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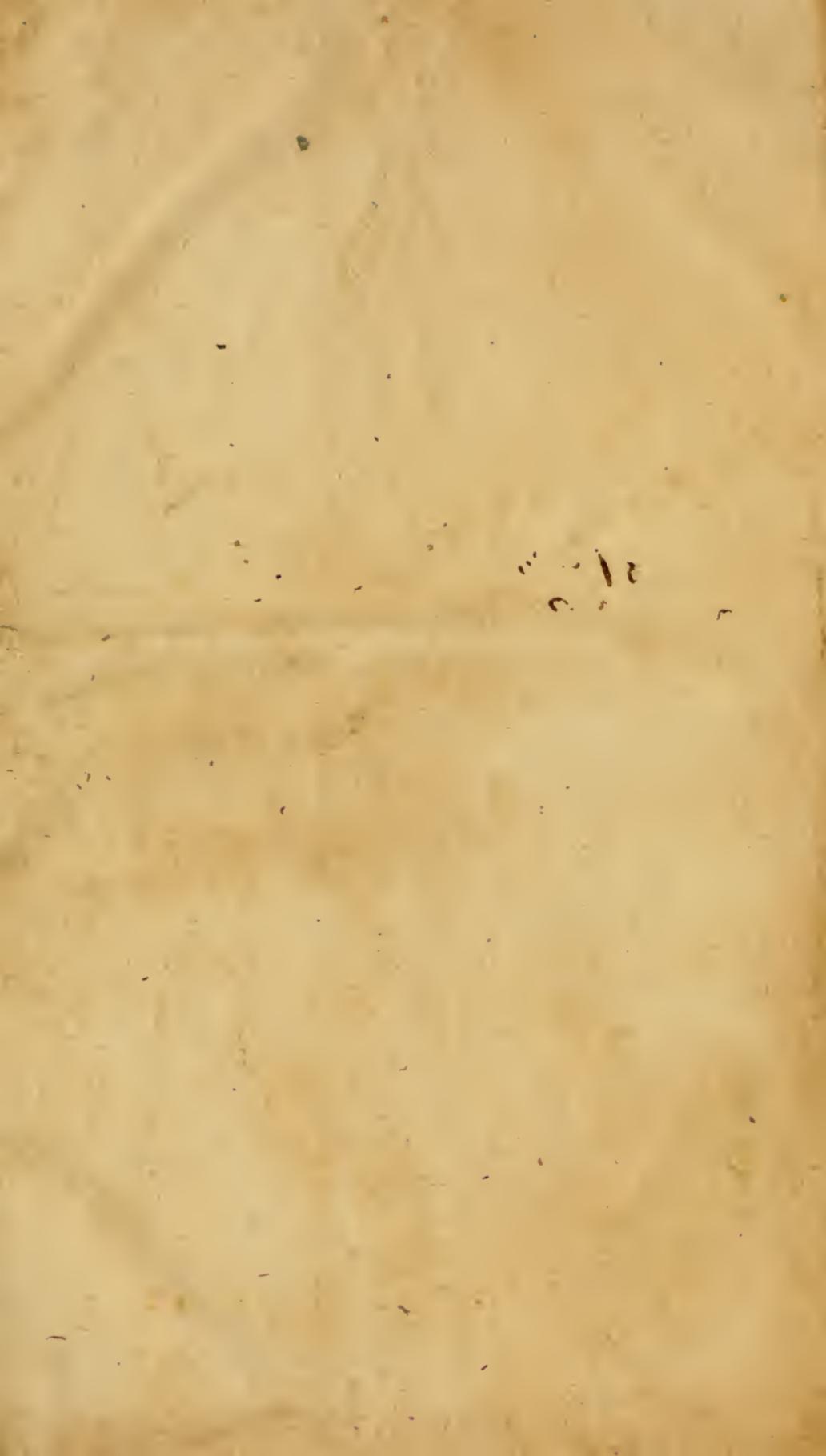
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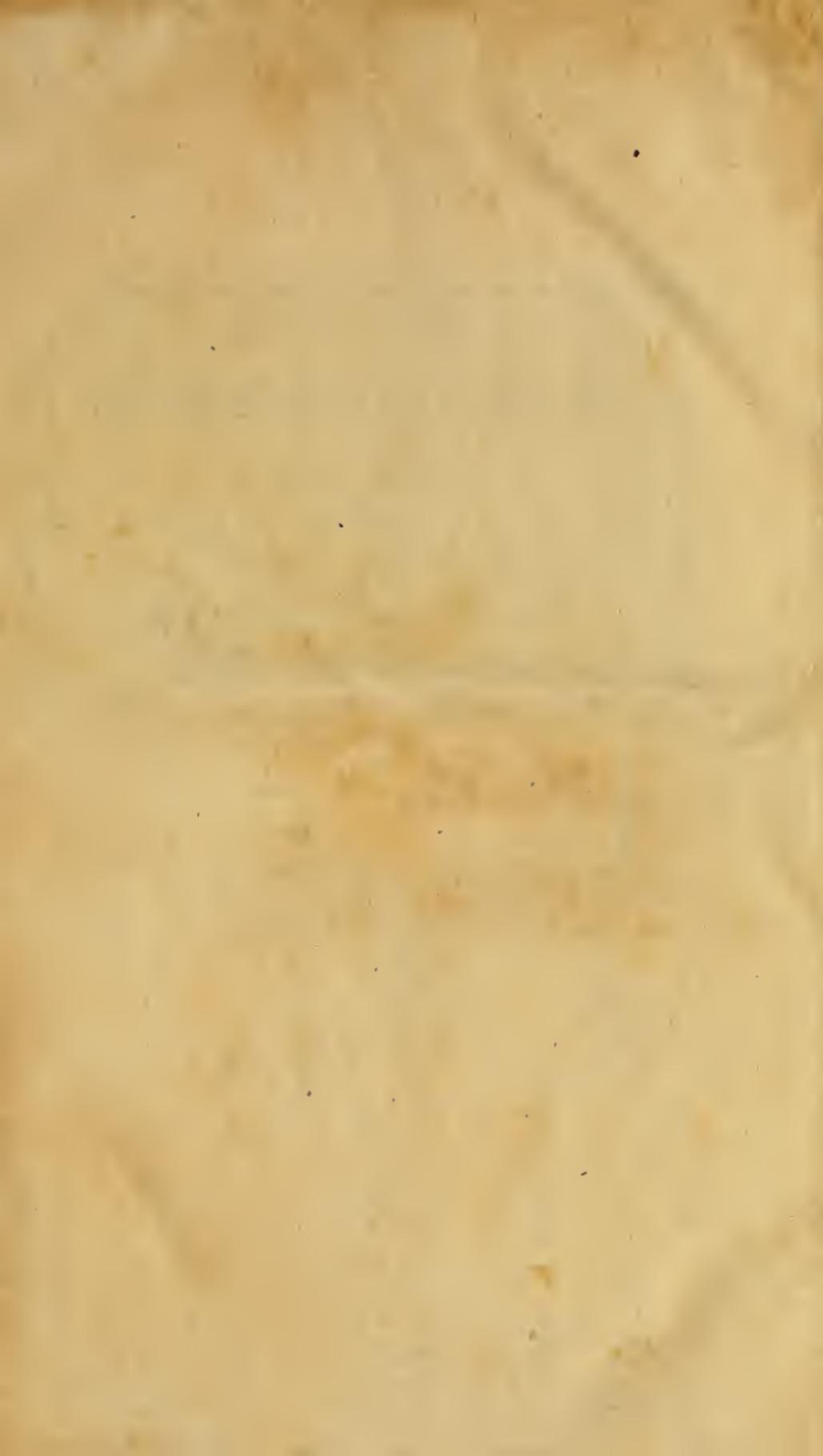
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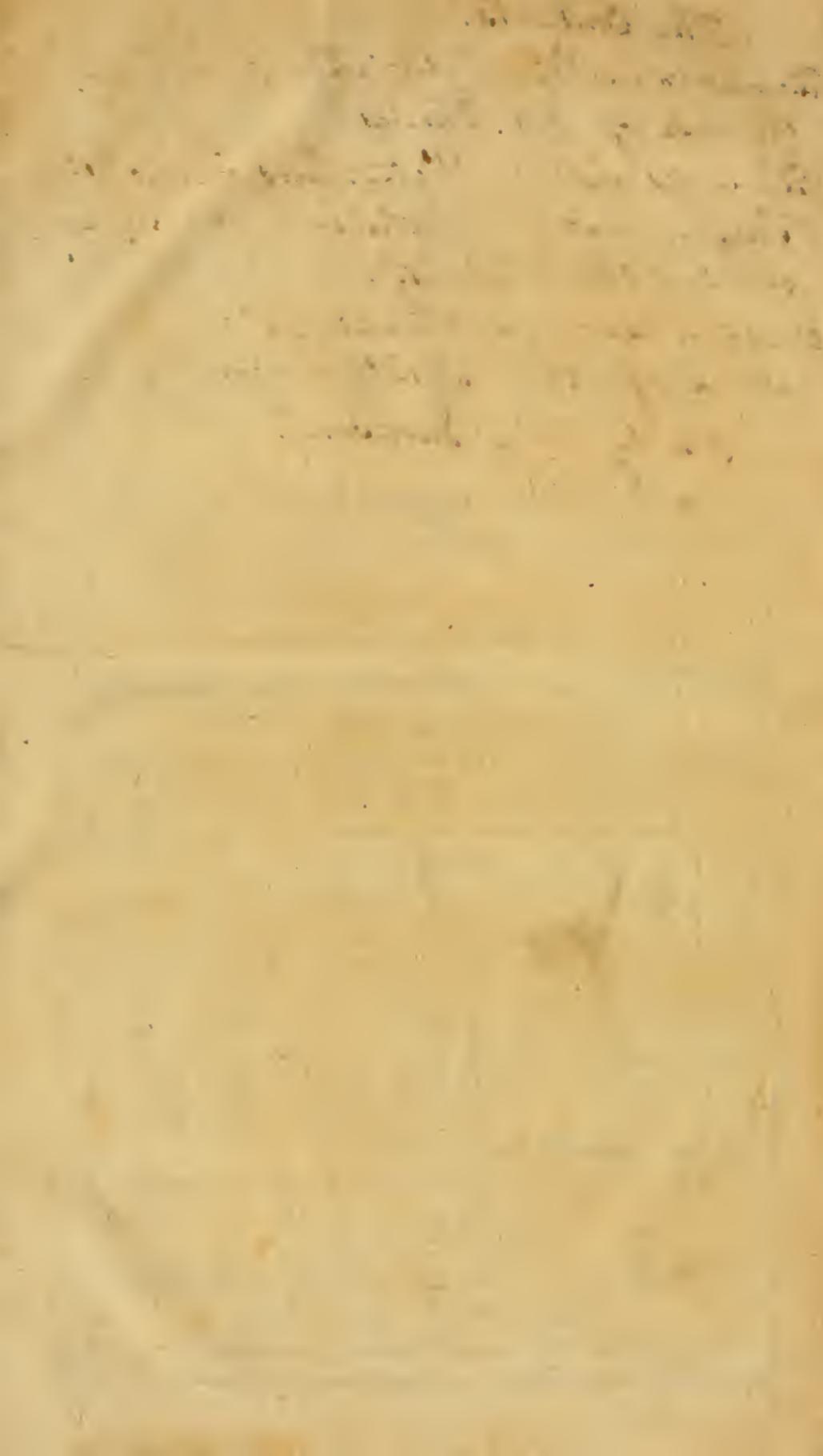
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1607*







The Contents.

1. Remarks on Dr. Waterland's second
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doctrine of the Trinity vindicated.
- All by John Jackson.

REMARKS

On Dr. WATERLAND'S

SECOND DEFENSE

OF SOME

QUERIES.

BEING

A brief Consideration of his Notion
of the Trinity, as stated by himself in
Three Questions.

With an APPENDIX,
Shewing the true Sense of Creation,
Eternity and Consubstantiality.

In a LETTER to the Doctor.

By PHILAETHES CANTABRIGIENSIS.

*Qui requirunt quid quaque de re ipsi sentiamus, curiosius
id faciunt, quam necesse est: Non enim tam authorita-
tis in disputando, quam rationis momenta quærenda
sunt. Quin etiam obest plerunq; iis qui discere volunt,
authoritas eorum qui se docere profitentur: Desinunt enim
suum iudicium adhibere, idq; habent ratum, quod ab eo
quem probant, iudicatum vident.*

Cic. de Nat. Deorum, Lib. I.

L O N D O N :

Printed for J. NOON, at the White Hart in
the Poultry. M.DCC.XXIII.

REMARKS

ON THE WATER

SECOND PART

OF THE

QUERIES

AND

A brief Collection of the Questions
of the same kind as those
of the first Part.

By

John Wallis, Esq. of Exeter
Barrister at Law.

As first published by

W. Blandford, in the Strand.

Printed by W. Blandford, in the Strand, 1717.

LONDON

Printed by W. Blandford, in the Strand, 1717.



Reverend Sir,



THE *Second* Defense of your Notion of the Trinity falling lately into my Hands, I was sorry to find the Controversy [which is of so great Importance to Religion] carried forth to such a Length; as, I am afraid, will weary most Readers, and be well consider'd but by few.

After you had seen the Strength of what your Adversaries had to reply, you wou'd, I was in hopes, have shorten'd the Dispute, by reducing it to the main Points of which it consists, those in which Christian Faith and Practise are principally concerned, and which, I think, might be sum'd up in a few Particulars.

But since you have thought fit to make a large Defense of every Thing you had treated of before, and which had been largely consider'd and reply'd to by your learned Adversary, I shall leave the Rejoinder on your Adversary's Part to be manag'd by that able Hand; and only take the Liberty to consider briefly, in a short and strict argumentative Way, the *three Questions* under which you have reduc'd and compriz'd the Doctrine of the Trinity, according to your own Notion and Explication of it.

I own, I was glad to find, after reading more than Five Hundred Pages, that your self had stated the whole of your own Case in *three Pages*, and in *three Questions*, and had engag'd your self to be satisfy'd, if a Reply can be made to them.

As I will not deny but the Method you have propos'd, is rational and fair; so you will the more easily give me leave to debate with you the Points which you have propos'd to be argued, in a free and open Way: And as I intend to be very *frank* and *plain*; so I hope that you, if you shall think any Thing that I offer worthy your Reply, will use the same *frank* and *plain* dealing in your Defense.

You conclude your Book with summing up the Controversy in this manner.

“ I shall conclude (*say you, Page 523.*) with ob-
 “ serving how easy a Thing it may be to reduce
 “ this

“ this Controversy into a small Compass; if Men
 “ will but come sincerely to it, and keep close to
 “ the principal Points in Question. The most con-
 “ venient Method, and most natural Order of En-
 “ quiry would, I conceive, be this following one.

“ *First*, What the Doctrine to be examin'd is?

“ *Second*, Whether it be *possible*?

“ *Third*, Whether it be *true*?

You state your first Notion (Page 524.) under these three particular Doctrines, *viz.*

“ *First*, That the Father is God (in the strict
 “ Sense of *necessarily Existing*, as oppos'd to *preca-*
 “ *rious Existence*) and the Son God, and the Holy
 “ Ghost God, in the *same* Sense of the Word *God*.

“ *Secondly*, That the *Father* is not the *Son*, nor the
 “ *Son* the *Father*, nor the Holy Ghost either *Father*
 “ or *Son*: They are *distinct*, so that *one* is not the
 “ *other*; that is, as we now term it, they are *Three*
 “ *distinct* Persons, and *two* of them *eternally* referr'd
 “ up to *one*.

“ *Thirdly*, These *Three*, however *distinct* enough
 “ to be *three* Persons, are yet *united* enough to be
 “ *One God*.

Having thus stated your Doctrine, you propose the Question about the *Possibility* of it, under Three other Questions, *viz.*

“ 1. Whe-

“ 1. Whether there can be Three Persons necessarily Existing?

“ 2. Whether Three such Persons can be One God, in the Nature of the Thing it self, or upon the Foot of mere natural Reason?

“ 3. Whether they can be One God, consistently with any data in Scripture, any Thing plainly laid down in sacred Writ; as suppose, Subordination, Mission, Generation, &c.

Now in Order to a Reply: The first Question concerning the Possibility of your Doctrine, viz. *Whether there can be three Persons necessarily Existing*, being, I take it, different from the first Doctrine laid down (on which yet it is built) namely, *That the Father is God (in the strict Sense of necessarily Existing, as oppos'd to precarious Existence) and the Son God, and the Holy Ghost God, in the same Sense of the Word God* (because if it was possible for Three Persons necessarily to exist, it would not at all follow, that that Doctrine was possible) I shall therefore, in Reply to the Possibility of the first Doctrine, make two Enquiries.

1. Whether it is true, or possible, That the “ Father is God [in the strict Sense of necessarily Existing, as oppos'd to precarious Existence] and the “ Son God, and the Holy Ghost God, in the same “ Sense of the Word God?

2. Whe-

2. Whether there can be three Persons *necessarily Existing*?

1. As to the first Enquiry, I take it for granted, before one can know certainly *what* any Doctrine is, or whether it is, or can be true; that it is necessary to have a clear and distinct Perception of the Terms in which it is stated or express'd.

Now in the Doctrine here by you stated, there are two *Terms* which stand in need of Explication, in order to know the distinct Sense of the Doctrine contain'd under them, *viz. necessarily Existing, and same.*

Necessary Existence is an *essential* and *primary* Attribute of God; by *primary*, I mean, that Attribute or Property of God, which is *primarily* and *principally* consider'd by us in our Conception of God; and which is conceiv'd to be, as it were, the *Ground* and *Foundation* of all the other Divine Attributes or Perfections, they being all *necessarily Existing*: And when we ascribe *necessary Existence* to God upon the Principles of natural Reason, we are always suppos'd to mean, that God exists by *Necessity of Nature*, absolutely without any Cause of his Existence, *deriv'd*, independent; and that he is the *Fountain, Original, and first Cause* of all Things.

This I take to be the true Notion of God, as founded upon the Principles of Nature and Reason; and that this is the Sense in which the *One God*
and

and Father of all, who is above all (Ephes. iv. 6.) The One God, the Father, of whom are all Things (1 Cor. viii. 6.) is God, upon the Principles both of natural and reveal'd Religion.

Now this being the *strict* and proper Sense of *necessarily Existing*, in which Sense, I take it for certain [and that you will not dispute it] that the *Father is God*; it hence plainly follows, that if the *Son* and *Spirit* are each in their *distinct* Persons God, in the *same* Sense of the Word God, or in the *strict* Sense of *necessarily Existing*; then neither have they absolutely any Cause of Existence; then do they, in like manner, exist by Necessity of Nature, *underriv'd, independent*; and are the *Fountain, Original, and First Cause*, of all Things; and in Scripture Language are each *the one God, the Father, of whom are all Things; the one God and Father of all, who is above all*. In this Sense therefore, of *necessarily Existing*, your Doctrine is not, and cannot, possibly be true; and you must mean something else by *necessarily Existing*, and the *Son* and *Spirit* being God in the *same* Sense of the Word God. Your Sense of *necessarily Existing*, as applied to the *Son* and *Spirit*, cannot be the *strict* Sense of the Word, as applied to God, in all *Philosophical* Reasoning upon the Being and Attributes of God; but some other Sense that is merely *Theological*: And by it, in your Books, you explain your self to mean, *a necessary Generation*, which you had rather call *Derivation, Emanation*, or what seems most to please you, an *eternal, necessary*

ry Reference of the Son and Spirit up to God the Father; as Head, Root, Fountain and Original of them: And you do not mean that they are thus necessarily *referr'd*, as the Attributes of God are to the Substance in which they subsist (which wou'd amount to the first and *strict* Sense of *necessarily Existing*;) but by Reference you mean more than this, and that the Son and Spirit are truly and really *distinct Persons*, of distinct Subsistence, and are *necessarily generated, deriv'd, or emaning* from the Father, as their Head, Root, Fountain and Original Cause. This is the Sense of their *necessarily Existing*, which is the Ground of their being God.

Now this being so, there is a great *Fallacy* in your Doctrine, which being laid open, shows, that still it is not, and cannot, possibly be true. For by the Father's *necessarily Existing*, you mean one Thing; and by the Son's and Spirit's *necessarily Existing*, you mean another Thing; and you cannot say the Father is God in the Sense of *necessarily Existing*, as apply'd to the Son and Spirit; any more than *they* are God in the Sense of *necessarily Existing*, as apply'd to the Father: For to say the Father is God in the Sense of *necessarily Existing*, as signifying being *necessarily generated, deriv'd, emaning, and referr'd* up to one as Head, Root, Fountain, and Original Cause, of his Existence; is, you must allow, as absurd, as to say the Son and Spirit are *necessarily Existing* in the strict Sense, namely, as existing by necessity of Nature, without any *Original*

nal Cause of their Existence. Nor can you alledge, That the first and strict Sense of *necessarily Existing* is not applicable to *God*, consider'd simply and absolutely as *God*, or that *God* as *God* can be strictly and properly consider'd without the Application of it to his Nature.

Since therefore you make a Distinction betwixt *necessary Existence* absolutely without any Cause or Original, *deriv'd*, &c. and *necessary Existence* relatively *deriv'd*, and *referr'd to a Cause*, &c. the plain and unambiguous State of your Doctrine wou'd have been; " The Father is God (in the strict Sense of " *absolute, necessary Existence*, without any Cause or " Original, *deriv'd*, &c. as distinguish'd both " from *relative, necessary Existence, deriv'd* and *referr'd to a Cause*; and from precarious Existence) " and the Son God, and the Holy Ghost God, in " the same Sense of the Word God.

But then there is yet a Flaw, and self-evident Contradiction in your Doctrine (which shows it cannot possibly be true) arising from the Words, the *same Sense of the Word God*.

For it is evident, if the Father is God in the Sense of *absolute necessary Existence*, as explain'd, and the Son and Spirit God in the Sense of *relative necessary Existence*, as laid down by your self, and which you insist to be a *different* Sense; they cannot be God in the *same* Sense of the Word God.

For let the Son and Spirit be God in what Sense soever, and let their Nature and Perfections be
what-

whatsoever; so long as they are not *necessarily Ex-*
istent in the Sense in which God strictly and pro-
 perly consider'd *as God*, upon the Principles of na-
 tural Reason, is *necessarily Existent*; and since they
 do not exist absolutely without a *Cause* of their
 Existence; are not *deriv'd, independent, the Head,*
Root, Fountain and Original of all; or in Scripture
 Stile, *the God and Father of all, who is above all, and*
of whom are all Things; they may be God in *some*
 Sense, in a *like* Sense, or *any other* Sense; but in
 the *same* Sense of the Word God in which the *Fa-*
ther is God, as you put it, they cannot be so: And
 therefore your Doctrine cannot possibly be true.

I would not have so mean an Opinion of you, as
 to think, that you will give in for Answer, that
 by *some Sense of the Word God*, you mean in the *same*
Sense of Divine Substance, abstracted from the Con-
 sideration of *Person*: Because that is plainly saying
 nothing; for the Argument no Way depends upon
 such a Distinction; the Sense in which the Father is
 God with respect to his *Divine Substance*, as well as
Person, being, you own, as *Uderiv'd, Head, and*
referr'd to none, &c. And the Sense in which the Son
 and Spirit are God with respect to their *Divine Sub-*
stance, as well as *Persons*, being, you also own, as
deriv'd, and referr'd to a Cause, &c. So that the
Sense in which they are God is still equally and total-
 ly *different*.

Further, if you shou'd say, that all the Persons
 are God *in the same Sense*, having the *same necessary*

Existence, merely as that stands oppos'd to *precarious* Existence, *i. e.* as having a *Stability* and *Incorruptibility* of Existence: If this was all you meant by their *necessary Existence*, [which is, indeed, a very different Thing from necessary Existence] one might allow the Son and Spirit to be *necessarily Existing*; and yet their Existence to be a *voluntary* Thing, or By the *Will* of God. But this will not help you out of the Difficulty at all; because the Father is God in a much *higher* Sense than having merely *Stability* and *Incorruptibility* of Existence; the Perfection of his Deity is his having that *Stability* and *Incorruptibility* (with all his other Perfections) *from none*; having it absolutely without any *Cause*, and being the *Cause* of it in all other Persons. So that this also is saying nothing.

What next to say for you [for I wou'd, if possible, prevent our misunderstanding of each other, and thereby lengthning the Debate] to deliver your Doctrine from Absurdity and Self-contradiction, I profess sincerely, I do not know, and must leave the Matter to your Consideration. And proceed,

2dly, To enquire, *Whether there can be three Persons necessarily Existing*, in the Nature and Reason of Things. That in Fact the three Persons, *Father*, *Son*, and *Holy Ghost*, are not, and cannot be, *necessarily Existing*, in the same Sense, has been already demonstrated upon common Principles agreed upon on both Sides: Because (to sum up the
Mat-

Matter briefly) if by *necessarily Existing*, you mean existing by absolute Necessity of Nature, without any Original Cause, *underv'd, independent, &c.* then you must own that two of the Persons, as being *referr'd up to One* who is the Original Cause of their Existence, and being *deriv'd, &c.* are not *necessarily Existing*: But if you mean by it, a *relative Necessity* of Nature, *referr'd up to an Head, deriv'd*, and having a Cause and Original of Existence, [and one of these Two you must mean;] then you must own the first Person, or Father, is not *necessarily Existing*, as not being *referr'd up to a Head, Cause, Deriv'd, &c.* So that allowing you which Sense you please to take of *necessarily Existing*, all the three Persons, you must allow, are not, and cannot be, *necessarily Existing* in the *same Sense*. Whence I go on

To demonstrate from several Arguments of Reason, the Absurdity, and utter Impossibility, of the Existence of three *necessarily Existing* Persons; in order to which it will be first necessary to explain the Meaning of the Term, *Persons*.

By *Person* then you mean, not an *Attribute*, but (there being no Medium) an *acting Substance*, an *intelligent Agent* (Second Defense, Page 175, 366.) Three *distinct* Persons then are, by your own Explanation, *three acting Substances, or three Agents*, (Second Defense, Page 367.) I remember you are tender of saying a Person is *a Substance*, you had rather say Substance without *a*: arguing there *ad hominem* from your Adversaries Notion [as you tell

tell us, for I do not find it in his Books] of the *Extension* of the Divine Substance. But I, who have nothing to do with that Notion one Way or other, in my Debates with you, hope you will not stand upon the Letter *a*, which you know has nothing in it; and that you will give me leave to understand you to mean, that as one Person is an *acting Substance, an Agent* in the *singular* Number, so *Three* are the *plural* Number, *i. e. three acting Substances*, or as you expressly admit, *three Agents*; and that you really mean three acting Substances *distinct*, tho' not *separate* or *disunited*. And this you must mean, because with you the Substance of one Person is not the Substance of either of the other, but different; howsoever of *the same Kind*, or *united* to them: Nor do you mean, that they are *three Parts* of one Substance, as you charge your Adversaries with conceiving in the Omnipresent Substance. I take it for granted there can be no Controversy on this Head, when Men have the Ingenuity to be candid and open.

Now, that there cannot be *Three necessarily Existing* Persons, is as evident, as that there cannot be *Three Gods*.

I. All Philosophers, and all Christian Writers, *Anti-Nicene, Nicene, Post-Nicene*, and all learned Moderns [except the *Popish* and *Sabellian* Schoolmen] agree upon common Principles of Reason, that three Persons *necessarily Existing* in the strict Sense of the Word, *i. e. existing by absolute Necessity*

fity of Nature without any *Cause* or *Original*, *underiv'd*, *independent*, &c. are, and must be, understood to be *Three Gods*. Which, by the Way, demonstrates, that all unanimously understood by three Persons, three intelligent Beings, *three acting Substances*, *three Agents*; otherwise it wou'd be ridiculous to suppose one underiv'd intelligent Being, one acting Substance, one Agent, though they call'd it ever so many Persons, to be more than *One God*: And accordingly the *Sabellians*, tho' they profess'd Father, Son and Spirit, to be all *unoriginated*, or *underiv'd*, yet were never thought to make more Gods than *One*; because they held but one intelligent Being, one acting Substance, one Agent. And this is an Argument to prove the Persons to be really distinct Beings, Substances or Agents, which, I think, your Adversaries have not mention'd.

2. Seeing by three *necessarily Existing* Persons, you have explain'd your Notion of them to be, *three Supremes in Nature and Perfections*, i. e. three *supreme* Persons, three *supreme* Agents, (*Second Defense*, Page 367.) that the Son and Spirit are each *God supreme, God in the same, and in as high a Sense as the Father is*; this is an Impossibility and Contradiction to the Nature and Reason of Things: For three *supreme* Persons, *equally supreme* in Nature and all Perfections [which is your constant Doctrine] are three *supreme* Beings, three *supreme* Agents, three *supreme* Gods; as certainly and as evidently, as that *one* Supreme Being, Person or Agent, is *one supreme God*.

As in Morality and Religion there is and can be no other Notion of *one* Supreme God, but *one* Person, Being or Agent, Supreme in Nature and all Perfections; so there is and can be no other Notion of *three* Supreme Gods, but *three* Persons, Beings, or Agents, *Supreme in Nature and all Perfections*. If you suppose them [$\delta\mu\acute{o}\sigma\iota\sigma\iota\sigma\iota$] *Consubstantial*, they are yet *three* *Consubstantial* Gods; if you suppose their *Persons* or *Substance* *separate*, they are *three* *separate* Gods; if *united*, they are *three* *united* Gods. For neither *Consubstantiality*, *Separation* or *Union*, do make their Persons more or less God; it is being distinctly *Supreme in Nature and all Perfections*, that alone enters into the Notion of their being each God Supreme, and which makes three distinct Persons, three Supreme Gods.

3. *Three necessarily Existing* Persons is an *Impossibility*, as being contrary to the Idea of a *necessarily Existing* Person.

The Idea of a *necessarily Existing* Person, Being or Agent, is the Idea of a Person, the Supposition of whose Non-Existence is an express Contradiction: This is the common, natural, universal Notion of a *necessarily Existing* Being, Person or Agent: To this Notion all are immediately led by the most certain and evident Principles of Reason; and therefore, as certainly as this is the true Idea of *one necessarily Existing* Person, Being or Agent; so if *three* such Persons cou'd actually Exist, it must be equally a Contradiction to suppose the Non-existence of *Three*

as of *One*: But the same Reason which demonstrates to us the Contradiction of the Supposition of the *Non-existence* of *one* necessarily Existing Person, Being or Agent; does by no means demonstrate to us the Contradiction of the Supposition of the *Non-existence* of *three* necessarily Existing Persons, Beings or Agents; which no doubt it wou'd do, and it is unaccountable to suppose otherwise, if there were, or could be, *three* alike necessarily Existing Persons.

To press this Point a little more, it must be altogether unaccountable, and, I think, a plain Contradiction, to suppose *three* Persons, Beings or Agents, equally Eternal, and necessarily Existing, and each God in the *same Sense*; (and that therefore in Consequence there must be *in Reason, and in the Nature of Things*, equally clear Evidence, Proof and Certainty of the Existence of *each* of them, as much as of *one* of them :) And yet that natural Human Reason from the Beginning of the World to this Day, should never be able to discern, or prove with Certainty, the Existence of more than one necessarily Existing Person, Being or Agent; and should be so far from seeing the Contradiction of the Supposition of the *Non-existence* of *three* such Persons, as never to be able to form a clear and distinct Notion of *three* such Persons. There seems to me to be something in this Argument so little short of *Certainty*; that if there can be *three* necessarily Existing Persons, Existing

isting (as you affirm) by the *same Necessity* of Nature, and having all the *same essential Perfections*; Reason, which shows the *Evidence*, the *Certainty*, the *Demonstration* of *One* and *no more*, must be reduc'd it self to an *Abfurdity* and *Contradiction*.

Surely it is *Demonstration*, That the Existence of but *one All-perfect, All-sufficient* Person, Being or Agent, can be *necessary* [and you suppose not *any Perfection* to be in *one* of the Persons which is not in the others, denying *Unoriginateness*, which in *Words*, but not in *Reality*, as we shall see, you ascribe to the Father only, to be a *Perfection*, *Second Defense*, Page 150.] therefore it is *Demonstration* that there can be no more than *One*.

4. If there cou'd be three *necessarily Existing* Persons, supposing two to be *deriv'd* or *originated* from one; it wou'd follow that there must be more than *two*; that there must be an infinite Number of *originated* or *deriv'd* Persons.

To suppose any particular Number of Beings or Persons to be *necessarily Originated*, and this *necessary Origination* not to be determin'd by the *Will* of a superior Agent, [in which Case, that which is said to be *necessarily Originated*, as *Rays* from the *Sun*, is not, indeed, *necessarily Originated*, but truly and strictly *Originated* by the *Will* of the *Superior Agent*] is to suppose the Operations of *Necessity*, absolute *Necessity*, to have *Bounds* and *Limits*, and so to be the Operations of *Will*, not *Necessity*, which is a *Contradiction*. For it is the very *Nature* and *Essence*

Essence of *Necessity*, absolute Necessity, in Opposition to *Will*, to be capable of no Bounds or Limits in its Operations; as its Operations, and the Effects or Originations of it, must be absolutely *from Eternity*, because *Necessary*, so they can never cease or be confin'd, but must continue absolutely *to Eternity*, because *Necessary*. Whereas, on the contrary, it is of the very Nature and Essence of *Will* in Opposition to *Necessity*, that a *free Agent* can act *when* he wills, and *as* he wills; and can determine and *limit* the *Number* and *Duration* of the Effects of his Agency, or the Beings produc'd or *originated* By his *Will*. So that to suppose *two* Beings or Persons *necessarily originated*, and *no more*, is to suppose their *Origination* and Existence to be *Voluntary* at the same Time that it is declar'd to be *Necessary*; which is an express Contradiction. And therefore, as sure as there is not, and cannot, be an infinite Number of *necessarily originated* Persons, so sure there is not, and cannot be *two*, or any at all.

This Argument, in part, I find, has been put by your Adversaries; and you having never yet, as I perceive, given any other Answer to it, but that *in Fact* the Thing is otherwise, without giving any Reason, but the Supposition of the Truth of your own Hypothesis; I hope you will now consider it as it is here set forth upon the Principles of Reason; and reply, not by taking any Thing for granted, but by shewing the Insufficiency of the Argument, from Principles of Reason also.

Secondly, Your Second Question is, *Whether Three such Persons can be one God?*

Having, I conceive, already prov'd, that they are and must be [supposing it possible for three such to exist at all, which I have prov'd to be impossible] *three Gods*; I might justly infer without farther Reasoning, that they cannot be *one God*. But notwithstanding, I shall argue directly and distinctly to this Point, and demonstrate, that three such Persons *cannot be one God*.

But you tell me before hand, *Page 505*. either to deter me, or save my Labour, "That there is
" this Reason to be given, why it never can be
" done," [*i. e.* you mean, be prov'd, that three necessarily Existing Persons cannot be one God]
" that no certain Principle of *Individuation* ever
" has or can be fix'd: Upon which alone the Re-
" solution of that Question on the Foot of mere na-
" tural Reason entirely depends.

This is in other Words to tell us, That we can never prove by Reason that *three* Persons cannot be *one God*, because it is impossible for us to know what is *one God*.

This is a melancholy Consideration indeed, that the first, and most fundamental Principle, both of *natural* and *reveal'd* Religion, the *Unity of God*, never has, or never can be fix'd. That the most reasonable and wise Men of all Ages have worship'd *one Person*, one intelligent Being, one Agent, as *one God*

God supreme, without knowing at all what they have been doing. Not knowing what *Unity* is, or *one God* is, they may have been worshiping *many Supreme Gods*, while they thought there was but *One*, and worship'd God under the Notion of *One*.

But if this is the Case with respect to *natural Reason*, I doubt we shall receive little Help, in this Point, from *Revelation*; *Revelation* never tells us, that *three Persons are one God*; and if it did, we shou'd be never the Wiser according to you: Since it has not fix'd the *Principal of Individuation* any more than *natural Reason*, we can never know what *one God* is, or whether *one God* is not *more* than *one*, or *many Gods*. So neither can you tell what *one Person* is, or whether, what you call *one* is not *more* than *one*; and when you say *three Persons are one God*, by your own Confession, you say, that *you don't know what is, you don't know what*: And thus according to the Explication of your Notion of the Trinity, *any Thing may be any Thing, and every Thing be every Thing*. So dangerous a Thing is it to dispute, or to deny *self-evident Principles*, which is at once to overthrow *all Science, all Truth, and all Religion* together.

And to what a strange confus'd Way of thinking and writing about God, this sort of Imagination has led you, will appear from your Notion, which shows, that by leaving *natural Reason* as of no Use or *Certainty* in the Matter, *Revelation* it self has not been able to give you any distinct Notion of
God,

God, or *one God* at all : And therefore I do not wonder you shou'd be so positive, that it cannot be prov'd, that *three Persons cannot be one God*.

I shall then first observe, into what *Confusion* you run in your Notion of *God* [as if you intended to prevent, if possible, all Reasoning with you ;] and then try, whether we may not come to some *fix'd* and *certain* Principle of *Individuation* or *Unity* ; and thereupon be able to reason, whether *three Persons can, or cannot, be one God*.

In your Fourth *Sermon*, Page 144, 145. in which *Sermon* you undertake to *State and Clear the Divine Unity*, you are so far from being able to do it, that you express your Notion of *God* in these Words : “ No good Reason can be given why the
 “ Word *God* may not be us'd in a large indefinite
 “ Sense, not denoting any *particular* Person, just as
 “ the Word *Man* is often us'd in Scripture, not denoting any *particular* Man, but Man in general,
 “ Man indefinitely. As the Word *Man* sometimes
 “ stands for the whole Species ; sometimes indefinitely, for any Individual of the Species ; — so
 “ by way of Analogy, or imperfect Resemblance,
 “ the Word *God* may sometimes signify all the Divine Persons ; sometimes any Person of the Three
 “ indefinitely.”

Thus in *Stating and Clearing the Divine Unity*, it is, you tell us, sometimes *One*, sometimes *Three*. *God* (or the *one God*) is sometimes taken for a *Trinity* of Persons, and then it is, it seems, like
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the Word *Man*, the complex Name of a Species; sometimes it is taken for an *Unity* only, or for *one Person*, and then like the Expression, *a Man*, or *one Man*, it stands indefinitely for any Individual of the Divine Persons. This is your Explication, and it is methinks strange Divinity; but however, I must take you in your own Way, and apply both these Senses to the Matter before us.

In the individual, or. indefinite Sense then, as the Word *God* stands for any one individual or particular Person, it cannot be true, that *three* Persons are *one* God, *i. e.* one particular or individual, indefinite Person, for that is a Contradiction: And therefore you can only mean that *three* Persons are *one* God in the large complex Sense of the Word *God*, wherein you suppose it to stand like the Word *Man*, for the *abstract* Name of a *Species*, comprehending several *Individuals* under it, and signifying all the Divine Persons. But this Notion, which is sufficiently absurd in it self, and contrary to the Notion of God, as founded upon the Principles both of natural and reveal'd Religion, will not answer the Purpose of your Doctrine. For altho' it be allow'd, that *as* many Human Persons are call'd by the *Abstract* Name of *Man*, *so* many Divine Persons cou'd be call'd by the Name of *God*, making that an *Abstract* Name too; yet as we never say, or can say, that *three* Human Persons are literally *one* *Man*; so neither can we say, that *three* Divine Persons are literally *one* *God*: Tho' Language may bear the one

Expression, it will not bear the other.

So that, though you might have the Liberty of calling all the Divine Persons together, *God*; as all Human Persons, *Man* [in which Way of speaking, nevertheless, the *three* Divine Persons are as much *three* Gods, though all call'd *God* in the *Abstract*, as *many* Human Persons are *many* Men, tho' all call'd in the *Abstract*, *Man*;] yet you cannot call them, nor can they be literally *one God*. The Reason is, because when we say, *one God*, as *one Man*; the Word *God*, as also *Man*, is not, and cannot, be consider'd as an *Abstract* general Name of many Individuals, but necessarily denotes some one particular Person, Being, Substance or Agent: So that to say *three* Divine Persons are *one God*, is to say, they are one particular, individual, intelligent Being, or Substance, one Agent, *i. e.* really *one Person*; in like manner as to say, *three* Human Persons are *one Man*, is to say, they are one individual Being, one Person, which is a flat Contradiction.

And so the last Result of your Notion, of *three* Persons being *one God*, is in common Sense, in Truth and Reality, no other Notion, but that *three* distinct Persons, *three* acting Beings, or *three* Agents, is *one God*, *i. e.* *one* acting Being, *one* Agent, *one* Person, and no more, which is an evident Contradiction.

And when all *Art* and *Sophistry*, and *Disguise*, is taken away, and Men either think or speak *clearly*,
plainly

plainly and honestly; there is no Difficulty at all of fixing and ascertaining the Principle of *Individuation* or *Unity*.

God [to allow you all possible liberty of Language] must necessarily signify either *one* intelligent Being, one Agent, one Person, or *more* than one, *i. e.* it must either signify in a large Sense, *one in Kind*, comprehending *more than one in Number*, or in a restrain'd Sense, *one in Number*; and either of these Unities are easily fix'd and understood. If God signifies *one in Number*, *i. e.* one intelligent Being, one acting Substance, one Agent, one Person; then it is self-evident, that *three* of that of which it is but *one*, *i. e.* *three* intelligent Beings, *three* acting Substances, *three* Agents, *three* Persons, cannot be literally, and in Number, *one God*; because not *one* intelligent Being, one acting Substance, one Agent, one Person in Number. But if it signifies *one in Kind*, then though *three* Persons, *three* intelligent Beings, *three* acting Substances, *three* Agents [supposing it; against what has been already prov'd to the contrary, possible for three Supremes in Nature and Perfections, three necessarily Existing Persons to exist] may be *one God*, as signifying one common Specific Divine Nature, *one in Kind*; yet nevertheless they are evidently *three* intelligent Beings, *three* Persons, *three* acting Substances, *three* Agents, *three Gods in Number*, though of *one Kind*; but cannot be *one* both in Kind and Number too, because

that is to be *more* than one in Number, and yet *but one* in Number, which is an exprefs Contradiction.

Therefore turn your self which Way you will, and invent, and give what Names you please to Things; call *God This*, or *That*, or any Thing your Imagination can suggest; yet it is a *plain*, a *certain* and *demonstrative* Truth, That *three* Divine Persons, *three* intelligent Beings, *three* acting Substances, *three* Agents, [for all these are one and the same, or I have been talking all the while with a *Sabellian*] I say, *three* Agents Supreme in Nature and all Perfections, are *three* Supreme Gods; and cannot, in a just, proper, or literal Sense, in any Sense founded upon the Principles of natural or reveal'd Religion, be, or be call'd individually, *one God*.

Thirdly, The third Question is, *Whether they* [three necessarily Existing Persons] *can be one God, consistently with any data in Scripture, any Thing plainly laid down in sacred Writ; as suppose, Subordination, Mission, Generation, &c.*

Having already prov'd that they cannot be *one God* upon the Principles of natural *Reason*, I shall have the less fear of proving the same Thing from *Revelation*, because that cannot teach any Thing that is contrary to *Reason*.

You grant then, that the Scripture declares for the *Subordination, Mission, Generation, &c.* of the
Son,

Son, &c. The Bar you put in against arguing for the *Negative* of the Question is; “ Because (you say, *Page 525.*) it is certain that *Subordination* or *Mission* may be consistent with Equality of Nature; as is seen even in Men. ” And if it be pleaded, That such Subordination is not consistent with the *Unity* (though it might with the Equality) our Ideas of the *Unity* are too imperfect to reason solidly upon. ——— How shall it be shown that the *Distinction* may not be great enough to answer the *Subordination*, &c. and yet the *Union* close enough to make the Persons *one God*? If *eternal Generation* be objected to as a Thing *impossible*, the Objectors shou’d show, that there cannot be any *eternal Reference or Relation* of one to the other, as *Head, Fountain* or *Center*: Which is the Sum of what *eternal Generation* amounts to. ——— Not to mention, That could it be really prov’d to be absurd or contradictory, yet the main *Doctrine* might possibly stand independent of it; amongst such at least, as scruple not to throw off the *Antients*, and confine the *Dispute* to *Scripture* alone: Which is not so clear or full for the *eternal Generation*, as it is for the *eternal Existence* of the Son.

These being the Fleas, or Arguments, which you offer in Defense of the Affirmative of your Question, or Proposition, I answer to them.

First, By *Subordination* (a Part of which you make the *Mission* to be) you must, I think, plainly mean here more than a mere *verbal Subordination*, in order of Words, or in naming the Order of the Persons, as they may stand in our Conception, of *first*, *second*, *third*; to suppose you to mean no more than this must make you a Trifler indeed. I think you must also mean more than *Subordination* in mere *Mode of Existence*, such as we conceive in the Existence of the *Sun* and its *Rays*, *Fountain* and *Stream*, *Root* and *Branch* (though yet, however, I shall say somewhat to this) because *Mission* can be no Consequence of such a Difference in mere *Mode of Existence*: And I conclude you must mean a *Subordination* of some sort of *Prerogative*, *Dignity*, *Precedence* and *Authority*, on which to found the *Mission*, and the *O Economy*, (which you allow) of the *Son's* acting a *ministerial Part*; being *Angel* or *Messenger to the Father*, by the *Father's* *voluntary Appointment*; and *executing his Orders and Commands*.

This which you every where in your Books expressly admit, and ascribe to the *Son*, is the plain Doctrine of Scripture, as well as the concurrent Sense of the Primitive Church; and you allow these to be *subordinate Characters* and *Offices*; and such as are not *suitable* and *congruous* [so you *softly* express what the Antients more *harshly* call being *absurd* and *impious*] to suppose the Person of the Father to sustain, who is (you admit) *alone Supreme*,

as being the *Head, Fountain* and *Original Cause* of the *Son* and *Spirit*. And these Characters cannot mean less [nor did the most eminent *Athanasians, Basil, Hilary, &c.* and amongst Moderns, the Learned Bishop *Bull*, mean by them less] than a *Pre-eminence* in the *Father*, and *Subordination* in the *Son*, in *Dignity* and *Authority*.

To suppose any Thing less than this by the Characters of the *Subordination*, is to suppose Language to have no Sense, to consist of Words and no more.

Taking then the *Subordination* and *Mission*, and the *Offices* and *Characters* of them, which you admit, to mean something, and at least as much as I have suppos'd they must mean, if they mean any Thing; I shall, I hope, be easily able to satisfy you, that though in *Men* such a *Subordination* may consist with an *Equality* of Nature, yet in Respect of *God*, it cannot.

The Reason why *Superior* and *Subordinate* Powers, or *Offices*, in *Men*, are consistent with *Equality* of Nature, plainly is; because by Nature *Men* are capable of more Powers than originally belong to, or are inherent in their *Natures*: And the *Superior* and *Inferior* Powers and *Offices* which they sustain, are not *essential* to them, or flow immediately and necessarily from their *Natures*. One *Man* (though *equal* in Nature to another) may have more Power or Authority than another, or more than is *essential* to him as a *Man*, by the *Will* or *Appointment*

of God, or by the Consent of Men; *supernatural* Powers, Offices or Authority, may be delegated to him.

But nothing of this Kind can possibly be with respect to God. All the *Dignity, Powers and Authority*, of God Supreme, arise immediately and *necessarily* from his *Nature*, and are *essential* to the Deity: They cannot be *more or less, or any other*, but what they are by the *Necessity* of his Existence; and must be *such* as the *Nature* is from whence they flow, *i. e.* *Supreme*, absolutely Supreme in every Sense, and *Co-ordinate*, as the *Nature*, or Subject, of them is. And therefore to suppose *unequal or superior* Powers, Offices or Authority, to consist with an *Equality* and *Co-ordination* of Divine Nature; or to belong to a Nature or Person who is *necessarily Existing*, and God *Supreme*, is a direct and evident Contradiction.

To suppose a Person who is *necessarily Existing*, and God *Supreme*, to have a *subordinate* Office, to be *delegated, commission'd*, and exercise a *subordinate* Authority; and *minister* to the *Will and Commands* of another; to be his *Angel*, and to be sent by him by his voluntary Appointment, is a palpable Absurdity and Contradiction in Terms; is evidently supposing him to be *not* God Supreme and necessarily Existing: And your whole Error (if you will give me leave to point it out to you) consists in not considering the Difference betwixt the *Human* and *Divine* Nature; that the one is *precarious* and *dependent*,

dent, and consequently capable of an Addition of Powers more than is *essential* to it; or more than another of the *same Nature* may be invested with; the other is *necessarily Existent, immutable, and independent*; and therefore admits of neither *more or less* Powers than are *essential* to it: Consequently the *Nature* being *equal*, and Deity *co-ordinate*, the *Powers, Offices and Authority*, and every Thing, must be *equal and co-ordinate* too: And every *Subordination in Office*, and any *Powers* belonging to it, must infer a *Subordination and Inequality* of Nature, and must infer the Nature and Deity not to be *Co-ordinate and Supreme*.

So that you must, so far as I can see, either admit the *Subordination and Mission* of the Son and Spirit to be inconsistent with *Supremacy of Nature and Powers*, with *Equality and Co-ordination*, with God the Father; and so by your own Argument admit they are not, and cannot, be *one God* with him; or else you must deny the *Subordination and Mission*, and tell the World plainly once for all, that by *Subordination and Mission*, and the *Powers and Characters* consequent thereon, *viz.* the Son's *acting* a ministerial Part, having delegated Powers, being by God's voluntary Appointment the Angel and Messenger, executing the Orders and Will, and obeying the Commands of the Father; you really mean nothing but the mere Sound of Words, and empty Amusement: For that the Father is in Nature and Reality as much *subordinate* to, and sent and

de-

delegated by the *Son*; is as much the Minister and Angel of the *Son*; as much obeys the Orders and Commands of the *Son*: And that though the Language of *Scripture* and *Antiquity* is like that of other Books, and seems to express the common Sense and Reason of Mankind; yet that it is of a quite different Nature; means nothing like what the Terms of it express, and must be understood in the reverse of all other Speech and Language whatsoever.

But I am unwilling to think, that so serious a Man as you seem to be, can ever be driven to this Distress; especially, when after all it will do no good, but three Supreme necessarily Existing Persons, intelligent Beings or Agents, *three Supreme and Co-ordinate in Nature and Perfections* (admitting you this Plea, in point blank Contradiction to *Scripture* and *Antiquity*) will, in the Nature and Reason of Things, as effectually destroy your Notion of their being *One God*, as *Three not Supreme*, and *not Equal in Nature*, &c.

I promis'd to take Notice of a *Subordination* in mere *Mode of Existence*, [which is next to a *Subordination* in mere *Words*] if you should happen to take Refuge in that Explanation. Even this *Subordination* will not come up to, or be consistent with a *Co-ordination* or *Equality* in Nature; because the *absolute Perfection* of the Divine Nature is such as will admit of no *Variety* or *Diformity*; and a *Difference* even in *Mode of Existence* must infer as a *different*,

rent, so a less perfect and inferior Nature : For *absolute Perfection* being but one, and having but one possible, invariable Mode of Existence, whatever besides *varies*, even in Mode of Existence, must be less perfect. *Absolute Perfection* therefore, will stand with nothing but *Unoriginateness* and *Independency* of Existence ; with nothing but what is *necessarily Existent*, absolutely without any Cause or Original ; and will not admit any Reference or Relation to any Thing as the *Head, Root, Fountain, or Cause* of its Existence ; if it did or cou'd, it wou'd not, it cou'd not, be *absolute Perfection*.

To be *unoriginate*, or to exist by absolute Necessity of Nature, without any Cause or Original, is, and has always been, in the Judgment and Reason of Mankind, the *Supreme Perfection* of the Deity ; and to be a * *greater Perfection*, than to have an *Author* or *Cause* of Existence ; and to be that incommunicable Perfection which renders the *Unbegotten God Peerless* and without † *Equal*. So that any *Generati-*

* Innatum nato fortius, & quod infectum facto validius : Quia quod ut esset nullius eguit auctoris, multo sublimius erit eo, quod ut esset, aliquem habuit auctorem. *Tertul. adv. Hermog. c. 18.*

Τὸ μὲν ἀγεννήτω πατρὶ, οἰκείον ἀξίωμα φυλακτέον, μηδένα τῶ ἐῖναι ἀντὶ τῶν ἀίλιον λεγούσας. *Alex. Epist. apud Theod. Hist. Eccles. lib. 1.*

† Est ergo Deus pater — solus *Originem* nesciens — — — — —
cujus neq; magnitudini, neq; Majestati, neq; virtuti quicquam non dixerim præferri, sed nec comparari potest. *Novet. de Trinitis c. 31.*

on, *Derivation, Origination, &c.* must infer a *Subordination*, and *Inequality of Nature*, supposing even it cou'd be *necessary*, though to suppose *that*, is, I have already prov'd, and shall further hereafter prove, a flat Contradiction.

Next you are appriz'd it may be objected, that the *Subordination, Mission, &c.* will not be consistent with the *Unity*: But you think the *Union may be close enough, to make the Persons one God.*

Now here, in the first Place, I beg leave to observe, that you clearly discover (whether designedly or not) your real Notion of the *three Persons*, to be *three* distinct acting Substances, *three* distinct intelligent Beings or Agents; otherwise, why shou'd you be at all concern'd about the *Unity*? If you had thought the *three Persons* were but *one* acting Substance, *one* Agent in Number, whether they were *equal* or *unequal* in Nature, whether *Subordinate* or *Co-ordinate*. The *Unity* of Substance, of Agency, of God, must be unquestionably secure. Further, if this was not your real Notion, it wou'd be Nonsense to talk of *Union*; for there can be no Union of the *same* Thing or Substance to *it self*, but *Union* in the Nature of it supposes *this* and *that*, [*ἓξ ἑξ ἑξ*] *one* Being united to *another* Being. This being the Case, as you very well know, you had reason to be concern'd about the *Unity*: For if *three* distinct, equally Supreme, necessarily Existing, acting Substances or Agents, cannot (as hath been prov'd) be literally

one

one God; much less can three *unequal* ones, you your self allow, be *one God*. *Three* Beings, whether *equal* or *unequal*, will be *three* Beings; *three* Agents, whether *subordinate* or *co-ordinate*, will be *three* Agents, and cannot be *one* in Number at the same Time they are *three* in Number, as you most absurdly pretend; [though *in Kind* they might be *one* metaphysical Nature, if God was the complex Name of a *Species*.]

And that no *Union* of Substance, how *close* and inseparable soever, can make *three* Persons, *three* acting Substances, *three* Agents, to be *one* acting Substance, or *one* God, is, I think, plainly demonstrable; because it does not make them *one* Person, or *one* Agent.

In this *Union* you your self allow the *Person*, the *Agency*, the *acting Substance* of the Father, not to be that of the *Son* or *Spirit*; whence it is evident, that the *Union* of the acting Substances, or Agents, does not make them cease to be *three* acting Substances, *three* Agents, but only makes them three *united* acting Substances, three *united* Agents, yet so *distinct* both in *Substance* and *Agency*, as this *Substance*, &c. is not *That*, nor *One* the *Other*. And nothing in Nature can be more evident, than that if *Union* of acting Substance, made the *three* Persons *one* acting Substance, one in Number; the *Union* of *Person*, which you your self define to be *intelligent acting Substance* (Second Defense, Page 175.) and which you make to be as *close* and inseparable, as

that of the *Substance* (Second Defense, Page 232.) must for the same Reason make the *three Persons* to be *one Person*: And you must be a shrewd Man indeed, if you can show, that *Union* of acting Substance can make the *three Persons* *one* acting Substance, *one* in Number; and yet *Union* of *Person*, i. e. again of acting Substance, as you expressly define *Person*, shall not make the *three Persons*, *one Person*, *one* in Number. Turn this Argument about in your Thoughts as much as you will; and call in the Help of all your metaphysical Distinctions; you will still find it every Way unanswerable; it is indeed obvious and evident Demonstration, though I do not find your Adversaries have yet objected it to you, at least in these Terms. Suppose *three Human Souls* closely and inseparably united; yet they are nevertheless *three Human Souls*, and *three Human Persons*, as long as their *personal* Properties; their *Intelligence* and *Agency* remain in each *distinct*; so long as they are three *distinct Agents*.

This Reasoning is so strong and convictive, and you seem so sensible of it; that instead of defending your self on this Head, you always evade it, and reply, only by retorting upon your Adversaries the like Difficulty in respect of their Notion (as you tell us) of the *Omnipresent*, or infinitely expanded Substance of God; and if they had not, happily for you, advanc'd such a Notion, you wou'd have had nothing at all to say.

But now (to deal plainly with you) is it not strange and surprizing, that you shou'd take the Advantage of an Opinion of your Adversaries, which you think, at the same Time, to be an *erroneous* and *false* Opinion, and attended with Absurdities and Contradictions; and argue upon it in Defense of your own Opinion, which you suppose to be *true*? They, you think, in the Consequence of their Notion make *many Substances*, and then, in an absurd and contradictory manner, make *many Substances*, by *Union*, *one Substance*; therefore you, in like manner, and from the same Arguments, can make *many Substances*, very truly, and without any Absurdity and Contradiction at all, to be *one Substance*: The Falshood of their Opinion (you think) consists in making *one Substance* of *many*; but this very *Falshood* in your Hands, and in support of your Opinion, immediately becomes a *Truth*: Nay, and as it were, because it is *false* in them, it is *true* in you; and you do as good as tell them; do not you, (though *falsely*) make Substance and Substance, *i. e.* *many Substances*, by *Union*, *one Substance*, therefore where is the *Falsity* in me doing the same Thing? Surely all this is very unaccountable, and must amaze the Reader of your *Defenses*.

Had you allow'd your Adversaries Notion to be *right*, and a good Account of *Substance* and *Substance*, or of *many Substances*, by *Union*, becoming *one Substance* in Number; you might then have had a better Pretense of making use of their Reasoning, and ap-

applying it to your Notion of the Trinity; and you wou'd herein have then been guilty of no other Fault but *misapplying*, and not discerning the Difference of the Cases: But as the Point stands, and whilst you condemn that Notion in them, it is *ridiculous*, and even *monstrous*, to make use of it as if it was *true*, in Defense and Explication of your Notion of the Trinity. Therefore by this Management, I conclude, you only intended to stop the Mouth of your Adversaries, knowing at the same Time it was impossible to answer the Arguments brought against your own Notion.

But after all, you lie under a very great Mistake, in thinking your Adversaries Notion of the *Omnipresence*, parallel in the Explanation of it, to your Notion of the Trinity: And though *Substance* and *Substance*, in their Notion, may make *one Substance*, yet it cannot do so in yours.

To those who make the *Omnipresent* Divine Substance infinitely extended or expanded, though, I think, you may object, that they suppose it to consist of *Parts* (which, perhaps, they wou'd rather call *Constituents*) and you may call *this* Part or Constituent, *Substance*; and *that*, Substance; and they are undoubtedly *distinct* and *many* in Number; yet, nevertheless, these *Parts* or *Constituents* being *unpartable*, all Self-existent, and essentially and inseparably connected and united, and being all together so connected and united, the *Ground* or *Subject* of an individual Unity of Perfections, of but

one Intelligence in Number, *one Agency* in Number, they are consequently, very truly, *one Divine acting Substance* in Number, *one Agent*, *one Person*, *one God*.

There is no other Difficulty, or Objection, at all, lies against this Notion, that I can see, but the supposing a *Whole* to consist of the *Parts* or *Constituents* of it; and the *Parts* or *Constituents* all together to make *one Whole*; and this, methinks, should not much disturb a reasonable or thinking Man.

But now, you don't suppose in your Notion, the *three Divine Persons* to be *Parts* or *Constituents* of *one whole Divine Person*; or the *acting Substance* of the Son or Spirit to be *unoriginated Parts* or *Constituents* of the *acting Substance* of the Father: Or if you was so absurd as to declare this in your great Distress, it would not do; unless you suppos'd further, all the *Parts*, *Constituents*, or *Persons* together, to be the Subject of an individual Unity of Perfections, to have but *one Intelligence* in Number, *one Agency* in Number; and then, indeed, you might call them *one acting Substance* in Number, *one God*: But, I hope, you see at the same Time, that thus they must be *one Agent*, *one Person*, and no more.

For if the several *Parts* or *Constituents* (according to your Objection against your Adversaries Notion) of the Omnipresent Substance, were each *distinctly* endued with *distinct* Perfections, or intelligent Powers; so that there were as many *Intelligences*,

ces, and Agencies, as there are *Parts* or *Constituents*; (whether these *Parts* or *Constituents* were *partable* or not) they would be so many really *distinct* acting Beings, *Agents* and *Gods*; they evidently could not be *one intelligent acting Being*, or *one God*: And so in like manner the *Divine Persons* in your Notion; (if you should suppose them *Parts* or *Constituents* of *one whole*, yet) if the Substance of each, each *Part* or *Constituent* is the Subject of an *Intelligence* and *Agency* distinct in Number from the *Intelligence* and *Agency* of the Substance of the others, of the other *Parts* or *Constituents*, they are, and must be (though never so *united*) really *distinct* Beings, or acting Substances, *distinct* *Agents*, *distinct* *Gods*; and cannot possibly be *one* acting Substance, *one* Agent, *one* God.

All this I take to be as clear and certain, as our Reason and distinct Ideas can make a Thing to be; and for you to pretend, that the *Ideas of the Unity are too imperfect to reason solidly upon*, is only a Banter upon the common Sense of Mankind; and perswading them (as it were) to lay aside the Use of their Understanding and Reason, that you may put what Fallacies you please upon them, under the Notion of *certain Truths*, *certain* in themselves, but of so high and mysterious a Nature as not to be distinctly perceiv'd, or *reason'd solidly upon*.

This, indeed, is such an Account of *reveal'd Doctrines* of Religion, as I shou'd be sorry to have found true: But I think the Case to be quite other-

wife, and so proceed to consider another Branch of the *Subordination* allow'd by you to be declar'd in Scripture, *viz.* Generation.

I shall not stand with you upon the Niceness of the Word Generation, as if it was any Thing analogous to *humane* Generation; but shall take your Meaning to be any Kind of *Derivation of Nature*, [which you may give what Name you please to] whereby God is the *Father, Author, or proper Cause*, of the Existence of the Son and Spirit.

To suppose the Son and Spirit to exist by absolute Necessity of Nature, without any Original Cause at all; to exist by the *same Necessity* [as you unadvisedly affirm] by which the Father exists, is directly to make them *unoriginated* and *underiv'd*; because it is an *unoriginated* and *underiv'd* Necessity by which the Father exists: And so is directly to deny the *Generation, Derivation, or Origination* of the Son and Spirit, at the same Time that you affirm it. But if the Son and Spirit are really *deriv'd* or *originated* from the Father as the proper *Cause* or *Original* of them, it demonstratively follows, That God the Father is the *intelligent, acting, and voluntary Cause* of their Existence; that God is really and truly an *Agent* in their Origination, as he is in the Origination of all other Beings. If it was not so, but the Origination of the Son and Spirit proceeded *necessarily*, not from the *Will*, but from the *Nature* of God, [as his own *Attributes* do, or as you in Comparison repre-

sent the Sun and its Rays] then it would follow,

First, That the Father is no more *Father* or *Cause* of their Existence, than of the Existence of his own *Attributes*, which are all as really *unoriginated* and *deriv'd* as the Father himself is, and in the Existence of which he is no *Agent*, *Father*, or *Cause*, at all: And so the *Generation*, *Derivation*, *Origination*, &c. is only a mere extravagant Figure of Speech, and Abuse of Language: The Son being really, according to this Explication [in Contradiction both to Scripture and all Christian Antiquity] ἀγέννητος, *unbegotten*, and the *one God the Father*, of whom are all Things, as much as the Father himself. Or,

Secondly, If the Son is a *necessary Derivation*, as *Rays* from the *Sun*, it will equally follow (as in the other Case) either that he is *unoriginated*, as the *Rays* of the *Sun* would be, if the *Sun* it self was *unoriginated*; or that as the *Rays* are not truly *deriv'd* from the *Sun* at all, but are *Parts* of the *Sun* it self; or as the *Sun* is no *Agent* in the *Emanation* of them, but both *Sun* and *Rays* are truly *deriv'd* from the *Creator* of them, who is alone the *Agent*, and *Cause* of their Existence, and to whose *Will* their *Operations* are *passively* subject: So the *Son*, &c. would not be at all *deriv'd* from the *Father*, or the *Father* would not be an *Agent* at all in the *Origination* of the *Son*; but it would follow by this Argument, that the *Son* was the *Father* himself, *partially* consider'd, and that both were really *deriv'd*

deriv'd from a *superior* Agent, who was the proper original *Cause* of both, and to whose *Will* the Existence both of the Father and the Son, &c. was *passively* subject; which is infinitely absurd.

As *necessary Existence* therefore is a Contradiction to a real *Subordination*; and a Being or Person *necessarily existent* can receive nothing from, nor owe any Thing to another; so an intelligent acting Nature, Substance, or Person, that is really *deriv'd* or *originated* from another, must be *subordinate* in Nature and Powers, and must be subject to, and dependent upon the *Will* of the original Agent from whom it is *deriv'd*; and so cannot in your Notion be *One God* with him.

As this is plain and indisputable *in Reason*, so it is abundantly prov'd by your Adversaries; [beyond, I think, all Possibility of Reply] to be the *certain, express, and concurrent* Sense of Christian Antiquity; and you your self allow this great Advantage to them, that the *Antients*, as oft as they speak of the *Generation*, make it a *voluntary* * *Thing*:
And

* You say the highest Generation spoken of by the Antients is both voluntary and temporary; First Defense, Page 135, 158. And particularly grant it, Page 145, of Justin Martyr, Athenagoras, Theophilus, Tatian, Tertullian, and Hippolitus. They asserted [you add, Page 146.] the Co-eternity of the Λόγος, or Word, though not consider'd precisely under the Formality of a Son,

And that in Consequence thereof they teach, that the Son, in his *highest Capacity*, was sent by the

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Now, if he was not consider'd as a Son, he must be considered either as an Attribute or internal Property [which your Adversaries think was their Opinion] or [there being no Medium] as another distinct unbegotten Person, which will not better serve your Cause.

This voluntary and temporal Generation, you again more strongly repeat with Concern that any should think you had ever deny'd it, Second Defense, Page 287. in these Words, viz. " You seem [say you] to think that I have somewhere deny'd the highest Generation spoken of by Justin to be temporal; whereas I have constantly allow'd it: — The Son proceeded $\phi\omega\varsigma \epsilon\kappa \phi\omega\varsigma$ $\gamma\acute{\iota}\delta\varsigma$, in Time, according to Justin, and according to many more besides him; particularly Hippolitus [to whom you join Tatian, Page 289. and Athenagoras and Theophilus, Page 290.] and, perhaps, even the Nicene Fathers." [N. B. then, perhaps, the Consubstantiality express'd in the Nicene Creed, by the Son's being begotten of the Father, (i. e. says the Creed, of the Substance of the Father, before all Worlds) may be a voluntary, and as you speak, temporal Thing too; this is worth remembring. You go on] " Well, but then, you'll say, what becomes of what I call eternal Generation? I answer, that before the Procession, the $\Delta\epsilon\gamma\omega\varsigma$ was $\epsilon\kappa \gamma\alpha\sigma\epsilon\lambda$, as Justin would have express'd it; [N. B. but never does] in corde peñore, utero, as others. And this is the same Thing which Post Nicene Fathers call'd eternal Generation; viz. That eternal Relation and Reference which he had to the Father; in whom, and with whom, and of whom, he always was." So that, at last, the Eternal Generation, in your own Account, is a mere Figure of Speech; never once mentioned as a Generation by the Anti-Nicenes, or even the Nicene

voluntary Appointment of the Father, was his *Angel*, minister'd to his Will, and obey'd his Commands in all Things, even in the highest Act of the Son's Power, the Creation of the World.

To say this of the *Father*, they affirm'd at the same Time, wou'd be *Blasphemy* and *Impiety*: And, no doubt, it is shocking to *Reason* as well as *Religion*, to affirm it; and there needs little Skill in Language to conclude certainly from these and a Thousand Expressions of like Nature, that the *Antients* did not, and could not, possibly think, that the Son was *equal* to the Father in *Nature* and *Perfections*; did exist by *Necessity of Nature*; was *God Supreme*; God in the *same*, and in as *high* a Sense, as the Father; or, that he was not really *subordinate* in *Nature*, in *Power* and *Authority*, &c*.

Nicene Creed it self; but serv'd only for a *Matter of metaphysical Speculation* amongst the *Contentious Post-Nicenes*: Of whom yet you bring no Instance of their styling the *Αδύος* being in God, by the Name of *Generation*.

* The *Post-Nicenes* themselves always allow'd the Father to be Greater than the Son in respect of *Generation*, *Causality* or *Original*; and you your self allow him to be Greater as Father: Whence it follows from your own *Explication* of *Person*, that the intelligent, acting Substance, which constitutes the *Person of the Father*, is Greater than the intelligent, acting Substance, which constitutes the *Person of the Son*, &c. You must also admit, from your own *Notion* (how absurd soever) of *necessary Generation*, that the *Son*, &c. has not all the essential Powers of the Father, because he has not the Power of *Origination*, which you make to be essential to the *Person*, or acting Substance, of the Father.

You,

You, indeed, by the Help of *new Criticisms*, wou'd make a *new Language* of the Words of Scripture, and of the Antients; and have their Words mean the reverse of what they express in themselves, and are understood in all other Books whatsoever: And to show to what Extremities a desperate Cause will drive a Man; you dare to pronounce *possible*, what the antient Christians, upon sure and immutable Principles of Nature and Reason, as well as of Scripture, thought to be *absurd* and *impious*; and you say, *Second Defense*, Page 177. *You have nothing to say, why the Son might not have been Father, but that in Fact he is not — and that there was no Impossibility in the Nature of the Thing, but that the Father himself might have acted the Ministerial Part.* An amazing Expression to come out of the Mouth of a *Christian*, who has the Benefit both of natural and revealed Religion to inform his Reason and Understanding better! What is it, but to render the *Supremacy*, and consequently the Existence, of the Father, *precarious* and *mutable*? But I hope you spoke these Words inconsiderately; have since *repented* of them; thought better, and will say so no more.

I shall only consider one Branch more of the *Subordination* of the Son to the Father, which you have omitted; and that is, the *Incarnation*. And to avoid all needless Dispute, I will only put one Matter to your Consideration, *viz.* to account how it came about, that the *Primitive Christians*, in their
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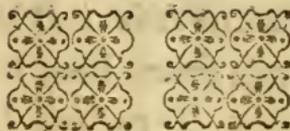
Disputes with the *Praxeans*, *Noetians*, or *Sabellians*, were so shock'd at the Apprehension of the *Incar-nation* and *Passion* of *God the Father*; thought them so highly derogatory to him, as to be no less than *Blasphemy*, and the *Doctrine* of the *Devil*: And therefore insisted that it was not, that it cou'd not be, the *Person* of the *Father* [stil'd in those *Days*, emphatically, ὁ ἐπὶ πάντων θεός, ὁ θεός τῶν ὅλων, *ipse Deus Dominus omnipotens*, &c. *God Supreme over all, the God of the Universe, absolutely, the Lord God Almighty*, in express *Contradistinction* to the *Son*] that was *incarnate* and *suffer'd*; but that it was the *Son* and *Word*. See how zealously *Tertullian* labours this Point against *Praxeas*, c. 1, 2, 16, 29. And *Eusebius* tells us, that *Sabellius* was *excommunicated* as an *Atheist* and *Blasphemer*, for asserting this *Doctrine*, *De Eccles. Theolog.* lib. 2. c. 4. See also, lib. 1. c. 7.

Now the *Inference* I draw from this *Branch* of the *Subordination*, is; that they who were so afraid, and thought it absurd and unworthy of *God Supreme*, and even *diabolical Blasphemy*, to ascribe that to the *Father*, which yet they fear'd not, and thought very *congruous*, and proper to be attributed to the *Son*; must think the *Father* to be *Superior* to the *Son* in *Nature*, [howsoever *Consubstantial*] in *Dignity*, in *Greatness* and *Majesty*: And cou'd not think the *Son* to be the *Supreme God*, *God* in the *same*, and in as *high* a *Sense* as the *Father*. Had this been their *Notion*; as in the *Nature* of the
Thing,

Thing, there wou'd have been nothing *absurd*, *blasphemous*, or *derogatory* for the Father to have been *incarnate* and *suffer'd*, more than for the Son; so, I conclude, the Antients wou'd not have been so zealous against the *Incarnation* of the Father, and insisted upon the *Impossibility* of it, and at the same Time have no difficulty in ascribing it to the Son.

As to *Scripture* and *Antiquity*, by which you say the *third* and *last Question*, namely, *Whether your Doctrine be true*, is to be resolv'd, Page 526. I shall wave saying any Thing more than what is contain'd in the preceding Observations. That Part, I think, has been so well manag'd by your learned Adversaries, that they need not any additional Assistance of mine, if I was at leisure, or dispos'd, to bear any share in that Branch of the Controversy: But however, at present it is altogether needless, and prevented, by proving the *Impossibility* of your Notion upon Principles of *Reason*, and from the *Nature of the Thing*. You will grant your Notion cannot bear the Test of *Scripture* and *Antiquity*, if it is certainly contrary to *Reason*; and as you propos'd the Matter to be *freely and fairly try'd*; and as confident of Victory and Success, challeng'd your Adversaries to *try the Strength of their Philosophy or Metaphysics*, Page 527. *i. e.* of *Reason* and *Argument*; so I have endeavour'd, as you desire, to *put the Cause upon* (what appears to me to be) *clear and solid Reasoning*; upon *firm Principles*, pursued by *regular and just*

just Inferences or Deductions: And as I intended no Fallacy, so I am not sensible of any Error in the Course of my Arguments. And I hope you will in your Turn, in Way of Reply, and to satisfy me and the World of the Consistency of your Notion, with the plain and natural Principles of *Sense* and *Reason*, and with the *Data* which you your self have admitted with respect to *Scripture* and *Antiquity*; try the *Strength of your Philosophy or Metaphysics*, i. e. of good *Sense* and strong *Argument*; and that you will argue *directly, frankly and fairly*; and not contend for *Victory* so much as for the *Truth*; and therefore that you will use no *Ambiguities, Quibbles or Sophistry*: And add, if you please, a little of the Spirit of *Meekness* and *Modesty*: And then, if there is any *real Strength, any Reason, or Truth, in the Cause which you have undertaken*, I don't doubt but it may, and will, appear, to the Satisfaction of all reasonable and impartial Enquirers after, and Lovers of *Truth and true Religion*.





A P P E N D I X.



Desire leave (though it is somewhat foreign to the present Purpose, but may be of use to prevent Dispute hereafter) to consider briefly, by way of *Appendix*, the Sense or Notion of the Word *Creature*; which, on your Part, frequently enters into this Controversy of the Trinity, and is made use of by you as a sort of *Watch-Word*, or *Shibboleth*, to distinguish Friends from Foes; and which you perpetually cast as a Term of Reproach upon your Adversaries: Not that there is any great Matter or Harm in the Use of the Term it self, as I shall show; or, that the Use of it is ever condemn'd

demn'd in *Scripture*, or by the *Primitive Church*; or even, as far as appears, by the Council of *Nice* it self; but because there is an Ambiguity in it, not generally understood, and the Vulgar have been taught to think, that every Person who is stil'd *God* cannot be a *Creature*; and are apt, without any Distinction, to set the Names in Opposition to each other; and to be offended with any that shall apply them to the same Person; you think to find an Account in laying it to the Charge of your Adversaries, by exciting thereby the Passions of the Ignorant and Prejudic'd, who judge more by *Names* than *Things*; and having got their Affections and Prejudices on your Side, any Pretenses of yours will easily afterwards pass for Arguments; and the Arguments of your Adversaries, though not easily answer'd, will, however, pass for Subtlety and Fallacy, and be thought to be sufficiently confuted, if you can but draw the *invidious* Consequence, that they infer the *Son of God* to be a *Creature*; of which Word the Generality of your Readers know no other meaning, but that it signifies a *Creature like to themselves, made in Time*, of a *precarious* and *perishable* Existence; in which Notion, no doubt, it is very shocking to be apply'd to the Son of God, who is *our Lord* and *our God*.

In Reply to this very unfair and unscholar-like Dealing of yours, your Opponents [as apprehensive, I imagine, you had no design to convince or

confute them by *Argument*, but only to alarm the ignorant Vulgar against them, by giving them *hard Names*] have, I think, generally declin'd saying directly, either that the Son might, or might not, be call'd a *Creature*; and have rather contented themselves with showing, that (whether that Name is strictly and properly to be ascrib'd to him or not) no part of the Controversy depends at all upon it; that it no more follows from their Notion than from yours; and that it is not opposite to the Word *God* in Scripture Language, because *created Angels*, and even *Men*, have the Title of *God* given to them. I may add, that as it is not clear and unquestionable (though the Antients thought it was) that the *Word*, or *Son*, of God, is said to be *created*, in *Scripture*; though yet it is clear and unquestionable, that he is never said to be *uncreated*; it may be as well not to dispute that Matter one way or other, especially, without first settling distinctly the strict and proper Notion of *Creature* upon the Principles of *Reason* and *Scripture*.

But instead of considering, and laying before your Reader the several and distinct Senses in which the *Antients* us'd and understood the Word *Creature*; or defining it upon the Principles of *Reason* and *Scripture*; you have rather chosen to charge it upon your Adversaries Notion in a loose, indeterminate, and indefinite Sense, intending always to have it understood in the Vulgar and worst Sense, as serving your Turn best: And in a particular

Manner you charge it upon their Notion triumphantly in *nine Demonstrations* (whence one would be apt to guess that you really thought them so) in *your Supplement to the Case of Arian Subscription*, Page 20.

I shall therefore, for the sake of those who are less learned, or have less consider'd this Matter; that they may be no longer abus'd with the *Sound of Words*, and take *Sophistry* for *Demonstration*, consider as briefly as may be, the Notion of the Word *Creature*, as it stands upon the Principles of *Reason* and *Scripture*, or hath been us'd by *Philosophers*, *Jews* and *Christians*.

The Word *Creature*, amongst the antient Philosophers, was understood in a twofold Sense, the one more large and indefinite, and the other more restrained and limited; in the latter, which was the lower, ordinary, and vulgar Sense, it was understood to denote only such Beings [not all such as were not the *one Supreme uncreated God*, but such] as were *made* or *form'd in Time*, and were of a continually perishing and corruptible Nature. Hence *Simplicius* defines [τὸ γεννητὸν] *the Creature* to be; [τὸ ἐν μέρει χρόνῳ τῷ εἰς τὸ εἶναι πάροδον λαχόν, or ὁ τὸ πρότερον μὴ ὄν ἕσπερον δὲ ὄν, in *Aristot. Physic. Fol. 265.*] *that which begun to exist* [or to be what it is] *in a determinate Portion of Time: Or that which not being, what it is, before, was afterwards what it is.* And under this Notion of *Creature*, was contain'd the *Formation* of
the

the World, of Human Bodies, and all corporeal irrational Beings. In the former, more large and higher Sense of Creature, every Being that was *originated*, *deriv'd*, or had a *Cause* of Existence, every Being that was not in its distinct Substance *necessarily Existent*, *self-Existent*, or *underiv'd*, was a *Creature*. As there is, and can be, no Distinction in the Nature of Things, so they knew no Distinction betwixt being *necessarily Existent*, and being *self-Existent*, or *underiv'd*; and to be *uncreated* [*ἀγέννητος*] and to be *unbegotten* [*ἀγέννητος*] was with them the same Thing.

Plato thought every *Origination*, or *Derivation*, whether *in Time*, or *before Time*; whether *Consubstantial*, or not *Consubstantial*, to be a *Creation*, as appears from that famous Expression of his cited so much by the antient Christian Writers, [*θεοὶ θεῶν ἅν ἐγὼ δημιουργός*] *Gods of Gods*, of whom *I am the Creator*; so that the *inferior Gods*, though *Consubstantial* with the *one Supreme God*, and *Eternal*, or existing before all Time, were still as being *deriv'd*, and *form'd* by God's *Power* and *Will*, by him thought to be [*δημιουργήματα*] *Creatures*: And therefore when Plato files the *inferior Gods* sometimes [*ἀγέννητοι*, or even *ἀγέννητοι*] *uncreated* or *unbegotten*, it is not inconsistent [as some antient Christian Writers thought] with their being, in his Opinion, *Creatures*; or supposeth that he hereby made them *equal* to the one
Su-

Supreme God: For he meant no more, as *Plutarch* informs us at large [*de Anima procreat.*] than that they were *uncreated* or *underiv'd*, only with respect to the abstract original Substance; or [*ψυχῆ*] *Soul* of the World out of which they were *made*; which [*ψυχῆ*] original, unform'd, abstract Substance, *Plato* thought was *uncreated*, *self-existent*, and *underiv'd*; but that they were *created* with respect to their particular and *personal* Existence, which was *form'd* out of this universal [*ψυχῆ*] *Soul* of the World: Just as he wou'd, in like manner, say that the *World* (though he constantly asserted it to be *made* by God *in* or *with* *Time*) was [*ἀγενῆστος*] *uncreated*, and *before* *Time*, and *Eternal*, with respect to the original, *underiv'd*, *unform'd*, and *abstract* [*ὑλη*] *Matter*, out of which it was made. For *Plato* (as *Plutarch* explains at large his Philosophy in this Point, *De Anima procreat.* Page 1014, 1016, 1017.) could not conceive any Thing, whether *Material* or *Immaterial*, to be made out of *Nothing*; and therefore he suppos'd an *eternal*, *underiv'd*, *abstract* [*ὑλη* and *ψυχῆ*] *Matter* and *Spirit*, to be the [*τὸ ἀποκείμενον*] the metaphysical Substance, or Substratum of all Things; which *ὑλη* being *form'd* by God, to them it was subject, and put into *Order*, and the *ψυχῆ* endued by him with *Reason* and *Intelligence*, they became the *Body* and *Soul* of the World; and out of the one, God *form'd* all *Material*, and out of the other, all *Im-*
material

material and *Rational* Beings, which being *dependent*, and *subject* to God, and receiving their *Formation* from him by his *Power* and *Will*, on that account were esteemed his *Creatures*. This was the *Platonic* Philosophy; and the *Stoics* agreed with him, who, as *Plutarch* tells us, [*Adv. Stoic.* Page 1075.] διαρρήδην λέγουσι τὰς θεὰς ἀπάστας εἶναι γεγόνότας καὶ φθαρισσομένους ὑπὸ πυρὸς: *Expressly taught that all the Gods were originally made, and would finally be destroy'd by Fire.* And yet they wou'd call their [ἀγέννητοι, ἀθάνατοι, and αἰδίοι] *uncreated* or *underiv'd*, *immortal* and *eternal* (and they would say the same of the *World* it self) not thereby meaning (as you imagine) that their Persons or Deities were *necessarily Existent* (though not self Existent, which you vainly distinguish, and without all ground or reason pretend to be the old philosophic Notion, in your *Second Defense*, Page 256, 262.) or that they were *equal* to the *first Cause*, or *one Supreme God*; but meaning only, that they were *uncreated* [and the same they thought of the *World*] with respect to the *underiv'd*, *self Existent*, [ὑλη or ψυχὴ] *Matter* or *Soul* out of which they were *made* or *form'd*: And that, whereas the grosser *Material*, and *inanimate* temporary Beings, which were the *Creature*, vulgarly so call'd, daily corrupt and perish, the Existence of the *Gods* (they thought) continued unchangeable from their first *Formation* before the *World*, till the *End* of this System, and to the general *Conflagration* of all Things.

And howsoever absurd it may be, to suppose an *un-*
form'd, abstract, eternal and *self Existent* ὕλη and ψυχὴ,
 being as the metaphysical Substance or Substratum
 for God to work upon, and to *create* out of them
 all Beings; yet the Notion of *Derivation*, and of
 receiving Existence by the *Power* and *Will* of God,
 as making all Beings *to be deriv'd* (in whatsoever
 manner they are deriv'd, whether *out of Nothing*, or
 otherwise) *to be Creatures*, seems to be the most na-
 tural Deduction of *mere Reason*, on the *mere Prin-*
ciples of which we rightly consider every Thing
 that is *deriv'd*, [and which is not it self the *unde-*
riv'd Creator] to be a *Creature*; *Reason*, I think,
 does not shew us, that there is any difference be-
 twixt being *originated, deriv'd, &c.* and being *made*
 or *created*. I thought it not improper to treat this
 Matter distinctly; and hence you may perceive
 how little favourable either of the precedent Noti-
 ons of *Creature* are to your Purpose. If according
 to the more large, high, and indefinite Notion of
 Creature, every *originated* and *deriv'd Being* or *Per-*
son (even though *consubstantial* and *eternal*) is a
Creature, then you make the Son of God a *Creature*
 as much as your Adversaries do; but if, according
 to the more low and restrain'd (and which seems to
 be the ordinary and vulgar) Notion, the *Creature*
 is that only which was *made* or *form'd* in *Time*, i. e.
 commencing with, or after the Formation of the
 World, and is of a precarious and continually pe-
 rishing Nature; and according to which Notion,

whatever existed before the mundane Formation, and was of a *permanent, immortal, and immutable Nature* [though by the *Will of God*] was not a *Creature*; then your Adversaries no more make the Son a *Creature* than you do.

But this will appear still more plain by considering the Sense of the antient *Jews* and *Christians* of this Matter. The antient *Jews* (as may appear from *Philo*) thought the Λόγος or Word to be neither *uncreated*, in the Sense in which the *Supreme God* was *uncreated*, nor *created like one of us*, but of a *middle Nature betwixt both*: His Words concerning the Λόγος or Word are, [ἔτε ἀγέννητος ὡς ὁ Θεὸς ὢν, ἔτε γεννητός ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἀκρῶν, &c. Lib. quis rerum divin. Her. P. 509] *being neither uncreated as God is; nor created as we are, but the Middle of both Extremes*. To the same Sense he says just before, That he is the * *Boundary betwixt the Maker and Thing made*. So that though *Philo* might think, and seems to have thought every *Origination* or *Derivation* from God, was a *Creation* with Respect to God; and that in this Sense the Λόγος or Word was *created*: Yet he thought the *Origination* of the Word so much transcended that of all other *Crea-*

* Τῶν δὲ ἀρχαγγέλῳ καὶ πρεσβυτέρῳ λόγῳ ὄντα ἐξαιρέσειν ἔδεικεν ὁ τὰ ὅλα γεννήσας πατήρ, ἵνα μεθόβητος αὐτῶν, τὸ γενόμενον διακρίνη τῷ πεποιημένῳ. Ibid.

tures, that in Respect to them he was *not* created, being not a *Creature like unto them*.

But the *Scriptures* of the *New Testament* set this Matter in the fullest Light, teaching us expressly, That *God created all Things by Jesus Christ*, as *St. Paul* has it, *Ephes. 3. 9. By the Word*, as *St. John* 1. 3. So that the *Scripture-Notion* of *Creature* is the universal System of Beings, which *God* created by *Jesus Christ*: Whence it plainly follows, that he is not, and cannot be, *one of the Creatures*; but yet it is also as plain, that neither is he *the God who created all Things by the Word, or by Jesus Christ*; and must be some Way or other (though in a peculiar Manner, and different from the *Creatures made by him*) originated or derived from the *unoriginated Supreme God*, who made all Things by *him*.

Now the Question is, Whether this *Origination* or *Derivation* of the *Son of God* may be call'd a *Creation*, and He a *Creature*, or not? And in Answer, I think, the *Scripture* no where expressly styles *Christ a Creature* [though I grant it was the Opinion of the whole antient Church that it does] and confines the *Notion* of the *Creature* to the Things *created by Christ*; and so in Respect to this *Scripture-Notion* of *Creature*, *Christ is not a Creature*. But if any one thinks there is no *Medium* in the strict Reason of Things, betwixt *Origination*, *Derivation*, and *Creation*, he must suppose the *Son* to be a *Creature* with Respect to *God*, meaning thereby that *God* is the *Author* and *Cause* of his Existence,

and that he is *deriv'd* from the Father by his *Power* and *Will*: But yet that he is not a *Creature* with Respect to the *Creatures* which God made by him, not being *created as they were*. And hence you may learn the Notion of the *Primitive* Christians in this Matter. A great many of the most antient and learned Christian Writers thought every *Origination* of a Person to be a *Creation*; and in Consequence express'd their Notion of the Son's being begotten or originated of the Father by his *Will*, to be a *Creation*; and in this Respect frequently stile the Son a *Creature*. This any one who ever read the old Books of Christianity must see was the general Notion of the *Primitive Church*: And they scrupled not the Word *created*, because all agreed that it was apply'd to the Word or Son in the *Old Testament*, (Prov. 8. 22.) upon the Fidelity of the *Septuagint*. Some also deduc'd it from his being said in the *New Testament* to be the *First-born* of every *Creature*, Colof. 1. 15. thence stiling him [$\alpha\rho\omega\delta\alpha\kappa\iota\sigma\theta$] *first-created*. But yet they notwithstanding were not so absurd as to think that Christ was *one* of the *Creatures*, vulgarly so called; as if he was *like* any Thing that was *made* by him: Nor did they think he was *created out of nothing*, in *Time*, and was of a *precarious* and *mutable Nature*, in the low unbecoming Manner and Stile of the *Arians*: But the general Notion, though express'd by few before *Alexander* Bishop of *Alexandria*, seems plainly to have been that the Son of God was of a

middle

* *middle Nature* betwixt the *unbegotten* Supreme God the Father, and the *Creature* which God made by him: That he was neither *uncreated* in the Sense in which the One God and Father of whom are all Things, was *uncreated*; nor *created* in the Sense in which God created all Things by him; but a *middle Nature* betwixt both, *subordinate* to the one, and *superior* to the other. This was, I think, evidently the Sense of the *Primitive* both *Ante-Nicene* and *Nicene* Church; and is, if I mistake not, the Notion of your Adversaries; and what you can object against it, I do not see, and shall be glad to know, and willing to consider. But in the mean Time, for you without Regard to the foremention'd Distinction, so evident, not only in the *Gentile* and *Jewish Theology*, but also in *all Christian Antiquity*, meanly, [ignorantly I would wish rather] to confound the Notion of the Word *Creature*, fix the *lowest vulgar* Sense upon it, and then charge that Sense at random upon your Adversaries, and in your Rage and Zeal call them *Arians*, &c. without Reason, without Truth, without Justice, is one not of the least unaccountable Parts of your

* Ἀγνωστές οἱ ἀνάσκητοι ὡς μακρὸν ἀν εἶη μετὰ τὸν πατέρα ἀγεννήτη, καὶ τῶν κτισθέντων ὅτι, αὐτὰ θεῖ ἐκ ὄντων λογικῶν καὶ ἀλόγων, ἃν μεσίλευσα φύσις μονογενῆς, δι ἧς τὰ ὅλα θεῖ ἐκ ὄντων ἐποίησεν ὁ πατήρ τῷ θεῖ λόγῳ. Alex. Epist. apud Theodoret Hist. Eccles. Lib. I. c. 4.

Conduct in the Management of this Controversy, and which, I think, you may blush and be ashamed for.

To conclude this Head ; either take the *Scripture-Notion of Creature*, and admit that only to be the *Creature* which God created by *Jesus Christ* ; or take the Notion of every *Origination, Derivation, &c.* being a *Creation* ; or if neither will please you, find a Medium if you can : And I think I can venture to promise, that I will prove, That in the Explication of your Notion of the Trinity, you [how inconsistently soever with your self] make the Son of God as much a *Creature* as your Adversaries do ; and that they (in the true Consequence of their Notion) no more make the Son a *Creature*, than all the *Primitive Christians*, and *Scripture* it self does.

If you pretend to collect the *subordinate Characters and Offices* which the *Scriptures* and all *Primitive Christians* uniformly and universally ascribe to *Christ*, and then call them *Characters and Offices of a Creature*, I shall tell you, that this is a mere begging the Question, and supposing these *Characters and Offices*, cannot belong to a *deriv'd Being* ; and is not opposing your Adversaries, but is opposing *Scripture* and *Antiquity* for ascribing these *Characters and Offices* to him. And how weak it is, and betrays an utter Unacquaintedness with the Language both of *antient Philosophers, Jews* and *Christians*, to alledge that there is no
Medium,

Medium, no Distinction betwixt being the *one God Supreme*, and being a *Creature* of a *precarious* and *mutable* Nature, has been already shown : And if you shall still go on against all Evidence and Conviction, to amuse and impose upon your Readers, with this *Fallacy* ; you must be told over and over, That it is not only false and groundless in it self, but irresistably recoils also upon your own Head, because it is supposing (when all Art and Guile is taken away) there is no Medium betwixt being the *unbegotten, underiv'd, independent* [which is the only just and true Notion of being the *One Supreme*] *God* ; and being a *Creature*.

From what hath been observ'd concerning the Notion of *Creature*, the intelligent Reader may in Part perceive *two* other Fallacies which you perpetually make Use of, in Defense of your Notion, *viz.* the *Eternity* and *Consubstantiality* of the Word, or Son of God, as if they were Arguments to prove that he was the *One Supreme God*. But nothing is more plain and certain, than that in what Sense soever any *generated* or *deriv'd* Being was, upon the Principles of antient Philosophy thought to be *eternal* and *consubstantial* with the one *Unbegotten, underiv'd* God ; yet no *eternal* or *consubstantial* *Generation*, &c. was ever thought to make the *generated* Persons *equal, equally Supreme God*, with the one *underiv'd, independent* Being or God who was the *Author* and *Cause* of their Existence.

The *Stoics* and *Platonists*, though they (as hath been shewn) thought the *Matter* of the World, and the *Substance* of their generated Gods, and even of humane Souls, to be *eternal, uncreated, and necessarily-existent*, or *deriv'd*; yet they never thought either this original *Substance* or *Substratum*, or the *Persons* of their Gods which were *form'd* out of it by the *Power* and *Will* of God, to be *equal* to the *first Cause*, or to be *God Supreme*: But expressly taught, on the contrary, that the original abstract Substance was subject to God's Power, and that the Gods made out of it were *dependent* and *inferior Deities*. The *Eternity* of the *first Cause* or the One God Supreme, was (they thought) of an higher Nature than any Thing cou'd be that was *begotten* or *deriv'd*. It was an Eternity of a *subsisting Person*, without any *Cause*, or *Origination*, or *Dependency*; it was, being personally [$\alpha\gamma\epsilon\upsilon\upsilon\eta\tau\ominus$] *unbegotten*, and [$\alpha\pi\alpha\rho\iota\sigma\tau\omicron\varsigma$ κρείττων & πρῶτος] *superior* and *prior* to the having any Cause of Existence. And they always plac'd the *Unity* and *Supremacy* in the *Self-Origination* and *Independency* of the *first Cause* in one alone *Author* or *Original* of all Being*.

The

* I wonder how you fell into the Imagination that there was no such Word as $\alpha\gamma\epsilon\upsilon\upsilon\eta\tau\ominus$ in use, so early as the Time of Ignatius; which Conceit you pursue from P. 256 to P. 261. And upon the Strength of this Imagination, without any Authority of Manuscripts, or other Evidence whatsoever, you fancy all the old

Tho' the *antient* Christian Writers, who carried the Existence of the Son the *highest*, may be allow'd to have asserted an *eternal* and *consubstantial* Generation; yet, as in whatever Sense they understood the Son to be *eternal* and *consubstantial*, they always expressly and invariably affirm'd that his Generation was by the *Will* of God, and that God was [$\alpha\lambda\lambda\omicron\theta$] the *Cause* or *Author* of his Existence; so it is, I think, most unquestionably certain and evident, that they never infer'd from thence that he was *equal* to the *One God and Father of all*, who is the Original Cause of his Existence: Or that he was himself the *One God*, or *absolutely God Supreme*, but on the contrary, they express'd constantly and uniformly his *Subordination*, *Subjection*, *Dependence* and *Inferiority* to the *One God the Father* in the strongest Terms possible; insomuch that you your self are forc'd to own that *the Father is primarily, originally,*

Books of Heathens, Jews, and Christians, which now have ἀγέννητον, should be read ἀγέννητος: And yet you are forc'd to allow that ἀγέννητος expresses more properly and emphatically the unoriginated, unbegotten, supreme God. And the Heathen Notion of ἀγέννητοι θεοί, eternal, uncreated Gods, deriv'd from and inferior to the unbegotten, underiv'd God Supreme, requir'd the Use of the Word ἀγέννητον to distinguish the one unoriginated Supreme God, from the inferior ἀγέννητοι θεοί, more than the Christian Theology did: The antient Christians never, that appears, applying the Word ἀγέννητον to any other Person but the one God the Father. The Passage alledg'd by you out of Origen to the contrary, is, I think, corrupt.

eminently, and emphatically the One God; Superior in Order of Derivation, Office, and Mission to the Son; who in his highest Capacity by the Father's voluntary Appointment, was his Angel, minister'd to and obey'd his Will and Commands. And particularly in Point of *Worship* you so far acknowledge the Superiority of the Father, as to say, *Second Defense*, Page 400. *Prayer in the most proper Sense, is to be understood of Prayer directed immediately to the Father.*—— *One Part of Divine Worship call'd Prayer, is most properly and emphatically Prayer, when directed to the first Person of the Godhead.*—— *Prayer then properly or emphatically speaking, is praying to the Father, to whom all Prayer primarily belongs.*

The Reason of which Superiority in the Father, and Subordination in the Son (notwithstanding the Eternity and Consubstantiality of the Son) was, by the Antients, founded in the Father's not being only eternal, but being eternal [*ἀίδεος, ἀγεννήτως*] absolutely, without any Cause or Original of his Existence, unoriginately; and being, of underiv'd and independent Power and Dominion; holding of none, receiving of none; whilst the Son had Nothing of Himself, nothing Originally his own; but deriv'd, and receiv'd his Existence, and all his Powers, by the Will of the Father, as the Cause of his Existence. In this self-origination, and underiv'd, independent, Power and Dominion of the Father alone, the Antients plac'd the Unity and Supremacy of God; as all know who know any Thing of Antiquity.

So that the [*τὸ αἰ,* and *πρὸ αἰώνων*] Existing always, and *proæval* Duration [which is the literal Interpretation of the Expressions of the Eternity of the Son] how high soever it was carried or asserted; was never thought to be *equal* to, or *commensurate* with the [*τὸ ἀγέννητον*] * unoriginated Existence and Dura-

* *The two antient Writers, Alexander of Alexandria, and the most learned Eusebius of Cæsarea, who cannot be deny'd to carry the Notion of the Son's Eternity as high as any of the Antients whatsoever, the one styling his Generation [ἀνάρχον] beginningless, the other [ἀίδιον] eternal, express themselves very remarkably on this Head.*

The former says; Μή τις τὸ αἰ πρὸς ὑπόνοιαν ἀγεννήτου, λαμβανέτω. — ἔτε γὰρ τὸ ἰὼ, ἔτε τὸ αἰ, ἔτε τὸ πρὸ αἰώνων τάντων ὅτι τῷ ἀγεννήτῳ. Let no one understand the Expression, Existing always, to come up to being Unbegotten. — For neither the Word, was, or always, or before the Ages, is the same as Unbegotten. Alex. Alex. Epist. apud Theodoret.

The latter says; υἱὸν γεννητὸν, ἢ χρόνοις μὲν τισιν ἐκ ὄντα, ὕστερον δὲ πῶς γεσόντα. ἀλλὰ πρὸ χρόνων αἰώνων ὄντα καὶ πρὸ ὄντα καὶ τὰ παλαιά ὡς ἕδον διαπαντός συνόντα, καὶ ἐκ ἀγεννητοῦ ὄντα, γεννώμεν ἢ ἕξ ἀγεννήτου πατρὸς. — πρὸ πάντων αἰώνων, ἐκ τῆ τῷ πατρὸς ἀνεκράτου καὶ ἀπειροπότου βουλῆς τε καὶ δυνάμεως ἐσιόμενον. The Son was begotten, not as if he was at any Time not existing, and was afterwards begotten: But existing before all Ages, and being pre-existent, and existing always as a Son with the Father; but not being unbegotten, but begotten of the unbegotten Father: Having his Subsistence by the ineffable and incomprehensible Will and Power of the Father before all Ages. Dem. Evang. lib. 4. c. 3. And as being begotten of the Father by his Power and Will, the same Author says, he was

Duration of God the Father : So long as the Son did not exist *eternally* by *absolute* † *Necessity* of Nature, without any Original, or Cause of his Existence, he could not, in their Opinion, be equal to

posterior to the Father. His Words are ; ὁ ὃ πατὴρ προὔπαρχει τῷ υἱῷ καὶ τῷ γενέσεως αὐτοῦ προὔφεισεν, ἢ μόνος ἀγέννητος ὡς καὶ ὁ μὲν καθ' ἑαυτὸ τέλειος, καὶ πρῶτος ὡς πατὴρ, καὶ τῷ τῷ υἱῷ συστάσεως αἰτίας. — ὁ ὃ ὡς ἔξ αἰτίας γενεῶν υἱός, δέντερος ἔἔστιν υἱός καθέσθην. But the Father exists before the Son, and subsisted before his Generation, as being *alone unoriginated* : And he is perfect God of *himself*, and first, as being Father, and Cause of the Existence of the Son ; — but the Son, as being deriv'd from a Cause, is second after him, whose Son he is. *Ibid.*

† In your Second Defense, Eighth Query, in which a most important Part of the Controversy is consider'd, you pretend to answer all the Arguments which your Adversaries had brought from the Antients, to show their Sense, that the Son was not necessarily Existent, from their constantly asserting his Generation to be by the Will of the Father ; I say, you pretend to answer them by saying, That notwithstanding they thought the Son to be necessarily Existent, as well as the Father, though they never so express themselves, because they never say the Father existed by Necessity of Nature, any more than the Son, but the contrary, Page 251. But in Defense of this extraordinary Assertion, what do you ? You do not bring so much as one Passage of any one antient Christian Writer whatsoever, denying God the Father to exist by Necessity of Nature ; or affirming him to exist [βελῆ, βελήματι, θελήσει, θελήματι, &c.] by his Will : But you have (pardon my Freedom) a very silly and trifling Detail, not one Syllable to the Purpose, about another kind of Necessity talk'd of in the Pagan Theology. You bring in some Platonists arguing against God's being subject to Ne-

to the Father, or be the one Supreme God: And so long as his being *Consubstantial* was still being not of himself, underiv'd, and independent; but of the Father, by his *Will*; this they never thought to infer any

Necessity; and against existing by Necessity against his Will; which is a Necessity which the Epicureans held, and which the Poets had talk'd of, and the Vulgar thence receiv'd the Notion of it as being the Mother of the Gods, to whom all the poetical Systems of Deities were made subject. By which Necessity, after all, the Poets themselves (though the Vulgar were misled by them) very probably meant no more [except those of the Epicurean Set] than that the [Dii secundi & medioximi] inferior, mediatorial Gods, were subject to the determinate Will and Decrees (call'd Fate) of the one Supreme God; which was the true Platonic Notion. See Chalcid. in Plat. Tim. P. 334, 335, 343. Fate [εἰμαρμένη] and Necessity [ἀνάγκη] in the Platonic Philosophy, were so far from being thought to be superior to God, that they were declared to be subject to him. Plutarch [de Fato, Page 568.] says [εἰμαρμένη καὶ εὐσίαν ἕτοιμον εἶναι σύμπασα ἢ τῷ κόσμῳ ψυχῇ] Fate, which has a substantial Existence [in Distinction to the Laws of Providence, call'd also Fate] seems to be nothing else but the universal Soul of the World: Thus also Chalcidius describes it. Com. in Plat. Tim. P. 333, 335. And this universal Soul, as Plutarch observes (de Anim. procreat. P. 1014.) Plato stil'd [ἀνάγκη] Necessity; and suppos'd it to be subject to God, and to be the [τὸ ὑποκείμενον] the Subject or Substratum, the Original abstract Substance which God first form'd into the Soul of the World, and then form'd out of it all intelligent and rational Beings: And it was stil'd Necessity, as being necessary for the Formation of all rational Beings: Just as in like manner Plato thought the [ὑλὴ] Original, abstract material Substance, necessary for the Formation of material Beings, and so stil'd that Necessity also; Necessita-
tera

any *Supremacy* in the Son; but to be consistent with all the fore-mention'd *Subordination* and *Inequality*.

Or,

tem porro nunc appellat ὕλῳ ——— ex qua est rerum universitas: *Again*; *Necessitatem* propterea quod ——— *neceſſe* fuerat adſciſci eam ob ſubſtantiam corporalem. *Chalcid. in Plat. Tim. P. 377, 378.* Plotinus alſo [*Ennead. 6. P. 742, 743.*] ſays, *That God whom he ſtiles* [τῷ ἀρχῷ] *the firſt Cauſe, does not exiſt* [ἔξ ἀνάγκης] *from Neceſſity, as the Cauſe of his Exiſtence, as the Epicureans, againſt whom he is arguing, aſſerted: But he adds*; [ἐν γὰρ τοῖς ἐπομείνοις τῇ ἀρχῇ ἢ ἀνάγκῃ] *Neceſſity belongs to thoſe Things which are poſterior to God the firſt Cauſe. And in Oppoſition to the Epicurean Neceſſity, which excluded an* [ἀρχῇ] *Original, firſt Cauſe of all Things, and made neceſſarily Exiſtent Atoms the Original productive Cauſe of every Thing, even of God himſelf; he frequently aſſerts, that God is what he will'd to be; being neither what he was, by Chance, nor produc'd out of neceſſarily Exiſtent Atoms without his Will, as the Epicureans held, yet Plotinus plainly ſuppos'd, that the* [ἀρχῇ] *God, the firſt Cauſe, did exiſt by an internal Neceſſity of Nature, by ſaying, that he was* [παρ' αὐτῷ] *of or from himſelf, i. e. ſelf-exiſtent; that he was, as he there adds, [ὅπερ ἐχρῆν εἶναι], and ὅπερ εἶδει what he ought and muſt be: And preſently after he ſays, the firſt Cauſe [ἐκ ἀνάγκῃ κατελιμμένους, ἀλλ' αὐτῷ ἀνάγκῃ τῶν ἄλλων ἔσθαι καὶ νόμος] is not ſubject to Neceſſity, but is himſelf that Neceſſity (or neceſſarily Exiſtent Being) who gives Laws to all other Beings.*

Secondly, *In the Stoic Philoſophy alſo, that Neceſſity to which all the Gods were thought to be ſubject and dependent upon, was in reality no other than the one neceſſarily Exiſtent, Unbegotten, Supreme God himſelf, whom they abſtractedly call'd Neceſſity.*

OR, Secondly, For you to deduce from the anti-ent Expressions of the *Eternity* and *Consubstantiality* of the Son, Inferences which you may think will fol-

Thus Plutarch observes concerning the Stoic Notion of God as being Necessity and Mind, [ἀναγκὴ καὶ νῦς ἐστὶν ἡ δεικνύσα διὰ πάντων δυνάμεις] Necessity and Mind is the [intelligent] Power which pervades the Universe, Psycog. P. 1026. And Tertul. observes, that they call'd God, Fatum & Necessitatem rerum, Fate and Necessity, Apol. c. 21. which shows their Notion, that God did exist by Necessity of Nature; and also, what was meant by Necessity being said to be the Mother of the Fates, and the first among the Deities; which you seem not at all to understand. But they were never so absurd as to think (as you represent them, P. 252.) there was any other Superior Necessity to which God was subject. And that ὕλη, which (you observe) Plato call'd Necessity, was not by him suppos'd to be Superior to God, but to be inferior and subject to him; and, indeed, was plainly nothing but the Original Matter out of which all Things were form'd; and call'd Necessity, as being of a passive Nature, and necessary to the Formation of corporeal Things. Therefore what you mean by that Observation, is hard to know. The Platonics, Stoics, and all Christian Writers, always suppos'd the one Supreme God to exist by Necessity of Nature; and this necessary Existence they strongly and clearly express'd, by saying, he was [ἀγέννητος] unbegotten, and had no Cause of Existence, which is the very Thing which we now mean, and express by existing, by Necessity of Nature: And though the Stoics, and Platonics, were so weak as to imagine the Substance of the inferior generated Deities, to be necessarily existent, yet they were not so weak as to say at the same Time, that it existed by the Will of God: And therefore, much less can any reasonable Man think that the antient Christian Writers [whose Philosophy was much improv'd by Revelation] would

follow from these Terms, as now understood upon Principles of *modern Philosophy*, (when the *Antients* did not think any such Inferences to follow from

would constantly declare the Generation, the highest Generation (as you own) of the Son, which they ever speak of, to be by the Will of God, by the Will of the Father, if they had thought him necessarily Existent: Do they ever say any such Thing of the Father? This, indeed, would be to your Purpose. Or, do they ever say the Son had no Cause of his Existence, as they constantly affirm of the Father? This would be to your Purpose. What further, I think, beyond all Dispute [and which you have not consider'd at all] shews, that the Antients, by saying the Son was begotten [γεννηθη, θελησει, &c.] by the Will of the Father, meant to deny that he was necessarily Existent, is; that Athanasius, who first introduc'd the Notion of the necessary Existence of the Son, and the Post-Nicenes after him, constantly deny that he was begotten [γεννηθη, θελησει, &c.] by the Will of the Father. Why did they depart from the ancient Language of the Church, if it was not to shew their Sense, that if the Generation was [as the Antients express'd it] by the Will of the Father, the Son could not be necessarily Existent, as their new Doctrine suppos'd? And therefore they understood, that Generation by the Will of the Father, meant, by the Father's Free Will and Voluntary Agency. Besides, you never consider the plain Absurdity of supposing a necessarily Existent Person being (as you allow, with respect to the OEconomy of Creation, Mission, Incarnation, &c.) subject to the Will and Commands of another Person; or, to be in any Sense generated by the arbitrary Will and Appointment of God the Father. Lastly, Another Thing, which all Pretenses of the Antients having taken any Notice of any prior, or higher Generation, than that by the Will of God, is, that they always suppos'd by this voluntary Generation, the Father to be the Cause of the Existence of the Son.

the Words as then understood, or upon the Principles of *antient Philosophy*) is very unfair and deceitful: It is putting a *new* Sense upon *old* Words, and then pretending to prove this *new* Sense from the *old* Words, though they were declar'd to have, and to be understood in a *different* Sense.

Some *Antients* thought the Son might be *eternally* begotten by the *Will* of the Father; you lay hold of the Expression of *Eternity*, and infer from it, in direct Contradiction to their Sense, upon Principles of *modern Philosophy*, that the Son is not begotten by the *Will* of the Father, but is *necessarily Existing* which they would have stil'd being *Unbegotten*; and then you pretend this to be their Sense, which they would have condemn'd for Blasphemy and Impiety.

So again, some *Antients* express'd their Notion of the *Generation* of the Son, as if he was *Consubstantial*, or begotten from the *Substance* of the Father; but still they declar'd his *Generation* to be by the *Will* of the Father, and a *voluntary* Thing: That still the Father alone was the *One God, alone Supreme*; and they never thought that it follow'd from the *Consubstantial* Generation, that the Son was *equally Supreme God, God in the same, in as high, in a coordinate* Sense with the Father: You lay hold of this Word also, and thence infer from modern *Metaphysics* (which they knew nothing of) that the Son is the *same Substance, and same God* with the Father; *equally Supreme and Independent God*; and

insist that this was the Sense of those Antients, in point blank Contradiction to their whole Writings.

And when your whole Books written on the Subject are carefully consider'd, they will be found to consist of nothing but an artful Management of the three ambiguous Terms [*Eternity, Consubstantiality, and Creature*] treated of in these Papers, and the frequent Abuse of the Word *Subordination* or *Order*. The two former Terms with you always stand for Premises to prove what Conclusion you please from them: If you can but say the Son is *Eternal* and *Consubstantial*, you can presently, you think, infer without any more to do, that he is *necessarily Existent*, and *Supreme God*; that he is *equal* to the Father *in Nature and all Perfections, the same Nature, same Substance, same God*, with the Father.

Secondly, If you are pinch'd with the *voluntary Generation* of the Son, and *unoriginated* Existence of the Father; yet these two Terms will save all; the *Generation* is then only an *eternal Reference* or *Relation* to a *Head, Root, or Fountain*; and you care not how little your Reader thinks of God as being the *Father* and *Cause* of the Son's Existence: And though the *Substance* of the Son is *originated*, yet *Union* can make it the *same Substance, both in Kind and Number*, with the *unoriginated* Substance of the Father.

Thirdly, If you are press'd with the Doctrine of the Antients, that the Father is the first and Supreme

preme God, and as such, the only primary and ultimate Object of Worship; that he is greater, more powerful, and more excellent, than the *Word* or *Son*; in *Dignity, Glory, Authority, Power* and *Godhead*; and, that the *Son* is *Second, Inferior, and Dependent in Nature* and all *Perfections*; that he is worship'd only in the *Second Place*, by God's express *Will* and *Appointment*, as being God's *Angel*, and representing his *Person*; as our *High-Priest* and *Mediator*; and, *finally*, to the *Glory* of God the *Father*; and that he always acted *ministerially* to the *Will* and *Commands* of the *Father*; all the highest and strongest Expressions of the real *Supremacy* of the *Father*, and of the *Subordination* and *Subjection* of the *Son* to him, are answer'd in one *Word*, namely, that all means no more, than that the *Father* is *Supreme in Order*, as being the *Head, Root, and Fountain*, of the *Deity*: The *Son* being, nevertheless, *necessarily Existent*, and *Consubstantial*; and so, *equal* in *Nature*, and all essential *Perfections*, with the *Father*; and that the *Father* has nothing which the *Son* has not, except *Self-existence*, and that, you say, is no *Perfection*, but a *mere Mode of Existence*.

But, *Fourthly*, If your *Adversaries* are not satisfy'd with this, and think, that the Expressions of the *Antients* mean a great deal more than *mere Order*, which you explain away into a mere *Order of Conception* and *Words*; and if they endeavour to shew the *Impossibility* of your *Notion* being true, and its absolute *Inconsistency* with the whole *Te-*

nor of Scripture and Antiquity; then you unanswerably maintain your own Notion, and confute theirs by telling them, that if what you hold is not true, or, if what they hold is true, then it follows [not that what you argue for, is true, or what they argue for, is false; but it follows] that Christ the Son of God is a *Creature*, and they are *Arians*, &c. and so there is an End of the Controversy. This, indeed, is the Sum of your whole Writings; the whole Fabric of your Scheme is built on this Foundation; and whether it be a Foundation of *Rock* or *Sand*, the Reader must judge from the preceding Observations.

To conclude; as it is, I think, plain and evident, that the *Eternity* and *Consubstantiality* of the Son, let them mean what they will, if they do not mean that he is *necessarily Existent*, i. e. exists by Necessity of Nature without any *Cause* of his Existence, but that he exists by the *Power* and *Will* of the Father, are of no moment in the present Controversy: And that your Adversaries may admit any Notion of the *Eternity* of the Son, which is consistent with his *Generation*, and does not imply, or infer, his being *Unbegotten*. So likewise, if you could show from any Principles of *Reason*, or true Philosophy, that it is in the Nature of Things possible, for a *deriv'd* or *originated* Being to be *Consubstantial* with God, i. e. for an *originated* Substance to be of the *same Kind* with an *unoriginated* Substance, your Adversaries,

aries, for ought I can see, may let the * *Consub-*
stantiality pass as a mere *speculative* Opinion; and
 the main Points of the Controversy will still remain
 intire: And it will still be clear, evident, and de-
 mon-

* *But no Satisfaction is ever to be expected from you on this Head; and your Notion of the Consubstantiality is so confus'd, and you are so bewildered in your Account of it, that it is plain, you know not at all what you mean, or wou'd say, when you talk about it.*

Individual Consubstantiality, or same Substance in Number express'd by ταυτοῦσι, was always esteem'd by the Athanasians themselves to be Sabellian, and you cannot deny it: And Specific Consubstantiality, or (which you allow to be the Sense of the Nicenes) same Substance in kind, is, you own, if strictly taken, making the Father and Son, two Gods: Neither of these Consubstantialities therefore distinctly, will do you any Service; (and a Medium you cannot find, and, indeed, is not in Nature) and yet both the Consubstantialities [though opposite and contradictory to each other] are so necessary to your Hypothesis, that if the Persons are not specifically Consubstantial, or of the same kind of Substance, they cannot be, with you, distinct Persons, and strictly Divine; and again, if they are not individually Consubstantial, or the same Substance in Number, they cannot, in your Sense, be one God. These two Ends of a Contradiction you are to bring together, and find out a Way to make the Persons to be Consubstantial, or the same Substance both in Kind and Number too, or your Scheme is ruin'd. You therefore insist upon a close and inseparable Union of Substance and Person; and by reason of this, you say, Second Defense, Page 394. they are the same in Kind — and they are also the same in Number; and thus you think you get clear of both Extremes, of Sabellianism and Tritheism, by joining them together in one, in a most absurd and contradictory manner; you get
 clear

monstrative, that the one God and Father of all, who is above all, and of whom are all Things, is, and must be, alone Supreme and Independent; and the Son Subordinate

clear of Tritheism by professing Sabellianism; and, you get clear of Sabellianism by professing Tritheism; you get clear of both by professing both. For you are to shew,

First, That two Substances, i. e. the distinct acting Substance of Father and Son, by being united, do not still remain each a distinct (though undivided) acting Substance, i. e. two distinct (though undivided) Substances, two Agents: Which I have prov'd it impossible for you to show.

Secondly, You are to shew, That the acting Substance of Father and Son being distinct, and two distinct Agents, and each invested with co-ordinate, supreme Perfections, are not two co-ordinate, supreme Gods; Which I have demonstrated they must be.

Thirdly, You are to shew, That the Union of acting Substance, i. e. Person (as you define it) make one Substance in Number, and yet not one Person; The Supposition of which I have proved to be a direct and evident Contradiction. This being so, therefore,

Fourthly, I would know, why the Notion of two Persons (not Consubstantial) inseparably united, does not as well, or better, secure the Unity; because this is evidently not Sabellianism; neither is it Tritheism or Ditheism, because the Persons are not suppos'd to be co-ordinate, or equally supreme in Nature and Perfections?
Or,

Fifthly, Why might not the Son proceed, or be deriv'd, as Light from Light, without being the Substance of the Father, [as the Nicenes suppos'd him not to be] as one Light communicates Light to another without Division, without making the deriv'd Light either part or the whole of it self, or as great as it self? This last seems to be the most rational Notion, and to be the Sense of the Nicene Council; and as no Co-equality can rightly be inferr'd from

ordinate to him, in Authority, Dominion and Worship; in which alone the Unity of God, and the Christian Faith and Practice, is properly concern'd.

it, so the Consubstantiality deduc'd from this Similitude, ought not to be too rigorously understood: And the Council of Nice [if we may believe Eusebius, who was there, and subscrib'd to it, after a large Explanation of the Sense of the Consubstantiality, to which Explanation the Council agreed] meant no more by it, than to express very strongly the perfect Likeness of the Son to the Father, and their Sense of his being the Brightness of his Father's Glory, and the express Image of his Person, according to Heb. 1. 3. Or, The Brightness of everlasting Light, according to Wis. 7. 26.

Sixthly, and Lastly, If you can conceive a Consubstantial Emanation, or Derivation at all [as the old Philosophy taught to be betwixt God and all rational Agents:] it is surely as easy to conceive the Derivation [since it cannot be the Substance from which it is deriv'd] to be unequal and subordinate to it in Powers or Perfections, as to be equal and co-ordinate: And the former Conception is necessary if the Derivation is by the Will of God; and also necessary to avoid Tritheism. But as this is a Matter merely Philosophical and Speculative, I think it especially most adviseable in you intirely to drop it; and to pretend to nothing, as being a Christian Doctrine, or a part of Faith or Worship, but what is clearly and expressly declar'd to be so in the Scripture Revelation. For whilst you wade out of your Depth, argue upon Imagination only, and talk without Ideas, or any Connection of Thought, 'tis easy for your Adversaries (as you may now perceive) to drive you into a Thousand Inconsistencies, Absurdities and Contradictions, out of which you will never be able to extricate your self, or the Hypothesis which you defend;

F I N I S
CORRIGENDÆ.

Page 21: line 11. read Principle. p. 28. l. 27. dele being. p. 55. l. 26. f. them r. whom. p. 56. l. 10. f. their r. them. p. 58. in the Note, r. τῶ & ὁμοίαν. p. 60. l. 21. r. ὁμοίαν.

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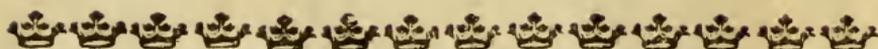
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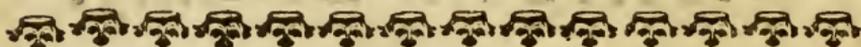
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C O R R I G E N D A .

PAGE 7. l. 2. read. ὑπηρετῖα. p. 26, p. 27, p. 67,
in the Notes read *Prax.* for *Prox.* p. 43. l. 1.
r. *as went.* p. 67. l. 28. for *secondly,* r. *moreover.*



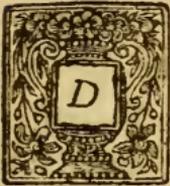
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1847



T H E
I N T R O D U C T I O N .



*D*R. *Waterland*, in the Conclusion of the *second Defense of his Queries*, had sum'd up the Controversy concerning the *Doctrine of the Trinity*, in three Questions, in order to bring it to a short Issue; *viz.*

1. *What the Doctrine to be examin'd is?*
2. *Whether it be possible?*
3. *Whether it be true?*

The third Question depending (according to the Doctor) upon *Scripture* and *Antiquity*, I saw, had been largely discuss'd on both Sides: *Dr. W.* had spent his Strength, and I thought all reasonable and learned Men could not but see and be satisfy'd, that he was fully confuted beyond all Possibility of Reply on these Heads: And that this Part had been so weakly manag'd by him in *his second Defense*, that it was plain he had *done*, tho' he was resolv'd not to be silent, but to give Words (and often very foul ones) when he had nothing else to offer; and so, I thought, that the making any further particular Reply to what he should repeat

without End, would be no less than affronting the Sense and Understandings of the Readers.

I judg'd therefore that *Dr. W.* wou'd be glad to be eas'd of the Labour of any farther arguing upon *Scripture* and *Antiquity*, in both which, tho' he had taken a great deal of Pains, it was evident (at least to me) that he rightly understood so little of either, that in writing of about fifteen hundred Pages upon the Subject, he was not able to alledge so much as *one* Text of Scripture; or *one* single Testimony of any *antient* Christian Writer for more than three Centuries, at all in Favour of his Notion; and had he pleas'd to have been pertinent, and to have kept close to the principal Points in Question, he might have reduc'd (as he observes) all that he has said, to *two* or *three* Sheets of Paper.

As the *Doctrin* of the *Trinity* is a *Scripture Doctrin*, and was certainly taught and believ'd by the primitive Church, so it was very proper to enquire into the Sense of *Scripture* and *Antiquity* concerning it: But yet, I was always of Opinion, that *Dr. W---*'s Notion and Explication of this *Doctrin* was not only most plainly and expressly contrary to the whole Tenor of *Scripture* and *Antiquity*, but also as demonstratively opposite and contradictory to the most evident Principles of Reason, as even *Transubstantiation* itself, or the Popish Explanation of the *Doctrin* of the *Sacrament of the Lord's Supper*, tho' that *Doctrin* is a *Scripture Doctrin* also: And therefore it seem'd to be a Favour to give *Dr. W---*'s Notion a hearing out of *Scripture* and *Antiquity*, when it might easily have been confuted at
once,

once, by demonstrating the Impossibility of the Truth of it from Arguments of *Reason*.

But two things were to be done by *Dr. W---s* Adversaries.

First, to shew the true Scripture Doctrine of the Trinity attested to by the primitive Church; and, *Secondly*, to shew that *Dr. W---s* Notion was not the Doctrine of either, and was inconsistent with both. In the Course of which Debate they now and then let *Dr. W---* see [in order to bring him to a more unprejudic'd Attention to the Doctrine of Scripture, and of the ancient Church] that his Notion is repugnant to the first and most evident Principles of *natural Reason*, and is a manifest Absurdity and Contradiction in itself. With these Arguments the *Dr.* is always sensibly touch'd, calls them vain *Philosophy* and *Metaphysics*; and cries out perpetually of *Unfairness* and *Impertinency* in arguing from *Reason* and the *Nature of the Thing*, when the Controversy is about the Sense of *Scripture* and *Antiquity*; and most shamefully quibbles in order to evade them.

But these Arguments being alledg'd against him to shew that his *Inferences* [for he has nothing but *Inferences* to urge] from the Words of *Scripture* and *Antiquity* cannot be right Conclusions, as being contradictory to *Reason*, they are both fair and to the Purpose: And how low an Opinion soever *Dr. W.* has express'd of *Reason* in this Controversy, [which shows plainly that he is afraid of it] yet I am of Opinion, and think I have shown that mere abstract Reason, distinct from the Consideration of *Scripture*

and *Antiquity*, may be apply'd to this Controversy ; and that it may be, and is prov'd that *Dr. W---*s Notion is inconsistent with it. So that I own I was somewhat surpriz'd, tho' not without being pleas'd at the same time, that *Dr. W---* should venture to propose his Notion to be try'd and debated upon Principles of *Reason* ; and that he shou'd give his Adversaries Leave, and even challenge them to try *their Strength*, in the Point in which he thinks it *most certainly lies*, * namely, in the Question of the *Possibility* of his Notion ; all the Arguments relating to which he had hitherto despis'd, or shamefully evaded.

This Handle which the *Dr.* had given (boasting at the same time of Victory before hand) I was glad to take ; for altho' I knew that if *Dr. W---*s Notion was in itself *possible*, it had been nevertheless sufficiently prov'd to be *false*, as being inconsistent with *Scripture* and *Antiquity* ; yet I doubted not but it might be shown to be absolutely *impossible*, upon the most plain and certain Principles of *Reason*.

On this Account I accepted his Challenge ; and prov'd in a plain, easy, and strict argumentative way, that his Notion was inconsistent with the first and fundamental Principles of *natural Religion* ; contradictory to itself in many Respects, and necessarily ended in *Tritheism*, which is the same as *Atheism*. That whilst he pleaded for his mistaken Notion of the *Divinity of Christ*, he really destroy'd both *that*, and the *Divinity of the one God and Father of all*, who

* 2d Defen. p. 526, 527.

is above all, by destroying the *Unity*. I further shew'd, that his Notion was repugnant to the whole Tenor of *Scripture* and *Antiquity*, in relation to the *Generation* and *Incarnation* of the Son of God; the one of which he has reduc'd to a mere *Mode of Existence* in the Father, or a *temporal Manifestation*, &c. and the other to a mere *Phantom* or *Appearance*; so that *Christianity* is totally overthrown by his Notion, as well as *natural Religion*.

Lastly, to cut short the Argument betwixt him and his Adversaries with Respect to *Antiquity*; I shew'd him that his Pretences of the Son's *Consubstantiality*, *Eternity*, *necessary Existence*, and having *Creative Powers*, on the Supposition of which he builds his Hypothesis, were either very false, or very inconclusive: For upon the Principles of *Antient Philosophy*, neither *Consubstantiality*, *Eternity*, having *Creative Powers*, or even *necessary Existence* itself, was thought to infer an *Equality* with the one God, or *Supremacy of Power and Dominion*; but on the contrary might exist in a Being suppos'd to be *inferior* and *subject* to the one Supreme God, and whose personal Subsistence was even *created*.

But more particularly I shew'd the *Dr.* that whatever Notion the primitive Christians had of the *Consubstantiality* of the Son [tho' not one, whose Writings are extant, ever expressly makes mention of it, but *Tertullian*, and that in a very low Sense, as being a *small part* of the Father's *Substance*, to whom he might add *Lactantius*, if he thought him of any Advantage] yet neither these or any other Writer ever infer'd from this, or any other Character
of

of the Son, that he was the *one God Supreme*, or equal to the Father in *Authority, Power, or Dominion*, but the contrary.

2. Neither was any such thing ever infer'd by the Antients, from their Notion of the Son's *Eternity*, which was no more than a *Proæval Duration*, or *ante-mundane Existence*, without any *Limitation* of time ; and which, unless it meant an *unoriginated Duration* of Existence (from which they expressly distinguish'd it) was always believ'd to be, and certainly really is consistent with all possible *Subordination* and *Subjection* of the Son to the Father : And nothing can be more weak and unreasonable than for *Dr. W.* to urge this as an Argument for his Notion, not daring at the same time to affirm that the Son is (tho' his Notion really supposes him to be) *unoriginated*.

3. The *necessary Existence* of the Son is the most plausible Plea for the *Dr's* Opinion ; but that is so far from being taught by any antient Christian Writer, that *Dr. W.* infers it in a most monstrously absurd manner from them, whilst they are inculcating in the plainest and most *express* Words the contrary Doctrine of the Son's *Generation*, (his *ante-mundane* and *highest Generation*) by the *Will* and *Purpose* of God the Father : *Dr. W.* all the time betraying so great Ignorance and Unacquaintedness with antient Books, as not to know or consider, that *necessary Existence* and *Self-existence* is the same thing, unquestionably the same *in itself*, and was so understood by the most antient Writers, whether *Heathen* or *Christian*.

Lastly,

Lastly, the *Creative Powers* of the Son were always understood and express'd to be (~~ἰσχυρὰ~~^{ἰσχυρὰ}) *Ministerial*, not [*ἀυθεντικὰ*] *Authoritative, Original* or *Supreme*; and the Antients were so far from inferring hence the Son to be the *Supreme God and Maker of all Things*, that they never scruple expressly to teach that he was *created*. So weak or utterly false is every Ground on which *Dr. W.* builds his Notion, that one might (not without Reason) judge from these Pleas which he constantly urges, and which are all he has to offer, that he either never well read or rightly understood one antient Book at all.

All this was briefly offer'd in a Letter to him, which, I perceive by his last Pamphlet, he receiv'd and read: But whether he repented of having made his Challenge, or did not intend a *Challenge*, but only a *Flourish* to go handfomly off with, hoping that no Body wou'd mind it, he best knows. But instead of defending himself on the Points propos'd by himself, he falls into a violent Passion, and calls us very hard Names.

First, he brands us with the Name of * *Arians*; which he knows is with many (who judge by *Names* more than by *Things*) one of the most odious Characters. But if he wou'd tell what he means by *Arians*, he wou'd either shew that he knows not what an *Arian* is, or that his Charge of *Arianism*, (on those who insist not on, nay, who condemn those who do insist on the *particular Tenets of Arians*) is a most injurious Calumny.

Next,

Next, he goes a Strain higher, and says ; we are *resolute in our Opposition to the Faith of Christ*, (tho' that is what we contend for, and wou'd gladly spend our earnest Breath in the Defense of it) *blaspheming his Godhead*, (which we most humbly adore) *impugning his Worship*, (to which we devote both our *Souls and Bodies*) and *despising every kind Offer of Instruction or Exhortation to convince or reclaim us*, (tho' we make the Scripture the *only Rule of our Belief*, and desire not to be *wise above what is written*)

Thus *Dr. W.* appeals to the *Prejudices and Passions* of the vulgar and ignorant ; and these are the Words of this courteous Gentleman, who declares *he thinks it a much greater Disgrace to be outdone in Civility, than in Argument.* † Thus this *vain and unhappy Man* [unhappy in his *Cause*, which is certainly one of the worst and most indefensible in the World ; and still more unhappy in the *Spirit* with which he has manag'd it] accuseth and reviles his Brethren for maintaining (at least in their own Opinion) the Cause of God and of true Religion ; the Doctrine of Christ and his Apostles, and of the whole Primitive Church ; and for opposing his Principles, which (howsoever the Defense of them may be thought or well intended by him to be a *Vindication of Christ's Divinity*) are most plainly destructive both of *that*, and of the *Divinity* of God the Father himself, and necessarily (tho' to be sure he does not know or consider it) coincide with and infer the Impiety of *Tritheism* ; and which undoubtedly

doubtedly wou'd have been condemn'd by the whole *Primitive Church*, and even by the *Council of Nice* itself. Yet the *Dr.* has so high and peculiar a Conceit of his own Performances, as to allow all those who are not convinc'd by them, (of what, I think, it is impossible any *reasonable* and *unprejudic'd* Man shou'd ever be convinc'd) no better a Character than that of *Despisers of every kind Offer of Instruction*.

These are the *weak* and *passionate* Efforts of an impotent and baffled Adversary; who, as soon as his *second Defense* appear'd, I saw had done *reasoning*; and now is carried forth to such an Height of *Fierceness* and *Railing*, that it may be thought unmerciful to urge him any farther.

I shall not therefore take upon me [indeed it were a Pity that any one shou'd] to consider every *weak* and *ill-natur'd* thing which *Dr. W.* has said in this his *farther Vindication*. But since he hath vouchsafed to take a little notice of the *Remarks* publish'd against his *second Defense*; and to attempt an Answer to some Parts of them; and hath withal insisted on several things which were argued against him in them: I shall presume to offer a few *farther Remarks* upon such Parts of the *Dr's farther Vindication*, as either are alledg'd in Answer to my former *Remarks*, or relate to the Arguments which are debated in them.

The *Dr.* begins his *Vindication*, with bringing up all his stale Pretences which had been confuted over and over.

* 1. The Charge of his Adversaries *making two Gods, one supreme, and another inferior*: Which is a *Solecism* in Language; for *two Gods* are in Propriety of Speech, in the Account of Religion, and in the Sense of the Ancients, *two unoriginated, two co-ordinate, two equal, two supreme Gods*; if the Son is prov'd to be *inferior* or *subordinate* to the Father, he cannot with the Father make *two Gods*. If the *Dr.* will still have it that a *subordinate* Person deriv'd from and *subject* to the one God, which subordinate Person is yet also stil'd God, is *another God*, and with the one God the Father makes *two Gods*, he must reply (not to his Adversaries) but to those Scriptures which mention *many Gods*. But I have prov'd against him, that his Notion, and his *only*, makes *two Gods* strictly and properly speaking, ¶ *two supreme co-ordinate Gods*. And this Charge is truly unsupported to the *Dr's* Notion, and must at last fatally sink it.

2. He pretends his Adversaries *have not got over the Difficulty of supposing the Son and Holy Ghost to be Creatures, in direct Opposition to Scripture and Antiquity*. † This is nothing, but a poor Quibble upon the Word Creature, which is ambiguous, and which I prov'd at large to be no more a *Difficulty* in the
Notion

* Pag. 4.

¶ Remarks, p. 14, 15, 16, 24, 25, 26. And *Novat. equales inventi duos Deos merito reddidissent non geniti.—si invisibilis fuisset cum invisibili (Patre) collatus, par expressus—si incomprehensibilis, si & cætera quæcunq; sunt Patris; merito dicimus, duorum Deorum, quam isti confingunt, controversiam suscitasset.* c. 31.

† Pag. 4.

Notion of *Dr. W--*'s Adversaries, than in his own Notion; and if *Dr. W.* pleases to look into *Antiquity*, which he seems here at least to have not consider'd; he will find that almost all the Antients to a Man thought that the *Scripture* did stile the Son a *Creature*; and they themselves never scruple to stile the Son and Spirit *Creatures*, meaning [not that they are *made* like unto us, or like the ordinary *Creatures* vulgarly so call'd] but that they were *produc'd* or *deriv'd* in an ineffable manner by the incomprehensible *Power* and *Will* of *the one God and Father of all, who is above all*. This *Dr. W--*'s Adversaries had unanswerably shown in many * *Passages* of the *Reply* to his *first Defense*, to which others might be added; and to these the *Dr.* has not attempted any *Reply*, [for I call his *Defence* of his 12th *Query*, wherein this Matter was to be consider'd, *no Reply*, but a mere *Dust* of Words quite foreign to the Purpose] nor can he ever reply, unless it be as he does to all other things, by *Distinctions* and *Evasions*, and showing that (if possible) Words have no meaning; and so, that *Creation* and *Creature* is the same as *Generation* and *Son*; and *Generation* and *Son* the same as *necessary* or self *Existence*, and the *one God and Father of all*: And by such a way as this, he can prove *any Thing to be any Thing*. But if the *Dr.* wou'd argue reasonably and fairly, he might be sensible there is no answering to this Point; and that they, who were as zealous for the Honour and *Divinity* of the Son as *Dr. W.* can be,

* See *Reply*, P. 325,—336.

wou'd never have declared his *Subordination* and *Subjection* to the Father in such strong Terms as to stile him *Creature*, if they had not thought it necessary to maintain the *alone Supremacy* of the *God and Father of all*, and to preserve the *Unity*. To renew this Charge therefore betrays either great * Weakness, or something worse.

3. He wants *Satisfaction* about Christ being *Creator and Creature too*; † when he knows that Christ is neither in *Scripture*, or by the Antients ever understood to be *Creator*, but only as being (not the Supreme Maker of all things, not the *one God of whom are all things*) but the Person *by whom*, (through whose *Ministration*) *are all things*: And this in the very Nature of *Grammar* shows the *Subordination* and *Subjection* of the Son in the Work of Creation; and *Dr. W.* himself owns that the Son *acted a ministerial Part, and executed the Orders and Commands of the Father*: All which demonstrates that the Son's *creative Powers* are not *supreme*, and that he is not *Creator* in the Sense in which the *one God of whom are all Things* is *Creator*; he is the *Minister, Agent, and Executor* of the *Will* of the *Sovereign Creator*, and *Lord of all*. But what can a Man do in *Dr. W--'s* Condition, (if he is resolv'd not to be convinc'd) but repeat the same stale things, tho' they had been consider'd and confuted a thousand times?

To proceed: A principal Charge against *Dr. W-'s* Notion is; that it takes away the *natural and necessary Supremacy of the one God and Father of all*, his
Supremacy

* See Rem. p. 50—62. † Pag. 5.

Supremacy of *Authority* and *Dominion*, on which, according to the universal Voice of *Reason*, and the first Principle both of *natural* and *reveal'd* Religion, and the unanimous Doctrines of the antient Church, the *Unity of God* is founded. On this alone *Supremacy* the Scripture places the absolute *Invisibility* of the Father, on which account it was impossible for him either to be sent or be incarnate; and the *Visibility*, *Mission*, and *Incarnation* of the Son, who was sent in our *Flesh* to do the Father's Will: On this *Supremacy* the primitive Church insisted so far, as to affirm it to be *impossible*, *absurd*, *senseless*, and *impious*, to say that [δ θεός τῶν ὅλων] *the God supreme over all*, or God the Father, cou'd be an *Angel* or *Messenger*, be *visible*, sent or become *incarnate* and *passible*; and that it was *in the Name* and *by the Authority* of the Father, that the *Word* or *Son of God* sustain'd all these Characters. This *Supremacy* of the Father, and *Subjection* of the Son to him, *Dr. W.* will not allow to be *natural* or *essential*, but says it is merely *contingent* and *precarious*, might not have been, and *may cease to be*; † and every where insists that the Son is *equally supreme* and *independent God*; *equal* and *co-ordinate* in *Nature*, and in every *Perfection*: So that the Father, as Father, has *in himself* no more *Authority* over the Son, than the Son has over the Father; and that the Son's *acting a ministerial Part* does not proceed from the *inhærent Sovereignty* and *Dominion* of the Father, but from the *voluntary Agreement* and *Concert* of the Son with him,

as

as another *supreme independent* Agent ; which *voluntary Agreement* the *Dr.* calls the *Oeconomy*.

But this Notion of the *Oeconomy* is a mere groundless Imagination and *Fiction* ; and shows that the *Dr.* who boasts so much of his Knowledge of the *Antients*, and comparatively despises his Adversaries, really knows little of this Matter.

There is not a Word of any such *mutual Agreement and Concert* [which the *Dr.* perpetually talks of as if it was a known thing] to be met with amongst the *Antients* ; nothing that sounds or looks like it. The *Oeconomy* was understood (as the Word imports) to be the *Oeconomy, Dispensation or Government*, not of the Father and Son together, as two equal independent *supreme* Persons come to Terms of *Agreement* ; but of the *Father only*, who, by Vertue of his *deriv'd* *supreme* Authority, *manifested* and *sent* his Son into the World, to act as his *Minister*, in his *Name*, and by his *Authority* ; to execute his *Orders, Will, and Commandments*, and to become at last, in *Obedience* to him, *incarnate* and *passible*, in which the *Oeconomy* was consummated. In this *Oeconomy* the Father's (*ἀυθεντία*) *supreme Majesty, Dignity and Honour* was display'd ; and the [*τὸ ὑπηρετικὸν*] *Ministration and Subjection* of the Son to him was set forth ; who, by the Father's *Sovereign Authority and Will*, as an *obedient Son*, as an *Angel and Messenger*, did those things which it was not only *incongruous*, but absolutely *impossible* both in the Nature of things, and as being derogatory to his *Supremacy*, for the *Father*, for *the one God and Father of all*, to do in his own Person. Had the *Antients* thought that

that this *Oeconomy* was the mere *mutual Concert* and *Agreement* of two equally *supreme*; and that therefore it was in itself *possible* (as the *Dr.* presumptuously affirms) that the *Father* himself might have acted the *ministerial Part* in *Obedience* to the *Son*; might have been *visible*, *sent*, and at last *incarnate* and *passible*: Had the *Ancients*, I say, been of *Dr. W--s* Opinion, wou'd they have stil'd it * *senseless*, † *absurd*, § *impious*, ¶ *atheistical*, and * *diabolical Blasphemy*, to ascribe all these things to the *Father*, or to the *one God over all*; and yet think it *congruous*, *proper* and *pious*, to ascribe them to the *Son*, if they had thought the *Son* equally the *one God over all*, and equally *supreme* with the *Father*? I desire *Dr. W.* to look again into the *Ancients*, before he offers this Pretence any more. Or let him consult *Bishop Bull* and *Pearson*, who have more truly and ingenuously spoke the Sense of the *Ancients* in this Matter, than *Dr. W.* has, tho' they have not spoke their full Sense.

The Words of *Bishop Bull* are very remarkably different from *Dr. W--s* Notion in this Point.

“ † In

* Just. Mart. Dial. cum Tryp. P. 73. edit. Gr. Apol. 2. P. 151.

† Novat. c. 26. Euseb. Hist. Eccles. c. 2. P. 4. Dem. Evang. lib. 1. p. 11.

§ Synod. Antioc. adv. P. sam o Sat.

¶ Euseb. de Eccles. Theol. lib. 2. c. 4.

* Tertul. adv. prax. c. 1.

† In their Opinion (speaking of the *Antients* uni-
 versally) *God the Father* never was nor ever cou'd
 be seen of any one, no, not even by any assum'd
 Symbols (or Representation of his Presence.)
 He having *no Original*, is subject to none; and
 can no more be said to be sent, than to be *begot-*
ten by another. On the contrary the *Son of God*,
 as being *begotten* of *God the Father*, does on that
 Account certainly owe all his Power to the Father,
 as received from him: Nor is it less honourable
 for him to be sent, than to be begotten of the
 Father." In which Words 'tis observable how
 greatly the learned Bishop's Notion of the *Oeconomy*
 disagrees with *Dr. W-s*. The Bishop gives it for the
 unanimous Opinion of the *Antients*, not only that
 the Father was *not visible*, (tho' possible to have been
 so, as *Dr. W.* thinks) but that it was *impossible* for
 him to have been seen: The Reason of which
 follows (not as *Dr. W.* pretends, because it was
 otherwise voluntarily agreed) but because the Father
 being *unoriginate* was *subject* to none; it was an In-
 stance of Subjection, of which the Father, the *Original*
 and *Fountain* of all Power, (as the *Bishop* presently
 adds) was not *naturally* capable; who cou'd no
 more

† Ex ipsorum (veterum) Sententia, Deus Pater à nemine
 unquam, ne per assumptas quidem species visus est, aut videri
 potest. A nullo ille ortus principio nulli subjectus est: neque
 magis ab alio missus, quam ab alio natus dici potest. Con-
 trà *filius* Dei, qua ex Deo Patre natus eo certè nomine Pa-
 tri suam omnem Auctoritatem acceptam refert; neque mi-
 nus ipsi *honorificum* à Patre mitti, quam ex Patre nasci. De-
 fen. F. N. Sect. 4. c. 3.

more be *sent* than he cou'd be *begotten*; i. e. cou'd not be *sent*, not by Vertue of an *Agreement* to the contrary merely, (tho' otherwise, *Dr. W.* thinks, possibly might have been *sent*) but cou'd not be *sent*, because it was as *naturally* and *neccessary impossible* for him to be *sent* as to be *begotten*, which latter *Dr. W.* himself allows was *naturally impossible*: And this *natural Impossibility* of the Father's being *sent* was founded in his *Supremacy*, in his being the *Fountain* and *Original* of all Power, which being *deriv'd* to the Son, whose *Nature* also was *deriv'd* from the Father, made the *Mission*, not only compatible to the Son; but (as the *Bishop* concludes) made it as honourable for him to be the Father's Messenger, as to be his Son; making the Son's *Mission* as *natural* as his Generation. *Bishop Pearson* also speaks excellently to this Purpose.

“ We must not so far endeavour to involve ourselves in the Darknes of this Mystery, as to deny that *Glory* which is clearly due unto the *Father*; whose *Preeminence* undeniably consists in this, that he is God, not *of any other*, but *of himself*; and that there is no other Person who is God, but is God *of him*. It is no Diminution to the *Son*, to say he is from another; for his very Name imports as much. But it were a Diminution to the *Father*, to speak so of him: And there must be some *Preeminence*, where there is Place for *Derogation*.” *Creed*, p. 35.

Hilary himself says ; * “ Who will refuse to acknowledge that the Father is superior (to the Son) he that is *unbegotten* to him who is *begotten*, [which shows this Superiority was understood to be *natural*] the *Father* to the *Son*, he that *sendeth* to him that is sent, he that *commands* to him who obeys?”

† *Basil* also acknowledgeth a *Superiority*, a *natural Superiority* of the Father to the Son in *Dignity* and *Honour*, as being the *Original* and *Cause* of the *Son's Existence*.

** *Alexander* Bishop of *Alexandria* insists upon the same *natural Preeminence* of the Father to the Son : And *Tertullian* carries it to a much higher Pitch, when he says, speaking of the Father, and his only begotten Word ; †† “ That which is *unbegotten* is more *puissant* than that which is *begotten* ; and that which is *unmade* is more *powerful* than that which is *made* : For that which needed no *Original* of its *Existence*, will be much superior

* Quis patrem non potiozem confitebitur, ut ingenitum à genito, ut patrem à filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediat? *de Trinit. lib. 3.*

† Ταξεί μὲν δεύτερον [ὁ υἱός] τῷ πατρὶ, ὅτι ἀπ' ἐκείνου καὶ αξιώματι, ὅτι ἀρχὴ καὶ ἀσία τῷ εἶναι αὐτῷ ὁ πατήρ. *Adv. Euum. lib. 3. p. 73.* And again, *τιμῆ*, *lib. 4. p. 100.*

** Ἰᾶ μὲν ἀγεννήτου πατρὸς οἰκείον κτίσμα ρυλακτίον μὲν τῷ εἶναι αὐτῷ τὸν αἴτιον λόγον. *Epist. apud Theod.*

†† Innatum nato fortius, & quod infectum facto validius: quia quod ut esset nullius eguit auctoris, multo sublimius erit eo, quod, ut esset, aliquem habuit auctorem. *Adv. Hermog. c. 18.*

“rior to that which had a Cause of its Existence.” By which he shows, in very strong Terms, his Notion of the *natural Superiority* of the Father to the Son, which *Dr. W.* constantly denies. Any one who is the least vers’d in Antiquity, cannot but observe, that it is the constant, universal and unvariable Doctrin of the Primitive Church to place the *Unity* of God in the *unoriginated* Dominion of the Father (as Bishop *Pearson* also hath observ’d); the *Paternity* itself was always thought to imply a *Sublimity* and *Authority*, which the Son had not, and to which he was *subject*: And upon account of the *Self-origination*, the Father was taught to be *greater* and more *excellent* than the Son, in *Deity*, in *Nature*, in *Dominion* and *Power*; and to be his *Lord* and his *God*: On the same Account also, the Father only was worship’d as the *one supreme God*, and all the Worship of the Son was founded in his *Will* and *Appointment*, and always understood to be directed finally to the *Glory of God the Father*, as *St. Paul* speaks, *Phil. 2. 11.* All which is incontestable Evidence, that the *Supremacy* of the Father, and his *Superiority* to the Son, was ever look’d upon by the Antients (agreeably to Scripture and the Reason of Things) as *natural* and *necessary*; as being the *natural* and *necessary* Consequent of the *Unoriginateness* of the Father, and of the *Originateness* of the Son, (which *Dr. W.* himself allows to be *natural* and *necessary*, P. 38.) and not to be founded on any *voluntary Agreement* and *Concert* of the Son with the Father, as another *equal, independent supreme Agent*: Hence also it plainly follows in the Reason of the

thing, as well as from the Evidence of *Fact*, that the Antients believ'd the *Origination* and *Existence* of the Son to proceed from the *Will*, and *voluntary Power* of the Father; otherwise they wou'd not, (as in *Reason* they cou'd not) have placed the *Unity* in the *divine Paternity*; and attributed any *Supremacy* or *Superiority* to the Father above the Son, in Respect of his being the [πηγή θεότητος] *Fountain of the Deity*; the [ἀρχή, καὶ αἰτία τῆ υἱῆ] *Original and Cause* of the Existence of the Son. Hence farther *Dr. W.* may learn, (what he has not at all consider'd, and is perpetually confounded in) the Reason why the Titles of [ὁ θεὸς τῶν ὅλων, unus Deus, &c.] *God supreme over all, the one God, &c.* are perpetually us'd and understood by the *Antients* to signify the same as the [ὁ πατὴρ τῶν ὅλων, ἀπάντων, Deus, pater] *Father of all, or God-the Father*; namely, because of the *natural Supremacy and Dominion* of the Father, founded necessarily in his *unoriginated Nature*; and his being *Author and Cause*, the *real and voluntary Cause* of the Existence of all other Beings, and even of the *Son and Spirit*.

In Opposition to all which, to *Scripture, Antiquity,* and the *Reason* of things, *Dr. W.* pretends, without any Evidence either from the *Antenicene* or *Nicene Church*, (even the most eminent *Postnicenes* differing from him in this Point also, and many the most learned *Moderns, Bull, Pearson, &c.*) that the Father has no *natural Supremacy*, no *natural Power, Authority or Superiority* over the Son; and that his *Unoriginateness* is only a *Supremacy of mere Order*, his being *prior in Conception*; * *in Order of Causality,*

* Pag. 44.

Causality, he also allows, if it be understood, in the old Sense of *Causality* respecting emanative necessary Causes; which is neither indeed the old Sense, or any Sense: In short, *Dr. W.* will not admit the Supremacy of the Father's *Unoriginateness*, which is natural and necessary, to be any *Perfection*, but only to be a mere *Mode of Existence*. † Nor the *Generation* of the Son to be any real *Derivation* or *Emission* of Being from the Father; or to imply in it any *Subordination* of Nature, or Power; but to be only another *Mode of existing*, a mere *Relation of Order*. Thus *Dr. W.* in the most absurd and contradictory manner, in the necessary Consequence of his Notion, both destroys the *Unity of God*, by denying the natural and necessary *Supremacy* of the Father in *Authority* and *Dominion*; and making the Son another necessarily existent, independent supreme Agent, and Governor of the World, co-ordinate to the Father in *Deity*, and all essential *Perfections*; and at the same time expresseth this his *Ditheism* in such a manner, (to blind his Reader's Eyes from seeing that he takes away the *Unity*) as in *Words* at least to make the Son the same Person with the Father; asserting and insisting that there is no *Difference* of the Son and the Father in *Nature*, *Deity*, and *Perfections*, that they are the same, individually the same in both; and that they differ in nothing but in *Originateness* and *Unoriginateness*, which, (tho' a very great Difference in the Opinion of the Antients) is with *Dr. W.* nothing but a Difference in mere abstract *Relation*,

† Pag. 50

tion, or *Mode of Existence*, which Bishop Bull himself expressly affirms to be * *Sabellianism*,

Dr. W. having reduc'd to *nothing* the *natural* and *real Supremacy* of the *one God and Father of all*, who is *above all*, which is the *Foundation of the Unity*, and the *first Principle* both of *natural* and *reveal'd Religion*; instead of it, he sets up a *figurative, imaginary*, and merely *theatrical Supremacy*, which he calls a *Supremacy of Office*, † and *Oeconomical*; and by a mere *Fiction* founds it in a suppos'd *voluntary Agreement* and *Concert* between the *Father* and the *Son*; wherein the *Son* consents, (tho' equal in *Authority* and *Power* with the *Father*) to *act a ministerial Part* for a while; to be the *Father's Minister and Agent*, and *execute his Orders*, and at last become *incarnate*: To this time the *Father* was to be *alone Supreme*; but afterwards the *Son's Ministration* was to cease; and the *Father* was to *deliver up* to him that *Kingdom* in which he had from the beginning of the *World* acted [by the *Son's Leave*] as *supreme*, and the *Supremacy* of it was to devolve to the *Son*; and (according to *Dr. W.*) the *Father* has no *Power* in *Christ's mediatorial Kingdom*; nor is to have any to the end of the *World*; and therefore he expressly says, that the *Father's Dominion* is not yet *plenary and over all things*, ‡ and refers to 1 *Cor.* 15. 28. And at the end of the *World*, it seems, the

Oeconomy

* Addo ego Personam sine Essentia concipi non posse, nisi statueris Personam in divinis nihil aliud esse quam merum τὸ πρῶτον ὑπόφῳ, quod plane Sabellianum est. Def. F. N. lib. 4. P. 439.

† Pag. 9. ‡ 2d. Defen. Pag. 81.

Oeconomy is entirely to cease; and then *Father* and *Son* are neither of them to be *alone* *supreme*, but both to exercise their *equal* *inherent* and *natural* *Supremacy* and *Independency* of *Dominion* over all things. This is *Dr. W--s* Scheme, as I take it, which I refer to any *reasonable* or *serious* Person to consider, whether it is the Religion of *Christ* taught in the *Scripture*, and profess'd by the *Primitive Church*; and whether it is or can be consistent with *Reason*, and the Principles of *natural Religion*.

Besides further, as the *Dr's* *Oeconomy* is merely *fictitious* and *chimerical*; so the two Words *Supremacy* and *Office*, as put together by *Dr. W.* are really two *Blunders*.

1. It is a *Blunder* to talk of *Supremacy* of *Office* in regard to *God*; the *supreme God* can have *no Office*. *Office* in the Nature of it supposes *Subordination*, and the Person invested with it to be *delegated*, to be *not supreme*.

2. 'Tis absurd to talk of *Supremacy*, without admitting some *Powers*, *Authority*, or *Dominion* to belong to the Person *alone*, who is *supreme*: The very Notion of *Supremacy* carries along with it *personal*, *incommunicable Power*, *Authority*, *Dominion* and *Superiority* over all others, without which *Supremacy* is a mere empty *Name*, is nothing *real*. Lastly; to suppose the *Supremacy* of the *one God* and *Father* of all, who is *above* all, to be nothing in *Nature*, nothing *natural* or *essential* to his Person, but founded merely in the *voluntary Agreement* of the *Son*, is not only a mere *invented Hypothesis*, an absurd *Imagination*, but a Notion directly tending to *Irreligion* and *Impiety*.
And

And for *Dr. W.* further to affirm and insist that the *necessary Existence* of the Son, [on which he places his *Supremacy of Nature and Power*] is a *certain, plain, Catholic Tenet, always and universally believed by the Churches of Christ,* * without being able to alledge the least Evidence of it from any *one* antient Writer in the World; and in point blank Contradiction to the numerous express Sentiments of *Antiquity* for 300 Years; as well as in Opposition to *Scripture* and the plain *Reason* of things: This, I say, is such an hardy and shameless Assertion of a manifest Untruth, (nay of what is altogether impossible to be true) as must greatly shake the Credit and Testimony of the Man that speaks it in other things.

Co-eternity is another Character which *Dr. W.* here, and frequently elsewhere, roundly and without blushing ascribes to the Son, as a *Catholick Tenet, always and universally believ'd*: And yet no one Writer extant for *three Centuries* ever attributes *Co-eternity* to the Son; and many, whose Writings are extant, expressly deny it; nay, *Dr. W.* himself owns concerning many of the *Antients*, that the *Word, whose Co-eternity was asserted by them, was not consider'd precisely under the Formality of a Son*: † i. e. It was consider'd (he might as well have said) by them, either as a *mere internal Property or Attribute* of God the Father; or as another *unbegotten Person*; and he may take which Notion he pleases, or find a *Medium* if he can: So little does the *Dr.* consider what he so peremptorily asserts.

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* Pag. 8. † 1st Def. p. 146.

The Truth is (as hath been observ'd before) the *Eternity* of the Son, as that signifies an *ante-mundane* Existence without any *Limitation* of Time or Duration, may be (and is all that can with Truth be) allow'd to have been *believ'd* by the *Antients*. But as no Consequence in *Reason* can hence be drawn for the *necessary Existence* or *Equality* of the Son, so neither did the *Antients* ever infer his *necessary Existence* or *Equality* with the Father from it: On the contrary, they unanimously profess'd that the *Generation* of the Son, tho' it was, as some taught, [πρὸ πάντων αἰώνων, πρὸ ἀπείρων αἰώνων] *before all Ages, before infinite Ages*, was yet [not necessary,] but *voluntary*, was by the *Will* and *Purpose* of God the Father: And it is very remarkable, that the great and learned *Eusebius*, who carried the Notion of the Son's Existence as high, if not higher than any other expressly does; and affirmed his *Generation* to be [αἰδιον] *eternal*; yet at the same time expressly also denies him to have an *eternal Generation* in any other Sense than by the *Will* of the Father: and makes *Eternity*, in any other Sense, to be the same as *self Existence*; and accordingly charges *Marcellus*, who held the *Eternity* of the *Word* in the Sense of *necessary Existence*, with making the *Word unoriginate* and ¶ *unbegotten*.

Consubstantiality is another Character on which *Dr. W.* builds the Son's *Supremacy*, and alledges it to have been a *Catholic Tenet*, * *always and universally believ'd*: Yet it was very rarely mention'd; and was so far from

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being

¶ Euseb. Eccles. Theol. lib. 2. c. 3. 12.

* Pag. 8.

being thought to infer *necessary Existence* or *Supremacy*, either of *Nature*, or *Perfections*, that † *Origen*, who is thought to be one who taught it, (upon Principles of Philosophy, not as a Christian Doctrine) is also upon the same Evidence thought to have held the *Consubstantiality* of *Angels* and *humane Souls*; and is declared by the most zealous *Athanasians* themselves to have made the Son a Creature. *Tertullian* is another, who, when a *Montanist* at least, taught the *Consubstantiality* of the Son, but yet expressly makes him a *Creature* also; and teaches with *Origen*, that the *Souls of Men* are *consubstantial* with God, § [ex Substantia ipsius, sc. Dei, animatas] that *their Souls* are deriv'd from the Substance of God; which is very like the Expression of the *Nicene Council* concerning the *Consobstantiality* of the Son, who they say is [γεννηθεὶς ἐν τῆς οὐσίας τῆ πατρὸς] begotten of the Substance of the Father. *Dr. W's* Pretence that *Tertullian* did not hold the *Consobstantiality* of Souls, ¶ because he had utterly deny'd it of *Angels*, is groundless: For in his saying that *Angels* are [†† alieni à Substantia Patris] separate from the Substance of the Father, he does not deny their *Consobstantiality* with God, nor suppose them to have been made [ex aliena Substantia] out of any other Substance but God's; but only means that they are not so closely united to God, as his *Son* and *Spirit*. He argues that the

Oeconomy

† περὶ ἀρχ. lib. 1. apud Hieron. Epist. ad Avit.

§ Adv. Prox. c. 5.

¶ Pag. 100.

†† Adv. Prox. c. 3.

Oeconomy cannot make a *Division of the divine Monarchy*, as being *administer'd* by the *Son and Spirit*, who are * [tam unicis] *so much one*, so much united to the *Father*; since it is not *divided* when administered by *Angels*, who are not (tam unicis) *so much one*, so much united to the *Father*; but [tam alienis] *so far from any such Union* (as the *Son and Spirit* have) *with the Substance of the Father*. This is *Tertulian's* Argument, if the *Dr.* wou'd attend to it.

These are the *Pleas* from which *Dr W.* infers; [what the *Antients* never thought of, but expressly taught the contrary] the *necessary Existence* and *Supremacy* of the *Son*, and thereby takes away the *Supremacy* of the *one God and Father of all*, who is above all, and with it destroys the *Unity*.

The Ground of *Dr. W's* Inference for the *necessary Existence* of the *Son* is, that if he is not *necessarily-existent*, † he exists *precariously* and *contingently*; and he insists that there is no *Medium* betwixt *necessary Existence*, ‡ and *precarious Existence*. The meaning of which [if it has any meaning] is, that if the *Son* is not *necessarily-existent*, which is contrary to the evident *Reason* of things, the *Sense of Scripture*, and of all *Antiquity*, then he exists by the *Will*, by the *voluntary Power and Agency* of the *Father*, is not *independent, unoriginated*, and of *co-ordinate Deity and Perfections* with the *Father*; which is the unanimous *Doctrine of Scripture*, and of the *primitive Church*, concurring with the *Nature and Reason* of things: And so, no doubt; if there is no

E 2

Medium;

* Adv. Prox. c. 3.

† Pag. 8.

‡ Pag. 47.

Medium, the Existence of the Son is so far *precarious* as this comes to. But still *Jesus Christ is the same yesterday, to day, and for ever*, as the Scripture testifies. He has not a *precarious*, but an *immortal* and *immutable* Existence, *immutable* by the *Will* of the Father, but not *independent* of him. The Existence of the Son is no more *precarious*, than *Dr. W.* makes the *Supremacy of the one God and Father of all, who is above all*, [pardon the Shockingness of the Expression, * *precarious* ;] who teacheth that what he absurdly calls the *Supremacy of Office*, and which is the only *Supremacy of Dominion*, which, according to him, the Father has or can have, is merely *oeconomical*, not *natural* or *essential* ; that it depends on the *voluntary* Agreement of the Son, and in the Nature of things was possible not to have been at all, *and may cease to be* : † Nay, on the contrary, that the Son might have had the *Supremacy*, and the *Father have acted the ministerial Part*, have receiv'd and obey'd the *Orders of the Son*, been *incarnate* and *passible* ; and in Consequence of this *Oeconomy*, (if there is any thing in *Dr. W.*'s reasoning from the suppos'd *Precaiousness* of the Son) *the one God and Father of all, who is above all*, might have been so *precarious*, as that the *Son* wou'd have been to the *Father*, (which the *Antients*, agreeably to *Scripture*, affirm the *Father* to be to the *Son*) his *Ruler*, his *Lord* and his *God* ; to reward him (as *Dr. W.* argues) ¶ *if he does well, to punish him if he does amiss, to do with him according to his Will and Pleasure, as*
with

* Pag. 90.

† Pag. 90.

¶ Pag. 8.

with any other Creature. This may let the *Dr.* see the fatal Tendency of his own rash Words, who regards not where or on whom his Arguments fall, if they are but level'd at his Adversaries; and is willing to give up the *Supreme Dominion of the one God and Father of all*, as *precarious*, rather than be depriv'd of the Pretence of his Adversaries making the Son *precarious*, because they insist that he is *begotten* of the Father, that is, by the *Power and Will* of the Father; and does not exist by an independent *Necessity* of Nature, i. e. is not *self-existent* or *unbegotten*: The *Dr.* disputing all the while contrary to all *Sense and Reason*, that *necessary Existence* is not the same as *self Existence*.

The *Dr.* is forc'd after all his Struggles to own, that *there may be Difficulties in reconciling the Equality and Supremacy together*.* But as no one Text of *Scripture*, or Testimony of any antient Writer ever declares the Son to be *equal* [in Power and Dominion] to the Father, tho' the contrary Doctrine is frequently taught in express Terms; so I know of no *Difficulty*, unless the plainest *Contradictions* are Difficulties, which is the only way that the *Dr.* has of *reconciling them together*.

In Conclusion of this Argument, the *Dr.* alledges that the charging him with † *disowning the Father's natural and necessary Supremacy of Dominion* at all, is *Iniquity*. He thinks, there is a great deal of Difference between saying, that the Father has a natural and necessary Dominion over the Creatures in common with the

Son

* Pag. 10.

† Pag. 10.

Son and holy Ghost, and saying, that he has no natural Supremacy of Dominion at all.

In the former Part of the Sentence, the *Dr.* drops the Word *Supreme* before *Dominion*, as if conscious that he shou'd have made a Blunder if he had added it, thereby making *Supreme Dominion common* to *three* Persons, which is a Contradiction in Terms: And, secondly, if the *Dr.* pleases, there is no *Iniquity*, but a great deal of *Truth*, in making a *disowning* of the *alone supreme* natural Dominion of the *one God and Father of all, who is above all*, to be a *disowning* of his *supreme Dominion* at all.

Nothing can be plainer than that, if the *one God and Father of all, who is above all*, is not *alone supreme*; he cannot be at all *supreme*; there are no Degrees nor can be any *Communication* of *Supremacy*; and if *two* or *three* Persons are suppos'd to be absolutely equal in every thing, (in all Power and Dominion) 'tis evident that no one of them is or can be *supreme* in any thing. If this is not Demonstration, there is no such thing in Nature. Therefore; if there is any *Iniquity*, it is in the *Dr.*'s thus poorly endeavouring to evade a true Charge of the greatest Moment, by putting a Fallacy upon his *careless and ignorant Reader*.

I meet with nothing that belongs to me to consider, till I come to Page 21, where the *Dr.* to show that he has not wholly *sighted* the *Remarks*, vouchsafes to take notice of an Argument urg'd in them against his grand Plea of *Union of Substance*, which is all he has to depend on to prove that the *three divine Persons*, each of which distinctly he allows

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to be an *intelligent acting Substance*, or an *intelligent Agent*, are [*viz.* by an inseparable Union of Substance] *one individual intelligent acting Substance*, or *one God*.

The Argument offer'd against his Notion briefly is; that if the *Union of acting Substance* made the three Persons *one acting Substance*, *one in Number*; then the *Union of Person*, which the *Dr.* himself defines to be an *intelligent Agent or acting Substance*, and which *Union* he makes to be as *close and inseparable* as that of *Substance*, must for the same Reason make the *three Persons* to be *one Person*. This Argument the *Dr.* who is wont to allow as little as possible to any thing offer'd by his Adversaries, grants to be *express'd plainly, and urg'd handsomly enough, tho' with too much Boasting*; † and I suppose, if he shou'd do it the Honour of a second Notice, he will tell me, I am grown proud upon it. But let us hear the *Dr's* Answer. He says; *tho' the Union of the three Persons (each Person being Substance) makes them one Substance, yet the same Union does not make them one Person*: His Reason is, *because Union of Substance is one thing, and Unity of Person is another*. But what need the *Dr.* quibble thus if he had any thing to reply? The Argument is not whether *Union of Substance* and *Unity of Person* are the same; but the Argument is, that the Result of the *same Union* of the *same Thing* must be the *same*: i. e. if *Union of acting Substance* makes *acting Substance, one in Number*, the *same Union of Person*, which is
nothing

† Pag. 21.

nothing but *act'ing Substance*, must make *one Person*, i. e. again, *act'ing Substance*, *one in Number*, which is the same as *one Person*. If the *act'ing Substance* of *three* is one, *one act'ing Substance in Number*, because of the *Union*; then the *Person*, i. e. again the *act'ing Substance*, of *three*, must be *one*, *one Person in Number*, because of the *same Union*. Again; the *act'ing Substance* which constitutes the *Person* of the Father is no more the *act'ing Substance* which constitutes the *Person* of the Son or Spirit, than the *Person* of the Father is their *Persons*; 'tis *Union* alone which according to the *Dr.* makes the *act'ing Substance* of Father, Son and holy Ghost, all one, *one act'ing Substance in Number*; and therefore the *same Union* must make the *Person*; for that is still the *act'ing Substance*, of Father, Son and holy Ghost, all one, *one Person in Number*. Once more, *Union* (with the *Dr.*) makes *act'ing Substance*, *act'ing Substance*, *act'ing Substance*, each (as I observ'd just now) *distinct* from the other, to be *one individual act'ing Substance*; must not the *same Union* then make *Person*, *Person*, *Person*, each *distinct* also, to be *one individual Person*? And this too, supposing *Person* and *act'ing Substance* to be *different*, and therefore much more (if possible) when they are the *same*. For since 'tis the *Union* alone that makes the *Unity* in our Case, it must do so in the other, or in any Case: For Example; if any Kind of *Union* cou'd make *three Angels*, *one Angel*, wou'd not the *same Kind* of *Union* make *three Men*, *one Man*; or produce the same Effect, the *same Unity* in any other Instances? Nothing in the World (I think) can possibly be plainer than all this. And
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the *Dr.* himself is so sensible of it, that he allows the Argument of the *Remarks* to be good, in the *Supposition* that * *Person* and *acting Substance* are equivalent and reciprocal ; which the *Author* of the *Remarks* (he adds) had *Acuteness* enough to see, and therefore fixes upon me, unfairly, that very *Supposition* : And refers to his *Definition* of *Person*, but cares not to produce the Words which are to show that the *Terms* are not reciprocal ; as knowing very well, no doubt, that the Addition which he puts to *intelligent Agent*, or *acting Substance*, namely, *having the distinctive Characters* of *I, Thou, He, &c.* is nothing to the Purpose, nor alters the Argument in the least : And if the *Terms* were really *different*, I have show'd it wou'd signify nothing.

But that the *Dr.* may not think to come off with this Pretence, I'll be at the Trouble to put down his whole *Definition*, (tho', for his own Credit, he had much better not have mention'd it, for 'tis a very strange and confus'd one) into the Argument, that the Reader may see, I have us'd no *Unfairness*, [and the *Dr's* Conscience might smite him when he laid it to my Charge] and that the Consequence is still exactly the *same*.

According to *Dr. W.* then, each *Person* is an *intelligent Agent* or *acting Substance*, † *having the distinctive Characters* of *I, Thou, He* ; and not divided or distinguish'd into more *intelligent Agents* capable of the *same Characters*. Now, [not to repeat what has been already said] the Point with him is, how to make the

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distinguish

* Pag. 21.

† 2d. Def. Pag. 356.

distinct acting Substance, [with the foremention'd Characters of I, &c.] of Father, Son, and holy Ghost, to be *one acting Substance in Number*, without making it one acting Substance in the same Sense, as he defines a *Person* to be acting Substance, i. e. without making it *one Agent*, or *one Person*. This he thinks is to be done by an *inseparable Union* of Substance: But then his insuperable Difficulty is, that whatsoever thing inseparable Union of *acting Substance* (with the distinctive Characters, &c.) makes; the same inseparable Union of *Person*, (i. e. again, of acting Substance with the distinctive Characters, &c.) must necessarily make the *same* thing. If the *Union* of the *one* makes one individual, numerical *acting Substance*, the *Union* of the *other* must for the same Reason make one individual, numerical *Person*. *Union* can plainly make no more or no less Alteration in the acting Substance, (having the distinctive Characters, &c.) than it can make in the *Person*, tho' (as was observ'd) it were different, and therefore much more (if possible) since it is the *same thing*. So that if the Substance is so *united*, that the *Distinction* of the Substance of Father, Son, and holy Ghost ceaseth; and the acting Substance is not only undivided, but the acting Substance, the *Agency*, the *Intelligence*, &c. of one Person, is the individual acting Substance, the individual *Agency*, *Intelligence*, &c. of all the *three* Persons, and not *different*; then are their Persons demonstratively *one and the same Person*. But on the other hand; if in this *Union*, the acting Substance, the *Agency*, the *Intelligence*, &c. of one Person remains, (tho' undivided

and

and inseparable) yet individually distinct from *that* of the other Persons; then they are three really distinct (tho' undivided and inseparable) individual acting Substances, Beings, or Agents (with the distinctive Characters, &c.) i. e. three *distinct Persons*, but not otherwise.

And now I will venture to repeat, that let *Dr. W.* turn this Argument about in his Head as much as he will, he will find it to be *unanswerable*. And if he will maintain three distinct Persons, *equal, supreme, and co-ordinate* in *Deity, Nature, Substance and Perfections*; he must in Consequence, how shocking soever the Notion be, maintain three *equal, supreme, co-ordinate* Beings, Substances, Agents, i. e. *three supreme Gods*. And no *Union* can make them literally *one* individual Substance, or *one God*, any otherwise than by making them *one Agent, and one Person*, i. e. by destroying the *Distinction* of their *Agency, Intelligence, or personal Properties*. I shall take notice here once more for all, [to avoid endless trifling] of the *Dr's* poor Distinction of acting Substance, and *an* acting Substance, which is the same as the Distinction of Person and a Person; as if with him the Persons were not each *a distinct Substance, or distinct Person*, but [as he imagines in his Adversaries Notion of the *Omnipresence*] were only *Parts or Constituents* of one Substance, and one Person. But if the *Dr.* will deny, that each Person (which he fancifully calls acting Substance, rather than an acting Substance) is a *distinct singular* existent Substance or Being, he must be accounted as a perfect Stranger to Antiquity, and unavoidably run into *Sabellianism*,

the very Essence of which consisted in making the three Persons one individual singular existent Substance or Being, i. e. according to the *Catholicks*, one *Person*.

I have dwelt longer on this Argument than was needful, and have press'd it, I fear, with too much Uneasiness to the *Dr*: But his way of Evasion, and always adding one Shift or another to blind his Reader, and elude what he cannot answer, in a manner oblig'd me to be thus particular and large. And now that the *Dr*. has forc'd me to mention his Definition of *Person*, [which, in Favour to him, I took no notice of before] I will make an Observation or two upon it.

First; it follows from the *Dr*'s Definition, that the Words of Scripture, *I am the Lord—and there is no God beside ME; Thou shalt worship the Lord thy God, and HIM only shalt thou serve*, cannot denote more Persons than *one*, or include the *Trinity*; because the Texts are spoken of *an intelligent Agent* with the distinctive Characters *I, Thou, He*, and which *Agent, with the distinctive Characters, is not divided or distinguish'd into more intelligent Agents capable of the same Characters*; † 'tis but *one Agent*, with one *I, Him, Me*, that is represented in the Texts, which is the *Dr*'s Definition of a *single Person*.

2. The *Dr*. says, that the [θεάνθρωπος] *God-man* is a *single Person*; yet affirming that he is *two intelligent Agents, two acting Substances*: And here comes in the Use of the latter Part of his Definition, calculated merely for this Purpose, viz. *not divided or distinguish'd*

† 2d. Def. p. 366.

distinguish'd into more intelligent Agents capable of the same Characters, of I, &c.

Was ever any thing so nice as this? So that *Christ* is more intelligent Agents than *one*, yet but one *Person*; because the *Dr.* will have it that *one* of the intelligent Agents [viz. the *humane*] is not capable of the *distinctive* or *personal Characters* of *I, &c.* Whence it follows (according to the *Dr.*) that speaking of the *mere Man Jesus*, we cannot say that *H E increas'd in Wisdom, Luc. 2. 52.* Nor can we say, as our Lord did, *M E, a Man that hath told you the Truth, Jo. 8. 40.* The *H E*, and the *M E* (according to the *Dr.*) belong only to the [*λόγος*] *Person* of the *Word*; and the *humane intelligent Agent* is not capable of these *Characters*.

But is not this a mere invented *Hypothesis*? And what Reason can the *Dr.* give that every intelligent Agent is not capable of the *personal Characters*? That every intelligent Agent in the World shou'd be a *compleat Person*, except the *Man Christ Jesus*; that *H E* only [the *Dr.* will pardon my not knowing how to speak otherwise than by saying *H E*] shou'd be an *incompleat* intelligent Agent, wanting and not being *capable* of the *Characters* which all other *intelligent Agents*, all other *Men* have.

Is it not then much more likely to be the true Reason, why the Scripture represents *Christ* to be but *one I, &c.* but *one Person*, that he is but *one Person*, in the same Sense as all other single Persons are but *one Person*; than that the Scripture shou'd be made to speak a Language different from all others, and from the common *Sense* and *Reason* of Mankind?

But

But this is not all ; for after the *Dr.* has suppos'd *Christ* to be a *compound Person*,* [compounded really of *two Persons*, which seems to me to be a *dividing of Christ*, and so like the † *Cerynthian Heresy*, that I know not how, unless I might use some of the *Dr's Distinctions*, to distinguish them] he says, the [λόγος] *Word* was a *Person* before the *Incarnation*, as much as after ; but by taking in a *Soul* and *Body*, the whole *Person* then is made up of all three.

Now here the *Difficulty* is ; how the [λόγος] *Word*, which was a *Person*, a *whole* and *distinct single Person*, before the *Incarnation*, underwent such a *Change* and *Diminution*, as to be afterwards not a *whole Person*, but only *Part* of a *Person* ; the *whole Person* then (according to the *Dr.*) being not the [λόγος] *Word* singly, but the *Word*, the *Soul* and the *Body*, all three together. Is not this making the [λόγος] *Word* mutable, as well as uniting to it an *incomplete Agent* ? The *Dr.* no doubt, has it at his *Finger's Ends* to answer, that the *Word*, after the *Incarnation*, became a *compound Person*, being only a *simple Person* before. Admitting this ; here is still a *Change*, which is certainly incompatible to the *supreme Deity* : The one *supreme God* is absolutely incapable of being *compounded*, which is worth the *Dr's Consideration*. But what if a *compound Person* is *Nonsense* ? A *Soul* in an *humane Body* is not
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* 2d. Def. P. 367.

† The *Cerynthians* made a *Distinction* betwixt *Jesus* and *Christ*, and thereby did λείπει τὸν Ἰησοῦν (as many antient Copies read 1 Jo. 4. 3.) divide *Jesus* from *Christ*, making the latter a *distinct Person* from the former.

(as the *Dr.* imagines it is) a *compound Person*; the *whole Person* is the *simple* intelligent Agent without any Consideration of the *Body*; and when we say, *John is fat, healthful, &c.* the meaning is, that *John* the Agent, the Person of *John*, is *fat* or *healthful*, with respect to be sure to his *Body* only, which is not really *any Part of his Person*, but the *Body* of his Person only: I wonder the *Dr.* shou'd not see so plain a thing as this is, especially when he cou'd see that the *Soul* is *as much* a Person without the *Body* as with it. In short, the *Dr.* is such a *subtile Scholastic*, that with him an *intelligent Agent* shall have *Intelligence, Agency, Power, Will*, and all *personal Properties* whatsoever, and yet shall not be a *Person*, or capable of the distinctive Characters, *I, &c.* (which nevertheless only serve to denote *Intelligence, Agency, &c.* and the being invested with them is being an *intelligent* or *rational Agent*.) Nay, what is still more wonderful; more *Persons* than *one*, each a *single Person*, or distinct *intelligent acting Substance*, shall not be more *Substances* than *one*; shall be but *one in Number*: And which is the top of all, even in the very same Person, *more than one* intelligent acting Substance, [*one* of which is, according to him, *more than one Person*] shall yet *together* make *but one Person*.

I say here, *one* of which is *more than one Person* according to the *Dr.* unless he will either *separate* the divine Substance, which is incarnate, from the *Persons* subsisting in it; or own the Substance of the Word to be *distinct* from the Substance of the other Persons, and give over calling them, in a *deceitful* manner, *one Substance, one in Number*. Now

Now sure the *Dr.* cou'd not intend his Account of *Person*, for *serious* Argument; and I cannot help bringing to Mind the Conduct of the *Popish Schoolmen*, who, in order to introduce the monstrous Hypothesis or Doctrine of *Transubstantiation*, invented a Jargon call'd *School-Divinity*, a *Philosophy* contradictory to all true *Philosophy*, to all the *Sense* and *Reason* of Mankind, in order to support a Notion equally contradictory.

The *Dr.* must pardon my bringing this Part of his Defense upon the Stage, and putting him in Mind of his own Words upon it, viz. *That if any Man has any Thing to object to it, * he will be willing either more fully to explain, or else to alter his Notion, as he sees Reason for it.*

The next Particular I am concern'd in, is the Charge of the *Dr's* denying any real Generation of the Son, either temporal or eternal. Which is certainly *Fact*, and cannot be gainsaid, even with respect to all his *three Generations*, as he calls them; (tho' his Adversary, he ought to have consider'd, was only speaking of *Generation before the World*) for according to the *Dr.* every *Generation* of the Son is only either a *mere Manifestation*, or *Mode of Existence*, or the *eternal Co-existence* of another *unbegotten* Person. Instead of a Defense, he falls foul upon his Adversaries, and calls the attributing the Words, *before all Ages*, to the *Council of Nice*, a *Blunder*. A † *Mistake*, I grant, it is; but it alters nothing in the Argument.

* 2d Def. Pag. 368.

† Pag. 23.

gument. For both † *Origen* and *Eusebius*, who held the *Generation* of the Son to be *before all Ages*, without any *Limitation* of *Time*, yet made it *voluntary*, or by the *Will* of the Father; which is what *Dr. W.* calls *temporal*: And they both us'd the same *Similitude* of *Light and Splendor*, as *Tertullian* also does, who the *Dr.* allows to be one of those who comes into the *voluntary* and * *temporal Generation*: And *Alexander* himself insists that the [τὸ ἀγέννητον] unoriginated Existence of the Father imply'd in it an higher Notion of *Duration* or *Existence*, than the Words [τὸ ἀεὶ, πρὸ αἰώνων] *always*, or *before the Ages*, ascrib'd to the Son, did; and expressly opposes it to the Son's *antemundane* Existence, *always* and *before the Ages*. So that the *Dr.* is brought in, whether he will or not, as a *Voucher* for the *Ancients* [both *Antenicene* and *Nicene*] *professing no more than a temporal Generation*, [tho' I think it a *Blunder* or *Solecism* in the *Dr.* to call an *antemundane* Generation without *Limitation* of *Time*, a *temporal Generation*] tho' they expressly say that it was *before all Ages*. This the *Dr.* must own, unless he will own that what he calls the *eternal Generation* was *voluntary*, as that which *Origen* and *Eusebius* speak of (and no doubt the same is true of *Alexander*, *Theognostus* and *Dionysius* of *Alex.*) expressly is.

I desire to make one or two *Observations* on the preceding *Argument*.

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I. Of

† Οὗτος ὁ υἱὸς ἐκ θελήματος τῆ πατρὸς γεννηθὲς, ὅς ἐστιν αἰῶν τῷ θεῷ τῷ ἀοράτῳ ἢ ἀπαύρασμα τῆς δόξης αὐτοῦ, ἡμετέροις τῆς ἐποστάσεως αὐτοῦ, πρῶτον πάντε κτίστος, Lib. 4. περὶ ἀρχ: apud Just. epist. ad Men. Huet. Orig. Pag. 41. *Eusebius's* Notion is so well known as needs not to be here inserted. * 2d Def. Pag. 104, 292.

1. Of the *two* ancient Similitudes, *Light and Light*, *Light and Splendor*, the *Dr.* says; the Similitude of *Light from Light* [$\phi\omega\varsigma \epsilon\kappa \phi\omega\tau\omicron\varsigma$] serv'd more peculiarly * to signify the *Consubstantiality*: and yet he owns that the † *Son* proceeded [$\phi\omega\varsigma \epsilon\kappa \phi\omega\tau\omicron\varsigma$] *Light of Light in Time*, according to *Justin Martyr*, *Hippolitus*, and ‡ many other *Antenicenes*; he adds; and perhaps even the *Nicene Fathers*. And he admits that this *Procession* or *Generation*, the highest spoken of by them, was *voluntary*; which is a direct *Acknowledgment*, that according to the *Antenicenes*, and perhaps the *Nicenes* too, the *Consubstantiality* of the *Son* signify'd, as the *Dr.* says, by *Light of Light*, is both *temporal* and *voluntary*.

2. The *Dr.* says, the *Similitude of Light and Splendor* was more peculiarly calculated to denote *Co-eternity*:* and yet he owns that *Tertullian*, who us'd the Similitude, made the *Generation temporal* as well as *voluntary*. And *Origen*, who also us'd it, made it expressly *voluntary*, and so, no doubt, made it what *Dr. W.* calls *temporal*, i. e. *antemundane* without any *Limitation of Time*, but not absolutely eternal or *necessary*. So accurate is the *Dr.* in his *Observations*, as always either to talk without *Grounds*, or such *Things* as immediately destroy his own *Hypothesis*.

3. I desire the *Dr.* to reconcile to *Truth* these following *Words* of his: † *All that is true is, that as many*

* 2d Def. p. 313.

† 2d Def. p. 287, &c.

‡ See Rem. p. 45, 46.

* 2d Def. p. 313.

‡ P. 24.

many Antenicene Fathers went upon the Hypothesis of the temporal antemundane Generation, so many acknowledg'd such Generation to be by Will and Counsel: But none of those Writers ever us'd that Similitude upon which Eusebius made the Remark now mention'd; viz. that of Light and Splendor: adding; but it is not the Observer's Talent to think or write accurately. Now, observe the Dr's Accuracy here: Tertullian was one who us'd the same Similitude, and the Dr. expressly owns that he was for the temporal antemundane Generation by Will: And in the very next Words to the preceding, he owns that * Origen made use of the same Similitude that Eusebius does; and he made the Generation expressly voluntary, as was observ'd before, which I suppose the Dr. will not grant of his (imaginary) eternal, necessary Generation. Nor can there be any Question but Theognostus and Dionysius of Alexandria, the two others who made use of the same Similitude [Alexander of Alexandria was consider'd before] made the antemundane and highest Generation of the Son voluntary, (and what Dr. W. styles temporal) since they are confess'd by the most zealous Athanasians to have made the Son a † Creature. So little accurate is the Dr. in his Sense of the Opinion of the Antients.

Next, the Dr. arraigns the Learning of his Adversaries, in a Point in which I am somewhat concern'd, viz. their asserting that the Antients never express'd

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* P. 24.

† Phot. Cod. 106. Cave Hist. Lit. p. 98. Basil. Epist. 41. Phot. Cod. 106. Gennad. de Eccles. Dog. c. 4.

the first (or eternal) Generation of the Son by Filiation or Generation or begetting, or by any other equivalent Term; † and roundly calls it a notorious Untruth. Now the Reader ought to know, what it is the Dr's Adversaries really do say; for it is almost impossible for him ever to know the Truth from the Dr's Representation of them, who has got an intolerable Habit of disguising or misrepresenting every Thing.

The Dr's Notion is that there are two antemundane Generations of the Son; the first or prior of which, he says, * is his most proper Filiation and Generation — and in Respect of which, chiefly, he is the only-begotten and a distinct Person from the Father. And he says that † taking the Fathers collectively there is Demonstration for them. Now what his Adversaries assert upon this is; that it is so far from Demonstration, that the Fathers collectively held two antemundane Generations, that there is no mention made of two by so much as any one ancient or Antenicene Writer; the Dr. cannot produce one Passage for them: And that which he calls the first or prior of the two is a mere Chimæra.

The Truth plainly is; that the Antients (with Scripture) held but one antemundane Generation of the Son, which some of them seem to have carried higher, and some lower; some made it [πρὸ πάντων αἰώνων] before all Ages without any Limitation of Time; this is the highest and all the eternal or antemundane Generation which these Writers speak of; two of which, who carried it as high, if not higher

‡ Pag. 28.

* 1st Def. p. 134, 135.

† 2d Def. p. 311.

higher than the rest, were *Origen* and *Eusebius* ; yet both were far from making it *necessary*, but, on the contrary, expressly made it *voluntary*. Others of the Antients seem to have thought the Generation of the Son to precede, but a little, the *Creation* of the World. There were many of this Opinion, *Justin*, *Tatian*, *Athenagnas*, *Theophilus*, *Tertullian*, *Hippolitus*, *Lactantius*, &c. and they are known never to speak of any *other* or *higher* Generation ; and the *Dr.* is forc'd to own it. So that his *first* and *prior* of *two* antemundane Generations (which he calls the *eternal* and only *proper Filiation*) is wholly without Evidence. This is the Charge against him, and he has not produc'd so much as one Testimony in his own Defense. He himself calls the Notion of the foremention'd Writers concerning the Existence of the [*λόγος*] *Word*, prior to the Generation, *an existing in* [not a *Generation of or from*] *the Father* ; * *the eternal* [*λόγος*] *Word of the eternal Mind*. And more expressly says, † that *they asserted the Co-eternity of the Word, tho' not consider'd precisely under the Formality of a Son*. And again, after allowing the *highest Generation* spoken of by many of the Antients to be *voluntary* and *temporal*, he puts the Question himself: ‡ *Well but then you'll say ; what becomes of what I call eternal Generation ? I answer, that before the Proceffion the* [*λόγος*] *Word was εν γαστρι*, as *Justin* wou'd have express'd it (but never does) — and this is the same thing which *Postnicene Fathers* (tho' I do not find that neither) called *eternal Generation*,
viz.

* 1st Def. p. 135. † 1st. Def. p. 146. ‡ 2d. Def. p. 287.

viz. *that eternal Relation and Reference which he had to the Father ; in whom, and with whom, and of whom he always was : By which Words the Dr. sure does not mean that the Word was eternally both in and of or from the Father. But not one Testimony all this while has this learned Dr. so well vers'd in the Antients, been able to alledge for their calling [which is what he was to prove] the Existence of the [λόγος] Word in the Father, by the Name of Generation, Filiation, &c. or any other equivalent Term. This is the Dr's first and highest Generation, prior to his temporal, ante-mundane and voluntary one ; and he is challeng'd to bring any Evidence or Testimony from any one antient Writer in the World, as calling this (which is the Dr's only proper Generation of the Son) by the Name of Generation at all, or any thing like it. Nay, he seems to be conscious that it is never so call'd, by terming it himself an eternal Reference or Relation, and elsewhere a Mode of Existence, which is a very different thing from Generation or Derivation of a real Person from another : and it seems (nor does the Dr. disallow it) to have been the Sense of the Nicene Fathers, that the Existence of the Word in the Father, prior to his antemundane Generation, was not itself a Generation from the Father, but an Existence in him, potentially and in an unbegotten manner, as * Eusebius represents it. Further, I wou'd beg of the Dr. the next time he writes, to show where the*

Postnicene

* Πρὶν ἐνεργείᾳ γεννηθῆναι, Δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως. Euseb. Epist. ad Eccles. Cæsar. apud Theodoret. lib. 1. Eccles. Hist.

Postnicene Fathers call the eternal Existence of the *Word*, in the Father, by the Term of *Generation*. So presumptuous is this Gentleman, in charging hastily, and without giving himself time to think, his Adversaries with asserting a *notorious Untruth*, when what they assert is certain and undeniable *Truth*.

The *Dr.* proceeds to show his Sense of the eternal Generation † being merely a *Co-existence with*, not a *Derivation* from the Father. And the last Result of his Notion is, that the *Word* is not eternally begotten or deriv'd from the Father, but only has an eternal *Relation* to him; *is the eternal λόγος* [ἐνδιάθετος, the *internal Word or Reason*] of the eternal *Mind*; which, he says, *is the aptest Similitude to express the Coeternity*. Yes, it may aptly express the *Coeternity* of an *Attribute, Property, or internal Relation* of the Father; but not of a *real Person* generated from the Father: And it is to be remember'd, that he says, that the *Word* in this Case *is not considered precisely under the Formality of a Son*: the plain Consequence of which is, that the *Word* is either an *Attribute, Mode, Property, Relation, &c.* or is another *unbegotten Person*.

The *Dr.* was charg'd with making the Terms, *one God*, to mean * *no Body knows what*. Here he answers; † that *one God means one necessarily existing, all perfect, all sufficient Substance or Being*. To which I reply; does not *self-Existence*, and being *deriv'd from none*, the having *all Power and Dominion of himself*,
being

† Pag. 29.

* See Rem. p. 20—26.

‡ Pag. 30.

being the *one God* of whom are all things ; do not, I say, these Characters come necessarily into the Definition of the *one God*? Let the *Dr.* consult *Reason*, read and consider the *Scripture* and the *Antients*, and then he will be able to tell what *one God* means. In the mean time, I have distinctly prov'd against him, that his Notion of God is so *confus'd*, that neither he himself or any Body else can tell what he means by it.

The *Dr.* allows, by Vertue of 1 Cor. 8. 6. that the *Son* is excluded from being God in that eminent & manner, that unoriginate manner as the Father is ; not from being God in the same Sense of the Word. The Father's being God in an unoriginate manner, and which the *Dr.* styles an eminent manner too, is notwithstanding it seems being God in no Sense of the Word ; for the Son, he says, tho' not unoriginate, not God in this eminent manner, is yet God in the same Sense with the Father. Was ever any thing like this, tho' I own 'tis like the *Dr.*? But it being certain and most unquestionable that there is no other Sense of the Father's being God, but this eminent, this unoriginate Sense ; and that the Nature and all the Perfections of the Father are unoriginate, and that these constitute his Deity ; the Son must by necessary Consequence be excluded from being God in the * same, i. e. the eminent, the unoriginate Sense in which the Father is God.

The *Dr.* adds: Since all things are of one (of the Father) and By [THROUGH] the other, (the Son) they together are one Fountain of all things. Mind the *Dr.*'s Argument :

Argument : *All things are of the Father*, BY [THROUGH] *the Son* ; therefore all things are OF both. What can one do with a Disputant, that has no Regard to *Grammar* or common Sense ? Let the *Dr.* consult * *Philo*, † *Origen*, and ‡ *Eusebius* ; they'll teach him to argue better, and will tell him, that the Expression, of *whom* are all things, denotes the primary, original, authoritative Agency [*ἀρθεντία*] of him who is the supreme Cause, the Fountain, the *one God and Father of all, who is above all* ; but the Expression, by *whom*, signifies, (in the Nature of Language) the [*ὄργανον, τὸ ὑπηρετικόν*] instrumental, ministerial Cause, the secondary, subordinate Agent ; and that it is *absurd* to ascribe the Expression, by [through] *whom*, to him who is *absolutely* (*ὁ θεός*) *God*, or the *one supreme God*.

The *Dr.* gives us a Cast of his Knowledge of the *Antients*, in roundly asserting that *ever since the Terms Substance and Person* ** *came into this Controversy, Father and Son have been always believ'd and profess'd to be one Substance*. After this great Pretence to *Antiquity*, he has but one Instance to alledge, and that not the *Catholic*, but the *Montanist Tertullian*, (I can help him to one more, if he likes him, namely, *Lactantius*) and which Passage of his too, when rightly understood, is nothing to the Purpose. But now I will venture to affirm, that the Reverse of what the *Dr.* here so positively asserts, is the *Truth* :

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And

* De Cherub. p. 129. † Com. in Joh. p. 55, 56.

‡ De Eccles. Theol. lib. 1, c. 20. cont. Marcel. lib. 2, c. 14.

** Pag. 38.

And that all the Antients have ever held Father and Son to be *two Substances, two Natures, two spiritual Beings, &c.* The Testimonies are in the * Margin.

And

* Of numerous Passages for the Sense of the Antients, the following may suffice. ἐν μὲν τὸ ἀγέννητον, ὁ παντοκράτωρ θεός. ἐν δὲ καὶ τὸ προγεννηθεν, δι' ἧ τὰ πάντα ἐγένετο. There is one unbegotten Being, viz. God supreme over all. and one first begotten Being, by (through) whom all things were made. *Clem. Alex. Strom.* 6. p. 644. Where two things are observable; First, the *unbegotten* Being is distinguish'd from the *first begotten* Being: And secondly; *the God supreme over all* is distinguish'd from the Word, by whom are all things.

2. Origen accounts it *Sabellian* to teach; μηδὲ ἑστίαν ἴνα ἰδίαν ὑφ' ἑαυτοῦ ἀγίῳ πνεύματι ἐτέρα παρὰ τὸν πατέρα καὶ τὸν υἱόν. That the Holy Ghost has not a *proper Substance* of its own *distinct* from the Father and the Son. *Com. in Job.* p. 56. Again; he styles the Father and Son, δύο τῆ ὑποστάσει πράγματα, *two subsistent Beings.* *Adv. Cels.* lib. 8. p. 386. Again; he says the Son is, ἕτερος—καὶ ἑστίαν, another in Substance (from the Father) *de Orat.* p. 48. Again he shows, ἡ ἑστία διεσκέχεται ἧ ἡ τὸν πατέρα, that the Father is *distinct in Essence* (or Substance) from the Son. *Com. in Job.* p. 70. He calls Father and Son δύο φῶς, *two Lights.* *ibid.* And the three Persons, τρία πνεύματα, *three Spirits.* *In Jerem. Hom.* 8.

And *Huetius* declares it to be *Origen's* Opinion that the three Persons are, τρεῖς ἑστίαι, *three Substances.* *Origenian.* lib. 2. p. 32.

3. *Dionys. Alex.* held (as *Basil* observes of him) ἐκ ἐσθίηται μόνον ὑποστάσεων, ἀλλὰ καὶ ἑστίαι διαφορῶν, not only a *Distinction* of Subsistencies, but also a *Difference* of *Essence* (or Substance) *Epist.* 41. And *Photius* chargeth him with maintaining that the Son of God was, ξένον κατὰ ἑστίαν ἧ πατρὸς, *alien in Essence* (or Substance) from the Father. *Cod.* 106.

And when *Tertullian* calls the Persons [una Substantia] *one Substance*; he does not thereby mean that the Son, &c. is that *whole individual Substance*, which the Father is; but only that the Son is a *small specific Part* of the Father's Substance; a *Ray* (as he expresses it) emitted from the immense Body of the *Sun*, to which he compares the Son. And when *Dr. W.* himself calls the Persons, one Substance; he only quibbles, and really means (if he has any meaning at all) that they are *three personal, or singular existent Substances*, and *one undivided specific Substance* only.

The next Instance shows that *Dr. W.* is a Man that can never be convinc'd of a thing by *Reason*, tho' it be urg'd to the Degree of *Demonstration* or *self Evidence*. He had contended that the *same Nature* may be *originated* and *unoriginated*; the *same Powers* be *deriv'd* and *underiv'd*. The Confe-

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quence

4. The same *Photius* tells us, that *Pierius* called Father and Son, δύο εἰσας, and δύο φύσεις, *two Substances*, and *two Natures*. *Cod.* 119.

5. *Methodius* held δύο δυνάμεις ποιητικὰς, *two creative Powers*. *Phot. Cod.* 235.

6. *Alex. of Alex.* says, Father and Son are δύο φύσεις, *two Natures*. *Epist. apud Theod. Hist. Eccles.* lib. 1. p. 6.

7. *Eusebius* (nothing is more known) every where in his Writings makes the Persons distinct (ἕσσια) *Substances* or *Beings*.

8. *Basil* calls the Father, ἀγέννητον φῶς, an unbegotten Light; the Son, γεννητὸν φῶς, a begotten Light. *Adv. Eunom.* lib. 2. p. 70. and affirms, ἡ γὰρ αὐτὸ ἵ ἐστὶν ἐαυτῆ ὁμοῦστον, ἀλλ' ἕτερον ἕτερον. that the *same thing* is not consubstantial to *itself*, but *one thing* to *another*. *Epist.* 300.

quence of which [besides the *Contradiction of Terms* immediately in the thing itself] evidently is, that (as he was told) *the supreme Power of all, the Power of the Generation of the Son, is no Power at all; is plainly no Power at all, unless he will say that the Son has the Power, and generated himself, which he may say with as good a Grace, as he has said some other things. But if it is any Power, and the Son has it not, then he must own that the Son has not the same Powers with the Father, and that deriv'd and underiv'd Powers are not the same.*

The *Dr's* Reply is; that this is only as much as to say, *If the essential Powers of the Godhead be the same, * then the personal Properties are lost.* Here he stops, not being able to make any Answer to this Difficulty even as put by himself. Are not all *personal Properties essential?* *Dr. W.* owns as much in saying that † *the Originateness of the one (the Son) and Unoriginateness of the other (the Father) is natural, i. e. necessary or unalterable, and eternally so.* And since the *Originateness* of the Son and *Unoriginateness* of the Father, which are *essential* to their Natures, are the Ground and Foundation of all their *Properties, Attributes and Powers; all the Properties of the Son, as well as his Nature, being originated, and all the Properties of the Father, as well as his Nature, being unoriginated; it is hence evident, that neither their Powers or Properties, or their Essence in which they subsist, can be the same, unless Originateness and Unoriginateness*

* Pag. 50.

† Pag. 38.

ginateness (which the *Dr.* allows to be essentially different) be the *same*: And if they are the *same*, then 'tis evident [even by the *Dr.*'s own Account] that the Distinction of *personal* Properties are lost, and the Persons are the *same Person*, or else distinct *unoriginated* Persons, which he owns to be Tritheism. And that the supreme Power of Generation is with the *Dr.* no Power at all, and consequently Generation no Generation at all, he intimates plainly in adding; *this Supreme Power of deriving, &c. amounts to nothing more than a Mode of existing.* ¶

The next Thing which concerns me, is; the Argument which *Dr. W.* had drawn from his Adversaries Notion of the Divine *Omnipresence*, to explain his Notion of the *Trinity*, which was shown to be both *unfair* and nothing to the Purpose. He has not thought fit to answer the Arguments alledg'd against him in the * *Remarks*, tho' they lay before him: I shall therefore leave him to consider a little better upon the Argument, only first showing him several Errors which he has here committed in his Account of it.

1. He says, that upon the Hypothesis of his Adversaries, *there will be this † Substance and that Substance, and yet but one numerical Substance in the whole.* But this is not so; for upon the Hypothesis of the *omnipresent* Substance of God, there is no such Thing as this *Substance* and that *Substance*. The Substance may (I think) be said to consist of *Parts*,
or

¶ See Rem. p. 32, 33.

† Pa. 54.

* Pag. 36—40.

or perhaps rather *Constituents*; and *this Part* or *Constituent* is *Substance* and *that* is *Substance*, which is all; but there is no such Thing as *this Substance*, and *that Substance*, i. e. different Substances; because the *Constituents* are not only inseparably united, but have no *intelligent* or *personal* Properties *several* or *distinct*, but are *all together*, so united, the Ground or Subject of an *individual Oneness* or *Unity* of *intelligent Properties*; there is but *one* Intelligence in Number, *one* Agency in Number, and so the whole is but *one* Substance in Number, *one* Agent, *one* Person, *one* God. And this shows the Difference of the *Dr's* Explication of the Trinity, from that of the *Omnipresence*.

2. The *Dr's* saying; *This Part will be* (in his Adversaries Notion of the *Omnipresence*) *one individual Substance* with that *Part*, is wrong again; for no *two* Parts or *Constituents* are the *same* Part or *Constituent*; they are indeed *all together* the *same individual* Substance, but not otherwise. Just in like manner as *two* Parts of *Space* or *Duration* are not the *same individual Part*, or *one* Part in Number; but all the Parts together are *one individual* Space or Duration.

A third Error of the *Dr's* is, that he thinks the *Presumption* of his Notion being necessarily either *Tritheism* or *Sabellianism*,[¶] is grounded upon the reasoning — *that Substance and Substance however united must make Substances*. No, it is grounded [and immoveably too]

too] upon the reasoning, that *Substance* and *Substance*, *Agent* and *Agent*, with *distinct* personal or intelligent Properties, are and must be, however united, *distinct* Substances, *distinct* Agents, and, if all *supreme*, *distinct* Gods. If the *intelligent* or *personal* Properties are distinct, it is *Tritheism* or *Ditheism*; (even tho' the Substance cou'd possibly be individually one) if they are *not* distinct, but *individually the same*, then, tho' there were *one* or *more* Substances, united or not united, there wou'd be but *one Person*, which is *Sabellianism*. And the *one* or the *other* is altogether unavoidable in the *Dr's* Notion; but not at all so, as he may apprehend, in the Notion of the *Omni-presence*.

4. The *Dr's* charging me with * *gross Misrepresentation* for complaining of his pleading his Adversaries Opinion as *true*, at the same time that he judg'd it to be *erroneous* and *false*, is itself a *Misrepresentation*. For it is not to the Purpose for the *Dr.* to say, that he pleads nothing but what he takes to be true, namely, that *Substance* and *Substance* in Union does not always make Substances, which (he adds) is *Dr. Clarke's Doctrine* as well as his.† No, it is *Dr. Clarke's Doctrine*, that *Substance* and *Substance*, when each Substance is invested with *distinct* personal intelligent Powers or Properties (and especially when the Substance of one is *originated* and *deriv'd* from the other which is *unoriginated*) always does, and always must make *Substances*, howsoever united. And

Union

* Pag. 57.

† Pag. 58.

Union of acting Substance can never make *one* Substance, *one in Number*, but where there is also an *Oneness* or *individual Unity* of personal intelligent Properties; i. e. never but where it makes *one Person* as well as *one Substance*. And therefore it is Fal-
 lacy in *Dr. W.* to argue from his Adversaries Principles of the *omnipresent* Substance being *One*, by an *Union of Substance* and *Unity of personal intelligent Properties* together, to a like *Unity of the Substance* of the three divine Persons, from an *Union of their Substance* merely, without an *Unity of personal intelligent Properties*; as if because an *Unity of Properties* made Substance *individually one*, a *Trinity of Properties* did the same. But *that very Reason*, which makes the *individual Unity* of the *omnipresent* Substance by the *essential* and inseparable *Union* of the Constituents of it, makes it impossible that the three Persons shou'd be in like manner *one individual Substance*. As therefore the *Reason* why all the Constituents of the *omnipresent* Substance make *one individual Substance*, and *one God*, is; because they are all of the same *Nature and Essence*, all *unoriginate*, and all together the Subject of an *individual Unity* of personal intelligent Properties, and thus are one *individual Substance*, *one Person*, and *one God*: So the divine Persons of the *Trinity* are not one individual Substance, because the *Nature, Substance* or *Essence* of the Father is *unoriginate*, that of the Son, &c. is *originate*, and their united Substance is not the Subject of an *Unity*, but of a *Trinity* of personal intelligent Properties, Powers or Attributes, *unoriginated* and *originated*; and so they are
three

three individual Substances, three Agents, three Persons; and, if all supreme and co-ordinate in Deity, three Gods: And this, the Dr. may plainly see they are, for the very same Reason that the omnipresent Substance is but one Substance, one Agent, one Person, one God. So wide of any Parallel or Analogy of Argument is the Dr's Explication of his Notion of the Trinity, from his Adversaries Explication of the Omnipresence; and so he has no Pretence to retort the Difficulties of his Explication upon theirs.

Concerning the Question, *how we shall prove from Scripture, * who is the eternal God whose Existence is prov'd by Reason; we urge (says the Dr.) in Favour of God the Son, that he is God according to Scripture, in the true and full Meaning of the Word; therefore he is the eternal God (whose Existence is prov'd by Reason) and has no God above him.*

But the Dr. had much better have let this Argument drop. What! do we discover by Reason a necessarily existent God the Son? Does not, on the contrary, Reason discover to us, that the one God is the unoriginated God and Father of all, of whom are all things? Therefore we are sure that the Person styl'd God the Son in Scripture, who is originated and through whom are all things, cannot possibly be the one supreme God as discover'd by natural Reason, who, Reason assures us, is the underiv'd Fountain and Original of all. The Idea of Unoriginateness necessarily

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enters

* P. 60.

enters into the Notion of God as discover'd by the Light of *Reason*; this is consider'd as the *first* and *supreme* Perfection of the Deity; all *Generation*, all *Reference* to any thing as *Head*, *Fountain*, or *Original* of Existence, is excluded in the Idea of God as demonstrated by *Reason*: And therefore it is evident that the Person of God the Son, according to the *Dr's* Notion of him, cannot be the *one God of Nature*, the one supreme *necessarily existent* God manifested by the Light of *Reason*.

The *Dr.* still insists upon altering the *Readings* of all *Antient Books*,* with Respect to the Word ἀγέννητος with double ν, affirming that it ought always to be read ἀγέννητος with single ν; and this without any Evidence of any MSS. and upon the mere Imagination of a Difference in Sense betwixt *necessary Existence*, and *self Existence*; which has no Foundation in Nature, or any Testimonies from any *antient* Writer, either *Heathen*, *Jewish* or *Christian*, as far as hath yet appear'd. If in the ancient Theology there were (as *Dr. W.* allows) ἀγέννητοι θεοί, *uncreated Gods*, which were still [γεννητοὶ ἀπ' αἰτίας] *originated*, or had a *Cause* of their Existence; the *unoriginated first Cause*, from whom they were deriv'd, could not be better express'd in Contradistinction to them, than by the Word [ἀγέννητος] *unbegotten*, or *unoriginated*. And it is well known, that the usual Title of God in *Homer*, *Ennius*, *Plautus*, *Virgil*, and other ancient *Heathen* Writers both *Poets* and *Philosophers*, is *Father of the Gods* and *Father of all*, which
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* Pag. 68.

† See *Rem.* p. 7, 8, 9, 10, 11, 12, 13, 17, 18.

in Sense is the same as [*ἀγέννητος*] *unbegotten*: And shows that they who used the *one* Expression, might very well and properly use the *other*; and therefore that there is no Reason for changing the Word *ἀγέννητος* into *ἀγέννητος*. But after all, to show in one Word the Weakness of *Dr. W's* Criticisms, which he has pursued thro' several * Pages; the *Antients*, as far as appears, made no Difference in Sense betwixt the Words *ἀγέννητος* and *ἀγέννητος*, tho' they us'd *both*: And so there is as much Reason, in the thing itself, for changing *ἀγέννητος* into *ἀγέννητος* with double *ν*, as *vice versa*. For in what Sense the old Philosophers, *Platonists*, and *Stoicks* said that the *inferior* Gods and the *World* were [*ἀγέννητοι*] *unmade*, it was the same as if they had said they were, [*ἀγέννητοι*] *underived*; meaning that they were *unmade*, with respect to the *Original* [*Ψυχὴ* and *ὕλη*] *Spirit* and *Matter*, out of which they were suppos'd to be form'd, which *original Spirit* and *Matter* were, according to *Plato*, *self existent unform'd* Subjects or *Substratums*, out of which God form'd all *spiritual* and *material* Beings: And, according to the *Stoicks*, they were the *Substance* of the self existent God himself, whom they suppos'd to make all things out of his own *Substance*. But according to *both*, the *distinct personal Subsistence* of the Gods, and the *World* with respect to its *distinct Formation*, were *made* and were *Creatures* of the *one unbegotten supreme God*. And tho' the Word [*γεννητὸν*] *created* or *made* was apply'd (as *Simplicius* upon *Aristotle* observes) to the things that

* 2d. Def. from p. 256. to p. 261.

were form'd in a *determinate Portion of Time*; yet it does not appear to me, that those later *Platonists*, who are said to have thought the *World* and the *inferior Gods* to be *eternal*, ever express'd the Notion of their *Eternity* by the Word *ἀγένητος*, (tho' the learned * *Dr. Cudworth* thinks they did) but only by their being [*ἀεί*, or *ἀίδιος*, or *ὄν ἐν χρόνῳ*] *always, eternal, or not in time*, meaning an Existence without *Limitation of Time*. But whether this was the Case or not; yet there is no Appearance of the Word *ἀγένητος* [admitting it to signify *eternal*, with respect to the *Persons* or *Subsistence* of things] being ever us'd to express *necessary Existence* and *unmade*, in Contradistinction to *self Existence*, or being *unoriginated*: And those who suppos'd the *World*, and the *inferior Gods* to be *eternal*, i. e. [*ὄν γενητοῖ ἐν χρόνῳ*] *not made in time*, suppos'd them yet to be [*γενητοῖ*] *made*. † So entirely void of all *Reason* and *Foundation* is *Dr. W's* Criticism, and so little carefully or judiciously has he thought upon the Matter in which he is so positive.

Dr. W. tells us; *where the Substance is neither separate nor separable (as in the divine Persons) there Unity of Kind and Number are consistent.* ¶ But this is a self-evident Contradiction; for the Reason why any Being is, or can be *one in Kind*, is, because it is *more than one in Number*, because it is *one of many* invested with the same specific essential Properties, and, whether *separable* or not from another, alters nothing:

* *Intellect. Syst.* p. 254.
 † *Pag.* 80.

† See *Rem.* p. 53.—580.

thing: if it be *one in Number*, it cannot, for that very Reason, be *one in Kind*. As (according to the Observation of *Basil*) *nothing can be* [ὁμοῦσιον] *one in Kind with itself; Kind, in the Nature of the Thing, supposing* [ἕτερον καὶ ἕτερον] *this and that, one and another Being: So nothing can be one in Number with another; Unity of Number being indivisible into more numerical Unities. So that Dr. W. is as far as ever from cutting off (as he speaks) the main Argument of his Adversaries at once.*

It is not my Business to examine particularly the *Dr's* Defence of his Quotations from the † *Antients*; it seems he is resolv'd not to own *Fallibility* in a Thing he has once said; and his Defence of his Sense of the Words of † *Clem. Alex.* and of * *Cyri*l are, out of many, as remarkable Instances of this Kind as can be produc'd. So that if the *Dr.* has a mind to fancy *black* to be *white*, it is in vain for any one to convince him that it is not. Indeed upon the fullest and most mature Consideration, I really think, and it hath been fully shown, that every one of the *Dr's* Citations from the *Antients* are either foreign to the Argument, or *Misrepresentation* of the Sense of Antiquity. And if the *Dr.* cou'd, out of all his *Reading* or *Collections* from others, produce me but *one* single Passage out of any *one* Writer before or at the Council of *Nice*, which in plain and

express

† Pag. 92.

‡ The Words of *Clement* are, *ὅτι τὸ ἰδίῳ προσώπῳ*, for the Sense of which compare *Reply*, p. 144. with the *Dr's* 2d *Def.* p. 140.

* Compare *Reply*, p. 318. and *Observat.* p. 131. with the *Dr's* 2d *Def.* p. 336.

express Terms (without the Help of the *Dr's Inferences* and *Distinctions*, which are *wide* and *endless*) declareth the *Co-equality*, the *necessary-Existence*, or the *supreme Authority and Dominion*, of the *three* divine Persons, or of *two* of them; which he perpetually asserts to have been *always* and *universally receiv'd*; it would be more to the Purpose, and convince me and his Readers more than any Thing, or than all the Things he hath yet said. But I may safely affirm that he cannot produce so much as *one single Testimony*: and without this, all he hath done, or can do, is vain. But on the other Side I shall produce, what the *Dr.* challengeth any Man to produce, * many *express Vouchers from Catholic Antiquity*, for the real or *natural Subjection of God the Son*, or the real or *natural Superiority of the Father's Dominion over him*. And with these I shall shut up my Thoughts upon the Controversy.

In debating the Sense of Antiquity concerning the *natural Supremacy of the one God and Father of all, who is above all*, and his *Dominion over the Son, &c.* (which is the main Point of the present Controversy) that *Dr. W.* may have no Pretence to charge me with Unfairness, I shall not cite Testimonies out of any Writings, about whose *Genuineness* there are any Disputes, tho' *Dr. W.* has here done it in several Instances. I shall therefore quote nothing out of the *Apostolic Constitutions* against him, tho' they are full to the Purpose, and are unquestionably

* Pag. 127.

nably very ancient, and can be suspected to be interpolated by no Body but the *Athanasians*. Nor shall I mention the *Clementine Recognitions*, because the Author is unknown, tho' the Book is undoubtedly very old, and has no just Suspicions of Interpolation that I know of. Nor will I make use of either the *larger* or *lesser* Epistles of *Ignatius*, as being disputed which are really the true ones; tho' I myself make no Question of the *Genuineness* of the former, and of the *Spuriousness* of the latter; which, I think, are plainly nothing but an imperfect interpolated Abstract from the larger Epistles: And which therefore *Dr. W.* shou'd not have cited, tho' there is really nothing at all in them to his Purpose; not a Word of the *Consubstantiality*, **Có-ternity*, and *necessary Existence of God the Son* in them, as he pretends; nay, not a Word of the *Generation*, or Existence of the *Son* at all, before his *Incarnation*. They stile the Word expressly [*ἀγέννητος*] *unbegotten*, and suppose it to be the *internal self-existent* Word, or *personal Reason* of God himself; and plainly favour the *Sabellian*, which is the same with the *Socinian* Notion.

The *Dr's* citing *Lucian*, or (as he says) *some other contemporary Pagan Writer*, † as a *Testimony* for his Notion (tho' the Passage refer'd to is not such) is very much below a reasonable Man or a Scholar: As also his alledging the fabulous Creed ascrib'd to *Gregory of Neocæsarea*, against ‡ which he himself allows

* Pag. 109.

† Pag. 111.

‡ Pag. 120.

allows that *Suspensions have been rais'd*, is another Instance of great Partiality and Unfairness. And just Exception might be taken against the two *Dionysii*, whom he produces at second Hand out of *Athanasius*.

This being premis'd, I proceed to give *direct* and *express* Evidence of the concurrent Sense of the *Antients*, for the *natural Superiority* of the Father to the Son, in *Power, Authority, Dominion, &c.* and for the *natural Inferiority* and *Subjection* of the Son to the Father. And this I shall briefly prove from five several Arguments.

I. The first Argument may be drawn from the different Titles and Characters universally ascrib'd by the *Antients* to the Father and Son.

The Father alone in his own distinct Person is constantly stil'd *God * absolutely*; him who is *absolutely † God, Lord, Maker of the Universe, of whom are all things*; him who is *‡ absolutely the one, the only,*
the

* 'Ο θεός. The Passages brought by *Dr. W.* to shew that Christ is stil'd (ὁ θεός) *God absolutely*, are either not spoken of him *absolutely* at all; as that of *Clem. Alex.* cited in his *Sermons*, p. 141; and two out of *Irenæus*, cited also in his *Sermons*, p. 209: or else they are only Applications of Texts of the old Testament to Christ speaking in the *Name* of him who is *absolutely God*, representing his *Person*, and appearing and acting as his *Angel* and *ministerial Agent*. Both which Cases therefore are nothing to the Purpose.

† 'Ο θεός, ὁ κύριος, ὁ δεσπότης, ὁ ποιητὴς τῶν ὀλων, ἔξ ὧ (στ) ὑφ' ἧ τὰ πάντα.

‡ 'Ο εἷς, ὁ μόνος, ὁ ἀληθινός, ὁ μόνος ἀληθινός θεός.

the true, the only true God; him who is * *absolutely primary God, God over all, God supreme over all.*

All these Titles, which are the highest Characters of *natural Supremacy of Dominion and Godhead*, are not only attributed to the Father *alone* by the Antients unanimously; but are also very frequently ascrib'd to him in express Contradiction to the Son; who not only never has these Titles given to him, (which cannot be conceiv'd that they shou'd not, if he was believ'd to be *equally supreme God* with the Father) but some of the most learned Antients declare expressly with respect to *five* of the foremention'd Characters, that they do not belong to the Son, or ought not to be ascrib'd to him. † *Origen* says, that the Title (*ὁ θεός*) *God absolutely* with the Article belongs peculiarly to him (and that it is so apply'd by the Evangelist) who is [*ὁ ἀγέννητος τῶν ὅλων αἴτιος, and αὐτόθεος*] *the uncreated Cause of all Things, and God of himself or self-existent.* ‡ *Eusebius* also thinks it absurd to stile the [*λόγος*] *Word (ὁ θεός) God absolutely.*

‡ *Origen* also denies that the Son is [*ὁ ἐπὶ πᾶσι θεός*] *absolutely God over all*; and this upon the Testimony of our Lord's Words, *that the Father who sent him is greater than He.* And infers from the Father be-

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* Ὁ πρῶτος θεός, ὁ ἐπὶ πᾶσι θεός, ὁ παντοκράτωρ θεός.

† *Comment. in John*, p. 46, 47; of which Commentaries the learned *Dr. Mills* says, that they are, ab omni Interpolatione liberi, free from all Interpolation. *Proleg. in N. T.* p. 24.

‡ *De Eccles. Theol. lib. 2. c. 14.*

† *Adv. Cels. lib. 8. p. 387.*

ing the Person (ὕφ' ᾧ) * of or from *whom are all Things*, that he is therefore (μείζων) greater than the *Word*, (δι' ᾧ) BY OR THROUGH *whom are all Things*.

The Council of Antioch † make it *impious* to think that the Son is (ὁ θεὸς τῶν ὅλων) *absolutely God of the Universe*; declaring it *Impiety* to think that the *absolute God of the Universe is call'd an Angel*; but the Son (they add) is the *Angel of the Father*. ¶ Eusebius says, Christ is (θεὸς) *God*, but not [ὁ πρῶτος θεός] the *primary or supreme God*: And throughout his Books against *Marcellus* lays it down for the Doctrine of the Church, that Christ is not [ὁ ἐπὶ πάντων θεός] *absolutely God over all*; and affirms in express Words, † that he cannot be a *pious Person who says that the Son is God supreme over all*. He ¶ says moreover that *Sabellius* was *excommunicated* as an *Atheist* and *Blasphemer*, for teaching that [ὁ ἐπὶ πάντων θεός] the *supreme God* was *incarnate* and *passible*.

The Reason of the Antients applying the foregoing Titles peculiarly to the *Father*, and denying that they can or ought to be apply'd to the Son, is; because they denoted the [ἀνθεντίαν] *supreme Domi-*
nion

* Comment. in *Job.* p. 56. To the same Purpose *Eusebius* remarks, de *Eccles. Theol.* lib. 1. c. 20. cont. *Marcel.* lib. 2. c. 14.

† Τὸν μὲν γὰρ θεὸν τῶν ὅλων αἰσεῖς ἀγγέλου νομίσαι καλεῖσθαι. ὁ δὲ ἀγγελος τῷ πατρὶ, ὁ ὕψ' ἔστιν. Conc. Ant. adv. Paul. Samosat.

¶ Demonf. *Evang.* p. 227.

‡ Οὐτε γὰρ τὸν ἐπίκερα τῶν ὅλων θεὸν ὅτι τις εἰπεῖν εὐσεβὴς εἶεν. De *Eccles. Theol.* lib. 1. c. 7.

¶ Ibid. lib. 2. c. 4.

nion and Authority of the one God and Father of all; and therefore to ascribe them to the Son, or to teach that the Son is *God absolutely, God supreme over all*, was [since there cou'd not be more than one supreme God] to make him the same Person with the Father. On which account * *Tertullian* esteems it erroneous to stile the Son [ipse Deus Dominus omnipotens] *the Lord God Almighty*; and † *Novatian* reckons it no less to say that he is [unus Deus] *the one God*: because the Antients knew no Distinction betwixt a Person's being *God absolutely, the one God, or the supreme God*, and being the Person of the one God and Father of all who is above all.

Since therefore, according to the universal Sense of Antiquity, all the high Titles denoting the *supreme natural Authority and Dominion of the one God*, are ascrib'd peculiarly and only to the Father; none of them ever attributed to the distinct Person of the Son, and many of them directly deny'd that they can or ought to be attributed to him; this, tho' it is not an *express* Evidence of the Father's particular *Superiority and Dominion over the Son*, yet infers it by necessary Consequence, and is a very *express* Declaration of the Sense of the Antients, that the Father alone is *the one supreme God*; in the *self-Origination* of whose Person accordingly the *Unity* was always plac'd.

But *secondly*; that these Titles were intended by the Antients to set forth their Sense of the *natural Superiority* of the Father to the Son, and the Son's *Inferiority and Subjection* to the Power and *Domi-*

* Adv. Prox. c. 2.

† De Trinit. c. 30, 31.

nion of the Father, very plainly appears (not only in Consequence of the Son's being expressly deny'd to be *the supreme God*) but also from the particular Characters given to the Son, which carry in them express *Limitations* and Marks of *Subjection* to the Father.

Justin Martyr says; the Son * *has all the Titles* [viz. *Son, God, Lord, Word, &c.* mention'd immediately before] *from his being begotten of the Father by his WILL.* In which Words the Son is declar'd to have the Titles of *God, Lord, &c.* by the voluntary Generation of him (as *Dr. W.* himself understands the Generation here to be) from the Father. And there cannot possibly be a more manifest Evidence of the *natural Superiority* of the Father, and of the *natural Subjection* of the Son to his *supreme Authority* and Dominion, than his being *Son, God, Lord, Word, &c.* by being begotten or deriv'd by the voluntary Power of God the Father; and he cannot but be *naturally subject* to the *Will* of the Father, since from the Father's *Will* he deriv'd his *Nature*, his being *Lord* and *God*.

Justin asserts the same Thing again; viz. † *Him who by his (the Father's) Will is both God, as being his Son, and Angel, from ministring to his Will.* With respect

* "Εχειν γάρ πάντα προσονομάζεσθαι [viz. υἱόν, θεόν, κύριον, λόγον, &c.] ἐκ τοῦ ἀπὸ τοῦ πατρὸς θηλήσκει γαγενῆσθαι. Dial. cum Tryph. p. 74. Edit. Paris.

† Τὸν κατὰ ἑλλήν τὴν ἰκαίην, καὶ θεὸν ὄντα, υἱὸν αὐτοῦ, καὶ ἄγγελον, ἐκ τοῦ ἐπιηρετεῖσθαι τῷ γνῶμῃ αὐτοῦ. Ibid p. 120.

respect to the two preceding Passages I must observe, that the former is so clear and strong for the Son's being *God*, &c. by a *voluntary* Generation from the Father, [which is the highest Evidence possible, even in *Dr. W's* Account, of the Son's *natural Subjection* to him] that he has nothing at all to * reply to it. To the latter, which is no less plain and cogent, he endeavours to make a Reply, but so as to fall into *self Contradiction*. He insists that the Son's being † *God* is not *voluntary*, is *necessary*; yet he owns, ‡ *he proceeded from the Father*, therefore *he is God*, and the *Procession* (he adds) is *voluntary*: The Consequence therefore is, that his being *God* is *voluntary*; nothing can be plainer. Again he says, || *He is a Son κατὰ βελήν* [by the Will of the Father] and *God*, because a *Son*: Thence it necessarily follows that he is *God* [κατὰ βελήν] by the Will of the Father, which the *Dr.* denies; but which is the undeniable Sense of *Justin's* Words, and shows again that he cannot evade it, without *contradicting himself*.

Again, *Justin* says that *Christ* is [κύριος δυνάμεων] *Lord of Hosts*, which is the same as [παντοκράτωρ] *Almighty*; but not of himself, or by *natural* Supreme Dominion; but ** by the Will of the Father who giveth him the Power. This Notion is express'd by
Hippolitus.

* See his 2d. Def. p. 287, 288, 289.

† 1st. Def. p. 131. 2d. Def. p. 285, 286.

‡ 2d. Def. p. 286. || 2d. Def. p. 286.

** Έστι κύριος δυνάμεων δια τὸ θέλημα τοῦ Δούλου αὐτοῦ πατρός. Dial. p. 91.

Hippolitus when he says; * *Christ* is constituted Almighty by the Father.

Again, † *he who is over all is God*, for he says, *all things are deliver'd unto me of my Father*, Mat. 11. 27.

And by *Novatian*, § *he* (Christ) is constituted both Lord and God of the whole Creation.

And by *Lactantius*, § *he* (Christ) hath receiv'd the Title of God.

And by *Eusebius*, || *he* (Christ) has the Name of God, which he receiv'd from the Father. From all which *Dr. W.* may see the Reason why the *Antients* never stile the Son *absolutely God*, or *absolutely supreme over all*; because all his Power, with his Nature, is deriv'd from the Father by his Will.

Lastly; when the *Antients* ascribe to the Son the Title of *Creator* and *Maker* of all Things, 'tis always understood with *Limitations* and Marks of his *Subjection* to the Father. He is therefore [ποιητής τῶν ὄλων] *Maker of all Things*, not *absolutely*, not *primarily*, and in the *supreme* Sense, but only *so*, that *all Things were made* [δι' αὐτῆς] by or through him, in *Ministration* and *Obedience* to the *Sovereign Will* and *Commands* of the Father. This is so well known and

* Παντοκράτωρ παρὰ πατρὸς καλεσάθη χριστός. Cont. Noet. p. 10.

† Ὁυῖος ὁ ὢν ἐπὶ πάντων θεός ἐστίν. λέγει γὰρ—πάντα μοι παραδέδοται ὑπὸ τῆς πατρὸς. *ibid.*

§ Universæ creaturæ & dominus & Deus constitutus esse reperitur. De Trinit. c. 15.

§ Dei nomen accepit. lib. 4. c. 14.

|| Θεὸν εἶναι λαβόντα παρὰ τῆς πατρὸς ἔχεν. Dem. Evang. lib. 5. p. 227.

and by all acknowledg'd to be the unanimous Sense of Antiquity, that particular Testimonies need not here be alledg'd. In this Respect the Father is expressly declar'd to be * *superior to, and greater than the Word or Son*; and is therefore stil'd [*πρώτως δημιουργός*] † *the primary Creator*: And the Son is call'd the ‡ [*αυτεργός, δεύτερος αίτιος, ὄργανον, &c.*] *immediate Framer, the second Cause, the Instrument, &c.* and is never stil'd [*ὁ ποιητής τῶν ὅλων*] *the absolute (or supreme) Maker of all Things.*

Now the highest Titles given to the Son by the Antients, as his being *God, Lord, Lord of Hosts, and Creator*, being thus constantly ascrib'd to him under the *Limitations* and *Restrictions* of his having all these *Titles*, and whatsoever he hath, by Reason of his Generation from the Father, by his (the Father's) Will; and receiving them by the Father's *voluntary* Appointment, and as the immediate *Minister* and *Executor* of the Father's *Sovereign Will* and *Commands*; it is as strong an Evidence, as the *Nature* and *Reason* of things are able to afford, of the Sense of the *Antients*, that the Son is really and *naturally inferior* and *subject* to the *supreme Authority* and *Dominion* of the *one God and Father of all, who is above all.* To which, if we add the *Consideration*, that the *Antients* declaring their Sense of
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* *Orig. Com. in Job. p. 56. Euseb. Dem. lib. 5. c. 5. Eccles. Theol. lib. 1. c. 20.*

† *Orig. adv. Cels. lib. 6. p. 317.*

‡ *Clem. Alex. Strom. 5. p. 598. Orig. adv. Cels. p. 317. Euseb. Eccles. Hist. lib. 1. p. 3. Demons. p. 146, 149.*

the Son being *God*, and receiving and doing every thing by the Will, and *voluntary* Appointment of the Father, unanimously stil'd him, (and thought him stil'd *in Scripture*) not only *begotten*, but *created*, and never scrupled to call him *Creature*; as the most learned and zealous *Athanasians*, both *Antient* and *Modern*, have acknowledg'd; tho' still they were far from thinking him to be a *Creature like unto us*, or *like any* of [but that he was greatly superior to *all*] the things that were *made by him*: All this together amounts to no less than a *Demonstration* [so far as any *Opinion* can be demonstrated in *Words* and *Language*] that the *Antients* always and universally believ'd and profess'd the Father to have an *essential* and natural *Supremacy* of *Dominion*, and the Son to be *essentially* and *naturally* *subject* to him.

A *second* Argument of the Sense of *Antiquity* for the *natural* *Supremacy* of the Father, and the *natural* *Subjection* of the Son to him, and which is plain and level to every Capacity and to common Sense, is; that the Father is never represented as an *Angel*, or doing the *Will* of another; as having any other *above him*, or acknowledging any other to be *his Lord*, or *God*: but is always represented as *God supreme over all*, issuing out *Orders*, giving *Commands*, and sending the *Word* his Son as his *Angel* and *Minister* to execute and fulfil all his Will and Pleasure. And nothing is more known than that it is the constant *Doctrine* of the *antient Church*, that the *Word* or Son acts *ministerially* and in *Obedience* to the *Will* of the Father, in *all* things, and *always*, from the beginning of the World; and that

that the Father is his *Lord* and *God*. And agreeably hereto, whatever *Dignity* or *Authority*, *Power* or *Dominion*, is at any time ascrib'd to the Son; it is still always declar'd to be given to him by the Father; and to be the Consequence of his *ministerial* Obedience to the Father's *Will*; and of the *Exaltation* and *Glory* which he receiv'd with his *Nature* from him. This is so plain and easy an Argument of the *natural* Supremacy, and *Dominion* of the Father over the Son, and is set forth so uniformly and invariably by the Antients, as is not liable to be misunderstood; or by any Art to be eluded.

Hence *Justin* says, that the * *Father is Lord of that Lord* (who appeared) *upon Earth*, (at the Destruction of the *Sodomites*) *as being his Father and God, and the Cause of his Existence, tho' he be himself powerful and Lord, and God*. Where 'tis observable that *Justin* calls the Father the *Lord* of the Son, even in his highest Capacity, as he is himself *Lord and God*: And infers this *Dominion* of the Father over the Son, from his being his *Father and God*, and the *Cause* of his Existence, which manifestly proves that it is a *natural* and *necessary* Dominion of the Father over the Son, as being expressly founded in his *Paternity*, and in the *Origination* of the Son from him, † which *Dr. W.* allows to be *natural* and *necessary*. This is so express a Testimony of the *natural* Superiority of the Father, and the *Subjection* of the Son to his Dominion, that the *Dr.* wou'd call it *Arian*, if he

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durst ;

* Τὸ ἐπὶ τοῦ κυρίου κυρίως εἶναι, ὡς πατὴρ καὶ θεός, αἰτίας τοῦ αὐτοῦ ἐκείνου, καὶ ἐπιτακτοῦ, καὶ κυρίου καὶ θεοῦ. Dial. p. 121.

† Pag. 38.

durft ; it being evidently the same with that which he lays down for *Arian Doctrine* ; namely, ¶ *that God the Father rules over God the Son, as being his God, &c.* which, whatever *Dr. W.* may think or know of the Matter, is the very *Doctrine of Justin* here, and of many other of the Antients also, and is even the concurrent Sense of Antiquity, as he shall see presently. *Dr. W.* may learn farther from this Passage of *Justin*, that the Father's being said to be the *Cause* of the Son's Existence, means that he is the *real* and *voluntary Cause*, otherwise his being *Cause* at all cou'd plainly be no Foundation of his *Dominion over the Son*, and of being his *Lord*, as well as *God*.

Theophilus teacheth ; that * *the Word being God, and Son of God, the Father of all sends him any where when he pleaseth.*

And *Novatian* ; † *moreover he (our Lord) declares that he was sent ; that by this Instance of Obedience, which Christ the Lord show'd in coming when he was sent, he might be prov'd to be, not the Father, but the Son ; who would certainly have been the Sender, had he been the Father : but the Father was not sent, lest by being sent, he shou'd be found to be subject to another God. In*
which

¶ Pag. 123.

* Θεός ἦν ὁ λόγος καὶ ἐκ τοῦ πατρὸς γεννηθεὶς ὁμοούσιος τῷ πατρὶ, ἅμα ἑκταῦρος ἐκπορευθεὶς ἐκ τοῦ πατρὸς, ἰσὺς ὅτιος ὁ πατὴρ, ἡγεῖται αὐτὸν ἵνα ἵνα ἵνα ἵνα. Ad Autolyc. p. 130.

† *Missum* præterea se esse dicit, ut per hanc obedientiam qua venit dominus Christus missus, non pater, sed filius probetur ; qui mississet utique, si pater fuisset : *Missus* autem non fuit pater, ne pater *subditus* alteri Deo, dum *mittitur*, probaretur. De Trinit. c. 22.

which Words this antient Writer argues, that *Christ's* being *sent* is a Token of his *Obedience*, and of being *Son*; who must have been the *Sender*, not the *sent*, had he been *Father*: Thereby plainly showing the *Authority* of *sending* to be the *natural* (not *oeconomical*) *Supremacy* of God the *Father*, founded *necessarily* in his *Paternity*; not in any voluntary *Concert*, or arbitrary *Agreement* of the *Son*.

He argues also, that to be *sent* is an Instance of *Subjection* to a *Superior*, for which Reason he says the *Father* was not *sent*, as being *subject* to none, and to whose *Dominion* every other Person is *subject*: And for the same Reason he makes it *absurd*, to suppose the *Father* to be an ¶ *Angel* or *Messenger*, i. e. to be *sent*.

Eusebius says, that *Christ* * was sent by one greater than himself.

The *Council* of *Sirmium*, according to *Hilary's* own Interpretation of it, declared; † we do not make the *Son* equal, or compare him to the *Father*, but understand him to be *subject* to the *Father*.

And *Hilary* farther declares his own Sense in paraphrasing the Words of the *Council*, thus, viz. ‡

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¶ Absit Deum patrem Angelum dicere; ne alteri subditus sit, cujus angelus fuerit. c. 26.

* Πρὸς τῆ Μείζονος ἀπεσταλμένον. Præp. Evang. lib. 7. c. 12.

† Ὁυ συνίστασμεν τὸν υἱὸν τῷ πατρὶ, ἀλλ' ὑπετάγμενον τῷ πατρὶ. Socrat. Eccles. Hist. lib. 2. non exæquamus, vel comparamus filium patri, sed subiectum intelligimus.

‡ In eo quidem maxime non comparatur nec cœquatur filius patri, dum subditus per obedientiæ obsequelam est — dum mittitur, dum accipit, dum in omnibus voluntati ejus, qui se misit, obsequitur. — Deus unus est, & subiectio filii docetur & Dignitas — ut sit patri & obsequio subiectus & nomine. p. 234.

In this Respect especially the Son is not compar'd or equal to the Father ; in that he is by entire Obedience subject to him — that he is sent, that he receives all from him, and that in all things he obeys the Will of him that sent him : — Hence there is but one God ; and both the Subjection and Dignity of the Son is declared to us ; — he being in Obedience, as well as in Name, subject to the Father.

Again ; who will not acknowledge the Father to be superior ; as he that is unbegotten, than he that is begotten — as he that sent, than he that is sent ; as he that commands, than he that obeys, &c.*

A third Argument for the *natural Supremacy* of the Father, and the *natural Inferiority* of the Son, may be deduc'd from the Opinion of the Antients concerning the *Worship* of the Father and the Son. They never profess to worship the Son as being the *one supreme God*, but put the *Worship* of his Person expressly upon the *Appointment* and *good Pleasure* of God the Father, whom alone they always declared to worship as *God Supreme* by the *Mediation* of the Son.

† *Justin Martyr*, upon the Text, *thou shalt love the Lord thy God with all thy Heart*, says, *he who being endued with a pious Disposition, loves God with all his Heart, and all his Strength, will worship no other God.*
Yet

* *Quis patrem non potiolem confitebitur, ut ingenitum a genito — ut eum qui miserit ab eo qui missus est ; ut volentem ab ipso qui obediat, &c. de Trinit. lib. 3.*

† Ὁ γὰρ ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ἰσχύος ἀγαπῶν τὸν θεόν, πλήρως θεοσεβῆς γράμεις ὑπάρχων, εὐθένα ἄλλον τιμῆσει θεόν. καὶ ἀγγελοῦ ἰκρίνοι ἂν τιμῆσει, θεῶ Βαλομένη. Dial. cum Tryp. p. 97.

Yet he will also worship that Angel of God, [Christ the Angel of his Presence] it being God's Will [or Command] that he should do so.

And * Irenæus, that every Knee might bow to Christ Jesus our Lord, and God, and Saviour, and King, according to the good Pleasure of the invisible Father.

And † Origen, we demand (saith he) of Celsus, concerning those whom they worship as Gods, a Proof of the Supreme God having appointed them to be worship'd: And if in Reply he demands the same thing of us concerning Jesus, we will show him that God hath appointed him to be worship'd: That all Men shou'd honour the Son, even as they honour the Father.

And ‡ Cyprian; God the Father commanded his Son to be worship'd. Which he puts upon his being exalted by God, Philip. 2. 9, 10 11.

Fourthly: Whatever Supremacy of Dominion, and Superiority of the Father over the Son was infer'd from the Unorigination of the Father, and the Origination of the Son, manifestly proves [in Dr. W's own Account] the natural and necessary Superiority of the Father, and the natural and necessary Subjection of the Son to him: For Dr. W. allows that
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* "Ἰνα Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν καὶ θεῷ καὶ σωτῆρι καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀοράτου πάντων γένου κάμψῃ. lib. 1. c. 2. p. 45. Edit. Grab.

† Περὶ τῶν ἄλλων [πρωμμένων ὡς θεῶν] ἑρῶμεν, ἀπειτῶντες ἀπόδειξιν περὶ τοῦ διδόναι αὐτοῖς ἀπὸ τοῦ ἐπὶ πάνσι θεῷ τοῦ πρῶτου. ἐὰν δὲ ἡμῖν ἀνθυπορίη τὸ παρακλησίον περὶ τοῦ Ἰησοῦ, ἀποδείξομεν ὅτι ἀπὸ θεῷ ΔΕΔΟΤΑΙ αὐτῷ τὸ πρῶτον. Ἰνα πάντες πρῶτον τὸν υἱὸν καθὼς πρῶτον τὸν πατέρα. Cont. Cels. lib. 8. p. 384.

‡ Pater Deus præcepit filium suum adorari. De bono patienti.

the *Unoriginateness* of the Father, and the *Originateness* of the Son, are *natural* and *necessary*.

Therefore, since according to the Doctrine of all the Antients, the *Unity of God* was plac'd in the *Unoriginateness* of the Father's Divinity; which thing was also expressly taught in the *first Article* of all the antient Creeds, and in the *Nicene* and *Constantinopolitan* Creeds themselves; (and the *Post-nicene* Writers constantly asserted the same Doctrine) making *Unity of God*, and *Unity of Original*, one and the same; and professing that more than one [*ἀρχὴ*] *Original* of Divinity wou'd make more Gods than *one*; it hence follows that the *natural* Supremacy of Dominion, which *necessarily* flows from, and is inseparably annexed to the divine *Unity*, to the one God, the Fountain, Original, and first Cause of all things, peculiarly and incommunicably belongs to the Person of the Father. And all the antient *Ante-nicenes*, and even the *Nicenes* and *Post-nicenes* included in the *Innascibility* or *Unoriginateness* of the Father, which made him the *one God*, a real Supremacy of *Dignity* and *Authority*; and expressly founded on this alone all the Characters of his incommunicable Sovereignty, his absolute *Invisibibility*, and Impossibility of being sent, and his *Authority* of sending the *Word* or Son; and the Son's *Obedience* and filial *Subjection* to his *Will* and *Commands*. Whence it is most evident that the Father was thought to have a true and real *Superiority by Nature* [and not by mere *oeconomical Compact*] *over the Son*.

It hath been already shown that *Justin Martyr* held the Father to be the *Lord* of the Son, as being

being his *Father and God*, and the *Cause* of his *Existence*; than which nothing can be more *clear and express* for the *natural supreme Dominion* of the *Father over the Son*.

Tertullian also says, * that which is *unoriginated* is more powerful than that which is *originated* — because that which had no *Cause of its Existence* will be much superior to that which had a *Cause of its Existence*.

Novatian attests, that the *Son* is † *inferior* to the *Father*, as being *originated* from him: And supposeth that the *Son* could not be *equal* to the *Father*, unless he was in like manner ‡ *unbegotten*: And that the || *Obedience of the Son* (tho' he himself is also *God*) to the *Father* in all things, shows that the *Father* from whom he is *originated* is the one *God*.

And again, that our *Lord* himself § *maketh a Distinction* betwixt his own *Person*, i. e. the *Son*, and the *personal Authority of the Father*, not merely in *Sound of Name*,

* *Innatum nato fortius — quia quod ut esset, nullius eguit auctoris, multo sublimius erit eo, quod ut esset, aliquem habuit auctorem. Adv. Hermog. c. 18.*

† *Simul ut hic minor sit — habens Originem, quia nascitur. c. 31.*

‡ *Si non genitus esset, collatus cum eo qui genitus non esset, & æquales inventi, duos Deos merito reddidissent non geniti. ibid.*

|| *Ita dum se patri in omnibus obtemperantem reddit, quamvis sit & Deus, unum tamen Deum Patrem de obedientia sua ostendit, ex quo & Originem traxit. ibid.*

§ *Proprietatem personæ suæ, id est, filii, à paterna Auctoritate discernit, atque distinguit; non tantummodo de sono nominis, sed etiam de ordine dispositæ potestatis. c. 22.*

Name, [viz. of *Father and Son*] but also in *Order and Disposition of Power*.

And *Alexander of Alexandria*, * *Therefore we must reserve to the unbegotten Father this peculiar Dignity, that no one is the Cause of his Existence.*

And *Basil*, † *the Son is second to the Father in Order, as being from him: and also in Dignity; because the Father is the Original and Cause of his Existence; and because through him we have Access to God even the Father.*

And ‡ *Greg. Nazianzen*; we are to preserve to the Father *the Dignity of being the Original* [of the Divinity of the Son and Spirit.]

Hilary † owns; the Subjection of *the Son* [to the Father] *is the Piety* [or Property] *of his Nature.* And it hath

* Οὐκ ἔν τῷ μὲν ἀγεννήτῳ πατρὶ οἰκείον ἀξίωμα φυλακτίον, μηδένα τῷ εἶναι ἄλλῳ ἢ αἰτιον λόγονται. Epist. apud Theod.

† Ὁ υἱὸς ταῖς μὲν δυνάμεσι τῷ πατρὶ, ὅτι ἀπ' ἐκείνου, καὶ ἀξιώματι, ὅτι ἀρχὴ καὶ αἰτία τῷ εἶναι αὐτῷ ὁ πατήρ, καὶ ὅτι δι' αὐτῷ ἡ πρόοδος καὶ προσαγωγὴ πρὸς τὸν θεὸν καὶ πατέρα. Adv. Eunom. lib. 3. p. 79.

‡ Τὸ τῆς ἀρχῆς ἀξίωμα. Orat Apolog. p. 354.

† Subjectio filii naturæ Pietas. Thus reads *Dr. W.* or his Edition. But the old *Basil Edit.* 1550, reads otherwise thus; Subjectio filii naturæ Proprietas: which expresseth more strongly the *essential* or *natural* Subjection of the Son to the Father, as being the *Author* or *Cause* of the Son's Existence. Which is more agreeable to *Hilary's* Style elsewhere: and he had said a little before, *He* (the Son) *is subject to the Father, as being the Author* (of his Existence) *nor did he by Robbery equal himself to God, in whose Form he was.* Patri subiectus est, ut auctori, nec se per rapinam Deo, cujus in forma manebat, æquavit. *De Synod.* p. 327. And this shows his Sense of *Phil.* 2. 6.

hath been observ'd before that he makes the *Subjection* of the Son to be a *natural Subjection* to the Father; and this *Subjection* is never the less *natural* [as *Dr. W.* imagines it is] in the Son, for being a *voluntary* or free *Submission* to the *Will* of the Father.

Phæbadius also owns; **that it is the Doctrine of the holy and Catholic Church, that the Son is subject to the Father on account of the Relation of Father and Son.* Which shows that it was a *natural Subjection*, essentially and necessarily proceeding from the *Generation* of the Son. In which respect he says presently after; † *The Word, being in the Form of God, did not yet equal himself to God the Father.*

And the learned *Dr. Cudworth* declares his Opinion, that according to the Principles of Christianity itself, there must of Necessity be some Dependence and Subordination of the Persons of the Trinity, in their Relation to one another; a Priority and Posteriority, not only τᾶξεως, but also ἀξιώματος, of Dignity as well as Order amongst them. First, because that which is originally of itself, and deriv'd from any other, must needs have some Superiority and Preeminence over that which derives its whole Being and Godship from it; as the second

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doth

* Subjektum patri filium — patris & filii nomine, ut sancta & catholica dicit Ecclesia. Apud Bib. Pat. Tom. 4. p. 175.

† Sermo, cum in forma Dei esset — non se Deo Patri adæquavit. ibid. p. 178. which shows that he interpreted the Text *Philip. 2. 6.* very differently from *Dr. W.* and agreeably to the *Antenicene* Writers.

doth from the first alone—— therefore neither of these two latter is absolutely the Cause of all Things, but only the first. *Intellect. System. p. 598.*

Again ; there are sundry Places in the Scripture which do not a little favour some Subordination and Priority both of Order and Dignity in the Persons of the holy Trinity ; of which none is more obvious than that of our Saviour Christ, my Father is greater than I : which to understand of his Humanity only, seemeth to be less reasonable ; because this was no News at all, that the eternal God, the Creator of the whole World, should be greater than a mortal Man born of a Woman : and thus do divers of the Orthodox Fathers, as Athanasius himself, St. Basil, St. Greg. Nazianzen, and St. Chrysostom, with several others of the Latins, interpret the same to have been spoken, not of the Humanity, but the Divinity of our Saviour Christ. *ibid. p. 599.*

He says again ; And tho' it be true that Athanasius, writing against the Arians, does appeal to the Tradition of the ancient Church, and amongst others cites Origen's Testimony too ; yet was this only for the Eternity and Divinity of the Son of God ; but not at all for such an absolute Coequality of him with the Father, as would exclude all Dependence, Subordination, and Inferiority. *p. 595.*

This shows the learned *Dr's* Opinion [of whom, it is no Derogation to *Dr. W.* to say, that he had studied and understood the antient Writers in another manner than *Dr. W.* has] of the natural Supremacy and Superiority of the Father over the Son, who was not even by the most zealous Opposers

Opposers of the *Arians* thought to be *co-ordinate* in *Divinity*, and *equal* in *Authority* and *Dignity* to the *one God and Father of all, who is above all, even above the Son himself*. Accordingly, I do not find that even *Athanasius* himself, or his most zealous Followers, *Basil, Chrysestom, Greg. Nazianzen, &c.* ever stile the Son [*ὁ θεός*] *God absolutely*: [*εἷς ὁ θεός, ὁ μόνος, ὁ ἀληθινός, ὁ μόνος ἀληθινός, ὁ θεός τῶν ὅλων, ὁ ἐπὶ πάντων θεός, &c.*] *absolutely the one God, the only God, the true God, the only true God, the God of the Universe, the God supreme over all, &c.* as acknowledging the *Superiority* of the *Father* to the *Son* in respect of *Original* to be [not a mere *Mode of Existence*, and no *Perfection* at all, as *Dr. W.* by mere *Invention* thinks; but] a *real* and *natural Superiority* in *Dignity* and *Authority*, to which the *Son* ow'd a *natural Obedience* and *Subjection*. On this *unoriginate Supremacy*, [and not on an *imaginary Concert* and *Agreement* of the *Son* absolutely *equal* and *co-ordinate* in *Dignity, Power* and *Authority* with the *Father*] they founded the *Oeconomy* of the *Mission* and *Incarnation* of the *Son*. And it is evident, that whether thro' great *Prejudice*, or *Want of Judgment* and *Discernment*, *Dr. W.* hath not at all understood or rightly represented the *Sense* of the *Antients*; and hath misunderstood the *Nicene* and *Postnicene* *Writers* also; many of whom expressly declare for the *natural Supremacy* of the *Father* founded in his *Paternity*; and his *Superiority* to the *Son* in *Dignity* and *Authority* deriv'd [not from the *Son's* arbitrary *Agreement*, but] from the *Self-origination* of the *Father's Divinity*; to which the *Son* *naturally* and *necessarily*, and as being *origi-*

nated, was *subject*: And without this they were aware that it was impossible to preserve the *Unity of God*, which they had greatly weakened and diminish'd by carrying the Notion of the *Consubstantiality* of the Son to such high Degrees of *Coequality* with the Father; such as the *Primitive Church* never profess'd, and directly deny'd; tho' yet they did not carry it to an *absolute Coequality*, as *Dr. Cudworth* and *Bishop Bull* have rightly observ'd.

Fifthly and lastly; I shall produce other numerous express *Vouchers* from *Antiquity* to prove their Sense of the *Superiority* of the Father to the Son in *Dignity, Authority, Power, Godhead, and all Perfections*.

Tertullian says; * *we understand the Father to be invisible on account of the Fulness (or Immensity) of his Majesty; but we acknowledge the Son to be visible in respect of his being a deriv'd Portion of the Father's divine Nature.*] Where he compares the Substance of the Father to the Body of the *Sun*, and the Son to a *Ray emitted from it*.

Analogous to which Expression is that of *Novatian*: † *If the Son was invisible — if he was incomprehensible; or if he was in any other Respect what the Father is, then we allow, it might justly be objected that they are two Gods.*

Origen

* *Invisibilem patrem intelligamus pro plenitudine Majestatis; visibilem vero filium agnoscamus pro modulo derivationis.* Adv. Prax. c. 14.

† *Si invisibilis fuisset — si incomprehensibilis, si & cetera quaecunque sunt patris; merito, dicimus, duorum Deorum quam isti consingunt, controversiam suscitasset.* c. 31.

Origen says, * *We affirm that the Son is not more powerful, but that he is less powerful than the Father. And this we affirm out of a Persuasion of the Truth of his Words, who said, the Father that sent me is greater than I.*

Again; † *the Son is a distinct subsistent Being, and subject to the Father.*

Again; God the Word is ‡ excell'd by him who is the God supreme over all [viz. the Father.]

Again; the Father is † superior and greater than the Word.

Again; § as the Father of Truth is more perfect God and greater than him who is Truth; and the Father of Wisdom is superior and more excellent than him who is Wisdom; so in like manner does he excel him who is the true Light.

Again :

* Φαμέν τὸν υἱὸν ἕκ ἰσχυρότερον τῷ πατρὸς, ἀλλ' ὑπο-
δύεσθαι. καὶ τῆτο λέγομεν, αὐτῷ πειθόμενοι εἰπόντι τὸ, ὁ
πατήρ, ὁ πέμψας με, μείζων με ἐστίν. Cont. Cels. lib. 8.
p. 388.

† Ἔτερος — κατ' ἐσίαν καὶ ὑπεκείμενός ἐστιν ὁ υἱὸς τῷ
πατρὸς. περ. εὐχ. p. 48.

‡ Ὑπερεχόμενος ὑπὸ τῷ τῶν ἕλων θεῶ. Com. in John
p. 49.

† Κρείττων καὶ μείζων παρὰ τὸν λόγον. *ibid.* p. 56.

§ Ὡς δὲ λόγῳ ὁ πατήρ Ἰησοῦς ἀληθείας θεὸς πλείων ἐστὶ καὶ
μείζων [ἢ addend.] ἀλήθεια. καὶ ὁ πατήρ ὢν σοφίας κρείττων
ἐστὶ καὶ διαφέρων ἢ σοφία. Ἰετὴ ὑπερέχει τῷ εἶναι φῶς ἀλη-
θινόν. *ibid.* p. 70.

Again: * *We say that our Saviour with the Holy Ghost, not only comparatively, but supereminently excels all the Things that are made, [by him] being yet himself excell'd by the Father as much or even more than he and the Holy Ghost excel the other, and these not the ordinary [Creatures] neither; [viz. Thrones, Angels, Principalities, &c.] — but notwithstanding, he who excels such and so great Beings in Essence, and Dignity, and Power, and Godhead, for he is the living Word and Wisdom, is nevertheless not in any thing compar'd to the Father.*

Agreeably to which, *Novatian* says, † *God the Father is the Maker and Creator of all Things, alone unoriginate, invisible, incomprehensible, immortal, eternal, the one God, whose Greatness, Majesty, and Power, nothing can, I do not say excel, but even be compar'd with.*

Basil, an unquestionable *Voucher*, testifies that *Dionysius of Alexandria* ‡ held not only that the Father

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* Πάντων μὲν τῶν γεινητῶν ὑπέχειν, ἢ συγκρίσει, ἀλλ' ὑπερβαλλούση ὑπεροχῇ φαμέν τὸν σωτήρα καὶ τὸ πνεῦμα τὸ ἅγιον, ὑπερχόμενοι τοσούτων, ἢ καὶ πλείον ἀπὸ τῆ πατρὸς, ὅσῳ ὑπέχει αὐτὸς καὶ τὸ ἅγιον πνεῦμα τῶν λοιπῶν, ἢ τῶν τυχόντων — ἀλλ' ἴσως τῶν τοσούτων καὶ τελικώτερον ὑπέχειν ἕστια καὶ προσβεία καὶ δυναμίαι καὶ θεότητι ἑμφύχως γὰρ ἐστὶ λόγος καὶ σερία, ἢ συγκρίνεται κατ' ἰδὲν τῷ πατρί. *Ibid.* p. 218.

† Est ergo Deus pater omnium institutor & creator, *solus* originem neiciens, invisibilis, immensus, immortalis, æternus, unus Deus, cujus neque magnitudini, neque majestati, neque virtuti quicquam non dixerim præferri, sed nec comparari potest. c. 31.

‡ Οὐκ ἑτερότητα μόνον τῶν ὑποστάσεων τίθεται, ἀλλὰ καὶ ἕστια διαφορὰ, καὶ δυνάμεις ὄρειον, καὶ δόξης παραλαβὴν. — πρὸς δὲ τούτοις περὶ τῆ πνεύματος ἀρχῆς φησὶ ἡκιστα πρέπεται τῷ πνεύματι, τῆς προσκυνουμένης αὐτὸ θεότητος ἐξορίζων, καὶ κατ'ω πε τῆ κτιστῆ καὶ λειτεργῆ φύσεως συναρημάτων. *Epist.* 41.

and Son were distinct, but were different in Essence ; and that the Power and Glory of the Son was inferior to that of the Father.— And besides this, he spoke very unbecoming Words concerning the Spirit, denying his adorable Divinity, and depressing him amongst the created and ministering Natures.

Photius, another indisputable Voucher, declares concerning Pierius ; § that he taught very dangerous and impious Doctrines concerning the Spirit ; affirming that he was inferior to the Father and Son in Glory.

Hippolitus saith, * Christ rules over all things, but the Father over him ; that one God may be in all, to whom all things are subject, even Christ himself, to whom the Father hath put all things in Subjection, himself excepted. And this is agreeable to Christ's own Words, who in the Gospel confess'd the Father to be his Father and God. Joh. 20. 17.

Here Hippolitus professeth that very Doctrine which Dr. W. presumes to call *Arian* ; namely, that God the Father rules over God the Son, as being his God, &c. † And there is no doubt but that by the same Distinctions by which Dr. W. makes the Antients to be what he calls *Orthodox*, that is, *Tritheists* ; it were easy for him or any Body else to make *Arius* himself to be *Orthodox*.

Cyprian

§ Περὶ μίντοι τῷ πνεύματος ἐπισφαλῶς λίαν καὶ δυσσεβῶς δογματίζει. ὑποβεβηκέναι γὰρ αὐτὸ τῆς τῷ πατρὸς καὶ τῷ υἱῷ ἀποραΐσκει δόξης. Cod. 119.

* Πάντων κρατῆ [ὁ χριστὸς] αὐτῷ δὲ ὁ πατὴρ, ἵνα ἐν πᾶσιν εἰς θεὸς φανῆ, ᾧ τὰ πάντα ὑποτάσσεται ἅμα χριστῷ ᾧ τὰ πάντα πατὴρ ὑπέταξεν παρῆ ἑαυτῷ. τὸτο γὰρ χριστὸς ἔφη, αἰς ἐν τῷ εὐαγγελίῳ καὶ πατέρα ἴδιον καὶ θεὸν ὡμολόγησεν. Cont. Noet. p. 10. † Pag. 123.

Cyprian owns that Christ calls the Father † his Lord and his God: which evidently implies the Father's Dominion over the Son.

Novatian is express, that the § Son of God is call'd the Angel of the great Council [of God, *Isai. 9. 6.*] because he is subject to the Father, and is the Messenger of the Father's Will.

Arnobius says, ¶ that Souls are not immediately deriv'd from the supreme King, but from another Person [viz. Christ] who is inferior to the supreme King in very many degrees of Dignity and Power; but who is yet of his Court, and eminent for the Greatness of his illustrious Nativity.

Lastly, it is the Doctrine of the most learned Eusebius of Casarea, remarking upon the Words of the Psalmist, [*Thy Throne, O God — wherefore God, even thy God, &c.*] ** For this Cause therefore the supreme God himself, who is greater, and even thy God, anointed Thee, O God; so that he who anointed is much superior to him who was anointed by him. Like to which in Sense are the Words of Novatian: †† By declaring that he was sanctify'd by the Father,

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† Dominum & Deum suum. Epist. ad *Jubaian.* p. 203.

§ Dei filius — quoniam patri *subditus* & *adnunciator* paternæ voluntatis est, magni Consilii Angelus pronuntiatus est. c. 26.

¶ Non esse animas *regis maximi* filias — sed alterum quempiam genitorem his esse, *Dignitatis & Potentiæ gradibus satis plurimis* ab imperatore distinctum: ejus tamen ex aula, & eminentium nobilem sublimitate natalium. lib. 2. p. 68.

** Διόπερ ἐπὶ τούτῳ ἔχρισέ σε, ὦ θεὸς, ὁ ἀνωτάτω καὶ μείζων αὐτοῦ, ὁ καὶ σὺ θεός, ὡς εἶναι καὶ τῷ χρισμένῳ τὸν χρίοντα πάλυ πρότερον. Dem. lib. 4. c. 15.

†† Profitendo se accepisse sanctificationem à patre; hoc ipso, quo patre se minorem accipiendo ab ipso sanctificationem probat filium se esse, non patrem monstravit. c. 22.

in this Instance of his receiving Sanctification, whereby he show'd that he was inferior to the Father, he prov'd himself to be the Son, not the Father.

Again; Eusebius says, * *the Word of God, who was before the Ages, is superior to every angelic Nature, but inferior to the first Cause.*

Again: † *It is not necessary that he who supposes two distinct subsistent Beings, should make two Gods; for we do not suppose the two to be equal in Honour: Nor that they are both of them unoriginate and unbegotten.*

It were easy to produce a Volume of Testimonies out of the Writings of the Antients to the Purpose of the foregoing Argument: But these already alludg'd are sufficient *Vouchers* to shew that it is an Instance of a most unaccountable Prejudice and Presumption in *Dr. W.* to call upon his Adversaries to produce their *Vouchers* from Catholic Antiquity, for the natural Subjection of God the Son, or the natural Superiority of the Father's Dominion over him: When there is no one Doctrine of Christianity more clearly, expressly, frequently, constantly and universally taught by all the Antients, than this is. The Testimonies which I have here briefly laid together are as strong and evident for this Doctrine as can be express'd in Words: And if they can by any Art or

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* "Εἰν δὲ ἂν ἕτος ὁ πρὸ αἰῶναν τῷ θεῷ λόγος, ὁ κρείττων μὲν ἢ πάντα ἀγγελικὴ φύσις, Μείων δὲ ἢ κατὰ τὸ πρῶτον αἶτιον. Demons. lib. 5. c. 11. p. 238.

† "Οὐδὲ δύο θεοὶ ἀνάγκη εἶναι τὸν τὰς δύο ὑποστάσεις πθίντα. ἵδι γὰρ δύο ἰσότητες αὐτὰς ὀριζόμεθα, ἰδί ἄμω ἀνάρχος καὶ ἀγενήτης. Ecc. cl. Theol. lib. 2. c. 7.

Device be distinguish'd into any other Sense or Meaning, I may venture to affirm, that *any Sense* whatsoever may be made out of *any Words*; or that Words and Language have in themselves no *Sense* or *Meaning* at all.

And now I shall conclude with calling upon *Dr. W.* as I did before, to *try the Strength of his Philosophy or Metaphysics, i. e. of good Sense and strong Argument; and that he will argue directly, frankly, and fairly, and not contend for Victory so much as for the Truth; and therefore that he will use no Ambiguities, Quibbles, or Sophistry; and to add, if he pleases, a little of the Spirit of Meekness and Modesty:* The want of which has not hitherto done his Cause, nor ever will do any Cause any Service. To this, I beg leave to subjoin; *let him, when he is dispos'd, * or when he is able, produce his Vouchers from Catholic Antiquity, for the Coeternity, necessary Existence, and natural Coequality, of the Son to the Father, in Dignity, Authority, Power, Dominion, Worship and Godhead; which he constantly asserts to have been always and universally believ'd and profess'd; but for which he has not yet been able to produce one single Testimony. He may frame an Hypothesis of an imaginary and contradictory Oeconomy never heard of or mention'd amongst the Antients; and by this Device form Answers, or Evasions rather, to many Expressions of the Primitive Catholic Writers in plain and strong Terms, declaring for the Superiority of the Father,*
and

* Pag. 127.

and the *Subjection* of the Son to him. He may think to solve others by an *invented* Superiority of *mere Order*, which he makes to be a *mere Mode of Existence, and no Perfection*: but which the Antients knew nothing of, and their whole Doctrine loudly reclaims against; making the *self Origination* to be always the *highest Perfection*, and the Ground of the *natural Supremacy* of the Father, and of the *Unity of God*. He may quibble with a *fictitious* Supremacy of *Office*, which is *Nonsense* in itself; and he may by many *Scholastic Distinctions* and *artful Disguises* misrepresent the plain undisguis'd Sense of Antiquity; and by remote Inferences may conclude from their Words things quite contrary to what they say. He may call his own Notion, which is direct and evident *Tritheism*, and opposite to the unanimous Doctrine of the Primitive Church, as well as of Christ and his Apostles, by the venerable Name of *Orthodoxy*; and he may stile the Opinion of his Adversaries, which is undoubtedly the Faith and Profession of the whole antient Catholic Church of Christ, as well as of the Scripture itself, by the Name of *Arianism* and *Heresy*; but when he has *done* all he can, and *said* all he can, he cannot alter the *Nature*, and *Reason*, and *Truth* of Things. He cannot prove that the Words of *Scripture* and of the *Antients* have either no Meaning at all, or a Meaning directly repugnant to what they obviously and plainly signify. He cannot prove the *grossest Contradictions* and *Absurdities* in *Reason* to be agreeable to *Reason*: Nor can he put out the Light of the

Truth

Truth [of the *natural* and *necessary* Supremacy of Dominion of the one God and Father of all, who is above all] which is as clear as the Sun, and is the immoveable Foundation both of *natural* and *reveal'd* Religion.

FINIS.



A TRUE
NARRATIVE
OF THE
CONTROVERSY

Concerning the

Doctrine of the *Trinity*,

Being a REPLY to

Dr. *BERRIMAN*'s
HISTORICAL ACCOUNT.

WHEREIN

The Partiality and Misrepresentations of that
AUTHOR are fully shown.

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

Ἐν τῷ ἰδίῳ ἰσορροπίας, καὶ μὴ ὁσίου τῆ
Ἀληθείας εἴ τις ἰσορροπίας γράψων ἴσῃ.

Lucian quomodo Hist. Conscrib. sit.

L O N D O N:

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE 10

THE HADRON SPECTRUM

PROFESSOR [Name]

DATE

TOPIC

REMARKS

BY

NO. [Number]



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



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

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

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

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

* Μάλιστα ὃ καὶ περὶ τῶν πάντων ἐλεύθερον ἔσω (συμφορῶς) γινώσκω, καὶ μήτε φοβέσθω μηδέν, μηδὲ ἐλπίζετω μηδέν· ἵπαι τοῖς φαύλοις δικασαῖς, πρὸς χεῖρ ἢ πρὸς ἀπέχθειαν ἐπὶ μισθῷ δικάζουσιν. *Lucian de conscrib. Hist. p. 365. Edit. Par.*

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

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

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

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

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

is

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

Time

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

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

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

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

* *Eph. iv. 6.*

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

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

* Coloss. 1. 15.

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

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

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

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

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

* Page 152, 153.

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

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

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

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

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

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

‡ Two Passages out of many shall suffice, viz. τῷ μὲν ἀγεννήτῳ πατρὶ οἰκείον ἀξίωμα φυλακτέον, μηδένα τῶ ἴδιῳ αὐτῷ ἢ αἴτιον λέγοντας: *Alex. Alex. Epist. apud Theod. Hist. Eccles. Lib. 1.* and *Tertul.* before him: *quod ut esset nullius egiuit auctoris, multo sublimius erit eo, quod ut esset aliquem habuit auctorem.* *Cont. Heret. c. 18.*

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

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

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

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

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

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

‡ Reply, &c. Pag. 17—23.

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

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

† Dr. W—'s second Def. p. 177.

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

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

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

* *John* 17. 3.

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

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

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

* 'Εἰ βέλεις, καὶ συ μου, καὶ χορεύσεις μετ' ἀγγέλων ἀμοιβῆ ἁγένην, καὶ ἀνάλεθρον, καὶ μόνον ὄντως θεόν, συνημνήθη ἡμῖν τῷ θεῷ λόγῳ. " If thou wilt, be thou initiated, and thou shalt be in the Chorus with Angels, praising the unbegotten and incorruptible and only true God ; *God the Word*, joining with us in our Hymns of Praise." *Clem. Alex. Protrept.* p. 74, 75. See Reply, p. 375—397.

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

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

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

|| *Ακίστας γὰρ, " διδάξον ἡμᾶς προσεύχεσθαι, ἢ διδάσκει αὐτῷ προσεύχεσθαι, ἀλλὰ τῷ πατρὶ, λέγοντας " πατρὶς ἡμῶν ὁ ἐν τοῖς ἕρμενοις, &c. περ' εὐχ. p. 51. See Reply above.*

* *Luke* 11. 2.

† *Ἰωάν* 16. 23.

|| *Ὁ γὰρ ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ἰχύθου ἀγαπῶν θεόν, πλήρης θεοσεβῆς γνώμης ὑπαρχων, ἐδένα ἄλλον ἱμῆσαι θεόν· καὶ ἀγγελὸν ἐκείνον ἀν' ἱμῆση, θεῷ βελομένη. Dial. cum Tryp. p. 97.*

* *Γιὸν ἀπὸ τῆς οὐσίας θεῶς μαθόντες, καὶ ἐν δουλείᾳ χώρα ἔχοντες, πνεῦμά τε πνευματικὸν ἐν τείρῃ τάξει, ὅτι μετὰ λόγου ἱμῶμεν, ἀποδείξομεν. Apol. 1.*

† *Ἴνα χειρῶν Ἰησοῦ τῶν κλεῖο ἡμῶν καὶ θεῶ καὶ σωθῆι καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τῆς πατρὸς τῆς ἀρεῆτε, πᾶν γόνου κάμψη. Lib. 1. c. 10.*

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

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

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

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

|| Περὶ τῶν ἄλλων [τιμωμένων ὡς θεῶν] ἐρεῖμεν, ἀπαίτηντες
 ἐπίδειξιν περὶ τῆ ΔΕΔΟ΄ΣΘΑΙ αὐτοῖς ἐπὶ τῆ ἐπὶ πᾶσι θεῶ τὸ τι-
 μᾶδος· ἐὰν δ’ ἡμῖν ἀνθυποφέρῃ τὸ παραπλησίον περὶ τῆ Ἰησοῦ,
 ἐπιδείξομεν ὅτι ἐπὶ θεῶ ΔΕ΄ΔΟΤΑΙ αὐτῷ τὸ τιμᾶδος· ἵνα πάντες
 τιμᾶσι τὸ ὕδν καθὼς τιμᾶσι τὸ πάσης· Cont. Cels. lib. 8. p. 384.

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

*

Α

certainly

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

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

To which I reply, *First*,

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

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

|| *Pag. 155, 156*.

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

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

tings,

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

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

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

* Pag. 159, 160.

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

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

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

* Ἐυλογον ἃ ἀρχάμενον ὑπὸ δόξολογίας, εἰς δόξολογίαν κατελήγοντα κατεπαύειν τὴν ἐυχλὴν, ὑμνήσια καὶ δοξάζοντα καὶ τῶν ὄλων πάρεα διὰ Ἰησοῦ χριστοῦ ἐν ἁγίῳ πνεύματι ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· “ having begun Prayer with Doxology, we ought also to end with Doxology, praising and glorifying the Father of all, through Jesus Christ, in the Holy Ghost. To whom be Glory for ever. *De Orat.* p. 147. See more in Reply, pag. 382—389.

† *Hist. Eccles. lib. 3. c. 13.*

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

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

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

* 1 Tim. 5. 21.

† Προσευξόμεθα ἢ [αὐτῷ τῷ λόγῳ] εἰάν διωόμεθα κατὰ κτίειν
 ἢ περὶ προσευχῆς Κυριολεξίας καὶ καταχρηστικῆς. Lib. 5. adv.
 Cels. p. 233.

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

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

* Ἀλλὰ ἓν θεὸν καὶ ἓν υἱὸν αὐτοῦ καὶ λόγον καὶ εἰκόνα ταῖς κατὰ τὸ διωκτὸν ἡμῖν ἰκεσίαις καὶ ἀξιόσεσι σέβομεν. προσάγοιτες τῷ θεῷ τῶ ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ, ὡς πρῶτον προσφέρομεν αὐτῷ, ἀξιῶντες αὐτὸν ἱλασμὸν ὄντα τῶν ἁμαρτιῶν ἡμῶν προσαγαγεῖν ὡς ἀρχιερεῖα καὶ εὐχὰς καὶ τὰς θυσίας καὶ τὰς ἐντεύξεις ἡμῶν τῷ ἐπι πάνσι θεῷ. *ibid.* lib. 8. p. 386. See *Rep.* p. 381—383.

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

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

(c) Ἐνα ἔν θεόν, ὡς ἀποδεδώκαμεν, † πατέρα καὶ † υἱόν θεοῦ
 πένουμεν. adv. Cels. p. 386.

(d) Second Defense, Pag. 400.

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

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

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

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

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

(e) Pag. 131.

(f) Ὁ τῆς θεῆς λόγος — ἠνώθη πρὸς θεοῦ γεννητὸν ἑαυτῷ, ὁμοούσιον αὐτῷ. c. 1.

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

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

(h) Verbum, δένυξεν θεόν δεγτόν κὶ αἰθέριον, ὃν ὁ κύριος κὶ τῶν πάντων ποιητὴς ἐποίησε· de ver Sap. lib. 4. p. 364.

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

(k) *Pag. 132.*

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

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

(l) Pag. 132.

(m) Τῶν παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφέας ἔγνωμεν ἐπὶ τῆς τῶ πατρὸς καὶ υἱῶ θεολογίας τῶ τῶ ὁμοσίῳ συγχεσησάμενος ὀνόματι. Epist. ad Cæf. apud. Socrat. Hist. Eccles. lib. 1. c. 8.

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

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

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

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

“ was

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

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

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

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

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

(q) See Reply, p. 327—330.

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

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

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

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

(s) Epist. 41.

(t) *Ibid.*

(u) 'Ουκ ἐξερῶθησα μόνον τῶν ὑποστάσεων τίθεσθαι, ἀλλὰ καὶ εὐσίας διαφορῶν, καὶ δυνάμεως ὕψους καὶ δόξης παραλλαγῶν. — πρὸς δὲ τούτοις περὶ τοῦ πνεύματος ἠρῆκε φωνὰς ἡκιστα πρεσβύτας τῷ πνεύματι, τῆς περσκιωμένης αὐτὸ θεότητι ἐξορίζων, καὶ κάτω περὶ τῆ κλίσει καὶ λειψυγῶ φύσει σωμαειθῶν. *Ibid.*

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

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

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

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

(y) *Cod.* 106.

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

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

(b) Κτίσμα ὡτὸν ἀποφαίνει *Cod.* 106.

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

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

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

(d) *Heb.* 1. 3.

(e) *Wisd.* 7. 26.

(f) Ὡς γὰρ μέγαν ὁ ἥλιος ὁ αὐτὸς ἐ μέγται ταῖς ἐκχεομένης ὑπ' αὐτῆ ἀγχαῖς, ἕτως ἐδὲ ἡ ἐσία τῆ πατρὸς ἀλλοίωσιν ὑπέμενεν. *De Decret. Syn. Nic.* And *Theognostus* there represents the Son as [ὑδατος ἀμῖς] a *Vapour of Water*, which is a low Similitude.

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

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

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

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

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

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

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

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

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

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

(1) Pag. 146, 147.

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

Hilary observes that one Reason allerdg'd at the Council of *Ariminum* for rejecting the Word [$\delta\mu\omicron\sigma\iota\omicron\varsigma$] *Consubstantial*, was, " that (m) the Fathers [of the " Synod of *Antioch*] when *Paul* of *Samosata* was de-
" clar'd an Heretic, did reject the Word *Consub-*
" *stantial* : because having interpreted this Word in
" the Sense of *individual Essence*, he did thereby
" teach the Father and Son to be *one singular Person*." If this was the Case, it was one good Reason for the Council of *Ariminum* as well as *Antioch* reject-
ing the Word ; which in Fact had been so interpreted by some *Athanasians*, in the *fourth* Century ; and might not (n) improbably have been before us'd in that Sense by *Paul* in the Explanation of his No-
tion, which was that the ($\lambda\omicron\gamma\omicron\varsigma$) (o) *Word of God*

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

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

(o) Ἐν θεῷ δὲ αἰεὶ ὄντα τὸν αὐτῷ λόγον καὶ τὸ πνεῦμα αὐτῷ,
ὡσπερ ἐν ἀνθρώπῳ καρδίᾳ ὁ ἴδιος λόγος, μὴ ἑτῆ ἢ τὸν υἱὸν
τῷ θεῷ ἐνυπόστατον, ἀλλ' ἐν αὐτῷ τῷ θεῷ. Epiph. Hæres. 65.

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

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

(p) Τοῦ Παύλου σοφίζεσθαι τε θέλοντι καὶ λέγοντι, εἰ μὴ ἐξ ἀνθρώπων γέγονεν ὁ χειρὸς θεοῦ, ἐκὼν ὁμοούσιος ἐστὶ τῷ πατρὶ, καὶ ἀνάσκει τρεῖς ἑστίαις ἰδίαις, μίαν μὲν προηγουμένην, τὰς δὲ δύο ἐξ ἐκείνης. De Synod. Arim. & Seleuc. Sect. 45. Tom. i. vid. E. Sect. 51.

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

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

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

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

(q) Περὶ τῆς τῆς ἡμετέρας Θεότητος ἀπλήσερον γράφοντες, ἐκαλεῖγοντο περὶ τῆς τῆς ὁμοσιᾶς ἀκριβείαν, ἀλλ' ἕτως, ὡς ἐξελήφασι, περὶ τῆς ὁμοσιᾶς εἰρήκασι, *ibid.*

(r) Διέβαλον τὴν λέξιν [τῆς ὁμοσιᾶς] ὡς ἐκ εὐσημον. ἔφασαν γὰρ ἐκείνοι τὴν τῆς ὁμοσιᾶς φωνὴν παρῆσαν ἔννοιαν ἐσίας τε καὶ τῶν ἀπ' αὐτῆς, ὡς ἐκαταμειδῆσαν τὴν ἐσίαν παρέχεν τῆς ὁμοσιᾶς τὴν περσνηγοίαν τοῖς εἰς αὐτὴν διηγήθη. *Epist.* 300. p. 1069. And *Athanas.* οἱ τὸν Σαμοσαλία καλακείαντες ἐπίσκοποι γράφοντες εἰρήκασι μὴ εἶναι ὁμοσίον τὸν ἡμῶν τῷ πατρὶ. *De Synod. Arim. & Seleuc.* Sect. 45.

“said

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

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

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

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

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

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

(s) Τῆτον [θεῶ ὑδὸν] πισεύομεν σω τῶ πατρὶ ἀεὶ ὄντι ἐκπεπληρωκένα τὸ πατερικὸν βέλημα πρὸς τῶ κτίσιν τῶν ὄλων αὐτὸς γὰρ εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο καὶ ἐκτίθησαν.

(t) Τῆτον (ἔ), ὃς ἐκπληρῶν τῶ πατερικῶ βελῶ τοῖς πατερίαις φαίνεται, ποτὲ μὲν ὡς ἀγγελῶ, ποτὲ δὲ ὡς κύριῶ, ποτὲ δὲ θεὸς μαρτυρούμεν τὸν μὲν γὰρ θεὸν τῶν ὄλων ἀσεβὲς ἀγγελὸν νομίσαι καλεῖσθαι, ὃ δὲ ἀγγελῶ τῷ πατρὸς, ὃ ὅς ἐστιν, αὐτὸς κύριος καὶ θεὸς ὢν. Epist. Synod. Antioch. ad Paul Samosat.

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

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

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

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

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

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

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

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

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

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

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

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

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

(z) Πισεύομεν — εἰς ἐνὰ κύριον Ἰησοῦν Χριστὸν τὸν ὄντα τῷ θεῷ τὸν μονογενῆ, γεννηθέντα, ἐκ ἐκ τῷ μὴ ὄντι, ἀλλ' ἐκ τῷ ὄντι πατρὸς, ἢ κατὰ τὰς τῶν σωμάτων ὁμοίωσιν, ταῖς τομαῖς, ἢ ταῖς ἐκ διαιρέσεων ἀπορροαῖς, ὡς περὶ Σαβελλίω καὶ Βαλεντίνω δοκεῖ ἀλλ' ἀρρήτως καὶ ἀνεκδιηγῆτως. apud Theod. Hist. Eccles. lib. 1.

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

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

That this is *Alexander's* true Meaning [which Interpreters have hitherto mistaken] is further evident from an authentic Letter of the Presbyters and Deacons of *Alexandria* to *Alexander* himself, wherein they lay before him the Faith which they had heard him profess, and which they had been taught by him: In which Letter they observe, “ that (b) “ *Sabellius* dividing the Unity call'd [God] both Father and Son.” *Sabellius* had divided the *personal* Unity of God, into *three* Persons, contrary to the *Catholic* Faith. And tho' indeed *Sabellius* did suppose but one real divine Person or subsisting Being, yet he so explain'd his Notion of the *Son* and *Spirit*, as to give Occasion to the Objection of *Division* of the *divine Substance*, representing the *Father* under the Similitude of the *Sun*; and the *Son* as a *Ray* emitted from it, as (c) *Epiphanius* informs us; and which is the old *Gnostic* Explanation mention'd by (d) *Justin*; and a (e) learned Person tells us from *Theodore*t, that he made the *Son* and *Spirit* [τομὰς καὶ ἀπορροίας] *Sections* and *Effluxes* from the *Father*; which is the very Thing which *Alexander* speaks of.

(b) Σαβέλλιου τῶν μονάδα διαιρῶν ὑπόπατορ. ἔπεν. apud *Athanas. de Synod. Arim. & Seleuc. & apud Epiphan. Heres. 69.*

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

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

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

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

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

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

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

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

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

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

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

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

(i) Ὁ λόγος ὁ τῶ θεῶ, ὅς ἐστι καὶ ἡδὲ αὐτῶ, ἐχ ὡς οἱ ποικταὶ καὶ μυθογενεῖς λέγουσι ἡδὲ θεῶν ἐκ σωμασίας γεννωμένους. *ad Autolyc. lib. 2. p. 129.*

(k) *Tertullian* says of him; *totus secundum Valentinum sapit. Præscrip. adv. Heret. c. 52.* And *Theodoret* in like Manner; *ἡγεγνίσατο τὰς τῶ πλάσματος ἀφορμάς, ἀπὸ μὲν Βαλεντίνου τῶν αἰώνων τὰς περβολὰς. Hæret. Fab. lib. 1.*

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

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

Dr. *B* — says from (1) *Theodoret*, “ that (m) it was “ *Envy* and *Ambition* [in *Arius* upon *Alexander's* Advancement to the See of *Alexandria*] that brought “ on a fatal Resolution to oppose his Bishop. — “ And this he did in a most weighty and important “ Article. For whilst *Alexander* stedfastly adher'd “ to the Catholic Doctrine, *That the Son is of one “ Substance with the Father, and the Object of the same “ Worship*; *Arius* was of a contrary Opinion.” He adds presently after: “ ’Tis likely (n) he [*Arius*] might

(1) *Hist. Eccles. lib. 1. c. 2. Eccles. lib. 1. c. 15.*

(m) *Pag. 164.*

(n) *Pag. 165.*

“ vent his Blasphemies at first in private, and wait
 “ till he had gain'd a competent Number of Disciples
 “ to espouse them,—and at length a public Confe-
 “ rence of *Alexander* with his Clergy gave him the
 “ desir'd Opportunity of publishing his Heresy.”

This is the Sum of the Rise and Manner of the Controversy betwixt *Arius* and his Bishop, which the Doctor is pleas'd to give out of one Historian only, and to represent the Matter with the most Favour on one Side, by *Additions* and *Insinuations* of his own without any Evidence; suppressing at the same time the fuller and clearer Accounts of the other [even *Athanasian*] Historians, which place the Matter in another View and better Light.

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

As to the Doctor's Pretence that *Arius* first vented his Notions *in private*, it is a mere Fiction without any Ground; *Theodoret* himself supposeth that he first declar'd his Opinion openly in the Church; (p) which is agreeable to the Relation of the other Historians, who intimate nothing at all of his propagating his Tenets *in private*, and represent the

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

(p) Ταῦτα ἔ μόνον ἐν ἐκκλησίᾳ διέλελει λέγων, ἀλλὰ καὶ τοῖς ἔξω συλλόγοις καὶ συνεδείοις καὶ ταῖς οἰκίαις πειροσᾶν Hist. Eccl. lib. i. c. 2.

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

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

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

(r) *Φιλοθιμολογητον. Hist. Eccles. lib. 1. c. 5.*

(s) *Ἐι ὁ πατρὸς ἐγέννησε τὸν υἱόν, ἀρχῆν ὑπὸ ἀρχῆς ἔχει ὁ γεννηθείς. Ibid.*

(t) *Καὶ ἐκ τούτου δήλον, ὅτι ὡς ὅτε ἐκ ὡς ὁ υἱὸς ἀποκλυθεῖ τε ἐξ ἀνάγκης, ἐξ ἐκ ὄντων ἔχει αὐτὸν τὴν ὑπόστασιν. Ibid. See *Acta. Orat. 1. cont. Arian, p. 294, 295.**

(u) *Ibid. c. 6.*

(x) *Συνελαμβάνοντο τῆ Ἀρείου δόξη πολλοὶ μὲν καὶ ἄλλοι, &c. Ibid.*

(y) *Ὁ Ἀλέξανδρος πρὸς ὄσγλῶ ἐξάπτεται. Ibid.*

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

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

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

* Pag. 166.

(z) Πῶς ἀνόμοι τῇ εἰσία τῆ πατρὸς, ὃ ὦν εἰκὼν τελεία καὶ ἀπαύγασμα τῆ πατρὸς. Socrat. Hist. Eccles. lib. 1. c. 6.

(a) Οὐδὲ τὰς τῇ ἀποστάσει δύο φύσεις μίαν ἐν σαρκίῳ. apud. Theodoret. Hist. Eccles. lib. 1. c. 4.

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

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

(c) Ἐμέμφοροντο Ἀλέξανδρον ὡς ἔδειον ἀνεχόμενον τῶν κατὰ τὸ δόγμα τῶν νεώτερον νεωτερισμῶν. Soz. Hist. Eccles. lib. 1. c. 15.

(d) Ὁ δὲ ὑπολαβὼν ἀμεινον ἔτι περὶ τῶν ἀμμιβόλων ἐκατέρω μέρει προθεῖναι λόγον, &c. Ibid.

(e) Ὡς ὁμοούσιον καὶ σωματίδιόν ἐστιν ὁ υἱὸς τῶν πατέρων. Ibid.

(f) Ἀμφεπίεσι δὲ τῆς ζητήσεως ἔτι δοκίμης ἔτι, πέπονθέ τι καὶ Ἀλέξανδρος τὰ πρῶτα, πῆ μὲν τέτυκε, πῆ δὲ ἐκείνος ἐπαινώων. Ibid.

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

(g) Ἡ δὲ πολλοὶ τῶν ἀμφοῦ αὐτῶν τῶν ἐπισκόπων καὶ τῶ κλήρῳ λέγειν ὀρθῶς τὸν Ἄρειον ἐνόμιζον. Ibid.

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

(i) Τῷ λαῷ ἐκ ὀλίγῃ μοῖρα μετέθεντο πρὸς αὐτῶν. Soz. ut supra.

(k) Πλείους ἀγαθῶ βίῳ περὶ ἀμαρτίαν σεμνῶν, καὶ πιθανότητι λόγων δεινῶν, συλλαμβανομένους τοῖς ἀμφοῦ τὸν Ἄρειον, &c. ibid.

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

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

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

(m) Ὡς ὀρθῶς δαξάξουσιν κοινωνῆσαι τοῖς ἀμφοτέρωθεν Ἀγείοις. Soz. ut supra, & Socrat. lib. 1. c. 6.

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

(n) Ὁμοούσιον ἔλεγε τὸ πατρὸς τὸν υἱόν, καὶ τὴν αὐτῷ ἴσιν ἔχειν τῷ γεννηκῶτι θεῷ. Hist. lib. 1. c. 2. Τὸ πατρὸς τὸν υἱόν ὁμοούσιον λέγουσι. Hæret. fab. lib. 4. c. 1.

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

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

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

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

(p) Ὅτι παλαιοὶ ἀρχὴν ὑπαρξέως τῷ υἱῷ τῷ θεῷ δέουσι ἀπέφυγον. Ibid.

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

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

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

(r) Μόνον αἰδίον — μόνον ἀληθινόν. Ibid.

(s) Ὑποστήσαντα ἰδίῳ θελήματι ἀτρέπτου καὶ ἀναλλοίωτου
 κτίσμα τῷ θεῷ τέλειον. Ibid.

(t) Οὐκ ἔω πρὸ τῆς γεννηθῆναι. Ibid.

(u) *Hist. lib. 1. c. 15.*

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

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

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

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

(a) *Ibid. c. 6.*

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

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

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

In his other Epistle to his Namesake Bishop of *Constantinople*, he sums up the Charge against the *Arians*, in three Particulars, namely; “ *First*, Their
 “ (c) saying there was a Time when the Son of God
 “ was not. *Secondly*, That he was made out of no-
 “ thing, like the rest of the Creatures. *Thirdly*, That
 “ he was of a *mutable* Nature.”

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

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

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

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

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

(e) Ἄει ὁ θεός, αἰεὶ ὁ υἱός· σὺνπαράρχει ἀγεννήτως ὁ υἱὸς τῷ θεῷ, ἀειγεννής ἐστίν, ἀγεννησιογενής ἐστίν· ἕτε ἐπινοία, ἕτε ἀτόμῳ τινὶ περάγει ὁ θεὸς τῷ υἱῷ — ἐξ αὐτῆ ἐστὶ τῷ θεῷ ὁ υἱός· Ibid. c. 5. See *Athanas. Orat. I. cont. Arian. p. 294, 295.*

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

(g) Ὅτι ὁ υἱὸς ἐκ ἐστὶν ἀγεννήσιος, εἰδὲ μέρος ἀγεννήτου κατ' εἰδήνα τρόπον, εἰδὲ ἐξ ὑποκειμένου τινός· ἀλλ' ὅτι θελήματι καὶ βούλησιν ὑπέστη πρὸ χρόνων καὶ πρὸ αἰώνων πλήρης θεός, μονογενής, ἀναλλοίσιος· καὶ πρὶν γεννηθῆναι, &c. ἐκ ἑαυτοῦ — ἀρχὴν ἔχει ὁ υἱός — ἐξ ἐκ ὄντων ἐστίν· Ibid. & *Athanas. Orat. I. cont. Arian. p. 294, 295.*

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

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

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

(h) Ὅυτε δύο ἀγέννητα ἀκηκόαμεν, ἕτε ἐν εἰς δύο διηρημένον· ἀλλ' ἐν μὲν τὸ ἀγέννητον, ἐν δὲ τὸ ὑπ' αὐτῆ ἀληθῶς, καὶ ἐκ ἐκ τῆς οὐσίας αὐτῆ γενόντος, καθόλου τῆς φύσεως τῆς ἀγεννήτου μὴ μετέχον· ἀλλὰ γενόντος ὁλοκληρῶς ἔβηρον τῇ φύσει καὶ τῇ δυνάμει, πρὸς τελείαν ὁμοιότητα διαθέσεώς τε καὶ δυνάμεως τῶ πεποιηκότος γενόμενον· ἕ τινὲ ἀρχικῶ ἐ λόγῳ μόνον ἀδιήρητον — ἀλλὰ καὶ τῶν ὑπὲρ ἀνθρώπου πάντων ἕ) ἀκατάληπτον πεπιστεύκαμεν· ἕ δὲ ἐν εἰς ἐκ τῆς οὐσίας αὐτῆ, πάντα δὲ βελήματι αὐτῆ γενόμενα· καθ' ἐκκσιασμὸν γενόμενα· Ibid. c. 6.

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

(i) Πῶς δὲ εἰ λόγος ἡ σοφία ἐστὶ τῆ θεῷ ὁ ἡδὲ, ὡς πότε ὅτε ἐκ ὡς ἴσον γὰρ ἐστὶν αὐτὰς λέγειν, ἀλογον ἡ ἀσοφον πότε τὸν θεόν.
Alex. Epist. apud Socrat. Hist. lib. 1. c. 6.

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

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

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

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

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

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

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

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

(o) Μὴ τις τὸ ἀεί πρὸς ὑπόνοιαν ἀγεννήτου λαμβανέτω — ἔτε γὰρ τὸ τοῦ ἔτε τὸ ἀεί, &c. ταῦτόν ἐστι τῷ ἀγεννήτῳ. *Theodoret. lib. 1. c. 4.*

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

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

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

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

(p) Ὅπως φησὶν ὁ κύριος, ἔπαλεξα ἐαυτὸν ἀναγορεύων, καὶ τὰς τῆν ὑποστάσει δύο φύσεις μίαν εἶναι σαφιλῶν· ἀλλ' ὅτι τὴν πατρικὴν ἐμφέρεσαν ἀπειθῶς πέφυκε σώζεν ὁ υἱὸς τῆ πατρὸς, τὴν κατὰ πάντα ὁμοίῳησα αὐτῷ ἐκ φύσεως ὑπομαζάμενος· apud Theodoret. lib. i. c. 4.

(q) Theodoret, *ibid*.

(r) Ἐν ἀγέννητον ὁ πατήρ· *Ibid*.

(s) Ἀγνοῦντες οἱ ἀνάσκητοι ὡς μακρὸν ἂν εἴη μετὰ τὸ πατεῖν ἀγεννήτου καὶ τῶν κτισθέντων ὑπ' αὐτῷ ἢ ἐκ ὄντων — ὧν μετὰ τὴν ἑσά φύσις μονογενής, &c. *ibid*.

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

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

(τ) Οὐκ ἔν τῷ μὲν ἀγεννήτῳ πατρὶ ὀικεῖον ἀξίωμα φυλακτέον, μηδένα τῶ ἐν αὐτῷ τὸν αἴτιον λέγοντας· τῷ ἢ ἢ τῷ τῷ ἀεμόζυσαν τιμῷ ἀπονεμήσειν τῷ ἀναρχῶν αὐτῷ παρὰ τῶ πατρὸς γέννησιν ἀνατιθέοντας· — αὐτῶ φάσκοντος τῶ σωτῆρος, ὁ πατὴρ μὲ μείζων μὲ ἐστὶ· Ibid.

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

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

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

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

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

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

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

* Page 170, 171.

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

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

(*u*) Βεγλεῦσαι εἰρήνην. Vit. Constant. lib. 2. c. 63.

(*x*) Vit. Constant. lib. 2. c. 63 — 73. Philostorg. lib. 1. c. 7. Socrat. lib. 1. c. 7. Soz. lib. 1. c. 16.

(*y*) Euseb. & Socrat. *ibid*.

(*z*) Ἀφεμένους τῆς περὶ ταῦτα λέξης ἐκέλευσεν ὁμοροῦν. Soz. lib. 1. c. 16.

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

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

(a) Τὰς γὰρ τοιαύτας ζητήσεις ὁπόσας μὴ νόμος τινὸς ἀνάγκη προσάττει, ἀλλὰ ἀνωφελὲς ἀργίας ἐρεχθελία προσίθισιν. Euseb. Vit. Constant. lib. 2. c. 69. Socrat. Hist. lib. 1. c. 7.

(b) Λίαν δυσχερῶν, &c. ἐκάλειεσ ὑμῶν ἕξιςε τῶ συγνώμῳ παρέχων. — ἔδὲ γὰρ περὶ τῶ κορυφαίου τῶν ἐν τῶ νόμῳ παραγγελμάτων ὑμῖν ἢ τῆς φιλονεικίας ἐξήφθη πέρφρασις, ἔδὲ καινή τις ὑμῖν ὑπὲρ τῆς τῶ θεῶ θρησκείας αἵρεσις ἀντίσειήχθη, ἀλλ' ἕνα καὶ τὸν αὐτὸν ἔχεσε λογισμὸν — ὑπὲρ μικρῶν καὶ λίαν ἐλαχίστων — δι' ὀλίγας καὶ μάλαίαις ῥημάτων φιλονεικίας — ὑπὲρ μικρῶν καὶ μηδαμῶς ἀνασκαίων — λίαν εὐήθης ζήτησις, &c. Euseb. in Vit. Conf. lib. 2. c. 69, 70, 71, &c. & Socrat. Hist. lib. 1. c. 7.

(c) Θωμασὰ καὶ σοφίας μεσὰ ἐπισολῇ Hist. lib. 1. c. 8.

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

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

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

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

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

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

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

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

* Pag. 186.

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

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

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

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

(g) Ὅτι δὲ ἐπίσκοποι συνεχῶς σιωπῶντες τὸν Ἄρειον εἰς μέσον παρήγαγον, καὶ ἀκλειβῆ βάσανον ἐποιεῖντο τῶν αὐτῆ περτάσεων· περσιεῖως δὲ ἐπὶ θάτερον τῷ Ἰῆρον ἀγεν ἐφυλάττοντο· *ibid.* c. 19.

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

* *Pag.* 172.

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

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

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

* Pag. 174.

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

(l) Ὅτι ἐκ τῆ θεῶ ὁ υἱὸς φύσει μονογενὴς ἐſτι. ibid.

(m) Ἐθελήσουσι καὶ αὐτοὶ [Ἀρειανοὶ] λέξαι· ἔδει καὶ περὶ τῶ κυρίου καὶ σωτήρος ἡμῶν Ἰησοῦ Χριſτοῦ ἐκ τῶν γραφῶν τὰ περὶ αὐτοῦ γεγραμμένα λέγειν, μὴ ἀγράφως ἐπιεισάγειν λέξεις· ναὶ ἔδει φαίλω αὐτὸ καὶ ἔγωγε, ἀκείβητος γὰρ ἐκ τῶν γραφῶν μᾶλλον, ἢ ἕτερον ἐſτι τὰ τῆς ἀληθείας, γνωρίσμα· ἀλλ' ἡ κακοήθεια τῶν περὶ εὐσέβειαν ἰσχυρότατοι — τὸς ἐπιεισάγειν λευκότερον ἐκθέειν τὰ τιῶ ἀσέβειαν αὐτῶν ἀνατρέποντα ῥήματα. De Decret. ibid. in fin.

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

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

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

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

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

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

(p) Ibid.

(q) Πρὶν ἐνεργείᾳ γεννηθῆναι, δυνάμει ὡς ἐν τῷ πατρὶ ἀγεννήτως· ibid.

(r) Ὅτι ἀληθῆς ὁμοίῳ ὡς [ὁ υἱός] τῷ γεννήσαντι· De Synod. Arim. & Seleuc.

* An. 363.

(s) Τὸ ὄνομα τῆς ὁμοσίᾳ ἀσφαλῆς τελευχῆς παρὰ τοῖς πατέραςιν [viz. Nic.] ἐρμηνείας, σημαίνουσι ὅτι ἐκ τῆς ἐσίας τῆς πατρὸς ὁ υἱὸς ἐγεννήθη, καὶ ὅτι ὁμοίῳ καὶ ἐσίαν τῷ πατρὶ — εἰς ἀναλεροπλῶν τῆς ἕκ ἐκ ὄντων· apud. Socrat. lib. 3. c. 25. & Soz. lib. 6. c. 4.

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

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

(t) Ὁυδὲ ἐστὶν ἴσος, ἀλλ’ ἐστὶ ὁμοούσιος αὐτῷ [τῷ πατρὶ] —
 ὑπῆρξε θελήσει παλῶρα Thal. Arii apud Athanas. de Synod.
 Arim. & Seleuc. vid. & Epist. Arii apud Theod. c. 5.

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

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

* Pag. 180.

† Pag. 179.

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

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

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

(u) Λόγος ἐστὶ καὶ σοφία τῆ πατρὸς ὁ υἱός· ἢ ὧν τὸ ἀπαθὲς καὶ τὸ ἀμέρισον τῆς ἐκ τῆ πατρὸς γεννήσεως γνωρίζεται· λόγος γὰρ εἶδ' ὁ τῶν ἀνθρώπων μέγας ἐστίν, εἰδ' ἑ κατὰ παῖδ' ἢ οὐτῶν περὶ ἐρχεται.

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

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

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

περέρχεται, μήτιγε ὁ τῷ θεῷ, ὃν ὑὸν εἶ) ἑαυτῷ ὁ πατήρ ἐδήλωσεν [ἵνα μὴ πάλιν τις — νομίση τοιαῦτον εἶ) οἷός ἐστιν ὁ τῶν ἀνθρώπων ἀνυσώσα] ἄλλ’ — εἶ) ζῶντα λόγον καὶ ἐνέσιον σοφίαν — καὶ τὸ ὁμοῖσιον ἀκρόσιον ὑπερβαίνειν ὀφείλομεν πᾶσαν αἰῶνισιν. De Synod. Arim. & Seleuc.

(x) Ὅυδὲ τίω φωνῶ [ἐκ τῆς ἐσίας τῷ πατρὸς] παρσίλμεθα, τῷ τῆς εἰρήνης σκόπε πρὸ ὀφθαλμῶν ἡμῶν κειμένε, &c. apud Theod. lib. 1. c. 12.

* Pag. 187, 188.

ⓘ *

selfes,

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

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

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

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

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

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

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

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

* *Pag. 193.*

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

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

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

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

(b) Νυκτομαχίας ἐδὲν ἀπέχε τὰ γινόμενα. Hist. lib. 1. c. 23.

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

(c) *Dr. W—*'s second Defense, p. 177.

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

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

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

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

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

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

* *An.* 330.

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

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

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

† *An.* 336. * *An.* 347.

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

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

(k) *Μάρκελλ*⊕ ἐτόλμησεν ἀσεβῶν εἰς τὴν ὑπόστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ φίλον αὐτὸν ἐξηγούμενον λόγον, ἐκεῖθεν [scil. ex Symb. Nic.] περρασίσατο τὰς ἀρχαῖς εἰληφέναι, τὸ ὁμοῦσι τῷ δυνάμιον κακῶς ἐξηγούμενον. *Epist.* 78.

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

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

* *An. 335.*

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

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

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

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

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

(n) "Ους [scil. Arianos] πρὸς τινὰ καιρὸν μισόκαλῶ θρόνῳ ἔξω γίνεσθαι τῆς ἐκκλησίας ἐργάσατο· ἐμαρτύρει ἢ τοῖς ἀνδράσι ὁ θεοφιλέστατος βασιλεὺς διὰ τῆς ἐπιστολῆς πίστεως ὀρθοτομίαν· ὡς παρ' αὐτῶν πυθόμενον· αὐτὸς τε δι' ἑαυτῶ παρὰ ζώσης φωνῆς αὐτῶν ἀκούσας ἀπεδέξατο, ἡμῖν ἢ φανερὰν κατετήσατο, ὑποτάξας τοῖς ἑαυτῶ γράμμασιν ἐγχερόν τι τῶν ἀνδρῶν ὀρθοδόξιαν, ὡς ἀπέγνωμεν οἱ πάντες ὑγιῆτε ἔσαν καὶ ἐκκλησιασικῶ· καὶ ἐκότως παρεκάλει τὰς ἀνδρας ὑποδεχθῆναι καὶ ἐνωθῆναι τῇ ἐκκλησίᾳ τοῦ θεοῦ· — καὶ πρέπει γε ἀληθῶς γνόντας ὑμᾶς τὰ πεπερασμένα, καὶ ὡς ἐκοινῶνησαν οἱ ἄνδρες, παρεδέχθησαν τε ὑπὸ τῆς τοσαύτης ἀγίας σωδοῦ, προθυμίᾳ καὶ αὐτὰς ἀσπάσασθαι τῶν πρὸς τὰ οἰκεία μέλη σωμαθεῖαν τε καὶ εἰρήνην, ὅτι μάστιγα τὰ τῆς ἐκτεθείσης ὑπὸ αὐτῶν πίστεως ἀναμάρτητον σώζει τῶν παρὰ τοῖς πᾶσιν ὁμολογημένῳ ἀποστολικῶ παρὰδοσίν τε καὶ διδασκαλίαν. Synod. Epist. Concil. Hierosolymat. apud Athanas. De Synod. Atim. & Seleuc.

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

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

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

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

* Pag. 206.

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

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

(q) *Epist. ad Serap.*

† Pag. 207.

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

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

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

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

* *An.* 341.

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

(s) *De Synod.*

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

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

† *An.* 345.

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

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

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

(y) Πανταρχίᾳ μὲν καθόλου τῆ πατρὸς πάντων, καὶ αὐτῆ τῆ υἱοῦ τῆ ἡ ὑποτέτακτο τῷ πατρί. Socrat. lib. 2. c. 19.

(z) Τοὺς ἑ βελήσει εἰδὲ θελήσει γεννηθῆναι τὸν υἱὸν εἰρηκότας ἀνάγκῃ, ἀνάγκῃ ἢ δηλονότι ἀβέλητον καὶ ἀπεραΐζετον περιτεθεικότας τῷ θεῷ, ἵνα ἄκων γεννήσῃ τὸν υἱόν, δὲ ἀπειθεῖς καὶ τῆς ἀληθείας ξένος ἐπιγινώσκωμεν. They explain their Sense in the Words presently following, viz. αὐτοκράτορα γὰρ ἡμῶν εἶναι τὸν

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

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

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

τὸν θεὸν, κρείον αὐτὸν ἑαυτῷ εἰδότες, ἐκσίως αὐτὸν καὶ θέλουσα [ἐβελοντῶ. Athanas.] τὸν υἱὸν γεγεννημέναι ἐσσεβῶς ὑπειλήφασιν. Socrat. ibid. & Athanas. de Synod.

(a) Ἐπαύλῳσαν ἡμῖν [scil. Arian.] — παρὰ τινῶ τῶν ἁγίων ἀκέσαντες συμπεφορήκασιν — τὸ — θελήματι. De Decret. Synod. Nic.

* An. 347.

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

† An. 351.

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

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

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

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

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

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

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

(e) Ἐἷς μὴ θελήσας τὸ πατρὸς γεγεννηῖός τὸν υἱὸν λέγει, ἀνάθεμα ἔσω εἴ γ’ βιασθεὶς ὁ πατὴρ ὑπὸ ἀνάγκης φυσικῆς αὐτοῦ ὡς ἐκ ἠθέλεν ἐγέννησε τὸν υἱόν· ἀλλ’ ἅμα τε ἐβελήθη, καὶ ἀχρόνως καὶ ἀπαθῶς ἕξ αὐτῶ αὐτὸν γεννήσας ἀπέδειξε. *Socrat. ut sup.* si quis nolente patre, natum dicat filium, anathema sit: non enim coactus pater, vel naturali necessitate ductus, cum nollet, genuit filium; sed mox ut voluit, sine tempore & impassibiliter ex se eum genitum demonstravit. *Hil. de Synod.* Ne data hæreticis occasio videretur ut *Necessitatem* Deo patri gignendi ex se filii ascriberent, tanquam naturali lege cogente, invito se ediderit. *ibid.* *The Remark of the learned Jesuit Petavius is;* voluntas ista quam necessitati opponunt *Sirmienfes Præfules*, mera est libertas; ac non solum violento & coacto contraria, sed etiam ei quod ita naturæ est consentaneum, ut ex arbitrio consilioque minime pendeat. Quæ fuit *Eusebii Casariensis* opinio, &c. de *Trinit.* lib. 6. c. 8. See *Reply*, p. 255—276.

(f) *Socrat. ibid.*

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

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

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

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

* *An.* 357.

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

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

† *An.* 358.

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

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

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

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

* An, 359.

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

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

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

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

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

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

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

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

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

* *Pag. 229.*

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

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

O 2

munion;

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

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

(x) The Sentence of the Synod was; τὸ ἵ ὄνομα τῆς ἐσίας ὅπερ ἀπλόερον ἀπὸ τῶν πατέρων ἐτέθη, ἀγνοούμενον ἢ τοῖς λαοῖς σκάνδαλον ἔφερε, διότι μὴ δὲ αἱ γραφαὶ τῆτο περιέχουσιν ἤρεσε περιαιρηθῆναι, καὶ παντελῶς μηδεμίαν μνήμην τῆ λοιπῆ γινεῖσθαι ὁμοιον ἢ λέγομεν τῷ πατρὶ τὴν ἕδον, ὡς λέγουσιν αἱ θεῖαι γραφαὶ καὶ διδάσκουσι. "As to the Term of *Substance*, which in "Simplicity was us'd by the [*Nicene*] Fathers, but being not "understood by the People, gave *Offence* to them; and because
"also

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

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

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

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

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

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

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

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

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

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

The CONCLUSION.

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

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

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

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

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

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

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

E R R A T A.

PAge 3. line 34. read [*συγχευεὺς*] p. 7. l. 10. r. [*ὡς ὁ υἱὸς τῆ θεῆ*] p. 8. l. 30. r. [*αἰῶνες*] p. 22. l. 33. r. conscriptus; p. 62. l. 25. r. last. p. 99. l. 31. r. III.

F I N I S.

CHRISTIAN LIBERTY
ASSERTED,

And the

Scripture-Doctrine

OF THE

TRINITY

VINDICATED:

Against a Book written by

Dr. *WATERLAND*,

And entituled,

*The Importance of the Doctrine of
the Holy Trinity asserted, &c.*

By a Clergyman in the Country.

It is hard for thee to kick against the pricks,
Acts. XXVI. Ver. 14.

L O N D O N :

Printed for J. NOON, at the *White-Hart* in
Cheapside near *Mercers Chapel*. M.DCC.XXXIV.



Christian LIBERTY

ASSERTED,

And the SCRIPTURE-DOCTRINE of
the TRINITY Vindicated.

DR. *Waterland* has lately publish'd a Book entitled *The Importance of the Doctrine of the Holy Trinity asserted*; the Design and Purport of which Book, throughout, is to shew, that they who do not profess, or who oppose, his Notion of the Doctrine of the Trinity, ought to undergo the highest *Church-Censures*; to be deny'd *Christian Communion*; and to be farther punish'd as the Law shall think fit.

That the Doctrine of the *Trinity*, as reveal'd and declar'd *in Scripture*, is an important Doctrine, is so far from being deny'd by the Adversaries of *Dr. W's* Notion, that it is zealously contended for by them in Opposition to his Notion. And as there never was a more gross, irreligious, and Anti-christian Error promoted, instead of the real and

Scripture-Doctrines of the Holy Trinity, than that Doctrine of *Tritheism* which *Dr. W.* hath many Years been asserting and vindicating ; so there never was an Heresy more thoroughly confuted from *Scripture*, *Reason*, and the unanimous Sense of the primitive Christian Church, than this Doctrine of his, which he abusively calls *the Doctrine of the Holy Trinity*, and wou'd insinuate to be the Doctrine of the Church, has been. So that, I own, it is perfectly amazing to me, what he can mean by writing such an extravagant ill-natur'd Book, void of all Moderation, Decency, and even Modesty.

It was reasonable to expect, that the Doctrine which he pretends to be so *important* and *fundamental*, as to deserve even a Popish Authority to establish it, shou'd be some where or other express'd in *Scripture* ; and that he shou'd be able to set it forth in *Scripture-Terms*, that so we might, before we subscrib'd to it, or else be *Anathematiz'd* and ruin'd for not subscribing to it, be satisfy'd that it is really a Doctrine of Christ declar'd in his Gospel. And cou'd he satisfy us of this, all the Terrors of his *Church-Censures* wou'd be usefess and in vain ; because every serious and real Christian wou'd of himself, and without these Menaces, immediately come into it and embrace it.

But as it is observ'd in respect of the Doctrines of *Popery*, that the Teachers of them are always most zealous for applying the wholesome tho sanguinary Laws of the Church, in Defense and Support of those Doctrines, which of all others are most absurd in themselves, and most contradictory to *Scripture* and *Reason* ; so *Dr. W.* is here playing the same Part. For tho' he has been call'd upon, over and over, to shew where his Doctrine is declar'd in *Scripture* ; and to produce either so much as *one* single Text thence, or *one* Testimony of any

any *one* Writer of the antient Church for it ; yet he has always fail'd, and must for ever fail of doing it. He has wrested Scripture (to make it speak his Sense) even to a shameful Degree, and yet he cannot make it speak it ; and he has misrepresented and perverted the Creeds and Testimonies of the Writers of the antient Church by every Art of Sophistry, unfair and unscholar-like Interpretation of their Words, in flat Contradiction to the plain and express Sense of them. And the effect has been, that the more he has been confuted in every respect, the more obstinate and angry he has been ; and when *Scripture*, *Reason*, and all *Antiquity* are shewn to be against him ; when it has been prov'd to a Degree of Demonstration, that his Notion has not the least Countenance from any of these, and that in Truth it is a meer Fiction, first brought into the Church, and begun to be promoted, towards the latter End of the fourth Century, thro' a wilful Corruption of the Doctrine of the † *Nicene Council*, and in plain Opposition to it, by such Men as *Gregory Nyssen*, *Maximus*, and a few other *Tritheists* ; and has been propagated, with other Superstitions in the Popish Church, by popish Violence and Persecution ; and has liv'd to be espous'd and refin'd by *Dr. W.* so as to appear, as will be shewn in these Papers, even shocking to a Christian ; when all this has been fully and evidently prov'd, now at last, in Defiance as it were of the common Sense of Mankind, he puts on an Air of assurance, calls his Hypothesis at Random *the Doctrine of the holy Trinity*, asserts boldly that it is *important* and *fundamental*, and to disgrace the Church with it, calls upon her to send out her Censures against all who deny or oppose it.

† See the *True Narrative of the Controversy concerning the Doctrine of the Trinity, against Dr. Berriman, P. 76—110. and Dissert. Præv. ad Novat. P. 59—70. edit. Jackson.*

If some thro' Bigotry and Want of thinking, and others thro' Indifference in Matters of Religion and want of Honesty, were not dispos'd to disregard the great and plain Doctrines of Scripture, *Dr. W's*. Hypothesis had long since been universally exploded; and there wou'd have been no Need of my taking Notice of a Book, the unreasonable and infamous Nature of which is more than a Confutation of it.

But as such a Book ought not to pass un-censur'd, I shall spend some Observations upon it.

It is, in the first Place, evident, by calling his Notion of the Trinity an *important* and *fundamental* Doctrine, that he does not at all understand what is a *fundamental* Doctrine of Religion.

As in *natural* Religion there is no *fundamental* Doctrine or Article, but which is clearly evident and demonstrable by *Reason*; so in *reveal'd* Religion there is no *fundamental* Doctrine or Article, but which is clearly express'd in *Scripture*; and which likewise by its own Nature, or the express Testimony of the Scripture itself, is declar'd to be necessary or fundamental. Therefore,

In *natural* Religion there is but *one* fundamental Article, which is fully express'd by the Apostle, [*Heb. II. v. 6.*] *He that cometh to God (as a Worshipper of him) must believe that He is, and that He is a Rewarder of them that diligently seek Him.*

The Belief of the Existence of God and his providential Government of the World, and worshipping Him under the Expectation of a Judgment to come, is the Sum and Substance of *natural Religion*.

In the Christian reveal'd Religion there are *two* fundamental Articles, thus declar'd by our Saviour Himself; *This is Life eternal that they may know Thee (the Father) the ONLY TRUE GOD, and Jesus Christ*

Christ whom thou hast SENT, [*John* 17. v. 3.] *St. Paul* expresth the same otherwise thus, [*I Cor.* 8. 6.] *To us there is but ONE GOD, even the FATHER, of whom are all things. And one Lord Jesus Christ, By (Through) whom are all Things ;* again, [*I Tim.* 2. 5.] *There is ONE GOD, and ONE MEDIATOR between God and Men, the Man Christ Jesus :* And again, He sums up the whole of his preaching, and of the Christian Religion, in two Articles, namely, [*Acts* 20. v. 21.] *Repentance toward God, and Faith toward our Lord Jesus Christ :*

In these two express *fundamental* Articles is included the whole both of natural Religion, and the Christian Revelation. In the *Mission* of Christ, and his being *Mediator*, is contain'd and included not only the Belief of his *Death, Resurrection* and *Ascension*, as being by God's Appointment prerequisite to his Office ; but also all the Power and Authority which God gave Him in Consequence of it. So that there was no need particularly to mention the *Mission* of the Holy Ghost and Belief in Him, because that was included in the Mediatorial Mission and Power of Christ, whom God, upon his Prayers to Him for that Purpose, [*John* 14. v. 16.] granted and authoriz'd to send the *Holy Spirit*, to be his *Minister* in the Affairs of the Church his Kingdom. On which Account our Saviour bid his Disciples *baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost,* (*Mat.* 28. v. 19.) And *St. Paul* (*Ephes.* 4. v. 4,5,6.) fully expresth the Christian Doctrine of the Trinity in these Words ; *viz. One Spirit—One Lord—One God and Father of all, who is Above all.*

These plain Texts need no Interpretation, and are plainer in themselves than any Exposition can make them. Yet *Dr. W's.* Doctrine of the Trinity, which he calls *fundamental*, not only supposes that there are no such Texts in Scripture ; but that
the

the direct contrary to them is the *fundamental* Doctrine of the Trinity. According to his Notion, our Saviour shou'd have said ; *This is Life eternal* (not to know *Thee the Father the only true God*, but) to know the only true God, *Father, Son, and Holy Ghost* ; and *Jesus Christ, the same only true God, whom thou hast SENT*. And *St. Paul*, instead of saying, *to us* (Christians) *there is but one God, even the FATHER, OF whom are all Things*——and *one Lord Jesus Christ, By* (through) *whom are all things*, shou'd have said ; *to us Christians there is but one God* [not the Father, but] *the Father, Son, and Holy Ghost, OF whom are all Things* ; and *one Lord Jesus Christ, the same God, By* (through) *whom are all Things*. *St. Paul* distinguisheth where he shou'd not (according to *Dr. W.*) in calling the *Father* the *one God* of the Christians, in express Contradistinction to the *Son* &c ; whereas *Dr. W.* thinks and asserts, that the *Son* and *Holy Ghost* are as much *the one God of Christians*, as the *Father* (alone by *St. Paul* declar'd to be so) is. Again, instead of saying, *there is one God, and one Mediator between God and Men* &c. he shou'd have said (in direct Contradiction) *there is one God who is Mediator between God and Men* : for that the *Son* (who was made *Flesh*) *the Man Christ Jesus*, whom *St. Paul* stiles *Mediator*, is equally, *Dr. W.* thinks, *Supreme God* with the *one God and Father of all*, to whom he is *Mediator*. Once more, instead of saying, *one Spirit*——*one Lord*——*one God and Father of all, who is above all*, the *Apostle* ought, according to *Dr. W.*, to have included the *one Spirit* and *the one Lord* in the *one God*, and not to have distinguish'd the *one God* from them by the personal Appellation of *Father of all, who is above all* ; as if he was eminently and peculiarly the *one God* more than, or above, the *Son* and *Spirit*.

Dr. W. cannot, I am sure, with Truth or Justice say, that I have in the least misrepresented his Notion of the Sense of the preceeding Texts of Scripture, who every where declares *the one God of Christians* (whom *St. Paul* stiles *the one God and Father of all, who is above all*, and whom *Christ Himself* stiles his *Father and God*, *John 20. v. 17. Heb. 1. v. 9.*) to be the *Father, Son, and Holy Ghost*; whom he teaches and avows to be * *three distinct, equally Supreme, necessarily existent, and independent divine acting Substances, or intelligent Agents, absolutely equal in Nature and all Essential Perfections*: and esteems *Self-Origination*, which he allows to be now peculiar to the *Father*, to be no *essential* or *divine* Perfection at all, but a meer *Mode* of Existence, fortuitous and precarious; even so precarious and mutable, that the *Son* might have been *Self-originated* and the † *Father*, and the *Father* might have been *begotten* and the *Son*, had it been so agreed between them; and that also, by the same Agreement, the *Holy Ghost* might have been either the *Father* or the *Son*, or both by turns, as now He is neither; and so the whole *Œconomy* and Order of the *Christian Religion* might have been inverted. If this is not supposing the Foundation both of natural and reveal'd Religion to be *mutable*, and possible to have been the Reverse of what it is, and that the Scripture Dispensation is a meer *Babel*, and Abuse of Sense and Language, I know not what can be call'd so.

Yet this is the Doctrine, so fundamentally opposite to Christianity, which *Dr. W.* presumes to call the *important* and *fundamental* Doctrine of the Holy Trinity; and this is the Doctrine, so justly and highly obnoxious to the Censures of the Church,

* See his second Defense, p. 367, &c.

† Ibid. p. 177.

and the whole Body of Christians, which he has the Assurance (as if it was the Churches Doctrine) to call upon the Church to authorize, and establish by Humane Authority.

The Church, which he means, has had the *true Scripture-Doctrine of the Trinity* laid before it, in the *Propositions* relating to this Doctrine which the late *Dr. Clarke* deduc'd from Scripture. These were well consider'd by the most eminent and learned Body of the Clergy; who after mature Deliberation, and without any Prejudice in Favour of *Dr. Clarke*, did not gainsay any Part of his Propositions; or alledge, either that he had misunderstood or misinterpreted any one of above a thousand Texts of Scripture, on which his Propositions were founded; or that any one of them was not rightly deduc'd from the Scriptures, which he brought to support them. What was this but a tacit Determination in Favour of the *Scripture-Doctrine* of the Trinity, asserted by *Dr. Clarke*. But as no learned and eminent Man has yet appear'd in Defense of *Dr. W's*. Notion; so it is to be hop'd, that none will ever be so unwise as to risque the Reputation of his Learning and Religion, by appearing in so indefensible and bad a Cause. One eminent Prelate * has already shewn his Sense of the *Dr's* fundamental Doctrine, by not so much as mentioning it in his Catalogue of the great and fundamental Doctrines of Christianity. So that as every Christian cannot but be surpriz'd at, so every Scholar must contemn, those high and arrogant Demands here made of their Faith to a Doctrine, which it is impossible that any knowing sincere Christian shou'd believe, or shou'd not utterly renounce and detest.

* See the Bishop of London's 2d Past. Let. p. 24, 25. &c.

I proceed to examine his Conduct towards, and Treatment of those, who, in Defense of *Scripture* and primitive Christianity, differ from his Notion of the Doctrine of the Trinity.

He says, (p. 38.) “ Can those who believe Christ
 “ to be God, and who honour Him as such, ever
 “ think it reasonable or pious to hold Commu-
 “ nion with Men, who, by what they call *inferior*
 “ *Worship*, do thus manifestly dishonour and de-
 “ grade their God and Saviour, denying his di-
 “ vine Perfections &c.” To the same Purpose
 he adds, (p. 42.) “ Guilt is contracted by commu-
 “ nicating with those, who openly and resolutely
 “ corrupt the Faith (knowingly or ignorantly) in
 “ very important Articles.”

But how do they dishonour Christ, who honour Him with every high Title ascrib'd to him in Scripture? who refuse him not the Title of *God*, tho' to be sure not in *Dr. W's* Sense of his being *the one God of Christians*, whom *St. Paul* styles *the one God and Father of all, who is above all*; this would be not to honour Christ, but to dishonour the Father who sent Him: but they acknowledge him to be God, as being the only-begotten Son of God, the *Word* or Revealer of his Will, whom God hath appointed to be their *Saviour*, *Mediator*, and *Judge*. And how do they *degrade him by inferior Worship*, who, as the Church exhorts every Priest at his Ordination, *continually pray to God the Father, by the Mediation of Jesus Christ*? Do they *degrade Christ in their Worship*, who, according to his own Command, *pray to the Father in his Name**? Is giving to Christ *mediatorial Worship* *degrading Him*; or is it *degrading Him by inferior Worship*, in offering (as he Himself has commanded us, *Mat. 6.9.*) all our Prayers *primarily and ultimately to God the Father*,

† Jo. 15, 16.—16. ch. 23.

to whom He Himself also *prays*? Is it *degrading* Christ by *inferior* Worship, to say that *Prayer*, in the most proper Sense, is to be understood of *Prayer directed immediately to the Father*;—that one Part of *divine* Worship call'd *Prayer* is most properly and emphatically *Prayer*, when directed to the first Person of the Godhead;—that *Prayer* properly, or emphatically, speaking, is *praying to the Father*, to whom all *Prayer* primarily belongs*? If then all *Worship* of *Prayer* primarily belongs to the *Father*, is it *degrading* Christ by *inferior* *Worship*, to worship him (not primarily; but) in *Subordination* to the one *God and Father of all*, to whom he is *Mediator*, and through whom, therefore, all our *Prayers* and *Praises* ought primarily and ultimately to be offer'd to *God the Father*? This is our *Rule of Worship*; and if he is consistent, it will be his *Rule* too: Otherwise, let him say, not that we, but let him say, as he ought to say and in *Consequence* does say, that the *Scripture* *dishonours* Christ by giving *inferior* *Worship* to him; and that we, by following that instead of humane *Inventions* for our *Guide*, do likewise *dishonour* him by *inferior* *Worship*. I appeal now to any sober *Christian* for the *Charitableness*, *Equity*, and *Consistency* of *Dr. W's* preceding *Insinuation*.

The *Texts* of *Scripture* which he civilly applies to the *Opposers* of his *Notion*, as being such as openly *rejeēt* the *fundamental* *Doctrines* of *Christianity*, and so not fit to be *communicated* with, are, viz. (*Rom.* 16.17.) † mark them which cause *Divisions* and *Offences*, contrary to the *Doctrines* which ye have learn'd, and avoid them. Again; ‡ (*Gal.* 1. 8.) tho we, or an *Angel* from *Heaven*, preach any other *Gospel* unto you than that which we have preach'd unto you, let him be *accurs'd*. Again; || (*1 Tim.* 6. v. 3,5.) If any *Man*

* See his 2d *Defense*, p. 400.

† p. 105.

‡ p. 107.

|| p. 110.

teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness—from such withdraw thyself. Again; (Tit. 3. v. 10, 11.) * A Man that is an Heretic after the first and second Admonition reject; knowing that he that is such is subverted and sinneth, being condemn'd of Himself. Again; (2 Epist. Jo. 10.) † If there come any unto you, and bring not this Doctrine, (that Jesus Christ is come in the Flesh, v. 7.) receive him not into your House, neither bid him God speed. Thus we see how easy it is to abuse with Scripture-expressions. But is not making Scripture thus subservient, by gross and wilful Misapplication of it, to our Uncharitable Passions, really ridiculing and blaspheming it?

He proceeds to insinuate (p. 131—188.) that the Opposers of his Hypothesis of the Trinity are either not sincere Men, or that however *sincere* they are in defending what in their Conscience, and after the best Enquiry they think to be *Truth*, they are nevertheless *wicked* and *immoral*, and *impious* Men, and ought to be treated as such. He alledges to this Purpose, (p. 189.) “ it is not merely our *Sincerity* that can support us, for of that we know nothing, in any just or proper Sense, but by the *Right* and *Reason* of the Cause; and we are not commanded to hold fast our *Sincere Errors*, (his reasoning requir'd him to say, *our Sincerity*) but to hold fast that which is *Good*.”

So then with *Dr. W.* *Sincerity* cannot be good, cannot be rely'd on, or so much as known, but by the *Right* and *Reason* of the Cause. This is very like laying Men under a Necessity of being *infallible*, or else to be damn'd for Heresy. But as I hope God will judge no Man by this Rule, so I shou'd be sorry that Men shou'd be so cruel to each

* p. 114.

† p. 126.

other as to do so; and if *Dr. W's Sincerity* is finally to be try'd by his own Rule, by the *Right and Reason* of his Cause, I think, I may without Uncharitableness say, that he is, and will be found, a very *insincere* and wicked Man. Our Saviour supposes, that *Sincerity* is the surest Way to come to the Knowledge of his reveal'd Truth; and has promis'd (*John 7. 17.*) that *if any one will do God's Will*, i. e. is sincerely dispos'd to know and obey it, *he shall know of his Doctrine, whether it be of God, or whether he spake of himself.* Our Saviour therefore has taught, that *Sincerity* will secure Men from falling into dangerous and fatal Error. And as Men cannot but be conscious (if they will examine themselves) of their own *Sincerity*, as well as of their *Insincerity* (otherwise it is in vain that Religion is propos'd to them, which cannot be acceptable unless it is *sincere*) so their *Sincerity* will always be an Anchor of Hope and Confidence for them to depend upon God's Acceptance of their good Endeavours, to know and to do his Will; tho' they may, thro' humane Infirmary, sometimes mistake it; and have not (as not being infallible) always the *Right and Reason of the Cause.* It is therefore undoubtedly God's Will that Men shou'd hold fast their *Sincerity*, even tho' they are not free from *Errors*: and if Men, without Conviction, or for wordly Considerations, renounce those *Errors* which they *Sincerely* believe to be Truth, and so receive Truth into a dishonest and insincere Heart, I wou'd desire to know, whether they are more guilty in holding fast *sincere Errors*, or in holding fast *insincere Truth.* The *Doctor* seems to think, that if a Man does but profess what he calls *Orthodoxy*, howsoever blindly, implicitly, i. e. insincerely, he is a good Man: For as to his *Sincerity* he need not trouble himself about it, *because he can know nothing of that but by the Right and Reason of the Cause.* A
 Man

Man that runs down *Sincerity* at this rate, I cannot help thinking, gives just Suspicion of his own. And tho' the great Truths of Religion are very plain in themselves, and may easily be understood by the meanest Capacity; yet as they who have any Knowledge of Mankind cannot but be sensible, how even these great and important Truths are darkned by Superstition, and even lost amongst Antichristian Corruptions and Errors, one cannot help pitying and judging favourably of those, who seem to be fatally blinded by Errors receiv'd from Education, and impos'd by humane Authority. Those who are thus incurably *blind* our Lord hath allow'd us to think *to have no Sin* (*John 9.41.*) on that Account; but their Leaders and Teachers, who with the proud *Pharisees* pretend *to see*, as is there intimated, when they are really and wilfully blind, and not only so, but endeavour by the Force of Ecclesiastical Authority to impose their Blindness upon others, their *Sin* cannot but *remain*, as our Saviour says, and be aggravated with the highest Guilt.

He pretends (*p. 196.*) “ the Question is not
 “ whether there shall be Creeds or no, (for all Par-
 “ ties are for them under one Shape or other, and
 “ always will be) but who shall have the drawing
 “ of them, or who shall *impose* them——We pre-
 “ tend not to impose Articles of Faith in an *arbitra-*
 “ *ry* Manner, or to require any implicit Belief in
 “ the Church: we require no Man to receive them
 “ for *true* because they are ours, but because they
 “ carry their Evidence along with them, and will
 “ bear examining.” In flat Contradiction to which
 Pretenses of his own he immediately adds; “ that
 “ the Protestant Churches however do determine
 “ beforehand, that every Person upon Examination
 “ *ought* to find these Things true, which they have
 “ form'd into *Creeds* and *Articles*, as to the main
 Things

“ Things at least, and where is the Harm ? ” The Harm is, that this is the very Pretense of the *Popish* Church, their determining before hand that Men *ought* to believe (whether they can or no) whatever they have form'd into *Creeds* or *Articles* ; and that Church's Imposition of them is founded on the very Presumption which *Dr. W.* here adds, *viz.* (p. 197.) “ the presuming that there are some “ Things so *certain*, that the Reason of Mankind “ *ought* to submit to them ; and that *those Things* “ *which they have defin'd are of that Kind.* ” As if the Definitions of the Church, founded on their Interpretation of Scripture, were so *certain* and evidently true in themselves, that a Man, upon examining them, can no more sincerely doubt of the Truth of them, than of the Truth of *Mathematical* or *Arithmetical* Demonstrations, to which he compares them. Nothing, I think, can be pleaded stronger for popish Ecclesiastical Tyranny, and Imposition upon Men's Consciences in Matters of Faith, in Support of which, the *Excommunications* and barbarous *Persecutions* of that Hierarchy are executed. If the Definitions of the Church are to be presum'd as *certain* as *Mathematical* or *Arithmetical* Demonstration, so that Men *ought* to find them *true*, and submit their Consciences to them ; I see not why the *Dr.* shou'd not speak out, and declare them *infallible* : For if they were *infallible*, they cou'd not be more *certain* than *Mathematical* or *Arithmetical* Demonstration, which is the highest Certainty. It is absurd, and more like Banter than Argument, to pretend that there is any Difference between this, which he calls the *Protestant* Way, and the *Popish* Way of *imposing* *Creeds* and *Articles*. The *Papists* say *their Church* is *infallible*, and therefore Men *ought* to receive the Definitions of it ; or to be punish'd with the highest Church Censures and Anathemas for not receiving them :

Dr. W. declares, that the Protestant Way of *imposing*, supposes their *Creeds* and *Articles* to have *such a Degree of moral Evidence to attest them*, (p. 198.) *that the Reason of Mankind ought to receive them*; that Men *ought to find them as true and certain as Mathematical or Arithmetical Demonstration*; and ought to be punish'd with *Excommunications, Deprivations*, and every other Way that the Church hath Power to punish them, if they do not submit their Consciences to them.

Not considering the Consequence of what he had said, he presently adds; (p. 198.) “ if indeed the Church Governours shou'd happen to administer *Poison* instead of *wholesome Food*,” well what then? he is so favourable as to say, “ there will then be Reason for Complaint; and “ if the Charge be made good against them, they “ ought to throw such Article out.” But who shall make good this Charge? who dare, or ought to judge against Church Governours? He told us just before, that it is the Principle of the *Protestant* (as well as it is of the *Popish*) Churches, *that every Person upon Examination ought to find these Things true, which they have form'd into Creeds and Articles*; because (he says) *they are in the main as true and certain*, (tho they have not the same Kind of Evidence) as *Mathematical and Arithmetical Demonstration*: and have *such a Degree of moral Evidence to attest them, that the Reason of Mankind ought to receive them*. This plainly precludes all Liberty of private Judgment and Conscience; and it follows hence, that we *ought not* to judge against the Definitions of the Church, but *ought to receive whatever is administred by it*, whether *Poison* or *wholesom Food*; or we ought to be depriv'd of Christian Communion, and to endure all the Consequences of the Church's Anathemas.

These

These, he says, (p. 199.) are the Powers which Christ has left with his Church.

He had civilly said (p. 198.) “ our Way supposes Men ought to examine, in order to know that the Doctrine propos’d [by the Church] is true : and we judge with Reason, that if they examine with Care, and decide with Impartiality, they cannot think otherwise of it.”

So then he will allow you to examine, provided you examine only in order to know that the Doctrine propos’d is true ; but you are not to examine, in order to know whether it be true or not : for if you examine and do not find it true, then it follows that you have not examin’d with Care and Impartiality ; and you must either examine again till you do find it true, or be punish’d with Church Censures, Excommunication, &c. as an *unfincere* and *immoral* Man ; for that you ought not to judge for yourself against the Definitions of the Church, but ought to examine till you find them true or receive them.

Now this seems to me a more deceitful and barbarous Pretense, to ensnare Men’s Consciences, and then to ruin them for judging and acting according to them, than even the Church of Rome itself is guilty of. She more fairly and sincerely (however unjustly) tells her Members, that they have no Right to examine her Doctrines at all ; and therefore will not let them read the Scriptures, because as *Dr. W.* tells us, they ought to submit to all her Articles and Definitions, as being as true and certain as *Mathematical* or *Arithmetical* Demonstration. She does indeed (as the *Dr.* wou’d p. 198.) allow a few, who are capable (by their *Superstition*, *Bigotry*, or something worse) to examine in order to know that her Doctrine is undoubtedly true, that they may have something to say against Opposers ; and may pretend, at least, that their Doctrines

ctrine will bear *Examination*: But as it is there at Mens utmost Peril, either with or without Examination, not to know the Church's Doctrine to be *infallibly true*; so *Dr. W.* thinks it ought to be here at Mens utmost Peril likewise, if, after they are encouraged to *examine*, they do not know the Church's Doctrine to be *certainly true*, as certainly so as *Mathematical* or *Arithmetical* Demonstration.

And this *Dominion over the Faith* and Consciences of Christians, they have (he thinks) a Right to claim, in opposition to *St. Paul's* plain and exprefs Declaration in Respect of himself and other Preachers of the Gospel, that they *had not Dominion over Mens Faith*. (2 Cor. 1. 24.) This Text, he says (p. 200.) is of *obscure Meaning*; and pretends as if he knew not what to make of it. But had it been said that the *Church*, or Church Governours, *had Dominion over Mens Faith*, the Text with him would have been as clear as Light; and any one that shou'd have scrupled his Sense of it, wou'd have been charg'd by him as guilty of heretical Pravity. The Sense of the Text is plain enough. The Apostle told them, (v. 13.) *that he wrote none other Things to them, than what they had read or acknowledg'd to be the Doctrine of Jesus Christ the Son of God, who was preach'd amongst them by him, and Silvanus, and Timotheus*, (v. 19.) this was the *Faith* in which, he tells them, (v. 24.) *they stood*; and therefore in respect of their *Faith*, he says, he had no *Dominion* over them, either to alter or over-rule it; in this they had no Lord or Master, but Christ the *Author* and Revealer of their *Faith*, and Ruler of their Conscience: and He, and the other Preachers of the Gospel, who were the Declarers of this Faith, were the *Helpers* and Promoters of their *Joy* and Consolation, in receiving and standing firm in the Faith and Doctrine of Christ. Therefore (v. 23.) he calls God

to witness, that his *not coming to them*, as was expected, was merely out of Tenderness and *to spare them*, who stood in Need of Reproof on Account of some Divisions that were amongst them: *not that he had Dominion over their Faith*, or that, when he should come amongst them, he did expect that, upon his mere Authority, they ought to believe or receive any Thing as the Doctrine of Christ, or as an Article of their Faith, but what he had before, by the Inspiration and Power of the Holy Ghost, preach'd unto them, and which they were convinced, and had acknowledg'd, to be the Truth of Jesus Christ.

And if *St. Paul* renounc'd all Claim and Right by his mere Authority (tho an Apostle of Christ) to impose any Thing as Articles of Faith, or a Rule of Conscience, but what he had first prov'd, by the Power and Inspiration of the Holy Ghost, to be the Doctrine of the Scriptures, and the reveal'd Will of God by Christ; and had convinc'd those to whom he preach'd of the Truth of it; it cannot be Right, or become any Men, to claim such an Authority, who are not only uninspir'd and fallible, but often have, and always may have, worldly Views and Interests to serve by such a Power over the Faith and Consciences of Men. And the *Bereans* are commended (*Acts 17. v. 11.*) as being of *ingenuous*, free, and unprejudic'd Dispositions (which is the Import of the Word, render'd *noble*) in attending *with all Readiness* to the Word which *Paul* and *Silas* preach'd to them; and in believing it, after they had *search'd the Scriptures*, and found it confirm'd by them.

The *Church* then (any Authority of which in Matters of Faith and Conscience is never mention'd in the Scriptures, nor are we ever commanded there to receive the Doctrine of the Church) can only have an Authority to propose the Do-
ctrine

ctrine of Christ, declar'd in the Scriptures as a Rule of Faith and Conscience to those who are convinc'd of the Truth of them; and to instruct its Members in the great and important Points of Religion, which are contain'd in them. And as all ought to have the ingenuous, free, and unprejudic'd Dispositions of the *Bereans*, in attending with all Readiness to the Word preach'd to them, *which is able to make them wise unto Salvation*; so they ought, with them, to have the Liberty of searching the Scriptures, in order to know and be convinc'd whether the Doctrine propos'd is true or not, before they receive or believe it; and to assent to it or dissent from it accordingly with Impunity, and without Force or Compulsion of their Consciences by any pretended Human Authority over them. One might have hop'd, that the Protestant Principle of the sole Authority of Scripture as the Rule of Christian Faith, in Opposition to any Claim of humane Dominion over it, had been sufficiently understood and universally receiv'd, so as not to be capable of Dispute, amongst Protestants.

Confounded, as it were, with the Force of Truth he says (p. 200.) “ the Protestant Churches claim no more than a “ *directive* or *instructive* Power “ over Mens Faith or Consciences.” So far good; but he adds, “ *Church Censure* and *Discipline* affect “ the overt Acts, the *Speaking, Writing, Teaching,* “ perverse Things;— for which (p. 201.) they “ are accountable to the Church, as much as other “ kind of Offenders are accountable to the State.” The Church, he says, claims no farther Power over Mens Faith than what is *instructive*; very well; to be sure it has no farther Right or Power. But that we may not think ourselves the better for any Concession of his, he takes Care to let us know, that he means nothing like what he says; for his meaning only is, that the Church claims not

to be a Searcher of Hearts, and not being so, it cannot know whether its Instructions and Doctrines are receiv'd and believ'd or not, and so long as Men keep their Thoughts private to themselves, they are out of the Reach of the *Church's Censure*. But if the Church knew Mens inward Thoughts, then he wou'd plead for a Right in her to censure and punish them, for not believing what it is impossible for them to believe; because, he says, Men ought not to *judge* against her Definitions, they *ought* to know her Doctrine to be true.

Was the *Dr.* sincere in saying the Church's Power is meerly *instruative*, he ought, in Consequence and Consistency with himself, to plead that the Church has no Right to go farther than merely to *instruct* her Members, by proposing to them what she judges to be the Christian Doctrine; and that instead of *instructing*, she *lords it over God's Heritage*, contrary to the Apostolic Ordinance (1 *Pet.* 5. 3.) when she requires any of her Members to make a declared Profession of her Doctrines, not expressly contain'd in the Scriptures; and demands the Submission of their Faith and Consciences to her fallible Definitions; and insists that they ought to receive them, and *examine them only, in order to know that they are true*; but not in any wise to doubt of them, or differ from them, under Pain of incurring her severest Censures upon every *overt Act of speaking, writing, teaching* otherwise, which cannot but be (according to *Dr. W.*) *speaking, writing, teaching, perverse Things*, howsoever true in themselves, or agreeable to Scripture, if they agree not with what she has *determin'd beforehand*, that every Person *ought to find true*. All Claim of this Kind of Authority to *impose*, and *censure* for not submitting to her Impositions, he ought to give up and plead against as inconsistent with the Office and
Trust

Trust committed to her, which, he owns, *is no more than a directive or instructive Power over Mens Faith and Consciences.* But to allow that the Church's Power is *merely instructive*, and with the same Breath to affirm, that she has Power to *censure* and punish every *overt Act* of teaching, &c. tho Men teach nothing but that which they are persuaded may be concluded and prov'd by the Scripture (which is the Promise requir'd of, and made by, every Priest at his Ordination) this is such an inconsistent and arbitrary Power of *instructing*, as is fit only for a Popish Advocate of a Popish Church to claim.

The Reason which the *Dr.* gives for the Claim of this Dominion over Mens Faith, is as truly a Popish Reason as can be given. He says (*p.* 201.) “ can any Man claim a Right of *perverting* (so he “ calls teaching out of the Scriptures) his Fellow- “ Christians, as he pleases, and at the same Time “ deny others a Right of doing what in them “ lies, to preserve their People from falling into “ the Snares laid for them? Shall they not be “ permitted to make Use of those *spiritual Powers*, “ which God has put into their Hands? There- “ fore [*N. B.*] let the Adversaries be content to “ keep their Thoughts to themselves, and then “ no Body can have Dominion over their Faith at “ all.” No thanks to the Church then for that, according to the *Dr.* but to God only, who has not put it into the Church's Power to know Mens Hearts. But is not this *Popish Orthodoxy* in Perfection? The *Dr's* Complaint is, that if the Adversaries of his Notion claim a Right, as Christians and Teachers of God's Word, to declare what they believe and can prove to be the true Christian Doctrine; if they claim (as they are in Duty to the *Church*, as well as to Christ the *Head* of it, bound) to teach and instruct their Fellow-Christians in the Knowledge of God's *reveal'd Truth*; and

and if, as they promis'd the *Church* at their *Ordination*, they are ready, with all faithful Diligence, to banish and drive away all erroneous and strange Doctrines contrary to God's Word; if they thus do their Duty to God and the Church, and are so happy as to convince many of their Christian Brethren by Reason and Argument out of the Scriptures; shall *Dr. W.* on the other Hand be deny'd a Right (instead of Reason and Argument out of the Scriptures, and in Opposition to these *spiritual Weapons*) to use his *carnal Weapons*; to do what in him lies, by calling out for *Excommunications, Deprivations &c.* not to convince but to punish all who do not agree to, or who dare to oppose, his Doctrine, how contrary soever it be to *Scripture* and *Reason*? Therefore I might justly return his Compliment, and ask him, "with what *Modesty, Decency, or Consistency,* does he claim a Right of *perverting* his Fellow-Christians, as he pleases," by such high and arrogant Pretences of *Dominion over their Faith*, as if he was more than an *Apostle*; endeavouring by the Force of *Church Censures*, which he thinks he ought to have at command, and to throw out at pleasure, to *pervert* and frighten his Fellow-Christians from embracing the Truth of Scripture; and at the same Time deny others a Right, which is the common undoubted Right of all Christians equally, to *judge for themselves* (since no others are qualify'd to judge farther) in Matters of *Faith* and *Religion*; and also by Christian Instruction, with Reason and Argument out of the Scriptures, to do what in them lies to preserve their Christian Brethren from falling into dangerous Errors, or being infected with Antichristian Doctrine? what Presumption is it in him to call upon the Church to espouse his Errors, which his Adversaries have more Reason to call upon it to censure and condemn, as being most opposite to those Scriptures, which

which the Church has declar'd to be the Rule of reveal'd Truth? He did not learn of the Church his Method of preventing what he may think to be Error: At his *Ordination* he promis'd the Church, *to instruct out of the Scriptures the People committed to his Charge*; and to form his own *Faith and Doctrine* by that Rule; and he was then exhorted by the Church, *continually to pray to God the Father, By the Mediation of our only Saviour Jesus Christ, for the Heavenly Assistance of the Holy Ghost*. This is a truly scriptural and primitive Exhortation and Form of Worship, of which the *Dr.* stands very much in Need of being reminded: and if he laid to Heart his Ordination-Promise and Duty, as a faithful Pastor, to instruct his Fellow-Christians in this Worship of God taught by the Church out of the Scriptures, and not to talk so foolishly, like a *Spanish Provincial*, of *Anathemas, Excommunications, Deprivations &c.* to propagate by mere human Authority, *Scholastic Absurdities and Contradictions* instead of *Scripture-Doctrine*, he wou'd appear both a more reasonable Man, and better Christian, than he now seems to be.

To give the Sum of this matter: if there is a Right at all of *private Judgment* in Matters of *Faith and Religion*, (and if there is not, Popery is the unavoidable Consequence) it follows necessarily, that there is a Right to declare this Judgment by *speaking, writing, &c.*; otherwise it is a *Right and no Right*, which is a Contradiction. If any one thinks that what another teaches, as his Sense of Religion or Scripture, is erroneous, he has Liberty to refuse Assent to it, and so it can do him no Harm; if he assents to it, thinking it *Truth* when indeed it is *Error*, it can still do him no more Harm than he does himself in mistaking the Sense of Scripture in any other Point; *i. e.* it can do him no real Harm at all: God requiring us, in
Matters

Matters of Belief, not to be *infallible*, but only to be *Sincere* in our Enquiries after the Truth of what he has reveal'd to us. In fundamental Points sincere Men are in no Danger of erring, tho' *Churches* are; have err'd, and do grossly err, and, what is worse, *impose* their Errors for divine Truths. 'Tis exactly the same in *civil* Matters. If I have a Right to judge for myself, in Relation to my civil *Property* and *Liberty*, I have a Right to *speak* and *write* in Defense of this *Property* and *Liberty*; and also a Right, in Conjunction with others, to oppose the Invaders of them. Therefore, as the Subjects of a State have a Right, by *Overt Acts*, to maintain their Civil Liberty and Property against all arbitrary and tyrannical Power, by uniting to reform it, or, if that cannot be done, to *destroy* it; so the Members of the Church of Christ have a Right to maintain that private Judgment which they justly claim, independent of all Ecclesiastical Power, in Matters of *Faith* and *Religion*, by the *Overt Acts* of *preaching*, *writing*, and *teaching*, what they sincerely believe to be the Doctrine and Truth of God's reveal'd Will; and to unite in Order to *reform*, or, if irreformable, to abolish and destroy all Ecclesiastical Authority, usurping Dominion over their *Faith* and *Consciences*.

This Assertion of Christian Liberty is the Ground of the Protestant Reformation; as on the contrary, our Author's Notion is the Ground of Popish Superstition and Tyranny, and is immediately destructive of all true Religion.

Let a Man then do what lawfully he can, by *teaching* or *writing*, to propagate Truth, and preserve his Fellow-Christians from falling into unchristian Errors: but let no Man, or Body of Men, endeavour to force, by civil Penalties or Discouragements, or by any Thing which they may

may think to sanctify by the Name of *spiritual Power*, the Definitions of their fallible Judgment for a Rule of Faith. If they do, the Members of the Christian Church, who may in Judgment differ from them, have the same Right to inflict Censures upon them, and, when they have Power, to lay them under Civil Discouragements, *Deprivations*, or *Incapacities*, as any Church so call'd has, or can have, to inflict upon *them*.

The pretended Difference in the Case of one having *Truth* on their side, and the other being in *Error*, which this Author alledges (*p.* 203.) is all Fallacy, weak and absurd. For as both Sides with respect to themselves, are equally Judges of what is *Truth* and *Error*, both equally *right*, and equally *fallible*, the one can have no better Claim to impose their Definitions and Doctrines than the other: Nothing can be more evident. And nothing remains for this Author to say, but in plain Terms to tell us, what is covertly maintain'd all through his Book, that the Claims of *Popery* are a just Right over *Mens Faith* and *Conscience*, which Christ has given the Church; and that we ought to submit to them; that if the Church administers *Poison* instead of *wholesom Food* or *Doctrine*, we may be allow'd to *complain*, like those who by a tyrannical Power are forc'd to drink down a deadly Draught, but drink it we must and ought; because, he says (*p.* 196, 197.) *we ought not to judge against the Doctrine of the Church*.

His Allegations from Scripture, for the Claim of *Dominion over Mens Faith*, are all foreign to his Purpose. The *Heretics* whom the Apostles declar'd excommunicated from the Church of Christ, or order'd Christian Assemblies to reject from their Communion, were all such as deny'd or acted contrary to the express Doctrine of Christ in Points of the greatest Importance, and whom the Apostles

infallibly knew did so. They were such as either deny'd *Christ's coming in the Flesh, the Resurrection of the Dead and a future Judgment*; or such as allow'd of *Fornication, and of honouring Idols by eating Things offer'd to them.* And none were accounted Heretics with Respect to the Divinity of Christ, but the impure, prophane, and impious *Gnostics, the Followers of Simon Magus*; some of whom (the *Cerinthians*) deny'd Christ, the divine Word and Son of God, to be *passible*, or to have really suffer'd for the Sins of Mankind; ascribing his Sufferings to his *mere human Nature*, or to the Man *Jesus*, as this Author knows who do: others held *three unoriginated necessarily-existent Persons**, in point-blank Opposition to the *Unity of God, the one God and Father of all.* This was an *Herefy* and *Impiety* both against *natural and reveal'd Religion*; this was a flat *Denial of the only Lord God*: yet this is the darling Notion which this Author espouses for *Orthodoxy*, with so much Wrath and Uncharitableness, as if he was possess'd with some of that old Heretic's Spirit, and was *in the Gall of Bitterness, and Bond of Iniquity (Acts 8. 23.)* But the Notion, which this Author perpetually stiles by the invidious Name of *Arian*, i. e. the Doctrine of the Subordination of the *Son of God* to the *one God and Father of all*, and who is *his God, and Greater than He*, is so far from being condemn'd as *Herefy*, that it is the very Doctrine of Christ and his Apostles, inculcated in more than a Thousand Places of Scripture.

Let then every Church (tho not infallible as the Apostles were) endeavour to follow their Example in rejecting those, only as Heretics, from her Favour or Communion, who either by Immorality of Life, or by wicked Error, contradict

* Τρεῖς ἀναρχοὶ & ἀγενήτες, Const. Apost. lib. 6. c. 10. edit. Cot.

the plain express Doctrine of the Gospel; this is *St. Paul's Rule*, *Rom. 16. 17.* Let the Definitions of Christ and his Apostles (not those of fallible Men) be the Rule to try every Doctrine *whether it be* (not of the Church, but) *of God.* Whatever Christian opposes, by teaching or otherwise, this Rule of Faith, opposeth not *Man* but *God*; and in so doing is an Apostate, and cannot be sincere; on which Account *St. Paul* says an Heretic is *self-condemn'd*, *Tit. 3. 11.* and so ought to be rejected from the Communion of Christians. And none are in so much Danger of being Heretics in a Scripture-sense, and incurring the *Anathemas* there denounc'd against them, as they are, who blindly following the Dictates of fallible or worldly Men as their Rule of Faith, do, as *St. Paul* did in his unconverted State, *kick against the Pricks*, deny the Faith of Christ, and by exciting Church Censures against it persecute, as he did, the true Professors of it.

How many have made shipwreck of their Faith by relying on this Foundation, I need not say; but as it is certain, that the whole Scheme of this Author's Orthodoxy has no better Ground, he wou'd do well (if he is not incurably blind and infatuated) to consider whether, in his own Account of Heresy, he is not highly guilty of it, and ought to be rejected out of that Christian Communion, as a Teacher of false Doctrine, and a Deluder of his weak Brethren, out of which he is so zealous for ejecting others.

The Point plainly is, which he wou'd seem to debate in his *Way* (*p. 210—215.*) if the Scripture is a Rule of Faith in all Matters of God's reveal'd Will, and, as such, sufficiently plain in itself in all important fundamental Articles, and stands not in Need of an Interpreter, the Sense of whose Words, in necessary Points of Faith and

Religion, cannot be clearer and easier to be understood than those of the Holy Ghost in the Scriptures themselves; it hence undeniably follows, that the Christian Church cannot better consult the Honour of Christ, and of true Religion, and the Happiness and Peace of all its Members, than by proposing its *Creeds, Confessions, Articles of Faith, and Forms of Worship*, in the Words and Forms of Scripture. Hereby the Church can incur no Danger of Error on its own Part, and all the Members of it will be free in their Consciences, and cannot offend or deserve Censure, but by departing from the Faith deliver'd by Christ and his Apostles to the Saints, or Professors of Christianity.

Men may, indeed, and have, for worldly Ends, and to avoid Persecution from *Pagan Tyranny and Superstition*, perverted and deny'd this Faith, and have been justly rejected by the Church for so doing, as *Heretics and Apostates*. But still the Fathers of the Church, in the first and purest Ages of it, never ventur'd to enlarge their Creeds beyond the Bounds of Scripture; or to express their Faith in Terms of *Philosophy* and human *Invention*; being so *wise*, as well as *pious*, as to know, that they cou'd not better express the *Truth* of God, than in the Terms of his Word. And it may, I hope, be said agreeably to their Sentiments without Offense, that the Sense of the Articles of particular Churches, which are mere Interpretations of Scripture, hath been, and is, and, probably, always will be harder to understand, and be more liable to be disputed, than the Doctrines of Scripture form'd in Scripture-Terms, and relating to all important Points of the Christian Faith are, or are like to be.

A remarkable Instance of the Truth of what is said, is a Point which our Author seems to lay greater

greater Strefs upon, than on the whole Scripture. The Council of *Nice* (on whose Definitions, Dr. *W.* pretends, what he calls Orthodoxy, and the Doctrine of the Trinity, is founded) express'd the Doctrine of the Scripture and the Church, concerning the Son's being the *only begotten of the Father, the Image of the invisible God, the Brightness of his Glory, and the express Image of his Person*, this Similitude they express'd and defin'd by the Word (*ὁμοούσιος*) *consubstantial*; which, literally taken, means more than a bare *Similitude* (tho they meant no more by it) and may be understood, either of the *Father and Son* being of *one specific Substance*, in the *Tritheistic* Sense; or else of *one individual Substance*, in the *Sabellian* Sense. Now this was denoting, what was sufficiently clear in the Words of Scripture, by a *philosophical* Term, whose Sense was very liable to be disputed; and, accordingly, soon became matter of great Controversy and Contention in the Church. 'Tis true, the Council immediately explain'd what is meant by the Word *Consubstantial*, viz. that the Son *was not Consubstantial by Division of the Father's Substance* (as the Word literally imply'd) *but that the Word denoted, * that there was no Similitude betwixt the Son and those Creatures which were made by him; but that he was altogether like unto the Father only who begat him.* *Athanasius* † himself owns this was the Sense of the *Nicene* Council; and so does the Council of *Antioch*, ‖ under *Jovian*, in like Manner understand it. This Sense of the Word was harmless in itself; and had this Explication, which, upon *Eusebius* of

* *Euseb. Cesar. Epist. apud Theod. Hist. Eccles. lib. I. c. 12. & Socrat. lib. 1. c. 8.*

† Ὅτι ἀληθῆς ὈΜΟΙΟΤΗΣ, ἦν [ὁ υἱὸς] τῷ γεννήσαντι. *De Synod. Arim. & Seleuc.*

‖ *An. 363.* τὸ ὄνομα τῷ ὁμοούσιῳ ἀσφαλῆς τεύχι κε παρὰ τοῖς πατέραςιν [viz. *Nic.*] ἐρμηνείας, σημαίνουσης ὅτι ἐκ τῆς ἑσίας τῷ πατρός ὁ υἱὸς ἐγεννήθη, καὶ ὅτι ὁμοίος καὶ ἑστίαν τῷ πατρί. *apud Soc. lib. 3. c. 25. & Soz. lib. 6. c. 4.*

Cæsarea's Propofal, was agreed to by the *Nicene* Council, always gone along with it, great and fatal Difputes might have been prevented. But the unſcriptural Word *Conſubſtantial* being put into a Confefſion of Faith, and ſeemingly authoriz'd by a great and eminent Synod (tho never intended by it to be profeſs'd as the common Faith of Chriſtians) they who were Lovers of Strife and Contention, more than Lovers of Truth and Charity, immediately fell a quarrelling about a *Metaphyſical* Term, and laid a greater ſtreſs upon it, than upon all the Articles of the Chriſtian Faith: one Party underſtanding it in the *Sabellian* Senſe of being *one individual Subſtance*, and ſo, that the *Father* and *Son* were the *ſame Being, Perſon, Agent, or God*: The other Party, on the direct contrary, underſtanding it to mean the *ſame ſpecific Subſtance*, in the Senſe of *Tritheism* or *Ditheism*, which made the *Father* and *Son* two diſtinct *conſubſtantial Beings, Perſons, Agents, or Gods*: both equally deſtroying the true *Divinity* of Chriſt, the Son of God, the one by confounding his *Perſon* with the *Father*, the other by *dividing* the Subſtance of the *one God* into *two Perſons*.

Yet both theſe Parties, oppoſite as they were both to Truth, and to one another, had that good Opinion of themſelves, as to ſtile themſelves *Orthodox*; and both agreed (tho Heretics to each other) to brand, with the Name of Heresy, thoſe who held the true catholic and primitive Faith, which was the Mean between the Hereties of *Sabellianism* and *Tritheism* held by theſe Parties. Theſe, for Diſtinction's ſake, I may call *Euſebians*, who, agreeably to *Scripture*, the unanimous Senſe of the antient Church, as expreſs'd in all their * *Creeds* and

* Vide *Symb. Baptiſm. apud Apoſt. Conſt. lib. 7. c. 41. Iren. lib. 1. c. 2. lib. 3. c. 4. Tertul. de veland. Virgin. Preſcript. adv. Hæret.*

and Writings, and of the *Nicene* Council itself, declared their Faith in the *one only true God*, who was the *Father* of our Lord Jesus Christ; that the Son was the most *perfect Likeness* of the Father, who begat or produc'd him by his *Will* and *Power*, before all Worlds; that he was truly God, by the Exercise of a true divine Power and Dominion in the Creation of the World, and in the Government of the Church communicated to him from God the Father, and executed in *Subordination* and *Obedience* to his *sovereign Command, Will* and *Appointment*, who alone is the *Original* of all Power and Dominion, and alone the supreme God *over all* and *above all*, and *greater* than the Son, as he himself hath declar'd, *John* 14. 28.

This primitive Scripture-doctrine distinguish'd the Persons of the Father and the Son, in Opposition to *Sabellianism*, or those who held the *Substance* of the Son to be the *Substance* of the Father; and also preserv'd the *Unity* of God, in the unoriginated Person of the *one God and Father of all*, in Opposition to *Tritheism*, or those who held the distinct Beings, Substances, or Persons, of the *Father* and *Son* to be *equal* in *Nature, Dominion* and *Power*: and this was the Doctrine which generally prevail'd, and had the Sanction of the most numerous and eminent † Councils of the Church, even in its corrupt State in the fourth Century.

But as the Leaven of Superstition and Popery increas'd, and by Degrees prevail'd, the *Tritheistic*

Heret. c. 13, 14. & *adv. Prax.* c. 2. *Symb. Lucian. Martyr.* & *Euseb. Caf. apud Socrat. Hist.* lib. 1. c. 8. & *Theodoret.* lib 1. c. 12. *Symb. etiam Nicen.* & *Cyr. Hierosol.*

† Vide *Dissert. Præv. ad Novat. edit. Jackson.* p. 67—70. & *Annot. ejusd. in Novat.* p. 375—378. & p. 387—391. and the *true Narrative in Answer to Berriman's Hist. Account of the Trinity.* p. 92—110.

Trinitarian Notion gain'd Ground, and establish'd itself by Persecution and temporal Power : the *Man of Sin* grew up with it, and handed it down, from Age to Age, with many Superstitions, idolatrous, pestilent, and immoral Heresies, with which, as with Locusts, the whole Church was overspread, and the very Vitals of true Religion eaten up. And thus an Innovation, small in Appearance, and without any bad Meaning or Design at the first, once made in the Christian Faith, spread like a Canker, till every Part of the Christian Faith was corrupted by it: And Men having once departed from the Form of sound and Scripture-words, there was no End of their Wanderings, when, instead of Scripture, they follow'd fallible human Judgment (directed too often by Passion and worldly Interest) as their Guide.

The foregoing Observations, made to shew that the Scripture is the best and clearest Guide in all Articles of the Christian Faith, and easier to be understood, in all important and fundamental Points of Belief, than the best human Forms and Interpretations are, were necessary, on Account that the same Delusions and Errors, which prevail'd in the former Ages of the Church, by misunderstanding human Forms, and building false Doctrines on the pretended, but mistaken or corrupted, Sense of the Church, have seiz'd and been propagated in our Times.

To mention once more the precedent Instance of the Word [*ὁμοούσιος*] *Consubstantial*, or being of *one Substance*. From the Sound of the Word, one might be apt to think that the Council of *Nice* intended to teach, that the Son was, in a strict Metaphysical Sense, the *same specific unoriginated Substance* with God the Father, as if the Substance of God was *divided* into two Persons or Substances, or the Son was an undivided, but really distinct Part of the Sub-

Substance of God the Father; this is the literal Sense of the Word, but far enough from the Sense of the Council of *Nice*, as hath been shewn. Yet a Person unskill'd in Ecclesiastical Antiquity, or who never read or understood the History of that Council, will easily and naturally conclude that to be the Sense of the Council, and so be misled into the gross Error of thinking God the Father and the Son to be *two unoriginated Persons, Beings, or Gods*, because of the same Kind of Substance in both: it being impossible, as to conceive the Substance of the one God the Father to be other than *unoriginated*, so to conceive the Substance of the Son, if the same in Kind with the Substance of the Father, to be other than *unoriginated* also; to suppose the *same Substance* in Kind originated and unoriginated being a most flagrant Contradiction; and not less so than to suppose the *same individual, or undivided, Substance* to be *originated* and *unoriginated*. Indeed, as I have observ'd, if a Man has Learning enough to read and understand the History of the *Nicene Council*, he will find they meant nothing more by the Word *Consubstantial*, than to express their Sense, that the Son was not like to the *Creatures* which God made by Him, but was in all Things like unto the Father: or as *Alexander Bishop of Alexandria*, who occasion'd the meeting of the *Nicene Council*, declar'd his Sense, * *that the only-begotten Son was a middle Nature betwixt the unbegotten Father, and the Creatures which God made By Him*. The Council took Care to disclaim the literal Metaphysical Sense of the Word, which imply'd a *Division* of the Substance of God; on which Account it had, about sixty Years before the Council of *Nice*, after mature Debate been rejected

* *Alex. Epist. apud Theodoret. Hist. Eccles. lib. 1. c. 4.*

and condemn'd by the Council of * *Antioch*, as a Word of *ill meaning*, and destroying the *Unity* of God. And for the like reason, after many Struggles *pro* and *con* about it for above thirty Years after the *Nicene* Synod, it was finally rejected, and struck out of the Creed, by a Council of above five hundred Bishops of the Eastern and Western Church, met together at *Ariminum* and *Seleucia*. The Sentence of the Synod was † ; “ as to the Term *Substance*, which in Simplicity “ was us'd by the [Nicene] Fathers, but being not “ understood by the People gave Offence to them ; “ and because also it is not to be found in Scripture, “ it is decreed, that it shall be wholly laid aside, “ and no mention be made of it for the future.— “ But we affirm, that the Son is *like* unto the Fa- “ ther, as the divine Scriptures expressly teach.” This is the Account of *Athanasius* ; and *Jerom* agrees to it, and adds, || “ that the Bishops there “ did not regard the *Word*, so long as the Sense “ of it was preserv'd.” This Sense the Council declar'd to be, “ that the Son was LIKE unto the “ Father :” which indeed, as I have shewn, was the Sense of the *Nicene* Council.

As there never was a greater or wiser Council of learned and pious Bishops, assembled in the Christian Church, than this last mention'd, so their Example cannot but be highly worthy of Imitation, for the Preservation of Christian Peace and

* See the *true Narrative* against Dr. *Berriman's Hist. of the Trinity*, p. 39—44.

† Τὸ δὲ ὄνομα τῆς ὑσίας ὅπως ἀπλῆστερον ἀπὸ τῶν παλίων ἐβλήθη, ἀγνοούμενον δὲ τοῖς λαοῖς σκάνδαλον ἔφερε, διότι μὴ δὲ αἱ γεγραφαὶ τὸτο περιέχουσιν, ἤρεσε πειραιεθῆναι καὶ πανελῶς μηδεμίαν μνήμην τῶ λοιπῷ γίνεσθαι.—“ ΟΜΟΙΟΝ δὲ λέγομεν, πῶ παλεῖ τ' ὑὸν ὡς λέγουσιν αἱ θεῖαι γεγραφαὶ καὶ διδασκασι. *Athanas. de Synod. Arim. & Seleuc.*

|| Non erat curæ Episcopis de vocabulo, cum sensus esset in isto, *Hieron. adv. Lucifer.*

Charity ; especially, since not only as bad, but a far worse Sense has been put upon the Word, and insisted upon by the modern Impugners of the primitive and Scripture-Doctrine of the Trinity, than was done at that Time, when the whole Eastern and Western Church, in Conjunction, agreed to lay it aside, and to obliterate the Memory of it for ever.

The plain and express Doctrine of Scripture, and the unanimous declar'd Sense of the primitive *Antenicene* Church, had yet such an Awe over most of the *Athanasian* Party, that, in the Innovations which they had made in the Christian Faith, they durst not deny, but that the Father alone, as being *unoriginated*, was the *one supreme God over all* ; they durst not venture to affirm, that the *Son* (and much less that the *Spirit*) was [*ὁ θεὸς παντοκράτωρ, ὁ θεὸς τῶν ὅλων*] *the one supreme God, the one God of the Universe and over all* ; or that he was *equal* to the *Father* in *Dominion* and *Authority*. *Athanasius* himself acknowledg'd, that, in the *Creation* of the World, the *Son* acted in *Obedience* to the *Will* and *Command* of *God the Father* ; and that he, the *Son*, being the *Sender* of the *Holy Ghost*, was * *Greater* than *He*.

But our modern *Metaphysical Trinitarians*, as if they were wiser than *Christ* and his *Apostles*, and the whole primitive Church, have advanc'd upon the Steps of the first *Innovators*, and improv'd the unscriptural Term *Consubstantial*, so as to build upon it, by vain *Philosophy*, the monstrous *Tritheistic* Notion of *three independent Supreme necessarily-existent intelligent Agents*, absolutely *equal*, and *coordinate* in *Nature* and all *Perfections* ; and when their *Tritheism* stares them in the Face, and

* He calls the *Son* πνεύματος μείζονα, because he sent him, &c. *Orat. 2. adv. Arian.*

frightens their *Sabellian* Brethren, who are ready on that Account to reject them, they, by Contradiction very usual with them, affirm them, in the same Breath, to be *one independent, Supreme, necessarily-existent, undivided, intelligent Agent*; and say, * *they are the same in Kind—and also the same in Number*; i. e. the same, and not the same: and also scruple not to affirm, that the Son is † “THE Substance of the Father,” in Contradiction to the *Nicene* Creed, and themselves at other Times affirming, that the Son is (not the Substance but) *of, or from, the Substance of the Father*, and is a distinct ‡ *acting Substance* or Agent. And if any Thing can farther shew a Disregard to (not to say a Contempt of) the whole Scripture-Doctrine, it is, that the peculiar Prerogative of the *Father*, as being alone *unbegotten* and underiv'd, always held *sacred* and *incommunicable* by the *Antenicene* and *Nicene* Church, is given up by *Dr. W.* “who has nothing to say (2d Defense p. 177.) “ why the *Son* might not have been *Father*, but “ that in *Faët* he is not—and that there was “ no *Impossibility* in the Nature of the Thing, “ but that the *Father* Himself might have acted “ the *Ministerial* Part.” An amazing Expression to come out of the Mouth of a Christian, who has the Benefit both of *natural* and *reveal'd* Religion, to inform his Reason and Understanding better! I will endeavour to make him ashamed of the gross Impiety of his Notion, from two eminent Bishops, one *Nicene*, and one *Postnicene* (against whom I am sure he has no Exception) *Alexander of Alexandria*, and *Hilary of Poitiers*.

* *Dr. Waterland's 2d Def. p. 394.*

† *Dr. Waterland's 1st Def. p. 379, 380.*

‡ *Dr. Waterland's 2d Def. p. 175, 366.*

* “ We must reserve to the unbegotten *Father*
 “ his peculiar Dignity (or Prerogative) as having
 “ no Cause of his Existence ; and pay a proper
 “ and suitable Honour to the *Son* also, as having
 “ a Beginningless Generation from the Father :—
 “ our Saviour Himself telling us, *my Father is*
 “ *Greater than I.*” Here the Father is expressly
 declar’d to be *Greater* than, or *Superior* to, the Son,
 as being unoriginated, and the *Cause* of the Ex-
 istence of the Son.

Hilary in his Explanation of the famous *Syrmian*
 Council (An. 351.) says ; † “ that the Son is *sub-*
 “ *ject* to the Father, by the *Nativity* or Generation
 “ of his Nature. That the Father is *Greater*,
 “ because he is Father, and the Son is *Inferior*,
 “ because he is Son—and that the Son is *sub-*
 “ *ject* to the Father, as the *Original* of his Exi-
 “ stence,” which plainly shews his Opinion of the
natural Subjection of the Son to the Father, in
 his highest or divine Capacity. Again, he has
 the following remarkable Words, ‡ “ It is *most*
 “ *impious* to profess the Son to be *unoriginate* ;
 for

* Οὐκ ἔν τῷ μὲν ἀγεννήτῳ πατρὶ δικαίον ἀξίωμα φυλακίζον,
 μηδένα τῶ εἶναι αὐτῷ τὸν αἰσίον λόγοντας. Τῷ δὲ ὑπὸ τὴν
 ἀρεμίζουσαν πτωλὴ ἀπονειμήτερον, τὴν ἀναρχον αὐτῷ ὄντι τῷ πατρὶ
 γέννησιν ἀναπθέντας.—αὐτῶ φάσκοντῶ τῶ σατήρες, ὁ πατήρ
 μὲ μείζων μὲ ἐστ. *Epist. Alex. apud Theodoret. lib. I. c. 4.*

† *Subiectum* alterum alteri *nativitate natura.* Patrem in
 eo *majorem* esse, quod Pater est, Filium in eo *Minorem* esse,
 quod Filius est.—Patri *subiectus* est (Filius) ut *Autori.*
De Synod.

‡ Filium *innascibilem* confiteri *impiissimum* est : jam enim
 non erit *Deus unus*, quia Deum unum prædicari *natura*
 unius *innascibilis* Dei exigit—cum idcirco *Deus unus* sit,
 cum *Pater* Deus sit ; & *Filius* Dei Deus sit : quia *innasci-*
 bilitas sola penes *unum* sit—respuit erga *innascibilem*
 filium prædicari *fides sancta*, ut per *unum innascibilem Deum*
unum prædicet. *Nil. ibid.* And our learn’d Bishop *Pearson*
 well observes to this Purpose, “ we must not so far endea-
 “ your to involve ourselves in the Darkness of this Mystery,

“ for if so, there will no longer be *one God*,
 “ because the Doctrine of the *Unity of God* is
 “ founded necessarily in the Nature of *one unori-*
 “ *ginated God.*—There is therefore but *one God*,
 “ seeing it is the *Father* who is (absolutely) *God*,
 “ and the *Son* is *God of God*, because there is
 “ but *one unoriginated Person*—The Holy Ca-
 “ tholic Faith will not therefore allow the *Son*
 “ to be taught to be *unoriginated*, that, by hold-
 “ ing *one unoriginated Person*, it may thereby
 “ teach *one God.*” Nothing can be plainer than
 that *Hilary* thought it *impossible*, and that it was
most impious to confess, that the *Son* was, or might
 be, *unoriginated*, and the *Father*; this was to destroy
 the *Unity of God*, which was necessarily ground-
 ed in the *natural essential Self-Origination* of the
Father only; and this is the undoubted Catholic
 Doctrine of all Antiquity. But in Opposition to
 this Doctrine of the Ancient Church, profess’d
 also by the most eminent *Nicene* and *Postnicene*
 Writers, *Dr. W.*, by a fictitious œconomy of his
 own peculiar Invention, has presum’d to affirm,
 that it was *possible* in the Nature of Things, that
 God the *Father* might have been the *Son*, and
 the *Son* might have been the *Father*. Accord-
 ing to this new and before unheard of Hypothe-

“ as to deny that *Glory* which is clearly due unto the *Fa-*
 “ *ther*; whose *Pre-eminence* undeniably consisteth in this,
 “ that He is *GOD*, not of any other, but of *Himself*; and
 “ that there is no other Person who is *God*, but is *God*
 “ *Of Him*. It is no *Diminution* to the *Son*, to say that he is
 “ *from another*, for his very Name imports as much; but it
 “ were a *Diminution* to the *Father* to speak so of *Him*: And
 “ there must be some *Pre-eminence*, where there is Place for
 “ *Derogation.*” *Expof. of the Creed.* p. 35. edit. 4th. Which
 is directly contrary to *Dr. W’s* Doctrine, that the *Son* might
 have been the *Father*, and so not of *Him*; and the *Father*
 Himself might have acted the *Ministerial* Part, and so not
 have had the *Pre-eminence* of being *God of Himself*.

sis, there is not only no *Essential* or real Distinction, in *Nature* and *natural Powers*, between the Persons of the Father and the Son; but the *one God and Father of all, who is above all*, and the *God of the Son Himself*, might have been the *Son*, acted the *ministerial Part*, and in all Things have been Obedient and Subject to the *Will* and *Commands* of the *Son*, as his *Father and God*. This is telling the World, that the primary fundamental Article both of natural and reveal'd Religion, the *Unity of God*, has no Foundation; and instead of the *one God of Nature and Scripture*, is setting up a worse than Heathen System of *three* fictitious, and equally *Supreme*, Deities; who by Agreement amongst themselves go by different *Names*, without any real Difference or Subordination of *Nature, Power* or *Authority*, all being, in themselves, and in their *Natures*, equally self-existent, independent, or underiv'd. He has pretended to alledge *Scripture, Reason*, and *Antiquity*, for this impious Hypothesis, and he has been confuted, over and over, from every one of them; from above a thousand plain and express Texts of *Scripture*; from the most self-evident and demonstrative Principles of *Reason*; and from the unanimous Suffrage of all *Antiquity*. He never was able to produce so much as one single Text of *Scripture*, but what proves any thing else as much as his Notion; nor so much as one single Testimony of *Antiquity*, for three Hundred Years and more, that gives the least Countenance to it; nor cou'd he ever shew, that it was not contradictory (as evidently contradictory as *Transubstantiation* itself) to the most demonstrative Principles of *Reason*: So that, all Things consider'd, the whole of his Scheme cannot but appear a monstrous System of the worst Heresies mix'd and confounded

confounded together, destructive of all *Science* and *Religion*, and necessarily ending in *Atheism*.

He may well be afraid of *Scripture-Creeds*, *Tests*, and *Confessions*, i. e. Forms of Faith drawn up in the Words of Scripture; and is so far consistent, as not to plead in their Favour (p. 210—215.) these being as opposite to his Notion as Light is to Dark-ness. What he wants is a *complete Authority* (p. 196.) to send out *Anathemas* &c. against his Opponents, and by human Power to lay waste the Christian Faith, and drive all true Believers out of the Church. But as the *Wrath of Man worketh not the Righteousness of God*; so I hope there is so much Light, and Knowledge, and Love too, of true Religion amongst us, that Antichristian Tyranny will never be suffer'd to invade Christian Liberty and Truth, which happily prevail amongst the Members of this Church; and must and will finally prevail, in the utter Destruction of all superstitious and wicked Error.

Hearken to the Charity and Moderation of this Author's *moral* Orthodoxy: "*Theft* and *Murder*" (p. 219.) are Crimes of a different Magnitude, "yet they are equally liable to capital Penalties. "As to *Heresies* of such a Kind, they may be "greater Sins than either in God's Sight: but it "is not SO Necessary for a State to take Cogni- "zance of them, unless they break in upon civil "Peace." This is sufficient to shew how civil he would be to Heretics, if he had but the *competent Authority* which he speaks of. He wou'd not punish them *capitally*, because, tho he may think them to be worse than *Thieves* and *Murderers*, it is not SO necessary for a State to punish them as they do *Thieves* and *Murderers*. But as there is no End or Bounds in the Tyranny of Superstition, shou'd it be thought *expedient*, and for the *Good* of the Church, tho not absolutely *necessary*, I am afraid
he

he wou'd encourage, if not help to the pious Work of cutting those off (with the civil Sword) who trouble him, in their bearing Testimony to the Doctrine of Scripture against his Notion. He plainly supposes and intimates it to be necessary for the State [imagining himself, one would think, to be in *Spain* or *Italy*] to take Cognizance of them, as Criminals of the worst Sort; but, like a true *Inquisitor*, desires them not to hurt them, at least *not to shed Blood*; because, it is not SO necessary in their Case, as in the Case of *Thieves* and *Murderers*. How far he wou'd have the State go with these *Confessors*, he does not say; he is afraid of directly calling upon the secular Arm to punish them; and softly says, "that a Christian Divine may desire, that such Offenders may rather live to repent than suffer *Death*, or any *civil Penalties*." (p. 218.) Yet, on the other Hand, he is as cautious of absolutely exempting them from the Cognizance of the Civil Power; without some Degree of which, Church-censures would not be effectual enough to ruin them.

In his sixth Chapter he undertakes to shew the Judgment of the Primitive Churches, in relation to the Necessity of believing the Doctrine of the Trinity. To this Purpose he says (p. 223.) "The Doctrine of the Trinity, *implicit* or *express*, always made an Article of the antient Creeds." Who doubts it? But why *implicit* or *express*? Did not all the ancient Creeds *expressly* declare the Scripture-doctrine of the Trinity; the Doctrine of God (in most of the Creeds, *the one God*) the Father Almighty [*ὁ παντοκράτωρ*, Supreme over all] of his only [or only-begotten] Son Jesus Christ our Lord; and of the Holy Spirit, &c. This is the Doctrine of the Trinity which we hold; not *imply'd*, but *expressly* set forth in the primitive baptismal Creeds. But what has this to do with *Dr. W's* Trinity? Nothing like

like that is express'd in any of them. Therefore the Word *implicit* is to make Room for Art, to bring in his Notion. He wou'd have it thought, that tho his Doctrine of the Trinity is not *express'd*, yet that it is *imply'd* in the ancient Creeds. We are contented with what is *express'd* in the Creeds, as being the Forms and Expressions of *Scripture*; however, we will be so fair as to allow of his Notion, if it be really *imply'd* in them. How does he prove it to be *imply'd* then? Why thus (p. 225.)

“ in the Creeds we profess to believe in God the
 “ Father, the Son, and Holy Ghost: this (adds
 “ he) is declaring the sacred three to be the *one*
 “ God—it carries in it a Confession of the three
 “ divine Persons being the *one true God of Chri-*
 “ *stians*” (p. 225.) Q. E. D. Notably prov'd of a
 School-Doctor. But let us hear how St. Paul under-
 stands the Words; he says, *one Spirit—one Lord—*
One God and Father of all, who is above all. Here,
 not the *three* divine Persons, but *one* of the divine
 Persons, the *Father* only, is declar'd to be the
one true God of Christians; as the same Apostle
 says in another Place: *to us (Christians) there is but*
one God, even the Father. And farther, that Dr. W's.
 Doctrine of the Trinity is *imply'd* in the ancient
 Creeds we not only cannot see, but we certainly
 know that it is not; because it was the unanimous
 Sense of the ancient Church, who form'd and us'd
 these Creeds, that the *one true God of Christians*
 was that Person, whom the Scripture stiles, in Con-
 tradistinction to his *Son* and *Spirit*, the *one God and*
Father of all. Accordingly, in almost all the Creeds
 (agreeably to the *Nicene*) the first Article was, *I*
believe in one God, the Father Almighty: the Father
 only being always profess'd to be *the one God*, in
 Distinction to his *Son* and *Spirit*, never so call'd
 either in any antient Creed, or by any antient Ca-
 tholic Writer whatsoever. So that if the Words

imply

imply the three divine Persons to be the *one God* in the Creeds, they *imply* them to be the *one God, the Father Almighty*. The Creeds therefore *expressly* and *implicitly*, plainly and undeniably, teach no other than the Scripture-Doctrine of the Trinity; viz. *one Spirit—one Lord—one God and Father of all, who is above all* (*Ephes. 4. 4, 5, 6.*) and the *one God of Christians*, is declar'd in these express Words of the same Apostle cited above, *to us* (Christians) *there is but one God, even the Father, of whom are all Things* (*1 Cor. 8. 6.*) and this is spoken in direct Contradistinction to Jesus Christ, whom the Apostle there stiles the *one Lord*, by (thro') *whom are all Things*. This is St. Paul's Trinity and Unity, and it is ours, whom the Dr. civilly calls *Heretics*: Let him make his own Doctrine out of it if he can, and we shall no longer disagree.

Having done with Proof by *Implication*, he mentions (p. 230.) an ancient Creed of *Cyril of Jerusalem*, which is *express* for the Divinity of God the Son; it stiles him “*true God, begotten of the Father before all Worlds, by whom all Things were made.*” Whether this Creed of *Cyril* be older than the fourth Century, may be question'd; however there is good Reason to think, that the Words [*Θεὸν ἀληθινόν*] *true God*, were inserted out of the *Nicene Creed*; because they are not to be found in any Creed of the three first Centuries, tho in some of them Christ is stil'd God. *Cyril* was one of the most moderate of the *Athanasians*; and he expresses his Faith, and the first Article of all the antient Creeds, very clearly and fully, that *the one God of Christians was God the Father only*, in Contradistinction to the *Son*. His Words are, * “*We ought not only to believe in*

* Οὐ γὰρ δεῖ μόνον εἰς ἓνα Θεὸν πνεύειν, ἀλλὰ καὶ τὸν πατέρα τῶν ὄντων εἶναι τὸ μονογενῆς, κρείττος δὲ ἡμῶν Ἰησοῦ Χριστοῦ, μετ' εὐσεβείας καταδεχόμεθα. *Cateches. 7.*

“ *the one God* ; but we also piously confess him to
 “ be the *Father* of his only-begotten (Son) and
 “ our Lord Jesus Christ.” And he immediately ob-
 serves, that *Christians differ from Jews in this, that*
the Jews acknowledge there is but one God, but do
not, with Christians, confess him to be the Father of
our Lord Jesus Christ. Yet Cyril held the Son to
 be true God, and consubstantial with the Father ; but
 did not infer from either, that he was *the one God*
of Christians, the one supreme God, or equal to the
Father. Being consubstantial (he knew) imply’d no
 such Thing, nor was so understood by the Council
 of Nice ; and that the Son might be true God, and
 yet there be, to us Christians, *but one God, even the*
Father of whom are all Things, was plain to him for
 this Reason, because the Son was not *the one God,* but
the one Lord, by whom are all Things : being *the*
one God, of whom are all Things, denoted the Su-
 premacy of the Father ; and being *the one Lord,*
 by whom are all Things, denoted the Subordination
 of the Son to him who alone was *the one God and*
Father of all, who is above all. Thus his own Au-
 thor, an *Athanasian* too, is clear and strong
 against his Doctrine of the Trinity. And the
 Learned *Dr. Spencer* well explains the Text (1 Cor.
 8. 6.) to this purpose ; * “ Under the New Testa-
 “ ment, the Title of *King* and *Lord* is eminently
 “ ascribed to Christ, that instead of the *Gods* and
 “ *Lords* of the Gentiles, all might learn to wor-
 “ ship *one God, the Father of all ; and one Lord,*
 “ *Jesus Christ.*”

* Sub novo testamento nomen Regis & Domini Christo
 signanter tribuitur, ut omnes, Diis & Dominis Ethnicorum ad
 crucem aut potius inferos amandatis, *unum Deum, Patrem om-*
nium, & unum Dominum, Jesum Christum, venerari discerent.
De Leg. Heb. lib. 1. c. 6. p. 253.

The *Dr.* next observes, that *Irenæus* in explaining the Rule of Truth says, * “ There is *one God Almighty*, who created all Things By his Word—adding, that he made all Things By his Word and Spirit.” This *one God Almighty*, *Irenæus*, in the Place, says, is the *Father of our Lord Jesus Christ*.

Now what is this to *Dr. W’s* Purpose? He says, it “ *intimates* the real and proper Divinity of “ the *Son and Holy Ghost*.” But it does not *intimate*, but *express* the *Supreme Divinity* of the *one God, the Father Almighty*. And who deny the *real and proper Divinity* of the *Son*, but they who either make Him † *the Substance of the Father*, the *same individual God* with the *Father*; or another distinct, ‡ *necessarily-existent, acting Substance*, and *Supreme God*? The true and proper Divinity of the *Son* subordinate to the *Father*, as declar’d in Scripture, and by the Suffrage of the primitive Church, is what we have been pleading for, and vindicating these twenty Years against *Dr. W.* and the modern Impugners of it. We believe, and constantly teach, that *Christ is God*, as being the only-begotten *Son of the one God, the Father Almighty*, profess’d in all the antient Creeds: and can any Thing be plainer than that, to shew that *Christ, the Word and Son of God*, is not the *one God Almighty*, mention’d in *Irenæus’s* Rule of Faith; it is there said, that the *one God Almighty* created all Things by his Word, and by his Spirit? Are not the *Word and Spirit* the *Ministring and subordinate Agents*, the || *Hands* (or

* *Iren. adv. Hæres. lib. 1. c. 22. p. 98. edit. Massuet.*

† *Dr. Waterland’s first Def. p. 379, 380.*

‡ See his 2d Def. p. 175, 366.

|| τῷ θεῷ χεῖρ [ὁ υἱός] — ὑπεργῶσα τῷ θελήματι τοῦ θεοῦ καὶ πατρὸς. *Iren. lib. 5. c. 5.* See a full Account of the Sense of the Antients in this Point, in *Annotat. ad Novat. p. 324, 325. Edit. Jackson.*

instrumental Agents) as he with others of the Ancients call them, by whom the one God, the Father Almighty, made and governs all Things? Here then is indeed the Doctrine of the Trinity fully express'd, but it is the Scripture-Trinity, and such as is directly opposite to *Dr. W's* Trinity. I pity his next Observation, as I suppose his Adherents will be ashamed of it: he was to shew, from the Antient Creeds, his Doctrine of the three divine Persons being *one God*; and having shewn nothing more, than that the Son is stiled or intimated to be God, but in express Distinction to *the one God, the Father Almighty*, and in Subordination to him; and not being able to shew, that the Holy Ghost is ever so much as barely stil'd *God*; therefore, left in the Account he shou'd be oblig'd to drop the Divinity of the *Spirit*, he observes very acutely (p. 231.) “ * there is a Creed in *Tertullian* fully “ expressing the Divinity of God the Son, and “ [N. B.] *obliquely intimating* the Divinity of the “ Holy Ghost.” This is Demonstration indeed; the Creed *obliquely intimates* the Divinity of the Holy Ghost; what Need of any farther Proof? But this happens to be a most unlucky Observation for the *Dr.* because it undeniably shews, that *Tertullian* knew that the Holy Ghost was never stiled God in any ancient Creed. For his own Doctrine, that the *Spirit* was *God*, as being a *consubstantial Part* of the Substance of *the one God the Father*, was, he owns, a Doctrine, which he had just then learned † of the *Paraclete* of the *Montanists*; but he never pretends or intimates it to have

* *Adv. Prax. c. 2.*

† Nos enim——maxime *Paracleti* non hominum discipuli duos quidem definimus, Patrem & Filium, & JAM tres cum Spiritu Sancto, secundum rationem Oeconomix [scil. unius substantix in tribus cohærentibus, *adv. Prax. c. 12.*] quæ facit numerum, *adv. Prax. c. 13.*

been the Doctrine of the catholic Church : nay he owns that the Catholics charg'd his new Doctrine with * *Tritheism*. Therefore *Tertullian*, tho', when a *Montanist*, he stil'd the Holy Spirit *God*, which no Ancient had done before him, yet he wou'd not so far innovate, as to assert it as a Part of the Christian Faith deliver'd in any Creed, but defend-ed his Notion as a Part of his *Montanism* ; so that nothing in Nature cou'd ever be more opposite to the *Dr's*. Purpose and Doctrine, than his own Observation in this Place.

In Truth, all the ancient Creeds are as full and express against *Dr. W's*. Doctrine of the Trinity, as if they had been made on purpose in Opposition to it: and of all Things, I thought he might have been so prudent at least, as not to have appeal'd to the Creeds of the ancient Church, than which, next to Scripture, we desire no stronger Proof against his Notion.

Having try'd what he can do with genuine Creeds, he next presents his Reader (p. 234.) with one which is *spurious*, the famous romantic Creed which † *Gregory of Neocæsarea* is said to have receiv'd by Revelation from *the Virgin Mary*, who sent it him by *St. John*. Had there really been any such Creed in the Time of *Gregory of Neocæsarea*, *Eusebius of Cæsarea*, in whose Time *Gregory* flourish'd, most probably wou'd have known it, and made mention of it. *Jerome*, at least, wou'd have taken Notice of it, had he known it to have been *Gregory's*. The Stile of it shews it not to be older than the fourth Century ; and some Parts of it favour of being later than the Council of *Nice*,

† *Simplices quique, quæ major semper credentium pars, — duos & tres JAM jactitant a nobis prædicari, se vero unius Dei cultores præsumunt. ibid. c. 3.*

† See *Greg. Nyss. in laude Greg. Thaum. p. 378. Nicephor. Hist. Eccles. lib. 6. c. 17. Ruffin. Eccles. Hist. Euseb. lib. 7. c. 25:*

tho' the [*ὁμοούσιος*] *Consubstantiality* is not mention'd in it. Even in this creed the Holy Ghost is not stil'd *God*; and the Son is represented as the Person (*ἐν ᾧ*) by whom (so the Words ought to be render'd) is manifested *God the Father, who is above all, and in all*. It contradicts the Council of *Nice* in one Point, by calling the Son [*αἰδῖος αἰδῖς*] *eternal of eternal*; the Council of *Nice*, on the contrary, anathematizing those, who affirm † that the Son was not existent before he was begotten; they believing him not to be an *eternal Son*, but the *eternal* [*λόγος ἐνδιάθετος*] *Word or Reason* existing in the Father, before he was begotten of or from him. However, let the *Dr.* make the best of this Creed likewise; neither the *Consubstantiality* or *Coequality* of the Son and Spirit with the Father are express'd, or imply'd, in it, (tho the contrary are) nor are the three divine Persons said, or intimated, to be *one God, the one God of Christians*; on the other Hand, the Father only is stil'd *God, who is above all, and in all*.

I shall, therefore, on the Head of Creeds, readily agree to what he says (p. 237) “ that the Creeds “ are to be interpreted according to the Mind “ of the Church; and the Mind of the Church is “ to be learned, chiefly, from the Writings of “ the Fathers.” We have already experienc'd his Proficiency, and Skill in explaining the Creeds; now let us see what he'll make of the Fathers. As just before he palm'd a forg'd Creed upon us, so now he brings a Parcel of false and insufficient Witnesses, for Evidence of the Sense of the ancient Church: And, instead of proving his Doctrine to be the Doctrine of the ancient *Antenicene* Church,

† Πεὶν γεννηθῶαι ἐκ ἧν. *Anathem. Concil. Nic.* the Council's Opinion was, as *Eusebius* tells us: Πεὶν ἐνεργεία γεννηθῶαι, δυνάμει ᾧ ἐν τῷ πατρὶ ἀγεννήτως. *Epist. Euseb. apud Theodoret. Hist. lib. 1. c. 12. & Socrat. lib. 1. c. 8.*

from the primitive Catholic Writers of that Church, he gives us Scraps from *Postnicene* Writers, engag'd to support Innovations made in the Faith of the ancient Church; such as *Atbanafius*, *Gregory Nyffen*, *Hilary*, *Ruffinus*, *Fulgentius*, &c. This Procedure, therefore, is very unfair; and his Evidence for the Doctrine of the ancient *Antenicene* Church deserves no more Credit, than that of *Arius* or *Eunomius* for the Doctrine of the *Nicene* Church. How incompetent his Witnesses are I shall give a Specimen in the famousst of them, *Atbanafius*.
 * *Arius* taught that *the Son subsisted by the Will of the Father*, as the Doctrine of the ancient Church; *Atbanafius* replies to the *Arians* very wisely, † *let them tell us from whom of the primitive Saints they learn'd this Doctrine, that the Son subsisted by the Will of the Father*. This shews how little *Atbanafius* was acquainted with the Writings of the primitive Saints, or the Doctrine of the primitive Church; in which there is not any Doctrine more expressly and unanimously taught than this, that the *Son* was begotten and subsisted ‡ *by the Will of the Father*. The *Arians*, on the contrary, might very well have ask'd *Atbanafius*, from what primitive Saint, or Writer, he had been taught his novel Doctrine of the *Son's* deriving his Subsistence, not from the *Will*, but from the *Nature* of the *Father*; and he must have been silent, or ashamed. After all, the Sum of *Dr. W's*. Evidence, from his *Postnicene* Writers, amounts to no

* Ὑπῆρξε [ὁ υἱὸς] θελήσει παρ' ὧσα. *Thal. Arii apud Athan. de Synod. Arim. & Seleuc. vid. & Epist. Arii apud Theodoret.*

† Ἐπέλωσαν ἡμῖν—παρ' ἑνῶν ἢ ἀγίων ἀπόστολων συμπερορήκασιν—τὸ—θεληματι. *De Decret. Synod. Nic.*

‡ If any one has a Mind to see the concurrent Sense of Antiquity laid together in Respect of this Doctrine, he may consult the Notes which are added at the End of *Novatian*, publish'd by *Mr. Jackson*, p. 373—379.

|| *Vid. adv. Arian. Orat. 4. p. 300. edit. Paris.*

more than to prove (p. 238—240) the Son to be *God* (which is not deny'd) because the *Father* is *God*, which is no Proof at all: that the Name of *Father* implies a *Son*; yes it implies all Mankind to be his *Sons*, because he is the *Father of all*; and he farther pretends, that in their Opinion (tho they do not say so much) “ the Son must be “ allow'd to be of the same Nature with the Fa- “ ther, and EQUAL in all essential Perfections.” That these Writers shou'd hold the *Consubstantiality* is no wonder; and tho *Hilary*, with the other *Athanasians*, profess'd it, he was far from allowing the Son to be *equal to the Father in all essential Perfections*. What thinks he of *Hilary's* Saying, * “ herein, more especially, the Son is not compar'd “ or equall'd to the Father, as being *subject* to him “ by a *Submission of Obedience*——as being SENT “ by him; as *receiving every Thing* from him, “ and, in all Things, *obeying the Will* of him that “ SENT him”——adding, “ that the Son is *Sub- “ ject* to the Father by the *Nativity of his Na- “ ture*——again, is *subject* to the Father as the “ *Original* of his Existence.” Now was not *Hilary* a very proper *Postnicene* Writer for Dr. *W.* to alledge amongst others for his Notion, that *the Son is equal to the Father in all essential Perfections*? cou'd he have produc'd a Writer, even an *Antenicene* Writer, more strongly denying the *Equality* both of *Nature* and *Perfections*? *Fulgentius* and *Gregory Nyssen* speak more to this Purpose; but they are not only Writers of Lesser

* In eo quidem maxime non comparatur nec coæquatur Filius Patri, dum *subditus per obedientie obsequelam* est——dum *mittitur*, dum *accipit*, dum in omnibus *voluntati* ejus, qui *se misit*, obsequitur. *Hil. de Synod.*

Subjectum alterum alteri *nativitate nature*. Patrem in eo *majorem* esse quod *Pater* est, Filium in eo *minorem* esse quod *Filius* est ——Patri *subjectus* est ut *autori*. *Ibid.*

Note, but the latter especially is a *Tritheist*, as the learn'd † *Dr. Cudworth* hath observ'd.

Besides, I would ask, with Respect to the two last, who seem to have thought that every Thing, or Perfection, belonging to the Father belong'd equally to the Son, I wou'd ask, whether these Writers thought the *Nature* or *Substance* of God the Father was *unoriginated*, or not ; and so, whether the *essential Perfections* of the Father were not all, with his *Essence* or *Substance*, *unoriginated* likewise ; if they are, whether they thought, or with what Reason they thought, the *Son* to be of the *same essential*, i. e. *unoriginated Nature* and *Perfections* with the Father. But if the *Nature* and *Perfections* of the *Son* were both *originated* from the *Father*, as they durst not deny that they were ; it follows that they cou'd neither be the *same*, or absolutely *equal*. The Thing is, the *Postnicenes*, talking of the Generation of the Son of God after the manner of *Humane Generation*, to which it wou'd admit of no Similitude or Comparison, run themselves into the most gross Absurdities and Impieties. The *Antenicenes* avoided all Offence, by taking care not to define the metaphysical Nature or Substance of the Son of God, and by asserting his Subordination, and the *Supremacy* of God the Father. One Passage from one of these Writers wou'd have more Authority and Weight in shewing the Sense of the ancient Church, than all the *Postnicenes* he has cited. But the *Dr.* having burned his Fingers sufficiently by meddling with them heretofore, it was but prudent in him, to be cautious of referring to them any more. However he ventures upon two Passages (*p.* 241, 243.) one of *Dionysius of Alexandria* cited by *Athanasius*, and the other of *Novatian*. But what

† *Intellect. System*, *p.* 603, 604.

does *Dionysius* say in the Place refer'd to, in which he is apologizing for some Expressions which he was charg'd to have us'd, and so is to say the most he can for Himself? Does he say that he ever taught the *Son* to be *the one God, the Supreme God, or equal* to the *Father*? Nothing like it: all that he says is, “ that the *Son* is [*αἰώνιος*] *eternal*, or “ before the *World*——that he is *inseparable* from “ the *Father*——and that having been charg'd “ with making *God* the *Creator* of *Christ*—— “ he says that having before stil'd him *Father*, he “ included the *Son* in Him.” In which Passage he does not deny that he made the *Son* a *Creature* at all, but intimates only that he cou'd not be suppos'd, to make him a *Creature* like the rest of the *Creatures*, because he thought him to be always *in the Father*. Now this is an evasive Apology; and his real Thoughts seem to have been, that the *Son* was always *in the Father*, as being the [*λόγος ἐνδιάθετος*] *internal Word* or *Reason* of *God*; but begotten *out of the Father*, as *Light from Light*, into a distinct real Person; and this *Generation* of the *Son*, by which he was a distinct subsisting Person, he had call'd a *Creation*, and in this respect made *Christ* a *Creature*, as he was accus'd of doing by the *Sabellians*. That this was his real Sentiment and Doctrine we learn from an unquestionable Witness, *Basil a Postnicene* and *Athanasian*, but a fair Writer; he tells us, that having read the Writings of this *Dionysius*, he did not * like several Things, that were in them; that he † thought him one, who laid the Seeds of the *Anomæan Opinion*; and that with respect to the *Consubstantiality*, he was ‡ *faltering and unconstant*, sometime holding it, and other Times rejecting it: more particularly, that he held

* *Bas. Epist.* 41.† *Ibid.*‡ *Ibid.*

“ * the Father and Son to be not only *distinct*
 “ Persons, but of *different Substance*; and that the
 “ Son was *inferior* in Power and Glory to the Fa-
 “ ther.—And besides this, he spoke very un-
 “ becoming Words concerning the Spirit; not
 “ allowing him *divine Worship*, but depressing
 “ him into the Number of *created* and *ministring*
 “ Beings.” And † *Athanasius*, in his Apology for
 him, owns, that he did indeed use such Kind of
 Expressions. And ‖ *Photius*, another unsuspected
 Evidence, layeth the same Charge against him
 that *Basil* had done. ‡ *Gennadius*, another *Athana-*
nasian, does the same; and observes with *Basil*,
 that the *Arians* deriv'd their Notions from him.

As to *Novatian*, his other Author, his Writings
 are extant, on which Account Dr. *W.* should not
 have presum'd to have alledg'd him for his Notion,
 because the Reader, with his own Eyes, may see,
 that the whole most excellent Book of that ancient
 Writer is most full and exprefs against his Doc-
 trine of the Trinity, in Agreement with all the
 Remains of primitive Antiquity. He gives, in his
 last Chapter, the Sum of all his precedent Doctrine
 concerning God the Father, and the Son; and in
 this Chapter, the entire Doctrine of the primitive
 Church is so fully and clearly contain'd, concern-
 ing the *Supremacy* of the *Father*, as being alone
the one God without compare or equal, and the
Subordination and *Subjection* of the Son to him, as
 deriv'd from him *by his Will*, and as having *receiv'd*
 all his divine Power from him, and being *constituted*

|| Οὐκ ἐτερόληθα μόνον ὑποστάσεων τίθεσθαι, ἀλλὰ καὶ εἰσίας δια-
 φοράν, καὶ δυνάμειως ὕψισιν καὶ δόξης παρελλαγῶν—περὶ δὲ
 ταῦτοις, περὶ τοῦ πνεύματος ἀφῆκε φωνὰς ἡκιστα περιπέσας τῷ πνεύ-
 ματι, τὴν περσकुन्νεμένης αὐτὸ θεότητῃ ἐξοείζων, καὶ κάτω πε-
 τῆ κτιστῆ καὶ λειτουργῶ φύσει συναειθμῶν, *ibid.*

† *De Sentent. Dionys. Sect. 4.*

|| *Cod. 232.* ‡ *Lib. de Eccles. Dogmat. c. 4.*

by him the *Lord* and *Head* of every Creature, but himself, with every Creature thus put under him, still *subject* to his Father, who is thereby declar'd to be the *one and only true God*. * This Doctrine of the primitive Church is so amply and excellently set forth by *Novatian*, as not only to deserve the most serious Attention and Consideration of every Christian, but to be alone sufficient to end all Disputes concerning the Doctrine of the Trinity.

* Est ergo DEUS PATER omnium institutor & creator, SOLUS originem nesciens, invisibilis, immensus, immortalis, æternus, UNUS DEUS, cujus neq; magnitudini, neq; majestati, neq; virtuti, quicquam non dixerim præferri, sed nec comparari potest. Ex quo, QUANDO ipse VOLUIT, sermo Filius natus est.—Quin & Pater illum etiam *præcedit*, quod necesse est *prior* sit, qua Pater sit: quoniam antecedar necesse est eum qui habet originem, ille qui originem nescit. Simul ut hic *minor* sit, dum *in illo* esse se scit, habens originem quia nascitur.—Deus utiq; procedens *ex Deo* secundam Personam efficiens, sed non eripiens illud PATRI, quod UNUS est DEUS. Si enim natus non fuisset, innatus *comparatus* cum eo qui est innatus, ÆQUATIONE in utroq; ostensa duos faceret innatos, & ideo duos faceret Deos.—ÆQUALES inventi duos Deos merito reddidissent.—si invisibilis fuisset, cum invisibili collatus PAR expressus duos invisibiles ostendisset, & ideo duos comprobasset & Deos. Si incomprehensibilis, si & cætera quæcunq; sunt Patris, merito, dicimus, duorum Deorum, quam isti consingunt, controversiam suscitasset.—Unus est omnium rerum & principium & caput.—Filius autem nihil ex arbitrio suo gerit, nec ex consilio suo facit, nec a se venit, sed imperiis paternis omnibus & præceptis obedit, ut quamvis probet illum nativitas Filium, tamen morigera obedientia adferat illum paternæ VOLUNTATIS, ex quo est, MINISTRUM: ita dum se Patri in omnibus obtemperantem reddit, quamvis sit & Deus, UNUM tamen DEUM PATREM de obedientia sua ostendit, ex quo & originem traxit.—Deus solus Pater est, qui extra originem est.—Unus Deus ostenditur *verus & æternus*, Pater.—Deus quidem ostenditur Filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus UNUS DEUS Pater probatur.—Filius autem cæterorum omnium Deus sit, quoniam omnibus illum Deus Pater præposuit quem genuit: ita mediator Dei & hominum Christus Jesus.—concoris Patri SUO DEO inventus, UNUM & SOLUM & VERUM DEUM, PATREM SUUM.—approbavit: *Novat. c. 31. edit. Jackson.*

To conclude this Head of the Doctrine of the ancient Church; as nothing is more certain and evident, than that the ancient Church never taught the Doctrine of three equal, supreme, divine Persons of the same essential Perfections, or that God the Father, the Son, and Holy Ghost, are the *only true God, or the same God*; or that the Son and Spirit, are each distinctly, as well as the Father, *the one God, the Maker and Creator of all Things*; so on the contrary, the ancient Church always, and every where, taught, that there is but *one God* supreme over all, even over the *Son and Spirit*, viz. the *Father*; that the *Son and Spirit* were derived from the *Father*, as the original Cause of all, by his *Power, Will and free Pleasure*; that they are the inferior ministerial Agents, *By whom* he made the World; and that in the Creation of the World, and in all the Dispensations of Divine Providence, they *always* acted by his *Authority*, and in *Obedience* to his *Will*; and that thus the *Father* being their *Lord and God*, there is and can be but *One God*. Our own learned Bishop *Pearson*, and Bishop *Bull*, both own, that the ancient Church placed the *Unity* in the *unoriginated* Supremacy of God the Father. I take no Notice that the primitive Fathers never stil'd the Holy Ghost *God or Lord*, that being a Matter of no great Moment, the Holy Ghost being truly a *divine Person*: nor do I take Notice that they did not scruple saying, the *Son and Spirit* were *created*, and *Creatures*, tho' all other inferior *Creatures* were created *By them*: * this is most unquestionable of the most learned and eminent of the Ancients, *Clemens Alexandrinus, Tertullian*, the great *Origen* (whose Orthodoxy

* Vid. Dissert. prev. ad Novat. p. 47—51. edit. Jackson. πρωτόκτιστος Clem. Alex. Strom. p. 591. vid. Phot. Cod. 109. τέλειον τέλεις δημιουργημα. Euseb. Dem. Evang. lib. 4. c. 2.

never was suspected, or call'd in Question, even by his Enemies in his own Time, and whom Dr. *W.* allows to be undoubtedly Orthodox) *Dionysius of Alexandria*, *Theognostus* of the same Place, and *Gregory of Neocæsarea*, all *Origen's* Scholars, to which we may add, the most learned *Eusebius of Cæsarea*; and this they chiefly concluded from three Texts of Scripture, viz. *Prov.* 8. 22. 1 *John* 1. 3. *Coloss.* 1. 15. But they plac'd the œconomy of the Trinity where the Scriptures place it; not in philosophical Notions of *Nature*, *Essence*, and *Substance*, but in the *Subordination* of the *Son* and *Spirit* to the only true God the Father supreme over all, in *Power*, *Authority*, *Dominion*, and *Worship*. As the Father alone was supreme by unoriginated Power and Authority, so he was the supreme and ultimate Object of Worship; and all *Prayers* and *Praises*, offer'd thro' the *Son* and *Spirit*, finally terminated in his Person, who is *above all, and in all, and thro' all*. If this was duely and piously consider'd, there wou'd be no Controversy about the Doctrine of the Trinity; all Scholastic Metaphysical Notions, which ought never to enter into religious *Faith* or *Worship*, wou'd give Way to the plain Scripture-doctrine; and the Christian Church would be deliver'd from many gross and pestilent Errors.

Next Dr. *W.* (p. 246—355) gives his Reader a long Detail of old Heretics, condemn'd by the primitive Church, which, had I been in his Case, I wou'd not have said one Word about, because by plain Implication and Consequence, the Scholastic Trinitarian Notion is a Compound of all the first six Heresies, with the Addition of a seventh, worse than any of them. As to the seventh, mention'd by the Dr., he did not consider, that *Arius* flourish'd in the fourth Century, and so is not to be reckon'd amongst those, whose Opinions were censur'd by the ancient Church, that

that being always meant of the pure uncorrupt *Antenicene* Church, which never condemn'd his Doctrine.

The Notions of all the Heretics which he recites, viz. *Cerintbus*, *Ebion*, *Theodotus*, *Artemon*, *Beryllus*, *Paul of Samosata*, co-incided, and are known better by the Names of *Sabellianism* and *Socinianism*; but *Tritheism* (our Author's darling Notion) was too bad for any of these Heretics to hold. And that Dr. *W's* and the modern *Trinitarian* Doctrine is made up of *Socinianism*, *Sabellianism*, and *Tritheism*, is most evident. The modern Scholastic *Trinitarians* consist of two Sects; one of which holds that the *Father Son* and *Spirit* are the *same individual Nature, Essence and Substance*, the *same numerical Being or Agent, the same God*, distinguish'd only * *modally or nominally*, by the Appellations of *Father, Son, and Spirit*. This Sect I take to be the most numerous Part of these *Trinitarians*: and this was the Heresy of *Beryllus*, and † *Paul of Samosata*, and *Sabellius*, who, as *Eusebius* tells us, was condemned for an *impious* Heretic, for daring to affirm Christ the Son of God to be || *God supreme over all*, which was the peculiar and essential Character of God *the Father*. They holding the Son to have no Divinity but of *the one supreme God*, i. e. the Father, deny'd virtually that he had any *Divinity of his own* [θεότητα ἰδίαν] any distinct

* Addo ego personam sine essentia concipi non posse, nisi statueris personam in divinis nihil aliud esse quam merum *τρόπον ὑπάρξεως*, quod plane Sabellianum est. *Bull. Def. F. N. lib. 4. p. 439.*

† Patres, cum Paulus Samosatenus hæreticus pronunciatuſ est, etiam homouſion repudiaverint: quia per hanc *unius essentia* nuncupationem, solitarium atq; unicum sibi esse Patrem & Filium prædicabat. *Hil. de synod.*

|| Ἄυτὸς ὡς ὁ ἐπὶ πάντων Θεὸς· ὁ δὲ τοιμήσαντα φαῖναι τὸν Σαβέλλιον, ἢ ἐκκλησία σὲ θεῶν Ἀθίοις κὶ βλασφήμοις ἐγκατέλεξεν, *Eccles. Theol. lib. 2. c. 4.*

personal Divinity, as * *Eusebius* relates of *Beryllus*. In like manner, these Scholastic Trinitarians, holding that the *Nature* and all the *essential Perfections* of the one God and Father of all are the individual *Nature* and *Perfections* of the Son, &c. and leaving no Distinction of Nature and Attributes between them, do manifestly, with the fore-mention'd Heretics, *Beryllus*, *Sabellius*, and *Paul of Samosata*, deny the Divinity, the personal Divinity of Christ the Son of God. And farther, this Notion, which confounds the Persons of the Father and Son, does also by necessary Consequence make Jesus Christ (with the *Socinians*) a mere Man, in whom God the Father dwells; and by whom he has manifested his Will to Mankind; and thus it coincides with the Heresy of *Ebion*, *Theodotus*, and *Artemon*, who held Jesus Christ to be a mere Man, as the *Socinians* do. So that the modern Notion of the Trinity, which the Popish Schoolmen introduc'd, and chiefly prevails now, is only refining and mixing artfully together, by absurd Metaphysics, the foremention'd Heresies of *Sabellianism* and *Socinianism*.

Another Sect of the modern *Trinitarians*, few in Number in Comparison of the former, maintains with Dr. *W.* that the three divine Persons, *Father*, *Son*, and *Spirit*, are three distinct, independent, necessarily-existent, equally supreme, intelligent Agents; that the Divinity of the Son &c. is a distinct *acting principle*, co-ordinate with the Divinity of God the Father; and has all *essential Perfections* with his Nature or Substance, absolutely equal to, and co-ordinate with those of the Father: and that we may not doubt of their holding *Tritheism*, in the highest and strictest Sense, they say (if Christian Ears can bear such Blasphemy)

that the Son being *Son*, and being *sent* and *appearing* and acting in *Obedience* to the *Will* and *Commands* of God the Father, is not founded in any *natural, essential* or *real* Subordination of the *Son* to the *Father* in *Authority* and *Power*; but in a *meer voluntary Agreement* between the Father and the Son (as being distinctly co-ordinate in Nature and Perfections) to assume amongst Mankind different Names and Characters; for Dr. *W.* has nothing to say, * *why the Son might not have been Father, but that in Fact he is not*—and that there was no *Impossibility* in the Nature of the Thing, but that the Father himself might have acted the ministerial Part. So that according to Dr. *W.*'s Orthodoxy, the Father might have been SENT from Heaven to do the *Will* of the Son, been made *Flesh*, and died in Obedience to the Son his heavenly Father; the Son might have been his God; have given to the Father all Power in Heaven and Earth; and as a reward for becoming Man, made him the *Mediator* between God and Man; exalted him to his own right Hand, and committed the Power of final Judgment to him. All which the Primitive Church declar'd to be most † *absurd, impious, and impossible.*

I 2

This

* *Second Def.* p. 177.

† 'Ου τὸν ποιητὴν τῶν ὄλων ἢ πατέρα—πεφάνθαι πᾶς ὄσις ἐν κἀν μικρὸν νῦν ἔχων, πολμύσει εἰπεῖν. *Justin.* Ἄσεβης. *Concil. Antioch. conc. P. Samosat.* Visus est semper ex auctoritate Patris. *Tertul.* ut merito nec descendat, nec ascendat, [Pater] quoniam ipse omnia & continet & impiet. *Novat.* solus originem nesciens, invisibilis [whom no man hath seen nor can see, 1 *Tim.* 6. 16.] immensus, immortalis. *Idem.* Absurdissime—missus diceretur [Pater] *Augustin.* propter auctoritatem solus Pater non dicitur missus. *Idem.* See all the Passages, and many more to the same Purpose, cited at length in the *Reply to Dr. Waterland's Defense*, p. 9, 18, 59, 64, 78, 128, 132, 136, 137, 138, 141, 142, 145, 148, 149, 151, 157. And *Bishop Bull*; qui Filium proprie dici posse ἀντιθετον, hoc est

This Doctrine is no less *denying* * *the Father and the Son* [denying all real Distinction and Subordination between them] than that which *St. John* calls *Antichrist* (1 Jo. 2. 22.) And this also is that very *Spirit of Antichrist*, which *confesseth not that Jesus Christ is come in the Flesh*. 1 Jo. 4. 3. 2 Jo. 7. For if the *Father*, as *Dr. W.* admits, might have been *incarnate* (had it been so agreed) as well as the *Son*; and if there is no *Possibility*, as all confess, for the *Father* to be *really incarnate*, but only (per assumptas species) by an *assumed Appearance*; it follows hence, that the *Incarnation of the Son*, who is (according to *Dr. W.*) equally as the *Father* the one *God* supreme over all, cannot be *real*, but in *Appearance* only, must be a *mere Manifestation* [whether in a *real* or *phantastical* *Body* only 'tis all one] and nothing more. Accordingly, in his *Explication of Phil. 2. 7.* he says, that *Christ emptied Himself* [ἐκένωσεv ἐαυτὸν, when he was incarnate] in *Appearance*. And farther as his *Notion* stands (if there is any *Consistency* in it) he must believe the *Father* to be as *really incarnate* as the *Son*; because the *Son*, as He affirms, † being *the Substance of the Father*, and therefore the *Substance* of the *Father* being as much *incarnate* as the *Substance* of the *Son*, the *Person* also of the *Father*, which cannot be divided from his *Substance*, is as much *incarnate* as the *Person* of the *Son*. The *Holy Ghost* also must, according to this *Notion*, be *incarnate*, since he makes the *Substance* of the *Father* and *Son* the *Substance* likewise of the *Holy Ghost*: the three

est a seipso Deum, pertinaci studio contendunt: hæc sententia catholico consensui repugnat———piam ac studiosam juventutem seridè hortor, ut a spiritu sibi caveant, ex quo talia profecta fuerint. *Def. Sect. 4. c. 1. Sect. 7, 8.*

* *First Defense*, p. 17.

† *Ibid.* p. 379, 380.

Persons, he says, * *are all one Substance*. So that either Way, and in spite of all his Evasions and Self-contradictions, the Heresy of the Gnostic *Docetæ*, who deny'd the *Reality* of our Lord's *Incarnation* and *Sufferings*, and were condemn'd by *St. John* as *Antichrist*, and always deservedly esteem'd the most infamous of all the old Heretics, stares him full in the Face. In Defense of this wretched Hypothesis it is that he says (*p. 66.*) " I can
 " see no probable Reason why the Church of
 " God shou'd be, as it were, first *put under* the
 " immediate Conduct of the *Father*, then under
 " the *Son*, and last of all under the Holy Ghost—
 " when the Father might as well have had the
 " sole Honour of all ; but upon the Hypothesis
 " which I have hinted." I wou'd be glad to know, who first *put under the Father the immediate Conduct of the Church of God*. We read (*Ephes. i. 17, 22.*) that the God of our Lord *Jesus Christ*, the *Father of Glory*—gave (*Christ*) to be the *Head over all Things to the Church* : and also gave the Holy Ghost to be a *ministring Spirit* to *Christ*, in the same Church. But it wou'd be monstrous to hear or read, that the Church was put *under the Father*, as if he was capable of being put into an *Office*, how high soever, who is *Supreme over all*. The Conduct of the Church therefore is solely the *Father's* by Original supreme Right, *uncommunicated* and *uncommunicable* to Him ; and the *Son* and *Spirit* are declar'd, in Scripture, to be subordinate and ministring Agents to Him in the Government of the Church ; and as the Son receives his Office in the Church, which is *mediatorial*, from the supreme underiv'd Authority of the *Father*, so, if *Dr. W.* will hear *St. Paul*, he must, at the *End*, deliver up this his (*mediatorial*) *Kingdom to God, even the Father*——and the

* *First Defense*, p. 378.

Son also Himself be subject unto Him who put all Things under Him, that God (even the Father, as he had said just before) may be all in all, 1 Cor. 15. 24, 28. Does Dr. W. think it probable or possible for the Father (in order to have the sole Honour of all) to be sent and become incarnate, and to be Mediator between God and Man? What then does he mean by this strange Hypothesis, from which, one wou'd suppose, that either he had never read the Scriptures at all, or not regarded them at all. This is the Hypothesis of the Trinity, so altogether Antichristian, which He holds, and is so zealous to maintain by Church Censures against all who differ from him. This is the Man so free in charging those with Heresy, who adhere to the Scripture-Doctrine of the Trinity; whilst he himself maintains real Heresy shocking in the last Degree, and subversive of the great fundamental Principle both of natural and reveal'd Religion, the Unity of God. Let him clear Himself of this Charge if he can; he has been admonish'd over and over about it, and must not think to clear himself by high Pretenses and big Words; calling his Adversaries Names, and threatening what he wou'd do, if he had a competent Authority. There is in this (I cannot but think) something so presumptuous and infamously assuming in a Man, who is, in his Circumstances, and who is so deservedly above all others, liable to every Censure that is due to the Teachers of false Doctrine, the Deluders of Christians, and the Promoters of Contention, Strife and Division, as is unparallel'd and even amazing. If he is so infatuated with the Love of Antichristian Error, as not to abide the Communion of faithful Christians, the Door is open, and he may, with his deluded Followers, leave that Church, which professeth the Scripture, and the Scripture only, to be
the

the Rule of its Faith; and which has no Concern with his Hypothesis but to condemn it.

Having made this general Remark upon his History of Heresies, there is very little remains worth Notice.

He says (p. 247) “ the Sum of *Cerintbus’s* Heresy was, that *Jesus* and *Christ* were *two Persons*.” This was neither the Sum, nor the grossest Part, of his Heresy. The Sum of his Heresy really was, that having made *Jesus* and *Christ*, or the *Word*, two distinct Agents, or Persons, he separated them at the *Passion*, and affirm’d (as * *Irenæus* assures us) that *Jesus* (only) suffer’d, and rose from the dead, but that *Christ* remain’d impassible. The Sum of his Heresy and the very Essence of it, therefore, consisted in the denying that *Christ* really suffer’d; in his making the Sufferings of *Christ* the Sufferings of a meer man, and denying the [*Μῦθος*] *Word*, or *Christ*, to be passible. This is the Heresy which *Irenæus* every where chargeth him and his Followers with, and very largely confutes up and down in his Writings. There was very good Reason for *Dr. W’s* dropping this principal Part of *Cerintbus’s* Heresy, and instead of it, amusing his Reader about other Points, quite foreign to the Purpose: indeed he wou’d have been much wiser had he drop’d the whole, or said nothing at all of *Cerintbus*; because it is apparent, that *Cerintbus’s* Heresy is the very Image of his own in every Part of it.

Cerintbus, he observes, made *Jesus* (the humane Soul and Body) and *Christ* [the divine *Word*] *two Persons*: very right; in Consequence he did so: and does not *Dr. W.* do the same? Does he not suppose, the humane Soul and Body, or the Man *Jesus*, to be as distinct a Person from the *Word*,

* *Jesum passum esse & resurrexisse; Christum autem impassibilem perseverasse. lib. 1. c. 26. edit. Masfuet.*

the divine Person, as *Cerintbus* did? I defy him to shew any real Difference. *Cerintbus* held the two Persons *united* at the Baptism of Christ, *Dr. W.* holds them *united* about thirty Years before; and what signifies this Difference in a Point of meer Time? Two Agents, or Persons, originally and in Nature, distinct and continuing to exist, are two Agents, and two Persons, whether separate or united; whether united at one Time or at another. So that in *Cerintbus's* Scheme the divine and human Nature, Agent or Person, were as much one Agent or Person at the Baptism of Christ, as, in the *Dr's* Scheme, they were at the Birth of Christ; and are as much two Persons in his Hypothesis, as they were in that of *Cerintbus*.

Again, *Cerintbus* separated *Christ* from *Jesus*, the *divine* from the *human* Person, at the Crucifixion, that the human Person or Man *Jesus* only might *suffer*; the divine Person [*λόγος*] *Word*, or *Christ*, being, by him, thought *impassible*. In like manner, the *Dr.* supposes *Christ*, the divine *Word*, to be *impassible*, and the *meer Man Jesus* only to suffer: he supposes the divine Person to be present only to the *Sufferings* of the meer Man *Jesus*, but not really to partake of them, or to *suffer*, any more than *Cerintbus* did. *Cerintbus* could not see, but, that if the Union continued, *Christ* must suffer, whom he thought *impassible*; and therefore rather chose to separate the divine Person from the Human, than to make it *passible*: *Dr. W.* thinks (more absurdly in my Mind) that the Union might continue, and yet *Christ* not suffer: but both evidently agree in the main Point, which *Irenæus* condemn'd in *Cerintbus* as an Antichristian Heresy, namely, that the *Man Jesus* only suffer'd, and that *Christ*, the *Word*, remain'd *impassible*. And 'tis farther observable, that he makes no Difference in this Heresy, whether the Persons, *Jesus*
and

and Christ were united or not. “ * If (says he) “ they alledge that they are *united*; nevertheless “ they declare that the one only *suffer’d*; and the “ other remain’d *impassible*.”

Had *Cerintbus* allow’d Christ the Word to be *passible*, and to have *really suffer’d*, *Irenæus* wou’d not have charg’d him with Heresy; for he insists upon it as a fundamental Point, that Christ the *Word* and *Son of God* did † *really suffer*; and argues that had the mere Man Jesus only sustain’d the Sufferings, the Value of them wou’d have been greatly diminish’d, and he wou’d have fallen short of the Sufferings of his Martyrs, if he their Lord and Master *really suffer’d nothing*.

The *Dr.* perhaps will say that the Man Jesus, or the Human Soul and Body in Christ, were not an human Person, tho’ they constitute a Person in every other Man in the World: *Cerintbus* might with equal Reason have said the same, and been laugh’d at for it; as *Dr. W.* has been sufficiently expos’d for making this || Pretense. And shou’d he be so ridiculous as to say this again, there is

* Et si unitos eos dixerint, iterum ostendunt eum quidem participasse *passionem*, hunc autem *impassibilem* perseverasse. *Lib. 3. c. 17. edit. Massuet.*

† Μάθετε ἐν ἀνόητοι, ὅτι Ἰησοῦς ὁ παθὼν ὑπὲρ ἡμῶν, ὁ κατασκηνώσας ἐν ἡμῖν, ἕως αὐτός ἐστιν ὁ λόγος τοῦ θεοῦ. *Lib. 1. c. 1. Sect. 20. edit. Grab. ὁ λόγος τοῦ θεοῦ σὰρξ ἐγένετο καὶ ἐπαθεν. ibid. c. 4. invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & impassibilis passibilis, & verbum homo. — Si alter quidem passus est, alter autem impassibilis mansit — non unus sed duo monstrantur. lib. 3. c. 18. Here we see *Irenæus* charg’d *Cerintbus* with making Jesus and Christ *two Persons*, because he suppos’d Jesus the Man only to suffer, and Christ the Word to be *impassible*; which is exactly *Dr. W’s* Notion. Si enim non *vere passus* est &c ————— Patiens verbum Dei Patris &c. *vid. Annot. ad Novat. p. 357 ————— 359. edit. Jackson.**

|| See farther Remarks on *Dr. W’s* farther Vindication. p. 36 — 40. by *Phil. Cant.*

still no Difference between him and *Cerintbus*, in the grand fundamental Point of the Sufferings of Christ the Son of God. The Scripture says, *the Lord of Glory was crucify'd* (1 Cor. 2. 8.) that he who was in the Form of God—*humbled Himself, and became obedient unto Death* (Philip. 3. 6, 8.) That the *Captain of our Salvation was made perfect through Sufferings* (Heb. 2. 10.) And as the Scripture never supposes Christ to be more than *one Person*, so it every where supposes this one Person Christ, the only-begotten Son of God, to have suffer'd for our Salvation. This was the Doctrine of *Irenæus* and * other Antients against the Heresy of *Cerintbus*; and this Doctrine, with the Scripture and primitive Fathers, we profess against *Dr. W's* Notion.

From what hath been observ'd it appears, that there is not one Egg more like unto another, than the *Cerintbian Heresy* is to *Dr. W's Orthodoxy*; and therefore I reserv'd *Cerintbus* to set him in the *Dr's* view, that in him he might see his own Face as in a Glass.

Another Thing to be observ'd is, that as before (p. 233.) the *Dr.* in Defense of his Notion, gave us a *spurious Creed*; so here (p. 269.) he puts upon us a *spurious Text* (1 Job. 5. 7.) Tho' the Text in itself, if it was *genuine*, is nothing to his Purpose, yet he must pardon me, if upon the occasion I put him in mind, instead of what *St.*

* "Ὅπως εἶδωμεν ὅτι ὁ πατὴρ τὸν ἑαυτοῦ υἱὸν καὶ ἐν τοιούτοις πάθεσιν ΑΛΗΘΩΣ γεγονέναι δι' ἡμᾶς βεβέβηται, καὶ μὴ λέγομεν ὅτι ἐκεῖνος τῶ θεῷ υἱὸς ἂν ἐκ ἀντελαμβάνετο τῶν γινομένων καὶ συμβαινόντων αὐτῷ. *Just. Mart. Dial.* p. 104. τὰ ἔθνη μεταγοεῖν — ἀκέσσαντα τὸν ἀπὸ τῶν Ἀποστόλων αὐτῶ — κηρυχθέντα δι' αὐτῶν παθόντα ΛΟΓΟΝ. *ibid.* p. 106. ἰσὸ πάθος ἦλθεν ὁ ἀπαθὴς τῶ θεῷ ΛΟΓΟΣ. *Hippol. cont. Noet.* p. 16. *edit. Fabric.* And in some Creeds, God the Father was peculiarly characteriz'd as being *impassible*.

John does not say here, of what he really does say in another Place, *I testify to every one that heareth the Words of the Prophecy of this Book, if any one shall add to them, God will lay upon him the Plagues which are written in this Book. Rev. 22. v. 18* ; that he may be sensible of the Danger of wilfully adding to the Word of God. That Text, which our Reformers (tho' dubious about it) admitted, but printed in a different Character, to signify its being wanting in the Original, has since, after the fullest Examination of it, been shewn to be an Interpolation in the sacred Writ, with a Degree of Evidence as clear and strong as ever was, or perhaps can be produc'd in a negative Point. It does not appear in any one *Greek Manuscript* extant, that is genuine or known to be older than printing ; besides that it is not once cited by any Antient Greek or Latin Writer, or Commentator. So that a Scholar, or one who has the least Knowledge of Manuscripts and Criticism, might be asham'd to alledge it. Nor is this all in *Dr. W's* Case. I have good Reason to believe that he was convinc'd that *St. John* really wrote no such Text, when he first entered into the Controversy about the Doctrine of the Trinity ; and that on this Account he did not alledge it in his Writings. What new Light he has since or lately receiv'd, I will not pretend to know ; but hope that if he has receiv'd any, he will impart it unto us for our better Information : and I shou'd be sorry, if to serve a present Purpose, he has alledg'd it against the Conviction of his Conscience. This wou'd be making himself an immoral profligate Heretic indeed.

Nothing farther in this long Chapter of the *Dr's* remains to be observ'd but his saying (*p. 319.*)
 “ that the Conduct of the Church with respect
 “ to the *Praxeans, Noetians* and *Sabellians*, is a

“ Demonstration of the Truth of his Notion,
 “ These Men charg’d the Church as teaching
 “ *three Gods*. Then wou’d have been the Time,
 “ and must have been, for the Church to declare
 “ (had they ever meant it) that the *Father is God*.”

I shou’d be glad to know how this Objection of *Tritheism* is to be answer’d upon his Notion. He is so cautious as not to tell us how he answers it, because he knows he cannot answer it; and had he ventur’d to tell us truly how the Antients answer’d the Objection, it must have appear’d that they answer’d it so, as to confute and condemn his Notion at the same Time. He must then be a perfect *Novice* in the Writings of the antient Church, that does not know, or who does deny, that they did answer the Objection of *Tritheism* by asserting the *Unity* in the Person of the Father. They did constantly and invariably declare their Faith, that the *Father only is God*, i. e. God absolutely [*αὐτόθεος*] by supreme underiv’d Power and Authority; which being in Him alone, he was therefore the *one, only, and true God*. They never answer’d the Objection by asserting the *Father, Son, and Holy Ghost* to be *one God*, or the *same God*, or the *supreme God*; or by saying that the *Son and Spirit* were, distinctly, with the Father, each the *one supreme God*; or *three consubstantial* divine Persons, *equal in Nature and all essential Perfections*: they were so wise as to know, that the first of these Assertions was coming into the very Notion of their Adversaries, and was that Assertion for which *Sabellius* was condemn’d by the Church as an *Atheist* * and *Blasphemer*.

* He had presum’d to assert Christ the Son of God to be (*ὁ ἐνὶ πάντων θεός*) *God supreme over all*; this was the same as to assert, that he was *the Father*; the Church not teaching any other Person to be *God supreme over all*, but the *Father only*.

phemer; and that the latter was directly owning that Doctrine of *Tritheism*, with which the *Sabellians* had charg'd them. But they knew the Objection of *three Gods* cou'd not affect them, who taught that the *Father only*, as being *unoriginated*, was the *one supreme God*; that the *Son* tho' God cou'd not divide the *Unity*, because he was not *absolutely* and *of Himself* God; because he was begotten, deriv'd or produc'd, by the *Will* and *Power* of God the Father; therefore was *inferior* to him in *Nature* and *Perfections*; and always acted *ministerially* in Obedience to the [*ἀυθεντικῆ ἐξουσία*] the *Sovereign Authority* of the *one God and Father of all who is above all*. This was the Answer which the antient Church made to the Objection of *Tritheism*, and it is the true Answer *. The Sense of the Antients I have thrown

And had they who taught the Son to be a distinct Person from the Father, at the same Time taught, that he was *God supreme over all*, they knew they must have taught *two Gods*, and have renounc'd Christianity thereby; being assur'd from *Reason*, as well as from *Scripture*, that *two Persons, supreme over all*, were undoubtedly *two Gods*. This Dr. *W.* never consider'd, and, as it seems, never will. See *Euseb. Eccles. Theolog. lib. 2. c. 4.*

* *Nos autem unum & solum veram Deum Doctorem sequentes*——qui in novissimis temporibus Filium suum manifestavit. *Iren. lib. 4. c. 69. Solus unus Deus fabricator*——hic Pater, hic Deus. *lib. 2. c. 55. Ipso Domino Patrem tantum Deum & Dominum eum, qui solus est Deus & dominator omnium, tradente discipulis. lib. 3. c. 9. Quid erit unicum & singulare nisi cui nihil adæquabitur? quid principale, nisi quod super omnia, nisi quod ante omnia, & ex quo omnia? Hæc Deus solus habendo est, & solus habendo unus est. Tertul. adv. Hermog. c. 1. Si filius fuerit ei cujus monarchia sit, non statim dividi eam & Monarchiam esse desinere, si particeps ejus adsumatur & Filius: se proinde illius esse Principaliter, a quo communicatur in filium. adv. Prax. c. 3. Si enim natus non fuisset, innatus*——*æquatione in utroq; ostensa, duos faceret innatos, & ideo duos faceret Deos. Novat. c. 31. see the whole Chapter. λεκτέον γδ εὐπίστ' ὅτι τότε μὲν ΑΥΤΟΘΕΟΣ ὁ θεός ἐστ, &c. Orig. Com. in Jo. p. 46. ἐδὲ δύο θεὸς ἀνάγκη εἶναι τὸν τὰς δύο ὑποστάσεις ᾗθέντι· ἐ δὲ γδ δύο ΙΣΟΤΙΜΟΤΣ ἀντὰς ἀειζόμεθα, &c. Euseb. Eccles.*

thrown into a Note below, for the Use of the Learned Reader ; and shall conclude this Head with *Atbanafius's* own Answer to the Objection, who was not altogether so deeply immers'd in *Tritheism* as *Dr. W.* is. “ * The Father does all Things By his Word, In the Holy Spirit ; and thus the Unity of the holy Trinity is preserv'd : and thus there is one God preach'd in the Church, who is above all, and through all, and in all : Above all as being the Father, the Original and Fountain ; Through all By [Through] his Word ; in all in the Holy Ghost. This Doctrine, he adds, was deliver'd from the Beginning, and is the Faith of the Catholic Church, which was given by the Lord ; which the Apostles preach'd ; and the Fathers preserv'd : on this the Church is founded ; and he that falls away from this [Faith] can neither be, nor be esteem'd, a Christian.” And it must be confess'd, that *Atbanafius* never contradicted this, by venturing to assert that the Son was absolutely *the one or only God*.

But now what says *Dr. W.*, for the Church, to the Objection of *Tritheism*? He has nothing at all to say to the Point, and therefore he says ; “ They distinguish'd themselves off from *Sabellianism*, but so as to avoid the other extreme afterwards call'd *Arianism*.” How poor, low, and unscholar-like, is this Defense of the antient Church ? as if they had nothing to say for themselves, but like a modern scholastic Quibbler distinguish'd themselves off, as he wou'd do if he cou'd.

Eccles. Theolog. lib. 2. c. 7. Auctoritate innascibilitatis Deus unus est. Hil. de Synod. Veteres Deum Patrem, eo quod Principium, Causa, Auctor & Fons Filii sit, unum illum & solum Deum appellare non sunt veriti : sic enim ipsi patres Nicæni exordiuntur suum Symbolum ; credimus in unum Deum, Patrem omnipotentem, &c. Def. F. N. a Bulle. § 4. c. 1.

* *Epist. 1. ad Serap.*

Why does he not let his Reader know from their own Words, how they *distinguish'd* themselves off from *Sabellianism*? No! that was not to be done without discovering at the same Time, that the Orthodoxy of the antient Church was of quite another sort from his Orthodoxy; and that his Orthodoxy was esteem'd by them a greater Heresy than *Sabellianism*. It was enough for him therefore to say, that they avoided what was afterwards call'd *Arianism*; knowing his Admirers to be such, that any Thing will go down with them, and that a mere *Word* at any Time is as good for them as a real Argument. But if I shou'd not be too troublesome to him, I wou'd ask him what *Arianism* is: and will venture to say, that if he once fairly and truly sets it before his Reader, it will appear not to be what he has hitherto call'd by that Name; and that the Game which he has been playing many Years, has been to decry the Catholic Doctrine of the primitive Church, under the feign'd Name of *Arianism*, in order to give a better Colour to his own Doctrine, as if favour'd by it, tho' it is certain (as I have already shewn, and shall farther prove presently) that it is a Doctrine which they detested as the rankest *Heresy*, and as bad as *Atheism*.

His seventh Chapter (p. 355—467.) which is to shew the Use and Value of Ecclesiastical Antiquity, might have been of some Service to his Cause, had he shewn before, that the Fathers of the antient Church, in their Creeds or Writings, had ever countenanc'd it: but since he is not able to shew so much as an Appearance of any Evidence from them on his Side, the Use and Value of Ecclesiastical Antiquity only serves to expose and condemn the more a Doctrine, which is utterly opposite to the constant, unanimous, and universal Sense of the primitive Church. What is here said

hath been in good Measure already prov'd; but in order to a Conclusion, I will briefly set before the Reader the Sense of the antient Church, with respect to the Doctrine of the Trinity, in their Interpretation of some principal Texts of Scripture relating to it. And this will give me very little Trouble. And to shew how fair I intend to be, I will begin with the Consideration of those Texts which he thinks most to his Purpose.

John I. 1, 2, 3. *In the Beginning was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God: all Things were made by him, &c.*

In the Interpretation of these Words, tho' easy enough in themselves, there are several Things observable.

1st. Here are indisputably two distinct divine Agents, two acting Beings, according to Dr. W's own Sense, who owns that a Person is an *intelligent Agent* *. One of the *Persons*, stil'd the *Word*, is distinguish'd from the other stil'd *absolutely* (ὁ θεός) *God*; as having been with God in the Beginning, *i. e.* of the Creation of the World; and as being the Person † by (δὲν thro') *whom* all Things were made.

2^{dly}. It is observable, that St. *John* does not here stile the *Word God*, or say that *he is God* (as neither doth he say so any where else) but says, that in the Beginning *he was God*; meaning (as all the Antients have observ'd) that before his Incarnation, and from the Beginning of the World, he was *God*, or the divine Person who appear'd to *Adam*, the *Patriarchs*, &c. as the *Messenger*, *Word*, *Angel* and *Representative* of the most high God; of Him whom

* Second Defense, p. 175, 366, 367.

† Ἐστὶ μὲν ὑπὸ ἑὸ τοῦ αἰῶνος — δι' ἑὸ δὲ τὸ ἐργαλεῖον. — αἰῶνος μὲν αὐτῶ [κόσμου] τὸν θεὸν ὑπὸ ἑὸ γέγονεν; — ἔργαλον δὲ λόγον θεῶν, δι' ἑὸ κατεσκευάσθη. Phil. Jud. lib. de Cherub.

St. John here styles *emphatically* and *absolutely* (*ὁ θεός*) *God*; appearing and acting ministerially in the * *Name*, and by the *Authority*, of the supreme God: because it was *impossible* in itself, and *impious* to suppose the *most high God*, the *God of the Universe*, whom no one hath seen or can see, 1 Tim. 6. 16. to appear Himself in Person. This Character the *Word* laid aside, when he was *made Flesh*, v. 14. but instead of it receiv'd a greater, more glorious, and divine Name, being then declar'd *the only begotten of the Father*; and our Lord and Saviour.

This was a more eminent Character than being *merely* the *Word* of God, who as being the *Angel* of God, and the *Revealer* of his Will, had been stil'd *God*. Other Angels had the Title of *God* given them; *but unto which of the Angels said he at any Time, Thou art my Son, &c.* Heb. 1. 5. And when Christ was invested with this Character of the *only-begotten*, then it was commanded, that *all the Angels of God shou'd worship him*, v. 6. And after his Resurrection from the Dead, when *all Power was given him both in Heaven and Earth*, he then was declar'd to be the *Son of God with Power*; was *highly exalted*, and had a *Name given him which is above every Name, that every Tongue shou'd confess, that Jesus Christ is Lord* (of Angels as well as Men) *to the Glory of God the Father*, Phil. 2. 9, 11. Having a *Personal Dominion* given him, and being constituted, as *Son of God*, the *Head* over all Things to the Church, he was then made

* Cujus auctoritate & nomine ipse erat Deus——visus est semper ex auctoritate Patris. Tertull. In nomine Dei variè visum patriarchis, Tertull. Ἀναλαμβάνων τὸ πρόσωπον τῆ πατρὸς καὶ κρείττον ἢ ὅλων ἕως παρεγένετο εἰς τὸν παράδεισον ἐν παρουσίᾳ τῆ θεῶ, Theoph. ad Autolyc. Τὸν μὲν θεὸν ἢ ὅλων ἀπεβὲς ἀγγελλον νομίσει κελείσθαι. Synod. Antioch. αὐ. Paul. Samosat.

Lord over all, which imply'd his being *God* in a far higher Sense, than when he acted from the Beginning, merely ministerially as the Angel of God and *Word* of God. This shews the Reason why *St. John* chose to say of the *Word*, not that *he is*, but that *he was God*.

3. The Evangelist says, *all Things were made By* (*διά* through) *Him*; that is, he was the ministerial Agent, *By whom* God made the World; whence it is infer'd, that he was really subordinate, in *Power* and *Authority*, to him who is stil'd *God* (*ὁ θεός*) absolutely; and who by Original, Supreme, underiv'd Power, made all Things *By his Word*.

Where is the Heresy of this Exposition? Or who can find out from the Words of the Apostle, that the *Word* who was *with God*; and *By whom* all Things were made, is (as *Dr. W.* inviolably maintains, p. 470.) *the same God with the Father*; the *same God* with Him, *with whom* he was in the Beginning; *the same God* with Him who made all Things *By Him*? This is *Dr. W.*'s avow'd Sense; for which he gives no better Reason than the stale exploded Pretense, that if he is not *the same God with the Father*, he must be *another God*, and in Consequence there must be *two Gods* (p. 472.) as much as to say, that Christ must either be the *same God*, i. e. the same Agent or Person with the *Father*, or else, if God at all, he must be another distinct, equally supreme, unoriginated Agent, Person or God; which indeed and nothing else, as hath been fully shewn, is properly *two Gods*, and was always so understood by the antient Church.

Dr. W. himself does not really mean, that the Son is the *same God*, i. e. the same individual Being or Agent, with the *Father*; he makes Him as much a distinct *acting Substance* or Agent, as his Opposers do. If then he is not thus *the same God*

God with the Father in *Dr. W's* Sense, how will *Dr. W.* himself avoid that Consequence, which he charges on his Adversaries Notion, of making *two Gods*? If he says that the Union of the distinct acting Substance of the Son, or of his Person, to the distinct acting Substance, or Person, of the Father makes them *the same God*, his Adversaries [if they wou'd take the Liberty of quibbling and playing with *Words* without Sense, as he does] might say the same; for they suppose as close and intimate an *Union* between the Father and the Son, as *Dr. W.* does or can do. But they know that *two Gods*, howsoever united, are as much *two Gods* as if not united, they are and must be *two united Gods*. So that *Dr. W.* is plainly entangled in his own Objection, and not only makes the Father and Son *two Gods*, as much as his Opposers do; but much more does he make them *two Gods*, making them so in the strict and proper Sense of *Ditheism*, as making them *two equal, supreme, independent Agents*, i. e. *two supreme Gods*.

On the other Hand his Adversaries are clear of this Charge. For as the *Angels* (and even *Men*) whom the Scripture stiles *Gods*, are neither the *same God* with the one God the Father, nor are *other Gods* in Distinction to him, or with the one God the Father make *many Gods*; because they are the *Ministers* of the one God, and act by his *Authority*: so much more neither does Christ, by being stil'd *God*, who is the *Son of God*, and *Sent* by the *one God* the Father, and who always acts in Obedience to the *Will* of him his *Father and God*, make it be infer'd either that he is *the same God* with the Father, or that there are *two Gods*. It is the *Sovereign unoriginated Power and Dominion* of the *one God and Father of all*, who is *above all*, from whom *Men and Angels* and the *Son Himself* is deriv'd, and from whom they receive

that Power and Authority, on Account of which they are call'd *Gods*, that preserves the *Unity* of God and *Monarchy* of the Universe in his Person, who is alone *Supreme over all*.

Next he invidiously, and also inconsistently, charges his Adversaries with making the *Word*, or *Christ*, a *Creature of the great God*. (p. 472.) For if they make him a *Creature*, how contradictory is it to charge them at the same Time with making him *another God*? For how shou'd the *Word*, if a *Creature* stil'd *God*, be *another God*, or make with the Father *two Gods*, any more than *Angels*, who are *Creatures* stil'd *Gods*, make with the Father *many Gods*? He is not aware what a foul Imputation he casts upon the Scriptures by the inconsistent Charge, which thro' a blind and perverse Zeal he throws upon his Opposers; who say no more than the Scripture says, and build all their Faith upon it.

Again, How does he prove that his Opposers make *Christ* a *Creature*? Or what does he mean by their making him a *Creature*? Do they say, or does any Thing they say imply, that the *Son* or *Word* of God is one of those *Creatures* which God made *By Him*? This is too absurd a Charge for even *Dr. W.* himself to lay upon them. Are there then *other Creatures* besides those which were made *By the Word*? let him tell us who they are, and where they are mention'd. Therefore it is very *unfair* in *Dr. W.* to charge his Adversaries with making the *Son of God* a *Creature*, because they do not think him to be the *one God and Father of all*. It is also very *inconsistent*; because if there is no *Medium* between the one *Supreme Unoriginated God* and a *Creature*, then *Dr. W.* who does not say, nay, who in Words [how contradictory soever] denies the *Son of God* to be *unoriginated*, does himself also make him a *Creature*,

as well as his Opposers do: but if there is a *Medium* between the one supreme *unoriginated* God and a *Creature*, then the Opposers of *Dr. W.* beg his Leave to think and to say, that Christ the *Word* and *Son* of God, is such a * *middle Person*: and why does not *Dr. W.* say (as he thinks his Adversaries say or ought to say) in plain Terms, either that the *Son of God* is *unoriginated*, *unbegotten*, and *underiv'd*, or that he is a *Creature*?

Having thus shewn the Interpretation of the Text before us, and withal how absurd *Dr. W.*'s Explication of it is, and also how weak, frivolous, and contradictory, his Inferences are against our Interpretation; I proceed to set before the Reader the full Sense of the antient Church, on this Text, that he may judge thereby whether *Dr. W.*'s Explication, or that which I have given, is most agreeable to the Sense of the antient Church. And in this matter I will chuse, out of Favour to *Dr. W.*, to begin with the Exposition of the most learned *Origen*, because *Dr. W.* assures us (p. 310.) that “*Origen's* Orthodoxy in the Article of Christ's “*Divinity* has been abundantly vindicated, and “clear'd from all reasonable Exception.” I desire he'll remember that he has said this; for I intend to give him enough of *Origen*, whom, I assure him, I admire for his Orthodoxy, as much as he can do.

Origen then says upon the Text, “*The Word* “*was with God*, and again, *the Word was God*.”

* *Alexander*, the famous Bishop of *Alexandria* who condemned *Arius*, says expressly, that the only begotten Son of God is a *middle Nature* between the *unbegotten Father*, and those *Creatures* which he made *By the Word*. Ἀγνοῦντες οἱ ἀνάσκητοι, ὡς μακρὸν ἂν εἴη μεταξύ πατρὸς ἀγεννήτου καὶ ἁπλῶς κτισθέντων ὑπ' αὐτοῦ ἐκ ὄντων λογικῶν τε καὶ ἀλόγων, ὧν ΜΕΣΙΤΕΤΟΥΣΑ ΦΥΣΙΣ μονογενὴς, δι' ἧς τὰ ὅλα ἐκ ὄντων ἐπίειπεν ὁ πατήρ θεῶν λόγος. *Epist. apud Theodoret. Hist. Eccles. lib. 1. c. 4.*

“ *John* very carefully, and as not being ignorant
 “ of the accurate Nature of the Greek Language,
 “ sometimes useth the Articles, and sometimes
 “ omits them: adding the Article in the Appel-
 “ lation, (*ὁ λόγος*) *the Word*; but in the Appel-
 “ lation (*θεός*) *God*, sometimes adding it, and
 “ sometimes, for Distinction sake, omitting it. *
 “ He applies the Article when the Title *God* de-
 “ notes Him, who is the *unoriginated Author of*
 “ *Universe*; but he drops it when *the Word* is
 “ call’d *God*. And as in these Places (of the E-
 “ vangelist) there is a Distinction made between
 “ him who is *absolutely God* (*ὁ θεός*) and Him who
 “ is simply (*θεός*) *God*; so observe whether there is
 “ not the like Difference between *the Word* (*ὁ λόγος*)
 “ with the Article, and *the Word* (*λόγος*) with-
 “ out the Article: for as he who is *the God over*
 “ *all is God absolutely* [*ὁ θεός*] and not simply *God*
 “ [*θεός*] so the Fountain of that Reason which is in
 “ every rational Being, is *absolutely Reason* [*ὁ λόγος*]
 “ the particular Reason of every rational Being
 “ not being stil’d properly, and in like manner,
 “ with the Fountain of Reason [*ὁ λόγος*] *absolutely*
 “ *Reason*.——To those who apprehended it might

* ——— πῆσι μὲν γὰρ τὸ ἀρεθρον, ὅτε ὁ θεός ὀνομασία ὄη
 ἤ ἀληθὺς τίσσεται ἢ ὅλων αἰτία· σωπα δὲ αὐτὸ ὅτε ὁ λόγος
 θεός ὀνομαζέται. ὡς δὲ διαφέρει κατὰ τέτυς τὺς τόπες Ὁ
 ΘΕΟΣ κὶ θεός, ἔτως μήποτε διαφέρει Ὁ ΛΟΓΟΣ κὶ λόγος.
 ὄν τρέπον γὰρ ὁ ἐπὶ πᾶσι θεός Ὁ ΘΕΟΣ, κὶ ἐχ ἀπλῶς θεός,
 ἔτως ἡ πηγὴ τῆ ἐν ἐκείνῳ ἢ λογικῶν λόγος Ὁ ΛΟΓΟΣ τῆ ἐν
 ἐκείνῳ λόγος ἐκ ἀν κρείως, ὁμοίως τῷ πρώτῳ, ὀνομασθέντος κὶ
 λεχθέντος, Ὁ ΛΟΓΟΣ. The Force of Origen’s Reason-
 ing cannot be so clearly understood without some Knowledge
 of the Greek Language, in which the Articles are often very
 emphatical. But his Sense is evident, that God the Father only
 is *absolutely God over all*; and the *Word* barely stil’d *God*;
 the Difference between them being, according to Origen, the
 same, as between *the Word*, whom he supposes the *Fountain* of
 that inferior Reason which is in rational Beings, and the in-
 ferior Reason of those rational Beings, as he expressly after-
 wards says. *Com. in Joh. p. 46, 47.*

“ be infer’d from the Title of God being ascrib’d
 “ both to *the supreme God over all*, and to the
 “ *Word*, that there were *two Gods*, he remarkably
 “ says, * that he who is *God self-existent is* (alone)
 “ properly and absolutely *God*; wherefore our Sa-
 “ viour says, in his Prayer to the Father, *that they*
 “ *may know thee, the only true God*. But every Be-
 “ ing, besides him who is *God self-existent*, receiving
 “ his Divinity by Communication from him, is
 “ not (ὁ θεός) *God absolutely*; but may more pro-
 “ perly be stil’d (θεός) a *divine Person*.” He adds,
 “ There was *He* who is *absolutely God*, and *He*
 “ who is *simply God*; then *Gods* in a twofold
 “ Sense [viz. *Angels*, who are *Gods* by *Participa-*
 “ *tion of Divinity*, or those who are call’d *Gods*,
 “ but *really are not*, i. e. the *Heathen Deities*] the
 “ superior Order of which *Deities* [the *Angels*]
 “ is *excell’d* by *God the Word*, who is *Himself*
 “ *excell’d* by *Him*, who is *absolutely the God of the*
 “ *Universe*.”

Eusebius, the Learned Bishop of *Cæsarea*, makes
 the same Distinction between the *Word* who is
God simply and without the Article, and the Fa-
 ther who is *God absolutely* with the Article. *Mar-*
cellus Bishop of *Ancyra* had asserted that *Christ*
 was [ὁ θεός] *God absolutely*; *Eusebius* oppos’d him
 with the Passage of *St. John* before us, observing,
 “ † that according to the Pretence of *Marcellus*,
 the

* Δεκτέον γὰρ αὐτοῖς ὅτε τότε μὲν αὐτόθεος ὁ θεὸς ἐστὶ. διότι
 καὶ ὁ Σωτὴρ φησὶν ἐν τῇ πρὸς τὸν πατέρα εὐχαρίᾳ, ἵνα γινώσκωσί σε
 τὸν μόνον ἀληθινὸν θεόν· πᾶν δὲ τὸ πρὸς τὸ Αὐτοθεός, με-
 τοχὴ τῆς ἐκείνου θεότητος θεοποιούμενον, ἐκ τοῦ θεοῦ, ἀλλὰ θεοὶ
 κειώτερον αὐτὸ λέγουσι. — ὡς γὰρ ὁ θεός καὶ θεός, εἴτα θεοὶ
 διχῶς (Scil. θεοὶ μετέχοντες θεῶν, i. e. Angeli &c., ἢ λεγο-
 μένοι μὲν, ἑδαμῶς δὲ ὄντες θεοί. i. e. Dii Ethnicorum, p. 48.)
 ὧν τὸ κρείττονος πάγματος ὑπερέχει ὁ θεὸς λόγος, ὑπερέχο-
 μένος ὑπὸ τῆς οὐσίας ὅλων θεῶν. *Com. in Joh.* p. 46, 47, 49.

† Κατ’ αὐτὸν, τὸ ἐν ἀρχῇ ἦν ὁ λόγος, ἴσον εἶναι τῷ, ἐν
 ἀρχῇ ἦν ὁ θεός· καὶ τὸ, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν ἴσον
 εἶναι

“ the Saying *in the Beginning was the Word* (ὁ λό-
 “ γος) wou’d be the same as to say, in the Begin-
 “ ning was (ὁ θεός) he who is *God absolutely*; and
 “ the Saying, *and the Word was with God*, the
 “ same as to say, he who is *God absolutely was*
 “ *with Him who is God absolutely* [or, according
 “ to *Dr. W.*, the same *God was with the same*
 “ *God*] and the Saying, *the Word was God*, the
 “ same as to say, that he who is (ὁ θεός) *God ab-*
 “ *solutely*, is (θεός) simply *God, i. e. God not ab-*
 “ *solutely*. All which he concludes, is *inconsistent*
 “ *and absurd.*” The Reason he adds is, that the
Word, being not *unoriginated* as the Father is, can-
 not be *absolutely God*; therefore the Evangelist *
 did not stile him *God absolutely* with the Article,
 lest it should be infer’d that he was *supreme God*.

Methodius says; “ † that the *Word*, By whom
 “ all Things were made, is the Original of other
 “ Things, next after the Father, who is his *unori-*
 “ *ginated Original.*”

Having seen how the most learned of the An-
 tients understood and distinguish’d upon the
 first Verse of *St. John’s Gospel*, never in the least
 imagining the *Word* or *Son* to be *the same God*
 with the Father, or *the supreme God*, whom they con-
 stantly declar’d to be *the Father only*; I shall next
 shew, that in their Explanation of the third Verse,
all things were made by him, they unanimously un-
 derstood the *Word*, or *Christ*, to be the *ministerial*
Agent, who, in the Creation of the World, acted

εἶναι πρὸς, καὶ ὁ θεὸς ἦν πρὸς τὸν θεόν· ὁμοίως δὲ καὶ τὸ
 τείνον αὐτὸν εἶναι πρὸς καὶ θεὸς ἦν ὁ θεός. αὐτὸς δὲ πρὸς πρὸς
 ἀσυναρτήτως καὶ παρεμολογώτατα εἴη αὐτῶν.—

* Οὐκ εἰπὼν καὶ ὁ λόγος ἦν ὁ θεός μετὰ τῷ ἁρθεῖ
 προσθήκης, ἵνα μὴ αὐτὸν εἶναι τὸν ἐπι πάντων (θεόν)
 εἶσθαι. *Eccles. Theolog. lib. 2. c. 14.*

† Οὐκ ἔν ἀρχῇ, μετὰ τὴν ἰδίαν ἀναρχὸν ἀρχὴν τῷ πατέρει,
 αὐτὸς ἢ ἄλλων γίνεταί, δι’ ἧς ἅπαντα δημιουργεῖται. *De*
creatis.

in Subordination and Obedience to the *sovereign Will and Command* of the Father, as *the supreme God of the Universe*.

I shall, again, begin with *Origen* *. “ The Expression, *By him*, (says he) never imports the *first* (principal) Place, but always the *second* Place——thus therefore, if here all Things are made *By the Word*, they are not (originally) OF the Word ; but are (originally) OF him, who is *superior* to, and *greater* than, the *Word*: and what other can this Person be but the Father ? ”

Origen’s Master, *Clemens of Alexandria*, had said before him, “ † There is one unbegotten Being, *God supreme over all* ; and one first-begotten Being, *By whom* all Things were made——for as *Peter* writes, there is indeed but one God, who made (or constituted) the Beginning of all Things, meaning his First-born Son,” who is the Beginning of the Creation of God, *Rev. 3. 14*.

Irenaeus, contemporary with *Clemens*, upon the Words says ; || “ By him (of or from him, as the

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efficient

* ‘Ουδέποτε τὴν πρώτην χώραν ἔχει τὸ, δι’ ἧ, δευτέρα δὲ αἰετ.—ἔγω τίνων καὶ ἐνθάδε εἰ πάντα διὰ τοῦ λόγου ἐγένετο, ἐκ τῆς τοῦ λόγου ἐγένετο, ἀλλ’ ὑπὸ κρείττονος καὶ μείζονος ὡς τὸν λόγον. τίς δ’ ἂν ἄλλο ἔστω πυγχάνη ἢ ὁ πατήρ. *Com. in Jo. p. 55, 56.*

† EN μὲν τὸ ἀγέννητον, ὁ παντοκράτωρ θεός, EN δὲ καὶ τὸ προγεννηθέν, δι’ ἧ τὰ πάντα ἐγένετο.—εἷς γὰρ τῶ ὄντι ἔστιν ὁ θεός, ὃς ἀρχὴν τῶν ἀπάντων ἐποίησεν, μινύων τὸ πρωτόγονον ἦδον, ὁ Πέτρος γράφει, *Strom. 6. p. 644. edit. Paris.* In this Passage I have render’d the Word ἐποίησεν, *made or constituted*, it not appearing, I think, certainly from the Passage, and *Clemens*’s Observation upon it, in which of the Senses *Clemens* understood it ; tho it is certain that *πρωτόγονον* here is with him the same as *πρωτόκτισον*, *first created* elsewhere : and ’tis well known, that he believed the Son to be a *Creature*. And yet his Orthodoxy is no more to be doubted of than his Scholar *Origen*’s, for whose Orthodoxy *Dr. W.* is a Voucher.

|| AB eo qui *super omnes est Deus* & constituta sunt & facta PER verbum ejus, *Johannes* quidem sic significavit——omnia

per

“ efficient Cause) who is *God over all*, they were
 “ both appointed and made (per) *By, or Thro’*,
 “ his Word” [as the ministring Cause] For he
 there observes; “ *David* added, he commanded
 “ and they were created: whom then did he com-
 “ mand? namely, *the Word, By* [*per, Thro’*]
 “ *whom* the Heavens were made.”

And according to *Irenæus*, * “ He who com-
 “ mands is greater and superiour to him who is com-
 “ manded; because the one bears Rule, and the
 “ other is *Subjeēt*.”

Again, *Clemens of Alexandria* having asserted,
 the Father to be the first or supreme Cause in the
 Creation, adds, † “ that the Son is the *second*
 “ Cause, *By whom* all Things were made accord-
 “ ing to the *Will* of the Father.”

Theophilus, Bishop of *Antioch*, says, ‡ “ God
 “ had the Word to be the *Minister* of those Things
 “ which were made by him (as the efficient Cause)
 “ and made all things *By him*.”

And *Tertullian*, || “ The Son was the Person
 “ who always appear’d, convers’d and acted, by the
 “ Authority and Will of the Father, because, *the*
 “ *Son can do nothing of himself*, (Jo. 5. 19.)—thus
 “ all things were made *By* the Son.”

per eum facta sunt. — *David* — adjeicit: quoniam ipse
 præcepit & creata sunt, &c. Cui ergo PRÆCEPIT? VERBO
 scilicet, PER quod, inquit, Cœli firmati sunt, &c. [*Psal.* 33. v.
 6.] lib. 3. c. 8.

* Τὸ κελεύον τῶ κελευόμενῳ μείζον τε καὶ κρείωτερον, ἐπεὶ
 τὸ μὲν προηγείται, τὸ δὲ προτέτακται. (leg. vel. προεβλάκηται,
 vel ut edit. Massuet. ὑποτέτακται.) lib. 1. c. 9.

† Τὸν υἱὸν δὲ δεύτερον, δι’ ἃ πάντα ἐγένετο κατὰ βούλησιν τῶ
 πατρὸς. *Strom.* 5. p. 598. edit. Paris.

‡ Τῶσον τὸν λόγον ἔχε ὑπερῶν τῶν ὑπ’ αὐτῷ γεγεννημένων,
 καὶ δι’ αὐτῷ τὰ πάντα πεποίηκεν. *ad Autolyc.* p. 81.

|| Filius visus est semper, & Filius convectatus est semper, &
 Filius operatus est semper, ex auctoritate Patris & voluntate,
 quia Filius nihil a semetipso potest facere — sic omnia per Filium
 facta sunt. *Adv. Prax.* c. 15.

Origen explaining the Words of the Psalmist (Ps. 33. 9.) for he spake, and they were made, he commanded, and they were created, as the Greek Translation has it; says, * “ The unbegotten God commanded the first-born of every Creature, and they were created——,” whence, he says, “ It appears, that the Word, being the *Minister* of the Creator, fram’d the World.”

On the same Account, he says, in another Place; † “ The Son is the *immediate Framer*, and, as it were, *Artificer* of the World, but the Father, in commanding the *Word* his Son to make the *World*, is *primarily Creator*.”

And the Council of *Antioch*, who met to condemn *Paul* of *Samosata*, declare their Faith saying; ‡ “ We believe, that he (the Son) having been always with the Father, fulfill’d the Father’s *Will* in the Creation of the *Universe*.”

Eusebius in like manner distinguisheth and says, “ || The Evangelist, in saying sometimes that

M 2

“ the

* Ἐνεείλατο ὁ ἀγέννητος θεὸς τῷ πρωτοτόκῳ πάσης κτίσεως, καὶ ἐκτίσθησαν, &c.——ἀποδείκνυται ὅτι ὑπερέτης τῆς δημιουργίας γενόμενος ὁ λόγος τὸν κόσμον κατασκεύασε. *Com. in Joh. p. 61.*

† Λέγοντες τὸν μὲν προσεχῶς δημιουργὸν εἶναι τὸν ἦν τῆ θεῶ λόγος, καὶ ὡσπερὶ αὐτεργὸν τῆς κόσμου, τὸν δὲ πατέρα τῆς λόγου, τῷ προσεταχέναι τῷ ἡῶ ἑαυτῆς λόγῳ ποιῆσαι, τὸν κόσμον, εἶναι, πρώτως δημιουργόν. *Cont. Cels. lib. 6. p. 317.*

‡ Τῆτον πσεύομεν σὺν τῷ πατρὶ ἀεὶ ὄντα ἐκτεπληρωκέναι τὸ παλαικὸν βέλημα πρὸς τὴν κτίσιν τῶν ὄλων. *Synod. Antioch. Non alium ostendit tunc adfuisse Deo cui præciperentur hæc opera ut fierent, nisi eum per quem facta sunt omnia, &c. Novat. c. 17. edit. Jackson.*

|| Λέγων δὲ (Ευαγγελιστῆς) Δι’ αὐτῆς γεγεννηθῆναι ποτὲ μὲν τὸν κόσμον, ποτὲ δὲ τὰ πάντα, τὸ ὑπερέκτον τῆς θεῶς (λόγου) παείσῃσι. δυνάμενος γέν ὁ Ευαγγελιστῆς εἰπεῖν πάντα ὅτι αὐτῆς ἐγένετο——ἐχ ὑπ’ αὐτῆς ἔφη, ἀλλὰ δι’ αὐτῆς, ἵνα ἡμᾶς ἀναπέμφῃ ἐπὶ τὴν τῶν ὄλων ποιητικὴν τῆς πατρὸς ἀσθενσίαν. *Eccles. Theol. lib. 1. c. 20.* πῶς δὲ καὶ τὸ, πάντα δ’ αὐτῆς ἐγένετο, χῶρον ἔχει, ἐνὸς ὄντος τῆς ὑποκειμένης; ἔ γὰρ ὑπ’ αὐτῆς, φησὶν, εἰδ’ ἐξ αὐτῆς τὰ πάντα γεννηθῆναι, ἀλλὰ δι’ αὐτῆς· ἢ δε ΔΙΑ πρόθεσις τὸ; ΤΙΠΗΡΕΤΙΚΟΝ σημαίνει.—ἐτίρε μὲν πικροπό-

“ the World. sometimes that all Things were
 “ made *By* (διὰ through) Him, shews the *minif-*
 “ *terial* Agency of God the Word ; for whereas
 “ he might have said that all Things were made
 “ [ὑπ’ αὐτῶ] by *him* (or of Him) as the efficient
 “ Cause, he does not so exprefs it, but thus ;
 “ all Things were made *By Him* [as the minif-
 “ *terial* Cause] that so he might refer us to the
 “ *supreme efficient Power* of the Father, as the
 “ *Maker of the Universe.*” Again, “ How will
 “ it be consistently said, all Things were made
 “ *By Him*, if he is the *same Being* with the Fa-
 “ *ther*? For he does not say that all Things were
 “ made [ὑπ’ αὐτῶ] by Him [as the efficient Cause]
 “ nor *OF* Him ; but that they were made [Διὰ]
 “ *By Him*, which implies his *ministerial* Agency—
 “ another Person being *the Maker*, and He *mi-*
 “ *nistring* to him. So that we must look for ano-
 “ *ther* Person, who is absolutely *the Maker of the*
 “ *Universe*, even that Person who gave Subsistence
 “ to all Things *By* [διὰ] *Him* who is here stil’d
 “ *God.*—* which being so, we must of Ne-
 “ *cessity* acknowledge, that he whom the Evan-
 “ *gelist* stiles *God*, is not *the God supreme over*
 “ *all* ; neither *the Father*, but his *only begotten*
 “ *Son.*”

τῷ, αὐτῶ δὲ διακονησάμενος ὡσθ’ ἕτερον ζητεῖν τὴ ποιητὴν ἢ
 ὄλων τὴ διὰ τῶ θεολογούμενος τὰ πάντα ὑποσησάμενον, *ibid.* lib. 2.
 c. 14. The force of this Reasoning of all the learned Antients
 appears very strong to those who understand *Greek* and *Latin* :
 for it is a *Solecism* and *Absurdity* in Language to say, that all
 Things were made [διὰ τῶ θεῶ] *By him* who is *God absolutely*,
 or *the supreme God*.

* Ὡς ἔτις ἐχόντων ὁμολογεῖν ἀνάγκη, τὴ θεολογούμενον ὑπὸ
 τῶ εὐαγγελιστῶ μὴ τὴ ὅτι πάντων εἶναι θεόν, μηδ’ αὐτὸν τὴ
 πατέρα, τὸν δὲ τέτε μονογενῆ υἱόν. *Euseb. Eccles. Theolog.*
lib. 2. c. 14.

Hence again the same *Eusebius* says, that Christ is [θεός] *God*, but not [ὁ πρῶτος θεός] * *the supreme God*. And the primitive Council of *Antioch*, met against *Paul of Samosata*, declare it † *impious* to think, that the *Son*, who is the *Angel* of the *Father*, can be absolutely *the God of the Universe*; for that is to suppose the *God of the Universe* might be an *Angel* and *sent*. *Eusebius* says the same: and *Justin Martyr* frequently affirms, that the *Son of God*, who *appear'd* to the *Patriarchs*, &c. was not ‡ *absolutely the Maker of the Universe*; but his *Angel*, who *minister'd* to the *Will* of the *supreme Maker of the Universe*.

|| *Basil* himself, an *Athanasian*, agrees to this *Doctrine*. “ Let no one (says he) think that I affirm, that there are three *Supreme Agents*,—
“ for there is but one *Original* of Things, who
“ created them By the *Son*, and perfected them
“ in the *Spirit*—you understand then there are
“ three Beings, The *Lord* who *commanded*; the
“ *Word* who *created*; the *Holy Ghost* who *establish'd*
“ [the Things created.]

And *Cyril of Jerusalem* says, ** “ when the *Father* *will'd* that all Things shou'd be made, the
“ *Son* created all Things at the *Command* of the

* *Dem. Evang.* p. 227.

† Τὸν μὲν θεὸν ἦν ὅλων ἀπεβέε ἀγγελὸν νομίσει καλεῖσθαι, *Syn. Antioch.* ἔτε γὰρ τὸν ἐπέκεινα ἦν ὅλων θεὸν ἦν ἂν τις εἰπὼν εὐσεβὴς ἔεν. *Euseb. Eccles. Theolog.* lib. 1. c. 7.

‡ Οὐ τὴν ποιητὴν ἦν ὅλων. — τῇ τῶ ποιητῆ ἦν ὅλων θελήσει ὑπηρετῶν, *Dial.* p. 73. edit. *Paris*.

|| Καὶ μηδεὶς οἰεσθῶ με—τρεῖς εἶναι λέγειν ἀρχαῖας ὑποστάσεις—ἀρχὴ γὰρ ἦν ὄντων μία, δι' οὗ ἐδημιουργῆσα, καὶ τελειῶσα ἐν πνεύματι.—τεία τοίνυν νοεῖς, τὴν προσάσσοντα κύριον, τὴν δημιουργῶντα λόγον, τὴν σερεῶντα τὸ πνεῦμα τὸ ἅγιον, *De Spir. Sancti.* c. 16.

** Πατὴρ βεληθέντ τὰ πάντα κατασκευάσαι, τῷ τῶ πατρὸς νεύματι ὁ υἱὸς τὰ πάντα ἐδημιούργησεν· ἵνα τὸ μὲν νεῦμα τηρῇ τῷ πατρὶ τὴν αὐθεντικὴν ἐξουσίαν, καὶ ὁ υἱὸς δὲ πάλιν ἔχη ἐξουσίαν ἦν ἰδίῳν δημιουργιμάτων, *Catech.* 11.

“ Father. That the Father’s *Command* might fe-
 “ cure to him his *supreme Authority* ; and that the
 “ Son might have Power over the Works which
 “ he himself had made.”

And our own *Bishop Bull* confesseth, † “ That
 “ the Doctrine, that the Father, as *supreme Mak-*
 “ *er* giving his *Commands*, created all Things by
 “ his Son, executing the *Command* and *Will* of
 “ the Father, is so far from being *Arian*, that
 “ even those Catholic Writers who liv’d after the
 “ Council of *Nice*, and also were the most ear-
 “ nest Opposers of the *Arian* Doctrine, made no
 “ Scruple to profess it every where in their Wri-
 “ tings.”

Lastly, as to the Objection of *two Gods*, we
 have already shewn the Sense of the Primitive
 Church, which is, that the Father only being *un-*
originated and absolutely *supreme over all*, there is,
 and can be, *no other God besides Him*. *Two Gods*,
 in propriety of Speech, in the Account of Religion,
 and in the Sense of the Antients, are *two unorigi-*
nated, two co-ordinate, two equal, two supreme, di-
vine Persons or *Gods*.

The next Text to be consider’d is *Heb. i. v. 8,*
9, 10. In the Exposition of which *Dr. W.* (to serve
 his own Hypothesis) differs entirely from the An-
 tients, whom he seems not to have consider’d or
 consulted at all. He alledges (*p. 490.*) against the
 Plea, that the Words *God even thy God, v. 9. ar-*
gue some Inferiority of God the Son ; against this
 he alledges “ that the Son is consider’d as *Man*,

* Certe a Patre tanquam summo opifice quasi imperante,
 per Filium Patris jussionem ac voluntatem exequentem, creata
 fuisse omnia, adeo *Arianum* non est, ut etiam Catholici Doc-
 tores, qui post Concilium *Nicenum* vixerunt, quique *Arianae*
 hæresis acerrimi impugnatores fuere, passim illud in scriptis suis
 affirmare non sint veriti, *Def. F. N. Sect. 2. c. 9. § 10.*

“ and

“ and in his State of Humiliation.” But what say the Antients?

Irenæus upon the Place (*Pf.* 45. 6, 7.) says, *
 “ The Spirit hath characteriz’d both the Persons
 “ with the Title, *God*; both the Son who is
 “ anointed, and the Father who anoints him.”

In Agreement with *Irenæus* *Origen* says, †
 “ that the Prophet declares that *this God*, whose
 “ Throne is for ever and ever, is anointed by
 “ *God* who is *his God*.”

And *Eusebius* of *Cæsarea*, “ † He who is de-
 “ clar’d to be *God*, is said to love Righteousness
 “ and hate Iniquity, and for this Cause is anointed
 “ &c by another *Greater God*, who is his Father.”
 Again, || “ wherefore, He who is *the supreme*
 “ *God*, and a *Greater God*, and also *thy God*,
 “ hath anointed Thee, O *God*; so that he who
 “ anoints is much *Superior* to him who is anoint-
 “ ed.”

His second Pretense is (*p.* 488.) “ that the
 “ Words (*v.* 10.) *Thou, Lord, in the Beginning hast*
 “ *laid the Foundation of the Earth*, &c. are said of
 “ *God the Son*, who is also *Jehovah* in the Psalm,
 “ from whence these Words are taken.” He adds,
 “ Cou’d there be any Words thought on either
 “ plainer or stronger, to express a proper *Efficiency*
 “ than those are?” And so he goes triumphantly

* Utroſq; Dei appellatione ſignavit Spiritus, & eum, qui ungitur, Filium; & eum qui ungit, id eſt, Patrem, *lib.* 3. c. 6.

† Καλιανόει ὅτι θεῶ ὁμιλῶν ὁ περιφήμις, ἔ ὁ θρόνον ἔστιν εἰς
 † αἰῶνα τῶ αἰῶν, &c. τῆτον τῆ θεόν φησι κεχειῶται ὑπὸ θεῶ,
 ἔς ὡ αὐτῆ θεός, *cont. Cels.* lib. 1. p. 43.

‡ Αὐτός, ὁ δὴ λέμενος θεός εἶναι λέγεται ἡγαπῆκώς δικαιο-
 σύνην καὶ μεμνηκώς ἀδικίαν, καὶ τέτοι χάριν ὑφ’ ἑτέρου ΜΕΙΖΟ-
 ΝΟΣ θεῶ καὶ πατρὸς αὐτῆ κεχεισμένον εἰλαίω, &c. *Dem. Evang.*
lib. 4. p. 192.

|| Διόπερ ἐπὶ τέτοι ἔχεισέ σε, ὦ θεῶ, ὁ ἀνωτάτω καὶ μείζων
 αὐτός, ὁ καὶ σῆ θεός, ὡς εἶναι καὶ τῶ χειομένη τῶ χείοντα πολὺ
 πρότερον, *ibid.* lib. 4. c. 15.

on, as if he thought he had really prov'd something: not considering all the while, that he is only labouring to make *St. Paul* contradict himself, who had said just before *v. 2.* that *God made the Worlds* [Διὰ] *By his Son* [as the ministring Cause] *whom he appointed Heir of all Things.* Is this like making the Son the supreme *Jehovah*, the supreme *efficient* Author of the Universe? But as *Dr. W.* is ready to own the Antients to be the best Expositors of Scripture, let us hear them. The *Dr.* wou'd have it thought the Antients understand the Words of Christ, as he does, saying in his *Sermons* (p. 65.) that they were so understood in the *fourth and fifth Centuries*; and never otherwise that he knows of. But does he know of any one Antient, in the three first Centuries, that understood the Words of Christ? not one. But others know that the Antients unanimously understood the Words of God the Father. So * *Irenæus* plainly understands them, and † *Tertullian* from this very place (with *Irenæus* and other Antients) proves the *Son* and *Spirit* to be the *Hands of God*, *By which he wrought those Things which he made.* And ‡ *Origen*, refering to the Words of the Psalm 102. 25, 27. plainly understands them of God the Father, whom, he stiles [πρωτον θεον] *the supreme God*, in Distinction to the Son, whom he stiles [δεύτερον] *the second God.* || *Eusebius* likewise, in his Comment upon the Psalm, understands the Words, of God the Father. And there is no Reason at all to think that the Apostle applies the Words to the Son, and

* See *lib. 4. c. 3. p. 230.* edit. Massuet. & *lib. 5. c. 6.* where the *Son* and *Spirit* are call'd the *Hands* of God the Father.

† Hic est Dei dextra & manus ambæ, per quas operatus est ea quæ molitus est, opera enim manuum tuarum, inquit, *Cels. Advers. Hermog. c. 45.*

‡ Vid. *Orig. cont. Cels. lib. 6. p. 318.*

|| Vid. *Euseb. Com. in loc. Psal.*

not to the Father. To suppose them apply'd to the Son is making the Apostle use a needless Repetition, who had before, v. 2. said, that God by his Son *made the Worlds*. Secondly, they are aptly and naturally spoken of God the Father: That in them the Apostle might, by the Assertion of the *Omnipotence* and *Immutability* of God, confirm and give the highest Assurance of the Continuance of the Glory, and Dominion of Christ, to which God, his God, is represented to have exalted him, above the Angels, v: 8, 9. and which Exaltation is describ'd by his *sitting on God's right Hand*, v. 13. So that the Text and Context runs thus; *Unto the Son*, he saith, *thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom: Thou hast loved Righteousness and hated Iniquity, therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows: and* [that we may not doubt of the *Stability* and *Continuance* of this Kingdom of Christ, it is given him by that supreme Lord, *Jehovah*, whose *Power* and *Immutability* the Psalmist elsewhere thus sets forth] *Thou, Lord, in the Beginning, hast laid the Foundation of the Earth, &c. They shall perish, but thou remainest — They shall be chang'd, but thou art the same.* And this Reasoning of the Apostle is very like our Saviour's own Reasoning, *Jo. 10. 28, 29.* Our Lord having told the Jews, that *he gave unto his Disciples eternal Life, and that they should never perish*; he immediately adds, as a reason to confirm them in the assurance of what he promis'd, *my Father which gave them me is greater than all.* They might therefore depend upon his being able to perform what he promis'd, as having the Power and Authority of the Father who is *greater than all.* Dr. W. has * offer'd some fri-

† First Defense, p. 95. Sermons, p. 63.

Volous pretences to favour his own Exposition and Hypothesis, which the Reader may consult if he pleases: it is sufficient for me, that, with the Reason of the Thing, I have all the Antients on my Side in the Application of the Passage, now consider'd, to God the Father of Christ.

Another Text which Dr. *W.* judges to favour his notion is *John* 10. 30. *I and my Father are one.* As if this meant, or could mean, that the Father and Son were *the same God.* The *Jews* indeed drew such an invidious Inference from these words, and charg'd our Saviour with *making himself God,* v. 33. The Unreasonableness of this Charge he confuted, v. 34, 35, 36. telling them, that he had affirm'd no more than that he was *the Son of God,* tho yet in their Law mere Men were call'd *Gods,* without offence. And the *Unity* intimated in the Expression of the *Father* and *h.m* being *one* is plainly, as the Context leads us to understand it, an *Unity of Concord and Power,* not of *metaphysical Substance*; Christ declaring to the *Jews* that his Sheep or Disciples were secure, by being in his Hand, of the Promise of *eternal Life,* which he gave them, v. 28. because v. 29. his *Father* who is *greater than all* had committed them unto him, and given him Power to confer *eternal Life* upon them: so that he being invested with the Power of his Almighty Father, their being in his Hand was the same as being in his Father's Hand; for thus, by a *communication* of Power to him from the Father, which he exercis'd in Agreement with the Will of the Father, *He and his Father are one.*

The same *Unity* which was between our Saviour and his Father our Lord prays may be in his Disciples, saying (*John* 17. 11, 21, 22.) *Holy Father, keep thro' thine own Name those whom thou hast given me, that they may be ONE, as we are:—That they all may be ONE, as thou Father art in me, and*

I in thee, that they also may be ONE in us—— that they may be ONE, even as we are ONE. And thus the Antients unanimously understand it; and not one of 'em ever infer'd (except *Tertullian*, after he was a *Montanist*, and had left the Church) an *Unity of Substance* from this Passage; and *Tertullian* himself understood the *Unity of Substance* so, as that the Son was only a *small Part* [*radius ex sole*] of the *immense Substance* of the Father: and also explain'd the Words of *Unity of Love*, and *Concord*, between the Father and the Son.

“ * Concerning his Sheep also (our Lord says) that none cou'd take them out of his Hand. For my Father who gave them me is greater than all, and I and the Father are one. One Thing, he says, not one Person. For one Thing, in the neuter Gender, does not express *Identity*, but *UNION, Likeness, Conjunction*, the *Love* of the Father towards the Son, and the *Obedience* of the Son to the *Will* of his Father.

And *Origen*, “ † If any one is disturb'd at these Expressions, as if we favour'd the Opinion of those [the *Sabellians*] who deny the Father and the Son to be two distinct subsisting Beings, or Persons, let him consider that Text [*Acts* 4. v. 32.] *All that believ'd were of one Heart and one Soul*; and then he will understand this,

* De ovibus etiam suis, quod nemo illas de manu ejus eriperet. Pater enim quod mihi dedit, majus est omnibus; et ego et Pater unum sumus—unum sumus, non unus sumus—Unum dicit neutrali verbo, quod non pertinet ad singularitatem, sed ad unitatem, ad similitudinem, ad conjunctionem; ad dilectionem Patris qui Filium diligit, & ad obsequium Filii qui voluntati Patris obsequitur. *Adv. Prax.* c. 22.

† ΕΙ ΔΕ ΠΙΣ ΕΚ ΤΕΤΩΝ ΠΕΙΣΠΑΣΘΗΣΑΙ, ΜΗ ΠΗ ΑΥΤΗΜΟΛΩΜΕΝ ΠΡΟΣ ΤΗΣ ΑΝΑΙΡΕΝΤΑΣ ΔΥΟ ΕΙΝΑΙ ΥΠΟΔΑΣΕΙΣ ΠΑΤΕΡΑ ΚΥ ΥΙΟΝ ΕΠΙΣΗΣΑΤΩ ΤΟ, ΗΝ ΔΕ ΠΑΝΤΩΝ ΤΩ ΠΣΕΥΤΑΝΤΩΝ Η ΚΑΡΔΙΑ ΚΥ Η ΨΥΧΗ ΜΙΑ. ΗΝΑ ΘΕΩΡΗΣΗ ΤΟ, ΕΖΩ ΚΥ Ο ΠΑΤΗΡ ΕΝ ΕΣΜΕΝ.——ΘΗΣΚΕΥΟΜΕΝ ΕΝ Τ ΠΑΤΕΡΑ ΤΗΣ ΑΛΗΘΕΙΑΣ, ΚΥ Τ ΥΙΟΝ ΤΗΝ ΑΛΗΘΕΙΑΝ, ΕΝΑ ΔΥΟ ΤΩ ΥΠΟΔΑΣΗ ΠΕΡΑΓΜΑΤΑ, ΕΝ ΔΕ ΤΗ ΟΜΟΝΟΙΑ, ΚΥ ΤΗ ΣΥΜΦΩΝΙΑ, ΚΥ ΤΗ ΤΑΥΤΟΤΗΤΗ ΤΩ ΒΥΛΗΜΑΤΟΣ. *Cont. Cels.* lib. 8. p. 386.

“ *I and my Father are one.*” To which he adds presently, “ we worship therefore the Father of *Truth*, and also the Son who is *the Truth*, being *two Things* in Subsistence, but *ONE* in Agreement and Consent, and Sameness of Will.”

And *Hippolytus* in like manner *, “ If he alledgeth that our Saviour hath said, *I and the Father are one*; let him consider and he will perceive, that he did not say, *I and the Father AM one*; but that we *ARE* one: for the Expression, *we ARE*, does not denote *one Person*, but *two Persons*, and *one Power*. And our Saviour Himself hath resolv'd the Matter, saying to his Father concerning his Disciples, *the Glory which thou gavest me I have given them, that they may be ONE, as we are ONE, &c.* [*Job.* 17. v. 22.]—What have the *Noetians* to say to this? are all (Christ's Disciples) *one Body in Substance*; or are we *one* in *Power* and *Unanimity of Mind and Purpose*? In like Manner, the Son, who was sent, is one with the Father *in Power, and Concord.*”

And *Novatian* argues, † “ If Christ was the Father, as the Heretics imagine, he should have
“ said,

* Εάν δὲ λέγει, αὐτος εἶπεν, ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμέν, ἐπιφανέτω [leg. vel ἐπιστάτω vel ἐπιτείνετω] ἢ νῦν καὶ μανθανέτω, ὅπ ἐκ εἶπεν, ὅπ ἐγὼ καὶ ὁ πατὴρ ἐν ΕΙΜΙ, ἀλλ' ἐν ΕΣΜΕΝ. τὸ γὰρ ΕΣΜΕΝ ἐκ ἐρ' ἐνός λέγεται, ἀλλ' ἐπὶ δύο πρόσωπα ἔδειξεν, ΔΥΝΑΜΙΝ δὲ μίαν. αὐτὸς δὲ αὐτὸ ἀπέλυσεν, εἰπὼν περὶ μαθητῶν πρὸς τὸ πατέρα, τὴν δύξαν ἣν ἔδωκάς μοι, ἔδωκα αὐτοῖς. ἵνα ᾧσι ἐν. καθὼς ἡμεῖς ἐν. &c.——τὸ πρὸς ταῦτα ἔχουσι λέγειν οἱ Νοηπανοί, μὴ πάντες ἐν σῶμα' ἐσιν κατὰ τὴν ὕψιν, ἢ τῆς δυνάμει καὶ τῆς διαθέσει τῆς ὁμοφροσύνης ἐν γνώμεθα; ἢ αὐτὸν διὰ τρόπον ὁ πᾶσι ὁ πεμφθεὶς——ᾧ μολόγησεν εἶναι ἐν τῷ πατέρι δυνάμει, διαθέσει [leg. καὶ διαθέσει] *Coni. Nov. § 7. edit. Fabric.*

† Si enim erat, ut hæretici putant, Pater Christus, oportuit dicere, ego Pater unus sum. At cum ego dicit, deinde Patrem infert, dicendo, ego & Pater, proprietatem personæ suæ, id est,

“ said, *I the Father am one* [one Person] but in
 “ saying *I*, then adding the *Father*, and saying, *I*
 “ *and the Father*, he separates and distinguisheth
 “ his own proper Person, as being the *Son*, from
 “ the *Authority* of the Person of the *Father*; not
 “ only in the mere Sound of *Name*, but also in the
 “ Order and Disposition of *Power*.”

Lastly, *Alexander* Bishop of *Alexandria* agrees to
 the same Sense of the Text, and observes, “ that
 “ our Lord in the * Words, *I and the Father*
 “ *are one*, did not stile Himself the *Father*; or
 “ signify that their *two Natures* in Subsistence were
 “ *one*: but that the *Son* was the *exact Resemblance*
 “ of the *Father*, and the perfect Likeness of Him
 “ by Nature.”

From the precedent Sense of the Antients upon
 the Text *Job*. 10. 30. it appears, that as the
 Text was urg'd by the *Sabellians*, in Favour of their
 Notion of an *Unity of Substance* in the *Father* and
 the *Son*; so that Sense of it was constantly deny'd
 by the *Catholics*, as confounding the divine Per-
 sons: whence it follows, that the antient Church
 thought an *Unity of Substance* was capable of no
 other but a *Sabellian* Sense, which was opposite
 to the *Catholic Doctrine*, that the *Father* and the
Son were, as *Alexander* expresses it, [*τῆ ὑποκεινται δυο
 φύσεις*] *two Natures* distinct in *Subsistence*, or two
 distinct subsisting Beings or Agents.

Another Text, which *Dr. W.* thinks to establish
 his Notion by, is *Rom*. 9. v. 5 — *Of whom, as*

Filii, a *paterna auctoritate* discernit atq; distinguit, non tantum
 modo de sono NOMINIS, sed etiam de ordine dispositæ Po-
 testatis. *Novat. c. 27. edit. Jackson.*

† “Ὅπως φησιν ὁ κύριος ἡ πατέρα ἑαυτὴν ἀναγορεύων, ἔδει τὰς
 τῆ ὑποκεινται δύο φύσεις μίαν εἶναι σαφηνίζων· ἀλλ’ ὅτι τὴν
 παλαικὴν ἐμφέρειαν ἀκρίβως πέφυκε σώζειν ὁ ἕως τῆ πατρὸς, τὴν
 κατὰ πάντα ὁμοιωπύτα αὐτῶ ἐκ φύσεως ἐπομαξάμενος, *Epist.*
ad Theodoret. lib. I. c. 4.

concerning

concerning the *Flesh*, *Christ* came, who is over all *God* blessed for ever.

This Text the *Tritheistic-Orthodox* on one Hand, and the *Sabellian-Orthodox* on the other Hand, are apt to triumph in, making no Question at all but that the Words, *who is over all God blessed for ever*, are undoubtedly ascrib'd to *Christ*, and that hence he is prov'd according to the one, to be *the same God with the Father*, in the *Gnostic, Sabellian* Sense; or according to the other, by a directly contrary Interpretation, to be distinctly from the Father *God supreme over all*, in the *Tritheistic* Sense. And thus our Saviour is in the Text, as it were, again crucify'd between *two Thieves*, two Heresies equally destructive of his true Divinity. And it is not consider'd in either of them, that if the Words were really spoken of *Christ*, *St. Paul* himself has enter'd a *Caveat* against both the Senses, saying, *1 Cor. 15. 27, 28. For he (God the Father, v. 24:) hath put all Things under his (Christ's) Feet; but when he saith, all Things are put under him; it is manifest that he is excepted, who did put all Things under Him—and the Son himself shall be subject unto him; that did put all Things under him.*

Before I shew the Sense of the Antients upon the preceding Text, I will make a few Observations upon it.

1st. In the Text the Word (*θεός*). *God* is wanting in several Antient Latin MSS. of *Cyprian*, and it is doubtful whether *Cyprian* read it in his Copy or not. The Reason which *Dr. Mills* gives, that *Cyprian* must have had it, *viz.* because he follows the same Translation of the Scriptures which *Tertullian* follow'd, who had it in his Copy, is not a good one; because any one upon comparing the Citations of *Tertullian* and *Cyprian* together, as I have carefully done, will have reason to conclude, they

they did not follow the same Translation. *Grotius* observes, that the Word was not in the *Syriac Version*. *Mills* finds Faults with *Grotius* as being incorrect in this Observation, and thinks it was in the *Syriac Version*. But *Mills* wou'd have had Reason to have judg'd otherwise, had he read *Ephræm* the *Syrian* Writer, who twice cites the Text, and in both Places omits the * Word ($\theta\epsilon\acute{o}\varsigma$) *God*. *Dr. Mills* also (who was a very indiligent Reader of the Fathers) pretends, that *Irenæus* both read the Word ($\theta\epsilon\acute{o}\varsigma$) *God* in the Text, and withal alledg'd it in Proof of the Divinity of Christ; which is a gross Mistake. For tho' the Word is indeed inserted in the Text in *Irenæus*, yet it seems plainly an Interpolation, because *Irenæus* neither explains at all the Words, *who is over all God Blessed*, nor infers from them that Christ is *God*: but cites, what he did cite, only to prove that † *Jesus Christ was one and the same Person*, which he proves from the Words, *of whom according to the Flesh Christ came*; and the Words following being nothing at all to *Irenæus's* Argument, but rather seeming to weaken it, it is not, I think, probable that he here cited them, and 'tis certain he no where useth them to prove the Divinity of Christ, as *Mills* pretends. The Text, with the Word ($\theta\epsilon\acute{o}\varsigma$) *God* in it, is also cited by the Antient Council of *Antioch* in their Synodic Epistle, and they cite it to prove the *Divinity of Christ*; but not to prove his *supreme Divinity*, or that he is *over all God Blessed*: this they deny in this very Epistle. But they alledge only in Proof of it the Words, *who is over all*, either having not in their Copy the Word ($\theta\epsilon\acute{o}\varsigma$) *God*, tho' it is now read

* P. 43, 136. edit. Gr. Oxon.

† UNUM & eundem esse Jesum Christum. lib. 3. c. 16. edit. Massuet.

there; or applying it to God the Father, whom alone they stile absolutely (δ θεός τῶν ὅλων) *the God of the Universe*.

Origen is another whom *Dr. Mills* refers to, as having the Word ($\theta\epsilon\acute{o}\varsigma$) *God*, in his Comment upon the Text; but he unfairly puts upon us his Interpreter and Interpolator *Ruffinus*, instead of *Origen* Himself.

2dly. Admitting the Word ($\theta\epsilon\acute{o}\varsigma$) *God* to have been originally in the Text, the Question will be; what is the true meaning of it: for the Words are of ambiguous Construction. They may either signify, *of whom Christ came: God who is over all be blessed for ever*; or, *of whom Christ came, who is over all: God be blessed for ever*; or, *of whom Christ came, who is over all God blessed for ever*. That which favours the last Interpretation of the Words is, that in the stile of Scripture, where it is said, *God be blessed*, or *blessed be God*, the order of the Greek is different viz. [$\epsilon\acute{\upsilon}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma$ δ $\theta\epsilon\acute{o}\varsigma$] *bles- sed be God*. And this Observation is true, both with Respect to the stile of the *Septuagint*, and of the *New Testament*: but then in Favour of the first and second Construction of the Words, it is to be taken Notice of, that neither *St. Paul* or any of the Apostles or Evangelists do any where else in Scripture, ascribe unto Christ the Expression, *God over all*, or the *blessed God*; on the contrary, these Titles are peculiarly attributed to God the Father, even in Contradistinction to * *Christ*. And he is emphatically stil'd *the Blessed*, *Mar. 14. 61. Rom. 1. 25. 2 Cor. 11. 31*. In which last place the Words [δ $\omega\acute{\nu}$ $\epsilon\acute{\upsilon}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma$ $\epsilon\iota\varsigma$ $\tau\eta\varsigma$ $\alpha\iota\omega\acute{\nu}\alpha\varsigma$] *who is blessed for evermore*, and which are spoken of the *God and Father of our Lord Jesus Christ*, are parallel to those in the Text before us. So that the

* See *Luc. 1. 68. 2 Cor. 1. 3. Ephes. 1. 3, 4, 6. 1 Pet. 1. 3.*

Words may well be understood as a Doxology to God the Father, for sending Christ in our Flesh to redeem us.

3dly. With respect to the Sense of the Antients relating to this Text, it does not appear certain that any of them besides *Tertullian*, when a *Montanist*, and *Cyprian* and *Novatian* (probably from *Tertullian*) did apply the Words to Christ. Yet none of these, as might have been expected, ever infer'd from them, that Christ was *God supreme over all*; they knowing that *all Things were deliver'd unto Him from his Father*; Matt. 11. 27. and that *when all Things were put under him, he is excepted who did put all Things under Him*, 1 Cor. 15. 27.

Clemens Romanus, an Apostolical Writer, intimates that he did not understand the Words, *who is over all, God blessed for ever*, to be spoken of Christ. For in refering to the Text he says, that from *Jacob* came * *the Lord Jesus according to the Flesh*, adding no more; nor ever any where in his Epistle, stiling Christ so much as barely *God* at all, tho' here he had an opportunity of doing it scarce to be miss'd, had he thought the latter Part of the Verse (*Rom. 9. 5.*) was meant of Christ: and from his not applying the Words to Christ it is reasonable to conclude, that he thought they were by the Apostle understood of *God the Father only*, whom in this Section he stiles [*ὁ παντοκράτωρ θεός*] *the God supreme over all*. Hence also the Reason appears why *Clemens* never calls Christ *God*; viz. because *St. John's Gospel* being not written when he wrote this Epistle, and not understanding the Word *God* in the Text of *St. Paul* to be as-

* Ἐξ αὐτοῦ ὁ υἱοῦ τοῦ πατρὸς Ἰησοῦς τὸ κατὰ σὰρκα. *Epist. ad Corinth.* Sect. 32. edit. Wot. & Cor.

crib'd to Christ, he did not find that Christ was call'd *God* in any Part of Scripture known to him, or then written. And to this Purpose it is farther observable, that when he seems to allude (*Seet. 36.*) to some Parts of the first Chapter of the Epistle to the *Hebrews*, as verse, 3, 4, 5, 7, yet he takes no Notice of Christ's being stil'd *God*, v. 8. tho' he is speaking the highest Things which could be said of him. This looks as if he did not really know any Thing of this Epistle, but only as having convers'd with and been taught by *St. Paul*, he might remember and use several Expressions which are found in this Epistle.

* *Hippolytus*, in whose Book against *Noetus* the Text is found, and applied to Christ, gives it for the Reason of his being *God over all*, that *all Things were deliver'd unto Him from his Father*: and so he was [*παντοκράτωρ*] *Almighty*; but then he says he was *constituted Almighty* by the Father: which shews that he did not think Christ *supreme God over all*, or equally *Almighty* with the Father. But it must be own'd that this Work of *Hippolytus* is very much interpolated; and so 'tis hard to know what he really wrote.

Therefore as far as it appears, it was the undoubted Sense of the Antient Church, that the Title [*ὁ ἐπὶ πάντων*, or *ὁ ἐπὶ πᾶσι θεός*] *God over all*, so peculiarly belong'd to the *Father*, that it was accounted *Heresy*, *Blasphemy*, and *Impiety* to ascribe it unto Christ. Whence, I think, it plainly follows, that they who taught this as the Doctrine of the Church must understand the Words, *who is over*

* Ὁυίος ὁ ὢν ἐπὶ πάντων θεός ἐστὶ λέγει γὰρ—πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς. *Cont. Noet. § 6. edit. Fabric. Παντοκράτωρ παρὰ πατρὸς κτισθήσθαι. ibid.*

all God blessed for ever, of the Father; and there being no Text besides this, wherein God or the Father is stil'd (ὁ ὢν ἐπὶ πάντων θεός) *God over all*, that Doctrine was probably deduc'd from this Text amongst others.

A very Antient and Excellent Book, entitled the *Apostolic Constitutions*, informs us, that some of the *Simonian Gnostic Heretics* * taught, that *Jesus was the God over all*, thinking him to be *his Father*. In opposition to which Heresy the Church taught † “ that the *Father is God over all*; *Christ is God* “ the only begotten;—the Holy Ghost is the “ *Comforter by Christ.*”

Ignatius, a Writer of the apostolic Age, the larger Epistles ascribed to whom have been prov'd to be genuine beyond all reasonable Exception, makes the Assertion that *Christ is God over all* to be the Doctrine of the *Devil*, whom, on this Account, he thus accosts; ‡ “ Why dost thou not think “ that *Christ was born of a Virgin*, but that he “ *is the God over all*, He who *absolutely is, su-* “ *preme over all*? Say then, who is it that *sent* “ him? Who is he that bears rule over him? And “ whose *Will* is it that he obeys?”

Again, || “ wherefore that he is not *the God* “ *over all*, even the *Father*, but his *Son*, he him-

O 2

“ self

* “ Ἐβραεὶ δὲ ἐξ αὐτῶν αὐτὸν εἶναι ἢ Ἰησοῦν ἢ ὅτι πάντων θεὸν ὑποπέφασκεν, αὐτὸν ἑαυτῷ πατέρα δοξάζοντα, &c. *Const. Apost. lib. 6. c. 26. edit. Cot. a Cler.*

† Πατὴρ ὁ ἐπὶ πάντων θεός· Χριστὸς ὁ μονογενὴς θεός· — πνεῦμα ἄγιον ὁ παράκλητος, τὸ ὑπὸ Χριστῷ πεμπόμενον, *ibid. lib. 3. c. 17.*

‡ Πῶς δὲ πάλιν ἐκ ἑπ σοι δοκεῖ ὁ Χριστὸς εἶναι ἐκ τῆ πατρὸς, ἀλλ' ὁ ἐπὶ πάντων θεός, ὁ ὢν, ὁ παντοκράτωρ; τίς ἐν ὁ τρυτὸν ἀποστείλας, εἰπέ; τίς ὁ τέλει κρείων; γνώμη δὲ πνθ' ἐλθ' ἐπειθάρχησε; *Ignat. Epist. ad Philip. § 7.*

|| “ Ὅτι ἐκ αὐτοῦ ἐστὶν ὁ ἐπὶ πάντων θεός καὶ πατὴρ, ἀλλὰ ὧς ἐκεῖνος, λέγει ἀναβαίνω πρὸς τὸ πᾶσι με καὶ πατέρα ὑμῶν,

“ self faith, I ascend unto my Father and your Fa-
 “ ther, and unto my God and your God: and when
 “ all Things are put under him, then shall he be sub-
 “ ject unto him who put all Things under him, that
 “ God may be all in all: wherefore he who put all
 “ Things under him, and is all in all, is one person,
 “ and he whom they are put under, and who also
 “ himself with all Things will be made subject,
 “ is another Person.”

And Origen says * “ admit there are some, a-
 “ mongst a Multitude of Believers of different
 “ Opinions, who rashly affirm, that our Saviour
 “ is the God over all; yet we do not affirm this, as
 “ believing him who hath said, My Father is
 “ greater than I.”

And Irenæus before him every where supposes
 the God over all to be the Person of the Father. †
 “ By him [of or from him] who is the God over all,
 “ all things were appointed and made by [per
 “ thro’] his Word, [as the ministring Cause].”

ὁ θεὸς με καὶ θεὸν ὑμῶν καὶ, ὅταν ὑπολαγῇ αὐτῷ τὰ πάντα, τότε
 καὶ αὐτὸς ὑπολαγῆται τῷ ὑπολάξαντι αὐτῷ τὰ πάντα: ἵνα ἢ ὁ
 θεὸς τὰ πάντα ἐν πάσιν· ἐκὼν ἕτερός ἐστιν ὁ ὑπολάξας καὶ ἂν τὰ
 πάντα ἐν πάσιν, καὶ ἕτερος ὢ ὑπελάθῃ, ὃς καὶ μετὰ πάντων ὑπο-
 λάσσει. *Epist. ad Tarsens.* §. 5. and a little before he said, it is
 the Doctrine of the Ministers of Satan, ὅτι αὐτὸς (ὁ θεός) ἐστιν ὁ
 ἐπὶ πάντων θεός, that the Son is God over all. *ibid.* § 2.

* Ἔγω δὲ τινὰς ὡς ἐν πλήθει πεισούντων καὶ δεχομένων δια-
 φωνίαν διὰ τὴν περὶ τὴν ὑποτίθεσθαι τὸ σωτήριον εἶναι τὸ ἐπὶ
 πάντων θεόν· ἀλλ’ ἔτι γε ἡμεῖς τοῖσιν, οἱ κειθόμενοι αὐτῷ λέγοντι,
 ὁ πατήρ ὁ πέμψας με μείζων μου ἐστίν. *Adv. Cels.* lib. 8. p. 387.

† Ab eo, qui *super omnes est Deus*, & constituta sunt & facta
 per verbum ejus, *etc.* lib. 3. c. 8. edit. *Massuet.* Pater enim
 conditionem simul & verbum suum portans, & verbum porta-
 tum a Patre præstat Spiritum omnibus, quemadmodum vult
 Pater. — & sic unus Deus Pater ostenditur, qui est *super*
omnia, & per omnia, & in omnibus. Super omnia quidem Pa-
 ter, & ipse est *Caput Christi*; per omnia autem Verbum, &
 ipse est *caput Ecclesie*; in omnibus autem nobis Spiritus, *etc.*
lib. 5. c. 18.

Again, he hath these remarkable Words, “ The
 “ Father *upholding* the *Creation* and his *Word*, and
 “ the *Word* being *upheld* by the Father, gives the
 “ *Spirit* to all, as the Father *wills*.—And thus it
 “ is manifest there is but *one God* even the Father,
 “ who is *above all*, and *thro’ all*, and *in all*: The
 “ Father is *above all*, who is also the *Head of Christ*;
 “ his *Word* is *thro’ all*, who is also the *Head of the*
 “ *Church*; and his *Spirit* is in us all, &c.”

Eusebius of *Cæsarea* teaches the same Doctrine,
 * “ as *Christ* (says he) was not a sensible *Light*,
 “ so neither was he himself *the God who is over*
 “ *all*.”

Again, † “ the *Evangelist* does not say, that
 “ the *Word* was *God* absolutely with the *Article*;
 “ lest thereby he should be affirm’d to be *the God*
 “ *over all*.”

Again, ‡ “ no one can piously affirm that the
 “ *Son* is *the God over all*.”

Again, || “ If, as *Marcellus* imagines, he who
 “ is absolutely *God*, and the *Word* which is in him,
 “ be *one* and *the same Being*; it follows that he who
 “ was begotten in the *Holy Virgin*, and was made
 “ *Flesh*, and became *Man*, and suffer’d what is
 “ written of him, and died for our *Sins*, the same
 “ was *the God over all*, which *Sabellius* having dar’d

* Ὡς δὲ ἐκ αἰδηθῶν ἐπύργαυε φῶς, ἕτως ἔδὲ τὸ ἐπέκεινα
 τῶν ὄλων αὐτὸς ὁ θεὸς ἦν. *Eccles. Theolog. lib. 1. c. 20.*

† Οὐκ εἰπὼν, καὶ ὁ λόγος ἦν ὁ θεὸς μετὰ τῆς τοῦ ἁγίου πνεύματος
 θήκης. ἵνα μὴ αὐτὸν εἶναι τὸ ἐπὶ πάντων [θεοῦ] εἰσησιῖαι. *ibid.*
lib. 2. c. 14.

‡ Οὐτε γὰρ τὸν ἐπέκεινα τοῦ ὄλων θεῶν υἱὸν αὐτοῦ πρὸς εἰπὼν εὐσεβείας
 εἶεν. *ibid. lib. 1. c. 7.*

|| Εἰ δὲ ἔν EN καὶ TAYTON ἦν ὁ θεὸς καὶ ὁ ἐν αὐτῷ λόγος,
 ὡς δοκεῖ *Marcellus*, ὁ ἐν ἀγία παρθένω γεννώμενος καὶ σαρκωθείς
 καὶ ἐνανθρωπήσας καὶ παθὼν τὰ ἀναγεγραμμένα καὶ ἀποθανὼν ἵνα
 τοῦ ἁμαρτωλῶν ἡμῶν, αὐτὸς ἦν ὁ ἐπὶ πάντων θεός, ὁ δὴ πολυμήσαν-
 τα οὔσαι τὸν *Σαβέλλιον* ἢ ἐκκλησίᾳ τοῦ θεοῦ ἐν ἀθέοις καὶ βλασ-
 φήμοις ἐγκάλεσεν. *ibid. lib. 2. c. 4.*

“ to affirm, was esteem’d by the Church of God
 “ to be an *Atheist* and *Blasphemer*.”

Lastly, * “ The Evangelist (says he) cou’d have
 “ stil’d the Word [δ θεός] *God absolutely*, had he
 “ thought the Father and Son to have been *one*
 “ and the same Being; and that the Word was *the*
 “ *God over all*.—But now by stiling the *Father*
 “ [δ θεός] *God absolutely*, and the *Word* barely ($\theta\epsilon\acute{o}\varsigma$)
 “ *God*, or a *divine Person*, he has plainly taught us
 “ to esteem the Father of the Word, with whom
 “ the *Word* was, to be *the supreme God over all* ;
 “ and next after him to understand that the Word,
 “ who is his only-begotten Son, is not *the God over*
 “ *all*, but that he is a *divine Person*.”

From the foregoing Testimonies it is evident,
 that it was the Doctrine of the primitive Church,
 that the Title of *God over all* was so peculiarly as-
 crib’d to God the Father in the Scriptures, that it
 was *Blasphemy* and *Impiety* to ascribe it to the Son of
 God : whence I conclude that the Words of the
 Text, *Rom. 9. 5. who is over all God blessed for ever*,
 were by the antient Church generally understood
 and interpreted, as spoken of God the Father.
 And *Tertullian*, † *Cyprian*, and *Novatian*, who at-
 tributed

* Δυναίμεν⊕ γέν εἰπεῖν, κὶ ὁ θεὸς ἦν ὁ λόγ⊕ μετὰ τῆς τῆ
 ἀρθρε προσθήκης, εἰ γὰρ ἐν κὶ ταῦτὸν ἠγείτο ἢ πατέρα εἶναι κὶ ἢ
 υἱόν, αὐτὸν τε εἶναι ἢ λόγον ἢ ὅπῃ πάντων θεόν—νυνὶ δὲ—
 περιπαῶν, κὶ ὁ λόγ⊕ ἦν πρὸς τὸν θεόν—κὶ θεὸς ἦν ὁ λόγ⊕,
 μονουχὲ σαφέστερον ἡμᾶς διδάσκων, πρῶτον μὲν ἠγείσθαι θεόν
 τὸν ἐπίκεινα ἅβ ὄλων, αὐτὸν τὸν τῆ λόγ⊕ πατέρα, πρὸς ὃν ἦν ὁ
 λόγ⊕· ἔπειτα μετ’ αὐτὸν, μὴ ἀγνοεῖν ὡς κὶ ὁ λόγος αὐτῆ ὁ
 μονογενὴς υἱός, ἐχὲ αὐτὸς ἦν ὁ ἐπὶ πάντων θεός, ἀλλ’ ὅπ κὶ αὐτὸς
 θεὸς ἦν. *Eccles. Theolog. lib. 2. c. 17.*

† The one supreme God all thro’ *Cyprian*’s Writings is the
 Person of the Father, who he says “ is the *one God who is*
 “ *Lord of all, of unequal’d Majesty and Power*.” *Unus igitur*
omnium Dominus est Deus; neq; enim illa sublimitas potest
habere consortem, cum sola omnem teneat potestatem. De bono
patientia. p. 14. Tertullian’s and Novatian’s Opinion have been
 shown

tributed this Text to our Saviour, nevertheless still confess'd that the Father only was *the God supreme, or over all*. Nay *Basil* Himself, an *Athanasian*, shews, that the Title of *God over all* peculiarly belongs to God the Father, saying; * “ It is the peculiar *Characteristic* of his Person who is *God over all* to be the *Father*, and to have no Cause of his Existence.”

Having shewn that the Texts of Scripture, which *Dr. W.* principally urgeth in Favour of his own Notion, are full and clearly against it; and were understood and interpreted by the antient Church, in a Sense quite contrary to it; I proceed to shew the Sense of the primitive Church upon some other Texts, which teach a Doctrine directly opposite to his Hypothesis.

Mat. 19. v. 17. Why callest thou me good? There is none good but one, that is God. This Text was understood by all the † Antients as spoken of God the Father, the *Original, supreme, underiv'd Good*; the Son being the *Image*, as of the *Person*, so of the *Goodness* of God the Father.

‖ *Irenæus* cites the Text as if it had been written, *why callest thou me Good, there is but one Per-*

shewn above, and will be farther shewn hereafter. *Cyprian* elsewhere to the same Purpose says, that Christ call'd the Father his Lord and God, &c. *Dominum & Deum suum*; ——— quando ipsam potestatem, quâ baptizamur, & sanctificationem ab eodem Patre Christus acceperit; quem majorem dixerit, a quo clarificari petierit; cujus voluntatem, usq. ad obsequium bibendi calicis & subeundæ mortis, impleverit. *Epist. ad Jubaian. p. 203.*

* Ὁ δὲ ἐπὶ πάντων θεὸς ἐξαιρέτων π γνώρισμα τὸ ἑαυτὸ ὑποδείκναι τὸ πατὴρ εἶναι, ἐκ μηδενίαις αἰτίας ὑποστῆναι μόνον ἔχει. *Bas. Epist. 43.* concerning the Difference of the Words, *οἶα* and *ὑπόστασις*.

† *Just. Mart.* Εἷς ἐστὶν ἀγαθός, ὁ πατὴρ μὲν ὁ ἐν τοῖς ἔξουοῖς. There is one who is good, even my Father who is in Heaven, *Dial. cum Tryph.*

‖ Εἷς ἐστὶν ἀγαθός, ὁ πατὴρ ἐν τοῖς ἔξουοῖς. *lib. 1. c. 20. edit. Massuet.* Quem solum merito bonum pronuntiat Dominus: cujus bonitatis totus testis est mundus, *Novatian. c. 4.*

son who is good, my Father which is in Heaven. And so * Clemens Alexandrinus cites it. Clemens elsewhere explains his sense of the Text saying; “ whom our Saviour and God declares to be alone Good, even God the Father.” Again, “ that He who is truly alone the one God supreme over all, may be declar'd also to be Good for ever and ever, saving us by his Son.”

† Origen remarkably says, “ our Saviour says, the Father that sent me is Greater than I; and therefore refus'd to accept the Title of Good, in the proper, true, and perfect Sense of it; when offer'd to him, but refer'd it gratefully to the Father, and rebuk'd him who wou'd have thus glorify'd the Son above Measure.” The Reason which he adds is, that the Son is not in any Thing comparable to the Father; “ for that he is [not the

* *Paedagog. lib. 1.* “Ον μόνον ὄντα θεὸν πατέρα ἀγαθὸν χαίρει μείζει ὁ σωτὴρ ἡμῶν καὶ θεός. *Ibid. Strom. 7.* ὅπως—ὁ πᾶς ὄντις μόνος εἰς παντοκράτωρ ἀγαθὸς ἀναφανήσῃ θεὸς ἐξ αἰῶν ὁ εἰς αἰῶνα σώζων διὰ υἱῦ. *Strom. 7. p. 835. edit. Oxon.*

† Πειθόμενοι τῷ σωτῆρι λέγοντι ὁ πατὴρ ὁ πέμψας με μείζων μὲ ἐστίν, καὶ διὰ τῆτο μὴ ἐνεγκόντι μηδὲ τὴν, ΑΓΑΘΟΣ, προσροίαν τὴν κυρίαν καὶ ἀληθῆ καὶ τελείαν παραδέξασθαι αὐτῷ προσφερομένην, ἀλλὰ ἀναφέρῃ αὐτὴν ἐν χαίρει τῷ πατρί [ita planè legendum, non ut in edit. πνεύματι, quæ corruptio fiebat ex errore librarii scribentis πνι i. e. πνεύματι pro πρι i. e. πατρί, quod non videbat Clarifs. Huetius] μετ' ἐπιμύσεως πρὸς τὸν βεβλόμενον ὑπερδοξάζειν γὰρ τὸν υἱόν.—καὶ συγκρίνεται κατὰ τὸν πατρί. εἰκῶν γὰρ ἐστὶ τῆς ἀγαθότητος αὐτοῦ. *Com. in Joh. p. 218.* χρὴ δὲ εἰδέναι ὅτι ἐν ταῦτα μὲν κυρίως τὸ ἀγαθὸν ἐπὶ τῷ θεῷ τετακται μόνον—καὶ μὴ ἐφ' ἑτέρου πνος.—καὶ παντὸς δὲ τῶ ὑπερδεέτερου ὁ ἐφαρμόζεται ἢ, ἀγαθόν, φανῆ, ἄλλο σημαίνόμενον ἔχει τὸ ἐπ' αὐτῷ λέγόμενον. εἴπερ ὡς μὲν πρὸς τὸν πατέρα εἰκῶν ἐστὶν ἀγαθότης, ὡς δὲ πρὸς τὰ λοιπὰ, ὅπερ ἢ τῷ πατρὶ ἀγαθότης πρὸς αὐτὸν. ἢ καὶ μᾶλλον ἐστὶ πνα ἀναλογία προσροίαν ἰδεῖν ἐπὶ ἀγαθότητι τῷ θεῷ πρὸς τὸν σωτῆρα ὄντα εἰκόνα τῆς ἀγαθότητι αὐτοῦ, ἢ περ ἐπὶ τῷ σωτῆρι πρὸς ἀγαθὸν ἀνθρώπον—πλεῖον γὰρ, ἢ ὑπεροχὴ πρὸς τὰ ὑποδέεσερα ἀγαθὰ ἐν τῷ σωτῆρι καθὸ ἐστὶν εἰκόνα τῆς ἀγαθότητι αὐτοῦ τῷ θεῷ, ἢ περ ἢ ὑπεροχὴ τῷ θεῷ ὄντι ἀγαθῷ πρὸς τὸν εἰπόντα σωτῆρα ὁ πατὴρ ὁ πέμψας με μείζων μὲ ἐστίν. *Com. in Mat. p. 376, 377.*

“ *Original Good* but] the *Image* of the Father’s
 “ *Goodness.*”

Again, “ the Appellation of *Good*, properly so
 “ called, is in the Text attributed to him only
 “ who is absolutely God:”——and to no other
 “ Person besides——and when apply’d to an in-
 “ ferior Person, it hath another Signification——
 “ that our Saviour is the *Image* of the Father’s
 “ Goodness; and that his Goodness is the same, or
 “ greater, in proportion to the Goodness of others,
 “ than the Goodness of the Father is to his Good-
 “ ness.”

* *Eusebius* agrees to *Origen’s* Sense, that the Son, tho good, is not the *original supreme Good*; but the *Image* of the Father’s *Goodness*, who only is the *original, absolute, underiv’d Good*. So that the Sense of the antient Church plainly is, that as the Father only, who is unoriginated, is the *one God supreme over all*, so he is alone supreme and absolutely perfect in respect of every divine Attribute: and that all the Perfections of the Son, and amongst these his *Goodness*, being deriv’d to him with his Nature from the Father, are not co-ordinate or equal to the underiv’d Perfections of the Father, and so, that the Attribute of *Goodness* cannot belong to the Son in the same high and absolute Sense, in which it is ascrib’d to the Father, to whose supreme Goodness, our Saviour himself in the Text before us yields the *Pre-eminence*. And as our Saviour declar’d, that the Attribute of *Goodness* so peculiarly and eminently belong’d to his Father, that it cou’d not be ascrib’d to himself in the same high Sense and Degree of Perfection: so he has also declar’d, that the Perfection of absolute

* Καν̄ ἐξετάσεις περὶ τοῦ υἱὸς μαθήσει ὅπως ἐστὶ καὶ αὐτὸς ἀγα-
 θὸς· ἐπειπερ̄——εἰκὼν ἀγαθότητος αὐτοῦ (πατρὸς) Com. in
Psal. 72.

Knowledge is the peculiar Attribute of the Father only. “ But of that Day and Hour knoweth no one [*ἄδεις* no Person] no not the Angels of Heaven, *but my Father ONLY*, Mat. 24. 36. But of that Day and that Hour knoweth no one [*ἄδεις* no Person] no not the Angels which are in Heaven, neither the *Son*, but the *Father*, Mar. 13. v. 32.” Than which no Words or Language can more plainly and strongly exprefs, that our Lord and Saviour did not then know the Day of Judgment spoken of in these Texts ; that being one of those Things which, as Christ told his Disciples after his Resurrection, “ the Father had put in his own Power,” *Acts* 1. 7. And which was reserv’d to be reveal’d to Him after his Exaltation to the Throne of God in Heaven. The Book of the *Revelation* is therefore call’d, *the Revelation of Jesus Christ, which God gave unto Him*, Ch. 1. v. 1. And the Knowledge of the future State of the Church which had been in Part, and more obscurely, reveal’d to the Prophet *Daniel*, was more fully and clearly reveal’d to Christ, as the Reward of his Sufferings and Redemption of us. *Rev.* 5. v. 1—9. Dr. *W.* has nothing to alledge against the plain meaning of the precedent Texts, but the absurd *Cerintbian* distinction between the * *humane* and *divine Person* (which he unphilosophically calls the humane and divine Nature) of Christ : as if Christ knew any Thing which his entire *Person* knew not ; or his *Nature*, distinct from his *Person*, cou’d be said to know any Thing at all. The Scripture has prevented all such Quibbles (which tend only to make the Doctrines of Christ ridiculous) by expressly declaring, that the *Son* did not know the Day of Judgment, and that the *Father*

* See a Reply to Dr. *Waterland’s* Defense of some Queries, by a Clergyman in the Country, *Qu.* 7. p. 236, &c.

only knew it. So that there is no possible Way for Dr. *W.* to infer that the *Son* knew it, but by supposing him to be *the Person* of the *Father*, or the same individual intelligent Agent with the *Father*; and to differ from the *Father*, not in *Person*, but merely in *Name*.

That the Antients understood the *Son* in the Text to be Christ in his highest Capacity, to be not merely the *Son of Man*, but the very *Son of God Himself*, I shall prove from two unquestionable Writers, *Irenæus* and *Origen*, who deliver the Doctrine of the Church. “ * Being unreasonably
 “ puffed up (says *Irenæus* to the *Gnostics*) ye pre-
 “ sumptuously take upon you to say, that you
 “ know the unutterable Mysteries of God; when
 “ even *our Lord, the Son of God Himself, confess’d,*
 “ that the *Father alone* knew the Day and Hour of
 “ Judgment; expressly affirming, *of that Day and*
 “ *Hour knoweth no one, neither the Son, but the*
 “ *Father only.* If therefore the *Son* was not ashamed
 “ to refer the Knowledge of that Day to the *Fa-*
 “ *ther*, but said *what was true*; then surely nei-
 “ ther shou’d we be ashamed to reserve to God
 “ such Questions as are far above us: *for no one*
 “ *is above his Master.*”

Upon the preceding Words of *Irenæus* † *Eras-*
mus owns, that *Irenæus* seem’d to think that the
Father only knew the Day of Judgment, and that

* Irrationabiliter autem inflati audaciter inenarrabilia Dei
 mysteria scire vos dicitis: quandoquidem & Dominus, ipse Fi-
 lius Dei, ipsum judicii diem & horam concessit scire solum Pa-
 trem; manifeste dicens, de die autem illa & hora nemo scit,
 neq; Filius, nisi Pater solus. Si igitur scientiam diei illius Fi-
 lius non erubuit referre ad Patrem, sed dixit quod verum est;
 neq; nos erubescamus, quæ sunt in quæstionibus majora secun-
 dum nos, reservare Deo; nemo enim super magistrum est. *Iren.*
lib. 2. c. 28. edit. Massuet.

† Videtur sentire quod solus Deus sciverit diem & horam,
 ignorante Filio, *Proleg. in Iren. p. 17.*

the Son did not know it : and our Learned Bishop Bull * agrees with Erasmus, that the Words seem to ascribe Ignorance to the Son of God, even in his highest Capacity of being the Son of God. Irenæus, to put his Sense out of all Question, presently adds, “ † If any one enquires into the
 “ Reason, why the Father, who communicates in
 “ all Things to the Son, is yet by our Lord ex-
 “ pressly declar’d to know ALONE that Day and
 “ Hour ; he will not at present find any fitter or
 “ more decent, or indeed any other safe Answer
 “ but this, that since our Lord is the only Teach-
 “ er of Truth, we may learn from him, *that the*
 “ *Father is above all* ; for the Father, saith he, is
 “ *Greater* than I. The Father therefore is here
 “ declar’d by our Lord himself to be SUPERIOR
 “ in KNOWLEDGE also ; to the End that while we
 “ are in this World, we may learn to acknowledge
 “ God only to have perfect Knowledge, and leave
 “ such Questions to Him.” Dr. W. to shew how
 low he can descend in Reason and Argument, ob-
 serves upon the Words of Irenæus, ‡ “ the Fa-
 “ ther (says he) communicates in all Things with
 “ the Son : and *Consequently* in all Knowledge, and
 “ particularly in that of *the Day of Judgment,*”

* Fateor verba primo intuitu videri Filio Dei, etiam qua maxime proprie Dei Filius est, ignorantiam tribuere. *Def. Fid. Nic.* p. 82.

† Si quis exquirat causam, propter quam in omnibus Pater communicans Filio, solus scire horam & diem a Domino manifestatus est ; neq; aptabilem magis neq; decentiorem, nec sine periculo alteram quam hanc inveniet in præsentî (quoniam enim solus verax magister est Dominus) ut discamus per ipsum, *super omnia esse Patrem*: Etenim Pater, ait, *major me est*. Et secundum agnitionem itaq; præpositus esse Pater annunciatus est a Domino nostro ad hoc, ut & nos, in quantum in figura hujus mundi sumus, perfectam scientiam & tales quæstiones concedamus Deo. *lib. 2. c. 28.*

‡ First Defense, p. 105, 1st edit.

the Thing particularly *excepted* in this very Sentence. Antient Writers may be made to say any Thing at this rate of explaining them. Cou'd he alledge that *Irenæus*, or any other Antient, ever taught, that Christ knew what in the Text, and by *Irenæus* upon it, is declar'd to be known by the *Father only*; or that the Son was *Equal* in Knowledge to God the Father, it wou'd have been saying something.

2. *Origen*, tho' he allows that the Son knows the whole Will of God, yet denies that he is equally perfect in Knowledge with the Father. " * The inquisitive Reader (says he) may ask, " whether the Father knows himself, as he is " known by the Son: and finding that it is writ- " ten, *the Father who sent me is greater than I*, he " will be perswaded that this is in all respects true, " so as to say that the Father is *greater* than the " Son even in Knowledge also, being more per- " fectly and clearly known by Himself, than by " the Son." Agreeably to this he elsewhere says upon the Words of the Apostle, *this is the true Light*, " † for the same Reason as God, the " Father of him who is *the Truth*, is a SUPERIOR " and GREATER Truth; and the Father of him " who is *Wisdom*, is GREATER and more excel-

* Curiosus lector inquirat, utrum a semetipso cognoscatur Pater, quomodo cognoscitur a Filio: sciensq; illud quod scriptum est, *Pater qui misit me major me est*; in omnibus verum esse contendet, ut dicat & in COGNITIONE Filio Patrem esse MAJOREM, dum *perfectius & purius* a semetipso cognoscitur quam a Filio. *lib. 4. de principiis apud Hieronym. in Epist. ad Avit. c. 4.* atq; id esse causæ, quare Filium a Patre comprehendi, Patrem vero a Filio neutiquam comprehendi posse opinatus sit, ait *Hieron. ibid.*

† Ω δὲ λόγῳ ὁ πατὴρ τῆ ἀληθείας θεὸς πλείων ἐστὶ καὶ μείζων ἀλήθεια, καὶ ὁ πατὴρ ὢν σοφίας κρείττων ἐστὶ καὶ διαφέρων ἢ σοφία, ὅσῳ ὑπερέχει τῆ εἶναι φῶς ἀληθινόν. *Com. in Joh. p. 70.*

“ lent

“ lent than *Wisdom*; for the same Reason he ex-
 “ cels him also who is the *true Light*.”

Basil himself understands the Text of the di-
 vine Person of Christ, and that the *Knowledge* spoken
 of in it belongs *primarily* to God the Father. His
 Words are very remarkable.

“ * That which I have been taught from a Child,
 “ of those that went before me, is this——that as
 “ we understand those Words, *there is none good*
 “ *but one, that is God*, to be spoken by the Son,
 “ not as excluding himself from being Partaker
 “ of the Nature of Good, but only as supposing
 “ the Father to be the FIRST Good, and by the
 “ Word *none* meaning no other FIRST Good;
 “ but that he himself is the *Second*——So in those
 “ Words, *no one knoweth*, &c. we believe our
 “ Lord meant to ascribe to the Father the FIRST
 “ KNOWLEDGE of Things present and future,
 “ and to declare to the World, that he is in all
 “ Things the FIRST CAUSE, &c.”

And it is certain, as hath been shewn before,
 that the moderate *Atbanasian* Writers never taught,
 that the Son was *equal* to the Father in *absolute di-
 vine Perfections*; but profess'd, that the Father,
 as being alone *unoriginated*, and the *first Cause*, was
 in all Things *super eminent* to the Son, who deriv'd
 his Nature and all his Perfections from him; and
 who always acted in Obedience to his supeme Au-
 thority.

* “Α πίνυν ἐκ παιδὸς ὡρᾷ ἤμ πατέρων ἠκούσαμεν,——ταῦτα
 εἰπεῖν ἔχομεν.——ὡς τηρήκαμεν ἐπὶ τῷ, ἕδεις ἀγαθὸς εἰ μὴ εἷς,
 ὁ θεὸς, (ἕδεις γὰρ ἐκεῖ ἑαυτὸν ἕξω πθεῖς τὸ τῷ ἀγαθῷ φύσεως ὁ ἕδεις
 ταῦτα λέγει, ἀλλὰ, ἐπειδὴ τὸ πρῶτον ἀγαθὸν ὁ πατήρ, τῷ
 ἕδεις συνυπακούμενε τῷ πρώτῳ, τὸ δεῦτερον εἰρηῖσαι πσεύομεν.)
 ἔτω καὶ τὸ, ἕδεις οἶδεις, τὴν πρῶτην εἰδησιον ἤμ τε ὄντων καὶ ἤμ ἔσο-
 μένων, ἐπὶ τῷ πατέρῳ ἀνάγκη, καὶ διὰ πάντων τὴν πρῶτην αἰ-
 τῖαν τοῖς ἀνθρώποις ὑποδεικνύοντες, εἰρηῖσαι νομίζομεν. Ad Am-
 philoch. Epist. 391.

The next Text to be consider'd is *Job. 14. 28.*
My Father is greater than I. A Text, one would think, they should blush to read, who presume in Opposition to it to assert, that the Father is *not greater* than the Son; that the Son is absolutely *co-ordinate* and *equal* to the Father in *Nature* and all *essential Perfections*: and that the Father is so far from being, in any Respect, *greater* than the Son; that it was possible, that he himself *might have acted the ministerial Part*; and so that it might have been as well and truly written; that he who is in the Scripture call'd *Son* is *greater* than him who is call'd his *Father*.

The *Socinian* Interpretation of these Words, which the Scholastic Trinitarians also sometimes flee to for Refuge, *viz.* that God the Father is *greater* than a *mere Man*, or than the *mere human Nature* of Christ, is so low and mean that the old *Athanasians* themselves were ashamed of it.

Therefore *Gregory Nazianzen* says, “ * To affirm that the Father is *greater* than Christ, considered merely as a *Man*, is true indeed, but no great Thing to say: for what wonder is it that God should be *greater* than a *Man*?” And it was the unanimous Doctrine of the antient Church that God the Father, as being alone *supreme over all*, was *superior* to, and *greater* than the Son, in *Nature* and all *divine Perfections*; in *Power*, *Authority*, *Dominion* and *Worship*.

Justin Martyr says, † “ He that is in Heaven is *Lord* even over him who is *Lord* upon Earth [speaking of Christ appearing before his Incarna-

* Τὸ γὰρ δὴ λέγειν, ὅτι τῆς κτ' τὸν ἀνθρώπον νοούμενε μείζων, ἀληθές μὲν, ἔ μέγα δὲ τί γὰρ θαυμάσιον, εἰ μείζων ἀνθρώπου θεός; *Orat. 36.*

† Ὅς [ἐν τοῖς ἑβραϊοῖς ὑπάρχων] καὶ τῆς ὀπί' γῆς κρείς κρείός ἐστιν, ὡς πατὴρ καὶ θεός, αἰτίος τε αὐτῶ τῆ εἶναι, καὶ δυνατὸς καὶ κρείς καὶ θεῶ. *Dial. cum Tryph. p. 121.*

“ tion on *Gen.* 19. 24.] being his *Father* and *God*,
 “ and the Author of his Existence, even tho he
 “ himself also be *powerful*, and *Lord*, and *God*.” And
 he every where denys Christ, tho God, to be [*ὁ ποιη-*
της τῶν ὅλων] the absolute or supreme Maker of the
 Universe: but declares, that he is *subject* to him,
 and *sent* by him.

And *Irenæus* from this Text infers (as hath been
 just observ'd) that the Father is *above all*; and de-
 clar'd by our Lord himself to be *superior* to him
 the Son in *Knowledge*. Agreeably hereto he says
 elsewhere, * “ that our Lord himself taught his
 “ Disciples, that the Father only is that *Lord* and
 “ *God*, who is the *only God* and *Ruler over all*.”

Tertullian comparing the only-begotten Son to
 the unbegotten Father says, † “ that which is
 “ unoriginated is more *powerful* than that which is
 “ originated——because that which had no Cause
 “ of its Existence will always be much *superior* to
 “ that, which had a Cause of its Existence.” Hence
 he says in another Place; ‖ “ The Father is the
 “ whole (divine) Substance, of which the Son is a
 “ *derivative Part*; [like a *Ray* from the *Sun*, which
 “ is his Comparison] he himself declaring, *My*
 “ *Father is greater than I*.”

Origen says, as *Huetius* interprets his corrupted
 Greek; “ It is a greater Thing that the Son of
 “ Man is glorify'd by God, the *Inferior* by the
 “ *Superior*, than that he who is *inferior* should have

* Ipso Domino Patrem tantum Deum & Dominum eum qui
solus est Deus & Dominator omnium tradente discipulis, sequi
 nos oportet. *Lib.* 3. c. 9.

† Innatum nato fortius; ——quia quod ut esset, nullius
 eguit auctoris, multo sublimius erit eo, quod ut esset, aliquem
 habuit auctorem. *Cont. Hermog.* c. 18.

‖ Pater *tota* substantia est, Filius vero *derivatio* totius & *por-*
tio, sicut ipse profitetur quia Pater major me est. *Adv. Prax.*
 c. 9.

“ glorify’d him who is *greater God*, agreeably to
 “ the Words, The Father who sent me is greater
 “ than I *.”

Again, “ the Father is *superior* to, and *greater*
 “ than the Word.”

Again, “ we affirm, that the Son is *not more*
 “ *powerful*, but that he is *less powerful* than the
 “ Father ; according to his own Words, *the Fa-*
 “ *ther who sent me is greater than I.*—We say
 “ that our Saviour, whom we acknowledge to be
 “ God the Word, beareth Rule over all Things
 “ which are made subject to him ; but not over
 “ his Father and God, who bears rule over
 “ him.”

Again, “ we say that our Saviour, with the Holy
 “ Ghost, not only comparatively, but superemi-
 “ nently excells all the Things that were made
 “ (By him) being yet himself *excell’d* by the Fa-
 “ ther *as much, or even more* than he and the Holy
 “ Ghost *excell* the other Creatures [viz. *Thrones,*
 “ *Angels, &c.*] But notwithstanding he who *excels*
 “ such and so great Beings in *Essence* and *Dignity*
 “ and *Power* and *Godhead* [for he is the living

* *Majus est, quod Filius hominis glorificatus fuerit per Deum, inferior per praestantio- rem, quam quod inferior glorificaverit Deum praestantio- rem, juxta illud : Pater qui misit me major me est, Com. in Joh. p. 417. κρείττων ἢ μείζων [ὁ πατήρ] ὡς ὁ ἄλλ’ ὑποδείξεσθαι. ἢ ὅτι ἐκ ἰσχυρότερον τῆ πατρὸς ἀλλ’ ὑποδείξεσθαι. ἢ τῆ το λέγομεν αὐτῶ πειθόμενοι εἰπόντι τὸ. ὁ πατήρ ὁπερ ἔλεγε με μείζων με ἐστίν.—κρείττων—φαμέν ἢ σωτήρα μάρισα, ὅτε νοῦμεν αὐτὸν θεὸν λόγον—πάντων μὲν ἢ ὑπερεταγμένων αὐτῶ, καθὼ τὰ ἴσα ἐστίν. ἀλλ’ ἔτι ἢ τῆ κρείττων ἢ αὐτὸν πατρὸς ἢ θεῶ. Cont. Cels. lib. 8. p. 388. πάντων μὲν ἢ ἰσχυρότερον ὑπερέχειν, ἢ συγκρίσει ἀλλ’ ὑπερβαλλέσει ὑπεροχῆ φαμέν ἢ σωτήρα ἢ τὸ πνεῦμα τὸ ἅγιον, ΥΠΕΡΕΧΟΜΕΝΟΝ πᾶσιν ἢ ἢ κρείττων ἀπὸ τῆ πατρὸς, ὅσω ὑπερέχει αὐτὸς ἢ ἅγιον πνεῦμα τῶν λοιπῶν, ἢ τῶν τυγχόντων—ἀλλ’ ὅμως ἢ πᾶσιν ἢ τῶν ἰσχυρότερον ὑπερέχειν ἢ ἴσα ἢ πρεσβεία ἢ δυνάμει ἢ θεότητι (ἐμφύχως γὰρ ἐστὶ λέγει ἢ κοφία) ἢ συγκρίνεται καθ’ ἑαυτὸν τῶ πατρί. Com. in Jo. p. 218.*

Q

“ Word

“ *Word and Wisdom*] is nevertheless not in any
 “ *Thing compar'd to the Father.*”

Dionysius Bishop of *Alexandria*, and *Origen's* Scholar, * taught not only a *Distinction of Person* (in the *Father* and the *Son*) but a *Difference of Substance*; and that the *Son* was inferior to the *Father* in *Power* and *Glory*.

† *Theognostus* another of *Origen's* Scholars taught the same *Doctrine*.

‡ *Novatian* says, that the *Son* as being *originated* is inferior to the *Father*.

And *Eusebius* || shews “ that the *Word of God*
 “ who existed before the *World*, and is more
 “ excellent than every *Angelic Nature*, is *less ex-*
 “ *cellent* than the *first Cause.*”

And this *Doctrine* that the *Father* is *greater* than the *Son*, which was unanimously taught by the *antient Antemicene Church*, was also profess'd by the *Nicenes* and *Postnicenes* likewise.

Alexander of *Alexandria* says, ** “ therefore we
 “ must reserve to the *unbegotten Father* this pe-
 “ *culiar Preeminence*, that no one is the *Cause* of
 “ his *Existence.*”

The *Council of Synnium* says, †† “ it is indis-
 “ *putable* that the *Father* is *greater* than the *Son*
 “ in *Honour*, *Dignity* and *Divinity*, the *Son* himself
 “ *declaring*, *my Father is greater than I.*”

* Cited above.

† See *Cave's Hist. Lit.* p. 98.

‡ Simul ut hic minor sit, dum in illo esse se scit, habes originem, quia nascitur. *De Trinit.* c. 31.

|| Ἐν δ' ἂν ἔπος ὁ πρὸς αἰώνων τῆς θεῆς λόγος, ὁ κρείττων μὲν ἢ πᾶσα ἀγγελικὴ φύσις, ΜΕΙΩΝ δὲ ἢ καὶ τὸ πρῶτον αἶπιον. *Dem. Evang.* lib. 5. c. 11. vid. *lib.* 5. c. 30. & *lib.* 6. p. 257. *proam.*

** *Epist.* apud *Socrat.* & *Theodoret.* cited above.

* ΜΕΙΩΝΑ ἔναι τὸ πατέρα τῆς καὶ ἀξία καὶ θεότητι. ap. *Socrat. Hist. Eccl.* lib. 2.

And *Basil* himself declares as much, * “ the Son (says he) is *second* to the Father, in Order (of Nature) as being from him; and also in Dignity, because the Father is the Original and Cause of his Existence; and, because *thro’ him*, we have Access to God even the Father.” *Hilary’s* Opinion has been shewn above; and to put this Matter out of all Dispute, Bishop *Bull* himself has confess’d, † “ that *Origen’s* Doctrine, that the Son, even as he is God, is *less* than the Father, is plainly the Catholic Doctrine, maintain’d even by the Fathers, after the Council of Nice, who most strongly oppos’d the Arian Opinion.”

Another Text sufficient to silence the vain Pretences of modern Scholastic Orthodoxy that the *only true God* is the *Father, Son and Holy Ghost*, is *John* 17. 3. where our Saviour in his Prayer to his Father says, “ This is Life eternal, that they may know *Thee, the only true God*, and Jesus Christ whom thou hast sent.” Parallel to this Text is that other of the same Apostle, 1 *John* 5. 20. “ And we know that the Son of God is com^e, and hath given us an Understanding that we may know *the true God* [τὸν ἀληθινὸν θεόν, so the Original, according to the best and oldest MSS] and we are in him that is true [the true God] *in* [it shou’d be render’d, *By*] his Son Jesus Christ.

† Ὁ υἱὸς πᾶσι μὲν δεύτερος τῆ πατρὸς, ὅπ ἀπ’ ἐκείνου. καὶ ἀξιώματι, ὅπ ἀρχὴ καὶ αἰτία τῆ εἶναι αὐτοῦ ὁ πατήρ, καὶ ὅπ δι’ αὐτοῦ ἡ πρόσδος καὶ παραγωγή πρὸς τὸ θεὸν καὶ πατέρα. *Advers. Eupom.* lib. 3. p. 79.

‡ Quod origines in loco citato dicit, Filium etiam qua Deus est—Patre minorem esse;—plane catholicum esse, atque etiam a Patribus, qui post Nicænum concilium Arianam hæresin acerrime impugnârunt, defensum—ostendemus. *Def. F. N.* § 2. c. 9. See Not. apud *Novat. edit.* Jackson, p. 365. 366. and 387—391. and Reply to Dr. *Waterland’s* Defense, *Qu.* 1, 2.

“ This is the true God [mention'd in the former
 “ Part of the Verse, and to the Knowledge of
 “ whom Christ came to bring us, and in whom we
 “ are By him] and eternal Life.”

In those two Texts it is so evident that God the Father, in Contradistinction to the Son, is stil'd *the only true God*, that not only the antient *Antenicens* Church ever taught and profess'd that the Father alone was *the one and only true God*; and that Christ, as being *sent* by him, was *inferior* and *subject* to him: but even the *Nicenes* and *Postnicenes* themselves understood these Texts of God the Father; and both acknowledg'd the Father in Distinction to the Son to be *the only true God*; and never stil'd the Son so, but, on the contrary, confess'd that his *Mission* from the Father declar'd his *Subordination* and *Subjection* to him.

Iræneus says, “ * our Lord himself taught his
 “ Disciples that the *Father only* is that Lord and
 “ God, who is the *only God* and Ruler over all.”

From *John* 17. 3. † *Origen* infers, that the Father only is *absolutely God* [ὁ θεός] as being [αὐτοθεός] of himself God, or *unoriginated*. And says, “ that the
 “ Father, who *sent* the Son, is alone both [absolutely]
 “ good, and *greater* than him who is sent.”

On Account that the Father is the only true God and sent the Son, *Theophilus* the antient Bishop of, *Antioch* says, † “ that the Word being
 “ God, and begotten of God, the Father of the

* Ipso Domino Patrem tantum Deum & Dominum eum, qui solus est Deus & dominator omnium, tradente discipulis, lib. 3. c. 9.

† *Com. in Joh.* p. 46. Ὁ γὰρ πέμφας αὐτὸν πατρὸς ———
 ἔστ' ἡ καὶ κλόνος ἀγαθὸς καὶ μείζων τῆ περιφθέρῃ. *ibid.* p. 120.

‡ Θεὸς ἔν ὧν ὁ λόγος καὶ ἐκ θεῶ περιουκῶς, ὁπότε ἀν βέλειαι ὁ πατρὸς ἡψ' ὄλων, πέμπει αὐτὸν εἰς τινὰ τόπον. *ad Antioyc.* τὸν μὲν θεὸν τῶν ὄλων ἀσεβὲς ἀγγελοῦ νομίσαι καλεῖσθαι. *Synod. Antioch. adv. Paul. Samosat.*

“ Universe *sends* him to any Place, whenever he
 “ *wills* so to do.” But to suppose the Father, *the*
 “ God of the Universe, to be an *Angel* or to be
 “ *sent*, was esteemed the greatest Impiety.”

In like Manner *Novatian* observes, “ moreover
 “ he (our Lord) declares that he was *sent*; that by
 “ this Instance of Obedience which Christ the Lord
 “ shewed in coming when he was *sent*, he might
 “ be prov’d to be not the *Father*, but the *Son*:
 “ who would certainly have been the *Sender*, had
 “ he been the *Father*: but the *Father* was not *sent*,
 “ lest by being *sent*, he should thereby be found
 “ *subject* to another God*.”

Eusebius says, that Christ was † “ *sent* by one
 “ who is Greater than He. And that the *Pree-*
 “ *minence* of the *Father*’s Glory is shewn, in *send-*
 “ *ing* the *Son*, and the *Son*’s being *Sent*.”

‡ “ In this respect especially (says *Hilary*) the
 “ *Son* is not *compar’d* or *equal* to the *Father*, in
 “ that he is by an absolute Obedience *subject* to
 “ him——that he is *sent*; that he *receives* all from
 “ him; and that in all Things he *obeys* the *Will*
 “ of him that *Sent* him:——hence there is but *one*
 “ *God*; and both the *Subjection* and *Dignity* of the
 “ *Son* is declar’d to us——He being by *Obedience*,
 “ as well as in *Name*, *subject* to the *Father*.”

* *Missum* autem præterea se esse dicit, ut per hanc obedi-
 tiam qua venit Dominus Christus missus, non Pater, sed Filius
 probetur; qui mississet utiq; si Pater fuisset: *missus* autem non
 fuit Pater, ne Pater *subditus* alteri Deo, dum *mittitur*, probaretur,
 c. 27. edit. *Jackson*. absit Deum Patrem *Angelum* dicere,
 ne alteri *subditus* sit, cujus *Angelus* fuerit. c. 18. so plainly in
 the Sense of the Antients, did the *Mission* of Christ the Son of
 God imply his *Obedience* and *Subjection* to the supreme Authority
 of the *Father*.

† Πρὸς τὸ ΜΕΙΖΟΝΟΣ ἀπεσταλμένον. *Præp. Evang.* lib. 7.
 c. 12. ὑπερέχον τῆς δόξης τὸ πατὴρὸς παείσῃσι διὰ τὸ ἢ ἀπε-
 σταλμένοι, ἐαυτὸν δὲ ἀπεσταλθῆαι. *Eccles. Theolog.* lib. 2. c. 7.

‡ P. 234. cited above.

And

And Bishop Bull himself confesseth, * “ that
 “ God the Father having no *Original* is *subject* to
 “ none ; and can no more be said to be *sent*, than
 “ to be *begotten* by another. On the contrary the
 “ *Son of God*, as being *begotten* of God the Father,
 “ does on that Account certainly *owe all his Power*
 “ to the Father as *receiv'd* from him : nor is it less
 “ *honourable* for him to be *sent*, than to be *begotten*
 “ of the Father.”

In the preceding Words Bishop Bull plainly disavows Dr. W's Notion, that there is no *natural Subjection* of the *Son* to the *Father* ; for he places the *Supremacy* of the *Father*, and his not being in *Subjection* to another, in his being by Nature *unoriginate* ; and the *Mission* and *Subjection* of the *Son* to the *Father*, in his being by Nature *originated* from the *Father*.

Athanasius in his first and best Writings, before he became the Head of a Party, strongly asserted the antient Doctrine of the Church, that the *Father* is *the only true God*, in Distinction to the *Son*.
 “ † The Knowledge (saith he) of the ONE, and
 “ *only true God*, I mean, the *Father of Christ*.”
 Again,

“ *The true God* who is strictly and absolutely such,
 “ even the *Father of Christ*.” Again,

* A nullo ille ortus principio nulli subjectus est ; neq; magis ab alio missus, quam ab alio natus dici potest. Contra, Filius Dei, qua ex Deo Patre natus, eo certe nomine Patri suam omnem auctoritatem acceptam refert ; neq; minus ipsi *honorificum* a Patre mitti quam ex Patre nasci. *Def. F. N. § 4. c. 3.*

† Τῆς πρὸς τὸ ἓνα καὶ μόνον ἀληθινὸν θεὸν γνώσεως, λέγω δὲ τὸ τῆ χειρὸς πατέρα. *Cont. Gent.*

Τὸν ἀληθινὸν καὶ ὄντως ὄντα θεὸν τὸ τῆ χειρὸς πατέρα. *ibid.*

Τὸν πατέρα ἡμῶν προσκυνούμενον καὶ κηρυττόμενον, τῶτον μόνον εἶναι θεὸν ἀληθῆ, τὸ καὶ τὸ κτίσεως κρείον καὶ πάσης ὑποστάσεως δημιουργὸν τίς δὲ ἐν ἐστὶ ἀλλ' ἢ ὁ πανάγιος καὶ ὑπερέκεινα πάσης γυννησῆς ἑσίας ὁ τῆ χειρὸς πατὴρ ; *ibid.*

“ He

“ He whom we preach and worship is the
 “ ONLY TRUE GOD, the Lord of the Crea-
 “ tion, and the Author of every Being ; and who
 “ else is this Person, but the most holy Father
 “ of Christ, and who is far above all deriv’d Be-
 “ ings?

I shall conclude the Sense of the Antients in their Application of the preceeding Texts *John* 17. 3. 1 *John* 5. 20. to God the Father, to prove from thence, that the Title of *the only true God*, and *the true God*, peculiarly belong’d to him *only*, with a remarkable Passage of an unsuspected Author, viz. *Epiphanius*, whereby it appears that in *his* Time, the Titles of *the only true God*, and *the true God* mention’d in these Texts, were universally understood to be ascrib’d to the Father only.

* “ The Son Himself saith concerning the Fa-
 “ ther, *that they may know Thee, the only true God.*
 “ But that faithful Witness *who lean’d upon his*
 “ *Breast*, and call’d him the *only-begotten God*,
 “ did not give him the Title of *true God*: but the
 “ Father is declar’d by him to be *the true God*,
 “ and the Son the *only-begotten God*. Again, it is
 “ written of the Father, *God is Light* ; but of the
 “ Son, that he was *the true Light*. And here ob-
 “ serve the Accuracy of Scripture——it is written

* Περὶ τῆ πατρὸς αὐτὸς ὁ υἱὸς λέγει· ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν. ἀξιόπιστος δὲ μάρτυς ὁ ἐπὶ τὸ σῆθος αὐτῆ ἀναπεσῶν, μονογενῆ θεὸν αὐτὸν φασκων· ἔωρεσέθητο δὲ τῷ μονογενεῖ θεῷ τὸ, ΘΕΟΣ ΑΛΗΘΙΝΟΣ. ἀλλὰ περὶ πατρὸς γέγραπται, ΑΛΗΘΙΝΟΥ ΘΕΟΥ· περὶ υἱῆ, δέ, ὅτι μονογενῆς θεός. τὸ δὲ πάλιν περὶ πατρὸς, ὅτι φῶς ὁ θεός· περὶ δὲ υἱῆ, ὅτι ἦν τὸ φῶς τὸ ἀληθινόν. καὶ ὅρα μοι πῶς τῶν γεγραπῶν ἀκείβειαν——ὅτι τῆ υἱῆ γέγραπται, ὅτι θεός ὁ υἱὸς καὶ κἀν ἔπρεσκειται τὸ, θεός ΑΛΗΘΙΝΟΣ, μανίαν ἑαυτοῖς ἐπισωρεύομεν, εἰ τολημήσωμεν βλασφημηῶσι καὶ μὴ εἰπῶν ἢ υἱὸν θεὸν ΑΛΗΘΙΝΟΝ.——τὸ μὲν παρὲ τὸ, ΘΕΟΣ ΑΛΗΘΙΝΟΣ, τῷ δὲ υἱῷ τὸ, θεός. ἀνάπαλιν δὲ τῷ υἱῷ τὸ, φῶς τὸ ἀληθινόν, τῷ δὲ πατρὶ τὸ, φῶς, *Ancorae. Sect. 3, 4. vid Hares 67. Sect. 32. & 76. c. 36. Sect. 2.*

“ of the Son, that he is (*θεός*) *God*, and tho’ the
 “ Title of *the true God* is not there ascrib’d to
 “ him, we shou’d be mad to deny that the Son is
 “ *true God*.—The Father therefore is in Scripture
 “ stil’d *the true God*, but the Son barely *God*; on
 “ the other Hand the Son is stil’d *the true Light*,
 “ but the Father barely *Light*.” Thus this *Alba-*
nasian Writer confesses, that the Son is never call’d
the true God in the Scriptures, even whilst by Way
 of Inference he endeavours to prove in Contradicti-
 on to them, that the Son is *the true God*. Dr. *W.*
 every where asserts and insists, that Christ is to be
 pray’d to and worship’d as *the supreme God*, in plain
 and direct Contradiction to the following Texts of
 Scripture, and the unanimous Sense of the antient
 Church.

Luke 11. 2. Our Saviour teaches his Disciples
 how to pray, in these Words; “ when ye pray,
 “ say, *our Father* which art in Heaven, &c.”

Again, “ In that Day ye shall ask me nothing:
 “ verily, verily, I say unto you, whatsoever ye
 “ shall ask *the Father* in my Name, He will give it
 “ you. *John* 16. 23.

“ There is *one God*, and *one Mediator* between
 “ God and Man, the Man Christ Jesus. *1 Tim.*
 “ 2. 5.

These, amongst other numerous Places of Scrip-
 ture, instruct us in the Object of Christian Wor-
 ship: and teach us that God, the Father of our
 Lord Jesus Christ, is the alone supreme and ulti-
 mate Object of our Adoration and Prayer. The
 Scriptures never direct us to pray to Christ or the
 Holy Ghost; but the Command of Christ, and
 the Practice of his Apostles, which is our best and
 only Rule, concur in the offering up all Prayer
 and religious Worship to the only true God, the
 Father, *in the Name* of Christ, who is the only
 true *Mediator*, between God and Men: And what-
 ever

ever religious Honour or Worship is in Scripture given to the Son, it is never founded on his divine Nature or Essence, or on his *Original and supreme Authority and Dominion*, (on which the Worship of God the Father is founded) but on his *becoming Man*, on his being *appointed to be Mediator*; on the Father's having *committed* all Judgment to him, *Job. 5. 22, 27.* It is also given him by the *Command* of the Father (*Heb. 1. 6.*) and is not *supreme* or *ultimate*, but tends *finally to the Glory of God the Father*, *Phil. 2. 11.* The Worship therefore of Christ is *mediate, relative and subordinate*; and they who worship Christ otherwise than the Scripture directs him to be worship'd, pretending to be wise above what is written, do, with the foolish *Samaritans*, *worship they know not what*, *John 4. 22.* whereas *the true Worshippers* of God, as our Lord adds, *v. 23. worship the Father in Spirit and Truth*, in the Name, and through the *Mediation* of Jesus Christ his Son our Lord.

This was the concurrent Doctrine of the antient Church. The antient Book entitled the *Apostolical Constitutions*, informs us of the primitive Method of religious Worship.

* “ We declare unto you (say they) 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.”

Polycarp the Apostolical Bishop of *Smyrna* at his Martyrdom pray'd thus; † “ for this Cause a-
 R “ bove

* Δηλώσω ὑμῖν θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν, παρ' οὗ ἄλλος οὐκ ἐστίν· καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι. *lit. 6. c. 4. vi. lib. 2. c. 56. lib. 5. c. 15. lib. 6. c. 9. lib. 7. c. 37, 38, 40.*

† Διὰ τούτου καὶ περὶ πάντων σε αἰνῶ, σε εὐλογοῦ, σε δοξάζω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ τοῦ ἀγαπητοῦ σε πατρὸς·

“bove all Things I praise Thee, I bleſs Thee,
 “I glorify Thee, thro’ the eternal high Prieſt
 “Jeſus Chriſt, thy beloved Son: through whom,
 “and with whom, in the holy Spirit, be Glory
 “to Thee now and for ever and ever. Amen.”

Juſtin Martyr ſays ; * “there are no Nations
 “upon Earth, in which Prayers and Thankſ-
 “givings are not put up to the Father and Ma-
 “ker of all Things, through the Name of Je-
 “ſus who was crucify’d.” Again ; “The Mi-
 “niſter taking [the Bread and Cup] gives Praise
 “and Glory to the Father of all, thro’ the Name
 “of the Son, and thro’ the Holy Ghoſt.” And
 this he tells us was the Rule in all religious Ob-
 lations at the Lord’s Supper.

This primitive Martyr tells us farther, † that
next after the unbegotten God, they alſo worſhip’d
 the Son by his *Command*, in the *ſecond Place*, or
 in ſubordination to Him.

Melito the antient Biſhop of *Sardis*, delivers the
 Chriſtian Doctrin in theſe Words ; ‡ “we do not
 “worſhip Beings that have no ſenſe, but the on-
 “ly God who is *before all* and *above all*, even
 “above Chriſt himſelf who is truly God the
 “Word.”

παιδός· δι’ ἧ σοι σὺν αὐτῷ ἐν πνεύματι ἁγίῳ δόξα, νῦν καὶ
 εἰς τὸς μέλλοντας αἰῶνας τῶν αἰώνων. Ἀμλω. apud Euseb. Hist.
 Eccles. lib. 4 c. 5.

* Ἐν οἷς μὴ διὰ τῆ ὀνόματος τῆ σωρωθέντες Ἰησοῦ εὐχαι καὶ
 εὐχαεσῖαι τῷ πῖρι καὶ ποιητῇ τῶν ὄλων γίνονται. Dial. p.
 112. ἧ ε λαβὼν αἶνον καὶ δόξαν τῷ πατεὶ τῶν ὄλων διὰ τῆ
 ὀνόματος τῆ ἡε καὶ τῆ πνεύματος τῆ ἁγίε ἀναπέμπε. Apol. 2.
 p. 161. vid. p. 62.

† Apol. 1. p. 2. edit. Grab. Apol. 2. p. 34, 35. Dial. p. 97.
 edit. Steph

‡ Οὐκ ἐσμὲν ἐδεμίαν αἰαθησιν ἐχόντων θεραπειταὶ ἀλλὰ
 μόνε θεε τῆ περὶ πάντων καὶ ἐπὶ παντων, καὶ ἐπὶ τῆ Χειεε αὐ-
 τῶ ὄντως θεε λόγε. Apud Chron. Alex. ad Olymp. 236. 2. p.
 607.

And *Irenæus* has this most solemn Prayer ;

“ I call upon Thee, O Lord, the God of Abraham, the Father of our Lord Jesus Christ ; who art the *only and true God*, above whom there is no other God : through our Lord Jesus Christ.”

“ † If thou wilt (says *Clemens Alexandrinus*) be thou initiated ; and thou shalt be in the Chorus with Angels praising the unbegotten and incorruptible and only true God : *God the Word* joining with us in our Hymns of Praise. This Jesus, the one eternal great High Priest of *the one God who is the Father*, prays for Men.”

The next antient Writer is the most learned *Origen*, who gives us the fullest and clearest Account of the Distinction of the Worship of the Father and the Son. “ † We ought (says he) to send up all Supplication, and Prayer, and Intercession, and Thanksgiving, to *the supreme God over all, through* our High Priest, the living *Word and God*, who is above all Angels : yet we may also offer Supplications, and Intercessions, and Thanksgiving, and Prayer, to the *Word Himself*, if we can distinguish between

* *Ego igitur invoco te, Domine Deus Abraham——— Pater Domini nostri Jesu Christi :———qui es solus & verus Deus, super quem alius Deus non est, per Dominum nostrum Jesum Christum, &c. adv. Hæres. lib. 3. c. 6.* And he puts the Worship due unto the Son of God upon the [*εὐδοκίαν*] Good pleasure of the Father. *Lib. 1. c. 10.*

† *Εἰ βέλεις, καὶ σὺ μου, καὶ χορεύσεις μετ' ἀγγέλων ἀμφὶ τὸν ἀγέννητον καὶ ἀνάληθρον καὶ μόνον ὄντως θεὸν συνυμνῶντος ἡμῖν τῷ θεῷ λόγῳ· αἰτίδος ἔτος Ἰησοῦς εἰς ὃ μέγας ἀρχιερεὺς θεῷ τῷ ἐνὸς τῷ αὐτῷ καὶ πατρὸς ὑπὲρ ἀνθρώπων εὐχεται. Exhort. p. 74, 75.*

‡ *Πᾶσαν μὲν γὰρ δέησιν, καὶ προσευχὴν, καὶ ἔντευξιν, καὶ εὐχαισίαν, ἀναπεμπτέον τῷ ἐπὶ πᾶσι θεῷ, διὰ τῆ ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἐμφύχῃ λόγῳ καὶ θεῷ· δεησόμεθα δὲ καὶ αὐτῷ τῷ λόγῳ, καὶ ἐνβουλεύομεθα αὐτῷ, καὶ εὐχαισιόημεν, καὶ προσευξόμεθα δὲ, ἐὰν δυνάμεθα κατακτείνῃς πρὸς προσευχῆς κωλυομένης καὶ καταχρήσεως. Adv. Cels. lib. 5. p. 233.*

“ Prayer in a *proper*, and Prayer in a *figurative*
 “ Sense.” And what he means by this Distinction
 of Prayer in a *proper* Sense, when offer’d to God
 the Father, and Prayer in an *improper* or *figura-*
tive Sense, when offer’d to Christ, he thus explains
 in another Place ; * “ we worship (says he) the
 “ one God, and his one Son, and Word, and
 “ Image, with Supplications, and Prayers to the
 “ utmost of our Power : putting up our Prayers
 “ to the God of the Universe, *through* his only-
 “ begotten Son : to whom we offer them first,
 “ desiring Him as being the Propitiation for our
 “ Sins, to present as our high Priest, our Prayers
 “ and Sacrifices [Thanksgivings] and Intercessi-
 “ ons to the *supreme* God.”

Again, in his Book *concerning* Prayer, he very
 fully and distinctly shews the Rule of worship
 practis’d by the antient Church. “ † If we un-
 “ derstand (says he) what Prayer is, (meaning *ul-*
 “ *timate* in contradistinction to *mediatorial*) we must
 “ not pray to any *deriv’d* Being, no not to Christ
 “ himself, *but only to the God and Father of the*
 “ *Universe* : to whom also our Saviour Himself
 “ pray’d (as I have shewn before) and teacheth
 “ us to pray unto him. For being ask’d (by one
 “ of his Disciples) *viz. teach us to pray* ; he doth
 “ not teach us to pray to Himself, but to the Fa-
 “ *ther* ; and that we shou’d say, *our Father who*
 “ *art in Heaven.*” Again, “ we ought (says he)
 “ to pray to God only, the Father of all ; but not

* Ἀλλὰ τὸν ἕνα Θεὸν, καὶ τὸν ἕνα υἱὸν αὐτοῦ καὶ λόγον, καὶ εἰκό-
 να, ταῖς κατὰ τὸ δυνατὸν ἡμῶν ἰκεσίαις καὶ ἀξιόσεσι σεβομεν
 περιστάροντες τῷ θεῷ τῶν ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς
 αὐτοῦ. ὃ πρῶτον προσφέρομεν αὐτῷ, ἀξιῶντες αὐτὸν, ἰλασμοῦ
 ὄντα τῶν ἁμαρτιῶν ἡμῶν, προσαγαγῆν ὡς ἀρχιερεῖα καὶ εὐχὰς,
 καὶ τὰς θυσίας, καὶ τὰς ἐντευξεις ἡμῶν τῷ ἐπὶ πάνσι θεῷ. *Adv.*
Cels. lib. 8. p. 386. see p. 384.

† *De Orat. p. 50, 51, 52, 53. edit. Wersten.*

“ without our High-Priest.—Therefore the
 “ Saints in their Eucharistical Prayers, give Thanks
 “ to God through Jesus Christ. And as he that
 “ prays in the strict and proper Sense, ought not
 “ to pray to him (primarily and ultimately) who
 “ himself prays; but to the Father, whom our
 “ Lord Jesus taught us to invoke in our Pray-
 “ ers; so ought no Prayer to be offer’d to the
 “ Father without Him, *John* 16. 23, 24.” Whence
 he concludes that we ought always to pray to
 the Father *in his Name*. And as our Prayers ought
 to be offer’d up to God the Father *through Christ*;
 so he observes farther, that the * *Doxology* in the
 End of our Prayers, ought likewise to be offer’d
 to God *through Christ*, and *in the Holy Ghost*.

Lastly, *Eusebius* says; † “ the only-begotten
 “ of God and first-born of the Universe, the Be-
 “ ginning of all Things commands us to esteem
 “ his Father the *only true God*, and to worship
 “ him alone.”

From the preceding Passages, to which many
 more might be added, on the Point of Worship,
 it is as evident and demonstrable as a Matter can
 be, that as the antient Church always profess’d it
 as the Scripture-doctrine, that God the Father only
 was *the only true God*, and the supreme Maker
 of the Universe; so likewise it taught that he on-
 ly ought to be invocated and worship’d, in the
bighest, strict and proper Sense of Prayer and Wor-
 ship; *i. e.* as the *Original, primary and ultimate* Ob-
 ject of all religious Adoration: that as the Holy
 Ghost was never stil’d *God or Lord*, so he was ne-
 ver invocated in Prayer at all: and that, as the

* p. 145, 146.

† Αὐτὸς ὁ μονογενὴς τῷ θεῷ καὶ πρωτότοκος τῶν ὄλων ἢ πάντων ἀρχὴ, τὸν αὐτῷ πατέρα μόνον ἠγεῖσθαι θεὸν ἀληθῆ, καὶ μόνον σέβειν ἡμῖν παρεκλεύεται. *Præp. Evang. lib. 7. p. 327.*

Son was *inferior* to the Father, and always subject unto him, and was constituted by him to be our *High-Priest, Saviour, Advocate, and Judge*: so the Father was worship'd and pray'd to *Through him,* and *in his Name*; and He himself was invocated in a *mediate* and *subordinate* Sense, that he might (as our Mediator) offer up, and by his Mediation render effectual our Prayers *to the one God and Father of all.* But it never was the Doctrine or Practice of the antient Church to worship Christ as being *the supreme God,* or the *same God* with the Father; as Dr. *W.* pretends, and most grossly misrepresents it, and abuses his Readers in so doing.

Two Texts more remain to be consider'd in order to conclude this Treatise. *Prov.* 8. 22. "The Lord possess'd [*ἐκτίσθη* Gr. *created*] me in the Beginning of his Way, before his Works of old." Parallel to this is *Coloss.* 1. 15. "who is the Image of the invisible God, the *first-born of every Creature.*" In the first Text *Wisdom* there spoken of was understood by the Antients, to be meant of Christ the Son of God, who is also in the new Testament call'd the *Wisdom of God,* *1 Cor.* 1. 24. And the Antients also understood the Text, as render'd by the Greek Interpreters, *viz.* that Christ or *Wisdom* was *created* by God: the Antient Jews likewise, as appears from the *Chaldee Paraphrase* understood the Word render'd *possess'd,* to signify *created,* as the Greek version of the Seventy, and the old *Syriac* version have it; and as the * Word signifies elsewhere. So that they who alledge that the Word signifies, *possess'd,* as distinct from being *created,* shew plainly that they have an Hypo-

* The Hebrew Word is *Kanah* which the Greek translates again *created,* *Gen.* 14. 19. and *Maimonides* likewise on *Gen.* 14. 22. the *Chaldee Paraphrase* renders it by *Bara,* which signifies *created*; so that it is very weak to suppose that instead of [*ἐκτίσθη*] *created,* the right rendering shou'd be [*ἐκτίσθη*] *possess'd.*

thesis to serve, and want a Pretense to support it.

Upon the other Text, *Coloff. i. 15.* * *Isidore of Pelusium*, a zealous *Athanasian* owns that the Word [*πρωτότοκος*] *first-born*, signifies the same as [*πρωτόκτιστος*] *first-created*. And therefore contends that the Word ought to be read by a change of Accent [*πρωτοτόκος*] to signify that Christ is not the *first-born*, but the *first* or *Prime-Creator*: making the Apostle's sense plainly absurd.

But the Antients understood the two preceding Texts in their plain and obvious Sense to teach that Christ, the *Word* and *Wisdom* of God, was *created*; and never scrupled to affirm and profess that he was a *Creature*: not meaning that he was one of, or like one of the inferior *Creatures* which God made By Him; but that he was (in an inefable Manner) the immediate *Creation* and *offspring* of God; *deriv'd* (without any secondary Cause) by the *Power* and *Will* of the one supreme God and Father of all.

Thus the antient *Apostolical* † *Constitutions* stile the Son, that *Wisdom* which God created.

‡ *Melito* wrote a Treatise, concerning the *Creation of Christ*.

** *Tertullian* comparing the only-begotten *Word* (the Son) with the Father, says; “ that the Father is *prior* to him; and as being unoriginated “ is more *powerful* than He who is originated;

* *Lib. 3. Epist. 31.*

† “Ὅπως εἰς μὴ μὴν ἐρχώμεθα τῆς ὑπὸ σοῦ κτισθείσης σοφίας. *Lib. 7. c. 36.*

‡ Περὶ κτίσεως Χριστοῦ. *Cav. in vit. Melito. p. 183. & Hist. Lit. p. 13.*

** Quale est ut Filio Dei sermone unigenito & primogenito aliquid fuerit præter Patrem *Antiquius*, & hoc modo utique *generosius*; nedum quod innatum nato fortius, & quod infecum factò validius, &c. *Adv. Hermog. c. 18. see adv. Prax.*

“ and being *unmade* is mightier than he who is “ *made.*” And yet he thought Christ, as he thought *humane Souls*, to be produc'd or created from the *Substance of God.*

* *Clemens Alexandrinus* alluding to the Text of *Proverbs* before-cited, calls Christ, *the Wisdom which God first-created.* And *Photius* and *Jerom* charge him with making the Son a *Creature.*

Origen, whose Orthodoxy *Dr. W.* makes no Question of, is known to have made the *Son* and *Spirit* *Creatures.*

Of this, † *Epiphanius*, *Jerom*, *Justinian* and *Photius* are ample and unexceptionable Witnesses.

‡ *Dionysius* of *Alexandria*, ** *Gregory* of *Nec-caesarea*, and †† *Theognostus* of *Alexandria*, all of them

* Σοφίας τῆς πρωκτίστη τῷ θεῷ. *Strom.* p. 591. τὸν υἱὸν εἰς κτίσμα διαίχει. de *Clem. Phot. Cod.* 109. *Clementem* quoq; ———— *virum catholicum* scribit in libris suis interdum *Dei Filium* dicere creaturam. *Apol.* 2. adv. *Ruffin.*

† Φανερώτατα τὸν υἱὸν τῷ θεῷ κτίσμα ἐδογματίσθη ———— καὶ τὸ πνεῦμα τὸ ἅγιον κτίσιν εἰσηγήσατο. *Epiph. Heres.* 64. § 5. vid. et 8. *Christum Filium Dei* non *natum* esse sed *factum* ———— *Deum Patrem* esse lumen incomprehensibile, *Christum* collatione *Patris*, splendorem esse *perparvum* ———— *tertium dignitate & honore* post *Patrem & Filium* asserit *Spiritum Sanctum* : de quo, cum ignorare se dicat utrum *factus* sit an *infectus* ; in posterioribus, quid de eo sentiret, expressit ; nihil absque solo *Deo Patre*, *infectum* esse confirmans. *Hieron. Epist. ad Avit.* vid. *Apol.* 2. adv. *Ruffin.* See *Reply to Dr. W's Defense*, Qu. 12. ὅτι ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα κτίσματα εἰσι. *Justin. Epist. ad Mianam* Τὸν μὲν υἱὸν ὑπὸ τῷ πατρὸς πεποιθῆναι, τὸ δὲ πνεῦμα ὑπὸ τῷ υἱῷ. *Prot. Cod.* 58.

‡ Nihil *creatum* aut *serviens* in *Trinitate* credamus, ut vult *Dionysius* fons *Arii.* *Gennad. lib. de Eccles. Dogmat.* c. 4. vid. & *Basil. Epist.* 41. & *Dionysium Alexandrinæ* urbis *Episcopum*, *virum eruditissimum* contra *Sabellium* disputantem, in *Arianum* dogma delabi *Hieron. Apol.* 2. adv. *Ruffin.*

** Πολλὰ ἐν εὐραῖς ἐκεῖ φωνὰς τὰς νῦν τοῖς αἰρετικῶις μέγιστον ἰσχυρὸν παρεχόμενας, ὡς τὸ κτίσμα καὶ τὸ ποίημα, καὶ ἐπὶ τοῖστων. *Bas. de Greg. Thaumai. Epist.* 64.

†† Κτίσμα αὐτὸν Χριστὸν ἀποφαίνει. *Phot. de Theognost. Cod.* 106. *Origenis* nimium sequax errores immiscuit pessimos ;
inter

them Scholars and Followers of the great *Origen*, taught with him, that the *Son* and *Spirit* were *Creatures* of the *Father*.

* *Pierius* another most eminent Scholar of *Origen* taught the same Doctrine. And the Learned *Eusebius* of *Cæsarea* calls the *Son*, † “ the perfect *Creature* of the perfect *God*.” And also; “ the substantial *Wisdom* created [*Prov.* 8. 22.] of *God* before all *Ages*.” And declares the *Holy Spirit* “ to be one of those *Beings* which were made by the *Son*; and affirms this to be the Doctrine of the holy *Catholic Church* deliver’d in the *Scriptures*.” And to this agrees the Letter of the *Presbyters* and *Deacons* of the *Church* of *Alexandria*, which they wrote upon Occasion of the *Arian* Controversy just then broke out, to *Alexander* their *Bishop*; in which Letter they tell him ‡ “ that the *Faith* which they had receiv’d from their *Forefathers*, and had been taught by him also, was this. We confess one unbegotten, only eternal, only true *God*—— that this *God* begat his only-begotten *Son* before the

inter S. S. Trinitatis personas totidem dignitatis gradus effingens; Christumque pariter ac Spiritum S. ad creaturarum sortem detrudens. *Can. Hist. liter.* p. 98.

* Περὶ μὲν τοι τῷ πνεύματος ἐπισηαλῶς λίαν καὶ δυσσεβῶς δογματίζει ὑποβεβηκέναι γὰρ αὐτὸ τῆς τῷ πατρὸς καὶ τῷ υἱῷ ἀπόρροει δόξης. *De Pierio. Phot. Cod.* 119.

† Τέλειον τελείῳ δημιούργημα. *Demonst. Evang. lib.* 4. c. 2. Σοφίας ἐπιωδῶς ὑφεσώσης, καὶ πρὸ τῶν αἰώνων ὑπὸ τῷ θεῷ κτισθείσης. *Eclog. Prophet. apud Can. Hist. liter. part.* 2. p. 65. Τὸ δὲ παράκλητον πνεῦμα, ἕτερος θεός, ἕτερος υἱός—— ἐν δὲ τῷ τῶν διὰ υἱῷ γενομένων—— ταῦτα μὲν ἔν τῆς καθολικῆς καὶ ἀγίας ἐκκλησίας ὡς δε πη διὰ τῶν θείων φωνῶν παραδίδοται τὰ μυστήρια. *De Eccles. Theol. lib.* 3. c. 6. *vid. & cont. Marcel. lib.* 1. c. 4.

‡ Ἡ πίσις ἡμῶν ἢ ἐκ προγόνων, ἢν καὶ ἀπό σε μεμαθήκαμεν——μόνον αἰδιδόν——μόνον ἀληθινόν——ὑποστήσαντα ἰδίῳ θελήματι ἀληρεπτον καὶ ἀναλλοίωτον κλισμα τῷ θεῷ τέλειον. *Apud Athanas. De synod. Arim. & Seleuc. & Epirhan. Hæres.* 69.

“ Ages of the World——that by his own *Will*
 “ he gave him Subsistence, who is the *immutable*
 “ and *unchangeable* perfect *Creature* of God, &c.”

The whole Letter is highly worthy of the Learned Reader's careful Perusal ; and contains the undoubted Catholic Doctrine of the antient Church.

The Inference which I shall draw from the foregoing Sense of Antiquity concerning their Doctrine, that the *Son* and *Spirit* were *created* and *Creatures*, is this ; that as on the one Hand it is absurd, to suppose that the antient Fathers ever thought the *Son* and *Spirit* to be the *supreme God*, *the same God* with the Father, or *equal* to him in any Respect ; so they, who out of extraordinary Piety, do sometimes magnify our blessed Saviour with great Sublimities of Expression, and never refuse him any Title which the Scripture ascribes to him, wou'd not, in declaring his *Subordination* to God the Father, diminish him by using Expressions in any Degree *lower* than what they thought were warranted by *Scripture*, and necessary to secure the Peerless supreme Majesty and Honour of the ONE GOD and Father of All.

CONCLUSION.

I H A V E laid before the Christian Reader, with the utmost Sincerity and Care, the unanimous Sense of the antient Church, relating to some principal Texts of Scripture on which the Doctrine of the Holy Trinity is founded ; and have shewn from thence, that what Dr. *Waterland* calls and insists to impose as the Doctrine of the Trinity, is not the *Scripture-doctrine*, or that of the *antient Church* at all : but is a merely fictitious Doctrine, directly repugnant to the catholic Doctrine of the *Antenicene* and even *Nicene Church* ;
 and

and was propagated chiefly after the Council of *Nice*, in the latter End of the fourth Century (when great Corruptions were crept into the Church) by the superstitious Worshippers of *Relicks* and *Saints*; and supported by Ecclesiastical Tyranny: but it is as really opposite to *Scripture*, *Reason*, and the universal Sense of the primitive Church, as *Darkness* is to *Light*; and as *Tritheism* is to the fundamental Article of all true Religion, the *Unity* of God.

The *Scripture-doctrine* of the Trinity, on which the right Knowledge of the Christian Œconomy and Dispensation depends, has been in all Ages from the Beginning corrupted by false and deceitful Teachers; who in order to depress and diminish the Excellency of the Christian Revelation have taught, either that Christ the Son of God was a mere Man (according to the *Jewish* and *Socinian* Notion) or [according to the *Sabellian*— and—*Gnostic* Doctrine] that he was *the same God with the one God and Father of all*: both by contrary extremes, agreeing in taking away his true and proper Divinity as being the only-begotten Son of God.

The Doctrine of *Tritheism* and *Polytheism* amongst the rest of the old Heresies, dar'd to shew its Head in the first Ages of the Church; and it was one Branch of the *Gnostic* Impiety, amongst the *Valentinians*, as *Sabellianism* was another; and also the known *Marcionite* * Doctrine.

The *forty first* Apostolical Canon points at some who baptiz'd † into three unoriginated Persons. And the ‡ Apostolical Constitutions assure us,

* See *Tertul. adv. Marcion. lib. 1. & Athanasius de Synod. Arim. & Seleuc. p. 929. edit. Paris. 1627.*

† ΕΙΣ τρεῖς ἀνάρχους. *apud. Coteler. Vol. 1. p. 449.*

‡ Οἱ μὲν γὰρ πλείους εἶναι θεῶν λέγουσιν, οἱ δὲ τρεῖς ἀνάρχους οἱ δὲ δύο ἀγενήτους. *lib. 6. c. 10.*

that some of the *Simonian Gnostic Heretics* taught there were many Gods ; others that there were three unoriginated, and others that there were two unbegotten Persons (or Gods.) And * *Origen* speaks of Heretics who dar'd to affirm two Gods : Such were the *Marcionites*.

But as the Heresy of *Ditheism* or *Tritheism* was more wicked and impure than any of the rest, and by immediate Consequence destroy'd not only the Divinity of the *Son*, but the Divinity of the *one God, the Father* also, and was no better than *Atheism* ; so it neither appear'd so openly as the others, and was soon quash'd and came to nothing ; and reviv'd not again till the latter End of the 4th Century, amongst some of the Followers of *Albanasius*.

That Dr. *Waterland's* Doctrine of the Trinity is in the strictest Sense *Tritheism*, I have fully prov'd in the foregoing Papers ; and that he teaches and avows the *Atheistical* and *diabolical* Doctrine (as the † *Apostolical Constitutions* call it) of *three supreme, necessarily-existent, or unoriginated Persons, Agents or Gods*, in as full and strong Terms as the *Simonian Gnostic Heretics* ever did, has been demonstrated from his many direct Assertions of this Doctrine ; and particularly, from his affirming it possible, that the *Son* might have been *God the Father*, and the *Father* have been the *Son*, and acted the ministerial Part : and that the three divine Persons differ in no essential Perfection ; but in mere Name or Mode of Existence : for a Mode of Existence which is not essential to the Deity, or is not an essential Perfection, is nothing more than a mere Name. And

* Et duos quidem Deos ausos esse hæreticos dicere. *Lib. 2. de Princip. c. 7.*

† *Lib. 6. c. 9, 10.*

since the Reason and common Sense of all Mankind have ever taught them, that the *Nature* and all the *essential Perfections* of God are *unoriginated* and *underiv'd*; he whose avow'd Doctrine it is, that the *Son* and *Spirit* have the *Nature* and all the *essential Perfections* of the *one God and Father of all*, does, with the *Simonian Heretics*, professedly teach [*τρεις ἀνάρχος & ἀγεννήτως*] *three unoriginated or necessarily existent, unbegotten Persons, or Gods.*

This is the Doctrine which, with great Bitterness and Uncharitableness of Spirit, Dr. *W.* desires to impose upon the Professors of Christianity; otherwise wou'd exclude them (if he had *competent Authority*, p. 196.) from the Communion of the Christian Church. If this is not *the Spirit of Antichrist*, 'tis impossible to know what is. He has had sufficient means of Conviction laid before him, from *Scripture, Reason* and *Antiquity*: But *Scripture* is to be *perverted*, *Reason* is to be *degraded* and abus'd by *metaphysical Jargon*, and the Language of all the ancient Fathers treated, as if their Words had no meaning at all, or meant the Reverse of what the same Words mean in all other Books whatsoever; and in short, all *Science* and all *Religion, natural and reveal'd*, is to give Way to an unreasonable and Antichristian Hypothesis: and this is the Sum of all Dr. *W.*'s Writings, and the great Business of his Life. Whoever opposes him must expect nothing but Rage and Rudeness; and tho' he ought long ago to have sat down in Shame and Silence, having been so often and thoroughly confuted; yet being gaul'd and griev'd to see *Truth* prevail and to have many Adherents; and that *Scripture, Reason* and *Antiquity*, speak all unanimously and loudly for his Adversaries, and as unanimously and loudly condemn him; he is resolv'd [so much is he set against the Truth] to try to discourage and quash it by

humane

humane Authority, and the Force of Church-censures : as if he thought there was no sense of Christian Liberty in the Governours of the Church ; and that Popish Imposition and Tyranny might easily be introduc'd. But I hope he will find and feel that the more he pleads for humane Authority to impose the worst of Errors, the more he will only *kick against the Pricks* ; that *Truth* will more and more prevail, till at last all *Antichristian Doctrine* and Imposition being banish'd out of the *Christian Church*, it will be *without Spot or Wrinkle*, and like a *pure Virgin* fit to be *espous'd to Christ*.

F I N I S.

