
τω κἀγὼ κτ' ἢ ἢ λόγου
μίμησιν ἀναγεννηθεὶς. κὶ ἢ
ἢ ἀληθῶς κατὰληψιν πε-
ποιμημῆ, μεταρρυθμίζω ἢ
συγγενῶς ἕλης ἢ σύγχυσιν.

own voice, I intend to bring into order the dis-
orderly Matter which is in you. And as the
Word which was begotten in the beginning did a-
gain beget this Creation, creating Matter for it self,
so is it with me also; who, in imitation of the
Word, being begotten again, and having receiv'd
the Comprehension of the Truth, I reform the
Confusions of the like Matter. See a Dissertation
of a nameless Author upon *Tatian*, p. 12, 13. at
the end of *Tatian*.

Λόγου γὰρ ὁ ἐπερῆναι
πνεῦμα γρονῶς ἀπὸ ἢ
πατρὸς, κὶ λόγου ἐκ τ' ἢ
ρικῆς δυνάμεως, κτ' ἢ ἢ
γενήσαναι αὐτὸν πατρὸς
μίμησιν, κ. τ. λ.

Ἐχων ἔν ὁ Θεοῦ ἢ ἐαυ-
τῷ λόγον εἰσδιόθετον ἐν τοῖς
ἰδίοις σπλάγχθοις ἐγέννη-
σεν αὐτὸν, μὲν τ' ἐαυτῷ σο-
φίας, ἐξεβλάξάμην, πρὸ
ἢ ὄλων. — κὶ ὁ λόγου ὁ
ἄμην αὐτῷ, ὁ ἀεὶ συμπα-
ρῶν αὐτῷ, κ. τ. λ.

Word, tho' proceeding
from the Power of the
Father, did not leave him
that begat him without
his Word. For, I my self
speak, and you hear; and
yet am not I that speak
become without that Word
which is transfer'd to you.

But by sending out my
own voice, I intend to bring into order the dis-
orderly Matter which is in you. And as the
Word which was begotten in the beginning did a-
gain beget this Creation, creating Matter for it self,
so is it with me also; who, in imitation of the
Word, being begotten again, and having receiv'd
the Comprehension of the Truth, I reform the
Confusions of the like Matter. See a Dissertation
of a nameless Author upon *Tatian*, p. 12, 13. at
the end of *Tatian*.

For the heavenly Word 9. 10. p. 25.
being made a Spirit by the
the Father, and the Word
from his rational Power,
according to the Image of
the Father that begat him,
ἔσ.

God therefore having Theophi-
ad Auto.
his Word inhabiting in his
own Bowels, begat him, L. II. p.
88.
with his Wisdom, by e-
mission from him, before
the Creation of the Uni-
verse——— And his Holy
Word, which was ever pre-
sent with him, ἔσ.

p. 100.

Ὁ λόγος τῷ Θεῷ ὅς ἐστι
 καὶ υἱὸς αὐτοῦ· ἐκ ὧς οἱ ποι-
 ηταὶ καὶ μυθολογοῦντες λέγου-
 σι υἱὸς Θεῶν ἐκ σωμασίας
 ἡνωμένων, ἀλλὰ ὡς ἀλέ-
 θεα διηγεῖται, τὸ λόγον τὸ
 ὄντα διαπαντὸς ἐνδιέδεται
 ἐν καρδίᾳ Θεοῦ. πρὸ γὰρ π-
 γίνεσθαι, ὅτε ἔχει σύμβου-
 λον ἑαυτοῦ, νῦν καὶ φρόνησιν
 ὄντα. ὁπότε ἢ ἠδελήσεν ὁ
 Θεὸς ποιῆσαι ὅσα ἐβουλό-
 σατο, ὅτε ὁ λόγον ἐγέν-
 νησε παρορεκτὸν, παρορεκτον
 πάσις κτίσεως· ἔκωνθεῖς
 αὐτῷ τῷ λόγῳ, ἀλλὰ λόγον
 γενήσας, καὶ τὸ λόγον αὐ-
 τῷ διαπαντὸς ὁμιλῶν· ὁ-
 δὲν διδάσκουσιν ἡμᾶς αἱ ἁ-
 γαὶ γραφαὶ, καὶ πάντες
 οἱ πνευματικοὶ, ἐξ ὧν
 Ἰωάννης λέγει, Ἐν ἀρχῇ
 ἦν ὁ λόγος, καὶ ὁ λόγος
 ἦν πρὸς τὸ Θεόν· θεοκτὸν
 ὅτι ἐν πρώτοις μόνος ἦν
 ὁ Θεός, καὶ ἐν αὐτῷ ὁ λό-
 γος.

Athenag.
 Legat. 5.
 p 38, 39,
 40.

Ἐἰ δὲ ἰσχυροῦς συνέ-
 σως σκοπεῖν ὑμῖν ἐπεισιν
 ὁ παῖς τί βέλτεται, ἐγὼ δια-
 βραχέων. πρῶτον γένημα
 εἶδ' τὸ παῖς, ἐκ ὧς γενό-
 μενον, (ὅς ἀρχῆς καὶ ὁ

The Word of God, which is also his Son; not as the Poets, and Writers of Fables speak of the Children of the Gods, begotten by mixture; but as the truth explains it; that Word that ever inhabited in the Heart of God. For before any thing was made, he had him for his Counsellor, being Mind and Intellect. But when it pleased God to make whatsoever he had determined, then he begat this Word, by sending him forth, the first-born of every Creature; not being thereby depriv'd of his own Word, or Reason, but begetting the Word; and ever conversing with him: from whence the Holy Scriptures, and all Inspir'd Persons, teach us: As one of that Number, *John* says, *In the beginning was the Word, and the Word was with God; shewing, that at the first God only existed, and in him his Word.*

If you have a mind, out of your depth of Understanding, to consider what this Son means, I will briefly inform you. He is the first Production of the

Θεός,

Θεός, νῆς ἀίδιθ ὦν, εἶ-
 χεν αὐτὸς ἐν εαυτῷ τὸ λό-
 γον, ἀίσιος λογικὸς ὦν, ἢ
 ἀλλ' ὡς τὸ ὑλικῶν συμπί-
 των ἀπὸ τοῦ φύσεως, καὶ γῆς
 ὀχρείας ὑποκειμένων δίκην
 μεμιγμένων τὸ περὶ κερσε-
 ρων πρὸς τὰ κρύτερα, ἐπ'
 αὐτοῖς ἰδέα καὶ ἐνέργεια ἔτι
 πρῶτον. συνάδει δὲ τῷ
 λόγῳ καὶ τὸ πνευματικόν
 πνεῦμα, Κύριθ γὰρ, φησὶν
 ἔκπεσέ με ἀρχῆν ὁδῶν αὐ-
 τῶ, εἰς ἔργα αὐτῶ.

Father : Not as made
 (for God, who from the
 beginning was an eternal
 Mind, had in himself his
 Word, or Reason, being
 eternally rational :) but in
 such manner as when all
 material Beings of un-
 form'd Matter or Earth,
 as their *substratum*, had
 lighter and heavier parts
 mix'd together, he pro-
 ceeded out to them, that
 they might exist both in
 idea and reality. The
 Prophetick Spirit also a-
 grees to this account. For,
 says he, *The Lord created me,*
the beginning of his Ways,
for his Works.

*In eo autem qui sit
 super omnes Deus,
 totus Noûs, & totus λό-
 γος cum sit, quemad-
 modum prædiximus; &
 nec aliud antiquius,
 nec posterius, aut aliud
 alterius habente in se;
 sed toto equali, & si-
 mili, & uno perseve-
 rante, jam non talis
 hujus ordinationis seque-
 tur emissio. ——— de-
 centius autem magis
 quam hi qui latiorum
 prolativi hominum ver-
 bi transferunt in Dei æ-
 ternum Verbum, & pro-*

Now in him who is
 God over all, who is in-
 tirely Mind, and intirely
 Reason, as we have above
 discours'd, and has not a-
 ny thing earlier, or later,
 or any thing of any other
 sort in himself, and con-
 tinues always every way
 equal, and alike, and one,
 this sort of Emission, ac-
 cording to this Scheme,
 will not follow. ———

But those speak more a-
 greably to good sense than
 these, who transfer the
 manner of Emission of the
 Word of a Man which he

latiorum

*Iren. L. II.
 C. 18. p.
 138.*

lationis initium donantes & genesin, quemadmodum & suo verbo. Et in quo distabit Dei Verbum, imo magis ipse Deus, cum sit Verbum, a verbo hominum, si eandem habuerit ordinationem & emissionem generationis? Vid. C. 48, 49, p. 176, 177, 178.

speaks, unto that eternal Word of God; ascribing to him the beginning of his Emission, and its Generation, as they do in the Case of their own Word. Now wherein will the Word of God, or rather God himself, who is the Word, differ from the Word of Men, if he has the same order and manner of Emission in his Generation?

C. 43. p. 169. *Non enim infectus es, O Homo, neque semper coexistebas Deo, sicut proprium [vel proximum] ejus Verbum.*

Thou art not unmade, O Man, nor didst thou always coexist with God; as did his own [or, his nearest] Word.

C. 55. p. 185. *Semper autem coexistens Filius Patri, olim & ab initio semper revelat Patrem & Angelis, & Archangelis, & Potestatibus, & Virtutibus, & omnibus quibus vult revelare Deus.*

The Son, who ever coexisted with his Father, did always in old time; and from the beginning reveal his Father to Angels, and Archangels, and Powers, and Virtues; and to all to whom God would have him reveal him.

L. III. C. 20. p. 245. *Ostenso igitur manifeste quod in principio Verbum existens apud Deum, per quem omnia facta sunt, qui & semper aderat generi humano, hunc in novissimis temporibus, secundum præfinitum tempus a Patre, unitum*

Seeing we have manifestly demonstrated, that the same Word which was in the beginning with God, by whom all things were made, who was also ever present with Mankind, was united in the last Days, at the time appointed by the Father, to his own Work-

suo plasmati, passibilem hominem factum exclusa est omnis contradictio dicentium, Si ergo natus est, non erat ante Christus : ostendimus enim quia non tunc cepit Filius Dei, existens semper apud Patrem.

Non enim solum ante Adam, sed ante omnem conditionem glorificabat Verbum Patrem suum, manens in eo ; & ipse a Patre glorificabatur ; quemadmodum ipse ait Pater clarifica me claritate quam habui apud te priusquam mundus fieret.

Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia libere & sponte fecit. — Et quoniam Verbum, id est Filius, semper cum Patre erat, per multa demonstravimus.

Ut progenies ejus primogenitus Verbum descendat in facturam.

manship, and made a Man liable to suffering ; all their Opposition is excluded who say, If then Christ was born, he was not before. For we have demonstrated, that the Son of God did not then begin to be, as being ever with the Father.

For the Word glorified his Father, not only before L. IV. C. 28. p. 315. Adam, but before the whole Creation, while he abode in him, and was himself glorified by the Father, as he says, *Father glorifie me with the glory which I had with thee before the World was.*

For his Word and his Wisdom are ever with him, his Son and his Spirit ; by whom, and in whom he made all things, freely and spontaneously. — And that the Word, that is, the Son, was always with the Father, we have largely demonstrated. C. 37. p. 330, 331.

That his Production, his first begotten Word, may descend upon his Workmanship. L. V. C. 1. 36. p. 462.

Recegn.
L. III. §.
8. p. 520.

Qui ergo esse non inchoavit, prædictus Deus, genuit primogenitum omnis creaturæ, sicuti Deum genuit; non se immutans, non se convertens, non se dividens, non defluens, non extendens aliquid. — genuit ergo Deus quod & Facturam vocare dicimus, hoc ipsum ergo vocare & genituram, & facturam, & reliqua horum vocabulorum.

He therefore who had no beginning, that God I have been speaking of, begat the first begotten of every Creature, in a manner worthy of God; not changing himself, not altering himself, not dividing himself, not falling off, or extending any thing. — God therefore begat that which we have learn'd to call the *Workmanship* of God, which we may therefore call a *Being begotten*, or *made*, or by the parallel Names.

N. B. Take *Cotelerius's* Note upon this place.

Sic Ariani γέννημα, πείνημα, κτίσμα confundebant; eaque nomina tribuebant Filio: quem & substantiam genitam solebant appellare. Atque observatum fuit a viris doctis non abstinuisse ante Arium quosdam antiquos Patres tribus postremis locutionibus, & consimilibus aliis.

So did the *Arians* confound the Names, A being begotten or made, or created, and ascribed those Names to the Son; whom also they used to call a *begotten Substance*. And indeed it has been observed by the Learned, that some of the ancient Fathers, before *Arius*, have not abstain'd from the three last Expressions, and others like them.

§. 10, 11.
p. 501.

Mimendo itaque genuit Deus, voluntate præcedente, sicut prædictum est. — cum ergo unus sit inginitus, & unus genitus, spiri-

God therefore begat him without any Change in himself, his will going before; as we have said already. — whereas therefore there is but one

tus Sanctus Filius dici non potest, nec primogenitus. Factus est enim per Factum. unbegotten Being, and one begotten, the Holy Spirit cannot be call'd the Son of God, nor his first-born; for he is *made by a Being which was himself made.*

N. B. Rufinus, who translated these *Recognitions*, was so affrighted at such Expressions as these, that he durst not translate some Sections wherein they were contain'd; and had not some other bolder Hand supply'd his defect, we must have lost them; or, however, must have had them only from the spurious Edition of the *Recognitions*, which now pass under the Name of the *Clementine Homilies*. [For they were in *both* Editions, as *Rufinus* assures us in his time, and they are in *both* at this Day.] But 'tis the more strange, that *Rufinus* should not dare to translate fairly and fully, when he appears to have believ'd, that these Books were really written by *Clement*, the Companion of *Paul* himself. So terrible a thing, even in his Days, was the *Imputation of Heresie*, that the Doctrines of even the Companions of the Apostles, when suspected of that, were to be hidden and conceal'd from the Church of God, for fear of Infection. And no wonder, when divinely Inspir'd Books themselves have been rejected on the same Account; witness the *Revelation of John*, because it asserted the *Millennium*; and the *Epistle to the Hebrews*, because, among other things not approv'd of, it was not thought Orthodox in the Point before us; *Et quia factum Christum dicit in ea, inde non legitur in Ecclesia*, says *Pbilastrius*. And because the Author says therein, that *Christ* was made, thereupon it is not read in the Church. Upon the whole, considering the Villany of Corrupters and Interpolators, and the long time of the Power of Antichristianism, and its fore-running Here-

Vid. Ru-
fin Præf.
P. 485.

Heb: III.

De Hæret.

C. 41.

sies, 'tis well so many uncorrupted Testimonies do still remain of the original Christian Faith in this important Article; which seems to have had more attempts made to corrupt it, by Philosophy and Interpolation, than perhaps any other whatsoever; which is the true occasion of my being so large in my Notes upon it.

But now, that the Reader may have some more Light into this ancient Philosophick Notion, about the Origin of the Son of God; and may be satisfy'd, that it never pretended to more be than a Philosophick Notion; take *Tertullian's* full Account of it, in his own Words;

Advers.
Peax C. 1.
6. p. 637.
538.

Aiunt quidem & Genesim in Hebraico ita incipere, In principio Deus fecit sibi Filium. Hoc ut firmum non sit, alia me argumenta deducunt ab ipsa Dei dispositione, qua fuit ante Mundi Constitutionem, adusque Filii Generationem. Ante omnia enim Deus erat solus; ipse sibi & mundus, & locus, & omnia: solus autem, quia nihil aliud extrinsecus præter illum. Cæterum ne tunc quidem solus: habebat enim secum, quam habebat a semetipso, Rationem suam scilicet. Rationalis enim Deus; & Ratio in ipso prius; & ita ab ipso omnia.

They say, indeed, that *Genesis* begins thus in the Hebrew, *In the beginning God made to himself a Son.* But supposing that rendring should not hold, there are other Arguments that will; those I mean which are taken from the very Disposition of God, which he made use of before the Creation of the World; until the Generation of the Son. For, before all things, God was alone; being to himself a World, a Place, and every Thing. Alone, I say, because besides himself there was no external Being. Altho' indeed he was not then Alone, for he had with him that which he had of himself, I mean his Reason. For,
Quæ

Quæ Ratio Sensus ipsius est. Hanc Græci λόγος dicunt; quo vocabulo etiam Sermonem appellamus. Ideoque jam in usu est nostrorum per simplicitatem interpretationis, Sermonem dicere in primordio apud Deum fuisse; cum magis Rationem competat antiquiorem haberi; quia non Sermonalis a principio, sed Rationalis Deus etiam ante Principium: & quia ipse quoque Sermo Ratione consistens priorem eam ut substantiam suam ostendat. Tamen & sic nihil interest. Nam etsi Deus nondum Sermonem suum miserat, proinde cum cum ipsa & in ipsa Ratione intra semetipsum habebat; tacite cogitando & disponendo secum quæ per Sermonem mox erat dicturus. Cum ratione enim sua cogitans atque disponens, Sermonem eam efficiebat; quam Sermone tractabat. Idque quo facilius intelligas ex te ipso ante recognosce; ut ex imagine & simili-

God is a Rational Being; and Reason was in him first, and so from him came all things. - Which Reason is his Understanding; this the *Greeks* call λόγος; by which word we do also express *Sermo*, or *Speech*, and thence is it, by inaccuracy of Interpretation, grown common among the *Latins* to say, that *Sermo*, or *Speech*, was in the beginning with God; whereas it would be more proper to say, that Reason is the more ancient and authentick Meaning; because God did not speak from the beginning, but he was Rational before the beginning; and because Speech it self, consisting of Reason, owns her as its Foundation, [*or*, Substance.] However, 'tis no great matter in which sense we take it. Altho' God had not then sent forth his Speech, and therefore had the same with, and in Reason within himself, by silently thinking and ordering with himself what he was about to speak presently. For thinking with his Reason, and ordering all accordingly, he made Rea-

tudine Dei, quam habes & tu in temetipso rationem, quies animal rationale, a rationali scilicet artifice non tantum factus, sed etiam ex substantia ipsius animatus. Vide quum tacitus tecum ipse congrederis, ratione hoc ipsum agi intra te, occurrente ea tibi cum sermone ad omnem cogitatus tui motum, & ad omnem sensus tui pulsus. Quodcunque cogitaveris sermo est: Quodcunque senseris ratio est. Loquaris illud in animo necesse est. Et dum loqueris conlocutorem pateris sermonem, in quo inest hac ipsa ratio, quam cum eo cogitans loquaris; per quem loquens cogitas. Ita secundus quodammodo in te est sermo, per quem loqueris cogitando, & per quem cogitas loquendo: ipse Sermo alius est. Quanto ergo plenius hoc agitur in Deo, cujus tu quoque imago & similitudo censeris? quod habeat in se etiam tacendo Rationem, & in Ratione Sermonem?

son become Speech; which Reason he treated of by Speech. And that thou mayst the more easily understand this Matter, recollect within thy self before hand, and use that Reason which thou hast from that Image and Similitude of God which thou hast in thy self, as being a rational Creature, not only made by a rational Workman, but animated from his substance. Observe when thou silently discoursed with thy self, that all this is the effect of Reason within thee. Reason still meeting thee in that Discourse, at every motion of thy Thought, and at every pulse of thy Sensation; whatsoever thou thinkest is Speech; whatsoever thou perceivest is Reason: thou canst not but speak it in thy Mind; and whilst thou speakest, thou hast thy inward Speech talking with thee, wherein this Reason is, wherein in thy Thoughts thou talkest; by which, when thou speakest, thou dost think. There is therefore, as it were, a secondary Speech in thee, whereby,

Possium

Possum itaque non temere præstruxisse, & tunc Deum ante universitatis constitutionem solum non fuisse, habentem in semetipso proinde Rationem, & in Ratione Sermonem; quem secundum a se faceret agitando intra se. Hæc vis, & hæc divini sensus dispositio apud scripturas etiam in Sophiæ nomine ostenditur. Quid enim sapientius Ratione Dei, sive Sermone? Itaque Sophiam quoque exaudi, ut secundam personam conditam. Primo Dominus creavit me initium viarum in opera sua; priusquam terram faceret, priusquam montes collocarentur, ante omnes autem colles generavit me: in sensu suo scilicet condens & generans. Dehinc adstantem eam ipsa separatione cognosce. Cum pararet, inquit, cælum aderam illi simul, & cum fortia faciebat super ventos que sursum nubila, & cum tutos ponebat fontes eius que sub cælo; ego eram cum illo compingens:

when thou thinkest thou speakest; and whereby when thou speakest thou thinkest; and thy self art another Speech. How much more Emphatically is this acted in God? Whose Image and Likeness thou art accounted; that he should have in himself Reason, when he is silent, and Speech in that Reason. I might therefore on good Grounds have laid this for a Foundation that God was not Alone, even before the Creation of the Universe, as having in himself Reason, and in that Reason Speech; which he might make a second after himself, by an internal Motion. This Power, and this Disposition of Divine Sensation is shewed in the Scriptures under the Name of Wisdom. For what can be wiser than the Reason or Speech of God? Hear therefore this Wisdom, as the second Person that was created. First of all, *The Lord created me the beginning of his ways, for his Works: Before he made the Earth, before the Mountains were placed, and before all the Hills did he bring me:*

ego eram ad quam gaudebat, quotidie autem oblectabar in persona ipsius. Nam ut primum Deus voluit ea quæ cum Sophia Ratione & Sermone disposuerat intra se in substantias & species suas edere, ipsum primum protulit Sermone: habentem in se individas suas Rationem & Sophiam; ut per ipsum fierent universa, per quem erant cogitata atque disposita, imo & facta jam, quantum in Dei sensu. Hoc enim eis deerat ut coram quoque in suis speciebus atque substantiis cognoscerentur & tenerentur. Tunc igitur etiam ipse Sermo speciem & ornatum suum sumit, sonum & vocem, cum dicit Deus, Fiat Lux. Hæc est nativitas perfecta Sermoris; dum ex Deo procedit, conditus ab eo primum ad cogitatum in nomine Sophia; Dominus condidit me initium viarum: dehinc generatus ad effectum; Cum pararet Cælum aderam illi simul: Exinde eum parem sibi fa-

That is, in his own Sensation, creating and begetting. After this, consider this Wisdom, as separated and standing by: *When he prepared the Heavens, I was with him, and when above the Winds, he made strong things, which are superior to the Clouds; and when he secur'd the Fountains, which are under the Heaven, I was with him, fitting things together. I was he with whom he rejoiced: I was also every day delighted with his Person.* For, as soon as ever God would bring into their Substances and Sorts those things that he had order'd with his Wisdom, as it takes in both Reason and Speech, he first sent forth his Speech, which had both Reason and Wisdom within it, that all things might be made by the same Person, by whom they were contriv'd and dispos'd; nay, and already made, as to the Sensation which was in God. For this was still wanting to them, that they might be externally known and exhibited in their several Sorts and Substances. Then also did the Word it self
ciens,

ciens, de quo procedendo filius factus est, primogenitus, ut ante omnia genitus; & unigenitus ut solus ex Deo genitus, proprie de vulva cordis ipsius, secundum quod & Pater ipse testatur, Eructavit cor meum Sermonem optimum. Ad quem deinceps gaudens proinde gaudentem in persona illius, Filius meus es Tu; ego hodie genui Te. Et, Ante Luciferum genui Te. Sic & Filius ex sua persona profitetur Patrem in nomine Sophiae, Dominus condidit me initium viarum in opera sua; ante omnes autem colles generavit me, &c.

My Heart has sent forth a most excellent Word. To whom afterward, as rejoicing, himself also rejoicing, says in his own Person, *Thou art my Son, this day have I begotten thee.* And *I begat thee before the Morning Star.* So does the Son also in his own Person acknowledge his Father, under the Name of Wisdom. *The Lord created me the beginning of his ways, for his Works: Before All the Mountains did he beget me, &c.*

N. B. Because Bishop Bull pretends, with great Assurance, that the famous Origen was a firm Asserter of the real Eternity of the Son of God, in a different Sense from his Problematical Conjecture about

therefore assume its Sort and Ornament, Sound and Speech, when God said, *Let there be Light.* This was the compleat Nativity of the Word, while it proceeds from God, being created by him at first in his Thought, under the Name of Wisdom, *The Lord created me the beginning of his ways.* Afterward he was actually begotten, *when he prepared the Heavens I was with him.* After this he makes him his Companion, from whom he proceeded, and was made a Son. *The first begotten,* as begotten before all things; and the *only begotten,* as alone begotten by God in a strict sense from the Womb of his Heart; according to what the Father himself testifies,

Defens.
Synod.
Nicæn.
Sect. III.
C. 3. §. 1.
&c.

about the *eternity of the World* it self, and quotes a very much *suspected* Passage out of *Athanasius* to this Purpose (and justly *suspected*, as so intirely contradicting *Jerom's*, and others Testimonies concerning him) I shall here set down *Origen's* not *Philosophical Conjecture*, but *certain Faith*, in Words from his own *undoubted* Work, fairly quoted, but not fairly, translated by the Bishop.

Contra
Celsum.
L. V. p.
257.

Ὁ γὰρ τὸ Θεὸς υἱὸς, ὁ παρὰ
τότον ὁ πάσης κτίσεως, εἰ
καὶ νεωστὶ ἐνλυθρωπικέναι ἐ-
δόξεν, ἀλλ' ἔτι γε διὰ τῶτο
νεὺς ὄντι. παρ' ἐσθ' ἴτατον γὰρ
αὐτὸν πάντων τῶν δημιουργη-
μάτων ἴσασιν οἱ Θεοὶ λόγοι.

For the Son of God, the first born of every Creature, altho' he seems to have been incarnate but very lately, yet is he not therefore a late Being; for the sacred Oracles own him to be the ancientest of all Creatures.

These last Words the Bishop renders thus, to serve his own purpose, *Novit enim hunc Sacra Scriptura creaturis omnibus vetustiore, Ancienter than all Creatures.* But the Learned *Spencer*, in his excellent Edition, more faithfully: *Novit enim hunc Sacra Scriptura e creaturis omnibus vetustissimum, The ancientest of all Creatures.* And which is the truer, or more unprejudic'd reading of the Words, a very little skill in the *Greek* Language will enable any one to determine. And that this was really the known Opinion of *Origen*, *Epiphanius* is witness.

Hæres.
LXIV. §.
4. p. 527.

Ἐκ γὰρ τῆς εἰσίας τῆς Πα-
τρὸς τῶτον εἰσηγεί. κπ-
σὸν ὃ ἀμα.

He supposes him deriv'd from the Substance of the Father; but to be still created by him.

4. 8. p.
331.

Ὅποτε ὃ ἐν πολλοῖς τό-
ποις ἐνεργῶν αὐτὸν μονο-
γενῆ Θεὸν ἀπαλλοτριεῖντα
τῶ πατρὶος δεόπιτός τ' καὶ
εἰσίας ἐν τῶ τ' καὶ τὸ πνεῦ-

Whereas we have observ'd, that in many places he describes the only begotten God, as not of the same Divinity or Sub-

μα τὸ ἄγιον τέτε χέειν
τὸ γενητὸν Θεὸν εἶρηκεν
αὐτὸν σαρξὲς ὅτιν ὅπ κπ-
σὲν δείξει).

stance with the Father, as
also the Holy Spirit. On
this account, when he says
he is a *made God*, 'tis plain
he determines, that he is
but a created Being.

Bishop Bull therefore, who owns *Origen's* Faith in
these Matters to be *exactly Catholic*, ought hon-
estly to confess, that our Lord was the *first* of
those Beings, which were *created* by God the Fa-
ther, and no other; or, however, he ought to
own, that that was the Doctrine of *Origen* in this
Matter.

N. B. Altho' it was so common to say, that
our Saviour was *created*, yet was it not so com-
mon to say he was *made*, *factum* ἦν, or *γενόμενον*;
and the Reason is plain, that those Words are
very much appropriated by *John* to the *subordinate*
Creation.

Πάντα δι' αὐτὸ ἐγένετο,
καὶ χωρὶς αὐτοῦ ἐγένετο ἑστὸς
ἓν.

All things were made *Joh. I. 3.*
by him, and without him
was not any thing made.

Accordingly, the same *Origen*, who reckons our
Lord among the *δημιουργήματα*, the *Creatures*, yet is
suppos'd in one place not to allow him to be a-
mong the *ἡνωτὰ things made*.

*Ουτε γὰρ τὸ ἀγίον
τον, καὶ πάσης γεννητῆς φύ-
σεως πρωτότοκον, κατ' ἀ-
ξίαν εἶναι περὶ δύναμι, ὡς
ὁ γενήσας αὐτὸν πατήρ.

For no one can so know *I. VI. p.*
him that is unmade, and *287.*
the first-born of all Na-
ture that was made, in a
manner worthy of his
Dignity, as his Father that
begat him.

Tho' truly, the Series of the reasoning, and *Origen's* *Comment.*
calling our Saviour elsewhere expressly *γενητὸν Θεὸν*, in *Pfal. I.*
makes it pretty plain, that this Quotation has *Tom. I.*
not come uncorrupt to our Hands; but that the *P. 33.*

privative Particle has been added ſince his Days, by the Orthodox; and ſo at firſt it was *γεννητὸν*, or *γεννητὸν*, made, or begotten.

N. B. Becauſe the Orthodox have corrupted ſo many places in Antiquity which were againſt them; and loſt or dropt ſo many Books, or parts of them on the ſame Account; when no ſuch thing appears on the ſide of the *Arians*; any Teſtimonies againſt the Orthodox are more certainly Genuine than any which appear to be againſt the *Arians*.

N. B. So late as the beginning of the fourth Century it appears, that the Son's proper Coeternity with his Father was ſcarcely heard of in the Eaſtern parts of the Church. So *Arius* in his private Letter to his Friend *Eusebius* of *Nicomedia*, before the Council of *Nice* :

Επιφάν.
 Ηαίς.
 LXIX §.
 6. p. 731.

Ἐυσεβίου ὁ ἀδελφός σου ἐν Καισαρείᾳ, καὶ Θεοδοσίου, καὶ Παυλίνου, καὶ Ἀθανάσιου, καὶ Γρηγορίου, καὶ Ἀκτινοῦ, καὶ πάντες οἱ κατὰ τὴν ἀνατολὴν λέγουσιν ὅτι πρὸ ἀρχῆς ὁ Θεὸς ἦ ὡς ἀνάρχος δίπλα Φιλογονίου, καὶ Ἑλληνικῆς, καὶ Μασσαίου ἀνθρώπων ἀρετικῶν ἀκατηχιστῶν. *Vid. Method. Conuiv. Virg. apud Combefis. p. 112. Just. Ad Diognet, p. 501.* See also *Sandius's Appendix to his Interpret. Paradax, p. 307* —

Eusebius, thy Brother at *Cæsarea*, and *Theodosius*, and *Paulinus*, and *Athanasius*, and *Gregorius*, and *Actius*, and all the Eastern Bishops say, that God existed before his Son, without any beginning; excepting *Philogonius*, and *Hellenicus*, and *Masarius*, who are no better than Uncatechiz'd Hereticks.

347.

Scholium. Besides the natural Incomprehensibility of the manner of the original Production or Creation of all Beings whatsoever, and so especially of the Son of God, *Irenæus* (who seems to have been the fondest of this *Philosophick Eternity of the Son of God*, and, if his *Greek* was as express as the *Latin Translation*, to have carried it the nearest to a *real Eternity* of all the Ancients) owns his *Generation* in a peculiar manner, Unintelligible and Incomprehensible; as it must needs be in that Hypothesis. Hear his Words;

Propheta quidam ait de eo, Generationem ejus quis enarrabit? Vos autem generationem ejus ex Patre dividentes, & verbi hominum per linguam factam prolationem transferentes in verbum Dei, juste detegimini a vobis ipsis quod neque humana nec divina noveritis: irrationabiliter autem inflati audaciter inenarrabilia Dei mysteria scire vos dicitis. — Si quis itaque nobis dixerit, Quomodo ergo Filius prolatus a Patre est? dicimus ei, quia prolationem istam, sive generationem, sive adaptionem, sive nuncupationem, aut quolibet quis nomine vocaverit generationem ejus in-

One of the Prophets *L. II. C.* says, concerning him, *48. p. 176.*

Who shall declare his Generation? But you, guessing at the manner of his Generation from the Father, and transferring the manner of the Emission of a Man's Word by the Tongue to the Word of God, are justly discover'd from your own Reasonings, that you are neither well acquainted with Matters Humane nor Divine; but being unreasonably puffed up, you say you know the ineffable Mysteries of God.

— If then any one says to us, *After what manner is the Son deriv'd from the Father?* We say to him, that no one knows the Prolation, or Generation, or Nuncupation, or Adaption, or whatsoever Name any one pleases to

narrabilem

narrabilem existentem, nemo novit; non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, nec Principatus, neque Potestates; nisi solus qui generavit Pater, & qui natus est Filius. Inenarrabilis itaque generatio ejus cum sit, quicumque nituntur generationes & prolationes enarrare non sunt compotes sui; ea quæ inenarrabilia sunt enarrare promittentes.

call this Generation, which is ineffable; not *Valentinus*, not *Marcion*, not *Saturninus*, not *Basilides*, not Angels, not Archangels, not Principalities, not Powers; but only the Father who begat, and the Son which was begotten. Seeing then his Generation is ineffable, whoever they are that endeavour to describe such Generations and Prolations are not in their right Wits, when they pretend to describe what cannot be describ'd.

See L. III. C. 20. p. 245. pag. 144, 145. prius. Whence we also learn, that the *eternal Existence* of the Son was esteem'd by *Irenæus*, as prior to his Generation; as 'tis in the rest of the Ancients: And that all this Mystery arose from the leaving the original plain Notion of the *Generation* or *Creation of a Person*, for the philosophick Notion of the *Generation* or *Prolation of a Word*, deriv'd probably from some philosophick Reasonings of the old Hereticks.

N. B. That the *Word of God*, the *Son of God*, and *Jesus Christ* are the very same Being or Person, the following Texts and Testimonies will abundantly prove, *Luc.* 1. 31, 32, 33, 35. *IX.* 20. *Job.* 1. 1, &c. *VI.* 69. *XI.* 4. 27. *Just. Apol.* I. §. 5. p. 10. §. 14. p. 22. §. 18. p. 26. §. 28. p. 40. §. 30. p. 44. §. 31. p. 46. §. 39. p. 62. §. 61. p. 90, 91. §. 68. p. 101. §. 80. p. 118. §. 81. p. 120. §. 82, 83 p. 121, 122, 123. *Apol.* II. §. 10. p. 26. §. 13. p. 34, 35.

Fragm. Spicil. Tom. II. §. 1. p. 178. *Dial. cum Tryph.*
p. 251, 311, 340, 348, 354, 355. *Theoph. ad Au-*
tolye. L. II. p. 100. *Iren.* L. I. C. 1. p. 41, 42.
L. II. C. 41. p. 164. L. III. C. 10. p. 213. C.
18. p. 239, &c. C. 19. p. 243, &c. C. 20. p.
245. L. IV. C. 13, 14. p. 283, &c. C. 40. p.
340. L. V. C. 21. p. 431, &c.

ARTICLE

ARTICLE VII.

God the Father by his Word, by his Son, or by Jesus Christ, as his Minister, or Active Instrument at first Created, Made, Order'd, or Dispos'd, and still Governs all the subordinate Creatures, visible and invisible.

Joh. I. 3. Πάντα δι' αὐτῆ ἐγένετο,
καὶ χωρὶς αὐτῆ ἐγένετο
ὅτι ἐστίν.

v. 10. Ὁ κόσμος δι' αὐτῆ ἐ-
γένετο

Eph. III. 9. Γὰρ Θεῶ, τῆς πάντων κτί-
σαντι διὰ Ἰησοῦ Χριστοῦ.

Colof I. 16, 17. Ἐν αὐτῷ ἐκτίθη τὰ πάντα,
τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ
τῆ γῆς, τὰ δεξιά, καὶ τὰ ἀό-
ρατα εἴτε θρόνοι, εἴτε κυριό-
τητες, εἴτε ἀρχαί, εἴτε
δυνάμεις, τὰ πάντα δι' αὐ-
τῆ, καὶ εἰς αὐτὸν ἕκτισται,
καὶ αὐτὸς ὄντι πρὸ πάντων,
καὶ τὰ πάντα ἐν αὐτῷ συ-
νέσκηκε.

Heb I. 2. Ὃν ἔθηκε κληρονόμον
πάντων δι' ἡμῶν καὶ τῶν αἰ-
ῶνας ἐποίησεν.

ALL things were made
by him ; and with-
out him was not any thing
made.

The World was made
by him.

To God, who created
all things by Jesus Christ.

For by him were all
things created that are in
heaven, and that are on
earth, visible and invisible,
whether they be thrones,
or dominions, or principa-
lities, or powers, all things
were created by him, and
for him. And he is be-
fore all things, and by
him all things consist. See
Constitut. Apostol. L. VII. C.
41. p. 380. L. VIII. C. 5.
p. 391.

Whom he hath appoint-
ed the Heir of all things ;
by whom also he made the
Ages.

Σὺ κατ' ἀρχαίς, κτίεις, ἢ
 γῶν ἐθεμελίωσας, καὶ ἔργα
 τῶν χειρῶν σου εἰσὶν οἱ οὐρα-
 νοί. αὐτοὶ καταλῶν, σὺ δὲ
 διαρκής· καὶ πάντες ὡς
 ἱμάδιον περιβαλῶν, καὶ ὡ-
 σεί περιβάλλαιον ἐλίξεις αὐ-
 τὰ καὶ ἀλλαγήσονται· σὺ δὲ
 ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου
 οὐκ ἐκλείψουσιν.

Ὅς τὰ πάντα ἐποίησε
 λόγῳ δυνάμεως αὐτῆς, τὴν γνω-
 στικὴν γροφῆν, τρεῖς τῶν
 οὐρ.

Τὸ σκήπτρον τῆς μεγαλω-
 σύνης τῆς Θεῆς ὁ κτίει· ἡ
 μὲν Χριστός Ἰησοῦς.

*Audi, inquit; No-
 men Filii Dei magnum
 est, et immensum est, et
 totus ab eo sustentatur
 orbis. Si ergo, inquam,
 omnis Dei Creatura per
 Filium ejus sustentatur,
 &c.*

Ἐπεὶ δὲ καὶ ἦλθεν ἐν σάρ-
 κὶ πῶς ἂν ἐσώθημεν ἀνθρώ-
 ποι βλέποντες αὐτόν; ὅτι
 τὸ μέλλοσθα μὴ εἶδῆν ἡλίον,
 ἔργον χειρῶν αὐτῆς ἐσάρ-
 ροντα, βλέποντες, ἕκ ἑσθ'.

Thou Lord, in the begin-
 ning hast laid the foundati-
 on of the earth, and the
 heavens are the Works of
 thine hands. They shall
 perish, but thou remainest:
 and they all shall wax
 old, as doth a Garment.
 And as a vesture shalt
 thou fold them up, and
 they shall be changed;
 but thou art the same,
 and thy years shall not
 fail.

Who made all things
 by the Word of his Pow-
 er; that is, in the mysti-
 cal sense, of his Son.

Our Lord Jesus Christ
 is the Scepter of the Ma-
 jesty of God.

Hearken, says he, The
 Name of the Son of God
 is great, and without
 bounds, and the whole
 World is supported by
 it. If then, say I, ev-
 ery Creature of God be
 supported by his Son,
 &c.

For had he not come in
 the Flesh, how should Men
 have been able to look
 upon him, that they might
 be sav'd? Seeing if they
 behold only the Sun, which
 was the Work of his Hands,

σιν εἰς ἀκτῖνας αὐτῶ ἀντο-
φθαλυήται.

and shall hereafter cease
to be, they are not able
stedfastly to look against
the Rays of it.

§. 6. p. 19. λέγει γὰρ ἡ γραφὴ περὶ
ἡμῶν, ὡς λέγει καὶ πρὸ ὑψ., ποιή-
σαι ἡμᾶς καθ' εἰκόνα καὶ καθ'
ὁμοίωσιν ἡμῶν τὸ ἀνθρώπου.

For thus the Scripture
faith concerning us, where
it introduceth the Father
speaking to the Son; *Let
us make Man after our like-
ness and similitude.*

§. 12. p. 40. Ἐν αὐτῷ πάντα, καὶ εἰς
αὐτόν.

In him, and to him, are
all things.

Constitut. Ἐυδόκησεν ἐκ γυναικὸς
Ἀποστολ. αὐτὸν γεννηθῆναι, τὸ ποιη-
L II C. τὸν ἀνθρώπον καὶ γυναικὸς.
24. p. 234.

God was pleased, that
he who was the maker of
Man and Woman, should
be born of a Woman. See
L. V. C. 15. p. 319. L. II.
C. 36. p. 246. C. 59. p.
268.

L. III. C. Ὡς καὶ τὸ φύσει δημιουργ-
9 p. 284 γός. καὶ τὸ διατάξας νομο-
τέτης.

As being the Creator of
Nature, and the Legislator
of the Constitution.

C 19. p. 289. 290. Ἐν ἑνὶ ὁμοίωσιν
καὶ τὸ γένος πάντα ἕνε-
κα δι' ἡμᾶς κ. τ. λ.

If therefore the Lord
of heaven and earth un-
derwent all his sufferings
for us, &c.

L. V. C. Τὸν ὡσεὶν, ὅτι ἡ προῆ
11 p. 303. αὐτὸν ἐν τῇ χειρὶ αὐτῶ.

The Lord, in whose hand
his breath is.

C 7. p. 307. 308. Ὡς ποτε ἔν ἐπιθέσει
105 Μωσῆ. ἔπειτα, ὅτι ἐν ἀρχῇ
ἐποίησεν ὁ Θεὸς τὸ καὶ ὄν,
καὶ τὸ γένος, καὶ τὸν κόσμον ὅ-
τι καὶ ὅτις ἔν ἐνδεῖς, ἀλλ'
καὶ διὰ τὴν μόνον αὐτῶ προ-
σετάξει Χειρὸς ταῦτα καὶ
ταῦτα λέγει ἕξουσιον,
γὰρ. ἐπέσει. κ. τ. λ.

As therefore we believe
Moses, when he says, *In
the beginning God made the
heaven and the earth;* and
we know that he did not
want Matter, but by his
Will alone brought those
things into being, which
Christ was commanded to
make,

make, we mean the Heaven, the Earth, the Sea,
&c. [largely.]

Τῶτον ἔσθ' ἡμεῖς κηρύσσομεν ὑμῖν, καὶ εὐαγγελίζομεθα. Θεὸν λόγον, ὑπερέμψον τῷ Θεῷ αὐτῷ καὶ πατρὶ, εἰς τὸ ἔλασθαι δημιουργία.

Τῶν ἄλλων ταγματῶν δημιουργόν· διαφόρως κτίσας διὰ Χριστοῦ ποιητῶν τὸν αὐτὸν σερροντῶν, νομοθέτῶν δι' αὐτῶν.

Δι' ἑ καὶ τὰ πάντα ἐποίησας, καὶ τὸ ἔλασθαι σερρονόος.

Ὁ διὰ Χριστοῦ ποιήσας τὸ ἔλασθαι, καὶ δι' αὐτῶν ἐν ἀρχῇ κοσμήσας τὰ ἀκαταστάσια.

Ὁ δημιουργίας τὸ διὰ μεσῆτε κτίσας, ὡς αἶπθ.

Ῥῦσαι τὰ ἔργα τῆ χειρῶν σου ἐκ τῆ ἀλλοθία πνδύμαθ' εἰσεργείας.

Τὰ πάντα ἐκ τῆ μηδ' ὄνθ' εἰς τὸ εἶθ' παραγαθῶν διὰ τῆ μονοθῶν σε ἕθ'.
 ε. τ. λ.

Him therefore do we also preach to you; and declare him to be God the Word, who ministred to his God and Father, for the Creation of the Universe.

The Maker of the other Orders, the one Creator and Maker of the several Creatures by Christ; the same their Preserver, and Legislator by him. See C. 19.

By whom thou madest all things, and takest care of the whole World. See C. 26. p. 371. L. VIII. C. 16. p. 406. C. 37. p. 416.

Who by Christ hast made the whole World; and by him in the beginning didst reduce into order the disorder'd parts.

The Creator of the Creation, by a Mediator.

Deliver the Works of thy Hands from the Power of the adverse Spirit, [to Christ.] See C. 5.

Who didst bring all things out of nothing into being by thy only begotten Son. See C. 37. p. 416. C. 38 p. 417.

Ignat. ad Trall. §. 10. p. 68. Ἀληθῶς γέρονεν ἐν μέ-
τρα ὁ πάντας ἀνθρώπους ἐν
μήτρα διαπλάτων.

He was really in the Womb, who forms all Men in the Womb.

Ad Smyr. §. 8. p. 90. Ὡς ἀρχιερατήγῳ τῷ δου-
νάμεως κυρίου, καὶ διανομῆ
πάσης νουτῆς φύσεως.

As the Commander of the Lord's Army, and as the disposer of every rational Nature.

Ad Tarf. §. 4. p. 106. Αὐτὸς ἐποίησε τὰ πάν-
τα. κ. τ. λ.

He made all things, [by the command of the Father.]

Ad Heron. §. 4. p. 115. Ἐπαρεπε γὰρ τῷ δημιουργῷ
μὴ τῇ συνήθει ἐποχρήσασθαι
γενήσεως, ἀλλὰ τῇ ἄεθλοῦ
καὶ ξένη, ὡς δημιουργῷ.

For it became the Creator not to make use of the ordinary method of Generation, but of one which was surprizing and strange, on account of his being the Creator.

Just. Apol. II. §. 6. p. 14. Ὅτε τῷ ἀρχὴν δι' αὐτῆ
πάντα ἔκτισε, καὶ ἐκόσμησε

When in the beginning he created, and set in order things by him.

Parænet. §. 15. p. 79. Θεὸς ὀνομάζει λόγον, δι' ᾧ
ἐρανός, καὶ γῆ, καὶ ἡ πᾶσα
ἐγένετο κτίσις, ὡς διδάσκου-
σιν ἡμᾶς αἱ θεῖαι τῶν ἀγίων
ἀνδρῶν προσηλεῖται αἱ ἐν
μέρσι καὶ αὐτὸς [Ὀρφεὺς] ἐν
τῇ Αἰγύπτῳ προσῶν ἔγνω,
ἐπὶ τῷ λόγῳ τῷ Θεῷ πᾶ-
σα ἐγένετο ἡ κτίσις. κ. τ. λ.

He Names the Word of God, by whom the Heaven, the Earth, and the whole Creation was made, as the Divine Prophecies of Holy Men teach us: To which *Orpheus* himself, when he had been in *Egypt*, did in part give ear, and thence understood, that the whole Creation was made by the Word of God, &c.

Dialog. cum Tryph. p. 284, 285. Ὑπερέβητα τῷ ὑπερ-
κόσμον Θεῷ ——— ἐκτε τῷ
ὑπερέβητα τῷ πατρικῷ βου-
λήματι. κ. τ. λ.

Ministring to that God who was over the World. ——— as also from his ministring to his Father's Will, &c.

Οὐλοῦτο γὰρ ὅτιν ἀφ' ἑ
 κὶ τ' ἐξανδὸν κὶ τ' γῆν, κὶ
 εἰ ἔο ὁ πατὴρ μέλλει καινῶρ-
 γέν.

For this is he by whom
 the Father made the Hea-
 ven, and the Earth, and
 by whom he will renew
 them.

Λόγος γὰρ ὁ ἐπεφάνητο
 εἰκόνα τ' ἀθανασίας
 τ' ἀνθρώπου ἐποίησεν.—ὁ
 μὲν ἐν λόγῳ παρὰ τ' ἄν-
 θρώπων καλοσκηδύης ἀγγελῶν
 δημιουργὸς γίνετο).

For the heavenly Word
 made Man an Im-
 mage of his Immortality.

The Word there-
 fore became the Creator
 of Angels, before the ma-
 king of Men.

Τὸτον τ' λόγον ἔχεν ὑ-
 περὸν τ' ὡς αὐτῷ γενόμε-
 νον, κὶ εἰ αὐτῷ τὰ πάν-
 τα πεποίηκεν. οὗτος ἀρχὴ ἀρ-
 χῆ, ὅπ' ἀρχῆς κὶ κωκυῖται
 πάντων τ' εἰ αὐτῷ δεδι-
 μιουργημένων. οὗτος ἐν ὧν
 πνεῦμα Θεῶν, κὶ ἀρχὴ, κὶ
 σοφία, κὶ δύναμις ὑφίστα,
 κατήρχετο εἰς τοὺς περὶ
 τοὺς, κὶ εἰ αὐτῷ ἐλάλη τὰ
 περὶ τ' ποιήσεως τ' κόσμου,
 κὶ τ' λοιπῶν ἀπάντων ἔ-
 γο ἦτο εἰ περὶ ὅτε ὁ
 κόσμος ἐγένετο. ἀλλὰ ἡ
 σοφία, ἡ ἐν αὐτῷ ἔσται, ἡ τῷ
 Θεῷ, κὶ ὁ λόγος ὁ ἦν αὐτῷ
 αὐτῷ, ὁ ἀπὸ συμπάρων αὐτῷ.
 διὸ τ' κὶ διὰ Σολομῶντος
 φρονηθεῖ οὕτω λέγει, ἡπίκα
 τ' ἡπίμασε τ' ἐξανδὸν συμ-
 παρήμω αὐτῷ, κὶ ὡς ἰου-
 ρτ' ἐποίη τὰ θεμέλια τ'
 γῆς ἡμέω παρ' αὐτῷ ἐρ-
 μῆσα. κ. τ. λ.

He had this Word sub-
 servient in the Creation of
 his Creatures, and by him
 did he make all things.

He is called the Princi-
 pality, because he Govern-
 s, and has Dominion over
 all things that are created
 by him. He therefore be-
 ing the Spirit of God, and
 the Principality, and Wis-
 dom, and the Power of
 the most High, he descend-
 ed upon the Prophets, and
 by them spake those
 things which concern the
 making of the World, and
 all the rest that they say.

For the Prophets were not
 when the World was
 made; but that Wisdom
 which was in him, the
 Wisdom of God, and his
 holy Word, which is ever
 with him. Wherefore he
 thus alſo speaks by the

Prophet Solomon, when he prepared the Heaven, I was with him, and when he fix'd the foundations of the Earth, I was with him fitting things together, &c.

p. 100.

Ὁ ὃ λόγος αὐτῆ, δι
ἔ τὰ πάντα πεποίηκε.

But his Word, by whom he made all things. See L. I. p. 74. L. II. p. 93, 96.

Athenag.
Legat. 5.
5. p. 21, 22.

Πάντα ὃ διὰ τῆ παρ'
αὐτῆ λόγος πεποιήκατα.

Him that made all things by that Word which proceeded from him.

Ἐφ' ἔ γενήθη τὸ πᾶν,
διὰ τῆ αὐτῆ λόγος, καὶ δια-
κρίσθηται, καὶ συγκρατή-
ται.

Of whom the Universe was made by his Word, and was set in order and upheld.

5. 9. p. 37,
38.

Ἄλλ' ὅστιν ὁ υἱὸς τῆ Θεῶ
λόγος τῆ πατρὸς ἐν ἰδέα
καὶ ἐνεργείᾳ. πρὸς αὐτῆ
ᾧ, καὶ δι' αὐτῆ πάντα ἐ-
γένετο.

But the Son of God is the Word of the Father, both in idea and in reality; for through him and by him all things were made.

5. 10. p.
41.

Ἄλλὰ καὶ πλήθος Ἄγ-
γέλων καὶ κερύβιμων φωνῶν,
ἔς ὃ ποιητῆς καὶ δημιουργοῦ
κόσμου Θεοῦ, διὰ τῆ παρ'
αὐτῆ λόγος διένημα καὶ διέ-
ταξε, ὡς τὰ στοιχεῖα (ἔδ),
καὶ τὰ ἕρηνες, καὶ τὸ κόσμον,
καὶ τὰ ἐν αὐτῶ, καὶ τὰ τέ-
των ὑπερῆσαν.

But we mean the multitude of Angels, and ministering Spirits, whom God, the maker and creator of the World, by that Word which proceeded from him, dispos'd and order'd to be about the Elements, and the Heavens, and the World, and the Things that are therein, and the good order of them all.

Iren L. I.
C. 1. 5
19. p. 41.

Τῆ ᾧ Ἰωάννης ἕνα Θεὸν
παντοκράτορα, καὶ ἕνα μονο-
γενῆ Χριστὸν κηρύσσει, δι
ἔ τὰ πάντα γενόμενα λέ-
γει τῆτον υἱὸν Θεῶ, τῆτον
μονογενῆ, τῆτον πάντων ποι-
ητῆ, τῆτον φᾶς ἀληθινὸν
φωτίζοντα πάντα ἄνθρωπον,

For John, when he preached one God Almighty, and one only begotten Christ, by whom, he saith, all things were made, calls him the Son of God, him the only begotten, him the maker of all things,

τῆτον

τὸν κόσμον ποιῆσεν, τὸν εἰς τὰ ἴδια ἐληλύθει·
κ. τ. λ.

Cum teneamus actem nos regulam veritatis, id est, quia sit Unus Deus Omnipotens, qui omnia condidit per Verbum suum, & creavit & fecit ex eo quod non erat, ad hoc ut sint omnia; quemadmodum scriptura dicit. Verbo enim Domini cœli firmati sunt, & Spiritu oris ejus omnis virtus eorum. Omnia per ipsum facta sunt, & sine ipso factum est nihil: (ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia; sive temporalia, propter quandam dispositionem, sive sempiterna;) & ea omnia non per Angelos, neque per virtutes aliquas abscissas ab ejus sententia. Nihil enim indiget omnium Deus; sed per Verbum & Spiritum suum omnia faciens, & dis-

him the true light enlightning every Man, him the maker of the World, him that came unto his own, &c.

But whereas we hold C. 19. p. to the Rule of Truth, that 93. is, that there is One God Almighty, who made all things by his Word, and fitted things and made them, that from things that were not, all things might exist, as says the Scripture. For, By the Word of the Lord were the Heavens fixed, and all their Host, by the Spirit of his Mouth. All things were made by him, and without him was nothing made. (Now out of all things, there was nothing omitted, but the Father made all things by him, whether they be visible, or invisible; whether they be temporal, for a certain Dispensation or eternal;) and all things did he make, not by Angels, nor by any Powers divided from his Will; for the God of all things stands in need of no Beings whatsoever; but by his Word and Spirit does he make, and order, and govern all things,

ponens

*ponens, & gubernans,
& omnibus esse præstans.*

and gives Being to all things. See L. II. C. 46. p. 172. C. 55. p. 184, 185.

L. II. C. 2. p. 117. *Non autem verisimilis in totum apud eos qui sciunt quam nullius indigens omnium Deus, Verbo condidit omnia & fecit; neque Angelis indigens adiutoribus ad ea quæ sunt, neque virtute aliqua valde inferiori ab illo, & ignorante Patrem. — Omnia autem quæ facta sunt indefatigabili Verbo fecit: proprium enim est hoc Dei supremæ, non indigere aliis organis ad conditionem eorum quæ sunt; & idoneus est & sufficiens ad formationem omnium proprium ejus Verbum, &c.*

But it will not appear at all probable to those that know how the God of all things stands in need of no Being,—and created and made all things by his Word, not standing in need of Angels, as his Assistants, towards those things that were made, nor any Power exceedingly inferior to him, and ignorant of the Father. —

But all things that were made, did he make by his unwearied Word. For this is peculiar to the supremè Majesty of God, not to stand in need of other Instruments for the Creation of those things that are made; and his own Word is fit and sufficient for the Formation of all things, &c.

C. 5. p. 123. *Utique non viderunt eum; tamen Domini nostri nomini subiecta sunt omnia.*

Indeed they have not seen him; yet are all things subject to the Name of our Lord.

L. III. C. 4. p. 206. *In Unum Deum Credentes, fabricatorem cæli, & terræ, & omnium quæ in eis sunt, per Christum Jesum Dei Filium.*

Believing in one God, the framer of Heaven and Earth, and of all things that are therein, by Christ Jesus, the Son of God.

Nota

Non enim tantum hic, [diabolus,] sed nec quicquam ex his quæ constituta sunt, & in subjectione sunt, comparabitur Verbo Dei; per quem facta sunt omnia; qui est Dominus noster Jesus Christus. quoniam enim sive Angeli, sive Archangeli, sive Throni, sive Dominationes, ab eo qui super omnes est Deus & constituta sunt & facta per Verbum ejus, Johannes quidem sic significavit: cum enim dixisset de Verbo Dei quoniam erat in Patre, adjecit, Omnia per eum facta sunt, & sine eo factum est nihil, &c.

For not only the Devil, C. 8. p. but no Being of those^{212.} which are made, and are in subjection, can be compar'd to the Word of God, by whom all things were made, who is our Lord Jesus Christ. For indeed, whether they be Angels, or Archangels, or Thrones, or Dominions, they were created and made from that God who is over all, by his Word. Certainly *John* did so declare; for when he had said, concerning the Word of God, that he was in the Father, he adds, All things were made by him, and without him nothing was made, &c. [See the like Passages in *Irenæus* most frequently, C. 11. p. 218.

C. 16. p. 238. C. 20. p. 245. C. 31. p. 259. C. 40. p. 267. L. IV. C. 37. p. 330, 331. C. 41. p. 340. C. 52. p. 355. L. V. C. 15. p. 423. C. 18. p. 427, 428.]

N. B. If any are so over-curious as to have a mind to know the distinct parts of the *Supreme God*, the *Father of all things*; of his *Word*, or *Son*, and of the *Blessed Spirit* also in the *Creation*, and *primary Disposition* of the *World*; and would know to which of them in particular, the proper *Creation* of the *Matter of the Universe*, *out of nothing*, is to be ascrib'd. I answer, That to be sure the *highest* and *primary Part* must belong to the *highest*

highest and primary Cause and Author of all things; to the great God, the Father Almighty, the Maker of Heaven and Earth, in the most proper and peculiar Sense; [whence he alone is the most solemnly styl'd the Creator, in distinction from the Son and Spirit; who are the Redeemer and Sanctifier of the World:] and the lower and ministerial Parts must certainly belong to the Son and Spirit; the former in the higher Rank ministering to his Father, the first Cause of all things; from whom alone himself is deriv'd: And the latter in the lower Rank, ministering to both the Father and the Son; from both whom he is deriv'd, as we shall see hereafter. Since these two Divine and Sacred, but Inferior and Subordinate Beings, are ever *subservient*, in their several Stations and Offices, to the Supreme God, in all things; as the Scripture and Antiquity do unanimously agree; which will also hereafter appear. But then, as to a proper Creation, *ex nihilo*, out of nothing, in the modern, strict Sense, let us be more sure of the thing it self, e'er we are too solicitous after the Manner and Author of it. For I doubt 'tis a thing quite beyond humane Reason and Comprehension. Not that I in the least deny the proper Creation, either of material or spiritual Substances, out of nothing, as we now speak; but think it a very probable Opinion in Philosophy. But since Philosophical Opinions in such Points, are far from *Demonstrations*; since we are now enquiring after *Revealed Truths* in Religion, not Notions deriv'd from *Natural Knowledge*; and since our only Guides here, the Scripture, and ancient Writers, hardly speak directly to this Question, but are content to express themselves generally of a Creation $\epsilon\tilde{\zeta}$ $\epsilon\tilde{\nu}$ $\epsilon\tilde{\nu}\tau\omega\nu$, out of things that were not; or, as Paul speaks, $\mu\tilde{\nu}$ $\epsilon\tilde{\nu}$ $\phi\alpha\tilde{\nu}\omega\mu\tilde{\nu}\sigma\tilde{\iota}\nu$, viz. out of things which did not appear, that is, that when originally there was neither Sun, nor Moon, nor
Animals

Animals in being, they were some way produc'd, or came into Being by the Power of the Almighty; I think 'tis the safest, and most intelligible way, when we speak of the *Creation*, to mean *such a Production* of things only; and not to engage our selves in Notions and Controversies utterly beyond the reach of *humane*, perhaps of all *created Understandings*; and with which the Primitive Christians seem, for a considerable time, not at all to have concern'd themselves.

Vid. Justin ad Diogn. p. 498, 499. Method. de Creatis, p. 344. See also Sandius Interpretat. Paradox. upon Job. I. 3. and Append. p. 307—356.

ARTICLE

ARTICLE VIII.

Jefus Chrift, *the Word, and Son of God is a Divine Being, or Person, far Inferior to his Father in Nature, Attributes and Perfections.*

N. B. BY *Nature* I do only mean in general the Foundation of the Properties, whatever it be ; juft as we commonly fay, the *Nature* of an *Angel*, or however, of a *Throne* or *Dominion*, is fuperior to that of a *Man* ; and the *Nature* of a *Man* fuperior to that of a *Brute* ; without pretending to know the absolute *Subftance*, or *Effence* of any of them ; becaufe we obferve higher and nobler Attributes, Powers, and Perfections in the one fort, than in the other.

Matt. VII.
21. Ὁυ πᾶς ὁ λέγων μοι,
κύριε, κύριε εἰσελεύσεται εἰς
τὴ βασιλείαν τῆς βασιλείας ἀλλ'
ὁ ποιῶν τὸ θέλημα τοῦ πα-
τρός μου τοῦ ἐν οὐρανοῖς.

Not every one that
faith unto me, Lord, Lord,
shall enter into the king-
dom of heaven ; but
he that doth the will of
my Father which is in
heaven.

X. 40. Ὁ δεχόμενος ὑμᾶς ἐ-
μὲ δεχεται, καὶ ὁ ἐμὲ δεχό-
μενος δεχεται τὸν ἀποστείλαντά
με.

He that receiveth you,
receiveth me ; and he that
receiveth me, receiveth
him that sent me. See *Mar.*
IX. 37. Luc. IX. 48. Mat.
XIX. 16, 17. and Job. XIII.
20.

Ἔμεις ἢ μὴ κληθῆτε Ῥαβ-
 βί· ἔις γάρ ὄντιν ὑμῶν κα-
 δηγητῆς ὁ Χριστός, πάντες
 ἢ ὑμῖν ἀδελφοί ἔσε· καὶ
 πατέρα μὴ καλεῖσθε ὑμῶν
 ἐπὶ τῆ γῆς· ἔις γάρ ὄντιν ὁ
 πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐ-
 ρανοῖς.

Πεεὶ ἢ τῆ ἡμέρας ἐκεί-
 νης, καὶ τῆ ὥρας, ἔδειξεν ὁ
 Θεός, ἔδὲ οἱ ἄγγελοι τῶν οὐ-
 ρανῶν, εἰ μὴ ὁ πατὴρ μου
 μόνος.

Πεεὶ ἢ τῆ ἡμέρας ἐκεί-
 νης, καὶ τῆ ὥρας, ἔδειξεν ὁ
 Θεός, ἔδὲ οἱ ἄγγελοι οἱ ἐν
 οὐρανοῖς, ἔδὲ ὁ υἱός, εἰ μὴ ὁ
 πατὴρ.

Ὁ ἀκούων ὑμῶν ἐμὲ ἀ-
 κέει· καὶ ὁ ἀδεύων ὑμῶν ἐ-
 μὲ ἀδεύει· ὁ δὲ ἐμὲ ἀδε-
 τῶν ἀδεύει τῆ ἀποστείλατά
 μου.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο
 αὐτοῖς, ὁ πατὴρ μου ἕως ἀρ-
 πῆ ἐργάζεσθαι, καὶ ἐργάζομαι
 διὰ τοῦτο ἵνα μᾶλλον ἐζητήσῃ
 αὐτὸν οἱ Ἰουδαῖοι ἀποκρίσ-
 ναι, ὅτι ἐ μόνον ἔλυε τὸ
 σάββατον, ἀλλὰ καὶ πατέρα
 ἴδιον ἔλεγε τῷ Θεῷ, ἴσον
 ἑαυτὸν παιῶν τῷ Θεῷ. ἀπε-
 κρίνατο ἵνα ὁ Ἰησοῦς καὶ εἶπεν
 αὐτοῖς, ἀμὲν, ἀμὲν λέγω
 ὑμῖν, ἐ δύνανται ὁ υἱὸς ποι-

But be not ye called ^{XXIII.}
 Rabbi, for one is your Ma-^{8, 9.}
 ster, even Christ, and all
 ye are brethren. And call
 no Man your Father up-
 on the earth, for one is
 your Father which is in
 heaven.

But of that day and ^{XXIV.36.}
 hour knoweth no one, no
 not the Angels of heaven,
 but my Father only.

But of that day and hour ^{Mar. XIII.}
 knoweth no one, no not ^{32:}
 the Angels which are in
 heaven, neither the Son,
 but the Father.

He that heareth you, ^{Luc. X.}
 heareth me; and he that ^{16.}
 despiseth you, despiseth
 me, and he that despiseth
 me, despiseth him that
 sent me. See *Constitut.*
Apost. L. II. C. 20. p.
227.

But Jesus answer'd them, ^{Joh. V. 17.}
 My Father worketh hi-
 therto, and I work. There-
 fore the Jews sought the
 more to kill him, because
 he not only had broken
 the Sabbath, but said also,
 that God was his own Fa-
 ther, making himself e-
 qual with God. Then an-
 swered Jesus, and said un-
 to them, Verily, verily I

εἶν ἀφ' ἑαυτοῦ ἐδέν, ἐὰν μή-
 π βλέπει τὸ πατέρα ποιῶν-
 τα· ἀ γὰρ ἂν ἐκείνῳ ποιῆ,
 ταῦτα καὶ ὁ υἱὸς ὁμοίως
 ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸ
 υἱόν, καὶ πάντα δίδουσι τ' αὐτῷ,
 ἀ αὐτὸς ποιεῖ· καὶ μείζονα
 τῶτων δείξει αὐτῷ ἔργα, ἵ-
 να ὑμεῖς θαυμάσητε.

say unto you, The Son can
 do nothing of himself,
 but what he seeth the Fa-
 ther do; for what things
 soever the Father doth,
 these also doth the Son
 likewise. For the Father
 loveth the Son, and sheweth
 him all things that him-
 self doth; and he will shew
 him greater Works than
 these, that ye may marvel.

Κ. 28, 29. Καὶ ἔ μὴ σπόλων) εἰς
 τὸ αἰῶνα· καὶ ἐκ ἀρπάσε-
 ρος αὐτὰ ἐκ τῆ χειρὸς μου.
 ὁ πατὴρ μου, ὃς δέδωκέ μοι,
 μείζων πάντων ὄζει· καὶ ἐδὲ
 δύναμι) ἀρπάξεν ἐκ τῆ χει-
 ρὸς τῆ πατρὸς μου.

And they shall never
 perish, neither shall any one
 pluck them out of my hand.
 My Father, which gave
 them me, is greater than
 all; and none is able to
 pluck them out of my Fa-
 thers hand.

δ. 33—
 36. Ἀπεκρίθη αὐτῷ οἱ Ἰου-
 δαῖοι, λέγοντες, ὡεὶ κα-
 λῶ ἔργα ἔ λιδάζομεν σε,
 ἀλλὰ ὡεὶ βλασφημίας· καὶ
 ὅτι σὺ ἀνθρώπῳ ὦν, ποιεῖς
 σεαυτὸν Θεόν. ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς, ἐκ ὅτι γε-
 γραμμένον ἐν τῷ νόμῳ ὑ-
 μῶν, ἐγὼ εἶπα, Θεοὶ ἔστε;
 εἰ ἐκείνος εἶπε Θεὸς ὡεὶ
 ὡς ὁ λόγῳ τῆ Θεῶ ἐχρήσατο,
 (καὶ ἔ δύναται λυθῆναι ἢ
 γραφή) ὃν ὁ πατὴρ ἡγάσεν,
 καὶ ἀπέστειλεν εἰς τὸ κόσμον·
 ὑμεῖς λέγετε ὅτι βλασφη-
 μίαις, ὅτι εἶπον υἱὸς τῆ Θεῶ
 εἶμι;

The Jews answer'd him,
 saying, For a good work
 we stone thee not, but
 for blasphemy; and be-
 cause that thou, being a
 Man, makest thy self God.
 Jesus answer'd 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 in-
 to the world, thou blas-
 phemest, because I said, I
 am the Son of God?

N. B. In these fifth and tenth Chapters of St. *John*, our Saviour's Adversaries put so unfair a Construction upon his Words and Actions, as if he claim'd properly to be *God*, or *equal to God*, or to *act originally as God*. In both Chapters he plainly denies any such Pretensions. He owns his Dependence on God, and that all his great Power and Authority was deriv'd from him. He argues, that if he had call'd himself *God*, or, *a God*, as he did not, yet in the Language of Scripture that would not have imply'd any such claim at all; since that Appellation is there allow'd to much inferior Persons; much less that it could do so when he only call'd himself the *Son of God*. Seeming indeed all along to acknowledge, that it had been *blasphemy*, if, in the highest and properest Sense, he had made himself *the great God*, or, *equal to him*. Which Matter therefore will deserve the serious Consideration of our modern Trinitarians, who call him ὁ ἐπὶ πάντων Θεός , the *Supreme God*; and declare that he is so exactly *equal* to the Father, as to be *without any difference, or inequality*.

Proper
Preface
for Trini-
ty Sunday.

Ἄμην, ἀμὲν λέγω ὑμῖν
ὁ λαμβάνων ἐάν πνα πέμ-
ψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ
λαμβάνων λαμβάνει καὶ πέμ-
ψαντά με.

Ἄμην, ἀμὲν λέγω ὑμῖν,
ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα
ἃ ἐγὼ ποιῶ καὶ κείνῳ ποιή-
σει, καὶ μείζονα τούτων ποιή-
σει, ὅτι ἐγὼ παρὲς τοῦ πατέ-
ρος με πορεύομαι.

Verily, verily I say un- XIII. 20.
to you, he that receiveth
whomsoever I send, re-
ceiveth me, and he that
receiveth me, receiveth him
that sent me.

Verily, verily I say un- XIV. 12.
to you, he that believeth
on me, the works which
I do, shall he do also;
and greater works than
these shall he do, because
I go unto my Father.

v. 28. Ἠκούσατε ὅτι ἐγὼ εἶπον
 ὑμῖν, ὑπάγω καὶ ἔρχομαι
 πρὸς ὑμᾶς· εἰ ἠγαπήτε με
 ἐχάρητε ἂν, ὅτι εἶπον, πρ-
 ρόδομαι πρὸς τὸ πατέρα·
 ὅτι ὁ πατὴρ μου μείζων μου
 ἐστίν.

Ye have heard, that I
 said unto you, I go away;
 and come again unto you.
 If ye loved me, ye would
 rejoyce, because I said, I
 go unto the Father: for
 my Father is greater
 than I.

pag 15.
 prius.

N. B. When our Saviour so expressly assures us in *Matthew* and *Mark*, that he did *not know* the *Day of Judgment*, and that *no Being but his Father knew it*; which Texts are quoted and confirm'd by *Irenæus* and *Tertullian* themselves, (who yet say as high things of our Saviour, as any others so early) which we shall observe presently: And when our Saviour again expressly assures us in *Jobu*, that *his Father is greater than he*; which Text is more than once quoted, and confirmed by *Origen*, as we have already seen; I wonder with what Face our Moderns can so directly, and *in terminis*, contradict our Saviour's Words, as to say, that really he was *not ignorant* of the *Day of Judgment*; and that his Father is *not greater* than he, but *only equal* to him. This is not to *interpret* Scripture, but to *oppose* and *contradict* it. And till Texts full as plain, and express, and as well confirm'd from Antiquity, can be produc'd for our Saviour's *absolute Omniscience*, and *Equality* to his Father, I shall esteem the contrary Doctrines, so plainly asserted by our Saviour himself, for the true original Christian Doctrines in these Matters; and beg of my Brethren to consider how they will another Day justify such an open Contradiction to their Lord and Master; and if this be not *Antichristianism*, or *Opposition* to Christ, what can deserve such an Appellation? But if any, say they *can answer* these

Texts.

Texts, as plain as they are; I reply, that plain Texts of Scripture are not to be *answer'd*, but *believ'd* by us; especially when they contain no other than the express Words of our Saviour himself, and are not contradicted by any other in the whole Bible; nay, are very often fully confirmed by them. See *Sandius Interpretat. Paradox.* upon this Verse, and upon *John XX. 17.*

Ὁυκ ὑμῶν ἐστὶ γινῶσθαι
χρόνους, ἢ καιρὸς, ἕως ὃ πα-
τὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξου-
σίᾳ.

It is not for you to Act. I. 7.
know the times or sea-
sons, which the Father
has put in his own
power.

Θέλω ἢ ὑμᾶς εἰδέσθαι
ὅτι παντὸς ἀνδρὸς ἡ κεφα-
λὴ ὁ Χριστὸς ὅστι κεφαλὴ
ἢ γυναικὸς ὁ ἀνὴρ κεφα-
λὴ ἢ Χριστὸς ὁ Θεός.

But I would have you 1 Cor. XI. 3.
know, that the head of e-
very Man is Christ; and
the head of the Woman
is the Man; and the head
of Christ is God.

Ἄλλ' ὡς ἄγγελον Θεοῦ
ἐδέξαθε με, ὡς Χριστὸν Ἰη-
σοῦν.

Ye received me as an Gal. IV. 14.
Angel of God, as Christ
Jesus.

N. B. This Comparison and Preference of our Saviour to Angels here, and in the first Chapter to the *Hebrews*, seems to me a strong Argument that he is an Inferior Being, produc'd by the Supreme God; and not the Supreme God himself, or equal to him. Which is still more confirm'd by his being styl'd the *Fellow* and *Brother* of even Angels and Men themselves. Are these Expressions of the Sacred Writers Matt. XXVIII. 10. *Indications* of the *Omnipotent God* himself? Or, can we suppose the Authors of them, when they use such Heb. I. 9. II. 11. *Comparisons*; to have thought so? I confess this seems Joh. XX. 17. Rom. VIII. 29. to me next to impossible. As to the famous Text *Philip II. 6, 7.* see the fourth Article foregoing.

Apoc. III. 2. Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμῆ ἐν τῷ θρόνῳ μου, ὡς καὶ ἔγωγε ἐνίκησα καὶ ἐκάθισα μετ' ἧ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am sat down with my Father in his throne.

Apoc. V. N. B. Our Saviour's Reception into his Father's Throne in the *Apocalypse*, and the consequent Doxologies and Hymns, seem the most plausible Arguments for a *kind of Equality* that are in the whole New Testament; yet do we see by this Text, that by the like Inference we may prove the equality of the Saints to our Saviour himself, in his future Kingdom. So very weak are all those pretended Characters of the Son's *Equality* to his Father; which himself was so far from ever assuming, that 'twas hardly possible to give greater marks of Dependence, Inferiority, and Obedience than he did upon all imaginable Occasions, as we shall see presently more at large. Nay, his Subordination begins to be so very plain, that Bp. Bull himself, and our last Convocation do, in good measure, not only *grant* it, but *earnestly plead* for it; tho' that Doctrine has been commonly esteemed as a branch of *Arianism* for about these 1300 years together; and is still look'd upon as such by no small part of those who call themselves the Orthodox in the present Age.

Defens.
Fid Ni-
can. Sect.
IV.

Clem. Ep. I. §. 36. p. 167. Ἐν τῇ εὐχαρίᾳ τὸ σωτήριον ἡμῶν Ἰησοῦν Χριστὸν, ἃ ἀρ- χιερεῖα τῶ προσφορῶν ἡμῶν, ἃ προσάπτω καὶ βοηθῶν τῷ ἀδυνατίᾳ ἡμῶν. διὰ τῆς ἀπένιωσιν εἰς τὰ ὑψηλὰ τῶ ἁρῶν διὰ τῆς ἐνοπ-

This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the High-Priest of all our Offerings, the Defender and Helper of our Weakness. By him we look up to the highest

πειλώμεθα ἢ ἀμωμον καὶ
 ἁσπράττω ἔψιν αὐτῶ· διὰ
 τέτε ἠνεώχθη ἡ ὄψις δι
 ὀφθαλμοὶ ἢ καρδίας· διὰ
 τέτε ἡ ἀσύνεσις καὶ ἔσκο-
 τισμὸς διάνοια ἡμῶν ἀνα-
 δάλλει εἰς τὸ θαυμαστὸν αὐ-
 τῶ φῶς· διὰ τέτε ἠθέλη-
 σεν ὁ θεοῦτος ἀθανάτου
 γνώσεως ἡμᾶς γύσασθαι·
 ὡς ὢν ἀπαύγασμα ἢ με-
 γαλοσύνης αὐτῶ, τοσέτω
 μείζων ὅση ἀγγέλων, ὅση
 διαφορώτερον ὄνομα κεκλη-
 ἐνόμηκεν, κ. τ. λ. Vid.
 Constitut. Apost. L. VII.
 C. 38. p. 377.

Heavens, and behold, as
 in a Glass, his spotless and
 most excellent Visage; by
 him are the Eyes of our
 Hearts opened, by him
 our foolish and darkened
 Understanding rejoiceth
 to behold his wonderful
 Light; by him would God
 have us to taste the Know-
 ledge of Immortality :
 Who being the brightness
 of his Glory, is by so
 much greater than the
 Angels, as he has by In-
 heritance obtain'd a more
 excellent Name than they,
 &c.

N. B. These were the sober Expressions concerning our Saviour in the Apostolical Times. But how ill they suit with later Notions, we may learn from Photius, who thus curbs Clement for his mean Characters here given to our Saviour. Hear his Words,

Ἄτιθάσιτο δ' ἂν τις αὐ-
 τὸν ἐν ταύταις· — καὶ τρι-
 τον ὅτι ἀρχιερεῖα καὶ περσά-
 τλω ἢ κύειον ἡμῶν Ἰησοῦν
 ἐξονομάζαν, ἐδὲ τὰς θεο-
 περετεῖς καὶ ὑψηλοτέρως ἀ-
 φῆκε περὶ αὐτῶ φανείσ.

One may also blame Cod. 1265
 him on these Accounts. P. 305.

———Thirdly, that he
 calls our Lord Jesus an
 High-Priest and Defend-
 er only; without mak-
 ing use of more Divine
 and Magnificent Expressi-
 ons concerning him.

Tho' truly the illustrious *Hugo Grotius* justly took this plain and unphilosophical Language for a great mark of the Antiquity and Genuineness and Authority of this present Epistle.

Er ad
Bignon.
apud Co-
teler, p.
131.

Quod de Christo lo-
quitur non ut posteriores
πλατωνικώτερον, sed sim-
pliciter plane, & ut Pau-
lus Apostolus solet.

Because he speaks of
Christ, not in Platonick
Language, as the later
Christians do, but with
a plain simplicity, and as
the Apostle Paul used to
speak.

Constitut.
Apostol.
L. II. C.
26. p. 239

Ὁ ἐπίσκοπος ἑκκαθε-
ζέδω ὑμῶν, ὡς Θεὸς ἀξία
τετιμημένον ἢ κερταῖν ἢ
κλήρα καὶ ἢ λαοῦ παντὸς
ἀρχή. ὁ δὲ διάκονος τέτρα
παριστάδω, ὡς ὁ Χριστὸς πρὸς
πατρί. καὶ λειτουργεῖτω αὐτῷ
ἐν πᾶσιν ἀμείψας, ὡς ὁ
Χριστὸς ἀφ' ἑαυτοῦ πτωῶν ἐ-
δὲν τὰ ἀρετὰ ποιῆ πρὸς
πατρί πάντοτε.

Let the Bishop preside
over you, as one honour'd
with the Authority of God :
Which he is to exercise
over the Clergy, and by
which he is to govern all
the People. But let the
Deacon minister to him,
as Christ does to his Father,
and let him serve him
unblameably in all things,
as Christ does nothing of
himself, but does always
those things that please
his Father. See C. 30. p.
243.

C. 44. P.
253.

Καὶ πάντα μὲν ὁ διάκο-
νος πρὸς ἐπισκόπῳ ἀναφε-
ρέτω, ὡς ὁ Χριστὸς πρὸς πα-
τρί· ὁ δὲ ὅσα ἢ δύναται ἐν-
διώετω δι' ἑαυτῶν, λαβὼν
παρὰ τοῦ ἐπισκόπου ἢ ἐξου-
σίαν ὡς ὁ κύριος πατρός τὸ δημιουργεῖν, τὸ θεο-
νοεῖν.

And let the Deacon re-
fer all things to the Bi-
shop, as Christ does to his
Father. But let him or-
der such things as he is
able by himself, receiving
Power from the Bishop ;
as the Lord did from his
Father the Power of Crea-
tion, and of Providence.

Ignat ad
Eph. 5.
P. 47.

Ἔμῶς μακαρίζω τοὺς ἀ-
γακτεμαμένους αὐτῶν, ὡς ἢ
ἐκκλησίᾳ τῶν κυρίων Ἰησοῦ καὶ
τοῦ κυρίου τῶν Θεῶν, καὶ πα-
τρὶ αὐτῶν.

I think you happy who
so depend on him as the
Church does on the Lord
Jesus, and the Lord does
on his God and Father.

Ἐπὶ ἔνα ἰησοῦν χειρὸν,
 ἧ ἀρχιερέα ἧ ἀρχονίτε
 Θεοῦ.

Ἦμεῖς ὃ ἐνβέβηκε αὐ-
 τῶν, ὡς χειρὸν ἰησοῦν, ὃ
 φύλακὸς εἶσι ἧ τότε. ὡς
 καὶ ὁ ἑπίσκοπος ἧ πατὴρ
 ἧ ὅλων τύπος ἡσάρχης

Τοῦτε πνύματι ἧ ὑ-
 ψιλότητι, καὶ τῶ κυρίῳ ἧ
 βασιλείᾳ, καὶ ὅτι πᾶσι τὸ
 ἧ παντοκράτορος Θεοῦ ἀ-
 ἄσχετον.

Ὅτι ὡς μὴ αὐταρκῶν
 φυλάττει αὐτὴν, ἀλλ' ὡς
 χαίρων τῆ ἧ πατρὸς ἡσφο-
 χῆ.

Ὅτι ὃ, ὅτι αὐτὸς ὄντιν ὁ
 ὅτι πάντων Θεός. — καὶ ὅτι,
 ἐν αὐτῷ ὄντιν ὁ ὅτι πᾶν-
 των Θεός καὶ πατήρ, ἀλλ'
 ὅτι ἐκείνου κ. τ. λ.

Ἦποτασθημένους τοῖς ἄρεσι
 ἐπιτέροις καὶ διακόνοις ὡς
 Θεῷ, καὶ Χριστῷ.

*Deus autem, ὁ Pa-
 ter Domini nostri Jesu
 Christi; ὁ ipse sempiternus Pontifex Dei Fi-
 lius Christus Jesus, ædifi-
 cæet vos in fide, &c.*

To one Jesus Christ, Ad Mag-
 the High Priest of the un- nel. §. 7.
 begotten God. p. 58.

But do ye reverence Ad Trall.
 them, as Jesus Christ, whose §. 3. p. 64.
 place they supply; as also
 the Bishop is the Repre-
 sentative of the Father of
 all things.

The sublimity of the Spi- §. 5. p. 65.
 rit, the Kingdom of the
 Lord, and above all, the
 incomparable Majesty of
 Almighty God.

Not because himself was Ad Smyrn.
 not able to preserve it; §. 7. p. 90.
 but because he rejoic'd in
 the super-eminence of the
 Father; [therefore did
 he pray to him for them.]

Some [Hereticks] say, Ad Tarf.
 that he is the God over all. §. 2. §.

And that he himself is p. 106.
 not the God over all, but
 his Son, &c.

Being subject to the Polycarp.
 Presbyters and Deacons, ad Philip.
 as unto God and Christ. §. 5. p.
 186.

Now the God and Fa- §. 12. p.
 ther of our Lord Jesus 189.
 Christ, and he himself,
 who is our everlast-
 ing High-Priest, the Son
 of God, even Jesus
 Christ, build you up in
 Faith, &c.

Just. Apol. 'Ο λόγος ἀποδείκνυται
 I. §. 13. ὁ βασιλικώτατος καὶ δικαιο-
 p. 21. ώτατος ἄρχοντας, μὴ ἢ ἡμι-
 νήσαντα Θεὸν, ἐδέξατο οἰδο-
 μῆν ὄντα.

§. 16. p. 24. Ἐνταῦθα γὰρ μανίαν ἡ-
 μῶν καταφαίνοντες, δευτέ-
 ραν χώραν μὴ ἢ ἀβέβητον
 καὶ αἰεὶ ὄντα Θεὸν καὶ ἡμι-
 νήτορα ἢ ἀπάντων ἀνθρώ-
 πῳ σαυρωθέντι διδόναι ἡ-
 μῶς λέγοντες· ἀγνοῦντες τὸ
 ἐν τούτῳ μυστήριον.

§ 41. p. 66. Ἡ δὲ πρώτη δύναμις, μὴ
 ἢ πατέρα πάντων καὶ δε-
 ασιώτην Θεὸν, καὶ υἱὸς ὁ λό-
 γος ὄντιν.

§ 51. p. 79. Καὶ ὅτι αὐτὸν υἱὸν κα-
 λῶν ὁ Θεός, καὶ ὑποτάσσεν
 αὐτῷ πάντας ἐχθρούς ἀπύ-
 γαλτοι, καὶ πῶς οἱ δαίμονες,
 ὅσων ἐστὶν αὐτοῖς, τιμῶντες ἢ
 πακῶς πάντων καὶ δεσπότης
 Θεός, καὶ ἢ αὐτῶν ἢ χειρῶν
 ὀφεισὶν φυγεῖν περιφώνται.

§ 77. p. 114. Τίτω μὴ ἢ πρῶτον Θεὸν
 δύναμιν, — δευτέραν ἢ
 γὰρ χώραν τῷ ᾧ ὁ Θεός
 λόγος, ἢ ἢ τρίτῳ πνεύ-
 ματι.

The Word demonstrates,
 besides whom we know no
 Governor most absolute,
 and most righteous, next
 to that God who begat
 him.

For in this Point they
 suppose we are mad ;
 saying, that we give
 the second place after the
 immutable and eternal
 God and Father of all
 things, to a crucify'd Man ;
 they being indeed igno-
 rant of the Mystery con-
 cerning him.

But the first Power af-
 ter the Father of all things,
 and the Lord God, is his
 Son, the Word.

And that God calls him
 his Son, and has promis'd
 that he will subdue all his
 Enemies under him. And
 how the *Demons* endeavour
 to avoid, as far as they
 are able, the Power of the
 Father of all things, the
 Lord God, and that of
 Christ himself.

That Power which is
 after the primary God.
 ——— The second place
 is for that Word which is
 from God ; and the third
 for the Spirit.

Τὸ τὸ πατρὸς τῷ ὄντι
 καὶ διαπίτε Θεοῦ ὄνομα αὐ-
 τὸ τὸτο μόνον ἐπιλέγουσιν
 τῶτο, λεσβόμενον ἄρα
 ἐπὶ τὸ λούζον. ὄνομα γὰρ
 τῷ ἀρρήτῳ Θεῷ ἐστὶς ἔ-
 χος ἀπὸν· εἰ δέ τις τολ-
 μήσειεν τῷ λέγειν, μέμνηε
 τῷ ἄσποτον μανίαν.—καὶ
 ἐπ' ὀνόματι Θεοῦ Ἰησοῦ Χριστοῦ,
 τῷ σωραδένῳ ὀπὶ Πον-
 τίου Πιλάτου. κ τ λ.

Ἐπειδὴ καὶ τὸν ποιητὴν τῷ
 ὄντι Θεὸν καὶ πατέρα ἐξέ-
 ξάζον. καὶ τὸν παρ' αὐτῷ
 Χριστὸν ὄντι αὐτοῦ κατήγ-
 γελλον.

Ἀπεκτείνασθε γὰρ τὸν δί-
 καιον, καὶ σὲ αὐτοῦ τοῦ
 παρῆτος αὐτοῦ, καὶ τὸν τοῦ
 ἐλπίζοντες ἐπ' αὐτὸν, καὶ
 τὸν πέμφασθε αὐτὸν παν-
 τοκράτορα καὶ ποιητὴν τῷ ὄ-
 ντι Θεὸν ἀδέλφει.

καὶ αὐτὸς [Ἰησοῦς] σω-
 θήσεται ὑπὸ τοῦ αὐτοῦ μνη-
 ρύων, ἐ τῇ αὐτοῦ βουλῇ, ἢ
 ἰσχυρῶς ἐπὶ τὴν καυχόμε-

Those that bring the Person to be baptiz'd to the laver do only make use of this Name of the Father of the Universe, and the Lord God. For as to a proper Name for the ineffable God, no one can pronounce such a thing. But if any one is so hardy as to say there is such a Name, he is distracted with intolerable Madness. —And into the Name of Jesus Christ, who was crucify'd under Pontius Pilate, &c. See *Apol. II. §. 6. p. 14.*

Seeing they glorified God, even the Father, the maker of the Universe, and declared that Christ which was deriv'd from him was his Son.

Ye have slain the just one, and his Prophets before him; and at present those that place their hope on him, and you reject him that sent him, God Almighty, the maker of the Universe. See p. 275, 276, 277, 357, 358.

And Jesus declares, he was to be saved by him; not boasting that he could do any thing by his

ἴθι, καὶ γὰρ ὅτι γῆσι τὸ αὐτὸ ἔ-
περῆξε.

Melito,
pag. 69.
prius.

Μόνος Θεοῦ, τοῦ περὶ πάν-
των, καὶ ἐπὶ πάντων καὶ ὅτι
τοῦ Χριστοῦ αὐτοῦ ὄντως
Θεοῦ λόγου περὶ αἰώνων ἑσ-
μῶν ἑρμηνεύεται.

Athenag.
Legat. 5.
10 p. 40.

Λέγοντας Θεὸν πατέρα,
καὶ υἱὸν Θεοῦ, καὶ πνεῦμα ἁ-
γίον· διακρίνοντας αὐτῶν—
ἐν τῇ τάξει διαίρεσιν.

Iren.
L. II. C.
48. p. 176.

*Irrationabiliter au-
tem inflati audaciter
inenarrabilia Dei My-
steria scire vos dicitis.
quandoquidem & Do-
minus ipse, Filius Dei
ipsum iudicii diem &
horam concessit scire so-
lum Patrem, mani-
feste dicens, De die au-
tem illa & hora ne-
mo scit, neque Filius,
nisi Pater solus. Si
igitur scientiam diei il-
lius Filius non crubuit
referre ad Patrem; sed
dixit quod verum est;
neque nos erubescimus
que sunt in quæstioni-
bus majora secundum
nos reservare Deo, ne-
mo enim supra Magi-
strum est.*

own Power. For he did
the same while he was
upon Earth. See p. 329,
330.

We are Worshippers
of the only God, who is
before all things, and o-
ver all things, and over
Christ himself, who was
truly God the Word be-
fore the World began.

When we say God the
Father, and God the Son,
and the Holy Spirit,
and shew their difference
in order.

But you are unreason-
ably puff'd up, and bold-
ly say, that you know the
ineffable Mysteries of God.
Whereas even our Lord
himself, the Son of God,
confess'd that the Father
alone knew the Day and
Hour of the Judgment;
saying plainly, of that Day
and Hour knoweth no one,
neither the Son, but the
Father only. If therefore
the Son was not asham'd
to refer the knowledge of
that Day to his Father,
but said what was true;
neither are we asham'd to
leave those things which
in Disputes are too hard
for us, to God; for no one
is above his Master.

Dimittens

Dimittere itaque oportet agnitionem banc Deo; quemadmodum & Dominus horæ & diei. Etenim si quis exquirat causam propter quam in omnibus Pater communicans Filio, solus scire Horam & Diem a Domino manifestatus est; Neque aptabilem magis, neque decentiorem, nec sine periculo alteram quam hanc inveniat in presenti; (quandoquidem solus verus Magister est Dominus) ut discamus per ipsum super omnia esse Patrem. Etenim Pater, ait, major me est.

Per Filium suum donat humano generi, Incomprehensibilis per Comprehensibilem, & Invisibilis per Visibilem.

Invisibilis Visibilis factus, & Incomprehensibilis factus Compre-

We ought therefore to leave this Knowledge to God, as our Lord does that of the Hour and Day of Judgment. For if any one desires to know the Reason why the Father, who Communicates in all things to his Son, is yet declared by our Lord, to know alone the Hour and Day, he will at present be able to find out no Answer more suitable, nor more proper, nor less dangerous than this; (on account, I mean, that our Lord is the only true Teacher;) that we hence learn from himself that the Father is above all. For, says he, the Father is greater than I. See L. III. C. 6. p. 208, 209, 210. *Recognit. L. X. §. 14. p. 585. Tertull. advers. Prax. C. 14. p. 646. C. 26. p. 658.*

He bestows it upon Mankind by his Son; the Incomprehensible Being by one that is Comprehensible: The Invisible Being by one that is Visible.

An Invisible Being was made Visible; an Incomprehensible Being was made
hensibilis,

C. 49. p. 177, 178.

L. III. C. 11. p. 219.

C. 18. p. 241.

incomprehensibilis, & Impassibilis Passibilis, & Verbum Homo.

Comprehensible ; an Impassible Being was made Passible ; and the Word was made Man.

N. B. *Irenæus* and the Ancients always esteem'd God the Father *Invisible, Impassible, and Incomprehensible* ; absolutely and immutably so. But the Son of God, in his Divine Nature alone indeed *Invisible, Impassible, and Incomprehensible*, but made *Visible, Passible, and Comprehensible* by his Incarnation ; as is most evident in the first Ages.

L. IV. C. 14. p. 300, 301.
Bonum autem placitum Patris Filius perficit. Mittit enim Pater, mittitur autem & venit Filius. Et Patrem quidem Invisibilem & Interminabilem, quantum ad nos, cognoscit suum ipsius Verbum ; & cum sit inenarrabilis, ipse enarrat eum nobis. rursus autem Verbum suum solum cognoscit Pater, &c.

The Son performs the good pleasure of the Father. For the Father sends, but the Son is sent, and comes to us : And as to the Father, who is, with regard to us, Invisible and Unlimited, his own Word knows him. And being ineffable yet he discovers him to us. And again, The Father alone knows his Word, &c.

C. 27. p. 300.
Igitur secundum magnitudinem non est cognoscere Deum : Impossibile est enim mensurari Patrem. — Nec alius quis præter Verbum Domini, nec virtus longe absistens a Patre uniuersorum. Nec enim indigebat horum

'Tis therefore impossible to know God in his full Magnitude ; for 'tis impossible that the Father should be measur'd. — Nor any other Being besides the Lord's Word : Nor any Power far remote from the Father of the Universe. For God
Deus

Deus ad faciendum quæ ipse apud se præsinierat fieri; quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia libere & sponte fecit.

Sic Unus Deus Pater ostenditur, qui est super omnia, & per omnia, & in omnibus. Super omnia quidem Pater, & ipse est Caput Christi; per omnia autem Verbum, & ipse est caput ecclesiæ; in omnibus autem nobis Spiritus, & ipse est aqua viva quam præstat Dominus in se recte credentibus, quia Unus Pater qui est super omnia, & per omnia,

& in omnibus nobis. [Since *Irenæus* look'd upon the Son and Spirit as the *Hands* or *Instruments* of the Father, 'tis no great wonder that he thus paraphras'd the Words of *St. Paul.*]

Hanc esse adordinationem & dispositionem eorum qui salvantur dicunt Presbyteri Apostolorum discipuli; & per hujusmodi gradus proficere; & per Spiritum

did not want their Assistance for the making those things which he had determin'd should be made; as if he had not Hands of his own. For his Word and Wisdom, his Son and Spirit, by whom, and in whom he made all things freely and spontaneously are ever with him.

So is one God the Father demonstrated, who is ^{L. V. C.} *over all, and through all, and in all.* ^{18. p. 427,} The Father truly ^{428.} is *over all*, and he is the Head of Christ. But the Son is *through all*, and he is the Head of the Church. And the Spirit is *in us all*, and he is the living Water which the Lord gives to those that rightly believe that there is *one Father* who is *over all*, and *through all*, and *in us all*.

[Since *Irenæus* look'd upon the *Hands* or *Instruments* of the Father, 'tis no great wonder that he thus paraphras'd the Words of *St. Paul.*]

The Elders who were ^{C. 36. p.} the Disciples of the Apo- ^{461.} stles say, that this is the Appointment and Disposition of those that are saved; and that they must go on to Perfection by *tum*

*tum quidem ad Filium,
per Filium autem af-
cendere ad Patrem.*

such Degrees; and so by the Spirit ascend to the Son; and by the Son ascend to the Father. See Artic. I. and II. before.

N. B. If any Impartial Man does but observe in what an exalted and distinguishing Manner, and with what Divine and Solemn Epithets the Ancients still speak of the *Supreme God the Father*, if compar'd with the manner of their speaking of, and the Characters they give to the Son of God, he will need no other Arguments to determine his Judgment in the Article before us: Nor will he be under the least Temptation to suppose, that those first Christians had a Notion of the Son's being the *same God* with the *great Creator of all things*; or, of his being in any respect *equal* to him.

N. B. That our Saviour is ὁμοῦνθ (or ὁμοῦσιθ) *Consubstantial*; of the *same* (or indeed of a *like Substance*) with his Father, are so late Notions that the two first Centuries give us no manner of occasion of discoursing of them. It was some time e'er Christians us'd to speak of the *Substance* of God at all; and when *Justin Martyr* introduces a Platonick speaking of it, he allows the word *Substance* to belong to Creatures, but says, the Supreme God is ἐπέκεινα πάντων ὄντων, *beyond, or above all Substance*. The first Author quoted by Bishop *Bull*, who, as he supposes, directly asserts, that our Saviour is ὁμοῦσιθ τῷ πατρὶ, *Consubstantial with the Father*, is a very sorry one, a Platonick, or Platonico-Christian Philosopher, who counterfeited a Dialogue under the Name of *Mercurius Trismegistus*, which is now extant, and call'd *Pamander*. But this is a Mistake; for that Au-
thor

Dial. cum
Tryph. p.
221.
See Sandi-
us Omnia
post Ap-
pend. In-
terpr. Pa-
radox.
Pamander.
p. 1.

thor asserts, not that the Father and the Word were *ὁμοῖοι*, but that the *Λόγος* and the *Νεῦς ἁμωρῶς* were *ἴο*. Tho' perhaps from such a philosophick fancy the Application of that Word, to the Father and Son, might be deriv'd. However 'tis plain, and own'd by Bishop *Bull*, that the first use of this Word among Christians appears only among the ancient Hereticks; tho' he fancies, without all manner of Authority, that they had it from the Church. Which Supposition is very unjust and injudicious at the same time. *Tertullian* indeed, the *Montanist*, who directly asserted, that there was a duration when God was not a Father, and had not a Son, did yet venture to philosophize at a strange rate about the Trinity; and said, there was *Una substantia in tribus coherentibus*, One Substance in the three conjoin'd Beings. But how *Tertullian* came to know so much, without the least pretence to Divine Revelation, or Apostolical Tradition, I do not understand. Tho' indeed he did not mean as the Moderns do: And the Church was wiser at that time than to follow such his extravagant Notions in this Matter. Nay, what is exceeding remarkable, himself owns, that such Notions and Expressions as he ventur'd upon, were disapprov'd and disown'd by the greatest part of Christians; nay that they look'd on them as inconsistent with the fundamental Doctrine of the Gospel, the belief of *One God*. Hear his own Words on this Occasion,

Simplices enim quique, ne dixerim imprudentes & idiota, quæ major semper credentium pars est, quoniam & ipsa Regula Fidei a pluribus Diis sæculi ad Unicum & Verum De-

All the simpler sort of Christians, not to style them foolish and childish, (which are always the greatest part;) because the Rule of Faith it self supposes us to renounce the multitude of heathen

Defens.
Synod Nicæen. Sect.
II. C. 1. 5.
2. Vid.
pag. 11.
prius.
Adv. Præxam C.
12. p. 643.

Advers.
Præx. C. 3.
p. 635.

um transfert, non intelligentes unicum quidem, sed cum sua œconomia esse credendum, expavescunt ad œconomiam. Numerum & Dispositionem Trinitatis divisionem præsumunt Unitatis. — Itaque Duos & Tres jam jactitant a nobis predicari; se vero unius Dei cultores præsumunt, &c.

Gods; and to believe in the one true God alone; they not understanding that this one God is to be taken as including this Dispensation, are mightily affrighted at this Dispensation; for they suppose that this Number and Disposition of the Trinity is a Division of the Unity. — They therefore boast that we do now preach three Gods; but pretend that they are the Worshipers of only One.

However, it seems by *Epiphanius*, that this word *ὁμοῦσι*, *Consubstantial*, was so sacred and necessary to the Christian Religion, that without it no Heresie could be confuted: ἀνὰ τὸ ἴδιον ὁμολογεῖν ὁμοῦσιον πάντων αἱρέσεων ἢ διὰ τὸ ἴδιον ἔλεγχθαι. Unless we confess the *Consubstantiality*, we can never confute any of the *Heresies*. After a while, the Philosophick Reasonings of some had gone so far as to occasion the word *ὁμοῦσι*, *Consubstantial*, to be offer'd to the Church, at the famous Council of *Antioch*, compos'd of seventy Bishops, about *A. D.* 264. when they met to condemn *Paulus Samosatenus*. This Council, as all confess, directly rejected it, and accordingly in all those Eastern Parts the Church long continued the purity of the Faith, without Corruption in this Matter. But about the same time *Dionysius*, the Bishop of *Rome*, as *Athanasius* tells us, was zealous for it; and when *Dionysius* of *Alexandria* had said, that our Saviour was a *Creature*, and therefore far inferior to the Supreme God, the Bishop of *Rome*, if we

Hæref. LXIX. §. 70. p. 797.

Vide Cl. Bull. Defens. Fid. Nicæn. Sect. II. C. 1. §. 9. & Basil. Epist. CCC. Tom. II. p. 1067.

can believe *Athanasius*, receiv'd Accusations against him in a Synod of his own; and gave him such a Reprimand and Admonition as humbled the aged Bishop, and brought him to a Submission; to a *Vindication*, or *Recantation* rather of what he had said: Wherein yet he could not deny but that the word $\epsilon\omicron\mu\omicron\sigma\iota\varsigma$, being no where in Scripture, stuck with him still: And he hop'd that he might be excus'd therein: Tho' indeed this Story seems to be no better than a Forgery of *Athanasius*. After this we hear nothing of this Word, I think, till the Council of *Nice*; when, by a particular Accident, it came to be establish'd, without any careful Examination, or the producing of ancient Testimonies to support it withal: The most that *Eusebius* himself, (who knew more of such Matters than all the rest of the Council put together,) could say for it, after he had been oblig'd to sign the *Nicene* Creed, wherein it was contain'd, much against his Will, was this, that $\pi\acute{\nu}\epsilon\varsigma\ \tau\grave{\alpha}\ \pi\alpha\lambda\alpha\iota\acute{\omega}\nu$, *some of the Ancients* had us'd it before them. But the particular Accident upon which this famous Article of Faith depended, was this; *Eusebius*, Bishop of *Nicomedia*, had intimated in a certain Letter of his, that $\delta\omicron\mu\omicron\sigma\iota\varsigma$ was a Word which he and his Friends particularly abhor'd, and look'd upon as exceeding contrary to the Christian Doctrine. The Council having gotten this Letter, and being in a great ferment against *Arius* and his Party, without any Examination at all that appears, excepting what *Eusebius's* Opposition oblig'd them to, resolv'd to do the business of the *Arians* at once, and to put such a distinguishing Word into their Creed, as should certainly cut them off from the Church. And hence this famous *Schibboleth* has been ever since a *main Article of the Christian Faith*; and it has been more safe and harmless to doubt of almost any other Doctrines of Christianity, never so expressly contain'd in Scripture, than of this
 additional.

additional term of Art introduc'd in such a manner in the fourth Age of the Church. That this last Circumstance, or Occasion of the Establishment of the $\delta\mu\acute{o}\sigma\iota\varsigma$ is true, take the Authority of *Ambrose*, the famous Bishop of *Milan*; who speaks of it with great Pleasure and Satisfaction, in these Words,

De Fide. L. III. C. 7. p. 159. Op. Tom. IV. Vid. Epiphani. Hæres. LXIX. §. 7^o p. 797.

Si verum, inquit Eusebius in Epistola, Dei Filium & increatum dicimus, $\delta\mu\acute{o}\sigma\iota\varsigma$ cum Patre incipimus confiteri. Hinc vocabulum istud Symbolo suo inferendi occasionem Patres Nicæni arripuerunt: quia id adversariis formidini esse vidissent: ut tanquam evaginato ab ipsis hæreticis gladio, nefandæ hæreseos caput amputarent.

If, says Eusebius in his Epistle, we confess Christ to be the true Son of God, and uncreated, we begin to own, that he is Consubstantial with the Father. Hence it was that the Nicene Fathers took occasion to insert that word into their Creed; because they saw their Adversaries were affrighted at it. That so they might cut off the Head of that wicked Heresie with that very Sword which was drawn by the Hereticks themselves.

God have Mercy upon his Church; and preserve it from such Occasions of new Articles of Faith any more! Those who are for *Philosophy* in these Matters, may do as they please: But sure *Articles of Faith* ought to be taken out of the *sacred Scriptures*, or at least to have the Approbation and Consent of the *most Primitive Fathers*; neither of which can in the least be here pretended to by any. Accordingly I must own, as to my self, that whatever my Philosophick Opinions be, this $\delta\mu\acute{o}\sigma\iota\varsigma$ is no *Article of my Faith*, nor, by the Grace of God, ever shall be. To the Law and to the Testimony. If they speak not according to this Word, it is because there is no Light in them. Since it appears by the foregoing Ac-

count that *Tertullian* was the beginner, and probably *Dionysius* of *Rome* the grand promoter of the ὁμοίσι; and thence it came by degrees into the Church; it will be worth our while to observe how *Tertullian's* Philosophy came to spread to *Rome*. Now this we may thus Conjecture at. The Heretick *Praxas*, as appears by *Tertullian's* own Advers. Account, was in great Reputation at *Rome*, with *Prax. C. 1: Victor* or *Zephirinus*, the Bishop. [So little infal- P. 634. lible was that See even in the second Century.] He maintain'd the Father and the Son to be one and the same Being, or Person. *Tertullian* confuted him so thoroughly, that it probably sunk his Reputation, and his Heresie both; at least at *Rome*. But at the same time *Tertullian* asserted that the Son was made out of a part of the Substance of the Father. This Doctrine, broach'd by so great a Man as *Tertullian*, who by writing against the old Hereticks was become as it were a Standard of Orthodoxy, gain'd ground in the *West*, especially at *Rome*; and became, as is very probable, the foundation of the ὁμοίσι there: that so this preliminary *Antichristian* Corruption, as well as the others afterwards might have *Antichristian Rome* for its Mother also.

N. B. Let us Observe by the way here the judicious Opinion of the great *Eusebius* concerning such New and *Unscriptural* Articles of Faith.

Τὸν ἀναθεματισμὸν, ὃ
 ἐστὶν ὃ πιστὸν περὶ αὐτῶν ἐκ-
 τεθέντα, ἀλυτὸν ἔστι ἠγχι-
 σάμεθα· διὰ τὸ ἀπίργειν
 ἀγέλοις χριστοῦ φωναῖς·
 δι' ὧν χερόν ἢ πᾶσα γέ-
 γονε σύγχυσις τῆς ἀκατα-
 τασίας τῆς ἐκκλησίας.

The Anathema which follows that Creed which was drawn up by them, we thought might, without much Reluctance, be comply'd with; because it forbids Men to use *Unscriptural* Expressions; from whence almost all

Socrat. Hist. Eccl. L. I. C. 8. p. 26, 27. Theodorit. L. I. C. 12 p. 39.

the Confusions and Disorders of the Churches have arisen.

N. B. But let us now see how long the Original Doctrine concerning the intire *Inferiority* of the Son to the Father continued in the Church : And that will appear to have been till the very fourth Century it self. Hear an unsuspected witness, I mean that very *Alexander*, Bishop of *Alexandria*, who Excommunicated *Arius*, and gave occasion to the Council of *Nice* it self. His Words are these ;

Epist. A-
lex. apud
Theodoc-
rit. Hist.
Eccl. L. I.
C. 4, p.
16, 17.

Ἄγνοῦντες οἱ ἀνάσθητοι
ὡς μακρὸν ἀν εἶη μεταξύ
πατρὸς ἀγέννητου, καὶ τῆς κρι-
θέντων ὑπὸ αὐτῆς ἐξ ἑκ ὄν-
των λογικῶν καὶ ἀλόγων
ὡν μεσιδίαισα φύσις μονο-
γενῆς, δι' ἧς τὰ ὅλα ἐξ ἑκ
όντων ἐποίησεν ὁ πατήρ τῆς
Θεᾶς λόγου, ἢ ἐξ αὐτῆς τῆς
ἐνθεοῦ πατρὸς γενήσῃ.

Those who are unskilful are ignorant how mighty a distance there is between the unbegotten Father ; and those rational and irrational Creatures which were created by him out of nothing ; between whom the Only Begotten is a middle Nature ; whereby the Father of God the Word made all things out of nothing ; and which it self was begotten from the Father.

Where, by the By, we may also Note, that whatever private Reasons set *Alexander* against *Arius* afterwards, *himself* had originally all along preached much what the same Doctrine to the People ; as the Presbyters and Deacons of his own Church over and over tell him to his face, in their Letter to him, before the Council of *Nice*, still extant ; which it will be worth the Reader's while to peruse upon this Occasion.

N. B. Because this Letter of the Presbyters and Deacons on the side of Arius to Alexander, is so Authentick, and of such great Consequence, I shall here transcribe it at large for the Reader's Satisfaction.

Μαχαρίω Πάπᾳ Ἐπισκό-
πω ἡμῶν Ἀλεξάνδρῳ, Ὁι
Πρεσβύτεροι κὶ Ὁι Διάκο-
νοι ἐν Κυρίῳ χαίρουσιν.

The Presbyters and Deacons to the Blessed Father, our Bishop Alexander, send Greeting in the Lord.

Ἡ πίστις ἡμῶν ἢ ἐκ πα-
ρόντων, ἢν κὶ ἀπὸ σε μαμα-
θήκαμεν, μακάριε πάπᾳ,
ὅστιν αὐτὴ ὀιδιμάρι ἐνα Θε-
ὸν ἀρχήνητον, μόνον αἰδίων,
μόνον ἀναρχον, μόνον ἀλη-
θινόν, μόνον ἀθανάσιον ἐ-
χοντα μόνον σοφόν, μόνον
ἀγαθόν, μόνον διωδύσιον,
πάντων κειτῶν, διοικητῶν
οἰκονόμον, ἀβέβητον, κὶ ἀναλ-
λγίωτον, δίκαιον, κὶ ἀγα-
θόν, νόμον, κὶ περφητῶν, κὶ
κενήης διαθήκης ἔσπεν Θεὸν
ἡρηήσαντα ὑδὸν μονοἡρηῆ
παθὲ χερίων αἰωνίαν· δι ἔ
κὶ παρὸ αἰῶνας κὶ παρὸ ὄλα
πεποίηκε· ἡρηήσαντα δὲ ἔ
δοκήσει, ἀλλὰ ἀληθεία, ὑ-
πισήσαντα ἰσῆφ θελήματι
ἀβέβητον κὶ ἀναλλοίωτον κτί-
σμα τῷ Θεῷ τέλειον, ἀλλ' ἐχ
ὡς ἐν τῷ κτισμάτων ἡρηήμα
ἀλλ' ἐχ ὡς ἐν τῷ ἡρηή-
μάριαν. ἐδ' ὡς Ὁουαλενή-
ι, παρὸ ὄλα τὸ ἡρηήμα

Our Faith, which we have receiv'd from our Forefathers, and which, Blessed Father, we have learn'd from you also, is this. We own but one God, who is alone Un- begotten, who is alone Eternal, who is alone without beginning, who is alone the true God, who alone has Immortality, who alone is Wise, who alone is Good, who alone is the Potentate, who is the Judge, the Orderer and Disposer of all Things: Immutable and Unalterable, Righteous and Good, the God of the Law and the Prophets, and of the New Covenant; who begot his only begotten Son before the World began: By whom he made the Ages and the Universe. Begat him, we mean, not in

Apud Athanas. De Synod. A- rim & Se- leuc. Op. Vol. I. p. 385, 386: & Epi- phan. Hæref. LXIX. § 7. p. 732, 733:

ἢ πατρὸς ἐδογματίσεν·
 ἐδ' ὡς ὁ Μανιχαῖος μί-
 ρος ὁμοίῳ τῷ πατρὸς τὸ
 γήνημα εἰπηγόσατο· ἐδ' ὡς
 Σεβέλιος ἢ μονάδα δι-
 αϊρᾶν ὑπέπερα· εἶπεν· ἐδ'
 ὡς Ἰερακας λύχρον ἀπὸ
 λύχρου, ἢ ὡς λεμπάδα εἰς
 δύο· ἐδὲ ἢ ὄντα περὶ
 τερον, ὕστερον γήνηθέντα ἢ
 ἐπικροθέντα εἰς ὕον· ὡς καὶ
 σὺ αὐτὴς, μακάριε πάπα,
 καὶ μέσω ἢ ἐκκλησίαν, καὶ
 ἐν συνεδρίῳ πλειστάκις τού-
 ταῦτα εἰσηγησαμένης ἀπι-
 γόρδου αἰλλ' ὡς φαιδὸν δε-
 λήματ' ἢ Θεῶν πορὸ χρόνων
 καὶ πορὸ αἰώνων κροθέντα· καὶ
 τὸ ζῶν, καὶ τὸ εἶναι περὶ τῶ
 πατρὸς εἰληφῶρα, καὶ τὰς δό-
 ξαις. σωυπετήσαιτ' αὐτῶ
 τῶ πατρὸς· ἐ γὰρ ὁ πατήρ
 δὲς αὐτῶ πάντων τῶ κλη-
 ρονμίαν, ἐσέτησεν ἐσωτῆρ,
 ὠν ἀγνήτης ἔχει ἐν ἐαυτῶ·
 πηγὴ γὰρ ὅτι πάντων· ὡς
 τρεῖς εἰσιν ἑαυτάσεις καὶ ὁ
 μὲν Θεὸς αἰητ' ἢ πάντων
 τυγχάνων, ἔστι ἀναρχὸς
 μονάτ' ἢ· ὁ ἢ ὕος ἀγρό-
 τος γήνηθείς ὑπὸ τῶ πα-
 τρὸς καὶ πορὸ αἰώνων κροθείς,
 καὶ σεμελιωθείς ἐκ ἦν πορὸ
 τῶ γήνηθέναι, ἀλλ' ἀκ-
 ρίνεις, πορὸ πάντων γήνη-
 θείς, μίτ' ὑπὸ τῶ πατρὸς
 ἑαυτῶ· ἐδὲ γὰρ ὅτι αἰητ' ἢ,

appearance only, but re-
 ality ; giving him his sub-
 sistence by his own Will ;
 the Immutable, and Unal-
 terable, and Perfect Crea-
 ture of God, but not as
 one of the ordinary Crea-
 tures: A Being begotten by
 him, but not as one of
 the ordinary Beings which
 were begotten. Not that
 this Being begotten was
 an Emanation, as was the
 Doctrine of *Valentinus*; nor,
 as *Manichæus* suppos'd, is
 the Being begotten a Con-
 substantial part of the Fa-
 ther : Nor, as *Sabellius*,
 who divided the Unity,
 and call'd him both Son
 and Father : Nor, as *Hie-
 racas*, Light from a Light,
 or as one Lamp divided
 into two : Nor, as one
 that before was, yet after-
 ward was begotten or
 created into a Son. As
 even you your self, Bles-
 sed Father, in the midst
 of the Church, and in the
 Assembly of the Clergy,
 have frequently rejected
 those who introduc'd these
 Opinions. But, as we say,
 that he was created by the
 Will of God before time,
 and before the World be-
 gan ; and that he received

ἢ σωμαίδι· ἢ σωμαχρήσι·
 πατρὶ πατρὶ, ἐξ ἑ αὐτοῦ πατρὶ
 πατρὶ τὸ ἔπι ἕξι, ὡς τινὲς
 λέγουσι, τὰ πρὸς τι, δύο ἀφ-
 ραῖς εἰσὶν ἀρχαὶ ἀρχὴν ἁπλῆν·
 ἀλλ' ὡς μονὰς καὶ ἀρχὴ πάν-
 των, ἕως ὃ Θεὸς πρὸ πάν-
 των ὄντι. διὸ καὶ πρὸ τῆ ἕξι
 ὄντι, ὡς καὶ πατρὶ σὲ μεμα-
 θήκαμεν, καὶ μέστω τῆ ἐκ-
 κλησίαν κηρύξασθαι. καὶ ὁ
 ἕν πατρὶ τῆ Θεοῦ τὸ ἔπι ἕ-
 χθι, καὶ τὰς δόξας καὶ τὸ ζῶν,
 καὶ τὰ πάντα αὐτοῦ παρε-
 ὄντι, καὶ τὸ ἀρχὴ αὐτῶ
 ὄντι ὁ Θεός. ἀρχὴ καὶ αὐτῶ
 ὡς Θεὸς αὐτῶ, καὶ πρὸ αὐ-
 τῶ ὄν. εἰ ἢ τὸ, Ἐξ αὐτῶ
 καὶ τὸ, Ἐκ γαρύς· καὶ τὸ
 Ἐκ τῆ πατρὸς ὄξιν ἁπλῆν καὶ
 ἡκω, ὡς μέσθ αὐτῶ ὑ-
 μείον, καὶ ὡς πρὸ ἁπλῆν ὑπο-
 τινων νοεῖ, σύνθεθ ὄντι
 ὁ πατήρ, καὶ διαίρεθ, καὶ
 πρὸθ, καὶ σῶμα κατ' αὐ-
 τῶ, καὶ τὸ ὅσον ἐπ' αὐτοῖς,
 τὰ ἀκόλ. εὐδα σῶματι πάσαν
 ὁ ἀσῶμαθ Θεός.

his Life, and his Being, and all his Glory from the Father. For the Father, when he made him Heir of all things did not deprive himself of any thing which he has in himself without being begotten. For he is the Fountain of all things. Wherefore there are three Substances, and God himself, who is the cause of all things, is alone without beginning. But the Son being begotten by the Father before time, and created and founded, before the World began, was not before he was begotten; but he alone as begotten before time by the Father, did really subsist; for he is not eternal, or coeternal, or unbegotten as the Father is; nor has he his Existence together with the Father, as some say, who after a sort introduce two unbegotten Principles; but God

is so before all things as the only Being, and the beginning of all things. Wherefore he is before his Son, as we have learn'd from you, when you have preach'd in the midst of the Church. In as much therefore as he has his Being, and all his Glory, and his Life from God; and all things are deliver'd to him, thence is God his Origin and Governor; for he governs him as his God,

and as being prior to him. But if that Expression, *From him*; and that, *From the Womb*; and that, *I came out from the Father, and come*; are understood as implying his being a Consubstantial part of him, as an Emanation; the Father is a compound Being, capable of Division, and Mutable; and indeed, according to them, a Body: And so, as far as their Notions extend, the Incorporeal God is liable to Corporeal Affections.

N. B. This Account of *Alexander's* Inclination originally to the *Arian* Notions is, in some measure, confirm'd by *Sozomen's* Account of the origin of this Dispute and Quarrel between him and *Arius*, in these Words;

Διαλεκκώτατος ἦ ἡρόδοτος [Ἀρειος] (ἐλέγχετο γὰρ μηδὲ ποιάτων ἀμοιρεῖν μαθημάτων) εἰς αὐτοῦ ἐκυλίσθη λόγος· ὡς οὕτω περὶ τούτων παρ' ἑτέρου μὴ εἰρημύσον πολυῖσιν ἐκκλησίᾳ ἀπὸ τῆς ἰδῆς τῆς Θεοῦ ἕξ ἐκ ὄντων γεννηθῆναι, καὶ εἶναι ποτε ἔτε ἐκ ἦν, καὶ ἀντεξισιότητι κακίας καὶ ἀρετῆς δεκτικὸν ὑπαρῆσαι, καὶ κῆρυγμα καὶ πνεῦμα καὶ ἄλλα πλὴν αὐτῶν λέγειν εἶδος τῆς τούτοις σωματικῶν, εἰς διαλέξεις περιόντων, καὶ τοῖς κατὰ μέρος ζητήσεσι. λαβόμενοι δὲ τινες τῶν εἰρημύσων ἐμύφοντο ἀλέξανδρον, ὡς ἐδύναντο ἀνεχόμενοι τῶν κατὰ τὸ δόγμα τῶν νεωτέρων εἰσμηθῆναι ὅτι τῶν ἀποστολικῶν ἀ-

Arius being a subtle Disputant, (for he was said to have been no stranger to those Sciences;) fell into absurd Expressions; inso-much that he ventur'd first to say in the Church, what none durst say before him, that the Son of God was made out of nothing; and that he once was not; and that by the freedom of his Will he was capable both of Vice and Vertue: That he is a Creature, and the Workmanship of God: And many other things which you may suppose one that maintained such Opinions, as he, proceeding in Subtilties and nice Questions would say. But some taking hold of the

μεινον ἔϊ). πρὸς τὴν ἀμφιβό-
λων ἐναλίερω μέρει προσθεῖ-
ναι λόγον, ὡς μὴ δόξαι ἀ-
νάγκη ἀλλὰ πειθεῖται τὸ ἔει-
δῶ αὐτὸ παύειν, κειτῆς
καθίστας σὺν πῖς ἀπὸ κλή-
ρω εἰς ἀμύλλαν ἀμφιτέρως
ἤγαγν. ὡς ἡ συμβαίνειν φι-
λεῖ πρὸς τὰς ἔειδεις τὸ λό-
γων ἐκπερθεῖ ἐπειρετο νι-
χῶν. σωίσα. ἡ ἄρει. μὲ
τοῖς παρ' αὐτῶ ἐρημύνοισ'
οἱ ἡ ὡς ὁμοῖσι. καὶ συνα-
τῆ. ἡν ὁ υἱὸς τῶ πατρῷ.
σωιδεῖς ἡ πάλιν ἡμοῦ
τοσάντως διαλέξεις ἀνακί-
νέσαιτες ἡ σωίεση. ἀλλή-
λοις. ἀμφιτέρως ἡ τὸ ζητή-
σιως ἔτι δοκῶσι. ἔϊ) πεπο-
δέ τι καὶ ἀλέξανδρ. τὰ
πρωῖα. πῆ μὲ τέρας. πῆ ἡ
ἐκείνας ἐπαινῶν. τελεῶν ἡ
τοῖς ὁμοῖσι καὶ σωματίδιον,
ἔϊ) τὸ υἱὸν ἀποφανομύοις
ἔδει, καὶ τὸ ὄρειον ὁμοῖας
ρεσνεῖν ἐκελῶσε, τὸ ἐναντίων
λόγων ἀφ' ἑμῶν, ἐπεὶ ἡ ἐκ
ἔπεισεν. ἡδη ἡ πολλοῖ τὸ
ἐμφ' αὐτὸν τὸ ἐπισκόπων
καὶ τὸ κλήρω λέγειν ὁρθῶς τὸ
ἄρειον ἐνόμιζον, ἀπεκήρυξε τὸ
ἐκκλησίας αὐτὸν τὸ, καὶ τὸ
συμπερίηλίας αὐτῶ πρὸς τὸ
δύγμα κληρικῶν.

Expressions complain'd of
Alexander, as not acting as
became him in his suffer-
ing such Novelties. But
he answered, that it were
better to allow liberty of
Disputation to both Par-
ties in disputable Points,
that he might not seem to
quash their Controversie by
Violence, but to end it by
reasonable Methods. So he
sat as Judge, together with
his Clergy, and brought
both Parties to a Dispu-
tation. Now, as it usual-
ly happens in such verbal
Controversies, each party
strove for Victory. And
Arius stood to what he had
said ; but the others af-
firm'd, that the Son was
Consubstantial and Coeter-
nal to the Father. And
when there was a second
Assembly, those that had
moved the Questions could
not agree one with ano-
ther. Nay, while the Di-
spute seem'd to be doubt-
ful, *Alexander* himself at
the first was in great Dif-
ficulty : Sometimes com-
mending one side, and
sometimes another ; till at
last he yielded to those
that affirm'd the Son was
Consubstantial and Coeter-

nal; and commanded *Arius* to be of the same Opinion, and to leave his contrary Expressions. But when he could not persuade him, nay, while many of the Bishops and of the Clergy thought that *Arius* was in the right, he Excommunicated him, and those of the Clergy also who agreed with him in his Doctrine.

Testa-
ment, p.
786, 790.

N. B. When the Nature and Attributes of the Son of God were first own'd as properly equal to those of the Father in the Christian Church, 'tis hard exactly to determine. To be sure it was not till a considerable time after the Council of Nice, when *Ephrem*, the Syrian, was first zealous for it; for tho' the Foundations of this Doctrine were then laid, by the admission of the $\alpha\mu\omega\sigma\iota\theta$, yet was not the Doctrine it self fully own'd; but the Son was still esteem'd in great measure *Inferior* to the Father, during a great part, at the least, of the fourth Century of the Church: To say nothing of the great, sometimes greatest part of the Church, which all along oppos'd the Introduction of such Novelties, and which was never suppress'd till Antichristian Tyranny became too great for Opposition; and at length entirely establish'd a most compleat System of these sort of Corruptions, I mean the famous Creed of *Vigilius Thapsitanus*, or *Tapsensis*, as he is commonly call'd; which alas! is not yet cast out of the Reform'd Churches themselves! *Pudet hac opprobria Nobis & dici potuisse, & non potuisse refelli!*

1 Joh. II.
18.

N. B. That the Reader may the better trace the rise of modern *Antichristianism* and *Herese* at Rome, from those many *Antichrists*, or *Hereticks*, which arose in the first times of the Gospel; and which, as *John* intimates, were to unite in the grand *Antichrist* himself; take the following *Chronological*

nological Table of the Time and Circumstances when those old Hereticks came to *Rome*, their common Rendezvouz ; when they spread their Heresies there ; and what mighty Success they soon had in that City.

- I. About *A. D.* 63 or 64. *Simon Magus* was driven from *Cæsarea* by *Peter* to *Rome* ; and tho' upon God's Judgment on him by *Peter*, some stop was put to his Heresie ; yet did it still continue ; and himself had a Statue erected for him afterward, as a God.
- II. About *A. D.* 66. *Menander*, or his followers, were condemned by *Linus*, Bp. of *Rome*, and Excommunicated. So that this Heretick must also have so early spread his Heresie in that City.
- III. About *A. D.* 75. *Ebion* spread his *Socinian* Heresie at *Rome*.
- IV. About *A. D.* 80. *Marcus*, or *Marcion* the Elder, being vanquish'd by *John* and his Presbyters, and driven from *Ephesus*, went to *Rome*, and spread his Heresie there, and was there condemn'd by *Clement*, Bishop of *Rome*.

Constit. L. VI. C. 8, 9. p. 337, 338. Euseb. Hist. Eccl. L. II. C. 13, 14. p. 50, 51, 52. Epiphan. Hæres. XXI. §. 5. p. 59. Hieronym. in Catalog. Justin Martyr, Apol. II. §. 34. Tertull. Apoleget. §. 13. p. 15.

Hos Sanctus Linus Episcopus secundus Apostoli Petri a consortio conversationis nostræ ejectos æterna damnatione multavit. Prædestinat. L. I.

Epiphan. Hæres. XXX. §. 18. p.

Philastr. Qui devictus atque fugatus a Beato Joanne Evangelista, & a Presbyteris de Civitate Ephesi Romæ hanc Hæresin seminavit. Hunc Clemens æterna damnatione punivit.

V. About *A. D.* 128. *Valentinus* came to *Rome*. He grew famous in a little time, and continued spreading his *Heretic* there for 20 Years together. He seems first to have settled that famous *Heretical School* or *University*, which by degrees *Corrupted* the *Church of Rome*, and thereby introduc'd *Antichristianism* and *Heretic*. The *Succession* of *Hereticks* there was thus, according to *Bishop Pearson*;

(1.) *Valentinus*. (2.) *Secundus*. (3.) *Epiphanes*. (4.) *Ptolemæus*. (5.) *Colarbasus*. (6.) *Heracleon*. (7.) *Cerdo*. (8.) *Marcion*. (9.) *Lucian*. (10.) *Apelles*, Probably all *Masters* of this *School*, one after another; or, rather of several under *Contemporary Schools* of the same *Nature*, from about *A. D.* 128. till *A. D.* 140. or 150. For,

VI. About the same Year *A. D.* 128. *Cerdon* came to *Rome*; and after some time, if not immediately, spread his *Heretic* there also; and had there a

Ἐπιφάνειον ὃ μὲν γὰρ ἠλ-
θεν εἰς Ῥώμην ὅστις Ἰγί-
νος, ἠκούσεν τ' ὅτι Πίος,
καὶ παρέμεινεν ἕως Ἀρκαδίου.
Iren. L. III. C. 4. p. 206.

*Epiphan, ad singulas
has hereses. Vid. Pearf.
Vind. Ign. Part II. C.
7. p. 373.*

Κέρδων ὃ ἂν πρὸς Μαρ-
κίαν, καὶ αὐτὸς ἐπὶ Ἰγ-
νίου. *ibid.* & *Cypr. Epist.
LXXIV. p. 211.*

more famous *Successor*.

VII.

VII. For about, or rather exactly at *A. D.* 130. *Marcion*, *Cerdon's* Scholar, came to *Rome*, out of *Pontus*: And put in to be Bishop of *Rome*, or at least one of prime Authority there. But being rejected, brake out openly into his Heresie, and propagated it at *Rome*, for many years afterwards.

VIII. About *A. D.* 150. *Marcellina*, one of the *Carpocratians*, came to *Rome*, and spread that Heresie there; and had a great Number of Profelytes: and at this time the Name and Heresie of the *Gnosticks* were known at *Rome* also.

IX. About *A. D.* 160. *Marcus*, the Magician spread his Heresie in the *West*; and at the *Rhodanus* in *Gaul* deceived many, especially of the Noble Women.

X. About *A. D.* 165. *Blasius* and *Florinus* the Hereticks spread their new Doctrines at *Rome*; which are suppos'd to be deriv'd from the *Valentinians*; and had there a great number of Profelytes.

Μαρκίαν ἀνεισῆν εἰς τὴν Ῥώμην αὐτῷ, μὲν τὸ τελευτῆσαι ὑμῖνον ἢ ἐπίσκοπον Ῥώμης, κ. τ. λ.
Epiphan. Hæres. XLIII. §. 1. p. 302, 303.

Epiphan. Hæres. XXVII. §. 6. p. 107. ἐν χεράσις Ἀνικίτη. ex Iren. L. I. C. 24. p. 101.

Iren. L. I. C. 9. §. 2. p. 62.

Euseb. Eccl. Hist. L. V. C. 15. p. 178, 179. Theodorit De Hæret. Fab. L. I. C. 23.

- XI. About *A. D.* 190. *Theodotus* of *Byzantium*, and his Scholars, *Asclepiodotus* and *Theodotus*, jun. Spread their *Samoſatenian*, *Photinian* or *Socinian* Heresie at *Rome* also. *Epiphani. Hæres. LIV. §. 1. p. 463.*
- XII. About *A. D.* 195. *Praxeas* the Heretick introduces his [*Sabellian*] Heresie into *Rome*; and is in great esteem with *Pope Victor*, or *Zephirinus* there; who had before favour'd the *Montanists* also. *Tertull. Adv. Prax. §. 1. p. 634.*
- XIII. About *A. D.* 200. *Tertullian* wrote against the other Hereticks, and even against *Praxeas*; but himself venturing upon Metaphysick Notions from the Heresies of *Basilides* and *Valentinus* propagated his Heresie, or mixture of ancient Heresies, in the *West*, and at *Rome*; especially after he fell into the other Heresie of *Montanus* also. *Tertull. Advers. Prax. Observe the $\omega\epsilon\lambda\omicron\lambda\eta$ of the *Valentinians*, which he owns he embrac'd; and compare his difference between the $\Delta\omicron\gamma$ and $\Sigma\omicron\phi\iota\alpha$ in *Christ*, with the like Notion of *Basilides*, who believ'd $\delta\iota\lambda\lambda\omicron\nu \tau\acute{\omicron} \Delta\omicron\gamma\epsilon\nu, \kappa\acute{\omicron} \acute{\epsilon}\tau\epsilon\rho\epsilon\nu \tau\acute{\omicron} \Sigma\omicron\phi\iota\alpha\nu.$ apud *Pearse. Vind Ign. Pt. II. C. 6. p. 366.**
- XIV. About *A. D.* 256. *Pope Stephen* determin'd for the validity of the Baptism of all the Hereticks; and pleaded ancient *Roman* Tradition for it, against the con- *Op. Cyp. Epist. LXX. §. c. p. 189, &c.*

trary Tradition of the rest of the Christian World, deriv'd from the Apostles themselves. So *early*, and so *much* Interest had those Hereticks gain'd at *Rome* by the middle of even the *third* Century; nay, if their pretence of immemorial Tradition be true, much sooner, in the *second* Century it self.

XV. About *A. D.* 260. if *Athanasius* say true, Pope *Dionysius* embrac'd and propagated the $\delta\mu\omega\sigma\iota\sigma\mu\circ\varsigma$, [a Word us'd by the *Valentinians*; and first apply'd to a like Matter by the Counterfeit *Hermes Trifmegistus*, as we have already observ'd.] He call'd *Dionysius* of *Alexandria* to an Account for opposing it, at the very same time that the Council of *Antioch* rejected it. And from hence probably is to be dated this fatal *Heretic*; which, as an unknown Author many Years after observes, *Univerſum Orbem Terræ in modum Tenebrarum replevit*; and which was first establish'd

Athanas. *De ſentent.*

Dionys. *Op.* *Tom.* I. p.

548, &c.

Basil Epist. *XLI.* *Op.* *Epitomæ*
Tom. II. p. 802, 803. *ex Do-*

ctrin.

Theod.

p. 570.

571.

Comment.

in Job int.

Op. *Ori-*

gen Lat.

L. f. p.

by 392, 393.

by the Council of *Nice*:
Tho' it was many Years
e'er it could subdue the
Christian Church. Nor
indeed was it *fully* settled
till plain *Romish* Anti-
christian Tyranny and
Idolatry over-bore all
before it, in the later
Centuries.

N. B. If any wonder that I seem to believe,
that the famous Statue at *Rome*, mention'd by *Ju-
stin Martyr*, *Tertullian*, and *Eusebius*, as dedicated
to *Simon Magus* was real, and not mistaken by
them; I shall give the Reader the Inscription at
large, which was dug up at *Rome* in the Days of
Pope *Gregory XIII.* and leave it to his Judgment,
whether *Justin* and the rest were so ignorant as to
mistake this for that other to *Simon Magus*, SIMONI
DEO SANCTO.

SEMONI SANGO DEO FIDIO SACRUM.
SEXTUS. POMPEIUS. S. P. F. COL. MESSIA-
(NUS
QUINQUENNALIS DECUR. BIDENTALIS
DONUM DEDIT.

The Criticks must think themselves very sagacious
when they pretend to contradict so certain a piece
of History, as is that of *Simon Magus's* Statue at
Rome, because near the same place there was also
some Monument to *Semo Sango*, one of the Hea-
then Deities. But a few ancient Testimonies are
worth a great number of Critical Conjectures as
to such a Matter of Fact as this is.

N. B. 'Tis here well worth our Observation
how unfairly the modern Writers of Controverſie
alledge

alledge a few separate Expressions of the Ancients; and putting a novel sence upon them oppose them to more numerous Testimonies out of the same Authors on the other side. Thus *Clemens Alexandrinus* once, in his juvenile Writings said, that the Son was Ἐξισωθεὶς, made equal to his Father; or intrusted with the plenitude of his Divine Power. This single Oratical Expression is to be set against all those others in him, which assure us, that *Clement* thought him Inferior, and Subordinate to, and really Created by the Supreme God. Thus also *Tertullian* uses a few parallel Expressions also, *aquat, parem, pariari*; and these are to be set against his most plain and numerous Expressions, that the Son was but as a *part to the whole*; as a *ray of Light to the Sun*; that the *Father is greater than he*; that he was *plainly Ignorant of the Day of Judgment*; and that, as to his real Existence, it reached no higher than a little before the Foundation of the World. Thus also *Clemens* dates our Saviour's origin from a period ἀρχέων and ἀνάρχων, *i. e.* in the ancient style before the beginning of the World, or of Time, and no more. Yet are these Expressions suppos'd a Demonstration, that he believ'd the real *Coeternity* of the Son with the Father; whereas 'tis most evident, that he believ'd him only the first of the Beings which the Father created, according to the constant original Doctrine of the Christian Church in that Matter. *Vid. Cyprian Epist. LXXIII. p. 206.*

ARTICLE IX.

Accordingly Jesus Christ, the Word and Son of God was very frequently sent by the Supreme God, the Father, in the ancient Ages; and again more apparently at his Incarnation; as his Servant, his Vicegerent, and Minister into the World.

Mar. IX.
37.

ὍΣ ἐὰν ἔμε δέξῃ,
ἐκ ἐμὲ δέχεται,
ἀλλὰ τὸν ἀποστείλαντά
με.

Whosoever shall receive me, receiveth not me, but him that sent me. See *Luc. IX. 48. Job. III. 17. V. 23, 24, 30, 36, 37. VI. 29, &c. 57. VII. 33. VIII. 16, 18. IX. 4. X. 36. XIII. 20. XIV. 24. XV. 21. XVI. 5. 30. 1 Job. IV. 10.*

Joh. III. 2.

Ῥαββί, οἶδα μὲν ὅτι ἀπὸ
Θεοῦ ἐλήλυθας διδάσκαλος·
ἐδείς γὰρ ταῦτα τὰ σημεῖα
δύνασθαι ποιεῖν, ἃ σὺ ποιεῖς,
ἐὰν μὴ ἢ ὁ Θεὸς μετ' αὐτῶ.

Rabbi, we know that thou art a teacher come from God; for no one can do these miracles that thou dost, except God be with him.

v. 33, 34.

Ὁ λαβὼν αὐτὸ ἔμαρ-
τυρίαν ἐσφραγίσεν ὅτι ὁ Θεὸς
ἀληθῆς ὄντιν. ὅτι γὰρ ἀπέσει-
λεν ὁ Θεὸς τὰ ῥήματα τῶ
Θεοῦ λαλεῖ· ἔ γὰρ ἐκ μέτρου
εἰδωσιν ὁ Θεὸς τὸ πνεῦμα.

He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.

Ἡ ἐμὴ διδαχὴ ἐκ ὄσιν ἐμῆ, ἀλλὰ τῷ πέμψαντός με. ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν γινώσκῃ πρὸς τὴν διδαχῆς πρότερον ἐκ τῷ Θεῷ ὄσιν, ἢ ἐγὼ ἐπ' ἐμαυτοῦ λαλῶ. ὁ ἀπ' ἐαυτοῦ λαλῶν τὴν δόξαν τῆς ἰδίας ζητεῖ. ὁ δὲ τῶν ζητῶν τὴν δόξαν τῷ πέμψαντός αὐτὸν, ὅστις ἀληθὴς ὄσιν, καὶ ἀδικία ἐν αὐτῷ ἐκ ἔσιν.

Καὶ με οἴδατε, καὶ οἴδατε πόθεν εἰμι, καὶ ἀπ' ἐμαυτοῦ ἐκ ἐλήλυθα, ἀλλ' ὄσιν ἀληθινὸς ὁ πέμψας με, ἐν ὑμῖν ἐκ οἴδατε. ἐγὼ δὲ οἶδα αὐτὸν, ὅτι περ' αὐτοῦ εἰμι, καὶ κείνός με ἀπέστειλεν.

Ὁ πέμψας με ἀληθὴς ὄσιν· καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ πάντα λέγω εἰς τὸν κόσμον.

Ὁ πέμψας με μετ' ἐμοῦ ὄσιν· ἐκ ἀρχῆς με μόνον ὁ πατὴρ, ὅτι ἐγὼ τὰ ἀρεσά αὐτῷ ποιῶ πάντοτε.

Ἐἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν ἠγαπήσει ἂν ἐμέ· ἐγὼ γὰρ ἐκ τῷ Θεῷ ἐξῆλθον, καὶ ἦκα· εἰ δὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

My Doctrine is not mine, VII. 16, but his that sent me. If 17, 18. any Man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self. He that speaketh from himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Ye both know me, and v. 28, 29. ye know whence I am; and I am not come of my self; but he that sent me is true; whom ye know not. But I know him; for I am from him, and he hath sent me.

He that sent me is true; VIII. 26. and I speak to the World those things which I have heard of him.

He that sent me is with v. 29. me. The Father hath not left me alone; for I do always those things that please him.

If God were your Fa- v. 42. ther ye would love me; for I proceeded forth, and came from God; for I am not come of my self, but he sent me.

XII. 44, 45. Ὁ πισθάνεις ἐμέ, ἢ πισθάνεις ἐς ἐμέ, ἀλλ' εἰς τὸ πέμφαντά με· καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸ πέμφαντά με.

v. 49, 50. Ἐγὼ οὐκ ἐμαυτῷ ἐκ ἐλάλησα, ἀλλ' ὁ πέμφας με πατὴρ αὐτός μοι ἐβολῶν ἔδωκε, τί εἶπω καὶ τί λαλήσω· καὶ οἶδτε ὅτι ἡ ἐβολὴ αὐτῷ ζωὴ αἰώνιος ὅστιν· ἃ ἐν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, ἔπω λαλῶ.

XVI. 27, 28. Πέπεσθε κατὰ ὅτι ἐγὼ ἔρχομαι ἐκ τοῦ Θεοῦ ὁ ἐξῆλθον. ὁ ἐξῆλθον ἐκ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸ κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ παρέρμαι πρὸς τὸν πατέρα.

Joh. IV. 14. Ἡμεῖς τεδείκνυμεν καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτήρα τοῦ κόσμου.

Carist. Epist. ad Abgrr. Sicut. Tom. I. p. 7. Περὶ τοῦ ἔρχεσθαι μοι ἐλθεῖν πρὸς σε, λέγον ὅτι πάντα, διὰ ἀπεστάλμεν, ἐν ταῦτα πληρῶσαι με, καὶ μετὰ τὸ πληρῶσαι ἔπος ἀναληφθῆναι πρὸς τὸν ἀποστείλαντά με.

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.

I have not spoken of my self; but the Father which sent me he gave me a commandment, both what I should say, and what I should speak: And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.

Ye have believed that I came out from God. I came out from the Father, and am come into the world. Again, I leave the world, and go to the Father. See XVII. throughout.

We have seen, and do testify, that the Father sent the Son to be the saviour of the world.

As for what thou hast written unto me, that I should come to thee; it is necessary that all those things for which I was sent, should be fulfilled by me in this place; and that having fulfilled them, I should be received up to him that sent me.

Περί τῆς ἐλεύσεως τῆς Ἰη-
σοῦ, καθὼς ἐγγύετο, καὶ περὶ
τῆς ἀποστολῆς αὐτοῦ, καὶ ἐνεκα
τίνος ἀπεστάλη ὑπὸ τῆς πα-
τρὸς.

Οἱ ἀπόστολοι ἡμῶν εὐαγ-
γελίωσάν τε ἀπὸ τῆς κυρίας Ἰη-
σοῦ Χριστοῦ. Ἰησοῦς ὁ Χριστὸς
ἀπὸ τῆς Θεῆς ὑξέστη μὲν. ὁ
Χριστὸς ἔν ἀπὸ τῆς Θεῆς, καὶ
οἱ ἀπόστολοι ἀπὸ τῆς Χριστοῦ.
ἐγγύετο ἔν ἀμφότερα ἐν-
τάκτως ἐκ θελήματός τῆς Θεῆς.

Τὸν πέμψαντα αὐτὸν
παντοκράτορα καὶ ποιητὴν
τῶν ὅλων Θεὸν ἀζητεῖτε.

*Ab Uno Deo qui &
hunc mundum fecit, &
nos plasnavit, & om-
nia continet, & admini-
strat, Unigenitus Filius
venit ad nos.*

But why so large in a known Case? See Ar-
ticle XIII. hereafter.

And concerning the Thadd.
Advent of Jesus, how it Spicil.
was ; and concerning his Tom. I.
mission, and for what p. 11.
cause he was sent by the
Father.

The Apostles have pre- Clem. Ep.
ached to us from our Lord I. 5. 42.
Jesus Christ. Jesus Christ p. 170.
from God. Christ there-
fore was sent by God,
the Apostles by Christ. So
both were orderly done
according to the Will of
God.

Ye reject that God Just. Dial.
which sent him; the Al- cum
mighty, and maker of the Tryph.
Universe. p. 234.

From one God, who Idem ap.
both made the world, and Iren.
formed us, and contains L. IV. C.
all things, and orders them, 14. p. 300.
did the only begotten Son
come to us.

Καί-ψρ ὡν υἱὸς ἔμαθεν,
ἐφ' ὧν ἔπαθε ἢ ὑπακούω.

Altho' he were a Son, Heb. V. 8,
yet learned he obedience
by the things which he
suffered.

Ὁ κύριος ἡμῶν καὶ Θεὸς
Ἰησοῦς ὁ Χριστὸς τὸ θέλημα
τοῦ πατρὸς αὐτοῦ πεπλήρωκε,
καὶ πληρώσας ἀνελήφθη πρὸς
τὸ ἑαυτοῦ πατέρα.

Our Lord and God Je- Thadd.
sus Christ fulfilled the Will Spicileg.
of his Father; and when Tom. I.
he had fulfilled it, he was P 10.
taken up to his Father.

Ὁ δὲ διάκονος τέλει πα-
εισάδω, ὡς ὁ Χριστὸς τῷ πα-
τρὶ, καὶ λειτουργεῖτω αὐτῷ
ἐν πᾶσιν ἀμέμπτως, ὡς ὁ
Χριστὸς ἀφ' ἑαυτοῦ ποιῶν ἕ-
δεν, τὰ ἀρετὰ ποιεῖ τῷ πα-
τρὶ πάντοτε. Vid. C.
27. p. 240. C. 30. p.
243. L. V. C. 5. p.
303.

Let the Deacon minister Constitut.
to him, as Christ does to Apostol.
his Father; and let him L II. C.
serve him unblameably in 26. p. 239.
all things, as Christ
does nothing of himself,
but does always those
things that please his
Father.

Ἄ προσετύχη Χριστὸς
ταῦτα καὶ προσήγαγε.

He brought those things
into being which Christ
was commanded to make. L. V. C.
7. p. 307.

Ὁ κύριος ἡμῶν καὶ Θεὸς
Ἰησοῦς ὁ Χριστὸς εἰς πάντα
ἐσθηρετησάμενος σοι τῷ
Θεῷ αὐτῷ καὶ πατρί, εἰς τε
δημιουργίαν διάφορον, καὶ πρὸς
νοίαν κατέλληλεν.

Our Lord and God Je- L. VIII. C.
sus Christ, who in all 12. p. 402.
things ministered to thee
his God and Father, both
in thy various Creation,
and in thy suitable Pro-
vidence.

Καὶ γὰρ Ἰησοῦς Χριστὸς
πάντα κατὰ γνώμην ἐποίη-
σεν τῷ πατρί, ὡς αὐτὸς πε-
λέγει, ἐγὼ τὰ ἀρετὰ αὐτῷ
ποιῶ πάντοτε.

For Jesus Christ does Ignat. Ad
in all things according to Eph. 5. 3.
the Will of his Father; P. 47.
as himself somewhere saith,
I do always those things
that please him.

Ad Mag-
nes. §. 7.
p. 58.

Ὁ κῦριος ἄνδρ τῆ πα-
τρὸς ἐδέν ποιῆι ἔ δύναιαι
ῥῶ, φησὶ, ποιῆν ἀπ' ἑμαυ-
τῆ ἐδέν.

The Lord does nothing
without the Father ; for,
says he, I can of mine own
self do nothing.

§. 13. p.
62.

ὑποτάγητε τῷ ἐπισκό-
πῳ, καὶ ἀλλήλοις, ὡς ὁ
Χριστὸς τῷ πατρί.

Be subject to your Bi-
shop, and to one ano-
ther, as Christ was to his
Father.

Ad Smyrn.
§. 8. p.
90.

Πάντες τῷ ὀπίσκοπῳ
ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰη-
σοῦς τῷ πατρί.

Do you all follow your
Bishop, as Christ Jesus did
his Father.

Jutt. Dial.
cum
Tryph.
p. 357.

Ἄλλ' ἐκένον ἢ καὶ βα-
λῶν ἢ ἐκένον, καὶ Θεὸν ὄν-
τα ὑὸν αὐτῆ, καὶ ἄγγελον,
ἐκ τῆ ἐσπρησέν τῇ γνάμῃ
αὐτῆ.

But him that is accord-
ing to his will, being God,
and his Son, and an An-
gel, from his ministring
to his good pleasure.

Iren L.III.
C. 18. p.
242.

*Omnia quæ præcog-
nita erant a Patre or-
dine, & tempore, &
hora præcognita, & apta
perficit Dominus noster:
unus quidem & idem
existens, dives autem
& multus ; diviti e-
nim & multæ volun-
tati Patris deservit.*

Our Lord completed
all those things that were
before determin'd by the
Father, in that order, at
that time, and at that hour,
when they were fore-de-
termin'd ; being ever one
and the same Being, rich
and abundant ; because he
was subservient to the rich
and abundant Will of his
Father.

L. IV C.
14. p 302.

*Omnia autem Filius
administrans Patri per-
ficit, ab initio usque ad
finem.*

The Son in his Mini-
stration to the Father com-
pleats all things, from the
beginning to the end.

C. 16. p.
303.

*Revelat enim omni-
bus Filius quibus velit
agnosci Pater, & neque
sine bona voluntate Pa-
tris, neque sine admini-
stratione Filii cognoscat
quisquam Deum.*

For the Son reveals the
Father to all to whom
the Father would be re-
veal'd. Neither can any
one know God without
the good pleasure of the
Father ;

Father; nor without the Administration of the Son.

Ministrat enim ei ad omnia sua progenies, & figuratio sua, id est Filius & Spiritus Sanctus: Verbum & Sapientia: quibus serviunt & sub-

jecti sunt omnes Angeli.

Vid. C. 37. p. 333. L.

V. C. 15. p. 423.

But what need of more Testimonies in a known Case? See however *Sandius Interpret. Paradox. Append. p. 360. — 371.*

For his Off-spring and his Figuration minister to him in all his Works; that is, the Son and Holy Spirit; his Word and Wisdom; to whom all the Angels are subservient and subject.

C. 17. p. 304.

ARTICLE XI.

He also did frequently Pray to, and Praise, and Trust in the Supreme God, as his Lord, his God, and Father; and still Intercedes to him in Heaven for his Church and People here on Earth.

Matt. XI.
25, 26.

ΕΝ ἐκείνῳ τῷ καιρῷ ἀπο-
κριθεὶς ὁ Ἰησοῦς, εἶ-
πεν, ἕξομολογήμαί σοι πά-
τερ, κύριε ἡ ἐρηνὴ καὶ ἡ
γῆς, ὅτι ἀπέκρυψας ταῦτα
ἀπὸ σοφῶν καὶ σωματῶν, καὶ
ἐπέκάλυψας αὐτὰ νηπίοις.
Ναὶ ὁ πατήρ, ὅτι οὕτως
ἐβλήνεντο ἐν σοφίᾳ ἐμπεραθεῖν
σε.

XIV. 23

Ἀνέβη εἰς τὸ ὄρος καὶ
ἐκεῖ ἐπροσεύχαστο.

XXVI.
39, 42.

Καὶ προσελθὼν μικρὸν
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
προσευχόμενος, καὶ λέγων,
πάτερ μου, εἰ δυνατόν ᾖ, ἄ-
φαιρέστω ἀπ' ἐμοῦ τὸ πο-

AT that time Jesus
answered and said,
I thank thee, O Father,
Lord of Heaven and Earth,
because thou hast hid these
things from the wise and
prudent, and hast reveal-
ed them unto babes. Even
so, Father; for so it seem-
ed good in thy sight. See
XIV. 19 XV. 36. XIX. 13.
XXVI. 26, 27, 36, 44, 53.
Mar. VIII. 6, 7. Luc. IX.
16. 18. X. 21. XI. 1. XXII.
17, 19. Job. VI. 23. 1 Cor.
XI. 24.

He went up into a
mountain apart to pray.
See Mar. I. 35. VI. 46.
Luc. V. 16. VI. 12. IX.
28, 29.

And he went a little
farther, and fell on his
face, and prayed, saying,
My Father, If it be possible
let this cup pass from me.

ἤθειον τῆτο • πλὴν ἐκ ὡς
ἐγὼ θέλω, ἀλλ' ὡς σύ. —
πάλιν ἐκ δούτερον ἀπελθὼν
προσεύξατο λέγων, πάτερ
με, εἰ ἐ δύνα) τῆτο τὸ
ποτήριον παρελθεῖν ἀπ' ἐ-
μοῦ, ἐὰν μὴ αὐτὸ πῶ, ἡση-
θήτω τὸ θέλημά σου.

Πέποιθεν ἐπὶ τῷ Θεόν.
ῤυσάδω νῦν αὐτόν, εἰ θέ-
λη αὐτόν.

Ἡλί, Ἡλί, λαμα σαβα-
χθανί; τῆτ' ἔστιν, θεέ μου,
θεέ μου, ἵνα τί με ἐγκα-
τέλιπες;

Τιμῶ τῷ πατέρι μου.

Ὁ ὃ Ἰησοῦς ἤρε τῶν ὀφ-
θαλμῶν ἄνω, καὶ εἶπε, πά-
τερ, εὐχαριστῶ σοι ὅτι ἤκου-
σάς μου • ἐγὼ ὃ ἤδεν ὅτι
πάντοτε με ἀκούεις • ἀλλὰ
διὰ τὸ ὄχλον τὸ στανεῶτα
εἶπεν, ἵνα πιστεύωσιν ὅτι σὺ
με ἀπίστειλας.

Νῦν ἡ ψυχὴ μου τετά-
ρα) καὶ τί εἶπω; πά-
τερ σῶσον με ἐκ τῆ ὥρας
ταύτης; ἀλλὰ διὰ τῆτο ἡλ-
θον εἰς τὴν ὥραν ταύτην.

Nevertheless, not as I will,
but as thou wilt. —

He went away again the
second time, and prayed,
saying, O my Father, if
this cup may not pass a-
way from me, except I
drink it, thy will be done.
See *Mar.* XIV. 35. —

39. *Luc.* XXII. 40. —
45.

He trusted in God; let
him deliver him if he will
have him. See *Psal.* XXII.
9. *Heb.* II. 13.

Eli, Eli, Lama Sabach-
thani; That is to say,
My God, My God, why
hast thou forsaken me?
See *Psal.* XXII. 1. *Mar.*
XV. 34.

I honour my Father. *Joh.* VIII.

And Jesus lift up his
eyes, and said, Father, I
thank thee that thou hast
heard me, and I knew that
thou hearest me always;
but because of the peo-
ple which stand by, I
said it, that they may be-
lieve that thou hast sent
me.

Now is my soul troub-
led; and what shall I
say? Father save me from
this hour? but for this
cause came I unto this

πάτερ, δόξασον σε τὸ ὄνομα· κ. τ. λ.

XIV. 16. Ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον ἐπαγγελήσεται δώσει ὑμῖν.

XX. 17. εἶπε αὐτοῖς, ἀναβαίνασθε πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν· καὶ Θεὸν μου, καὶ Θεὸν ὑμῶν.

Rom. VIII. 34. Ὁς καὶ ὅστις ἐν δεξιᾷ τοῦ Θεοῦ ὄσκει καὶ ἐν πυγῶνι ὑπερέχει ὑμῶν.

2 Cor. I. 3. Ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Heb I 9 Ἡγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχεισέ σε ὁ Θεός, ὁ Θεός σου, ἐλασὼν ἀγαλλιάσεως, παρὰ τοὺς μετόχους σου.

V. 7. Ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τῆς ἰκετηρίας, πρὸς τὸν θυμὸν ἐκτελέσας αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρῆς καὶ δακρυῶν

hour. Father, glorify thy name, &c.

I will pray the Father, and he shall give you another Comforter. See XVII. throughout.

He said unto them, I ascend unto my Father, and your Father, and to my God, and your God.

Who is even at the right hand of God; who also maketh intercession for us.

The God and Father of our Lord Jesus Christ. See XI. 31. Eph. I. 3. 17. Colof. I. 3. Apoc. III. 12. Constitut. Apostol. L. I. C. 8. p. 207. L. II. C. 20. p. 227. L. V. C. 20. p. 326. L. VI. C. 11. p. 340. L. VII. and VIII. very frequently.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath appointed thee with the oil of gladness, above thy fellows. See Psal. XLV.

7.

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him

κρυῶν

κρυῶν προσενέγκας, καὶ εἰς-
σακκαθεὶς ἀπὸ τῆς ἐυλαθείας.

Πάντοτε ζῶν εἰς τὸ ἐν-
συγχάθειν ὑπὲρ αὐτῶν.

that was able to save him
from death, and was heard
in that he feared.

Seeing he ever liveth VII. 25.
to make intercession for
them. See IX. 24. 1 *Joh.*
II. 1. & *Just. Dialog. cum*
Tryph. p. 357, 358. But
enough in a clear Case.

ARTICLE

ARTICLE XII.

He also own'd that all his *Knowledge, Power, Authority, Revelations, Doctrine, and Miracles* were deriv'd from, and given him by the Father; and still did all so as might ultimately tend to the *Glory* of his Father.

Matt. XI. 27. ΠΑΝΤΑ ΜΟΙ ΠΑΡΕΔΟΘΗ
ὑπὸ τοῦ πατρὸς μου.

XVI. 27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀν-
θρώπου ἔρχεσθαι ἐν τῇ δόξῃ
τοῦ πατρὸς αὐτοῦ, κ. τ. λ.

XX. 23. Τὸ ὃ καθεύσαι ἐκ δεξι-
ῶν μου καὶ ἐξ ἐπουράμων μου
ὃ καὶ ἐστὶν ἐμὸν δοῦναι, ἀλλ'
οὐκ ἠτόκμασα ὑπὸ τοῦ πα-
τρὸς μου.

XXVIII. 18. Ἐδόθη μοι πάντα ἐξουσία
ἐν οὐρανῷ, καὶ ἐπὶ γῆς.

Luc. XXII 29. Καθὼς διατίθειαι ὑμῖν,
καθὼς δίδωτέ μοι ὁ πα-
τήρ μου βασιλείαν.

Joh. III. 35. Ὁ πατήρ ἀγαπᾷ τὸν
υἱόν, καὶ πάντα δίδωκεν ἐν τῇ
χειρὶ αὐτοῦ.

ALL Things are deli-
vered to me by my
Father. See XII. 50. *Luc.*
X. 22.

For the Son of Man
will come in the Glory of
his Father, &c. *Mat. VIII.*
38.

But to sit on my right
Hand and on my left is
not mine to give; except
to those for whom it is
prepared by my Father.
See *Mat. X. 40.*

All Power is given un-
to me in Heaven and in
Earth.

I also do appoint unto
you a Kingdom, even as
my Father hath appointed
unto me.

The Father loveth the
Son, and hath given all
things into his Hand. See
Joh. V. 19. &c. XIII. 3.
Apos. II. 27.

Ὡσαύτως γὰρ ὁ πατήρ ἔχει
ζωὴν ἐν ἑαυτῷ, οὕτως
ἔδωκεν καὶ τῷ υἱῷ ζωὴν
ἔχειν ἐν ἑαυτῷ, καὶ ἐξουσίαν
ἔδωκεν αὐτῷ καὶ κρίσιν ποι-
εῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

Πάν ὃ δίδωσί μοι ὁ πα-
τήρ, πρὸς ἐμὲ ἵκται.

Καθὼς ἀπέστειλέ με ὁ
ζῶν πατήρ, καὶ γὰρ ζῶ διὰ
τὸ πατέρα, καὶ ὁ τρώγων με
κακείνῃ ζήσεται δι' ἐμέ.

Ἡ ἐμὴ διδασχὴ ἐκ ὅτι ἐμὴ,
ἀλλὰ τὸ πέμψαντός με. εἰάν
τις θέλη τὸ θέλημα αὐτοῦ
ποιεῖν, γνώσεται περὶ τὸ δι-
δαχῆς πότερον ἐκ τῶ Θεοῦ
ὅτιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λα-
λῶ· ὁ εἰς ἐαυτοῦ λαλῶν
τὸ δόξαν τὸ ἰδίαν ζητεῖ, ὁ
τὸ ζητῶν τὸ δόξαν τὸ πέμ-
ψαντός αὐτὸν, ἐστὶ ἀ-
ληθής ἐστίν, καὶ ἀδικία ἐν
αὐτῷ ἐκ ἔστιν.

Καὶ γὰρ ἃ ἤκουσα παρ' αὐ-
τοῦ, ταῦτα λέγω εἰς τὸ
κόσμον.

Ἀπ' ἐμαυτοῦ πρὸς ἐ-
δίν. ἀλλὰ καθὼς ἐδίδαχέ
με ὁ πατήρ με, ταῦτα
λαλῶ.

For as the Father hath
Life in himself, so hath he
given to the Son to have
Life in himself. He hath
given him Authority also
to execute Judgment, be-
cause he is the Son of
Man. See v. 43. 45.

All that the Father
giveth me shall come to
me.

As the Living Father
hath sent me, and I live
on account of the Father,
he that eateth me even
he shall live on my Ac-
count.

My Doctrine is not
mine, but his that sent me.
If any Man will do his
Will He shall know of the
Doctrine, whether it be of
God, or whether I speak
of my self. He that speak-
eth from himself seeketh
his own Glory. But he
that seeketh his Glory that
sent him the same is true,
and there is no Unrighte-
ousness in him. *Rom. XV.*
6, 7.

And I speak to the
World those things which
I have heard of him.

I do nothing of my self;
but as the Father hath
taught me I speak these
things. See v. 38, 40.

v. 50. Ἐγὼ δὲ ἔζητῶ τὸ δόξαν
μου.

XIV. 10. Τὰ ῥήματα ἃ ἐγὼ λαλῶ
ὑμῖν ἀπ' ἐμαυτοῦ ἔλαλῶ·
ὁ ὃ πατὴρ ὁ ἐν ἐμοὶ μέ-
νων αὐτὸς ποιεῖ τὰ ἔργα.

Act. II.
22. Ἀπὸ τοῦ Θεοῦ ἀποδει-
γμένον εἰς ὑμᾶς δυνάμει,
καὶ τέρασι, καὶ σημείοις, οἷς
ἐποίησεν δι' αὐτοῦ ὁ Θεὸς ἐν
μέσῳ ὑμῶν.

2 Cor. I.
20. Ὅσαι γὰρ ἐπαγγελίαι
Θεοῦ ἐν αὐτῷ τὸ ναὶ, καὶ
ἐν αὐτῷ τὸ ἀμήν, τῶν Θεῶν
ᾠρῆς δόξαν δι' ἡμῶν.

Philip. I.
11. Πεπληρωμένοι καρπῶν
δικαιοσύνης, τὸ διὰ Ἰησοῦ
Χριστοῦ, εἰς δόξαν καὶ ἔπαινον
Θεοῦ.

II. 11. Καὶ πάντα γλῶσσαι ἕξο-
μολογήσονται ἑπὶ κύριῳ Ἰη-
σοῦ Χριστοῦ, εἰς δόξαν Θεοῦ
πατρὸς.

1 Pet. IV.
4. Ἴνα ἐν παντί δόξῃ ζητῆται
ὁ Θεός, διὰ Ἰησοῦ Χριστοῦ.

Apoc. I. 1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ,
ἣν ἔδωκεν αὐτῷ ὁ Θεός.

I seek not mine own
Glory. See v. 54. XIII.
31, 32. See also X. 17,
18, 25, 32, 37, 38. XII.
28, 49, 50. XV. 15. XVI.
14, 15.

The Words that I
speak unto you I speak
not of my self: But the
Father that dwelleth in
me he doth the Works.
See XVII. throughout.

Approved of God a-
mong you by Miracles,
Wonders, and Signs, which
God did by him in the
midst of you.

For all the Promises of
God in him are Yea, and
in him Amen; to the
Glory of God, by us.

Being filled with the
Fruits of Righteousness,
which are by Jesus Christ
unto the Glory and Praise
of God.

And that every Tongue
should confess that Jesus
Christ is Lord, to the
Glory of God the Father.

That God in all things
may be glorified, through
Jesus Christ.

The Revelation of Jesus
Christ, which God gave
unto him.

See *Constitut. Apostol.* L. II. C. 44. p. 253. L. V. C. 7. p. 306. C. 20. p. 325. L. VIII. C. 13. p. 404. *Ignat. Ad Eph.* §. 9. p. 49. *Just. Dialog. cum Tryph.* p. 247. 328. 358. *Iren.* L. I. C. 2. p. 45. L. III. C. 6. p. 208. C. 12. p. 229. col. I. lin. 22. L. IV. C. 37. p. 331. *What needs more?*

N. B. Eusebius, who was so great a Master of the original Books of our Religion, is so full and clear concerning this Inferiority and Subordination of the Son, and the other Propositions depending on it, that I cannot forbear transcribing one or two Passages from him upon this Occasion; and desire the Learned *Dr. Cave* to reconcile it to his Assertion that *Eusebius* was no *Arian*, if he can.

Εἰ δὲ φόβον αὐτοῖς ἐμ-
πειεῖ μήπι ἄρα δύο Θεοὺς
ἀναρχοῦν δόξαι, ἐτίσασθε,
ὡς τὸ υἱὸς πρὸς ἡμῶν ὁμο-
λογημένῳ Θεῷ, εἰς ἃν ἡβόη-
το μόνῳ Θεῷ· ἐκείνῳ
ὁ μόνῳ ἀναρχῷ, καὶ
ἀγένητῳ, ὁ δὲ δεύτερη
οὐκ εἶναι κατημῶν, αὐτῷ
καὶ πρὸς ἡμῶν τὸ εἶναι, καὶ τὸ
πρωτῶν εἶναι γενεῶν ἀπῶν·
δὲ ἢ καὶ αὐτὸς ὁ υἱὸς ὁμο-
λογεῖ ζῆν, ἀνηκῆς λέγων,
καθὼς ἀπέσειλέ με ζῶν
πατὴρ, καὶ κατὰ ζῶν διὰ τὸ
πατέρα· καὶ ὡσαύτως ὁ πατὴρ
ζῶν ἔχει ἐν ἑαυτῷ. ἔγωγε
καὶ πρὸς ἡμῶν ἔδωκεν ζῶν ἔχειν
ἐν ἑαυτῷ. διὰ καὶ ἡμῶν καὶ
ἑαυτῷ Θεῷ εἶναι διδάσκει τὸ
πατέρα, ἐν οἷς φησι· ἀν-
ερχομαι πρὸς τὸ πατέρα

But if they be afraid
lest we seem by any means
to preach two Gods, let
them know that while the
Son is confes'd to be
God, by us; yet is there
but One God. He I mean
who alone is without be-
ginning, and unbegotten,
who has his Divinity of
himself, and is the Author
to the Son himself, both
of his Existence and of his
existing in so great Digi-
nity; by whom the Son
himself owns that he lives,
when he plainly says, As
the living Father hath sent
me, and I live on account of
the Father, and, As the Fa-
ther hath life in himself;
so hath he given to the

De Eccl.
Theolog.
L. I. C.
II. p. 69.
70.

μη, κὶ πατέρα ὑμῶν, κὶ
 Θεὸν μη, κὶ Θεὸν ὑμῶν.
 κὶ κεφαλὴν μὲ τῆ υἱῆ ἢ
 Θεόν, ἢ ἡ ἐκκλησίας ἢ
 υἱὸν ὁ μέγας ἀπόστολος δι-
 δάσκει ἡμῖν, λέγων, κεφαλὴ
 ἡ τῆ Χριστοῦ ὁ Θεός. πῆ ἡ
 παρὶ τῆ υἱῆ φάσκων, κὶ αὐ-
 τὸν ἔδωκεν κεφαλὴν ὑπὲρ
 πάντα τῆ ἐκκλησία, ἥπερ
 ὅτι τὸ σῶμα αὐτῆ. ἕκκν τῆ
 ἐκκλησίας αὐτὸς ἀν ἀρχῆς ὅς
 εἶη, κὶ κεφαλὴ· κεφαλὴ ἡ
 αὐτῆ ὁ πατήρ. ὅτι εἰς Θεός,
 ὁ τῆ μονογενῆς υἱῆ πατήρ,
 κὶ μία ἡ τῆ αὐτοῦ πατὸρ χει-
 ρὶ κεφαλὴ. μίας ἡ ἕσπερ
 ἀρχῆς ἡ κὶ κεφαλῆς πᾶς ἀν
 γήριτο Θεοὶ δύο; ἔχει εἰς
 ἑκείνῳ μόνῳ, ὁ μηδένα
 ἀνώτερον, μηδὲ ἕνωτοῦ αἰ-
 πον ἔπερον ὀπηγεσφόρῳ;
 δικεῖαν ἡ κὶ ἀναρχον κὶ ἀ-
 γήριον ἡ μοναρχικῆς ἕξου-
 σίας ἡ δεόπῃα κεκτημένῳ.
 κὶ παρὶ υἱῶ ἡ ἑαυτοῦ δεόπι-
 τὸς ἡ κὶ ζωῆς μετὰ δὲ. ὁ
 ἡ αὐτοῦ τὰ σύμπαντα ὑ-
 ποτασμένῳ, ὁ ὑποσέλλων
 αὐτὸν. ὁ παρὶ αὐτῶ,
 ὁ ἐνηελομένῳ, ὁ διδάσκων,
 ὁ πάντα αὐτῶ ἑξουσι-
 αῖς. ὁ δοξάζων αὐτὸν, ὁ
 ὑπερυψών, ὁ ἀναδείξας βα-
 σιλέα ἡ ὄλων, ὁ παρὶ αὐ-
 τῶ ἡ κρίσιν ἑξουσι-
 αῖς, ὁ

Son to have life in him-
 self. Wherefore he teaches
 us, that the Father is our
 God, and his God, when
 he says, I return unto my
 Father and your Father, to
 my God and your God. And
 the great Apostle teaches
 us, that God is the head
 of the Son, and the Son
 the head of the Church,
 saying, But the head of
 Christ is God. Besides, speak-
 ing of the Son, And he
 gave him to be head over
 all things for the Church,
 which is his Body, where-
 fore he is the Governor
 of the Church, and its
 Head; but the head of
 him is the Father. This
 is the One God, the Fa-
 ther of the only begotten,
 and the only head of Christ
 himself. When there is
 therefore one Origin and
 Head, how can there be
 two Gods? Is not He al-
 one such who has no one
 above him, nor reckons a-
 ny other for his Author?
 Who is possess'd of a pro-
 per, unoriginated, and un-
 begotten Divinity, with
 Monarchical Power? and
 communicates to the Son
 out of his own Divinity

καὶ ἡμᾶς αὐτῷ πείθεσθαι βου-
 λόμεθα, ὁ δὲ ἐκ δεξιᾶς τῆ
 μεγαλοφροσύνης αὐτοῦ κλη-
 ἔχειν θρόνον ἐγκειμένον
 μὲν, ἐν τῷ προσφαιεῖν
 αὐτῷ, καὶ λέγειν, Κάθε ἐκ
 δεξιῶν μου· ὁ δὲ διὰ ταῦτα
 πάντα καὶ αὐτοῦ ὑπόρχων
 τῷ υἱοῦ Θεοῦ· ὅς πενή-
 μεθα ὁ μονογενὴς αὐτῷ
 παῖς ἐκένωσεν ἑαυτὸν, ἐτα-
 πείνωσεν ἑαυτὸν μορφῆν δού-
 λου λαβὼν, γενόμενος ὑπο-
 κότος μέχρι θανάτου· ὅς
 καὶ κέλευσεν παθεῖν· ὅς καὶ
 ἐχραυσθεῖ· ὃν καὶ μόνον ἀ-
 ληθινὸν Θεὸν ἠγασθεῖς ἡμᾶς
 διδάσκει, μείζονά τε εἶναι
 ἑαυτῷ ὁμολογεῖ· ὃν ἐπὶ
 πάντας τούτους καὶ Θεὸν εἶναι
 ἑαυτοῦ πάντας ἡμᾶς εἰδέ-
 ναι ἐπέλεξε· ὃν οὕτω δοξάζ-
 ζοντα τῷ ἑαυτοῦ πατέρει
 ἀμοιβαίως ἀντιδοξάζων ὁ
 πατήρ, καὶ κύριον, καὶ σωτή-
 ρα, καὶ Θεὸν τῶ ὅλων, καὶ
 σύνθετον τῷ ἑαυτοῦ βασιλεί-
 ας ἀνέδειξε. ἃ δὲ πεπρω-
 δευμένη ἢ ἐκκλησία τῷ Θεῷ
 ἑαυτῆς μὲν Θεὸν, καὶ κύρι-
 ον, καὶ σωτήρα, τῷ δὲ ἐπὶ
 πάντων Θεῷ ὃν μονογενῆ
 αὐτὸν γινώσκουν, καὶ ἐθένα
 μὲν ἄλλων τῷ γεννητῷ ἀνα-
 γορεύειν Θεὸν ἀξιοῦν· μόνον
 δὲ τοῦτον διδοε Θεὸν, ὃν

and Life, who makes all
 that he has to exist, who
 sends him, who commands
 him, who commands
 him, who lays Injunctions
 upon him, who teaches
 him, who delivers all
 things to him, who gives
 him Glory, who exalts
 him so highly, who de-
 clares him to be the King
 of the Universe, who
 commits all Judgment to
 him, requires all of us to
 obey him, who commands
 him to retain the Throne
 which is at the Right
 Hand of his Majesty, when
 he speaks to him, and
 says, *Sit thou on my Right
 Hand.* He that on all these
 Accounts is the God of
 the Son himself also: In
 Obedience to whom his
 only begotten Son made
 himself of no Reputation,
 and humbled himself, when
 he took the Form of a
 Servant, and became obe-
 dient even unto Death:
 To whose Commands he
 is obedient; to whom he
 returns thanks; whom he
 teaches us to esteem to be
 the only true God; and
 confesses to be greater
 than himself: Whom al-
 so, besides all this, he

μόνον ὃς ἑαυτοῦ ὁ πατήρ
 ἐγέννα ἄσπερ ἐν αὐτῆς διὰ
 Σολομῶντος παύσει, λέγων·
 πρὸς τὸ ὄρη ἐδρασοθήναι,
 πρὸς δὲ πάντων βουνῶν γεν-
 ῖσθε με· ἴδε πῆ, ὄρη καὶ βου-
 νὰς τὰς θείας καὶ ὑψικοσ-
 μίους δυνάμεις ἀντήνουν.

would have us all know
 to be his God: Whom
 on Account of his thus
 glorifying his own Father,
 the Father in way of re-
 quital does again glorifie,
 and declares him to be
 our Lord, and Saviour,
 and God of the Universe,

and one that sits down with him in the Throne
 of his Kingdom. Which things the Church of God,
 is instructed in, and does therefore think it fit
 to acknowledge him for her God, and Lord,
 and Saviour, and the only begotten Son of the
 Supreme God; and to call no other begotten Be-
 ing God; and owns him alone as God. Whom
 alone the Father begat of himself; as himself af-
 fures us by *Solomon*, saying, before the Mountains
 were fastned, before all the Hills did he beget
 me; mystically signifying by these Mountains and
 Hills, the Divine Powers which are above the
 World.

See *Monfaucon's* Preliminary Dissertation to *Eusebius*,
 on the Psalms, Chapter the Sixth. And
 the same *Eusebius* says thus, a little after.

Ὅτι ἐγὼ τὰ ἀρετὰ αὐτοῦ
 ποιῶ πάντοτε. πῆρες ὅ α-
 κριῶς ὅπως εἶρη, πάντο-
 τε· ἔδ' ἔν, φησιν, ὅτι
 ἐπὶ γῆς ἀνθρώπου διὰ σαρ-
 κὸς ἡμῶν τὰ ἀρετὰ αὐτοῦ
 τὰ πρὸς δὲ πᾶσι δι' ἡμετέροισιν,
 ἀλλὰ καὶ πάντοτε. καὶ ταῦτα
 ὅτι λαλῶν μαρτυρεῖ ἅπερ
 ὡς παρὰ διδασκαλίας παρὰ
 τὸ πρὸς μαρτυρεῖ. ἐκείν
 καὶ διδασκαλίας ὑπογράφει.

For I do always those
 things that please him. Ob-
 serve exactly the Expres-
 sion *always*, for, says he,
 'tis not only at Present,
 when I am a Man upon
 Earth, and speak through
 the Flesh, that I do the
 things that please my
 Father; but *always*. Nay
 he affirms that he says
 those Things which he

ὁ πατήρ, ἔπερθ' ὃν δι-
 λαθὴ παρ' αὐτῆ, εἶγε πᾶς
 ὅτω μαθητεύμενος ἕτερος
 τυγχάνη τ' διδασκόντ'.

learn'd from the Father,
 as from a Master. So
 that he describes the Fa-
 ther as his Master ;being by
 consequence one different
 from him, if he that is
 taught be different from
 him that teaches.

ARTICLE XIII.

Jefus Chritt, the Word, and Son of God, did, in his Divine Nature, in the moft ancient Times properly defcend from Heaven, and appear at feveral Times, and in feveral Places to the Patriarchs ; perfonating the Supreme God ; or acting wholly in his Name, and as his Deputy and Vicegerent in the World.

Joh. I. 10. **Ε**Ν τῷ κόσμῳ ἦν, [ὁ λόγος.] καὶ ὁ κόσμος δι' αὐτὸν ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

v. 15, 27. Ἄυτις ὄντιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν.

v. 30. Οὗτός ἐστι πρὸς ἃ ἐγὼ εἶπον ὀπίσω μου ἐρχέσθαι ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν, ὁ πρῶτός μου ἦν.

III. 13. Καὶ ἐθεὶς ἀναβέβηκεν εἰς τὸ ἔρανον, εἰ μὴ ὁ ἐκ τῷ ἔρανον κατεβῆς, ὁ υἱὸς τῷ ἀνθρώπου, ὁ ὢν ἐν τῷ ἔρανον.

VIII. 56, 57, 58. Ἀβραάμ ὁ πατήρ υἱοῦ ἠγαλλιάσατο ἵνα ἴδῃ τὸ ἡμέραν τῷ ἐμῷ, καὶ εἶδε, καὶ ἐχάρη. εἶπον ἔν τῷ Ἰουδαίῳ

THE Word was in the World, and the World was made by him, and the World knew him not.

He it is who coming after me, is preferr'd before me.

This is he of whom I said, There cometh a Man after me who is preferr'd before me, for he was before me.

And no one hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. See Article XIV. hereafter.

Your father Abraham rejoiced to see my day, and he saw it; and was glad. The Jews therefore

πρὸς αὐτὸν· πενήκοντι ἔ-
τη ἔγω ἔχεις, καὶ Ἀβραάμ
ἐώρακας; ἔειπεν αὐτοῖς ὁ
Ἰησοῦς, ἀμὲν ἀμὲν λέγω
ὑμῖν πρὶν Ἀβραάμ γενέ-
σθαι, ἐγὼ εἰμι.

said unto him, Thou art
not yet fifty years old,
and hast thou seen Abra-
ham? Jesus said unto them,
Verily, verily I say unto
you, before Abraham was,
I am. [1 *was*. See V. 2.
XIII. 26. XIII. 33. XIV.
3. 9. XV. 27. XVII. 24.
I *Job*. III. 2. V. 6. 8.]

Καὶ πληρωθέντων ἐξή-
κοντα ἐτάων ἔφθην αὐτῷ
ἐν τῇ ἐρήμῳ ἦ ὄρεος Σινᾶ
ἄγγελος κυρίου ἐν φλογὶ
πυρὸς βάλτου — τοῦτον ὁ
Θεὸς ἀρχοῦσα καὶ λυβωίῳ
ἀπέστειλεν ἐν χειρὶ ἀγγέλου,
ἦ ὀφθαλμοῦ αὐτῷ ἐν τῇ
βάλτῳ — ἕως ὅτου ὁ γε-
νόμηνος ἐν τῇ ἐκκλησίᾳ ἐν
τῇ ἐρήμῳ. καὶ ἦ ἀγγέλου πρὸς
λαλοῦντος αὐτῷ ἐν τῷ
ὄρει Σινᾶ, καὶ ἦ πλείον ἢ
μῶν ὡς ἐδέξατο λόγια ζῶν-
τα δοῦναι ἡμῖν.

And when forty years ACT VII.
were expired there ap-30— 8.
peared to him in the wil-
derness of mount Sina an
Angel of the Lord, in a
flame of fire, in a bush.
—— The same did God
send to be a deliverer, by
the hands of an Angel,
which appeared to him
in the bush. —— This is
he that was in the Church
in the wilderness, with the
Angel which spake to him
in the mount Sina, and
with our Fathers, who re-
ceived the lively oracles
to give unto us.

Καὶ πάντες τὸ αὐτὸ πό-
μα πνευματικὸν ἔπιον, ἔπι-
νον γὰρ ἐκ πνευματικῆς ἀ-
καταθέσης πέτρας, ἢ ὅτι πέ-
τρα ἦν ὁ Χριστός.

And they all drank of 1 Cor. X.
the same spiritual drink; 4.
for they drank of that
spiritual rock which fol-
lowed them; and that
rock was Christ.

Μηδὲ ἐπιπειράζωμεν ἢ
Χριστὸν, καθὼς καὶ τινες
αὐτῶν ἐπειράθη, καὶ ὑπὸ τῶν
ὄφιδων ἀπώληθη.

Neither let us tempt v. 9.
Christ, as some of them
also tempted, and were
destroyed of serpents.

Heb. XI. 26. Μείζονα πλεόντων ἡγεσάμην ἢ ἐν αἰγύπτῳ θησαυρῶν τῶν ὀνειδισμῶν τοῦ Χριστοῦ.

XII. 25, 26. Τὸν ἀπ' οὐρανῶν ὑπερφύλακτος ἢ ἡ φωνὴ τῆς γῆς ἐπέλαλε τότε.

1 Pet. I. 11. Ἐρρωθύντες εἰς τίνα ἢ πῶς κούρον ἐδήλα τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ.

Jude v. 5. Ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δὲ ἄπιστος τοῦ μὴ πισδύσαντος ἀπώλεσεν. κ. τ. λ.

Vid. Job. I. 18. V. 37. VI. 45, 46. Matt. XI. 27. 1 Job. IV. 12. Rom. I. 20. Colofs. I. 15. 1 Tim. I. 17. VI. 15, 16. all with Exod. III. XIX. XX. XXIIV. 10. XXXIII. 9—13. Numb. XII. 5, &c. XIV. 14. Gen. II. III. XVIII. XIX. XXXII. 24, &c. Deut. IV. V. Vid. Prov. VIII. 22.—32. Heb. I. 1, 2. with XI. 3. Colof. I. 14—17. Job. I. 1, 2, 3. Heb. I. 10, 11, 12. Wisd. XVIII. 15.

Clem. Ep. I. 5. 2. p. 160. Τοῦτο ἢ πάντα βεβαιῶν ἢ ἐν Χριστῷ πίστις ἢ γὰρ αὐτὸς τὸς διὰ τοῦ πνεύματος τοῦ ἀγίου ἕως αἰσθαλαῖς ἢ ἡμᾶς κ. τ. λ.

Barnab. 5. 5. p. 51. Prophetas, ab ipso habentes donum, in illum prophetaverunt.

Testam. Levi Spicil. 5. 5. p. 161. Καὶ ἠνοιξέ μοι ὁ ἄγγελος τὰς πύλας τοῦ οὐρανοῦ, καὶ εἶδον τὸ ναὸν τῆς ἁγίας, καὶ ὅτι θρόνος δόξης τῆς ἁ-

Esteeming the reproach of Christ greater riches than the treasures in Egypt.

Turning away from him that speaketh from heaven: whose voice then shook the earth.

Searching what, or what manner of time the Spirit of Christ which was in them did signifie.

The Lord having saved his people out of the land of Egypt, he again destroyed them that believed not, &c.

But all these things does that Faith confirm which is in Christ; for so he himself bespeaks us by the Holy Ghost, &c.

The Prophets having received from him the Gift of Prophecie, spake before concerning him.

And the Angel opened to me the Gates of Heaven; and I saw the holy Temple, and the most

ψισον· κὶ ἐπέ μοι· Λευὶ, σοὶ
 δέδωκα τὰς ἐυλογίας τῆ ἱε-
 ρατίας, ἕως ἧ ἐλθῶν παροι-
 κήσω ἐν μέσῳ Ἰσραὴλ. τότε
 ὁ ἄγγελος ἠγάγε με ὅτι
 τῆ γῆ, κὶ ἐδωκέ μοι ὄπλων
 κὶ ῥομφαίαν, κὶ εἶπε, ποίη-
 σον ἐκδικήσιν ἐν Συχέρμ. ὑ-
 πὲρ Δίνας, καὶ γὰρ ἔσμαι με-
 τά σε, ὅτι κώεισ ἀπέσαλ-
 κέ με· κὶ σιωπέληπα ἐν
 τῷ καιρῷ ἐκείνῳ τὰς ἡμέ-
 ρας, καθὼς γέγραπται ἐν
 τῇ πλαξὶ τῆ οὐρανῶν. εἶπον
 τῷ αὐτῷ, δέομαι, κύριε, εἰ-
 πέ μοι τὸ ὄνομά σε, ἵνα ἔ-
 πικλωμαί σε ἐν ἡμέρῃ θλί-
 ψεως. κὶ εἶπεν, ἐγὼ εἰμι
 ὁ ἄγγελος, ὁ ᾧ ἐμίμνησθε
 τὸ γῆσθ' Ἰσραὴλ, τῇ μὴ
 πατάξαι αὐτοὺ εἰς τέλος·
 ὅτι [πάν] πνεῦμα πονηρὸν
 εἰς αὐτοὺ προσβάλλει· κὶ
 μὴ ταῦτα ὡσπερ ἔξυπνοῦ-
 σθε μὲν ἐυλόγησα τῇ ὑ-
 ψισον, κὶ τὸν ἄγγελον τὸν
 ᾧ ἐμίμνησθε τῇ γῆσθε τῇ
 Ἰσραὴλ, κὶ πάντων τῇ δι-
 καίων.

High upon the Throne of
 Glory; and he said to me,
Levi, I have given thee the
 Blessings, [or Oblations]
 of the Priesthood, until I
 come and inhabit in the
 midst of *Israel*. Then the
 Angel lead me upon the
 Earth, and gave me Wea-
 pons, and a Sword, and
 said, Execute Vengeance
 upon *Sichem* for *Dinah*, and
 I will be with thee, for
 the Lord hath sent me.
 And at that time I slew
 the Sons of *Himor*, as it
 is written in the Tables
 of the Heavens. But I
 said unto him, I beseech
 thee, my Lord, tell me thy
 Name, that I may call upon
 thee in the day of Affliction.
 And he said, I am
 the Angel who excuses the
 flock of *Israel*, that they
 be not utterly destroyed;
 for [every] wicked Spirit
 accuses them. Now after
 these things, seeming to
 awake out of sleep, I bles-
 sed the most High, and
 the Angel which excused
 the flock of *Israel*, and of
 all the righteous.

Καὶ κώεισ ἐυλόγησε τὸν
 Λευὶ· ὁ ἄγγελος τῷ προσέ-
 πε ἐμέ,

And the Lord blessed *Test. Jul.*
Levi; and the Angel of *§. 25. P.*
 his presence blessed me. 189.

Tellam
D. n. § 6.
p. 209.

Ἐγγίζετε ὃ τῷ Θεῷ, καὶ τῷ
ἀγγέλῳ τῷ ἐπιθεωρῶν ὑ-
μᾶς ὅτι ἐστὶ ἐπιμαρτυ-
ρῶν καὶ ἀποθνήσκων, ὅτι τὸ εἰ-
ρήνης Ἰσραὴλ. κατέστη τὸ
βασιλείας τῆς ἐχθροῦ σήμε-
ρᾶ ἐπεὶ τοῦ προστάτη ὁ ἐχθρὸς
ἐπισημαίνει πάντας τοὺς
ἐπισημαίνοντας τὸν κύριον.
ὁ δὲ γὰρ ὅτι ἐν ἡμέρᾳ ἢ πι-
στέῃ Ἰσραὴλ σωτηρευθήσε-
ται ἢ βασιλείᾳ τῆς ἐχθροῦ
αὐτῶν ὁ ἀγγελὸς τῆς εἰρήνης
ἐπισημαίνει τὸν Ἰσραὴλ μὴ ἐκ-
πέσειν αὐτὸν εἰς τέλει κα-
λῶν. κ. τ. λ.

Draw near to God, and
to the Angel that excuses
you, for he is the Medi-
ator between God and
Men, for the peace of *Israel*.
He will stand against the
Kingdom of the Adversary.
For this cause does the
Adversary endeavour to
supplant all those that call
upon the Lord. For he
knows that in the same
day that *Israel* believes the
Kingdom of the Adver-
sary shall be at an end.
The Angel of Peace will
himself strengthen *Israel*,
that he fall not into utter
Destruction, &c.

Constitut.
A. i. o. l.
I. C. I. p.
200.

Ἐγὼ ὃ λέγω ὑμῶν τα-
τίαν ἐν τῷ νόμῳ διὰ Μω-
σέως ἐγὼ ἐλάλησα, ἔτι ὃ
ὁ αὐτὸς ὑμῶν λέγω. κ. τ. λ.

But I say unto you :
that is, I said in the Law
by *Moses*, but now I say
unto you my self, &c. See
L. V. C. 7 p. 306. L. II.
C. 9. p. 218.

E. V. C.

20 p 325,
326.

Τῷ Μωσῆϊ μαρτυρῶν ἔ-
λαβεν, ἔλαβε κύριος πῦρ
παρὰ κυρίου, καὶ τῶν εἰδέν
Ἰακώβ ὡς ἀνδραπον. κ. τ. λ.

To him did *Moses* bear
witness, and said, The Lord
received Fire from the
Lord, and rained it down.
Him did *Jacob* see as a
Man, &c. [largely.]

L. V. C.

22. p 351,
352.

Ἦσαν ὃ καὶ παρὰ τὸ παρῶν
αὐτῶν παρῶν τὰς πῦρ
λαοῦ θυσιᾶς, πολλάκις εἰς
αὐτὸν ἐξομαρτύνθη, καὶ ὁ
οὐρανὸς διὰ θυσιᾶν, ἢ ἢ
διὰ μετανοίας αὐτῶν ἐξελ-
κεθήσεως. κ. τ. λ.

And besides, before his
coming he refus'd the Sa-
crifices of the People, while
they frequently offer'd
them when they sinned a-
gainst him, and thought
he was to be appeas'd by

εἰ ἐν κ'ῃ μετ' ἑ παρατίνας αὐ-
τῶ ὑπὲρ θυσιῶν καρδίαν κα-
θαροῦν ἐπεζηήσῃ. κ. τ. λ.

Ὁ γὰρ εἰρηκῶς ἐν τῷ νόμῳ,
κῦριθ ὁ Θεός σε κῦριθ
εἰς ὅσῃν, ὁ αὐτός ἐν ἐυαγ-
γελίῳ λέγει ἵνα γινώσκωσί
σε ἢ μόνον ἀληθινὸν Θεόν.
κ. τ. λ.

Καὶ Ἦ πατρὸς ἡμῶν Ἰα-
κώβ ἐπι Μεσοποταμίῳν σε-
λαμῶν, δείξας ἢ Χριστὸν,
δι' αὐτῶ ἐλάλησας, εἰπὼν,
ἰδὲ ἐγὼ εἰμι μετὰ σε.

Ὁ μακάριθ ἔλεγε προ-
σβύτηρθ, ἐπεὶ ὁ κῦριθ,
ἀπόστολθ ὢν Ἦ πῆλοκεῖ-
τορθ, ἀπεσάλη μετὰς Ἑβραί-
ως. κ. τ. λ.

Ἄλλὰ κ' ἐν βαρβάροις
ἔσ' αὐτῶ τῶ λόγῳ μορφο-
πένηθ, κ' ἀνδρώπε ἡμο-
μίης, κ' Ἰησοῦ Χριστοῦ κλη-
θένθ ἐλέχθη ταῦτα.

Γεήσαθ ταῦτα πάντα
προεῖπε, σημὶ, ὁ ἡμέτηρθ
διδάσκαλθ, κ' τῶ πατὸς
πάντων κ' δεσπότη Θεῶ ἡὸς,
κ' ἀποστόλου ὢν, Ἰησοῦς Χριστός.
κ. τ. λ.

Ἐν ἰδέῃ πυρὸς ἐν βάλῃ
προσημίληπεν αὐτῶ ὁ ἡμέ-
τηρθ Χριστός — κ' δύνα-
μιν ἰσχυρὴν ἔλαβε ἑξ ὧ τῶ

Sacrifices, but not by Re-
pentance, &c. — If
therefore before his com-
ing he sought for a clean
Heart, &c.

For he that said in the L. VI. C.
Law, The Lord thy God 23. p. 352,
is one Lord; the same says 353
in the Gospel, That they
might know thee the only
true God, &c.

And when our Father C. 33. p.
Jacob was sent into meso- L. VII. 373
potamia, thou shewedst him
Christ, and by him spakest,
saying, Behold I am with
thee.

The blessed Presbyter Apud. Eu-
said, Seeing the Lord, the feb. Hist.
Apostle of the Almighty, Eccl. L. VI.
was sent to the Hebrews, C. 14. p.
&c. 215.

Nay besides, these things, Just. Apol.
were condemned among I. 5. 5. p.
the Barbarians by the Word 10.
himself, when he took the
form of a Man, and be-
came such.

I affirm, that our Master 5. 14. p.
Jesus Christ, who was the 22.
Son and the Apostle of the
Father of the Universe,
the Lord God, &c.

Our Christ spake to him 5. 81, 82,
in the appearance of Fire 83. p.
out of the Bush. — And 120. —
he receiv'd mighty Power 123.

καλήσαντο αὐτῷ ἐν ἰδέᾳ
 πυρὸς Χριστῷ. — ἀλλ'
 εἰς ἀπόδειξιν γέγονασιν εἰδε
 οἱ λόγοι, ὅτι υἱὸς Θεοῦ καὶ
 ἀπόστολος Ἰησοῦς ὁ Χριστός
 ὅτι, πρῶτον λόγος ὦν,
 καὶ ἐν ἰδέᾳ πυρὸς πάλιν φα
 νεῖς, πάλιν δὲ ἐν εἰκόνι ἀσω
 μάτων. κ. τ. λ.

from Christ, who spake to
 him in the appearance of
 Fire. — But this Dis
 course is in order to de
 monstrate that Jesus Christ
 is the Son of God, and his
 Apostle, who was his Word
 before; and sometimes he
 was manifested in the ap
 pearance of Fire, and some
 times under the Image of
 incorporeal Beings, &c.
 See *Apol.* II. §. 11. p. 27, 28.

Dialog.
 cum
 Tryph.
 P 256.

Βλάσφημα γὰρ πολλὰ λέ
 γεις, ἃ σαυρωθέντα τῶν
 ἀξίων πείθειν ἡμᾶς γέγουκ
 ὅτι μὴ Μωυσέως καὶ Ἀαρῶν,
 καὶ λελαληκέναι αὐτοῖς ἐν
 σύλω νεφέλης, εἶλα ἄνθρωπον
 ἡρόδοτον σαυρωθῆναι, καὶ ἀ
 ναβεβηκέναι εἰς τὸ ἔσθρον, καὶ
 πάλιν παραγίνεσθαι ὅτι τὸ
 γῆς, καὶ προσκυνηθῆναι.

For thou sayest many
 blasphemous things; pre
 tending to perswade us,
 that he who was crucified
 was with *Moses* and *Aaron*,
 and spake to them in a Pil
 lar of a Cloud, and that
 afterward he became a
 Man, and was crucified,
 and is ascended into Hea
 ven, and is again to come
 upon the Earth; and that
 he is to be ador'd.

p 274 ----
 284.

Μωσῆς ἔν, ὁ μακάρτης
 καὶ πιστὸς θεράπων Θεοῦ, μη
 γίστων, ὅτι ὁ ὀφθαλμὸς τῶν Ἀβρα
 ἄμ φησὶ τῆ ἑρμῆ τῆ Μαμ
 βρῆ Θεός, σὺν τοῖς ἄμα αὐ
 τῶ ὅτι τὸ Σοδόμων κρίσιν
 παρεθεῖσι ὁ ὑπεργέλγος ὑπὸ
 ἄλλοι τῶ ἐν ὑπερβασίαις ἀε
 μένοντι καὶ ἔδει ὀφθαλμῶ,
 ἢ ὁμοιωταί. δι' ἐπιτο
 ρῆς, ὅτι ποιητῶ τ' ὄλων καὶ πα
 τέρων. κ. τ. λ.

Moses therefore, the blef
 sed and faithful Servant of
 God, when he tells us,
 that the God who appear
 ed to *Abraham* at the Oak
 of *Mamre*, with the other
 two Angels in his Com
 pany, which were sent to
 execute Judgment upon
Sodom, sent, I say, by an
 other, who ever remains
 in the highest Heavens,
 who

who was never seen by any one, nor did ever by himself speak to any one, whom we understand to be the Maker and Father of the Universe, &c. very largely. See also p. 300. 301, 340, 341, 342, 348.

Καὶ ἱκανῶς εἰρηῶσαι μοι ὑπολαμβάνω, ὅτι ὁτον μὲ ὁ Θεὸς λέγει, ἀνέβη ὁ Θεὸς ἀπὸ Ἀβραάμ, ἢ ἐλάλησε κύριος πρὸς Μωσῆν, καὶ κατέβη κύριος ἢ πύργον ἰδεῖν, ἢ ἀνοδοῦμαι ἢ οὐδὲ ἀνθρώπων, ἢ ὅτε ἐκλευσεν ὁ Θεὸς ἢ κιβωτὸν Νῶε ἐξωθεν, μὴ ἤγασθε οὐτὴν τὸν ἀγέννητον Θεὸν καταβησικέναι, ἢ ἀναβησικέναι ποτεν. ὁ γὰρ ἀρρησίτος πατήρ, καὶ κύριος τῶν πάντων ἔτε ποι ἁφῆκα, ἔτε παπαῖα, ἔτε καθεύδα, ἔτε ἀνίστα, ἀλλ' ἐν τῇ αὐτῷ χῶρῃ ὅπου ποτὲ μέτε, ὅξυ ὄρων, καὶ ὅξυ ἀκούων, ἐκ ὀρθαλοῖς, ἔτε ὠσίν, ἀλλὰ δυναμει ἀλέκτω, καὶ πάντα ἐφορεῖ, καὶ πάντα γινώσκει, καὶ εἰδὲς ἡμῶν λέληθεν αὐτόν. ἔτε κινέμεντο ὁ τόπος ἀχώρητος, καὶ πᾶς κόσμος ὅλος, ὅσπερ ἦν καὶ πρὶν τὸν κόσμον γενέσθαι. πῶς ἂν ἔν ἔτος ἢ λαλήσει πρὸς πνα, ἢ ὀρθήη πει, ἢ ἐν ἐλαχίστῳ μέρει γῆς φανείη; — ἔτε ἔν Ἀβραάμ, ἔτε Ἰσαάκ, ἔτε Ἰα-

I have, I suppose, sufficiently spoken my Mind, that when my God says, God went up from Abraham: Or, The Lord spake to Moses: And, The Lord came down to see the Tower which the Children of Men builded, or when God shut the Ark upon Noah on the outside, you do not suppose that the unbegotten God himself went up or came down from any Place. For the effable Father and Lord of the Universe goes no whither, nor does he walk, or sleep, or rise up, but always abides in his own Place, every where seeing and hearing every thing most distinctly, not with Eyes, or Ears, but with an unspeakable Power both sees all things, and knows all things, and not one of us is concealed from him. Nor does he move who cannot be contain'd in any Place, or in the whole World, and who existed

καὶ,

καὶ, ἕτε ἀλλ' ἄνθρώπων
 εἶδε τὴν πατέρα. καὶ ἄρη-
 τον κύριον τῶν πάντων
 ἀπλῶς, καὶ αὐτὸς πρὸ χει-
 ρῶν ἀλλ' ἐκείνον, τὸν καὶ
 βελὴν τὸ ἐκείνου καὶ Θεὸν ὄν-
 τασα. ὅν αὐτὸς. καὶ ἀγγελον.
 ἐκ τοῦ ὑπερβαίνει τῆ γνάμη
 αὐτὸς, ἐν καὶ ἄνθρωπον γεν-
 νησθῆναι διὰ τὸ παρθεῖναι
 βεβέλη, ὅς καὶ πῶρ ποτὲ
 γέγετε τῆ πατρὸς Μασσα ὀμι-
 λία τῆ ἀπὸ τὸ βάτε· ἐπεὶ
 ἐὰν μὴ ὕψω νοήσωμεν τὰς
 γεγραφῆς, συμβῆσαι τὸν πα-
 τέρα καὶ κύριον τῶν ὅλων
 μὴ γενησῆς τότε ἐν ταῖς
 ἔξανοῖς.

before the World was
 made. How then can He
 speak to any one, or be
 seen by any one, or ap-
 pear in any little corner
 of the Earth?—Neither
 therefore has *Abraham*,
 nor *Isaac*, nor *Jacob*, nor
 any one of Mankind seen
 the Father, who is the
 ineffable Lord absolutely of
 all things, and even of
 Christ himself. But they
 saw him who according
 to his Will, was God and
 his Son, who was also
 called an Angel, on ac-
 count of his Ministering to
 his good Pleasure; whom

also he was pleas'd should become Man, by the
 Virgin; who once also became Fire, when he
 spake to *Moses* out of the Bush. For unless we
 so understand the Scriptures it will appear that
 the Father and Lord of the Universe was not
 at that time in the Heavens. See p. 355.—
 358.

Theoph
 ad Auto-
 lyc. L. II
 p. 100.

Ἐρεῖς ἔν μοι, σὺ φῆς
 τὸν Θεὸν ἐν τόπῳ μὴ δεῖν
 χωρεῖσθαι· καὶ πῶς νῦν λέ-
 γεις, αὐτὸν ἐν τῷ παρα-
 δείσῳ περιπατεῖν; ἄκουε ὁ
 φημι· ὁ μὲν Θεὸς καὶ πα-
 τὴρ τῶν ὅλων ἀχώρητος
 ἔστι, καὶ ἐν τόπῳ οὐκ εὐείσκη-
 ταί· ἔ γὰρ ἔστι τόπος τὸ κα-
 ταπαύτως αὐτὸς. ὁ ὅς λό-
 γος αὐτοῦ, δι' ἃ τὰ πάντα
 πεποιήκε, δύναμις ὦν καὶ σο-

Thou wilt then say to
 me, Thou affirmest that
 God ought not to be con-
 fin'd in a Place; and how
 dost thou now say, That
 he walked in Paradise?
 Hearken to what I say.
 The God and Father of
 the Universe indeed is not
 to be confin'd, and is ne-
 ver so found in a Place.
 For there is no Place of

φία αὐτῆ, ἀναλαμβάνων
τὸ πρόσωπον τῆ πατρὸς
καὶ κυρίου τῶν ὄλων. Ἔτος
παρεγένετο εἰς τὸν πατέρα
θεῶν, ἐν προσώπῳ τῷ
θεοῦ, καὶ ὁμιλῆ τῷ Ἀδάμ.
θεὸς ἦν ἂν ὁ λόγος, καὶ ἐν
θεῷ πεφυκὸς, ὅπου ἂν βέ-
ληται ὁ πατήρ τῶν ὄλων
πέμπει αὐτὸν εἰς πᾶσα τό-
πον εἰς παρεχόμενον καὶ
ἀκέραιον, καὶ ὁρατὸν, πεμπόμε-
νον ὑπὸ αὐτοῦ, καὶ ἐν τόπῳ
εὐερίσεται.

his Rest. But his Word,
by whom he made all
things, being his Power,
and his Wisdom, *Perfo-*
nating the Father and Lord
of the Universe, came
into Paradise in the Per-
son of God, and spake to
Adam. The Word there-
fore, being God, and de-
rived from God, when-
ever the Father of the
Universe pleases he sends
him into a certain Place :

Who when he comes is
both heard, and seen, as sent by him, and so
is found in a Place.

N. B. These two last Testimonies are so plain-
ly contrary to the Modern Notions concerning
the Nature of our Saviours Divinity; and indeed
so unanswerably so, that Bishop Bull chooses
rather to refer to them in General, than to pro-
duce the Words themselves; lest they should too
plainly appear to be beyond his Solution. Nay,
when afterwards his Lordship proceeds to give some
account of the thing in general, and promises to
produce Passages out of *each* of the Authors he had
quoted, to confront to them, and to clear them
withal, He has none of any consequence out of
Justin Martyr's Genuin Works at all; and does
not so much as pretend to have any in *Theophi-*
lus Antiochenus: And yet is not so fair as to tell
us so much; but passes this last eminent Quota-
tion from him over in a perfect Silence; as if he
had quite forgot his Promise of Examining them
Singillatim, which his Lordship had made us just
before. But as to the point it self before us,
these

Defens.
Fid. Ni-
can. Sect.
IV. C. 3.
§. 2.

§. 4.

those who read such primitive Testimonies, and yet can believe that the Ancients own'd the Nature of our Saviour either *specifically* or *numerically* the same with that of the Supreme God; and esteem'd him the *same*, or an *equally infinite, invisible and immense Being*, must tell us how 'tis possible for Authors to express themselves more clearly, if they had been of another Opinion. As to my self, I can little more doubt of their Opinion in this Matter, after so plain Declarations of it, than I can doubt of the meaning of any modern Authors, when they declare their Minds with the utmost distinctness and perspicuity. And that the Reader may not think me too confident in my Consequences here, I will produce an unexceptionable witness to the force of them; I mean the very Learned and Right Reverend Bishop *Bull* himself, in these remarkable Words;

s. 1.

Nodus, si bene meminimus, unicus jam restat expediendus, isque vindice dignissimus; cujus solutionem ideo huc usque reservavimus, quod is non in uno tantum & altero scriptore veteri occurrat, sed primavorum patrum pœne omnium Monumenta percurrat. Fateor me ad istum lapidem olim offendisse: Quem proinde ut ab aliis amovere adniar, officii mei esse arbitror. Veteres igitur Catholici pene omnes, qui Arium præcessere, Filii Dei Invisibi-

There is now, as far as I remember, but one Difficulty remaining; but that such as is worthy of a most careful Consideration. The Solution whereof I have reserv'd for this place, because it occurs not in one or two of the ancient Writers only, but runs through almost all the Monuments of the most Primitive Fathers. *I own this was formerly a stone of stumbling to my self*; which therefore, as it is my Duty, I shall endeavour to remove out of the way of others. Almost all the ancient Catholick Writers,

lem atque Immensam naturam ignorasse videntur. Scilicet de Filio Dei ita aliquoties loquuntur, quasi is, etiam secundum divinam ipsius naturam, finitus esset, visibilis, & certo in loco inclusus, ac veluti cancellis quibusdam circumscriptus. Nam cum probare volunt eum qui Patriarchis & viris sanctis sub veteri testamento olim apparuit, ac locutus est, Jehovæ nomine insignitus, ipsum Dei Filium fuisse, hoc fere utuntur disjunctivo argumento: quod vel Dei Filius fuerit, qui conspectus est, vel Angelus creatus; vel Deus Pater. Creatum non fuisse Angelum inde colligunt, quod Jehova ac Deus a spiritu sancto dicatur. Patrem vero non fuisse, ex eo probant, quod is sit immensus, loca replens omnia, nullo inclusus: ac proinde certo aliquo in loco, atque exiguo terræ angulo apparuisse, vel cogitatu nefas sit: quasi scilicet id ipsum de Filio Dei

then earlier than Arius, seem to have been ignorant of the Invisibility and Immensity of the Son of God. For they several times do speak of him in such a manner as if he were, even as to his Divine Nature, finite, visible, and included in a certain place; or, as it were, circumscrib'd by certain bounds. For when they have a mind to prove, that he who anciently appeared, and spake to the Patriarchs, and Holy Men, under the Old Testament, by the Name Jehovah, was the Son of God and no other, they usually insist on this disjunctive Argument, viz. He was either the Son of God that was seen, or a created Angel, or God the Father. And that he was not a created Angel, they collect from hence, that he is by the Holy Spirit called Jehovah, and God. That he was not the Father they prove, because the Father is Infinite, filling all places, but included in none: So that 'tis impious once to suppose that he has appear'd in any certain place, or a-

*jure ac sine periculo dici
posset Parratione Fi-
lium Dei visibilem esse
iidem docent.*

ny little corner of the Earth. As if such things might very justly, and very safely be said of the Son of God. In the very same manner do these Writers teach that the Son of God may be visible also.

And again, after his Lordship had produc'd some of the Testimonies themselves, he is so deeply affected that he breaks out into the following Exclamation :

S. 4. *Ad mira ista Pa-
trum dicta quis non pla-
ne obstupescat ! adeone
hebetes, sibi que minime
constantes fuisse scrip-
tores istos, ut Dei Fili-
um, quem Deum verum
ex Deo vero ubique alias
pradicant, unius atque
exigui loci angustiis cir-
cumscripsum unquam
fuisse, ipsave sua natura
visibilem esse crederent ?
Absit, ut de viris maxi-
mis id cogitemus.*

Who would not stand amaz'd at such strange Passages as these in the Fathers ? What, were those Writers so very dull and inconsistent with themselves, that they could believe that the Son of God, whom they every where else proclaim very God of very God, was capable of being ever circumscrib'd within the small bounds of a little place, or in his own Nature visible ? far be it from us to have such a mean Opinion of such Great Men.

And as to some sort of Answer to these Expressions, which his Lordship thinks so strange ; [only because his *modern* Notion of the *Divine Nature* of our Saviour, is so very wide from their *primitive* Notion of it ;] He says thus,

*Quo igitur, inquires,
coro capiendo istiusmodi
forum dicta sanari*

But what sovereign Remedy will you say can be had for this Wound ? For
possunt ?

possunt? Ego ita plane sentio, veteres istos, qui durius hac de re locuti sunt, sententiam, alioqui verissimam, incommode, & minus recte expressisse.

my self, my Opinion is plainly this, that those ancient Fathers who have spoken *harshly* upon this Subject, have express'd a true Opinion, but only, that they have done it *improperly and inaccurately.*

Thus far Bishop Bull himself. But certainly, if ancient, plain, repeated Testimonies, running thro' all Antiquity, may be thus answered; 'tis in vain to study any ancient Books at all. For I dare say those few Quotations which his Lordship afterwards gathers, to explain or contradict these by, are not near so plain, or rather do not really contradict these at all; tho' a writer of Controversie can so represent them as to appear contradictory to an incautious Reader. Nor indeed, are any in the least Considerable, but a few Oratorical Expressions of *Clemens Alexandrinus*, which his Lordship knows, or may know, are contradicted, or rather shewn to have another sense than he puts upon them, by other Expressions in his Books still extant; and above all, by those more clear and authentick Declarations of his own and the ancient Opinions in his *ἑκδοτικῶν*, or *Institutions*; which the rigid Orthodoxy of after Ages has depriv'd us of; though that Book plainly appears by its Nature, and time of Writing, and the old Quotations still extant, to have been much the most valuable of the Works of *Clement*. So that truly, when I consider the force of the Testimonies, and the Conviction they seem oncé to have afforded the Bishop himself; (for that I take to be the true meaning of his Lordship's short Confession; *Fateor me ad istum lapidem olim offendisse*;) I am strangely surpriz'd at his Lordship's Conduct afterward, in not only acquiescing in this part of the vulgar Notions him-

self, but writing for it; and that with eagerness and very unchristian and uncharitable Reflections and Imputations on those, among whom himself either once was really, or at least was very near to being so. If God be not very merciful to the *Disputers of this World*, the most of them will have a sad Account another Day; whilst One of the most Judicious and most Impartial of them all can suffer himself to be thus carried away with the Prejudices and Passions of a Party; when he knows very well those he writes against have such mighty Foundation in the primitive Records of our Religion.

N. B. It would deserve to be consider'd also very seriously, whether his Lordship has not been (*unwittingly*) serving the Cause of *Antichristianism*, while he suppos'd himself supporting that of *Orthodoxy*. I am sure in Fact that when the force of Truth had prevail'd so far on two of the most Learned *Roman* Catholicks in the World, *Huetius* and *Petavius*, to own that the most primitive Writers were generally on the side of the *Arians*, and thereby to give a great Blow to the modern *Antichristian* Corruptions of this Nature, as will hereafter appear; our famous Bishop *Bull* has put a stop to that most desirable Reformation; and has accordingly had a most extraordinary and uncommon Approbation from one of the principal Bodies of the *Antichristian Church*, on account of his Vindication of some of these common Doctrines; which, as they were mainly settled and establish'd by *Antichristian Power* at first; so are they, I believe, still so small Articles in the *Antichristian Corruptions*. And whenever the Protestant Churches bring these Points, as they have done the rest, to a serious Examination; by the original Standards of Scripture and Antiquity, they will plainly appear

See the
Bishop of
Meaux's
Letter to
Mr. Nel-
son, dated
July 24.
1700. be-
fore Bp.
Bull's An-
swer to
the Bp. of
Meaux's
Series.

pear to be such. But to leave this Digression, and to proceed to the remaining Testimonies.

Filium enim hic significat, qui & Abrahæ collocutus sit, a Patre accepisse potestatem ad judicandum Sodomitas, propter iniquitatem eorum. — Et iterum, loquente Filio ad Moysen, Descendi, inquit, eripere populum hunc. Ipse est enim qui descendit & ascendit propter salutem hominum.

Καὶ αὐτὸς ὃ ὁ λόγος
τῆ Θεοῦ τοῖς ἰσραηλῶν
σέως πατριάρχαις, καὶ τὸ
θεῖον καὶ ἐνδοξόν, ὁμοίως
τοῖς ὃ ἐν τῷ νόμῳ Ἰησοῦ
Χριστοῦ, & ministerialem
τάξιν ἀπένευθε.

Cum enim declaratum sit manifeste quoniam neminem alium Deum vocaverunt, vel Dominum nominaverunt, qui veritatis fuerunt prædicatores, & apostoli libertatis, nisi solum verum Deum Patrem, & Verbum ejus, qui in omnibus principatum habet; manifeste erit ostensum, Factorem cæli & terræ;

For he here denotes, Iren. L. III. C. 6. p. 208, 209. that the Son, who also talked with *Abraham*, had received Power to judge the *Sodomites* from his Father, on account of their Iniquity. — And again, when the Son spake to *Moses*, *I am come down*, says he, *to deliver my People*. For he it is who descends and ascends on account of the Salvation of Men.

And the Word of God C. II p. 222, 223 himself conversed with the Patriarchs, before *Moses*, in his Divine and Glorious Nature; and to those under the Law did he distribute the Sacerdotal and Ministerial Dignities.

Whereas therefore it has C. 16. p. 238. been clearly shew'd, that those that were the Preachers of the Truth, and the Apostles of Liberty, called no one else God, nor named any one else Lord, but only the true God the Father, and his Word, which has the Principality in all things, it will be plainly demonstrated, that they confessed the Maker of Heaven and Earth, and

Et qui locutus sit cum Moyse, & Legis dispositionem ei dederit, qui convocaverit Patres, Dominum Deum confiteri eos, & alterum neminem nosse.

C. 18. p.
241.

Nescientes quoniam hujus Verbum Unigenitus, qui semper humano generi adest. — Et Unus Christus Jesus Dominus noster, veniens per universam dispositionem; & omnia in se ipso recapitulans.

L. IV. C.
14. p. 301.

Sed per Legem & Prophetas similiter Verbum & semetipsum & Patrem predicabat, & audivit quidem universus populus similiter, non similiter autem omnes crediderunt.

C. 15. p.
302.

Et Abraham ergo a Verbo cognoscens Patrem, qui fecit caelum & terram, hunc Deum confitebatur: & doctus representatione quod inter homines homo futurus esset filius Dei, per cuius adventum semen eius erat futurum quasi stella caeli; concupivit cum diem videre, uti & ipse completeretur

him that spake to *Moses*, and gave him the Disposition of the Law, to be Lord and God; and they acknowledged no other.

Being ignorant that the Word of this God, his only-begotten, who is ever present with Mankind. — And one Christ Jesus our Lord, who came through every Dispensation, and summed up all things in himself. See C. 20. p. 245.

But the Word in like manner preach'd both himself and his Father, by the Law and the Prophets. And all the People did indeed hear alike, but they did not all alike believe.

Abraham therefore knowing also by the Word the Father, who made Heaven and Earth, did own him as God; and being taught by Representation that the Son of God was to be a Man among Men, by whose advent his Seed was to be as the Stars of Heaven, he desired to see that Day, that he might embrace Christ; and seeing him by
Christum;

Christum; & per spiritum prophetiae eam videns exultavit.

Non enim tantum propter Abraham hæc dixit, sed ut ostenderet quoniam omnes qui ab initio cognitum habuerunt Dominum, & adventum Christi prophetaverunt, revelationem acceperunt ab ipso Filio.

Propter hoc Judæi excefferunt a Deo, Verbum Dei non recipientes, sed putantes per seipsum Patrem, sine Verbo, id est sine Filio, posse cognoscere: Deum nescientes eum qui in figura locutus est humana ad Abraham, & Aaron; & iterum ad Moysen; dicentem, Videns vidi vexationem populi mei in Ægypto, & descendi liberare eos. Hæc enim Filius, qui est Verbum Dei, ab initio præstruebat.

Scilicet quod infeminatus est ubique in scripturis ejus Filius Dei, aliquando quidem cum Abraham loquens, cum eodem com-

the Spirit of Propheſie he rejoiced.

For he did not say these things for *Abraham's* sake alone, but that he might shew that all who from the beginning had the knowledge of the Lord, and prophesied the advent of Christ received the Revelation of it from the Son himself.

For this Reason the Jews departed from God, not receiving the Word of God, but supposing that they could know the Father by himself, without the Word; that is, without his Son: as ignorant of that God who spake to *Abraham* and *Aaron*, in a humane Shape; as also to *Moses* when he said, I have surely seen the Affliction of my People in *Egypt*, and am come down to deliver them. For the Son, who is the Word of God, made Preparation for these things from the beginning.

I mean that the Son of God is ever interspers'd in the Scriptures, sometimes talking with *Abraham*, when he was going to eat with him; some-

esurus; aliquando cum Noe, dans ei mensuras; aliquando autem quaerens Adam; aliquando autem Sodomitis inducens judicium, & rursus, cum videtur, & in viam dirigit Jacob; & de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei, &c.

times with *Noah*, when he gave him the Measures [of the Ark;] sometimes seeking for *Adam*; sometimes bringing Judgment on the *Sodomites*; and again, when he was seen by *Jacob*, and shewed him the way; and when he spake with *Moses* out of the Bush. Nor is it easie to reckon up all the Instances wherein the Son of God is exhibited by *Moses*, &c.

C 26. p
313.

Ab initio assuetus Verbum Dei ascendere & descendere, propter salutem eorum qui male haberent.

The Word of God has been accustomed from the beginning to ascend and descend for the recovery of those who were diseased. See C. 41, 42. p. 340, 341. C. 66. p. 364. See *Sandius Interpretat. Paradox.* upon *Job. I. 18.*

ARTICLE XIV.

Jesus Christ, the Word, and Son of God, descended properly again from Heaven in his Divine Nature, and became Man; being by the Power of the Holy Ghost conceived in and born of the Blessed Virgin Mary; and increasing afterward in Wisdom and Stature like other Men.

Τὸ γὰρ ἐν αὐτῇ γεννη-
θὲν ἐκ πνεύματος

ἐστὶν ἅγιον, κ. τ. λ.

Καὶ ἰδὲ συγλήφη ἐν γασ-
τρὶ, καὶ τέξη υἱόν, καὶ καλέ-
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

— Πνεῦμα ἅγιον ἐπιλεύ-
σει ἐπὶ σε, καὶ δύναμις ὑψί-
σου ἐπισκιάσει σοι· διὸ καὶ τὸ
γεννώμενον ἅγιον κληθήσεται
υἱὸς Θεοῦ, κ. τ. λ.

Ὅτι ἐπέχθη ὑμῖν σήμερα
ἐν σωτῆρι, ὅς ἔστι Χριστὸς κύ-
ριος.

Τὸ δὲ παιδίον εὗξανε, καὶ
ἐκραταιώθη πνεύματι, πλη-
ρούμενον σοφίας, καὶ χάριτος
Θεοῦ ἥν ἐπ' αὐτῷ.

FOR that which is be-
gotten in her is of

Mitt. I.
20—25.

the Holy Ghost, &c.

And behold thou shalt
conceive in thy Womb,

Luc I 31.
—38.

and bring forth a Son,
and shalt call his Name
Jesus. — The Holy Ghost
shall come upon thee, and
the Power of the Highest
shall overshadow thee:
Wherefore also that Holy
Thing which shall be born
of thee, shall be called the
Son of God, &c.

For to us is born this
Day a Saviour, which is
Christ the Lord.

II. 20

And the Child grew,
and waxed strong in Spi-
rit, being filled with Wis-
dom, and the grace of
God was upon him. [See
I. 80. of *John* the Bap-
tist.]

v. 40.

R 4

καὶ

v. 52. Καὶ Ἰησοῦς αὐξάνων σοφία, καὶ ἡλικίαν, καὶ χάριν παρὰ Θεοῦ καὶ ἀνθρώποις.

And Jesus increased in Wisdom, and Stature, and in favour with God and Men.

Joh. III.
13.

Καὶ ὁδεὶς ἀναβέβηκεν εἰς τὸ ἕρηνον, εἰ μὴ ὁ ἐκ τοῦ ἕρηνῦ κατὰβὰς, ὁ υἱὸς τοῦ ἀθρώπου, ὁ ὢν ἐν τῷ ἕρηνῳ.

And no one hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven. [who was in Heaven VI. 62. See IX. 25. XII. 17. XVI. 27.—30. 2 Cor. VIII. 9.]

v. 37. Ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆ γῆς ἐκ τῆ γῆς ὄζει, καὶ ἐκ τῆ γῆς λαλεῖ. ὁ ἐκ τοῦ ἕρηνῦ ἐρχόμενος ἐπὶ πάντων ὄζει.

He that cometh from above is above all: He that is of the Earth is Earthly, and speaketh of the Earth: He that cometh from Heaven is above All.

VI. 33. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστίν ὁ καταβαίνων ἐκ τοῦ ἕρηνῦ, καὶ ζωὴν διδὼς τῷ κόσμῳ.

For the Bread of God is he that cometh down from Heaven, and giveth Life unto the World.

v. 38. Καταβέβηκε ἐκ τοῦ ἕρηνῦ, ἐκ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

I came down from Heaven, not to do mine own Will, but the Will of him that sent me.

v. 41, 42. Ἐγόγγυζον ἔν οι Ἰουδαῖοι πρὸς αὐτὸν, ὅτι εἶπεν, ἐγὼ εἰμι ὁ ἄρτος, ὁ κατὰβὰς ἐκ τοῦ ἕρηνῦ, καὶ ἔλεγον ἐκ ἑστὸς ὄζειν ὁ υἱὸς Ἰωσήφ, ἃ ἡμεῖς οἴδαμεν τὸν πατέρα, καὶ τὴν μητέρα; πῶς ἔν λέγεις ἔτος, ὅτι ἐκ τοῦ ἕρηνῦ κατὰβέβηκε;

The Jews therefore murmured concerning him, because he said, I am the Bread which came down from Heaven: And they said, is not this the Son of Joseph, whose Father and Mother we know? how then is it that he saith, I came down from Heaven?

Ὁ οὐτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ ἵνα πῶς ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

Ἐὰν ἂν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

Πεπεδύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον. πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα. λέγουσιν αὐτῷ εἰ μαθηταὶ αὐτοῦ, ἰδὲ, νῦν παρρησία λαλεῖς, καὶ περιμίμνυς ἑδμήμιον λέγεις. — ἐν τῷ τῷ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

Καὶ νῦν δόξααὶν με, σὺ πάτερ, παρὰ σεαυτοῦ, τῇ δόξῃ ἣ ἔειχον πρὸ τῶ τὸν κόσμον ἔτι, παρὰ σοί.

Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ.

Γινώσκετε γὰρ ὅτι χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπηώχθησε, πλούσιος ὢν.

This is the Bread which came down from Heaven, that a Man may eat thereof and not die. I am the living Bread which came down from Heaven. See v. 58.

What and if ye shall see the Son of Man ascending up where he was before?

You have believed that I came out from God. I came out from the Father, and am come into the World: Again I leave the World, and go to the Father. His Disciples say unto him, behold now speakest thou plainly and, speakest no Proverb. — By this we believe that thou camest forth from God.

And now, O Father, glorifie thou me with thine own self, with the Glory which I had with thee before the World was.

The first Man is of the Earth, Earthly: The second Man is the Lord from Heaven.

For ye know the Grace of our Lord Jesus Christ, that tho' he was Rich, yet for your Sakes he became Poor.

Gal. IV. 4. Ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, ἡγούμενον [vel ἡνωμένον] ἐκ γυναικός, ἡγούμενον ὑπὸ νόμον.

Philip. II. 6, 7, 8. Ὁς ἐν μορφῇ Θεοῦ ὑπέρχων, ἐκ ἀρπαγῶν ἠγήσατο τὸ ἓῦ ἴσα Θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων ἡγούμενος· καὶ ἡγήσατο ἑυθεθεὶς ὡς ἀνθρώπος, ἐταπείνωσεν ἑαυτὸν, ἡγούμενος ὑπήκοος μέχρι θανάτου, θανάτου ἢ σταυροῦ.

I Tim. II. 5. Ἐἰς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεῶ καὶ ἀνθρώπων, ἀνθρώπου Χριστὸς Ἰησοῦς.

III. 16. Ὁμολογηκυῖώς μέγα ὅτι τὸ τ' εὐτελείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί.

Thadd. Spicileg. Tom. I. p. 11. Καὶ περὶ τ' ἁμικρότητος, καὶ εὐτελείας, καὶ περὶ τ' ταπεινώσεως τῆς φαινομένης ἐξωθεν ἀνθρώπου, καὶ πῶς ἐταπείνωσεν ἑαυτὸν, καὶ ἀπέθανε, καὶ ἐσπρίκρυσεν αὐτὸς τ' θεότητα.

Clem. Ep. 1. 5. 16. p. 154. Ταπεινοφρονούντων ἔσιν ὁ Χριστὸς, ἐκ ἐπειρομένων ἐπὶ τὸ ποιμνιον αὐτοῦ· τὸ σκήπτρον τῆς μεγαλωσύνης

God sent forth his Son, made [or begotten] of a Woman, made under the Law.

Who being in the Form of God, did not assume to be equal to God, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man he humbled himself, and became obedient unto Death, even the Death of the Cross.

For there is one God; and one Mediator between God and Men, the Man Christ Jesus.

Without Controversy great is the Mystery of Godliness: God was manifested in Flesh.

And concerning his Abasement and Meanness; and concerning the Humiliation of that Humanity which appear'd outwardly; and how he humbled himself, and died, and abas'd his Divinity.

Christ is theirs who are humble, and not who exalt themselves over his Flock. The Scepter of the

τῷ Θεῷ, ὁ κύριος ἡμῶν
 Χριστὸς Ἰησοῦς, ἐκ ἦλθεν ἐν
 κόμπῳ ἀλαζονείας, ἐδὲ ὑ-
 περηφανίας, καίπερ δυνα-
 μίῳ· ἀλλὰ ταπεινοφρο-
 νῶν, καθὼς τὸ πνεῦμα τὸ
 ἄγιον πρὸ αὐτοῦ ἐλάλησεν.

Τότε Σὴμ ἐνδοξαθήσεται,
 ὅπν κύριος ὁ Θεὸς μέγας
 τῷ Ἰσραὴλ φανόμηνται ἐπὶ
 γῆς, ὡς ἄνθρωπος, καὶ σώ-
 ζων ἐν αὐτῷ τὸ Ἀδάμ.

Διὰ τοῦτο Ἰούδα ἀνατε-
 λεί σπιεῖα πρὸς Ἰσραὴλ, καὶ
 ἐν αὐτῷ ἐυλογηθήσεται
 Ἰακώβ· διὰ τοῦτο σκήπτρον
 αὐτοῦ ὀφθήσεται Θεοῦ κατοι-
 κῶν ἐν ἀνθρώποις, ἐπὶ τῷ
 γῆς, σώσαι τὸ γένος Ἰσ-
 ραὴλ, καὶ ὀπισσωμάξει δικαίους
 ἐκ τῶν ἔθνων.

Ἔως οὖν ὁ ὕψιστος ἐπι-
 σκέψεται τὸ γένος, καὶ αὐτὸς
 ἐλθὼν ὡς ἄνθρωπος ἐδίωκον
 καὶ πίνων καὶ τῶν ἀνθρώπων,
 καὶ ἐν ἡσυχίᾳ σιωπῶν τὸ
 κεφαλήν τῶν δράκοντων, δι-
 ὑδατι· ἵνα σώσῃ τὸ Ἰσ-
 ραὴλ, καὶ πάντα τὰ ἔθνη,
 Θεὸς εἰς ἄνδρα ὑπεκρινό-
 μηνται.

Τότε καὶ ἡμεῖς ἀναστήσομε-
 θα, ἕκαστος ἐπὶ σκήπτρον
 ἡμῶν· προσκυνοῦντες τὸ βα-
 σίλειον τῶν ἑβανῶν, τὸ ἐπὶ γῆς

Majesty of God, our Lord
 Jesus Christ came not in
 the boasting of Pride and
 Arrogance, tho' he could
 have done so; but with
 Humility, as the Holy
 Ghost had spoken con-
 cerning him.

Then shall Sem be glo-
 rified, when the Lord, the
 great God of Israel shall
 appear upon Earth as a
 Man, and shall save Adam
 in him.

For by Judah shall Sal-
 vation spring up to Israel;
 and in him shall Jacob be
 blest. For by his Scep-
 ter shall God be seen in-
 habiting among Men upon
 Earth, to save the Stock
 of Israel, and to gather
 together the Righteous
 from among the Gentiles.

Until the most high
 shall visit the Earth, and
 he shall come as a Man,
 eating and drinking with
 Men, and in quietness bru-
 ising the Head of the Dra-
 gon by Water. He shall
 save Israel, and all the Gen-
 tiles, being God under
 the appearance of a Man.

Then shall we also arise
 again, every one upon our
 own Scepter, adoring the
 King of the Heavens, who

Testam.
 Sym. Spi-
 cil. Tom.
 I. 5. 6. p.
 156.

Test.
 Nepht. 5.
 8. p. 216.

Test. Aser.
 5. 7. p.
 219.

Test. Benj.
 5. 12. p.
 251.

φανέντων.

φανέντα ἐν μορφῇ ἀνθρώπου
πε ταπεινώσεως.

had appear'd upon Earth
in the form of humane
Infirmity.

Constitut. Δι' ἐν ἀπέσεια ἢ ὑδὴν
Apost. L. αὐτὸ ἐπὶ γῆς τοῖς ἀνθρώ-
II. C. 24. ποῖς, ὡς ἀνθρώπων· δι' ἐν
p. 234. εὐδοκίησεν ἐκ γυναικὸς αὐ-
τὸν γεννηθῆναι, ἢ ποιησῶ
ἀνδρὸς καὶ γυναικός.

For whose sake he sent
his Son upon Earth to Men,
as a Man. For whose sake
God was pleas'd that he
who was the maker of
Man and Woman should
be born of a Woman. See
L. V. C. 20. p. 324, 325.
L. VII. C. 26. p. 371. C.
43. p. 381.

L. VIII. C. Καὶ πιστεύουσι ὅτι εὐδοκίη
I. p. 388. Θεὸς ὁ πατὴρ αἰώνων μονο-
γενῆς ἐν ὑστέρω καρπῷ ἐκ
παρθένου γενήσεται, δίχα ὁ-
μιλίας ἀνδρός, καὶ ὅτι ἐπο-
λήσεται ὡς ἀνθρώπος,
ἀνεὶ ἁμαρτίας.

Having believ'd that by
the good pleasure of God
his only begotten Son, who
was before all Ages, was
in the last time born of a
Virgin, without the Com-
pany of a Man; and that
he convers'd as a Man,
yet without Sin.

C. 12. p. Ἐυδοκίησεν αὐτὸς γενῶμη
402. σῆ ὁ δημιουργὸς ἀνθρώπου
ἀνθρώπος ἡμεῖς —
ἡρόμενος ἐκ παρθένου, ἡρό-
μενος ἐν σαρκί, ὁ Θεὸς
λόγος.

He was pleas'd by thy
good Will to become Man,
who was Man's Creator.
——He was made of a
Virgin, was in Flesh; be-
ing God the Word.

Ignat. ad Ὁ γὰρ Θεὸς υἱός, ὁ πατὴρ
Eph. 6. 18. αἰώνων ἡγενηθεὶς, καὶ τὰ πάν-
p. 93. τα γενῶμη ἢ πατὴρ συσ-
σάμενος, εἶπ' ἐκνοσηθήσθαι
ἐν Μαρίας. καὶ οἰκονομίαν
Θεοῦ, ἐκ σπέρματος ἢ Δα-
βίδ, διὰ πνύματος ἢ ἁγίου.

For the Son of God,
who was begotten before
the World began, and dis-
pos'd all things according
to the Will of his Father,
he was carried in the
Womb of *Mary*, according
to the Dispensation of God;
and was of the Seed of *Da-
vid*, thro' the Holy Ghost.

Θεῷ ὡς ἀνθρώπου φανερωμένος.

Τὸ γυναικίον ἐκ Δαδίδ, καὶ ἐκ Μαρίας· ὃς ἀληθῶς ἐγεννήθη, — ἀληθῶς ἀνέλαβε σῶσα.

Ἐπὶ αὐτῷ τῷ λόγῳ μορφωθέντι, καὶ ἀνθρώπου γυναικίον, καὶ Ἰησοῦ Χριστοῦ κληθέντι.

Καὶ τὸ λόγον, ὃ ὄντι πατρῶτον γέννημα τῷ Θεῷ, ἀνὸς ἐπιμιξίας, φάσκειν ἡμᾶς γε γυναικίον Ἰησοῦν Χριστόν, τὸν διδάσκαλον ἡμῶν, καὶ τῶτον σαρωθέντα, καὶ ἀπαθιόντα, καὶ ἀναστάντα ἀνεληλυθέναι εἰς τὸν οὐρανόν.

Τίμι καὶ ἂν λόγῳ ἀνθρώπου σαρωθέντι ἐπεθύμεθα, ὅτι παρῴθηκε τῷ ἀγγεῖ τῷ Θεῷ ὄντι, καὶ αὐτὸς τὸ κείσιν τῷ πατρὶ ἀνθρωπεία γένος ποιήσεται, εἰ μὴ μαρτύρια πρὶν ἢ ἐλθεῖν αὐτὸν ἀνθρώπου γυναικίον κληρωμένον παρὶ αὐτῷ ἑωρομένον, καὶ οὕτως γυναικίον ὁρώμενον.

Ἐπεὶ Θεῷ, καὶ ἀπὸ λαοῦ Ἰησοῦς ὁ Χριστός ὄντι, παρῴθηεν λόγῳ ὡν — νῦν δὲ διὰ θελήματι Θεῷ ὑπὲρ τῷ ἀνθρωπείῳ γένος ἀνθρώπου γυναικίον, ὑπέμεινε καὶ παθεῖν ὅσα αὐτὸν ἐνήργησεν ὁ

God appearing as a Man.

Who was made of *David*, and of *Mary*; who was really begotten, and really took a Body.

By the Word himself when he took the Form of a Man, and was called Jesus Christ.

And that we say the Word, which is the first Off-spring of God, without mixture, became Jesus Christ, our Master; and that he was crucified and died, and rose again, and returned into Heaven.

For on what account could we believe in a crucified Man, that he is the first-born to the unbegotten God, and that he will exercise the Father's Judgment on Mankind, but that we found Testimonies of it before he came, and was made Man; and do see that the Event has been accordingly?

Jesus Christ is the Son and the Apostle of God; being his Word before. — But now being made a Man, by the Will of God, for the sake of Mankind, he endur'd even to suffer every thing which the *De-*

17

Ad Trall. §. 9. p. 67.

Just. Apol.

I. §. 5. p.

10.

§. 28. 40.

§. 68. p.

101.

§. 83. p.

121, 122

δαίμονες διατεθῆναι ὑπὸ τῶν ἀνοήτων Ἰουδαίων.

p. 123.

Ὁς καὶ λόγος παρὸς ἡμᾶς καὶ Θεός, καὶ Θεὸς ὑμῶν. καὶ ἐν χρόνοις τῆς ὑμετέρας ἀρχῆς ὡς παρὰ πορφυρῶν. διὰ παρθένου ἀνδρωπιότητος γυμνοῦτο, καὶ τῆς πατρὸς βελῶν, ὑπὲρ σωτηρίας τῆς ψυχῶντων ἡμῶν καὶ ἐξυθετηθῆναι, καὶ παθεῖν ὑπέμεινεν, ἵνα ἀποθανὼν, ἀναστὰς νικήσῃ τὸν θάνατον.

Dialog.
cum

Tryph. p.
267, 26

Τὸ γὰρ λέγειν σε παρὸς παρῆκεν Θεὸν ὄντα παρὰ αἰώνων τῆτον τὸν Χριστὸν, εἶλα καὶ γυμνοῦτο, ἀνδρωπιότητος γυμνοῦτο, ὑπομῆναι· καὶ ὅτι ἐκ ἀνδρωπιότητος ὅτι ἀνδρώπε· ἢ μόνον ἄλλοθρον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν. καὶ γὰρ πρὸς ταῦτα ἔβην· ἢ ἦδη μὲν τοὶ ὁ Τρύφων, εἶπον, ἐκ ἀπόλλυται τὸ τοιοῦτον εἶναι Χριστὸν τῆ Θεοῦ, ἐὰν ἀποδοξάξωμι μὴ δύνωμαι, ὅτι καὶ παρὸς ἦρχεν ὑπὸ τῆ ποιησῆς τῶ ὄλων, Θεὸς ὢν, καὶ γυμνοῦται ἀνδρωπιότητος διὰ τῆ παρθένου· ἀλλὰ ἐκ πανθὸς ἀποδοκίμωτός ἐστι ἐπίσθι, ἢ Χριστός, ὁ τῆ Θεοῦ, ὅστις

mons did procure to be inflicted on him by the senseless Jews.

Who is the first-born Word of God, and is God. And ——— in the times of your Monarchy, as we have said already, he was made a Man of the Virgin, according to the Will of the Father, for the Salvation of those that believe on him; and he endured to be set at nought, and to suffer; that by dying and rising again he might overcome Death.

For what thou sayest that this Christ pre-existed, as God before the World began, and that he afterward was content to be begotten, and to become Man, and that he is not a Man begotten by another Man, seems to me not only to be very strange, but even foolish. And to that I reply'd, O Trypho, I have said already, that it will not follow that this Person cannot be the Christ of God, even tho' I should not be able to demonstrate that he did pre-exist, as the Son of the Maker of the Universe; and as God, and that he was begotten a Man

εἶπε ἔσται • ἐὰν ᾗ μὴ ἄπο-
 δεικνύω ὅτι περὶ πῆρθε,
 καὶ γυναιθῆναι ἀνδρωποθ,
 ὁμοιοπαθῆς ἡμῖν, σάρκα ἔ-
 χων, καὶ ἢ τῆ πατρὸς βο-
 λῶ, ὑπέμεινον, ἐν τέτω
 πεπλανηθαί με μόνον λέ-
 γειν δίκαιον, ἀλλὰ μὴ ἀρ-
 νῆσθαι ὅτι ἔτός ὅστιν ὁ Χρι-
 στός, ἐὰν φαίνεται ὡς ἀν-
 δρωποθ ὅξ ἀνθρώπων γυ-
 νηθεῖς, καὶ ἐκλογῆ γυό-
 μνου εἰς τὸν Χριστὸν εἶ-
 ἀποδεικνύηται. καὶ γὰρ εἰσι
 τινες, ὧ φίλοι, ἔλεγον, ἔπο
 τῆ ἡμετέρη γυός ὁμοιογεν-
 τες αὐτὸν Χριστὸν εἶ-
 ἀν-
 δρωποθ ἢ ὅξ ἀνθρώπων
 γυόμνον ἀποφανόμενοι • οἷς
 ἔ σωπίθεμαι, ἐδ' ἀν πλεῖ-
 σοι ταῦτα δεξάσαντες εἴ-
 ποιεν • ἐπειδὴ ἐκ ἀνδρω-
 πείοις διδάγματα κεκελί-
 σμεθα ὑπ' αὐτῆ τῆ Χριστῆ
 πείθεσθαι, ἀλλὰ τοῖς διὰ τῆ
 μακαρίων προφητῶν κηρυχ-
 θῆσι, καὶ δὲ αὐτῆ διδαχ-
 θῆσι. κ τ. λ.

by the Virgin. But who-
 ever he be, all that I have
 demonstrated as to his be-
 ing the Christ of God will
 hold still: And if I should
 not demonstrate that he
 pre-existed, and that he
 was content to be born a
 Man of like Passions with
 us, of a Virgin, and hav-
 ing our Flesh, according
 to the Will of the Father.
 In that Case 'tis only rea-
 sonable to say, that I am
 mistaken in this particular
 matter, but not thence to
 deny that he is the Christ,
 tho' it should be prov'd
 that he was Man begotten
 as other Men are, and by
 Election was taken to be
 the Christ. For indeed
 said I, O my Friends, there
 are some among us who
 confess him to be Christ,
 but suppose him a Man as
 other Men are. To whom
 I do not agree, nor will
 the Body of those who are
 of our Doctrine say so:
 Since we are commanded
 by Christ himself to submit
 our selves not to Doctrines
 brought in by Men, but to
 those that have been preach-
 ed by the blessed Prophets,
 and taught by him, &c.

p. 310. Διὰ παρθενικῆς μήτρας
ἢ πρωτότοκον ἢ πάντων
ποιημάτων σαρκοποιηθέντα
ἀληθῶς παιδίον γηράσκει.

p. 326. Μὴ ὡς ἐγὼ βέλομαι, ἀλλ'
ὡς σὺ θέλεις, δηλῶν διὰ
τέτων ὅτι ἀληθῶς παθὴλὸς
ἄνθρωπος γηράσκειται.

p. 332. Μονογενὴς πατὴρ πατρὶ ἢ
ὄλον, ἰδέας ἕξ αὐτῆς λό-
γῳ καὶ δυνάμει γηρασκόμε-
νος, καὶ ἕτερον ἄνθρωπον
διὰ τῆς παρθένου γηράσκων.

p. 357. Ἄλλ' ἐκεῖνον, ἢ χεῖρ βε-
βηλὴν ἢ ἐκείνην, καὶ Θεὸν ὄντα,
ἕδον αὐτῆς, καὶ ἄγγελον, ἐκ
τῆς ὑπερβαίνουσας τῆς γυνάμει αὐ-
τῆς. ἐν καὶ ἄνθρωπον γηρα-
σκῆναι διὰ τῆς παρθένου βε-
βηλῆται.

Melito.
pag. 22.
prius. Παρισῶν τὸ ἀληθές, καὶ
ἀφάνταστον ἢ ψυχῆς αὐτῆς,
καὶ τῆς σώματι, ἢ καθ' ἡ-
μᾶς ἀνθρωπίνης φύσεως —
Θεὸς γὰρ ὢν, ὁμοῦτε, καὶ ἄν-
θρωπος τέλει ὁ αὐτὸς,
πᾶς δύο αὐτῆς ἰσῆς ἐπι-
σώστατο ἡμῖν.

Iren. L. IV. Manifestum est quo-
C. 57. F. niam homo factus, con-
189. versatus est cum suo
plasmate.

That the first-born of all
Creatures being made Flesh
by the Womb of a Vir-
gin, did really become a
Child.

Not as I will, but as
thou wilt ; shewing by
these Words, that he was
truly become a Man liable
to suffering.

The only begotten to
the Father of the Universe,
being the Word, and a
Power peculiarly derived
from him ; and at last he
became Man by the Virgin.

But him that was ac-
cording to his Will God,
his Son and Angel, from
his ministring to his good
pleasure; whom also he was
pleas'd should be begot-
ten a Man by the Virgin.

To prove that he had
really and not only in ap-
pearance a Soul and a Body,
which are parts of our Hu-
mane Nature. -- For himself
being at the same time
God, and a perfect Man,
he fully prov'd to us the
Existence of his two Na-
tures.

It is manifest that when
he was become Man he
conversed with his own
Workmanship.

Qui propter eminentissimam erga figmentum suum delectionem, eam quæ esset ex virgine generationem sustinuit, ipse per se hominem adunans Deo.

Nam secundum id quod Verbum Dei homo erat, ex radice Jesse, & Filius Abrahæ, secundum hoc requiescebat Spiritus Dei super eum, & ungebatur ad evangelizandum humilibus: secundum autem quod Deus erat, non secundum gloriam judicabat, neque secundum loquelam arguebat: non enim opus erat illi ut quis Testimonium diceret de homine, cum ipse sciret quid esset in homine, &c.

Et quoniam Joannes unum & eundem novum Verbum Dei, & hunc esse Unigenitum, & hunc Incarnatum esse pro salute nostra, Jesum Christum Dominum nostrum, sufficienter ex ipsius Joannis sermone demonstravit. Sed & Matthe-

Who underwent that L. III. C. Generation which was of p. 206. the Virgin, on account of that wonderful love which he had to his own Workmanship; and so united Man to God by himself. See L. III. C. 12. p. 226.

Now as the Word of God C. 10. p. was Man of the Root of ^{214.} Jesse, and the Son of Abraham, the Spirit of God did rest upon him, and he was anointed to preach to the Meek. But as he was God he did not judge according to Opinion, nor reprove according to report; for he had no need that any one should testify of Man, for he knew what was in Man. See C. 11. p. 214. 215.

We have sufficiently demonstrated from John's 239. 249^s own Discourse, that John own'd one and the same Word of God, and that He is the Only-begotten, and that he was incarnate for our Salvation, Jesus Christ our Lord. Nay besides this, Matthew, acknowledging one and the

us unum & eundem Jesum Christum cognoscens, eam quæ est secundum hominem generationem ejus ex virgine exponens, sicut & promissit Deus David, ex fructu ventris ejus excitaturum se æternum regem.—manifeste significans & eam promissionem quæ fuerat ad Patres impletam, ex Virgine natum Filium Dei, & hunc ipsum esse salvatorem Christum, quem prophete prædicaverunt: non sicut ipsi dicunt Jesum quidem ipsum esse qui ex Maria sit natus, Christum verò qui de super descendit. Cæterum poterat dicere Matthæus Jesu verò generatio sic erat. Sed prævidens Spiritus Sanctus depravatores, & præmunens contra fraudulentiam eorum, per Matthæum ait, Christi autem generatio sic erat. Et quoniam hic est Emanuel, ne forte tantum eum hominem putaveris — neque alium quicumque Jesum, alterum autem Christum

same Jesus Christ, and explaining that his Generation which belonged to his humane Nature of the Virgin, as God also promised to *David*, that of the Fruit of his Loins, there should arise an Eternal King.—Clearly signifying withal that that Promise which had been made to the Fathers was fulfilled, and the Son of God born of a Virgin; and that he is the Saviour Christ, whom the Prophets foretold; not as they say that indeed Jesus is he who was born of *Mary*, but that Christ descended from above. Now *Matthew* could have said, the Generation of Jesus was on this wise; But the Holy Spirit foreseeing these depravers of the Faith, and forewarning us against their fraudulent Devices, says by *Matthew*, The Generation of Christ was on this wise, and that he is Emanuel, lest perhaps we might imagine that he was a mere Man.—And might not suspect that Jesus is one Person, and Christ another, but might know that he

suspica-

suspicioremur fuisse; sed unum & eundem sciremus esse, &c.

Ὅσπερ γὰρ ἦν ἄνθρωπος, ἵνα πειρασθῆ, οὕτω καὶ λόγος, ἵνα δοξασθῆ. ἡσυχάζοντος μὲν τοῦ λόγου ἐν τῷ πατρὶστί, & inhonorari, καὶ σαυρώσας, καὶ ἀποθήσκειν. συγνομίμους δὲ τῷ ἀνθρώπῳ ἐν τῷ νικᾶν, καὶ ὑπομένειν, καὶ χρυσεύειν, καὶ ἀνίστασθαι καὶ ἀναλαμβάνειν. *Hic igitur Filius Dei Dominus noster, existens Verbum Patris, & Filius Hominis, quoniam ex Maria, quæ ex hominibus habebat genus, quæ & ipsa erat Homo, habuit secundum Hominem Generationem, factus est Filius Hominis, &c.*

Καὶ ἐν τῷ εἰπεῖν, ἀκούσατε δὴ, δικὸς Δαβὶδ, σημαίνοντος ἦν ὅτι ἐν ἐπιγγελίᾳ τοῦ Δαβὶδ ὁ Θεὸς, ἐκ καρπῆς τῆς κοιλίας αὐτῆς αἰώνιον ἀναστήσειν βασιλέα, ἕως ἔσσης, ἐκ τῆς Δαβὶδ παρθένης ἁγίας. *Propter hoc enim & de sanctu Ventris ejus regem promissit, quod e-*

is one and the same, &c. See C. 20. p. 245.—248.

For as he was Man that he might be tempted, so he was he the Word that he might be glorified: The Word indeed acquiescing while he was tempted, and dishonour'd, and crucify'd, and died; but yet being present with the Humanity in conquering, and enduring, and meek Behaviour, and in rising again, and in his assumption to Heaven. This Son of God therefore our Lord, who was the Word of the Father, and the Son of Man, because he had his humane Generation of *Mary*, who had her Origin from Men, and who was her self of humane Kind, was made the Son of Man, &c. See C. 26. p. 257.

And when he said, Hear now, O House of *David*, the Words are of one that declares that he whom God promised to *David* that of the Fruit of his Belly, he would raise up an Eternal King, is the Person who was made of the Virgin, that sprang from *David*. For on this

rat proprium virginis pregnantis; & non de fructu lumborum ejus, nec de fructu renum ejus, quod est proprium viri generantis, & mulieris ex viro conceptionem facientis. Circumscipit igitur genitalia viri in promissione scriptura; imo vero nec commemoratur, quoniam non ex voluntate viri erat qui nascebatur, &c.

account did he promise a King of the Fruit of his Belly: which expression is peculiar to the Virgin when she was with Child; and not of the Fruit of his Loins, nor of the Fruit of his Reins, which are peculiar to a Man begetting, and of a Woman conceiving by a Man. The Scripture therefore sets aside the Parts of a Man in the Promise: Nay indeed a Man is not so much as mention'd, because he who was to be Born, was not to be of the Will of Man, &c. See C. 30. p. 258, 259. C. 32. p. 260.

L. IV. C. 37. p. 331. *Est autem hic Verbum ejus Dominus noster Jesus Christus, qui novissimis temporibus homo in hominibus factus est, ut finem conjungeret principio, id est hominem Deo.*

But this is his Word, our Lord Jesus Christ, who was made a Man among Men, in the last times, that he might unite the End to the Beginning, that is Man to God. See. C. 41. p. 340.

C. 75 p. 379. *Καὶ διὰ τὸ το σὺνερπάζεν ὁὺς τῷ Θεῷ, τέλει αὐτῶν, τῷ ἀνθρώπῳ· ἔδιδε αὐτῶν, ἀλλὰ διὰ τὸ ἀνθρώπου νύπτον· ἔγω χαρῆμα αὐτῶν, ὡς ἀνθρώπῳ αὐτῶν χαρῆν ἠδύνατο.*

And for this cause the Son of God, who was himself perfect, condescended to undergo the childish state of Man; not for his own Sake, but on account of the childish Weakness of Man; being so to be comprehended, as Man was able to comprehend him.

Verbi

Verbi, qui est perfectus in omnibus; quoniam Verbum potens, & homo verus. Vani enim sunt qui putative dicunt eum apparuisse.
 ἡ γὰρ δοκίμη ταῦτα, ἀλλ' ἐν ὁμοίωσιν ἀληθείας ἐγένητο. εἰ δὲ μὴ ὡς ἄνθρωπος, ἐφάνητο ἄνθρωπος, ἕτερος ἢ ἢν ἐπ' ἀληθείας ἔμεινε, πνεῦμα θεοῦ, κ. τ. λ.

Of the Word, who is perfect in all things, because he is the Powerful Word, and a true Man. For they are idle People who say that he did only in Appearance shew himself. For these things were not done in Appearance, but substantially and truly. But if when he was not a Man he appear'd a Man, neither did he remain what in truth he was, the Spirit of God, &c. See C. 2. P. 395.

L E M M A.

The ancient Division of a Man in the first and second Centuries of Christianity, was into three Parts; the Spirit, or Rational and Divine part; the Soul, or Sensitive part; and the Body, or Fleishly part; the πνεῦμα, or v̄s, the ψυχή, and the σῶμα, or σὰρξ; though the ancient Authors do frequently include all the Parts under that general Division into Soul and Body also.

Matt. XXVI 41. **T**ὸ μὲν πνεῦμα πρόθυμον, ἢ ἡ σὰρξ ἀδυνατεῖ.

Luc. I. 6, 47. Μεγαλύνει ἡ ψυχή μου τὸ κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ, τὸ σπῆνεί μου.

I Cor. II. 11. Τίς δίδειν ἀνθρώπων τὰ τῶν ἀνθρώπων, εἰ μὴ τὸ πνεῦμα τῶν ἀνθρώπων τὸ ἐν αὐτοῖς;

v. 14, 15. Ψυχικὸς ὁ ἀνθρώπος ἢ δέξεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, καὶ ἡ ἀνάστασις γινώσκει, ἐπὶ πνευματικῶς ἀνακρίνεται. ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα. κ. τ. λ.

THE Spirit indeed is willing, but the Flesh is weak.

My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour.

What Man knoweth the things of a Man, save the Spirit of Man which is in him?

The Animal Man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, &c.

Ἐγὼ μὲν γὰρ ὡς ἀπὸν πρὸ
σώματι, παρὼν ὃ πρὸ πνεύ-
ματι. ——— συναχθέντων
ὁμοῦ, καὶ τῷ ἐμῷ πνεύματι
εἰς ὄλεθρον τῆς σαρκὸς, ἵνα
τὸ πνεῦμα σωθῆν ἐν τῇ ἡ-
μέρᾳ τῆς κυεῖς Ἰησοῦ.

Δοξάζετε δὲ τὸ Θεὸν ἐν
πρὸ σώματι, ὁμοῦ, καὶ ἐν πρὸ
πνεύματι ὁμοῦ, ἃ τινὲς ὄζει
τῷ Θεῷ.

Ἴνα ἡ ἀγία καὶ σῶματι, καὶ
πνεύματι.

Σπέρεται σῶμα ψυχικόν,
ἐγείρεται σῶμα πνευματι-
κόν. ἔστι σῶμα ψυχικόν, καὶ
ὄζει σῶμα πνευματικόν.
κ τ. λ.

Καθαρίσωμεν ἑαυτοὺς ἀπὸ
παντὸς μολυσμῆς σαρκὸς, καὶ
πνεύματι.

Ἐἰ γὰρ καὶ τῇ σαρκὶ ἀπαι-
μι, ἀλλὰ καὶ τῷ πνεύματι
σὺν ὑμῖν εἰμι.

Ἄλλως ὃ ὁ Θεὸς τῆς εἰρή-
νης ἀγιασθεὶς ὑμᾶς ἐλογη-
σθεὶς καὶ ἐλόκληρον ὁμοῦ,
τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ
τὸ σῶμα ἀμέμπτως, ἐν τῇ
παρουσίᾳ τῆς κυεῖς ἡμεῶν Ἰη-
σοῦ Χριστοῦ, τηρηθῆν.

Διεικνύμεθα ἀχειμαί-
σμεν ψυχῆς τῆς καὶ πνεύμα-
τι.

And I truly, as absent ^{V. 3, 4, 5.}
in Body, but present in
Spirit, ——— when you
and my Spirit are gather-
ed together. ——— for the
destruction of the Flesh ;
that the Spirit may be sa-
ved in the Day of the
Lord Jesus.

But glorify God in your ^{VI. 20.}
Body, and in your Spirit,
which are God's.

That she may be ^{HO-VII. 34.}
Iy, both in Body and
Spirit.

It is sown an Animal ^{XV. 41—}
Body, it is raised a Spi-
ritual Body. There is an
Animal Body, and there
is a Spiritual Body, &c.

Let us cleanse our selves ^{2 Cor. VII.}
from all filthiness of Flesh
and Spirit.

Tho' I be absent in the ^{Colof. II. 5.}
Flesh, yet am I with you
in the Spirit.

Now the God of Peace ^{1 Thes. V.}
sanctify you wholly ; and ^{2 3.}
may your whole Persons,
Spirit and Soul, and Body,
be preserved blameless un-
to the coming of our Lord
Jesus Christ.

Piercing even to the di- ^{Heb. IV.}
viding asunder of Soul and ^{12.}
Spirit.

Jam. III. 15. Ὁυκ ἔστιν αὐτῆ ἡ σοφία
ἀνωθεν κατερχομένη, ἀλλ'
ἐπίγειος, ψυχικὴ, δαιμο-
νιαῖος.

J Pet. IV. 6. Ἴνα κριθῶσι μὲν κατὰ ἄν-
θρωπος σαρκί, ζῶσι δὲ κατὰ
Θεὸν πνεύματι.

Jude v. 19. Οὗτοι εἰσιν οἱ ἀποδιορι-
ζοῦντες ἑαυτοὺς, ψυχικοὶ,
πνεῦμα μὴ ἔχοντες.

Enoch. καὶ νῦν ἴδε τὰ πνεύ-
ματα τῶν ψυχῶν τῶν ἀποθανόν-
των ἀνθρώπων ἐγυτοχά-
νται

Philo. De Nēn Ἐξείρετον ἐδαρεῖτο,
Murd ψυχῆ τινὰ ψυχῶν, καδάωψ
Opif L. I. κόρην ὀφθαλμοῦ.
p. 14.

Joseph. Ἐποίησεν ὁ Θεὸς τὸ ἄν-
θρωπον, χεῖν λαβὼν ἀπὸ τῆ
I C 2. p. 5. γῆς, καὶ πνεῦμα ἐπέκειν αὐ-
τῷ, καὶ ψυχῶν

Constitut. Διασπάσας αὐτῷ σῶμα,
Apost. L. κατασπάσας δὲ αὐτῷ τὴν
VII. C. 34. ψυχὴν ἐκ τῆ μηδὲν οὐθέν,
P. 374. αἰσθησὴν δὲ αὐτῷ τὴν
πέντε αἰσθησὴν χαρισάμενος, καὶ
νῦν, τὸ τὸ ψυχῆς ἡνίοχεν,
τὸ αἰσθησὴν ὀπσιήσας.

Ignat. ad Σιφκί, ψυχῆς, πνεύματι.
Phila-
delph. in
calce.

This Wisdom descendeth not from above; but is 'Earthly, Animal and Devilish.

That they may be judged according to Men in the Flesh, but live according to God in the Spirit.

These are they who separate themselves, Animal, having not the Spirit.

And now behold the Spirits of the Souls of dead Men intercede.

He bestowed an extraordinary Mind upon him, a kind of Soul to his Soul; as the Apple to the Eye. See p. 30, 31.

God formed Man of Dust taken from the Earth, and implanted in him a Spirit, and a Soul.

When thou hadst formed him a Body; and prepared for him a Soul out of nothing, and bestowed upon him his five Senses; then thou didst set over his Sensations a Mind, as the Conductor of the Soul.

In Flesh, in Soul, in Spirit. See also *ad Tars.* §. 10. p. 108.

“Ὅτι ποτε τοῦτό ἐμ
σαρκία ὄντι, καὶ πνεύματιον, καὶ
τὸ ἡγεμονικόν—τὸ ἔσ
κίων καταφρονέουσιν.—δέα
σαι ὃ καὶ τὸ πνεῦμα, ὁποῖόν
π ὄντιν, ἀνεμῶ. ἐδὲ αἰεὶ
τὸ αὐτὸ, ἀλλὰ πάσης ὥρας
ἐξεμέμνην, καὶ πάλιν ῥοφέ
μηνον. τρίτον ἔν ὄντι τὸ ἡ
γεμονικόν. μηκέτι τοῦτο ἐδ
σης δαλεῦσαι.

Σῶμα, ψυχὴ, νοῦς. σώ
ματι αἰσθήσεις, ψυχῆς ὁρ
μαί, νοῦ δόγμασι.

Τρία ὄντιν ὅξ ὧν σωέ
σθαι, σωματικόν, πνευματι
κόν νοῦς.

Ἀνοήτως ὄντι τοῦ πεπρω
κόθι σαρκίε πνεῦμα γδ
ἔ πίπτει. ψυχὴ ἐν σώματι
ὄντιν. ἔ ζῆ ὃ ἀψυχον σώμα.
ψυχῆς ἀπολείπεται ἔκ ὄντιν.
δικῶ γδ τὸ σῶμα ψυχῆς.
πνεῦμα ὃ ψυχῆς δικῶ
[forte πνεύματι ὃ ψυχῆ
δικῶ.] τὰ τρία ταῦτα,
ποῖς ἐλπίδα ἐλπιεῖν καὶ πί
στιν ἀδιάκριτον ἐν πρῶ Θεῶ
ἔχουσι, σωθήσεθι.

All that I am is this Marc. An
tonin. De
vita sua L.
II §. 2.
p. 9.
Flesh and Spirit, [or Soul,]
and a governing Principle.
———Despise your Flesh
———See also your Spi
rit, [or Soul,] of what
Nature it is, a Wind, [or
Breath,] not always the
same, but every hour expi
r'd, and again inspir'd.
The third is the govern
ing Principle. Suffer not
that to be a Slave any
longer.

Body, Soul, Mind. To L. III. §.
16. p. 21.
the Body belong the Sen
ses; to the Soul the Pas
sions; to the Mind Opini
ons. See L. V. §. 32.
p. 53.

The things thou art L. XII. §.
3. p. 116.
made up of are three,
Body, Spirit, [or Soul,]
Mind.

The Resurrection be
longs to the Body, which Just.
Fragm De
Resurrect.
Spicil.
Tom II.
§. 13. p.
191, 192.
fell, for the Spirit does not
fall. The Soul is in the
Body; nor does the Body,
when void of the Soul,
live; it is no more when
the Soul fails; for the Bo
dy is the House of the
Soul, and the Soul is the
House of the Spirit. These
three parts shall be sa
ved in such as have a
sincere Hope, and un
doubted

doubted Faith in God. See *Dialog. cum Tryph.*
P. 224.

N. B. Here we have another occasion to lament the loss of the Works of *Melito*, the Bishop of *Sardis*, who had written a Book on this very Subject, concerning the threefold Division of Man, as we learn by *Eusebius*; whose Words yet seem not to have come wholly uncorrupt to us, *ὅτι ψυχῆς, καὶ σώματος, ἢ νοός.* ἢ for καὶ most certainly, as 'tis accordingly rendred, *De anima, & corpore, & mente; Concerning the Soul, and Body, and Mind*, by *Rufinus, Valesius, Dr. Cave, and Du Pin*. And what occasion there was in later Times for dropping a Book on so seemingly inoffensive a Subject, I had rather the Reader should learn from the late Learned Editor of *Nemesius*, than from me. His Words are these,

Eccies.
Hilt. L.
IV. C. 26.
P 147.

In *Nemes.*
De Natura
Hominiis,
P 3.

Postquam Apollinarij & ipsius sequacium Dimæritarum increbuit dogma, qui Dominum nostrum ex tribus partibus constitutum assererant, ἐκ σαρκός, καὶ ψυχῆς, καὶ θεότητος ἀντι τῶν ὁσίων, (Epiphaniij sunt verba, p. 1016.) quo certius eos profligarent Orthodoxi, deinceps receptæ prius sententiæ de tribus hominis partibus valedixerunt; licet ab Apostoli verbis, 1 Thes. V. 23. firmiter sibi arrogare videatur; & demum

After the Doctrine of *Apollinarius* and his followers the *Dimærites* prevailed, who affirm'd that our Lord was made up of three parts, of the Flesh, the Soul, and the Divinity instead of a Mind, (they are *Epiphanius's* Words, p. 1016.) The Orthodox, that they might the better be able to confute them, took their leave for the future of the ancient Opinion, concerning three parts in Man, altho' it seems well attested to by the Apostle's Words, 1 *Thes. V. 23.* Nay at last

hære-

hereseos cujusdam apud posteros arcesseretur animam a spiritu secer- nere. Simili plane lege qua mersio in Baptis- mate nunc trina, dein una, denuo & trina placuit, pro dogmatum va- rietate quæ ecclesiam subinde laceſcebant.

he who should distinguish the Soul from the Spirit, was esteemed a kind of Heretick in after Ages. In the very same manner that Immersion in Baptism, first as done thrice, then but once, and after- ward again thrice, pleas- ed the Church ; accord- ing as the Doctrines were various, which disturb- ed its Peace at various times.

All therefore that we can now learn by the Title still preserv'd, and by the loss of the Book, is this, that *Melito* did not disagree from the general Opinion of his Age, but own'd Man made up of three parts, *Soul*, and *Body*, and *Mind*, as the rest of his Contemporaries did.

Δύο πνεύματων διαφο- ρῆς ἴσμεν ἡμεῖς. ὧν τὸ μὲν καλεῖται ψυχή, τὸ δὲ μεί- ζον μὲν τῆς ψυχῆς, Θεὸς δὲ εἰ- κλὸν καὶ ὁμοίωσις.

Ψυχὴ γὰρ ἐκ αὐτῆς τὸ πνεῦμα ἔσπευ, ἐσώθη δὲ ὡς αὐτῆ. κ. τ. λ.

Ἡμεῖς δὲ τὰ ὑφ' ἡμῶν ἀγνοήματα διὰ θεωρητῶν μεμαθήκαμεν, οἵτινες ἀμα τῆ ψυχῆ πεπεισμένοι ὅτι πνεῦμα, τὸ ἕρμιον ἐπί- θυμα τῆ θνητότητος, τὸ ἀ- θανάσιον κακήτε, τὰ ὅσα

We acknowledge two kinds of Spirits, the one of which is called a Soul ; the other is greater than the Soul, and is the Image and Likeness of God. Tatian §. 13. p. 45.

For the Soul does not save the Spirit, but is saved by it. See §. 25. p. 53. §. 21, 22. p. 51. 52.

But we have learn'd those things that we knew not by the Prophets, who being perswaded that together with the Soul, the Spirit, that heavenly cloth- ing of Mortality, shall ob- §. 35. p. 76, 77.

μη ἐγίνωσκον αἱ λογισαὶ ψυχὰς, ἀπέλεγον.

tain Immortality, foretold all such things as the rest of the Souls were ignorant of.

Athenag. De Resur-
rect. §. 11. 10. Ἐποίησεν ἄνθρωπον ἐκ ψυχῆς ἀθανάτης, καὶ σώματος. 11. 10. ἔκ τῆς συγκατασκευασμένης αὐτοῦ.

Iren L. II. C. 62. p. 191. Καὶ διὰ τὸτο πληρωθέν-
10. τῶ ἀειθμῶ, ἔ αὐτὸς
πρὸ αὐτῶ παρώεσι. πῆ-
τες οἱ ἐγγεφεύεντες εἰς ζω-
λῶ ἀναστήσονται. ἴδια ἔχον-
τες σώματα, καὶ ἴδια ἐχον-
τες ψυχὰς, καὶ ἴδια πνέ-
ματα, ἐν οἷς ἐυκρίσησθε τῷ
Θεῷ. οἱ ἡ τὸ κολάσεως ἀ-
ξιοὶ ἀπελεύσονται εἰς τὸ αὐ-
τῶ καὶ αὐτοὶ ἴδια ἔχοντες
ψυχὰς, καὶ ἴδια σώματα, ἐν
οἷς ἀπέσησθε ἀπὸ τῆς Θεῶ
χάριτος.

He made Man of an Immortal Soul, and a Body, and at the same time prepar'd him a Mind. See §. 13 p. 190.

And for this reason, when that number is completed which he has determin'd within himself, all those who are written down as intended for Life shall rise again; having their own Bodies, and their own Souls, and their own Spirits, in which they have pleased God. But those that deserve Punishment they also shall go away into the same Punishment, having also their own Souls, and their own Bodies, wherein they departed from the Grace of God. See L. I. C. 18. p. 91. L. II. C. 52. p. 180. L.V. C. I. p. 393, and largely. C. 4. — 19. p. 403. — 430. Epiphani. Hæres. LXII. §. 1. p. 513.

L. III. C. 32. p. 60. Nos autem quoni-
am corpus sumus de terra acceptum, & anima, accipiens a Deo Spiritu

But that we are made up of a Body, taken from the Earth, and of a Soul, which receives a Spirit

tum, omnis quicumque from God, every one will
confitebitur. acknowledge.

N. B. If we examine the Opinion of the Ancients more narrowly, we shall find, that the $\Psi\chi\eta$ and $\sigma\acute{\alpha}\mu\alpha$, the *Soul* and *Body*, are alone the proper and essential parts of a Man, in their Notion; as being all the parts that strictly belonged to Humane Generation, and were coming by natural Birth into the World. And that the $\pi\nu\epsilon\upsilon\mu\alpha$ or $\nu\acute{\sigma}\varsigma$, the *Spirit* or *Mind*, was superadded by God, after the Formation of the Body, and of a more Divine Original. This is most plain, particularly of *Tatian* and *Irenæus*, who will not allow that the Wicked, who yet certainly are *Compleat Men*, have any of that higher and diviner Principle at all. Whence *Dr. Grabe* rightly observes of the latter of them thus,

Tatian. §.
25. p. 58.

Breviter tantum dico, Irenæum expresse duas tantum hominis essentialia partes facere; Animam & Corpus; Spiritum vero addere tanquam integram hominis regenerati partem.

To be short, I affirm that *Irenæus* does only make express mention of two essential parts of a Man, Soul and Body; but that he adds the Spirit, as the integrating part of a Regenerate Man only.

In Iren. p.
407. Vid.
L. II. C.
52.
p. 180 C.
62. p. 191.
C. 63, 64.
p. 192.
193. L. V.
C. 6 &c.
p. 196,
&c.

And we shall hereafter find that *Melito* was, in the main, of the same Opinion. So that when any of the Ancients style our Saviour, a *perfect and compleat Man*, their Notion necessarily included no more than that he had really such a $\sigma\acute{\alpha}\mu\alpha$ and $\Psi\chi\eta$, *Body* and *Soul*, as all other Men have by natural Generation. *Vid. Tertull. Advers. Praxeam. De Carne Christi, & De Resurrectione Carnis, & Orig. upon Matt. XXIV. 40. 51.*

N. B. Whether this ancient Philosophy, which supposes *three*, or the modern, which supposes but *two* parts of a Man, be the truest I shall not positively determine. I only suggest that the great struggle between Reason and Sense, between the Spirit and Flesh in Mankind, does very well agree to the ancient Hypothesis, and is not so accountable in the modern. And when we find in the LXXII. the difference there was put between the Punishment of one who caus'd the Fruit of a Woman with-child to depart from her, according as it was before or after the perfect Formation of the Body, or the Presence of this reasonable Soul; when we also find the Apostles in their Constitutions ordering the very Catechumens to be taught the Nature and Constitution of a Man, and expressly affirming, that the Rational Soul is created or infus'd after the Body's compleat Formation, but not before; nay, when we find Nature so much more careful to preserve a Humane *Fætus* after the Mother is quick than before; we can hardly avoid supposing this to be the true State of Mankind; and that we are Brutes coming into the World by natural Generation, with only a Body and Sensitive Soul thereto belonging, till at the time of the quickening God is pleased to create or infuse the third and noblest part of our Composition, the Spirit or Rational Soul, for the Government of the whole. This account best agrees to Nature, Scripture, and to both Jewish and Christian Antiquity; and best avoids the Difficulties about Humane Generation also; and so seems much to be preferr'd to our modern Hypotheses. However, when we search into the Doctrines of the Ancients, in Points bordering hereon, we must certainly understand all their

Expressions

Expressions according to their own Notions in Philo-
 sophy, and not judge of them by the Notions of
 these latter times; the want of which Observation
 has long confounded the Church in that Important
 Points of our Saviour's Incarnation, as will appear
 under the following Article. *Vid. Athanas. De
 Incarn. p. 67. Clem. Alex. Strom. III. p. 331. Orig.
 in Jos. Gr. Pref. p. 26. in Matth. p. 285, 338, 340,
 483. in Joan. p. 105, 400.*

Constitut.
 L VII.
 C. 38.
 39. p. 373.
with C.
 34. p. 374.

ARTICLE

ARTICLE XV.

Jesus Christ, the Word, and Son of God, i. e. his Divine Nature assum'd a Humane Body, or Humane Flesh, with its Properties and Passions; or, in the Ancient Stile, a σῶμα or σὰρξ, with its ψυχή, and so became a Divine Soul in a Humane Body, a God Incarnate; or, in Scripture Language, the Word made Flesh and dwelling among Mankind.

Gospel
Theism.
L. VI C. 8
§ 4. P. 920.
921. 9 2.

N. B. **B**Efore I come to confirm this Important and Learned Mr. *Brocklesby* that Justice, to own that I receiv'd the first Intimation of it from his Book; tho' it was not there sufficiently enlarg'd upon and confirm'd by him.

Ioh I. 14. Ὁ λόγος σὰρξ ἐγήμειο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὸ δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς πατρὸς πατρὸς.

II. 19. 20. 21. Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, λύσατε τὸ ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπον ἔν οι Ἰουδαῖοι, τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς τούτος, καὶ σὺ ἐν τρισὶν ἡμέ-

The Word was made Flesh, and dwelt among us; and we beheld his Glory, the Glory as of the only begotten of the Father.

Jesus answered, and said unto them: Dissolve this Temple; and in three days I will raise it up. The Jews therefore said unto him, Forty and Six Years this Temple has been built,

εις ἐγχεῖς αὐτόν; ἐκείνῳ
ᾧ ἔλεγε πρὸς τὸν τοῦ
σώματος αὐτοῦ.

Ὁ ἄρτος ᾧ ὄν ἐγὼ δώσω
ἢ σὰρξ μου ὅστις, ἢ ἐγὼ δώσω
ὑπὲρ τοῦ κόσμου ζωῆς.
κ. τ. λ.

Πρὸς τὸ ὑπὲρ αὐτῶν, τὸ ἕνω-
μένη ἐκ σπέρματος Δα-
βίδ, καὶ σὰρξ, τὸ δευτέρον
τοῦ Θεοῦ ἐν δυνάμει,
καὶ πνεῦμα ἀγιοσύνης.

Ἔμεις ἐδυνατώθημε τῷ
νόμῳ διὰ τὸ σῶμα τοῦ
Χριστοῦ.

Ὁ Θεὸς τὸ ἑαυτῶν ὄν
πέμφσας ἐν ὁμοιώματι σαρ-
κὸς ἁμαρτίας, καὶ πρὸς ἁμαρ-
τίας κατέκρινε τὴν ἁμαρτίαν
ἐν τῇ σαρκί.

Ἐξ ὧν ὁ Χριστὸς, τὸ καὶ
σὰρξ.

Τὸ ποιήριον τὸ εὐλογίας
ὃ εὐλογουμένον, ἐκ κοινωνίας
τοῦ σώματος τοῦ Χριστοῦ
ἔστι; ἢ ἄρτυρον ἐκ κλάμνου, ἐκ
κοινωνίας τοῦ σώματος τοῦ
Χριστοῦ ὅστις;

Ἔτι καὶ ἐγνώκαμεν καὶ
σὰρξ Χριστοῦ, ἀλλὰ νῦν ἐκ
ἔτι γνώσκομεν.

and wilt thou raise it up in
three Days? But he spake
of the Temple of his Bo-
dy. See 2 Pet. 1. 13, 14.

The Bread which I will
give is my Flesh, which I
will give for the Life of
the World, &c.

Concerning his Son, Rom. 1. 3,
who was made of the Seed
of David, according to
the Flesh; but was de-
clared to be the Son of
God with Power, accord-
ing to the Spirit of Holi-
ness.

Ye are dead to the
Law through the Body of
Christ. See v. 18.

God sending his own
Son in the likeness of sin-
ful Flesh; and for Sin,
condemned Sin in the
Flesh.

Of whom, as concern-
ing the Flesh, Christ came.

The Cup of Blessing
which we Bless, is it not
the Communion of the
Blood of Christ? The
Bread which we break, is
it not the Communion of
the Body of Christ?

For tho' we have known
Christ after the Flesh, yet
now henceforth know we
him no more.

Eph. II.
15, 16.

Τὴν ἔχθεσιν ἐν τῇ σαρκὶ αὐτῆ, τῷ νόμῳ τῶν ἐντολῶν, ἐν δόγμασι κατὰργήσας.— καὶ ἀποκατήλαξεν ἡ τὸς ἀμφοτέρους, ἐν ἐνὶ σώματι, τῷ Θεῷ, διὰ τοῦ σταυροῦ.

V. 30.

Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐν τῇ σαρκὶ αὐτοῦ, καὶ ἐν τῶν ὀστέων αὐτοῦ.

Colof. I.
21, 22.

Νυνὶ ἡ ἀποκατήλαξεν ἐν τῷ σώματι τῇ σαρκὶ αὐτοῦ διὰ τῆ θανάτου.

1 Tim. III.
16.

Θεὸς ἐφανερώθη ἐν σαρκί.

Heb. II.
14.

Ἐπεὶ ἔν τὰ παῖδια κοινώθηκα σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέχευε τῶν αὐτῶν.

V. 7.

Ὅς ἐν ταῖς ἡμέραις τῆ σαρκὸς αὐτῆ. κ. τ. λ.

X. 5. &c.

Θυσίαν καὶ προσφορὰν ἐκ ἐθέλησας, σῶμα ἡ κατήλαξεν μοι. κ. τ. λ.

v. 10.

Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆ προσφορᾶς τῆ σώματος τοῦ Ἰησοῦ χριστοῦ ἐφ' ἡμᾶς.

v. 20.

Ἦν ἐνέκαινισεν ἡμῶν ὁ δὲν πρόσφατον καὶ ζῶσαν, διὰ τοῦ κατήλαξεν μοι, κατὰ τὴν σαρκὸς αὐτοῦ.

Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances.—And that he might reconcile both unto God, in one Body, by the Cross.

For we are the Members of his Body, of his Flesh, and of his Bones.

Now hath he reconcil'd you in the Body of his Flesh, through Death.

God was manifested in Flesh.

For as much then as the Children are made Partakers of Flesh and Blood, he also himself likewise took part of the same.

Who in the Days of his Flesh, &c.

Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me, &c.

By the which Will we are sanctified, through the Offering of the Body of Jesus Christ once for all.

By a new and living Way, which he hath consecrated for us, through the Veil, that is to say his Flesh.

Θανατωθεὶς μὲν σαρκί,
ζωοποιηθεὶς ὃ πρὸς πνεύματι.
πρὸς ἐν ᾧ καὶ τοῖς ἐν τῇ φυ-
λακῇ πνεύμασι προφθεὶς
ἐκήρυξεν.

Χεῖρον δὲ παθόντα ὡς ἐρ-
ημῶς σαρκί.

Πᾶν πνεῦμα ὃ ὁμολο-
γεῖ Ἰησοῦν Χεῖρον ἐν σαρ-
κί ἐληλυθότα ἐκ τοῦ Θεοῦ
ὅστις καὶ πᾶν πνεῦμα ὃ μὴ
ὁμολογεῖ τὸ Ἰησοῦν Χει-
ρον ἐν σαρκί ἐληλυθότα,
[ὃ λύει τὸ Ἰησοῦν] ἐκ τοῦ
Θεοῦ ἐκ ἔστι. καὶ ὅτι ὅστις τὸ
τὸ ἀντιχρῆστον, ὃ ἀκηκόασι
ὅτι ἔρχεται, καὶ νῦν ἐν τῷ
κόσμῳ ὄντιν ἦδη.

Πολλοὶ πλάνοι εἰσῆλθον
εἰς τὸν κόσμον, οἳ μὴ ὁμο-
λογοῦντες Ἰησοῦν Χεῖρον ἐρ-
χόμενον ἐν σαρκί· ἔτις ὄντιν
ὁ πλάνος, καὶ ἀντιχρῆστος.

N. B. St. John's Character here of such Cerin-
thian, or Antichristian Doctrines, as did λύειν τὸ
Χεῖρον, separate Christ from Jesus, the compleat Di-
vine, from the compleat Humane Nature, and so
did in effect deny that the λόγος, or Word, was
really Incarnate and suffered, are so very like the
modern Doctrines deriv'd from Antichrist, that
we ought to be very cautious in their Examina-
tion before we receive them. *Vid. Artic. XVI.*
infra.

Being put to death in the Flesh, but quickened by the Spirit; in which he went and preached to the Spirits in Prison.

1 Pet. III. 18, 19.

Forasmuch then as Christ hath suffered for us in the Flesh.

IV. 1.

Every Spirit that confesseth that Jesus Christ is come in the Flesh is of God. And every Spirit that confesseth not that Jesus Christ is come in the Flesh, [that dissolves Jesus,] is not of God. And this is that Spirit of Antichrist which ye have heard that it should come; and even now already is it in the World.

1 Job. IV. 2, 3.

Many deceivers are entered into the World who confess not that Jesus Christ is come in the Flesh. This is a Deceiver, and an Antichrist.

2 Joh. v. 7.

Clem. Ep. 'Εξ αὐτῶ ὁ κύριος Ἰη-
 I. §. 32. ρ. σους, τὸ κτ' σάρκα.
 104.

Ep. II. §
 9 p. 187. Ὁ Ἰησοῦς εἰς Χριστός, ὁ κύ-
 ριος, ὁ σώσας ἡμᾶς, ὡν
 μὲν τὸ πρῶτον πνεῦμα, ἐ-
 γένητο σὰρξ, καὶ οὕτως ἡμᾶς
 ἐκάλεσεν. οὕτως καὶ ἡμεῖς
 ἐν ταύτῃ τῇ σαρκὶ ἀπολη-
 ψόμεθα τὸ μᾶζον.

Herm. Si-
 mil. V.
 §. 5. p.
 105, 106. *Cui Nuncius, Au-
 di. Illum spiritum san-
 ctum qui creatus est om-
 nium primus, In cor-
 pore, in quo habitaret,
 Deus collocavit; in e-
 lecto scilicet corpore,
 quod ei videbatur. Hoc
 ergo corpus in quod
 inductus est spiritus san-
 ctus servavit illi spiri-
 tui, recte in modestia
 ambulans & caste;
 neque omnino macula-
 vit spiritum illum. Cum
 igitur corpus illud pa-
 ruisset omni tempore
 spiritui sancto, recte-
 que & caste labo-
 rasset cum eo, nec
 succubisset in omni
 tempore, fatigatum
 corpus illud servili-
 ter conversatum est,
 sed fortiter cum spi-
 ritu sancto compro-
 batum, Deo receptum*

From Jacob came our
 Lord Jesus Christ, accord-
 ing to the Flesh.

Our one Lord Jesus Christ,
 who has saved us, being
 first a Spirit, was made
 Flesh, and so called us ;
 even so we also shall in
 this Flesh receive the re-
 ward.

To whom the Messen-
 ger reply'd, Harken ; that
 Holy Spirit which was first
 of all created did God
 place in a Body, wherein
 it should inhabit, that is,
 in a chosen Body which
 pleased him. This Body
 therefore into which the
 Holy Spirit was brought,
 served that Spirit, walk-
 ing rightly and purely in
 Modesty, nor ever defiled
 that Spirit. Seeing there-
 fore the Body at all times
 obey'd the Holy Spirit,
 and labour'd rightly and
 chastly with him, nor fal-
 ter'd at any time, that
 Body being wearied con-
 versed indeed fervilely ;
 but being mightily ap-
 prov'd to God, with the
 Holy Spirit, was accepted
 by him. For such a stout
 course pleased God, be-
 cause he was not defiled

est.

est. Placuit igitur Deo hujusmodi potens cursus, quia maculatus non esset in terra, possidens in se spiritum sanctum: In consilio advocavit ergo Filium, & nuncios bonos, ut & huic scilicet corpori, quod servivit spiritui sancto, sine querela, locus aliquis consistendi daretur; ne videretur mercedem servitutis sua perdidisse.

Quia in carne oportebat eum apparere, sustinuit.

Ἐι γὰρ μὴ ἦλθεν ἐν σαρκί, πῶς ἂν ἐσώθημεν ἄνθρωποι; ἔκιν ὁ υἱὸς τοῦ Θεοῦ ἐς τότο ἦλθεν ἐν σαρκί. κ. τ. λ. — λέγει γὰρ ὁ Θεός, τῆ πλιγῆ τῆ σαρκὸς αὐτοῦ ἰάθημεν. κ. τ. λ.

Ἄλλ' ἐπεὶ ἐν ἰσχύϊ ἔδεικε τὸ σῶμα αὐτῶ ὁ κύριος. κ. τ. λ. — ἐν σαρκὶ ἐν αὐτῶ μέλλομεν φανεροῦσθαι καὶ πάχαι. — τί λέγει ἡ γνώσις, μάθετε. ἐλπίζετε ἐπὶ τῶ ἐν σαρκὶ μέλλοντα φανεροῦσθαι ὑμῖν Ἰησοῦν, ἄνθρωπος γῆ ἐστὶ πάχαι. ἀπὸ πρῶτου γὰρ τῆ γῆσις

in the Earth, possessing the Holy Spirit. He called therefore to Counsel his Son, and the Good Angels, that there might be some place of standing given to this Body, which had served the Holy Spirit, without blame, lest it should seem to have lost the reward of its Service.

He was content as it was necessary to appear in the Flesh. — For if he had not come in the Flesh, how could we Men be sav'd? Wherefore the Son of God did for this cause come in the Flesh, &c. — For God says, By the stripes of his Flesh are we healed, &c.

But because the Lord hath hardened his Flesh against Sufferings, &c. — Now what the spiritual meaning of this is, learn; put your Trust in Jesus, who shall be manifested to you in the Flesh. For Man is the Earth which suffers, forasmuch as our

πλάσις ἣν Ἀδάμ ἐγένετο.
 — ὅτι ἔμελλεν ἐν σαρκὶ
 φανεροῦσθαι, καὶ ἐν ἡμῖν κα-
 τοικεῖν.

of the surface of the Earth
 Adam was form'd.—
 Because he was about to
 be made manifest in the
 Flesh, and to dwell a-
 mong us.

§. 7. p. 21. Ἐπεὶ καὶ αὐτὸς ὑπὲρ ἡ-
 μιστέραν ἀμαρτιῶν ἠμελλε
 σαεῖσθαι τοῦ πνεύματος
 προσφέρειν θυσίαν.—
 ἐπειδὴ ἐμὲ εἶδον ὑπὲρ ἀ-
 μαρτιῶν μέλλοντα τοῦ λαοῦ
 τοῦ καινοῦ προσφέρειν ἢ
 σάρκα μου.

Because he also was him-
 self one day to offer up
 the Vessel of his Spirit
 a Sacrifice for our Sins.
 — Because they saw
 me ready to offer my Flesh
 for the Sins of my New
 People. See §. 11. p. 38.

§. 12. p. 41. Ἴδε πάλιν Ἰησοῦς, ἐκ ὃ
 υἱὸς ἀνθρώπου, ἀλλ' ὁ υἱὸς
 τοῦ Θεοῦ, τύπος καὶ ἐν σαρ-
 κὶ φανερωθεῖς.

See here again Jesus,
 not the Son of Man, but
 the Son of God, made ma-
 nifest in a Type, and in
 the Flesh.

Tatian. Ὅτι ὁ Θεὸς σῶμα λα-
 Sym Spi- εῖν, καὶ συνεδίωκεν ἀνθρώ-
 cil. § 6. ποιοῦσθαι αὐτούς.

That God took a Body,
 and eat with Men, and
 saved them.

P. 157. Ὅτι ὁ Θεὸς υἱὸς Θεοῦ
 Test. Berj. ἐν σαρκὶ ἐλάττωσεν ἐκ
 §. 10. p. ὁπίσθεν.

Because they believed
 not in God, who came in
 the Flesh to be their de-
 liverer.

Constitut. Ὁ γὰρ ἐκ παρθένου ἐσω-
 Aposcl. τῆς καταπαδάσας σῶμα,
 L. V C ἕως καὶ τῶν ἄλλων ἀνθρώπων
 7. P. 309. δημιουργός ἐστι.

For he that framed for
 himself a Body out of the
 Virgin, the same is also
 the Former of other Men.

L. VI. C. Ἀρροῦν) γὰρ καὶ ἢ καὶ
 26. p. 354. σάρκα αὐτοῦ γένεσθαι.—
 Ψιλὸν ὄνθρωπον φανταζό-
 μένοι ἢ κύριον, ἐκ ψυχῆς,
 καὶ σώματος αὐτὸν εἶ-
 νομίζοντες.

For they also deny his
 Generation according to
 the Flesh—imagining
 the Lord to be a meer
 Man; supposing him to con-
 sist of a Soul and a Body.

Ἦγενεν ὃ καὶ ἀνδρωπον
ἐκ Μαρίας τῆ παρθένου· ὁ
λόγος γὰρ σὰρξ ἐγένετο,
ὁ ἀσώματος ἐν σώματι, ὁ
ἀπαθὴς ἐν παθητῷ σώματι,
ὁ ἀθάνατος ἐν θνητῷ
σώματι.

Ἀληθῶς ἀνέλαβε σῶμα.
ὁ λόγος γὰρ σὰρξ ἐγένετο.

Ἐἰ ὅ ὡστερ τινες ἄθεοι
ὄντες, τετέστιν ἄπειο λέ-
γασι, τὰ δοκίμα γρηγορίου
ἀνδρωπον, ἐκ ἀληθῶς ἀ-
πειληφέναι σῶμα.—ἀληθῶς
τοῖνον ἐγέννησε Μαρία σῶμα
Θεὸν ἐνοικον ἔχον· καὶ ἀληθῶς
ἐγεννήθη ὁ Θεὸς λόγος ἐκ
τῆ παρθένου, σῶμα ὁμοιοποι-
εῖς ἡμῖν ἡμμερισμένον· ἀλη-
θῶς γέγονεν ἐν μήτρᾳ ὁ πάν-
τως ἀνθρώπος ἐν μήτρᾳ δια-
πλάστων. καὶ ἐποίησεν ἐαυτῷ
σῶμα ἐκ τῆ παρθένου σπερ-
μάτων, [αἱ αἱμάτων.]

Ἐάν τις ταῦτα μὴ ὁμολο-
γῆ, καὶ ὅτι Θεὸς λόγος ἐν
ἀνθρώπινῳ σώματι καθίσκει,
ὡν ἐν αὐτῷ ὁ λόγος, ὡσπερ
καὶ ψυχή ἐν σώματι, διὰ τὸ

Who afterward became ^{Ignat. ad}
Man of the Virgin *Mary*, ^{Eph. §. 7.}
for the Word was made ^{P. 48.}
Flesh. Being incorporeal,
he was in a Body : Being
impassible, he was in a
passible Body : Being im-
mortal, he was in a mor-
tal Body.

He really took a Body; ^{Ad Trall.}
for the Word was made ^{§. 9. p. 67.}
Flesh.

But if, as some that ^{§. 10. p.}
are without God, that is, ^{63.}
the Unbelievers say, that
he was made Man in ap-
pearance, that he did not
really take a Body——
The Virgin *Mary* there-
fore did really conceive
that Body which had a
God inhabiting therein :
And God the Word was
really conceiv'd of the Vir-
gin : Having cloath'd him-
self with a Body of like
Passions with us. He was
really in the Womb, who
forms all Men in the
Womb ; and made him-
self a Body of the Seed
[or, Blood] of the
Virgin.

If any one confesses these ^{Ad Philad.}
things ; and that God the ^{§ 6. p. 83.}
Word did inhabit in a
Humane Body, being
therein the Word, as the

ἐνοικον ἑῷ Θεῶν, ἀλλ' ἐχὼ
ἀνθρωπείαν ψυχὴν· κ. τ. λ.

Soul is in the Body ; be-
cause it was a God that
was the inhabitant, and
not a Humane Soul, &c.

Ad Smyrn. Λέγουσι ὅτι δοκῆσθαι καὶ ἐκ
§. 2. p. 87. ἀληθείας ἀνείληφε τὸ ἐκ τῆ
παρθένου σῶμα. ———
ὁπλασθέντες τῷ εἰπόντι,
ὁ λόγος σαρκὸς ἐγένετο· καὶ
λύσατε τὸ ναὸν τούτου, καὶ
διὰ τριῶν ἡμερῶν ἐγερῶ αὐ-
τόν. ——— ἔκων ὁ λόγος
ἐν σαρκὶ ἦκησεν. ἡ σοφία
ἦδ' αὐτῆς ἠκοδόμησεν δι-
κον.

They say he took a Bo-
dy of the Virgin in ap-
pearance, and not in truth.
—forgetting him that said,
The Word was made Flesh:
and again, Destroy this
Temple, and in three days
I will raise it up. There-
fore the Word did inhabit
in Flesh ; for Wisdom
built her self an House.

§. 3. p. 87. Ἔγω δὲ ——— ἐν σώματι
γενόμενα — ἐν σαρκὶ αὐτὸν
δίδα.

But I know that he was
in a Body—I also know
that he was in the Flesh.
See §. 4. p. 88.

§. 5. p. 89. Τὸν δὲ κρείον με βλασ-
φημίαι, μὴ ὁμολογῶν αὐτὸν
σαρκοφῶρον Θεόν.

Not owning him to be
a God bearing Flesh about
him.

Ad Smyrn. Ἐὰν μὴ πιστεύῃ Χριστὸν
§. 6. p. 89. Ἰησοῦν ἐν σαρκὶ πεπολιτευ-
ῶς· κ. τ. λ.

Unless he believes Jesus
Christ has conversed in
Flesh, &c.

Ad Smyrn. Ἐν ὀνόματι Ἰησοῦ Χριστοῦ,
· 12. p. καὶ τῆς σαρκὸς αὐτοῦ, καὶ τοῦ
92: αἵματι, πάθετε καὶ ἀναστά-
σι. σαρκικῆ καὶ πνευματικῆ,
[ἐν] ἐνοσητῇ Θεοῦ καὶ ἡμεῶν.

In the name of Christ
Jesus, in his Flesh and in
Blood, his Passion and Re-
surrection, both fleshly and
spiritual, [in] the unity
of God and of you.

Ad Polycarp. Περσδόξα Χριστὸν, τὸ ὑπὸν
· 95. τῷ Θεῷ, τὸ ἀχρονον ἐν χρό-
νῳ, τὸ ἀόρατον τῆ φύσεως, ὁ-
ρατὸν ἐν σαρκὶ, τὸ ἀφλά-
φιστον καὶ ἀναφῆ, ὡς ἀσώμα-
τον, δι' ἡμᾶς δὲ ἀπὸν καὶ
ψαφιστὸν ἐν σώματι.

Wait for Christ the Son
of God ; for him that was
before time, but appear-
ed in time ; him that was
by Nature invisible, but
became visible in the flesh ;
him that was impalpable
and

and could not be touch'd as incorporeal; but could be touch'd, and was palpable in the Body.

Ἡ ὃ ἀρχαία δύναμις, μὴ
ἢ πατέρα πάντων καὶ θεοτό-
πῳ Θεόν, καὶ υἱὸς λόγου
ἔστιν ὃς τίνα τρόπον σαρ-
κοποιθεὶς ἀνθρώπου γέ-
γονεν ἐν τοῖς ἐξῆς ἐπέμψῳ.

Ἄλλ' ὃν τρόπον διὰ λό-
γου Θεοῦ σαρκοποιθεὶς Ἰη-
σοῦς Χριστὸς ὁ σωτὴρ ἡμῶν,
καὶ σὰρκα καὶ αἷμα ὑπερ σω-
τηρίας ἡμῶν ἔχεν, κ. τ. λ.

Διὰ τοῦτο λογικὸν τὸ ὄ-
λον ἢ φανέντα δι' ἡμῶν
Χριστὸν γεγενῆσθαι, καὶ σώμα,
καὶ λόγον, καὶ ψυχλῆν.

But the primary Power Just. Apol.
after the Father of all I. §. 41.
things, the Lord God, is p. 66.
his Son, the Word, who
how he was made Flesh,
and became a Man, we
will explain in what fol-
lows.

But after what manner §. 86. p.
Jesus Christ our Saviour 128, 129.
was made Flesh, by the
Word of God, and had
both Flesh and Blood for
our Salvation, &c.

Therefore Christ, who Apol. 11. §.
appeared for our sakes, was 10. p. 26.
as to his intire Person Ra-
tional; as to the Body, as
to the Word, and as to
the Soul.

N. B. Since *Justin* before distinctly assur'd us, that he esteem'd Man made up of a σώμα, a ψυχή and a πνεῦμα; a *Body*, a *Soul*, and a *Spirit*; and that τὰ τρία ταῦτα σωθήσεται, *those three are capable of Salvation*: And since he as distinctly here assures us that our Saviour's intire and compleat Person was made up of only a σώμα, a ψυχή, and the λόγος, *Body*, and *Soul*, and the *Word* it self; It seems very plain, that he had no Notion of a humane rational Soul in our Saviour, distinct from that λόγος; the Introduction of which, after *Justin's* time, has ever since intirely perplex'd that wonderful Mystery of the Incarnation, and rendred no small part of the New Testament, and of the first Writers un-intelligible: Nay, prevented our due Praises and
Acknowledgments

Acknowledgments to the Divine *Word* himself, at least on any rational and accountable Foundation, for that amazing Condescension and Humiliation of his for our Redemption and Salvation.

Fragm.
Spicileg.
p. 172.

Διὰ τῆτο ἡ λόγον ἐδέ-
ησεν ἐν σώματι ἡσέδς, ἵνα
τῆ δανάτε τῆς κτὶ φύσει
ἡμᾶς φδοεῖ; ἐλδιδερώσῃ.

Therefore was it neces-
sary that the Word should
be in a Body, that he
might deliver us from that
Death which our corrup-
tible Nature was liable
to.

De Resur-
rect. Spicil.
§ 1. p.
178.

Ἐου ἡσόμενθ υἱὸς ὁ
λόγθ ἡλθεν εἰς ἡμᾶς, σὶε-
κθ φορέσας.

Where the Son, the
Word was, when he came
to us, bearing Flesh about
him. See *Dial. cum Tryph.*
p. 296, 297.

Vid.
Dialog.
cum
Tryph. p.
296, 297.

Ἐοτι μὲ ἔν κὶ ἐν ταύτῃ
τῇ πρροητεία, ὡεὶ τῆ ἄρ-
τε ὄν παρέδωκεν ἡμῖν ὁ
ἡμέτεροθ Χεῖρδς ποιεῖν εἰς
ἀμᾶμνησιν, τῆτε σαμαλοποι-
ἡσαθς αὐτὸν διὰ τοῦ πι-
σδόντες εἰς αὐτὸν, δι' ἧς
κὶ παθητὸς γέρονε, κ. τ. λ.

That in this Prophecie
therefore there is a Pre-
diction concerning that
Bread which our Saviour
delivered to us, to do this,
in remembrance of his In-
carnation; which was for
the sake of those that be-
lieved in him, for whose
sake he also became pas-
sible, &c.

p. 310.

Διὰ παρθενικῆς μήτρας
ἡ πρρσίβηκεν ἡ πάντων
ποιημάτων σαρκοποιηθέντα
ἀληθῶς παιδίον ἡσέδς.

That the first-born of
every thing that was made
was really Incarnate, and
became a child by the
Virgin's Womb. See p.
314.

Melito
pag. 22.
p. 115.

Τὸ ἀληθῆς κὶ ἀφάντασον
τῆς ψυχῆς αὐτῆ κὶ τῆ σώ-
μαθ τῆς κθ' ἡμᾶς εἶν.

That he had really, and
not only in appearance a
Soul and a Body, which

δρωπίνου

θεωπίτης φύσεως — ἀν- are parts of our Humane
 θρωπῶ τέλει — ἢ αὐ- Nature, — fully prov'd
 τὸ κεκρυμμένον ἐν σαρκὶ his Divinity conceal'd in
 θεότητι ἐδύλον — the Flesh, — a perfect
 ἀνθρώπου τέλει, κ. τ. λ. Man.

N.B. If *Melito's* Book περὶ Ψυχῆς, καὶ σώματος, καὶ νοῦς, of the Soul, and Body, and Mind, already mention'd were still extant, this Quotation out of him, compar'd therewith, would be, in all probability, as full and decretory as those of *Ignatius*, and *Justin* before. Nor is it very much inferior still. For since we have all the reason in the World to believe, that *Melito* did as certainly esteem Man made up of three parts, as the rest of his Contemporaries, or as *Justin* himself; 'tis very plain from this noble Fragment, that he esteem'd that perfect and compleat Humane Nature, which our Saviour assum'd to include no more than two of those parts, the Ψυχή and the σῶμα, the Soul, and the Body, exactly according to *Justin* also. So that 'tis still more plain how pernicious a mistake has been long made in this important Article of the Incarnation, and how highly necessary it is to correct it; and instead of the groundless Notion of a humane rational Soul, to own, with *Melito* and the Ancients, no other than that wonderful κεκρυμμένον ἐν σαρκὶ θεότητα, Divinity conceal'd in Flesh, which was the proper and inestimable price of the Redemption of Mankind.

Καὶ ἀρχὴ Θεός, καὶ θεο-
 αὐτονομία λαός.

Τοῦτον υἱὸν Θεοῦ, τοῦ
 μονοθεοῦ, τὸν πάν-
 των ποιητὴν, τοῦτον αὐ-

Altho' God took a Bo-
 dy, according to the Di-
 vine Dispensation.

That he was the Son of
 God; that he was the on-
 ly begotten; that he was

Athenag.
Legat. §.
17. p. 78.

Iren. L. I.
C. 1. § 19.
p. 41.

τὸν σάρκα γερονότα, καὶ ἐσκη-
νωότα ἐν ἡμῖν.

6. 20. p.

Μίθετε ἐν ἀνοήτοι, ὅτι
Ἰησοῦς ὁ παθὼν ὑπὲρ ἡ-
μῶν, ὁ κατασκυμώσας ἐν ἡ-
μῖν. εἶπεν αὐτός ὅτι ὁ λό-
γος τοῦ Θεοῦ. εἰ μὲν γὰρ
ἀλλοῦ τις τῶν αἰώνων ὑπὲρ
τῆς ἡμῶν σωτηρίας
σάρξ ἐγήγερτο, εἰκὸς ἦν περὶ
ἄλλου εἰρηκέναι τὸ ἀπόστο-
λον· εἰ δὲ ὁ λόγος, ὁ ᾧ
πατρὸς, ὁ καταβάς, αὐτός
ὅστις ὁ ἀναβάς, ὁ τῷ μόνῳ
Θεῷ μενορῆς. υἱός, καὶ τὸ
τῷ πατρὶ ἐυδοκίαν, σαρκω-
θεὶς ὑπὲρ ἀνθρώπων, καὶ
περὶ ἄλλου πινός, ἐδὲ περὶ
ὀρθόδοξος τὸ λόγον ἀμπεπέ-
νη, ἀλλ' ἢ περὶ τῷ κυρίου
Ἰησοῦ Χριστοῦ· ἐδὲ γὰρ ὁ λό-
γος καὶ αὐτὸν προσηγα-
μῶς σάρξ γέγονεν. λέγου-
σι δὲ τὸ σωτῆρα ἐνδύσασθαι
σῶμα ψυχικόν, ἐκ τῆς οἰ-
κονομίας κατασκευασμῶν,
εἰρηκέναι προνοία, περὶ τὸ
ἕσπερον γένεθαι καὶ ψηλάθη-
τον· σὰρξ δὲ ὅταν ἡ ἀρχαία,
ἐκ τοῦ χοῦ, καὶ τὸ Ἀδάμ, ἡ
γεγεννητὰ πλάσις, ὑπὸ τοῦ
Θεοῦ, ἦν ἀληθῶς γερονότα
τὸ λόγον τοῦ Θεοῦ ἐμάνυ-
σεν ὁ Ἰωάννης. κ. τ. λ.

the Maker of all things ;
that he was made Flesh,
and dwelt among us.

Learn therefore, O you
foolish Persons, that 'tis
Jesus who suffered for us,
who dwelt among us. This
very Person is the Word
of God. For if any other
of the *Aeons* were made
Flesh for our Salvation,
the Apostle would have
spoken of another Person.
But if the Word who is
deriv'd from the Father,
who descended, is the same
that ascended, the only
begotten Son of the only
God, when he was incar-
nate for Men, according
to his Father's good plea-
sure, he did not discourse
concerning any other Per-
son, much less concerning
the *Ogdoads*, but concerning
the Lord Jesus Christ.
For according to them the
Word was not primarily
made Flesh. But they say,
that the Saviour put on
an animal Body, which
was framed from the Dis-
pensation by an ineffable
Providence, in order to
his being visible and tan-
gible. Now the Flesh is
that original Formation
from the Dust, which was

in the Case of *Adam* made by God, which *John* declared the Word of God was truly made, &c. See C. 2. p. 45.

Et salutare suum, id est Verbum suum visibile effecit omni fieri carni, incarnatum & ipsum, ut in omnibus manifestus fieret Rex eorum.

Matthæus autem Magos, ait, deductos, a stella, ad Emmanuel, per ea quæ obtulerunt munera ostendisse quis erat qui adorabatur, Myrrham quidem, quod ipse erat qui pro mortali humano genere moreretur, & sepeliretur; aurum vero quoniam Rex, cujus Regni finis non est; & manifestatus eis qui non quærebant eum. Adhuc ait in Baptismate Matthæus, Aperti sunt ei cæli, & vidit spiritum Dei, quasi columbam, venientem super eum; & ecce vox de cælo, dicens, Hic est filius meus dilectus, in quo mihi bene complacui. Non enim Christus tunc descendit in Jesum, neque alius quidem Chri-

And he made his Sal- L. III. C. vation, that is, his Word, 9. p. 213. to become visible to all Flesh, by its Incarnation, that so on all Accounts their King might be made manifest. See C. 11. p. 215, 216. 219.

But *Matthew* says, that C. 10. p. the Wise Men that were 213. guided by the Star to *Emmanuel* did declare by those Gifts which they offered who it was whom they ador'd. Since there was Myrrh, because he was the Person who was to die, and be buried for the mortal Race of Mankind. Gold, because he was a King, Of whose Kingdom there is no end. He was also made manifest to those who sought him not. Besides, *Matthew* says of his Baptism, The Heavens were open'd unto him, and he saw the Spirit of God as a Dove coming upon him. And behold a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased. For Christ did not then descend upon Jesus. Nor
fus

stus, alius vero Jesus; sed Verbum Dei, qui est Salvator omnium, & dominator cœli ac terræ, qui est Jesus,— qui & assumpsit carnem, & unctus est a Patre spiritu.

C. 18. p. 241, 242. *Verbum Unigenitus, qui semper humano generi adest, unicus & consparsus suo plasmati, secundum placitum Patris, & caro factus, ipse est Jesus Christus Dominus noster, qui & passus est pro nobis.*

is Christ one Person, and Jesus another ; but 'tis the Word of God, who is the Saviour of all Men, and the Lord of Heaven and Earth, who is Jesus ;——who also took Flesh, and was anointed by the Father with the Spirit.

The only begotten Word, who was ever present with Mankind, being united and intimately join'd to his own Formation, according to the good pleasure of the Father ; and was made Flesh, he is Jesus Christ our Lord, who also suffered for us. See C. 19. p. 344. C. 20. p. 248.

N. B. That we may see how exactly *Irenæus* look'd upon the λόγος, or *Word*, as supplying the place of the rational Soul, take *Dr. Grabe's* Note upon the *Word Consparsus*.

Græce πεφυσμένος, uti conjicio, commixtus id est intime unicus ; quomodo Plutarcho in Romulo dicitur πεφυσμένῳ σώματι ψυχῇ.

Consparsus,] In the *Greek*, as I conjecture, it was πεφυσμένος, mixed, that is, intimately united ; as in *Plutarch's* Life of *Romulus* we meet with this Expression, πεφυσμένῳ σώματι ψυχῇ. The Soul is intimately united to the Body.

Filius

Filius Dei Hominis Filius factus, ut per eum adoptionem percipiamus; portante homine, & capiente, & complectente Filium Dei.

Ταῦτα λέγει *indubitate* πρὸς τὸς μὴ δεξαμένους τὸ δωρεὴν τῆς ὑιοθεσίας, ἀλλ' ἀτιμολόγητας τὸ σάρκασιν τῆς καθαράς θνητοσύνης τὸ λόγον τὸ Θεοῦ, καὶ ἀποσηρῆντας τὸ ἄνθρωπον τῆς εἰς Θεὸν ἀνόδο, καὶ ἀχαριστῆντας τῷ ὑπὲρ αὐτῶν σαρκωθέντι λόγῳ τοῦ Θεοῦ. εἰς τῆτο γὰρ ὁ λόγος ἄνθρωπος, & *qui Filius Dei est, Filius Hominis factus est, ut homo commixtus Verbo Dei, & adoptionem percipiens, fiat Filius Dei.*

* Ἄγαν ἔν πίπτει καὶ οἱ λέγοντες αὐτὸν μηδὲν εἰληφέρειν ἐκ τῆς γῆς, ἵνα ἐκβάλωσι τὸ τῆς σαρκὸς κληρονομίαν, καὶ ἀποβάλωσι τὸ ὁμοίωσιν. *Si enim ille quidem de terra, & manu & artificio Dei plasmationem & substantiam habuit, Hic autem non manu & artificio Dei, jam non servavit similitudinem*

The Son of God was ^{p. 240.} made the Son of Man, that we may receive Adoption through him; the Man carrying, and containing, and including the Son of God.

Without doubt he says ^{C. 21. p. 249.} these things to those who do not receive the gift of Adoption, but dishonour the Incarnation of the pure Generation of the Word of God; and deprive Man of his return unto God; and are ungrateful to the Word of God, who was Incarnate for them. For to this end the Word was made Man, and the Son of God the Son of Man, that Man being intimately united to the Word of God, and receiving the Adoption may become the Son of God.

They also are greatly ^{C. 32. p. 260.} mistaken, who say that he took nothing from the Virgin, that they may reject the Inheritance of the Flesh, and cast away the Similitude. For if Man had his Formation and Substance from the Earth, by the Hand and Skill of God, but Jesus had not his from the Hand and Skill of God; he does not then

& Hominis.

Hominis, qui factus est secundum imaginem ipsius & similitudinem, & inconstans artificium videbitur, non habens circa quod ostendat sapientiam suam. Hoc autem dicere est & putative apparuisse eum, & tanquam Hominem cum non esset Homo, & factum eum, Hominem, nihil assumentem de Homine. Si enim non accepit ab Homine substantiam carnis, neque Homo factus est, neque Filius Hominis; & si hoc non factus est, quod nos eramus, non magnum faciebat quod passus est & sustinuit. Nos autem quoniam corpus sumus de terra acceptum, & anima, accipiens a Deo Spiritum, omnis quicumque confitebitur. Hoc itaque factum est Verbum Dei, suum plasma in semetipsum recapitulans, & propter hoc Filium Hominis se confitetur. — — — Ἐπει
 ἀεισὸν καὶ ἢ εἰς τὸ Μελίον
 αὐτῆ καὶ τοῦ Θεοῦ. πὶ γὰρ καὶ εἰς
 αὐτὴν καὶ τῆς, εἰ μὴδὲν ἔ-
 μελλε λήψασθαι παρ' αὐτῆς;

preserve the Similitude of a Man, who was made after his Image and Likeness; and that Divine Skill will be irregular; as not having whereon to shew its Wisdom. This is in effect to say, that he exhibited himself but in Appearance; and as a Man, when he was not a Man; and that he was made Man without taking any thing of Man. For if he did not receive from Man the Substance of Flesh, he was not made Man, or the Son of Man: And if he did not become what we were, 'tis no great Matter that he suffered and endured. Now that we consist of a Body taken from the Earth, and a Soul which receives a Spirit from God, every one will readily confess. The Word of God therefore became this, summing up his Formation in himself: And for this Cause does he own himself to be the Son of Man. otherwise his Descent into *Mary* was needless. For why did he descend into her, if he was not to take any thing from her? And farther, if he took no-

ἐπ' τε εἰ μὴδὲν εἰλήθη παρὰ
 τῆς Μαρίας, ἐκ αὐτὰς ἀπὸ
 γῆς εἰλημηδύας περιέτετο
 τερπάζ, δι' ὧν τὸ ἀπὸ γῆς
 ληφθέν τρέφεθ' ὄψωμα. ἐκ
 ἀν' εἰς τεταραχίοντα ἡμέρας,
 ὁμοίως ὡς καὶ Μωϋσῆς καὶ
 Ἡλίας, νηυσύσας, ἐπέειπεν,
 ἢ ὄψωμάθ' ἐπιζήσῃθ' ἢ
 ἰδίαν τερπὴν. ἐδ' ἀν' Ἰωάν-
 νης, ὁ μαθητὴς αὐτῆ, πρὸς
 αὐτῆ γέγραπεν εἰρήκη, ὁ
 ἢ Ἰησοῦς κεκοπακὼς ἐκ τῆ
 ὀδοιπορίας ἐκατέξισθ'. ἐδ'
 ἀν' ὁ Δαβὶδ' περὶ ἀναπεφοιή-
 κη πρὸς αὐτῆ, καὶ ἐπὶ τὸ ἀλ-
 γῆ τῶν τραυμάτων με-
 περιέδηκιν. ἐδ' ἀν' ἐδὲ-
 κρυσεν ἐπὶ τῆ Λαζάρου.
 ἐδ' ἀν' ἰδρωσε θεόμυτος αἵ-
 μαθ'. ἐδ' ἀν' εἰρήκη ὅτι,
 πρὸς αὐτῆ ἦν ἡ ψυχὴ με-
 ἐδ' ἀν' ἰσχυρῆς αὐτῆ τῆ
 πλευρῆς ἐξήλθεν αἷμα καὶ
 ὕδωρ. ταῦτα γὰρ πάντα
 σύμβολα σαρκὸς, τῆ ἀπὸ
 γῆς εἰλημηδύης, ἢν εἰς αὐ-
 τὸν ἀνακεραλαιώσατο, τὸ
 ἰδίον πλάσμα σώζων.

*Οἱ τὸν ἐκ τῆς παρθένου
 Ἐμμανὴλ κηρύττοντες, ἢ
 ἰσχυρῆ τῆ λόγου τῆ Θεοῦ περι-
 ἡ

thing from *Mary*, he would not have admitted that Food which was took from the Earth, by which that Body which is taken from the Earth is nourished. Nor would he, when, like *Moses* and *Elias* he had fasted Forty Days, have been Hungry, while his Body sought for its proper Food. Nor would *John* his Disciple, when he wrote about him, have said, But Jesus being wearied with his Journey sat down. Nor would *David* have thus spoken of him before-hand; And they added to the pain of my Wounds: Nor would he have wept for *Lazarus*: Nor would he have sweat great Drops of Blood: Nor would he have said; My Soul is exceeding Sorrowful: Nor would Blood and Water have come out of his pierced Side: For all these are signs of Flesh, which was taken from the Earth, which he sum'd up in himself, saving his own Workmanship. See L. IV. C. 37. p. 331, 336.

They who preached E. r. IV. C. manuel to be born of a 366. p 363; Virgin, did declare there-

τὸ πλάσμα αὐτῆ ἐδήλυν.
*Quoniam Verbum caro
 erit, & Filius Dei Fi-
 lius Hominis: (purus
 puram aperiens vulvam,
 eam quæ regenerat Ho-
 mines in Deum, quam
 ipse puram fecit:) &
 hoc factus quod &
 nos, Deus Fortis est,
 & inenarrabile habet
 genus.*

by the Union of the Word of God with his Workmanship. For the Word shall be Flesh, and the Son of God the Son of Man, (That pure Being opening the pure Womb, even that which regenerates Men unto God; which Womb he also made pure) and he was made what we are. He is the Strong God; and his Generation cannot be declared:

L. V. C. I. Τῷ ἰδίῳ ἐν αἵματι λυ-
 ρ. 393, πρῶσταμένα ἡμῶς ᾧ κυεῖν,
 394· καὶ δὲ ἰσθμῷ ᾧ ψυχὴν ὑπὲρ
 τῶν ἡμετέρων ψυχῶν, καὶ
 ᾧ σάρκα ᾧ εὐσθῆ ἀντὶ ᾧ
 ἡμετέρων σαρκῶν. — ἔ γὰρ
 δοκῆσθ τοῦτα, ἀλλ' ἐν ὑπε-
 ρείσθ ἀληθείας ἐγίετο. εἰ
 ᾧ μὴ ᾧν ἀνθρώπῳ ἐφαί-
 νετο ἀνθρώπῳ, ἔτε ὁ ᾧν
 ἐπ' ἀληθείας ἔμενε, πτεῦ-
 μα Θεῶ· ἐπεὶ ἀόραθον τὸ
 πνεῦμα — ἀπεδείξαμεν
 ᾧ ἔτι τὸ αὐτὸ ὄθι δοκῆσθ
 λέγειν πεφηνέναι, καὶ ἐθὲν
 ἐκ τῆς Μαρίας εἰληφέναι.
 ἐθὲ γὰρ ᾧν ἀληθῶς σάρκα καὶ
 αἷμα ἐχθῶς, εἰ ᾧν ἡμῶς
 ἐξηγερέσασθ, εἰ μὴ ᾧ ἀρ-
 χαίων πλάσιν ᾧ Ἄδᾶμ εἰς
 εὐσθῆν ἀνακευαλγασθῆ.
 μάταια ἐν ὑπὸ Ευαγγελίῳ
 ἔτο δογματικῶδες, ἵνα ἐν-

The Lord therefore, when he had redeemed us with his own Blood, and given his Soul for our Souls, and his own Flesh for our Flesh. — For these things were not done in Appearance only, but in Reality and Truth. For if when he was not a Man, he appear'd to be a Man, neither did he remain, what he truly was, the Spirit of God; for a Spirit is invisible. Now I have demonstrated that 'tis the same thing to say, that he exhibited himself in Appearance only, and to say that he received nothing from *Mary*; for he had not really Flesh and Blood by which he redeemed us, unless he summ'd up the

βάλλωσι τὴν ζῶν τῆς σαρκός. — *Quemadmodum ab initio plasmationis nostræ in Adam, ea quæ fuit à Deo inspiratio vitæ, unita plasmati, animavit hominem, & animal rationale ostendit; sic in fine Verbum Patris, & Spiritus Dei, adunitus antiquæ substantiæ plasmationis Adæ, viventem & perfectum fecit hominem, accipientem perfectum Patrem.*

original Formation of *Adam* in himself. The *Valentinians* therefore are vain in their Opinions about this Matter; while they strive to take away the Life of the Flesh. — For as in the Beginning of our Formation in *Adam*, that breath of Life which was from God, being united to the Body Formed, did animate the Man, and made him a rational Creature; So in the Conclusion did the Word of the Father, and the Spirit of God, when it was united to the Ancient Substance whence *Adam* was formed, make him a living and perfect Man, receiving the perfect Father. See C. 2. p. 395 — 400.

N. B. This, join'd to the other Passages of *Irenæus*, does plainly shew that the λόγος, or Word was in his Opinion instead of the rational Soul in the Person of our Saviour. For so says he here, that as the Soul inspir'd by God at first into the Body of *Adam*, who was already a Man, made him a Rational Creature, so did the λόγος; or πνεῦμα θεῶν, the Word, or Spirit of God united to a Humane Body, made like that of *Adam*, render our Lord a *Compleat Man* also: which will be farther particularly confirm'd by one more concluding Testimony from the same Author.

Fragm.
p. 468.

“Ὡσαύτῃ γὰρ ἢ κλισίῳ τὸς κε-
χυριστοῦ μὲν ἔσωθεν καὶ ἔξωθεν
χρυσίῳ καθαροῦ ἦν, οὕτω
καὶ τὸ εὖ Χρῆσθαι σῶμα κατα-
εὖ ἦν καὶ διαγίγῃ ἔσωθεν
τῷ λόγῳ κατηρέμῳ,
ἔξωθεν δὲ τῷ πνεύματι φε-
ρέμῳ· ἵνα εὖ ἀμοτέ-
ρων τὸ θεῖον ἦ φύσεων
περαδείχθῃ.

For as the Ark was o-
verlaid within and with-
out with pure Gold; so
was the Body of Christ
Pure and Splendid; adorn'd
within with the Word,
and preserv'd without by
the Spirit; that the splen-
dor of the Natures might
be demonstrated by both
those Ornaments.

N. B. When after some time the distinction of Man into *three* parts began to wear out of the Church, and we were suppos'd to be made up of only a *Soul* and a *Body*, *Novatian*, or the Author now passing under his Name, then gives us an Account of the Catholick Doctrin in this Matter; and is most full and plain, that the λόγος assum'd only a *humane Body*, as is evident from many of his Expressions in his excellent Book, which deserves every honest Enquirer's careful perusal on this Occasion. See particularly Chap. 20. p. 749.

N. B. If any one desire to know when the common Notion of a humane rational Soul in our Saviour came first into the Church, I answer, that the first Author that I can trace it in is but a very sorry one, *Theodotus* the old Heretick mention'd by *Ignatius* himself; and whose Notions are known from his *Eastern Doctrin*, after the Works of *Clemens Alexandrinus*, towards the beginning of the second Century. Take this Doctrin in the Words of our most Learned Dr. *Cave*.
Christum a primo rerum principio incarnatum fuisse
[docuit;] λόγῳ ἐνὶ πνεύματι, *tanquam vehiculum,*
semper adfuisse; cumque in terras descenderet his ad-
juvantis fuisse ἑσθλῶς καὶ σαφῶς, *ut eo modo humanis oculis*
visibilis

Histor.
Literar. Pt.
k. p. 54.

visibilis redderetur. He taught, That Christ was incarnate from the beginning of the World, because a Spirit was always joined to the Word, as a Vehicle; and that when he descended on the Earth, a Soul and a Body were added to them, that so he might be made visible to the Eyes of Men. But as this was but an obscure Notion, and broach'd by one of the ancient Hereticks; so it could not prevail much in the Church by his means. *Tertullian* soon after began to confound the Spirit and Soul in Man; and tho' he plainly supposes they in strictness were, and had hitherto been esteem'd different; and seems to own, that he thought our Saviour had no rational Soul, distinct from his Divine Nature; yet by beginning to confound those two parts, he plainly made way for the modern Doctrine; since a Soul of one sort or other, was often ascrib'd to our Saviour; and if the Soul and Spirit were either the same thing, or inseparable from one another, the owning of the one would readily introduce the belief of the other. After him *Origen*, when he was philosophizing about the Pre-existence of Humane Souls, does not exclude the Consideration of the like Soul in our Saviour; but then avoids the common Difficulties, by supposing it assum'd into Heaven, and swallowed up in the λόγος. But this being own'd barely as an uncertain philosophick Hypothesis, did not probably spread far; not at least as any point of Faith: Accordingly in *Novatian*, as we have already noted, we find no Footsteps of this rational humane Soul; but that, according to the primitive Doctrine, the λόγος abundantly supply'd its place in the Person of our Saviour. After *Novatian* we hear little of this Matter for some time, till the days of *Athanasius*; who before his Quarrels with the *Arians*, and that ἀμετρία τῆ ἀντολκῆς, or bending to the other extreme, which those

De Anima
C. 10. p.
313. De
Carne
Christi. C.
11. p. 367.
C. 18. p.
373. C.
19. p. 374.
C. 21. p.
375. C. 23.
p. 377. De
Resurrect.
Carnis, C.
49 p. 417.
Adv. Prax.
C. 30. p.
662.
Vid. Huetii
Orig.
n. p. 49.
Vid.
Contr.
Cels. L. I.
p. 52, 54.
55

See Bp.
Pearson on
the Creed,
Art. III
p. 160.

Vid Cave
Hist Lit.
Pt I. p.
202.

Jud. v. 3.

Disputes introduc'd, most exactly retain'd the ancient Doctrine ; as is clearly seen in his second Oration against the *Gentiles*, concerning the *Incarnation*. However, when it afterward appear'd, that the *Arians*, among their other primitive sacred Truths, preserv'd and insisted on this Doctrine, that alone was enough for its Condemnation after the middle of the fourth Century. Nay, the stream ran so high at that time, that one of the learnedest Persons then in the Church, I mean *Apolinarius*, who had written against even some Opinions of the *Arians*, yet retaining this ancient Doctrine of theirs, was himself condemn'd for an Heretick ; and so another branch of the sacred *Depositum* of the truly Primitive Christian Faith, after it had tolerably kept its Ground for three Centuries and an half, underwent the common Fate of many others of the same Nature, and became *Heretical* with them also. Tho' I hope God's good Providence will soon so correct and reform his Church, that an honest Man may venture to read the Scriptures, and the most Primitive Writers, and freely to draw the original Doctrines of Christianity thence, without the *odium of Heretical Pravity*: The dread of which has hitherto been too hard for almost all the sincerest enquirers into these Matters ; and discourag'd the most from so much as attempting the Restoration of that *Faith*, which was once deliver'd to the *Saints*, in the first Age of the Gospel.

N. B. Upon the Correction of this fatal Mistake, about a rational *humane* Soul of our Saviour, and its suffering for us ; whereas it was the *divine Soul*, or *λογος*, which was in him, and which suffered also for us, as we shall see presently, all the Texts of Scripture relating to the *Incarnation* and *Redemption* receive a new Lustre, and
appear

appear to be so far from being dark, obscure and unintelligible, as they have been long to us, that they are clear and plain, perspicuous and affecting; and shew that the greatness of this *Mystery of Godliness* at the Incarnation, was the Blessed Son of God's real *Condescension*, and *Love*, and *Humiliation*, and *Sufferings* on our Account: Which instead of Metaphysical Arguments and Distinctions, require the highest degree of Religious Wonder and Gratitude; that *God has so loved the World as thus to give his only begotten Son, that all that believe on him may not perish, but have everlasting Life.* 1 Tim. III. 16. John III. 16.

N. B. A Soul or $\Psi\upsilon\chi\eta$ is ascrib'd to God the Father himself, in the following Places. *Lev.* XXVI. 11. 30. *1 Sam.* II. 35. *Psal.* XI. 5. *Prov.* VI. 16. *Isa.* I. 14. XLII. I. *Jer.* V. 9. 29. VI. 8. IX. 9. XIV. 19. XXXII. 41. LI. 14. *Ezek.* XXIII. 18. *Amos* VI. 8. *Matt.* XII. 18. *Heb.* X. 38. See *Matth.* XVI. 26. with *Luc.* IX. 25.

N. B. $\Psi\upsilon\chi\eta$ signifies the Rational Soul in the Texts following. *Matt.* X. 28. 39. XVI. 25, 26. *Mar.* VIII. 35, 36, 37. *Luc.* IX. 24. XII. 10. XVII. 13. *Job.* XII. 25. *1 Pet.* IV. 19. 2 *Pet.* II. 8, 14. 3 *Job.* v. 2.

N. B. $\pi\epsilon\upsilon\mu\alpha$, $\pi\epsilon\upsilon\mu\alpha\ \acute{\alpha}\gamma\iota\omicron\nu$, or $\pi\epsilon\upsilon\mu\alpha\ \theta\epsilon\omicron\varsigma$, The Spirit, the Holy Spirit, or the Spirit of God in several Texts and Testimonies signifies the $\lambda\omicron\gamma\omicron\varsigma$, or Divine Nature of our Saviour. *Mar.* II. 8. *Luc.* I. 35? *Job.* VI. 56. 63. *Rom.* I. 3, 4. *1 Tim.* III. 16? *Heb.* IX. 14. *1 Pet.* III. 18, 19, 20. *Clem. Ep.* II. § 9. p. 187. *Herm. Simil.* V. §. 6. p. 106. *IX.* §. 1. p. 111. *Barnab.* §. 7. p. 21. *Ignot. ad Smyrn. Salutat.* *Justin. Apol. Tatian.* §. 10. p. 25. *Theoph. ad Autolyc.* L. II. p. 88. *Iren. L. V. C. 1. P.* 393, 394. *Tertull. contra Prax.* & *contr. Marcion.*

Hippolyt. apud Theodorit. Dialog. I. Cyprian. De Idolor. Vanitat. Tract. IV. Lactant. L. IV. C. 12. See Sandius Interpretat. Paradox. in Luc. I. 35.

N. B. During our Saviours state of *Humiliation* he stood in need of, and was assisted by the Holy Spirit, and by the good Angels.* *Matt. III. 16. IV. 1. 11. XII. 18, 28, 31, 32. Luc. I. 35. III. 22. IV. 1. 14, 18. XXII. 43. Job. I. 32. 33, 34. III. 34. Act. I. 2. X. 38. Philip. II. 6, 7, 8. Heb. II. 11. Just. Dialog. cum. Tryph. p. 314, 315.*

N. B. The state of our Saviour's *Exaltation* is own'd by all. So many of the Texts relating to it do not come in our way elsewhere. But if any desire to consult them, they are these. *Matt. XXVIII. 18, 19, 20. Luc. XXII. 29, 30, 69. XXIV. 26. Job. XX. 21, &c. Act. II. 33. III. 13. 15. X. 42. Rom. VIII. 34. Eph. I. 19.— 23. Philip. II. 9, 10, 11. Heb. II. 9. VII. 26. 28. VIII. 1. 2. Jam. II. 1. I Pet. III. 22. Apoc. passim. See Hippolyt. De Antichristo apud Combefis Auctar. Noviss. p. 28.*

ARTICLE XVI.

Jesus Christ, *the Word, and Son of God, when he was Incarnate, was liable to Temptations in his Divine Nature ; and therein suffered for us ; as the rational Soul is tempted and suffers in other Men, by its partaking of the Temptations and Sufferings of the Body.*

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὸ ἔρημον, ὑπὸ τὸ πνῶμα, πειρᾶσθαι ὑπὸ τὸ διαβόλου.

Τὸν ὃ ἀρχηγὸν τῆ ζωῆς ἀπειλείνατε.

Ποιμαίνειν τὴ ἐκκλησίαν κυεῖς, ἣν ᾤκειποιήσατο διὰ τὸ ἰδίῃς αἵματι.

N. B. So this Text was ever read, 'till the Days of *Athanasius*, when *κυεῖς Lord*, was changed to Θεὸς *God*.

Ἐἰ γὰρ ἔγνωσθε, ἐκ ἀντὶ κύνων τὸ δόξης ἐσαύρωσθε.

Ἔστο γὰρ φρονέειτω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ ὅς ἐν μορφῇ Θεοῦ ὑπέαρχων, ἐκ ἀρπαγμῶν ἠγάπησατο τὸ

Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil. See XXI. 37, 38, 39. *Mar. I. 12. XII. 6, 7. Luk. IV. 1, 4c. XX. 13, 14, 15.*

But ye have killed the Prince of Life.

To feed the Church of the Lord, which he has purchas'd with his own Blood.

For had they known it they would not have crucified the Lord of Glory.

Let this Mind be in you which was also in Christ Jesus ; who being in the form of God, did not as-

ἵνα τῆς σωτηρίας ἡμῶν διὰ
παθημάτων τελευτήσῃ.

whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through sufferings.

Ὅθεν ὠφέλε χεῖ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμῃ ἡμῶν καὶ πρὸς ἀρχιερέας, τὰ πρὸς τὸ Θεόν, εἰς τὸ ἰλάσκειν τὰς ἀμαρτίας ἡμῶν. ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Wherefore in all things ^{v. 17, 18.} it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Ὅτι γὰρ ἔχοντων ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ἢ ἀδυνατεῖαι ἡμῶν, πεπειρασμένον ἢ χεῖ πάντα καθ' ὁμοιότητα, χάρις ἀμαρτίας.

For we have not an ^{IV. 15.} High Priest which cannot be touched with the feeling of our Infirmities; but was in all points tempted, like as we are, yet without Sin.

Ὅτι ἐν τῇ ἡμέρῃ τῆς σαρκὸς αὐτῆς δεήσεις ἔχει, καὶ ἰκετηρίας πρὸς τὸ δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κλαυθῆος ἰσχυρῆς, καὶ δακρύων, προσευχῆς. καὶ εἰπακθεὶς ἀπὸ τοῦ θύλακος αἵματος. καὶ ὡς ὢν ὑπὸς ἑμαρτην ἀφ' ὧν ἔπαυσε τὸ ὑπακούειν.

Who in the days of his ^{v. 7, 8.} Flesh, when he had offered up Prayers and Supplications, with strong Crying and Tears unto him that was able to save him from Death; and was heard in that he feared. Tho' he were a Son, yet learned he Obedience by the things that he suffered.

1 Pet. I. 19. Ἀλλὰ τίμια αἷματι, ὡς
ἀμνὸς ἀμώμωτος καὶ ἀσπίλωτος
Χεῖρ.

Apoc. I.
17, 18. Ἐγὼ εἰμι ὁ πρῶτος, καὶ
ὁ ἔσχατος· καὶ ὁ ζῶν, καὶ
ἐθνήσθην νεκρὸς· καὶ ἰδὼς ζῶν
εἰμι εἰς τοὺς αἰῶνας τῶν αἰῶ-
νων, καὶ ἔχω τὰς κλεῖς τοῦ
αἴθρου καὶ τοῦ θανάτου.

II. 8. Ταῦτα λέγει ὁ πρῶτος, καὶ
ὁ ἔσχατος· ὅς ἐθνήσθην νεκρὸς,
καὶ ζήσθην.

Thadd.
Spicileg.
Tom. I.
P. 11. Καὶ πῶς ἐταπείνωσεν ἐ-
αυτὸν, καὶ ἀπέθανε, καὶ ἐσμύ-
κρυνεν αὐτὸν τῷ Θεῷ.

Barnab.
§. 7. p. 20,
21. Ἐἰ ἔν ὁ υἱὸς τοῦ Θεοῦ ὧν
κρίει, καὶ μίλλων κρίνειν
ζῶντας καὶ νεκρὸς ἔπαθεν, ἵ-
να ἡ πληγὴ αὐτοῦ ζωοποιή-
σῃ ἡμᾶς, πιστεύσωμεν ὅτι ὁ
υἱὸς τοῦ Θεοῦ ἐκ ἡδύνατο πα-
θεῖν ἐν μὴ διὰ ἡμᾶς· ἀλλὰ
καὶ σωθῆναι ἐπιβίβητο ὅτι
καὶ ἡμεῖς ἀκούσατε πῶς πεί-
νάτα περὶ ἀνθρώπων οἱ ἱερεῖς
τοῦ λαοῦ, γεγενημένων ἐπι-
πολῆς αὐτοῦ, ὡς ἂν μὴ ἴη-
σθαι τῷ ἱερῶν θανάτῳ
(ὡς οὐκ ἐβόησε), εἰς τὸ λα-
τοκρίει· ἐπεὶ καὶ αὐτὸς
ὑπερ τῶν ἡμετέρων ἀμαρτιῶν
ἐμελλε σκευθῆναι τῷ πνύμα-
τι περιφέρειν θυσίαν.

But with the precious
Blood of Christ, as of a
Lamb without blemish,
and without spot. See
Job. III. 16. and 1 Job.
III. 16.

I am the first, and the
last: I am he that liveth,
and was dead, and behold
I am alive for evermore,
and have the Keys of the
invisible World, and of
Death.

These things saith the
first, and the last; who was
dead, and is alive.

And how he humbled
himself, and died, and les-
sened his Divinity.

If therefore the Son of
God, who is the Lord of
all, and shall come to judge
both the quick and dead,
hath suffered, that his
stripes might revive us;
Let us believe that the
Son of God could not
have suffered but for us.
But being crucified, they
gave him Vinegar and Gall
to drink. Hear therefore
how the Priests of the
Temple did foreshew this
also. The Lord, by his
Command, which was writ-
ten, declared, that whoso-
ever did not fast the ap-
pointed fast, he should die
the

the Death ; because he also was himself one day to offer up the Vessel of the Spirit a Sacrifice for our Sins.

Συνεχώρησε παθεῖν ἢ τῆ φύσῃ ἀπαθῆ, ἢ ὑὸν ἢ ἀγαπιτόν, ἢ Θεὸν λόγον, ἢ τὴ μεγάλης αὐτῷ βουλῆς ἀγγελοῦ.

Ἐν ᾧ κύνειθ ἢ ἔρανε κὺ τὸ γῆς πάντα ἰσέμενε δι' ἡμᾶς. κ. τ. λ.

Καὶ ὅπ συγχωρήσῃ Θεῷ εμερὸν ἰσέμεινεν, ἀιχύνω καταφρονήσας, ὁ Θεὸς λόγθ. κὺ ὅπ ἀπέδατε, κ. τ. λ.

Ἐυδίκησεν αὐτὸς γνώμη σῆ ὁ διμερῆς ἀνθρώπου ἀνθρώπθ ἡλύαξ, ὁ νομοθέτης ἰσὸ νόμος, ὁ ἀρχιερεὺς ἱερεῖον, ὁ πιμῶν πρέσβαπν κὺ ἀξιδιμύισατόσε, ἢ ἑαυτῷ Θεὸν κὺ πατέρος, κὺ τῷ κόσμῳ κατήλλαξ, κὺ τὸ ἐπκειμένης ὀργῆς τὸν πάντας ἑλδιδέρωσε ἡλύμυθ ἐκ παρθένης, ἡλύμυθ ἐν σαρκί, ὁ Θεὸς λόγθ. ὁ ἀγαπιτὸς υἱὸς, ὁ φρωτόλοκθ πάσης κήσεως. — κὺ γέγενεν ἐν μήτρῳ παρθένης ὁ διαπλάστων πάντας τὸν ἡγιαμένους, κὺ ἐνσαρκώθη ὁ ἀσαρκθ, ὁ ἀκέρεις ἡγιαθεὺς ἐν γέενθ

He permitted him to die, Constitut. who by Nature could not suffer ; his beloved Son, L. II. C. God the Word, the An-^{24. p. 234:}gel of his great Council.

If therefore the Lord L. III. C. of Heaven and Earth un-^{19. p. 289, 290.}derwent all his Sufferings for us, &c.

And that by the per- L. VIII. mission of God, he who C. 1. p. was God the Word en-^{388.}dured the Cross, and despised the Shame, and that he died, &c.

He was pleased, by thy C 12. p. good Will, to become Man, ^{402.} who was Man's Creator ; to be under the Laws, who was the Legislator ; to be a Sacrifice, who was an High-Priest ; to be a Sheep, who was the Shepherd ; and he appeased thee, his God and Father, and reconciled thee to the World, and freed all Men from the Wrath to come ; and was made of a Virgin, and was in Flesh ; being God the Word, the beloved Son, the first-born of the whole Creation. — He was in the Womb of a Virgin, who formed all

γενήθη.—Ἐφῆς κὶ ποτῶ
 κὶ ὕπνε μεταλαβὼν ὁ τρέ-
 φων πάντας τοὺς χριζόντας
 Ἐφῆς.—κὶ κριθεὶς ὁ
 κριτῆς, κὶ κατακριθεὶς ὁ
 σωτὴρ, σαύρω περιηλώθη ὁ
 ἀπαθὴς, κὶ ἀπέθανεν ὁ
 τῆ φύσε ἀθάνατος, κὶ ἐ-
 τάφη ὁ ζωοποιός.

Mankind that are born in-
 to the World : He took
 Flesh, who was without
 Flesh : He who was be-
 gotten before time, was
 born in time :—He
 was partaker of Meat, and
 Drink, and Sleep, who
 nourishes all that stand in
 need of Food.--And he that
 was the Judge, was judged ;
 and he that was the Savi-
 our, was condemned ; he
 that was impassible, was
 nailed to the Cross ; and
 he who was by Nature
 immortal, died ; and he
 that is the giver of Life,
 was buried.

Ignat. ad
 Rom. § 6. εἴ) πάθος χεῖρε τῶ Θεοῦ μου.
 p. 76.

Permit me to imitate
 the Passion of Christ, my
 God.

Ad Poly-
 carp. §. 3.
 p. 95.

Προσδύνα χεῖρον τῷ υἱὸν
 τῶ Θεοῦ, τῷ ἄχρονον ἐν χεῖ-
 ρω τὸν ἀόρατον ἢ φύσε ὄ-
 ρατον ἐν σαρκί ; τὸν ἀψη-
 λάφητον κὶ ἀραφῆ, ὡς ἀσώ-
 ματον, δι᾽ ἡμᾶς ὃ ἀπτόν
 κὶ ψηλαφῆτον ἐν σώματι
 τὸν ἀπαθῆ, ὡς Θεὸν, δι᾽
 ἡμᾶς ὃ παθητὸν, ὡς ἀν-
 δραπον τὸν χτῖ πάντα
 τρέπον δι᾽ ἡμᾶς ὑπομεί-
 τατα.

Wait for Christ, the
 Son of God ; for him
 that was before time, but
 appeared in time ; him
 that was by Nature in-
 visible, but became visible
 in the Flesh ; him that
 was impalpable, and could
 not be touch'd, as incor-
 poreal, but could be touch-
 ed, and was palpable in
 the Body ; him that was
 impassible, as being God,
 but became passible for
 our sakes, as being Man ;
 him

him that endured Affliction all manner of ways for our sakes.

Ἐὰν ἀποδείξαι μὴ δύνω-
μα ὅτι καὶ περιπλήρην ὑπέ-
τασσάμενος τῷ ὄλῳ, Θεὸς αὖν,
καὶ γεννηθεὶς ἀνδρωπότη δια-
τὸ παρθένου, ὁμοιοπαθῆς ἡ-
μῖν, σάρκα ἔχων, καὶ τὸ πᾶν
πατρὸς βουλή. κ. τ. λ.

Πῶς εἶπεν, ὁ πατὴρ Ἀβραάμ
ἀφ' οὗ Θεός, καὶ ὑπερέτης
ἐν τῷ πατρὶ τῷ ὄλῳ Θεός,
διὰ τὸ παρθένα γεννηθεὶς
ἀνδρωπότη, ὁμοιοπαθῆς
πᾶσι, ὡς ἀσέβης, γέροντες.

Περὶ τῶ ἀφ' οὗ ὅν παρέ-
δωκεν ἡμῖν ὁ ἡμέτερος Χει-
ρὸς ποιῆν εἰς ἀνάμνησιν τῆς
σωματοποιήσεως αὐτοῦ, διὰ
τοῦ πιστεύοντες εἰς αὐτὸν
δι' ἑσ καὶ παθητὸς γέροντες,
κ. τ. λ.—εἶπεν αὖτις ὁ σω-
φρονεὶς, ἐπ' Θεός, καὶ ἀνδρω-
πότη, καὶ σωφρονεὶς, καὶ
ἀποθνήσκων κεννηγεννηθεὶς
ἀποδείκνυ.

Καὶ ἂν γὰρ τῶ ὀνόματι
αὐτοῦ τῆς τῆ ὑπὲρ τῶ Θεός,
καὶ ἀσέβητος πάσης κτίσεως,
καὶ διὰ παρθένα γεννηθεὶς,
καὶ παθητὸς γεννηθεὶς ἀν-

Tho' I should not de-
monstrate that he pre-
existed, and that he was
content to be born a Man
of like Passions with us,
of the Virgin, and having
our Flesh, according to
the will of the Father,
&c.

How he that was seen
to Abraham as a God, be-
ing also the Minister of
that God, who was the
Maker of the Universe,
when he was born a Man
by the Virgin, became, as
thou saidst, of like Passions
with all Men.

Concerning that Bread
which our Christ deliver-
ed to us, to do in remem-
brance that he was incar-
nate, for the sake of those
that believe on him ; for
whose sake also he be-
came liable to suffering, &c.
—He it is who was
crucified, who by our prea-
ching is declar'd to be
God, and Man, and cru-
cified and dying.

Against his Name, who
is the Son of God, and the
first-born of every Crea-
ture, and who was born by
the Virgin ; and was made

ὁμοίως.

Just. Dial.
cum
Tryph.
p. 267.

p. 279,
280.

p. 296,
297.

p. 312.

θρώσκ, κὶ σαυρωθένθ, κ. τ. λ.

a Man, liable to sufferings, and was crucified. See p. 326.

p. 331.

Ὅτι ἰδρῶς ὡσεὶ θρόμ-
κοι κατεχέτο, αὐτῷ ἐυχο-
μίνε, κὶ λέγωνθ, παρελ-
θέτω, εἰ δυνατὸν τὸ πο-
τήειον τῆτο, ἐνβόμυ τῆ καρ-
δίας δηλονότι ἕσης, κὶ τῆ
ὄσων ὁμοίως, κὶ ἐοικύιαι
τῆ καρδίας κηρῶ τηκαμένω
εἰς τῆ κοιλίαν· ὅπως εἰδα-
μῶ ὅτι ὁ πατήρ ἢ ἐαυτῷ
υἱὸν κὶ ἐν τοίτοις πάθεισιν
ἀληθῶς γερονέναι δι᾽ ἡμῶς
βεβέληθ· κὶ μὴ λέγωμῶ
ὅτι ἐκεῖνθ, τῷ Θεῷ υἱὸς
ὄν, ἐκ ἀντελεμβάνεθ τῆ
γενομένων κὶ συμβάντων
ὑπῶ.

Because sweat, as it were great drops, poured down when he prayed, and said, If it be possible let this Cup pass from me : On account that his Heart was in a trembling Condition, and his Bones in like manner, and his Heart, in his inward parts, like unto melting Wax: that we may thence understand that his Father was willing that his own Son should really endure such sufferings for our sake, that we might not say that he himself, the Son of God, did not partake of those Accidents which befel him.

p. 336.

Κηρυθέντα δι᾽ αὐτῶν
παθόντα λόγον.

By them was preached the suffering Word.

p. 345.

Ἐν ἧ κὶ τῷ πάθει, ὁ πέ-
πονθε δι᾽ αὐτῷ ὁ Θεὸς τῷ
Θεῷ, μέμνηθ.

Wherein he takes notice of that Passion which God suffered by God himself.

Ὁ Θεὸς πέπονθεν ὑπὸ
ἀξίως Ἰσραηλίδθ. Me-
lito. Grave Not. in Bull.
p. 86.

God suffered by an *Israeli*-
tish hand.

Iren. L. I.
C. 4. p.
47.

Καὶ διὰ τί ὁ λόγθ τῷ
Θεῷ σάρξ ἐχέει, κὶ ἐπα-
θει, ὀυχαίεισιν.

To acknowledge with thankfulness why it was that the Son of God was made Flesh.

[Cerinthus docuit,] In fine revolasse iterum Christum de Jesu, & Jesum passum esse, & resurrexisse; Christum autem impassibilem perseverasse, existentem spiritalem.

Secundum autem nullam sententiam hereticorum verbum Dei Caro factum est. Si enim regulas ipsorum omnium perscrutetur, inveniet, quoniam sine carne & impassibilis ab omnibus illis inducitur Dei Verbum, & qui est in superioribus Christus.

— Qui autem Jesum separant a Christo, & impassibilem perseverasse Christum, passum vero Jesum dicunt, id quod secundum Marcum est præferentes Evangelium, cum amore veritatis legentes illud, corrigi possunt.

Οὐδὲ ἄλλον μὲ παθόντα καὶ ἐγερθέντα χειρὸν ἄλλου ἢ τὸν ἀναπήσαντα καὶ ἀπαθῆ διαμεμνηκότα. κ. τ. λ. ἀλλὰ τὸν υἱὸν τοῦ Θεοῦ καὶ ἀνθρώπου γεγονότα καὶ παθόντα, κ. τ. λ.

[Cerinthus taught,] That Christ at last flew away from Jesus, and that Jesus suffered, and rose again, but that Christ continued impassible, as being spiritual.

But indeed none of the L. III. C. Opinions of the Hereticks allow that the Word of God was made Flesh; for if one makes exact enquiry into all their Rules of Faith, he will discover that the Word of God, and that Christ, who is above, is introduc'd by them all, as without Flesh, and impassible.—But for those who separate Jesus from Christ, and affirm that Christ continued impassible, but that Jesus suffered; if they read that Gospel which was written by Mark, with the love of Truth, which themselves receive, they may thence correct their Errors.

Not one Christ who suffered, and rose again; and another that flew away, and continued impassible, &c.—But the Son of God who was also made Man, and suffered, &c.

C. 18. p.
241, 242,
243.

Non ergo alterum Filium Hominis novit evangelium, nisi hunc qui ex Maria, qui & passus est. Sed neque Christum avolantem ante passionem ab Jesu, sed hunc qui natus est Jesum Christum novit Dei Filium, & eundem hunc passum resurrexisse. — Providens has blasphemias regulas, quæ dividunt Dominum, quantum ex ipsis attinet, ex altera & altera substantia dicentes eum factum. — Quia autem omnes qui prædicti sunt, etsi lingua quidem confitentur unum Jesum Christum, semetipsos derident; aliud quidem sentientes, aliud vero dicentes. — al erum quidem passum & natum, hunc esse Christum annunciant, & esse alterum eorum demiurgi autem, qui sit ex dispositione; vel eum qui sit ex Joseph, quemque possibilem argumentantur; alterum vero eorum ab invisibilibus & inenarrabilibus descendisse; quem & invisibilem,

The Gospel therefore knows no other Son of Man, but him who was of *Mary*, who did also suffer. Nor does it know a Christ who flew away from Jesus before his Passion, but it knows Jesus Christ, who was born, and was the Son of God; and who after his Passion rose again. — Foreseeing these blasphemous Rules, which divide our Lord, so far as is possible, and say he is made up of two Substances. — But because all the foremention'd Hereticks, altho' in Word they do indeed confess one Jesus Christ, expose themselves to derision, while they think one thing and say another. — They declare that this our Christ suffered, and was born, but that there is another which is deriv'd from the Creator, who is from the Oeconomy; or that there is one deriv'd from *Joseph*, whom also they allow in their reasoning to be liable to sufferings; but that the other descended from invisible and inefable Places; whom also they affirm to be Invisible,

& incomprehensibilem, & impassibilem esse confirmant: Errantes a veritate, eo quod abstat eorum sententia ab eo qui est vere Deus; nescientes quoniam hujus Verbum unigenitus, qui semper humano generi adest, unitus & conspersus suo plasmati, secundum placitum Patris, & Caro factus, ipse est Jesus Christus Dominus noster, qui & passus est pro nobis. —

In omnibus autem est & homo plasmatio Dei; & hominem ergo in semetipsum recapitulans, est invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & impassibilis passibilis, & Verbum homo; cum sit ipse salvator eorum qui salvantur, & dominus eorum qui sunt sub dominio, & Deus eorum quæ constituta sunt, & unigenitus Patris, & Christus qui prædicatus est, & Verbum Dei Incarnatus, cum advenisset plenitudo temporis, in quo Filium Hominis oportebat fieri Filium Dei. Igitur

incomprehensible, and impassible. These err from the Truth, because their Doctrine departs from him who is truly God: Not understanding that the Word of this God, the only begotten, who is ever present with Humane Nature, being united and mixed with his own Workmanship, according to the good Will of the Father, and made Flesh, he is Jesus Christ our Lord, who also suffered for us. —

On all Accounts therefore he is Man, the Workmanship of God; and on that Account he summed up Mankind in himself, and he is one invisible who became visible; one incomprehensible that was made comprehensible; and one impassible who was made passible; and the Word made Man: While he is the Saviour of those that are saved, and the Lord of those that are under Dominion, and the God of those things that are created, and the only begotten of the Father, and Christ, who is preached, and the Word of God, incarnate, when that fulness

omnes extra dispositionem sunt qui sub obtentu agnitionis, alterum quidem Jesum intelligunt, alterum autem Christum. — Hi sunt erroris discipuli, qui a foris quidem oves, — intrinsecus vero lupi: sententia enim eorum homicidialis; — comminuens autem & per multa dividens Filium Dei, quos & Dominus nobis cavere prædixit; & discipulus ejus Joannes in prædicta Epistola fugere eos præcepit, dicens, Multi seductores exierunt in hunc Mundum, qui non consententur Jesum Christum in carne venisse: hic est seductor, & Antichristus. Videte eos, ne perdati quod operati estis. Et rursus in Epistola

1 Joh. IV. ait, Multi Pseudoprophetae exierunt de seculo. In hoc cognoscite spiritum Dei; omnis spiritus qui confitetur Jesum Christum in carne venisse ex Deo est: & omnis spiritus qui solvit Jesum Christum non

of time was come wherein the Son of God was to become the Son of Man. They therefore are out of the Dispensation, who, under the pretence of Knowledge, suppose that Jesus is one Person, and Christ another. — These are the Disciples of Error, who outwardly appear to be Sheep, — but inwardly are Wolves; their Opinion is deadly, — parting and dividing the Son of God many ways: whom also the Lord forewarned us to take care of. And John his Disciple in the forecited Epistle commands us to avoid them, saying, Many Deceivers are gone out into this World, who do not confess that Jesus Christ is come in the Flesh. Such an one is a Deceiver, and an Antichrist. Take heed of them, lest ye lose those things which ye have wrought. Again he says in an Epistle, Many false Prophets are gone out into the World. By this know ye the Spirit of God; every Spirit which confesseth that Jesus Christ is come in the Flesh is of God.

est

2 Joh.
v. 7, 8

1 Joh. IV.
1, 2, 3.

est ex Deo, sed ex Antichristo est. *Hæc autem similis sunt illi quod in Evangelio dictum est, Quoniam Verbum Caro factum est, & habitavit in nobis. Nescit ergo eum qui evolavit Christum a Jesu; neque eum novit salvatorem qui sursum est; quem impassibilem esse dicunt. Si enim alter quidem passus est, alter autem impassibilis mansit; & alter quidem natus est, alter vero in eum qui natus est descendit, & rursus reliquit eum, non unus, sed duo monstrantur. Quoniam autem unum eum & qui natus est, & qui passus est Christum Jesum novit Apostolus, iterum dicit, An ignoratis quia quotquot baptizati sumus in Christo Jesu, in morte ejus baptizati sumus? ut quemadmodum resurrexit Christus a mortuis, sic & nos in novitate vitæ ambulemus. Rursus autem significans Christum passum, & ipsum esse; Filium Dei,*

And every Spirit which dissolves Jesus Christ, is not of God, but of Antichrist. And these Expressions are like to that which is written in the Gospel. For the Word was made Flesh, and dwelt among us. He therefore knew not of that Christ which flew away from Jesus; nor did he own that Saviour which was above, whom they affirm to be impassible. For if the one suffered, and the other remained impassible; the one was born, but the other descended on him that was born, and afterward left him, 'tis plain there were not one but two. But that the Apostle knew of no more than one Christ Jesus, who was born, and suffered, he says again, Know ye not that so many of us as were baptized in Christ Jesus were baptized in his Death? That like as Christ rose again from the dead, so we also should walk in newness of Life. And again, he signifies that Christ suffered, and that it is he who is the Son of God, who died for us, and in the fulness of time redeem-

Joh. I. 14.

Rom. VI.
3. 4.

qui pro nobis mortuus est, & sanguine suo redemit nos, in præfinito tempore, &c. — Hunc eundem qui apprehensus & passus est, & effudit sanguinem suum pro nobis, hunc Christum, hunc Filium Dei manifestissime annuncians, &c.

C 19. p.
243.

Qui spiritum quidem interimunt, alium autem Christum, & alium Jesum intelligunt; & non unum Christum, sed plures fuisse docent: & si unitos eos dixerint, iterum ostendunt eum quidem participasse passionem, hunc autem impassibilem perseverasse; & hunc quidem ascendisse in pleroma, hunc autem in medietate remansisse.

C 20 p.
245, 246,
247.

Ostenso manifeste quod in principio Verbum existens apud Deum, per quem omnia facta sunt, qui & semper aderat generi humano, hunc in novissimis temporibus, secundum præfinitum tempus a Patre, unitum suo plasmati, passibilem hominem factum, exclusa est omnis contradictio. —

ed us by his Blood, &c. — He most plainly declares, that the very same Person who was apprehended, and suffered, and shed his Blood for us, is Christ, the Son of God, &c.

Who destroy the Spirit, and suppose Christ is one Person, and Jesus another, and teach, that there is not one, but two Christs; and if they say they are united, still they say that the one partook of the Passion, but the other remained impassible; and that the one ascended up to the Plenitude, but the other remained in the intermediate Regions.

Since we have demonstrated plainly, that the Word which was in the beginning with God, by whom all things were made, who also was ever present with Mankind; and that in the last Ages, at the time appointed by the Father, he was united to his own Workmanship, and made a Man liable to sufferings, all Contradicti-

φανερὸν ἔν ὅπ Παῦλῳ ἄλλ-
 λον Χριστὸν ἐκ δεῖν, ἀλλ'
 ἢ τῷτον ἢ παθόντα, καὶ τα-
 φέρτα, καὶ ἀναστάντα, καὶ ἡ-
 μηθέντα, ὃν καὶ ἀνθρώπων
 λέγει ——— *Significans*
quoniam non Christus
impassibilis descendit in
Jesum, sed ipse Jesus
Christus cum esset, pas-
sus est pro nobis; qui de-
cubuit, & resurrexit;
qui descendit & ascen-
dit; Filius Dei, Filius
Hominis factus. — Et
ipse autem Dominus ma-
nifestum fecit eum qui
est passus; cum enim
interrogasset discipulos,
 Quem me homines di-
 cunt esse, Filium Ho-
 minis? & Petrus cum
 respondisset, Tu es
 Christus Filius Dei
 vivi; & cum laudatus
 esset ab eo; — *manife-*
stum fecit quoniam
Filius Hominis, hic est
Christus Filius Dei vi-
vi. — Ipse qui ag-
nitus est a Petro Chri-
stus, qui eum beatum
dixit quoniam Pater ei
revelavit Filium Dei
vivi, dixit semetipsum
oportere multa pati, &
crucifigi, & hunc Pe-

on hereto is excluded.
 — 'Tis manifest there-
 fore that Paul knew of
 no other Christ but him
 that suffered, and was
 buried, and rose again,
 and was born; whom al-
 so he calls a Man, ———
 denoting thereby that it
 was not an impassible
 Christ that descended up-
 on Jesus, but that he who
 was Jesus Christ suffered
 for us; who lay down, and
 rose again; who descend-
 ed and ascended; the Son
 of God who was made
 the Son of Man. — And
 the Lord himself made it
 plain who it was that
 suffered; for when he had
 asked his Disciples, Whom
 do Men say that I am?
 The Son of Man? And
 when Peter had replied,
 Thou art Christ, the Son
 of the living God: And
 when he had been com-
 mended by him: — He
 thereby plainly discover-
 ed, that the Son of Man,
 he is Christ, the Son of
 the living God. — That
 Christ, who was confes-
 sed by Peter, who there-
 fore called him Blessed,
 because the Father reveal-

Mat.
 XVI. 13.]

trum increpavit, secundum opinionem putanti eum esse Christum, & passionem ejus averfanti; & dixit discipulis, Si quis vult post me venire abneget se, & tollat crucem suam, & sequatur me; qui enim voluerit animam suam salvam facere, perdet illam; & qui eam perdiderit propter me, inveniet eam. *Hæc enim Christus manifeste dicebat, ipse existens salvator eorum qui propter suam confessionem in mortem traderentur, & perderent animas suas. Si enim ipse non erat passurus, sed avolaret a Jesu, quid & adhortabatur discipulos tollere crucem, & sequi se? quam ipse non tollebat secundum eos, sed relinquebat dispositionem passionis. Si quis autem, quasi duorum existentium, judicium de his faciat, invenietur multo melior, & patientior, & vere bonus, qui in vulneribus ipsis, & plagis, & reliquis quæ in eum commiserunt*

ed to him the Son of the living God, said, that he himself was to suffer many things, and to be crucified; and when the same Peter thought him to be a Christ, according to humane Opinion, and was averse to his Passion, he rebuked him, and said to his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me. For he that will save his Life shall lose it; and he that will lose it for my sake, shall find it. These are the plain Words of Christ, who is the Saviour of those who should be delivered unto Death for confessing him, and should lose their Lives. For if he was not to suffer, but to fly away from Jesus, why did he exhort his Disciples to take up their Cross, and follow him? which Cross, according to them, he did not take up himself, but left the Oeconomy of his Passion. Now if any one would pass his Judgment concerning these Persons, supposing them two, he
beneficus

beneficus est, nec memor est in se commissæ malitiæ, eo qui avolavit; nec ullam injuriam, neque opprobrium passus est. Hoc autem idem & illis occurrit qui dicunt eum putative passum. Si enim non vere passus est, nulla gratia ei, cum nulla fuerit passio. Et nos cum incipiemus vere pati seducens videbitur, adhortans nos vapulare, & alteram præbere maxillam, si ipse illud non prius in veritate passus est. Et quemadmodum illos seduxit, ut videretur eis ipse hoc quod non erat, & nos seducit adhortans perferre ea quæ ipse non pertulit. Erimus autem & supra Magistrum, dum patimur & sustinemus quæ neque passus est neque sustinuit Magister.

will be found much the better, and more patient, and truly good, who in the Wounds, and Stripes, and the other Indignities which they offer'd him was kind, and was not mindful of the Injury he had receiv'd, than he who flew away, and did not suffer any Injury or Indignity at all. Nay, this very thing confutes those also that say he suffered only in appearance. For if he did not really suffer, there is no Thanks due to him, where there was no Suffering. And when we begin to suffer in earnest, we shall have reason to suppose that he has deceived us, when he exhorted us to be beaten, and to turn the other Cheek, if he himself did not really suffer before us. And as he deceived them so as to seem to them to be what he was not, so also he deceives us when he exhorts us to undergo those things which himself did not undergo. Nay, we shall be above our Master, while we endure and suffer what

what our Master never endured nor suffered, &c.
See C. 32. p. 260.

L. IV. C. 37. p. 333, 334. *Secundum hanc igitur rationem & Filium Dei Hominem videbant, conversatum cum hominibus; id quod futurum erat prophetantes, eum qui nondum aderat adesse dicentes; & impassibilem passibilem annunciantes; & eum qui tunc in caelis in limbum mortis descendisse dicentes.*

C. 41. p. 341. *Esse autem unum Deum, qui est super omnem principatum, & dominationem, & potestatem, & omne nomen quod nominatur; & Hujus Verbum naturaliter quidem invisibile, palpabilem & visibilem in hominibus factum, & usque ad mortem descendisse, mortem autem crucis.*

After this manner did they see the Son of God become Man, and converse with Men; foretelling that which was to be afterwards, declaring, that he who was not before come, was then come; and saying, that he who before was impassible, was become passible; that he who was then in Heaven descended into the dust of Death.

Now that there is *One God*, who is above all Principality and Dominion, and Power, and every Name that is named; and that the Word of this God, who was naturally invisible, was made palpable and visible among Men; and that he descended as low as Death, even the Death of the Cross.

N. B. We may here observe that when the Sufferings of our Saviour are mention'd in Scripture and Antiquity, our Lord is then generally describ'd by his *Divine Nature*, and not by his *Humane*; as if it were on purpose to prevent our ascribing his Sufferings only to his *Humanity*. And then the *Value* and *Preciousness* of these Sufferings,

ings, observ'd there also, necessarily require that the *Divine Nature* should suffer, and not only the *Humane*. For as to the Scholastick *Communication of Properties*, and *Hypostatical Union* of the two *Natures*, whereby the Sufferings of the *Humanity*, tho' not in the least undergone by, yet are taken as undergone by the *Divinity*; These are such ungrounded Metaphysical Niceties, so utterly strangers to the Scripture and the first Ages, nay so contrary to them, that they do not deserve any serious Confutation.

N. B. Since 'tis so exceeding plain that the *Divine Nature* of our Saviour suffered for the Sins of the World, in the unanimous Opinion of the most primitive Writers, as well as in the New Testament it self; and since especially the contrary Error was most plainly a part of the abhor'd Heresy of *Cerintbus*, as *Irenæus* has so largely assur'd us, it becomes us to reflect a little on the *Modern Orthodoxy* in this point; which is plainly, at the bottom, very near akin to the *Cerinthian Heresy*. Do but put the *Divine*, and the *Humane Nature* of our Saviour, as being our Modern Language, instead of *Christ* and *Jesus* in the stile of *Cerintbus*; and abate the Circumstance of the particular *flying away* of the Former from the Latter; and the main of that Ancient *Heresy*, is no other than what we now call *Orthodoxy*; and the very same Arguments which *Irenæus* makes use of against the *one*, will generally be of equal Force against the *other*. So far have we followed the Antichristian Church, for fear of her Anathema's against what she pleases to call *Heresy* in later Ages; till we are deeply engag'd in the real *Heresy of Cerintbus* himself, one of those followers of *Simon Magus*, whom the Devil set up to confront and oppose the Religion of our
Blessed

Blessed Saviour, in its first Appearance among Mankind.

N. B. Hence also we may learn that the *Divinity* of our Blessed Saviour is not to be extended to any *Equality* or *Likeness* to that of the Father; since this actual Suffering for our Sins would then be absurd and blasphemous, if imputed to him. So that indeed no other *Divine Nature* can be ascrib'd to him, than such as could become *Man*, and actually *suffer and die* for the Salvation of the World.

N. B. But because two places in Antiquity are, commonly allcdg'd, as shewing that the *Divinity* in our Blessed Saviour did *not it self suffer*, but only the *Humanity*, I shall set them both down here; and fairly propose them to the Readers Consideration. The first is from *Irenaus* himself; the other much later, from the great *Eusebius*.

Iren. L. III.
C. 21. p.
250.

Ὡςπερ γὰρ ἦν ἄνθρωπος,
ἵα παρεσθῆ, ὄψω καὶ λό-
γος, ἵνα δοξασθῆ. ἡσυχά-
ζοντο μὲν τὸ λόγος ἐν τῷ
παράδεισῳ, ἐν ἰεροπο-
ταίῃ, καὶ σαυρώδῃ, καὶ ἀπο-
θνήσκον συγκομιμένῳ τῷ
ἄνθρωπῳ ἐν τῷ ἱερῶν, καὶ
ἰσομύειν, καὶ χρῆσεύειν,
καὶ ἀνίσταν, καὶ ἀναλαμβά-
νειν.

For as he was a Man that he might be tempted, so was he the Word that he might be glorified. The Word acquiescing when he was tempted, and dishonoured, and crucified, and died; but joining with the Humanity in conquering, and enduring, and taking all kindly, and rising again, and ascending up to Heaven.

Euseb. De-
monstrat.
Evang L.
IV. C. 13.
p. 169.
170.

οὐδὲ γὰρ ἴσταν ἔπαθεν
ἡ ἀπαθὴς ἰσὸς τῆ θνητῆ.
ἐπεὶ μηδὲ τὸ λόγος, εἰ ἔ-
ως τύχοι, κοπιόμενος, ἢ τὸ

Nor did he that was impassible suffer, as to his Essence, from the mortal Part. Since 'tis not to

χορδῶν διασπυμένων, πά-
 ρχειν εἰκὸς τὸν ἀνακρηρόμενον ·
 εἰδὲ γε σοφῶ πνεῦ ἀνδρὸς
 πωρομένε τὲ σώματι, ἢ
 ἐν αὐτῷ σοφίᾳ ἢ πῆγε ἐν
 τῷ σώματι ψυχὴν, κόπτεσθαι,
 ἢ καίεσθαι φαίμεθα ἂν εἰκό-
 λως. ταῦτι τοι πολὺ πλέον,
 εἰδὲ ἢ τὲ λόγῳ φύσει, ἢ
 δυνάμει βλάσθαι τι ἐν τῶν
 τῷ σώματι παθῶν ἀπο-
 φέρεσθαι φάσαι ἕυλογον.

be suppos'd that when an
 Harp is touched, or its
 Strings broken, that he who
 plays upon it is affected,
 [or really hurt] Nor indeed
 can we in reason say when
 the Body of a Wife Man is
 tormented, that that Wis-
 dom which is in him, or
 the Soul which is in that
 Body is beaten or burnt.
 Much less is it rational to
 affirm that the Nature or
 power of the Word, re-
 ceives any harm from the
 Sufferings of the Body.

In the Former of these Testimonies *Irenæus* Af-
 firms, that the λόγῳ or Word did really *acquiesce*
 in the Sufferings of Christ, without exerting its
 Divine Power to avoid them: Nay that it was
 really present to and assisted the Humanity in *Sustaining*
 or *Suffering* its Afflictions for us. And in the Latter
Eusebius thinks it more proper to ascribe the Tor-
 ments themselves to the Humanity, than to the
 inhabiting Word, as 'tis more proper to say the
 Body of a Man is beaten or burnt, than to say
 his intellectual part or *Rational Soul* is so; with-
 out supposing sure that the Soul is unconcern'd
 all the while, or unaffected by the same Tor-
 ments. Such weak Testimonies are Men willing
 to content themselves withal, when they are to
 support common and darling Opinions, on
 which the Ages before them have stamped
 the Name of *Orthodoxy*. *Vid. Tertull. Adversus*
Prax. C. 29. p. 661. *De Carne Christi*, C. 12.
 p. 369. and all the Ancient Passages against the
 Δοκηταί.

N. B. That *Eusebius's* and the Ancient Opinion about the Incarnation and the Propositions belonging thereto, may be the better understood, take *Eusebius's* account of this Matter, in his own Words against *Marcellus* at large, as follows.

De Eccl.
Theolog.
L. I. C.
20. §. 7.
P. 90, 91.

Ἐι δ' ὡς ταῦτα λέ-
γοι μάρκελλοι, ἐν τῇ σαρ-
κί ὄντα τὸν λόγον ταύτας
εἰρημέναι τὰς φωνάς, καὶ πῶς
ταῦτα φήσομεν ὡς τὸ μὴ
ὁμολογεῖν τὸν υἱὸν αὐτὸν
εἶναι, ἀλλὰ λόγον μόνον;
πῶς δ' ἐν σαρκὶ ἦν ὅτε
ταῦτα ἔλεγον; ἀεὶ γε ζῶν,
καὶ ὑφ' ἑσῶς, καὶ τῷ πατρὶ
ὑπάρχων ἐκτός; καὶ τίς ἦν
ὁ πατήρ τότε μὴ τὸν οὐ-
κείον κεκτημένον ἐν ἑαυτῷ
λόγον, ἀλλ' ὑφ' ἑσῶς ἄνευ
λόγου, ἐνοικῶν δ' ἐν τῇ
σαρκὶ ὁ λόγος ὅτι ἐπὶ
γῆς ἐποιεῖτο τὰς διαθελάς.
εἰ μὲν τῷ πατρὶ ἐκτός ἦν,
καὶ ὑφ' ἑσῶς, καὶ τὴν σάρκα κα-
τῶν Ἰουδαίων δίκην, ἔπε-
δηλασθὲν παρὰ τὸν πατέρα,
καὶ δύο πάλιν ὑπάρξαι
αὐτὸς τε καὶ ὁ πατήρ ὑφ' ἑσῶ-
θεν. μαλακίαι τε πᾶς ὁ μαρ-
κέλλος περὶ τῶν λόγων, ἐπι-
σῶν λόγον ζῶντα καὶ ὑφ' ἑσῶς
τὸν ἐν τῇ σαρκὶ γινόμενον
ὄντα ὡς ἐκτός ἐστι δ' ἐκτός
ὑπάρχει τῷ Θεῷ ὁ ἐν τῷ
σάματι κατοικῶν λόγος, ἢ

But if *Marcellus* reply to this, that the Word spake these Words when he was in the Flesh, and how can we thence infer that he does not own him to be the Son of God, but only his Word? We ask after what manner was he in the Flesh, when he spake these things? For certainly this implies that he lived, and subsisted, and was distinct from his Father. And who was the Father then, being not possess'd of his own Word in himself; but subsisting without his Word, while that Word inhabited in the Flesh, while it made its abode on Earth? If therefore it was distinct from the Father, and subsisted, and moved the Body, as a Soul moves it, I mean as being different from the Father, there were then two Substances, Himself, and his Father; and all *Marcellus's*

να) ἢ καὶ συνῆπτο τῷ Θεῷ
 ὡς ἐν καὶ τάλιν (ἢ) τὸ αὐτῷ,
 ἐξ ἀνάγκης δώσε ἢ αὐτὸν
 (ἢ) τὸν πατέρα ἐν τῇ σαρκί,
 ἢ τὸν ἰδὸν ὑφεσῶτα καθ' ἐ-
 αὐτὸν καὶ ἐνεργῆσα ἐν τῷ
 σώματι, ἢ ψυχὴν ἀνθρώπου.
 εἰ μὴδὲν ἴστων ἀύλομαλον
 κινῆσθαι τὴν σάρκα, ἀψυχρῶ
 ἔσαν καὶ ἀλογῶν. εἰ μὲν ἔν
 τῷ πατέρα λέγει, ἔσαι ὁ πα-
 τὴρ αὐτῷ ὁ ζῶν θεὸς καὶ πα-
 θὼν καὶ πᾶν ἔργον ἀνθρωπο-
 παθὲς ὑπομείνας ὁ δὲ φθεγ-
 ξάμενον σαβέλλιον ἀσεβείας
 ἐγρέφατο γεγραπὸν ἢ τῷ Θεῷ
 ἐκκλησία. εἰ ἢ τὸν πατέρα
 λέγειν ἢ δέμιον ἐνανθρω-
 πῆσαι, τὸν ὑὸ. ὁμοιωθῆναι
 ἀνάγκη αὐτῷ μαθητῶν
 ἡμῶν διδάσκοντι. εἰ ἢ τῷ
 τὸν ἀροῖο μαρκελλ. ὁ ὑφε-
 σῶναι ὅρα ψιλὸν ἀνθρώπου
 αὐτὸν ὑποπίπτου, ἐκ σώμα-
 το καὶ ψυχῆς συεσῶτα, ὡς
 μὴδὲν τὸ καὶ ἢ ἀνθρώπων
 διαλ' πέν φύσεως. ἀλλὰ καὶ
 σῆτο τὸ ἐκκλησίας ἀπελήλα)
 τὸ δέγμα. ὁ ἢ πάλαι μὲν
 ἐβιω. αἰοι, ιεστ) ἢ ὁ σαμο-
 σαλεύς καὶ οἱ ἐπίκλην ἐξ
 αὐτῶ παυλιανοὶ φρενήσαν-
 τες δυσφημίας ὑπέμενον
 δίκην. τί ἢ ἔν λείπε) μὲν
 ταῦτα ἢ τὸ σάρκα μόνην
 εἰσάγει, δίχα παυλὸς ἐγεί-

Labour appears vain and
 to no purpose: Who here-
 by must agree that the
 Word which was in the
 Flesh, is a Substantial
 Word, Living, and Sub-
 sisting. But if the Word
 while it inhabited in the
 Body, tho' it was distinct
 from God, yet was united
 and connected to God, so
 as to be one and the same
 with him; He must of
 necessity grant, either that
 the Father himself was in
 the Flesh; or the Son
 subsisting by himself and
 operating in the Body;
 or a Humane Soul. Or if
 none of these be suppos'd,
 He must yield that the
 Flesh was without a Soul,
 or any thing Rational and
 so was moved like a Ma-
 chine. If he say it was
 the Father; the Father
 will be he that was be-
 gotten, and suffered, and
 that underwent the labour
 of all Humane Operations,
 which thing when the
 Church of God knew of
Sabellius they condemned
 his Impiety. But if it be
 unlawful to affirm that
 the Father was Incarnate,
 'tis necessary that we say

κἔ, δίκην ᾧ παρὰ τοῖς
 θαυμαστοῖς αὐτόμαλον
 κινεῖται. καὶ πῶς ἡ σὰρξ
 καὶ αὐτὸ καθ' ἑαυτὸ τὸ πῶ-
 μα, δίχα ᾧ ἐνεργῆθη,
 εἶπεν αὐτῷ, κατὰ ἐξέ-
 με ταῦτα λαλῶ; πῶς ἢ
 ἡ σὰρξ εἶπεν αὐτῷ, ἐγὼ τὰ
 ἀρετὰ αὐτῷ ποιοῦ πάντο-
 τε; πῶς ἢ ἡ σὰρξ ἀπε-
 σάλλατο ἑαυτὴν παρὰ ᾧ πα-
 τρός ἔλεγεν; ἀρετῶ πατέ-
 ρος τῆς σαρκὸς ᾧ Θεὸν λέ-
 γειν ὅσον, ἢ μᾶλλον ᾧ
 ἐν αὐτῇ κλινοῦνται τε καὶ
 ἐνεργῆθη. τίς ἐν ἡμῶν;
 πότερα ὁ ἐν Θεῷ λόγος,
 αὐτὸς ὢν ὁ Θεὸς καὶ σα-
 βῆλιον, ἢ, ὅπερ ὅσον καὶ ἀ-
 ληθῆς λέγειν, ὁ ζῶν καὶ
 ὑπερῶς μονογενὴς υἱὸς ᾧ
 Θεῷ. εἰ ἢ μητέρας τέτων
 λέγει, ἐξ ἀνάγκης ὑποστή-
 σε) ψυχὴν ἀνθρώπου, καὶ
 ἔσται αὐτῷ φίλος ἀνθρώπος
 ὁ χειρὸς, καὶ κλέπτα βέλι-
 ος, παυλιανὸς δ' ἡμῶν
 ἔσται ὁ λέγων συγγραφεύς.

it was the Son, as he has
 taught his Disciples to
 acknowledge. But if *Mar-*
cellus denies his di-
 stinct Subsistence, see how
 he supposes him a meer
 Man, compounded of Bo-
 dy and Soul, so as not to
 differ from the common
 Nature of Men. Where-
 as that Doctrine is ba-
 nished from the Church;
 which when the *Ebionites*
 anciently, and *Paulus* of
Samasota, and the *Pauli-*
anists so named from him
 lately maintained, they un-
 derwent censure on that
 Account. What else there-
 fore remains after all this,
 but that *Marcellus* must
 introduce the Flesh with-
 out any Inhabitant, mov'd
 like a Machine, such as
 we see with those that play
 Tricks to surprize the
 Vulgar. But how then
 could the Flesh or Body of
 it self say, as He hath
 taught me I speak these

things? How could the Flesh say, I do always
 those things that please him? How could the
 Flesh say, that He was sent by the Father? Which is
 it agreeable to Piety to say; that God was the Father
 of the Flesh? or rather ought we not to say he is the
 Father of him who inhabited and operated in the
 Flesh. Who then was He? Was He the Word which
 was

was in God, being himself God, according to *Sabellius*; or, (which is agreeable to Piety and Truth) to say, the Living and Subsisting Only-begotten Son of God. But if he say, He was neither of these, he must of Necessity suppose him a Humane Soul; Christ according to him will be meer Man; and our new Writer will be no longer a *Sabellian* but a *Paulianist*.

N. B. We may here observe that *Eusebius*, when he puts the several Cases about the Composition of our Saviour's Person, never once supposes that it included the Word, and a Humane Soul, both inhabiting and acting in a Body at the same time; which is our Modern Orthodoxy: As if he had never once heard of so absurd a Notion among Christians.

ARTICLE XVII.

Jesus Christ, the Word, and Son of God, will, at the Consummation of all Things, resign up that Kingdom which the Supreme God instated him in after his Resurrection, into his Father's Hands; and will from thenceforward, with all other dependent Beings, be intirely subject to his Father for ever.

Matt. XX.
44.

Εἶπεν ὁ κύριος τῷ κυ-
εἶ μὲν κἀθὼς ἐκ δεξιῶν
μὲν ἕως ἀνθῶ τὸς ἐχθρούς σου
ὑποπόδιον τῆ ποδῶν σου.

1 Cor. XV.
24,—28.

Ἔτιμα τὸ τέλος· ὅταν
παροδοῦ τῆ βασιλείαν τῷ
Θεῷ καὶ πατρὶ, ὅταν κληρα-
γήσῃ παῖσαν ἀρχήν, καὶ πα-
σαν ἐξουσίαν, καὶ δύναμιν.
διὰ τοῦτο αὐτὸν βασιλεύειν
ἀρχαίς ἕως ἀνθῶ πάντα τὸς
ἐχθρούς ὑπὸ τὸς πόδας αὐ-
τοῦ. ἕως ἄρα ἔχθρου κληρα-
γήσει ὁ σαυαί. πάντα τοῦ
ὑπέταξεν ὑπὸ τὸς πόδας
αὐτοῦ· ὅταν ὅ ἔσῃ ὅτι πάν-
τα ὑποτέτακται, δὴλον ὅτι
ἐκτὸς τῆ ὑποτέτακται αὐτοῦ
τὰ πάντα· ὅταν ὅ ὑποτα-
γήσῃ αὐτοῦ τὰ πάντα, τότε
καὶ αὐτὸς ὁ υἱὸς ὑποταγήσε-

THE Lord said unto
my Lord, Sit thou
on my right Hand, until
I make thine Enemies thy
Foot-stool. See *Mat.* XII.
36. *Luc.* XX. 42, 43. *Act.* II.
34, 35. *Heb.* I. 13. *Psal.* CX. 1.

Then cometh the End,
when he shall deliver up
the Kingdom to God,
even the Father; when he
shall have put down all
Rule, and all Authority, and
Power. For he must Reign
till he hath put all Enemies
under his Feet. The last
Enemy that shall be de-
stroyed is Death. For he
hath put all things under
his Feet. But when he
saith all things are put
under him, it it manifest
that he is excepted which
did put all things under

*ου τοδ υποταξαι αυτου
 τα παντα, ινα η ο Θεος
 τα παντα εν πασι. Ci-
 tat & approbat hunc
 textum Irenæus. Fi-
 lio deinceps, inquit, ce-
 dente Patri opus suum,
 quemadmodum & ab
 Apostolo dictum est,
 Quoniam oportet reg-
 nare eum, &c. L.
 V. C. 36. p. 461.
 Quid plura in re notif-
 sima?*

him. But when all things
 shall be subdued unto him,
 then shall the Son also
 himself be subject unto
 him that did put all
 things under him; that
 God may be all in all.
 See *Ignat. ad Tarf. §. 5. p.*
106. This Text is also
 cited and approv'd by *Ire-
 naus*: The Son, says he,
 afterward yielding up his
 Work to his Father; as
 it is also said by the Apo-
 stle: *For he must Reign;*
&c. See also *Tertull. adv.*
Prax. C. 4. p. 636. But
 enough in a known Case.

N. B. We may hence learn the meaning of Luc. I. 33.
 that Sacred Prophecy concerning our Lord; *And*
He shall Reign over the House of Jacob eis τες αιωνας
for ever; and of his Kingdom there shall no End.
viz. That no Power in the World should be
 able to *destroy* the Kingdom of Christ, nor to set
 up *another* in its Stead; but that it should conti-
 nue the *full time* determin'd by the Father; even
 till the *Consummation of all things*; but no longer. Vid. Pseu-
do Dionys.
de Divin.
Nomin.
C. V. § 4
&c. p. 690.
&c. C. X.
§. 1. p. 829,
830, 831.
 For as to a kind of Imaginary Reign or Kingdom
absolutely Eternal, which some, from such Expres-
 sions ascribe to our Saviour, 'tis all *Imaginary*, and
 without all Foundation in the Original Records
 of our Religion: Nay, plainly contrary to the
 foremention'd express Text of *St. Paul.* Nor
 indeed do the Phrases here us'd, in Scripture-
 Stile, properly signify any such thing at all.

ARTICLE XVIII.

The Supereminent and Divine Honour and Worship due to the Son of God is to be paid, not only by Obeying him, as our Lord; by Baptizing into his Name; by wishing Grace and Peace from him; and by Doxologies; but by proper Adoration; by direct and distinct Invocation, and Thanksgiving to him also.

Phil. p. II.
9, 10, 11.

Δὶδὸς καὶ ὁ Θεὸς αὐτὸν ὑψώσῃσιν, καὶ ἐχαιέσατο αὐτῷ ὄνομα, τὸ ὑπὲρ πάντων ὀνομάτων· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντες γένηται κλισίαι ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ πάντα γλώσσα ἑξομολογήσῃ, ὅτι κύριος ὁ Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πατρὸς.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. [The like Expressions are very frequent.]

Mat.
XXVIII.
19

Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος·

Baptizing them into the name, [or Dipping them at the name,] of the Father, and the Son, and the Holy Ghost. See Art. XXII. hereafter.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου
Ἰησοῦ Χριστοῦ. Rom. I. 7

Grace be unto you, and
peace from God our Fa-
ther, and from the Lord
Jesus Christ. [See the like

very frequently, but ever without any mention of the Holy Ghost; as is the Case in the most primitive Fathers also. 1 Cor. I. 3. 2 Cor. I. 2. Gal. I. 3. Eph. I. 2. Philip. I. 2. Colof. I. 2. 1 Thes. I. 1. 2 Thes. I. 2. 1 Tim. I. 2. 2 Tim. I. 2. Tit. I. 4. Philem. v. 3. 2 Pet. I. 2. 2 Joh. v. 3. Barnab. §. 1. p. 55. Clem. I. Salutat. p. 144. Constitut. Apost. L. I. Salutat. p. 199. Ignat. ad Magnes. Salutat. p. 17. See the Salutations of the other Epistles also, and of that of Polycarp.]

Ἡ χάρις τοῦ κυρίου ἡ-
μοῦ Ἰησοῦ Χριστοῦ μεθ' ὑ-
μῶν. ἀμήν. XVI. 20.

The Grace of our Lord
Jesus Christ be with you,
Amen. [See the like very
frequently, (with the addi-

tion of the Holy Spirit, once, 2 Cor. XIII. 13.)
Rom. XVI. 24. 1 Cor. XVI. 23. Gal. VI. 18. Eph.
VI. 23. Philip IV. 23. 1 Thes. V. 28. 2 Thes. III.
18. 2 Tim. IV. 22. Philem. v. 25. Apoc. XXI. 21.
Barnab. §. 21. p. 54. See the Primitive Doxologies
at the end.]

Καὶ αὐτοὶ προσκυνήσαν-
τες αὐτὸν, ἐπέστρεψαν εἰς
Ἱερουσαλήμ μετὰ χαρῆς με-
γάλης. Luc. XXIV. 52

And they worshipped
him, and returned to Je-
rusalem with great Joy.

Ἴνα πάντες τιμῶσι τὸ
ἕν, καθὼς τιμῶσι τὸ πατέ-
ρα· ὁ μὴ τιμῶσιν τὸ ἕν, ἢ
τιμῶσιν τὸ πατέρα, ἢ πέμψαν-
τα αὐτόν. Joh. V. 23.

That all Men should
honour the Son, even as
they honour the Father :
He that honoureth not the
Son, honoureth not the Fa-
ther which hath sent him.

Καὶ ἐλιθοβόλησαν τὸν Στέ-
φανον, ἐπικαλέμενον, καὶ λέ-
γοντα, κύριε Ἰησοῦ, λήξαι
τὸ πνεῦμά μου· οἷς ἔπαύ-
σατο. Act. VII. 59, 60.

And they stoned Ste-
phen, calling upon him,
and saying, Lord Jesus re-
ceive my Spirit. And

ρόναται, ἔκραξε φωνῇ με-
γάλῃ, κύειε, μὴ σήσεις αὐ-
τοῖς τὰ ἁμαρτίων ταύτων·
καὶ τὸτο εἰπὼν ἐκοιμήθη.

kneeling upon his knees,
he cried with a loud voice,
Lord, lay not this Sin
to their charge; and when
he had said this he fell
asleep.

IX. 14. Δύσαι πάντας τοὺς ἐπι-
καλεσμένους τὸ ὄνομά σου.

To bind all them that
call upon thy name.

v. 21: Ὁυκ ἔστις ὃστιν ὁ πορθέ-
σας ἐν Ἱερουσαλήμ τοὺς ἐπι-
καλεσμένους τὸ ὄνομα τὸτο;

Is not this he that de-
stroyed them which cal-
led on this name in Je-
rusalem?

Rom X.
12, 13, 14. Ὁ γὰρ αὐτὸς κύειται πάν-
των, πλεονῶν εἰς πάντας
τοὺς ἐπικαλεσμένους αὐτὸν·
πᾶς γὰρ ὃς ἀν' ἐπικαλέσῃ
τὸ ὄνομα κυρίου σωθήσεται.
πῶς ἔν' ἐπικαλέσονται εἰς
ὃν ἐκ ὀπίσθουσαν; κ. τ. λ.

For the same Lord over
all is rich unto all that call
upon him. For whoso-
ever shall call upon the
name of the Lord shall be
saved. How then shall
they call on him in whom
they have not believed?
Etc.

I Cor I. 2. Σὺν πᾶσι τοῖς ἐπικαλε-
μένοις τὸ ὄνομα τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παν-
τί τύπω, αὐτῶν τε καὶ ἡμῶν.

With all that in every
place call on the name of
our Lord Jesus Christ,
both theirs and ours.

I Thes III.
11, 12, 13. Ἄυτος ὁ Θεὸς, καὶ πα-
τήρ ἡμῶν, καὶ ὁ κύριος ἡμῶν
Ἰησοῦς Χριστὸς καθ' ἑαυτὸν
τὸ δόξον ἡμῶν πρὸς ὑμᾶς.
Ὑμᾶς ὁ κύριος πλεονά-
σαι, καὶ περισσεύεται τῇ ἀγά-
πῃ εἰς ἀλλήλους, καὶ εἰς πάν-
τας, καθάπερ καὶ ἡμεῖς εἰς
ὑμᾶς· εἰς τὸ σφίξαι ὑμῶν
τὰς καρδίας ἀμέμπτους ἐν
ἀποσύνῃ, ἕμπροσθεν τοῦ Θεοῦ
καὶ πατρὸς ἡμῶν, ἐν τῇ παρου-

Now God himself, and
our Father, and our Lord
Jesus Christ direct our
way unto you. And the
Lord make you to increase
and abound in love one
towards another, and to-
wards all Men, even as we
do towards you. To the
end he may stablish your
hearts unblameable in ho-
liness, before God, even
our Father, at the coming

σία ᾧ κρείσσον ἡμῶν Ἰησοῦ
Χριστοῦ, μετὰ πάντων τῶν ἁγίων
αὐτοῦ

of our Lord Jesus Christ,
with all his Saints.

Ἄυτος ὁ ὁ κύριος ἡ-
μῶν Ἰησοῦς Χριστός, καὶ ὁ
Θεὸς καὶ πατὴρ ἡμῶν, ὁ
ἀγαπήσας ἡμᾶς, καὶ διὲς πα-
ράκλησεν αἰώνιον, καὶ ἐλπί-
δα ἀγαθὴν ἐν χάριτι, ὡς
καλέσας ὑμῶν τὰς καρδί-
ας, καὶ ἐπέστησεν ὑμᾶς ἐν παν-
τὶ λόγῳ καὶ ἔργῳ ἀγαθῶν.

Now our Lord Jesus ^{2 Thes. II.}
Christ himself, and God, ^{16, 17.}
even our Father, which
hath loved us, and hath
given us everlasting con-
solation and good hope
through grace, comfort
your hearts, and establish
you in every good word
and work.

Χάριν ἔχω παρὰ ἐνδυνα-
μῆνί με Χριστῷ Ἰησοῦ, παρὰ
κρείσσον ἡμῶν, ὅτι πιστὸν με ἡ-
γήσατο, θέλων με εἰς δια-
κονίαν.

And I thank Christ Je- ^{1 Tim. I.}
sus our Lord, who hath ^{12.}
enabled me, for that he
counted me faithful, put-
ting me into the ministry.

Καὶ αὕτη ὅστις ἡ παρρη-
σία ἦν ἐχρησθῆναι πρὸς αὐτόν,
ὅτι εἴναι π αἰτώμεθα κατὰ
τὸ θέλημα αὐτοῦ, ἀκούει ἡ-
μῶν· καὶ εἰάν οἶδαμεν ὅτι
ἀκούει ἡμῶν, ὁ ἀναιτώμεθα,
οἶδαμεν ὅτι ἐχρησθῆναι τὰ αἰ-
τήματα ἃ ἠτήκαμεν παρὰ
αὐτοῦ.

And this is the confi- ^{1 Job. V.}
dence that we have in ^{14, 15.}
him, that if we ask any
thing according to his
will, he heareth us. And
if we know that he hear
us, whatsoever we ask we
know that we have the
petitions that we desired
of him.

Ἔειπον οὖν αὐτῷ, λέγωναι,
κύριε, εἰπέ μοι τὸ ὄνομα
σε, ἵνα ἐπικαλώμαι σε ἐν
ἡμέραις θλίψεως· καὶ εἶπεν,
ἐγὼ εἰμι ὁ ἄγγελος, ὁ πα-
ραυτέμενον τὸ γένος Ἰσ-
ραὴλ, ἵνα μὴ πατάξῃ αὐ-
τὸς εἰς τέλος, κ. τ. λ.

Now I said unto him, I ^{1 Testam.}
beseech thee, O Lord, tell ^{Levi Spi.}
me thy Name, that I may ^{cil. Tom.}
call upon thee in the day ^{I. S. 5. P.}
of Affliction? And he said, ^{161.}
I am the Angel that ex-
cuse the stock of *Israel*, that
they may not be smitten
to their utter Destruction,
&c.

Constitut. Ἐπὶ τέτοις αἰσχυραῖς
Apost. L. αὐτὸν ἢ μονογενῆ Θεὸν,
VII. C. μέσ' αὐτὸν καὶ δι' αὐτὸν
43. p. 380. εὐχαριστῶν αὐτῷ, τῷ ἀνα-
δέξαντι αὐτὸν ἢ ὑπὲρ πάν-
των θανάτων, διὰ τοῦ σταυ-
ροῦ.

L. VIII. Ὁ ἢ ἰσχυρὸν δείσας, καὶ
C. 7. P. πάντα τὰ σκόλη αὐτοῦ δι-
394. αρεπάσας· ὁ δὲς ἡμῖν ἕξου-
σίαν ἐπάνω ὄφρων καὶ σκορπίων
πατεῖν, καὶ ἐπὶ πᾶσι τὴν
δύναμιν τοῦ ἐχθροῦ· ὁ ἢ
ἀνθρωποκτόνον ὄφιν δεσμώ-
τιν ὑπὸ τοῦ ἐχθροῦ ἡμῖν, ὡς σερ-
πίον παιδίους· ἐν πάντι
φρίκη καὶ τρόμος ἀπὸ σερ-
πίως θυμωμένους σε· ὁ ῥή-
ξας αὐτὸν ὡς ἀσραπίδι ἕξ
ἕβανος εἰς γῆν, ἢ τοπικῶ
ῥήγματι, ἀλλὰ ἀπὸ πηγῆς
εἰς ἀβύσσον, δι' ἐκέπον
αὐτοῦ κακύνοντα· ἢ τὸ
βλέμμα ξηραίνῃ ἀβύσσους,
καὶ ἢ ἀπειλὴ τήκε ὄρη, καὶ
ἢ ἀλήθεια μένει εἰς τὸ αἰῶ-
να· ἐν ἀντι τὰ νήπια, καὶ
εὐλογεῖ τὰ θιλάζοντα· ὅν
ὑμῖν καὶ περισκωπῶν ἀγγε-
λοι· ὁ ὀπιλέπων ἐπὶ τὴν
γῆν καὶ ποιῶν ἀλλήν τρέ-
μεν· ὁ ἀπὸ τοῦ οὐρανοῦ ἢ ὄρε-
α καὶ καπνίζοντα· ὁ ἀ-
πειλῶν θαλάσση καὶ ξηραί-
ων ἀλλήν, καὶ πάντας τοὺς
πυλῆμας αὐτοῦ ἕξερμηθῆ·
ἢ νεφέλαι κυριοῦς τὸ πᾶ-

Moreover, he adores the
only begotten God him-
self, after the Father, and
on his account; giving him
Thanks that he undertook
to die for all Men, by the
Cross.

Thou who hast bound
the strong Man, and spoil-
ed all that was in his
House; who hast given
us power over Serpents
and Scorpions, to tread
upon them, and upon all
the power of the Enemy;
who hast deliver'd the Ser-
pent, that murderer of
Men, bound to us, as a
Sparrow to Children;
whom all things dread,
and tremble before the
face of thy Power; who
hast cast him down as
Lightning from Heaven
to Earth; not with a fall
from a Place, but from
Honour to Dishonour, on
account of his voluntary
evil Disposition; whose
look dries the Abysses, and
threatning melts the
Mountains, and whose
Truth remains for ever;
whom the Infants praise,
and sucking Babes blefs;
whom Angels sing Hymns
to, and adore; who look-
est upon the Earth, and

δῶν· ὁ πατριῶν ἐπὶ θαλάσσης, ὡς ἐπ' ἐδάφους· μονοβλήτης θεὸς, μέγας πατὴρ οὐρανῶν· ἐπιτίμιον τῆς πονηρίας πνεύμασι· καὶ ῥύσαι τὰ ἔργα τῶν χειρῶν σου ἐκ τῶν ἀλλοβρίων πνεύματι· ἐνεργείας· ἕπ σοι δόξα, τιμὴ, καὶ σέβας, καὶ δόξα σου τῷ σὺ πατρὶ, ἐν ἀγίῳ πνεύματι, εἰς τὸ αἰῶνας. ἀμήν.

makest it tremble ; who touchest the Mountains and they smoke who threatenest the Sea, and dryest it up ; and makest all its Rivers a Defart ; and the Clouds are the Dust of thy Feet ; who walkest upon the Sea as upon the firm Ground. The Only begotten God, the Son of the great Father, Rebuke these wicked Spirits, and deliver the works of thy Hands, from the Power of the adverse Spirit. For to thee is due Glory, Honour and Worship ; and by thee to thy Father, in the Holy Spirit, for ever. Amen.

N. B. In the two Liturgies of the *Jewish* and *Gentile* Christian Churches, contain'd in the seventh and eighth Books of the Apostolical Constitutions, there are these two Address'es to God the Son, one in each Liturgy ; the short one is in the seventh, and the longer and more solemn one in the eighth Book ; and no other compleat Address'es are there in the whole Constitutions, to any, but to God the Father only.

N. B. In this latter solemn form of Address to the Son of God, which is yet the highest and most particular in all Antiquity, if it be compar'd with the rest to God the Father ; 'tis so very plain, that the Church look'd upon him as
far

far inferior to the Supreme God, that nothing can be more so. It will certainly therefore become the present Churches to review their Forms of Prayer to the Son; and to take care that they be accommodated to these original Standards, compos'd at the lowest by some of the Apostles themselves; by a strange secret of Divine Providence kept, as it were, hidden during the Antichristian Corruptions; and now, by the same Providence, discover'd and preserv'd for the Guidance and Direction of the Church, upon the setting up of our Saviour's Kingdom in the World.

Ignat. ad
Rom. 6.
4. p. 74.

Αιταδούτε ἢ κώϊον ὕ-
περ ἐμῆ, ἵνα διὰ τῆ ὀργῆ-
ως τέλει Θεῷ θυσιᾶ ἐν-
πεθεῖ.

Make Supplication to the Lord for me, that by these Instruments I may become a Sacrifice to God. [Doubtful, whether it be meant of the Father, or the Son.]

Polycarp.
ad Philip.
5. 12. p.
139.

*Deus autem, & Pa-
ter Domini nostri Jesu
Christi; & ipse sempiternus Pontifex, Dei Filius, Christus Jesus, ædificet vos in fide, & veritate, & in omni mansuetudine, & sine iracundia, & in patientia, & longanimitate, & tolerantia, & castitate; & det vobis sortem & partem inter Sanctos suos, & nobis vobiscum, & omnibus qui sunt sub cælo, qui credituri sunt in Dominum nostrum Jesum*

Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting High-Priest, the Son of God, even Jesus Christ, build you up in Faith, and in Truth, and in all Meekness, and Lenity, in Patience and Long-suffering, in Forbearance and Chastity; and grant unto you a Lot and Portion among his Saints, and us with you, and to all that are under the Heavens, who shall believe in our Lord Jesus Christ, and in his Father,

Christum

Christum, & in ipsius Patrem, qui resuscitavit eum a mortuis.

Διὰ τῆτο καὶ πρὸ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰανίῳ καὶ ἐπερηνίῳ Ἰησοῦ Χριστῷ, ἀγαπήῳ σου παιδί. [vel potius, e codice Eusebiano, hac in parte ex antiqua versione confirmato, & epitheto Polycarpiano, διὰ τῷ αἰωνίῳ ἀρχιερέως Ἰησοῦ Χριστοῦ, τῷ ἀγαπήῳ σου παιδί.]

Μὴ, φησὶν, ἀφέντες τὸ ἐσαυραμένον, τῆτον ἀρξάνται σέβειν. — ἀγνοῦντες ὅτι ἔτε τὸ Χριστὸν ποτε καὶ ἀλίπειν δουλοσύμειδα, τὸ ὑπὲρ τῆ πάνθας κόσμου τῷ σοζομέναν σωπείας παδόντα, ἡμῶν ὑπὲρ ἁμαρτιῶν. ἔτε ἑτερόν τινα σέβειν. τῆτον μὲν γὰρ ἕδν ὄντα τῷ Θεῷ, προσκυνοῦμεν. καὶ τὸ ἡμάτινας, ὡς μαθητὰς καὶ μιμητὰς τῶ κυρίου ἀγαπήῳ ἀξίως, ἐνεκα εὐνοίας ἐνυπὸβλήτε, τὸ εἰς τὸ ἴδιον βασιλέα καὶ διδάσκαλον.

who raised him from the dead. See §. 6. p. 186.

For this, and for all things else I praise thee, I bless thee, I glorify thee, with the eternal and heavenly High-Priest, Jesus Christ, thy beloved Son, [or, rather from Eusebius's Copy, confirmed in this point by the old Version, and by the like Epithet in Polycarp elsewhere, By the eternal High Priest, Jesus Christ, thy beloved Son.]

Lest, says he, forsaking him that was Crucified, they should begin to worship this Man. — Not knowing that neither is it possible for us ever to forsake Christ, who suffered for the Salvation of all such as shall be saved throughout the whole World, the Innocent for the Sinners; nor worship any others besides him. For him indeed, as being the Son of God, we do adore; but for the Martyrs, we worthily love them, as the Disciples and Followers of our Lord, and upon the account of their unparallell'd Affection

on towards their own proper King and Master.
See *Justin. Apol. I. §. 6. p. 11, 12.*

Καὶ προσκυνητὸν εἶδ'.
And that he is to be

ador'd.

Just. Dial.
cum
Tryph.
256.
P. 287.

Ὅτι γὰρ καὶ προσκυνητὸς
ἔστι, καὶ Θεὸς, καὶ Χριστὸς, ἕως
τῆς ταῦτα ποιήσαντος μαρ-
τυρήσασθαι, καὶ οἱ λόγοι εἶσι
διαρρήδην σημαίνουσι, κ. τ. λ.

These Texts of Scrip-
ture do expressly declare
that he is to be ador'd,
that he is God and Christ,
and attested to by him that
made these things.

P. 294.

Γραφὰς, αἱ διαρρήδην
καὶ Χριστὸν, καὶ παθόντα, καὶ
προσκυνητὸν, καὶ Θεὸν εἶπεν
δεικνύουσιν. κ. τ. λ.

The Scriptures, which
expressly demonstrate him
to be that Christ, that
he was to suffer, and is
to be ador'd, and is God,
&c.

P. 302.

Δαβὶδ Θεὸν ἰσχυρὸν, καὶ
προσκυνητὸν Χριστὸν ὄντα ἐ-
δήλωσε.

David declar'd that
Christ was a strong God,
and to be ador'd.

P. 335.

Τίς δ' ἔστιν ὁσεί. ὁς καὶ
ἄγγελος μεγάλης βουλῆς πο-
τε, — καὶ Χριστὸς, καὶ
Θεὸς προσκυνητὸς, — κέ-
κληται;

Now who is he that
is sometimes called the
Angel of his great Coun-
sel, — and Christ,
and God, to be ador'd?
See *Iren. L. II. C. 57. p.*
188, 189.

Take here also the remarkable Testimony of
an ancient Heathen, to the primitive Christi-
an Practice of praying to, or praising Christ
Jefus.

Plin. E-
pist L. X.
Ep 97. &
apud. Co-
teler. Vol.
II. p. 175.

*Adfirmabant autem
hanc fuisse summam
vel culpe sue vel
erroris, quod essent so-
liti stato die, ante lu-
cem, convenire, Car-*

But they affirm'd, that
the principal part either
of their Fault, or their
Error was this, that they
were wont on a stated
Day, before it was light,
menque

menque Christo, quasi to come together, and
Deo, *dicere secum in-* to sing alternately a
vicem. Hymn to Christ, as to a
God.

*Vid. Isa. XLII. 8. & XLVIII. 11. cum Just.
Dialog. cum Tryph. p. 290. Clem. Alex. apud Com-
besis. Auctar. Noviss. Quis Dives Salvetur, S. 4.
p. 165.*

ARTICLE

ARTICLE XIX.

The *Holy Spirit of God* is a *Divine Person*; made, under the Supreme God, by our Saviour; or, in a due Sence, *proceeding from the Father and the Son*; of different Perfections and Offices from the Son of God; Superior in Nature and Attributes to all *Subordinate Creatures*; but Inferior and Subordinate to the Father and the Son in the Creation and Government of them; the *Inspirer* of the Prophets and Apostles; the *Worker of Miracles*; the *Comforter* of the Church; the great Author of *Sanctification* to all good Men; and the principal *Witness* to our Blessed Saviour.

Matt. III. 11. Ἄγτος ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ.

HE shall baptize you with the Holy Ghost. See *Mar. I. 8. Luc. III. 16.*

XII. 31, 32. Διὰ τοῦτο λέγω ὑμῖν, πῶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ ἡ τῷ πνεύματι βλασφημία ἐκ ἀφεθήσεται τοῖς ἀνθρώποις· καὶ ὁς ἂν εἴπῃ λόγον καὶ ᾤσῃ ἄνθρώπου ἀφεθήσεται αὐτῷ, ὁς δ' ἂν εἴπῃ καὶ τῷ πνεύματι τῷ ἁγίῳ ἐκ ἀφεθήσεται

Wherefore I say unto you, All manner of Sin and Blasphemy shall be forgiven unto Men: But the Blasphemy of the Holy Ghost shall not be forgiven unto Men: And whosoever speaketh a Word against the Son of Man it shall be forgiven him:

αὐτῷ,

αὐτῶ, ἕτε ἐν τῷ τῶ αἰ-
ῶνι, ἕτε ἐν τῶ μέλλουσι.

But whosoever speaketh a-
gainst the Holy Ghost it
shall not be forgiven him,
neither in this World, nei-
ther in the World to
come. See *Mar.* III. 28, 29.
Luc. XII. 10.

Ὅου γὰρ ἐστε ὑμεῖς οἱ λα-
οὶ, ἀλλὰ τὸ πνεῦμα τὸ
ἄγιον.

For it is not ye that *Mar.* XIII.
speak, but the Holy
Ghost.

Πνεῦμα ἄγιον ἐπελεύσει)
ἐπὶ σε, καὶ δύναμις ὑψίστη
ἐπισκιάσει σοι. διὸ καὶ τὸ
ῥηνῶ μῦθον ἄγιον κληθήσει)
ὑὸς Θεοῦ.

The Holy Ghost shall *Luc.* I. 35.
come upon thee, and the
Power of the Highest shall
overshadow thee: Where-
fore also that Holy Thing
which shall be born of
thee shall be called the
Son of God. See *Matth.*
I. 20 — 23.

Τεθεάμα τὸ πνεῦμα
καταβαῖνον, ὡσεὶ πειστερῶν,
ἐξ ἐθανῶ, καὶ ἔμεινεν ἐπ'
αὐτόν. κ. τ. λ.

I saw the Spirit De- *Joh.* I. 32.
scending from Heaven like
33, 34.
a Dove, and it abode up-
on him, &c.

Τῆτο ἡ ἔπε πρὸ τῶ
πνεύματι, ἔμελλον λαμ-
βάνειν οἱ πιστεύοντες εἰς αὐ-
τόν. ἔπω γὰρ ἦν πνεῦμα
ἄγιον, ὅπ ὁ Ἰησοῦς ἐδέπω
ἐδοξάσθη.

This spake he concern- *VII.* 39.
ing the Spirit which they
that believed on him
should receive. For the
Holy Ghost was not yet
given, because that Jesus
was not yet glorified.

Ὁ ἡ παρὰ κληθῆ, τὸ
πνεῦμα τὸ ἄγιον, ὃ πρέμ-
ψι ὁ πατήρ ἐν τῷ ὀνόματι
μου, ἐκείνη ὑμᾶς διδάξει
πάντα, καὶ ὑπομνήσει ὑμᾶς
πάντα ἃ εἶπον ὑμῖν.

But the Comforter *XIV.* 26.
ter, which is the Holy
Ghost, which the Father
will send in my Name, he
shall teach you all things,
and bring all things to your
Remembrance, whatsoever
I have said unto you.

XV. 26. Ὅταν ὃ ἔλθῃ ὁ παρὰ κληθῆ, ὃν ἐγὼ ἀπέμψω ὑμῖν παρὰ τοῦ πατρὸς, (τὸ πνεῦμα τὸ ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεῖ,) ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

XX. 22. Καὶ ἔστο εἰπὼν διεφύσησε, καὶ λέγει αὐτοῖς, λάβετε πνεῦμα ἅγιον.

Act. I. 5. Ἰωάννης γὰρ ἐβάπτισεν ὑδατί. ὑμεῖς ὅ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

v. 8. Ἀλλὰ λάβετε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. κ. τ. λ.

II. 33. Τῇ δεξιᾷ ἐν τοῦ Θεοῦ ὑψοθείς, πάντες ἐπογγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχευ ἔστο, ὃ γὰρ ὑμεῖς βλέπετε καὶ ἀκούετε.

V. 3, 4. Ἔειπε ὁ Πέτρος, Ἀναμία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον; — ἔκ ἐμεῦσιν ἀνθρώποις, ἀλλὰ πρὸς Θεῷ.

7. 9. Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, τί ἔπαισι συζητήθη

But when the Comforter shall come, whom I will send unto you from the Father, (even the Spirit of Truth which proceedeth from the Father,) he shall testify of me. See XVI. 7.—15.

And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost.

John verily baptized with Water; but ye shall be baptized with the Holy Ghost.

But ye shall receive Power, after that the Holy Ghost is come upon you, &c.

Being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

But Peter said, Ananias, why hath Satan filled thine Heart to lye to the Holy Ghost? Thou hast not lyled unto Men, but unto God.

But Peter said unto her, How is it that ye have agreed together to tempt

ὑμῶν περιέσαι τὸ πνεῦμα
κελεύει;

Καὶ ἡμεῖς ἐσμὲν αὐτῶν
μάρτυρες τῶν ῥημάτων τούτων,
καὶ τὸ πνεῦμα ᾧ τὸ ἄγιον,
ὃ ἔδωκεν ὁ Θεὸς τοῖς πε-
παρχέουσιν αὐτῶν.

Ἔσθε ἐν σαρ-
κί, ἀλλ' ἐν πνεύματι, εἴτε
πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν·
εἰ δὲ πνεῦμα Χριστοῦ ἐκ
ἐχθρῶν ἐκ ἐστὶν αὐτῶ· εἰ
δὲ Χριστὸς ἐν ὑμῖν, τὸ ἴ-
σῶμα νεκρὸν δι' ἁμαρτίαν,
τὸ δὲ πνεῦμα ζωὴ διὰ δι-
καιότητων. εἰ δὲ τὸ πνεῦμα
τῷ ἐργεσθῆτι Ἰησοῦ ἐν
νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐ-
ργεσθῆς τῷ Χριστῶν ἐκ νεκρῶν
ζωοποιήσῃ καὶ τὰ θνητὰ σώ-
ματα ὑμῶν, διὰ τῷ ἐπι-
κλήσει αὐτοῦ πνεύματι ἐν
ὑμῖν.

Ἡμῖν δὲ ὁ Θεὸς ἀπεκ-
λύψατο διὰ τῷ πνεύματι
αὐτοῦ τὸ ᾧ πνεῦμα πάν-
τα ἐρῶντα, καὶ τὰ βάθη τῷ
Θεοῦ. τίς γὰρ οἶδεν ἀνθρώπων
τὰ τῷ ἀνθρώπου, εἰ μὴ τὸ
πνεῦμα τῷ ἀνθρώπου τὸ ἐν
αὐτοῖς; οὕτως καὶ τὰ τῷ Θεῷ

the Spirit of the Lord?
See X. 19, 20. XI. 12.
XIII. 2, 4. XXI. 11.

And we are his Wit-
nesses of these things, and
so is also the Holy Ghost,
which God hath given to
them that obey him. See II.
& X. throughout.

But ye are not in the
flesh, but in the spirit, if so
be the spirit of God dwell
in you. But if any man
have not the spirit of
Christ, he is none of his.
But if Christ be in you,
the body indeed is dead,
because of sin, but the spi-
rit is life, because of righ-
teousness. But if the spi-
rit of him that raised up
Jesus from the dead dwell
in you, he that raised up
Christ from the dead shall
also quicken your mortal
bodies by the spirit that
dwelleth in you. See v.
26, 27.

But God hath revealed
them to us by his spirit;
for the spirit searcheth all
things, even the deep things
of God. For what man
knoweth the things of a
man, save the spirit of man
which is in him? even so
knoweth no one the things

ὁδεῖς οἰδεῖν, εἰ μὴ τὸ πνεῦμα τῆς Θεᾶς. κ. τ. λ.

III. 16, 17. Ὁυκ οἰδατε ὅτι ναὸς Θεᾶς ἐσε, καὶ τὸ πνεῦμα τῆς Θεᾶς οἰκεῖ ἐν ὑμῖν; κ. τ. λ.

2 Cor. III. 17, 18. Ὁ ὃ κρείθ τὸ πνεῦμα κρῖν. Ἐ δὲ τὸ πνεῦμα κρῖν, ἐκεῖ ἐλευθερία. κ. τ. λ.

Gal. IV. 6. Ὅτι δὲ ἐσε ὑπὸ ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κροῖζον, Ἀββᾶ ὁ πατήρ.

Eph. IV. 4, 5, 6. Ἐν σώματι, καὶ ἐν πνεύματι. κ. τ. λ.

I Thef. IV. 8. Τοιοῦτον ὁ ἀρετῶν, ἐκ ἀνθρώπων ἀρετῶν. ἀλλὰ τὸ Θεὸν, τὸ καὶ εἶναι τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

I Pet. I. 11, 12. Ἐρωτῶντες εἰς τίνα, ἢ ποῖον καιρὸν ἐδήλωσε τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, μαρτυροῦν τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας. οἷς ἀπεκαλύφθη ὅτι ἐκ ἐσωτῆς ἡμῶν ὃ θεοκάνον αὐτὰ, ἀ νῦν ἀγγέλι ὑμῖν, δια τῶν εὐαγγελιστῶν ὑμῶν ἐν πνεύματι ἁγίῳ, ἀποκαλύψατο ἀπ' ἑσθῆς.

of God, but the spirit of God, &c.

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? &c. See V. 19. XII. 4—13.

Now the Lord is that spirit; for where the spirit of the Lord is, there is liberty, &c.

Now because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, that is, Father. See Rom. VIII. 26, 27. Eph. I. 13, 14.

There is one body, and one spirit, &c.

He therefore that despiseth, despiseth not Man, but God, who hath also given unto us his holy spirit. See Heb. X. 15.

Searching what, or what manner of time the spirit of Christ, which was in them, did signifie, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things that are now reported unto you, by them that have

εἰς ἃ ἐπεθυμοῦσιν ἄγγελοι
παρακώψαι.

preached the Gospel unto you, by the Holy Ghost, sent down from heaven, which things the Angels desire to look into. See Act. XXII, XXIII. hereafter.

Τὸ πνεῦμά ὄσι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ὄστι ἢ ἀλήθεια. Ὅπ θεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ θεῖς εἰς τὸ ἓν εἰσιν.

It is the spirit that beareth witness, because the spirit is truth; for there are three that bear record, the spirit, and the water, and the blood, and these three agree in one.

I Joh. V.
6, 7. 8.

Omnis enim Spiritus a Deo datus non interrogatur, sed habens virtutem divinitatis, a se omnia loquitur; quia defursum est, a virtute divini Spiritus.——Ubi enim Spiritus Domini inhabitat, ibi et sensus multus adjungitur.——Tristitia cruciat Spiritum Sanctum.——Tristem facit Spiritum Sanctum, et vexat eum.——Utraque ergo res ledunt Spiritum Sanctum, dubitatio, et tristitia; dubitatio quia non successit actus ejus; et tristitia quia fecit iracundiam spiritui. Aufer ergo tristitiam a te,

Every Spirit that is given from God needs not to be ask'd; but having the power of the Divinity, speaks all things of it self; because he comes from above, from the power of the Spirit of God.—For where the Spirit of the Lord dwells, there is also much understanding added.—Sadness troubleth the Holy Spirit.—Sadness grieves the Holy Spirit, and makes him sad.—Both the other things, namely, doubting and sadness, hurt the Holy Spirit; doubting, because his Work did not succeed; and sadness, because he anger'd the Spirit. Remove therefore sadness from thy self, and

Herm.
Mand. X.
§. 2, 3. p.
97.

Ἐπὶ ἀδελφίᾳ ᾧ Θεῷ ᾧ
ὄλον, ὡς ὄντι αὐτῷ πατὴρ
ἢ μαρτυρία πνεύματι, ὡς
ὄντι παρακλησίᾳ.

Ἐνα Θεόν ἕνός ἢ πα-
τέρα, ἢ πλείονων ἕνός
ᾧ ἀγαθή, διὰ Χριστοῦ, ποι-
νήν ἕνα ἢ ἄλλων ταγ-
μάτων δημιουργόν ἢ διαφόρα
κτίσεως, διὰ Χριστοῦ, ποι-
νήν.

By the authority of the L. V. C. 7.
God of the Universe, who P. 309.
is his Father; and by the
testimony of the Spirit,
who is the Comforter.

One God; the Father of L. VI. C.
one Son, not of many; II. P. 340.
the Maker of one Com-
forter by Christ; the
Creator of the other Or-
ders; the Maker of the
several Creatures by
Christ.

N. B. I have set down this important Testimo-
ny, as it seems to have been at the first written;
and not as 'tis now printed in the present Co-
pies; the Corruption, as well as the occasion of
it, being very obvious at first sight, tho' truly
the sense is almost the same in the present cor-
rupted reading, only a little perplex'd; that read-
ing is thus, ἕνός ᾧ ἀγαθή διὰ Χριστοῦ, ἢ ἄλλων ταγμάτων
ποινήν ἕνα δημιουργόν. *Cotelerius* owns the probability
of some defect, if not Corruption; but had not
Courage to attempt its Emendation: And Bishop
Bull is in such a strait for Testimonies out of
these Constitutions, that he is forc'd to alledge
this corrupted place for one; which, as to part
of his Design, is the strongest against him in all
Antiquity. Indeed I cannot but wonder at his
Quotations from these Constitutions; since of the Sect. II.
three principal Testimonies which he cites thence, C. 3 5 6.
the first, which is genuine, is of no Consequence
to his Design; and the other two are among the
most visibly corrupted places that are in all the
Constitutions: And when set right, are the one
not at all to his purpose, and the other, as we
have seen, most expressly against it. So unhappy

a thing it is for Great and Learned Men to undertake the Patronage of modern Notions, in the way of Argument and Testimony; when 'tis so very plain that the primitive and the present State of things, both as to Government, Doctrine, Discipline and Practice, do so widely differ one from the other; as all know in their Consciences, who with any Care and Impartiality have compar'd them together. Surely it were more Honest, more Christian, and more Useful to the World, that Men were still told of their wide Aberrations of all sorts, from the primitive Pattern, that so they might set about the Amendment and Reformation of such Corruptions; which I am sure is the only design of these Papers, and may God, if it be his Will, bless and prosper them to that purpose.

C. 27. p. 355, 356. Δύλον ὡς τὸ ἀγία πνεύ-
μα] Ἐκενοὶ τυγχάνουσιν, ἢ
οἱ εἰ ᾧ ἀμαρτανόσιν] τοῖς πι-
σοῖς ——— εἰ γὰρ νομίζεις,
ὡ γύναι, ἐπτα ἡμέρας ἐν
ἀφείδρω ἔσαι. ἢ ἀγία πνεύ-
μα] ἐκενοὶ τυγχάνειν, ἀ-
ρα τελείηται ἐξάρτις,
κενοὶ πνεύμα] καὶ ἀπυρ-
ρησίας] ἢ πρὸς Θεὸν ἐλ-
πίδω] ἀπελάσῃ· ἢ ἢ τὸ
πνεῦμα ἔχεις τὸ πάντως
ἀχώριστον ἔπε μὴ ἐν τίπρω
ὄν. Δεῖ δὲ σοι προσέχῃς,
καὶ τὸ τὸ ἀγία πνεύμα] ἔ-
σπρωχίσεως, ὡς ἐδὲν ἐν
τάτρω ᾧ ἐπινομήσαι. κ. τ. λ.

'Tis plain they are void of the Holy Spirit, which always continues with the Faithful. ——— For if thou thinkest, O Woman, when thou art seven days in thy Separation, that thou art void of the Holy Spirit, then if thou shouldst die suddenly thou wouldst depart void of Spirit, and without assured hope in God; or else thou must imagine that the Spirit is inseparable from thee, as not being in a place. But thou standest in need of Prayer and the Eucharist, and the coming of the Holy

Holy Ghost, as having been guilty of no fault in this Matter, &c. largely.

In these Words, as I understand them, 'tis plainly suppos'd that the Blessed Spirit is *in a place*, as all created Beings are; and that he *comes to* or *departs from* Men properly, as they are fit or unfit for his Inhabitation.

Βαπτίζομαι κὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὴν ἐστὶν τὸ ᾤψακλήτων, τὸ ἐνεργῆσθ' ἐν πᾶσι τοῖς ἀπ' αἰῶν ἁγίοις, ὕπερ ἢ ὑποστολῆν κὶ τοῖς ἀποστόλοις, ᾤψα τὸ παῖδες, κτ' ἢ ἐπαγγελίαν τὴν σωτῆρ ἡμῶν κωεῖς Ἰησοῦ Χριστοῦ. κ τ. λ.

I am also to be baptiz'd into the Holy Ghost, L. VII. C. 41. p. 330. that is, the Comforter, who wrought in all the Saints from the beginning of the World, and was afterward sent down upon the Apostles from the Father, according to the promise of our Saviour and Lord Jesus Christ, &c.

Σὺ ὁ δεὸς ὅρας ἐκκλησίαις, διὰ τὸ ἐνσάρκως παρουσίας τῶ Χριστοῦ σε, ἑὸν μάρτυρι τῷ ᾤψακλήτῳ.

Thou who didst L. VIII. C. 5. P. 391. point the Rules of the Church by the coming of thy Christ in the Flesh; of which the Holy Ghost is the witness.

Ὁ Θεός, ὁ παντοκράτωρ, ὁ ἀγνώστῳ, κὶ ἀσπερίτῳ, ὁ μόνῳ ἀληθινός Θεός, ὁ Θεός κὶ πατὴρ τοῦ Χριστοῦ σε, τοῦ μονογενοῦς ὑἱοῦ σε, ὁ Θεός τῶ ᾤψακλήτῳ, κὶ τῷ ὅλων κύριῳ.

O God Almighty, un-c. 6. p. 393. begotten and inaccessible, who only art the true God, the God and Father of thy Christ, thy only begotten Son; the God of the Comforter, and Lord of the whole World.

Καταπέμφεις τὸ ἅγιον σε πνεῦμα ὅπῃ τὴν θυσίαν ταύτῳ, τὸ μάρτυρα τῶν παθμάτων τῶ κωεῖς Ἰησοῦ.

Send down thine Holy C. 12. p. 403. Spirit, the witness of the sufferings of the Lord Jesus.

C 37. P.
416.

Ο ἀναρχὸς Θεός, καὶ ἀτελεύτητος, ὁ ἴδιον ποιητὴς, διὰ Χριστοῦ, καὶ κηδεμὸν, πρὸς τὸ πάντων ἡμῶν Θεός καὶ πατὴρ, ὁ τῷ πνεύματι κυρίου, καὶ τῷ γοιτῶν καὶ αἰσθητῶν βασιλεύς.

Ignat. ad
Eph. §. 9.
p. 49.

Τὸ ἅγιον πνεῦμα ἔστι τὰ ἴδια, ἀλλὰ τὰ τῷ Χριστοῦ, καὶ ἢ ἀπ' ἐαυτοῦ, ἀλλὰ ἀπὸ τοῦ κυρίου, ὡς καὶ ὁ κύριος τὰ ὡσαύτως τοῦ πατρὸς ἡμῶν κατήγγελλεν. — καὶ ὡς πνεύματι τοῦ ἀγγέλου, ἢ λαλήσει, φησὶν, ἀπ' ἐαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ παρ' ἐμοῦ. — καὶ ὡς τὰ ἅγια πνεύματι, ἐκείνῳ ἐμὲ δοξάσει, ὅτι ἐν τῷ ἐμοῦ λαμβάνει.

Ad Galat.
§. 5 p. 65.

Τότε πνεύματι τῷ ἰσχυρότατο, καὶ τῷ κυρίῳ τῷ βασιλείῳ, καὶ ὅτι πῶς τὸ τῷ παντοκράτῳ Θεῷ ὡσαύτως δεῖται.

Ad Philad.
§. 2. p. 84.

Καλαὶ αἱ λειτουργικαὶ τῷ Θεῷ δυνάμεις, ἅγιος ὁ πασφικητός, καὶ ἅγιος ὁ λόγος, ὁ πατὴρ ὁσέ, δὲ ὁ πατὴρ τὰ πάντα πεποίηκε, καὶ τῷ ἑλῶν πνεύματι.

[The old Latin Verfi-

O God, who art without beginning, and without end ; the maker of the whole World by Christ, and the provider for it ; but before all, his God and Father ; the Lord of the Spirit, and the King of intelligible and sensible Beings.

Now the Holy Spirit does not speak his own things, but the things of Christ ; and not from himself, but from the Lord ; as also did the Lord preach the things that he received from the Father. — And, says he of the Holy Spirit, He shall not speak of himself ; but whatsoever he shall hear from me. — And concerning the Holy Ghost, he shall glorifie me, for he receives of mine.

The sublimity of the Spirit, the Kingdom of the Lord, and above all, the incomparable Majesty of Almighty God.

on runs thus, more emphatically; *Bona sunt etiam officia virtutis Dei. Bonus quoque spiritus Sanctus, qui est super omnia sancta sanctissimus, & Verbi Minister. Sed super omnes sanctos sanctissimus est summus Pontifex, & Princeps Pontificum, qui est Legatus & Minister Patris, & Princeps Legionum militie caelestis; per quem Pater omnia fecit, atque omnem providentiam gerit.*]

'Αλλ' ἀπὸ τοῦ κινουῦν] ὁ αὐτὸς θεὸς λόγος, ποτὲ μὲν ὡς παραγγελτικῶς τὰ μέλλοντα προσηγορεύει λέγων, ποτὲ ὡς ἀπὸ προσώπου τοῦ δευτέρου πάντων καὶ πατρὸς Θεοῦ φησὶν, ποτὲ δ' ὡς ἀπὸ προσώπου τοῦ Χριστοῦ, ποτὲ δ' ὡς ἀπὸ προσώπου λαῶν ἀποκρινομένων τῷ κυρίῳ, ἢ τῷ πατρὶ αὐτοῦ.

'Ἐπειδὴ, ὡς προείπαμεν, ἐπέγω τὸ ὕδατος ἀνάγνωσθὲν Μωσέως [ὁ Πλάτων] εἰρημόρον ἀπὸ τῆς πνεύματος. — τὸ δ'

The ministring Powers of God are good; the Comforter is good, and most Holy, above all Holy things, and the Servant of the Word. But the High-Priest, and Prince of High-Priests, who is the Legate and Minister of the Father, and the Prince of the Legions of the heavenly Host, is most Holy, above all Holy Beings; by whom the Father made all things, and provides for them all.

[But the Spirit speaks in the Prophets] as from the Divine Word that moves them. For sometimes he prophetically speaks of those things that are to come to pass afterward. But sometimes he speaks as in the Person of God, the Lord and Father of all; and sometimes as in the Person of Christ; and sometimes as in the Person of the People making answers to the Lord, or to his Father.

Since, as we have said already, *Plato* read, that it was said by *Moses*, that the Spirit of God moved on the face of the Waters.

ἡ δὲ

Just. A. pol. I. 6. 46. p. 72.

§. 77. p. 114.

τρίτῳ χῶρον τῷ λεχθέντι
 ὀπρέρου τῷ ὕδατι πνύ-
 ματι δίδωσι, εἰπὼν, τὰ ὅ
 τρίτα πρὶ τῷ τρίτον.

He assigns the third place
 to the Spirit that is said
 to have moved on the
 Water, when he says, But
 the third sort of Offices
 belong to the third Per-
 son. See *Tatian* §. 6, 7. p:
 18, 19.

Athenag. Τῷ πατρὶ αὐτῷ πνύματι
 Λεγατ. §. σωμένῳ) τὰ πάντα.
 6. p. 28.

All things are held to-
 gether by that Spirit which
 is derived from him.

§. 10. p. Καὶ αὐτὸ τὸ ἐνεργῶν
 40. τοῖς ἐκφωνῶσι προφητικῶς
 ἅγιον πνεῦμα ἀπορροῖαν ἐξ
 φαμὲν τοῦ Θεοῦ, ἀπορροῖον
 καὶ ἐπαναφρέθμενον ὡς ἀκ-
 τῖνα ἡλίου.

We affirm, that that
 Holy Spirit which wrought
 in those who spake pro-
 phetically, is an Emanati-
 on of God, flowing out
 and returning as the Beams
 of the Sun.

§. 11. p. Τί τὸ πνεῦμα ; τίς ἢ
 46. τῷ πλάτων ἔνωσις καὶ διαί-
 ρεσις ; [εἰδέναι] ἐνεργῶν
 τῷ πνύματι, τοῦ πατρὸς,
 τοῦ πατρὸς.

To know what the Spi-
 rit is, and what the Uni-
 ty, and what the distin-
 ction of such great Beings
 which are united toge-
 ther, the Spirit, the Son,
 the Father.

§. 21. p. Ὡς γὰρ Θεὸν φαμὲν, καὶ
 96. ὕδον τὸ λόγον αὐτοῦ, καὶ πνεῦ-
 μα ἅγιον, ἐνεργῶν μὲν καὶ
 δύναμιν, τὸ πατέρα, τὸ ὕδον,
 τὸ πνεῦμα. (ὅτι νοῦς, λό-
 γος, σοφία, υἱὸς τοῦ πα-
 τρὸς, καὶ ἀπορροῖα, ὡς φῶς
 ἀπὸ πνεύρος, τὸ πνεῦμα.)

For as we say there is
 God, and the Son, his
 Word, and the Holy Spi-
 rit; united indeed as to
 their power, the Father,
 the Son, the Spirit: (For
 the Son of the Father is
 his Mind, Word, and Wis-
 dom; and the Spirit is an
 Emanation from him, as
 Light from Fire.)

Ὅτως ἢ πᾶσα κτίσις
 περιέχεται ὑπὸ πνεύματι
 Θεοῦ, καὶ τὸ πνεῦμα τὸ
 περιέχον, σὺν τῇ κτίσει, περιέ-
 χεται ὑπὸ χειρὸς Θεοῦ.

Ἐγέννησεν αὐτὸν, καὶ τὸ
 ἐπιπέφυκτον σοφίας, ἔξερθεύσας
 αὐτὸν πρὸ πάντων. —
 ἔστι ἐν αὐτῷ πνεῦμα Θεοῦ,
 καὶ ἀρχὴ, καὶ σοφία, καὶ δύνα-
 μίς ὑψίστη, καὶ ἀρχὴ τοῦ
 κόσμου, καὶ δι' αὐτὸν
 ἐλάλησεν τὰ πρὸς τὴν
 οὐρανὸν τοῦ κόσμου, καὶ
 τῶν ἀγγέλων αὐτῶν.
 ἔστι καὶ ἡ σοφία, ἢ ἐν αὐτῷ
 ὄντα, ἢ τὸ Θεῶν, καὶ ὁ λό-
 γος, ὁ ἀγιος αὐτῶν, ὁ ἀεὶ
 συμπυκνῶν αὐτῶν. κ. τ. λ.

*Per Verbum & Spi-
 ritum suum omnia faci-
 ens & disponens, &
 gubernans, & omnibus
 esse præstans.*

*Quod autem erat, hoc
 & dixerunt, spiritum
 Dei, sicut Columbam*

So is the whole Crea-
 tion contained by the Spi-
 rit of God ; and the Spi-
 rit which contains them
 with the Creation it self,
 is contained by the hand
 of God. See p. 74.

He begat him, together
 with his Wisdom, and sent
 him out before the be-
 ginning of the World —
 This Person then being
 the Spirit of God, and the
 Origin of Things, and
 Wisdom, and the Power
 of the most High, descend-
 ed upon the Prophets, and
 by them spake what concern-
 ed the making of the
 World, and all other
 things. For the Prophets
 were not in being when
 the World was made.
 But that Wisdom which
 was in him, which was
 the Wisdom of God, and
 his Holy Word, which
 is always present with
 him, &c.

By his Word and Spirit
 he makes, and orders, and
 governs all things, and
 bestows Beings upon all.

But they said as the
 matter really was, that
 the Spirit of God descend-
 ed

Theoph.
 ad Auto-
 lyc. L. I.
 p. 72.

L. II. p.
 88.

Iren. L. I.
 C. 19. p.
 93.

L. III. C.
 19. p.
 243, 244.

descendisse

descendisse in eum. Hunc spiritum de quo ab Isaiâ dictum est, & requiescet super eum spiritus Dei, sicut prædiximus. Et iterum, Spiritus Domini super me, propter quod unxit me. Iste spiritus de quo ait Dominus, Non enim vos estis qui loquimini, sed spiritus Patris vestri, qui loquitur in vobis. Et iterum, potestatem regenerationis in Deum demandans discipulis, dicebat eis, Euntes docete omnes gentes; baptizantes eos in nomine Patris, & Filii, & Spiritus Sancti. Hunc enim promisit per prophetas effundere, in novissimis temporibus, super servos & ancillas, ut prophetent; unde & in Filium Dei, Filium Hominis factum descendit; cum ipso assuescens habitare in genere humano, & requiescere in hominibus, & habitare in plasmate Dei; voluntatem Patris operans in ipsis, & renovans eos a vetustate in no-

ed like a Dove upon him; that Spirit of whom *Isaiâ* said, and the Spirit of God shall rest upon him, as we have said already. And again, the Spirit of the Lord is upon me, because he hath anointed me. That Spirit of whom the Lord said, For it is not ye that speak, but the Spirit of your Father which speaketh in you. And again, when he committed the power of Regeneration unto God, to his Disciples, he said unto them, Go ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. For him did he promise by the Prophets to pour out in the last Days upon the Servants, and upon his Handmaids, that they might Prophecy. Whence also he descended upon the Son of God, when he was become the Son of Man, using himself to inhabit with him among Mankind, and to rest in Men, and to dwell in the Workmanship of God; working in them the Will of the Father, and renewing them

vitatem;

vitatem Christi. Hunc spiritum petiit David humano generi, dicens, & spiritu principali confirma me. Quem & descendisse Lucas ait post adscensum super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ, & apertionem novi Testamenti; unde & omnibus linguis conspiranter hymnum dicebant Deo; spiritu ad unitatem redigente distantes tribus, & primitias omnium gentium offerente Patri. Unde & Dominus pollicitus est mittere se Paracletum, qui nos aptaret Deo. — Corpora enim nostra per lavacrum, illam quæ est ad incorruptionem unitatem acceperunt, animæ autem per spiritum. — Dominus accipiens munus a Patre ipse quoque his donavit, qui ex ipso participantur, in universam terram mittens spiritum sanctum, &c.

from their old state into a new state in Christ. This Spirit did *David* beg for Mankind, when he said, And stablish me with thy free [or principal] Spirit; whom also *Luke* relates to have descended on the Disciples, after the Ascension, on the day of Pentecost, as having power over all Nations to grant them entrance into Life, and the Revelation of the new Covenant. Whence they with one accord sang an Hymn to God in all Languages; the Spirit reducing different Nations to unity, and offering the first Fruits of the *Gentiles* to the Father. Whence also our Lord promised that he would send the Comforter, which should dispose us for God. — For our Bodies have receiv'd that unity which is unto Incorruption by Baptism; but our Souls by the Spirit. — Our Lord, when he had receiv'd the Gift from the Father, did also himself bestow it upon those who are partakers of it; sending the Holy Spirit into all the Earth, &c.

Habent:

L. IV. C. *Habente Patre copio-*
 17. p. 304. *sum & inenarrabile mi-*
nisterium: ministrat e-
nim ei ad omnia, sua
progenies, & figura-
tio sua; id est Filius,
& Spiritus Sanctus;
Verbum, & sapientia,
quibus serviunt & sub-
jecti sunt omnes Angeli.

C. 37. p. *Nec enim indigebat*
 330. *horum Deus ad facien-*
dum quæ ipse apud se
præfimerat fieri; quasi
ipse suas non haberet
manus. Adest enim
ei semper Verbum, &
Sapientia, Filius & Spi-
ritus; per quos, & in
quibus omnia libere &
sponte fecit, ad quos &
loquitur, dicens, Facia-
mus Hominem ad I-
maginem, & similitu-
dinem nostram, ipse
a semetipso substantiam
creaturarum, & exem-
plum factorum, & figu-
ram in mundo orna-
mentorū accipiens.

L. V. C. *Per manus enim Pa-*
 6. p. 406. *tris, id est per Fili-*
um & spiritum san-
ctum, fit homo, secun-
dum similitudinem Dei,
&c.

The Father having a
 copious and ineffable Mi-
 nistry. For there do mi-
 nister to him his own Off-
 spring, and his own Figu-
 ration, that is, the Son
 and Holy Spirit; his Word
 and Wisdom, whom all
 the Angels do serve, and
 to whom they are subject.

For God did not stand
 in need of them [Angels]
 for the making those things
 which he had determin'd
 within himself to make,
 as if he had not Hands
 of his own; for there
 are ever present with him
 his Word and Wisdom,
 the Son and Spirit; by
 whom, and in whom he
 made all things freely and
 spontaneously; to whom
 also he spake, saying, Let
 us make Man after our
 Image and our Likeness.
 He taking from himself
 the substance of the Crea-
 tures, the pattern of the
 things to be made, and
 the figure of those things
 with which the World
 was to be adorn'd.

Man was made by the
 Hands of the Father, that
 is, by the Son and Holy
 Spirit, after the likeness
 of God, &c. See C. 36.
 p. 401.

Ἐπεὶ δὲ πνοὴ ζωῆς, ἢ καὶ ψυχικὸν ἀσφραζομένη τὸ ἀνθρώπου, καὶ ἔτερον πνεῦμα ζωοποιεῖν, τὸ καὶ π. δ. ματικὸν αὐτὸν ἀποτελεῖν καὶ διὰ τοῦτο Ἡσαΐας φησὶν. οὐτω λέγει κύριος, ὁ ποιήσας τὸ οὐρανὸν καὶ στερέσας αὐτὸν, ὁ πῆξας τὸ γῆν καὶ τὰ ἐν αὐτῇ, καὶ διὰ τὸ πνοὴν τῶ λαῶ, τῶ ἐπ' αὐτῆς, καὶ πνεῦμα τοῖς παῖσιν αὐτῶ. τὸ μὲν πνοὴν παρὶ κοινῶς τῶ ἐπὶ γῆς λαῶ φήσας δευτέρως. τὸ δὲ πνεῦμα ἰδίως καταπαλοῦσιν τὰς γλώσσας ἐπιθυμίας διὸ καὶ πάλιν ὁ αὐτὸς Ἡσαΐας, διασέλλων τὰ εἰρημολία φησὶ, πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται, καὶ πνοὴν παρ' ἐγὼ ἐποίησα. τὸ πνεῦμα ἰδίως ἐπὶ τοῦ Θεοῦ τάξας, τὸ ἐν χέροντι αὐτὸ ἐν νομισμοῖς προσωπῶν, διὰ τὸ ὑποδείξας ἐπὶ τὸ ἀνθρώπου. τὸ δὲ πνοὴν κοινῶς ἐπὶ τὸ κτίσεως, καὶ πνοὴν ἀναγορεύσας αὐτῶ. ἔτερον δὲ ἔστι τὸ ποιηδὲν τοῦ ποιήσαντι. ἢ ἐν πνοὴν ἀσφραζομένη, τὸ δὲ πνεῦμα ἀένναον. καὶ ἢ μὲν πνοὴ ἀκμάσασα πρὸς βραχὺ, καὶ καιρῶν πρὸς ἀσφραζομένη, μὲν τοῦτο παρ' ἐγὼ, ἀπὸν κατὰ πνοὴν ἐκείνη, πρὸς ἐπὶ

The breath of Life is C. 12. p. one thing which makes the animal Man, and the quickening Spirit is another, which makes him compleat and spiritual, and for this reason does *Isaiah* say, Thus saith the Lord that made the Heaven and fixed it; who establish'd the Earth, and the things that are therein; who gives the Breath to the People that are upon it; and the Spirit to those that tread upon it. Where he says that the Breath is given in common to the People that are upon the Earth; but the Spirit peculiarly to those who trample upon earthly Lusts. For which reason it is that the same *Isaiah* distinguishes between these things, when he says, The Spirit shall proceed from me; and I have made every Breath; ascribing the Spirit properly to God, as proceeding from him, who was to pour it out in the last days upon Mankind for their Adoption; but describing the Breath as common belonging to his Creation, calling it his Workmanship. Now, that which is made is different

τὸ πνεῦμα, τὸ ὃ περι-
 εῖον ἐνδοξόν καὶ ἕξωθεν ἢ
 ἀνθρωπίνον, ἅτε αἰεὶ περι-
 μόνιμον, ἐδέσσει καὶ ἀλείπει
 αὐτόν.

from that which makes it,
 The breath is therefore
 Temporary, but the Spi-
 rit everlasting. And tru-
 ly the Breath springing
 up for a while, and con-
 tinuing a certain space,
 after that goes away, leav-
 ing that which it dwelt
 with before breathless ;
 but the Spirit taking hold
 of the Man inwardly and
 outwardly, as being con-
 tinually with him, does
 never leave him.

p. 470.

Δίδωσι ὃ [Μωϋσῆς] ἐκ
 ἐμφυσήσεως, καὶ ἀπὸ τοῦ Χει-
 ρός, ὅτι μὴ ἔστι πηγὴ τοῦ
 πνεύματος.

Moses gave it not by brea-
 thing on Men, as Christ
 did ; because he was not the
 fountain of the Spirit.

Recog. L.
 I. 6. 69.
 p. 503.

*Filium Dei Unigeni-
 tum dicimus, non ex alio
 initio, sed ex ipso in-
 effabiliter natum. Simi-
 liter etiam de Paraclēto
 dicimus.*

We say the Son of
 God is the Only begot-
 ten, being from no other
 Origin, but born of him
 after an ineffable man-
 ner. In like manner do we
 speak of the Comforter.

L. III. C.
 II. p. 521.

*Cum ergo unus sit
 ingenitus, & unus Ge-
 nitus, spiritus sanctus
 Filius dici non potest,
 nec primogenitus. Factus
 est enim per Factum.
 Subconnumeratur autem
 Patri & Filio, tanquam
 primum secundi per fa-
 ctum [perfectum] vir-
 tutis signaculum.*

Whereas then there is
 one unbegotten Being, and
 one begotten, the Holy
 Spirit cannot be called a
 Son, nor the first begot-
 ten. For he was made
 by a Being that was it
 self made. But he is re-
 counted in subordination
 to the Father and the Son,
 as the first perfect effect
 of the Power of the second
 Being.

N. P.

N. B. The Scripture always asserts, that Christ Jesus is the *only*, and the *only begotten Son of God*; or, the sole Divine Being, created or begotten by himself alone, *ἀνεκίστως, without any being interpos'd*: And it also asserts universally concerning all the other Beings whatsoever, with which it is concern'd, that they were made *by the Son*, and that the Father made them *by his Son, without* Joh. I. 3. *whom nothing was made which was made*. It also calls the Blessed Spirit the *Spirit of Christ*, as well as *of the Father*, with other Indications of his dependance on him. So that the direct Assertions of this kind in the Constitutions and Recognitions, when they affirm, that he was no other than the principal of those Beings which were made *under the Father by his Son*, being so very agreeable to the sacred Scriptures, do not seem to want much farther Confirmation, especially when there are not any Texts or Testimonies on the other side: Yet because 'tis a Point of great Consequence, and not generally understood, I shall add the concurring Testimonies, besides that of the *Arians*, of *Tertullian* Epiphanius and of the two greatest Men in the Ages imme- Heref. diately following, I mean of *Origen* and *Eusebius*. LXIX. §. *Tertullian's* Words are short, *Spiritum non aliunde* 18. p. 741. *puto quam a Patre per Filium*. Those of *Origen* Adv. Prax. and *Eusebius* are large Discourses rather than C. 4. p. single Testimonies. Yet because they are of 635. such mighty consequence, and because *Eusebius* seems therein directly to appeal to the Constitutions of the Apostles for this Doctrine, and under the sacred Name of *ἡμῶν πατρῶν*, or *Divine Words*, as I have elsewhere set down the Words of *Eusebius* at large upon another Occasion, which Effat. ord I beg the Reader to turn to and review, the Con- so shall stitutions, I here set down the larger and ancients Discourse p. 462. of *Origen* in this place. Not that I care to de- 470 471

scend so low ordinarily as the fourth Century in an enquiry into the Primitive Doctrines. But *Eusebius* was so well acquainted with the ancient Writers and their Notions, that I value his Authority much more than any of the rest of his Contemporaries; nay, indeed more than I do the Authority of any General Council of the Church: And the reason is plain, that he was more skill'd in the original Records of our Religion than any, or all the Leaders and Managers of those General Councils put together. See *Epiphanius. Hæres. LXIX. §. 18. p. 741.*

N. B. As to the *Consubstantiality* and *Cocquality* of the Holy Ghost to the Father and the Son, they are so very late Opinions, and establish'd by such miserable Authority, that 'tis a shame to a Protestant to confess the plain Truth in this Matter. These Notions being introduc'd not 'till after the middle of the fourth Century, and the Authority they stand upon being no better than that of a Letter, or kind of Decretal Epistle of one of the Bishops of *Rome* at that time. Take the whole of this sad Story in the Words of the original Historian, *Sozomen*;

Hist. *Ἐν τῷ ᾧ πάλιν ἦσαν*
 Eccl. L *ἡ ἀριστερὴ ἀρξάμεθ'· νῦν*
 VI. C. 22. *ᾧ πλέον ἐπέδ'εσα ἢ ζήτησις*
ἦν εἰ καὶ τὸ ἄγιον πνεῦμα
παρίτε καὶ ὑπὸ ὁμοίον δε-
ξάζειν προσήκειν· ἐπεικαίε
ὡεὶ τότε πολλὰ διαλέξεσι
ἐκ ἡπὸν ἢ ἀριστερῶν ὡεὶ Ἔ
θεῷ λόγος συνέβησε· καὶ
ταῦτο ἀλλήλοις σιωπῆροντο
ὅτι ὁμοίον καὶ ὁμοίον
ἢ ὅν ἔδ' ἀγνῶτες· ἀμφό-
τεροι γὰρ διακονικόν, καὶ τεί-

Now at this time again did that question revive and increase, which was begun before, whether it was proper to glorify the Holy Ghost as *Consubstantial* to the Father and the Son. And there arose many disputes about this Point, not less considerable than were the former, concerning God the Word. Upon this Occasion those

τον τῆ τάξῃ, καὶ τῆ πρῆξί, καὶ τῆ ἑστέ ἀλλοίον τὸ πνεῦμα ἰσχυροῦσιν. ὅσοι δὲ ὁμοῖοσιον τῶ πατρὶ καὶ υἱὸν ἐστέξασον, τὰ αὐτὰ καὶ τὸ πνεῦμα ἐφρόνεν. ἐκ ἀσυνῶς δὲ τέτω λόγῳ συνίστατο ἐν μὲ τῆ σελία ἀπολλινάει, ὁ λαοδικεὺς, ἐν αἰγύπτῳ δὲ ἀθανάσι, ὁ ὀπίσκοπος, παρὰ δὲ καππαδοκίαι, καὶ τὸ ἀνά τὸ πόντον ἐκκλησίαι βασίλει καὶ γρηγόρι. ἀνακινουμένης δὲ τὸ τοιαύτης ζήσησως, καὶ, ὡς εἶκος, τὸ φιλογενίας ὁσημέραι πλέον ἐπιδιδύσῃ, μαθὼν ὁ Ρώμης ἐπίσκοπος, [vel Liberius vel Damasus.] ἔγραψε τὸ τὸ ἕω ἐκκλησίαι, σὺν τοῖς ἐπὶ τὸ δόσεως ἱερεῦσι, τειάδα ὁμοῖοσιον καὶ ὁμοῖοξον προσβύεν. τέτω δὲ ἡσυχίαι, ὡς ἐπικαχημέροις ἀπαξ παρὰ τὸ Ρωμαίων ἐκκλησίαι, ἡσυχίαν ἦγεν ἕκασον, καὶ τέλει ἔχεν ἔδοξεν ἢ τοιαύτη ζήσησι.

that were for the Sons Dissimilitude, and those that were for a bare likeness of Substance to the Father join'd together. For they both firmly asserted, that the Spirit was a ministerial Person, the third in Rank and Honour, and alien from the Substance of God. But as many as glorified the Son as Consubstantial to the Father, had the same Notions as to the Spirit. And indeed *Apollinarius* at *Laodicea* in *Syria*, *Atbanasius* the Bishop in *Egypt*, and *Basil* and *Gregory* in *Cappadocia* and *Pontus* defended this latter Doctrine with great Reputation. But when this question was first started, and, as is usual, the humour of Contention spread and increas'd, the Bishop of *Rome*; [either *Liberius*, or *Damasus*,] heard of it, and wrote to the Eastern Churches, in Conjunction with the Western Bishops; that the Trinity ought to be esteem'd Consubstantial, and worthy of the same Glory. Now when this was done, every body put a period to the

Dispute, as looking on the Point at once determin'd by the Church of *Rome*; and so this great Question seem'd to be at an end.

If in a Matter of Fact I were not to believe the express Testimony of an authentick Historian, I should hardly ever have been perswaded, that a Doctrine of so vast Importance, both in Theory and Practice, could stand upon so weak a foundation: And did I not my self live in an Age and Country, even of Protestants, who embrace the same Doctrine and Practice upon it also, I should hardly believe the present Matter of Fact, that such groundless Doctrines are not yet cast out of the Reformed Churches. All that I would farther observe here is, that the same honest Christians whom their Adversaries call'd *Arians*, and who had all along oppos'd the Introduction of the *ὁμοούσιον*, as to the Son, with the like Corruptions at the Council of *Nice*, did also bravely oppose the Introduction of this Corruption also; but were forc'd to submit to the See of *Rome*; which, as it seems to has been the main Patron of the Consubstantiality as to the Son, in the third Century, when the Council of *Antioch* rejected it; so was it now the great Patron, or Parent rather of the like Notion concerning the Holy Ghost in the fourth Century also. *Vid. Quæst. & Resp. ad Orthodox. Quæst. CXXIX. p. 479. See also Sandius Interpret. Paradox. upon Job. XV. 26. & XVI. 13, 14, 15.*

Orig.
Com-
ment. in
Jehan. p.
56, 57, 58.

Καὶ ἐν τῷ περὶ Ἑβραίων
ὁ αὐτὸς παύλος φησι· ἐπ'
ἐσχάτῃ τῶν ἡμερῶν ἐλάλησεν
ἡμῖν ἐν υἱῷ, ἃν ἔθηκε κλη-
ρονόμον πάντων, δι' ᾧ καὶ
καὶ αἰῶνας ἐποίησε διδού-
σκων ἡμᾶς ὅτι ὁ Θεὸς τῶν

And the same *Paul*, in
the Epistle to the *Hebrews*,
saith, in the last Days God
hath spoken to us by his Son;
whom he hath appointed
the Heir of all things; by
whom also he made the A-

ἔτερον νομίζη ἔϊ) ἢ υἱὸν
 πατρὸς ἢ πατέρα, τῷ τὸ αὐ
 τὸ αὐτῷ τυγχάνειν τῷ πα
 τρι, ὁμολογησάμενος διατρέ
 σεως δηλωσάμενος ἢ ἀγία πνεύ
 μα|Θ πατρὸς ἢ υἱὸν ἐν τῷ,
 ὅς ἐάν τις ἐπιτη λόγον καὶ τὸ
 υἱὸς τῶ ἀνθρώπου ἀφελήσι
 ται αὐτῷ· ἐς δ' ἂν βλασ
 φημίαι εἰς τὸ ἅγιον πνεῦμα
 ἐχ' ἔξει ἀρεται, ἕτε ἐν τῷ
 αἰῶνι ταύτῃ, ἕτε ἐν τῷ
 μέλλουσι. ἡμεῖς μὲν πνευ
 ματικῶς ἑωσάμενοι πεπαιδευμένοι
 τυγχάνειν τὸν πατέρα, καὶ
 υἱόν, καὶ τὸ ἅγιον πνεῦμα,
 καὶ ἀγνώστον μηδὲν ἕτερον
 ἢ πατέρας ἔϊ) πνεύματος. ὡς
 εὐσεβέστερον καὶ ἀληθῆς περσο
 ἕμεθα τὸ, πάντων διὰ τῶ
 λόγου χρησάμενων, τὸ ἅγιον
 πνεῦμα πάντων ἔϊ) πνευ
 ματικῶν, καὶ τῶ ἐκείνων τῶ ἑωσ
 τῶ πατρὸς διὰ Χριστοῦ μαρτυ
 ρησάντων. καὶ τῶ αὐτῶ ὅτι·
 ἢ αἰτία τῶ μὴ καὶ αὐτὸ ἕν
 χρηματίζων τῶ Θεῷ, μόνος
 σε μονοθεῶς φύσις υἱὸς ἀρ
 χηθεὸν τυγχάνουσι, ἢ χρῆ
 ζαν ἕτερος τὸ ἅγιον πνεῦ
 μα, διακονησάμενος αὐτῶ τῆ
 ἑωσάμενος, ἢ μόνος εἰς τὸ
 ἔϊ), ἀλλὰ καὶ πατρὸς ἔϊ), καὶ
 λογικόν, καὶ δίκαιον, καὶ πᾶν
 ὁποῖον καὶ αὐτὸ νοεῖν
 τυγχάνειν, καὶ μέλλουσι ἢ
 περσομένους ἡμεῖν Χριστοῦ

of a third Opinion, be
 sides those two which ad
 mits the Holy Spirit made
 by the Son, and which
 supposes him unbegotten ;
 namely, he that deter
 mines that there is no pe
 culiar subsisting Person of
 the Holy Ghost distinct
 from the Father and the Son
 at all. Indeed such an one
 will best agree to the No
 tion who believes the Fa
 ther and Son really dis
 tinct Beings ; and he will
 say he is the same with
 the Father only. Since
 'tis without Controversie
 that there is a difference
 declar'd between the Holy
 Ghost and the Son, in that
 Text, whosoever speaketh
 a Word against the Son
 of Man, it shall be for
 given him ; but he that
 blasphemeth against the
 Holy Ghost, shall never
 have forgiveness, neither in
 this World, neither in the
 World to come. How
 ever, we who are per
 swaded that the Father,
 Son, and Holy Spirit, are
 three Substances, and do
 believe there is nothing
 unbegotten but the Father,
 do admit this Notion, as
 most agreeable to Piety

ὁπποῖῶν. — ἔχθ' ὅ
 ἐπαπόρησιν διὰ τὸ πάλαι
 δι' αὐτῶ ἐγγύετο, καὶ ἀκοικ-
 δεῖν τὸ πνεῦμα ἡρώβιον ὄν,
 διὰ τῶ λόγου γεγονέναι, πῶς
 οἷοιτο προσημαῖ) τῶ Χριστοῦ
 ἐν τισι γραφαῖς. κ. τ. λ.
 ταῦτα ὅ δὲ πολὺ ἀξίω-
 σαι· σφύρεσεν ἰδεῖν βα-
 λομένοις πῶς, εἰ πάλαι δι'
 αὐτῶ ἐγγύετο, καὶ τὸ πνεῦ-
 μα διὰ τῶ λόγου ἐγγύετο,
 ἐν τῷ πάντων τυγγάνων,
 ὑπεδέεσεν τοῦ δι' ἔ ἐγγέ-
 νετο νόμου. εἰ καὶ λέξεις
 τινὲς ἀπειπῶν ἡμῶς εἰς τὸ
 ἐναντίον δοκοῦσιν. κ. τ. λ.

and Truth, that when all things are said to be made by the Word, the Holy Spirit is the most honourable, and first in order of those Beings which the Father made by Christ. And perhaps this is the cause that he is not peculiarly styl'd the Son of God, and that the only begotten is the only Being which is by Nature his Son originally : Which Being the Holy Spirit probably stands in need of, I mean of his Ministration for his Subsistence ; and not barely so, but for his being endued with Wisdom and Reason and Righteousness, and all those other Perfections we ought to ascribe to him, as partaking of the like, which we have above shew'd do belong to Christ. — Yet is there some cause of doubt from this Assertion, that all things were made by the Word, and the Consequence that therefore the Spirit being made, must be made by him, how it comes to pass that in some Texts of Scripture he is, as it were, preferr'd

before Christ, &c.—And we have been the larger in this Enquiry because we would plainly see how it is, that if *all things* are made by the Word, and the Spirit, as a Being included under *All things*, be made by him, he is understood to be therefore inferior to him by whom he was made, notwithstanding some Texts of Scripture seem to distract us, and incline another way, &c.

ARTICLE

ARTICLE XX.

The Holy Spirit is never, either in Scripture or the most primitive Antiquity, called directly God, or Lord; our God, or our Lord; our King, or our Judge; nor was he then properly Invocated by any Christian.

N. B. **T**Hese being Negatives, 'tis hard to prove them otherwise than by shewing, that no Instances can be produc'd of such *Names* ascrib'd to the Holy Ghost, or of such *Invocation* of him; and are in effect own'd by all as to the Scripture, and ought equally to be own'd, as to the most primitive Writers, as we shall see presently. But besides all this, as to his being never call'd *God*, or *Lord*, we have the full and repeated Testimony of *Irenæus*; the full and repeated Testimony of *Tertullian*; and the Testimonies of *Athenagoras* and *Cyprian*; and that the Father and Son are to be alone Invocated, we have the express direction of *Ignatius*; all which I shall produce in order.

Αἱ παρθένοι μόνον τὸν
Χεῖρὸν πρὸ ὀφθαλμῶν ἔχου-
σαι, καὶ τὸν αὐτὸν πατέρα,
ἐν τῇ ἐυχαίᾳ, φωνιζόμεναι
τῷ πνεύματι.

*Neque igitur Domi-
nus, neque Spiritus San-
ctus, neque Apostoli, eum
qui non esset Deus defini-
tive & absolute Deum
nominassent aliquando,
nisi esset vere Deus;
neque Dominum appel-*

Virgins, have Christ a-
lone before your Eyes, and
his Father in your Pray-
ers; being enlighten'd by
the Spirit.

Neither did the Lord, *Iren. L.*
nor the Holy Spirit, nor *III. C. 6.*
the Apostles name any one, *p. 208,*
at any time, God, expres- *209.*
sly and absolutely, who was
not God, nor unless he was
truly God. Nor did they,
speaking in their own Per-
issent

lassent aliquem, ex sua persona, nisi qui dominatur omnium, Deum Patrem, & Filium ejus, qui Dominium accepit a Patre suo omnis conditionis. — Vere igitur cum Pater sit Dominus, & Filius vere sit Dominus, merito Spiritus Sanctus Domini appellatione signavit eos, utrosque enim Dei appellatione significavit Spiritus, & cum qui ungitur, Filium, & eum qui ungit, id est Patrem. — Nemo igitur alius, quemadmodum prædixi, Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus qui & Moysi dixit, Ego sum qui sum, & sic dices filiis Israel, qui est misit me ad vos. Et hujus Filius Jesus Christus, Dominus noster. — Distinxit enim & separavit eos qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre, ex quo omnia; & enim Dominum Jesum Christum ex sua persona firmissime confessus est.

son, call any one Lord, but him that rules over all things, God the Father, and his Son, who receiv'd Dominion over the whole Creation from his Father. — When therefore the Father is truly Lord, and the Son truly Lord, the Holy Spirit had good reason to denote them by the name of Lord. For the Spirit has given them both the Appellation of God, both him who is appointed the Son, and he who anoints him, that is the Father. — As I said therefore, no one else is named God, or called Lord, but he who is the God and Lord of all things, who also said to *Moses*, I am that I am. So shalt thou say unto the Children of *Israel*, he that is hath sent me unto you: And he that is his Son, Jesus Christ our Lord—For he distinguishes and puts a difference between those who are indeed called, but are not Gods, from the one God the Father, from whom are all things; and one Lord Jesus Christ, whom in his own Person he does most assuredly confess:

fefs. See L. II. C. 57. p. 189. & *Just. cum Tryph.*
p. 277.

Ita ut is quidem qui omnia fecerit, cum Verbo suo, juste dicatur Deus & Dominus solus.

Ostenso hoc igitur hic plane, (& adhuc ostendetur manifestus) neminem alterum Dominum vel Deum, neque Prophetas, neque Apostolos, neque Dominum Christum confessum esse, ex sua persona; sed precipue Deum & Dominum prophetis quidem & apostolis Patrem & Filium confitentibus; alterum autem neminem, neque Deum nominantibus, neque Dominum Confitentibus. Et ipso Domino Patrem tantum Deum & Dominum, eum qui solus est Deus & Dominator omnium tradente Discipulis, &c.

Cum enim declaratum sit manifeste, quoniam neminem alium Deum vocaverunt, vel Dominum nominaverunt, qui veritatis fuerunt prædicatores, & apostoli libertatis, nisi fo-

So that he who made all things, together with his Word, may justly be sty'd the only God and Lord.

We have shew'd this very clearly, (and shall shew it more clearly hereafter,) that neither the Prophets, nor Apostles, nor our Lord Christ have in their own Person own'd any other for Lord, or God; especially this is clear as to the Prophets and Apostles, who acknowledge the Father and the Son for God and Lord, and name no other God, nor confess any other Lord. The Lord himself also deliver'd to his Disciples only his Father as God and Lord, him indeed who is the only God, and Governor of all things, &c.

Whereas we have plainly declar'd, that they that were the preachers of the Truth, and the Apostles of Liberty, called no one else God, and named no one else Lord, but the only true God the Father, and

lum verum Deum Patrem, & Verbum ejus, qui in omnibus principatum habet, manifeste erit ostensum Factorem caeli & terra; & qui locutus sit cum Moyse, & Legis dispositionem ei dederit, qui convocaverit Patres, Dominum Deum confiteri eos, & alterum neminem nosse.

L. IV. C.
1. p. 275. Cum sit igitur hoc firmum & constans, neminem alterum & Deum & Dominum a spiritu prædicatum, nisi eum qui dominatur omnium, Deus cum Verbo suo, & eos qui adoptionis spiritum accipiunt; hoc est eos qui credunt in unum & verum Deum, & Christum Jesum Filium Dei: Similiter & apostolos neminem alium a semetipsis Deum appellasse, aut Dominum cognominasse; multo autem magis Dominum nostrum, qui & nobis præcepit, neminem Patrem confiteri nisi eum qui est in Cælis, qui est unus Deus & unus Pater, &c.

his Word, who in all things has the pre-eminence, it will thence be clearly demonstrated, that they acknowledge the Lord God, as Maker of Heaven and Earth, and him that spake to *Moses*, and gave him the Dispensation of the Law, and that called the Fathers, and that they knew of no other.

When therefore this is certain and undoubted, that no else is by the Spirit proclaimed God and Lord, but he who rules over all things, God, and his Word; and that they who have received the Spirit of Adoption (that is, those that believe in the one and true God, and in Christ Jesus the Son of God;) and in like manner the Apostles of themselves have called no one else God, have named no one else Lord. Much more is it clear, as to our Lord himself, who moreover injoin'd us to call no one Father, but him that is in Heaven, who is the one God, and one Father, &c.

Inde & Esaias ad Personam Christi, & Sabain, inquit, viri elati ad te transibunt, & post te sequentur vincti manibus, & te adorabunt, quia in te Deus. Tu enim es Deus noster, & nesciebamus, Deus Israelis. Et hic enim dicendo, Deus in te & tu Deus: Duos proponit qui erat, & in quo erat, Christum & Spiritum.

Ergo inquis provocabo te ut hodie quoque ex auctoritate istarum scripturarum constanter duos Deos, & duos Dominos prædices. Absit. Nos enim qui & tempora, & causas scripturarum, per Dei Græciam inspicimus, maxime Paracleti, non hominum discipuli, duos quidem definimus Patrem, & Filium, & jam tres cum spiritu sancto. — Duos tamen Deos, & Duos Dominos nunquam ex ore nostro proferimus. Non quasi non & Pater Deus, & Filius Deus, [& Spiritus

Hence *Isaiab* says to the Person of Christ, and the *Sabeans*, the exalted Men, shall pass over to thee, and shall follow after thee, with their Hands bound, and shall adore thee, because God is in thee. For thou art our God, and we knew it not; the God of *Israel*. This Prophet also by mentioning *A God in thee, and thou art our God*, proposes two to us; him that was such, and in whom he was; Christ, and the Spirit.

Thou wilt say then, I will challenge thee, that this day thou boldly preach up two Gods, and two Lords, from the Authority of those Scriptures. God forbid. For indeed we, who by the Grace of God, have looked into the times and causes of those Scripture Expressions, especially since we became the Disciples of the Paraclete, and not of Men, do determine there are two, the Father and the Son; nay, three, including the Holy Ghost. — Yet do we never let the Words two Gods, and two Lords come out of our Mouths. Not

Tertull.
Adv. Prax.
C. 13. p.
647, 644.
Vid. C. 19.
p. 651.

Tertull.
Adv. Prax.
C. 13. p.
644, 645.

tus Sanctus Deus, habetur hoc tantum in tribus MSS. Vaticanis, inquit Pamelius :] & Deus unusquisque ; sed quoniam retro & duo dii & duo domini prædicabantur : Ut ubi venisset Christus, & Deus agnosceretur, & Dominus vocaretur ; quia Filius Dei & Domini.

———— cæterum si ex conscientia qua scimus Dei nomen & Domini, & Patri & Filio & Spiritui convenire Deos & Dominos nominassemus, extinxissemus faces nostras, &c. Itaque Deos omnino non dicam, nec Dominos ; sed Apostolum sequar, ut si pariter nominandi fuerint Pater & Filius, Deum Patrem appellem ; & Jesum Christum Dominum nominem ; solum autem Christum potero Deum dicere, sicut idem apostolus, &c.

as if the Father is not God, and the Son God ; [and the Holy Ghost God ; tho' this last is only in three Vatican MSS. as Pamelius says] and every one God ; but because in old time two were preached as Gods, and two as Lords ; that when Christ came he might be acknowledg'd a God, and styl'd Lord ; because he is the Son of him that is the God and Lord.

——— But if because we are satisfied in our Consciences, that the names of God and Lord do agree to the Father, the Son, and the Spirit, we had used the words Gods and Lords, we had undermin'd our own Religion, &c. Therefore I will not by any means say Gods nor Lords ; but I will follow the Apostle ; and in case the Father and Son are to be both named, I will call the Father God ; and Jesus Christ Lord ; tho' by himself I can style Christ God, as does the same Apostle, &c.

If they will not allow the Son to be esteem'd the second after the Father, lest by being own'd a second
stendimus

Si Filium nolunt secundum a Patre reputari, ne secundus duos faciat Deos dici, o-

stendimus etiam duos Deos in scriptura relatos, & duos Dominos; & tamen ne de isto scandalizentur, rationem reddidimus qua Dei non duo dicantur, nec Domini; sed qua Pater & Filius Duo, &c.

Ἀέροντας Θεὸν πατέρα, καὶ υἱὸν Θεὸν, καὶ πνεῦμα ἅγιον.

Nam si baptizari quis apud hereticos potuit, utique & remissam peccatorum consequi potuit; si peccatorum remissam consecutus est, & sanctificatus est; & templum Dei factum est: Quæro cuius Dei? Si Creatoris; non potuit qui in eum non credidit: Si Christi, nec hujus fieri potest templum, qui negat Deum Christum: Si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse ei potuit, qui aut Patris aut Filii inimicus est?

he should occasion the use of the Expression, two Gods, we have shew'd that there are two called Gods in Scripture, and two Lords. Yet to prevent any scandal that might arise to them from thence, we have given an account how we do not say two Gods or Lords, but two, as Father and Son, &c.

While we say God the Father, and God the Son, and the Holy Ghost. Athenag. Legat. 5. 10. p. 40.

For if any one can be rightly baptiz'd among Hereticks, he may certainly there obtain'd remission of Sins. If he has obtained remission of Sins, he is also sanctified, and is made the Temple of God. I inquire of what God? If of the Creator, he cannot be his Temple in whom he has not believed. If of Christ, he cannot be made his Temple neither, who denies Christ to be God. If of the Holy Spirit, when these three are one, how can the Holy Spirit be at peace with him who is the Enemy, either of the Father, or the Son?

Cyprian. ad Jubai- an. p. 203. Vid. Clement. Alex. Quis Dives sal- vetur. Apud Combes. 5. 34. p. 181.

N. B. It plainly appears by these three last Authors, that when the Ancients had the most occasion, and the greatest Inclination to call the Holy Spirit, as well as the Father and the Son, expressly *God*, and *Lord*; and when they seem to have thought him not unworthy of those Appellations, yet were they so wholly destitute of all Authority and Example for so doing, that they always avoided it. Nor will it be so much wondred at, that so Sacred and Exalted and Divine a Being as the Blessed Spirit, is yet never in Scripture or Antiquity allow'd the Name of either *God* or *Lord*, when Men have read and consider'd a few Chapters in the very Learned and Pious Mr. *Brocklesby's* Book some time since publish'd, relating to this Matter; which I own afforded me great light into the reason of this distinction:

Brocklesby's Gospel Theism. L. IV. C. 2, 3, 4. p. 546, &c.

N. B. One of these foremention'd places in *Tertullian*, and that in *Cyprian*, together with another out of a Letter ascrib'd to *Dionysius Alexandrinus*, all in the third Century; make up the whole of the Proof which I meet with in Bishop *Bull* for the *Divinity of the Holy Ghost*, in the sense of that *Constantinopolitan Creed*; which Creed his Lordship proposes to justify by these three Quotations. Sure it had been better to have let this Matter alone, at least in the *Title Page*, than to appear in all Antiquity to produce no more than *three such Testimonies*; one of which is of a spurious Author, and written we know not when, nor by whom, who calls the Holy Spirit only *Lord*; another is *Cyprian's*, where he dares not call him *God*, as his Coherence requir'd, but directly avoids it; the third is *Tertullian*, who would fain interpret one Text of the Old Testament as calling the Holy Ghost *God*, and so would himself call him
God,

God, if he durst, but dares not do it, because he owns he has no clear Authority nor Example for it, and so intirely gives up the Cause; especially if we observe the more ancient style of *Athenagoras* also, most plainly avoiding it; the plain direction of *Ignatius* about this Matter, destroying it; and the express and numerous Testimonies of *Irenaeus*, uttely confuting it for ever.

N. B. If it be now expected that I give an Account at what time the Holy Ghost was first directly called *God*, and when he was first *Invoked* by Christians, I must say, To be sure not till the latter part of the fourth Century. At that time the Divinity of the Holy Ghost, in the modern Sense, began to be asserted; yet with Fear and Caution, because of the want of ancient Authority; and because a great part of the Christian Church could not bear such an *Innovation*. The famous *Basil*, Bishop of *Cæsarea* in *Cappadocia*, was one that ventur'd as far as he durst; yet was he afraid of directly calling him *God*, for fear of Expulsion from his Bishoprick. For so says *Gregory Nazianzen* in his Funeral Oration, *ὁ μὴ ἐξήμεν λαβέειν τοῦ κτῆνος π. 304. τὸ πνεῦμα ὡς ἐμ θεός. — ἵνα τὸ μὴ τὸ πόλεως μὲ τὸ δευλόγος γλώσσας, ὑπερβίωσαν.* These Men sought to catch this plain Word out of his Mouth concerning the Holy Ghost, that he is *God*. — that they might procure his and his Theological Tongues Banishment out of the City. Nay, himself expressly owns, that he is not *God*, but the Spirit of *God*; *ὅπερ αὐτός Op. Tom 1. Homil. 1. in S. Bapt. 1. sm. P. 517.* Nor is he *God*, But the Spi-rit of *God*. But, for the greater Confirmation of this Matter, give me leave to produce some other Testimonies in general. The Contents of one of *Petrus's* Chapters say,

Theolog.
Dogm.
Tom. II.
L. I. C.
14. p. 58.

Plerosque Catholicos spiritum sanctum Deum aperte profiteri ausos non fuisse; ac ne Constantinopolitanam quidem œcumenicam diserte Deum appellasse.

That the greatest part of the Catholicks durst not plainly profess that the Holy Spirit was God: Nay, that the general Council of *Constantinople* did not directly call him God.

C. 14. c.
18. p. 63.

And, says *Petavius* in *Prima omnium Synodus Spiritum Sanctum Deum habendum esse nominatim decrevit Synodus Alexandrina, præside Athanasio. [A. D. 362.]* Damnarunt enim anathemate illos omnes qui Spiritum Sanctum Creaturam esse dicerent; ac Sanctam Trinitatem pronunciarunt unius esse Deitatis; & Spiritum Sanctum non creaturam esse, neque alienam a Patris & Filii substantia.

the Chapter it self, The very first Synod which expressly decreed, that the Holy Spirit should be esteem'd God, was that of *Alexandria*, where *Athanasius* was President, [*A. D. 362.*] For they condemned and anathematized all those who said the Holy Spirit was a Creature; and they pronounc'd that the sacred Trinity had the same Divinity, and that the Holy Ghost was not alien from the Substance of the Father and the Son.

And, says the same Learned Author particularly of the famous *Hilary*, who wrote twelve eminent Books of the Trinity, (which have been a kind of Standard of Orthodoxy ever since;)

L. III. C.
7. 5. 13. p.
159.

Qui Deum in duodecim illis de Trinitate libris nominatim non appellat Spiritum Sanctum.

Who never, in those twelve Books concerning the Trinity, calls the Holy Ghost expressly God.

Oige 4.
no. p. 36.

And, says the great *Basilius* quidem temporibus, ac recentioribus e-

Huctius, Lasty, 'Tis certain that the Catholicks durst not plainly own the Divinity

iam

tiam Spiritus Sancti divinitatem aperte profiteri ausus esse catholicos. of the Holy Spirit, so late as the days of *Basil*; nor indeed somewhat later.

But then, as to the proper *Invocation* of the Holy Ghost, I must own I have met with no manner of Example of it till the time of *Didymus*, or the Author of the Works under the name of *Dionysius the Areopagite*, about *A. D.* 355. and next of *Epiphanius*; both which, in the entrance of some of their Works, directly *Invoke* the *Trinity*, and the Blessed Spirit, for their Assistance; which things, in the first times, would have been thought very strange, if not *heretical*. I confess, for my self, I dare not follow so late, and unsupported Examples; and humbly hope, that the Blessed Spirit of God will not withdraw his Grace from me, because I keep close to those sacred Writings which himself indited; and to the constant Doctrine and Practice of the first Christians, who were most eminently assisted and sanctified by himself also. And I here openly challenge the Learned to declare their Sentiments freely, whether they have the least reason to believe, that ever the first three Centuries did properly call the Holy Ghost *God* and *Lord*, as they did the Father and the Son; and whether they did ever directly *Invoke* him, as they did the other? Ambitious and proud Mortals may be displeas'd when they have not undue Honours paid them; but the Holy Spirit is then the best pleas'd, when the Father and the Son are the most exactly obey'd; and the Christian Worship paid in a manner most agreeable to their sacred Commandments.

N. B. Nay so far are we from any certain Precept or Example for our *Invocation* of the Holy Ghost, even in the Cases of his own abode with

De Divin.
Nomin. C.
III. §. 1. p.
535. Myst:
Theolog.
C. I. § 1. p.
1. Hæres:
L. I §. 13
p. 1, 23

us, or departure from us; which of all things seem the most proper for *Invocation directed to himself*, that we have a most ancient, nay, I think, an inspired Testimony, even in that Case, for his praying to the Father. 'Tis that of *Hermas* already mentioned.

Herm.
Mand. X.
§. 3 P. 97. Μὴ λύπῃ τὸ πνεῦμα τὸ
ἄγιον, τὸ κατοικῶν ἐν σοί·
μήποτε ἐκδέξῃ τῷ Θεῷ,
καὶ ἀποστῇ ἀπὸ σε.

Do not grieve the Holy Spirit, who dwells in thee, least he intercede with God, and so depart from thee.

Compare with these Words of *Hermas* those of his Companion *Paul*, which perhaps are not commonly understood.

Rom.
VIII. 26,
27. Ὡσαύτως ὅ καὶ τὸ πνεῦμα
σωμῶν πλημμέλειαν ἢ ἀ-
δυναμίαις ἡμῶν. τὸ γὰρ ἢ παρ-
ομισησάμεθα, κατὰ δὲ αἰ, ἐκ
οὐδενός. ἀλλ' αὐτὸ τὸ
πνεῦμα λαλοῦντι γὰρ ὑπὲρ
ἡμῶν στεναγμοῖς ἀλαλήτοις.
ὃ ὅ ἐρθεῖν τὰς καρδίας,
οἶδε τί τὸ φρόνημα ἢ πνεῦ-
ματι, ὅτι καὶ Θεὸν ἐντυ-
χάνει ὑπὲρ ἡμῶν.

Likewise, the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought; but the Spirit itself also maketh Intercession for us with Groanings which cannot be utter'd. And he that searcheth the Hearts knoweth what is the mind of the Spirit; because he maketh Intercession for the Saints, according to the Will of God.

Vid. Basil. de Spiritu Sancto Op. Tom. II. C. 29. p. 219. cum Constitut. Apost. L. III. 16. p. 288 & L. VII. C. 28. p. 381. Basil. Adv. Column. Hom. XXI. p. 622. Epist. XLI. ad Max. p. 803. Tom. II.

N. B. It will here also deserve to be consider'd, that one main Argument which *persuaded*, or rather *affrighted* the fourth Century into the strange Notions, but then started, concerning the Co-essentiality and Co-equality of the Holy Ghost to the

Father

Father and the Son, was that of the dread of the unpardonable *Sin against the Holy Ghost*, if they should not embrace them. This is most sensibly true of the three greatest, or most zealous Men, who then wrote for the novel Doctrines, *Didymus of Alexandria*, *Basil of Casarea*, and *Ephrem of Edeffa*; altho' in their days those Doctrines were not fully settled in the Church. So great a Byass has Ignorance and Superstition over the Minds of Men, when once they forsake the exact guidance of Revelation, and are thereupon left to their own vain Reasonings and Deductions in Divine Matters.

Didym. De Spiritu S. in initio. Basil. Op. Tom. II. Epist. LXXII. p. 868. Vid. Ephrem Syr. Op. Tom. I. p. 184. 185.

ARTICLE XXI.

The Supereminent Dignity of the Holy Ghost is to be own'd; and a proper degree of Worship paid him, not only by hearkening to his Holy Motions, but by the form of Baptism, by the form of Benediction, and in Doxologies also.

Matt. XXVIII. 19. βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

Constitut. Apost. I. III. C. 17. p. 283. Ἐστὶ τοίνυν τὸ μὴ βάπτισμα εἰς τὸν θάνατον τοῦ Ἰησοῦ τοῦ διδόμενον τοῦ πατρὸς ἢ μητρὸς ἢ ἀποστόλου, τοῦ πνεύματος ἢ συμπάσης ὡς μάρτυρος.

I. V. C. 7. p. 309. Λαβόντες ἐν ὅλῳ παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεύσαι πάντα τὰ ἔθνη, καὶ βαπτίσει αὐτοὺς εἰς τὸν ὄνομα τοῦ θείου καὶ ὄνομα τοῦ υἱοῦ τοῦ πατρὸς, καὶ μαρτυρεῖα πνεύματος, ὅς ἐστι πατρὸς κλητός.

Baptizing them into the name, [or dipping them at the name,] of the Father, and of the Son, and of the Holy Ghost. [See Article XXII. after-ward.]

This Baptism therefore is given into the death of Jesus.—The mention of the Father, as of the Author and Sender, the joint mention of the Holy Ghost, as of a witness.

We received a command from him to preach the Gospel to all the World, and to make Disciples of all Nations, and to baptize them into his Death, by the Authority of the God of the Universe, who is his Father; and by the Testimony of the Spirit, who is the Comforter.

Ἡ χάρις τοῦ κυρίου Ἰη-
σοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ
Θεοῦ καὶ ἡ κοινωνία τοῦ ἁ-
γίου πνεύματος μετὰ πάντων
ὑμῶν. ἀμήν.

The Grace of the Lord ^{2 Cor.}
Jesus Christ, the Love of ^{XIII. 13.}
God, and the Fellowship
of the Holy Ghost be with
you all. Amen. [See the
earliest Doxologies, here-
after.]

N. B. The general Testimonies for our *honouring*
and *worshipping* the Blessed Spirit of God, are only
in *Justin Martyr*, and are these following;

Ἀλλ' ἐκείνόν τ' ἐκείνῳ καὶ τὸ παρ'
αὐτοῦ ὕμνον ἐλάθοντα, καὶ δι-
δάξαντα ἡμᾶς ταῦτα, καὶ
τὸ τ' ἄλλων ἐπομένον καὶ
ἐξομοιούμενα ἀγαθῶν ἀγ-
γέλων εὐαγγέλιον πνευμάτων
τὸ ἀποφθικὸν σέβουσα καὶ
ἀποσκωδῶν, λόγῳ καὶ ἀ-
ληθείᾳ προσηγορεύεται.

Πνευμάτων ἀποφθικῶν ἐν
πίστει πάντες ἔπαινον καὶ
προσκύνησιν, ἀποδοτέον.

Καὶ οὕτως λαβὼν αἴνον καὶ
δόξαν τῷ πατρὶ τῷ ἁγίῳ, διὰ
τῆς ἰσχυρῆς τῆς οὐσίας, καὶ τῆς
πανδυναμίας τῆς ἀγίας, ἀνα-
πέμπει.

Ἐπὶ πάνσι τῶν ἀποφθικῶν
μετα εὐλογῶν καὶ ποιῶν
τῶν πάντων, διὰ τοῦ υἱοῦ

But we worship and a- ^{Just. Apol.}
dore him; and his Son, ^{I. §. 6. p.}
that is derived from him, ^{p. 11, 12.}
and came and taught us
these things; and the Host
of the other consequent
and resembling Beings, the
good Angels; and the
Prophetick Spirit; honour-
ing them by our Reason
and the Truth.

We will demonstrate ^{§. 16. p. 24.}
that with good reason we
do honour the Prophetick
Spirit in the third rank.
[See Dialog. with *Tryph* p.
321. where the Holy Spi-
rit is omitted]

And he takes [the Gifts] ^{§. 85. p.}
and ascribes Praise and ^{125.}
Glory to the Father of the
Universe, thro' the name
of the Son, and of the
Holy Spirit.

And in all our Oblati- ^{§. 87. p.}
ons we bless the Maker of ^{131.}
the Universe, through his

αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ τοῦ ἁγίου πνεύματος τοῦ κυρίου. Son Jesus Christ, and thro' the Holy Spirit.

These Expressions of *Justin Martyr* would bear a Dispute how far the Worship of the Holy Spirit, in the *third rank or order* were to be extended; and especially how the worshipping of the Father *by him*, as well as *by his Son*, were to be understood, did not the Apostolical Constitutions, particularly the Liturgick parts, give us light into his meaning, and ascertain the manner in which this Blessed Spirit is to be ador'd and worship'd and glorify'd among Christians. Only we may note, that this form of Doxology, διὰ τοῦ ἁγίου πνεύματος, *through the Holy Spirit*, which is so unusual elsewhere, is yet exactly in *Clemens Alexandrinus*; I mean at the end of his Treatise, *Quis Dives salvetur?* This therefore I shall here set down at large, for mutual Illustration.

Apud
Combriff.
Auctar.
Biblioth.
Pat p.
187.

Ὡς διὰ τοῦ παιδὸς Ἰησοῦ Χριστοῦ τοῦ κυρίου ζώντων καὶ νεκρῶν, καὶ διὰ τοῦ ἁγίου πνεύματος ἔη δόξα, τιμὴ, καὶ αἰὼν μιν μεγαλείου, καὶ νῦν, καὶ ἀεὶ, καὶ εἰς γενεὰς ἡσσεῶν, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

To whom, through his Son Jesus Christ, the Lord of the Living and Dead, and through the Holy Spirit, be Glory, Honour, Might, and eternal Majesty, both now, and ever, and for Generations of Generations, and for Ages of Ages. Amen.

ARTICLE XXII.

God the Father, *the Word, or Son of God, and the Holy Spirit, are Beings, or Persons really and numerically distinct from each other.*

BΑπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ εἶδεν ἀνεώχθησθαι αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον, ὡσεὶ περιστερᾶν, καὶ ἐρχόμενον ἐπ' αὐτόν· καὶ εἶδεν φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσα, Ἰῶς ἔστιν ὁ υἱός μου, ὁ ἀγαπήτος, ἐν ᾧ εὐδόκησα.

Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

Καὶ ἐν τῷ νόμῳ τοῦ υἱοῦ ἐμετῶν γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ὄσιν· ἐγὼ εἶμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

AND Jesus, when he was baptized, went up straightway out of the water; and lo the heavens were open'd unto him; and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. See *Mar. I. 10, 11. Luk. III. 21, 22.*

Baptizing them into, [or dipping them at] the name of the Father, and of the Son, and of the Holy Ghost.

It is also written in your law, The testimony of two Men is true. I am one that bear witness of my self; and the Father which sent me beareth witness of me.

Rom XV.
16-19. Ἐπεὶ τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη. ἱεραργουῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ (ἵνα γένη) ἢ προσφορὰ ᾧ ἐστὶ ὡς ὑπερῶς δεξιῶ, ἡγιασμένη ἐν πνεύματι ἁγίῳ. κ. τ. λ.

1 Cor. VI.
11. Ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν

VIII. 6. Ἀλλὰ ἡμεῖς εἷς Θεός, ὁ πατήρ, ὃς ἐστὶ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστός, διὲν ἐστὶ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

XII 4, 5,
6. Διαρέσεις ἢ χειρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαρέσεις διακονῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος· καὶ διαρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς ὄντι Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πάντιν.

2 Cor.
XIII-13. Ἡ χάρις τῆς κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τῆς Θεοῦ, καὶ ἡ κοινωνία τῆς ἁγίας πνεύματός, μετὰ πάντων ὑμῶν. ἀμήν.

Eph. IV.
4, 5, 6. Ἐν πνεύματι·——εἷς κύριος·——εἷς Θεός, καὶ πατήρ.

3 Pet. I. 2. Κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἀγιασμῷ πνεύματός, εἰς ὑπακομῶν, καὶ

That I should be the minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, &c.

In the name of the Lord Jesus, and by the Spirit of our God.

But to us there is but one God, the Father; of whom are all things, and we in him; and one Lord Jesus Christ; by whom are all things, and we by him.

Now there are diversities of Gifts, but the same Spirit. And there are differences of Administrations, but the same Lord, and there are diversities of Operations, but it is the same God which worketh all in all. See 2 Cor. XI.

14. The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all. Amen.

There is one spirit,——one Lord,——one God and Father.

According to the foreknowledge of God the Father, through sanctification

ῥαυτισμῶν

ἐπισημὸν αἵματι Ἰησοῦ of the spirit, unto obedi-
 Xριστοῦ. ence, and the sprinkling of
 the blood of Jesus Christ.
 See 1 Joh. II. 13, 14, 22,
 23, 24.

N. B. It will perhaps be here wondred at that I omit the celebrated Text in the first Epistle of St. *John*, concerning the *three witnesses in Heaven*. 1 Joh. V. 7. But the plain reason is, that I believe 'tis certainly spurious, and inserted by some bold Transcribers from a marginal Gloss on the next Verse. My Reasons are these, (1.) This Verse is wanting in all the most ancient Copies, Versions, Commentators and Writers, for almost five hundred Years after our Saviour; excepting one inaccurate Citation in *Cyprian*; nay, for seven hundred excepting one or two more. For tho' a place in *Tertullian* is pretended to be a Quotation of the last Words, 'tis plainly otherwise; and his Allegation of the Scripture for what he there says, directly begins when those Words are over, and not before: And he that considers that *Tertullian* had more occasion to quote this Text, than any other in the whole Bible, especially in his Book against *Praxeas*; and, had it been in his Copy, would most certainly and frequently have insisted on it, will be so far from supposing those few Words, *tres unum sunt*, to be alledg'd from this Verse, that he will look upon *Tertullian's* silence as one of the strongest Arguments against it in all Antiquity. (2.) Those later MSS. which have that Verse, are in such strange Confusion, some having it *before* the eighth Verse, others *after* it; and that in the *Margin*, or at the *bottom*, some in *one form* of Words, some in *another*, and so still only as added by *later Hands*; scarce any at all in the Text it self; that there are the greatest marks of Addition,

Vid. Mills
 Test. p.
 739-749.
 and San-
 dius's Ap-
 pendix to
 his Inter-
 pret. Para-
 dox. p.
 376-395.

tion, Corruption, and Interpolation possible. (3.) A plain account is to be given, and is confirm'd by the MSS. of the occasion of its Introduction, *viz.* that it was a Gloss or mystical Exposition of the eighth Verse, set at first in the Margin, and afterward put into the Text. This Gloss can be trac'd, even in *Africa*, where the Verse first appear'd, as high as *Austin* himself; and since its Antiquity must be no greater than between the times of *Tertullian* and *Cyprian*, 'tis very much that we can discover the occasion of its Introduction so high as this comes to; especially when by the Testimony of *Facundus*, an *African* Bishop, we are assured, that in his Opinion, it did come into *St. Cyprian's* own Quotation in this very manner, *viz.* not as an original Text, but as a Gloss upon the Verse following; and if it did not come in that way, must be directly own'd for an Interpolation in *Cyprian*, as well as in *John*. (4.) 'Tis a Text in it self so singular and remarkable, that had it been in the original Copy, and from thence in the first Transcripts 'tis next to impossible to suppose it so long lost to the Church, without the Observation of any; especially when it belong'd to one of the more undoubted Epistles, and not to any of those doubtful ones, which were a considerable time not so well known to a great part of the Church. (5.) 'Tis wholly foreign to the Series, Scope and Coherence of *John* in that place; who had just been speaking of the Attestation given to our Saviour by other Witnesses; that he came by Water and Blood; not by Water only, but by Water and Blood; and that it was the Spirit also which bear authentick witness, because the Spirit was Truth it self; upon which most naturally follows the eighth Verse in order of the Coherence; but not the least occasion for the seventh. (6.) This seventh Verse confuses all, by introducing the Holy Spirit

Spirit as a Witness, both in *Heaven* and on *Earth*; and so reduces the *six* Witnesses propos'd, in reality to only *five*. (7) It seems to distinguish the $\lambda\omicron\gamma\textcircled{\text{C}}$, or *Word*, testifying in *Heaven*, from *Jesus Christ*, who was then on *Earth*; whereas the $\lambda\omicron\gamma\textcircled{\text{C}}$ is no other than *Jesus Christ himself*: And when the $\lambda\omicron\gamma\textcircled{\text{C}}$ was in *Heaven*, *Jesus Christ* must be there at the same time, according to all the original Accounts of our Religion. Unless we suppose *John* to have been a *Cerinthian* Heretick, and to make *Christ* or the *Word*, and *Jesus* or the *Man*, to be two separate Beings; which, in *Irenæus's* Copy and Interpretation, he so earnestly cautions against in this very Epistle, as we have already seen.

N. B. The Heathen Author of the Dialogue call'd *Philopatris*, among the Works of *Lucian*, speaks as if the Christians had this Text every day in their Mouths, in his time. But the Language of this part of that Dialogue, if not belonging to some of the old Hereticks, is so plainly that of the fifth Century, or at the best the end of the fourth, that 'tis of no manner of weight in this or any Case. 'Tis also true, that this Text was quoted against the *Arians*, somewhat before the end of the fifth Century; but then it was almost only in *Africa*, the Country where this Corruption was first made. And 'tis lastly true, that by degrees it crept into some Copies and late Versions, especially in the West, after that time. And certainly no wonder, when it seem'd to support the *Orthodox Doctrine* beyond any other Text in the whole Bible. On which account *Erasmus* himself was first oblig'd to insert it from a single *British MS.* which yet perhaps he never saw, and which has never appear'd since, in his third Edition of the *Greek Testament*; *ne cui foret ansa calumniandi*, or in plain *English*, *lest he should be call'd an Arian*; as his insertion was without the Au-

thority

thority of the rest of his ancient MSS. from which he had made his two former Editions. In short, they who peruse the full Account of this Matter in Dr. *Mills*, and observe how much his *Premises*, however made too favourable by uncertain Suppositions, require him to reject this Verse, will wonder how his *Conclusion* comes to be for it; especially when he cannot come at that Conclusion without giving up the *Integrity* of almost all the original Copies and Versions of the New Testament for many Centuries; only to support the Credit of one Text, which seems to favour some modern Opinions: whereas after all, the Reputation of it with him, as well as with every other considering Person, must be, at best, so *very weak*, as not to be able to *determine* their Opinions in any Point, in which they are not already satisfy'd from other Evidence; and so is even to *them* of very small Advantage or Consideration. As to me, 'tis, I confess, one of the plainest and most pernicious Corruptions or Interpolations that is now in the World; and built on such poor Evidence as in any other Case of meer Criticism, where *Orthodoxy* were not concern'd, would be look'd upon as perfectly inconsiderable.

N. B. The Words of the Dialogue above refer'd to, among the Works of *Lucian*, and which, I say, are the Language, at the soonest, of the fourth or fifth Age of the Church, are these,

Ἐψυμένωσα Θεόν, μέ-
γαν, ἀμέριστον, ἕρηνίαγα·
ἵδὸν πατρός· πνεῦμα ἐκ πα-
τρὸς ἐκπορευόμενον· ἐν ἐκ-
ταῖων, καὶ ἐξ ἑνὸς ἡγία·
ταῦτα νόμιζε ζῆνα· ἢ δ' ἡ-
γῆ Θεόν.—— ἢν διδο.

The Almighty God, the
Great, the Immortal, the
Heavenly, the Son of the
Father. The Spirit pro-
ceeding from the Father.
One from Three, and
Three from One. Esteem

τί λέγεις· ἔν τετρία, τετρία ἔν. these Beings to be Jupiter, and esteem him to be God ——— I know not what thou sayest, One is Three, and Three are One.

He who affirms these Words to belong to the *first* or *second*, nay or *third Century* of the Church, must be esteem'd by me wholly unacquainted with the Language of those early Ages ; 'till I am, by undeniable Evidence, assur'd of the contrary : I mean, unless this Author be suppos'd to have fallen among some of the ancient Hereticks, and learned this Language from them, and to refer to them therein ; which 'tis not impossible he might do. [See the Acts of *Thecla. Spicileg. Tom. I. p. 96.*]

Ἡ ἕχι ἓνα Θεόν ἔχον μῦν, καὶ ἓνα Χριστόν, καὶ ἓν πνεῦμα τὸ χάριθ, τὸ ἐκχυθέν ἐφ' ἡμᾶς ;

Ζῆ ὁ Θεός, καὶ ὁ κύριος Ἰησοῦς Χριστός, καὶ τὸ πνεῦμα τὸ ἅγιον.

Πατήρ, ὁ ἐπὶ πάντων Θεός. Χριστός ὁ μονογενὴς Θεός, ὁ ἀγαπητός υἱός, ὁ τὸ δόξης κύριος· πνεῦμα ἅγιον, ὁ ὄψις κληθῆναι, τὸ ἐκ τοῦ Χριστοῦ πεμπόμενον, καὶ ὡς ἐκείνου διδασκόμενον, καὶ ἐκείνου κηρύττον.

Ἡ παρθένος ἔν ἁπλῆ ἔσω ἁγία σώματι καὶ ψυχῇ, ὡς ναὸς Θεοῦ, ὡς οἶκος Χριστοῦ, ὡς πνῶματι ἁγίῳ καταστάσιον.

Have we not all one God, and one Christ? Is not one Spirit of Grace poured out upon us

God lives; and the Lord Jesus Christ, and the Holy Spirit.

The Father is the God over all. Christ is the only begotten God, the beloved Son, the Lord of Glory. The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

Let such a Virgin therefore be holy in Body and Soul, as the Temple of God, as the House of Christ, as the Habitation

Clem Ep: I. 5. 46.
P. 173.
apud Bafil. De Spiritu S. C. 29. p. 218. Constitut. Apostol. L. III. C. 17. P. 288, 289.
L IV. C. 14. P. 277.
of

of the Holy Spirit. See L. V. C. 1. p. 301. C.

7. p. 309.

L. VI. C. 14. p. 343. Ἐν ἡ δὴ λαλῶμεν ὑμῖν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν, παρ' ὃν ἄλλοθεν ἔστι, καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ, τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι.

C. 15. p. 344. Ὡς γὰρ εἰς ὁ Θεός, εἰς ὁ Χριστός, καὶ εἰς ὁ ᾤψακλις. — Ἀποδείκνυται εἰς τὸ ἀποσεύλωται, εἰς τὸ παδίονται, εἰς τὸ μαρτυρήσανται.

C. 18. p. 348. Οἱ Θεὸν, τὸ ἐπὶ πάντων βλασφημῶντες, καὶ τὸ ὑπὸ αὐτοῦ καταπαύοντες, καὶ τὸ διδοσκαλίαν τοῦ πνεύματος διαπλεῖοντες.

L. VII. C. 22. p. 368. Ἐἰς τὸ ὄνομα τοῦ πατρός, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος — τοῦ ἀποσεύλωται πατρός, τοῦ ἐλδοῖται Χριστοῦ, τοῦ μαρτυρήσανται ᾤψακλις.

C. 39. p. 378. Παιδιδέωται περὶ τοῦ βαπτισματις τὸ πρὸς τοῦ ἀγνήτε γνώσιν τὸ περὶ υἱοῦ μονογενοῦς ἐπίγνωσιν τὸ περὶ τοῦ ἁγίου πνεύματος πληροφροσύνη.

Wherein we declare unto you, that there is only one God Almighty; besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit.

For as there is one God, one Christ, and one Comforter. — They are impious against him that sent, him that suffered, and him that witnessed.

Who blaspheme the God over all, and tread under foot his Son, and do despite to the Doctrine of the Spirit.

Into the name of the Father, and of the Son, and of the Holy Ghost. — Of the Father who sent, of Christ who came; of the Comforter, who testified. See *Can.* XXVII. p. 442. XLI. p. 444. XLII. p. 444.

Let him be instructed before his Baptism, in the knowledge of the unbegotten God; in the understanding of his only begotten Son; and in the assured acknowledgement

ment of the Holy Ghost. See *Recogn. L. III. §.*

10. p. 521.

Ἐν μιᾷ πίσει Θεοῦ πα-
τρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ
μονογενοῦς αὐτοῦ υἱοῦ ---
ἐφοδιγημένοι ὑπὸ τοῦ πα-
ρακλητικοῦ.

Ἐρρωθε ἐν Θεῷ πατρί,
καὶ κυρίῳ Ἰησοῦ Χριστῷ, τῇ
κοινῇ ἐλπίδι ἡμῶν, ἐν πνεύ-
ματι ἁγίῳ.

Ὁς παρεξήετο δελήματι
Θεοῦ πατρὸς, καὶ κυρίῳ Ἰη-
σοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ,
σωτηρίας πάντων.

Τινὲς δὲ αὐτῶν ———
ταῦτὸν εἶπεν πατέρας, καὶ υἱόν,
καὶ πνεῦμα ἅγιον λέγουσι

Ἐπίσης καὶ εἰς ἀγγέλου,
ὁ Θεὸς καὶ πατὴρ · καὶ εἰς
μονογενῆ υἱὸς, Θεὸς λό-
γος, καὶ ἄνθρωπος · καὶ
ὁ παράκλητος, τὸ πνεῦμα
τῆ ἀληθείας.

Ἐἰς γὰρ ὁ Θεὸς παλαιῶς
καὶ καινῆς διαθήκης · εἰς ὁ
μελέτης Θεοῦ καὶ ἀνθρώπων,
εἴτε δημιουργίαν νοσητῶν, καὶ
αἰδητῆν, καὶ ἐξέτισαν πρὸς
φορὴν καὶ κατάλληλον · εἰς
δὲ καὶ ὁ παράκλητος, ὁ ἐ-
ργησίας ἐν μωσῇ, καὶ προ-
φήταις, καὶ ἀποστόλοις

In one Faith of God Ignat. ad
the Father, and of Jesus Eph. 5.
Christ, his only begotten
Son : — Being conducted by
the Comforter.

Fare ye well in God the
Father, and the Lord Je-
sus Christ, our common
hope, in the Holy Spirit.

Who is come by the
Will of God the Father,
and the Lord Jesus Christ
his Son, with the Co-
operation of the Spirit.

Some of them say, that
the Father, Son, and Holy
Ghost are all one.

Since there is but one
one unbegotten Being, God,
even the Father ; and one
only begotten Son, God
the Word, and Man ; and
one Comforter, the Spirit
of Truth.

For there is one God of
the Old and New Testa-
ment. One Mediator be-
tween God and Men, for
the creation of the intelli-
gent and visible Beings, and
for a proper and suitable
Providence to be exercis'd
over them. There is al-
so one Comforter, who
wrought in Moses, and in
the Prophets and Apostles.

Ad Smyrn. §. 13. p. 93. Ἐρρωθε ἐν χεῖρι Θεοῦ,
 καὶ κρείς ἡμῶν ἰησοῦ χριστοῦ,
 πεπληρωμένοι πνεύματι
 ἁγίῳ.

Ad Heron. §. 7 p. 115. Παρηγγέλλω σοι ἐπὶ τῷ
 Θεοῦ τῶ ὅλων, καὶ τῷ χριστοῦ,
 πατρὶσι καὶ τῷ ἁγίῳ πνεύματι,
 καὶ τῷ λειτουργησάντων
 ταγματῶν, κ. τ. λ.

Just. Apol. I. §. 79. p. 116. Ἐπὶ ὀνόματι τοῦ
 πατρὸς τοῦ ὅλων καὶ θεοῦ
 Θεοῦ, καὶ τοῦ σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ, καὶ πνεύματι
 ἁγίῳ, τὸ ἐν τῷ ὕδατι
 τότε λούσασθαι ποιούσης.

§ 85. p. 125. Καὶ ἔτι λέγων, ἄνοιον
 καὶ δόξαν τῷ πατρὶ τῷ ὅλων,
 διὰ τῷ ὀνόματι τοῦ υἱοῦ καὶ
 τῷ πνεύματι τοῦ ἁγίου, ἀνα-
 στήματι.

§. 87. p. 131. Dialog. cum Tryph. p. 255. Ἐπὶ πάντι τε οἷς προσ-
 φερόμεθα εὐλογουμένων τὴν
 ποιητὴν τῷ πάντων, διὰ τοῦ
 υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ
 διὰ πνεύματι τοῦ ἁγίου.

Καὶ ἀποκρίσει αὐτοῖς τὸ
 πνεῦμα τὸ ἅγιον, ἢ ἀπὸ
 προσώπου τοῦ πατρὸς ἢ ἀπὸ
 τοῦ ἰδίου. κρείσθαι τῷ δυνά-
 μεων αὐτοῦ, ἕως ἕστην ὁ
 βασιλεὺς τῷ δόξῃς.

p. 276. Πειράσομαι πείσαι ὑμᾶς
 ὅτι ἐστὶν, ὅτι τῷ Ἀβρα-

Fare ye well in the
 Grace of God, and of our
 Lord Jesus Christ, filled
 with the Holy Ghost. See
ad Antioch. §. 14. p. 113.

I Charge thee before the
 God of the Universe; and
 before Christ; and in the
 Presence of the Holy Spi-
 rit; and of the Minist'ring
 Orders, &c.

They then perform that
 washing which is by Wa-
 ter, in the Name of the
 Father, and Lord God of
 the Universe; and of our
 Saviour Jesus Christ; and
 of the Holy Spirit.

And he takes [the Of-
 ferings] and ascribes Praise
 and Glory to the Father
 of the Universe, through
 the Name of the Son, and
 of the Holy Spirit.

And in all our Oblati-
 ons, we bless the Maker
 of the Universe, through
 his Son Jesus Christ, and
 through the Holy Spirit.

And the Holy Spirit
 returns Answers to them,
 either in the Name of the
 Father, or in his own
 Name; He is the Lord of
 Hosts, He is the King of
 Glory.

I will endeavour to per-
 swade you that this Per-

ἀμ, καὶ τῷ Ἰακώβ, καὶ τῷ
Μωσῆ ὡφθαί λεγόμενος,
καὶ γεγραμμένον Θεός, ἕ-
τερός ἐστι τῆ τὰ πάντα ποι-
ήσαντος Θεός, ἀειθμῶ λέ-
γω, ἀλλ' ἐ γνῶμη.

Παρεῖ δ' νόμιμον ποιη-
τῆν τ' ὅλων ἀλλ' οὐκ ἐπι-
είος λογῆς ὑπὸ τῆ ἀγίας
πνεύματος.

Καὶ ὅτι Νύκτις ἄυτη,
ἣν καὶ Θεὸν καλεῖ ὁ πνευματι-
κὸς λόγος, διὰ πολλῶν ὁ-
σαύτως ἀποδείδει, καὶ ἄγ-
γελον· ἐκ ὧς τὸ ἰλίε
φῶς ὀνόματι μόνον ἀειθμῆς,
ἀλλὰ καὶ ἀειθμῶ ἕτερόν τι
ἔστι.— ὅταν λέγῃ, ἔβρεξε
κύματος ὡς παρὰ κύμα
ἐκ τῆ ἐρανῆ δύο ὄντας ἀ-
ριθμῶ μινέναι ὁ λόγος ὁ
πνευματικός· ὅτι ἡ ἐπὶ γῆς
ἔστι, ὅς φησι καταβέβηκε-
ναι ἰδεῖν τὸ κρηγυγὸν σοφί-
μων· ὅτι ἡ ἐν πῖς ἐρανοῖς
ὑπέρχοντα, ὅς καὶ τῆ ἐπὶ
γῆς κύμα κύριός ἐστιν, ὡς
πατὴρ, καὶ Θεός, αἰτίος τῆ
ἀυτῶ τῆ ἐστίν, καὶ δυνατῶ, καὶ
κυεῖν, καὶ Θεῶ. καὶ πάλιν
ὅταν λέγῃ ὁ λόγος εἰρη-
κέναι τὸν Θεὸν ἐν ἀρχῇ.
ἰδὲ Ἀδάμ γέγονεν ὡς εἷς
ἐξ ἡμῶν· τὸ ἡ, ὡς εἷς ἐξ
ἡμῶν, καὶ αὐτὸ ἀριθμοῦ δη-

son who is said to have
appeared to *Abraham*, and
to *Jacob*, and to *Moses*,
and is described as God,
is different from God who
made all things: I mean
Numerically, not in Opi-
nion.

There is another called p. 277.
Lord by the Holy Spirit,
besides him that is under-
stood to be the maker of
the Universe.

This Power, which also p. 358.
the Prophetick Word calls 359.
God, and an Angel, we
have largely demonstrated
is not reckon'd as the
light of the Sun, different
only in Name; but is
a Being different numeri-
cally [from God] when he
says, the Lord reigned Fire
from the Lord out of
Heaven; the Prophetick
Word declares that they
are numerically two; the
one which was upon Earth,
who says He came down
to see the cry of *Sodom*:
The other which was in
Heaven, who also is the
Lord of that Lord which
was upon Earth, as his Fa-
ther, and his God, and
the cause of his being, tho'
he be Mighty, and Lord,
and God. And again,
ἀπό τῶν

λωτικόν ὄσι. ——— καὶ τὸ
 γινώσκον τῶ γινώσκῃ α-
 ριθμῶ ἕτερον ὄσι

when the Word says that
 God said in the Begin-
 ning, *Behold Adam is
 become as one of us.* Now
 that Expression *as one of
 us*, is it self also declara-
 tive that there were more
 than one.—And certainly
 that that is begotton is
 numerically different from
 that Being which begat
 it.

Athenag. Ἐκ τίνων ἐκ ἕσιν ἄθεο
 Legat. § 6. Πλάτων, ἓνα τ' ἀμωροῦν
 p. 27. 28. τῶ ὄλων νεῶν ἀγγέλιον Θε-
 ὄν· ἐδὲ ἡμεῖς ἀθεοί, ἕ-
 ῖ λόγῳ δεδημιούργηθ', καὶ
 τῷ παρ' αὐτῆ πνεύματι συ-
 νέχετα τὰ πάντα, ὅτεν εἰ-
 δότες καὶ κρείττους Θεόν.

If therefore *Plato* were
 not an Atheist, who de-
 termin'd that there was
 one unbegotton God, the
 Creator of the Universe;
 neither are we Atheists,
 who own and retain him
 for God, by whose Word
 all things were created,
 and are held together by
 that Spirit which is de-
 rived from him. See §. 10.
 p. 40.

§. 11. p. 46. Ὅν ἴσως Θεόν, καὶ τὸν
 παρ' αὐτῆ λόγον εἰδέναι.----
 ἢ τὸ πνεῦμα. κ. τ. λ.

To know him to be
 God, and that Word
 which is derived from
 him.—And what the
 Spirit is, &c. See §. 22.
 p. 96.

Theob. ad Ἔτις ὄσιν ὁ ἰατρός; ὁ
 Autolyt. Θεός, ὁ θεραπεύων. καὶ ζω-
 L I. p. 74. οποιῶν, διὰ τῶ λόγου, καὶ τῶ
 σοφίας. ὁ Θεός, διὰ τῶ λόγου
 αὐτῆ, καὶ τῶ σοφίας ἐποίησεν
 τὰ πάντα· τῷ γὰρ λόγῳ αὐ-

Who is this Physician?
 God who heals, and enli-
 vens by his Word, and
 his Wisdom. God by his
 Word and his Wisdom
 made all things: For the

τῆ ἐξερρώδισσαν οἱ ἕξουδι,
 καὶ τῶ πνεύματι αὐτῆ.

Ὡσαύτως καὶ αἱ τρεῖς ἡ
 μέραι τῶ φωτῶν γεγονῶται,
 ὅπου εἰπὼν τῶ τετάρτῳ, ὅτι
 Θεῶ, καὶ τῶ λόγῳ αὐτῆ, καὶ
 τῶ σφίσι αὐτῆ· τετάρτῳ
 ὅτι ὅτι ἄνθρωπος, ὁ
 περὶ τῆς φωτῆς· ἵνα ἡ
 Θεός, Λόγος, Σφίσι, Ἀν-
 θρωπος.

Heavens were fix'd by his
 Word, and his Spirit.

In like manner also, the L. II p.
 three Days which were 94.
 before the making of the
 Luminaries are Types of
 the Trinity: Of God, and
 of his Word, and of his
 Wisdom, and in the fourth
 Type is Man who stands
 in need of Light: That
 there may be God, His
 Word, His Wisdom, and
 Man.

N. B. Here is the first time that we meet with the
 Word *Τριάς*, *Trinity* apply'd by any Christian Ἐπιτομὰ
 e doctrina
 Theodoti
 Orientali-
 post Op-
 Clem.
 Alex. p.
 573. col.
 lin. 4 .2.
 to the Father, the Son, and the Holy Ghost; or
 rather, in the exact stile of *Theophilus*, to *God*,
 his *Word*, and his *Wisdom*; excepting in some old
 heretical Fragments; and this upon the bare Oc-
 casion of an Allusion of his to the three first Days
 of the Creation, as *Types* of those three Divine
 Persons: To which He adds the fourth Day, as
 a *Type* of Man; and so augments his *Trinity* or
Ternary to a *Quarternary*. Little did the Bishop
 of *Antioch* dream what a Famous, Solemn, Sacred
 Word he had pronounc'd, when he nam'd the
 Word *Trinity*. All the Christian Religion having
 been for many Ages esteem'd little more than
 the *Doctrine of the Trinity*: No *Mystery* at all so
 considerable in Religion as the *Mystery of the Tri-
 nity*; and what depends thereon: And all No-
 tions and Opinions, whether Philosophical, or
 Theological, being by some suppos'd so far true
 and useful as they agree with, and support this
Grand Article of the Trinity, but no farther. Nay,
 which is much more than *Theophilus* ever thought,
 of the *Trinity in Unity*, or one common Divinity

in Three Persons. Of this celebrated *Doctrine of the Trinitiy*, all the later Fathers, Schoolmen, and Divines treat and discourse perpetually; and labour with their utmost Application to solve the Difficulties, and unriddle the Contradictions contained therein; tho' still to no manner of Purpose, and with no manner of Success. But whence, I pray, comes all this Noise and Bustle about an *Unscriptural Notion*, and an *Unscriptural Word*; both of them equally unknown in the first times of the Gospel; and of very little Consequence to Christianity? The Sacred Doctrines concerning the Blessed Creator, Redeemer, and Sanctifier of Mankind; or, in the Words of *Theophilus*, of God, of his Word, and of his Wisdom; or of the Supreme God the Father of all things, of his only begotten Son, and of his Holy Spirit, are Original, Plain, Easy, Intelligible Doctrines; own'd in the first Days of Christianity, known then by every baptized Person, nay by the higher sort of Catechumens; never then call'd *Mysteries*, nor at all look'd upon as *Unintelligible*: [I mean any farther than the Natures of the Supreme God, and of such Exalted and Divine Beings as his Son and Spirit must of necessity be *Incomprehensible* to such ignorant Creatures as we are:] And the reason is very Obvious, Because the Doctrines about these Ever-blessed Beings then were such only as served the uses of Piety, and tended to impress a deep sense of our Dependance on them, and of the profound Respect, Worship, and Obedience we severally owe to them; and not such as served the uses of Philosophy, and were intangled with the obscure Notions of *unity of Substance*, and *sameness of Nature or Essence*; with which the *Terullian*, *Athanasian*, and *Vigilian* Doctrine of the Trinity has ever been, and ever will be entangled. Not but that the Word *Trinity*, is a very
Innocent

innocent and harmless Word and may not always be improper to express in general those three super-eminent and exalted Beings, into whose Names we are all Baptiz'd, and to whom only we owe distinct and peculiar Acts of Worship and Adoration, as to our Blessed *Creator, Redeemer* and *Sanctifier*. But then, the Word should be understood as a *plain word*, signifying only those *three* distinct Beings, without any other Secret or Mystery at all. For I shall desire any one to shew me the least syllable in the first Ages, concerning this *Mystery of the Trinity*, till Philosophy crept into the Church, and Men became so foolish as to leave the *wholesome Words of sound Doctrine*, deriv'd from Revelation, for the *vain Juggling*, and *metaphysical Jargon* of weak and bewildred Philosophers. And indeed 'tis a most sensible and affecting Change, for an honest and pious Man to read a few Pages of an Original Christian Writer, before Philosophy came into the Church, suppose of the *Apostolical Constitutions*, and the *Primitive Liturgies* therein contain'd; and then to read as many in *Athanasius, Aquinas*, or the like Scholastick and Metaphysick Reasoners, with the Liturgies ascrib'd to *Basil*, or the later Authors; and to see what a vast difference there is in the present Case: The former containing plain, practical, serious, useful Truths; sufficient to affect and influence all Mankind: The latter involving deep, perplexing, puzzling Subtilties, fit only for Metaphysical Genius's, and sufficient to make Men doubt of every thing, and to dispose them to reject the *plainness* of the *Duties*, on account of the *absurdity* of the *Doctrines* of Christianity. God have Mercy upon his Church, and in his due time restore us our old, plain, practical Christianity again; when we shall certainly be so wise as to banish all these new Scholastick Amusements into the corners of unfrequented Libraries; or rather,

Vid. Constitut.
Apost. L.
III. C. 5.
P. 277.

into the Jaws of the consuming Flames ; that they may no more arise to disturb, and perplex, and confound Mankind, as they have been so long permitted to do ; to the Ruin and Perdition, 'tis to be fear'd, of many thousands Souls for ever. I am sensible I have digress'd here a little, and spoken my Mind more plainly and bluntly than some will approve: But a warm Zeal for the *purity of the old Christian Faith*, and *bonesty of the old Christian Practice* ; and a just indignation at those fatal perverters both of the one and the other, I mean *Scholastick Niceties*, and *Philosophick Articles of Faith* ; with which the Christian World has been amus'd for this 1300, or 1400 Years ; will not suffer me to conceal the Truth, and suppress my Sentiments upon this Important Occasion.

p. 96.

Ποίησωμεν ἄνθρωπον καθ' εἰκόνα καὶ καθ' ὁμοίωσιν· ἐκ ἄλλω ᾧ πνεῦμα εἶρηκε, ποιήσωμεν, ἀλλ' ἢ τῷ ἑαυτοῦ λόγῳ, καὶ τῇ ἑαυτοῦ σοφίᾳ

Let us make Man after our Image, and after our Likeness. He did not say, *Let us make to any other than to his own Word, and his own Wisdom.*

Iren. L. III.
C. 20. p.
2. 6.

In Christi enim nomine subauditur qui unxit, & ipse qui unctus est, & ipsa unctio, in qua unctus est. Et unxit quidem Pater ; unctus est vero Filius, in Spiritu, qui est unctio: Quemadmodum per Isaiam ait sermo, Spiritus Dei super me ; significans & ungentem Patrem, & unctum Filium, & unctonem, qui est Spiritus.

For under the name of Christ is understood he that did Anoint, and he who was Anointed, and the Unction whereby he was Anointed. And the Father indeed did Anoint, and the Son was Anointed with the Spirit, who is the Unction. As says the Word by *Isaiah*, *The Spirit of the Lord is upon me, because he hath Anointed me ;* to signifie both the Father who did Anoint, and the
Son

Son who was Anointed ; and the Unction, which is the Spirit.

Suscipit autem tres speculatores, qui speculabantur universam terram, & apud se abscondit: Patrem scilicet, & Filium, & Spiritum Sanctum.

Semper eundem Deum sciens ; & semper eundem Verbum Dei cognoscens ; etiamsi nunc nobis manifestus est ; & semper eundem Spiritum Dei cognoscens, etiamsi in novissimis temporibus nove effusus est in nos.

*Ανθρωπὸν κατ' εἰκόνα καὶ ὁμοίωσιν ἢ ἀβουήτε γενεῆ Θεοῦ, ἢ ἡ Θεοῦ ἐυδοκῆσθαι, καὶ κελύθει· ἢ ἡ εἰς ἀνάστασιν, καὶ δημιουργῆσθαι· ἢ ἡ πνευματικῶς τρέφεισθαι, καὶ αὐξάνεισθαι.

Glorificabitur autem Deus in suo plasmate, conforme illud & consequens suo puero adaptans ; per manus enim Patris, id est per Filium, & Spiritum Sanctum fit homo, secundum similitudinem Dei.

Pater enim conditorem simul & Verbum

She [*Rahab*] receiv'd **L. IV. C.** three Spies, who spy'd out the whole Land, and hid them with her. I mean the Father, the Son, and the Holy Spirit. **37. P. 336,**

Ever knowing the same **C. 66. p.** God ; and ever knowing the same Word of God, altho' he were but lately manifested to us ; and ever knowing the same Spirit of God, altho' he be but lately pour'd out upon upon us in the last Days. **364.**

Man is made after the **C. 75. p.** Image and Likeness of the Unbegotten God : God being pleas'd to determine and command ; the Son acting and creating ; the Spirit nourishing him, and making him to increase. **380.**

But God will be glorified in his Workmanship, **L. V. C. 6. p. 406.** feiting it, and making it conformable and agreeable to his Son. For Man is made by the Hands of the Father ; that is, by the Son and Holy Spirit, after the Likeness of God.

For the Father supporting the Creation, and his **C. 18. p. 427, 428.**
suum

suam portans, & Verbum portatum a Patre, præstat spiritum omnibus, quemadmodum vult Pater, &c.

C. 20. p.
430.

Omnium unam & eandem esse fidem; omnibus unum & eundem Deum Patrem recipientibus; & eandem dispositionem Incarnationis Filii Dei credentibus; & eandem donationem Spiritus scientibus.

C. 36. p.
451.

Per Spiritum quidem ad Filium, per Filium autem ascendere ad Patrem.

Word; and the Word supported by the Father, bestows the Holy Spirit upon all, as the Father will, &c.

That the Faith of all is one and the same, while all receive one and the same God the Father; and believe the same Dispensation of the Incarnation of the Son of God; and know the same Donation of the Spirit.

To ascend by the Spirit unto the Son, and by the Son unto the Father.

N. B. Before I leave this Article, wherein it appears that the very word *Trinity*, is comparatively a *late Word*, as well as the common Doctrines about it, is a *late Doctrine*, *i. e.* not to be found in the ancientest Records of our Religion, before the Introduction of Philosophy; I cannot pass by the strange prejudice of Bishop *Bull* in this Case, who speaks as if a certain Book, ascrib'd to *Hippolytus*, the Scholar of *Irenæus*, and call'd *Homilia de Deo Trino & Uno*, or a *Sermon upon the Triune God*, Title and all, were *genuine*. His Lordship might almost with equal probability have told us, that he had found a Treatise of the Age of *Hippolytus*, whose Title were *Hydrostatical Paradoxes*, and I should almost as soon believe the one as the other. I doubt also his Quotations out of *Hippolytus* will weigh little with cautious Readers, since 'tis so very uncertain whether any of them are his or not. *Quæ*

Defens.
Fid. Nicæm. Sect.
II. C. 8 §.
5.

siis

sub nomine ejus feruntur spuria fere sunt ; excepto for- Prolegem.
san tractatu de Antichristo : What Writings are current p. 62.
under his Name, are generally spurious, excepting per-
haps the Treatise concerning Antichrist, says Dr. Mills Not. ad
 himself. And Dr. Grabe honestly observes, that Locum.
 not only that, but another parallel Work also
 ascrib'd to *Hippoityus*, is so miserably Corrupted
 and Interpolated, particularly in the Testimonies
 relating to the Divinity of our Saviour, that he
 is asham'd to make any use at all of that ; and had
 He not afforded us some better attested Fragments
 from this Author, to the same purpose ; we must
 have contented our selves with his Attestation to
 the eighth Book of the Apostolical Constitutions:
 And still, all such pretended Fragments must be
 judg'd of by, or expounded according to the full and
 more unquestionable Monuments of genuine Anti-
 quity. And we may well observe, that this Author's
 Writings must very probably have not well agreed
 to the *Orthodoxy* of after Times; or else, among so
 many Books which he wrote, we had hardly now
 been disputing, whether we had a single one extant
 at this Day. But this only by the By.

N B. We may here also Note, as we pass a-
 long, that when *Novatian*, or that unknown Au-
 thor, wrote his excellent Book still extant, *De*
Regula Veritatis, Of the Rule of Truth, which passes
 under the name of a Treatise, *De Trinitate, Of*
the Trinity; and upon that very Subject; he ne-
 ver yet once uses that Word, as not being com-
 monly apply'd to this Matter in his Days. And
 indeed both the *Doctrine* and the *Word*, in the
 modern sense, is not much older than the Days
 of *Athanasius*, about the middle of the fourth
 Century.

ARTICLE XXIII.

Yet are they not intirely separate, independent Beings, but the Son and Spirit are intimately united to the Supreme God the Father, by a natural Dependance, constant Consent, and subordinate Operation for the Government of the World.

Joh. I. 18. **Ο** Εὐν ἑδεις ἐώρακε πο-
ποτε • ὁ μονογενῆς
υἱός, ὁ ὢν εἰς τὸ κέλυπον τοῦ
πατρὸς, ἐκεῖν ὁ ἐξηγήσατο

V. 17. 19,
20, 21. **Ὁ** Ἰησοῦς ἀπεκρίνατο
αὐτοῖς, ὁ πατὴρ μου ἕως ἄρτι
ἐργάζετο, καὶ γὰρ ἐργάζομαι
ἀπεκρίνατο. ἔν
ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς,
ἀμὲν, ἀμὲν λέγω ὑμῖν, ὁ
θεὸς ὁ υἱὸς ποιῆν ἀφ'
ἑαυτοῦ ἑδέν, ἐὰν μὴ π βλέ-
πη τὸ πατὴρ ποιῆντα. ἀ γὰρ
ἂν ἐκεῖ ποιῆ, ταῦτα καὶ
ὁ υἱὸς ὁμοίως ποιῆ. ὁ γὰρ
πατὴρ φιλεῖ τὸ υἱόν, καὶ πάντα
τα δέκνυσιν αὐτῷ, ἀ αὐτὸς
προῖα καὶ μείζονα τούτων
δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς
θαυμάζητε. ὅσα γὰρ ὁ πα-
τὴρ ἐγείρει τῶν νεκρῶν, καὶ
ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς ἔσ
θάλλει ζωοποιεῖ;

NO one hath seen God
at any time; the
only begotten Son, who is
in bosom of the Father,
he hath declared him.

But Jesus answer'd them,
My Father worketh hither-
to, and I work. — Je-
sus therefore answer'd and
said unto them, Verily,
verily, I say unto you, the
Son can do nothing of
himself, but what he seeth
the Father do. For what
things soever he doth, the
same also doth the Son
likewise. For the Father
lovethe the Son, and shew-
eth him all things that
himself doth; and he will
shew him greater works
than these, that ye may
marvel. For as the Fa-
ther raiseth up the dead
and quickeneth them,
even

even so the Son quickeneth whom he will.

Ἐι ἐγνώκετέ με, καὶ ἢ πατήρα μου ἐγνώκετε ἄν· καὶ ἀπ' ἀρπὶ γνώσκετε αὐτὸν, καὶ ἐωρακάτε αὐτὸν. λέγει αὐτῷ Φίλιππος, κύειε, δεῖξον ἡμῖν ἢ πατέρα, καὶ ἀρκεῖ ἡμῖν λέγει αὐτῷ ὁ Ἰησοῦς, ποσῶτον χρόνον μεθ' ὑμῶν εἰμι, καὶ ἔκ ἐγνωσάς με, Φίλιππε; ὁ ἐωρακώς με, ἐώρακε ἢ πατέρα; καὶ πῶς σὺ λέγεις, δεῖξον ἡμῖν ἢ πατέρα; ἔπεδῶεις ὅπ ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοί ὅτι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀφ' ἐμαυτοῦ ἔλαλῶ· ὁ ἢ πατήρ, ὁ ἐν ἐμοί ὁμῶν, αὐτὸς ποιεῖ τὰ ἔργα· πεδῶετέ μοι, ὅπ ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατήρ ἐν ἐμοί ὅτιν· εἰσὲ μὴ, διὰ τὰ ἔργα αὐτὰ πεδῶετέ μοι.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅπ ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

Ὅταν ἢ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα ἢ ἀληθείας, ὁδηγήσῃ ὑμᾶς εἰς πᾶς ἢ ἀλήθειαν· ἔ γὰρ λαλήσῃ ἀφ' ἐαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσῃ· καὶ τὰ ἐρχόμενα

It ye had known me, ye should have known my Father also; and from henceforth ye know him; and have seen him. Philip saith unto him, Lord shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: And how say'st thou, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me; or else believe me, for the very works sake.

In that day ye shall know that I am in the Father, and you in me, and I in you.

Howbeit, when he the spirit of Truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that

ἀκούσῃ

XIV. 7. II.

7. 20.

XVI. 13. 14, 15.

ἀναγγελεῖ ὑμῖν. πάντα ὅσα
ἔχει ὁ πατήρ ἐμά ἐστι· διὰ
τῆτο εἶπον, ὅτι ἔξ ἐμῶ λή-
ψη, καὶ ἀναγγελεῖ ὑμῖν.

shall he speak ; and he
will shew you things to
come. All things that the
Father hath are mine,
therefore said I, that he
shall take of mine, and shall
shew it unto you.

XVII. 10, 11. Ταῦτά ἐμά πάντα σὰ ὑετι,
καὶ τὰ σὰ ἐμά. καὶ θεδοξασ-
μαι ἐν αὐτοῖς. —————
ἵνα ὡσεὶ ἐν καθῶς ἡμεῖς·

All mine are thine, and
thine are mine, and I am
glorified in them. —————
that they all may be one,
as we are. [See 1 Cor.
III. 8. and Sandius's *In-
terpretat. Paradox.* upon
Job. X. 30. most fully.]

v. 21, 22, 23. Ἴνα πάντες ἐν ὡσεὶ, κα-
θῶς σὺ, πάτερ, ἐν ἐμοί,
καὶ ἐγὼ ἐν σοί· ἵνα καὶ αὐτοὶ
ἐν ἡμῖν ἐν ὡσιν· ἵνα ὁ κόσ-
μος πεδύση ὅτι σὺ με ἀ-
πέσειλας καὶ ἐγὼ ἔδῶξαν,
ἣν δέδωκός μοι, δέδωκα αὐ-
τοῖς· ἵνα ὡσιν ἐν, καθῶς ἡ-
μεῖς ἐν ἐσθμῶ. ἐγὼ ἐν αὐ-
τοῖς, καὶ σὺ ἐν ἐμοί· ἵνα
ὡσεὶ τετελειωμένοι εἰς ἐν·
ἵνα γνώσκῃ ὁ κόσμος ὅτι
σὺ με ἀπέσειλας, καὶ ἠγάπη-
σας αὐτοὺς καθῶς ἐμέ καὶ ἡ-
γάπησας.

That they all may be
one, as as thou art Father
in me, and I in thee: That
they also may be one in
us ; that the World may
believe that thou hast sent
me. And the Glory which
thou gavest me, I have
given them ; that they may
be one, even as we are
one. I in them, and thou
in me ; that they may be
made perfect in one ; and
that the World may
know that thou hast sent
me, and hast loved them
as thou hast loved me.
[See 1 *Job.* II. 22. 23,
24.]

Act. V. 4. οὐκ ἐψέψα ἀνθρώποις,
ἀλλὰ τῷ Θεῷ.

Thou hast not lied un-
to Men, but unto God.

N. B. In this and many other Places, what affront is offer'd to the *Holy Spirit of God*, or to his *Son*; what Miracles are done by the *Spirit*, or by the *Son*, are ascrib'd to God himself. Thus *God did the Works* which our Saviour perform'd; *God did them by him*; *God made all things by Jesus Christ*: Good Men are the *Temples of God*, by his *Spirits* inhabiting in them; and many the like Expressions there are in Scripture, just as in *Irenæus*, *God made the World by himself*, i. e. by his *Word and Wisdom*. He means probably by his *Son* and *Spirit*. And no wonder; when these Divine Persons are so nearly related to God; are *His Son*, and *His Spirit*; not only produc'd by him at first, as all other Beings were; but produc'd to be ever *His Instruments*, *His Messengers*, *His Deputies* among his subordinate Creatures; *His very Hands*, in the Language of *Irenæus*; and accordingly are ever invested with his Power, Authority and Commission; assisted by his Omnipotence; directed by his Omniscience; acting in his Name, referring all to him, and doing all for his Glory. So that those who think, that the Expression before us implies, that the *Holy Ghost* is distinctly called *God*, are little vers'd in the Scripture Style and Language; and more set upon picking up a Text to serve the turn of a modern Notion, than upon exactly and impartially understanding the sacred Writings themselves in these Matters: And for once let us see how near the Standard of Orthodoxy *Athanasius* himself comes to this Exposition of the Text before us:

Ὡςτε ὁ Ἅγιος Πνεῦμα θεὸς καὶ
 ἀπὸ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ
 ἑκσταθεῖς ἐκείνου ἐκείνου
 ἀποσταθεῖς ἀπὸ τοῦ Πατρὸς
 καὶ τοῦ Υἱοῦ· ἕπερ γὰρ ὅτι τὸ

He that has lied to the
 Holy Ghost, has lied unto
 God, who dwells in Men
 by his Holy Spirit. For
 where the Spirit of God

Joh XIV.
 10. Act.
 II. 22.
 Eph. III. 9.
 I Cor. III.
 16, 17.

De Incar-
 nat Verb.
 & Contr.
 Arian. 5.
 13. P.

πνεῦμα

πνεῦμα ᾧ Θεῷ ἐκεῖ ὄντι
ὁ Θεός· ἐν τῷ γάρ, φη-
σι, γλώσσῳ ὅτι ὁ Θεὸς ἐν
ἡμῖν μένει, ὅτι ἐκ τῆς πνεύ-
μας αὐτῆς δέδωκεν ἡμῖν.

I Cor. II.
10, 11.

Ἡμῖν ὃ ὁ Θεὸς ἀπεκάλ-
λυξε, διὰ τῆς πνεύμας αὐ-
τῆς· τὸ γὰρ πνεῦμα πάντα
ἐρυνᾷ, καὶ τὰ βόθρη τῆς Θεῶς.
τίς γὰρ οἶδεν ἀνθρώπων τὰ
τῆς ἀνθρώπου, εἰ μὴ τὸ πνεῦ-
μα ἀνθρώπου, τὸ ἐν αὐτῷ ἰ-
στυ καὶ τὰ τῆς Θεῶς εἰς
οἶδεν, εἰ μὴ τὸ πνεῦμα τῆς
Θεῶς. κ. τ. λ.

is, there God is. For,
says the Scripture, *By this*
we know that God abideth in
us, because he hath given un-
to us of his Spirit.

But God hath reveal'd
them to us by his Spirit.
For the Spirit searcheth
all things, yea the deep
things of God. For what
Man knoweth the things
of a Man but the Spirit
of a Man which is in him?
Even so the things of God
knoweth no one but the
Spirit of God. [See the
Acts of *Thecla. Spicileg.*
Tom. I. p. 105, 109, 118,
119.]

N. B. This Text is a very difficult one, espe-
cially in our modern Philosophy, which makes
the *Spirit of Man* to be *the Man himself*; and so,
in the Comparison, the *Spirit of God* must be *God*
himself, to correspond to it. Which Interpretation
would make the Text difficult with a witness,
and plainly irreconcilable to all the rest of the
Scripture. Whereas if we remember the ancient
Notion, agreeable to *Paul* himself in particular,
that the *Ψυχὴ καὶ σῶμα*, the *Soul and Body*, are most
properly call'd the *Man*; and that the *πνεῦμα*, or
Spirit, is superadded by God, as the *τὸ ἡγμωνικόν*,
the *governing Principle* from above, the Text will
be much easier, and may then be thus readily pa-
raphras'd, 'The Spirit of God is not a remote and
'foreign Being, as one Man is remote and foreign
'to the Thoughts and Secrets of another; but
'may rather be compar'd to the rational Soul it
'self,

self, with respect to the Passions, Inclinations and Sensations of the sensitive Soul and Body; to both which it is intimately united. For as that, and that only has the greatest Opportunities of diving into the Secrets and Mysteries of its own Companions, the ψυχή and σῶμα, the Soul and Body; so is the Holy Spirit intimately united to God himself, and of all the Beings in the Universe (excepting the Son) is the only one that is permitted to dive into, to search out, and to reveal the secret and hidden Mysteries of the Divine Counsel and Decrees concerning his Church here on Earth. This seems to me the plainest sense of this place. *Vid. Athanas. In illud Quicumque dixerit, &c.* p. 971.

Ὅς τῷ Θεῷ ὑπάρχων λόγος, ἀχώρις δύναμις, ἢ κατ' εἰκόνα καὶ ὁμοίωσιν Θεῷ πλασθέντα ἀναλαβὼν ἀνθρώπων. κ. τ. λ.

Who being the Word Just Paracletus of God, inseparable in Power, and taking upon him that Humane Nature which was formed after the Image and Likeness of God, &c.

Ἐξερὸς ὅστις τὰ πάντα ποιήσων Θεῷ, ἀειδμῶ λέγω, ἀλλ' ἐ γνώμη. ἔθεν γάρ φημι αὐτὸν πεπερασμέναι ποτέ, ἢ ἀπὸ αὐτοῦ; ὁ δὲ κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος ἐκ ἔστι Θεός, βεβήλη, καὶ περὶ ζῆσαι καὶ ὁμιλήσαι. κ. τ. λ.

He is different from the God that made all things I mean Numerically, not in Opinion. For I do not pretend that he ever did any thing but what the God that made the World, above whom there is no other God, wills that he should both do and say, &c.

* Ἀτιμήσον δὲ καὶ ἀχώριστον τῷ πατρὸς ταύτῳ ἢ δυνάμιν ὑπάρχον ἐν ᾧ τρεῖς ὄντες τὸ τῷ ἡλίῳ φασὶ φῶς ὄντι.

This Power is undivided, and inseparable from the Father; after the same manner that they say that

γῆς ἔθ' ἀτμίον καὶ ἀχώ-
ρισον, ὄνθ' τῆ ἡλίῳ ἐν
ἕρεσῶ, καὶ ὅταν δύση συ-
ραποφέρεθ' το φῶς. κ. τ. λ.

the light of the Sun upon
the Earth is undivided,
and inseparable from the
Sun, which is in Heaven,
and when the Sun sets this
Light accompanies him;
ἔθ'.

Athenag. Ἀλλ' ἔστιν ὁ υἱὸς τῆ Θεῶ
Legat. §.9 λόγθ' τῆ πατρὸς ἐν ἰδέῃ
L. 2. 1. καὶ ἐνεργείῃ· ὡς ἐν αὐτῷ γῆ,
καὶ δι' αὐτῆ πάντα ἐγίνε-
το· ἐν δὲ ἑνίθ' τῆ πατρὸς,
καὶ τῆ υἱῶ· ὄνθ' ἢ τῆ υἱῶ
ἐν πατρὶ, καὶ πατρὸς ἐν υἱῶ,
ἐρήθῃ καὶ δυνάμει πνώ-
μαθ'. νῦν καὶ λόγθ' ἢ
πατρὸς ὁ υἱὸς τῆ Θεῶ

But the Son of God is
the Word of the Father,
in idea and in energy. For
from him, and in him, all
things were made; the Fa-
ther and Son being one;
the Son in the Father, and
the Father in the Son, by
the Unity and Power of
the Spirit. The Son of
God is the Mind and Word
of the Father.

§. 10. p. 40. Δεικνύοντας αὐτῶν καὶ ἢ
ἐν τῇ ἐνώσει δύναμιν, καὶ
ἢ ἐν τῇ τάξει διαίρεσιν.

Shewing both their pow-
er in the Unity, and diffe-
rence in Order.

§. 11 p 45. Ἰδέσθαι, τίς ἢ τῆ παι-
δὸς ὡς ἐν ἢ πατέρει ἐνώσει;
τίς ἢ τῆ πατρὸς ὡς ἐν ἢ υἱὸν
κοινωνία; τί τὸ πνεῦμα;
τίς ἢ ἢ τὸσούτων ἑνάσις καὶ
διαίρεσις; ἐνεργειῶν τῆ πνεῦ-
μαθ'. τῆ παιδὸς, τῆ πα-
τρὸς.

To know what is the
union of the Son with the
Father; what is the fel-
lowship of the Father with
the Son; what the Spirit
is; what is the unity and
difference of such great
Beings, the Spirit, the Son,
and the Father, being uni-
ted together.

§. 15. p 63. Ὡς γ' ὑμῖν, πατρὶ καὶ
64. υἱῶ, πάντα κεχέρωθ'. . .
οὕτως ἐν τῷ Θεῶ, καὶ τῷ
πατρὶ αὐτῆ λόγθ', ὑἱῶ ἰου-
μῶρῳ, ἀμερίσω, πάντα ἑπο-
τάκαθ'.

As all things are com-
mitted into your Hands,
both Father and Son,—
so are all things put into
Subjection to one God, and
to the Word which is de-

giv'd from him, which we understand to be his Son, undivided from him.

Ὡς γὰρ Θεὸν φαμέν, καὶ υἱὸν ἃ λόγον αὐτοῦ, καὶ πνεῦμα ἄγιον, ἐνέμενα ἡμεῖς καὶ δύναμιν, ἃ πατέρα, ἃ υἱόν, τὸ πνεῦμα· (ὅτι νῆς, λόγος, σοφία, υἱὸς τοῦ πατρὸς· καὶ ἀπόρροια, ὡς φῶς ἀπὸ πυρός, τὸ πνεῦμα·)

Per Filium itaque qui est in Patre, & habet in se Patrem, is qui est manifestatus est Deus.

Qui igitur a Prophetis adorabatur Deus vivus, hic est vivorum Deus & Verbum ejus, qui & locutus est Moyse. — Ipse igitur Christus, cum Patre, vivorum est Deus qui locutus est Moyse, qui & Patribus manifestatus est.

For, as we say, there is a God, and the Son his Word, and the Holy Spirit, united in Power, the Father, the Son, the Spirit; (for the Son of the Father is Mind, the Word, and Wisdom; and the Spirit is an Emanation, as Light from Fire.)

That God therefore who is, hath been made manifest by the Son, who is the Father, and has the Father in him.

The living God therefore who was to be ador'd by the Prophets, he is the God of the Living; and his Word also who spake to *Moses*. — Christ therefore himself, with the Father, is the God of the living, who spake to *Moses*, who was also made manifest to the Patriarchs. See L. I. C. 19. p. 93. L. III. C. 11. p. 219. L. V. C. 18. p. 427, 428.

N. B. Besides these Testimonies there is a strange one indeed produc'd by the *Sabellians*, and mention'd by *Epiphanius*, as taken out of the most ancient Gospel according to the Egyptians, thus, Τὸν αὐτὸν ἔστι πατέρα, τὸν αὐτὸν ἔστι υἱόν, τὸν αὐτὸν ἔστι ἄγιον πνεῦμα, as if the Father, Son, and Holy Ghost were only different

§. p. 22. 96.

Iren. L III.

C. 6. p.

209.

L. IV. C.

II. p. 282.

Spicil.

Tom. I. p.

36, 37.

Epiphan. different *Names* for the same *Person*. We hear
 Hæref. of this from no other Hand, and have but a very
 LXII. §. 2. imperfect Account of it, so can say but very little
 4. p. 514, about it; only, as far as appears by *Epiphanius's*
 §15, §16. Answer to the *Sabellian's*, it was barely the form
 of Baptism in that Gospel it self, deliver'd, it
 seems, without those Articles, τ̄ϛ, τ̄ϛ, τ̄ϛ, prefix'd
 severally to every Divine Person, which are in
Matthew; and thence affording these Hereticks the
 occasion of making the former Inference. Which
 is in reality so very near the most exact *modern*
Orthodoxy, that these late Ages have been in very
 great danger of *Sabellianism*; altho' Bishop *Bull's*
 and others Labours begin to reduce them some-
 what nearer to the Ancient, or *Arian* Doctrine,
 in this Matter.

APPENDIX

T O T H E

Fourth Volume.

The Primitive Doxologies.

Π Ἀρὰ τῆ κτίσαντα ὅς ἐστιν
εὐλογητὸς εἰς τὰς αἰῶ-
νας. ἀμήν.

Ὁ ὧν ὅπρ πάντων Θεὸς εὐ-
λογητὸς εἰς τὰς αἰῶνας ἀμήν.

Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ
εἰς αὐτὸν τὰ πάντα εὐχαριστῶν ἡ
δόξα εἰς τὰς αἰῶνας ἀμήν.

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ
Χριστοῦ, δόξα εἰς τὰς αἰῶνας
ἀμήν.

Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ὧν εὐ-
λογητὸς ἕως τὰς αἰῶνας.

MORE than the Rom.I.25.
Creator : who is
blessed for ever. *Amen.*

Who is over all, God IX. 5.
blessed for ever. *Amen.*

[or, The God over all be
blessed for ever. *Amen.*]

See pag. 13, 14. before.

Of him, and through XI. 36.
him, and to him are all
things. To him be Glo-
ry, for ever. *Amen.*

To the only wise God XVI. 27.
be glory, through Jesus
Christ, for ever. *Amen.*

The God and Father 2Cor. XI.
of our Lord Jesus Christ, 31.
who is blessed for ever-
more.

Gal. I. 4. Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ
5. πατρὸς ἡμῶν ᾧ ἡ δόξα εἰς
τὰς αἰῶνας τοῦ αἰῶνος ἀμήν.

Eph. III. 21. Ἀυτῷ ἡ δόξα, ἐν τῇ ἐκ-
κλησίᾳ, ἐν Χριστῷ Ἰησοῦ, εἰς
πάσας τὰς γενεὰς τοῦ αἰῶνος
τοῦ αἰῶνος ἀμήν.

Philip. IV. 20. Τῷ ᾧ Θεῷ καὶ πατρὶ ἡμῶν
ἡ δόξα εἰς τὰς αἰῶνας τοῦ αἰ-
ῶνος ἀμήν.

1 Tim. I. 17 τῷ δὲ βασιλεῖ τοῦ αἰῶνος
ἀφθάρῳ, ἀόρατῳ, μόνῳ σο-
φῷ Θεῷ, τμητῇ, καὶ δόξᾳ, εἰς
τὰς αἰῶνας τοῦ αἰῶνος ἀμήν.

VI. 16. Ὁν εἶδεν ἕδειξεν ἀνθρώπων,
ἕδὲ εἶδεν δύναται ᾧ τμητῇ καὶ
κράτος αἰῶνον ἀμήν.

2 Tim. IV. 18. Κύριος ᾧ ἡ δόξα εἰς τὰς
αἰῶνας τοῦ αἰῶνος ἀμήν.

Heb. XIII 21. Ὁ δὲ Θεὸς τῆς εἰρήνης, —
διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα
εἰς τὰς αἰῶνας τοῦ αἰῶνος
ἀμήν.

1 Pet. IV. 11. Ἴνα ἐν πᾶσι δοξάζῃται ὁ
Θεός, διὰ Ἰησοῦ Χριστοῦ ᾧ
ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
τὰς αἰῶνας τοῦ αἰῶνος ἀμήν.

V. 11. Ἀυτῷ [Θεῷ] ἡ δόξα, καὶ
τὸ κράτος εἰς τὰς αἰῶνας τοῦ
αἰῶνος ἀμήν.

2 Pet. III. 18. Σωτήρας Ἰησοῦ Χριστοῦ ἀυ-
τῷ ἡ δόξα καὶ νῦν, καὶ εἰς ἡ-
μέραν αἰῶνος ἀμήν.

According to the Will
of God and our Father.
To him be glory for ever
and ever. *Amen.*

To him be glory in the
Church, by Christ Jesus,
throughout all ages, world
without end. *Amen.*

Now to God and our
Father be glory for ever
and ever. *Amen.*

Now to the King of
Ages, immortal, invis-
ible, the only wise God,
be honour and glory for
ever and ever. *Amen.*

Whom no man hath
seen, nor can see. To
whom be honour and
power everlasting. *Amen.*

The Lord : To whom
be glory for ever and
ever. *Amen.*

Now the God of Peace,
—through Jesus Christ :
To whom be glory for
ever and ever. *Amen.*

That God in all things
may be glorified, through
Jesus Christ. To whom
is glory and dominion for
ever and ever. *Amen.*

To God be glory and
dominion for ever and
ever. *Amen.*

Our Saviour Jesus
Christ : To him be glo-
ry both now and for e-
ver. *Amen.*

Μόνῳ σοφῷ Θεῷ, σωτῆρι ἡμῶν, δόξα καὶ μεγαλοπύνη, κράτος καὶ ἐξουσία, καὶ νῦν, καὶ εἰς πάντας τὸς αἰῶνας ἀμήν.

Ἄυτῷ [Ἰησοῦ Χριστῷ] ἡ δόξα καὶ τὸ κράτος εἰς τὸς αἰῶνας ἄνωγων ἀμήν.

Ἄξιός εἶ, κύριε, λαβεῖν τιμὴν δόξαν, καὶ τιμὴν τιμῆν, καὶ τιμὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἰσὶ, καὶ ἐκτίσθησαν.

Τῷ καθήμενῳ ὅτι τὸ θεόν, καὶ τῷ ἀρνίῳ, ἡ εὐλογία, καὶ ἡ τιμὴ, καὶ ἡ δόξα, καὶ τὸ κράτος, εἰς τὸς αἰῶνας ἄνωγων ἀμήν.

Ἡ σωτηρία τῷ Θεῷ ἡμῶν, τῷ καθήμενῳ ὅτι τὸ θεόν, καὶ τῷ ἀρνίῳ.

Ἡ εὐλογία, καὶ ἡ δόξα, καὶ ἡ σοφία, καὶ ἡ ἐγκρατεία, καὶ ἡ τιμὴ, καὶ ἡ δύναμις, καὶ ἡ ἰσχὺς, τῷ Θεῷ ἡμῶν εἰς τὸς αἰῶνας ἄνωγων ἀμήν.

Ἄλληλῆα ἡ σωτηρία, καὶ ἡ δόξα, καὶ ἡ τιμὴ, καὶ ἡ δύναμις κυρίῳ τῷ Θεῷ ἡμῶν.

Ταῦτα πάντα ὁ μέγας δημιουργὸς καὶ δεσπότης ἡμῶν ἀπάντων ἐν εἰρήνῃ καὶ ὁμοιοῖα προσέταξεν εἶναι· εὐεργετῶν τῶν

To the only wise God, *Jude v. 25*
our Saviour, be glory,
and majesty, dominion,
and power, both now
and ever. *Amen.*

To Jesus Christ be glory and dominion for ever and ever. *Amen.* *Apoc. I. 6.*

Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created. *IV. 1.*

Blessing, and honour, and glory, and power be to him that sitteth upon the throne, and unto the Lamb, for ever and ever. *V. 13.*
Amen.

Salvation unto our God which sitteth upon the throne, and to the Lamb. *VI. 10.*

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. *Amen.* *v. 12.*

Alleluiah: Salvation, and glory, and honour, and power unto the Lord our God. *XIX. 1.*

All these has the great Creator and Lord of all commanded to observe peace and concord: being *Clem. Ep. I. 5. 20. P. 159.*

πάντα, ὑπερβασιεύων ὃ ἡ-
μᾶς, τὸς ἀρεσποδύγους τῆς
δοκίμοις αὐτοῦ, διὰ τοῦ κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ ὃ ἡ
δόξα καὶ μεγαλοσύνη εἰς τοὺς
αἰῶνας ᾧ αἰῶνων ἀμήν.

§. 32. P. 164. Ὁ παντοκράτωρ Θεός ὃ
ἔσω δόξα εἰς τοὺς αἰῶνας ᾧ
αἰῶνων ἀμήν.

§. 38. P. 168. Ὁ ποιητής ἡμᾶς, καὶ δημι-
ουργός ὃ ἡ δόξα εἰς τοὺς
αἰῶνας ᾧ αἰῶνων ἀμήν.

§. 43. P. 171. Ἐἰς τὸ δοξασιῶναι τὸ ὄνομα
τοῦ ἀληθινοῦ καὶ μόνο Θεοῦ ὃ ἡ
δόξα εἰς τοὺς αἰῶνας ᾧ αἰ-
ῶνων ἀμήν.

§. 45. P. 173. Ὑψίστος ὃ ἡ δόξα εἰς τοὺς
αἰῶνας ᾧ αἰῶνων ἀμήν.

§. 50. P. 175. Ἐκλεγμένος ὑπο τοῦ Θεοῦ,
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡ-
μῶν ὃ ἡ δόξα εἰς τοὺς αἰῶ-
νας ᾧ αἰῶνων ἀμήν.

§. 58. P. 180. Ἰησοῦ Χριστοῦ δι' ἑ αὐτοῦ
δόξα καὶ μεγαλοσύνη, κρείττος,
πρῶτος, καὶ πῦν, καὶ εἰς πάντα
τοὺς αἰῶνας ᾧ αἰῶνων ἀ-
μήν.

§. 59. P. 180. δι' ἑ αὐτοῦ δόξα, πρῶτος,
κρείττος, καὶ μεγαλοσύνη, θεό-
νος αἰώνιος, ἀπὸ τῶν αἰῶνων εἰς
τοὺς αἰῶνας τῶν αἰῶνων ἀμήν.

Constit. A post. C. 1. P. 110. δι' ἑ ἡ δόξα τοῦ Θεοῦ εἰς
τοὺς αἰῶνας ἀμήν. Vid.

good to all ; but especial-
ly to us, who flee to his
mercy through our Lord
Jesus Christ : To whom
be glory and majesty for
ever and ever. *Amen.*

God Almighty : To
whom be glory for ever
and ever. *Amen.*

He that made us, and
formed us : To whom be
glory for ever and ever.
Amen.

That the name of the
true and only God might
be glorified : To whom
be honour for ever and
ever. *Amen.*

The Most High : To
whom be glory for ever
and ever. *Amen.*

Chosen by God, through
Jesus Christ our Lord :
To whom be glory for
ever and ever. *Amen.*

Jesus Christ : By whom
be glory, and majesty,
and power, and honour
unto him, now, and for
evermore. *Amen.*

Through whom be ho-
nour, and glory, and
might, and majesty, and
an eternal throne, from
everlasting to everlasting.
Amen.

Through whom glory
be to God for ever. *Amen.*
C. 8.

C. 8. p. 207. L. VII.

C. 25. p. 370. C. 47.

p. 385. C. 49. p. 385.

Ἄλλα τῶν [βέλτιστων] ᾧ
Θεῷ καὶ πατρὸς τῶν ὅλων, τῶν
διὰ Χριστοῦ τοῦ κυρίου ἡμῶν ᾧ
ἡ δόξα εἰς τὰς αἰῶνας. ἀμήν.

Δι' εἰς ἡ δόξα τοῦ Θεοῦ, ἐν
πνύματι καὶ ἀληθείᾳ εἰς τὰς
αἰῶνας. ἀμήν.

Πιστεύων τῶν ἐνὶ καὶ μόνῳ
ἀληθινῷ Θεῷ καὶ πατρὶ, διὰ
Ἰησοῦ Χριστοῦ τοῦ μεγάλου ἀρ-
χερέως, καὶ λυτρώσεως τῶν ψυ-
χῶν, καὶ μισθαποδότου τῶν
ἀθλῶν ᾧ ἡ δόξα εἰς τὰς αἰ-
ῶνας. ἀμήν. *Vid. L. VIII.*
C. 3. p. 390.

Δι' εἰς τὸ σέβας, καὶ ἡ με-
γαλοσύνη, καὶ ἡ δόξα, τῶν
παντοκράτορι Θεῷ καὶ νῦν,
καὶ εἰς τὰς αἰῶνας. ἀμήν.

Θεε, δημιουργε τοῦ ὅλων.
— ὅτι σὺ εἶσιν ἡ δόξα, καὶ
ἡ δύναμις εἰς τὰς αἰῶνας.
ἀμήν.

Ἐπίσταμα γένεσ' Ἀβραάμ,
ἐυλογητὸς εἶς εἰς τὰς αἰῶνας.
ἐυλογητὸς εἶ κύριε, βασιλεῦ
τοῦ αἰῶνος.

The will of the God L.II.C.14
and Father of the Uni- p. 223.
verse, which is revealed
unto us by Jesus Christ
our Lord : To whom be
glory for ever. *Amen.*

Through whom glory L.IV.C.
be to God, in spirit and 5. p. 294.
truth, for ever. *Amen.*

Believing in the one L.V.C.6.
and only true God and p. 304.
Father, through Jesus
Christ, the great High-
Priest, and Redeemer of
our souls, and Rewarder
of our sufferings : To
whom be glory for ever.
Amen.

Through him worship, L.VI. C.
and majesty, and glory 30. p. 360.
be given to Almighty
God, both now, and for
evermore. *Amen.*

O God the Creator of L.VII.C.
the whole world : — For 27. p. 371.
thine is the glory, and
the power, for ever. *A-*
men.

O thou great protector C. 33, 34.
of the posterity of A- p. 373,
braham, thou art blessed 374.
for ever : Thou art blef-
fed, O Lord, the King of
Ages.

C. 38. p. 378. Ὑπὲρ πάντων σοι ἡ δόξα,
καὶ τὸ σέβας, διὰ Ἰησοῦ Χριστοῦ,
νῦν, καὶ αἰεὶ, καὶ εἰς τὰς αἰώ-
νας. ἀμήν.

Glory and worship be
to thee for all these
things, through Jesus
Christ, now, and ever,
and throughout all ages.

Amen.

C. 45. p. 382. Δι' οὗ, σοι δόξα, ἐν ἀγίῳ
πνεύματι, εἰς τὰς αἰώνας·
ἀμήν. See Ignat. ad
Ephes. §. 21. p. 55. ad
Rom. §. 8. p. 77. ad
Philad. §. 11. p. 86.

By whom glory be to
thee, in the Holy Spirit,
for ever. *Amen.*

C. 48. p. 385. Σοὶ πρέπει ἄϊνος, σοὶ πρέ-
πει ὕμνος, σοὶ δόξα πρέπει,
τῷ Θεῷ, καὶ πατρί, διὰ τοῦ
υἱοῦ, ἐν πνεύματι τοῦ παναγίου,
εἰς τὰς αἰώνας ἔξω αἰώνων
ἀμήν. Vid. L. VIII. C.
5. p. 392. C. 6. p. 394.
C. 8. p. 395. C. 9. p.
396. C. 11. p. 398.
C. 37. p. 416. C. 40.
p. 418. C. 41. p. 418.

Praise becomes thee ;
Hymns become thee ;
Glory becomes thee, the
God and Father, through
the Son, in the most Ho-
ly Spirit, for ever and
ever. *Amen.*

L. VIII.
C. 7. p. 394. Ὅτι σοι δόξα, τιμὴ, καὶ σέ-
βας, καὶ διὰ σε τῷ ᾧ πατρί,
ἐν ἀγίῳ πνεύματι, εἰς τὰς
αἰώνας· ἀμήν.

For to thee is due glo-
ry, honour, and worship,
and by thee to thy Fa-
ther, in the Holy Spirit,
for ever. *Amen.*

C. 12. p. 404. Ὅτι σοι πᾶσα δόξα, σέβας,
καὶ εὐχαριστία, τιμὴ, καὶ πορο-
κύνησις, τῷ πατρί, καὶ τῷ υἱῷ,
καὶ τῷ ἀγίῳ πνεύματι, καὶ νῦν,
καὶ αἰεὶ, καὶ εἰς τὰς ἀνελευπί-
στους καὶ ἀτελεύτητους αἰώνας ἔξω
αἰώνων· καὶ πᾶς ὁ λαὸς λε-
γέτω, ἀμήν. Vid. C. 15.
p. 406. bis. C. 16. p.
407. C. 18. p. 407. C.
20. p. 408. C. 21. p.

For to thee belongs all
glory, and worship, and
thanksgiving, honour and
adoration, the Father,
the Son, and the Holy
Spirit, both now, and al-
ways, and for everlasting
and endless ages for ever.
And let all the people
say, *Amen.*

408. C. 22. p. 409. C.
29. p. 411. C. 38. p.
417. C. 39. p. 417.
C. 41. p. 419.

Ἐἰς ἄριστος, εἰς κύριος, εἰς
Ἰησοῦς Χριστός, εἰς δόξαν Θεῶ
πατρὸς, εὐλογητὸς εἰς τὰς αἰ-
ῶνας ἀμήν. Δόξα ἐν ὑψίστοις
Θεῶ, καὶ ὅπῃ γῆς εἰρήνη, ἐν
ἀνθρώποις εὐδοκία. ὡσαννὰ
τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι κυρίου·
Θεὸς κύριος, καὶ ἐπεφάνη ἡ-
μῖν· ὡσαννὰ ἐν τοῖς ὑψίστοις.

Μεθ' ἧ σοι καὶ ἡ ἐπάξιος
ἐφείλεται προσκύνησις πάσης
λογικῆς καὶ ἀγίας φύσεως, καὶ
πνεύματι τῷ ᾧσακλήτῳ, εἰς
τὸς αἰῶνας ἀμήν.

Μεθ' ἧ σοι, καὶ πνεύματι
ἀγίῳ, ἡ δόξα, καὶ νῦν, καὶ
εἰς τὸς μέλλοντας αἰῶνας ἀ-
μήν. [δι' ἧ σοι, σὺν αὐτῷ,
ἐν πνεύματι ἀγίῳ· Apud
Euseb. Per quem, tibi,
& cum ipso, & cum spi-
ritu sancto, gloria. Vet.
Interpr. Per quem, &
cum quo, tibi, cum spi-
ritu sancto, gloria. Ru-
sin.]

There one that is Ho- C. 13. p.
ly, there is one Lord, 404
one Jesus Christ, blessed
for ever, to the glory of
God the Father. Amen.
Glory to God in the
highest, and on earth
peace, good-will among
men. Hosanna to the
son of David. Blessed be
he that cometh in the
name of the Lord, being
God and Lord, who ap-
peared to us: Hosanna
in the highest.

With whom worthy C. 37. p.
adoration is due from e- 417.
very rational and holy
nature to thee, and to
the Spirit, who is the
Comforter, for ever. A-
men.

With whom, to thee, Martyr.
in the Holy Ghost, be Polycarp.
glory both now, and to ap. Cote-
all succeeding ages. A- ler. s. 14.
men. p. 199.

§. 20. p.
201.

ἵνα καὶ ἐκεῖνοι δοξάζωσι
τὸ κύριον. — διὰ παιδὸς ἀ-
πατρῆτος μονογενῆς Ἰησοῦ Χριστοῦ
ὃ ἡ δόξα, τιμὴ, καὶ κράτος, με-
γαλωσύνη, εἰς αἰῶνας ἀμήν.

That they also may
glorify the Lord, —
through his only begot-
ten Son Jesus Christ: To
whom be glory, and ho-
nour, and power, and
majesty for ever and ever.
Amen.

§. 21. p.
202.

Βασιλεύοντι εἰς τὰς αἰ-
ῶνας Ἰησοῦ Χριστοῦ ὃ ἡ δόξα,
τιμὴ, μεγαλωσύνη, θρόνος
αἰώνιος, ἀπὸ γενεᾶς εἰς γενεάν
ἀμήν.

Our Saviour Christ
reigning for evermore.
To him be honour, glo-
ry, majesty, and an eter-
nal throne from genera-
tion to generation. *Amen.*

§. 22. p.
202.

Ἰησοῦ Χριστοῦ μετ' ἡμῶν, δόξα
πατρὶ Θεῷ, καὶ πατρὶ, καὶ ἁγίῳ
πνεύματι, ὅτι σωτηρία τῆς ἡμῶν
ἀγίων ἐκλεκτῶν.

Jesus Christ: With
whom glory be to God
the Father, and the Holy
Spirit, for the salvation
of his chosen Saints.

§. 24. p.
202.

Ὡς ἡ δόξα, σὺν πατρὶ, καὶ
ἁγίῳ πνεύματι, εἰς τὰς αἰ-
ῶνας ἡμῶν αἰῶνας ἀμήν. *

To whom, with the
Father, and the Holy
Ghost, be glory for ever
and ever. *Amen.*

N. B. The Doxologies in *Paul*, twelve in number, are, as I understand them, all directed immediately to the Father, or to the Father through the Son. Of the three in *Peter*, two are directed, as those in *Paul*, to the Father, or to the Father through the Son; and the other is expressly and only directed to Jesus Christ himself. The single one in *Jude* is directed only to the Father. Of the six in the Apocalypse of *John*, three are directed to the Father alone; one to the Son alone; and the other two to the Father and to the Son jointly. So that

* *Vid.* Hippolyt. de Antichristo. apud Combefis. Auctar. Noviss. C. 67. p. 50. Epist. ad Diognet. p. 502.

in the Sacred Writings own'd to be *Canonical*, the Holy Ghost is never mention'd in Doxologies at all; and the Son not often, any otherwise than as the Mediator. *Clement's* eight and the Apostles six Doxologies also in *Clement's* Epistle, and former six Books of the Constitutions, are exactly like those of *Paul*, intirely directed to the Father, or to the Father through the Son; without any mention of the Holy Ghost. The publick Doxologies of the Jewish and Gentile Liturgies, contain'd in the seventh and eighth Books of the Constitutions, are directed sometimes to the Father alone, sometimes to the Father through the Son; sometimes to the Father, and the Son, in the Holy Ghost: nay sometimes, if the Copies are not corrupted, of which presently, to the Father, and the Son, and the Holy Ghost; especially in the Celebration of the Sacrament of the Lord's Supper, when the Church did rather more solemnly mention the Holy Ghost than upon any other occasion. The certain one in *Polycarp's* Prayer before his Martyrdom, is either to the Father, the Son, and the Holy Ghost; or to the Father, with and through the Son, in or with the Holy Ghost, [for the Copies and Versions vary in the Form.] The four remaining Doxologies in *Polycarp's* Martyrdom are not so certainly genuine as the former; and so their exact Form need not be enquir'd into so nicely. However, upon the whole, we may very easily see the great distinction there was among the first Christians in the Worship paid severally to the Father, the Son, and the Holy Spirit; and in what manner and forms they were glorify'd then by them. And certainly it becomes the present Churches of Christ to take care that they worship and glorify the same Sacred Beings in the very same manner, and no other: this matter of *Divine Worship* being of all

things certainly the least to be alter'd by bare human Reasonings and Authority; and such where-in the Rules and Examples in Holy Scripture, and the Apostolical Fathers, especially in the primitive Liturgies, are the most religiously to be observ'd by all Christians.

N.B. There are very great reasons for suspicion, that the Orthodox have sometimes alter'd the Particle belonging to the Holy Ghost, in the Constitution Liturgies, and put *and* the Holy Ghost, instead of *in* the Holy Ghost, or *by* the Holy Ghost. The Reader must judg here whether I speak without grounds or not.

(1.) This sort of Corruption in the primitive Doxologies is evident in other cases. Thus in *Polycarp's* undoubted Doxology, 'tis now in the *Greek* $\epsilon\kappa$ πνεύματι ἁγίῳ, and the *Holy Ghost*, as also in the *Latin* Versions: yet in *Eusebius* 'tis ἐν πνεύματι ἁγίῳ, in the *Holy Ghost*; which was therefore probably the original reading. Thus also at the end of the *Martyrdom of Polycarp* we have it once $\epsilon\kappa$, *and*, and once σύν, *with*: but then the one is in that part which is wanting in *Eusebius*; and the other is only in a Doxology of *Pionius*, a Transcriber afterwards. Nor does *Basil* in his diligent Search after such old Forms produce any of these kinds, till about the beginning of the third Century; as knowing nothing of them before that Age.

De Spiritu Sancto.

(2.) The *Arians*, who were the Preservers of the most primitive Doctrines and Doxologies of the Church, always insisted upon this, that ἐν πνεύματι ἁγίῳ, in the *Holy Ghost*, was the original Form; and do not appear to have own'd either καὶ or σύν, *and* or *with*. The latter especially they utterly disapprov'd of, as intirely contrary to the ancient Practice; as indeed it is not once in the whole Apostolical Constitutions at this day. Nor does *Basil* pretend to any Apostolical Tradition or Practice for that Form, in his large Vindication of it.

(3.) I observe that καὶ *and* is never us'd in the Constitutions till the eighth Book, nay not till the twelfth Chapter of it, which is the Eucharistical Office; and even there the original ἐν *in* is still frequently preserv'd even in our present Copies: Which ἔν *and* was therefore, I believe, an Interpolation to conform the Rule to the modern Practice, made in or before the days of *Basil*, in whose time both these Particles were us'd by the Orthodox; which was a most pernicious Corruption. These frequent Interpolations made by the Church and the Orthodox, render it so hard to depend on things agreeing with later Notions and Practices in antient Authors, in comparison of those which contradict them. If the Constitutions were but as free from *Orthodox Interpolations*, as they certainly are from those of the *Arians*, of which such an ill-grounded noise is made; they would be a Treasure still more inestimable.

(4.) What is here very considerable, the Apostles themselves in the sixth Book of the same Constitutions do most solemnly appoint the Worship of the Holy Ghost in the other manner, by ἐν *in* and not by ἔν *and* διὰς μὲν ὑμῖν θεὸν παντοκράτορα ἐν ἑνῷ μόνον ὑπάρχειν, παρ' οὐ ἄλλῳ ἕκῃ ἐστὶ, ἔν αὐτῷ μόνον σέβειν ἔν προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι. *We declare unto you, that there is only One God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit.* See Eph. II. 18. To conclude: The Works even of *Athanasius* do not only imply that ἐν πνεύματι ἁγίῳ, *in the Holy Spirit*, was the original Form, by his general use of that Stile in all his earlier Writings, both in his Doxologies, and other Expressions; but also inform us at what time this Language was chang'd, and the ἔν or σὺν *and* or *with* brought into common practice, by his

C. 14. p. 343. Vid. L. VII. C. 37. p. 377. C. 45. p. 382.

De Incarnat. in calce. p. III. Ad Scrap. p. 179. 187. bis. 189, 199. 202, 205. 207.

Apol. ad
Const. p.
719. Ep.
II. ad
Scrap.
p. 13.

altering the Stile sometimes in his later Writings. So that 'tis very probable this great Corruption of the Apostolical Constitutions, and the Alterations in the publick Worship consequent thereupon, are to be dated from the latter days of *Athanasius*, and the introduction of the Consubstantiality and Coequality of the Holy Ghost at the same time, and not sooner.

(5.) But what is another main Argument for suspicion, is, that *Justin Martyr* speaking of this very matter, and of this very Liturgy; nay, of that very most solemn part where the *καὶ* is now most frequent and express; says it was *διὰ*, or in some such form, both to the Son and Spirit.

Ubi su-
pra.

Hear his words already quoted on other occasions: *οὐτὶ λαβάν, αἶνον ἢ δόξαν τῶν πατρὶ τῶν ὄλων, διὰ τῶ ὀνόματι τῶ ὑῖο, ἢ τῶ πνεύματι τῶ ἁγίου, ἀναπέμψαι.* And again, *ἐπὶ πᾶσι τε οἷς προσφερόμεθα εὐλογῶμεν ἡ ποιητὴν τῶ πάντων, διὰ τῶ ὑῖο αὐτῶ Ἰησοῦ Χριστοῦ, ἢ διὰ πνεύματι τῶ ἁγίου.* These great occasions of suspicion do certainly make it reasonable for the Church to alter the present Form of Doxology, since it can by no means prove it self Apostolical.

N. B. If it be requir'd that I determine the particular meaning of this original Form of Doxology, *ἐν πνεύματι ἁγίῳ, in the Holy Spirit*, I shall here plainly declare my Opinion; *viz.* That it does not imply the direct ascribing of Glory and Praise to the Holy Ghost, as the Form to the Father, and sometimes that to the Son most certainly do; but only the Commemoration of him as the Guide and Assister of our Devotions: *q. d.* May Glory, Honour, and Adoration be now and ever ascrib'd to the Great God of the Universe; together with, or through the Intercession of his only begotten Son, our Lord and Mediator; by the blessed Influence and Assistance of the Holy Spirit.

Spirit. The Reasons follow: 1. This exactly agrees with the nature of the Christian Religion, which requires us to worship the Father, through the Son; nay sometimes the Father and the Son, by the Aid of the Holy Ghost. 2. This reconciles the Doxologies in the known Books of the New Testament and *Clement*, with those in the original Liturgies of the Constitutions; which otherwise are not exactly to the same Objects, For the New-Testament Doxologies, and those in *Clement's* undoubted Epistle to the *Corinthians*, and first six Books of the Constitutions, ascribe the Glory only to the Father, through the Son; or to the Father, and the Son; without any mention of the Holy Ghost. Whereas the Phrase *in the Holy Ghost* was generally added in the original Liturgies. Which Addition will very well agree with the former Doxologies in this Acceptation; otherwise it introduces really a new Object of Worship or Doxology: which is too improbable to be believ'd, without good proof. 3. The particle *ἐν* or *in* does very naturally signify *by* the Holy Ghost, in this sense of it; as indeed *Paul* and *Jude* seem directly to use it in this very sense, and perhaps with reference to this very Form of Doxology and Adoration, *Ἐν πνεύματι ἀγίῳ* Eph. VI. προσευχόμενοι, *Praying by the Spirit, or by the* 18. *Holy Spirit.* Which will appear the more probable, when we consider, 4. That *Justin Martyr* twice, and *Clemens Alexandrinus* once vary the Phrase, and use *διὰ* instead of *ἐν*, *by* the Holy Ghost, for *in* the Holy Ghost; as we have already observ'd: thereby letting us know what was their Opinion concerning it. However, this must be allow'd by all, that in this difference of the Expressions in Doxologies, there was intended a plain difference and distinction between the three Persons; and that they were to be differently worship'd by the

the Christian Church : the Father as the Original Fountain and Author of all our Blessings ; the Son as his Vicegerent and our Mediator ; and the Blessed Spirit as a Being subordinate, and ministering to them both for our assistance and advantage. See Rom. IX. 1. XIV. 17. 1 Cor. XII. 3, 13. 2 Cor. VI. 6. Eph. II. 22. III. 5. VI. 18. Philip. III. 3. Colof. I. 8. 1 Theff. I. 5. 2 Theff. II. 13.

N.B. Here also a common Mistake is to be rectify'd, as if in those Doxologies where the Supreme God the Father had been mention'd or worship'd *through Jesus Christ, to whom* glory is immediately ascrib'd, in the usual Form of Doxologies ; that *to whom* related to Jesus Christ, and not to God the Father : as if upon an occasional mention of the *Mediator, by whom* our Devotions are offer'd, the *Great Object* of them were immediately to be forgotten by us, and all the Glory confin'd to the Mediator alone. This seems to me a *gross* mistake ; yet is it, I doubt, a very *common* one. The first Doxology in *Peter* before inserted, when well consider'd, will help to cure this Error among Christians.

OBSERVATIONS *from the Whole.*

(1.) The Corruptions in these great Articles of Christianity came in so very *gradually* and *insensibly*, one step still making way for another, that the Church did not at any time plainly discern they were intirely *Innovations* at the time of their introduction ; tho she might most easily have found they were so, by comparing them with the original Standards themselves ; or by comparing the Doctrines and Practices in Ages considerably remote from one another : just as 'twas the case in the later and more known Corruptions of *Papery* also. I say the *later* and *more known* Corruptions

tions of Popery; for I look upon these to be the earlier and less discern'd Corruptions of the same Antichristian State, which we now call by the name of Popery; and which is so fully, frequently, and solemnly foretold in the Sacred Writings. One of the earliest Opinions or Corruptions most certainly was that of *Theodotus*, who suppos'd a human rational Soul in our Saviour, distinct from the $\lambda\acute{o}\gamma\omicron\varsigma$, or *divine Nature*: and this Corruption prevail'd so as to obtain in the fourth Century the Sanction of Councils themselves. One of the next Philosophick Opinions was that of the *Metaphysick Eternity* of the $\lambda\acute{o}\gamma\omicron\varsigma$; which is almost as antient as the use of the *Platonick* Philosophy in the Church: for some think they spy an obscure hint of it in *Justin Martyr* himself, of which before. However, the next Writers after him certainly speak of it very plainly. Soon after there appear some novel Expressions in *Clemens of Alexandria*, and *Tertullian of Africa*, as if the Son was $\text{ὕψιστος καὶ πᾶσι πᾶσι}$, or might be suppos'd *pariari Deo*: i. e. that in some sort he might be compar'd or equal'd with the Supreme God, tho' the Expressions very ill agreed with the soberer and more considerate Opinions of the same Writers, and were not relish'd or entertain'd by the Church in those days. At the same time *Tertullian* began to talk very strangely, and so as no Catholick Christian had ever done before him, in his dispute with *Praxeas*; and being almost gravel'd in his Philosophical Reasonings, was forc'd to assert *one Substance in the three united Beings*: in which random Philosophy no body appears to have follow'd him for a considerable time. And indeed the more juvenile Works of *Clemens*, and the bold Strokes of *Tertullian*, for which no antient sacred Authority was pretended, seem plainly to have been disrelish'd, because both their Followers and Admirers

vid. p.
127, &c.
prius.

Pag. 121.
prius.

Clem. Alex. Protrept. p. 51. Tertullian. de Resurrec. Carn. C. 6. p. 383. Adv. Marcion. L. IV. C. 25. p. 543.

C. 7. p. 638. C. 22. p. 654.

Admirers at *Alexandria* and in *Africa*, I mean the two more valuable men *Origen* and *Cyprian*, always avoided such their Notions and Expressions. Who first introduc'd the famous, but unhappy $\delta\mu\omicron\delta\sigma\iota\sigma\iota$, *Consubstantial*, we cannot tell. No footsteps of it now appear till after the middle of the third Century, when *Dionysius* of *Rome* in *Athanasius* embrac'd it, and the great Council of *Antioch* rejected it. And how it afterwards came to be brought into the Church, we have already seen. At the Council of *Nice* both the $\delta\mu\omicron\delta\sigma\iota\sigma\iota$, and the foremention'd metaphysick Eternity of the $\lambda\acute{o}\gamma\omicron\varsigma$, which before were scholastick Niceties, became *Articles of Faith*: and the great *Eusebius*, who well knew the old Records of our Religion, and was plainly at the bottom of the antient or *Arian* Persuasion, sign'd the metaphysick Eternity, if in any, in that sense that all things were *in potentia* in God from all eternity: and when he had made the Council declare they did not mean properly by the $\delta\mu\omicron\delta\sigma\iota\sigma\iota$ what the word naturally and philosophically signifies, but other things, he also sign'd the same, for the sake of Peace, and I doubt for fear of Deprivation also; retaining in the main the antient Doctrines, yet taking care to express himself as cautiously as possible. And indeed it seems to me, that he had really embrac'd some Notions farther than the most antient Records of our Religion would in strictness justify. So very hard, if not impossible, is it for a Man, especially in the Circumstances of *Eusebius*, not to be in some measure influenc'd by the prevailing Notions of his own times, distinct from the proper Testimonies and Evidences for the Truth of them. After the Council of *Nice*, that troublesome but unlearned Person *Athanasius*, the Bishop of *Alexandria*; who yet by his fine parts and zealous management had

in

Vid. p.
188, &c.
prius.

Euseb.
Epist. ad
Cæsarien.
ap. The-
odorit.
C. 12. p.
36—40.
& Athan.

in a very little time rais'd himself from a Deacon to a Patriarch; was the great Oracle of that part of the Church which improv'd upon the Council of *Nice*, and which admitted still more and more Novelties and Corruptions. I confess I neither like his Character nor Behaviour; no more than I do those of his Antagonist *Arius*; they both seeming to me cut out for the disturbance and mischief of the Church of Christ; and to have been neither of them masters of Learning or Temper enough to become so considerable as they appear'd to be among those less knowing or more modest than themselves. However, *Athanasius* prevailing at last, and being consider'd as a kind of *Martyr for Orthodoxy*, and a great Man at the way of reasoning and arguing of that Age, (which was certainly a very poor one:) he ventur'd upon some bold Innovations, quite beyond the length of the Council of *Nice* it self. He plainly call'd the Father, Son, and Holy Ghost *One God*: and asserted *one Divinity* in them in common, as *Tertullian* had almost done before him; seeming to dislike sometimes the calling them separately *three Hypostases*, which yet soon after obtain'd, and continues to this very day. He procures his Doctrine also to be establish'd by a Council at *Alexandria*. There they proceed to another point also, and under his Presidency and Management anathematize those who say the Holy Ghost is a *Creature*; yet durst they not themselves at this time call him *God*. About the same time the Bishop of *Rome*, whether *Liberius* or *Damasus* is disputed, makes a mighty step, and by one Letter confirms, or rather first decrees the $\delta\mu\omicron\sigma\tau\omicron\nu\ \kappa\alpha\iota\ \delta\mu\omicron\delta\delta\omicron\chi\omicron\nu$, the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son: which were not so much as dreamt of at the Council of *Nice*. And from this Epocha we

Tertull.
de pudicitia,
C. 12.
p. 744.

may well date the modern Notion of the *Trinity in Unity*, I mean in the scholastick sense of it, and as made a mighty *Mystery* of the Christian Religion. At this time also the human rational Soul in our Saviour, distinct from the $\Lambda\delta\gamma\textcircled{C}$, was finally settled: and poor *Apollinarius*, the most learned Defender of Christianity against *Porphiry* the Heathen, tho he had written against the *Arians*, and even for the Consubstantiality of the Holy Ghost, was condemn'd as an Heretick, for venturing to retain but one small Branch of the primitive Doctrine of Christianity in this matter. So violent and so successful was the Devil and his Instruments in the utter Subversion of the original Simplicity of the Christian Faith. Nay, at this very time Men began to practise upon the very latest Notions; and the *Pseudo-Dionysius*, as well as *Epiphanius*, very soon after the introduction of the $\delta\mu\omicron\sigma\sigma\alpha\textcircled{C}$ and $\delta\mu\omicron\delta\delta\omicron\gamma\textcircled{C}$ of the Holy Ghost, directly *invoke* him accordingly. After all which the second general Council, that of *Constantinople*, confirms what had been done, as far as they durst; and take care that the *Nicene* Creed it self should be improv'd according to the Improvements of the Church's Faith, and should encourage the *Invocation*, and assert the *Divinity* of the Holy Ghost in as ample a manner as the state of affairs would then bear. Yet after all, this *Niceno-Constantinopolitan* Creed is antient and sober in comparison of what that Counterfeiter of Books *Vigilius Thapsitanus*, or *Tapsensis*, as he is commouly call'd, or some other such Person, put together above a Century afterwards, under the false name of *Athanasius*. This strange and most corrupt Creed that ever the Christian Church saw, lay dormant for about three hundred years; and then chanc'd to be mention'd by *Theodulphus* of *Orleance*, in the conclusion of the

the eighth Century: and about two hundred years still later, *in the very midst of antichristian Ignorance, Superstition, Error, Idolatry and Tyranny*, and not before, is brought into the publick Worship; as the Learned well know: and alas! is the common Standard of Orthodoxy both of Papist and Protestant, Churchman and Dissenter at this day: But I believe at the utmost has but four or five years longer to be so; for I am very sure that the first beginning of our Saviour's own Kingdom will never bear such an antichristian Creed as this is. 'Tis indeed a great shame that Learned Men, who know, if not the plain *Falsity*, yet at least the *scandalous Origin*, and *no Authority* of this Creed, should not conspire to warn the Church against it; that we may no longer have our Worship polluted thereby, to the grief and concern of the upright and intelligent in our own Communion; and to the scandal and reproach of the Church it self among all its Enemies abroad.

(2.) I observe the plausible Methods and Motives the Devil made use of for the corrupting the Faith of Christians; I mean the seeming *Advancement* of the Honour of the Son of God, and of his Holy Spirit, on the one hand; and the sacred *Authority of Councils*, especially of *General Councils*, on the other. Who dream'd of any harm in supposing the Son of God to have been in an ineffable manner *in his Father* from all Eternity; and to have been of the *same* or a *like Substance* to him? all which would still more distinguish him from the subordinate Creatures, and make him nearer to the supreme God. And the like may be said of the Dignity and Worship of the Holy Ghost. And who could dream that *Councils*, nay, *General Councils* of Christian Bishops, from all parts of the world, should ever corrupt

the Purity of the Christian Faith and Worship? So reason the Papists of all the General Councils, from that of *Nice*, till that of *Trent*: and so do we Protestants reason as to the four first of them; tho without assigning a sufficient reason for honouring those as almost infallible, while we reject the rest as of almost no authority at all. As to myself, I confess I look upon Councils, especially General Councils, to have been the grand Engine of the Devil for the destruction of the Purity of the Christian Faith and Practice, and that they have actually prov'd so in the past Ages of the Church.

(3.) I observe that some of the Learnedst Men of this and the last Age have gone a great way in owning that the three first Centuries were generally *Arian*; tho themselves pretended to be of the Orthodox Persuasion. Hear the famous *Huetius*, *Petavius*, and our own Bishop *Bull*, upon this occasion, in order.

Origeniam,
p. 36.

Inter Christianos Doctores, says Huetius, qui ante Nicenam floruerunt synodum multi [præter Origenem] de Trinitatis mysterio parum caute locuti sunt. Insincera certe fuit Tatiani, & Tatiano vetustioris Justin de Trinitate doctrina; in eandem venit criminationem Pseudo-Clemens, venit & Theophilus Antiochenus: indigna verò & intoleranda profuderunt Tertullianus, & Lactantius, Clemens quoque, Dionysius, & Pierius Alexandrini, alii-

Many of the Christian Doctors [besides *Origen*] who flourish'd before the Council of *Nice*, have spoken very incautiously concerning the Mystery of the Trinity. The Doctrine of *Tatian*, and of *Justin*, who was earlier than *Tatian*, as to the Trinity was not right. *Pseudo-Clemens* lies under the same accusation; as does also *Theophilus* of *Antioch*. Nay *Tertullian*, and *Lactantius*, *Clemens*, *Dionysius*, and *Pierius*, all three of *Alexandria*, and many others have said
que

que complures.— Non in iis solum, sed in aliis etiam ad Christi generationem, & Spiritus Sancti processionem pertinentibus, & hic, quem dico, Tertullianus, & alii plerique ex antiquissimis doctoribus, & Nicena Synodo anterioribus Origenis impietatem, dicam? an imperitiam vel equarunt, vel superarunt. Justinus, Athenagoras, Theophilus Antiochenus, Tatianus, ipse Tertullianus, & Lactantius.

unworthy and intolerable things upon this subject.— Nor is it only Pag. 45. in the Doctrine of the Trinity, but in points also relating to the generation of Christ, and the Procession of the Holy Spirit, wherein *Tertullian* and the greatest part of the antientest Doctors, and of those that liv'd before the Council of *Nice*, have equal'd if not exceeded *Origen's* Impiety, shall I call it? or Unskilfulness: I mean *Justin*, *Athenagoras*, *Theophilus* of *Antioch*, *Tatian*, *Tertullian* and *Lactantius*.

And, says *Petavius*,

Nonnullis veterum illi de Divinitate, ac personarum in ea diversitate infederat opinio, Unum esse summum, ingenitum, neque aspeçtabilem Deum, qui λόγον ex sese foras produxerit, — ejusmodi, ut velut corporatus & subsistens cætera deinceps efficeret. Tum autem a supremo Deo ac Patre productum esse dixerunt, cum hanc rerum universitatem moliri statuit, ut illum velut administrum haberet.

This was the fixed Opinion of some of the Antients concerning the Divinity, and the difference of Persons therein: That there is but One, Supreme, Unbegotten, and Invisible God; who produc'd out of himself the Word:—such a Word as becoming substantial, and subsisting, might afterward make other things. But they affirm'd that he was then produc'd by the Supreme God and Father, when

Quam

Theolog.
Dogm.
de Trin.
Tom. II.
L. I. C. 5.
§. 7. p. 31.

Quam sententiam alii clarius, obscurius alii significant. Sed isti fere, Athenagoras, Tatianus, Theophilus, Tertullianus & Lactantius. Tam ii verò, quam reliqui quos commemoravi, a quo, dignitate, ac potentia superiore Verbo Patrem arbitrati sunt: ac tametsi de Patris esse substantia, sive natura, Filium assererent, qua una re a cæteris, qua creatura proprie vocatur, illius conditionem diversam faciebant, non minus tamen quam creaturas initium habuisse; hoc est minime ex æterno distinctam hypostasin fuisse putarunt.

properly call'd Creatures, yet did they think that he as well as the Creatures had a beginning; that is, that he was not a distinct Person from all Eternity.

And says his later Publisher *Alcibinus*, after he had seen Bishop *Bull's* Centure upon him:

Præfat.

Docet Petavius Patres qui ante Nicenam Synodum vixerunt, a Catholica Regula, saltem loquendi usu, discrepasse; quod negari profecto nequit.

he determin'd to begin the Creation of this Universe; that so he might have him as his Assistant. Which Opinion some do more plainly declare, and others more obscurely: Among the former sort are *Athenagoras, Tatian, Theophilus, Tertullian* and *Lactantius*. Now as well these as the rest whom I nam'd above, suppos'd that the Father was prior to the Word in Duration, Dignity, and Power: and altho they did assert that the Son was deriv'd from the Substance or Nature of the Father, in which circumstance alone they concluded his Condition to be different from the other Beings which are

Petavius shews that the Fathers who liv'd before the Synod of *Nice*, differed from the Catholic Rule, at least in their way of speaking: which cannot certainly be deny'd.

Nay,

Nay, at last let us hear Bishop *Bull* himself, who yet finds such fault with the freedom of these Confessions.

Ita mecum statuo, says his Lordship, *Origenem, tot Theologorum, qua veterum, qua recentiorum censuris vexatum, in articulo de S. Trinitate revera Catholicum fuisse; quanquam in modo articulum explicandi aliter nonnunquam locutus fuerit quam hodie Catholici solent; quod ipsi cum reliquis fere omnibus Patribus qui concilium Nicænum antecesserunt commune fuit.*

Nay, his Lordship is not afraid to own afterwards, that the Confessions of Faith made by the *Arians* seem to be sound and orthodox; and at large proves that that great Body of the Christian Church which has been deem'd *Arian* and *Heretical* for above twelve hundred years, under *Constantius* and afterwards, were also in the main *Orthodox*, and retain'd the truly antient Faith in these matters. So that in truth, had not this most Learned Person been mistaken in understanding the Antients, and the Council of *Nice* it self, of a *real Eternity* of the Son of God, when they most plainly meant no more than a *metaphysical* one all along; and been unwilling to drop the word *ὁμοῦσι* after it was once in the Church, tho he interprets it very mildly and generally, himself had been very nearly of the Antient or *Arian* Persuasion also.

. I conclude thus with my self, says his Lordship, that *Origen*, who has been so severely censur'd by Divines both antient and modern, was really Catholick in the Article of the Sacred Trinity. Altho, as to the manner of explaining the Article, he sometimes speaks otherwise than the *Catholicks* now do: *which is no more than almost all the Fathers did who lived before the Council of Nice.*

Defens.
Eid. Ni-
cæn. Sect.
II. C. 9.
S. 22.

Epilog.
P. 513.

P. 513—
519.

(4.) I observe that the Story about the miserable Death of *Arius*, told us in a private Letter, which was not to be made publick, by his great Enemy *Athanasius*, from the report of one of his own Deacons only, is generally so misrepresented as to affright honest, but ignorant and superstitious People from enquiring into his Opinions; as if they were already condemn'd by a particular Judgment of the Almighty. Whereas, *if the Story be true*, it ought to have a very different construction put upon it. It is this, That *Arius*

Athanas.
Ep. ad
Serap. de
morte A-
rii. Vol. I.
p. 670,
&c. Vid.
Epiphan.
Hæres.
LXVIII.
§.4. p. 720.

solemnly swore that he did not hold those Opinions for which he had been excommunicated by his Bishop. Whereupon the Emperor imprecated God's Judgment upon him, if he swore falsely: after which going out, that sad and sudden Death overtook him, as no other than the proper Vengeance of God for his Perjury and Dissimulation. If this Account be true, let those consider it who are unwilling to own any despis'd Truths of God, and who prevaricate and dissemble with Men in publickly owning and supporting those Errors and Corruptions which their Consciences cannot believe; whether out of the hopes of Preferment, or fear of Punishment in this World; particularly as to those very Truths of God which *Arius* here is suppos'd to renounce, and to be immediately punish'd for such his Renunciation by the divine Vengeance.

To conclude: I do here solemnly appeal, as to the truth and fairness of my Quotations and Assertions, to Bishop *Lloyd*, Bishop *Wake*, Sir *Isaac Newton*, Sir *Peter King*, Dr. *Hickes*, Dr. *Alix*, Dr. *Cave*, Dr. *Whitby*, Dr. *Grabe*, Dr. *Smalridge*, Dr. *Potter*, Dr. *Clarke*, Mr. *Wall*, and the other great Masters of Primitive Antiquity; and claim it as the right of Truth and Religion, that they speak

speak their minds fairly and fully, *as they will answer it to our common Lord another day*, when no political, prudential, or temporal Regards will be admitted against the *plain Demands of Conscience and Sincerity*. And I humbly move those in Authority, that they procure this whole matter to be impartially and *publicly* examin'd, as the other Popish Doctrines were at the beginning of the Reformation; and if the common Opinions appear not only destitute of, but contrary to the Evidence of Scripture and the first Centuries, *as I am fully persuaded they will*, that then care be taken to cast them out of the Church; and to amend and reform all our publick Offices, Creeds, and Articles, and reduce them all to the primitive Standards. I also humbly move that, in order to these and the like Amendments and Improvements in our Ecclesiastical Establishment; the Pretensions of that wonderful Book still extant, the *Apostolical Constitutions*, be examin'd, with the like care, and in the same *publick* manner: and so far as it shall appear to be a genuine uncorrupted Apostolical Work by *Clemens Romanus*; with the addition of the most authentick original Jewish and Gentile publick Liturgies; *as I am fully persuaded it will*; it may then be allow'd its due weight in the Amendment of the Doctrine; Discipline, Government, Worship, and Canons of the Church; or rather, that it may intirely be admitted as an original Rule and Standard in those matters; as all Christians, who believe them genuine and uncorrupt, are immediately oblig'd to do: especially since the leaving these Constitutions, and setting up other Doctrines and Orders in their stead, seem to have been the very causes of almost all the antichristian Corruptions of these last 1200 or 1300 years together. But if all these *my honest and well-meant*

Endeavours and Desires be rejected; and instead of any Reformation, I my self be traduc'd, and abus'd, and persecuted, I can only acquiesce in the sense of having sincerely, with some trouble and hazard to my self in this World, discharg'd my Duty; and patiently wait for my Reward in that which is to come. For as to those Anathema's, or Names of Distinction and Reproach, which in this case I must expect, I value them not at all: as having long accusom'd my self to govern both my *Belief* and my *Life* by the *original Standards of Christianity*, without regard to the contrary Opinions and Practices of these *later and corrupter Ages*: and so, *LIBERAVI ANIMAM MEAM.*

Octob. 3.
1711.

Will. Whiston.

The most Antient Creeds.

[Note, I omit those Creeds of the *Arians* which are in *Athanasius*; and that suppos'd to be his own.]

Ἡμεῖς ὃ τέκνα Θεῶ, καὶ υἱοὶ εἰρήνης τῆ ἱερῶν καὶ εὐδοκίᾳ λόγον κηρύσσοντες τὸ εὐσεβείας, ἓνα μόνον Θεὸν κατὰ γὰρ ἡμελλομεν, νόμου καὶ προφητῶν κύριον, ἡγῶν ὄντων δημιουργόν, τῶ Χριστῶ πατέρα. καὶ αὐταίπον, καὶ αὐτογέννητον, ὡς ἐκείνοι οἰοῦνται ἀλλ' αἰδιον, καὶ ἀναρχον, καὶ ὡς οὐκ ἐγένετο ἀποφύσιστον. καὶ δῶτερον ὄντα, ἢ τεῖτον, ἢ πολλοσδόν, ἀλλὰ μόνον αἰδίας. καὶ ἀγνωστον, ἢ ἀλεκτον, ἀλλὰ διὰ νόμου καὶ προφητῶν κηρυσσόμενον, παντοκράτορα, πανταρχον, παντεξέστον, Θεὸν καὶ πατέρα τῶ μονογενῶς, καὶ προτοτύκου πάσις δημιουργίας. ἓνα Θεὸν, ἐνὸς ἡεῦ πατέρα καὶ πλείων ἐνὸς ὁμοκλήτε διὰ Χριστῶ ποιητήν ἓνα. ἡγῶν ἄλλων ταγματῶν δημιουργόν διαφόρῃ κτίσεως διὰ Χριστῶ ποιητήν πέν αὐτὸν προνοητήν, νομοθετή

BUT we who are the Children of God, and the Sons of Peace, do preach the holy and right word of Piety; and declare one only God, the Lord of the Law and of the Prophets, the Maker of the World, the Father of Christ. Not a Being that caused himself, or begat himself, as they suppose; but Eternal, and without Original, and inhabiting Light inaccessible: not two, or three, or manyfold, but eternally One only. Not a Being that cannot be known, or spoken of, but which was preach'd by the Law and the Prophets: the Almighty, the supreme Governor of all things, the

Constitut.
L. VI.
C. II. p.
339, 340.
circa
A. D. 64.

See Essay
on the
Constitu-
tions,
C. 5.

την δι' αὐτῶ, ἀναστάσιως αἰ-
 πον, καὶ κείσεως, καὶ ἀνάπο-
 δόσεως, δι' αὐτῶ γενομένων.
 ἦτερον αὐτὸν καὶ ἄνθρωπον ἐυ-
 δοκῆσαντα γενέσθαι, καὶ πλι-
 τασάμενον ἀνευ ἁμαρτίας,
 καὶ παθόντα, καὶ ἀναστάντα ἐκ
 νεκρῶν, καὶ ἀνελεύσιντα πρὸς τὸ
 ἀποστείλαινα. καὶ πᾶν κτίσμα
 Θεῷ καλὸν φαίμεν, καὶ ἰδὲν
 ἐδελυκτόν· πᾶν τὸ πρὸς συ-
 γασιν δικαίως μεταλαμβανό-
 μενον αἰεσιν. πάντα γὰρ, καὶ
 τὴν γροφὴν, καὶ ἀλίαν. γά-
 μιον νόμιμον, καὶ παίδων γένε-
 σιν τίμιον καὶ ἀμόλυτον εἶναι
 πιστεύομεν. ἐπ' αὐξήσει γὰρ τὸ
 γένος τοῦ ἀνθρώπων διαφορᾶ
 ἁμαρτίων διεπλάθει ἐν τῷ
 Ἀδάμ καὶ τῷ Ἐυφ. ψυχὴν [ἀ-
 σώματον ἐν ἡμῖν καὶ ἀθάνατον,
 ὁμολογῶμεν ἀλλ' ἔφθαρη-
 τήν, ὡς τὰ σώματα, ἀλλ']
 ἀθάνατον, ὡς λογικὴν καὶ ἀυ-
 τεξέστον. πᾶσαν μίξιν ὁρθό-
 νομον, καὶ τὴν ὁρθὴ φύσιν γε-
 νομένην ἐπὶ πῶν ἐδελυκόμε-
 να, ὡς ἀδέμπτου καὶ ἀνοσίαν.
 ἀνάστασιν γίνεσθαι ὁμολογῶμεν
 δικαίαν τε καὶ ἀδίκαν, καὶ μηδα-
 ποδοσίαν. τὸν Χριστὸν ἔψιλόν
 ἄνθρωπον ὁμολογῶμεν, ἀλλὰ
 Θεὸν λόγον, καὶ ἄνθρωπον, με-
 σίτην Θεῷ καὶ ἀνθρώπων, ἀρ-
 χιερέα τῶ πατρὸς. &c.

All-powerful Being; the
 God and Father of the
 Only-begotten, and of
 the First-born of the
 whole Creation. One
 God: The Father of one
 Son, not of many: the on-
 ly Maker of one Comfor-
 ter by Christ: the Maker
 of the other Orders: the
 one Creator of the sever-
 al creatures by Christ;
 the same their Preserver,
 and Legislator by him:
 The cause of the Refur-
 rection, and of the Judg-
 ment; and of the Retri-
 bution which shall be
 made by him. That this
 same Christ was pleased
 to become Man, and con-
 versed without Sin, and
 suffered, and rose from
 the dead, and returned to
 him that sent him. We
 also say that every Cre-
 ature of God is good, and
 nothing abominable; that
 every thing for the sup-
 port of Life, when 'tis par-
 taken of in Righteousness,
 is very good. For accord-
 ing to the Scripture, all
 things were very good.
 We believe that lawful
 Marriage, and the be-

getting of Children is honourable, and undefiled.
 For difference of Sexes were formed in *Adam* and

Eve,

Eve, for the increase of Mankind. We profess that the Soul is immortal, as a rational and free Being. We abhor all unlawful Mixtures, and that which is practis'd by some against Nature, as wicked and impious. We profess there will be a Resurrection, both of the Just and Unjust, and a Retribution. We profess that Christ is not a mere Man, but God the Word, and Man, the Mediator between God and Men, the High Priest of the Father, &c.

Δηλοῦμεν ὑμῖν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχον παρ' ἑν ἄλλοις ἕκ ἑστὶ καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ, ᾧ κτείνε ἡμῶν, ἐν τῷ παναγίῳ πνεύματι καὶ ταῖς ἱεραῖς γραφαῖς χρῆσθαι, νόμον καὶ προφήτας, γονεῖς τιμᾶν, ἀπάσαν ἐκδεσμον πράξιν φεύγειν, ἀνάστασιν πιστεύειν καὶ κρίσιν, καὶ ἀναπόδοσιν προσδοκᾶν, &c.

believe the Resurrection, expect the Retribution, &c.

Ἀποτάσσωμαι πρὸ σατανᾶ, καὶ πῶς ἔργων αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ ταῖς ἐφευρέσεσιν αὐτοῦ, καὶ πᾶσι τοῖς ὑπὸ αὐτόν. — Συντάσσωμαι πρὸ Χριστοῦ, καὶ πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον μόνον ἀληθινόν Θεὸν παντοκράτορα, ᾧ πατρὸς ᾧ Χριστοῦ, κτίστην καὶ δημιουργόν.

We declare unto you that there is only One God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit: that you are to make use of the Sacred Scriptures, the Law and the Prophets, to honour your Parents, to avoid all unlawful Actions, to believe the Resurrection, and the Judgment, and to

L.VI. C.

14. P. 343.

circa

A. D. 64.

I renounce the Devil, and his Works, and his Poms, and his Worship, and his Angels, and his Inventions, and all things that are under him. — I dedicate my self to Christ; and do believe, and am to be baptiz'd into the One Unbegotten Being, the only true God

L.VII.

C. 41. p.

379, 380.

circa

A. D. 64.

γόν ὁμοῦ ἀπάντων, ὅς ἔ πα
 κύνια. Καί εἰς τὸ κύνιον Ἰη-
 σὺν τὸ Χρῆστον, τὸ μονογενῆ αὐ-
 τοῦ ὕδου, τὸ παρὸ τοῦ πατρὸς
 κτίσεως, τὸ παρὸ αἰῶνων ἐυδο-
 κία τὸ πατρὸς γεννηθέντα, δι-
 ὅ ἔ πα πάντα ἐγένετο, τὰ ἐν
 οὐρανοῖς, καὶ ὅτι γῆς, ὁρατά
 τε καὶ ἀόρατα, τὸ ἐκ τῶν ἡμερῶν
 καλεσθέντα ὅτι Ποντίου Πι-
 λατοῦ, καὶ ἐκ τῆς ἀγίας παρθέ-
 νου Μαρίας γεννηθέντα, καὶ πο-
 λιτὸν ὄντα ἰσραήλ, καὶ τῶν
 νόμων τὸ Θεοῦ καὶ πατρὸς αὐτοῦ,
 καὶ σαρωθέντα ὅτι Ποντίου Πι-
 λατοῦ, καὶ ἀποθανόντα ὑπὸ
 ἡμῶν, καὶ ἀναστάντα ἐκ νε-
 κρῶν μετὰ τὸ παθεῖν, τῇ τρι-
 τῇ ἡμέρᾳ, καὶ ἀνελθόντα εἰς
 τοὺς οὐρανοὺς, καὶ καθεσθῆναι ἐν
 δεξιᾷ τὸ πατρὸς, καὶ πάλιν
 ἐρχόμενον ὅτι συντελεῖα τὸ
 αἰῶν, μετὰ δόξης, κρίναι
 ζῶντας καὶ νεκρούς ἔ τὸ βασι-
 λείας ἕκ ἑσται τέλος. Βαπ-
 τίζομαι καὶ εἰς τὸ πνεῦμα τὸ
 ἅγιον, τὸ ἐκ τῆς ἀγάθης, τὸ
 ἐνεργῆσον ἐν πάντοτε αὐτῶν
 αἰῶνος ἀγίοις, ὕστερον ὃ ἀπο-
 σταλὲν καὶ τοῖς ἀποστόλοις ἀπο-
 τὸ πατρὸς, καὶ τὸ ἐκ τῆς
 ἁγίας καὶ σωτῆρος ἡμῶν κυρίας
 Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς
 ἀποστόλους ὃ πᾶσι τοῖς πιστεύουσιν
 ἐν τῇ ἀγίᾳ καθολικῇ ἐκκλη-
 σίᾳ. Ἔἰς σαρκὸς ἀνάστασιν,
 καὶ εἰς ἀφῆσιν ἀμυρτιῶν, καὶ

Almighty, the Father of
 Christ, the Creator and
 Maker of all things; from
 whom are all things :
 And in the Lord Jesus
 Christ, his Only begot-
 ten Son, the first-born of
 every Creature, who was
 begotten by the Good-
 will of the Father be-
 fore the world began :
 By whom all things were
 made which are in hea-
 ven and on earth, visible
 and invisible ; who in the
 last days descended from
 Heaven, and took Flesh,
 and was born of the holy
 Virgin *Mary*, and con-
 versed holily, according
 to the Laws of his God
 and Father : and was cru-
 cify'd under *Pontius Pi-
 late*, and died for us, and
 the third day after his
 suffering rose again from
 the dead, and ascended in-
 to the Heavens, and is sat
 down at the right hand
 of the Father ; and shall
 come again at the end of
 the World with glory to
 judge the quick and the
 dead : of whose King-
 dom there shall be no end.
 I am also to be baptiz'd
 into the Holy Ghost, that
 is the Comforter, who

συμπέσιν ὅπῃ ἡμέρας τετα-
 ράκοντα μετὰ τὸ ἀναστῆναι
 αὐτὸν ἐν νεκρῶν, καὶ κα-
 δεδέσθῃ ἐν δεξιῶν τῷ θεῷ ὡς
 μεγαλοσύνης τῷ παντοκράτορι
 Θεῷ ὅπῃ τῷ Χερουβίμ, τῷ ἀ-
 κέστανθι, κάθη ἐν δεξιῶν μου,
 ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑπο-
 πόδιον τῷ ποδῶν σου ὃν ἐδεξά-
 σατο Στέφανος ὁ μακαριώτα-
 τος ἐσῶτα ἐν δεξιῶν τῷ Δυ-
 νάμεως, καὶ ἀναβοήσας εἶπεν·
 Ἰδὲ, θεωρῶ τὰς ἔρανὸς ἀνεργ-
 μένας, καὶ τὸ ὕδον τῷ ἀνθρώπῳ
 ἐν δεξιῶν ἐσῶτα τῷ Θεῷ, ὡς
 ἀρχιερεῖα πάντων τῶν λογικῶν
 ταγμάτων δι' ἃ τὸ σέβας,
 καὶ ἡ μεγαλοσύνη, καὶ ἡ
 εὐξία τῷ παντοκράτορι Θεῷ
 καὶ νῦν, καὶ εἰς τὰς αἰῶνας·
 Ἀμήν.

Glory be given to Almighty God, both now, and
 for evermore. Amen.

Iren. L.I. Ἡ μὲν ἐκκλησία, καίπερ
 C. 2. p. 45. καθ' ὅλης τῆς διασπαρμένης
 circa αἰώνων τῆς γῆς διεσπαρμένη,
 A.D. 170. ὡς αἰ ἀποστόλων καὶ τῶν ἐκεί-
 νων μαθητῶν ἀδελφῶν
 πλὴν ἑνὸς Θεοῦ πατέρα
 παντοκράτορα, τὸν πεποιηκότα
 τὸν ἔρανόν, καὶ τὴν γῆν, καὶ τὰς
 θαλάσσας, καὶ πάντα τὰ ἐν
 αὐτῇ· Ἰησοῦν· Καὶ εἰς ἕνα
 Χριστὸν Ἰησοῦν, τὸν ὕδον τῷ Θεῷ,
 τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας
 σαρκείας· Καὶ εἰς πνεῦμα
 ἅγιον, τὸ διὰ τῶν ἀποστόλων

rection; who was taken
 into the Heavens by the
 power of his God and
 Father in our sight, who
 eat and drank with him
 for forty days after he
 arose from the dead ;
 who is sat down on the
 right hand of the Throne
 of the Majesty of Al-
 mighty God upon the
 Cherubim: to whom it
 was said, Sit thou on my
 right hand until I make
 thine Enemies thy foot-
 stool: whom the most
 blessed Stephen saw stand-
 ing at the right hand of
 God, as the High Priest
 of all the rational Or-
 ders. Through him Wor-
 ship, and Majesty, and

Now the Church, al-
 tho it be dispers'd over
 all the World, unto the
 ends of the earth, re-
 ceived from the Apostles
 and their Disciples this
 Faith, In one God the
 Father, Almighty, who
 hath made Heaven, and
 Earth, and the Seas, and
 all things that are there-
 in: and in one Christ Je-
 sus, the Son of God, who
 was incarnate for our Sal-

κακηρυκὸς τὰς οἰκονομίας, καὶ τὰς ἐλπίσεις, καὶ τὴν ἐκ παρδένου γέννησιν, καὶ τὸ πάθος, καὶ τὴν ἔξαρσιν ἐκ νεκρῶν, καὶ τὴν ἔνσταρτον εἰς τὰς ἕσπερας ἀνάληψιν τοῦ ἡγαπημένου Χριστοῦ Ἰησοῦ, τοῦ κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν ἕσπερων, ἐν τῇ δόξῃ τοῦ πατρὸς παρουσίαν αὐτοῦ, ὅτι τὸ ἀνακαταλαϊώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος· ἵνα Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, καὶ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀοράτου, πᾶν γόνυ κέμῃ ἐσπερανίων, καὶ ὄπτητων, καὶ κατὰ χρονοῦν, καὶ πᾶσα γλῶσσα ἕξομολογήσῃται αὐτῷ, καὶ κείσῃν δικαίαν ἐν τοῖς πᾶσι πειθήσῃται τὰ ἢ πανδημίαν τὴν πονηρίας, καὶ ἀγγέλους πειθεσθηκότας, καὶ ἐν ἁποστασίαν μαρτυροῦντας, καὶ τὰς ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους, καὶ βλασφημίας τοῦ ἀνθρώπων εἰς τὸ αἰώνιον πῦρ πέμψῃ. τοῖς ὅτι δικαίοις, καὶ ὁποῖς, καὶ τὰς ἐντολάς αὐτοῦ τηρηκοῖσι, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμενηκόσι, τοῖς ἀπὸ ἀρχῆς, τοῖς ὅτι ἐκ μετανοίας, ζωὴν χειρισάμενος, ἀρταροσίαν δωρήσῃται, καὶ δόξαν αἰώνιον ποιήσῃ.

vation; and in the Holy Ghost, who preach'd by the Prophets the Dispensations, and the Advents, and the Generation by the Virgin, and the Passion, and the Resurrection from the dead, and the Ascension in the flesh, all of the beloved Christ Jesus our Lord; and his coming from Heaven in the glory of the Father to sum up all things, and to raise all the Flesh of the intire Race of Mankind: that to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow, of things in heaven, and things on earth, and things under the earth; and every Tongue may confess him; and he may exercise righteous Judgment upon all; and may send the spiritual Wickednesses, and the Angels that transgress'd, and continued in their Apostacy, and the impious, and unrighteous, and disobedient, and Blasphemers among men, into eternal fire: But may

vouchsafe Life to the righteous, and holy, and to

those that keep his Commandments, and continue in his love; whether those that were good from the beginning, or those that became such by Repentance; and bestow upon them Immortality, and obtain for them eternal Glory.

N.B. The Chapter following is too remarkable to be omitted here.

C.3. p. 16,

47.

Τὸ τοῦ κήρυγμα παρελη-
φύσα, καὶ ταύτην τινὶ πίστιν,
ὡς περιήρημεν, ἢ ἐκκλησία,
καίπερ ἐν ὅλῳ τῷ κόσμῳ δι-
εσπαρμένη, ὀπιμελῶς φυλασ-
σει, ὡς ἓνα δίκον οἰκῶσα, καὶ ὁ-
μοίως πρεύει τέτοις, ὡς μίαν
ψυχὴν καὶ τινὶ αὐτὴν ἔχουσα
καρδίαν, καὶ συμφώνως ταῦτα
κηρύσσει, καὶ διδάσκει, καὶ ᾤδα-
δίδωσιν, ὡς ἐν σώμα κεινημέ-
νη. καὶ γὰρ αἱ χριστιανικαὶ τῷ κόσμῳ
διὰ λεκτοὶ ἀνόμοιοι, ἀλλ' ἢ
δύναμις τῆς ᾤδαδύσεως μία καὶ
ἡ αὐτὴ. καὶ ἔτε αἱ ἐν Γερ-
μανίαις ἰδρυμέναι ἐκκλησίαι
ἄλλως πεπνεύκασιν, ἢ ἄλλως
ᾤδαδιδόασιν. ἔτε ἐν ταῖς
Ἰβηρίαις, ἔτε ἐν Κέλτοις, ἔτε
χριστιανικὰς ἀναβολαῖς, ἔτε ἐν Ἀι-
γύπτῳ, ἔτε ἐν Λιβύῃ, ἔτε αἱ
χριστιανικὰ μέτα τῷ κόσμῳ ἰδρυμέναι·
ἀλλ' ὡς περ ὁ ἡλιος, τὸ
κτισμα τῆς Θεοῦ, ἐν ὅλῳ τῷ
κόσμῳ εἰς καὶ ὁ αὐτός, ἔτω καὶ
τὸ κήρυγμα τῆς ἀληθείας παν-
ταχῶς φαίνει, καὶ φωτίζει πάν-
τας ἀνθρώπους, τοὺς βυλομένους
εἰς ὀπίγνωνσιν ἀληθείας ἐλθεῖν.

The Church, tho it be scatter'd over all the world, having, as we have said, received this Preaching and this Faith, preserves it carefully, as if it inhabited in one house; and in the same manner believes these things as if it had one Soul, and the very same Heart; and preaches, and teaches, and delivers them as if it had one mouth. For indeed the Dialects over the world are unlike, but the force of the Tradition is one and the same. Nor do the Churches which are founded among the *Germans* believe otherwise, or deliver otherwise; nor those in *Spain*, nor those in *Gaul*, nor those in the *East*, nor those in *Egypt*, nor those in *Libya*, nor those founded in the intermediate Regions of

κὶ ἔτε ὁ πᾶνυ δυνατὸς ἐν λό-
 γῳ ὅτι ἐν ταῖς ὀκκλησίαις
 πρεσβύτων ἕτερα τύπων ἔρει
 (ἑδεῖς γὰρ ἕτερον ἢ διδάσκαλον.)
 ἔτε ὁ ἀσθενὴς ἐν τῷ λόγῳ
 ἔλατρώσει τὴν πρεσβύτην. μι-
 αῖς γὰρ κὶ τῆς αὐτῆς πίστεως
 ἔσης, ἔτε ὁ πολὺ πρὸς αὐτῆς
 δυνάμεν εἰπεῖν ἐπαλεόνασεν,
 ἔτε ὁ τὸ ὀλίγον ἠλατρώνησε.

the world. But as the
 Sun, that creature of
 God, is one and the same
 in the whole world, so
 does the preaching of the
 Truth shine every where,
 and enlighten all Men who
 are willing to come to
 the knowledg of the
 Truth. Nor will any
 one that is very power-

ful in discourse of those
 of the Churches, say things different from these,
 (for no one is above his Master;) nor will he that
 is weak in discourse diminish what is deliver'd to
 him. For the Faith being one and the same, he
 that can say the most about it, does not add to
 it; nor does he that can say least, take away
 from it.

*In unum Deum cre-
 dentes, fabricatorem cœ-
 li, & terræ, & omnium
 quæ in eis sunt, per
 Christum Jesum Dei fi-
 lium: qui propter emi-
 nentissimam erga figmen-
 tum suum dilectionem,
 eam quæ esset ex virgine
 generationem sustinuit:
 ipse per se hominem ad-
 unans Deo: & passus
 sub Pontio Pilato, & re-
 surgens, & in claritate
 receptus, in gloria ven-
 turus, salvator eorum qui
 salvantur, & iudex eo-
 rum qui judicantur, &
 mittens in ignem æternum*

Believing in one God, L. III. C.
 the Framer of Heaven 4. p. 205.
 and Earth, and of all circa
 things that are therein, A.D. 170.
 by Christ Jesus, the Son
 of God, who underwent
 the Generation which was
 of the Virgin on account
 of that extraordinary
 Love which he had to-
 wards his own Work-
 manship; he thereby of
 himself uniting Man to
 God: and he suffered un-
 der *Pontius Pilate*, and rose
 again, and was receiv'd
 up in splendor; being to
 come again in glory, the
 Saviour of those that are

transfiguratores veritatis, & contemptores Patris sui, & adventus ejus.

the Despisers of his Father, and of his own Coming, into eternal fire.

Symbolo Romanum Antiquissimum, e codice A.D. 703. exarato descriptum. Apud Usher. de Symbolis, p. 6.

Πισεύω εἰς Θεὸν πατέρα παντοκράτορα, καὶ εἰς Χριστὸν Ἰησοῦν υἱὸν αὐτοῦ τὸ μονογενῆ υἱόν, τὸ κείμενον ἐν κόλποις, τὸ γεννηθέντα ἐκ πατρὸς ἀόριστον, καὶ Μαριὰμ τῆς παρθένου, τὸ ἐπιπονηθεὶς ὑπὸ Πιλάτου Καϊαφάρου βασιλέως, ἀναβάντα ἐκ νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανοὺς, καὶ καθήμενον ἐν δεξιᾷ τοῦ πατρὸς, ὁ ὄντων ἐρχεται κρῖναι ζῶντας καὶ νεκρούς, καὶ εἰς πνεῦμα ἅγιον ἁγίαν ἐκκλησίαν ἀφαιρῶν ἀμαρτιῶν σκευὴν ἀνάστασιν. Ἀμήν.

saved, and the Judge of those that are judged: and sending the Corrupters of the Truth, and

I believe in God the Father, Almighty; and in Christ Jesus, his only begotten Son, our Lord, who was begotten by the Holy Ghost, and the Virgin *Mary*; who was crucified under *Pontius Pilate*, was buried, rose again the third day from the dead, ascended into the Heavens, sits at the right hand of the Father; from whence he will come to judge the quick and the dead. And in the Holy Ghost, the Holy Church, the Remission of Sins, the Resurrection of the Flesh. *Amen.*

[Why this Creed only of all the antient ones omits the Epithet *ἕνα*, *One God the Father*, 'tis hard to say; unless that word was left out after the *Athanasian* Doctrines prevail'd, and not before.]

Tertull. de Velan. Virgin. C. 1. p. 192. circa A.D. 207.

Regula quidem Fidei una omnino est, sola immobilitis & irreformabilis, Credendi scilicet in Unicum Deum omnipotentem, mundi conditorem, & Filium ejus Jesum

The Rule of Faith is certainly but One, and is alone immutable, and not to be amended: I mean that whence we believe in one God Almighty, the Creator of the world: *Christum,*

Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cælis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem. Hac lege fidei manente cætera jam disciplina & conversationis admittunt novitatem correctionis, &c.

pline and Conversation amended, &c.

Regula est autem Fidei, ut jam hinc quid defendamus profiteamur; illa scilicet quæ creditur, Unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per verbum suum, primo omnium demissum: Id Verbum Filium ejus appellatum, in nomine Dei varie visum a Patriarchis, in Prophetis semper auditum, postremo delatum ex Spiritu Patris, Dei & virtute in virginem Mariam, carnem factum in utero ejus, & ex ea natum esse Jesum Christum;

And in his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead the third day, received up into Heaven, now sitting at the right hand of the Father; who will come to judg the quick and the dead, by the Resurrection of the Flesh it self also. This Rule of Faith remaining the same, other things concerning Discipline admit to be renewed and

But the Rule of Faith, (that we may hence take occasion to declare what we will defend) is this; Whereby we believe, that there is but one God, and he not different from the Creator of the world, who produc'd all things out of nothing by his Word: which went out from him first of all. That this Word call'd his Son, was at various times, under the name of God, seen by the Patriarchs, and ever heard in the Prophets, and at length brought down by the Spirit of the Father, and the Power of God into

De Præscript. advers. Hæret. C. 13, 14. p. 235. circa A.D. 207.

exinde

exinde prædicasse novam legem, & novam promissionem regni cælorum, virtutes fecisse, fixum cruci tertia die resurrexisse, in cælos ereptum sedisse ad dexteram Patris, misisse vicariam vim Spiritus Sancti, qui credentes agat, venturum cum claritate ad sumendos sanctos in vita æterna, & promissorum cælestium fructum, & ad profanos adjudicandos igni perpetuo, facta utriusque partis resuscitatione, cum carnis restitutione. Hæc regula a Christo, ut probabitur, instituta, nullas habet apud nos questiones, nisi quas Hereses inferunt, & quæ Hæreticos faciunt.

good and bad, and the restitution of the Flesh. This Rule, which, as we shall prove, was appointed by Christ, admits of no questions among us, but such as the Heresies raise, and such as make men Hereticks.

Advers. Nos verò & semper, Praxeam, & nunc magis, ut instructiores per Paracletum, deductorem scilicet omnis veritatis, Unicum quidem Deum credimus; sub hac tamen dispensa-

Advers.
Praxeam,
C. 2. p.
635 circa
A.D. 209.

the Virgin *Mary*, was made flesh in her womb, and when born of her lived under the name of Jesus Christ; that from that time he preach'd a new Law, and a new Promise of the Kingdom of Heaven, and wrought miracles; was nail'd to the Cross, rose again the third day, and being taken up into Heaven, sat at the right hand of the Father, and sent the vicarious Power of the Holy Ghost to govern those that believe; that he will come again with glory to receive the Saints to the participation of Life eternal, and of the heavenly Promises, and to adjudg the profane to everlasting fire; with the raising again of both

restitution of the Flesh. But for us, as we have ever done, so do we now more certainly the same, as being better instructed by the Paraclete, the Leader into all truth: I mean we indeed believe One
tionē,

tione, quam ὁμοουσίον dicimus, ut unicus Dei sit & Filius, Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil. Hunc missum a Patre in virginem, & ex ea natum hominem & Deum, Filium hominis, & Filium Dei, & cognominatum Jesum Christum, hunc passum, hunc mortuum, & sepultum secundum scripturas, & resuscitatum a Patre, & in caelos resumptum sedere ad dexteram Patris, venturum judicare vivos & mortuos, qui exinde miserit, secundum promissionem suam, a Patre Spiritum Sanctum, Paracletum, sanctificatorem Fidei eorum qui credunt in Patrem, & Filium, & Spiritum Sanctum. Hanc Regulam ab initio Evangelii decucurrisse, etiam ante priores quosque Hereticos, nedum ante Praxeam hesternum, probabit tam ipsa posteritas omnium Hereticorum, quam ipsa novellitas Praxea hesterni.

God; but yet under such a Dispensation, or Oeconomy as the *Greeks* call it, that this one God has also a Son, his Word, which proceeded from him, by whom all things were made, and without whom was nothing made: that he was sent by the Father into the Virgin, and was born of her, Man, and God; the Son of Man, and the Son of God; and named Jesus Christ: that he suffered, that he died, and was buried, according to the Scriptures, and was rais'd again by the Father, and receiv'd up into the heavens, and sits at the right hand of the Father, and shall come to judge the quick and the dead: who thence sent from the Father, according to his Promise, the Holy Spirit, the Comforter, the Sanctifier of the Faith of those who believe in the Father, and the Son, and the Holy Spirit. Now both the later original of all the Hereticks, and the Novelty of *Praxea*, who is but of yesterday, will prove that this Rule has
come

come down from the beginning of the Gospel, even before all the earlier Hereticks; much more before *Praxcas*, the latest of them all.

Symbolum Greg. Thaumaturg. in Op. limite, & ap. Nyffen.

Ἔἰς Θεός, πατήρ λόγος ζῶν ἰσχυρός, σοφίας ὑπερσώσης, καὶ δυνάμεως, καὶ χαρακτῆρος αἰδίου· τέλει· τελεία γεννήτωρ· πατήρ ἡμῶν μονογενῆς. Ἔἰς κύριος μόνος ἐκ μόνου, Θεὸς ἐκ Θεῶν, χαρακτήρ καὶ εἰκὼν τῆς Θεότητος, λόγος ἐνεργητικῆς, σοφίας τῆς ὅλων συστάσεως ὡς ἐκτετακτῆς, καὶ δύναμις τῆς ὅλης κτίσεως ποιητικῆς. Ἡὸς ἀληθινὸς ἀληθινὸς πατὴρ, ἀδελφός τῶν ἀδελφῶν, καὶ ἀφθαρτός· ἀφθάρτα, καὶ ἀθάνατος· ἀθάνατος, καὶ αἰδίου αἰδίου· καὶ ἐν πνεύματι ἄγιον ἐκ Θεῶν τῶν ὑπαρξάντων ἔχον, καὶ διὰ ἡμῶν πεφηνός, δηλαδὴ τοῖς ἀνθρώποις· εἰκὼν τῶν ἡμῶν τελεία τελεία, ζωὴ, ζῶντων αἰτία, πηγὴ ἀγίας ἀγιότητος, ἀγιασμῶν χρηρὸς ἐν ᾧ φανεροῦται Θεὸς ὁ πατήρ, ὁ ὅτι πάντων καὶ ἐν πᾶσι καὶ Θεὸς ὁ ἡμῶν, ὁ δὲ πάντων· Τελεῖα τελεία, δόξη καὶ αἰδιότησις, καὶ βασιλεία, μὴ μεριζομένη, μηδὲ ἀπαλλοτριωμένη. [Ὅστε ἐν κρυστάλλῳ, ἢ δέσπονῳ ἐν τῇ τελεῖα, ὅτε ἐπιφάνηται, ὡς ἀεὶ τερῶν ἢ ἕχ· ὡς ἀρχὴν, ὡς ἐξουσίαν ἢ ἐπισημασμένην. Ἔτε ἐν ἐνέλιπτε ποτε ἡὸς πατεῖ, ἔτε ἡμῶν τὸ πνεῦμα, ἀλλ' ἀτρεπίστος, καὶ ἀναλλοίωτος ἢ ἀντι· Τελεῖα σεί.]

There is one God, the Father of the living Word, or, of the subsisting Wisdom, and Power, and eternal Character, the perfect Begetter of a perfect Being; the Father of the only begotten Son. There is one Lord, the only one from the only one; God of God; the Character and Image of the Divinity; the powerful Word; the Wisdom which contains the System of the World, and the Power which made the whole Creation; the true Son of the true Father; the invisible Son of the invisible Father; and the incorruptible Son of the incorruptible Father; and the immortal Son of the immortal Father; and the eternal Son of the eternal Father. There is also one Holy Spirit, having his Subsistence from God, and appearing by the Son, that is to Mankind; the perfect Image of the perfect Son; Life; the cause of the Living; the holy Fountain;

Fountain; Holiness; the Bestower of Sanctification; in whom is manifested God the Father, who is over all, and in all; and God the Son, who is through all. A perfect Trinity; not divided or alienated in Glory, or Eternity, or Kingdom. [There is not therefore any thing created or servile in the Trinity; nor was any thing afterward introduc'd, as if it formerly were not, but had been brought in afterward. The Son therefore was never wanting to the Father; nor the Spirit to the Son: but the same Trinity is ever immutable and unchangeable.]

This last part is very probably thought to be *Gregory Nyssen's* addition, and no part of the original Creed it self.

N. B. This Creed, *Gregory Nyssen* tells us, was deliver'd to *Gregory Thaumaturgus* in a Vision by *John and the Blessed Virgin*. And truly some of the Articles herein contain'd are so wholly remote from the old Revelation given us by the Almighty in the Scriptures, that there was great occasion for a new one. As to which matter, and the strange Miracles ascrib'd to this *Gregory*, who is suppos'd to be the first Publisher of this Creed, so different from all the more antient ones, I shall only use *Paul's* words concerning the Wonders by which Antichristianism was to be establish'd in the world: *Whose coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a Lye.* As to my self, if the Wonders of this *Gregory*, or some of them, were real; yet still I say with the same Apostle elsewhere,

Nyssen.
Op. Tom.
II. p. 977,
978. in
Vita
Thau-
maturg.

2 Thess.
II. 9, 10,
11.

Gal. I. 8. *If an Angel from Heaven preach any other Doctrine than was first preached, let him be accursed.* All this is said upon supposition that *Gregory* did really pretend to work those Miracles, and to receive this Creed from above, and did deliver it to his Church as such. But then I must own that I do not believe that ever this *Gregory* did pretend to work such Miracles, or did hear of this Creed, for the reasons following. (1.) That a Creed should come in such an extraordinary manner from Heaven, to a Worker of great Miracles; and yet that the Church should take no notice of it; nor any one neighbouring Church receive it; nor one Person at the Council of *Nice* once mention it, nor propose it to the Publick; nay, that we should not hear a syllable of it till above a Century after the death of *Gregory* himself, is very strange. (2.) 'Tis also very strange that *Eusebius* and *Jerom* in their accounts of this *Gregory* should not say a word of it; nay, should not say a word of any of those wonderful and numerous Miracles which *Gregory Nyssen*, *Rufinus*, and *Basil* himself, towards the latter part of the fourth Century, are so full of. I am apt to think that *Jerom* at least was not unacquainted with the common reports about the Miracles of this *Gregory*; but look'd upon them as too uncertain to be set down in his accounts. But whether this Creed be so antient as *Eusebius*, I very much question: tho indeed it must be as antient as *Jerom*, if *Nyssen* be the Author of *Gregory's* Life; and so his silence in a thing of such great consequence, which he could not but know, is a strong argument against his belief of its Authentickness. (3.) This Creed is quite different from the Form, Tenour, and Style of all the other Creeds before it, and even of those after it for a long time. 'Tis different from the Notions of his great Master *Origen*, nay from

from his own Stile and Notions also, as we shall see presently; neither does the Language of it belong to any Age before the fourth; nay not to the beginning of the fourth neither: but seems calculated for the turn of Orthodoxy in the days of *Basil*, *Rufinus*, and *Gregory Nyssen*, when they were so miserably put to it for antient Authorities to support the Doctrines which had been so lately introduc'd. (4.) But what plainly betrays the whole Contrivance, is, that *Basil*, who was born and brought up at *Neocæsarea*, where *Gregory* had been Bishop, appears never to have heard of it: because when he had great occasion to clear his own Agreement with the Doctrine of *Gregory*, he only says he kept to what he had learned in his Childhood of his Grandmother there; which was, as near as her Memory could serve her, the very words of *Gregory*, and his Doctrines; but never appeals to this Creed: which had been more to his purpose than all the rest. This silence of *Basil* makes his Brother *Nyssen's* accounts the more strange and incredible: or indeed makes one suspect whether *Nyssen* was really the Author of those accounts or not. (5.) This Creed is still more to be suspected, if Bishop *Bull* be in the right, that it is level'd against the *Sabellians* and the *Arians*; since those were the two Heresies which were charg'd upon *Gregory* in the days of *Basil*: and it seems by him as if he had us'd Expressions, even in the same Epistle to *Ælian*, favouring both those contrary Doctrines. So this Creed appear'd seasonably to vindicate his Reputation, and secure the modern Orthodoxy. However, If the Charge of *Sabellianism* were ill-grounded, as I believe it was; and as *Basil's* Complaint of the Carelessness of *Gregory's* Transcribers may afford some foundation to suppose; as however his being one of that Council that

Defens.
Fid. Nic.
cæn. Sect.
II. C. 12.
§. 2.

condemn'd the *Sabellian, Paulus Samosatensis*, will imply: yet, (6.) Is it most plain from *Basil's* own express words, that *Gregory* was of the antient or *Arian* Persuasion; and call'd our Saviour frequently a Creature, *κτίσμα, πίνυμα*, and the like names. And when Bishop *Bull* proposes to vindicate him from this Charge, he miserably imposes on his Readers. Hear *Basil's* own words, and then judg.

Op. Tom.
Hypocri.
Ep. 64.

Ἐπειτα μέντι ἢ ἑλληνα
πείθων ἕχ ἠγάτο χρῆναι ἀ-
κελολογεῖσθαι πρὸς τὰ ῥήμα-
τα. ἀλλ' ἔστιν ὅτι καὶ συνδιδό-
ναι τῷ ἔθει τῷ ἐναγομένῳ, ὡς
αὐτὸν μὴ ἀντιπείνοιο πρὸς τὰ καί-
ρια. Διο δὲ καὶ πολλὰς ἔντρος
ἐκ τῶν φωνῶν, τὰς νῦν τοῖς αἰρε-
τικαῖς μερίσιν ἰσθὺν παρεχόμε-
νας ὡς τὸ κτίσμα, καὶ τὸ πίν-
υμα, καὶ ἕτερι πιστόν.

Wherefore you will indeed find there many Ex-
pressions, which do now afford the greatest
strength to the Hereticks; such as the word *Crea-
ture*, and that of a Being *Made* by God; and the
like.

Let *Basil* or Bishop *Bull* alledg what Excuses
they please, 'tis plain *Gregory Thaumaturgus* was
an *Arian*.

Symbo-
lic of Luci-
an Mar-
tyr; &
C. 11.
Cathoch.
C. 11.
C. 11.
C. 11.
C. 11.
C. 11.
C. 11.
C. 11.
C. 11.

Πιστεύομεν ἀκολούθως τῇ
ἐναγγηλικῇ καὶ ἀποστολικῇ πα-
ραδόσει, Ἐἰς ἓνα Θεὸν πα-
τέρα, παντοκράτορα, ἢ ἑστὶ ὁ-
λων δημιουργὸν τε καὶ ποιητὴν,
ὃς ἔσται πάντα. Καὶ εἰς ἓνα
υἱόθεν Ἰησοῦν Χριστόν, ἢ υἱὸν
αὐτοῦ, ἢ μονογενῆ Θεόν, δι' ὃ
τὸ πάντα ἢ γιννομένησα πρὸς
ἑστὶ ἀιώνων ἐκ τῷ πνεύματι,

Ἐ

However afterward,
when he was persua-
ding an Heathen, he did
not think it necessary to
be exact in his Language;
but he does sometimes
comply with the Notions
of him whom he aim'd to
persuade, that he might
not be tempted to op-
pose himself against what
was for his advantage.

We believe, agreeably
to the Evangelical and
Apostolical Tradition, in
one God the Father, Al-
mighty, the Creator and
Maker of the whole
World: of whom are
all things. And in one
Lord Jesus Christ, his
Son, the only-begotten

Θεόν

Θεὸν ἐκ Θεῶ, ὅλον ὅξ ὅλα,
μόνον ἐκ μόνου, τέλειον ἐκ τε-
λείου, βασιλέα ἐκ βασιλέως,
κύριον ἐκ κυρίου, λόγον ζῶντα,
σοφίαν ζῶσαν, φῶς ἀληθινόν,
ὁδόν, ἀλήθειαν, ἀνάστασιν,
ποιμένα, θύραν ἀτρεπτόν τε
καὶ ἀναλλοίωτον τῆ θεότητι,
ἕσας τε, καὶ βαλῆς, καὶ δυνάμεως,
καὶ δόξης ἢ πατρὸς ἀποφρά-
λακίον εἰκόνα. τὸν παροπί-
στοκον πάσης τῆ κτίσεως, τῆ ὄψια
ἐν ἀρχῇ πρὸς τῆ Θεόν, Θεὸν
λόγον, καὶ τὸ εἰρημένον ἐν τῷ
εὐαγγελίῳ, καὶ Θεὸς ἦν ὁ λόγος.
δι' ἧ τὰ πάντα ἐγένετο καὶ
ἐν ᾧ τὰ πάντα συνέστηκα τὸν
ἐπ' ἑξαμῶν ἡμερῶν κα-
τελθόντα ἀνωθεν, καὶ γυννη-
θέντα ἐκ παρθένου, καὶ τὰς
γεγραμῆς, καὶ ἀνθρώπων γινόμε-
νον, μεσίτην Θεῶ καὶ ἀνθρώπων,
ἀποστόλον τε τῆ πίστεως ἡμῶν, καὶ
ἀρχηγὸν τῆ ζωῆς, ὡς φησὶν,
ὅτι κατεβέβηκα ἐκ τοῦ ἑρανοῦ,
ἔρχ' ἵνα ποιῶ τὸ θέλημα τὸ
ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ
πέμψαντός με τὸν πατέρα
καὶ ἡμῶν, καὶ ἀναστάντα τῇ
τεῖτῃ ἡμέρᾳ, καὶ ἀνελθόντα
εἰς ἑρανοῦς, καὶ κατεθέντα ἐν
δεξιᾷ τοῦ πατρὸς, καὶ πάλιν ἐρ-
χόμενον μετὰ δόξης καὶ δυνά-
μεως κρῖναι ζῶντας καὶ νεκρούς.
καὶ εἰς τὸ πνεῦμα τὸ ἄγιον,
τὸ εἰς ἀποφράκτισιν, καὶ ἀγιασ-
μὸν, καὶ τελείωσιν πῶς πνεύ-
σιν διδόμενον καθεὶς καὶ ὁ κύ-

God; by whom are all & Seleuc.
things: who was begot- P. 892,
ten of the Father before 893. &
the World began; God ap. Socr.
of God; Whole of Hist. Eccl.
Whole; the Only one L. II. C.
of the Only one; the 10. circa
perfect one of the per- A.D. 290.
fect one; the King of the
King; Lord of the Lord;
the living Word; the
living Wisdom; the true
Light; the Way; the
Truth; the Resurrection;
the Shepherd; the Door;
the immutable, and un-
changeable, and invari-
able Image of the Deity;
deriv'd from the Sub-
stance, and Counsel, and
Power, and Glory of the
Father; the First-born
of every Creature; who
was in the beginning
with God; God the
Word, according to that
which is said in the Gos-
pel, And the Word was
God. By whom all things
were made; and in whom
all things consist: who in
the last days descended
from above, and was born
of the Virgin, according
to the Scriptures, and
was made Man, the Me-
diator between God and
Men, and the Apostle of

ειος ἡμῶν Ἰησοῦς Χριστὸς διε-
 ταξάτο πρὸς μαθηταῖς, λέγων,
 πορεύσθε, μαθητεύσατε πάν-
 τα τὰ ἔθνη, βαπτίζοντες αὐ-
 τὸς εἰς τὸ ὄνομα ᾧ πατρὸς,
 καὶ ᾧ υἱοῦ, καὶ ᾧ ἁγίου πνεύμα-
 τοῦ. διηκουσίου πατρὸς ἀληθοῦς
 πατρὸς ὄντος, υἱὸς ὃ ἀληθῶς
 υἱὸς ὄντος, ᾧ ὃ ἁγίου πνεύμα-
 τοῦ [ἀληθοῦς] ἁγίου πνεύμα-
 τοῦ ὄντος. ᾧ ὄνομάτων ἐχ-
 ἀπλῶς ἐδὲ ἀρχῶς κειμένων,
 ἀλλὰ σημαίνοντων ἀκριβῶς
 τὴν οὐκείαν ἐκείῃ ᾧ ὄνομα-
 ζομένην ὑπόστασιν, καὶ τάξι,
 καὶ δόξαι. ὡς εἶναι τῆ ᾧ ὑπο-
 στάσει, τεία, τῆ ὃ συμφωνία,
 ἐν. ταύτην ἔν ἔχρητες τὴν
 πίστιν, καὶ ἐξ ἀρχῆς, καὶ μέχρι
 τέλους ἔχρητες ἐνώπιον ᾧ Θεοῦ
 καὶ ᾧ Χριστοῦ, πᾶσαν αἰρετικὴν
 κακοδοξίαν ἀναθεματίζομεν
 καὶ εἴ τις ᾧ τὴν ὕμνῃ ᾧ
 γεγραφῶν ὁρθὴν πίστιν διδάσκει,
 λέγων, ἢ χροῖον, ἢ καιρὸν, ἢ
 αἰῶνα, ἢ εἶναι, ἢ γεγενῆσθαι ἀπὸ
 ᾧ γεννηθῆναι ᾧ ἡν, ἀνάθε-
 μα ἔστω. καὶ εἴ τις λέγει ᾧ
 ἡν κτισμα, ὡς ἐν κτισμάτων
 καὶ μὴ ὡς αἰθεθεῖα γεγραφαί
 ᾧ δέδωκεν ᾧ περιημέ-
 νον ἔχουσαν ἀπὸ ἐκείνου, ἢ ᾧ
 πᾶλλο διδάσκει ἢ εὐαγγελί-
 ζεται παρὸ ὃ παρελάβομεν,
 ἀνάθεμα ἔστω. ἡμῶς γὰρ πᾶσι
 τοῖς ἐν ᾧ θεῶν γεγραφῶν
 ᾧ διδομένοις, ὑπὸ τε προ-
 φητῶν καὶ ἀποστόλων ἀληθινῶς

our Faith, and the Prince
 of Life ; as he says, I
 came down from Heaven
 not to do mine own Will,
 but the Will of him that
 sent me : who suffered for
 us, and rose again the
 third day, and returned
 into the Heavens, and is
 sat down at the right
 hand of the Father, and
 will come again with
 glory and power to judg
 the quick and the dead.
 And in the Holy Ghost,
 which is given to Belie-
 vers for their Comfort,
 and Sanctification, and
 Perfection ; as our Lord
 Jesus Christ ordain'd to
 his Disciples, saying, Go
 ye, make Disciples of all
 Nations, baptizing them
 into the name of the Fa-
 ther, and of the Son,
 and of the Holy Ghost :
 that is, of the Father as
 being truly the Father ;
 of the Son as being truly
 the Son ; and of the Ho-
 ly Ghost as being [truly]
 the Holy Ghost : those
 names not being at ran-
 dom, or without regard
 made use of, but exactly
 signifying the proper Sub-
 stance, and Order, and
 Glory which belongs to

τε καὶ ἐμφρόως καὶ πσεύομεν καὶ ἀκολουθεύμεν. each of those that are named. So that they are

Three in substance, but in consent One. We therefore having this Faith, and having it from the beginning, and retaining it to the end, before God, and his Christ, do anathematize all heretical false Opinions. And if any one teaches what the sound and right Faith of the Scriptures never affirms, saying, There was, or has been a Time, or a Season, or an Age before the Generation of the Son, Let him be Anathema. And if any one says the Son is a Creature, as one of the Creatures, and not as the Holy Scriptures have deliver'd concerning each of the fore-named Persons, and their several Derivations from another; or if he teaches or preaches any thing but what we have receiv'd, Let him be Anathema. For we with truth and reverence believe and follow all those things which are deliver'd from the Holy Scriptures, and by the Prophets and Apostles.

Καθὼς παρελάβομεν ὡς ἦν πρὸ ἡμῶν ὀπισκόπων, καὶ ἐν τῇ ἐπιτήδειᾳ κατηχήσει, καὶ ὅτε τὸ ἕτερον ἐλαμβάνομεν καὶ καθὼς ἀπὸ ἡμῶν θεῶν γενομένων μεμαθήκαμεν, καὶ ὡς ἐν τῇ πρεσβυτερίᾳ, καὶ ἐν αὐτῇ τῇ ὀπισκοπῇ ὀπισεύσαμεν τε καὶ ἐδιδάξαμεν, ἔγω καὶ νῦν πσεύοντες, τῶν ἡμετέρων πρὸς ἡμᾶς ἀφ' ἑαυτῶν εἰς ἓνα Θεὸν πατέρα παντοκράτορα, ἃ ἡμῶν ἀπάντων, ὁρατῶν τε καὶ ἀορατῶν ποιητήν. Καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, ἃ ἡμῶν Θεὸν ἕνα, φῶς ἐκ

As we have received from the Bishops which were before us, and in our first Catechising, and when we were Baptiz'd; and as we have learned from the Holy Scriptures; and as we have believ'd when we were made Presbyters, and when we were made Bishops, and have taught the same: so do we now believe, and so exhibit our Faith. We believe in one God the Father, Almighty, the

φῶς,

Symbolum Eusebii Cæsariensis Synodo Nicæanæ oblatum, in Epist. ad Cæsarienses apud Socrat. Hist. Eccl. L. I. C. 8. p. 24. & Theodorit. L. I. C. 12. A. D. 325.

φωτός, ζῶν ἐκ ζωῆς, ὑὸν
 μονογενῆ, ὡροτόκον πᾶσης
 κτίσεως, ὡσὲν πάντων ἄνθρω-
 πῶν ἐκ τοῦ πατρὸς γεννη-
 μένον· δι' ἃ καὶ ἐγένετο τὰ
 πάντα· τὸν διὰ τὴν ἡμετέ-
 ραν σωτηρίαν σαρκωθέντα, καὶ
 ἐν ἀνθρώποις πορευόμενον,
 καὶ παθόντα, καὶ ἀναστάντα
 τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελ-
 θόντα πρὸς τὸν πατέρα, καὶ
 ἕξοντα πάλιν ἐν δόξῃ κεῖναι
 ζῶντας καὶ νεκρούς. πνεύσο-
 μεν καὶ εἰς ἐν ἑνὸν ἄγιον.

day, and returned to the Father, and will come
 again in glory to judg the quick and the dead.
 We believe also in one Holy Ghost.

Symbo- Πιστεύομεν εἰς ἓνα Θεὸν πα-
 lum Ni- τέρα παντοκράτορα, πάντων
 cænum, ὁρατῶν τε καὶ ἀοράτων ποιη-
 ubi supr. τήν. Καὶ εἰς τὸ ἓνα κύριον
 & apud Ἰησοῦν Χριστὸν, τὸ ὑὸν τοῦ Θεοῦ,
 Athanaf. Epist. de γεννηθέντα ἐκ τοῦ πατρὸς, ὡ-
 fide ad νογενῆ, τῆς αἰῶνος ἐκ τῆς πα-
 Jovinian. τερός, Θεὸν ἐκ Θεοῦ, ὡς
 Op. Vol. ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ
 II. p. 606. Θεοῦ ἀληθινῆς, γεννηθέντα ἢ
 & apud ποινθέντα, ὁμοίου τῶ πα-
 Basil. Ep. τεῖ, δι' ἃ τὰ πάντα ἐγένετο,
 LXXVIII τὰς ἐν τῷ ἕραν, καὶ τὰ
 Tom. II. ὅτι τὸ ἦν, τὸ δι' ἡμᾶς τὸς ἀν-
 p. 890,θρώπους, καὶ διὰ τὴν ἡμετέ-
 891. ραν σωτηρίαν κατελθόντα, καὶ
 A. D. 25. σαρκωθέντα, ἐνανθρωπήσαντα,
 παθόντα, καὶ ἀναστάντα τῇ
 τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα
 εἰς τὸς ἕραν, ἐρχόμενον μετ-

fible and invifible. And
 in one Lord Jesus Christ,
 the Word of God, God
 of God, Light of Light,
 Life of Life, the only-
 begotten Son, the First-
 born of every Creature,
 begotten of the Father
 before all worlds; by
 whom also all things
 were made; who was
 incarnate for our Salva-
 tion, and converfed a-
 mong Men, and fuffered,
 and rofe again the third

We believe in one God
 the Father, Almighty,
 Maker of all things vi-
 fible and invifible. And
 in one Lord Jesus Chrift,
 the Son of God, begot-
 ten of the Father, the
 Only-begotten, that is
 of the Substance of the
 Father; God of God,
 Light of Light, very God
 of very God, begotten
 not made, of the fame
 Substance with the Fa-
 ther, by whom all things
 were made, whether they
 be things in Heaven, or
 things on Earth; who
 for us Men and for our
 Salvation defcended, and

ναι ζῶντας κὶ νεκρούς. Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. Τὸς ὅλως ἰσχυρῶς ἦν ποτὲ ὅτε ἐκ ἡν' κὶ πάλιν γεννηθῆναι ἐκ ἡν' κὶ ὅπ' ἔξ ἐκ ὄντων ἐγένετο, ἢ ἔξ ἑτέρας ὑποστάσεως, ἢ ἐπίαι φάσκοντος εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν ἢ ὑδὸν τῷ Θεῷ, τέως ἀναθεματίζετ' ἡ καθολικὴ κὶ ἀποστολικὴ ἐκκλησία. Vid. Symbola pluria apud Athanas. de Synod. Arimin. & Seleuc. Vol. I. p. 387, &c.

was of another Substance, or Essence; or that he was created, or mutable, or changeable: Those the Catholick and Apostolick Church does anathematize.

Πιστεύω εἰς ἓνα Θεὸν πατέρα παντοκράτορα, ποιητὴν ὕδατος κὶ γῆς, ὁρατῶν τε πάντων κὶ ἀορατῶν' κὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, τὸ ὑδὸν τῷ Θεῷ μονογενῆ, τὸ ἐκ τῷ πατρὶος γεννηθέντα πρὸ πάντων αἰώνων, Θεὸν ἀληθινόν, δι' ὃ τὰ πάντα ἐγένετο, σαρκωθέντα, κὶ ἐνανθρωπήσαντα, σαυρωθέντα, κὶ ταφέντα, κὶ ἀναστάντα ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, κὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, κὶ καθίσαντα ἐκ δεξιῶν τῷ πατρὶ, κὶ ἐρχόμενον κρῖναι ζῶντας κὶ νεκρούς' ἔτ' ἑσπεύμεν ἐκ ἔσται τέλει κὶ εἰς τὸ ἅγιον πνεῦμα, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ λαλῆσαν διὰ

was incarnate, and made Man, he suffered, and rose again the third day, and returned into the Heavens, and shall come again to judg the quick and the dead. And in the Holy Ghost. But for such as say there was a Duration when he was not; and that he was not before he was begotten; and that he was made out of nothing; or that say that the Son of God

I believe in one God the Father Almighty, Maker of Heaven and Earth, both of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, who was begotten of the Father before all Worlds, very God, by whom all things were made; he was incarnate, and made Man, was crucified, and buried, and rose again from the dead the third day, and returned into the Heavens, and is sat down at the right hand of the Father,

Symbolum Hierosolymitanum, ex Cyrilli Catechesi, circa A.D. 340.

ἡμῶν παρρησίᾳ· εἰς ἕν θεόπισ-
μα μετανόειας, εἰς ἄφεσιν ἁ-
μαρτιῶν, καὶ εἰς μίαν καθολι-
κὴν ἐκκλησίαν, καὶ εἰς αἰετὸς
ἀνάστασιν, καὶ εἰς ζωὴν αἰώ-
νιον.

and shall come to judg
the quick and the dead ;
of whose Kingdom there
shall be no end. And in
the Holy Ghost, the Com-
forter, who spake by the
Prophets: in one Bap-
tism of Repentance ; in the Remission of Sins ;
and in one Catholick Church ; and in the Resur-
rection of the Flesh ; and in the Life everlasting.

Symbo-
lum Eu-
nomii
brevissi-
mum ap.
Cl. Cave
in Eu-
nom. Hist.
Literar.
Par. I. p.
172. circa
A.D. 370.

Πιστεύομεν εἰς ἕνα Θεὸν πα-
τέρα παντοκράτορα, ὃς ἔσ τὰ
πάντα καὶ εἰς ἕνα μονογενῆ
ἕν Θεόν, Θεὸν λόγον, τὸ κύ-
ριον ἡμῶν Ἰησοῦν Χριστόν, δι'
ὃ τὰ πάντα καὶ εἰς ἕν πνεύ-
μα ἄγιον, τὸ ἐκπαράκλητον, ἐν
ὧ πίστις χάριτος διανομὴ
καὶ τῷ συμμετερίᾳ πρὸς τὸ
συμμέρεν ἕκαστῳ δίδεται ἡμῶν
ἀγίων.

We believe in one God
the Father Almighty,
from whom are all things.
And in one only-begotten
Son of God, God the
Word, our Lord Jesus
Christ, by whom are all
things. And in one Holy
Spirit, the Comforter, by
whom the distribution of
all Grace is bestow'd on
every one of the Saints,
according to their pro-
portion, to profit withal.

Symbo-
lum Eu-
nomii
prolixius.
ibid. p.
174, 175.

Ἔστι Θεὸς ἀγέννητος, καὶ
ἀναρχος, ἕτε πρὸ ἑαυτοῦ ἕ-
λων πᾶσα ὄντα, ἕθεν γὰρ πρὸ
τῆ ἀγεννήτου εἶναι δύναται
ἕτε σὺν αὐτῷ, εἰς γὰρ καὶ μό-
νος Θεὸς ὁ ἀγέννητος, ἕτε ἐν
αὐτῷ, ἀπλῆς γὰρ καὶ ἀσύνθε-
τος· εἰς δ' ὢν, καὶ μόνος ἂν,
καὶ αἰὶ ὁ αὐτὸς ὢν, πάντων
ἕστι Θεός, καὶ κτιστής, καὶ δημιουργ-
ός, πρῶτος καὶ ἕξαιρέ-
τος πρὸς μακρογενέας, ἰδίως ὃ
ἡμῶν αὐτῶ γεγονότων τὴν
καὶ γὰρ ὢν πρὸ πάντων καὶ πρὸ

There is one God, un-
begotten, and without
beginning ; having nei-
ther any one before him ;
for nothing can be before
that which is unbegot-
ten : nor with him ; for
the unbegotten God is
One and Alone : nor in
him ; for he is a simple
and uncompounded Be-
ing. But as he is One
and Alone, and always
the same, he is the God,

πίστις

πάσης κτίσεως μόνον τῆ̄ ἐαυ-
 τῆ̄ δυνάμει καὶ ἐνεργείᾳ ἐγέν-
 νησε, καὶ ἔκτισε, καὶ ἐποίησεν,
 ἔδεν ἢ ἐαυτῆ̄ ὑποστάσεως με-
 τὰ τὸ πρῶτον γεννηθέντι, ἄρ-
 ρητος γὰρ, καὶ ἀδιαίρετος, καὶ
 ἀμέλειος ὁ Θεός. ὁ δ' ἄρ-
 ρητος τῆ̄ς ἐαυτῆ̄ ὑσίας ἔ-
 μεταδέδωκεν, ἕτε καὶ ἐαυτὸν
 ἄλλον ὑποστασίμενος, μόνος
 γὰρ αὐτὸς ἀγέννητος· καὶ ἢ
 τῶν ἀγέννητων ὑσίαν γεννη-
 θῆναι ἀδύνατον. Ὅυτε ἔν τῆ̄
 ἐαυτῆ̄ ὑσίᾳ ἀπεχρήσθη, ἀλλὰ
 τῆ̄ ἐκλήσει μόνῃ· ἕτε καὶ τῶν
 ἐαυτῆ̄ ὑσίαν, ἀλλ' ὅσον ἐβελή-
 θη ἐγέννησε. Καὶ διὰ τέτε
 παρῶν μὲ πάντων καὶ μείζον
 τὸ πανδύμω τὸ ἄγιον ἐποίησεν,
 ἕξ ὑσίας μὲ ἰδίᾳ, καὶ πρῶτα γ-
 μασί, ἐνεργείᾳ ἢ, καὶ δυνά-
 μει ἢ ἢ. μετὰ ἢ τῶν τὰ
 λοιπὰ πάντα τὰ ἐν ἕρανῶ καὶ
 ὅτι ἡγῆς, ὄρατά τε καὶ ἀόρατα
 καὶ σώματα τε καὶ ἀσώματα
 διὰ τῆ̄ ἢ ἐποίησεν. Ἐἰς γὰρ
 Θεός, ἕξ ἔ τὰ πάντα, καὶ ἢ
 ἀπόστολον· καὶ ἕς κύριος Ἰη-
 σὺς Χριστός, δι' ἢ τὰ πάντα.
 Ἐἰς ἔν Θεός ἀγέννητος, ἀκ-
 ρητος, ἀκίνητος, καὶ εἰς κύ-
 ριος Ἰησὺς Χριστός, ὁ υἱὸς ἢ
 Θεῶ, γέννημα ἢ ἀγεννήτου,
 ἔχ ὡς ἐν ἢ γεννημάτων
 κτίσμα ἢ ἀκτίσε, ἔχ ὡς ἐν
 πρῶ κτισμάτων· ποίημα τῆ̄
 ἀπειρήτου, ἔχ ὡς ἐν ἢ πει-
 μάτων· κατὰ τὴν ἐξουσίαν ὑπὸ τῆ̄

and the Creator, and the
 Maker of all things ;
 principally, and in a pe-
 culiar manner of the on-
 ly begotten ; yet proper-
 ly of those things also
 which were made by him.
 For he begat, and cre-
 ated, and made the Son
 alone before all things,
 and before the whole
 Creation, by his Power,
 and Energy, not com-
 municating any thing of
 his own Substance to him
 that was begotten ; for
 God is incorruptible, and
 inseparable, and indivisi-
 ble : and an incorrupti-
 ble Being does not com-
 municate his own Sub-
 stance ; nor does he
 produce another which
 subsists in him ; for he a-
 lone is unbegotten. Now
 'tis impossible that a Be-
 ing shou'd be begotten
 which has its Substance
 unbegotten. He did not
 therefore make use of his
 Substance, but of his Will
 only ; and he begat him,
 not by his own Substance,
 but as he pleas'd. And
 by him did God make the
 Holy Spirit, the first and
 greatest of all the rest,
 by his own Authority

ἀγίας γερφῆς, Κύειος ἔκτισέ
 με ἀρχὴν ὁδῶν αὐτῆ, πρὸ ᾧ
 αἰῶνος ἐθεμελίωσέ με, πρὸ ᾧ
 πάντων βανῶν γεννᾷ με. Καὶ
 ἐν πνεύμα ἁγίον πρῶτον καὶ
 μείζον πάντων ᾧ ᾧ μονογεν-
 ῆς ἔργον, πρὸς ἀγαθῶν ἡ
 πηλῆς, ἐνεργεία ᾧ καὶ δυνά-
 με ᾧ ᾧ γινόμενον.

and Command; but by the Energy and Power of the Son. And after him he made by his Son all the other Creatures which are in Heaven, and which are on Earth, both visible and invisible, both corporeal and incorporeal. For there is one

God, from whom are all things; according to the Apostle: And one Lord Jesus Christ, by whom are all things. There is therefore one unbegotten God, uncreated, not made; and one Lord Jesus Christ the Son of God, a Being begotten of him that is unbegotten; tho not like other Beings that are begotten: a Being created by him that is uncreated; tho not like other created Beings: a Being made by him that was not made; tho not like other Beings that were made: as it is said by the Holy Scriptures, The Lord created me the beginning of his ways, for his works; he founded me before the World began; and before all the Hills did he beget me. And one Holy Spirit, the first and greatest of all the Works of the only-begotten, made indeed by the Command of the Father, but by the Energy and Power of the Son.

N.B. Among all the larger Creeds of the fourth Century, there are none which to me appear so full, plain, distinct, judicious, and agreeable to the original Doctrines of Christianity, as this larger Creed of *Eunomius*; a Person who, on all accounts, appears to have been one of the most learned and considerable of that Age. Dr. *Cave* has done a great piece of service to the Publick, by giving us one part of his Apologetick; as well

as Mr. *Wharton* by translating it. And the World would have had cause to thank Dr. *Cave* still farther, if he had been so kind as to translate and publish that Work of his intire; considering 'tis almost the only confessed *Arian* or *Eunomian* Book, so antient, which has escap'd the common Destruction of the rest of the Labours of those eminent Vindicators of the most primitive Faith. However, for want of this, I have herewith publish'd an imperfect Translation of it my self.

Πισεύομεν κὶ ὁμολογοῦμεν
 ἓνα μόνον ἀληθινὸν κὶ ἀγα-
 θὸν Θεὸν, κὶ πατέρα, παντο-
 κράτηα, ὃς ἔσται πάντα τὸν
 Θεὸν κὶ πατέρα τῶ κυρίου ἡ-
 μῶν Θεοῦ Ἰησοῦ Χριστοῦ. κὶ ἓνα
 τὸ μονογενῆ αὐτῷ υἱὸν, κύριον
 κὶ Θεὸν ἡμῶν Ἰησοῦν Χριστόν,
 μόνον ἀληθινὸν, δι' ἃ τὰ πᾶν-
 τα ἐγένετο, τά τε ὄρατά, κὶ
 τὰ ἀόρατα, κὶ ἐν ᾧ τὰ πάντα
 συνέστηκεν· ὅς ἐν ἀρχῇ ἦν
 πρὸς τὸ Θεόν, κὶ Θεὸς ἦν· κὶ
 μετὰ ταῦτα, κτ' ἰὼ γε-
 φήν, ὅτι τὸ ἦν ὠφθη, κὶ πῶς
 ἀνθρώποις συνανεστέφθη· ὅς ἐν
 μορφῇ Θεοῦ ὑπάρχων, ἐκ ἀρ-
 παγμῶν ἠήσατο τὸ εἶναι ἴσα
 Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε,
 κὶ διὰ τὸ ἐκ παρθένου γεννή-
 σθαι μορφὴν δούλου λαβὼν, κὶ
 ὡς ἄνθρωπος, ὡς ἀνθρώπος,
 πάντα τὰ εἰς αὐτὸν, κὶ ὡς
 αὐτῷ γεγραμμένα ἐπλήρωσε,
 κτ' ἰὼ ἐν πλὴν τῷ πάθει,
 γενόμενος ὑπόκοος μέχρι θά-
 νατου, θανάτου ἢ σαυροῦ· κὶ τῇ
 τελευτῇ ἡμέρα ἐγενετο ἐκ νε-

We believe and confess Symbo-
 lum Basi-
 one only true and good lii e S.
 God, and Father, Al- Scriptu-
 mighty, from whom are ris collec-
 all things: the God and tum.circa
 Father of our Lord, and A.D.370.
 God, Jesus Christ. And
 one Being, his only-be-
 gotten Son, our Lord,
 and God, Jesus Christ;
 who alone is true; by
 whom all things were
 made, whether they be
 visible or invisible; and
 in whom all things con-
 sist: who in the begin-
 ning was with God, and
 was God; and after-
 wards, according to the
 Scriptures, appear'd up-
 on earth, and convers'd
 with Men: who being in
 the form of God, did
 not assume to be equal
 to God, but emptied
 himself, and taking the
 form of a Servant by his
 Generation of the Virgin,
 κρῶν,

κρῶν, καὶ τὰς γραφὰς, ὡς
 δη πῆς ἀγίοις αὐτῶ μαθηταῖς,
 καὶ πῆς λοιποῖς, ὡς γέγραπται
 ἀνέβητε εἰς ἕρανός, καὶ κείθη-
 ται ἐν δεξιᾷ τοῦ πατρὸς· ὁ δὲν
 ἔρχεται, ὅτι συντελεία τοῦ αἰ-
 ῶνος τούτου, ἀναστῆσαι πάντας,
 καὶ ἀποδύναμι ἐκείτω καὶ τὴν
 πρῶτον αὐτῶ· ὅτε οἱ μὲν δι-
 καιοὶ περὶ σκληροδυσίαν εἰς ζω-
 ῆν αἰώνιον, καὶ βασιλείαν ἑ-
 σανῶν, οἱ δὲ ἁμαρτωλοὶ κα-
 τακείθησονται εἰς κόλασιν αἰ-
 ῶνιον, ὅπως ὁ σκόληξ αὐτῶν
 ἐ τελευτᾷ, καὶ τὸ πῦρ ἐ
 σβέννυται. καὶ ἐν μόνον πνεῦ-
 μα ἅγιον, τὸ ἐκ δεξιᾶ κληθῆναι, ἐν
 ᾧ ἐσφραγίσθημεν εἰς ἡμέραν
 ἀπολυτρώσεως· τὸ πνεῦμα τὸ
 ἀληθείας· τὸ πνεῦμα τὸ ὑποδε-
 σίας· ἐν ᾧ κερτίζομεν Ἀββᾶ
 ὁ Πατήρ, τὸ διαγῆν καὶ ἐνεργῆν
 τὰ ἁγία τοῦ Θεοῦ κρείσ-
 ματα ἐκείτω πρὸς τὸ συμφέ-
 ρον, κατὰ τὸ ἐλέεται· τὸ δι-
 δάσκον καὶ ὑπομιμνήσκον πέν-
 τα ὅσα ἂν ἀκούῃ ἁγία τοῦ ἡ-
 γίου τὸ ἀγαθόν· τὸ ὁδηγῆν εἰς πᾶ-
 σαν τὴν ἀλήθειαν, καὶ σκεῖζον
 πάντας τὰς πνεύσεως πρὸς τε
 γνώσιν ἀληθείης, καὶ ἀκείβη, καὶ
 λατρείαν ἑυσέβης, καὶ περὶ κού-
 νησιν πνευματικῆν, καὶ ἀληθῆ
 ἐμοκρασίαν Θεοῦ πατρὸς, καὶ τοῦ
 μονογενῆς ἡῶ αὐτῶ, καὶ κρείν
 καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ
 εἰ αὐτῶ. ἐκείτω ὀνόματι τοῦ
 νομαζομένου τὴν ἐπίδοξια σα-

and being found in fashion
 as a Man, he fulfilled all
 that was written about
 him, and of him: being,
 according to the Com-
 mand of his Father, obe-
 dient unto Death, even
 the Death of the Cross;
 and rising again from the
 dead on the third day,
 according to the Scrip-
 tures, he appeared to his
 holy Disciples, and to the
 rest; as it is written:
 and he ascended into the
 Heavens, and sits at the
 right hand of the Fa-
 ther; whence he shall
 come at the end of the
 world to raise all Men,
 and to give to every one
 according to his work:
 when the righteous shall
 be receiv'd into Life eter-
 nal, and into the King-
 dom of Heaven; but the
 Sinners shall be condemn'd
 to eternal Punishment,
 where their Worm dieth
 not, and the Fire is not
 quench'd. And one only
 Holy Spirit, the Com-
 forter, by whom we
 have been seal'd unto the
 day of Redemption; the
 Spirit of Truth, the Spi-
 rit of Adoption, where-
 by we cry Abba, that is,

ρῶς ἡμῖν διδάκειν ἑνὶ Θεῷ· καὶ
 ὡς ἐκείνου ἁπλῶς ὀνομαζομένου
 πάντως πᾶσι ὑπακούοντος ἰδιώ-
 ματων ἐυσχεῶς θεωρουμένων.
 τῷ μὲν πατρὶ ἐν τῷ ἰδιώματι
 τῷ πατρὶ τῷ ἡμῶν ἐν τῷ
 ἰδιώματι τῷ ἡμῶν τῷ ἀγίῳ
 πνεύματι ἐν τῷ οἰκίῳ ἰδι-
 ώματι. μήτε τῷ ἀγίῳ πνεύ-
 ματι ἀφ' ἑαυτῶ λαλεῖν, μήτε
 τῷ ἡμῶν ἀφ' ἑαυτῶ ποι-
 εῖν. καὶ τῷ μὲν πατρὶ πέ-
 πονί. τῷ ἡμῶν, τῷ ἡμῶν πέ-
 πονί. τὸ ἄγιον πνεῦμα.

Father; who divides and
 operates the Gifts which
 come from God to every
 one to profit withal, as
 he will; who teaches
 Men, and puts them in
 mind of all things what-
 soever he hears from the
 Son; the good Spirit,
 that leads into all Truth,
 and confirms all Believers
 unto that Knowledg
 which is true and exact,
 and unto that Worship
 which is agreeable to Pi-

ety, and that Adoration which is spiritual, and
 unto the true Confession of God the Father, and
 of his only-begotten Son, our Lord, and God,
 Jesus Christ, and of himself: the several Names
 plainly and distinctly declaring the peculiar na-
 ture of the Person named; and some peculiar
 Properties being piously gather'd thence with as-
 surance concerning each of them that are so na-
 med. The Father, having the peculiar Proper-
 ties of a Father; the Son, having the peculiar
 Properties of a Son; the Holy Spirit having his
 own peculiar Properties. While the Holy Spirit
 does not speak of himself; nor the Son do
 ought of himself; but the Father sends the Son,
 and the Son sends the Holy Spirit.

N. B. By the View of these Creeds, we may
 see what was the antient Christian Faith all along,
 even till many years after the Council of *Nice*;
 I mean, as separate from the Philosophical Opi-
 nions of particular Persons, or Parties; which
 seldom appear in these Confessions of Faith, how-
 ever they do too often appear in the Controversial

sial or Occasional Writings of some Christians since: excepting the spurious Creed of *Gregory Thaumaturgus*, and the Party-Creed of the Council of *Nice*, very little is seen in them all along, but such Points wherein all the Faithful agreed; and which therefore may well be call'd the common Faith of Christians. And may God of his infinite Mercy so *guide and govern the Minds* of all that now call themselves Christians, that they *may be led into the way of Truth*: that instead of bewildring themselves farther with vain Hypotheses, and philosophick Niceties, they may live answerably to these great and important Articles, and *hold this Faith in the Unity of the Spirit, in the Bond of Peace, and in Righteousness of Life.*

I conclude with that excellent Collect of our Church for the third Sunday after *Easter*: *Almighty God, who shewest to them that be in Error the Light of thy Truth, to the intent that they may return into the way of Righteousness; Grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.*

W. W.

F I N I S.

THE
Second BOOK
OF
ESDRAS.

CHAP. I.

THE second book of the prophet Esdras, the son of Seraias, the son of Azarias, the son of Helkias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi, which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way and shew my people their sinful deeds, and their children their wickedness, which they have

A

done

done against me, that they may tell their childrens children ;

6 Because the sins of their fathers are increased in them : for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage ? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law ; but it is a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good ?

10 Many kings have I destroy'd for their sakes, Pharaoh with his servants, and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scatter'd the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you thro the sea, and in the beginning gave you a large and safe passage ; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you ; yet have you forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token for you ; I gave you tents for your safeguard ; nevertheless you murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur,

17 Where are the benefits that I have done for you ? when you were hungry and thirsty in the wilderness, did you not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us ? it had been better for us to have served the
the

the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat, so ye did eat angels bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat, I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherizites, and the Philistines before you: what shall I yet do more for you, saith the Lord?

22 Thus saith the Almighty Lord, When you were in the wilderness, in the river of the Amorites being a-thirst, and blaspheming my Name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou Juda wouldest not obey me: I will turn me to other nations, and unto those will I give my Name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also: when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever you shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit man-slaughter.

27 Ye have not, as it were, forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your Father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now what shall I do unto you? I will cast you out from my face.

31 When you offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces; whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate; I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come, which not having heard of me, yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledg them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and tho they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now brother, behold what glory: and see the people that cometh from the East;

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas;

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

C H A P. II.

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets, whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children, for I am a widow, and forsaken.

3 I brought you up with gladness, but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But

4 But what shall I now do unto you? I am a widow, and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no off-spring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Wo be unto thee, Assur, thou that hidest the unrighteous in thee. O thou wicked people, remember what I did unto Sodom and Gomorrhah,

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet favour, they shall neither labour nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened, the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness, for I have broken the evil in pieces, and created the good; for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness: make their feet as fast as a pillar, for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves, for I have known my Name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help, will I send my servants Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees, laden with divers fruits;

19 And as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow roses and lillies, whereby I will fill thy children with joy.

20 Do right to the widow, judg for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness;

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them; and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse, stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish: for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful; but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 Mine hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother with thy children: for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful; saith the Lord Almighty.

32 Embrace thy children, until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel: but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand: look for your shepherd, he shall give you everlasting rest; for he is nigh at hand that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad; giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord:

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord:

41 The number of thy children, whom thou longedst for; is fulfilled: beseech the power of the Lord that thy people which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest: and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the Name of God; now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the Name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

C H A P. III.

The ARABICK VERSION.

In the Name of the Holy Trinity:

The First Book of Ezrah Scribe of the Law.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was fore moved, so that I began to speak words full of fear to the most High, and said,

IN the thirtieth year after the destruction of the city of Jerusalem, I Ezrah who am called Shelathiel, was in Babylon: I was sleeping upon my bed, and I lamented, and thoughts came up over my heart:

2 Because I saw the desolation of Sion, and the plenty and riches of the Babylonians.

3 And my soul was very much disturbed, and I began to speak to the most High words full of fear, saying thus,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, (and that thy self alone) and commandedst the people,

5 And gavest a body unto Adam, without foul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way, which he transgressed; and immediately thou appointedst death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

4 O Lord, didst not thou speak from the beginning, and it was? When thou didst create the earth, and bring it forth by thy word alone;

5 And didst take out of the earth a body without motion, and didst form it with thy hands, and didst breathe into it the breath of life, and it became a living creature in thy presence.

6 And thou didst put him into the paradise, which thy right hand had planted at first, before man was created.

7 Then thou gavest him a commandment, and he transgressed it, and deserved of thee the judgment of death, because of his rebellion: as also did his children, generation after generation. Then they became a multitude of nations and people, and tribes and families, and tongues innumerable.

8 And every nation of them walked according to its own works and desires, and were rebellious before thee, and transgressed by their appetites, and thou didst not hinder them.

9 And again, in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst chuse thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will :

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

9 Then thou didst bring upon them the flood in that time, upon the people of that age, and destroyedst them with destruction :

10 And they all underwent the condemnation of death which Adam had deserved.

11 And none escaped the death of the flood but one, and his family, because they were righteous like him.

12 And when his offspring began to multiply upon the earth, and begat a great many children and increased, and became a multitude of people and nations; they turned aside and declined, and rebelled more than those which went before them.

13 And when their wickedness was great before thee, thou didst chuse to thy self one, namely Abraham.

14 And thou didst love him, and didst make known to him the time of rest.

15 And thou didst make with him an everlasting covenant, and didst say unto him, *In blessing I will bless thee, and in multiplying I will multiply thee, and I will make thy seed increase and multiply.*

16 And

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst chuse him to thee, and put by Esau, and so Jacob became a great multitude.

17 And it came to pass, that when thou ledst his seed out of Egypt, thou broughtest them up to the mount Sina.

18 And bowing the heavens, thou didst fet fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went thro four gates, of fire, and of earthquake, and of wind, and of cold, that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome, and so be all they that are born of him.

16 Then thou gavest him Isaac, and thou gavest to Isaac Jacob and Esau, and thou lovedst Jacob and hatedst Esau, and didst multiply him [Jacob] more than other nations.

17 And when thou didst bring their offspring out of Egypt, and broughtest them to the desart of Sina,

18 Thou didst bow down the heavens with the earth, and the world shook, and thou didst make the abyfs to tremble. And the † world was troubled :

19 And thy right hand produced four terrible miracles, fire and earthquakes, and wind and dust, that thou mightest give a law to the seed of Jacob, and precepts to the house of Israel.

20 Yet thou didst not take from them a wicked heart, that they might do thy law, and bring forth right fruit :

21 Because the wicked heart which was in Adam our first father, so that he rebelled and was overcome, was in all his posterity.

† Arab. *Sacula*, The generations.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people, with the malignity of the root, so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant called David,

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done, for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

22 And this disease was fixed in them perpetually, and the law was in the hearts of the people, together with the root of evil; and it made them decline from that which was good, and confirm'd in them that which was evil.

23 So the times passed away, and the seasons proceeded: then thou didst raise up David thy servant.

24 And thou didst speak to him to build a city in thy name; and that they should offer in it out of thy substance sacrifices and offerings.

25 And so it was a great many years. Then those that dwelt in the city sinned against thee,

26 And walked in vanity and idleness, as Adam our first father did, and the generations which are past; because there was in them also a wicked heart which *inclined* to vileness, neither had they †

27 Wherefore thou didst deliver thy city into the hands of the enemies.

† There must needs be a word or two wanting in the Arabick Copy.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed

28 Then I said in my heart at that time, Do these do that which is good and just more than we, I mean, we that dwell in Babel? And because of this, Sion is rejected.

29 For when I came thither, I saw wicked works innumerable, and my soul beheld a multitude of transgressors in the space of these thirty years of the captivity.

30 And I was astonished in my heart, because of what I had seen. And I said, why doth the most High forbear those that sin, and how doth he defer *the punishment of* the evil-doers?

31 And I thought diligently in my heart, in the presence of the Lord, saying, Why hast thou rejected thy people and preserved the enemies, and hast not revealed to any one the cause why thou hast rejected thy usual way, by leading us captive? Hath Babel done better works and more to be approved than Sion?

32 Or hath any other people known thee more than Israel? or what other † tribe hath believed in thy

thy covenants as Jacob ?

33 And yet their reward appeareth not, and their labour hath no fruit ; for I have gone here and there thro the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world : and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight ? or what people hath so kept thy commandments ?

36 Thou shalt find that Israel by name hath kept thy precepts, but not the heathen.

covenant like the house of Jacob,

33 To whom no reward appeareth, neither doth their labour bring forth any fruit ? For I have weighed all the nations in every respect, and have seen that they are full of prosperity and wealth, but they think not upon thy precepts.

34 Now therefore weigh in the ballance those that follow thy law, and those which do not follow it, that thou mayst know which preponderates over the other ;

35 Or what people hath kept thy precepts so ; and whether thou shalt find men that are observers of thy precepts ;

36 Or shalt find any other nation after the same manner.

C H A P. IV.

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of

AND the angel who was sent unto me, whose name was Uriel, answered me,

2 Saying, Verily thy heart is concerned, and thy thought is divided very much upon the account of
the

the most High ?

3 Then said I, Yea my Lord: and he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee.

4 Whereof, if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on my Lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I, and said, What man is able to do that, that thou shouldest ask such things of me ?

the works of this generation. Thou wouldst understand the way of the most High.

3 And I said, Yes Lord; make me to understand that. And he answered me, saying, I was sent unto thee to teach thee three ways, and to set three similitudes before thee ;

4 To the end that if thou dost explain to me any one of them, and the true meaning of it, I will explain to thee the things that thou desirest the knowledg of; and will teach thee what the wicked heart is.

5 And I said unto him, Say on, my Lord. And he said unto me, Weigh me the weight of the fire, and measure me the blast of the wind, or cause yesterday, which is past, to return.

6 And I answered him, saying, And who is he of all the † prophets that have been born upon the earth, that is able to do this, that thou shouldest impose it as a task upon me ?

† *The Latin-Version has* Natorum, all that were born *The Mistake is very easy in Arabick; for* Banina [*Sons*] and Nebiyina [*Prophets*] *might be put one for the other by the Transcriber.*

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the out-goings of paradise :

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless, now have I asked thee but only of the fire and wind, and of the day where-through thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things,

7 Then he said unto me, If thou ask me any thing, tell me the bigness of the repositories in the depth of the sea, or the measure of the springs which are in the lower parts of the deep, or the measure of the high firmament, which is above the highest of the air ; and which is the way to hell, and which are the paths towards paradise :

8 Peradventure thou wilt say to me, I never measured the space of the deep, neither did I as yet ever go to hell, neither have I ascended into heaven at all.

9 Now therefore I will lay aside all enquiry about these matters : therefore tell me in short the account of the fire and the wind, and the day that is past of this age, namely, yesterday that is gone ; and if thou understandest not even these things, because they are fixed in the knowledg of the most High, and therefore thou canst not answer me any thing concerning them †

10 Then he said to me also, that thou and such as

† Here is no defect in the Manuscript, but it is evident that the Sense is deficient.

and such as are grown up with thee, canst thou not know. thou art, cannot know these things at all;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer and not to know wherefore.

13 He answered me and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took

11 And can a created being, or vessels, attain to the knowledg of the government of the most High: for the ways of the most High cannot be comprehended, nor his government be thorowly searched out; and can one who shall be corrupted and dissolved, apprehend incorruptible things, and understand ways which are not to be understood?

12 And when I heard this, I fell upon my face to the ground, and said unto him, It were better for us not to be at all, than to live in sins, and to suffer trouble, and not to know wherefore.

13 And he said unto me, All the trees of the woods were destroyed and came to nothing, because they conceived a thought,

14 Saying, Come, let us make war with the depth of the sea, that it may go from before our face; and we will make for our selves there in the room of it woods of trees.

15 The floods of the sea thought also in like manner,
B counsel,

counsel, and said, Come let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judg now betwixt these two, whom wouldest thou begin to justify, or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they have both devised; for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgment: but why judgest thou not thy self also?

21 For like as the ground is given unto the wood, and

saying, Come let us lift up our selves above, and make war with the trees of the woods, and pluck them up by the roots, and make the place of them a deep sea.

16 The thought of the trees of the wood was in vain, for the fire went out, and burnt the wood and destroyed it.

17 And also the thought of the floods of the sea was in vain, for the sand stood before it and hindred it.

18 Now if thou art acute in judgment and knowledge, tell me which of these two thou wouldest acquit, and which thou wouldest condemn.

19 And I answered him, saying, The thoughts of them both were vain: because the wood † belongeth to the earth; and as for the sea, it hath bounds which it shall not pass when it lifteth up its waves.

20 And he said unto me, Thou hast given a right answer: and why judgest thou not thy self?

21 For as the wood is earth, and the course of the

† Arab. is Earth.

the sea to his floods ; even so they that dwell upon the earth may understand nothing, but that which is upon the earth : and he that dwelleth above the heavens, may only understand the things that are above the height of the heavens.

22 Then answered I, and said, I beseech thee, O Lord, let me have understanding.

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, Wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect :

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called ? Of these things have I asked.

sea hath bounds set to it because of the terrour of its waves, so also they that are upon the earth, know only those things which are upon the earth ; and as for that which is above the heaven, he knoweth it who is above the heaven.

22 And I answered and said, I desire of thee, O Lord, that thou wouldest teach me, for understanding is given to me to learn.

23 And I do not desire to ask thee concerning the government of heavenly things, but concerning those things which pass by us daily. Why is Israel given a prey to the Gentiles, and the people which he loved he hath delivered to a wicked nation, and the law of our fathers is rejected and brought to contempt ?

[From this place to the latter end of the 45th verse, is wanting in the Arabick Manuscript. But the defect is not in the Writing, but the Leaf is torn out.]

26 Then answered he me,
and said, The more thou
searchest, the more thou
shalt marvel, for the world
hasteth fast to pass away,

27 And cannot compre-
hend the things that are
promised to the righteous
in time to come : for this
world is full of unrighteous-
ness and infirmities.

28 But as concerning the
things whereof thou askest
me, I will tell thee ; for the
evil is sown, but the de-
struction thereof is not yet
come.

29 If therefore that
which is sown be not tur-
ned upside down, and if the
place where the evil is
sown pass not away, then
cannot it come that is sown
with good.

30 For the grain of evil
seed hath been sown in the
heart of Adam from the
beginning, and how much
ungodliness hath it brought
up unto this time ? and how
much shall it yet bring forth
until the time of threshing
come ?

31 Ponder now by thy
self, how great fruit of wic-
kedness the grain of evil
seed hath brought forth.

32 And when the ears
shall be cut down which are

without number, how great a floor shall they fill?

33 Then I answered, and said, How and when shall these things come to pass? Wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most High: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the Archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the ballance.

37 By measure hath he measured the times, and by number hath he numbred the times; and he doth not move, nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord, that bearest rule, even we all are full of impiety.

39 And for our sakes per-
adventure it is that the

floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answer'd me, and said, Go thy way to a woman with child, and ask of her, when she hath fulfilled her nine months, if her womb may keep the birth any longer within her?

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail, even so do these places haste to deliver those things that are committed unto them.

43 From the beginning look what thou desirest to see, it shall be shewed thee.

44 Then answered I, and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know; but what is for to come,

than is to come.

46 Because what is passed and brought to an end, I

I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood and saw, and behold, an hot burning oven passed by before me: and it happened, that when the flame was gone by, I looked, and behold the smoke remained still.

49 After this, there passed by before me a watry cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thy self: as the rain is more than the drops, and as the fire is greater than the smoke, but the drops and the smoke remain behind; so the quantity which is past, did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

know it because it is gone; but as for that which is to come, I know it not.

47 And he said unto me, Turn towards the right side and look; that I may tell thee the interpretation of the similitude.

48 And when I looked, I saw a great furnace; the fire burned before me. Then this great flame passed away, and there remained out of it a smoke, folding it self and circling round.

49 And after this, there also appear'd a cloud full of rain, and it poured out a great deal of rain; and after the pouring out of the rain, there remained in the cloud little drops.

50 Then he said unto me, Consider with thy self: as this rain which is gone, is more than these drops which remain; and the heat of this fire is greater than this smoke which remains †

51 So I intreated with humble supplication, and said, May I live, thinkest thou, till these days; and what shall happen in the days to come after these?

† Here is no defect in the Copy, but in the Sense; 'tis most probable that the Transcriber overlooked a Line or two.

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part; but as touching thy life, I am not sent to shew thee, for I do not know it.

52 And he answered me saying, As for the tokens, concerning which thou askest, I may tell thee of them in short, by the command of the most High. But as for the end of thy life, it is not permitted to tell thee that; neither do I know it.

C H A P. V.

NEvertheless, as concerning the tokens, behold the days shall come, that they which dwell upon earth, shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

NOW, as concerning the tokens of the times, behold I shall make thee to know that there shall come days, in which they that understand shall be removed from the earth; and the way of righteousness shall be hid, and the † land shall be left barren of faith.

2 And iniquity shall be increased, above that which thou now seest, or that thou hast heard long ago. And the way shall be rough, not trodden, and there shall be no guide; and there shall be great disturbance in many places from those of these kings which thou shalt see.

† *The Order of the Arabick is,* And the land of Faith shall be barren.

3 And the land that thou seeft now to have root, fhalt thou fee wasted fuddenly.

4 But if the moft High grant thee to live, thou fhalt fee after the third trumpet, that the fun fhall fuddenly fhine again in the night, and the moon thrice in the day.

5 And blood fhall drop out of the wood, and the ftone fhall give his voice, and the people fhall be troubled.

6 And even he fhall rule, whom they look not for, that dwell upon the earth: and the fowls fhall take their flight away together.

7 And the Sodomitish fea fhall caft out fifh, and make a noife in the night, which many have not known: but they fhall all hear the voice thereof.

8 There fhall be a confufion alfo in many places, and the fire fhall be oft fent out again, and the wild beafts fhall change their places, and menftruous women fhall

3 And the land fhall be defolate;

4 And if the moft High forbearcth the land to this term, thou fhalt fee after thefe three figns, the earth troubled, and the fun fhall appear on a fudden, and the night and the moon in one day.

5 And blood fhall drop out of the wood, and the light fhall give its voice, and the people fhall be troubled. And the air fhall be changed.

6 And a people fhall rule, whom they that dwell upon the earth looked not for. And the fowls fhall remove from their lands and their borders;

7 And the fea of the Sodomites fhall caft forth living fifh; and they fhall lift up their voice in the night, and there fhall not be one of all the people that fhall know what they are, when they hear their voices.

8 And fluggifhnefs and aftonifhment fhall be in many places. And furrrounding fire fhall be fent upon the earth; and the wild beafts of the princes fhall bring

bring forth monsters.

9 And salt waters shall be found in the sweet, and all friends shall destroy one another: then shall wit hide it self, and understanding withdraw it self into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiply'd upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone thro thee? and it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave: and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet

remove from their places; and there shall be signs in the women,

9 And † changing of the sweet waters into salt; and friends shall destroy one another. And in this time knowledg shall be hid, and shall not be found, and wisdom shall go into its secret places.

10 And many shall seek it, and shall not find it; and unrighteousness and vileness shall be increased upon the earth:

11 And one land shall diligently enquire of another, saying, Hath righteousness passed thro thee, or is sincerity found in thee? and that land shall deny *it*, saying, No.

12 And in this time men shall hope for one man that doth righteousness, but he shall not be found; and they shall labour much, but their ways shall not be directed.

13 These were the signs which I was commanded to tell thee: and when thou hast prayed again, and done as thou didst now, and hast

† Arab. *Changing of the Waters between the sweet and the salt, which expression signifies a mutual Change.*

greater things.

fasted seven days, thou shalt also hear greater things than these.

14 Then I awaked, and an extreme fearfulness went thro all my body, and my mind was troubled, so that it fainted.

14 Then I could not rise, and my body was mightily broken, and my mind was troubled; so that I had like to have fainted.

15 So the angel that was come to talk with me, held me, comforted me, and set me up upon my feet.

15 And the angel which was come to me, held me, and spake to me, and strengthen'd me, and set me upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

16 And in the second night Phaldiel the captain of the people came to me, and said unto me, Where hast thou been, and wherefore is the colour of thy face changed?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

17 Dost thou not know that thou art the person that art intrusted with Israel in the land of their peregrination?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

18 Up then and take bread, lest thou leave us like sheep that have no shepherd in the hands of evil lions.

19 Then said I unto him, Go thy ways from me, and come not nigh me: and he heard what I said, and went from me.

19 And I said unto him, Go from me, and come not till the end of seven days; then thou shalt come unto me, and I will teach thee by word. So he went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days, so it was that the thoughts of my heart were very grievous unto me again.

22 And my soul recover'd the spirit of understanding, and I began to talk with the most High again,

23 And said, O Lord, that bearest rule; of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine;

24 And of all lands of the whole world thou hast chosen thee one pit; and of all the flowers thereof, one lilly.

25 And of all the depths of the sea, thou hast filled thee one river: and of all builded cities, thou hast hallowed Sion unto thy self.

26 And of all the fowls that are created, thou hast

20 And I continued fasting the space of seven days, groaning and weeping according to the precept of † Uriah the angel.

21 And after seven days, the thoughts of my heart were very grievous unto me;

22 And my soul recovered spirit, and began to speak in the presence of the most High, saying,

23 O Lord that bearest rule; of all the shrubs and trees of the fields, thou hast chosen to thy self || one vine:

24 And of all the earth thou hast chosen to thy self one field; and of the good odoriferous flowers, thou hast chosen to thy self one flower:

25 And of all the depths that are in the sea, thou hast set apart for thy self one river: and of all the inhabited cities, thou hast founded Sion for thy self, and hast purified it:

26 And of all the fowls that are, thou hast named

† Uriel.

|| That is, only the Vine; and it must be understood of the rest.

named thee one dove: and of all the cattel that are made, thou hast provided thee one sheep.

27 And among all the multitude of peoples, thou hast gotten thee one people; and unto this people whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others? and why hast thou scattered thy only one people among many?

29 And they which did gainfay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldst thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night before, was sent unto me,

32 And said unto me, Hear me, and I will in-

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thee one dove: and of all sorts of beasts, thou hast chosen to thy self one sheep.

27 And of all the multitudes of people, thou hast chosen to thy self one people, and hast justified it: and thy law, which being strictly examin'd, excelleth all, thou hast graciously given to thy people which thou hast loved.

28 Wherefore, O Lord, hast thou delivered thy people to this wicked multitude, and hast rejected this one root more than all the rest of the multitude; and hast scatter'd this one, so that it was torn in pieces by the multitude?

29 And the gainfayers trod it under foot.

30 And now thou hast hated thy people with a perfect hatred: but if it did deserve punishment, it had been in thy hand.

31 Now while I was speaking these words, the angel who was sent to me the night before, was sent unto me;

32 And he said unto me, Hear now, and I will in-

struct

struct thee : hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord, but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not: and I said, Wherefore Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travel of Jacob, and the wearisom toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again

struct thee; and dispose thou thine heart, that I may make this clear to thee.

33 And I said, Speak on Lord; and he said, Thou admirest *Israel* very much: lovest thou him more than he that made him?

34 I said unto him, No my Lord, but I spake because of the greatness of the grief of mine heart; for my reins prick me every hour, and put me to pain; that I may enquire diligently after the ways of the most High, and search till I find out his judgments.

35 And he said unto me, Thou canst not. Then I said to him, Why Lord? I wish that I had never been born at all; or why was not my mother's womb my sepulcher, that I might not have seen the travel and affliction of the house of Jacob, nor the groaning of the stock of Israel?

36 And he said unto me, If thou wouldst know the judgments of the most High, do thou also tell me the meaning of the things which I shall tell thee. Go, that

that are withered.

37 Open me the places that are closed, and bring me forth the winds that in them are shut up; shew me the image of a voice, and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise, how may I then speak

number me those which never had any being, and gather me together the seeds which ye have not scattered; and bring me the flowers of the plants which were once green, and afterwards were dried and withered:

37 And open me the secret places which are bound up with bonds, and bring me out the spirits which are shut up there: or shew me the image of a voice,* and describe me a person which thou hast never seen. And when thou hast taught me these things, I also will teach thee the explication of these things, upon the account of which thou afflicted thy self, and desirest to look into them.

38 And I said unto him, O Lord, who can know these things but God †, whose being is [not] with men?

39 As for me who am poor and void of wisdom,

* Arab. Tell me the species of a Person, of a Form which thou hast not seen.

† I follow the Latin Translation, qui cum hominibus habitationem non habet; agreeable to Daniel II. 11. Whose dwelling is not with flesh. The Particle La, which signifies Not, was accidentally omitted in the Arabick.

of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end; and what shall they do that have been before me, or we (that be now) or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered, and said, Coudest thou not make those that have been made, and be now, and that are for to come, at once, that thou mightest shew thy judgment the sooner?

I can do none of these things at all; and what power have I to answer thee any one of these questions?

40 And he said unto me, If thou canst not answer one of these things which I have said to thee, so neither canst thou comprehend the judgments nor the perfection of the love which I have for my people.

41 And I said, O Lord; the end of things is far from being made plain; both what they that went before us did, and what we do also, and they that are to come after us.

42 And he said unto me, There is a crown kept by me in judgment; and as the end shall not tarry, so the beginning shall not hasten.

43 And I answered and said to him, Coudest thou not make those that have been, and those that are now, and those that are to come, be gather'd together at once, that justice might hasten, and judgment might appear?

† Or, End.

44 Then answered he me, and said, The creature may not haste above the Maker, neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bear it; even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why doist thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot; but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it, in their times.

44 And he said unto me, the creatures cannot hasten things more than the Creator, neither can this world bear at one time all that are to be upon it.

45 And I said unto him, Why saidst thou unto * thy servant, in living thou shalt live? and so thou didst at once produce all the creatures which were made, and all the several natures. And if thou didst make them bring forth seed all at one time, when all *their* natures were firm; is it not possible now, that it should bear all that shall come upon it at one time?

46 And he said unto me, Go and ask a woman which hath born children, and say to her, If thou hast born ten children, wherefore didst thou bear them at different times, and not ten children at one time?

47 She cannot do this but at different times; time after time.

48 So have I given to the heart of the earth, and to those which shall be cast into it, a seeding in every time.

* Arab. M. S. meaning Adam.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will *proceed* to speak before thee: for our mother, of whom thou hast told me, that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

49 And as a child doth not perform the act of generation in any time whatsoever, nor doth beget, till he is grown to perfection, and his limbs are strengthened: so the earth shall not grow old, nor cease to have power to bring forth, till the time which the Lord hath appointed for it, as he hath disposed all things which he hath created in this world.

50 And I asked him, saying, If thou hast given me a way to speak, and a mouth for speech in thy presence; behold I will speak. If thou meanest the earth our mother, of whom thou saidst unto me, that she was young at first, and as she went forwards, she grew old and weak; by what rule dost thou measure thy thoughts concerning her?

51 And he answered me saying, Go and ask a woman that hath born children, and she will tell thee this.

52 Say to her, Why are not thy latter children now like those which thou barest at first?

53 And she shall answer thee, They that be born in the strength of youth, are of one fashion, and they that are born in the time of age (when the womb faileth) are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you, less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

53 And she will say unto thee, There is a difference between those which I bare in the days of my youth, and those which I bare in the days of my old age; because nature is decayed, and the strength of the bowels is too weak for bearing.

54 Now therefore know, that you fall short of those which were before you both in stature and strength;

55 And those which shall come after you, shall fall short of you. For the several sorts of creatures shall be defective, and weak and feeble, because the time of their youth and strength is past.

56 Then I said, I beseech thee, O Lord, if I have found favour in thy presence, explain to me thy servant this thing: For the sake of whom, is the creature which thou hast created, visited?

C H A P. VI.

AND he said unto me, In the beginning when the earth was made, before the borders of the world

HE answered me, saying, At first for the sake of man, but afterwards for mine own sake; because
 C 2 stood,

stood, or ever the winds
blew ;

2 Before it thundred and
lightned, or ever the founda-
tions of Paradise were
laid ;

3 Before the fair flowers
were seen, or ever the
movable powers were esta-
blished ; before the innume-
rable multitude of angels
were gathered together,

4 Or ever the heights of
the air were lifted up ; be-
fore the measures of the
firmament were named, or
ever the chimneys in Sion
were hot,

5 And e'er the present
years were sought out, and
or ever the inventions of
them that now sin, were
turned ; before they were
sealed that have gathered
faith for a treasure :

6 Then did I consider
these things, and they all
were made thro me alone,

before the earth and the
world were, and before the
ways of this generation
were ; and before the blast
of the winds blew ;

2 And before the *Cheru-
bims* gave their voices ; and
before the stars shined : and
before the pillars of the
foundations were fixed : and
before wealth was seen in
it ;

3 And the brightness of
many colours of the ma-
ny sorts of sweet-smelling
flowers : and before the or-
ders of the armies of innume-
rable angels were ga-
thered together ;

4 And before the height
of the air was lifted up,
and before the creatures
were named : and before
space was ; and the light
of the highest part was
fixed ; and before the founda-
tions of Sion were laid ;
and before

5 The fixing of the num-
ber of years was found out ;
and before the joining to-
gether of the works of sin-
ners ; and before the trea-
suries of the faithful were
enter'd into, and hallowed ;

6 I considered that all
these things should be, and
by me every thing was.

and

and thro none other : by me also they shall be ended, and by none other.

7 Then answered I, and said, What shall be the parting afunder of the times ? or when shall be the end of the first, and the beginning of it that followeth ?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him. Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand : other questions, Esdras, ask thou not.

11 I answered then, and said, O Lord, that bearest rule, if I have found favour in thy sight,

7 And I answered and said, When shall the stars be changed, and when shall the end and completion of the years be ? and the beginning of the end, and the end of it ?

8 And he said unto me, From Abraham to the generation of Abraham and his family : because of him was *Isaac* born ; and of Isaac, Jacob and Esau were born : and the hand of Jacob laid hold upon the heel of Esau from the beginning.

9 And the end of this world is in Esau, and Jacob is the beginning of the world to come, and he is the second.

10 For the end of the parts of a man, and the last of them is his heel, and the beginning of them is his hand. And behold the heel and the hand were join'd together : therefore enquire not after these things now, O Ezrah.

11 And I answered and said, O Lord ! if I have found favour † in thy sight,

† Arab. before thine Eyes.

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered, and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion, but the place where thou standest shall not be moved.

15 And therefore when it speaketh, be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth, and is moved: for it knoweth that the end of these things must be changed.

17 And it hapned that when I had heard it, I stood up upon my feet, and hearkened; and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to

12 Shew thy servant the completion of the days which went before; because thou hast told me part of it in the days which are past.

13 And he answered me saying, Arise and stand upon thy feet, and thou shalt hear a voice crying.

14 And when this voice is, the place in which thou standest shall shake.

15 And as for him that speaketh with thee, see that thou fear not: for the voice represents the latter end, which is the consummation. As for the foundations of the earth, know thou,

16 That the speech and the signification *belongs* to them properly, and returneth to them: and they shall shake and be troubled, because they know that this form shall be changed, and there shall be an end of it.

17 And when I heard this from him, I arose and stood upon my feet; and I heard, and lo! a voice spake, and it made a noise, like the noise of many waters.

18 And this voice said, The days shall come, saith the Lord, when I will be-
visit

visit them that dwell upon the earth;

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled.

20 And when the world that shall begin to vanish away, shall be finished; then will I shew these tokens, the book shall be opened before the firmament, and they shall see all together.

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old: and they shall live and be raised up.

22 And suddenly shall the sown places appear unfown, the full store-houses shall suddenly be found empty.

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

gin to visit those that are upon the earth;

19 And in which there shall be made inquisition concerning those that have hurt unjustly with their unrighteousness, and those that have been hurt by them; and when the affliction of Sion is finished:

20 And when the age is finished, in which I have determin'd that these signs shall be which I shall do; I will open the books above the firmament of the heavens, and they shall see this all together.

21 And the little infants shall lift up their voices and talk; and women shall conceive and bring forth in haste; and children that are born after three months time shall live and run about.

22 And in places without fruit or grass, and places in which there was nothing sown, there shall grow plants, and grain and full ears; with which they shall fill the magazines and granaries.

23 And the trumpet shall sound, and the sound shall be heard on a sudden by every one: and all persons and things shall be troubled.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein; the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee, shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome; and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

24 At that time, friends shall fight one against another like enemies; and the earth shall be astonished, with all those that dwell therein; and the springs of the fountains shall stand still, and not run for the space of three hours.

25 And those which shall remain behind, and shall take care to beware of what is before them; they shall escape, and behold my salvation and the latter end of this world.

26 And they shall see me bring to light the people which have not tasted since they were born. And the heart of those which are upon the earth shall be changed, and they shall be turned to other thoughts.

27 For the evil heart shall go from them, and deceit shall come to nothing, and be extinguished.

28 And the right faith shall shine in them, and they shall overcome corruption; and righteousness, which hath not been in these many years last past, shall appear.

29 And it came to pass, while he was speaking these words to me, the place where I stood shaked.

30 And these words said he unto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks, which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

30 Then he said unto me, I am come to thee, to instruct thee, as in the day before.

31 And when thou hast prayed and fasted seven other days, I shall tell thee what is greater than this.

32 For now thy petition is heard by the most High, and the most Mighty hath beheld the uprightness of thy heart; and he hath seen early the purity of thy mind from thy childhood.

33 Wherefore be of good comfort, and let not thy heart be moved, upon the account of the times that are past.

34 Neither do thou entertain vain thoughts in desiring the hastning of the end.

35 After this I wept and fasted seven days, till the three weeks of which he spake to me were finished.

36 And in the eighth night my heart was vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus, Let heaven and earth be made: and thy word was a perfect work.

39 And then was the spirit, and darkneses, and silence were on every side: the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day, thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day, thou didst command that the waters should be ga-

37 And my spirit burned within me, and my soul was very much filled with fear.

38 And I spake thus, O Lord! didst thou not say, I spake from the beginning of the creation in the first day, Let the heaven and the earth be made; and thy word made and governed all things which were.

39 And a spirit came upon the waters, and there was darkness and silence upon the earth, † because there was no work after.

40 Then thou saidst, Let the goings forth of the light be made, to give light upon the creation which thou hadst made:

42 And in the third day after the waters were gathered together, *thou com-*

† *This Passage is very obscure, and seems to be a Mistake of the Arabick Interpreter.*

thered in the seventh part of the earth; six parts hast thou dried up and kept them, to the intent that of these some being planted of God, and tilled, might serve thee.

43 For as soon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order.

46 And gavest them a charge to do service unto man that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water, and without life, brought forth lying things at the

mandedst that the earth should be divided into seven parts, and thou didst keep the other six; I mean the six sorts of dry land, that there might be planting and sowing and tillage in it.

43 And thy word made it a perfect work.

44 Then thou didst produce fruits innumerable, sweet to the taste, and of many sorts with their colours; and trees fair to the sight, and of a sharp smell when they are smelled on. And these were in the third day.

45 And in the fourth day thou commandedst that the sun should shine, and the moon give its light with all the stars;

46 And thou didst appoint them for the service of man whom thou hadst created.

47 And upon the fifth day thou commandedst that the seven parts of the waters which were at the greatest distance, should bring forth living fish, and fowl that should fly.

48 So the water which had no life, brought forth animals which had life;

commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures: the one thou calledst Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills.

52 But unto Leviathan thou gavest the seventh part, namely, the moist, and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattel, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures, of him come we all, and the people also whom thou hast chosen.

that in this thing all the generations to come might admire thy works.

53 And in the sixth day thou didst command the earth to bring forth creeping things and wild beasts.

54 Then thou didst set Adam over all that thou hadst made, and of him we are all sprung, we thy people whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle; and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou hast called thy first-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

55 Then I took courage, and said before thee, O Lord! because thou hast said, for the sake of you, I have chosen the first world,

56 And as for the rest of the nations, which also are from Adam; they are as nothing at all, and as the dust, and as a drop from a bucket. For this is their description with thee.

57 And now, Lord, behold the nations which were nothing, have been lords over us, and trampled us thy people under foot,

58 Whom thou hast chosen to thy self alone, a first-born son, and hast loved him: thou hast delivered him to the enemies.

59 And as for us for whose sake thou createdst this world, why do we not inherit the world, and that which belongs to us? how long shall these things be so with us, O Lord?

C H A P. VII.

AND when I had made an end of speaking these words, there was sent unto me the angel which

AND when I had made an end of speaking these words, the angel was sent unto me,

had

had been sent unto me the nights afore.

2 And he said unto me, Up Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river.

5 Who then could go into the sea to look unto it, and to rule it? if he went not thro the narrow, how could he come into the broad?

6 There is also another thing. A city is builded and set upon a broad field, and is full of all good things.

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water;

2 And said unto me, Arise, O Ezrah! hear the word which I have brought unto thee to instruct thee in.

3 And I said, Speak on, Lord. And he said, The sea is a place in which there is an haven, and the space of it is wide and large; and the passengers, and they who make voyages upon it, are in great trouble and affliction.

4, 5 But he that would go upon the broad great sea that he might see it; if the beginning of his passage was not from the strait haven which goeth into the large space, he could not pass over.

6 Like a city, built in a fertile green place, amidst fields full of fruitful gardens, whose beds are full of all good things,

7 And the *entrance into it is very narrow (and † dangerous, there being fire on the right hand, and water on the left)

* Arab. way of entrance.

† Arab. a way of danger.

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance; if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion:

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travel: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they

8 The breadth of the treading of one foot, and not more; so that there is no walking upon it but with one foot: when

9 This city full of good things is given to a man to inherit, it is necessary for him to be in the strait place, because he cannot go into the city to inherit it unless he passeth this narrow way.

10 And I said, it is so, Lord! And he said unto me, so hath it happened unto Israel.

11 Because for their sakes I made the world; and when Adam transgressed my commandment and my precepts, there was a division made in the creation.

12 Then were the entrances of this world made narrow, full of sorrow and travel, and difficulties and defects, and diseases and troubles, and many very great pains;

13 But the world to come is good and large, spacious, void of anxious care, having immortal fruit:

14 Now if they that would have life, will not in their passage walk thro
can

can never receive those that are laid up for them.

15 Now therefore, why disquietest thou thy self, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind, this thing that is to come, rather than that which is present?

17 Then answered I, and said, O Lord, that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly, have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judg above God, and none that hath understanding above the Higheft.

20 For there be many that perish in this life, because they despise the law

that which is strait, and the afflictions; how shall they obtain these habitations on a sudden?

15 Yet thou art troubled who art perishing and mortal,

16 And receivest not within thy self those things which are to come, but hast received those things which are present.

17 And I said, O Lord! behold thou hast ordained in thy law that the righteous should inherit these things, but that the ungodly should perish.

18 The righteous have patiently born afflictions, hoping that they should obtain plenty of good things; but as for the wicked, they entred not into the pains, and therefore the enjoyment did not follow.

19 And he said, Art thou judg in God's stead?

of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him, but spake against him, and imagined vain things,

23 And deceived themselves by their wicked deeds, and said of the most High, that he is not, and knew not his ways.

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee, shall come to pass; and the bride shall appear, and she coming forth, shall be seen, that now is withdrawn from the earth.

21 For it is a determined command before God, how they that are made should live when they are made: and that they should take the utmost care, lest they should die, and be punished for ever.

22 And they did not hear, but transgressed his law, and chose to themselves vain thoughts;

23 And set up to themselves the evil of rebellion. Besides this, they said, the most High hath no being; neither did they know his ways:

24 But rejected his law, and broke his covenant, and believed not in his ordinances, but cast away his precepts.

25 For this cause have I delivered the weak to the vain ones, and the full to the perfect ones.

26 Behold the time shall come, and even now draweth near, when these signs shall be which I have told thee of before; and the city which was not, shall appear; and the earth which was not shewn before, shall appear.

27 And whosoever is delivered from the foresaid evils, shall see my wonders.

28 For my son Jesus shall be revealed, with those that be with him; and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.

31 And after seven days, the world that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence; and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and misery shall pass away, and the

27 And whosoever is delivered from the foresaid evils, shall stay in expectation of my son †.

28 For my son the Messiah shall appear with those that belong to him, and shall give gladness to those that remain for about four hundred years.

30 And after this the world shall be turned to its former quietness seven days; and every one in whom is the breath of life shall be made an end of; so that there shall not so much as one remain.

31 And after seven days, the world to come, of which no man thought, shall appear. And corruption shall go away.

32 And the earth shall cast forth those which slept in it, which I committed to it to keep. And the secret repositories shall restore the souls which are in them:

33 And the most High shall appear upon the seat of judgment; then mercy shall come, and loving-

† Arab. MS. marg. *A Prophecy of the Lord the Messiah.*

long-suffering shall have an end.

34 But judgment only shall remain, truth shall stand, and faith shall wax strong.

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

kindness shall draw near. And the good, and the expectation shall meet:

34 And the judgment of the Lord alone shall remain, who will not accept persons. Justice shall stand, and uprightness shall appear;

35 And works shall follow it, and the reward shall follow this which shall be given to them. Then shall the righteous and the wicked, and the sinners bring to light what they concealed; and then shall the depth of the punishment appear, which shall be set before the habitations of consolation, and the depth of hell shall appear: and this latter shall be opposite to the pleasant Paradise, which is full of good things and of joy. Then shall the most High say to the people which are risen, Look, and understand who it is that ye have denied, and who he is to whom ye would not submit your selves, and who he is whose commandments ye have despised. See now the pleasure of the consolation which is before mine eye, and the unquenchable fire which shall compass you about. This is what he

shall say unto them in the day of judgment. In that day there shall be neither sun nor light ; nor moon nor star ; nor cloud nor thunder ; nor wind nor lightning ; nor water nor air ; nor darkness, nor night nor day. Nor summer nor autumn : nor spring, nor winter : nor storm nor heat ; nor snow nor blast, nor rain, nor cold nor dew. Nor light, which the darkness coming upon shall comprehend. But they shall all be engaged in supplication to the light of the glory. These things must necessarily be, and the number of them all is a week of years, and this is the measure of all these things which are to come, and the order of them. And thou art the only person, to whom these several sorts of things are revealed. Then I said, O Lord ! blessed are all they that are *found, that keep all that thou hast said to me ; and it is my petition and request concerning this, that I may keep it. But who is he of

* i. e. *That are found keeping.*
all

all that have a being, that doth not sin, and who was born of the fons of men, that doth not transgress thy covenant? And why do I see few that attain to the supplication and joy of the world to come? And the places of punishment are many; and many there are that go to them, because the evil one hath put in our hearts all these evils, and hath deceived us, and made us go out of the way, and led us to distraction; and hath taught us the way of death; and removed us far from the way of life: and not only so, but what is more than that also. And he answered me saying, Hear, O Ezra! that I may teach thee the second time, why the most High did not create one world, but two. Didst thou not say that the pure were not many, but the wicked were more? Hear the answer to these things: If thou hast precious stones, few in number, wouldst thou add to them lead and earthen ware? And I said, This, O Lord, cannot be. He said to me, Ask the earth, and it shall teach thee. Say to it, Thou hast brought forth gold and silver, and brass and iron, and lead and potter's clay; and lo! there is more silver than gold; and more brass than silver; and more iron than brass; and more lead than iron; and more

potter's clay than lead. Weigh now with thy self which is the best, and most chosen and delighted in; that of which there is most, or that of which there is least? And I said, That of which there is most is not the best; therefore that of which there is least, is prefer'd and chosen. He said to me, Understand this of thy self, from what thou already knowest; that he who hath that which is the least, will rejoice in it more than he that hath that which is the greatest. And so is the manner of my proceeding in the judgment which I have promised. I shall rejoice in those few that shall escape, because they are the persons who are sent to glory to the heighth. And they are a peculiar people upon whom my name is called; and I shall pass by the great multitude, which shall perish because they are bound to hell deservedly; and are obliged to be cast into judgment in truth. They shall become smoke in the punishment; and be thrust into the flame of fire which burneth in hell, to turning and falling and extirpation. And I answered, saying, And thou, O dirt! from whence and how is it, that thou art depressed to the place of falling? I wish that thou hadst been like what was never created at all,
and

and I wish that thou hadst not been at all ; and what shall be said concerning the understanding which we received ? Was it not to us a good governour ? for it grew up with us ; and therefore we shall be punished, because knowledg was in us, and we destroyed it. Then mankind shall be lamented and bewailed ; and as for the beasts, they shall rejoyce, and mankind shall mourn. The four-footed beasts shall rejoyce, because they were much better than we, for they shall not be cast into judgment, nor know punishment ; neither were they promis'd life after their death. And as for us, what is the benefit which we shall receive when we live a second time, and shall be punished with the punishment of hell ? Mankind are all kneaded in sin, and all of them are full of iniquity, and all of them are loaded with the burden of transgressions. And if after this death we go also to judgment, it were better for us if we had never been in the world at all. And he answered me saying, When the most High God created this world and Adam together, and those which should spring out of him ; he prepared judgment for those that should deserve it. Now therefore understand from thine own words. Thou sayest that understanding

grew up together with us, and by it all these things were upon the earth : and for this reason they shall be punish'd, because they had knowledg, and the gift which belongs to the principal governing understanding, and they made light of it and transgressed : for they received a commandment, and kept it not ; but set up their pleasures as an opposite law, and departed far from the law of truth which they had received. Therefore they have no excuse to plead in the day of judgment, nor any answer in the last day. How many times hath God prolong'd his forbearance for the men of this world ? but not for your sakes only did he prolong his mercy, but that the number of the times which he deferred, might be compleated, that they might be according to his word. And I said unto him, If I have found favour before thee, explain to me thy servant this one thing. After this present death, when every one of us shall give up his soul ; shall we be kept in a place of rest, till the time shall come in which thou wilt do judgment in righteousness, when thou shalt change them into new creatures ; or wilt thou forthwith cast us into punishment ? And he answered me saying, I will explain to

to thee this other thing. And as for thee, since thou art not mixed with the rebellious, neither art conformable to those who do not obey the truth in their hearts, thou shalt not be numbred among those that shall be punished; because thou hast a treasure placed for thee full of good works, which the most High hath prepared; which doth not appear to thee at present; but *shall* in the fulness of the times. Now, as to the present death, give ear. When the decree goeth out from the most High, and he hath commanded that a man shall die; his spirit is changed, and what is alive in him, till it goeth out from his body, that his soul may return to him that sent it forth. And first of all, it prostrateth it self to the glory of the most High; and if it hath been rebellious, and a transgressor of the law, and hath not kept the ways of the most High, nor been like to those that fear him: this soul shall not enter into the lightfom habitations, but from that time shall be bound up with those that shall be cast into judgment. And they shall lament in great grief of heart, of seven several sorts. The first is, that their hearts were not obedient to walk in the ways of the most High. The second, that they cannot

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cannot from that time do any good thing, that they may live. The third, that they see the reward which goeth to those that keep the commandments of the most High. The fourth sort is, when they see the punishment which is prepared for them, and which shall overtake them afterwards. The fifth sort is, in that they perceive the places, where their souls are to be strictly guarded and shut up by the angels. The sixth sort is, that they melt with grief of heart, because of the fear of the punishment into which they shall be cast. The seventh sort, which is more grievous and greater than what hath been told thee, is, that they shall be overwhelmed with confusion, and remorse shall eat them: and they shall remain in grief, because of the severity which they fear, when they shall behold the greatness of the glory of the most High; because they have consumed their lives in sin, before him who shall afterwards pass sentence upon them, and their inheritance shall be everlasting punishment. And as for the comforts which shall go to those that keep the way of the most High Lord, they are these: First of all, when he is pleas'd to translate any of them from this corruptible body which re-
mains

mains for a time, and he hath served the Lord in his fear. The first of their consolations is, that they shall see the glory of the most High, whilst they receive from him *their* recompence ; which also consists of seven excellent sorts and seven orders. The first degree is, in that they have strove thro many labours, till they have overcome him that was created with them ; that is, the enemy and all his evil works, and all his polluted thoughts ; so that he could not mislead them through the deceitfulness of his craftiness and cunning, so as to turn *them* aside from life to death. The second degree is, that they shall see the wicked burnt up with thirst and flame of fire perpetually, being tormented in everlasting fire. The third degree is, that they shall see the testimony which the most High shall give of them, *namely*, that by their keeping the commandments they have obtained life ; and this upon the account of their faith. The fourth degree is, that they shall enjoy the pleasure of the consolation, and the goodness of it *, and the rest which is to begin ;

* *The Arabick word in this place is very obscure, and there being no other Copy, it is hard to conjecture what it is with any probability.*

which they are about to enjoy in the habitations of the living. And they shall be gathered together with a multitude of angels in glory and honour. The fifth degree is the quality of the sort of joy, because corruption is removed far from them, from this present time; and they make themselves ready to enjoy the life, which is just going to begin; and they shall see him whom eye hath not seen. Then they shall consider this strait way in which they have walked, and how it hath brought them to life; together with the troubles which they met with, and how they were to them the cause of freedom and liberty. There is also prepared for them largeness of * that they may attain to the privation of death for ever and ever. The sixth degree is, their knowing that their faces shine, and that they shall also be as bright as the sun, and like the shining of the glistering stars which give light, neither shall they fall, nor † be corrupted. The seventh degree, which is above all these, is, that they shall rejoice in the greatness of || in

* *The Arabick word is eaten out.*

† *Or, do any evil thing.*

|| *There is no such Arabick word that I know of, as occurs here in the Manuscript.*
comfort

comfort without any sollicitude ; and their faces shall not be put to confusion. Praising God and rejoicing for ever, beholding the glory of God with which none can be satisfied. Because they shall see the face of him, whose servants they have been ; and they shall live with him who will glorify them and give them a recompence. These are the glorious degrees which the souls of the just shall have, which were promised to them ; and this is the description of the tormenting punishment, which belongs to the wicked. And I answered and said, According to this, shall the souls have any time given them after their going out of the body, to see these things which have been spoken of. He said unto me, They shall be left seven days free ; that they may see in these seven days all the habitations of which I have spoken to thee before. After which they shall be left in such places as they are worthy of, and shall be kept in close and hard confinement. And I said to him, If I have found favour in thy sight, explain to me thy servant this other thing. In the day of judgment, can a just man make intercession with the most High for a sinner, or fathers for their children, or children for their parents, or
those

those that are near of kiff for their kindred, or friends for friends? And he answered me saying, Because thou hast found favour in my sight, I will teach thee this other thing, and explain it to thee. The day of judgment shall determine and make decision; and shew the thing as a true seal. As when a man is separated from this being, the father cannot send to his son to enquire after his business, nor the son to the father; nor the lord to his servant; nor a friend to his friend, to know how he doth, or understand his affairs, whether he be asleep, or eating, or taking his rest securely; nor can he take care of him in any matter: so in this time, one shall not interceed for another, nor ask. But every one shall stand for all *that he hath done*, whether they be wicked or righteous.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

36 Then I said to him, how have we found *Abraham* petitioning in the matter of Sodom; and Moses for our fathers when they sinned in the wilderness;

37 And Jesus after him for Israel in the time of Achan:

37 And Joshua for the children of Israel in after days;

38 And Samuel, and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain, and for the dead that he might live:

40 And Ezekias for the people in the time of Sennacherib: and many for many.

41 Even so now seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide, therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past.

38 And Samuel in the days of Saul; and David for the plague which smote the people; and Solomon, for the laying the foundation of the house which he built for the Lord:

39 And Elias for the rain of the heavens, and for the dead person which he raised to life again:

40 And Hezekias for the people in the days of Sennacherib. And a great many things like this have happened to many.

41 Now in this age, wherein corruption is great, and wickedness and iniquity increased, the righteous have pray'd for the sinners; and wherefore shall it not be so in that world?

42 He answered me saying, This is possible to be done in this present world, because the honour of it is not permanent. And for this reason, they that are strong with God have prayed for the weak.

43 But in that world it shall not be so; because at the end of this world is the beginning of that, whose life shall not die, and corruption is removed far from it,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, That it had been better not to have given the earth unto Adam: or else when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, What hast thou done? for tho it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

44 And evil vanished away out of it, and infidelity dispersed. And righteousness is grown in it, and truth increased in it.

45 Therefore in that time, they to whom judgment is due, shall not obtain mercy; and sorrow shall not reach them that have overcome in the bat-tel.

46 And I said, This is my first and last saying; Would that the earth had continued and kept fast in its former state, and had not produced Adam: nor should he have been taken out of it; nor have had knowledg nor understanding, that he might not have sinned.

47 For what profit is there for men that live in misery, and after their death go to punishment?

48 Or, what hast thou done, O Adam! Thou alone hast sinned; why therefore is not death due to thee alone, but to us also, who were born of thee?

49 What profit have we, for we were promised life, not death, and we do the works which bring death?

50 And that there is promised us an everlasting hope, whereas our selves being most wicked, are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a Paradise, whose fruit endureth for ever, wherein is security and medicine, sith we shall not enter into it?

54 (For we have walked in unpleasent places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darknes?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for

50 And we have known the hope which doth not passaway; and we do the things which are vain.

51 And he hath set before us the habitations in which there is no labour, which are void of sollicitude; and we have consumed our life in wicked works.

52 For the most High will give good things to those that live in an upright conversation in abstinence: but as for us, we have walked in a crooked way.

53,54 And Paradise must needs appear, whose fruit is incorruptible; and in which is the pleasure of lasting good: but we cannot enter into it, because we have busied our selves in evil works:

55 And the faces of those that have fought in righteousness shall shine like the lights of heaven; but as for us, our faces shall be black, dark, without shining.

56 Lo! when we were born, we were all of us living; and when we sinned, we see what we are to

it after death.

57 Then answered he me, and said, This is the condition of the battel, which man that is born upon the earth, shall fight.

58 That if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Chuse thee life that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, nor me which have spoken unto them;

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world;

be liable to after this, [*nothing*] but sorrow and pains.

57 He said unto me, This is the imagination and thoughts of this world; that any man whatsoever, of all that are born upon the earth;

58 If he fights and be found conquered, he is liable to the sorrow of which thou spakest; and if he overcome, he shall deserve the joy of which I spake.

59 Because this is the way concerning which Moses spake to the people when he was alive, saying, Chuse for thy self the ways of life, and thou shalt live;

60 But they hearkned not to him, nor obeyed him in their hearts, nor the prophets which came after him, nor me who am speaking to thee:

61 Wherefore I am not grieved, nor am against their destruction, but rejoice in it; because their hearts did not submit to that which is good.

62 Then I said; Now know I, my Lord, that the most High is called merciful, because he hath been merciful to those that never had any being.

63 And upon those also that turn to his law.

64 And that he is patient, and long suffereth those that have sinned, as his creatures.

65 And that he is bountiful, for he is ready to give where it needeth.

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth ;

63 And he is gracious in showing compassion upon those who have accustomed themselves to a good course, and kept his law :

64 And he is forbearing, long-suffering, and hath waited a long time upon those who have sinned in their works. And he giveth reward to the workers of righteousness ;

65 For he giveth freely to those who shew a good intention, and *the reward* shall be like the works.

66 And he is of great mercy, because he multiplieth more and more his mercy upon those who do not humble themselves, that they may repent, and turn to him by repentance, and make large confession to him with thanksgiving. Because if his indignation were vehement, this world would not be at all ; neither would the life of those that are in it be found. And he giveth gifts which are worthy of thanksgiving ;

67,68,69 For if it were not for the abundance of the gifts of his goodness (who doth extraordinary good things for the wicked and ungodly sinners) the

for if he did not so^a of his goodnes, that they which have committed iniquities; might be eased of them, the ten thousandth part of men should not remain living.

69 And being judg, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

ten thousands of men could not live. And he is a just judg, and doth not respect persons; for if he did not pardon and pass by those who have declined from his precepts and the word written in the law, and blot out their sins;

70 This little remnant would not escape at all, nor be found in the number of the multitude.

C H A P. VIII.

AND he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras: As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

AND he answered me, saying, The most High hath made this world for many, but the world to come, which is to begin, for few.

2 I will tell thee a similitude, Esdras: As when thou askest the earth, it shall tell thee that it hath brought forth much mould whereof earthen vessels are made, but little dust of which gold is made, so are the works and deeds of this present world.

3 There are a great many in it, but few shall be saved.

4 So answered I, and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only, to live.

6 O Lord, if thou suffer not thy servant that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it, how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But ~~that~~ which keepeth, and ~~is~~ kept, shall both be preserved: and when the

4 Then he said unto me also, The soul is mixed with the understanding, by its descending into it;

5 And the thought draweth to it the hearing of the ear. And as for thee; what belongeth to all the time is not given to thee, but only a little part of life in the world.

6 And I said unto him, O Lord! if thou didst command me thy servant, to make prayer and supplication before thee, give fruit to my heart, that it may bring forth fruit; that in this I may have gain and profit; that all that are clothed with flesh may be able to be saved.

7 For we are all one, and the work of thy hands according to thy word.

8 Thou broughtest us thy creatures made of flesh out of the womb; and didst command that a part should be kept for the fire and the water, which thou hast form'd and created.

9 And these created things are kept by thee; and when thou openest

time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned, may be nourished for a time, till thou disposedst it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak (touching man in general, thou knowest best) but touching thy peo-

ple the womb to bring forth what is in it,

10 Thou commandedst that there should be what is required for necessary nourishment: namely, that milk should be made in the breasts:

11 That he that was formed might be nourished with this milk for a season. Then thou governedst him by thy mercy,

12 And wast careful over him in thy righteousness. And thou didst teach him thy laws, and didst make him to understand by thy knowledg.

13 Then thou didst put to death him whom thou hadst created and loved also, because he was the work of thine hands.

14 Now if thou destroyedst him after all this trouble, I mean him whom thou hast created, why didst thou give him a being at all?

15 And now I will speak concerning every thing *which* thou hast prepared for the sake of thy people, ple,

ple, for whose sake I am sorry ;

16 And for thine inheritance, for whose cause I mourn ; and for Israel, for whom I am heavy ; and for Jacob, for whose sake I am troubled :

17 Therefore will I begin to pray before thee, for my self and for them : for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judg which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee : This is the beginning of the words of Esdras, before he was taken up : and I said,

20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air ;

21 Whose throne is inestimable, whose glory may not be comprehended, before whom the hosts of angels stand with trembling.

22 (Whose service is conversant in wind and fire) whose word is true, and sayings constant, whose

for whose sake I am sorry ; and for thine inheritance, for whose cause I mourn :

16 And for Israel, for whom my heart is grieved ; and for the seed of *Jacob*, for whose sake I am troubled.

17 Therefore I will begin to pray for my self and them all.

18 For I have seen the stroke that was for thy established creation.

19 Therefore hear my voice, and attend to the word of my mouth ; and lo ! I will speak before thee. I answered, saying,

20 O Lord ! who art before everlasting ages, who narrowly searcheth the heavens, and every thing which is above the height ;

21 Whose throne cannot be guess'd at, nor his glory be measured nor comprehended ; round about whom many Powers stand :

22 Whose arms give light and glister ; as wind and fire : whose word is great *and* true ; whose com-

commandment is strong,
and ordinance fearful,

mandments are firm and
standing in every respect,
and the * words of his
name are fearful :

23 Whose look drieth up
the depths, and indignation
maketh the mountains to
melt away, which the truth
witnesseth:

23 Whose look drieth up
the deep; and at his rebuke
the mountains tremble, and
his righteousness and truth
are witnessed to him!

24 O hear the prayer of
thy servant, and give ear
to the petition of thy crea-
ture.

24 Hear the voice of thy
servant, and perform the
petition of him whom thou
hast created, and hearken
to my word.

25 For while I live, I
will speak; and so long as
I have understanding, I will
answer.

25 For while I live I
will speak; and so long as
thought is found in me, I
will answer.

26 O look not upon the
sins of thy people: but on
them which serve thee in
truth.

26 Rebuke not thy peo-
ple for their sins and their
errors, but look upon those
that serve thee in righteous-
ness and truth.

27 Regard not the wic-
ked inventions of the hea-
then: but the desire of
those that keep thy testi-
monies in afflictions.

27 And look not upon
the works of the wicked,
but upon those who have
kept thy covenant. For
behold they are in misery.

28 Think not upon those
that have walked feignedly
before thee: but remember
them which according to

28 Neither be thou an-
gry with us because of the
people, who have done vain
things in thy sight, and have

* The Arabick word Omeráo, which I have translated words, doth not signify so in pure Arabick, but I know nothing else that will come so near the sense. Perhaps the Translator might incline more to the signification of the Hebrew word *דברים* Omer, a word: which I do not insist upon.

thy will have known thy fear.

lived in vanity. Remember those that have known thy fear in their inward parts :

29 Let it not be thy will to destroy them which have lived like beasts : but to look upon them that have clearly taught thy law.

29 And destroy us not with the people who imitate the actions of irrational beasts ; but look upon those that have diligently searched after the light of thy law :

30 Take thou no indignation at them which are deemed worse than beasts : but love them that alway put their trust in thy righteousness and glory.

30 And be not angry with us among those, than whom the brute beasts are better ; but answer those that believe in thy glory stedfastly, and have put their confidence in thee alone.

31 For we and our fathers do languish of such diseases, but because of us sinners thou shalt be called merciful.

31 Thou, O God, art the God of our fathers, for we and they who went before us hope in thy mercy.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

32 For thou, O Lord, art called merciful, because of us sinners in whom there is no good work. And since thou hast purchased us to thy self for a people, thou art called gracious ;

33 For the just which have many good works laid up with thee, shall out of their own deeds receive reward.

33 Because the works of the righteous shine before thee, and because of their works they are worthy to receive the reward in the world to come which hath no end.

34 For

34 For what is man that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful, there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness, and thy goodness shall be declared, if thou be merciful unto them, which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright: and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction.

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward that they shall have.

40 Like as I have spoken now, so shall it come to pass.

34 O Lord, What is man that thou shouldst be angry with him?

35 In truth there is none of all the children that are born, who doth not sin; neither is there one of all that have any being, who doth not commit iniquity.

36 Herein will thy goodness appear, O Lord! if thou hast mercy upon a people, in which there is not any thing of the form of good found at all.

37 And he answered me saying, Thou hast spoken right; according to what he said, so shall it be.

38 Because of this in truth, I have negligently passed by those of my creatures which sinned, whether there was death, or judgment, or corruption, or destruction:

39 Because I rejoice in my righteous creatures, and their approaching to me, and their life, and the reward which they shall obtain in my kingdom:

40 For so it shall be, as it was said before concerning this.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season, cometh not up, neither doth all that is sowed take root: even so are of them that are sown in the world, they shall not be saved.

42 I answered then, and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season, or if there come too much rain, and corrupt it:

44 Even so perisheth man also which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

41 And as the husbandman casteth much seed upon the ground, and the planter planteth many trees; and in the time of fruit, all that he soweth is not saved, neither do all the plants live: so also shall it be in this present age; all of them shall not be saved.

42 And I said to him, If I have found favour in thy sight, suffer me to speak.

43 The seed of the husbandman is like a thing that doth not come up nor grow, and upon which there come no showers in their seasons, or which perisheth by many causes:

44 But as for man whom thou hast created with thy hand, and made him like to thy form (for he is like to thee) for the sake of whom thou createdst every thing; dost thou liken him to the seed which the husbandman soweth in the field?

45 Nay, O Lord! but look mercifully upon thy people, and be gracious to thine inheritance, because it is of thy forming, and it is fit that thou shouldst have mercy upon it.

46 Then answered he me, and said, Things present are for the present, and things to come, for such as be to come.

47 For thou comest far short, that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High,

49 In that thou hast humbled thy self, as it becometh thee, and hast not judged thy self worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thy self, and seek out

46 He answered me saying, What hath been is agreeable to this age; but as for things to come, they are agreeable to the world to come.

47 And as for thee, thou hast continued very long in thy opposition, † because thou art found that in thee there is mercy over my creatures more than in me. Thou hadst like to have compared thy self unto, and reckon'd *thy self* among the wicked;

48 Whereas thou art not wicked:

49 In this the most High admireth thy doing, in that thou hast walked in an humble thought, as became thee, and didst not equal thy self with the righteous, so as to glory too much in thy thought.

[Here wants a Leaf in the Arabick Manuscript.]

† There is no question but it ought to be put interrogatively, thus: Is it because thou hast more mercy towards my creatures than I have?

the glory for such as be like thee.

52 For unto you is Paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten.

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover, they have trodden down his righteous;

58 And said in their heart that there is no God, yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so thirst and pain are pre-

pared for them ; for it was not his will that men should come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I, and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders which thou wilt begin to do in the last times, but at what time thou hast not shewed me.

C H A P. IX.

HE answered me then, and said, Measure thou the time diligently in it self ; and when thou seest part of the signs past which I have told thee before,

2 Then shalt thou understand that it is the very same time wherein the Highest will begin to visit the world which he made,

*** the signs which I told thee before.

2 Then shalt thou understand that it is the time which the most High hath fixed, in which he will visit the present world.

3 Therefore when there shall be seen earthquakes, and uproars of the people in the world,

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning, and an end, and the end is manifest :

6 Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders : for I have sanctified them

3 And when they see in this world, the changes and tumults and seditions of the nations, and the tyranny of the heads and governours of the people in *several* places, and the want of a director of the princes;

4 Then shalt thou understand that the most High spake concerning these in the first days, as of a people that were.

5 For the beginning of this world hath already appear'd, and the end of it shall also appear.

6 And it shall be known, that these are the times which the most High hath determined, that the beginning which had not appeared should appear with powers and wonders, and the end should be with deeds and works and signs.

7 And whosoever shall be saved and escape, and then fly from good works, and the true faith which is in God :

8 He shall be left behind in these troubles which I have mentioned before, deservedly. Because he saw my salvation upon the earth,
for

for me, from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully, shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it:

12 The same must know it after death by pain.

13 And therefore be thou not curious, how the ungodly shall be punished, and when: but enquire how the righteous shall be saved,

and upon the mountain of my Holiness; which I have sanctified before *the creation* of the world.

9 Then shall they that have declined from my paths be surprized and astonished; and they who have neglected my fear, shall be punished with variety of torments;

10 Because they did not know me that they might live, and that it might be well with them;

11 And they who have declined from my law that they might have liberty, and I used mercy towards them, as long as the gate of repentance was open to them in its time: but they did not understand nor consider that they might return; but this people turned aside and deviated, and did not obey in their hearts.

12 Wherefore, after they are dead, when they are in torment, into which they shall be cast, they must of necessity understand who it is that they have rejected.

13 And as for thee, be not thou too curious and inquisitive in saying, How shall the wicked be punished? but seek and ask, whose

whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter : that there be many more of them which perish, than of them which shall be saved :

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed: as the flowers be, such are the colours also: such as the workman is, such also is the work: and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed, but now the man-

and enquire how the righteous shall be saved; to whom the world to come belongeth; and for whom the future world was prepared; that they might abide for ever.

14 I answered him and said,

15, 16 I have said before, and now do speak, and will speak it also hereafter: That the multitude of those that perish doth as much exceed the number of those that are saved, as a deep water doth a drop of rain.

17 And he said unto me, All the earth is according to the measure of its seed: and according to the kind of the good branches, so is the world which springeth up out of it: and according to the works of every one, so will be the judgment: and according to the signs of the field, so is the measure of the threshing floor.

18, 19 For they that shall be in this age, are more than those which are numbered here: for it was prepared for those that belong to the world to come, which are to be in it without any

ners of them which are created in this world, that is made, are corrupted by a perpetual feed, and by a law which is unsearchable, rid themselves.

20 So I considered the world, and behold, there was peril, because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field, taste no flesh, drink no wine,

persons hindring them. For that world is not like this present, temporal, secular one, but permanent: in which are good things, and mansions which cannot be comprehended. But as for the people of this age, they have corrupted their ways with evil works.

20 And when I saw this age tending to destruction with the world, and that it is in distress because of the works which have been done in it,

21 I looked in mercy, and kept to my self a feed of a cluster, and one branch of a tree out of a great wood.

22 And I will destroy the multitude which have walked in vanity, and will keep to my self peculiarly this feed, and this great branch of a tree which I have fitted for my self with much labour.

23 And thou, if thou stayest fasting seven other days,

24 And goest into the green field, full of sweet flowers, to a place in which there is no house built; and eatest nothing but these
but

but eat flowers only)

25 And pray unto the Highest continually, then will I come, and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grafs, and my heart was vexed within me like as before.

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thy self unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, Hear me, O Israel, and mark my words, thou seed of Jacob.

green things, and herbs of a sharp smell, and tastest no flesh, nor drinkest wine, but only good herbs:

25 And prayest to the most High earnestly; then I will come and talk with thee.

26 So I went to the field according to the command, to a place which is called Araat; and I sat there among the flowers, and eat the herbs of that field, and the nourishment of them satisfied me.

27 And after seven days, as I was lying upon the corn, and my heart was troubled as at the beginning;

28 I opened my mouth, and began to talk in the presence of the most High, saying,

29 O Lord! didst thou not openly appear to our fathers in the desert, when they went out of the land of Egypt, and entered into the desert, a desolate place where no man travelled, and in which there was no water nor fruit?

30 And spakest after this manner, saying, Hear my saying, O Israel! and understand my word, O seed of Jacob!

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and observed not thy ordinances ; and though the fruit of thy law did not perish, neither could it, for it was thine :

33 Yet they that received it, perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that that being perished wherein it was sown or cast into,

35 That thing also which was sown or cast therein, or received, doth perish, and remaineth not with us : but with us it hath not hapned so.

36 For we that have received the law, perish by sin, and our heart also which received it.

31 Behold I will plant my law in you, that it may grow, and bring forth fruit in you ; and ye shall be glorified by it for ever.

32 Now, as for our fathers, they received the precept, and did not keep it, nor did they meditate upon the knowledg of thy legal commands. But as for the fruit which is in the law, it did not fall to the ground, because it is impossible that it should fall at all ; for it had its being from thee.

33 And as for those which received it, they perished because they did not keep it.

34 And behold now, as the earth was made for the seed which ariseth out of it, and the sea for ships which pass upon it, and vessels for meat and drink :

35 And when any thing that was planted or sown is destroy'd, they who preserved it and took care of it remain firm and in being : but as for us, the matter is not so.

36 For we having received the precept, and sinning, perish together with our heart that received it ;

37 Notwithstanding, the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned, and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepst thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail my self, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, tho

37 But as for the law, it perisheth not, but remaineth in its honour.

38 And whilst I was speaking this in my heart, I lift up mine eyes and saw a woman on my right hand, which mourned and wept vehemently, and her soul was full of sorrow, and her garments were rent, and ashes were upon her head.

39 And I afterwards remained in the thoughts which I was thinking of in my heart. Then I turned my face towards her,

40 And said unto her, What maketh thee weep, and what is thy condition in this lamentation?

41 And she said unto me; O Sir! suffer me to weep for my self alone, and to increase my lamentation doubly for the grief of my heart. For my heart, full of bitterness, lifteth it self up; and I have had affliction and much humbling.

42 And I said unto her, What hath befallen thee?

43 She said, I thy servant was barren and had no child; and I † lived with

† Arab. *fat.*

I had an husband thirty years; my husband thirty years; years.

44 And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

45 After thirty years, God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nourished him with great travel.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

44 And I begged of God every day, during the space of this thirty years, that he would give fruit to my womb.

45 And after the thirty years were compleat, the Lord heard his handmaid, and had regard to my humiliation, and turned to my distress; and gave me a son, and I rejoiced in him exceedingly, and my husband also and all my neighbours. And we glorified the most mighty God.

46 And I brought him up with a great deal of trouble:

47 And when he was grown up and arrived to his full stature, I took him a wife, and I made him a † feast.

C H A P. X.

AND it so came to pass, that when my son was entred into his wedding chamber, he fell down and died.

2 Then we all overthrew the lights, and all my

NOW when my son went into his chamber and secret apartment, he fell down suddenly and died:

2 And our light was turned into darkness, in

† Asab. *A day of drinking.*

neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet: then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn, and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what hapneth unto us,

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now seeing we all mourn, and are sad, for we are all in heaviness, art

that it was extinguished; and all my neighbours arose and came to me, and began to talk with me and comfort me, all the night till the morning.

3 And I was wholly oppress'd with sorrow, and I arose in the night and fled, and came to this field, *this* desert place, as thou seest me:

4 And I think in my self not to return to my city again; but stay here, and neither eat nor drink, but mourn continually and fast till I die.

5 Then I laid aside from me those thoughts which I was thinking with my self; and I answered her with indignation, saying,

6 Thou art exceeding foolish above all women. Seest thou not our grief, and what hath befallen us?

7 Because the mother of us all, which is Sion, is in pain and grief of heart, and in affliction; for she is despised very much and contemned:

8 And now lamentation is necessary, but not thy lamentation; but lamenta-

thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn, for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come: and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she that hath lost so great a multitude, and not thou which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows:

13 But the earth *not so*; for the multitude present in it, according to the course of the earth, is gone as it came:

14 Then say I unto thee, like as thou hast brought forth with labour, even so

tion and grief are proper for us. For the grief of thy heart is but for one son.

9 Now ask the earth, and it shall tell thee, that it is fitter to grieve for those multitudes which are upon it:

10 For from the beginning they were all of it, and out of it shall they that shall be born afterwards come. And behold, they now are going to destruction; for most of them are *employed* in vain things.

11 Dost thou see that there is more need of mourning for these multitudes that perish, than for one son which thou hadst, for whom thou mournest?

12 Now if thou sayest, my grief is not like to the grief of the earth; because this is the fruit of my womb properly, which I bare with great pains and sorrow, and he perished:

13 But as for the earth, it goeth on in a course of tranquillity, and the multitude which are upon it pass away as hath been before.

14 I say unto thee, as thou didst bring forth in sorrow and pains, so the
the

the earth also hath given her fruit, namely man, ever since the beginning, unto him that made her.

15 Now therefore keep thy sorrow to thy self, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended amongst women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? Be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed,

earth also hath given her fruit, namely man, ever since the beginning, unto him that created him.

15 Now therefore contain thy self from grief of heart, and refrain; and take with firmness of mind, this calamity and judgment which is befallen thee.

16 For if thou dost accept what God hath determined, thou shalt receive thy son in a certain time, and shalt be praised among women.

17 Go now therefore to the city to thine husband.

18 And she said unto me, I cannot do this; neither will I go into the city to my husband, but here will I die in this place.

19 So I proceeded to speak further unto her, and said;

20 Do not so, but comfort thine heart with the adversity of Sion, and take example by the griefs of Jerusalem.

21 For behold thou seest the place of our purity, and the holy temple is fallen, and become waste and desolate. And our altar is thrown down;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished, our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak.

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

22 And our lamps are extinguished and ceased, and our glory is done away, and the light which was placed for us upon a candlestick is put out. And the ark of the covenant is carried away in the spoil. And they have defiled the sanctuary: and the name of the most Holy also, by which we were called, have they polluted; and have broken in upon the freedom of our liberty, and have polluted the Levites the priests: and our virgins have they defiled, and taken our wives by force. They have snatched away our righteous men, and made slaves of our young men; and made a prey of our little ones.

23 And what is greater than all this, is, that they have trampled under foot the seal which is in Sion; and made it void of the glory which it had; and it is delivered into the hands of those that hate us.

24 Now therefore, lay aside from thee the excess of grief; and throw away from thee the greatness of sorrow, that the most High may accept thee, and lighten the breaking of sorrow of heart.

25 And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful, so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed it self from the foundations; then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and

25 And whilst I was speaking this to her, her face on a sudden shined very much, like lightning in its appearance, so that I was afraid to come near her; and my heart was exceedingly astonished; and I continued pondering with myself, what this should be.

26 When immediately she cried out with a great terrible voice, so that the earth shook because of this voice;

27 And she appeared to me no longer like a woman, but like a great city built, and with a large habitation having foundations. And I remained in great fear, and cried with a most high voice,

28 Where now is Uriel the angel, who came to me at first? for it is he that brought me to this place in which this marvellous thing hath been, so that my end is near to destruction, and my knowledg is made vile.

29 And whilst I was speaking this, the angel which came to me at first, came to me: and when he saw me

30 Cast upon the ground like one dead, and my un-

mine

mine understanding was taken from me ; and he took me by the right hand and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee ? and why art thou so disquieted, and why is thine understanding troubled, and the thoughts of thine heart ?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field ; and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on my lord in me, only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream ?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this vision.

derstanding was altered ; he laid hold on my right hand, and strengthened me, and raised me up upon my feet ; and said unto me,

31 Why art thou troubled, and why is thy understanding changed, and the thoughts of what is known in thy heart ?

32 And I said to him, because thou hast forsaken me ; and yet I did according to thy word, and sat here in this field : and behold I have seen what I am not able to explain.

33 And he said unto me, Stand like a stout man, and attend with thy understanding.

34 And I said unto him, Speak, O my lord, only do not forsake me, lest I die before the time.

35, 36 For I have seen what I never saw the like of before ; and have heard what I never heard before in my understanding, and my soul is not able to bear it.

37 Now therefore I thy servant beg of thee to teach me the signification of this hidden thing.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest.

41 Thou sawest a woman mourning, and thou beganst to comfort her.

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution.

44 This woman whom thou sawest, is Sion: and whereas she said unto thee (even she whom thou seest as a city builded:)

45 Whereas, *I say*, she said unto thee that she hath been thirty years barren;

38 He answered me saying, Harken whilst I teach thee, and make thee understand that concerning which thou askest, and of which thou art afraid. For the most High hath revealed to thee a great secret:

39 For he hath seen the uprightness of thy heart; and that thy heart is troubled, and thy soul grieved, because of his people; and thou weepest for the sake of Sion.

40 This is the signification of the woman which appeared to thee lately:

41 And thou sawest her weeping, and didst talk with her;

42 And she was like a woman, but she is not a natural woman; but a city appeared on a sudden, standing, built.

43 And she talked with thee concerning the death of her son. This is the description of her.

44 The woman which thou sawest, is Sion, which is built like a city.

45 And her saying to thee, I continued barren thirty years, *is*, because to those

those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings, and then bare the barren a son.

47 And whereas she told thee, that she nourished him with labour; that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage-chamber, happened to have a fall and died, this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou beganst to comfort her; and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he

this age there are three thousand years in which there were not offered in it sacrifices nor oblations:

46 And after those three thousand years, Solomon built the city and the temple; and offered there burnt-offerings and oblations. Then in that time this barren woman bare her son.

47 And as for her saying to thee, I brought him up with labour and pains; so it was in the raising Jerusalem.

48 And for her saying, that my son went into his private chamber, and fell down instantly and died; which was a great misfortune to her: this is the wasting and destruction of Jerusalem.

49 And whereas thou sawest her likeness, and how she bewailed her son, and thou didst begin to speak to her concerning every thing which had befallen her;

50 When the most High saw that thou wast grieved in thy soul, and that thy heart was pained very much for her sake; he shewed shewed

shewed thee the brightness of her glory, and the comeliness of her beauty.

51 And therefore I bade thee remain in the field, where no house was builded.

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see :

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art

thee the greatness of the brightness of her glory, and the comeliness of her beauty :

51 Therefore I said unto thee, that thou shouldst remain in this field, in a place where no house was built,

52 Because the most High knew that he would shew thee all this.

53 Therefore I commanded thee to come into this ground, a place in which there was no foundation of building :

54 Neither can the building of the work of man's hands stand in the place in which the Lord will shew thee the wonders, and the fort of the city.

55 And as for thee, fear not ; nor let thy heart be weak : but walk and enter into its streets, and see the disposition of it, and the largeness of its extent ; and what sort of buildings *they are*, as much as thine eye is able to see.

56 And so for hearing, hear as much as the hearing of thy ears can comprehend.

57 For thou art blessed more than many, and thy called

called with the Highest, and so are but few.

58 But to morrow at night thou shalt remain here.

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon earth in the last days. So I slept that night, and another, like as he commanded me.

name is known with the most High, as *that of* little children.

58 And stay here the night which is after to morrow;

59 And the most High shall shew thee a vision of sight, concerning things which he shall do in the latter times. And when I had slept there that night as he commanded me,

C H A P. XI.

THEN saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers, and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other,

IN the second night I beheld in the visions, and there ascended from the sea an eagle that had twelve wings and three heads.

2 Then I beheld his wings, and they were swiftly spread at once over the face of the whole earth; and the winds of heaven blowed upon him, and the clouds of heaven came to him.

3 And I beheld, and lo there went out from his wings little wings, and these other became little wings and small.

4 And his heads were silent, and did not speak: and the head which was in
yet

yet rested it with the residue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once, sleep every one in his own place, and watch by course.

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbred her contrary feathers, and behold there were eight of them.

the middle was greater than all the heads, and it was also silent like them.

5 And I said, and behold the eagle flew with its wings, and reigned over the earth and all that was therein :

6 And I beheld till every thing that was under the heaven submitted to it; neither could any thing that was created stand against it.

7 And I beheld the eagle, and lo he stood upon his talons; and he cried with a voice towards his wings, saying,

8 It is likely, that all you would desire to be awake and watch at the same time; but let every one of you sleep in his nest, and at times he shall go out, and keep guard, *and* shall watch.

9 And as for the heads, they shall keep guard at the last.

10 And I saw *that* the voice of this eagle did not come from his head, but from his middle;

11 And I reckoned the number of his small wings, and they were eight.

12 And I looked, and behold, on the right side there arose one feather, and reigned over all the earth.

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time.

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast born rule over the earth so long: This I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after ano-

12 And I looked, and behold, one of the wings which was on the right side stood up, and went out, and compassed about the face of the whole earth:

13 And after it had went round, the end of it came and it perished; so that no footstep of it appeared. Then the second arose and went out, and this other reigned a great time.

14 And when the time of his end came, that he should perish like the first;

15 Behold a voice came unto him, saying,

16 † O thou that hast reigned upon the earth this long time; behold I tell thee, that after thy destruction,

17 There shall not be after thee any that shall reign so great a time, but half of it.

18 Then the third rose up and reigned: and this last head, like the other two that were gone, also perished.

19 In like manner, the rest of the wings rose up

† O he that hath reigned upon the earth, &c.

ther, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in process of time the feathers that followed stood up upon the right side, that they might rule also: and some of them ruled, but within a while they appeared no more.

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing, thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up,

one after another, from the beginning of every one of them to the end of it.

20 And I saw, behold the time came, *that* the wings rose up, and stood to establish dominions. And one of them reigned, *and* then perished;

21 And the other stood up, but he did not reign and exercise dominion.

22 And I beheld after this, and lo the twelve wings perished, and two of these wings which ascended.

23 And there remained nothing of the carcase of the eagle, but the three heads and six little wings, which went out and arose from the twelve wings.

24 And [I] looked and saw, and lo two of the little wings were parted from the right side of the head, and the four other little ones arose above;

25 And when they rose up, they possessed dominions.

26 And I saw one of them, when he stood up,

but shortly it appeared no more. perished quickly.

27 And the second was sooner away than the first.

27 And likewise the second perished quickly like the first.

28 And I beheld, and lo, the two that remained, thought also in themselves to reign.

28 And I beheld the two which remained, and lo, they were angry, and began to look upward.

29 And when they so thought, behold, there awakened one of the heads, that were at rest, namely, it that was in the midst, for that was greater than the two other heads.

29 And lo! one of the heads which were at rest, which were in the middle, looked upwards, and it was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

30 And I saw that whilst it spake to the two other heads, they bent down,

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

31 And were turned about; both they and the other which was with them both. And they two swallowed up the two little wings, which were angry because of the dominion.

32 But this head put the whole earth in fear, and bare rule in it, over all those that dwelt upon the earth with much oppression: and it had the governance of the world, more than all the wings that had been.

32 And this head governed all the earth, and punished those that were upon it with great trouble and affliction and hardship, and grew mighty over the whole habitable world, more than these little wings which had been.

33 And after this I beheld, and lo, the head that was in the midst suddenly

33 And I saw also, that this great head perished like all the wings.

appeared

appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts whom I made to reign in my world, that the end of their times might come thro them?

40 And the fourth came, and overcame all the beasts

34 And the two other heads were left. And these two began to have dominion over the whole earth.

35 And I saw the head which was on the right side swallow up that which was on the left side:

36 And I heard a voice saying to me, Look before thee, and know what thou seest.

37 And I looked, and behold *something* like a lion * arose and came from the desert, searching and roaring. And I beheld, and he † uttered the voice of a man towards the eagle, and said [|| to me] thus:

38 Hear, that I may speak to thee: Thus saith the most High,

39 Art not thou it that remainest of the four beasts which I created from the beginning of the world, that in them the end of the times might come?

40 And thou art the fourth which art come, and

* Arab. *Istáikada*, i. e. *awoke*.

† Arab. *gave*.

|| *The word Li which signifieth to me, is superfluous in the Arabick Copy, and spoileth the sense.*

that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved lyars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times; and behold, they are ended, and his abominations are fulfilled.

45 And therefore, appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor

hast overcome the beasts which are passed and were before; and hast prevailed over this present age with labours, universally: with great affliction hast thou oppressed the habitable world all this time with fraud and deceit;

41 Neither didst thou judg the earth with truth.

42 Thou hast spoiled the meek, and made a prey of them. And thou hast punished the upright, and hast hated those that walk in righteousness; thou hast loved the makers of a lye, and hast destroyed the strong holds of the perfect; and hast brought to contempt those who did not oppose thee:

43 And thy curse is ascended to the most High; and thy pride hath reached to the most Mighty.

44 And the most High hath looked upon the times which * he hath, and hath found that they are finished, and his age is at an end.

45 Because of this, thou shalt perish with destruction, O eagle! and thy horrible wings, and the remainder

* Or, which are his.

thy malicious heads, nor thy hurtful claws, nor all thy vain body :

46 That all the earth may be refreshed, and may return, being delivered from thy violence; and that she may hope for the judgment and mercy of him that made her.

of thy little wicked wings, and thy rebellious heads, and thy laborious talons, and thy whole wicked body:

46 That the earth may find consolation and life and rest; and be eased of thy burden, and be freed from thine iniquity: and it shall look to the determination of judgment, and to my mercy which I have * used towards it.

C H A P. XII.

AND it came to pass whilst the lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more; and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar.

3 And I saw, and behold, they appeared no more: and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the

AND when the lion had finished all this speech to the eagle,

2 This other head which was left, perished; and the two little ones which belonged to the head, which went about, arose that they might govern: but their government turned to destruction, and the extremity of disturbance and commotion.

3 Then I saw that these other perished, and that all the body of the eagle was burned. And the earth was exceedingly astonished at such *things* as this. And I

* Arab. *made with it, or, done with it.*

trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit: and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face,

8 Comfort me then, and shew me thy servant the interpretation, and plain difference of this fearful vision, that thou mayst perfectly comfort my soul.

9 For thou hast judged me worthy, to shew me

also awoke, thro great astonishment and quaking and great fear. And I said in my spirit,

4 Lo! they have taught me this, that I may be inquisitive, and search more diligently after the ways of the most High.

5 And behold my heart went away, and my spirit laboured within me very much: and there was not left in me one faculty, by reason of this great labour full of fear, which had happened to me this night.

6 And now I beseech the most High to strengthen me to the end.

7 Then I said, O my Lord the Lord! if I have found favour in thy sight, and if thou hast honoured me more than I was worthy of, and hast exalted me very much;

8 Strengthen my power: and if my prayer hath ascended unto thee, strengthen me, and teach me the interpretation of the dreadful visions, that thou mayst perfectly comfort my soul.

9 And make me worthy * to be taught the end of

* Arab. *make me worthy that thou mayst teach me.*

the last times.

10 And he said unto me,
This is the interpretation
of the vision.

11 The eagle whom thou
sawest come up from the
sea, is the kingdom, which
was seen in the vision of
thy brother Daniel.

12 But it was not ex-
pounded unto him, there-
fore now I declare it unto
thee.

13 Behold, the days will
come, that there shall rise
up a kingdom upon earth,
and it shall be feared above
all the kingdoms that were
before it.

14 In the same shall
twelve kings reign one af-
ter another:

15 Whereof the second
shall begin to reign, and
shall have more time than
any of the twelve.

16 And this do the
twelve wings signify, which
thou sawest.

17 As for the voice
which thou heardst speak,

the times, and the latter
seasons explain thou to me.

10 And he said to me,
This is the interpretation,
and the explication of the
vision which thou hast seen.

11 The eagle which thou
sawest ascend from the sea,
is this fourth kingdom
which thy brother Daniel
the prophet saw;

12 But the things were
not explained to him, so as
I shall explain them to thee
now.

13 For behold the days
shall come, *in which* a king-
dom shall rise up upon the
earth, and it shall be ter-
rible, more than all the
kingdoms which have been
before it.

14 And out of it shall
arise twelve kings, † one
after the other.

15 And this *second* shall
reign a long time more than
the twelve.

16 And this is the mean-
ing of the exposition of the
twelve wings which thou
sawest belonging to the ea-
gle.

17 And thou also sawest
his voice, that he did not

† Arab. *The first, and after him the second.*

and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation ;

18 That after the time of that kingdom, there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under-feathers sticking to her wings, this is the interpretation ;

20 That in him there shall arise eight kings, whose time shall be but small, and their years swift.

21 And two of them shall perish: the middle time approaching, four shall be kept until their end begin to approach, but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation.

speak from his head, but from the midst of his sides ; this is the interpretation of the † thing.

18 Behold in the time of this kingdom there shall be disturbance and commotion, and no small division: and it shall suffer pain, and be in distress even to the extremity of falling; but it shall not fall in that time, but shall return to its former government.

19 Then thou sawest that the other eight wings arose from the wings of the eagle: this is the meaning.

20 There shall arise eight kings, whose days shall be light, and steady and quiet, and their times determined.

21 And two of them shall perish when their times approach. And the four shall be kept until the time *in which* they also shall receive their completion: and two shall be kept to the last.

22 Thou also sawest the three heads which were at quiet and rest: this is the interpretation of them.

† Arab. of the saying.

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain, shall be slain with the sword.

28 For the sword of the one shall devour the other; but at the last shall he fall thro the sword himself.

29 And whereas thou sawest two feathers under

23 In the latter end of their completion, the most High shall raise up three kings; and in their days there shall be much trouble, and many turnings upside down; and they shall afflict the earth,

24 And those that are therein, thro greatness of injustice and hardship and evil punishments, more than those which were before them. Because of this they have called them the heads of the eagle;

25 Because they were the heads for the finishing of all wickedness, and the ending of all their sins and iniquities, and the completion of their latter end.

26 And whereas thou sawest the destruction of the head which was the greatest of them; one of them shall die upon his bed, and afterwards shall be punished;

27 And the other two which remain, shall perish with the sword.

29 Also, whereas thou sawest two little wings were
the

the wings, passing over the head that is on the right side :

30 It signifieth, that these are they whom the Highest hath kept unto their end : this is the small kingdom, and full of trouble, as thou sawest.

31 And the lion whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard,

32 This is the anointed which the Highest hath kept for them, and for their wickedness unto the end ; he shall reprove them, and shall upbraid them with their cruelty.

lifted up on high from the right side of the head ;

30 This is the interpretation of the signification, namely, That the most High shall keep them to the latter end, who were from the beginning in the bottom of destruction. And the whole end is agreeable to the beginning, as thou hast seen.

31 And the lion, which thou sawest that he came from the wilderness and roared, and spake to the eagle, and rebuked him for the iniquity of his oppression ; and all the word which he said to him as thou hast heard ;

32 This † is he whom the most High hath kept and caused to remain to the latter days, who shall arise from the seed of David, and shall come and talk with them concerning the wickedness which they have committed, and reprove them for their iniquities and their oppression ; and shall make them know their folly.

† Arab. MS. *A Prophecy concerning the Lord the Messias.*

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders; and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them;

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thy self yet seven days more, that it may be shewed thee, whatsoever it pleaseth

33 And above all things, shall make them stand before his judgment alive: and whilst he reproveth them, they shall perish.

34 And the rest of the people shall be saved * [and] by mercy and compassion. And they that shall be saved shall be upon the mount of my holiness, rejoicing till the completion of judgment, concerning which I spake to thee before, shall come.

35 This is the vision which thou sawest; and this is the signification of its interpretation:

36 And thou only hast been thought worthy of the secrets of the most High.

37 Write first all that thou hast seen in a book; and put it in a secret place:

38 And teach it the wise and understanding *men* of thy people, who thou knowest will receive it in their hearts, and will keep this secret.

39 But as for thee, stay here seven other days, that the most High may shew thee what he will instruct

* The [AND] is *superfluous* in the Arabick.

the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burnt in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud

thee in. Then he went away from me.

40 And when all the people heard that the seven days were past, and I not returned into the city; they gathered themselves all together from the least unto the greatest, and came unto me, and said unto me,

41 Wherein have we offended thee, and what evil have we done † against thee, that thou hast left us, and hast sat here?

42 When thou art he that art left us of all the prophets, like a cluster of the remainder of the vintage, and as a candle in a dark place; and like an haven of safety for a ship when it moveth in the deep.

43 What shall make us amends for all the evils which have befallen us,

44 If thou also leavest us? And what is left to us of excellency, but that we should be liable to the burning with which Sion was burnt?

45 Or are we better than those which died there? And I wept with greatness

† Arab. *with thee.*

voice. Then answered I them, and said,

46 Be of good comfort, O Israel: and be not heavy, thou house of Jacob!

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me, and did eat only in those days of the flowers of the field, and had my meat of the herbs:

of weeping and lamentation. And I answered, saying to them,

46 Be strong, O Israel! neither let thy heart be sorrowful, O house of Jacob!

47 For the remembrance of you is before the most High, and the most Mighty will not forget you; but he is for you a conqueror, victorious.

48 And I also will not leave you, nor depart far from you: only I came hither to pray because of the desolation of Sion, and to enquire diligently after the end of it, and the finishing of its affliction, and that of the holy place together.

49 Now therefore let every one of you go to his house, and I will come to you after certain days.

50 So the people went to the city, as I bad them;

51 And I sat in the place of the field as I was commanded; and I eat the greens and the herbs which had sweet flowers, which were in the field, only.

C H A P. XIII.

AND it came to pass after seven days, I dreamed a dream by night.

2 And lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo there was gathered together a multitude of men out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a

AND after seven days, when I was sleeping in the night;

2 I beheld, and lo, a vehement wind arose in the sea, so that all the waves thereof were troubled.

3 And I saw that this wind arose from the midst of the sea, like the person of a man. Then I saw this man fly with the clouds of heaven.

4 And to which place soever he turned his face, every one that he looked upon trembled; and to what place soever his voice reached, it was moved and shaken: and several places melted because of the voice of his mouth, as wax melteth when it feeleth the heat of the fire.

5 And I saw after this four winds of heaven; and lo! all mankind, whose number is not to be reckoned, were gathered together to make war with this man who ascended from the midst of the sea.

6 And I saw him make for himself a great mound
great

great mountain, and flew up upon it.

7 But I would have seen the region, or place where-out the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to subdue him, were fore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword, nor any instrument of war.

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixt together, the blast of fire, the flaming breath, and the great tempest, and fell with violence upon the multitude which was prepared to fight, and burnt them up every one: so that upon a sudden, of an innumerable multitude, nothing was to be perceived, but only dust

tain, and he went up to the top of it.

7 And I endeavoured to see the place from whence he had made this mountain, but I could not:

8 And afterwards I saw, that those who were gathered all together to make war with him, were afraid of him very much; but yet durst fight.

9 As for him, when he saw the multitude of the people which came, he did not lift up his hand, nor held sword, nor any instrument of war.

10 But only I saw, that when he lift up his voice, there went out of his mouth like a flame of fire, with a wind which compassed all round about; and a burning flame from his lips: and he threw sparks of tempest from his tongue.

11 And the whole place was troubled because of the waves of fire and the burning wind, and the multitude of sparks. And this multitude which were gathered together, which had prepared themselves for war, fell down and were extinguished, and they were all burnt on a sudden, so

and smell of smoke: when I saw this, I was afraid.

12 Afterward I saw the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer :

that there was not one of this innumerable multitude left, but only dust and ashes and smoke, which * arose.

12 Then after this, I saw, as I was standing, this man descend from heaven ;

13 And there was gathered to him a great multitude, and he made peace and agreement with those that were in peace which came to him ; and some of them were in a bad condition, and others in a good one, when they came to him : and some rejoiced, and others were bound in bonds. And other some brought those to him whose works were † various. As for my self, I awoke from my sleep, thro the greatness of astonishment and heartlessness, and vehement fear. And I prayed to the most High, saying,

14 Thou, O Lord, hast given understanding to thy servant from the beginning, that he might know all these wonders ; and hast made me worthy that thou shouldest receive my prayer.

* Arab. blew.

† i. e. partly good, partly bad.

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, wo unto them that shall be left in those days, and much more wo unto them that are not left behind.

17 For they that were not left, were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger, to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation.

15 Now therefore shew me the interpretation of the vision.

16 For I think in my heart, and say, Wo be to those that shall be left in those days; and much more wo unto them that are not left.

17 For those that were not left, their hearts were sorrowful;

18 Because they did not know what should be in the latter days, to which they did not reach. Because of this there shall be wo to them;

19 For they shall see the many troubles and adversities, as appeareth by this vision.

20 Because punishment and affliction shall be like the cloud of this world, which it cannot fly from, which is under it, so shall it be in the end of the days. And he answered me, saying,

21 I will teach thee the interpretation of the vision; and give thee the meaning of what thou saidst.

22 As for what thou didst say concerning those that shall be left, and those that shall not be left:

23 He that shall endure the peril in that time, hath kept himself: they that be fallen into danger, are such as have works and faith towards the Almighty.

24 Know this therefore, that they which be left behind, are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea;

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature; and he shall order them that are left behind.

27 And whereas thou sawest that out of his mouth there came as a blast of wind, and fire, and storm;

23 He that shall go thro the difficulties of that time, and preserve himself in the calamities, so as not to fall; * they are the workers of righteousness, in the faith and the truth with the most Mighty, the most High.

24 Know therefore that those who shall be left to the latter end, there shall be given to them greater blessings than to those that died before them.

25 And as for the interpretation of the vision, it is this: Thou sawest a man arise out from the midst of the sea;

26 † This is he whom the most High hath preserved and kept a long season: by whom he will deliver his creation. He is the person that shall judge and pass sentence upon all that shall be left.

27 And thou sawest that there went out of his mouth a blast, fire and a tempest.

* This manner of expression, viz. to have the former part of the sentence begin with a singular, and the latter with a plural, is frequent, especially among the christians and Jews that write in Arabick.

† Arab. MS. This is said of the Lord the Messiah.

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation.

29 Behold the day is come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen, which I shewed thee before; and then shall my son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battel they have one against another.

28 And that there was not with him a sword nor any instrument of war; and that he destroyed the people which came to make war against him: this is the signification.

29 There shall come the days when the most High will save those that are upon the earth.

30 There shall be astonishment and amazement upon the earth.

31 And they shall think of war: city shall rise up against city, and place against place, and nation against nation, and kingdom against kingdom.

32 And when these things shall come to pass, and these signs shall happen which I shewed thee before; then shall my son appear, whom thou sawest as a man ascending from the midst of the sea.

33 And whereas when all the people heard his voice, every one * laid aside his saying, and their war with one another;

* i. e. Ceased to insist upon any thing that he had said, or any difference of smaller moment, with any other person.

And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest.

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour, by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten Tribes which were carried away prisoners out of their own land, in the time of

34 And gathered together by consent; that is, the innumerable multitude, (as thou sawest) and would make war with him:

35 He shall stand upon the head of the mountain of the holy Sion;

36 And Sion shall come and appear plainly to every one, built and prepared. Whereas thou sawest a mountain, from whence was cut a stone without any hand:

37 And that my son reproved these people because of their wickedness and their vain works;

38 And set them before him to reprove them; and cast them into judgment and punishment, in which they shall be punished in hell to their destruction; neither did he take pains, for the fire was before him.

39 Then thou sawest also that he called and gathered to him the multitude, and made them friends.

40 These were the nine tribes and an half, whom they carried captive in the land, in the days of Sif-
Osea

Osea the king, whom Sal-
manafar the king of Assyria
led away captive: and he
carried them over the wa-
ters, and so came they into
another land.

41 But they took this
counsel among themselves,
that they would leave the
multitude of the heathen,
and go forth into a fur-
ther country, where never
mankind dwelt;

42 That they might
there keep their statutes,
which they never kept in
their own land.

43 And they entered in-
to Euphrates by the nar-
row passages of the river.

44 For the most High
then shewed signs for them,
and held still the flood, till
they were passed over.

ram; they whom Salmana-
far Asmouna carried cap-
tive. Asmouna was king
of Syria; and he is called
king of Mausaf, and he car-
ried them beyond the sea;
and all of them were in the
land scattered * The find-
ing of it * That they
might be by themselves a-
lone.

41 And they thus con-
sulted, agreeing together,
that they would not con-
tinue any longer amongst
the Gentiles, but would go
to a far country; a place,
where there never was man
at all:

42 That by this means
they might keep there the
laws which they had not
kept in their former land.

43 And the place to
which they went was a nar-
row place cross the Euphra-
tes.

44 And the most High
did wonderful works with
them: He caused running
waters to flow for them
from the sea; and the run-
ning water was *instead of*
tillage to the land to which
they went.

* Here are two defects in the Arabick Manuscript. Consult the Latin
Version.

45 For thro that country there was a great way to go, namely, of a year and a half: and the same region is called Arfareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord, that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

45 And the distance of the way to this land, was about a year and an half's journey; and the name of the country was Acfarâri Kararâwin.

46 And then they staid there till the latter days: and when they desired to pass over,

47 The most High restrained these fountains of water, which belonged to the sea; that they might be able to pass. And as for thy seeing this people gathered together in peace and agreement;

48 And as for those which shall be left of thy people, who shall be found in the mountain of my holiness:

49 When I shall have destroyed the multitude which was gathered together of the nations, I will return and fight for the people;

50 And will shew them very great wonders.

51 And I said, O Lord, what is the meaning? I saw this man arising from the midst of the sea.

52 And he said unto me, Like as thou canst neither seeke out, nor know the things that are in the deep of the sea; even so can no man upon the earth see my son, or those that be with him, but in the day time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and fought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest. After other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise

52 And he said unto me, Even as no one can comprehend or thorowly search out, so as to know what is in the depth of the sea; so cannot any man upon the earth see the secret of my son, because his works are wonderful, except in the time of his days.

53 This is the interpretation of the vision which thou hast seen: Because of this there is light upon thee, that thou alone mightest understand this.

54 For thou hast laid aside from thee, that which was thine own, and hast wholly given thy self up to that which belonged to me; and hast followed the commands of my law:

55 And hast governed thy self with understanding; and hast chosen learning, and invited knowledg to thee.

56 For this reason have I taught thee all this: for the reward perisheth not with the most High. And after three days I will talk with thee about other things; and will explain to thee openly other secrets.

57 So I went to this field in which were the
and

and thanks greatly unto the most High, because of his wonders which he did in time ;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

herbs; and I gave great glory to the most High, and praised him because of the wonders which he doth at all times ;

58 And how he hath disposed the times and seasons which are past, and those which were in them also. Then I sat three days.

C H A P. XIV.

AND it came to pass, upon the third day I sat under an oak, and behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord; and I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal my self unto Moses, and talked with him, when my people served in Egypt.

4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season ;

5 And told him many wondrous things, and shewed

AND when the fourth day came, I was sitting under a tree ; and lo ! a voice went out from a thorn-tree before me, saying, Ezrah, Ezrah.

2 And I said, Here. Then I was astonished and stood up.

3 And he said, I am he that appeared in the bush, and spake to Moses when the people were in slavery in Egypt.

4 And I sent him to bring the people out of Egypt; and I brought him out of the desert. Then I brought him up to mount Sinai, and covered him with a cloud many days ;

5 And shewed him great wonders: and taught him him

him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thine heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard;

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my son, and with such as be like thee, until the times be ended:

10 For the world hath lost his youth, and the time begins to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.

12 And there remaineth that which is after the half of the tenth part.

the secret of the times; and declared to him the latter end of the seasons. And I gave him precepts,

6 And instructed him in the word which it was necessary for him to publish; and in that which was necessary for him to keep secret, and not publish.

7 And behold, I will teach thee

8 The signs, concerning which I spake to thee in the vision which thou sawest; and keep thou the interpretation which thou hast heard in thy heart.

9 For thou shalt be translated from among men, and shalt live with my son; and with those that are like thy self; till the times of the seasons shall be finished.

10 And as for this age, its youth is gone, and the beauty of its newness: and the time of its old age is approached;

11, 12 And the greatest part of its years are past; and there remain but very few.

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen, shall be done hereafter.

17 For look how much the world shall be weaker, through age: so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

13 Now therefore admonish and manage thy children, and exhort thy people; and comfort and strengthen the weak which are among them; and teach the understanding *men* which are among them: and reject the life of this corruptible world,

14 And lay aside destructive thoughts and imaginations; and cast from thee the bond and the heavy burden of mankind; and lay aside the weakness of this nature,

15 Which is full of pains and diseases, and darkness which causeth trouble; and full of painful counsel: and hasten to be removed from this world which thou now seest,

16 For it is all imagination and vanity; and a worse than it shall be brought forth.

17 For it is necessary for this world to decline and grow old; and wickedness shall be multiplied upon the inhabitants of the earth:

18 And the truth shall be weakened and diminished, and lying shall draw near; and the time of the eagle which thou sawest in the vision hastneth.

19 Then

19 Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present; but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

19 And I said unto him;

20 Behold I will speak before thee, O Lord: and I will go as thou hast commanded me; and will teach the people which are present with me: but as for those which shall be after me, who shall lead them the right way to instruction? For darkness is placed over this world; and want of light to those that are therein.

21 For thy law have they burnt with fire; neither is there any one that knoweth the things which were from thee, nor those things which are to come.

22 Now if I have found favour before thee, put into my heart the holy spirit; that I may write the things which were from the beginning of the world, and that which was written in thy law, that men may find thy ways; and those who desire the other life, may walk in thy precepts.

23 And he answered me, saying, Go and gather the people together, and bid them not enquire for thee till the end of forty days;

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Afiel, these five which are ready to write swiftly,

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

24 And let them prepare for thee a a great many writing tables. And take with thee † Saran, and Dirin, and Limiyan, and Pharan and Afiel. These five shall get themselves ready, and write diligently.

25 Then thou shalt come hither; and I will light a candle of understanding in thy heart, which shall not be put out till the things shall be finished, which thou hast prepared to write.

26 And when thou hast finished them, show some of them to those who are worthy of it, and keep the remainder secret. And to morrow at this time thou shalt begin to write.

27 And I went as he commanded me, and called the people together, and spake to them, saying,

28 Hear, O Israel, these words.

29 *You*, whose fathers were strangers in the land of Egypt, and then were delivered from that place,

† The Arabick Transcriber did not know the names himself; for the Diacritical Points (by which, five letters in the Arabick alphabet are distinguished one from the other) are omitted.

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers and ye yourselves have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judg, he took from you in time the thing that he had given you.

33 And now are you here, and your brethren amongst you.

34 Therefore if so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgment come, when ye shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

30 And received the law of life, and did not keep it: And you also transgressed against him,

31 Who gave the land to us for an inheritance; and you committed iniquity with your fathers, and did not keep the ways which ye were commanded.

32 For the most High is a just judg: wherefore he hath taken from you the times of favour and grace;

33 And now you are here, and your brethren amongst you;

34 If you love your liberty and your instruction in your hearts, ye shall live, and shall be carefully preserved: and ye shall find mercy in the time of death.

35 For after death shall be judgment; when the other time shall come. Then shall the righteous appear in righteousness, also the works of the wicked shall not be hid.

36 As for me, let no man come to me, nor enquire after me at all, till forty days are past.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory.

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night, that were told, which they knew not. And they sat forty days, and they wrote in the day, and at night they ate bread.

37 Then I took with me the five men, as he commanded me; and I went into the field, and stayed there.

38 And on the morrow, behold there came a voice to me; saying, Ezrah, Ezrah, open thy mouth, and drink that I give thee to drink.

39 And when I opened my mouth, behold the cup which he would give me to drink, was full as it were of water; and the colour of it was like fire.

40 And I took it, and when I drank it, understanding flowed from my heart; and my inward parts gave forth wisdom. And my spirit kept the remembrance of things,

41 And my mouth was not stopped.

42 Then the most High gave understanding to the heart of the five men, that they might write what I should say to them; according to the order of the signs of the things succeeding one another, which they had not known. And I staid here forty days, and they wrote in the day, and ate bread in the night;

43 As for me, I spake in the day, and I held not my tongue by night :

44 In forty days they wrote two hundred and four books.

45 And it came to pass when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written, publish openly, that the worthy and unworthy may read it.

46 But keep the seventy last, that thou mayst deliver them only to such as be wise among the people.

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledg.

48 And I did so.

43 And I spake in the day, and held not my peace in the night.

44 And in forty days they wrote ninety four volumes of books.

45 And at the end of the forty days, the most High spake to me and said, Shew twenty four of the books which thou hast written, first : that the worthy and the unworthy may read them.

46 But keep the seventy last, that thou mayst deliver them to the wise men of thy people ;

47 For in them is found the leaven of wisdom and understanding, and a large sea of knowledg.

And I lived seventy six years after the 5025th year of the creation of the world, in the twelfth day of the third month. As for Ezrah, he was translated and taken into the land of the living, who are like unto him ; and he wrote all these things, and is called the Author of the Law, and of understanding and knowledg of the most

High ; to him be glory and power for ever. *Amen.*

The first book of Ezra, scribe of the law, is finished. And the second book shall follow it: thanks be to him that giveth understanding, for ever and ever. It was finished on the second day, being the seventeenth day of the month Barmahat, in the year of the holy martyrs 1051. O Lord be merciful to the sinner the transcriber, and the rest of the children of baptism. *Amen.*

C H A P. XV.

BEhold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord ;

2 And cause them to be written in paper : for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world, the sword, famine, death and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 There-

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore saith the Lord, I will surely avènge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a stretched-out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seed shall fail through the blasting, and hail, and with a fearful constellation.

14 Wo to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride, the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbours, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus: to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Wo to them that sin, and keep not my commandments, saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary;

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them; for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east.

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come and join battel with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature: and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them; and in their host shall be fear, and dread, and strife among their kings.

34 Behold, clouds from the east, and from the north unto the south; and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star: and blood shall be from the sword unto the belly;

36 And dung of men, unto the camel's hough,

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath, shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms, from the south, and from the north; and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place, an horrible star,

41 Fire and hail, and flying swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they shall break down the cities, and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven; and all they that be about her, shall bewail her.

45 And they that remain under her, shall do service unto them that have put her in fear.

46 And thou Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Wo be unto thee, thou wretch! because thou hast made thy self like unto her, and hast deckt thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee, widowhood, poverty, famine, sword and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not alway slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword; thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They

58 They that be in the mountains, shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble; and they shall be unto thee as fire,

62 And shall consume thee and thy cities, thy land and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive; and look what thou hast they shall spoil it, and marr the beauty of thy face.

C H A P. XVI.

WO be unto thee, Babylon and Asia! wo be unto thee, Egypt and Syria!

2 Gird up your selves with clothes of sack and hair, bewail your children and be sorry, for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea riseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also before the Lord, and before the glory of his power.

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon earth, shall not return again.

17 Wo is me, wo is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings, the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear, the beginning of evils: what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish are sent as scourges for amendment.

20 But for all these things, they shall not turn from their wickedness, nor be alway mindful of thy scourges.

21 Behold, victuals shall be so good and cheap upon earth, that they shall think themselves to be in good case; and even then shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth, shall perish of famine; and the other that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them ?

26 The grapes shall ripen, and who shall tread them ? for all places shall be desolate of men ;

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives :

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard :

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old ; and her ways, and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms ; the women shall mourn, having no husbands ; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it ; believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh ; and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son ; within two or three hours of her birth, great pains compass her womb ; which pains when the child cometh forth, they slack not a moment :

39 Even so shall not the plagues be slack to come upon the earth; and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battel, and in those evils, be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that had no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children: and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives; for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions and their own persons;

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as an whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh her self, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith

faith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts :

55 Which spake but the word, Let the earth be made, and it was made; Let the heaven be made, and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth :

63 Surely he knoweth your inventions, and what you think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold God himself is the judg, fear him : leave off from your sins, and forget your iniquities to meddle no more with them for ever ; so shall God lead you forth, and deliver you from all trouble.

68 For behold the burning wrath of a great multitude is kindled over you; and they shall take away certain of you, and feed you being idle with things offered unto idols.

69 And they that consent unto them shall be had in derision, and in reproach, and trodden under feet.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen, and they shall be tried as the gold in the fire.

74 Hear, O ye, my beloved, saith the Lord: behold the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: Let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities! like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undressed, and is cast into the fire to be consumed therewith.

F I N I S.

