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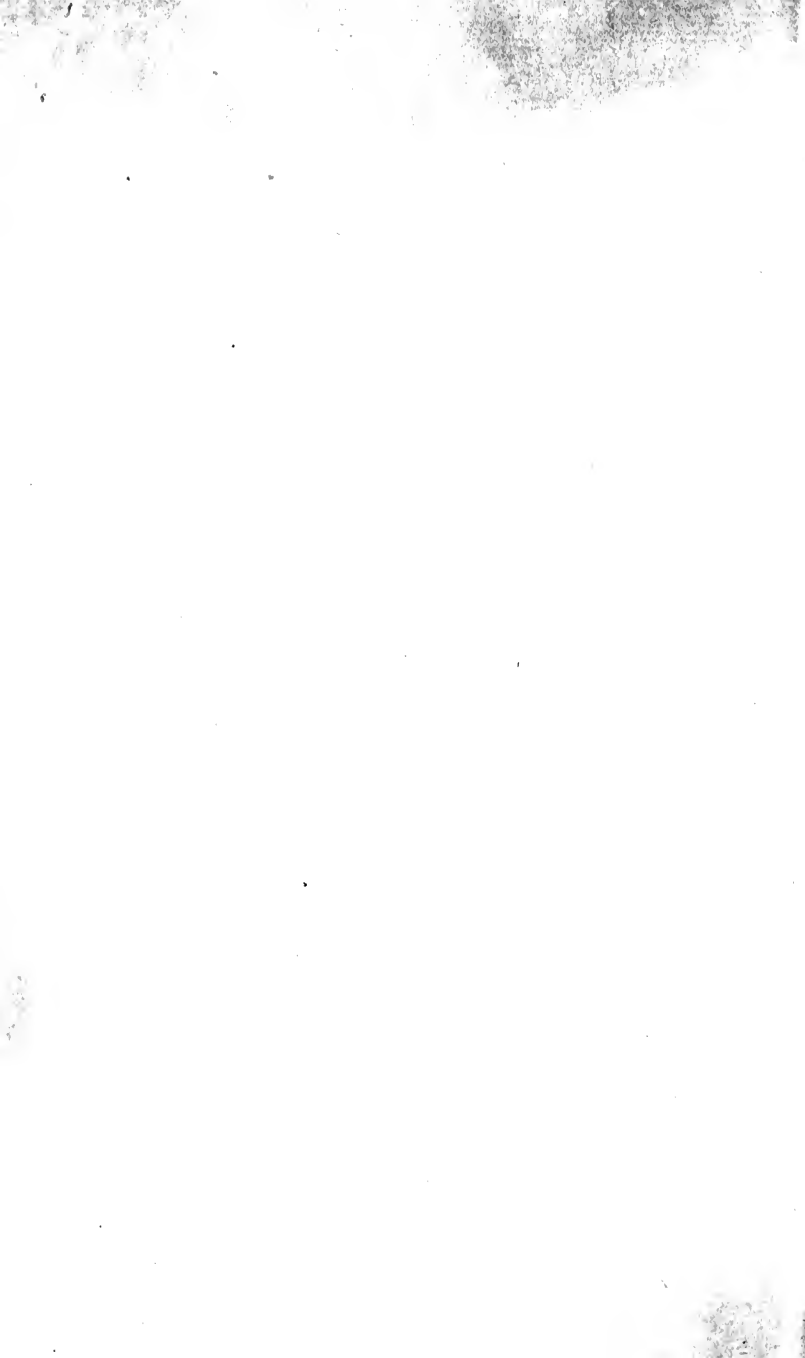
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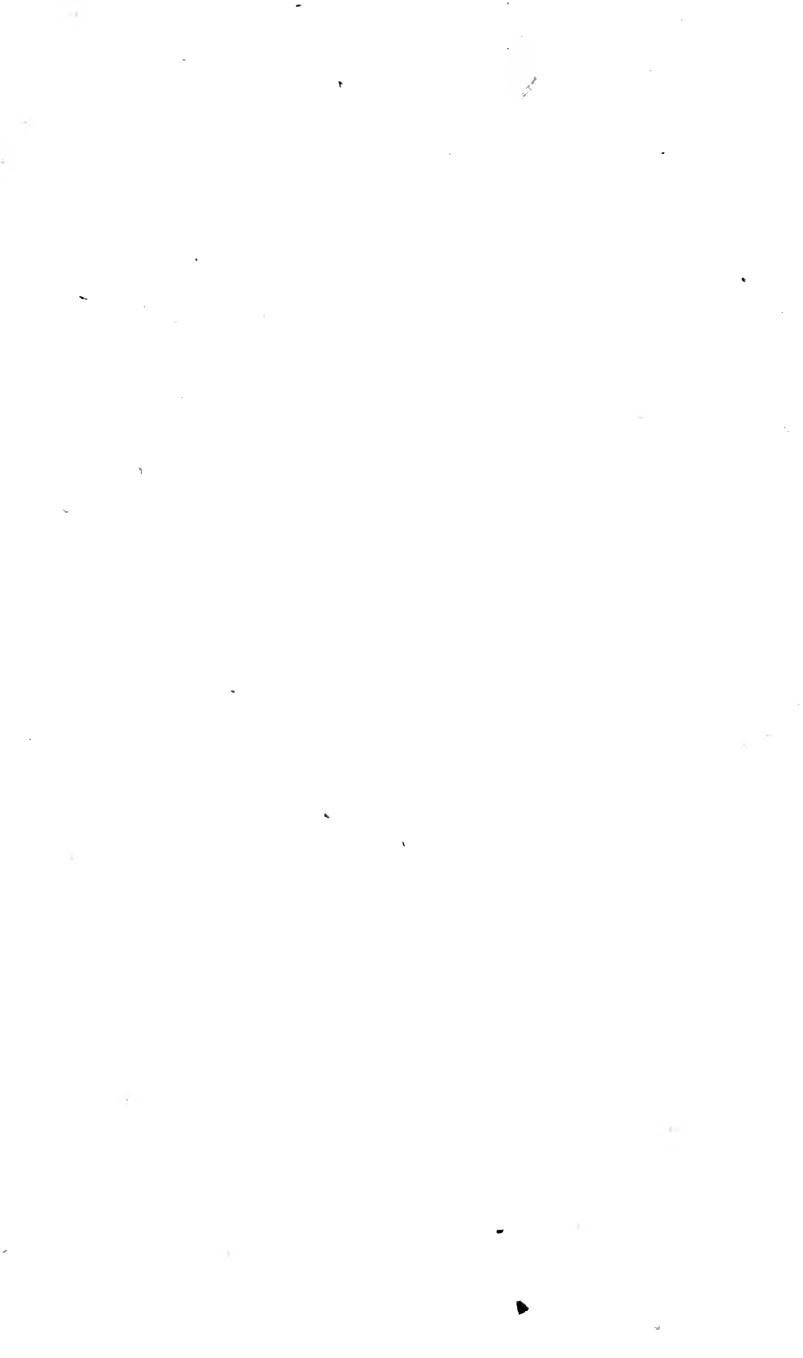
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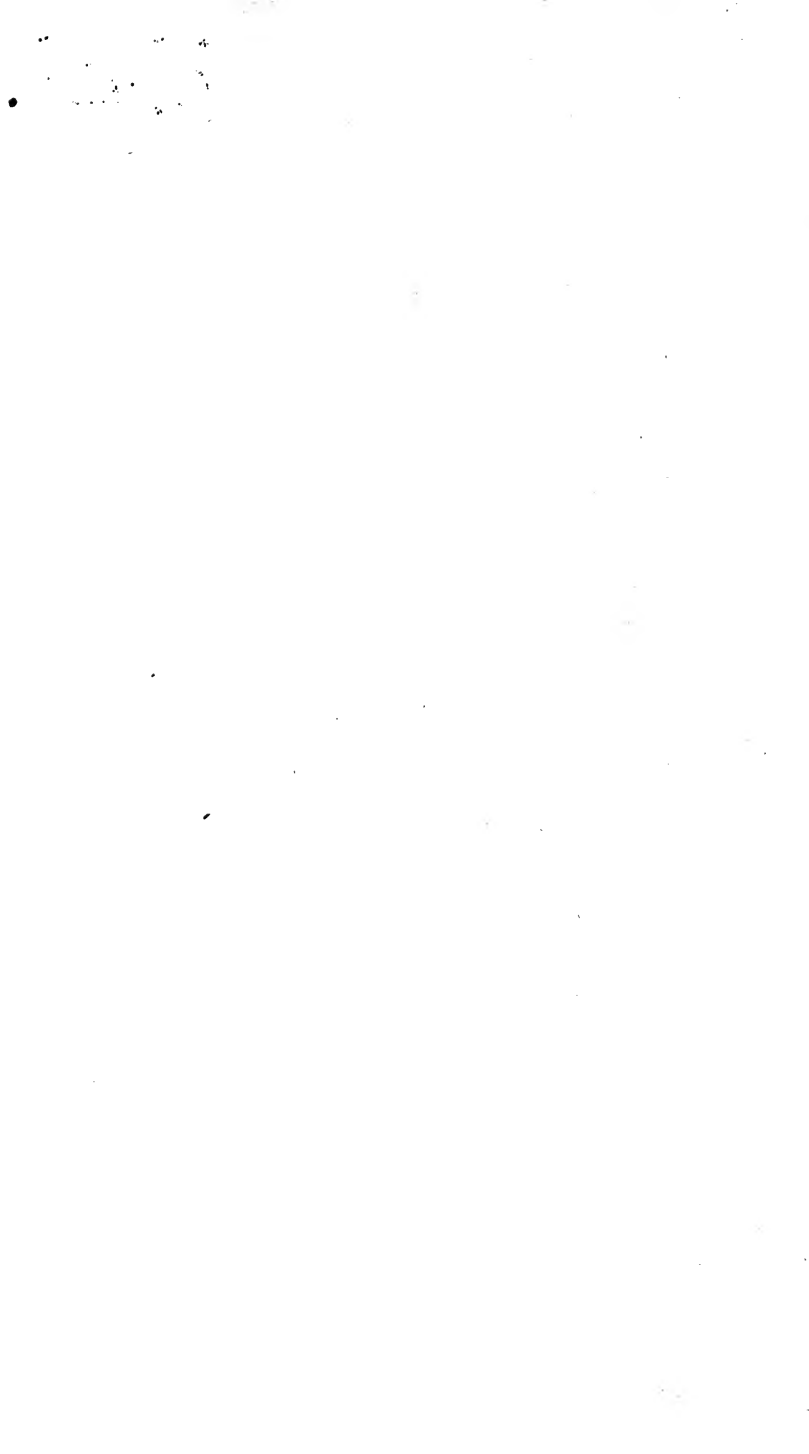
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Lyretton
1763.

A

SINCERE CHRISTIAN'S
A N S W E R

T O T H E

APPEAL to the COMMON SENSE of all
Christian People,

Concerning an important Point of Doctrine, im-
posed upon their Consciences, by the Autho-
rity of Church Government ;

And, in particular,

To the Members of the Church
of *England*.

In a LETTER to the APPELLANT.

Together, with a PREFACE ; wherein, occasionally,
the Censures of the Authors of the *Monthly Review*,
upon the Essay towards an Answer to the Essay on Spirit,
written by the Author of this Answer, are examined, and
obviated.

For the Letter killeth, but the Spirit giveth Life, 2 Cor. III. 6.

By the Rev. THOMAS M'DONNELL, D. D.

L O N D O N :


Printed for J. COOKE, at the King's Arms, Great
Turnstile, Holbourn.

1755.





T H E
P R E F A C E.

 *N Appeal to the Common Sense of all Christian People*, naturally supposes, that all *Christian People* are competent Judges of the Subject-Matter of such Appeal: And that in the managing and carrying it on, Nothing is produced by Way of Evidence, but what is strictly adapted and made level to their Understandings: But, with regard to the Piece, to which the following Sheets are intended for an Answer, the *Appellant* hath manifestly exceeded the Bounds, to which he solemnly professed to confine his Appeal. The plain translated Text of Scripture, which only his Judges can be supposed, to understand, he hath frequently deviated from. He hath been obliged, unavoidably indeed, to refer to the original Text in many Instances. He hath often produced the Authority of the Learned, in Support of his Corrections of the vulgar Translation; and, as often advanced his own Comments and Paraphrases; which his Judges are implicitly to assent to upon his *bare Word*.

It is evident then, that the Subject-Matter of his Appeal is not simply cognizable by those, to whom he hath appealed. The Necessity he was under of introducing Evidence, which only the Learned can

comprehend, plainly confines the Decision to them, from whose Knowledge and Skill the Bulk of Mankind must constantly receive their Information in such Cases: Nay, upon their Authority it is, that common Christians unavoidably assent to the plainest Truths, which they find set down in the translated Text; of which, therefore, they are only so far Judges, as they have, before-hand, received all the Conviction, which they are capable of, from the Testimony of the Learned, that those Sacred Books have been carefully preserved, and as faithfully translated.

All Christians have, certainly, a Right to look into Scripture themselves; but they have not all, no, not, by far, the greatest Part, either Opportunity or Abilities, to consult the Original. When therefore they find the Translations in their Hands, represented to express the original Sense, either imperfectly, or differently; how can they judge of any Point in Question, but by having Recourse to those, whose known Integrity and Abilities give them all the moral Assurances they can expect, that they may depend upon their Information? And who then, in the End, are the real Judges? Can they, or do they, in such Cases, judge for themselves? They certainly cannot; and if they do, they wilfully run the Hazard of erring, perhaps, in the most material Points.

I am sufficiently aware, that both the *Papist*, and the *Deist*, have raised Objections against the Scriptures, on the Reasoning here advanced; but it is certainly the Business of the *Appellant*, and not mine, to answer those Objections, in order to support the Justice of his own Appeal. Was I to defend the Scriptures against either of them, I should take a quite different Method; such a one, indeed, as should shew the infinite Use, the Scriptures, even in the most faulty Translation of them ever yet published, may be of to the Unlearned; and yet demonstrate, that the Unlearned

learned are not sufficient Judges of Controversies about Interpretations of Scripture.

The Tribunal then, which the *Appellant* hath erected, is plainly arbitrary and irregular; and the Persons, of whom it is composed, cannot but perceive the popular Flattery paid to their Understandings; and at the same Time, the *Appellant's* artful Evasion of bringing the Question to that Bar, before which only it can be properly, and legally tried. As he hath made a little too free with the Authority of the Learned, and as the unlearned, plain Christian Reader cannot, of himself, discover this; so he prudently declines the approved and allowed Jurisdiction of the Former, to take Refuge in the unprecedented, and incompetent Arbitration of the Latter.

Had he, however, confined the Controversy to the plain Matter of Fact, as set forth in the translated Scriptures, admitting the original Text to be thereby truly and sufficiently expressed, the plain unlearned Christian might have been allowed his Suffrage in the Decision of the Question, and the whole Controversy been reduced to the narrow Compass which he prescribes: But, as he hath not been content to let the Matter rest there; so, it is evident, the bare Consideration of the several Collections of Texts, mentioned by him, will not suffice to clear up the Dispute; for he hath plainly involved in it Matters of a foreign Nature; and such, as plain illiterate Understandings cannot, of themselves, comprehend. And besides those two Collections of Texts, in which he hath, in more than one Instance, varied from the translated Reading; he hath, thro' the Whole, insisted upon many other Texts, interpreted by himself, or, as he asserts, by learned Authority, in a different Manner from the vulgar Translation: In which, that he justly acts, is not in the Power of those to determine, who

know no more than what plain English enables them to understand.

The immortal Doctor *Clarke*, as the *Appellant* calls him, hath, indeed, laid the Foundation of endless Disputes, and Cavils; and the dangerous Tendency of his Labours, in this Way, hath been long since detected and exposed; yet the Reputation of his misapplied Learning will get him Disciples, while Men pay a greater Deference to meer human Compositions, than to the Scriptures, the true Fountain of religious Knowledge.

But had those two great Ornaments of Literature, and able Props of Christianity, the learned *Potter* and *Waterland*, been now alive, it is highly probable, the *Appellant* would not have ventured to enter the Lists with Men, who had already so eminently foiled the ablest Abettors of the same Cause: But for any Thing else, which he might then have had to fear from those Men, whom he here, by a malignant Insinuation, represents in the most terrible and shocking Light of a persecuting Spirit, he hath taken care, by his *nameless Performance*, to keep himself out of the Reach of Power, was it so inclined; at the same Time, that he exhibits a Shew of Courage and Zeal, to those, who know not but that he hath exposed himself to the worst, that the Opposers of the established Faith do, by the Laws, deserve; who yet, by the prudent Mildness of the Executors of those Laws, justly founded upon the secure Footing of our established Religion, are accordingly over-looked, or despised.

But, if the *Appellant* is a Clergyman of the established Church (as by his pointing to those two great Men, and daring, thro' them, their Successors, to the utmost Exercise of their Power, he seems to insinuate himself to be) he ought to be well assured, that his Zeal for the Truth is so far guided by Knowledge, as to be able to counterpoise the solemn Professions he
hath

hath already made in Favour of the Doctrin which he now fo earnestly opposes.

In giving his Opinion of the *Essay on Spirit*, the *Appellant* thinks, that the Scheme of that Author, with regard to the Holy Spirit, may be further confirmed by, *Acts* VIII. 26, 29. the same Person, who is stiled Angel of the Lord, being called Spirit. No doubt; all Angels are Spirits; and he, who is here called an Angel, is also called a Spirit; but not the Holy Spirit. It is to be observed also, that the King's Manuscript, and many other approved Copies, and authentic Quotations, read the 39th Verse of the same Chapter thus; *The holy Spirit fell upon the Eunuch, but the Angel of the Lord caught away Philip, &c.* whereby the Holy Spirit and the Angel are plainly distinguished.

Again, the Angel that appeared to *Cornelius*, *Acts* X. and the Spirit that speaks to *Peter*, are evidently two distinct Persons; inasmuch as the Former plainly intimates, V. 4. that he was sent on that Message from God; and, V. 20. the Latter expressly declares to *Peter*, *I sent them*, the Messengers of *Cornelius*, who came to seek *Peter*.

The *Appellant* appeared, as he declares, soon after the Author of the *Essay on Spirit*: And as I have attempted to offer to the World an Answer to that Essay, I thought it incumbent upon me to consider every Thing that appeared on that Side of the Question. Upon Perusal of the Appeal, I found it's Author had endeavoured to establish the same Doctrin, but in a quite different Manner; flattering the Weakness of human Nature, in making it, unassisted and uninformed, capable of judging of the original Scriptures by barely being acquainted with the *English* Translation: At the same Time, most inconsistently giving us to understand (in order to favour his own Interpretation of the *English*, where it plainly contradicts his Scheme) that the Original *Greek*, and it's Translation,

in many Passages, materially differ. This, and his reviving the old exploded Doctrine of Christ's assuming an human Body *only*, and his utter Denial of any Worship due to the *holy Spirit*; made me think what I had before done, to be in a great Measure imperfect, if I did not also endeavour to unfold the Artifices of the *Appellant*, and obviate his further Advances against the real Humanity of Christ, the Nature of the Worship paid to him, and the religious Worship due to the Holy Spirit.

When, therefore, I had made a considerable Progress in the following Work, a Vindication of the Divinity and Manhood of Christ, professedly an Answer to this Appeal, appeared in *Dublin*; upon the Perusal of which, I found the honest and highly deserving Author, had, with great Care, Faithfulness, and Assiduity, shewn the Staleness and Artifice of the *Appellant's* Arguments, as being no more than what had been long since refuted, and now only obtruded upon plain Christians, as if they had never before been considered and answered: And tho' his Zeal might sometimes, perhaps, seem to make him too minute and prolix, yet the Whole appearing entirely sufficient to satisfy any impartial and inquisitive Man, I concluded my Labour at an End, and accordingly suspended it's Progress.

But the Authors of the *Monthly Review*, in their second Article for *January*, 1755; where, agreeably to their avowed Principles, with respect to this Point of the *Trinity*, they endeavour to decry the Labours of a truly learned, and worthy Defender of the established Faith; having, at the same Time, challenged him, or any other Champion for the Doctrine he espouses, to give a solid Answer to this very Appeal; I began to think, that either the above Vindication had not appeared there, or, if it had, these Gentlemen had treated it in such a Manner, as might easily suppress

press a Work, so undeservedly discountenanced, as this, and every other Performance, in Favour of this particular Point, seems to be; while the busy, and watchful Advocates for the contrary Doctrine, are not only eagerly read, but on Account of that Eagerness, the Press seems to be open only to them.

And, having mentioned these Gentlemen, I must beg Leave to return them my Thanks for the Honour they have done me, in giving me a Place in their *Review of June, 1755*; hoping, at the same Time, that they will excuse the Liberty I shall now take to examine the Justness of the Censure they have been pleased to throw out against me; not doubting, but that, as I had some time ago given notice to a Book-seller in *London* of my Intentions, with regard to this Appeal, they prudently meant it as a preparative Antidote to any Thing of mine, which might hereafter appear upon the same Subject.

Want of Judgment, Defects of Style, mean Criticisms, and weak Reasonings, as they proceed from a deficient Understanding, so are they rather Misfortunes than real Faults: And the only Fault imputable to an Author, in whom those Defects are found, is that of presuming to write with such unequal Qualifications. But this again, the Weakness of his Intellect accounts for, which could not point out to him the Insufficiency of his own Strength; and may be resolved into a natural Piece of Self-flattery, incident to other Authors, as well as to the Object of these Gentlemen's Censure.

But these Gentlemen declare, they censure with Reluctance. Very reluctantly, indeed! When they liberally bestow upon me, not only those Imputations already mentioned, but also the scandalous Character of a malignant Conveyer of personal Reflections, and abusive Inuendos, reaching even to scurrility; and what is still worse, that of a Falsifier, Defacer, and An-

sentation of this plausible Pretext, with which he set out.

The next Instance, which these Gentlemen produce from the same Dedication, *Page 16, 17.* must be intended as a Sample of the Weakness of my Reasonings. They, therefore, first impute to me, as a peculiar Opinion of my own, advanced without the least Authority, that the *Reformers* were as understanding and as honest Men, as any, perhaps, since the Times of the Apostles: Whereas, did so notorious a Truth need any Confirmation, the Suffrages of the wisest and ablest Men since, might be easily produced: However, I shall only appeal to *Bishop Burnet's* truly celebrated History of that great Event.

They next seem to lay their Finger upon a Conclusion, necessarily following from the Premises laid down, as strange and unheard-of Reasoning; when, I say, that because the *Reformers*, such as before described, had the infallible Rule of the Scriptures for their Guide; therefore, the Reformation, being conducted by this perfect Rule, must be as perfect as human Wisdom could make it: In which, if they perceive any Failure, they are likely to enjoy the Secret amongst themselves; as no Man of common Sense and common Honesty will ever be persuaded to see a Fallacy, where there is evidently none.

But again, upon my drawing a further Consequence immediately, and naturally flowing from the Former, to wit, *Whatever Errors then are to be found in it, are imputable only to the Fallibility of human Wisdom*; they are exceedingly surprized, that I should allow it possible for Errors to be found in a System, as perfect as human Wisdom could make it. Whereas, the most perfect human Wisdom is only, therefore, the more conscious of it's own Imperfections; and, consequently, of the many Schemes, or Systems, which it proposes to pursue, or form, it can only chuse that, which hath
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the fewest Errors ; which very Errors it must unavoidably see, by the very Comparison, upon which it makes it's Choice. And as the Penetration of any latter Age may be reasonably presumed, at least, equal to the Penetration of any Former ; so human Penetration may at any Time be supposed able to find out unavoidable Errors in the most perfect human System ; which yet are, therefore, only imputable to the natural Fallibility of human Wisdom.

As another Sample of my weak Reasoning, the Words immediately following the Former are produced ; where I argue for the Justness of supposing the Errors, to be found in the Reformation, to be as few, and as small as possible, from the Approbation given to it, soon after the Restoration, by Men LITTLE INFERIOR to the first Reformers. And here they pretend to be at a Loss to see how a Review by Men of INFERIOR ABILITIES, even tho' they had approved the Whole, could fully and clearly demonstrate the Perfection of an Establishment framed by others wiser than themselves. Had I actually said, Men of INFERIOR ABILITIES, I own their Observation would have had some Grounds ; but as I happen only to say, Men LITTLE INFERIOR, when they shall be pleased to tell me what they mean by their Expression, *Mixed with little Judgment*, in the Beginning of their Article, I shall then tell them what I mean by mine.

I would ask them, however, as well with regard to their former Criticism as to this ; may we not see Errors in the Works of much abler Men than Ourselves, and mend them too ; as small Criticks do, in regard to the Works of *Homer* and *Virgil* ; which, nevertheless, are the highest, and most perfect Efforts of the human Understanding in their Kind ? Nay, do not these very Gentlemen pretend to point out the Blemishes, as well as Perfections, of other Authors ;
some

some of whom, I believe, they will not deny to be of Abilities *superior* even to their own?

From what hath been even thus far observed, the judicious Reader may perceive, that the Premise, in the next Instance of my weak Reasoning, produced by these Gentlemen, is neither a bare Affirmation, as they first insinuate, nor so destitute of sufficient Proofs, as they afterwards, upon better Recollection, pretend. The Necessity, indeed, which I laid myself under, to follow my Author Step by Step, unavoidably threw this Proposition at some Distance from it's immediate Proofs: But these Gentlemen, I thank them, have luckily brought them, for the most Part, together; insomuch that, even in this View, parcelled out as they are, and stript of some material intervening Steps towards the main Proof, any Man of common Sense, who is at all acquainted with the History of the Reformation, must yet see, that the Proposition doth not want a pretty sufficient Foundation. And, therefore, the Similitude of the *Serpent's* persuading *Eve*; must have more Propriety than these Gentlemen are willing to allow; and, consequently, it's Malevolence, perhaps, consists in it's properly illustrating a disagreeable Truth.

And here I cannot but congratulate myself at their passing over more than Half of a Work, which yet, in their setting out, they pronounced to abound with manifold, and most flagrant Faults. From the Nature of their Remarks hitherto, an impartial Reader must see how little Grounds they had for their most injurious Charge. And, hence too he may reasonably infer, that they do not now decline, for so far, their Enquiry, to save him any Trouble, but, perhaps, because they despair of finding, in that Compass, any further Matter of Cavil to dwell upon.

But, to make Amends for their failing here, they have at length found in the Compass of a few Lines,

P. 160. of my Essay, not only weak Reasoning, but the most glaring Misapplication, Perversion, and Misquotation of Scripture: And all these so obvious and apparent, that their Readers, without Assistance, may easily discern them.

But as these are only bare Assertions, I shall answer them by others of the same Kind, and insist, that neither these Gentlemen, with all their Sagacity, nor any Man of common Sense and common Reading, can shew and prove the *least* Misapplication, Perversion, or Misquotation of Scripture, in the whole Passage, when fairly connected and compared with what goes before, and follows it in the same Section; at the same Time, duly considering, that if Christ be truly God, as the former Part of that Work hath more than barely made probable, every Description of the one true God must be strictly applicable to Christ.

Whether my dropping the Particle, *And*, in the Beginning of St. Paul's Words, 1 Tim. III. 16. or my saying, *God manifested in the Flesh*, instead of, *God was manifested in the Flesh*, be the glaring Misquotation they hint at, is best known to themselves; any other, I am sure, they cannot point out: And this evidently makes no Difference, as by supplying the Particle, in the first Case, at once appears. And, with regard to the second, the Words are quoted by the soundest Divines as often one Way as the other; especially, when introduced in Connexion with their own; each being equally declarative of the Apostle's true Meaning. And therefore, the Scriptures being fairly and honestly handled, I must further insist, that the Reasoning is, consequently, strong and good.

Succeeding however so well, as they imagine, in this Part of their Charge, they scruple not, in the
next

next Place, to fasten upon me a flat Contradiction; which yet, had the whole Context of each Period been fairly represented, would clearly appear to be none at all. In the First, *Page 210.* I plainly refer to the true scriptural Doctrines of the primitive Fathers; and in the Second, the following Page, I as plainly refer to their own pre-conceived Notions, drawn from *Plato's* Philosophy, according to which they frequently attempted to explain the Scriptures, and which, in my first Period, are clearly distinguished from their true scriptural Doctrines.

But, setting aside the Context, I first say, the Fathers assert the absolute *Co-equality* of the Son with the Father; and in the second Place, say only, They seem, as *Dr. Cudworth* says, to give it up. Here is no Shadow of a Contradiction; or if there is, it lies on the Fathers themselves to answer it. But the same may be said of the Scriptures, without Offence, because true. They assert the *Co-equality*, and seem to give it up; else whence this Dispute about it?

Indeed, by such unfair Representations as these, the most consistent Expressions of the most guarded Writers, may at any Time be easily set in the most contradictory Light. But how such Dealing becomes Men, who have professedly taken upon them to criticize faithfully on the Works of others, I leave to the honest Reader to determine.

In their last Extract, they endeavour to make me appear as unintelligible, as they have already, in vain, attempted to represent me contradictory, weak, and scurrilous. The Passage, which they fix on, stands in the *275th Page of my Essay.* And if every impartial, sensible Reader, who will take the Pains attentively to consider the several distinct Propositions, of which the Whole is composed, will afterwards say, he doth not understand the Terms of each, nor conse-

consequently, what each Proposition asserts; and then again, that he is not able to comprehend the Sense of them all together, as they stand connected in the Passage itself, I shall be contented to submit, so far, to the Censure of these Gentlemen.

To clear the Reader's Way, I shall take the Liberty to lay before him the several Propositions in their distinct Views.

It implies no Contradiction to say, that God hath, from all Eternity, exhibited, in the infinite Fund of his own eternal, omnipresent Essence, certain distinct incommunicable Properties.

That these Properties personally subsist therein.

That they are intended to specify each particular, and extraordinary Manifestation of his, otherwise, invisible Omnipresence.

That they are also, by such Specification, intended to denote the constant, and invariable Relation, which every such personal Manifestation bears to him, the original Source and Fountain of all.

These are all the Propositions, about which there can be the least Question: Which yet, I dare venture to say, any Man of Sense, acquainted with the precise Meaning of the several Terms, cannot fail, with the least Degree of Attention, to understand: And a very little more will then enable him to comprehend their entire Connexion and Dependance, as they stand in the Passage objected to.

It is plain, however, that these Gentlemen would be thought themselves to understand it; since, as they take upon them to call it (in the Author's Esteem) a proper Explication, it should seem, that they allow it, in their own Esteem, to be, at least, an improper one: Highly indeed improper, if intended, as they suppose, for the meanest Capacities. But the Terms therein unavoidably insisted on, and the Distinctions by them implied, plainly shew it to be intended

tended only for those, whose Learning and Knowledge enable them fully to comprehend the Terms, and clearly discern the Nature of the Distinctions: With regard to whom, therefore, it is, perhaps, as proper an Explication as the infinite Nature of the Subject would admit of.

But if, in treating of such a Subject, an Author be not sometimes allowed, equally with his Adversary, to speak only to the Learned; confined thus in his Defence, he will soon be obliged to quit the Field to his Opponent, who is permitted the Use of as many Weapons as the Strength of his Cause will bear.

But suppose these Gentlemen did not understand this Passage at all; they could not then pretend to pronounce any Thing certain concerning it, more than of any other Piece of downright Nonsense, equally unintelligible to the Learned and Unlearned. But besides their Determination already mentioned, whereby they plainly would be thought not altogether ignorant of it's Meaning; they moreover seem to admit it possible to be understood by less, indeed, than One in an Hundred, or rather One in ten Thousand: It is not then absolutely unintelligible. And for them thus to insinuate themselves to be, *each*, that ONE in more than *an Hundred*, or rather, *that ONE* in more than *ten Thousand*, is arrogating an higher Degree of Penetration to themselves, than perhaps, justly, falls to their Share.

Having thus dispatched their Remarks on my Essay, and thinking that they have thereby set it in so contemptible a Light, as that there needed little to be said to give an equally mean Opinion of it's short Vindication; they are content to shew the Vanity of it's Author from his own Words, and so give him up to the just Contempt of every Reader.

But, if to confess a lowly Sense of one's own Parts be what these Gentlemen call Vanity, I certainly, in
the

the Passage produced by them, acknowledge myself vain enough to think, that my own weak Abilities, unassisted by the Grace of God, were not at all equal, even to so easy a Task, as that which my Adversary called me to: While, on the other Hand, from a firm Perswasion of my being on the Side of Truth, my Humility led me to hope, that my Endeavours, properly exerted, would entitle me to the Favour of that all-sufficient Being; who, still, I cannot help thinking from the Event, hath fully answered my most sanguine Expectations. If thus then my giving the Glory to God be rather taking Praise to myself, my Vanity, I hope, will never be otherwise displayed; nor my Enemies ever be able to lay an heavier Charge upon me.

The Prejudice which the Censures of these Gentlemen, had they been passed by unanswered, might have naturally thrown in the Way of the following Work, will, I flatter myself, appear to be a sufficient Apology for the Length of this Preface: And if it shall happily be thought by the candid Reader, that his Time hath not been spent in vain, he will then have the Advantage of entering upon the following Examination freer from Prejudice, than perhaps he would otherwise be; and it's Author the agreeable Prospect of a fair and impartial Trial; in which, that the Decision may be in Favour of Truth, he most earnestly prays to the God of all Truth, who is able to defend his Church against the Wiles and Machinations of the most artful and designing Men; and yet is graciously pleased, in his great Wisdom, often to make use of meer human Means, *The Foolishness of the World, to confound the Wise, and the weak Things of the World to confound those that are mighty.*

December
31, 1755.

E R R A T A.

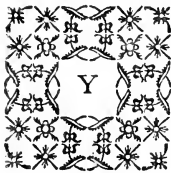
- Page v. Line 15. *for*, Arbitration, *read*, Arbitration.
- vi. 5. *for*, and the dangerous, *read*, and *tho' tho' dangerous.*
- ix. 33. *before the Word*, liberally, *supply*, so.
- xi. 4. *for*, Levity, *read*, Lenity.
- xvi. 32. *for*, every, *read*, any.
5. 11. *after*, declines, *supply*, it.
9. 20. *for*, Assertion, *read*, Assertion.
21. *for*, contradiction, *read*, contradistinction.
10. 28. *for*, would, *read*, could.
14. 11. *after*, describe, *supply*, him.
13. *for*, say, *read*, says.
15. 20. *for*, and Doctrine, *read*, and the Doctrine.
22. 4. *for*, doing, *read*, Nothing.
33. *for*, exemplified, *read*, exemplified.
24. 5. *for*, investure, *read*, investiture.
7. *before*, from his own Words, *supply*, we have.
25. 3. *before*, intended, *supply*, be.
26. 12. *for*, consequently, *read*, consequent.
13. *for*, full, *read*, fully.
29. 29. *before*, it heightened, *supply*, that.
38. 19. *for*, probable, *read*, reprobate.
44. 23. *for*, instances, *read*, instance.
24. *for*, published, *read*, possible.
59. 17. *for*, manifesting, *read*, magnifying.
37. *for*, difference, *read*, deference.
60. 34. *for*, Tim. III. *read*, 1 Tim. III.
82. 33. *for*, shews, *read*, shew.
84. 1. *for*, know, *read*, knew.
97. 8. *for*, distinguished, *read*, displayed.
99. 28. *for*, Insinuations, *read*, Insinuation.
107. 13. *for*, Words, *read*, Works.
110. 2. *for*, or, *read*, and.
112. 2. *before*, the Apostles, *supply*, to.
118. 9. *for*, in each, *read*, of each.
125. 24. *for*, his Spirit, *read*, this Spirit.
128. 13. *Dele* same.
141. 15. *for*, would, *read*, could.
145. 5. *for*, equally, *read*, equal.
159. 28. *for*, it is, *read*, is it.
181. 7. *for*, imperceptibly, *read*, unperceivedly.
182. 19. *for*, again till sometime after this, *read*, till sometime after this again.
184. 31. *for*, and if, *read*, and as if.
189. 14. *for*, those, *read*, these.



A

Sincere CHRISTIAN'S Answer, &c.

S I R,



OUR Appeal, &c. promising, by it's Title and Manner of Address, something convincing, plain, and clear, beyond any Thing that hath been yet written on the Subject; and, at the same Time, your Charge upon the established Doctrine of our Church being so bold and peremptory; I could not help thinking I should fail in my Duty both to myself and those, whose Information and Instruction, in a great Measure, depend upon me, if I did not give it that fair and candid Examination, which you seem so earnestly to request of all christian People. I have therefore, Sir, given it a full and impartial Hearing at the Bar of that common Sense which, I trust in God, I enjoy jointly with all other sincere Members of his Church; and which, give me leave to say, I am equally convinced with you, every true rational Christian hath a Right to use in weighing the Sense of Scripture, and from thence inferring the Measure of his Faith, and the Rule of his religious Duty. Without then any further Ceremony, I shall proceed to give the Result of my Thoughts upon what you have been pleased to advance in Support of your Appeal.

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That

That no Church hath a Right to impose Doctrines, not clearly revealed in Scripture, will be readily granted; but that we are not to understand the Scriptures, in every Part, according to the *Letter* meerly, but according to the general Sense and plain Connection of each corresponding Part, I believe, Sir, you will not deny: And therefore when the bare Words of Scripture do seem to contradict what the plain connected Sense strongly infers, it will not, I presume, in this Case be disputed, but that the Interpretation according to the *latter* is always to be preferred before that of the *former*. Upon these few, and, I think, evident Principles, I have ventured to examine your Doctrine.

By Means of which, Sir, I am, in the first Place, induced to think that your Censure of the established Doctrine of our Church, in this Point of the *Trinity*, as set forth in the *Athanasian Creed*, is a little too hasty; for tho' the very express Words of Scripture are, perhaps, not to be found in that Creed; yet this, it should seem, ought not to be sufficient to condemn it, unless it also evidently contradicts the connected Sense and plain Tenour of those sacred Writings: The Question, therefore, in my humble Apprehension, is, Whether, or not, that Creed contains the true Doctrine of the Scriptures, according to their true Sense and Meaning? Your State of this Principal Question, when properly distinguished, will amount to the same Thing.

But here, Sir, you must give me Leave to observe, that in the two different Manners, wherein you propose the Question, you have, in the first, confounded the Terms, *Intelligent Agent*, and *Person*, as well as the Terms, *Essence*, and *Substance*.

That God is an *intelligent Agent* is obvious to Sense and Reason; but that he is a *Person*, that is, a certain individual, intelligent Agent; distinguished by peculiar Properties from all other Individuals of the same
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Kind; which is the constantly known and allowed Sense of this Term, cannot, with any Truth or Propriety, be said of God taken absolutely; of the same Kind, or Nature, with whom no other Existence can be conceived: And that the Terms *Essence*, and *Substance*, bear quite distinct Significations, hath been elsewhere *, and it is to be hoped, not in vain attempted to be shewn.

But, perhaps, it may be objected here, that if God, taken absolutely, cannot be a *Person*, neither can the *Father*, the *Son*, or the *Holy Ghost*; because they are not under a Species as Individuals: In Answer, I say, that the Term, *Person*, when applied to them, is not understood in so strict a Sense, as when used to denote the intelligent Individuals of the human Species; but in such a Sense, as is sufficient to express the Distinction of the Godhead, resembling, in some Sort, the Distinction of three human Individuals, tho' every Circumstance of each Distinction doth not exactly correspond.

In your second Manner you seem to take it for granted, that where ever in Scripture God is called, *the Father*, thereby is particularly meant the Father of our Lord Jesus Christ; whereas it is evident that God Almighty is frequently called, *the Father*, and, *our Father*, as being the Father of all his Creatures; which we are given to understand, he is in a quite different Manner from that whereby he is the Father of our Lord. And therefore where the Expression, *the Father of our Lord*, is added to the Term, *God*, or the Context requires it to be so understood; there the Person only of the Father of our Lord is particularly intended, to whom, by Way of Eminence, as being first in order in the blessed Trinity, the Appellation of God is generally given.

* See an Essay towards an Answer to the *Essay on Spirit*, in the Beginning; sold by J. Payne, in *Pater-noster-row*, London.

But to shew that the Term, God, cannot be taken absolutely and personally at the same Time, be pleased to attend to the Words of *St. Paul, Coll. II. 2.* where if the Term, God, be taken both Ways at the same Time, it must unavoidably mean a distinct Person from, either the Father, or Christ; the Copulative, *and*, denoting as plainly something different in the Term, Father, from what is intended in the Term, God, as the Repetition of the same Copulative denotes something different in the Term, Christ, from what is contained in either of the foregoing Terms, Father, or God; but this cannot be the true Interpretation, unless you allow the first Term, God, to mean the holy Spirit; and then it is plain the Term cannot be taken absolutely; but if you do not, it cannot on the other Hand be taken personally; but must absolutely mean the entire Godhead, distributively, and equally extended to both Father and Son.

Your State then, Sir, of the principal Question being, by these proper Distinctions, rendered clear and directly to the Point, the Decision of this will equally answer your secondary Question.

Your first Observation, with Regard to the Unity of God, is so far just as you say it is delivered and inculcated in the clearest and strongest Light; so that no possible Doubt can be made of this grand Principle of natural and revealed Religion; but wherein this Unity consists, whether in the Unity of Agency, or Unity of Person, the very State of your Question shews it to be a Point not so clearly decided, as you now, for your Purpose, would have it to be.

But it is yet a Question with me, whether what you advance, from the *New Testament*, doth not prove more than you desire: For tho' our Saviour's Answer to the inquisitive Youth, *Matth. XIX. 16, 17.* is plainly declarative of the Unity of God, and that the Epithet, Good, is only properly applied to him; yet
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you will not say that his affirming none to be Good, save one, that is God, determines particularly who that one God is ; but only so far shews the absolute Goodness of the one God, whatever the Nature of his Being may be : Neither can you truly and directly say, however you endeavour to insinuate it, that by asking the Youth, why he called him Good, he thereby absolutely disclaimed that Title ; when, according to both Prophets and Apostles, he is described, in the highest Sense, to possess all moral Perfection : It should seem, therefore, that he declines here only in order to lead the young Man to shew, whether his Manner of Address arose from his just Application of the Prophets to him, as being the divine Person of the Messiah ; or meerly from his judging him to be no more than a Man, fit however to instruct him in his Duty, as any other Teacher of the Law.

If from the first ; it is plain, then, that our Saviour could not, without disowning himself to be that Person, refuse the Title in its highest Sense ; and then the direct Inference is, that as our Saviour declares *God* only to be good, so now by thus admitting that Title to be applied to himself also, he declares, himself and God, to be *one* and the *same* Being : and that, accordingly, the young Man had, so far, a right Notion of the Deity ; which our Saviour's further Speech to him seems to evince.

For *Christ*, as if he was so far satisfied with the young Man's Behaviour, upon his intimating to him in what Sense he was to understand his Goodness ; bids him, then, in order to enter into Life, to keep the Commandments ; and upon his asking him, *which* ? he points out to him only the second Table of the Decalogue ; but if he had not Reason to think, from the Manner with which this young Enquirer received his Rebuke, that he already acknowledged the first Table, so far as to be able to receive a more full Explan-

nation of it, if upon further Trial he was found worthy to become a Disciple of our Lord; this would have been but an imperfect Account of the Will of God; and therefore ineffectual to bring him to eternal Life.

Indeed the parallel Passage, in St. *Mark*, X. seems at first Sight to discountenance this Interpretation: But, Sir, you will observe, that tho' the young Man drops there, in his Reply, the Epithet of Good, yet still he persists in the Opinion of *Christ's* Capacity to instruct him fully in all that was requisite to eternal Life; and consequently asketh him, whether any Thing more remained for him to do? *Matt.* XIX. 20. which Perseverance, as it shews, notwithstanding, that he believed Christ to be an extraordinary Person; and therefore that he did not drop the Epithet as being improper, but only as the Repetition of it, in the Continuance of their Conversation, was unnecessary; so his Question plainly shews that he suspected, from the Manner of the Rebuke, that there was something further necessary for him to know and believe; to receive which, vainly thinking it as easy to be performed as what he had already heard, he now shews himself ready and willing: And therefore Christ perceiving the Disposition of his Mind; yet foreseeing that his Attachments to the World would prevent his embracing that Opportunity of attending to the gradual Proofs of his divine Power and Mission; he beholds him with Affection and Pity, and puts him to the last Trial, not only by enjoining him to quit all he had in the World, but to take up his Cross and follow him. — This the too self-sufficient, and disappointed Youth, sorrowfully declines, and thereby forfeits all the good Effects of his former Professions.

The Sense of this Passage appearing thus to carry in it more than you are willing to allow; the other Texts, produced by you to the same Purpose, might be also
shewn

shewn capable of the like Interpretation ; but since they are all so express as to the Unity of God, I would ask you, or any other Man of common Sense, how they are reconcilable with your Doctrine of a *secondary God* in the Person of *Jesus Christ* ? Is his strongly affirming that the Lord our God, is one Lord, and that there is one God and none other but he, to be construed into God's authorizing a peculiar and distinct Worship of another God ? Doth St. *Paul*, when he pronounces the same God to be God of the *Jews* and *Gentiles*, distinguish between a *first* and *secondary God* ? Nay, rather, when he declares that it is *one* God which shall justify the Circumcision by *Faith*, and the Uncircumcision thro' *Faith*, doth he not intimate that both the Jewish and Christian Dispensations were the Works of the *one* and *same* God, differently characterised, the God of the Circumcision, and the God of the Uncircumcision ?

Again, is not the universal Grace and Mercy of the Gospel of more Consequence and Respect than the particular Priviledges of the *mosaic Law* ? Is the Glory of the latter, then, only to be attributed to the supreme God, while a secondary God hath the more abundant Honour of the former ? Is not this giving the supreme, a nominal Superiority only above the delegated God, while this, in Effect, merits the greater Praise, Thansgiving and Glory ? For it is not sufficient to say that this inferior God is appointed by the supreme ; unless it be expressly and clearly so declared, and that, consistently with God's frequent Assertions of his Unity, exclusive of any other God whatsoever, and his positive Declaration that he will not give his Glory to another.

For tho', Sir, you insist further, in your Appeal, that the Worship to be paid to your secondary God is distinct from, and inferior to, that due to the supreme ; yet there seems, upon your Scheme, to be no small

Hazard of your secondary God becoming the chief and sole Object of religious Worship ; because, evidently, upon this latter's Account, God hath done more for the World than he ever did before ; or than it could otherwise be expected, from his Truth and Justice, he ever would have done : Which signal and unexpected Favours, therefore, coming by the Means and voluntary Interposition and Suffering of your inferior God, the gross Apprehensions of Mankind would be rather led to consider him, in the first Place, by whose Hands they were so greatly and so visibly benefitted ; than refer their Salvation to One, whom they had not seen, and by whom the greater Part of the World had been, in their Apprehension, deserted and abandoned ; and the Weight of whose Wrath, even the People of the *Jews*, according to their proud and stubborn Way of thinking, had oftener experienced than the Contrary.

Now, as every Man of common Sense, who knows any Thing of the History of the World, will be able to judge this to be no improbable Consequence from your Scheme ; Would it not be natural for such a Man to conclude, that God rather chose consistently to send a Person into the World, whose Glory must certainly redound to himself ; and that, therefore, agreeable to this wise and prudent Dispensation, *Christ*, and his Apostles after him, give us to understand, that both the Father and Son are *one* GOD ?

Certainly, Sir, from an attentive View of the whole great Work of our Redemption, it must manifestly appear, that the Person immediately concerned in bringing it about, hath originally more Power, and a nearer Connexion with the Deity, than you are willing to grant ; and, consequently, must have received these extraordinary Favours in lieu of as extraordinary Privileges, temporarily renounced by him ; no less than a Compartition of Power and Glory : For, I believe,
you

you will not deny that he was to resume his former Dignity, the Glory which he had with the Father, after he had finished his Work here : — But this will more fully appear from those very Passages of Scripture, which you, notwithstanding, produce in Support of your Scheme.

You desire then, first, your Christian Readers to turn to the 17th Chapter of St. *John's* Gospel, and carefully attend to that solemn Prayer addressed to God by our blessed Saviour ; and then you single out one particular Part, and, in your Remarks upon it, seem to assert these three Things : — *First*, that the Father is here declared to be the only true God, as contradistinguished from *Jesus Christ* : — *Secondly*, that our Saviour herein professes to set forth, in the most solemn Manner, the true Notion of Almighty God : — And then, *lastly*, that on the right Knowledge of Almighty God, the extraordinary Favour of eternal Life chiefly depends.

As to your *first* Assertion ; if the Father is called the only true God in contradiction to Christ ; Christ then is, not only falsely called God, and, the true God, by the Scriptures themselves, *John* I. 1. 1 *John* V. 20. in which, and other Passages, it will be hereafter shewn he is called God in the highest Sense of the Word ; but your Interpretation plainly contradicts your own Principles ; according to which you allow Christ to be an inferior constituted God, and as such, consequently, as true a God by Virtue of the Father's Appointment, as the Father is the only true supreme God by Virtue of his own Nature : To which Distinction of supreme, and inferior, you are obliged to have recourse, in order to palliate the Absurdity of asserting the Father to be the *only* true God, at the same Time, that you admit the Son to be *another* true inferior God.

But that the Son, upon your Principles, must be a true God, is plain from hence : — God, you say,

or rather, by Induction, strongly intimate (Page 43; of your Appeal) can truly communicate his own proper Attributes to a Creature, upon which you build your Supposition of an inferior God : The Communication, then, must, truly and effectually, make that Creature a God ; the proper Attributes of the Deity being no less than the very Nature of God himself ; or, what comes to the same Thing, all that is contained in our Idea of the divine Being.

If, according to your second Assertion, our Saviour professes to set forth, in the most solemn Manner, the true Notion of Almighty God ; by giving us also a true Notion of himself, which according to you, he as fully doth, as of Almighty God ; in the Words, *Jesus Christ, whom thou hast sent*, he either exhibits more than he intended in the Description, or the Words must belong to the true Notion of Almighty God.

If the former is the Case, his Description is not so clear and distinct, nor so strong and powerful, as you would have it to be ; since it is plain that by his adding the Knowledge of Christ, to the Means necessary to eternal Life, he makes the Knowledge of Almighty God not only mixed and confused ; but at the same Time renders the only true God as insufficient of himself to procure the desired End.

For if the Knowledge of the only true God be not sufficient, it would naturally occur to the Minds of Men, that the only true God himself would not confer Immortality without the Concurrence of an inferior Being : A Notion not only perplexed, but involving in it the most gross Contradictions.

But if these Words belong to the true Notion of Almighty God ; and the Passage is a professed Description of him ; you then say that our Saviour is guilty of an absolute Falsehood, as there are two Persons of the Godhead left out in the Description.

But, Sir, from your own Principles, it is plain that the Father is not the only true God ; but rather the
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only true supreme God : It cannot then be inferred by you, from this Passage, that Christ is denied to be God, and consequently left out in the Description : If therefore the Passage doth not exclude Christ, who is named, it can never exclude the Holy Ghost, who is not named nor implied.

But after all, I am apt to think, our blessed Saviour did not so much profess to set forth the true Notion of Almighty God, as he did to shew the mutual Relation and intimate Connexion between him and his Father ; and also the Influence he had over the Father and the holy Spirit ; and this in order to minister that Comfort and Consolation, that Strength and Confidence, to his afflicted Disciples, which the dismal Prospect before them made now so requisite for them to receive.

As his Address, therefore, is to his Father only ; so it is not to be thought that he would improperly address any other Person ; and, at the same Time that he gives him his proper Titles, he preserves to himself that Dignity, which his Relation to his Father allows : In his first setting out he intimates their Glory to be mutual ; and more than once expressly declares their Union : Which, though you will say is no more than the Union of *Christ* and his Church ; yet this latter being evidently described in Scripture, temporary, mediate, and arbitrary ; the former, eternal, immediate, and necessary ; you will, upon Reflection, find Reason enough to pronounce them, as different as any two the most distinct Things, between which, however, there is a sufficient Resemblance to frame a Comparison upon, in some one Respect or other.

I come now, Sir, to your last Assertion, which, indeed, proves all I have been contending for ; for if the extraordinary Favour of eternal Life, depends chiefly on the right *Knowledge* of Almighty God, and yet our Saviour declares this *Knowledge* to consist in
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that of the *Son* as well as of the *Father*; the Notion of the *Son* must then also be included in the Notion of *Almighty God*.

But to this you, perhaps, will answer, that the Knowledge of the Father, as Almighty God, is the chief and principal Means; but that of the Son secondary and subordinate: But here, Sir, you make a Distinction, which the Words of our Saviour do by no Means authorize; for certainly he attributes, as much to the Knowledge of the *Son*, as to the Knowledge of the *Father*: — He doth not say, to know thee *chiefly*, and the *Son* in an *inferior* Degree; but distributes an *equal* and *joint* Efficacy to the Knowledge of both *Father* and *Son*.

And if you should here say the Inferiority is implied in the Words, *whom thou hast sent*; be pleased to consider that, however these Words affect the Relation of the Son to the Father; they can, by no Means, affect the Efficacy which is attributed to the Knowledge of the Son: This is still jointly and equally made a necessary Means of eternal Life with the Knowledge of the Father; which, therefore, should induce all reasonable Men to interpret the Words in such a Manner, as not to make the Knowledge of a *Creature* (such as you would have the Son to be) appear to be of equal Consequence with the Knowledge of his *Creator*.

You say next, St. Paul in his Description, &c. 1 Cor. VIII. 5, 6. professes to set forth who the one God is, and explains him to be the Father only; but, Sir, you here quite mistake the Intention of St. Paul; which is plainly to shew, that there is but one God and one Lord, in Opposition to the many *heathen* Gods and LORDS; at the same Time obviating the Slander of the Heathens, who retorted Polytheism on the Christians, on Account of their worshipping, besides God, the Man *Jesus Christ*; as well as the Malice of the
Jews,

Jews, who, to depreciate the crucified *Jesus*, distinguished between a suffering and a triumphant Messiah.

As therefore, the Expressions, one God, and one Lord, are opposed to the many Gods and Lords of the Heathens; by the *first*, the Father, as prior in Rank and Order, being distinguished before the supposed heathen Gods; and by the *second*, the Son, before the supposed Lords Mediators of the same; so, moreover, to *Christ*, otherwise manifestly, in the Sense of *St. Paul*, comprehended under the one God, the expressive Mark of Unity is added to obviate the pernicious Designs of the *Jews*; who, notwithstanding, did so poison the Minds of the unsound Members of the Church, as to produce many Species of Heresies, derived from that Distinction of theirs even in the Apostles Times.

But if this Distinction of *St. Paul* is to be taken strictly in your Sense; the Term, *Lord*, will be thereby appropriated to the *Son*: And yet the Scriptures do, elsewhere, plainly declare the Father as well as the Son, to be Lord; and consequently, two Lords, contrary to this of *St. Paul*.

If again, the Term, *Lord*, in the *New Testament*, designs only the Son, the highest divine Attributes are thereby characteristically given to the Son. The Lord, whereby, according to you, the Son is especially distinguished, is frequently described to be, and to do, what God Almighty is always understood to be, and to perform. Where the Expression, therefore, *Lord God*, is used without any particular Specification, it should seem more reasonable to determine it to denote the Son than the Father. Since, by your Doctrine, *Lord*, is the peculiar Appellation of the *Son*, and you do not deny, that he is also called *God*, tho' in an inferior Sense.

But beyond all doubt, the Lord our God is expressly declared in *St. Mark XII. 29.* to be one Lord;
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and *ver.* 32; it is asserted also, that there is none other but he : And it is as certainly said by *St. Paul*, *To us there is but one God the Father — and one Lord Jesus Christ* : It therefore plainly follows, that, as, by the Words of the *Evangelist*, there is but one God, and one Lord, and that the one God is that one Lord ; so *Jesus Christ*, who is equally affirmed by the Apostle to be the *one Lord*, must also be the *one God*.

And accordingly, if we look back into the *Old Testament*, the Prophet *Zechariah*, *XIV.* 5, plainly foretelling the coming of *Christ*, doth actually describe under the Character of, *the Lord my God*, and *ver.* 9, still designing the same Person, say, *In that Day shall there be one Lord, and his Name, One.*

But the clear and distinct Mention, and not Description, as you call it, of the one God, one Lord, and one Spirit, *Ephes.* *IV.* 4, 5, 6. doth, indeed, evidence three Persons ; but by no Means disproves these *three* Persons to be the *one God*.

For the Apostle exhorting the *Ephesians* to keep the Unity of the Spirit in the Bond of Peace, assigns, as a Motive for their so doing, their being called to be Members of the *one Body*, the Christian Church, enlightened and conducted by the *one Spirit*, and having, moreover, *one Lord*, *one Faith*, *one Baptism*, *one God* and Father of all.

Now the distinct mention of each Person, and particular Mark of Unity added to each ; as they are insisted on here to enforce Union and Concord in the Church of *Ephesus*, so lately converted from Paganism; so, were they further intended to point out an absolute dis-union in the Persons, they would seem rather to frustrate the Scope of the Apostle's Exhortation ; by giving the *Ephesians* to understand, that instead of *one God*, they had *one supreme*, and *two inferior* Creature Gods ; instead of *one Lord*, they had *one supreme*, and *two inferior Lords* ; and instead of *one Spirit*, they had

had *one supreme* Spirit (for God is a Spirit,) and *two inferior*, one animating an human Body, the other, indeed, a pure unbodied Spirit.

This Interpretation, then, seems but awkwardly to answer the Apostle's Design: — Would it not be more consistent to suppose, that he chose, upon this Occasion, to mention the three Persons by Terms common to them all; yet, by a peculiar Application, each becoming for certain Reasons, the distinguishing Character of some one, or other, of the Persons? This exactly corresponding with the general Tenour of the Scriptures, and the particular Doctrine of this Apostle in other Passages, preserves at once the Distinction and Unity of the Persons; strongly intimating them to be the one God and Father of all, who is above all, and through all, and in you all; this threefold distinguishing Addition plainly referring to the distinct Character and Office of each Person, in this wonderful Œconomy of Man's Redemption.

The Apostle's Sense, then, and Doctrine of the *Athanasian Creed*, are not so inconsistent as you would have them to be; while yours seems plainly to pervert the End of the Apostle.

His Words again, *1 Cor. XII. 4, 5, 6.* taken by themselves, do seem to answer what you contend for; but the whole Chapter, considered together, strongly proves the quite Contrary.

For, as you seem to think, that the different Offices, here specified, do design the different Characters of each Person; so are they then peculiar to each; and consequently not to be indiscriminately attributed to any one of them. But why then doth *St. Paul*, in enumerating, immediately after, the Gifts of the Spirit, not only reckon amongst them, as well the Diversities of Administrations, as of Operations; but also positively declare, that it is the *one and self-same Spirit* that worketh *all* these: Which Expression he before,

fore, as you would persuade us, had eminently attributed to the God and Father of all?

For certainly, as the Word of Wisdom, the Word of Knowledge, and Faith, are the Gifts of the *Spirit*; so the Office of preaching in Consequence of the imparted Word of Wisdom; the Office of interpreting in Consequence of the imparted Word of Knowledge; and the Office of healing Diseases and administering to the Infirmities of the Sick, in consequence of the imparted Faith, are evident Parts of those Diversities of Ministries by you appropriated to the Appointment of the Lord. And that all these are, notwithstanding, no less to be enumerated amongst the Operations of Almighty God, is plain from the 28th Verse of this Chapter; where God is expressly said to have set some in the Church, first *Apostles, &c.* distinctly answering to the several Gifts, Administrations, and Powers before ascribed to the express Operation of the holy Spirit, and which in the fore-cited Chapter to the *Ephesians, ver. 11.* are as strongly and as expressly attributed to Christ.

It is plain therefore, Sir, that, in these Instances, the Term, God, doth not solely mean the Father; but also extends to the other two Persons: The Texts, which you produce to shew, that it means the Father only, do yet only shew, that the Father is eminently and not exclusively, called God: Otherwise the Context of the above Passages are utterly inconsistent with the other Parts of Scripture.

The high Titles, also, given to the Father, are not, as you assert, so peculiar to him; but most of them are also applied to Christ; for, *Acts X. 36.* he is expressly called LORD OF ALL; and he is said to have created all Things; which plainly implies him to be LORD of HEAVEN and EARTH. He is twice, *John III. 31.* said to be *above all*; and therefore *supreme*, or, *most high*: Nay, *Luke I. 76.* he is expressly called

called, *the most high*, as the Context of the Passage, and the Application therein, of the Words of the Prophet *Malachi*, III. 1. IV. 5. and the Office of the *Baptist*, do clearly prove.

Again, his divine Nature is certainly invisible; and to that the Description, *1 Tim.* VI. 16. agrees as exactly as to the Father: The Lord Almighty, in *Rev.* I. 4. is as much *his* Character, as the *Father's*; as will be more particularly shewn hereafter. And the Lamb is equally described sitting on the Throne, expressly called *King of Kings*, and *Lord of Lords*, and *The great God*, *Rev.* XX. 11, 12. compared with *Matt.* XXV. 31. &c. *Acts* X. 42. *Rev.* XIX. 9, 16, 17. but that the Father is properly called the Head of Christ by no Means contradicts any of these Passages, as being the first in Rank and Order, and the Fountain of the Divinity: But more especially with Regard to *Christ's* mediatorial Office.

And hence, Sir, admitting the established Doctrine of our Church, you see it is not so impossible, as you would have it to be, to account for the Language, that runs thro' every Part of the *New Testament*; which, contrary to your Assertion, strongly inculcates, that the Term, *God*, when used singly and alone, is applicable to the *three Persons*, *Father*, *Son*, and *Holy Spirit*, taken together; but when used with either, or both, of the two latter, it then, for the most Part, eminently means the Person of the Father: but never is the Father described, as you, most peremptorily, and falsely assert he is, the God of the Holy Spirit.

Observing this Distinction also, it will not be impossible to reconcile the Doctrine of *three Persons* and *one God* with the plain Declarations of *Christ* and his *Apostles*; for if the Word *God*, when used singly and alone, be understood to comprehend the whole *Trinity*, and then only to signify the Person of the Father, when the other Persons of the *Trinity* are men-

tioned with it; the Weakness and Fallacy of the Interpretation, which you would impose upon the Texts, selected for that Purpose, is clear and manifest; the Term, God, there meaning no more than the single Person of the Father; while your Representation of them is so manifest a misguiding of the *Christian Reader*, that none, but they, who are resolutely bent to pervert and disguise the Truth, could stoop to such low and disingenuous handling of the sacred Word of God.

Thus far, then, the Grounds, which you have proceeded upon, are neither sure nor certain: For notwithstanding the acknowledged Unity of God, the express Doctrine of *Christ* and his *Apostles* is no more than that the Person of the Father is, eminently, but not exclusively, the only God; *three Persons* and *one God* being as directly revealed, or plainly implied in the Scriptures, as it is upon that Authority, the express Determination of the *Athanasian Creed*.

What the *New Testament* further expressly delivers concerning our blessed *Saviour* and the *Holy Spirit*, will not, I believe, engage your *Christian Readers* to think otherwise upon this Point, than as we have already stated it; but, for your Satisfaction, it shall be considered and viewed in it's true and proper Light.

You say then, our Saviour's Words, *Matt. VII. 21.* naturally signify that the Father is the first and original Author of our Salvation; and that our Saviour refers every Thing to his Honour and Glory; and therefore he cannot be supposed of equal Dignity and Authority with his heavenly Father.

But here, Sir, you make a Distinction, (for which, however, there is not the least Grounds,) between our Saviour's and his Father's Will; as if what our Saviour intended was no more than that we should confess *himself* to be Lord; while the Father expects a further and distinct Obedience to his own Will; which evidently

evidently must be the Case, if to do the *Will* of the *Father*, is not to do the *Will* of *Christ*: and yet this, I am sure, you will not say; tho' your Comment plainly implies as much.

For surely, Sir, *Christ's* calling his *own Will*, the *Will* of the *Father*, doth not make it a distinct *Will*; and yet your saying, our Saviour refers, in this, every Thing to the Honour and Glory of the Father; infers, that to do the *Will* of the Father is not to his own Honour and Glory; and consequently, the not doing of his own *Will*.

But if *Christ* means not here, by the *Will* of his Father, his own *Will*, as being one with the Father; How will you interpret that parallel Place of *St. Luke*, VI. 46. where he says, *Why call you me Lord, Lord, and do not what I say?* Doth not this plainly imply the doing of his *own Will*? *Christ's Will*, therefore, and the *Will* of his Father, must be one and the same. And where the *Will* of two Persons is entirely the same and declared to be so, the complying with that *Will* must redound as much to the Honour of the one as of the other.

But, moreover, that two Persons should have one and the same *Will*, concurring in every Instance, it is requisite that there should be nothing wanting in either, that might admit the least Possibility of deviating from the *Will* of the other; the Intentions of the one should not only be fully and perfectly known to the other, but the Goodness and Expediency of them also: But this cannot possibly be the Case of a perfect and imperfect Being; which last, the Son, however, must evidently be; if he is, in any Respect, except in that of being the Son, inferior to the Father.

If the *Will* of the Son, therefore, as it cannot be denied, be *exactly* the same with the *Will* of the Father; the Son also must be *as perfect* as the Father; but two perfect Beings are a plain Contradiction: The

Son therefore must be one with the Father, *one* in *Nature* and *Essence*, and not merely in Will, Power and Authority; the *first*, you see, being impossible in the Nature of Things; and the other *two*, without an Unity of Nature, plainly implying two perfect Beings; or rather, one of them a finite imperfect Being, actually possessed of infinite Perfections.

I have ventured to go thus far in this Particular; because this is the boasted Answer of all those, who oppose the Unity of the Persons of the Father and the Son, as set forth, by *Christ* himself, *John X. 30.* And also because it leads us into an absolute Necessity of interpreting what *Christ* says with regard to his being sent, &c. to refer to his voluntary Divestment of the Exertion of his divine Power during his Humiliation here, and acting altogether under the Influence and Conduct of his *Father* and the *Holy Spirit*; in many of which Passages, however, he plainly inculcates their divine Union.

But you say, with Regard to that of *St. Matt. X. 40.* that there our Saviour represents himself as sent from Almighty God. If by Almighty God you mean the Person of the Father, I agree with you; but, otherwise, not: For then, doubtless, you would resort the Absurdity of *Christ* sending himself: And it is remarkable that *Christ* no where, speaking of the Person who sent him, calls him absolutely, Almighty God; but, *my Father which is in Heaven*, or, *my God*, and, *my Father*: by which, as we have shewn, he certainly means, by Way of Eminence and on Account of his being the Sender, the Person of his Father.

But then you say, it is impossible to believe this of a Person equal to the Father, as touching his Godhead; because, whoever is sent by another, must be a Person inferior to him, by whom he is sent.

But this, Sir, I absolutely deny: For two Persons equal in every Respect, may yet have such Connexions,

nexions, and the Circumstances of their Affairs may so require it, as that the one should actually send the other to transact his Business; the latter, indeed, consenting thereto; the Mission by no Means rendering him inferior to the Sender.

Is not this practised daily amongst Men, in every other Respect equal? Have not *Princes*, to bring the Case as near as possible to your Position, taken their Sons into Partnership of their Crowns, and afterwards sent them, now equalized in Power, and Dignity, as before in Blood, to act in the Characters of Ambassadors and Generals? Have not the joint *Kings of Sparta*, and the *Collegue Consuls of Rome* done this? And were any of these, by being thus employed, looked upon to be inferior to the Employer; tho' he even declines, for the Time, the Display of his own Authority, and speaks in the Name of the Sender? Here then you see, Sir, your positive Assertion is without Grounds; and, consequently, all that is built upon it falls to nothing.

As certain, therefore, as our Lord and Master *Jesus Christ* was sent by God the Father; so it is as certain that it cannot be inferred, meerly from thence, that he is inferior to the Father; but in-as-much as he is represented as the Son begotten by the Father: And tho' a Son, with Regard to Relation, is inferior to his Father, and also may with Regard to Office; Yet, certainly, in Respect of *Nature*, they are *both equal*.

Again, from the Words, *John V. 30.* you argue our Saviour's absolute Inferiority to the Father by a Method of Argument, which, when rightly applied, proves the direct contrary; for, in the Reason by you assigned, you take, as usual, the Term, God, *absolutely*; and then shew how absurd it would be for God to declare of himself in such a Manner.

Whereas, in Truth, *Christ* here speaks of himself in the Person of the Son; who, therefore, deriving his

Essence from the Person of the Father, must consequently, with that, derive all his Power, &c. from the same Person: and, therefore, very properly says, *I can of mine ownself do doing*; that is, as he before, *ver. 19*, explains himself; I, who am the truly begotten Son of the Father, and having thereby the same Nature derived to me, and consequently the same Power, and the same Will, can do nothing of myself but what I see my Father do; that is, must act in the same Manner and to the same End; agreeable to that short but expressive Justification of himself, *ver. 17*. upon the Repentment of the *Jews* at his healing the impotent Man on the Sabbath-day, *My Father worketh hitherto* (even 'till now, from all Eternity,) *and I work*; intimating, that as his Father is free from the Observation of Sabbaths, an Injunction suited to the Incapacities of his Creatures, and worketh from all Eternity, without the least Intermission, Works of Benevolence; so the Son worketh in the self-same Manner, superior, equally with the Father, to the same Injunctions; thereby plainly assuming to himself Powers and Privileges equal to those of the Father.

For certainly, Sir, the *Jews* took it in that Sense; nor doth he endeavour to shew that they were mistaken; but insisting upon his being the Son of God; and consequently, as they naturally inferred, equal with God, lays open to them, upon that Principle, the Reasonableness of his Assertion, and the necessary Communication of all his Father's Power to his beloved Son; together with some of the more remarkable Instances, wherein his actual Possession of such Power should be exemplified; which Instances, as they comprehend Omnipotence itself, and as his Expression, *ver. 30*. shews it to be no less than the Power of the Father communicated to him; so what he says, *ver. 17*. shews the communication to be eternal; and the
 Son,

Son, to whom it is communicated, to be of an eternal Nature personally subsisting, and, consequently, of the same eternal Nature with the Father.

And thus, Sir, by this fair Construction of the whole Context, you see, that instead of your Conclusion, our Saviour, by plain and natural Inferences, asserts his Equality with the Father as to his Nature and Essence, at the same Time that he attributes their eternal Derivation to the eternal Fountain of his Father's Love.

In your next Observation upon *John X. 18.* you make Use of the same Fallacy, by taking the Term, *God, absolutely*; and then applying what *Christ* says of himself, as the Son, to the one only God, comprehending Father, Son, and Holy Spirit.

But, besides this, Sir, did you closely and narrowly consider this Passage, you might perceive, that the Words, *This Commandment*, do not so properly and naturally refer to the *latter Part* of our Saviour's Declaration, as to the *former*.

For, pray, what was our Saviour sent into the World for? Was it not to offer up himself, to lay down his Life for the Sins of the whole World? — This then should seem to be the Commandment received of his Father; and his ready and voluntary Compliance with his Father's Will he assigns as one principal Reason of his Father's Love, *ver. 17.* for that it was voluntary is plain from his saying, *I lay it down of myself.* *Christ* then, as one indispensable Means, appointed by the Father to procure the Redemption of Mankind, freely offers himself to be the Sacrifice.

But as it was also necessary, to shew the high Worth of this Sacrifice, that Men might be convinced of the Hainousness of their Sins, which could not be redeemed but at an infinite Price; *Christ* is to demonstrate his divine and infinite Value by the Exertion of his Omnipotence in raising himself from the Dead. To

lay down his Life, therefore, and to raise himself from the Dead, that is, the Exertion of those Powers whereby he is able to do this, is the Commandment, which Christ *voluntarily* undertakes to perform, and receives from the Father; and not the Investure of those Powers *now*, as if he had them not *before*. How he hath them, from his own Words, just now shewn; and that an Equal may be sent by an Equal, and consequently commanded, hath been, already, cleared up.

Here then, Sir, you see, that without the help of nice and subtle Distinctions, but only such as the plain and natural Construction of the Context necessarily leads us into; we must believe that a Person, who acts in obedience to another's Commands, can in other Respects, be equal to him, by whom he is sent or commanded.

But the Passage in St. *Mark XIII.* 32. seeming to you to have more of Difficulty in it, than the Defenders of the established Church can readily account for; I shall give the whole Context a fair Examination, comparing it with the parallel Place in St. *Matthew XXIV.* 36. and other Parts of Scripture, necessary for the understanding of this whole Matter; and then leave the candid and unprejudiced Reader to judge between us.

The whole Discourse, of which the Passage in Question is a Part, is plainly introduced in each Evangelist, upon our Saviour's pronouncing the utter Destruction of the Temple; in which, perhaps, his Disciples then involved the final Destruction of the World: But for your positive Assertion of this there appears no clear Foundation. The particular Day and Hour, therefore, which our Lord intimates, should seem, from the Context, to refer to that particular Destruction only.

But be this as it will; it is certain that our Saviour makes no such Distinction, as you do for him, between

tween the Time of the Destruction of the Temple, as owning he knew that, and the Time of the World, as owning he knew not that; but if both intended blends his Prophecy of both together. With Regard to which, therefore, it is observable, that tho' our Saviour says, in *St. Mark*, expressly, *Not the Son, but the Father*; yet, in *St. Matthew*, which yet you take no Notice of, the Son is omitted, and instead of, *The Father*, it is, *My Father only*.

Now, according to a Distinction before observed, neither nice, nor subtle, but absolutely necessary to the clearing and understanding such seeming Difficulties; the Expression *The Father*, taken simply and alone, denotes God, the Father of us all, different from that, the Father of our Lord *Jesus Christ*, or, *my Father*, when *Christ* is the Speaker, whereby the particular distinct Person of the Father of *Christ* is intended; who, we are given to understand, is, in a different Manner, the Father of our Lord, from that whereby God Almighty, which comprehends the three Persons, and, therefore, applicable to any of them, is the Father of all his Creatures.

This Distinction, therefore, being attended to, the Difficulty vanishes. Our Saviour, in *St. Mark*, confining this Knowledge to God, the Almighty Father of the World, by no Means absolutely excludes himself; who, as the only begotten Son of his Father, and the second Person in the Trinity, must always be included in the Notion of Almighty God.

For, tho' the Son seems to be expressly mentioned in the Exclusion; yet *Christ* neither now, or at any Time before, had, as yet, directly represented himself, as that divine Person, the eternal Son of God, begotten before the Worlds; but, simply, as the Son: In which Expression, his human Nature, as the Son of Man, born in the World, being hitherto chiefly considered by his Disciples; who evidently did not as
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yet comprehend, how he was otherwise the Son of God, than by being miraculously born of the Virgin *Mary*; he therefore speaks to them agreeably to their present Conceptions of him; while at the same Time, from the whole Context, he gives them a Clue, by which, when they came to know him more fully, they were enabled, notwithstanding, to conclude, as they afterwards did, *John XVI. 30. XXI. 17.* that he *Knew all Things*: in which several Discourses and his concluding Prayer, according to that Apostle, evidently delivered by our Saviour immediately after the last Supper, and consequently to the two former Passages of *St. Matthew*, and *St. Mark*, he more full explains to them his divine Nature and the intimate Connexions between him and his Father.

But, moreover, what he says to them, *John XV: 15. All Things which I have heard from my Father, I have made known to you*, plainly shews that he knew much more than he thinks proper to tell them.

For that he doth not thereby mean all Things without Exception; but only those Things which he heard from his Father, relative to the Purposes of his Mission, is plain from hence: By his entire Communication with the Father, he perfectly knew the Father himself: He knew the particular Method and Manner whereby all Things were created, and are preserved: By him they were created; and therefore he knew their intimate Natures and Constitutions; he knew their Beginnings, and, consequently, their Ends: He knew all the Things, which the Father himself performs; and yet he communicates none of this Knowledge to them; and therefore, what he doth communicate cannot be his whole Knowledge.

But it afterwards sufficiently appearing to them, in the Progress of his several Discourses, that, even as the Father knew him, so he, in the same full and perfect Manner, knew the Father; and that the Father shewed

to him all Things which he doth, and that he is in the Bosom of the Father, the inseparable Partner of his Councils and Will; they, by being gradually led to compare all those Things together, do, at last, acknowledge him to know all Things, without Exception, even to the Knowledge of their own Hearts, in as full and as ample a Manner as the Father himself; at the same Time reproving their own Forwardness in enquiring into Things, which it was not fit for them to know: for they now confessed, that he needed not that any Man should ask him; and, by this Confession, expressed their Belief that he came forth from God, that he was the only begotten Son of the Father, partaking of the same divine Nature, and consequently one with him, equally partaking of his infinite Perfections.

Having thus far obviated the seeming Force of *St. Mark's* Words; the Exclusion in *St. Matthew*, reaching only to Men and Angels, and the Knowledge being confined to the Person of the Father, *Christ* thereby plainly leaves it to his Disciples to collect afterwards, that he, himself, who is constantly described the full Partaker of all his Father's Councils and Will, and one with the Father, is also Partaker of this very Knowledge, otherwise confined to his Father only.

Christ, therefore, in *St. Mark*, speaks of himself, not as he really was, but as what his Disciples then apprehended him to be: While, in *St. Matthew*, tho' the particular mention of himself is omitted; yet the Exclusion extending to all Creatures, he leaves them, for that Time, to apply it also to himself according to their then Conceptions of him: but when he afterwards gradually lays open to them his divine Nature; they justly attribute to him all Kind of Knowledge without Exception; and by their Confession, shew their Attention now clearly directed to his DIVINE, which

which before they only gave to his *human*, Pre-eminence.

Now if this Interpretation doth not take Place, the whole Context of each Evangelist necessarily involves a most palpable Contradiction.

For the Day and Hour, mentioned by both, plainly means the coming of the Son of Man, either at the Destruction of the *Jewish* Temple, or at the End of the World: But in *St. Mark*, and more fully in *St. Matthew*, the Son of Man is represented, *As a Man taking a Journey, As a Man travelling into a far Country*; the Uncertainty of whose Return represents the Uncertainty of *Christ's* coming: But it will not be said, that, because the Servants did not know, the Master, or Lord of the House, knew not also the Time of his intended Return; and, therefore, in the parallel Case, *Christ* cannot be said to be ignorant of the Time of his own coming.

If then none but God, the Father of *Christ*, knows this, here *Christ* is said to know, and not to know the same Thing at the same Time: A Contradiction so strong and plain, as must immediately strike the Understanding of every the least sensible Man; and consequently, that of our Lord's Disciples: Who must therefore be led to interpret this whole Passage in the Manner here set forth, without casting any Reproach on the blessed *Jesus*; as if he absolutely denied what he really knew; when, on the Contrary, by an easy, obvious and certain Method, or Chain of Reasoning, he brings them, at length, to own, that, the true Notion of the Son of Man carries in it much more than their gross Apprehensions did at that Time perceive.

And now, Sir, having thus stated this whole Matter, I am bold to think, that every Man of common Sense will join with me herein; and also conclude, in the next Place, that the earnest Prayers, which *Christ* offers

offers up to his Father, are not so much the Effect of his own real Insufficiency and Inferiority to the Father, as of his voluntary and temporary Divestment of his divine Power and Glory, during his purposed Humiliation *here*.

For surely, otherwise, he, who so expressly had declared his Unity with the Father, and in a Sense necessarily different from that in which the Union of Christ and his Church is understood, cannot, upon any Account, be supposed to pray to his Father; but because he, for that Time, *declined* the Exertion of his Power, which he enjoyed in common with his Father, which he had with him before the World was, in order to carry on the great Work, for which he was sent.

The Tears and Agony, therefore, which the Author of the Epistle to the *Hebrews* describes, are, by the very Words, Chap. V. 7. *In the Days of his Flesh*, plainly intimated to be the Tears and Agony of his Humanity; which being at that Time entirely left to its Feelings by the Divinity, or rather it's Feelings quickened and refined thereby, must naturally, in such Circumstances, utter Expressions significant of it's own Insufficiency; and yet that Insufficiency be so far attributed to whole *Christ*; in-as-much as the Divinity was at that Time, purposely, as it were, inactive; or, if at all employed, guarding the human Nature from any unworthy Resentment of the Sufferings it felt, at the same Time it heightened and enlarged the Sense of its Sufferings.

If then we compare this Prayer of our blessed Saviour with the Declaration concerning the Destruction of the Temple, or the End of the World; it will serve to strengthen further what is there advanced to obviate your Objection against the perfect Knowledge of *Christ*.

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For Christ praying here, as Man, was, nevertheless, even as Man, fully assured he must die: He knew it perfectly well: and yet he prays against it. If then, from *Mark XIII. 32.* you conclude, he was altogether ignorant of the Event enquired after; you must conclude from the Passage of *St. Luke*, referred to by the Author of the Epistle to the *Hebrews*, that he was not sure of his own Death: And yet, that he was sure of it, notwithstanding his Prayer to avoid it, as a Thing uncertain, can in no Sense be denied: because he had voluntarily engaged to die; he had promised and foretold it; he had made the Prophets foretell it, and put the Proof of his own Mission, and the Salvation of all Men upon it.

If he then, consistent with his own certain Knowledge, prayed against the Completion of an unavoidable Event, as a Thing to be avoided; why might he not, consistent with his infinite Knowledge, not yet confessed or understood by his Enquirers, deny, as Man, while they took him to be no more, what he certainly knew, and afterwards convinced them of, as God?

Neither, Sir, after what hath been said, will any Man of common Sense, be at a Loss to reconcile the Expression in *St. John XIV. 28.* with the established Doctrine of our Church. For tho' Christ says, *My Father is greater than I*; yet observing there the Distinction already established, it doth not follow, that his Father, as being exclusively God, is greater than him, but only in a Sense corresponding to our Conception of a natural Father and Son. He is inferior to him as being his Father; at the same Time that he is equal to him, as being God equally with him: In the same Manner that a natural Father and Son may be supposed to be jointly invested with the supreme Government of any one Kingdom. Here as the Father is King or Supreme, so is the Son also: And yet
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the Son, with Regard to the *private Relation* which he bears to his Father, is inferior to him, not as King, but *as his Father*.

And therefore, tho' the most judicious Defenders of the *Athanasian* Doctrine, have, with Regard to this Expression, ascribed a Pre-eminence to the Father above the Son; yet they, by no Means, have given up the main Point in Question; to wit, whether Christ be absolutely, and in all Respects, inferior to God Almighty; the contrary to which they constantly assert, upon the Grounds already established, to wit, that he is inferior to the Father, as he is his Father; but equal to him, as he is God, he being one God equally with him. This is the Voice of Scripture; this is the Voice of God; and to this the Reason and Common Sense of all *Christian* People must ever assent; notwithstanding the fallacious Light, in which you endeavour to represent these *important Truths*.

And thus far, you see, Sir, how our Lord's own Declarations, rightly and duly compared and considered, do fully authorize the Doctrine of our Church: Which, however, we own, is not to be immediately and at once observed by every careless Reader; but to a Mind, resolved with Attention and Care to read and examine the Foundations of its Faith, as clear and as evident as any other Truths therein contained: And at the same Time as obvious to the Poor, the Mean, and Unlearned, in the Translation before them, as to the Wise and Learned.

But you say, Sir; that in-as-much as *St. Peter*, *Acts* II. 32. declares that this *Jesus* hath God raised up; therefore, *Christ* must be inferior to God, who raised him up.

But here again you take the Term, God, *absolutely*: whereas it evidently means the Person of God the Father: For *David*, in his prophetic Declarations concerning the Messiah, cited here by this Apostle, expressly

preſly ſays, *The Lord ſaid to my Lord, &c.* thereby making the Son as much his Lord as the Father; as our Saviour's putting the Caſe to the *Phariſees*, *Matt.* XXII. 42, 43. plainly ſhews; and by giving them both equally the Character of Lord, as he elſewhere doth that of God, he ſhews them both to be *equally* Lord and God.

For tho' the Expreſſion, *thy God*, *Pſalm* XLV. 8. makes the Father to be the God of *Chriſt*; yet it doth not this, becauſe he is underſtood as God excluſively; but as being the Father of God the Son, conſidered here as Man; as the following Expreſſion, *above thy Fellows*, clearly intimates: For otherwiſe the Prophets calling the Father God, and the Son God alſo, would be eſtabliſhing, not ſo much two Perſons, as two diſtinct Gods, contrary to the expreſs Doctrine both of Reason and Scripture.

The Father of *Chriſt*, therefore, being the Perſon here intended by the Appellation of God; it by no Means precludes the co-operating Power of the Son in raiſing up the Man *Jeſus*, or re-uniting his human Soul to his human Body; agreeable to the Commandment, which he had received from his Father, as we have before properly explained it, relative to his Exertion of that Power in this extraordinary Inſtance and Proof of his infinite and divine Value.

This Text then, Sir, being thus cleared and vindicated from the falſe Conſequences, which you would faſten on it; that, which you build upon the 36th Verſe of the ſame Chapter, will be as eaſily overthrown.

For the Apoſtle, to convince the *Jews* that the miraculous Gift of the *Holy Spirit* was not the Effect of Wine, points out to them the Prophecy of *JOEL*, whereby God declares, that, at the particular Time when the Events prophetically deſcribed, ſhould be fulfilled, this further miraculous Gift of the *Holy Spirit*,

rit, he would pour out upon his Servants: Which Events he shews to have been fulfilled, in the Course of our Saviour's Ministry and Sufferings, by the Words of *David*: Wherein it is plainly intimated that the same Person, whom the Royal Prophet calls his Lord, and the Holy of the Lord, and whose Kingdom he elsewhere describes to be everlasting, is *that CHRIST*, which was to be born of *David* after the *Flesh*, to suffer Death, and to rise again.

But it being evident that the *Man JESUS* was born of the Lineage of *David*; did suffer Death and rise again; it follows that he is also the same with that *Lord* and *Christ* described and pre-fignified by the Prophet; and whom therefore he argues, in Consequence of his being raised from the Dead and being the divine Person before described, as well as the *Man Jesus*, to be now, as to his human Nature, exalted to the Right Hand of God; where receiving, in his new Character of *both God and Man*, the Power of fulfilling the Promise of the *Holy Spirit* from the Father, he actually poured it down, as the *Jews* then saw: Which yet, in the Prophet *Joel*, God declares, he himself will do; thereby also plainly denoting the Divinity of *Christ* and his Union with the Father; inas-much as he performs what God promised he himself would do.

From all which, therefore, the Apostle would have his Hearers, with himself, conclude, that this same *Jesus* whom they crucified, God hath made both the *Lord* and *Christ*; that is, made it manifestly appear, by the Completion of these Prophecies, at this Time, and in this Person, that this same *Jesus* is both the *Lord* and *Christ* designed and pointed out by *David*.

You, therefore, Sir, justly say, that the Person here called God is the Person of the Father: And yet from thence as unjustly infer that the Appellation, God, never signifies Father, Son, and Holy Spirit, but

the Father *only*. For certainly you must allow, that the Address, *O, God, &c. Psalm XLV. 7.* and as it is applied by the Author of the Epistle to the *Hebrews*, is to the Son, and not to the Father; as also that of *St. Thomas*: And therefore that Term doth not always signify the Father.

Nay even in this Chapter it is more than probable, it doth not neither always signify the Father: For when the *Jews*, touched and prevailed on by what *Peter* said, ask, What they should do? he answers them, *Repent and be baptized every one of you in the Name of Jesus Christ.* But the original Institution, you know to be expressly, *in the Name of the Father, and of the Son, and of the Holy Ghost.* And therefore Baptism in the Name of one only, if otherwise in every Respect distinct from the rest, insufficient: The Meaning therefore of the Apostle must be, that as the three Persons are comprehended in the one God, and the Name of God, applied to any one of them, doth also extend to the other two: Baptism in the Name of any one of them implying also, in the Name of the one God, doth consequently imply, in the Name of the three Persons.

Now this Consequence being plain and undeniable; since otherwise the Apostle would plainly enjoin a form of Baptism different from that prescribed by Christ, and he also telling them that, in Consequence of this Baptism, they should receive this Gift of the *Holy Spirit*; which yet they could not do, if they were not baptized according to the prescribed Form, assigns in Conclusion this prevailing and interesting Reason, that the Promise thereof was to them and their Children; and not only to them but to all Flesh, to all afar off, as many as the LORD OUR GOD should think fit to call and invite; wherein, Sir, you are to observe;

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First, that this Promise is not confined, as others heretofore, to the *Jews* only; but extended also to the *Gentiles*: by which we are plainly to understand, that the Apostle here designs a new Character; not the God of *Israel*, but the God of the *new Covenant*.

Secondly, you are to observe, that this God is designed by the Name of the Lord, the Name which the Apostle had but just before proved to be the Name and Character of the Messiah.

And *lastly*, he is called by the Apostle, not, YOUR GOD; tho' he is speaking to the *Jews*, whose God, in the *Old Testament*, God, notwithstanding, called himself, when they were his chosen and peculiar People; but, OUR GOD, the God of us, his Apostles and Disciples who have embraced the Faith of *Christ*, and been baptized in his Baptism; agreeable to that Description of *Christ*, where it is said, *They shall call his Name EMANUAL*, that is, GOD WITH US; both upon Account of his being for a while upon Earth with us his Apostles and Disciples, and his being our God in a peculiar Manner, as the Author and Finisher of our Faith, and his remaining with us and all true Believers, according to his Promise, to the End of the World.

Nor is it barely upon this Account that he seems to be so called, here, by *St. Peter*, and the rest of the Apostles in their Writings; but in Conformity also, not only to the Description of him in the *45th Psalm*, where he is represented and called God, in the Manner we have mentioned; and particularly set forth, as the Husband or Bridegroom of his Church; but also to those Passages of *Isaiab XXV. 9. XL. 3, 9. LIV. 5.* in the last of which the Evangelical Prophet doth not only insist upon the same allegorical Representation; but also specifies the Husband to be the Maker of his Spouse, the Church; her Redeemer, the Holy One

of *Israel*, the God of all the Earth; and exprefsly declares that the Lord of Hofts is his Name.

Now if we add to this that the Marriage of the Lamb, the Bridegroom of the new *Jerusalem*, in the *Revelations*, is a plain Allufion hereto; it not only confirms what we have here obferved; but makes it highly probable that this Expreflion of the Apoftle, *The Lord our God*, means in this Place another Perfon befides the Father, in a Way both eafy and obvious to be underftood: Efppecially if we further confider that thefe Prophecies can be faid in no Sort to be compleated, if we do not interpret this and other fuch like Paffages in the fame Manner, where the Context fo fairly admits it.

The reft of your Remarks upon St. *Peter's*, and St. *Paul's* Difcourfes, as you produce them out of the *AEts*, do evidently turn upon your taking the Term, God, *absolutely* and *exclusively*; which Fallacy being already fufficiently detected; I fhall only attend you in thofe Paffages, where you feem to place your Arguments in a new or different Light.

Accordingly you lay no fmall Streffs upon St. *Paul's* calling *Chrift*, *The Man whom God ordained*, *AEts XVII*. But, Sir, in his Converfations, previous to this Difcourfe, it is evident that he had more largely explained the Chriftian Doctrine, and even touched upon the Divinity of *Chrift*, by their calling him a Preacher up of new Gods; inafmuch as he had preached to them *Jesus* and the *Refurrection*; and being, therefore, thro' their Curiofity, led to fpeak again of thefe Matters, he, occasionally, taking the Hint from their acknowledged Ignorance of the true God, points him out to them: And after he describes his incomprehenfible Nature, his Omnipotence, and Omniprefence, and the Corruptions of human Nature, which led Men to mis-represent thofe great, and, otherwife, plain Truths, he from thence, and the Goodnefs of
God,

God, infers the Necessity of a general Revelation; and, in Consequence thereof, the Obligation upon all Men to *rectify their Notions of God, and to repent; which if they did not, they were, at the general Judgment, to account for their Obstinacy and Disobedience.*

Which Judgment, then, as he goes on to shew, that it is to be exercised in Righteousness by that Man whom God ordained, in Evidence whereof he had raised him from the Dead; the Apostle, upon mentioning this, is interrupted by the Mockings of some of his Hearers; and thereby prevented from enlarging upon, and explaining this Point further; as is plain from the Behaviour of the more moderate of his Hearers: Who, because of the present Disturbance and Interruption, declare their Intention of hearing him again concerning this Matter.

Hence, therefore, it appears, that what St. Paul says here, is only introductory to what he intended further to shew concerning *Christ*, had he not been thus interrupted; and, therefore, no Inference to be drawn, concerning his Sense of the whole Doctrine, from this Mention of what was but barely preliminary to it, and which evidently contains but a small Part of the Christian Faith.

And as you justly observe the different Manner in which the Apostles address their different Kinds of Hearers; you should also have more fully and impartially represented it, and told your Christian Readers,

That, with Regard to the *Jews*, it was necessary to shew them, to render their Faith perfect in that Point, that they were to believe and rightly to apply the Prophecies concerning the *Messiah*; which Prophecies fully and clearly declared the *Messiah* to be of a Divine Nature; and consequently of the same Nature with him, whom they believed to be their God, mysteriously represented under the distinct Persons of Father and Son.

That again, to shew the same *Jews* the full Completion of these Prophecies in the Person of *Jesus Christ*, the Apostles, by a particular Application of them, demonstrate *Jesus* to be the *Messiah*, the only Begotten of the Father, who, upon that Account and with Regard to his Manhood, is superior to him, and his God : But as they are both otherwise described under the same Name, and with the same Attributes, and expressly revealed to be one, and consequently of one and the same Nature ; which the Apostles do more than intimate by applying the Descriptions and Characters of the *one God* in the *Old Testament* to Christ in the *New* ; so the *Jews* are thereby taught to believe these two Persons, upon that Account, to be *equally* the *one God*.

You ought, Sir, in the next Place, to have told your Readers, as to the *Gentiles*, who knew not God, that it was necessary, first, to inform them rightly as to that Point ; and then from the probable State, in which they were, to shew the Necessity of a *Redeemer*, who from the Nature of their Sins and the consequent Satisfaction required by God, must appear to be of such an infinite and invaluable Nature, as neither Death, nor the Grave, could compass, or retain.

But as the Scriptures are justly supposed, only in a summary Manner, to deliver the Substance of what the Apostles particularly enforced on these Occasions ; so it is reasonable to believe that under each of these Heads, they insisted and enlarged upon all the Particulars requisite to establish and compleat the whole Christian Doctrine.

And if so, it is natural also to suppose, that, in the Course of their Arguments, they at length effected that full and perfect Conviction in the Minds of their true Converts, as to be able afterwards to address them, as *St. Paul* doth the *Ephesian Elders* at Miletus, *Acts XX.* calling them to witness that he had declared to them

them the whole Council of God, exhorting them, therefore, to look to themselves and the whole Flock, over which the *Holy Spirit* had appointed them Overseers, by feeding the Church of God, which he (*God*) had purchased with his own Blood.

Now, Sir, in this last Instance, you may perceive a different Manner of Address to those, who, upon full Conviction have professed the Faith of *Christ*, from either of the two former to actual *Jews*, or *Gentiles*: And also what the Sum of that Doctrine is, which *St. Paul*, and, consequently, the other Apostles, endeavoured to establish in their several Addresses.

For, beyond all Contradiction, here *two* Persons are *equally* called God. Unless you put a most forced and unnatural Construction upon the whole Passage; or allow that the Term, *God*, in the 27th Verse, means the *entire Trinity*. And, moreover, the *Holy Spirit* is here said to do, what God is expressly declared to perform, by the same Apostle, as we have shewn before, 1 *Cor.* XII. 28.

Here then are the three Persons, distinctly signified; while two of them are characterized by *the Name of God*; and to the third, tho' not expressly here called God, the peculiar *Office of God is emphatically attributed*; who, therefore, with the other two, must be the *ONE GOD* blessed for ever: And yet, Sir, this Passage you prudently slur over in your 37th Page, by barely asserting, that the most antient Manuscripts read the Words, *The Church of God*, *The Church of the Lord*; and then boldly appeal to the Learned for the Truth of your Assertion.

But for this your general Appeal to the Learned, you seem to be supported only by *Dr. Clarke*, and, perhaps, one, or two, more: But why did not you let your illiterate Reader know, that others as learned (perhaps, I might justly say, more candid) and they,

by far, more numerous, have, on a critical and impartial comparing of Manuscripts, clearly decided for the common reading, as it now stands in our *English Translation*?

Your following Observations, therefore, being upon Passages out of the Writings of the Apostles, addressed to professed Christians; the above may be well looked upon, as a Clue to guide you and your Christian Readers, out of any seeming Difficulty, in which they may otherwise, from the Light you are pleased to put them in, involve unguarded and inattentive Minds: especially with Regard to what you produce from *St. Paul*, but, lest depending altogether upon this, I should seem to decline a particular Discussion of your Arguments, I shall be content to follow you closely where ever it is necessary.

St. Paul says, *1 Cor. XI. 3. The Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ is God.* But pray, Sir, is this to be understood in a literal or figurative; in a plain, or a mysterious, Sense? Or, which of these two do you mean by your plain and proper Sense? If the first, every Man's Experience, if not your own, will contradict you: But if the last; as the Apostle himself declares it to be, *Ephes. V. 32.* and there also, *ver. 23.* explains what he means by Christ's being the Head of every Man, and the Man of the Woman, when he says, *The Husband is the Head of the Wife, even as Christ is the Head of the Church*; his Meaning here also can be no more than this, that as Christ and the Church are one Body, but Christ the Head; and the Man and Wife one Flesh, but the Man the Head; so God and Man are one Christ, but God, the Head.

Christ's mediatorship will necessarily cease after the final Judgment: His Kingdom, as Mediator, of the new Covenant, will then of Course cease also: But the Kingdom and Throne of the Son, as being one God with the Father, is notwithstanding declared to be everlasting,

everlasting, and for ever and ever. *His Dominion is an everlasting Dominion.* Dan. VII. 14. *Thy Throne, O God, is for ever and ever.* Psalm XLV. 6. Applied to Christ, Heb. I. 8, and 12. *Thou art the same, and thy Years shall not fail.* Again, Luke I. 33. *He shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End.*

It is necessary however to observe here, that the Term, *God*, in the 24th Verse of 1 Cor. XV. is particularly determined by the additional Expression, *even the Father*, to denote the *Person* of the Father; while the same Term, *God*, in the 28th Verse, by the comprehensive Expression, *All in All*, is designed to point out the *whole Trinity*, now manifested, consistently to subsist, in the perfect Unity of the supreme Godhead.

But tho', Sir, you have hitherto adhered, for the most Part, to the literal translated Sense of the several Passages by you produced; and by confining your Readers to that, have drawn your Consequences from it; yet in your Remarks upon *Philipp. II. 6, &c.* you think proper to wave your usual Method, well knowing it would not succeed here, and obtrude upon us a figurative, but forced, Interpretation, as the universal Sense of all the Learned, who have examined this Passage; which yet is no more than that of your wonted Leader, *Dr. Clarke*; while the Learned *Hammond*, *Pearson*, and many others, evidently shew the contrary Sense to be the true Meaning; and which I shall therefore lay before the plain, unlearned, but sensible Reader.

Doctor *Clarke*, then says, that the original Word, *ver. 6.* which is translated *Form*, means only the State of Dominion, of Power, and of Glory, with which the Son was invested by God before his Incarnation, and by which he was enabled to personate and represent God himself; which yet, he owns, to be, in every

every Respect, opposed to the same Word, as it is applied, *ver. 7.* and which, he confesses, there to mean the servile Condition of Humanity, or human Nature itself; *Christ*, truly and really, as he acknowledges, becoming Man.

If then he truly allows this Opposition, as it evidently must be allowed; he yet, by his Interpretation, as certainly destroys it: A State of Dominion and Glory, without the Divine Nature annexed to it, being but an imperfect and partial Opposition to a State of Servitude annexed to human Nature, or rather implying human Nature itself: And therefore, to make the Opposition compleat, the Word, *Form*, in its first Acceptation, must, with the State described, comprehend also the *Nature* of God; as, in it's Second it actually means, not only the State of Servitude, but the Nature of Man also, to which that State is annexed. And this those great Men, whom I have mentioned, do clearly and learnedly prove, and therefore no Grounds are left for your rendering it barely, *Likeness*.

They again, Sir, shew, with equal Force and Strength of Argument, that the Expression in the *English*, *To be equal with God*, is the true and proper Sense of the Original; and therefore it is equal whether the former Part of the Sentance, *Thought it not Robbery*, as it stands in our Translation, or your rendering, *was not eager to retain*, be the true reading; tho' it is more than probable our Translators have pitched upon the most proper.

This then being the Case, the true Sense of the whole Passage will appear to be as follows, *Who being in the Form of God (of the same Nature with God) thought it not Robbery to be equal with God, or, if you will, was not eager to claim the Right of Equality, (which the sameness of Nature entitled him to,) but made himself of no Reputation (divested himself of that Right;*

Right; for it is plain he could not divest himself of his Nature) taking upon him the Form (the Nature) of a Servant, being made in the Likeness of Men; and, being in Fashion as a Man, humbled himself (yet further,) &c. And, therefore, from this undeniable Sense of this Passage, it plainly appears that you have grossly imposed upon your Readers.

For this exemplary Humiliation of *Christ*, evidently consisting, first, in his divesting himself of his Right of Equality with God, and resigning, consequently, his Dignity as a *divine* Person for that Time; and then in taking upon him *human* Nature, and submitting, in that Nature to Death; *St. Paul* very properly declares that God exalted him, now in the likeness of a Man, and gave him a Name, to wit, *Jesus*, the Name by which his Humanity is designed; in which Name, in Consideration of which Humanity, whereby he became the Mediator and Redeemer of the World, every Knee should bow in acknowledgment of such great Condescension and Love; every Tongue also confessing *Jesus Christ*, the Son of God and Son of Man, to be the *Lord*: The Glory arising from this Confession redounding also to the Glory of God the Father, with whom God the Son is declared to be originally one and the same, as well in Nature, as in Dominion and Power.

But after all, Sir, Do you not perceive how your Interpretation weakens the Argument raised here by *St. Paul*, for Humility in the *Philippians*, from the Son's degrading himself from the Form and Dignity of a divine Person, to the Form and Death of a Servant?

For if *Christ* was no more than what you say, he was yet but a Servant; tho' in an higher Degree: His Humility, then, consisted only in his changing an higher Degree for a Lower, and submitting to suffer in this for his guilty Fellow Servants. This indeed

deed was Condescension and Love; but not so great and singular, considered in the Light of a Fellow Servant; and of one too, who for such Debasing, according to you, had the assured Prospect of a much higher Advancement afterwards; which Consideration must proportionably *lessen* the Merit of his Humiliation.

For tho' the same Apostle makes it barely but a possible Case, *Rom. V. 7.* that for a good Man some would even dare to die; while he scarcely allows that any one would die for a Man of an inferior Degree of Virtue: Yet, as he only says this to enhance the Love of *Christ*, considered as a Man, in dying for sinful Men; so we, notwithstanding, find in the Histories of past Ages, some rare Instances of Men in the highest Stations, who have devoted themselves for their Country, thro' a Persuasion, indeed, of gaining, not only immortal Honour here, but the first Place in their supposed Regions of Happiness hereafter: *Codrus* in the *Grecian* History, and the *Decii* in the *Roman*, are signal Instances of this.

The Apostle then, who must have known this, raises accordingly, in his Exhortation here to the *Philippians*, the Instances of our Saviour's Condescension, above any published parallel that might be drawn from his being a Servant, tho' in the highest Degree, before his Incarnation; at the same Time that he shews that his Merit could not be lessened from a Prospect of an higher Exaltation afterwards; when he pronounces him to have been in the Form of God, and equal with God: In which particular alone the Example of his Humiliation could be altogether new and singular, and so striking to the *Philippians*, as to engage them, effectually, to behave, for the future, with suitable Humility towards one another.

Did you, again, Sir, examine and compare the whole Context, from whence you cite the Words of

Coll. I. 15. with other parallel Places of Scripture, and give it its full and fair Force; your Reader, I am persuaded, what ever you might do, would draw a quite different Conclusion from that which you would impose upon him.

For that St. *Paul* calls *Christ* the Image of the invisible God is plainly founded upon our Saviour's Declarations of his being *in the Father, and the Father in him*, and that whoever hath seen the Son hath seen the Father also: From whence we are to infer, *first*,

That *Christ* is not represented here, as the Image of God taken *absolutely*, but of the Person of the Father of our Lord *Jesus Christ*: Accordingly St. *John* says, *No Man hath seen God at any Time: The only begotten Son, which is in the Bosom of the Father, he hath declared him*: Thereby plainly determining the Term, *God*, to the *Person* of the Father. Now it is clear that it was the Works which *Christ* did, that manifested the Father in him, or by which he declared the Father: And St. *Paul* elsewhere, *Heb. I. 2.* calls the Son the express Image of his Father's *Person*.

What therefore, *Secondly*, he means by this Expression in each Place, *Christ*, and St. *John* after him, explain; to wit, the evidencing, as much as possible, to our mortal Senses, the Almighty Power, and other incommunicable Attributes of God: In-as-much as the only begotten Son of the Father, in the Semblance and Form of the Son of Man, visibly exerts and exercises those same Powers and Attributes; whereby, the Father, otherwise actually invisible, becomes, as it were, visible in the Works of his Son.

For the Son, in himself, as to his divine Nature, is no more visible than the Father; yet, by the same Works and further Assumption of human Nature; thereby to determine the actual Performance of them to such a particular Person, the Son of God becomes *visible* in the Son of Man; and the Father again, tho'
in

in a more proper and adequate Sense, in the Son of God.

So that you see, Sir, in strict Truth, the Attribute, *invisible*, is not so *peculiar* to the *Father*; but because that the *Son*, who, before his Incarnation, was equally invisible with the *Father*, being of the same divine Nature; having now, moreover, assumed human Nature, and, by that gracious Condescension, made that his own also, and subsisting, therefore, in the two, that Epithet, upon Account of his *visible* Nature, is never given to him mentioned separately; but when, in respect of his divine Nature only, he is comprehended under the Character of the ONE SUPREME *Almighty God*.

As to *St. Paul's* calling him the First-born of every Creature; and *St. John*, the Beginning of the Creation of God; which you falsely say in the *Greek*, signifies the first Being, whom God produced, or created, and as falsely assert that the Learned support you therein; I say as to the *first*, the Apostle, in the very next Verse, assigns the Reason at large: *For in him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things (without any Exception) were created by him, and for him.*

Wherein, Sir, you are to observe, that the Words, *in him*, in the Beginning of the Verse, (and not, *by him*, as it is commonly translated, and which makes but a needless and flat Repetition) are as emphatically distinguished, from these Words, *by him*, at the latter End of the Verse, as either of them is from the Words, *for him*: And consequently, each Particle must have a distinct Force and Meaning; no two Particles, of a different Sense, being ever applied to the same Person to denote his doing the same Thing,
in

in the same precise Manner, in one and the same Period, or Sentence.

And that the Apostle had a distinct Meaning, when he said, all Things were created *in him*, from what he meant, when he said again, all Things were created *by him*, is further manifest from what he says afterwards in the 19th Verse, where he evidently assigns the Reason for his Distinction; in-as-much as he there declares, that *It pleased (the Father) that all Fullness should dwell in him*; that is, that All-Sufficiency, and having *in himself* the Power of supplying to *himself* all necessary Materials whereon to work, should actually be *in him*; and therefore that all Things are contained in the Immensity of his Nature: As it was before said, that *All Things in him consist*; and consequently that all Things were not only created by him, and for him, but *in him*, in the Fullness of his Nature; of which, as St. *John* says, I. 16. we have all received; which of itself was sufficient to create all Things out of nothing; and by the same Power, and from the same inexhaustible Supply, to preserve and keep up the Works of his Hands.

Tho' therefore, Sir, you would infer an instrumental Agency only in *Christ* from the Words, *by, or through him*; yet you see, the Expression, *in him*, carries a much higher Signification; such as only suits an all-sufficient Agent in whom all Fullness or Sufficiency dwells.

A distinct Force, therefore, being thus plainly given to each Particle; the amount of them all together must express the highest Speciality of a true efficient Cause. *Christ*, therefore, to whom the highest Efficiency is here attributed, must be God in the strictest Sense.

But now, if after all, Sir, your Interpretation be the true one; *Christ* must then, not only have created himself, but created himself *in himself* and *for himself*; or rather, according to your Sense, must have been
created

created *by* himself: He must, with all other Things, have been contained in himself; and have had himself in Contemplation, before he even ever at all existed.

Your Sense then cannot possibly be the true one: But the Meaning of *St. Paul*, agreeable to the Reason which he gives, *ver. 16.* must be, that Christ is not only before all Creatures, but the Lord of all Creatures; or rather the Heir of the whole Creation; in Allusion to the Course of Inheritance amongst Men, according to which the First-born is the Heir and Lord of all his Father's Possessions; and to whom, therefore, the joint Management and Care of them is in due Time entrusted: Accordingly he is said, *ver. 17.* as we have already partly observed, to be before all Things, and in him all Things to consist: And then, enumerating his other Characters, he declares him to be the Head of the Church, who is the Beginning, the first Original, or Cause of its Foundation, and the Evidence of the sure Mercies promised to it: Inas-much as he was the First-born, the first Fruits from the Dead; which was the main Evidence of the Truth of the Faith in him; that in every one of these Instances it might appear that he leadeth the Way; that *he, with the Father*, hath the Pre-eminence and Supremacy in all Things.

Now as to the Expression of *St. John, Rev. III. 14.* if it be not interpreted in the same Manner; How can he be reconciled to himself, when he says, *By him all Things were made, and without him was not any Thing made, that was made?* If Christ had a Beginning, he must, according to this, have made himself; or, if you will, God must have made Christ, by Christ, before Christ ever existed.

The other Texts, therefore, which you produce to the same Purpose, do either refer to *Christ*, as the Son of God the Father, and, upon Account of that
Relation

Relation only, inferior to his Father; or to him, as the Son of Man.

For the Son, having taken our Nature; he now subsisting in that, as well as in the divine, is upon that Account said to be appointed, made, fore-ordained, and Glory, &c. to be given to him by his Father: In which several Texts the Person of the Father being understood to be meant by the Term, God, or, my God, when the Son is at the same Time distinctly designed, as it naturally ought to be, renders the Sense of them easy, apt, and altogether consistent.

But moreover, on this last Account also, he is, with peculiar Reference to his offering himself up in the Flesh for the Sins of the whole World, called the *Lamb*; which Character, as well as that of the Son of Man, necessarily distinguishing him from the Father; he is, notwithstanding, in Consequence of the Glory which he had before with the Father, and now again reinstated therein, represented, as not only having, but sitting on the same Throne, *Rev.* III. 21. IV. 2, 3. V. 6. XXII. 1, 3. and, as Judge of the Quick and Dead, is again represented, *chap.* XX. 11, &c. sitting upon the Throne, and expressly called God: As the Context of that and the next Chapter do plainly and fully evidence: Especially when compared with *Matt.* XXV. 31. &c. and what *Christ* himself says, *John* V. 22, &c. together with the Character, whereby *he* that sitteth on the Throne describes himself; which very Character is appropriated to *Christ*, *chap.* I. 11. XXII. 12.

But still you say, Sir, it is observable that our Saviour, when he is represented as being invested with his highest Dignity and Honour, so as to receive Acknowledgments of Praise and Glory from all rational Creatures; is described under the Character of a Lamb that was slain, and is carefully distinguished from him that sitteth on the Throne, namely, the Lord God

Almighty, as he is expressly stiled in Distinction from the Lamb, *Rev. XV. 3.*

But, pray, Sir, doth he not receive at the same Time, the same Glory and Worship, the Hymns of the whole Universe, with him that sitteth on the Throne? Nay, is he not said to sit on the same Throne; tho' when represented as a Lamb, he is said not to sit, but to stand? And is not all this ascribed to him in his lowest Nature and Character, as a Lamb, as a Sacrifice, &c.? What then must be due to him in his highest Nature and Character, the only Begotten of the Father, who is in the Bosom of the Father, One with the Father, Creator of all Things; and, therefore, with the Father, God over all, blessed for ever?

But neither is *Christ*, as a Lamb, so carefully distinguished from him who sitteth on the Throne, as you imagine: For it is more than probable, that the Expression, *Lord God Almighty*, *Rev. XV. 3.* comprehends both Father and Son.

For tho' the Saints are there represented singing the Song of *Moses*, the Servant of God, and the Song of the *Lamb*; yet we are not to understand the Expression, the Song of the *Lamb*, altogether in the same Sense, with the Expression, the Song of *Moses*; as if the one was sung in the same Manner by the *Lamb*, as the other Song was by *Moses*; because there is no where in Scripture recorded any such Song of the *Lamb*, nor is this by any Means said here to be sung by him; as there evidently are, in Substance, more than *one* of *Moses*, and all sung by him.

But, in this very Book of *Revelations*, we have several Songs addressed to the *Lamb*, ascribing to him the highest Glory and Honour in the same Words, with the same Manner of Worship, and at the same Time with the Father; as in, *chap. V. 8, 9, &c.* concluding the whole, to him that liveth for ever and
ever,

ever, the very Character by which *Christ* describes himself, *chap. I. 18.* and again, *chap. VII. 9, 10, 11, 12.* in the Conclusion of which Chapter, *God* and the *Lamb* are represented *jointly* performing the same Offices.

Further again, *chap. XI. 15, 16, 17, 18.* the joint Dominion of Father and Son is plainly specified; the Description in the 17th Verse particularly referring to *Christ*, from the very Reason there assigned, *Because thou hast taken unto thee thy great Power and hast reigned.*

Now it can in no Sense be said, that God the Father at any Time resigned his Power, and did not actually reign; and therefore he cannot, with any Propriety, be said at any Time to take what he always had, or was in actual Possession of: This Reason, therefore, must particularly regard the Son, who emptied himself for a Time of the Form of God, and put on the Form of a Servant; and afterwards re-assumed the Glory, which he had before with his Father, and was thereby fully manifested to partake of his Kingdom. The Account, which follows, in the 18th Verse, of the future general Judgment, seems to be a further Proof of these Passages referring to *Christ*, who, throughout the whole *New Testament*, is peculiarly assigned to the Execution of that great Office.

But moreover, *Chap. XIV. 3.* there appears, from the Context, a new and mysterious Song addressed to the Lamb standing on Mount *Sion*, the constant Emblem of *Christ's* Kingdom: And, by the Apostle to the *Hebrews*, *Chap. XII. 22.* called the City of the living God; the *New Jerusalem*; and in which the Throne of God and the Lamb, is here, *Chap. XXII. 3.* said to be: Which Song is only understood by the Hundred Forty and Four Thousand; who, by their several other Descriptions, answering to those in the 15th *Chap. ver. 2.* it should seem this new mysterious

Song is the Song of the *Lamb*, which they then sung, composed and explained by him to them, together with the Song of *Moses*; and consequently not so called, because sung by the *Lamb*, as the other Song had been by *Moses*; but because addressed to the *Lamb*, mysteriously comprehended in the *one* God; the Evidence of which Mystery is only revealed to the Saints in Heaven: And accordingly the learned *Hammond*, in his Paraphrase on this Verse, expressly says, they sung this Song *to Christ*.

And now, Sir, upon the whole, the Christian Reader may clearly perceive that Christ, the Son of God, is upon two Accounts inferior to his Father; the first implied in the Relation of Sonship and Office; and the second in his Assumption of a Nature made and created: At the same Time that it is justly insisted on, that he is, *in all other Respects*, equal to his Father; in-as-much as he hath one and the same Nature with the Father, eternally communicated to him, and thereby *one* God with the Father: Both which, you see, to be the plain Doctrine of the Scriptures, either directly, or by fair and natural Construction of the whole Context of the Passages relative to this Point: And which, therefore, in the stating of the eternal Generation of the Son, and the consequent Account of his Incarnation, is sufficiently implied and properly expressed in the *Athanasian Creed*.

When, therefore, you propose to give all possible Satisfaction to your Readers, you should, at least, have fairly stated the Question; and not have falsely imputed to the Professors of the established Doctrine what they manifestly and utterly disclaim: For they hold and believe *two* NATURES united in the *one* PERSON of CHRIST, and not *two Persons*, as you unfairly and falsely insinuate.

How our Saviour is inferior to the Father, in the first Respect allowed here, is already manifest; and
how

how also in the Second is as plain : Tho' to destroy the Foundation of Equality, in any Respect, you advance, at this Time of Day, a most extraordinary Position ; which shall be presently considered, when we examine what you are pleased to observe upon those Passages of Scripture, wherein our Lord is clearly and strongly stiled God, in as full and as absolute a Sense as the Father.

You first then grant that *Christ* is stiled *God*, *John I. 1.* but then you assert that he is not so called in as high a Sense as the Father : And for this you alledge the Propriety of the *Greek* Language ; and appeal to the Learned for the Truth of what you say.

But, Sir, the Learned will tell you, and even Dr. *Clarke* owns, that the Grounds of your Criticism are weak and inconclusive ; the Word, *God*, in the *Greek*, being as often applied, even to the Father, *without*, as *with* the Article : Nay, in this very Chapter it is four Times applied to him *without* the Article.

If then the Distinction is only to take Place in this single Instance ; ought not the *Holy Spirit* to have given sufficient Intimation of it, that common Christians might not be led into the grossest of Errors, into that of attributing to a *Creature* what is only due to the *Creator* ? But if the *Holy Spirit* thought not fit to make this Distinction, when he guided the Evangelist to write these Words ; how dare you, Sir, make it for him ? Are you wiser, or more scrupulous than the Spirit of God ? If you are not ; say, as he did, *Christ was*, and, consequently, *is* GOD ; and confess, there is but ONE GOD, and then be dumb.

But besides this, if a Distinction, such as you plead for, is to be admitted ; the same Word, with and without the Article, must stand for two infinitely different Ideas. Now it will be very hard, nay even impossible, for common Christians to know how the

same Word, which in their Language admits of no such Distinction, should, on Account of an arbitrary Difference in an unknown Tongue, convey, in one single Instance, such infinitely different Ideas; and yet, in many other Instances, the same accidental Difference should have no Force at all. How, I say, is it possible for illiterate Men to know even so much? Or, if it was possible, how would they be able to reconcile it to common Sense? You will say, by consulting the Learned: But here even the Learned confess that they have no invariable Rule to judge this Matter by; the Use of the Article being as often omitted when the Word is applied to the Father, as the Contrary; and the Word with the Article, in other Instances, sometimes applied to the Son.

But still you insist, that the Word, *God*, is frequently used in Scripture in an inferior Sense; and therefore you infer, that it is used so, when applied to *Christ*: The very Instances, which you produce to prove this, do, notwithstanding, entirely destroy your Inference.

The Persons, to whom this Appellation is occasionally given, are previously known to be by Nature no Gods; to be infinitely inferior to, and different from, the true God: And therefore, these Titles and Characters are only given to them, improperly, or figuratively; either in Respect of their Office, or from the mistaken Notions of corrupt Men, Sons of Perdition, as the Apostle, 2 *Thess.* II. 4. intimates them to be.

But, with Regard to our blessed Saviour, he is, in the two following Verses of this very Chapter, represented prior to all created Natures; their Creator jointly with the Father; with whom he was, from the Beginning, always with him; and consequently, co-eternal.

In

In that Chapter then, whence you have taken your magnified Instance of his acknowledging himself God in an inferior Sense; it would have been just in you to have added to what you there produce, that he, in the 30th Verse, expressly declares himself and his Father to be *one*; and that he doth not rest his Defence against the Exceptions of the *Jews*, meerly upon it's being reasonable that they should allow him that Title in the same Sense that their Rulers and Magistrates were dignified with it; (for had he intended no more, his first Assertion, *I and my Father are one*, would have stood upon no better Foundation than the Pretensions of your nominal Gods;) but that when, by his Argument, adapted to the Notions of the Persons whom he had to deal with, he had, in some Sort, soothed them into a fresh Attention; He further goes on, and asserts his being the Son of God; that is, in the Opinion of his Hearers upon another Occasion, *John V. 18.* his Equality with God: And this upon a different and infinitely higher Account; upon his actually doing the very Works of his Father; thereby manifesting the Father to be *in him*, and *himself in the Father*: By which he plainly recurs to his first Assertion, *I and my Father are one*; and as clearly proves himself, thus in Unity with the Father, to be truly and really God in the only proper and highest Acceptation of the Word.

But to shew yet further that the Omission of the Article in this Place was not intended, by the Apostle, for the Purpose which you pretend; it may be necessary for you to observe, that St. *John* calls the Person, whom he designs by the Word, in his Gospel, *The Light of Men, The true Light*; and, in his first Epistle, *Chap. I, 5.* declares God, with the Article, to be that Light.

But the Context here, you will perhaps say, determines the Word, God, to the Father: But tho' this

should be granted ; yet you must own, that, as there is, or can be, but one true Light, and both Father and Son being declared to be this Light ; they both must therefore make but one Light, one Being, and, consequently, but one God.

But, Sir, it is more than probable that the Word, God, in this Part of St. *John's* Epistle, refers, neither to the Father nor the Son seperately, but to both together, for *ver. 3*, he says, *That which we have seen and heard we declare unto you, that ye may also have Fellowship with us ; and truly our Fellowship is with the Father, and with his Son Jesus Christ.* And then, *ver. 5, 6*, *This is the Declaration, or Message, we heard from him, and declare again to you, that God is Light, &c. If we say that we have Fellowship with him and walk in Darkness, we lie, and do not the Truth.*

But the Fellowship with him ; which here, by the Expression, *with him*, immediately refers to God in the foregoing Verse ; is yet, *ver. 3*. particularly specified to be a Fellowship with the Father and the Son. The Word, *God, v. 5*. therefore ; to which the relative Pronoun *him, v. 6*. refers, must comprehend both Father and Son : Otherwise it should seem, that they, who, *ver. 7*. walk in the Light, have not yet that compleat Fellowship, *one with another* ; they with the Father and Son, and the Father and Son with them ; in Consequence of which the Blood of *Jesus Christ*, his (the Father's) Son, purifieth them from all Sin : The receiving of which Benefit being, therefore, an essential Part of that Communion, shews further, that the Fellowship intended, *ver. 6*. could not be with the Father *only*.

But besides what the same Apostle says, in the 2d and 3d Verses of this first Chapter of his Gospel, whereby, as we have mentioned before, he describes the *Word* prior to all created Natures, &c. he further tells us, *ver. 4*. that in him was Life, and this Life was the Light of Men : And then, *ver. 9*. he was the true Light, which lighteth every Man that com-

eth into the World ; that is, the Light of Nature, or Reason, which every Man is naturally endued with, proceedeth from him ; which, I believe, you will own to be the peculiar Gift of God.

Again, in his first *Epistle*, *Chap. I. 2.* he declares this Life was manifested ; *And we have seen*, says he, *and do testify and declare unto you that eternal Life, which was with the Father, and was manifested to us ;* thereby plainly and distinctly specifying the Person of the Word, which, in his Gospel, he describes to be in the Beginning with God, that is, *with the Father ;* and therefore in the strictest Sense, *eternal* : And, consequently, *God*, in the *highest Sense* ; and not in any of those subordinate Senses, which you would impose upon your Readers.

Your Objection therefore to St. *Thomas's* calling *Christ*, GOD, in the highest Sense that Word is capable of, falls to the Ground : for tho' our Saviour had before said to *Mary Magdalene*, *I ascend to my Father, and your Father ; to my God, and to your God ;* which Words, it is probable, had not yet been repeated to St. *Thomas* : Yet doth not St. *Thomas* expressly call *Christ* his *God* and his *Lord* ? And is there any more than *one* Lord, or God ? — Had *Christ* a different God from St. *Thomas* ?

Certainly you might perceive, Sir, that as *God* is *Christ's* Father, in a quite different Sense from that in which he is the Father of his faithful Creatures ; and, by being thus his Father, hath communicated his own Nature to him, whence he is God equally with him ; so, with Regard to his human Nature only, the Father is represented as his God, in the same Manner that he is, by Right of Creation, the God of the whole Universe : And yet, by Force of the same Right, and upon Account of his divine Nature, the Son, with the Father, is the one supreme God also.

In like Manner, Sir, he is, in the Words of the *Psalmist*, applied by St. *Paul*, *Heb. I. 8.* called *God*.

And

And the Reason of this is plain: For the Words of the *Pfalmist* do here plainly refer to his future Existence in human Nature; as is evident from his Allusion to his Unction by the *Holy Spirit* after his Incarnation; and, by that Unction, being preferred before his Fellows, the Rest of the Sons of Men. Remember still, Sir, that to us there is but one God.

But your misrepresenting these Texts, wherein there may seem to be some Sort of room for the Mistake of an inattentive Reader, ought not to be wondered at; when, in your next Step, you endeavour to wrest and force one of the most direct Texts for the Divinity of Christ in the whole Scripture, *Rom. IX. 5.*

For as there is not the least Pretence, or Cause of Suspicion for a different Reading in the original Text; so is the translated Text, received by our Church, the true grammatical Construction of the *Greek*.

Nay, even Dr. *Clarke* allows it to be the most obvious; who, notwithstanding, is, perhaps, the only one among the Learned, that endeavours to throw it into an ambiguous Light, but, as he cannot do this to his Mind, he flies to his stale Resource of insinuating that the *Greek* Term, which here signifies, *God*, is, as in the first Verse of St. *John's Gospel*, without the Article: As if God should put the Determination of the true Object of our Faith and Worship, upon so minute and nice a Criticism; which yet the Bulk of Mankind would never be able to comprehend; and even the Learned are at a Loss how to fix, or determine.

But you say, that the Interpretation, which you prefer, ought to be looked upon to be the true Sense of this Passage; because it best answers the professed View of St. *Paul*.

But, Sir, give me leave to say, that the Text, as it now stands, answers the Design of the Apostle, even as

as you state it, infinitely better: At the same Time that it carries in it a strong Reproach upon the Obstinacy of the *Jews* for rejecting that *Christ*, who, according to the Flesh, was theirs: But who, according to his divine Nature, as plainly pointed out in their canonical Scriptures as his human; is the *one* God over all blessed for ever: And therefore *one God* with the Father; in whom they gloried, as being, in a peculiar Manner, their God.

For whereas, you say, that the Apostle is here speaking in as high a Strain as possible of his Countrymen, for a Reason which doth not at all appear: For it is evident he all along makes a saving in their Behalf; and thereby leaves an open for them, to interpret it, every one of them, in their own Favour.

But if any Compliment is intended, it is to the *Romans* and other *Gentiles*, to whom he is manifesting the Favour and Mercy of God, in that he hath hitherto rejected a People, before highly favoured by him, on account of their obstinate and perverse Refusal of the Grace of the Gospel first offered to them; and in their stead hath called in the *Gentiles*, a People who knew not God as the *Jews* did; and to shew further, the high Regard God had for the *Jews*, whom he yet rejects in Behalf of the *Gentiles*, he mentions among the other high Priviledges vouchsafed to that People, the Coming of the Messias from amongst them: Which, that it might appear yet higher, he declares that Messias to be that God, who had so greatly favoured them, and whom they now had as ungratefully rejected.

This is the true Drift and Design of the Apostle: But if his Compliment was intended only for the *Jews*; surely his saying that *Christ*, who, according to the Flesh, was born of them, is God over all blessed for ever, must carry in it a much higher shew of Respect and Difference, than barely saying, the God over all
is

is their God. This they pretended to know already, and arrogantly prided themselves upon; nor would they thank the Apostle for acknowledging it: But to be frankly told by the same Apostle, that the Person whom he believed and preached to be God over all, was yet born, as concerning the Flesh, of their Stock, is not only ascribing to them a Kind of indirect Superiority over all Christians, but seems at the same Time intended to insinuate, that the *Jews* had it still in their Power to avail themselves of it, and to be the first in his Favour, as well upon Account of his being their God, as also upon that of his partaking, in some Sort, of the same Blood with themselves: And therefore when viewed, even in this Light, the whole must appear to be such a Master-piece of Address, as none but *St. Paul* himself could be the Author of; and only *Men*, as blind and as obstinate as the *Jews* themselves, could over-look, or misapply.

Indeed the Person of the Son, when called God over all, is not, as you observe, to be understood as God over his Father; it being allowed and granted that the Person of the Father, as such, is his Superior: But that the Person of the Son, by having on account of his eternal Generation, the one and self-same Nature fully communicated to him by the Father, is, by Virtue of that Unity, one God with the Father, over all blessed for ever.

And therefore, Sir, it is not only imagined, but strictly and certainly true, that our Saviour is stiled *God* by *St. Paul*, *Acts XX. 28.* accordingly your Insinuations to the contrary, and groundless Appeal to the Learned, have been already sufficiently exposed and refuted.

That, in the Passage, *Tim. III. 16.* the present Reading is the true one, the learned *Bishop Pearson* undeniably proves, and clearly obviates every Pretence
of

of any other Word's being substituted here instead of, *God*.

For your Interpretation of, 1 *John* V. 20. you alledge the Apostle's Stile; as thereby the Father was, exclusively of any other Person, called the true God. But the Fallacy of this hath been already demonstrated: And in our Turn, Sir, you must give me leave, from the same Consideration of the Stile, to shew that the Words, *This is the true God, and eternal Life*, can refer to none else but *Christ*.

The Apostle, *Chap. I. 2.* describes *Christ* as *the Life*; and, *The eternal Life, which was with the Father*. And again, *ver. 11, 12, 13.* of this Chapter, *Life, and eternal Life*, is particularly ascribed to *him*, and to be *in him*. The same he especially attributes to him in his Gospel, *Chap. I. 4. V. 26. XI. 25.* and *Chap. XVII. 3.* He makes the Knowledge of *Christ*, equally with that of the Father, to be the only effectual Means of procuring eternal Life; as we have at large shewn in the Beginning of this Answer; and yet he no where directly calls the Father himself, *eternal Life*. Agreeable therefore to the constant Stile of this Apostle, that Person, to whom eternal Life is attributed, as his true and proper Character, in the Proposition before us, must be *Christ*.

But in the same Proposition, *eternal Life*, the certain and peculiar Appellation of *Christ*, is joined by an expressive Copulation to the Words, *The true God*. The same Person, therefore, to which the Words, *eternal Life*, are attributed, the Words, *The true God*, must be attributed also; the Particle, *this*, by which the Person is denoted, being plainly Singular; and the Words, *The true God*, conjunctively affirmed of the same.

But, moreover, did the relative Particle, *this*, refer to the remote Antecedent, the first Expression, *Who that is true*, and not to the immediate one, *his Son Jesus*

Jesus Christ; the Proposition itself, as you render the whole Verse, would be trifling and insignificant.

For then the Apostle would say, *We know that the Son of God is come, and hath given us an Understanding to know him that is true* (or, The true God) *by, or thro' his Son Jesus Christ — this is the true God and eternal Life*; that is, this true God is the true God and eternal Life; the Addition of eternal Life only seemingly preserving it from being no more than the same Thing affirmed of itself: As if it were said, this true God is the true God, and no more; the Notion of eternal Life being always understood, or implied, in that of God.

To give therefore the Apostle's Words their true and doctrinal Force; the Addition, *eternal Life*, must have a different and peculiar Reference and Meaning from what it possibly could have, if it was affirmed only of the true God, at the same Time that the true God is, unnecessarily and superfluously joined with it in the same Affirmation.

But this peculiar and distinct Reference and Meaning, the Apostle hath frequently before pointed out, by calling the Son, in an especial Manner, *eternal Life*: From observing, therefore, this peculiar Sense and Application of the Words, *eternal Life*, which otherwise would be but a needless Repetition, and the whole Proposition a vain Affirmation; the relative Particle is unavoidably referred to its proper Antecedent, *Jesus Christ*: And then also the Particle, *in* or *by*, which governs the true Antecedent, must have the same Signification with the same Particle governing the Word immediately before it; agreeable to a known Rule of Criticism, never to give a different Sense to any Word from what it properly had before in the same Sentence, unless the natural Construction absolutely requires it.

And

And accordingly the very Manuscripts, to which you Appeal for the Reading of, *The true God*, instead of, *Him that is true*, omit the Repetition of this Particle ; plainly thereby making the Words, *his Son Jesus Christ*, explanatory of the immediately foregoing Words, *Him that is true* ; and consequently determining the latter to mean, as they really do, no other Person but *Jesus Christ*.

This then being the true State of the Case ; the whole Verse will naturally run thus : *We know that the Son of God is come, and hath given us an Understanding to know him that is true (or, the true God) and we are in him that is (also) true, (that is) in his Son Jesus Christ ; (for) this (Jesus Christ also, being one with the Father) is the true God and eternal Life : Wherein, tho' he is called the Son of God, yet the Term, God, there evidently means the Person of the Father ; and tho' he is called again the true God ; yet by the specific Addition and peculiar Appellation of Christ, eternal Life, this is plainly confined to the Person of the Son ; and, agreeable thereto, the Nicene Creed declares him to be, Very God of very God.*

Your following Question therefore, Sir, supposes a Distinction not true in Fact ; a Distinction between the true God, as Supreme, and inferior Beings actually allowed to be Gods. Whereas the Apostle, *Gal. IV. 8.* affirms them to be by Nature no Gods : And plainly gives us to understand the same, *Rom. I. 25.* of every Creature of however so high^a a Rank, or Degree, to whom divine Worship hath been impiously given by Men.

God therefore is called Supreme, (by Men indeed, unwarranted, as to that particular Expression, by any Scripture) not with Regard to inferior Gods, who have no Being, as such, in Nature ; but with Regard to his supreme Sovereignty over the whole Universe. And he is also called the One, or only God, not comparatively

paratively with Regard to those Beings improperly, or falsely so called ; but absolutely and exclusively of the Pretensions of any other Being to that Character.

But *Christ* the Son, you see, is called God, in as high and as absolute a Sense as the Father, unless we absurdly suppose the same Word in the same Sentence, *John* I. 1. to mean, without the least Intimation of any solid or certain Reason for it, two infinitely different Ideas, at the same Time : And you allow a proportionable Worship to be paid to the Son.

But God, in the *first Commandment*, and frequently elsewhere, hath absolutely excluded the Belief of any other God besides himself ; and positively declared, without any Exception, or Reserve, that he will not give his Glory to another.

And even *Christ* himself, who, if he expected to be worshipped as an inferior God, would hardly be thought to have insisted upon a Doctrine so diametrically opposite to it ; doth yet adopt the Words of *Moses*, and declare, *Mark* XII. 29. *Hear, O Israel, the Lord our God is one Lord* ; thereby absolutely excluding not only all other Gods, but all other Lords : And he elsewhere assures us, that he came not to *destroy* the Law, but to *fulfil* it.

Can there then, any Warrant of the one supreme God, be hence collected for our allowing the Character of an inferior God to any Being ? Do the Scriptures of the *New Testament*, (where, if at all, we ought to expect it,) in any Sense, or by any Sort of Inference imply it ? If not, and yet *Christ* is represented as God and one with the Father, and divine Worship, the Glory of God, is ascribed to him, we must unavoidably, to preserve the Unity of God so strongly and repeatedly enjoined and inculcated, believe him to be, with the Father, the one supreme God.

In your Comments upon the several Passages of the *Revelations*, your Reasoning is equally false and erroneous. You therein would persuade us, that the Character of *Alpha* and *Omega*, &c. (of which, the one is the first Letter, and the other the last of the *Greek Alphabet*, and which you should have told your unlearned Reader) is given to *Christ* in a different and inferior Sense to that in which it is given to God; as if you could persuade any Man of common Sense to conceive and believe, that there are two Firsts and two Lasts.

But to prove this, you assert, that this Description, *Chap. I. 11.* comes after a solemn Declaration of the Father, *ver. 8.* which yet I shall be bold to say, warranted herein at the same Time by the whole Stream of Antiquity, is the solemn and express Declaration of the Son.

For, Sir, be pleased to observe, that in the Apostle's Salutation of the seven Churches; after he particularly mentions *Christ*, he concludes it with a Doxology to him alone; tho' the Salutation is expressed in the Name of him, which is, &c. of the seven Spirits, &c. and of *Christ*: Which Doxology, however, is the same with that, either in Words, or Sense, which is constantly attributed to God absolutely, or to God the Father.

Now, Sir, I believe, you will not say, that the Apostle, in attributing this Glory and Dominion to *Christ*, ascribed it to him in Derogation to God the Father: In giving it, therefore, to *Christ*, it must equally imply his giving it to the Father; and consequently, *Christ* and the Father, according to the constant Doctrine of this Apostle, are *One* and *the Same*.

But, probably, you will ask, How then comes it to pass, that the Apostle mentions *Christ*, not only distinctly from him, which is, &c. but, in the second Place, between him and *Christ*, mentions the seven

Spirits, which are before his Throne; making, if possible, the Distance between *God* and *Christ* yet more conspicuous and manifest?

To which, Sir, I shall give this plain Answer: The Description, *Which is, was, and is to come*, is composed of three distinct Characters; the first of which is expressly given by *Moses* to *Jehovah*; and neither of the other two, before this Apostle, by any of the sacred Writers; the second, however, is given by St. *John* in his *Gospel*, *Chap. I. 1.* and in his first *Epistle*, *Chap. I. 2.* distinctly to the Son, to denote his eternal Existence before his Incarnation; as also the third, by the same Apostle is ascribed to *Christ*, to point out his Character of the expected *Messias*, which was to come into the World to die for the Sins of Men; and again, to be the Judge both of Quick and Dead. In which last also is implied the *Holy Spirit*; who, according to the Promise of Christ, *John XIV. 16. XV. 26. XVI. 7, 8, 13.* was to come to lead his Disciples into all Truth, and to testify concerning him.

This general Description then plainly intimating three distinct Characters, or Persons; their several Properties, however, not being therein clearly enough determined, the Apostle further adds to this Description the more particular Characteristics of the other two; the Father's being sufficiently specified by that peculiar Name, by which he thought fit to describe himself to *Moses*.

Accordingly the sanctifying Influence of the *Holy Spirit* is pointed out to us by the figurative Expression of the *seven Spirits*, &c. alluding to the Effects of God's spiritual Grace upon the seven Churches, to whom this Revelation is immediately addressed: And what the Apostle intends to say further of *Christ*, who is particularly described, and who is immediately to be introduced as the chief Speaker in the three first Chapters

Chapters of this Revelation, seems plainly to be the Reason of the Apostle's reserving him to the last Place; and is also a strong concurring Proof, that what is said afterwards is to be understood as the Words of *Christ*.

Be pleased, then, in the next Place, to observe, that immediately after the Doxology to *Christ*, his future Coming, and the Consequences thereof, are prophetically described by the Apostle; which, that it shall universally concern all Men, and that signal Justice shall be exercised on all those who rejected, despised and crucified him here on Earth, is assured to us in the expressive Answer of Christ, *Yea, Amen*; in Confirmation of which Assurance, *I am Alpha and Omega, the Beginning and the End, saith the Lord, which is, which was, and is to come, the Almighty*; importing, I, that have said it, am able to do it; being, as in the Description, the eternal One with the Father, the Judge that is to come, the Lord Almighty.

In which it is remarkable, that, besides the *Alpha* and *Omega*, the Beginning and the End, particularly applied to *Christ*, *ver. 11. and Chap. XXII. 13.* the last Words, *which is to come*, answer to the Description of his second Coming, immediately foregoing, and to what *Christ* says of himself, *Chap. XXII. 12.* which is almost an exact Repetition of his Coming here, *ver. 7.* and confirmed in the very same Manner, and with the very same Words; and the whole concluded, *ver. 20.* with the expressive Re-assurance, *Yea, I come quickly, Amen*; which is explanatory of the former Assurance in this 7th Verse of the first Chapter, and shews us whom the Expression here is to be attributed to: Who therefore being Christ, the consequent Declaration must be his also, the whole Character answering to him; and the Title of *Lord*, given to the Speaker, being that peculiar Title by

which the *Messiah* is constantly signified, in common with the Father, thro' the whole *New Testament*.

But still you say, Sir, the latter Part of the Description, *which is, which was, and is to come, the Almighty*, is peculiar to the Father only.

But in this, as in your other Assertions, you are equally mistaken: For the first Expression, *which is*, is only peculiarly applied to *God*, or *Jehovah*; and of the other two, we have shewn the first to be peculiar to *Christ*; and the last, *which is to come*, to *Christ* and the *Holy Spirit*; and altogether no where applied to *God* but in this *Revelation* of this Apostle: Who, therefore, having attributed, in none of his other Writings, the three solely to the Father; and having, notwithstanding, shewn how the other two agree to *Christ* and the *Holy Spirit*; must mean by the full Description the *three* Persons; to each of whom, however, as being now acknowledged to be the *one God* in Union with the other two, the whole Description becomes at the same Time equally applicable, as implying that Union, and the consequent Communication of the same Nature to all and each of the Persons.

Neither, Sir, doth the concluding Epithet, *Almighty*, confine this Description to the Father; for tho' *Christ*, when particularly mentioned, is never elsewhere directly called so; yet as it appears that he is frequently called *God*, with the additional Epithets, the great, over all, blessed for ever, the true, &c. And also that the same Glory and Power are attributed to *him* in the 6th Verse, which he attributes, *Matt. VI. 13.* to his Father; it must follow, that if these high Characters, Epithets, and Distinctions are attributed to him, as being truly *God*, that of *Almighty* is equally also his Due.

And, that the Apostle *St. John* thought so, is evident from his Application of the Passages of
Isaiab

Isaiab VI. 5. *Zechariab* XII. 5, 10. directly to *Christ*, *John* XII. 41. XIX. 34, 37. whereby he clearly makes the *Lord of Hosts*, pointed out by the two Prophets, to be the same with *Christ*. And that he understood the *Lord of Hosts* to mean the same with the *Lord Almighty*, is plain from his alluding to the 3d Verse of the same Chapter of *Isaiab*, in the 8th Verse of the 4th Chapter of his *Revelation*, and interpreting the Words of the Prophet, *Holy, Holy, Holy is the Lord of Hosts*, into these Words, *Holy, Holy, Holy Lord God Almighty*.

As therefore the express Description of *Christ*, *Rev.* I. 11. answers to the principal Part of that, *ver.* 8. so doth the whole of Verse 8. answer to *Christ* also; and *he*, from the whole Context, appears to be the Lord who here speaketh, and not the Father; who otherwise must be supposed to be introduced speaking, for this once, abruptly, and inconsistently with the plain Connexion of the whole Passage; and appropriating to himself Characters and Marks, which were never before exclusively attributed to him, and some of which are the peculiar Characteristics of *his Son* and *Holy Spirit*: And therefore it manifestly follows, that the whole Description can, with no Sort of Propriety, be attributed to any *one* of them, but upon the only true Supposition of the *three Persons* being the *one God*, partaking the same common Nature; and thereby each constantly implying, or representing, the other two.

You will, doubtless, perceive, Sir, that in the Course of this Argument, I have taken it for granted, that the Person of the *Holy Spirit*, and none else, is here designed by the seven Spirits before the Throne; according to an usual Figure of putting the Effects, the several spiritual Graces conveyed to Mankind, for the Cause and Conveyor of them, the *Holy Spirit* himself. Bus as you suppose the Contrary, it will be necessary, before we proceed, to set forth the Rea-

sons for my Opinion; and in doing this I shall at the same Time shew the Disingenuous Use you make of this Passage in the 88th Page of your Appeal.

For, as there you say, that the Salutations, in the Beginning of most of the Epistles, do not seem to be Prayers, but solemn Wishes; so, to make this probable, you produce this Passage, as by no means to be understood to be a Prayer; because the seven Spirits, therein applied to equally with God and Christ, are, you say, justly thought to be the same with the seven Angels, *Chap. VIII. 2.*

But, I believe, Sir, you will allow, that, of Prayers, with regard to the different Form of Words and Manner of Expression, there may be *two* Sorts: One *direct*; the other *indirect*. In the former, the Petition is *directly* offered up to God: In the latter, it is asked *indirectly* of, or from, God: While the intentional Act of the Mind, in which the true Essence of Prayer chiefly consists, is the same in both: The *Lord's Prayer*, and all our Prayers formed according to that Pattern, you will grant to be of the former Sort: As are also in the *Old Testament*, the Prayer of *Solomon* at the Dedication of the Temple, and *Hezekiah's* Prayer upon the Receipt of the King of *Affyria's* Letter. — The concluding Prayer of *St. Paul*, *2 Cor. XIII. 14.* *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all, Amen.* That is, be granted to you all from these divine Persons; is evidently of the latter Sort: as are again, *Gen. XXVII. 28. XXVIII. 3.* *Isaac's* blessing *Jacob*, and his benedictory Dismissal of him to seek a Wife amongst his Mother's Relations.

Now certainly a solemn or pious Wish for extraordinary Blessings from God, is at least, an *indirect* Prayer: The same Person is invoked in both and in the same Manner: The general Matter, or Substance, a Blessing, or Mercy, asked, is the same in both; and the Form of Words and Manner of Expression, in
both,

both, equally differ from the Form and Manner, only, of a *direct* Prayer, the intentional Act of the Mind being still the same in all.

But the particular Reason for this verbal Difference, as well in the several Salutations mentioned, as in other Ejaculations of the same Sort, where the Person speaking is in the same Manner circumstanced, seems evidently to be this: The Speaker is immediately addressing those, to whom he writes, and in whose Behalf the Blessings are asked: His Words, therefore, are *directly* addressed to them, whom the Matter of them immediately concerns; and, consequently, the divine Power which is invoked to grant these Blessings, is unavoidably and necessarily mentioned *indirectly* and in the third Person.

But the Words of St. *Paul*, all whose Epistles, except one, begin in this Manner, when attentively considered, will put this Matter quite out of Dispute. He says, *1 Tim. II. 1. I exhort, therefore, that, first of all, Supplications, Prayers, Intercessions, and Giving of Thanks be made for all Men.* Now, is it to be supposed, that the Apostle would enjoin *Timothy* to do what he did not give an Example of in himself? Can it be imagined, that, when he requires of him, as the first Thing to be done in the Discharge of his Duty, to offer up Prayers for all Men; that he himself, in the Beginning of his several epistolary Exhortations, would neglect to do the same in Behalf of those, to whom he writes, and for whose Salvation he otherwise expresses the greatest Concern?

Again, when he tells the *Ephesians*, *Chap. I. 15, 16, 17.* that he never ceases to give Thanks for them, making mention of them in his Prayers, that the very same Blessings, in Effect, may be granted to them, which he had before requested in his Salutations; Is it to be thought, that he would have them to look upon the petitionary Part of his Salutation to be but a bare Wish, tho' immediately followed by a solemn Thank-

giving? Which yet, whenever he offers up such in their Behalf, as in this Instance, he assures them *ver. 16.* is always accompanied with a Prayer, exactly corresponding, in Substance, to that immediately foregoing his Thanksgiving in the Beginning of this Epistle.

This then seems undeniable; every such Salutation, where the Case admits of it, is constantly attended with a solemn Thanksgiving: But the Apostle declares, that the Thanksgiving never goes without a Prayer; of which, however, there is no Appearance but in the Salutation. Every such Salutation, therefore, must be, in the Apostle's Judgment, truly and properly, a Prayer; tho' an *indirect* one for the Reason already assigned.

Now it is evident, that the Salutation of St. *John*, in the Beginning of his *Revelation*, is of the same Kind with those of St. *Paul*; and consequently, at least, an *indirect* Prayer also, attended with a most solemn Thanksgiving, ascribing to Christ the highest Glory in Acknowledgment of the unspeakable Benefits conferred upon us by his several Condescensions in our Favour.

But if it is a Prayer, it then follows, by your own Concession, that the seven Spirits equally therein addressed with the Father and Christ, cannot be the same with the seven Angels, *Chap. VIII. 2.* nor consequently any other created Nature.

They must, then, certainly denote an uncreated Nature: And this, as the Father and Christ are distinctly mentioned, can be no other than the *Holy Spirit of God*: Which, however, that it should be thus mysteriously expressed, is only in Compliance to the Course of this whole Prophecy; wherein, Emblems, Allegories, Allusions and Figures, are, with peculiar Propriety of Application, constantly made use of to denote the several Matters therein contained. The Father himself, or, rather, the entire Godhead, is emblem,

emblematically represented, *Chap. IV. 2, 3.* the Son no less so, under frequent Emblems, Figures, and allegorical Characters. The *seven Lamps* burning before the Throne, *IV. 5.* and the *seven Eyes of the Lamb*, *V. 6.* do evidently design the same with what is here intended by the *seven Spirits*.

But the seven Lamps, and the seven Eyes of the Lamb sent forth into all the Earth, do directly correspond to the Description of *Zechariah*, *Chap. IV. 2, 6, 9.* where the *seven Lamps* in the second Verse are plainly applied to denote the *Spirit of God* by the Words of the 6th Verse, which are spoken in Answer to the Prophet's Enquiry what this emblematical Representation meant; *this is, says the Angel Interpreter, the Word of the Lord to Zerubbabel, saying, not by Might, nor by Power, but by MY SPIRIT, saith the Lord of Hosts.* And those same seven Lamps are again, *ver. 9.* expressly said to be the Eyes of the Lord, as here the Eyes of the Lamb, *which run to and fro through the whole Earth.* And therefore the several emblematical Expressions, both in the Prophet and the Apostle, do plainly denote the universal Influences of the *divine Spirit*.

The Number, seven, is still preserved, to shew that the same Influences were still intended with those in the first Chapter: As to them the same Number is given, as well as upon Account of that Number being given to them before in the Prophet, as to denote more particularly, what we have already observed, the immediate Influences of the same Spirit upon the *seven Churches of Asia*.

And whereas you pretend to say, with a particular Kind of Strefs, that in all the subsequent Adorations to God and the Lamb, there is no Instance of any Sort of Worship paid to the seven Spirits; tho' expressly said, or implied, to be present at the same Time: yet it is as remarkable; which however you disingenuously suppress, and thereby insidiously lead
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your Reader to suppose the contrary ; that these seven Spirits are never once mentioned as joining in any such Act of Worship ; tho' all the Rest of the heavenly Host, nay every Creature of God thro' the whole Universe, are frequently described, in a particular Manner, jointly performing those solemn Acts.

Since, therefore, it is now plainly proved, that a solemn Act of Worship is in this Salutation offered up to the seven Spirits ; and that what they denote is also implied in the Description, *which is, which was, and is to come* ; this Silence should rather induce us to conclude, that wherever afterwards the same Description of the Deity occurs, receiving Adoration and Praise, these emblematical Representatives of the Holy Spirit are therein implied as a joint Object of every such Act of Worship ; and not that they are no more than meer idle Spectators of what passes between the divine Being, and the several emblematical Representations of the whole heavenly Host of Saints and Angels.

The Words then of the 8th Verse being thus clearly proved to be the Words of *Christ* ; it is not at all surprizing, that learned and unprejudiced Men should conclude, that He, who is *expressly* said to be the Lord, and not, *literally*, made Lord ; as you would have it, and as we have before shewn to be, by no Means the Purport of what St. *Peter* says ; and who is here, *Ver. 5.* said to be *Ruler, or Sovereign*, of the Kings of the Earth, and elsewhere *King of Kings, and Lord of Lords*, should be as absolutely, and as truly Lord and King as the Father ; who freely imparted to him from all Eternity his Dominion and Sovereignty. The Almighty Son received his Almighty Power eternally from his Almighty Father ; and therefore with him is the Almighty God ; whose Kingdom is from everlasting to everlasting, and of whose

whose Dominion there will be no End: And to whom therefore, with the Father, Blessing and Honour and Glory and Power are ascribed for ever and ever, *Rev. V. 13.*

But his Mediatorship, his intercessory Office, at the Consummation of all Things after the last Judgment, the Son will resign into the Hands of his Father; to the End that, all temporary Distinctions ceasing; the Reasons for which they were made, ceasing then, also; and those only remaining which constitute the eternal Distinction of the three eternal Persons; they, the Father, in the first Place, as being the eternal Fountain of the eternal Essence of the other two, may appear to be *One God, All in All*; that is, the *Unity of the Godhead* manifestly appearing altogether consistent with the *Trinity of the Persons*.

Christ indeed says, and his saying it ought to be sufficient to stop the Mouths of Gain-sayers, that he and his Father are One; strictly and truly, one Being, or one Thing, as you say; tho' not in the Sense, in which you take it. Your Comment is this, *Whether the Sheep be in the Hands of the Father, who is greater than All, or in the Hands of the Son, to whom the Father hath given them, is one and the same Thing in Effect.* Which, if I apprehend your Meaning at all, is in other Words thus;

Whether the Father, who is greater than All, and consequently, whose Power is greater than the Power of any other Being; or the Son, who is inferior to the Father, and consequently, less powerful in Proportion to his Degree of Inferiority, be said to do any Act, which evidently requires almighty Power to perform it; the doing of such Act may yet, indifferently, and with equal Propriety, be ascribed to either. Which evidently supposes, that the Son, being in himself unequal to the Act, must at least receive, by Communication from the Father, as much Power as will
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make him equal to it ; and consequently, in that Respect equal in Power with the Father.

But this is by no means *Christ's* Meaning ; for our Saviour argues from his Works ; his own proper Works, (*the Works which I do*) ; which yet he did in his Father's Name, that is, by his especial and immediate Appointment, and by the same Power with which the Father worketh ; (for so to act in another's Name constantly means) and consequently, by the incommunicable Power of God ; that he is that divine Person, the only begotten of the Father, who was to come into the World ; and therefore the *Christ* whom the *Jews* enquired about.

Now *Christ* either actually hath, in himself, the Power of doing the Works, or he hath not : But if he hath not, he is then here guilty of a most false Presumption.

For, after assigning the Reason of the *Jews* Unbelief, he adds, *My Sheep bear my Voice, and I know them, and they follow me ; and I give unto them eternal Life ; and they shall never perish ; neither shall any (any Being whatsoever) pluck them out of my Hand.* Wherein asserting and assuming to himself a Power, which the *Jews*, from their natural Reason, could not but know to be the Power of God alone ; to shew the Truth of his Assertion, he tells them, that his Father who gave him those Sheep, is the God whom they acknowledge to be greater than all ; and out of whose Hand they must consequently own none to be able to pluck them : But I affirm, says he, *I and my Father* (the God whom you own) *are One* ; and the Consequence, which he leaves them to draw, is evidently this ; and therefore none shall be able to pluck them out of my Hand.

Now if the Words of Christ, *I and my Father are one*, are not to be understood in the strict literal Sense, making Christ and his Father essentially and truly one Being ; his Declaration, whereby he absolutely

lutely and univerſally afferts, that no Perſon whatſoever ſhall be able to pluck the Sheep out of his Hand, is a plain preſumptuous Falſehood: Becauſe, if *Chriſt* and the Father are not one Being; *Chriſt* muſt be then, what you contend for, a meer Creature; and therefore it cannot be abſolutely true, that none is able to pluck them out of his Hand: For then the Father, being in every Reſpect ſuperior to *Chriſt*, muſt be more than able to do it.

But to this you will perhaps, ſay, that, tho' the Father is able, yet he will not do it. But what Assurance have you, or even *Chriſt* himſelf, in this Caſe, that he will not do it? *Chriſt*, upon your Suppoſition, is but a meer Creature: And therefore, tho' he be allowed to be the higheſt, and moſt perfect of all Creatures; yet with reſpect to the infinite Being, infinitely imperfect: And conſequently, there is a Poſſibility, at leaſt, if you allow him at the ſame Time to be a free Agent, of his ſwerving from the Will of God: Which, if it ſhould happen, as it is no impoſſible Suppoſition, there is then the higheſt Probability, nay Certainty, that God would diſplace him from his high Office, and pluck his Sheep out of his Hand.

And therefore his poſitive and unconditional Aſſertion, that none ſhall pluck them out of his Hand, carries in it a plain and moſt falſe Preſumption: Becauſe it ſuppoſes that to be impoſſible, which is evidently otherwiſe: And his whole Argument is built upon this falſe Principle of taking, abſolutely and univerſally, what can be only allowed conditionally and in Part: Which if he doth, there is then alſo an actual Reaſon why God ſhould pluck the Sheep out of his Hand, as out of an unfaithful Hand, aſcribing more Strength to itſelf than really belongs to it.

But yet it may be ſaid, that *Chriſt's* Aſſertion is not ſo abſolute and univerſal as it is here pretended to be: for *Chriſt*, immediately pronouncing his Father to be
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greater than All, shews, that his former Assertion is to be understood with a tacit Exception in Favour of the Father, whom he here plainly allows to be greater than Himself.

But to obviate this; I would ask, Whether the following Assertion, *and None is able to pluck them out of my Father's Hand*, is at all stronger, or in any Respect different from that which *Christ* asserts of *Himself*? Is there the least Exception implied in it? And is it not moreover purposely advanced to prove the exact Propriety and absolute universal Truth of the former? That it is so, the Words, *I and my Father are One*, which immediately follow, do plainly shew.

For take them in what Sense you please; your own Words, in your Comment upon them, allow that they are here, directly and only, introduced to shew, that it is one and the same Thing in Effect for *Christ* to say, None can pluck the Sheep out of *his own Hand*, and to say, none can pluck them out of *his Father's Hand*.

But if the Son hath not the same Power to protect the Sheep that the Father hath, How can it be one and the same Thing in Effect? How can it be as impossible to pluck them out of the Son's Hand as out of the Father's Hand? And if it is the Father's Power, and not the Son's, that still protects them (which evidently must be the Case, if the Son's Power is insufficient) it is utterly absurd to say, None shall pluck them out of the Son's Hand; when it is evident, they are still under the actual Protection of the Father; and consequently, in his and not the Son's Hand.

The Power then, even from your Sense of the Words, must be the same: And therefore the Father, in this Respect at least, cannot be greater than the Son. But in this Respect chiefly it is that *Christ* draws the Parallel here; his Assertion then, in Fa-

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vour of the Father, plainly appears to be advanced to prove the exact Propriety and absolute universal Truth of the former in Behalf of the Son ; who, actually having the self-same Power with the Father, could not be understood to mean the least tacit Exception on his Father's Account.

But certainly, Sir, there is but one infinite Power : This is found in the Fountain, the Father ; and, by eternal Communication, the same is found also in the Stream, the Son. So that if the Fountain and the Stream are one undivided Water, the Attributes of both must be the same.

To suppose therefore an Equality of Power in two Persons, one infinite and perfect, the other finite and imperfect, and consequently of an infinitely different Nature from the former ; or rather the temporary Communication of the same infinite Power from an infinite Person to a finite One, is supposing an absolute Contradiction ; a finite imperfect Being, totally different in Nature, actually endued with the incommunicable Property of an infinite and perfect One.

And therefore the plain and obvious Inference, which any Man of common Sense would make, is, that if the Power be the same, and consequently undivided ; the Nature or Essence of these two Persons, in which the same Power is lodged, must be the same and undivided also : And, as there cannot be two infinite, two all-powerful Beings, these two Persons must, incomprehensibly, make but *One infinite, One all-powerful Being* ; and therefore the Words, *I and my Father are One*, strictly and literally true.

But still, to evade the Force of these same Words, you are fain to say, that the Expression, *Are One*, is to be taken in the very same Sense with that, whereby the Union of the Members of the Church with one another, and with the Father and the Son, is denoted,

denoted, *John* XVII. 22. But if the divine Union is described in Scripture in a different Manner from the Union of *Christ's* Church, the Expressions, whereby each is designed, must be taken consequently in a different Sense.

Now it is certain, that the divine Union is described as immediate, eternal and necessary ; immediate and eternal, inasmuch, as the Son, or Word, is, *John* I. 1. said to be from the Beginning (from all Eternity) with God ; that is. 1, *John* I. 2. with the Father ; and to be so immediately with him, as to be in the Bosom of the Father, *John* I. 18 ; and that so intimately, as to partake of the divine Nature, to be really and expressly God : And that again so necessarily, as that he was in the Beginning truly God, and without him was not any Thing made that was made : And the divine Nature to be so fully and compleatly communicated to him as to be the express Image of his Father's Person, *Heb.* I. 2. upholding all Things by the Word of his Power. All which Things are again said, *Col.* I. 16, 17. not only to be made, in, by, and for him ; but to consist in him, to owe their Preservation to him as necessarily and as absolutely as to the Father.

Christ moreover saith, that the Father (actually) dwelleth in him, *John* XIV. 10. by Virtue of which actual Dwelling of the Father in him, and their immediate consequent Union, he at the same Time affirms, that not he, but the Father, doth the Works ; which, otherwise, he himself both apparently doth, and ascribes to himself : From whence immediately in the next Verse he argues their immediate and necessary Union ; *Believe me, that I am in the Father, and the Father in me ; or else believe me for the very Work's Sake.*

But now on the other Hand, the Union of *Christ's* Church is certainly described to be no more than
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mediate, temporary, and arbitrary. Mediate, as being caused by the interposition of the *Holy Spirit*: Temporary, as commencing upon the occasional Mission of the same Spirit: And Arbitrary, as depending upon the gracious Election of God, and even the free Will of Man to receive, or quench, to admit, or reject the Motions of the same Spirit. This latter Union however is plainly spiritual and figurative: The former therefore must be in a strict literal Sense, and consequently a true essential Union.

You next, with regard to the Attributes of God, deny that any of those mentioned by you are ascribed to Christ, in the same high and absolute Sense, in which they are ascribed to God; at the same Time that you allow them to be ascribed to him in an inferior Sense.

But, Sir, they cannot be ascribed to *Christ* in any Sense at all, if not in the same full and perfect Sense, in which they are ascribed to the Father: For they, and all the Attributes of God, are essentially appropriated to the divine Nature; and therefore undeniably incommunicable: No less therefore than God can be said to enjoy them; to ascribe them then in an inferior Degree to any other, is to suppose them to be, not only communicated, but to be what they are, and less than what they are at the same Time: A Contradiction, which neither you, nor any other Man living, can ever get over.

If therefore *Christ* is truly and properly described as knowing all Things and all Men, and searching the Reins and the Heart, which was never before attributed to any other Being but to God; he must absolutely do so, and that your objecting what he says, *Mark XIII. Matth. XXIV.* is of no Force, hath been already fully and fairly shewn.

Further, Christ's Knowledge of all Men is not described by the Apostle, *John II. 24.* in a meer hu-

man Sense, as you would have us to think : But he therein plainly describes him according to the full Faith and Knowledge, which he, as an Apostle, was taught concerning him, Jesus Christ, the Son of God and Son of Man : But if the Apostles were in some particular Instances able to know Men, this was by the Intervention and Aid of the *Holy Spirit* : Whereas *Christ's* Knowledge, tho' he received it from the Father, is yet as truly and as properly his own, as it is the Father's ; and as perfect too, because he received it from the Father.

For, with regard to this very Point, our Saviour declares to his Disciples, *John XVI. 13, 14, 15. When the Spirit of Truth is come, he will guide you into all Truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will shew you Things to come, he shall glorify me ; for he shall receive of mine, and shall shew it unto you. All Things that the Father hath, are mine, therefore I said, that he shall take of mine, and shall shew it unto you.* Here evidently the *Holy Spirit* is to glorify the Son, because he is to receive from him the further Knowledge to be imparted to his Disciples ; even the certain Knowledge of future Events, which the Son calls expressly his own.

Now the Knowledge of future Events is one of the highest Instances of divine Omniscience. But Christ declares, without the least Exception or Reserve, all Things, which the Father hath, to be his, (Christ's own) also ; that is, as truly and as properly his, as the Father's, the Right of Property being mutual and equal ; as our Saviour's Words in his Prayer afterwards to the Father, clearly shews, *John XVII. 10. All mine are thine, and thine are mine, and I am glorified in them ;* that is, the Manifestation of this mutual Property is a clear Evidence of my Right and Title to equal Glory. For tho' these Words are
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spoken immediately of Persons, and not of Attributes; yet the Property in them being allowed to be mutual, they may very fairly be applied to explain the Sense of similar Words, very nearly in the same Manner expressing the like mutual Property of Attributes.

The Omniscience of the *Father*, therefore, is *Christ's* Omniscience also: And consequently, *Christ's* Knowledge, in the several Instances by you mentioned, is as truly and as properly *his own*, as it is the *Father's*, from whom he received it; and upon that Account also equally perfect.

Again, *Christ's* Disciples confess his universal Knowledge, *John XVI. 30.* In Consequence of which, they declare their Belief of his coming forth from God: From whence you argue that he was not God, because they only said that he came forth from God; that is, they acknowledge him to be endued with God's Omniscience, and therefore not God: A Consequence, you see, absolutely false; and therefore it's Contrary incontestably true.

For when they confess that he came forth from God, it is manifest, by our Saviour's Discourse, that, by God, they here mean the Person of the Father, from whom *Christ*, as they confess, came forth, and with whom our Saviour had before declared himself to be *One*; agreeable to which they acknowledge and confess his universal Knowledge, of which, as being one God with the Father, he is certainly possessed: But now appearing in the World in the Form of Man, they humanly express his Appearance as coming forth from God.

When *St. Paul* tells us, *Philipp. IV. 13.* that he can do all Things; he at the same Time tells us, how he is enabled, *through Christ, who strengtheneth him.* And the *Holy Spirit* was to teach the Apostles all Things, necessary for them to know, and not absolutely all

Things. Christians, also, know all necessary Things by the spiritual Unction. All Things, therefore, *here* relate only to all necessary Things relative to the Duty of Apostles and Christians; and not all Things in the same absolute Sense, in which *Christ* is said to know all Things.

The Power of knowing and searching the Hearts of Men is undoubtedly a strong Proof of our Saviour's real infinite Perfections: And, unfortunately for you, the Argument, which you have set down, is proof against all your Attempts to overthrow it.

For in order thereto, you are obliged poorly to beg a Question, which will never be granted you, to wit, that God might communicate the Knowledge of the Hearts of Men to other Beings; which is just the same Thing as to say, that God might communicate his incommunicable Knowledge to other Beings: The Absurdity of which must be manifest to every one at first Sight.

For certainly God's Knowledge is the same in One, as in any other Instance; but in every conceivable Instance, it is not only infinite, but peculiar and essential to the divine Nature: For the Knowledge of God implies the Knowledge of an infinite all-perfect Being. To suppose, therefore, the Knowledge of God communicated to any other Being, is to suppose a finite Being actually possessed of an infinite Perfection: And to suppose a Portion of it only communicated, is to suppose the same Knowledge to be infinite, and finite at the same Time.

But to this you will say, that human Knowledge is but an inferior Degree of divine Knowledge; if therefore, it is communicated in Part to Men; why not still in an higher Degree to higher Beings? But, Sir, human Knowledge differs, not only in Degree, but totally in Kind, from divine Knowledge: For, if it was of the same Kind, it would be infinite and perfect,

fect, contrary to Experience and Fact: And a finite Being, as before, would be actually possessed of an infinite Perfection: For that which is infinite and perfect admits of no Degrees. Human Knowledge, therefore, is Knowledge, improperly so called, or rather no Knowledge at all, in Comparison with that which is truly divine.

Your insisting, therefore, that *Christ's* Knowledge is not as perfect as the Father's, because *Christ* says he received it from the Father, doth rather most strongly prove the contrary. For thereby it is manifest, that it is the very same Knowledge with the Father's; for who knoweth the Father, but the Son; who received his Knowledge from the Father; and that in the very same Manner as the Father knoweth the Son? *John X. 15.* Here then it is manifest, that the Son's Knowledge is different from all human Knowledge, and yet the very same with the Father's, because he received it from him. And, therefore, since no finite imperfect Creature can have such Knowledge, *Christ* must be of an infinite and perfect Nature; and consequently of the same divine Nature with the Father.

You again insist, that this high Knowledge was not vouchsafed to *Christ*, 'till after he had finished his Work upon Earth; 'till he had received the Book out of the Hand of God, as a Reward for his past Humiliation and Sufferings; and this you infer from *Rev. V. 9.*

But if this was the Case; How comes it to be declared, before his Death, that he knew all Things; that he had the Words of eternal Life? Or how is this consistent with his own Declaration, that the Father sheweth to him all Things that himself doth; that all Things that the Father hath are his own also; that he actually existed from the Beginning with the Father, and is in the Bosom of the Father? Certain-

ly, Sir, you have strained this Exposition a little too far.

Nor is it in any Sort, as a Reward, the Opening of the Book is allotted to him; but because he was only able to open it; because he had already evidenced his Resolution and Power, by submitting in the Flesh to the bitterest Sufferings (true Patience being the highest Instance of Fortitude) and by raising himself from the Grave, and thereby overcoming Death and Hell. It is not the Merit of his Humiliation and Sufferings, which entitles him to open the Book; but it is the Consideration and Remembrance thereof that give the heavenly Choir Assurance that he can, and will open it. For it is observable, that they sing this Hymn of Praise to him, before he hath opened one Seal, immediately upon his taking the Book into his Hand.

Your making, therefore, his Knowledge of all Things to be but gradual, hath no Foundation in Scripture with regard to his being the eternal Son of God. And your Objection, drawn from his saying that the Son knew not the Day of Judgment, hath been already obviated.

The Eternity of Christ's Nature hath also been already shewn from other Texts besides that of his being *Alpha* and *Omega*, &c. particularly from *John* I. 1. as also from the Application of the *Psalmist's* Words, *CII. 25*, &c. by *St. Paul*, *Heb. I. 10*. Your wrong Interpretation of the Words, *The First-born of every Creature*, *Col. I. 15*. hath been, also, already manifested in such a Manner as no Force against his Eternity can be thence derived to your Argument.

But the same Arguments, which you bring against *Christ's* Omnipresence, will equally hold against the Omnipresence of *God*: For if *Christ* is sent by, or cometh forth from the Father, the Father sends him forth from him; and if going from the Father limits him who goes, it limits him also who is gone from; the

Words

Words being Words of Place with respect to both ; and consequently, as expressive of Limitation with regard to the Father as to the Son : They must therefore be understood figuratively, and, as they are evidently inconclusive against the Father's Omnipresence, so are they also against the Son's : And when *Christ* says, *Matt. XVIII. 20. Where two or three are gathered together, &c.* he doth not confine his Presence to any one Assembly at any one Time ; but extends it to all possible Assemblies of the Faithful at the same Time ; which is the Privilege, or Power of God alone.

But if you here explain his Presence, by his sending of the Spirit of the Father, which yet the Words by no Means admit, you must then allow the Omnipresence of that Spirit ; and, consequently, the divine Nature residing therein, which only can be actually and really omnipresent, contrary to the Doctrine you hereafter endeavour to establish with regard to that Spirit.

So, that, Sir, you see, the Arguments you advance in one Case, press you unanswerably in another ; the very Method of Reasoning, which you take to overthrow the *Omnipresence* of *Christ*, equally affecting that of *God* ; and yet unavoidably proving that of his *Spirit* : Which last, if allowed, doth, notwithstanding, by a perverse, backward Chain of Argument, establish the two former ; the *Holy Spirit* being as expressly and as distinctly called the Spirit of the Son, as of the Father.

Your Attempt to overthrow the Force of that Text in *St. John III. 13.* shews indeed your blind Affection for your Leader therein ; who, notwithstanding his Skill in Criticism, hath made two Expressions parallel ; in which, however, any impartial Judge of the *Greek* Language must see a wide Difference.

The Particle, *now*, relating to the present Time, joined to the Verb, *see*, in the Expression, *John IX.* 25. plainly denotes an implied Opposition between the present and past Time; and therefore the original Participle, in the former Part of the same Expression, being in the present Time also, to give it a past Signification; a Particle, denoting the Time past, must be evidently supplied by the Mind of the Reader: And then the true, mental Reading, expressive of the two plainly opposed Times, the past and the present, will be literally thus, *I, being* (before *blind, now see*.

But to give the same original Participle, in the Words of our Saviour, *John III.* 13. a past Signification, would reduce the Sentence into a flat and needless Repetition of what was sufficiently expressed already: For he, who immediately before was said to have *come from Heaven*, must be supposed to have first *been in Heaven*.

Your Distinction between the *Omnipotence* of *God* and that of *Christ* hath been already proved fallacious and groundless; the Power of *God* being shewn to be the Power of *Christ*: As also that he is personally called *Almighty*, *Rev. I.* 8. And in many other Passages it appears, by plain Implication and direct Inference, to be as much and as truly his Character, as the Father's.

As to the Immutability, or Unchangeableness, of *Christ* as *God*; the Texts by you produced to disprove it, do, notwithstanding, most strongly establish it.

Your Reasons against the Inference from, *Heb. I.* 12. are, first, because it is not likely that the Apostle should apply this to *Christ*; because he had declared *ver. 2.* that *God*, by his Son, made the Worlds; and so would be guilty of a needless Repetition.

But certainly the Repetition would be much more needless with regard to the Father, whom he hath
already

already declared to have made the Worlds: And what doth he do now more than tell us so again? Unless you would have it to be a Revocation of what he said before; and that the Father absolutely alone, and by himself made the Worlds; and the Son, contrary to his former Declaration, had no Hand at all in their Formation. But this, you must confess, cannot possibly be the Apostle's Design.

His true Reason then must be to shew the Foundation and Grounds, upon which he declared, *ver. 2.* that God, by his Son, made the Worlds; and also the Justness and Propriety of his calling the Son, God, as well as the Father: That is, in other Words, to shew, that the Son is perfectly qualified for this joint Work of Creation, and a proper Object of the divine Worship here ascribed to him. But to understand the Words to be applied to the Father, by no Means answers this End of the Apostle: They must therefore be understood to be applied to *Christ*; whom thereby the Apostle plainly makes to perform the Works of God, and to partake his most essential Attributes.

Secondly, you insist, that the Words, *And thou Lord, &c. ver. 10.* are most naturally referred to God the Father, in order to establish the highest Assurance of the Continuance of *Christ's* Kingdom, as being given to him by that supreme Lord, whose Power and unchangeable Nature the *Psalmist* sets forth.

But this Sort of Assurance was evidently quite unnecessary; the Power and unchangeable Nature of God being already sufficiently known and acknowledged by them, to whom the Apostle writes.

But that, which he labours to convince them of, is; that *Christ* is of such a superior Excellence to *Moses*, and consequently, the Gospel of so much the more universal Force and Influence than the Law, that

that they may be well assured from thence, that God will make no future Alteration in the *Christian* Dispensation to the Disadvantage of *Christ*, as he had now made in the *Mosaic* to the manifest Disadvantage of *Moses*.

And therefore, tho' the *Psalmist*, in these Words, doth plainly set forth the Power and unchangeable Nature of God ; yet it is as plain, that the Apostle is here professedly setting forth the extraordinary Nature and Excellency of the Son : And to that End applies several Passages of the *Psalms* as immediately spoken by the Father, and directly addressed to the Son.

The Words of the 8th and 9th Verses are evidently used in this Manner and to this Purpose ; but the Words of the 10th, 11th, and 12th Verses, tho' taken from a different Psalm, are yet so closely connected with the former, that they cannot but appear to be the Words of the same Speaker.

For, besides the Force of the copulative Particle *And*, which is not a Part of the *Psalmist's* Words ; and therefore plainly intended by the Apostle to connect what follows with the foregoing ; his Question, at the Close of the Whole, *But to which of the Angels said he at any Time, &c.* clearly shews, that the whole of what he had hitherto repeated, was here introduced as spoken by the Father : And therefore, as the two former Verses were addressed to the Son, the three latter are addressed to him also : And not one Part an Address of the Father to the Son, and the other, inconsistently and unnaturally, an Address of the Father to himself.

But I cannot see, in your third Reason, how the *Psalmist's* inferring from this very Passage the temporal Duration of the Children of God's Servants, can be applied to infer the eternal Duration of *Christ's* Kingdom. Because God gives a finite Duration to
one

one Being, Can it be inferred merely from thence, that he will give an infinite Duration to another? Can an Argument, which only concludes particularly, be ever brought with the same Force to conclude universally?

Aware indeed of this you immediately add, that, the Eternity of Christ's Kingdom is therefore rather inferred, because he was anointed by the supreme Lord of all Things for that very End. But if this especial Anointing implies the eternal Duration of the Office, in the Person anointed; the Prophet *Isaiab* then, who *Chap. LXI. 1.* declares himself to be anointed by the Lord into the prophetic Office, must be eternally in the actual Possession of that Office; but this is evidently false in Fact. And therefore such Anointing implies no such Duration.

Upon the whole then, Sir, it is plain, that you have here grossly misrepresented the Apostles true Scope and Design: Which being clearly now no less than to shew the eternal Continuance of *Christ's* Kingdom from the Eternity of his Nature; he could not give a stronger Assurance of it than this of the Father so solemnly declaring it; and that in the very Words wherein his own Power and Unchangeableness are set forth, *Psalms CII.* which therefore is not only a plain Acknowledgment of the Father that the Son is, of his own immutable Nature, but that he is also directly, and as absolutely the Creator of all Things, as he himself hath always been acknowledged to be.

Your Endeavours, in the next Place, to evade the Force of the other Text, *Heb. XIII. 8.* are not only weak and trifling, but shameful and mean: For, if *JESUS CHRIST* is put here only to denote the Faith and Doctrine of *Christ*, you could not but see, that the Unchangeableness of the Doctrine is inferred from the Unchangeableness of *Christ*. For otherwise the
Unchange-

Unchangeableness of *Christ* could not be put to denote the Unchangeableness of the Doctrine. So that you must, to your Shame, own the Description to be literally and directly true of Christ; while it is only figuratively and indirectly true of the Doctrine.

But this Description being plainly an Allusion to the Words of the 12th Verse of the first Chapter of this Epistle, quoted by the Apostle from the 102d *Psalms*, wherein the *Psalms* directly sets forth the Immutability and Eternity of God, you did well to insist only on the figurative Sense, at the same Time that you disingenuously neglect the only Foundation for it.

That the Works of Creation and Preservation are justly applied to *Christ*, the Scriptures afford most ample Assurance: For tho' Christ is never directly in Terms stiled the Creator of Heaven and Earth; yet we have but just now shewn that he is strongly in Sense declared to be so.

The same is manifest from *Heb. III. 3, 4.* where *Christ* is directly said to be the Builder of *Moses*; that is, of the *Jewish* Church; and immediately afterwards, he that built all Things is expressly declared to be God. But if *Christ* be not God, it is not true that he built *Moses*, or the *Jewish* Church, because God, who built all Things, built that also: But it is true that Christ built *Moses*, or the *Jewish* Church; because the Apostle declares it. *Christ* therefore must be *God*, who building all Things, built *Moses*, or the *Jewish* Church, also.

As he is here, therefore, as well as elsewhere, declared to be God in as full, as true, and as proper a Sense as the Father; his almighty Power, as we have also before shewn, is plainly therein more than implied. And tho' from a magnified Distinction, which hath been shewn* to be groundless and imaginary,

* Essay towards an Answer to the Essay on Spirit, p. 153. the Note.

nary, he is by you supposed to be only an inferior Instrument in the Hands of God; yet from the Expressions themselves, he is evidently not only a constantly concurring, but a necessarily concurring Cause in the Creation of all Things.

For, first, says *St. John*, *he was (not only) in the Beginning with God, but he was himself God*; that is, he was eternally with God the Father, and being consequently of the same divine Nature, was God the Son; adding immediately, to distinguish the Person of the Son from the Person of the Father, *the same was in the Beginning with God*.

Now, because God the Father truly created all Things; God the Son, as being *One God* with the Father, must as truly have created all Things also: But because the Father and the Son are represented as two distinct Persons, to keep up the Distinction, the same Actions are, differently, applied to each; tho' they are equally said to tend to the Glory of both.

For of Christ it is said, *Col. I. 16. All Things were created by him and for him*. And of the Father it is said, *Rev. IV. 11. Thou hast created all Things, and for thy Pleasure they are, and were created*; which shews them at least co-operating to the same End. The Apostle *John* therefore, still speaking of the Son, says, *All Things were made by, or, thro' him*; and not of, or, out of him; these latter Expressions being peculiarly reserved to distinguish the Person of the Father.

But to shew the Son's constant Concurrence, at least, *St. John* further adds, *And without him was not any Thing made, that was made*: And, indeed the Addition of these Words to the former, which in themselves fully and strongly express the Creation of all Things whatsoever by the Son, seems to imply something more, not only a constant, but a necessary Concurrence.

currence. This however from what St. Paul says, *Col. I. 17.* may be clearly inferred.

He is before all Things, says that Apostle, *and in him all Things consist*; agreeable to what he says of the Son, *Heb. I. 3. Upholding all Things by the Word of his Power*: Both which Passages; that we here rightly render and apply shall be presently shewn.

If then he was before all Things; and in him all Things consist, upheld by the Word of his Power; it must follow, that they cannot consist but in him; the Constitution of their Natures being so framed as necessarily to depend upon him. And if they cannot consist but in him, and were all created by him; it must also follow, that they could not be created without him: For to be able to preserve any Constitution necessarily requires a thorough Knowledge of that Constitution. But he only, that made it, can have such Knowledge; and therefore all Things, as they cannot be preserved without him, so neither could they have been created without him; which to say of a meer Instrument, is to make that Instrument so necessary as that without it no Work could be done.

But as this would confine too much the Power of God, who would seem thereby to be tied down to this Instrument and no other; to remove this absurd Notion of the Deity, he, without whom nothing was made, and in whom all Things consist, must be supposed to be, actually and truly, what the Apostle describes him, *God*; that is, of the same divine Nature with the Father; with whom co-operating, therefore, as ONE GOD, he, with the Father, must have created all Things.

But if still, as you insist, Christ is but an inferior Agent, for a meer passive Instrument, you cannot, with any Reason, suppose him to be; his being notwithstanding so constantly necessary as that without him

him was not any Thing made, that was made, and in him all Things confift, is absolutely inconsistent with what God fays, *Ifaiab XLIV. 24, &c.* where he referves to himfelf, not only the Works of Creation, but Prefervation alfo: For if he is fo neceffary; God muft have received, and doth ftill receive fome Kind of Affiftance from him; otherwife he is not neceffary at all; and it is not true what the Apoftles fay, that *without him was not any Thing made that was made, and in him all Things confift.*

Admitting then the Neceffity of even the Sub-agency of *Chrift*, which cannot be denied, without denying the true Force of the Words of each Apoftle, this Confequence is undeniable: But then to preferve the fupreme Power of God from abfurdly ftanding in Need of any inferior Affiftance, it is equally unavoidable to fuppofe Chrift to be no lefs than God, and confequently, one God with the Father.

Your Instance, therefore, to prove the Confiftency of God's Declaration in *Ifaiab*, with the Suppofition of an inferior, neceffary Agent, is by no means appofite, or to the Purpose; unlefs you had likewise fhewn, that God could not bring about his intended Providences by the Intervention of other Means, or another Inftrument, but that, by which he effected thefe; for, *tho' it is properly faid, that God alone did lead him, Israel, &c, when it is alfo faid, he did it by his Angel, or Mofes; yet, if it is not faid alfo, that nothing, that was done, was done without his Angel or Mofes, this latter Cafe muft be totally different from the former; and therefore of no Force in the prefent Queftion.*

For it is quite different to fay, that God made all Things by his Son, who is always fo neceffarily with him, as that without him was not any Thing made that was made; and to fay, that God did any one par-

particular Act by an inferior Messenger, or Servant, acting only by the occasional Authority of God for that Time: For as the Son is, evidently, from the Necessity of his Co-operation, a Partaker of the divine Nature, and consequently God; so when it is said that God doth any Thing by his Son, the *Person* of the Father can be there *only* meant, and the Act understood to be the joint Act of Father and Son.

But in the latter Case, it being the sole Power of God, by which the Act is performed, either, mediately by his Angel, or Servant, or, immediately, by himself; the Act is truly and properly said to be the Act of God alone: But then the Term, God, is equally applicable to all, or any of the three Persons in the Godhead.

Your Representation, therefore, of *Col. I. 17. by him all Things consist*, is not the true one, for it is literally, IN HIM *all Things consist*; agreeable to the distinct Force of the same Particle, in the foregoing Verse, from the other Particle, *by, or thro'*, used afterwards in the same Verse, as we have before fully shewn: And, according to this Reading only, is it parallel to, *Heb. I. 3. where the Son is said to uphold all Things by the Word of his Power.*

But, to make out your Sense, you say, *his Power* means the Power of God the Father, contrary to the true Sense and Meaning of the Apostle's Words.

For if the Son is the Brightness (literally, Effulgence, or Shining forth) of the Father's Glory; that Glory must be actually communicated to him, in order to its shining forth in him. And if he is the express Image of his Person, he must be actually possessed of every essential Quality, or Attribute, that distinguishes the Father, except that one, whereby he is the Father.

For

For the original Word, which is here rendered *express Image*, means such a Representation as characteristically, that is, exactly and minutely in every Respect; describes or expresses the Thing represented: And therefore it is thereby plainly intended, that every Quality, or Attribute, necessary to distinguish the Person of the Father, is actually expressed or distinguished fully and perfectly in the Son.

But God's Power is Part of his Glory, and also one of his most essential Attributes: The Son therefore is actually possessed of the self-same Power with the Father; since otherwise he could not be, in this Respect, the *express Image* of the Father.

The Apostle therefore directly means here *Christ's* Power, actually resident in him, by immediate and actual Communication from the Father; so as to become a full and perfect Representation of the Father's original Power: And therefore the Son is directly said to uphold all Things by his own Power, in as full and as perfect a Sense as the Father: And consequently, is no inferior Instrument in the Government of the World.

But still you say, that the same Apostle, *Col. I. 15.* declares the Son to be the Image of the invisible God; and as Man, tho' expressly said to be made in the Image of God, is far from being God; so it is impossible the Son can be that very God, whose Image he is, tho' in a much higher Sense than Man.

If by an higher Sense, you mean only, in the same Manner, tho' in an higher Degree, as it is much to be suspected you do; the Scripture affords not the least Foundation for this; but if you thereby mean, a different Sense in every Respect, which is indeed the Truth, your Illustration is nothing to the Purpose.

But, be this as it will; *St. Paul* here plainly understands, by the invisible God, the Person of the Father: For, *ver. 9.* he acknowledges to have prayed, that the *Colossians* may be filled with the Knowledge of his (*Christ's*) Will; whom again, *ver. 10.* he calls, the Lord; and in the Conclusion of the same Verse, plainly interprets the Knowledge of *Christ's* Will to be the Knowledge of God; as appears from his going on still, in the next Verse, to speak with immediate Reference to *Christ*; from whom, *ver. 12.* and not till then, he passes to give Thanks expressly to the Father, thereby manifestly distinguished from the Person to whom he gave the Appellation of God, *ver. 10.* and this, not only agreeable to *St. John's* Doctrine, I. 18. and to the Words of *Christ* in the same Gospel, XIV. 9, 10, 11. but to what he himself hath frequently declared, *Acts XX. 28. Rom. IX. 5. 1 Tim. III. 16. Heb. I. 8, 9, &c.*

Christ then is the Image of his invisible Father, and not that very Father, because he is his Son. But, upon that very Account, partaking of his divine Nature, he is one God with the Father, *it pleasing the Father that in him should all Fullness dwell*, who otherwise could not be his express Image.

For it by no Means follows, that, because *Christ* is called the express Image of his Father, he is therefore of a different Nature. It is said of a Man, that he is the very Picture or Image of his Father; but surely it doth not follow, that he is a Brute or a Plant, because his Father is a Man.

But from the last quoted Words, *Col. I. 19.* you seem to triumph and say, that it is owing to the good Pleasure of the Father, that the high Characters, set forth in this Chapter, are justly ascribed to *Christ*.

But

But is it not as evident from hence, that all Fullness actually dwelleth in *Christ*, as that it is derived to him from the Father? And is it not equally evident, from the same Words, that he, as the Son, is as fully perfect as the Father? What then doth your Inference mean, but that Christ, owing all to the Father's good Pleasure, is not of the same Duration with the Father? As if it was thereby plainly intimated, that he began not to exist till it pleased the Father; and consequently, there was a Time when he did not exist; and therefore but a meer Creature.

But, pray, Sir, doth not all Fullness dwell also in the Father? To this, I believe, you will not chuse to answer in the Negative. You must then give me Leave to ask you another Question; which, tho' often before put to your Friends, hath never yet been answered: Doth this Fullness dwell in the Father according to his good Pleasure, or doth it not? When you answer this Question, I doubt not but you will furnish me with a more sufficient Answer to your Objection here. For really, at present, I cannot see how it follows from the Father's willing, that all Fullness should dwell in his Son, that he could not eternally have willed it. If this doth not follow, as I am sure it doth not, the Temporality of the Son can in no Sort be concluded from the Passage, taken in a Sense the most favourable to your Principles.

But after all, your Insinuations, that these Texts, which are so strong in making Christ the Creator of all Things, are, by many judicious Christians, understood of a moral Creation, or an Introduction of a new State of Things by JESUS CHRIST: As it shews a manifest Diffidence in the Strength of your Cause, so doth it seem insidiously designed to lead your Reader into a Suspicion of the Reality of every Thing, or Doctrine, delivered in the *New Testament*.

But, Sir, you must give me Leave to inform the unlearned Reader, that those JUDICIOUS CHRISTIANS are no other than the Followers of ONE SOCINUS, who lived about the latter End of the 15th Century, and who affirmed and taught, *Christ* to be no more than a meer Man, never before existing 'till he was born of the VIRGIN MARY; to support which Doctrine, he and his Followers have most preposterously wrested the SCRIPTURES: For a further Account and Confutation of whom, I shall refer the Reader to ARCHBISHOP TILLOTSON'S *second Sermon on the DIVINITY of Christ*.

Having thus, Sir, fully shewn the Weakness of what you are pleased to offer against those Parts of Scripture, which describe Christ to be God in as high a Sense as the Father; your APOLLINARIAN *Doctrine* will receive an easy Confutation.

For admitting his divine Nature, which is incapable of suffering; the *Anathanasian* Doctrine, as you are pleased to call it, of his assuming an human Soul and an human Body, will undeniably follow. Your Assertion, therefore, that this Doctrine is the pure Invention of learned Men, is notoriously false, the Scriptures plainly testifying the *contrary*.

For tho' it is said, *The Word was made Flesh*; yet it is notorious, that, in the Language of Scripture, the Word, *Flesh*, which is strictly, indeed, but one Part of Man, yet by a frequent and usual Figure denotes the whole Man composed of Soul and Body; as the Word, *Soul*, on the other Hand, is often put for the whole Man, or Person. And if it is said, that God sent forth his Son made of a Woman; strictly and literally, that cannot be true; the Son of God, according even to your own Confession, subsisting perfectly as such before he was so born.

The Expression, therefore, must mean that Part of him only which he received from his human Mother; which

which Part his Mother produced as fully and as perfectly made of a Woman, as other Women produce their Children. For every Man that is born is said to be made of a Woman; and yet every such Man consists of a Soul and Body; without both which he could not be a Man, or made of a Woman.

Again, Sir, the Expression, *a Body*, *Heb. X. 5, 10*, which you seem to insist on so much, is only there used in Opposition to the Bodies of the ineffectual Sacrifices of *Bulls* and *Goats*: But even they are not to be supposed meer Bodies without Life, 'till after they were sacrificed; the very Word in the *Greek* plainly implying an animated Body, a Body with the Blood in it, that is, the Life; and consequently, when spoken of a Man, the Soul is understood as well as the Body, which, both together, compose the animated human Body.

As you have then, Sir, unfairly represented the true Force and Meaning of these scriptural Expressions, you as falsely affirm, that it is no where said, in the Word of God, that Christ consists of a divine Nature, Soul and Body.

For that the Nature, which he had before his Incarnation was truly divine, hath been already proved from the express Words of Scripture. But this, you own, incapable of any human Passion or Suffering. We find it, however, expressly declared, that he grew in Wisdom, that he hungered, that he was sorrowful, and groaned in the Spirit; nay, that his very Soul was sorrowful even unto Death; expressly, *Soul*, the very same Word which is usually applied to denote the human Soul; that he suffered, and that he gave up the Ghost; that he died, that is, that his Soul was separated from his Body by the Passion of Death: For that the Word, *Ghost*, here means his Soul, or Spirit, the acting or rational Principle in Man, is plain from the dying Words of *St. Stephen, Acts VII. 59.*

Lord Jesus! receive my Spirit! that is, my Soul; the original Word being the same with That expressive of Christ's dying.

And that Christ suffered Death in the very same Manner with other Men, in the actual Separation of his Soul from his Body, seems plain from *St. Paul's* constantly expressing his Death, by the very same Word by which other Men are said to die.

St. Peter also, *Acts* II. 27. applying the Words of *David* directly and literally to Christ, not only shews the actual Existence of an human Soul in Christ, but the actual Separation of it from his Body in the Passion of his Death; and that, as long as his Body remained in the Grave. All which, therefore, being Affections, or Passions, peculiar to human Nature, to the Union of an human Soul to an human Body, he that denies them, must unavoidably deny the plain and manifest Word of God.

But further, the very Text, *Heb.* II. 14. which you pronounce absolutely inconsistent with this Account, is, notwithstanding, most strong and express against you.

For Believers being there represented as the Brethren of Christ, and Brethren and Children of one Father, as partaking the same Flesh and Blood; Christ also (to shew that he is in every Respect their Brother) is said also to partake, in the same Manner, of the same Flesh and Blood; that thro' Death, that is, by his suffering Death in the very same Manner that Flesh and Blood suffers the same, he might destroy him that had the Power of Death; him, that by his Wiles exposed human Nature first to Death, which is now judicially made, in Christ, the very Means of his (the Devil's) Destruction: Which, therefore, determines the Death of Christ to be the very same Kind of Death, in every Circumstance, with that, which
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the Malice of the Devil first introduced into the World.

But, that Flesh and Blood do here mean the whole human Nature, the human Soul as well as Body united together, is, moreover, also plain from the Words, *ver. 17, 18. Wherefore in all Things it beloved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* But this he could not be, if he had not an human Soul, as well as an human Body: Nor could he experimentally judge of the Temptations, which Men are liable to, if he did not, experimentally, try their Force, by being tempted in their very Nature.

Now to suppose that a divine Person, by occasionally assuming a Body like ours, could become a proper and real Man, is, give me Leave to say, absurd in the highest Degree. For, at this Rate, that which distinguishes a Man, and truly determines him such, is the Form and Substance of his Body only; since it matters not what that Body is animated with, so it be animated: And such a Body, whether enlivened by a Soul, or by a Spirit, good or evil, by an Angel or Devil, is, notwithstanding, according to you, a real and proper Man; tho', according to right Reason and common Sense, the Union of an human Soul and human Body doth truly and specifically constitute an human Being.

Embodied Angels, indeed, may appear like Men, and be taken for such by our bodily Senses, which are capable of judging by the external Appearance only; but where they are introduced, as such, we are still given to understand, that they are, notwithstanding, really Angels, under an human Semblance for that Time, and for the Purposes assigned; and, by no

Means, and in no Sense, entirely represented as meer Men; they as easily divesting themselves of that human Semblance, as Men put off their outward Cloathing.

For otherwise, Sir, was this their constant and natural Appendage, that innumerable Host of Angels and Spirits, which we reasonably suppose to be dispersed thro' the whole Universe, would daily and hourly, some of them, be exposed to our View.

Their occasional Assumption of it, therefore, plainly shews, that they are not really what they seem to be, when presented to our Sight; and that, consequently, such Semblance, by no Means, constitutes a Part of their Nature: And therefore, when seen in it, they are, improperly only, and in meer Condescension to our superficial Manner of distinguishing sensible Objects, denominated by it.

Whatever then the Nature of our Saviour may be before his Incarnation; it is plain, that he then assumed human Nature fully and perfectly, being made, in every Respect, like unto us, Sin only excepted.

Now, tho' upon the whole it is evident, that *Jesus Christ* is both *God* and *Man*; yet it doth not follow, that he is two intelligent Persons; or, as you would insinuate, two Persons and one Person at the same Time.

For as the human Soul and Body, evidently two distinct Natures, do yet, incomprehensibly united, make the one Man; so the human and divine Nature, incomprehensibly united, make the one *Christ*. The Fallacy, however, of your Objection lies in this; you take the *absolute* Term, *God*, and the *general* Term, *Man*, to mean the same with the respective Terms, divine, and human, Person.

For, remarking on our Doctrine, you say, that according to that, *Christ is God and Man, or God united to a Soul and Body; which seems to be a Composition of*
two

two intelligent Persons, according to the natural Signification of the Words.

Now it hath been already fully shewn, that the Term, *God*, taken *absolutely*, cannot be understood as a personal Character, that is, with any immediate Reference to this or that peculiar Manner of Existence; but only, as it were, in general, expressive of the infinite and incomprehensible Nature of the divine Being: But when taken *relatively*, that is, immediately referred to denote any one of the three Persons in the Godhead, it then, from that particular Reference, acquires a personal Signification.

The Term, *Man*, also, taken in the general Sense, evidently means that general Nature, common to all Mankind, composed of two very different Natures, a spiritual and a material, a Soul and a Body; which also, 'till we consider it as the particular Nature of some one intelligent Agent, remains unapplied in the general Sense, without any Personality annexed to it.

Now the Soul and Body, of which Christ's human Nature is composed, acquired no Personality, 'till it was applied to the individual Person of the Son of God, whose Nature it then became; the Personality, therefore, of the divine Nature, and the Personality of the human, in Christ, are one and the same individual Personality of the Son of God. And, therefore, Christ, composed of these two Natures, which yet have but one and the same Personality, is still but one and the same Person.

This then being the true State of the Case, it is easy to conceive the Divinity, when united to Humanity upon Earth, submitting for that Time to be ranked amongst the Sons of Men; and thereby becoming, under that Character, an human Person; and also now the Humanity, when seated at the Right-Hand of the Father, by Virtue of the Divinity, to which it

is

is united, partaking with it the glorious Character of the second divine Person in the ever blessed Trinity.

In the former Case, the Son of God, undergoing a voluntary Humiliation, to compleat and perfect it, suspends the Exertion of his divine Power, and leaves to his Humanity to speak and act agreeable to the Dictates and Feelings of human Nature, conducted and influenced, as all other good Men are, in Proportion to their own Endeavours and firm Confidence in God, by the Spirit of God, the Spirit of his Father: And as, in Return for this great Condescension of the Son of God, it was permitted, that the Nature, which he assumed, should be exalted with him to the Right-Hand of the Father; so to support it further under the Weight of Sufferings it was about to endure, a sure Prospect of this future Glory, and a Consciousness of its close Union with the Son of God, and of its becoming thereby his second Nature, are communicated to it: Whence it properly and truly addresses God by saying, *O, my Father, if it be possible, let this Cup pass from me!* being now the assumed and proper Nature of his Son.

That the Son of God came down from Heaven the Scriptures declare: He is called God in the highest Sense: He assumed also perfect human Nature: He suffered, &c. But God cannot suffer, his human Nature, therefore, only suffered, and spoke and acted what was unsuitable for God to suffer, speak, or do. These are undeniable and plain Consequences from Scripture: And, therefore, as plainly set forth as the Words of Scripture express the Pre-existence and Incarnation, the Humiliation and Sufferings, the Death, Resurrection, and Ascension of our Lord and Saviour, **JESUS CHRIST.**

Having thus, Sir, shewn the Weakness and Fallacy of your Arguments, brought against the real Divinity and perfect Humanity of our Lord; it will be no difficult

difficult Task to obviate, even from your own Concessions, what you advance against the real *Divinity* of the Holy Spirit. For, I believe, Sir, after the Allowances you are pleased to make upon the Detail of the several Texts produced by you relative to the *Holy Spirit*, no Body, but yourself, would argue as you do.

For, if I mistake not, you grant, that it appears from them, that *He was the Worker of all Miracles, even of those done by our Lord himself*; and yet would infer from thence, that he is a Person *inferior* to ALMIGHTY GOD: You do not, indeed, directly say, because he performs the Words of *Almighty God*; but *because he is represented as proceeding from him, sent by him, given by him, and acting in all Things according to his supreme Will and Pleasure*. But, Sir, your Reasons, tho' not in Words, yet in Sense, amount to the same Thing.

For, if the *holy Spirit* acts in all Things according to the Will and Pleasure of God, he must not only be competently qualified perfectly to know and understand his Will and Pleasure; but he must actually have Power in himself sufficient to perform whatever Works the divine Will and Pleasure direct: For otherwise, he cannot be truly, or properly, said to act, or perform them.

But it is manifest, the Works ascribed to the *Holy Spirit* require no less than *Almighty Power* to perform them. The holy Spirit, therefore, must have this Power in himself, however acquired; and consequently, as to the actual Possession of such Power, be upon an equal Footing with any other Person whatsoever possessed of the same Power.

Again; that his being given, or sent, doth not affect his Equality with the Giver, or Sender, hath been sufficiently obviated in our Answer to your Objections, upon that Account, to the Equality of the
 Son

Son with the Father. It only, therefore, remains to be considered, whether his being said to proceed from God takes away in any Respect from his real *Divinity*. But to determine this, you must give me Leave to anticipate a little, and here examine the Force of your Interpretation of the Words of *St. Paul*, *1 Cor. II. 10, 11.*

The Text itself runs thus ; *But God hath revealed them to us by his Spirit : For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of Man which is in him ? Even so the Things of God knoweth no Man, but the Spirit of God.*

Upon which you observe, first, that the God, here mentioned as revealing Things by his Spirit, must be the God and Father of all ; because it would be absurd to suppose, that the Father, Son, and Holy Spirit, revealed Things by his Spirit.

But it already sufficiently appears, from the Proof which we have given of the real Divinity of Christ, that God the Father is not exclusively God ; and, therefore, that God, taken absolutely, comprehends more than the Person of God the Father : And consequently, it is not God, taken absolutely, that is here meant by the Apostle ; but the Person of God the Father, or God the Son, or Both.

Next you say, that it is not said in the Text, that the Spirit is in God, as the Spirit of a Man is in Man ; but that he is plainly represented as distinct from God, &c. and consequently, he cannot be God himself.

But tho', Sir, it is not expressly said in the Text, that he is in God as the Spirit of a Man is in Man ; yet, certainly, it is strongly and clearly implied : For the Apostle positively declares, that those Things, which otherwise could not be known, and therefore were known only to God, God hath revealed to us by his Spirit. And that we may be sure that this Revelation

lation by the Spirit is an immediate Revelation from God, he assigns this Reason, *The Spirit searcheth all Things*: And, to shew that he means all Things without Exception, he addeth, *Even the deep Things of God*: From whence it is plain, that all the most secret Councils of God are searched out by, and intimately known to the *Spirit*; and consequently, the Knowledge of this *Spirit* is as infinite and as extensive as the Knowledge of God.

But to shew the Reasonableness and absolute Necessity of the Spirit's divine Knowledge, the Apostle argues the Absurdity and Impossibility of it's being otherwise, from the familiar Comparison of the Spirit of Man, which is in him, knowing, therefore, the Thoughts of that Man; with the Spirit of God, knowing, therefore, the hidden Councils of God, because he is in God, as the Spirit of Man is in Man.

For, if this be not understood, the Force and Use of the Comparison entirely fails; the only Foundation of the human Spirit's Knowledge being that of its being in the Man; and consequently, the only Foundation of the holy Spirit's Knowledge must be implied to be that of his being as truly, even so, in God.

This Consequence then being plain and undeniable; the Spirit being thus in God, by no means hinders his being a distinct Person from the Person of the Father, or of the Son. For as the Spirit of a Man, which is in a Man, is distinct from the bodily Substance of the same Man; so the Person of the holy Spirit, which is in the Godhead, is distinct from the Persons of the Father and Son, which yet are in the same Godhead; the Distinction and Union of the latter being as certain as the Distinction and Union of the former, and both equally incomprehensible.

When therefore it is said of a Man, he knoweth or revealeth his Thoughts by his Spirit; it is equally
proper

proper to say, the Spirit of that Man knoweth, or revealeth his Thoughts; tho' the Spirit or bodily Substance of that Man be two distinct Substances: For tho' neither of them can perform any human Action without the mutual Assistance of each other, and tho' either of them singly is, notwithstanding, often understood to mean the whole Man; yet, from the acknowledged Distinction of their several Natures, they evidently cannot be one and the self-same Substance.

In the same Manner also, when it is said of God, that he revealeth any Thing by his Spirit, it is equally proper to say, the Spirit of God revealeth the same Thing, tho' the Person of the Spirit, and the Persons of the Father and Son be three distinct Persons; for tho' none of them can perform any divine Action without the Assistance of the divine Nature inseparable from each Person, and consequently, without the Concurrence of each other; and tho' any one of them singly may therefore notwithstanding be understood to represent the entire Godhead; yet from the acknowledged Distinction of the personal Properties, whereby they are otherwise severally described, it is equally evident, they cannot be one and the self-same Person.

Thus then, Sir, it appears that the *Holy Spirit is in God*, and consequently, in the Person of the Father, not meerly because he is the Father, but because he is God; and also in the Son, not because he is the Son meerly, but because he is God also; and yet is, neither Father, nor Son; because, tho' he partakes of the same common Nature, yet he is described personally to possess certain distinct, incommunicable Properties.

When, therefore, you say, that, because he proceedeth from God, he is therefore a Person inferior to God, your Consequence is manifestly false; the contrary, as you may now plainly see, being undeniably

ably true ; for whatever is in God must partake of the Nature of God : But the holy Spirit is in God ; therefore the holy Spirit partakes of the Nature of God ; and consequently, he is God, equal to God the Father, and God the Son ; and the Miracles, therefore, which he worketh, are the Works of ALMIGHTY GOD.

But moreover, as he is, *1 Cor. II. 11, 12.* said to be the Spirit of God, because he is of God, or proceedeth from God ; which, in the Language of our Saviour, is the same with the Spirit of the Father ; so must he also proceed from the Son, whose Spirit he is called also, *Gal. IV. 6. Rom. VIII. 9. 1 Pet. I. 11. Philipp. I. 19.* which therefore further proves the Unity of the three Persons in the Godhead, equal in Nature, tho' subordinate in Rank and Order, ONE GOD *blest for ever.*

That the holy Spirit then is stiled God, *Acts V. 3, 4.* your Explanation by no Means disproves. For certainly, Sir, the Lie is here uttered immediately to the Apostles : But they, as Men, could not discover this : The holy Spirit then reveals it to them ; and, consequently, the Power of knowing the Hearts of Men, which elsewhere is described as the peculiar Attribute of God, is here ascribed to the *Holy Spirit.*

But wherein do the Apostles place the Aggravation of *Ananias's* Crime ? Is it not in that he lied not to Men, but to God ? If then the holy Spirit is not the same here with God, he no more lied to the holy Spirit than he did to the Apostles : For, if it is said, he did not lie to them, because they of themselves could not discern the Fraud ; so it might equally be said, that he did not lie to the holy Spirit, because he neither of himself could discern the Fraud.

But

But it is expressly said, he *lied to the holy Spirit*, and not the Apostles; the Foundation then of the holy Spirit's Discernment must be quite different from that of the Apostles. But it can in no other Way differ, but in his having this Power in himself; and if in himself, he must be actually and truly God.

The Cases therefore which you produce as parallel to this Passage are, notwithstanding, utterly averse to it: For tho' the *Pharisees* say, *Acts XXIII. 9. if a Spirit, or Angel, hath spoken to him, let us not fight against God*; to make the Spirit, or Angel, here in the same Manner, to be stiled God, it must be proved, that the Spirit, or Angel, spoke from his own Authority: But this you will not pretend to say, much less to prove, and therefore the Case is not at all alike.

Again, when our Saviour says, *Luke X. 16. He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me*; here indeed is a manifest Subordination implied, of the Disciples to Christ, and of Christ to his Father: But the Foundation of the Latter hath been already shewn, at large, to be utterly different from that of the Former, when we proved the Union of the Father and Son to be altogether different from the Union of Christ and his Church. Is there, however, the least Opposition implied? Whereas in the Case of *Ananias* there is a clear Opposition between the *holy Spirit* and *Man*, and between *God* and *Man*; but not the least Subordination even so much as hinted at: Both Cases therefore must be utterly unlike in every Respect.

When likewise it is said, *1 Thess. IV. 8. He that despiseth, despiseth not Man, but God, who also hath given unto us his holy Spirit*: I cannot see in the least how this confirms the supposed Distinction between *God* and the *holy Spirit*.

For

For the Act of Contempt, first mentioned, if it affects any one at all, must immediately and directly affect the holy Spirit; and yet it is said, in the Repetition, not to affect Man at all, but immediately and directly God. But this direct and immediate Application of the Contempt to God, makes the Contempt of the holy Spirit as strong, and as heinous as the Contempt of God; who, giving his Spirit, gives himself, according to his repeated Promise: Which Spirit therefore must be so peculiarly the Spirit of God, as to be in God, in the same Manner as the Spirit of a Man is in Man; to the End that whatsoever immediately and directly affects the holy Spirit, may as immediately and as directly affect God. But this cannot be supposed, if there is not the same Inequality between the holy Spirit and Man, that there is between God and Man: Because then the Contempt can only immediately and directly affect one of them, contrary to the plain Equality, between the two Acts of Contempt, set forth by the Apostle.

Here then the real *Divinity* of the *holy Spirit* is plainly implied; and consequently, the Term, *God*, cannot be taken *absolutely*, but personally to denote either Father or Son, which at once overthrows the Force of this Instance: For the Distinction here holds only between the Person of the holy Spirit and the Person of either Father, or Son; and not between the *holy Spirit and God absolutely*; as you pretend it doth in the Case of *Ananias*; which therefore makes a wide Difference.

But if you should deny, that the Words, *he that despiseth*, affect the holy Spirit; there is then not the least Similitude between the two Cases; and your producing it as a parallel Instance could plainly be for no other End, than to amuse, and impose upon your Readers.

It being said, that our Bodies are the Temple of God, and the Temple of his holy Spirit doth also as certainly prove the holy Spirit to be God.

For, besides that the Word *Temple* strongly implies the Divinity of him, whose Temple it is said to be; had you attended to 2 *Cor.* VI. 16. you must have seen the Absurdity of making a Creature the Representative of God in us: For then the holy Spirit must be no more than an Idol, which is somewhat placed in a Temple to represent the Divinity. But, *What Agreement hath the Temple of God with Idols?* We are expressly here said to be *the Temple of the living God*; and he as expressly says, that he (himself) will dwell in us. But how can that be, if he only dwells in us by a Representative, a Creature? Neither the Father, as Father, nor the Son, as Son, is here said to dwell in us, but absolutely the living God: If then the holy Spirit, doth not dwell in us; as, upon your Principles, he is here utterly excluded; we could not be a Temple with respect to him. But it is certain, we are elsewhere expressly said to be the *Temple of the holy Spirit*, who therefore must be the LIVING GOD.

The Text then by you quoted from, 1 *Cor.* VI. 19, 20. if it proves any thing, it is directly in Favour of the Son; and then again, by plain Inference from it's Connexion with the corresponding Parts of Scripture, proves the *Divinity* of the *holy Spirit*.

For it should seem, that by the Term, *God*, there, the Person of the Son is intimated, whose we are, he having bought us with a Price, to wit, his own Blood, as the same Apostle declares, *Acts* XX. 28. and again applies the Purchase of us to Christ in the 22d and 23d Verses of the following Chapter of this same Epistle; when he says, *He that is called in the Lord being a Servant, is the Lord's Freeman: Likewise also, he that is called, being free, is Christ's Servant.*

*Seevant. Ye are bought with a Price ; be not ye Ser-
vants of Men.*

Where from the Context it is evident, that *Lord* and *Christ*, mean the same Person. And from the Opposition, between the Servant of Christ and the Servants of Men, Christ is set forth as the immediate Purchaser. From whence too it should seem to follow, that by the Term, God, in the next Verse, the Apostle directly means Christ ; *Brethren, let every Man wherein he is called, therein abide with God* ; that is, let him therein abide the Servant of God, who immediately before was called *the Servant of CHRIST*.

It is plain however here, that our Bodies become the Temple of the *holy Spirit* on Account of this Purchase. Here then the *holy Spirit* seems to possess our Bodies in Right of the Son. But the same Spirit is also expressly said to be the Spirit of the Father. Wherefore both Father and Son having the one and self-same Spirit ; and the one and self-same Spirit being, in and of, both Father and Son ; and we being said to be the Temple both of Father and Son, as being the Temple of their *holy Spirit* ; these three Persons must, consequently, partake the same Nature : And therefore the Apostle exhorts us to glorify GOD, *the three Persons ALL TOGETHER*.

Again, 1 Cor. III. 16. may be either understood of God the Father, or God the Son. But of whichsoever it is, the Spirit is here expressly called the Spirit of God ; and we are called the Temple of God, because his Spirit dwelleth in us. The Spirit then is described as the actual Inhabitant : We are therefore immediately the Temple of the holy Spirit : And how then of God, if this Spirit is not, as the Apostle declares, the Spirit of God ; and therefore in God, as the Spirit of a Man is in Man ; and, consequently, partaking of the same Nature with Father and Son, GOD *himself* ?

But the Words of the same Apostle, *Ephes. II. 18, &c.* will set this whole Matter in the clearest Light. You, indeed, by picking out some Expressions, which seem to make for your Purpose, from the entire Passage, have shamefully curtailed and maimed it's Sense.

But the Apostle, in that Chapter, plainly summing up the Merits of Christ towards the *Ephesians*, who were before *Gentiles*; to shew that they were no less favoured by him than the *Jews*, says, *For through him we both have Access by the one Spirit to the Father.* Here he plainly distinguishes the three Persons; and also as plainly intimates by the Expression, *the one Spirit*, not only the equal Communication thereof to both *Jews* and *Gentiles*, but also the same Spirit's acting to the same End, under the equal Influence and Direction of the Father and Son.

For, if through Christ they have Access to the Father by the same Spirit, it is plain, that Christ must influence the Spirit, as well as the Father; and if the Access is not to be obtained, as it is plain it is not, without the Influence of Christ; this must be as strong as that of the Father's, and consequently, one and the same Influence.

For, that Christ is not represented here meerly as an instrumental, but a principal Agent, is plain from the foregoing Words of the Apostle, *ver. 14, 15, 16, 17.* where he recounts several Acts of Christ; in which as he is plainly the chief Agent, so in that one of abolishing the Law, which is directly attributed to him, his almighty Power manifestly appears; since none but God can repeal what God had before appointed.

When therefore the Apostle says, *For through him we both have Access by the one Spirit to the Father*, his principal and sole Efficiency in these several Acts is plainly intimated; and the consequent Unity of Faith,

Faith, which the Operation of the holy Spirit produceth in our Hearts, is the direct Effect of his Influence, approved of and accepted by the Father, who, with Christ, sent forth this one Spirit in our Hearts, the Spirit of Adoption, *Rom. VIII. 15.* the Spirit of his Son, *Gal. IV. 6,* (the Spirit of Christ, *Rom. VIII. 9. 1 Pet. I. 11. Philip. I. 19.*) whereby we cry, *Abba, Father.* In the first of which last three Passages, that which is called the Spirit of God is immediately called the Spirit of Christ; and the Indwelling of Christ, as well as of God, in us, is, by the Context, equally intimated by the Indwelling of this one Spirit.

The Apostle therefore, having shewn the full Efficiency of Christ in bringing about their Union, and Reconciliation to the Father, by the Intervention of the one Spirit of the Father and of the Son; further adds, *Now therefore ye are no more Strangers and Foreigners, but Fellow-citizens with the Saints, and of the Household of God, and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone, in whom all the Building, fitly framed together, groweth into an holy Temple, in the Lord,* (that is, in, or by, the effectual and sanctifying Power and Presence of the Lord) *in whom ye are also builded together for an Habitation of God, in the Spirit,* (that is, in, or by, the effectual and sanctifying Power and Presence of the Spirit).

Here then it is plain, the Person, meant by the *Lord* in the 21st Verse, is distinguished from *Jesus Christ*; inasmuch as *Jesus Christ* is represented as the *chief Corner-Stone* of the Building; and the Person, meant by the *Lord*, as the Builder. But the holy Spirit, in the last Verse, is represented also as the *Builder* of the Habitation of God; which can be no other than the same *holy Temple*.

The Lord, here mentioned then, is the Appellation of the *Holy Spirit*. But God the Father inhabiting here that Temple, which elsewhere, as before, is called the Temple of the holy Spirit; and Christ possessing the same Temple, by the allegorical Representation of his being the chief Corner-Stone thereof; without which it is implied it could not be a Temple; and which different Descriptions, of the same Property in each Person in this Temple, do distinctly set forth the different Offices, exercised by each, in the wonderful Œconomy of our Redemption; this Temple must therefore be understood to be equally the Temple of the three Persons; and then the plain Inference is, that these *three* Persons are the **ONE God**.

But that which St. *John* says, *1 Epist.* III. 24. IV. 13. is, if possible, yet stronger; intimating plainly the Certainty of God's dwelling in us; which the Word, *Abide*, in the Original, strongly implies, from the actual Indwelling of his Spirit; who, if he was not in God, and, consequently, God, God could not be so expressly said, actually to *dwell*, or *abide* in us.

Tho' again, Sir, you say, that the Blasphemy against the *holy Ghost*, *Matth.* XII. 31, 32. doth not affect the Person of the *holy Ghost*, but his miraculous Works; and therefore it doth not follow from thence, that he is God: Yet certainly, Sir, you did not consider, that whatever affects the proper Works of any Person, must affect the Person himself: And that they are the proper Works of the *holy Spirit*, you yourself acknowledge, when you say, he was employed by God to perform these wonderful Works.

For, granting he was employ'd, it by no means takes away from his Property in his Works; unless you could shew, that he is no more than a necessary
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and passive Instrument in the Hands of his Employer.

If then the Works are truly and properly his own Works, and the Aggravation of the Sin be, as you say, the attributing them to the Devil, notwithstanding the clearest Conviction of the contrary; the Affront consists in the Person of the Devil being supposed the Performer of these Works, instead of the Person of the *holy Spirit*: They acknowledge the Works, but not the true Performer of them. And consequently, the Blasphemy affects immediately the holy Spirit's Person, but the Works only so far as they are denied to be his Works.

If therefore he be not God, but a Creature; it is impossible that you can shew, that a Sin against a Creature can be unpardonable; and consequently, tho' upon Account of the unpardonable Nature of this Sin, he must be acknowledged God; yet it is not merely upon Account of his being God, that the Sin is here pronounced unpardonable; but because the *Jews*, in Opposition to the clearest Light, and the last and highest Conviction that could possibly be afforded them, did attribute the Works of the Spirit of Truth, to the Devil, the Father of Lies.

When the Words, which in any of the Prophets of the Old Testament are set forth as the immediate Words of the *Lord Jehovah*, the *Lord of Hosts*, are yet as distinctly, and as immediately ascribed to the *holy Spirit* by the Apostles in the New Testament, as those of *Isaiab*, VI. 9. are by *St. Paul*, *Acts* XXVIII. 25, 26, 27. it must yield a most strong Conviction of the real Divinity of the holy Spirit: Because, as it is judiciously remarked by the ingenious *Author of Deism revealed*, in his Discourse upon the *Divinity of Christ*, every such Proof acquires the Force of two; and, besides, hath the immense Advantage of an

Application and Comment made by an Interpreter, who cannot err.

But, Sir, you say nothing is more fallacious than this Way of arguing. Whereas it is evidently the Way used by the Apostle here. For surely, if the Apostle expressly affirms the Words to be spoken immediately by the holy Spirit, which *Isaiab* as expressly affirms to be spoken immediately by God, the Apostle could collect them no otherwise to be the Words of the holy Spirit, but because he certainly knew the *holy Spirit to be God*.

The only Difference between the Apostle's Reasoning and ours is this;— he draws his Inference from the immediate Revelation of the Spirit to him concerning this great Truth; we do the same from the Apostle's Application, whom we believe, and know to be guided thereto by the same Spirit.

But to account otherwise for this, you say, whatever God speaks may very properly be said to be spoken by the HOLY GHOST; because God always speaks to his Prophets by the INSPIRATION of his *holy Spirit*: By the *Ambiguity* of which Phrase, I will suppose you mean one of these two Things; either that God always speaks to his Prophets by the Mouth of his holy Spirit, and then it is not God that speaks, but his holy Spirit; or that the Prophets are previously disposed by the holy Spirit to attend to, and hear the Words immediately spoken to them by God himself.

The first Case, besides the Absurdity of God's speaking and not speaking at the same Time, is utterly false in Fact; as appears from this one Instance of *Isaiab*, where the Prophet represents an extraordinary Vision of the Glory of the *Lord of Hosts*; and the Lord, whose Glory he saw, immediately speaking to him, without the least Mention of the holy Spirit's intervening. So that to apply the Words to

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the holy Spirit, as distinct from, and inferior to God, the Prophet gives not the least Warrant.

The second Case, however generally true, doth yet no more authorize us to attribute the Words spoken to the holy Spirit, than a Person's giving us Notice of another's intended Visit would authorize us to ascribe the Words of the Visitor to the Messenger, who prepared us for that Visit.

Since then the Prophet, in the first Case, gives the Apostle not the least Warrant for his Application, supposing the Spirit distinct from, and inferior to God; and the Apostle, in the second Case, could not, with any Truth or Propriety of Reason, apply the Words to the same Spirit; it evidently follows, according to you, that either the Spirit misled the Apostle, or the Apostle exceeded the SPIRIT'S COMMISSION.

But both these Suppositions are manifestly absurd. The Apostle therefore must have built his Inference upon the clearest Conviction of God and his Spirit being *one* and *the same* Being: And consequently, the Words of God appear to him to be strictly and truly the Words of the holy Spirit; and the Words of the holy Spirit, to be strictly and truly the Words of God.

But I must not here omit taking Notice of the Pains you are at to represent this Way of arguing, which notwithstanding, you see, is copied from the Apostles, in as fallacious a Light, as that which you pretend to compare it with; when you say, in the same Manner, you could conclude, that, because what is ascribed to the Lord, *Isaiab* LXV. 1. (*I am sought of them that asked not for me; I am found of them that sought me not*) is, in *Rom.* X. 20. applied to *Isaiab*, (but *Isaiab* is very bold, and saith, I was found of them that sought me not) therefore *Isaiab* is the Lord.

Whereas no two Methods of Reasoning can be more opposite. We argue from the Apostle's direct

rect and literal Application of the Words in the Prophet, to the holy Spirit; for which, however, he having no express Authority from the Prophet, we necessarily conclude, he must be directed therein by the *holy Spirit* himself. On the contrary, in the Method by you supposed parallel to ours, you argue from the Apostle's figurative Reference to the Prophecy, to his direct and literal Application of the Words to the Prophet himself; for which you have neither the Authority of the Spirit, nor of the Apostle.

For tho' St. *Paul* says, *Isaiab is very bold*, &c. yet no Man of common Sense can imagine, that the Apostle applies directly to the Person of *Isaiab* what the Prophet declares, *ver. 7.* to be said by the Lord. Indeed, the literal and simple Acceptation of the Words, *is very bold*, might seem to confine them to *Isaiab* meerly; but when it is considered, that the Apostle is here comparing the Prophecy of *Isaiab*, in this Particular, with that of *Moses* to the same Effect, this of the Prophet being in much plainer and stronger Terms; the Words of the Apostle must unavoidably be understood in a figurative Sense, and to mean no more than that the Words in *Isaiab's* Prophecy are much bolder and stronger than the Words of *Moses*; as they more clearly and expressly declare what the Words of *Moses*, in Comparison, but darkly hint at.

The Passages then in the *Revelations*, II. 11. 29. III. 13, 14. wherein the Words of Christ are said to be the Words of the Spirit, and referred to by you, as illustrating your Account of this Matter; as they, in the same Manner with this Passage of St. *Paul*, confirm the *Unity of Christ* and *the holy Spirit*, so do they all together further corroborate the *Unity of БОГЪ with God*. For the Words of Christ are here as expressly said to be the Words of the holy Spirit, as the

the Words of the *Lord Jehovah*, in the Prophet, are said to be the Words of the *holy Spirit* by St. Paul.

To evade the Force of the same Apostle's Words, 2 Cor. III. 17. whereby he expressly declares, that *The Lord is that Spirit*; you insist, that by the Words, *The Lord*, Christ, that is, say you, the *Doctrine of Christ*, is meant; and not the *Lord Jehovah*, whom you deny all along Christ, in any Sense, to be.

But, if this be true, the Apostle's Argument, whereby he, in this Chapter, enforces the Excellency of his Ministry above that under *Moses*, is intirely without Inference or Connexion. But to shew this, it will be necessary to lay open the Occasion of the Argument, and the Method of Reasoning suitable thereto.

The Apostle then, having occasionally alluded to the two Tables of the Law, written on Stone, by figuratively representing the Effect of the Gospel of Christ on the Minds of the Converted, as the Epistle of Christ, addressed to all Mankind, written, by the Spirit of God, in the fleshly Tables of their Hearts; takes that Opportunity to carry on the Comparison between the two Ministrations.

But to shew the superior Excellency of the Gospel-Ministry; he represents it's Doctrine clearly and plainly laid open to the Minds and Hearts of those, who are willing to receive it: While to them, who, under the Law, thro' the Blindness of their Minds, could not perceive the clear Intention and End of the Types and Figures of the *Mosaic* Dispensation, even those Types were obscurely and darkly represented; and only beheld by them, as it were, thro' a Veil. *Moses*, however, whose Integrity and Faith were *strong enough* to behold the real Glory of God, was permitted to enter in before the Lord without a Veil; and to view clearly the future substantial Glory of God in the Gospel, typified by the resplendent

dent Brightness on his own Face, when he came forth from God: Which yet, as being but the Shadow of the other, *was to be done away*; and which, notwithstanding, the sensual *Israelites* could not directly, or stedfastly, look at.

But it being manifest from the Words of *Moses*, *Exod. XXXIV. 33, 34.* that the Lord *Jehovah* was he, whom he went in to confer with; and it being as plain, that the Apostle referreth to the same Passage, by his expressing the Veil taken off their Heart in the same Words, by which *Moses* expresses the same with regard to himself; it evidently follows, that the Lord, to whom in the 16th *verse* the Apostle declares the Heart of the Converted shall be turned, is intended to mean the same Lord with him, before whom, when *Moses* went in, he took off the Veil, until he came out.

But it being further plainly to be collected from the Apostle's Words, alluding to the several Facts in the *Mosaic* Dispensation, that he acknowledges the Lord *Jehovah* to be, not only the Author and Dispenser, thro' *Moses*, of the Types and Shadows in the Law, but also the immediate Enlightener of *Moses* himself; so as to enable him clearly to behold the spiritual Glory of the Gospel, prefigured in the literal Sense of the same Law: And the Apostle having here, notwithstanding, represented the Dispensation of the Gospel, as the sole Ministration of the Spirit; the Epistle of Christ, ministred by the Apostles, written by the Spirit of the living God in the fleshy Tables of the Heart; yet, lest the special Privilege granted to *Moses* (inasmuch as it was the Lord *Jehovah* himself from whom he received that high Favour) should seem superior to that now granted to the Apostles, to whom the Spirit meerly is implied to dispense the latter; the Apostle, to shew, that the one and same Favour was granted to
both,

both, declares, that *The Lord is that Spirit*; that is, that the same Lord, who so highly favoured *Moses*, is *one and the same* with that Spirit, who now enlightens the Apostles.

Moses then, and the Apostles, being thus far upon an equal Footing; the Excellency of the Ministry, in the Hands of the latter above that of *Moses*, is plainly pointed out by the Apostle to consist in, not only the permanent Duration of this spiritual Glory revealed to the Apostles, but in the further consequent Liberty granted to them to preach openly, boldly, and without Disguise, the spiritual Truths of the Gospel: While *Moses*, tho' he clearly saw the same in the Intention of God revealed to him, was yet restrained from the same clear and open Promulgation, and confined to Types and Figures, which were entirely to cease and become of none Effect, when the real Substance, of which they were but the Shadows, should be revealed and made manifest to the whole Church of God. And therefore the Apostle adds, *Where the Spirit of the Lord is, there is Liberty*; plainly intimating thereby,

First, that as he hath now declared that the *Lord, Jehovah and his Spirit* are *one and the same BEING*; and yet having before told them, 1 Cor. II. 10, 11. expressly, and by clear Inference, that he is the *Spirit of God*, and *in God*, as the Spirit of Man is in Man; so here, in the same Sense, he calls him the Spirit of the Lord, tho' he is the Lord himself, in as true and as proper a Sense, as the Spirit of a Man is the Man himself.

And therefore, *secondly*, it being manifest, that the same Spirit in the Gospel-Dispensation intended a full and general Revelation of what was permitted before only to *Moses* to know; the Apostles, to whom the Spirit had made this Revelation, were now free from that Restraint, to which the *Mosaic*
Mini-

Ministration was confined: And consequently, beholding, as *Moses* did, with an unveiled Face, the Glory of the Lord, reflected to them, as in a Glass, by the high Privilege of seeing and knowing him, manifested in his Son *Jesus Christ*, they now, by this abundant Grace of the *Spirit*, are transformed into the same Image: That is, (as the Comparison between them and *Moses* is still plainly continued) they carry in them the same spiritual Marks of their being equally the favoured Servants and Ministers of God, raised from the Ministration of Death, *whose Letter killeth*, from the Glory which was to be done away; to the Ministration of the *Spirit*, *which giveth Life*, to the Glory that remaineth; as (*Moses* was in that particular Revelation made to him) by the Spirit of the Lord, or rather by the Lord, the Spirit; the Words of the Original equally favouring each Construction, and the latter exactly agreeing to what the Apostle had affirmed but the Verse before, to wit, *that the LORD was that SPIRIT* *.

Now, that the Occasion of the Comparison necessarily confined the Apostle to this Method of Reasoning, will appear from hence.

The *Mosaic* Dispensation is here plainly allowed to be the immediate Appointment of *God himself*. That of the *Gospel* is set forth as appointed by *the Spirit of God*.

* In paraphrasing the last Verse of this Chapter, I have ventured to give a Sense to some Expressions, and to supply the Text with some Words, different from the Sense, and contrary to the Authority of other Paraphrasts; the plain Continuation of the Comparison leading me into the first; and as to the Words supplied, the original comparative Particle, expressed in the Translation by, *even as*, suggesting as strongly a plain Want in the Text: However, if they, who disapprove of my Boldness, will omit what lies between the Word, *Image*, and the Word, *raised*, together with the Words entirely supplied, the Remainder will exhibit the commonly received Sense, and the main Reasoning continue as strong as before.

God. If then by the Spirit we are to understand a Person in every Respect inferior to God, and consequently, a meer Creature, the Ministration immediately appointed by him, tho' under the Direction of God, must, upon that Account, be less excellent than that appointed by God himself; and yet the Preference being actually given to the Ministration of the Spirit, on Account of certain Privileges annexed thereto by means of that same Spirit, it must, contrary to all Sense and Reason, be inferred, that the Appointment of God could not be perfected but by the Interposition of a Creature.

To obviate therefore this incoherent and absurd Consequence, the Apostle asserts, that the Lord and that Spirit are one and the same Being; and that, therefore, the particular Favour granted to *Moses* was not of an higher Nature than that now granted to the Apostles; and consequently, their Ministry, upon the Whole, far more excellent than the *Mosaic*.

Having thus, Sir, shewn the Weakness of your Attacks upon the real *Divinity of the holy Spirit*; I come now to examine what you are pleased further to urge against the *Divinity of the Son and the same Spirit*; with regard to those Passages of Scripture, where they are notwithstanding represented, jointly with the Father, as necessary Objects of our Faith; particularly in the original Institution of Baptism, *Matth.* XXVIII. 18, 19.

And here, Sir, you say, our Saviour's own Words entirely destroy our Inference. But certainly the Son is set forth in Scripture as the only-begotten of the Father, personally subsisting with the Father from the Beginning; the Joint-Creator of all Things, himself uncreated; eternal, and one with the Father, partaking of the same Nature; and therefore ONE GOD with the Father.

Now

Now these Words of our Saviour, or any other, which seem, when taken in their literal Sense, to clash with this general Doctrine, must necessarily, if they are capable of any other Sense, be understood in that, which shall exactly correspond with the constant Tenour of the whole Scriptures.

But these Words, when understood to be spoken by Christ concerning his human Nature, do no Way contradict what the Scriptures set forth concerning his divine Nature. But if understood of the Person of the Son of God *absolutely*, they then plainly oppose the other undeniable Doctrines; and consequently, must be taken in the same Sense most agreeable thereto.

The Meaning then of these Words of our Saviour is evidently this. My Father, in Consideration of what the human Nature, by me assumed, and thereby made my own proper Nature as much as my divine, hath suffered here; grants to this my human Nature, as a Reward of it's Sufferings, to partake in Union with my divine Nature all that Power which, I, as God, enjoyed before my Humiliation in Right of the latter: Which Sense being admitted, as it evidently must, to reconcile these Words to other Parts of Scripture, our Inference remains still firm and unshaken, and all you urge against it falls to the Ground.

But in Truth, Sir, you seem utterly to mistake the true Foundation of this Inference. For it is not merely because we are commanded to be initiated into the Name of the Son and holy Spirit, as well as into that of the Father, that we infer, that these three Persons are equally entitled to the Godhead; but because also we are thereby taught firmly to believe, that their joint and equal Concurrence is absolutely necessary to the Procurement of those Benefits thereby vouchsafed to us.

For

For Christ enjoins his Apostles to teach all Nations previously to their Baptism, as is plain from their consequent Practice. But what were they to teach them? Was it not *to observe all those Things which he had commanded them*, which he had given in Charge to them, and shewn to be necessary to their Belief and Practice? But had he not enjoined them, *John XIV. 1.* to believe in him equally with the Father; for that he, being one with the Father, was able to comfort them, and make them full Amends for the Sorrow they conceived at his approaching Departure? And did he not promise them, *ver. 16, 26.* another Comforter, one *as effectual as himself*, who should supply his Place by abiding with them for ever; and whom they were to know by his dwelling with them, and being in them; and who was to teach them all Things, and bring all Things to their Remembrance, whatsoever he had said unto them?

Now, how could this Knowledge of him come, but by Faith in him? How could they be persuaded, that he was able to do all those great Things for them, but by believing in him, in the same Manner they believed in Christ; by which Faith they knew he was able to send him, the *holy Spirit*, to them?

The Apostles therefore were first to teach Mankind to believe in *the Son* and *the holy Spirit*, as well as in the Father: To believe that Salvation was only to be obtained from the Father, thro' the effectual Mediation of *Christ his Son*, by the necessary Guidance and Illumination of the *holy Spirit*; and consequently, to baptize them in the Name of the FATHER, and of *the SON*, and of *the HOLY GHOST*.

But if these two Persons, Son and holy Spirit, are not eternal and co-equal with the Father; we then are taught to believe, contrary to all Sense and Reason, that almighty God hath laid himself under such

Restrictions, as not to be able to confer his Graces upon us without the Concurrence of two inferior Creatures: Nay, and that, with respect to the *Christian* Covenant, whereof this is the Form; with respect to the Authority of all the Gospel-Promises, and with respect to our Faith, our Dependence, our Love, and consequently, our Adoration; he hath actually advanced two Creatures to a formal Co-equality with himself.

That therefore, which you further urge to invalidate the Force of this Inference from the Words of *St. Paul*, 1 *Cor.* X. 2. is plainly no parallel Instance; as having not the same Foundation with this.

For tho' the Apostle says, the *Israelites* were baptized into *Moses*; yet it is clear, that he thereby means no more, than that their passing through the *Red-Sea*, under the Conduct of *Moses*, prefigured the spiritual Regeneration of Christians by Baptism under the Gospel; and not that he understood it to be as full, and as perfect an Institution as the *Christian* Baptism. For it is plain, that the original Account of it implies no such Thing: It is neither commanded directly as such, nor are the *Israelites* taught to believe any such Matter about it.

The Apostle therefore, from his own clear Knowledge of it's typical Nature, calls it only by an usual Figure, that, which it by no Means was in itself, but meerly the Type and Shadow of; thereby indeed more distinctly to point out the particular *Christian* Rite, which it was, but obscurely at first, intended to foreshew.

As to what the same Apostle says, 1 *Cor.* I. 15, if he had actually baptized in his own Name, he might as reasonably have supposed, that the *Corinthians* intended to accuse him of setting himself up for a God, as the orthodox Christians of those Times actually accused *Simon Magus*, upon his arrogating to
himself

himself the Person and Character of Christ, and consequently, baptizing in his own Name. And that the Apostle doth suppose it, is plain from the Earnestness of his Questions in the 13th Verse of the same Chapter.

Since then it is not meerly from the Son and holy Spirit being joined in the Office of Baptism, that we argue them equal to the Father; but from it's being declared also, that their joint and equal Concurrence is absolutely necessary to the Procurement of those Benefits thereby vouchsafed unto us; and no such Thing being declared of the *elect Angels*, 1 *Tim.* V, 21. St. *Paul's* joining them to the Father and Son, in his Charge to *Timothy*, doth by no Means argue them, in the same Manner, equal to Father and Son: And consequently, the Parallel not holding in all it's Parts, your Argument, drawn from thence, is of no Force.

But besides this; it is highly probable, that St. *Paul*, agreeable to St. *John's* Phrase in the *Revelations*, means, by the *elect Angels* here, the chosen and approved Rulers, or Elders of the Church; the Prophet *Malachi*, II. 7. expressly calling the Priests under the Law, *The Angels of the Lord of Hosts*.

He therefore, who constantly endeavoured to have a Conscience void of Offence towards God and towards Man; willing here also to approve himself, as well in the Eyes of his Fellow-Labourers, as of God and his Son, that he had done his Duty to *Timothy*, by laying before him, and enforcing the requisite Duties of his Office, reasonably subjoins them, as proper Witnesses of his Charge, and who were to justify him before the World, if the other in any Sort acted contrary to his Injunctions: At the same Time, reminding *Timothy* of the same double Obligation upon him to preserve a good Report, not only before God and his Son, but also before the chosen Rulers and Pastors of the Church.

When again you say, that God and the Creature are sometimes joined together as Objects of the same Act, *Exod. XIV. 31. 1 Chron. XXIX. 20.* you ought, in Justice to your Readers, to have observed, that from the Conciseness of the *Hebrew* Language, from whence these Texts are taken; or rather from the small Number of original Words, of which that Language is composed, the same Word is often used to express different, particular Sorts of the same general Act; which therefore are only to be discovered by the different Natures of the Objects, to which the Act is applied.

Accordingly, when the People are said, in the first Instance, to believe the *Lord* and his Servant *Moses*; the Sort of Belief given to the *Lord* is by so much higher than, and distinct from, that given to *Moses*, as by how much the *Lord* is superior to, and of a distinct Nature from, *Moses*.

In the same Manner, and upon the same Account, in the second Instance, the Worship, by which the Congregation worshipped the *Lord*, is understood to be proportionably superior to, and distinct from that by which they worshipped the *King*.

In the many other Texts by you produced, as representing Christ and the holy Spirit utterly distinct from God; when, notwithstanding the Term, *God*, is applied to the Person of the Father, as we have already shewn it ought to be, the seeming Distinction immediately vanishes: And the Application only shews, that the Father is peculiarly called God, as well upon the Account of his being the Father of our Lord Jesus Christ, as upon that of his being the Source, or Fountain, from whence the *Divinity* of the *other two* Persons eternally flows.

But the Account which you give of that remarkable Text, *1 John V. 7.* is far from being either just or true.

For, first, you say, that this Text hath not yet been found in any *Greek* Manuscript older than the Invention of Printing. But pray, Sir, how came it to be in any, even at that Time? You will answer, by a designed and corrupt Interpolation.

But could this be done at a Time, when not only so signal an Alteration was made in the Method of publishing Books, but also, when the Scriptures in particular began to be critically examined, in order for the more exact and accurate Edition of them in this new Manner, without so manifest and material a Corruption being known and detected? Or is it reasonable to suppose, that all the then Christian World consented to, or connived at, the Addition?

The Church of *Rome*, indeed, is generally charged with making this Addition. But if it was not to be found in any Manuscripts older than the Invention of Printing; it must be made at a Time, when the learned Adversaries of that Church were employed in pointing out it's many Errors and Innovations: And sure then, this so palpable an Innovation could not have passed unnoticed: And tho' many fair Copies of the *Greek* Manuscripts were then probably made, to render the Impressions more correct, and which, I suppose, you would insist are the Manuscripts in which this Text is now only to be found; yet you cannot but see, that it was morally impossible that the Addition should be then foisted in without being observed and censured.

And therefore it evidently follows, that it must have been, at least, in as many Manuscripts before the Invention of Printing, as were then made for the above Purposes, in the several different Places where Printing was first authorized.

But that either the whole Text, or the main Substance of it, without any material Variation, was found, at least, in nineteen *Greek* Manuscripts, is plain

from *Gregory's Collections*, in his Edition of the *Greek Testament*, printed at *Oxford* 1703.—Doctor *Mills* clearly shews, from the Testimony of *Stephens* and the Editors of the first printed *Spanish Testament*, that there were many such extant above eight hundred Years ago : And after a full and impartial Discussion of the Point, determines strongly in Favour of the present Reading : And for it's being either totally omitted, or variously read in others, so as to affect the main Sense, he very fairly and probably accounts.

Doctor *Hammond*, before him, hath done the same in his Note upon this Place : Wherein at the same Time he positively asserts, that the present ordinary Reading hath the Authority of many antient Copies, and all but one printed Copy. The learned *Grabe*, in his Notes upon Bishop *Bull's Defence of the Nicene Creed*, doth no less. Whence it plainly appears, that the Enquiries of the Learned are not so universally on your Side as you pretend.

You again assert, that between three and four hundred Years after our Saviour's Time, when this very Point was warmly debated on both Sides, this Text was never quoted, which it is impossible to conceive should have been neglected, if it had been in their Bibles.

If you mean the *Arian Controversy* at the Time of, and for some Time after the *Nicene Council*, which was held in the Year 325 ; the whole and entire Doctrine of this Text was not the very Point so warmly debated then on both Sides ; there being no Question moved at that Time about the *holy Spirit*. The only Point in Dispute was the essential UNITY of the Son with the Father ; for which the Advocates for that Doctrine had sufficient Authorities from Scripture, without having Recourse to this. And for them to have produced this Text at that Time against Men who were but too ready to cavil and catch

catch at every Thing; as it contained also other Matters than what immediately related to the Point in Hand; they probably foresaw would bring on, unreasonably, the further Question concerning the *holy Spirit*; as in Truth it soon happened afterwards.

But this Text did actually exist, and was acknowledged long before the Council of *Nice*; and it's Acknowledgment uninterruptedly handed down from Age to Age, even to this present Time: And consequently, it should seem, not altogether unknown to the intermediate Time of the *Nicene* Council.

Tertullian, in his Treatise against *Praxeas*, plainly refers to it: *Cyprian* expressly quotes it: Both primitive Fathers of the *Latin*, or Western Church, living in the third Century. And, many of the *Latin* Church assisting at the said Council, it is not to be supposed, that they only were acquainted with their Writings; but that they communicated them, if unknown before, to the rest of the Fathers upon that solemn Occasion.

And that neither Father took his Quotation from the old *Latin* Version, or any Copy from it, is plain from Dr. *Mills*; who undeniably proves, that the Antiquity of this Version was much older than the Time of either Father; that it was the Version then used in the *Latin* Church, and that this Text, for the Reasons by him assigned, never existed in it.

They therefore must have taken their Authorities from *Greek* Copies, then in their Hands, if not from the Original of St. *John* himself; which how these *Latin* Fathers might acquire, the same learned Doctor fairly and reasonably shews.

Tertullian, indeed, doth not mention what Scripture he takes his Assertion from; but the Nature of his Argument, and the Manner of his Expression,

plainly shew it to be a direct Reference to some certain Scripture.

For, after he shews the personal Distinction of Father and Son consistent with their essential Unity, as set forth in that Text, *John X. 30.* upon which however his Adversary builds their personal Unity; he then, in his usual crabbed Conciseness, points out the personal Distinction of the *holy Spirit*, whom his Adversary's Doctrine tended also to set forth, as in no Sort distinct from either Father or Son: For whose essential Unity, all together, there is notwithstanding, as strong a Foundation in the Writings of the same postle, as for that of Father and Son: Which therefore he clearly refers to by immediately adding, **WHICH THREE ARE ONE**; not one Person (as his Adversary would have it); it being expressed in the very same Manner, says he, in which it is said (in the same Apostle's Gospel), **I AND MY FATHER ARE ONE**, to shew the Unity of Substance (properly, Essence), and not the Singularity of Number (or, *Unity of Person*).

These are the Words of this antient Writer, as closely and as literally translated, as the intricate Brevity of his Style would admit.

Wherein, to evince his Assertion of the Unity of the three Persons to be the express Authority of Scripture, and not merely his own, it is to be observed, that having before proved, as well the personal Distinction, as the essential Unity of the two Persons, Father and Son, from the express Words of Scripture; his Argument for the same Distinction and Unity of the three Persons would by no Means have the same conclusive Force, or rather, no Force at all, against his Adversary, if he did not equally shew it, with regard to Both, to depend upon the same Authority.

But

But his Proof of the personal Distinction is plainly founded upon the exprefs Words of Scripture: And that his Proof for the essential Unity is built upon the like, his comparing the Manner of the Expression, and the particular Word itself, upon which the Doctrine is founded, with the Words of the same Apostle, from which the Unity of the two Persons, Father and Son, is inferred, doth evidently shew.

The Words then are by no Means his own; but as much the exprefs Words of Scripture, as the other manifestly are.

But these Words are no where to be found, but in this Text of this Epistle of St. *John*; from whose Gospel *Tertullian* drawing most of his Proofs upon these Points, and yet making no particular Reference to the Place of any one Text, which he either expressly, or in Substance recites, it is no Wonder that he doth not also, with regard to these Words, specify their particular Place; especially, as they are contained in the Writings of the same Apostle; and their Reference as obvious as any of the rest.

This Text therefore must have existed in the Time of *Tertullian*, and that not in the *Latin*, but in the *Greek*, from whence it is already plain he must have directly taken it.

But *Cyprian*, the Disciple of *Tertullian*, is still by far more explicit. In his Book concerning the Unity of the Church, he hath these Words: *The Lord saith*, I AND MY FATHER ARE ONE; and again, of the *Father*, *Son*, and *holy Spirit*, it is written, AND THESE THREE ARE ONE.

Now, how of these last Words it can be said, that they are only a mystical Interpretation of the 8th Verse, no Man, I am sure, of common Sense can at all imagine.

And

And yet your Leader, Dr. *Clarke*, hath strangely run into it; building his Conjecture upon the weak and groundless Surmises of two *Latin* Fathers, who lived long after the Days of *Cyprian*, 'tho' confronted by the express Authority of another, as able as either of them, and elder than the last; as appears from the two learned Persons already mentioned, *Grabe* and *Mills*.

The last of whom plainly declares, that *Eucherius*, the first of these Fathers, towards the Beginning of the fifth Century, expressly quotes this Text; and thence infers its Existence in other Churches of the West, besides that of *Africa*: While *Facundus*, who lived about the Middle of the sixth Century, not finding it in the Copies consulted by him, and yet expressly quoted by *Cyprian*, endeavours to account for this, by turning *Cyprian's* Words into a mystical Interpretation of the eighth Verse; which, however, the same learned Person shews to have never been once thought of till above an hundred Years after *Cyprian*; and at the same Time accounts for its being then introduced.

A plainer Reference then there cannot be; and Nothing but the most wilful Obstinacy, in withstanding the Truth, could overlook or misrepresent it.

But, further, the same learned *Mills* shews, that about the latter End of the fifth Century, *Eugenius*, Bishop of *Carthage*, with the other Bishops of *Africa*, presented a Confession of Faith to *Hunneric*, King of the *Vandals*; wherein they expressly refer to, and cite these Words of St. *John*: While the *Arians*, who were in high Favour with that Prince, never once, as to what appears, objected to their Authenticity; of which therefore he justly argues their then Acquiescence to be a plain Proof.

But how these Words, notwithstanding, came never once to be mentioned by the controversial Writers upon the Subject of the *Trinity*, in the fourth and fifth

fifth Ages, both *Grabe* and *He* most reasonably account, from the accidental and obvious Omission of them by the Carelessness and Inadvertency of the first Copiers of the original *Greek*.

The very few Copies therefore, which had been faithfully taken, being either borne down by the far much greater Number of imperfect Copies, or rather kept up in the Hands of a Few, during the Times of Persecution; and the *Arians* again, getting perhaps what of them had crept abroad into their own Hands, while Power favoured them; the Orthodox did not chuse to build any Thing upon the Few remaining; till afterwards, upon a due Enquiry into the Foundation of *Tertullian's* and *Cyprian's* Words, and of the Acknowledgment of so many *Latin* Fathers concerning them, they found sufficient Reason to give them their due Weight, and restore them into the original Text; as was done not long after in *Jerome's* Days.

And now, Sir, tho' the Existence of this Text, before, and at the Time of, the *Arian* Controversy between three and four hundred Years after Christ, is so manifest, or, with regard to the last, so highly probable at least; since it was plainly, and publicly acknowledged by so many *Latin* Fathers in the following Age; it is by no Means so absurd to suppose, that Men, who were so very zealous to establish the Doctrine of the essential Unity of Father and Son, should take no Notice of it; as it would be for Papists, in Defence of Transubstantiation, to forbear quoting the Words of our Saviour, *This is my Body*.

For, besides that, as I told you already, the whole *Athanasian* Doctrine, as it now stands in the Creed, was not then the Question; they had sufficient, and abundant Proof for the single Point, then canvassed, without producing this Text; which, if produced, considering the very few Copies it was then to be found in, might have involved them with such perverse

verse and cavilling Adversaries, in a new and further Debate of, not only the Divinity of the holy Spirit, but of the Genuineness of this very Text, which, at that Time, you see, they could not be fully prepared to defend. Whereas the Advocates for the *Roman* Doctrine have but the one Text, literally and absurdly interpreted, to build upon; while every other Text, relating to the same Point, is utterly against them.

You next say, that some learned Men of the present Age, although they professed the Belief of the *Athanasian* Doctrine, have fairly given this Text up; which they never would have done, if they had not been obliged to submit to the Force of Evidence.

But this, Sir, is no more than a bare Assertion; and it stands upon you to shew, that any one learned Man, who ever sincerely professed the established Belief of this Doctrine, and impartially and thoroughly weighed and considered every Argument that could be brought for or against it, hath, either in this, or any other Age, since the first settled Acknowledgment of it, given up the Authenticity of this Text. You cannot, I am sure, mean your Master, Doctor *Clarke*, and his few Adherents, not one of whom ever sincerely professed to believe the *Athanasian* Doctrine.

You again assert, that this Text was printed in a different Character in the first *English* Bibles, after the Reformation, to shew, that it was wanting in the Original *Greek*.

Now the Fact is true; but the Motive you assign is absolutely false; for it is already shewn, that it must have been, and actually was, in many *Greek* Manuscripts long before the Invention of Printing; and that it was totally wanting in some, and the Reading greatly varied and maimed in others, is not only allowed, but accounted for.

This

This Difference, therefore, concerning this Text, was the true Motive for printing it in a different Character ; but afterwards, from the Time of Queen *Elizabeth*, the Distinction was dropt ; not thro' Neglect, as your constant Guide in this whole Matter suggests ; but because they, who then were employed to revise the *English* Translation of the Scriptures, prudently judged, that the Continuance of such a Distinction, with regard to a Text, whose Authority their then further Enquiries found to be sufficiently established, would only prove Matter of needless Scruples and Doubts in the Minds of the People.

Your last Attempt is to shew, that the Sense of the Apostle is much better without this Text ; which, indeed, if you would make out, it might induce your Readers to believe implicitly the whole of what you have advanced against it ; but this you have equally failed in.

To favour, however, your Attempt, you prudently stop at the End of the 8th Verse, beginning at the 5th, as if the whole Context of this Passage extended no farther.

But you must give me Leave to take in something more ; and also, from unfolding the Apostle's Reasoning, to shew the manifest Defect his whole Argument would labour under, if this Text was not to stand a Part of it.

The Apostle's Reasoning then is distinctly this : In the former Chapter he had laid the Foundation of Christian and brotherly Love, in our true Sense of the Love of God, and of those gracious Acts, wherein his Love was manifested : He begins this Chapter, therefore, by shewing more particularly why Christians ought to love one another, being, thro' their Faith, spiritually born of God, and therefore Brethren : Where, again he makes our Love of God, and consequent Obedience to his Commands, the Test of this bro-

brotherly Love ; and, at the same Time, our Obedience the Test of our Love of God.

But the Commands of God being graciously intended to enable us to overcome the World ; to make this Conquest, thro' our Obédience, easy, he recommends unto us to have a right and well-fixed Faith ; which Faith he shews chiefly to consist in believing that *Jesus Christ* is truly the *Son of God*, who, notwithstanding, came into the World to shew us, by his exemplary and sinless Life and patient Suffering unto Death, how we are to overcome the World ; and to assure us further, that these several Articles of our Faith are true, he declareth, that the Spirit beareth Witness to them ; and that we may be also sure that this Testimony is infallible, he pronounces the Spirit to be Truth itself.

But because the Apostle, by thus confining this Testimony meerly to the Spirit, might seem to contradict Christ's attributing the same, distinctly, in his Gospel, to his Father, to Himself, and to the holy Spirit, *John V. 37. VIII. 18. XV. 26.* to obviate this, he immediately adds ; *For there are Three that bear Record in Heaven ; the Father, the Word, and the holy Spirit ; and these Three are ONE ;*—plainly thereby referring to the Words of Christ concerning this Testimony ; who also, in the same Gospel, declaring Himself and his Father to be *One* ; the *Spirit* here, by the Apostle, declares the *Father*, the *Son*, and *Himself*, in the same Manner, to be *ONE also* ; and consequently, the Testimony of the Spirit to be that of the *three* Persons.

But because again it might still be questioned, in what Manner this Testimony was conveyed, and what were the principal Facts to which it pointed, the Apostle further declares, that *There are Three also that bear Witness in Earth ; the Spirit, the Water, and the Blood ; and these Three agree in One : That is, this*
 Testi-

Testimony, tending to the one and the same End, is conveyed to Mankind in a threefold Manner.

First, by Inspiration and Prophecy, arising from the Effusion of the Gifts of the Spirit upon all true Believers; which, *Rev. XIX. 10.* is expressly called the *Testimony of Jesus*.

Secondly, by the Baptism of Water; both that wherein Christ was declared by the Voice from Heaven to be the Son of God; and that which he appointed to be performed in the Name of the Father, and of the Son, and of the holy Ghost; which all who receive do thereby bear Witness to his being the Son of God.

And *lastly*, by the Spilling, not only of his own Blood upon the Cross, but that of those who died for the Testimony of *Jesus*; and who are therefore called eminently *Martyrs*, *Acts XXII. 20.*

For that this threefold Manner of conveying the Testimony principally regards Transactions here upon Earth, is plain from the Words, *And there are Three that bear Witness in Earth*; which last Words, *in Earth*, together with the Copulative, *and*, in the Beginning of the Sentence, as they clearly refer to the foregoing Mention of the three WITNESSES IN HEAVEN, you have thought proper to omit and change; tho' in many of the *Greek Copies*, where even the whole 7th Verse is omitted, these are, notwithstanding, retained.

The Apostle then, having thus shewn the Nature, Force, and Manner of the Testimony, goes on, strongly arguing, as our Saviour did in a parallel Case, *John VIII. 17, 18.* that since we receive the Testimony of fallible Men, when attended with the requisite Conditions of Quality and Number; we ought much more readily to acknowledge this Testimony of these three divine Persons; who, from the Unity of their Nature, must infallibly concur in testifying the Truth; and which therefore must be the Testimony of God him-

himself ; and consequently, it being as to the Number of the Witnesses, also plainly unexceptionable, of infinitely greater Force than any human Testimony whatsoever.

Wherein, Sir, you are to observe, that the Apostle could not, with any Propriety, call the bare Manner of conveying the Testimony, and the Facts, to which it referred, (which Facts, for the most Part, were merely human Transactions) the direct and immediate Testimony of God ; if he had not in the 7th Verse declared who the Witnesses were.

Nor could he affirm the immediate Testimony of the Spirit, mentioned in the 6th Verse, to be as immediately the Testimony of God, if he had not also shewn, in the same 7th Verse, the Unity of the same Spirit with the Father and Son ; and, consequently, that he was actually and truly God.

For, tho' to enforce the Reasonableness of receiving this Testimony, he immediately subjoins ; *For this is the Testimony of God, which he testified concerning his Son* ; yet, because the Words of the 8th Verse, taken without any Respect to the 7th, do only express three different Testimonies of one and the same Witness to three different Facts ; each of which, however, in human Judicatures, would require two Witnesses at least ; and because the Testimony of the Spirit in the 6th Verse, tho' it might even, according to your Account, be remotely applied to God, is yet no more than the immediate Testimony of One ; which, therefore, by the Apostle's comparing this Testimony with the Force of human Evidence, is not so strong, in respect of Number, as the latter, and which he yet means it should appear to exceed in all Points : It is evident, to make it superior in Point of Number also, that he here refers to the three Witnesses specified in the 7th Verse ; and that the Testimony of God
the

the Father, is understood by him to imply the Testimony of the other two.

For he hath already declared, that this Testimony is also the Testimony of the *Spirit*; and that the *Son*, jointly with the *Father* and holy Spirit, bears equally Testimony of Himself, and that these three are *One*: The Testimony therefore of each, must be the Testimony of either of the other two, or of all together.

The Apostle, therefore, scruples not to add, in the 10th Verse, *He, that believeth in the Son of God, bath this Testimony in himself*; that is, he, that believeth in the Son, must not only assent to his Testimony, but also in that acknowledge the Force of the united Testimonies of the *Father* and *holy Spirit*; the one still reciprocally implying the other; and thereby be so fully possessed of the Force of the whole Evidence, as to need no other Assistance but that of his perfect Faith therein, to enable him to overcome the World, as he had before declared: To shew the Nature of which Faith, and the Evidence upon which it is founded, he entered into this Detail; of which, therefore, this full, clear, and fair Unfolding must evidently shew, to every Man of common Sense and common Reflection, the material Defect the Apostle's whole Argument would labour under, if this Text was not admitted to stand a Part thereof.

And now, Sir, having thus followed you Step by Step, the Result of what you have hitherto advanced seems to be plainly this: That because the Person of the Father is, by Way of Eminence and Distinction, called *God*, in some Texts of Scripture, and in others, the *Father*; especially in those where the three Persons are distinctly pointed out; and, therefore, in them God and Father are indifferently used, to denote the Person of the Father only; the same Term, *God*, according to the constant Language of the Sacred Penmen, never signifies either the three Persons taken together,

gether, or any one of the other two taken separately, or a-part.

Whereas, Sir, it appears, on the other Hand, in the Course of this Examination, that the Son is frequently in Scripture stiled *God*, and that in as high, and as absolute a Sense as the *Father*, contrary to your groundless Insinuations of the Terms being taken *absolutely*, when applied only to the *Father*, and *subordinately*, or in an *inferior Sense*, when applied to the *Son*.

Again, it appears, that the Inferiority in Scripture ascribed to the Son, regards only, either his human Nature, or the Relation of Sonship, or Office ; while his Unity and Equality with the Father, as the only begotten Son of God, and consequently, of the same Nature with the Father, and therefore God the Son, is constantly preserved, and frequently inculcated.

Further, the *holy Spirit* also clearly appears to be called God, in the same Sense, as often as the personal Distinction of his Nature seemed to require it ; for being otherwise always described as the Spirit of God, and consequently, in God as much as the Spirit of Man is in Man, his Divinity could not be so liable to be mistaken as that of the Son, who was manifested at first by *his human Nature* only : The seeming Inferiority, therefore, ascribed also in Scripture to the same *holy Spirit*, plainly respects *his Office* only.

The *Son* and *holy Spirit* moreover appear to be constant, and necessarily concurring Agents with the Father, in the Creation and Preservation of all Things, and in the Redemption and Salvation of Mankind ; the Spirit of God, being constantly in God, and therefore inseparable from him in all his Works.

And lastly, the same Attributes, Titles, and Characters, which are constantly ascribed to God, when mentioned singly and alone, are frequently, and in as full and as absolute a Sense, given distinctly to the *Son* and *holy Spirit*.

Whence,

Whence, it evidently follows, that the Term *God*, when used in Scripture, without any particular Specification, cannot be denied to be applicable to the *Three Persons all together*: And therefore, Sir, a manifest Fal-lacy runs thro' your whole Argument; the Proofs, it is built upon, being plainly restrained and particular, while your Conclusion is, notwithstanding, unlimited and universal.

Hence, then, will easily appear your unfair Manner of comparing the *Doctrine* of the *Athanasian Creed* with the *Doctrine* of the Scriptures: The Latter declare the Person of the *Son*, and the Person of the *holy Spirit* to be *God*, as well as the Person of the *Father*; making still a constant and plain Distinction between the *Three Persons*: They also declare the *Father* and *Son* to be *One*; and, again, these two Persons, with the *holy Spirit*, to be *ONE*.

In what Sense then are we to understand this Distinction and Unity? This the same Scriptures also point out to us, by expressly and constantly declaring, that there is but *ONE GOD*; and, accordingly, ascribing to each Person the Characters, Powers, and Attributes of the *ONE GOD*. But have you fairly stated the *Doctrine* of the Scriptures? It is plain you have not.

What then says the *Athanasian Creed*? It expressly declares, that the *Father* is *God*, the *Son* is *God*, and the *holy Ghost* *God*; and yet they are not *three GODS*, but *one GOD*: And do the Scriptures say either more or less? Nay, the Title of *God* being eminently given to the Person of the *Father* in some Texts, where the three Persons are distinctly mentioned, is plainly allowed and implied in the *Athanasian Creed*; where the Eminence of the Person of the *Father* over the other two, as being the *Fountain* and *Source* of their Divinity, is clearly stated in the 21st, 22d, and 23d Propositions; and, tho' in the 24th and 26th, their

Co-eternity and Co-equality are, from the Unity of their Nature, justly affirmed ; yet a Priority of Rank and Order is clearly all along reserved to the Person of the Father.

And is not all this plainly to be collected from the express Doctrine of the Scriptures? Have Christ and his Apostles taught less than this? Have they not taught, that Christ and his Father are *One* in the strictest Sense? Have they not also taught, that the Father, the Son, and the *holy Spirit* are, in the same Manner, *One*? Do they not teach, that *each* is God ; and yet, that there is but *one* God? Is not the Son declared to be the only begotten of the Father? Doth not the *holy Spirit* proceed forth from the Father? Was not the Son, from the Beginning, that is, eternally, with the Father? And is not the *holy Spirit* called expressly the *eternal Spirit*? *Heb. IX. 14.*

But for this you say, it is, in some Copies, HOLY SPIRIT : But how poor and low is this Evasion ! As if, tho' he was never called Eternal, the holy Spirit of God could yet be supposed not as eternal as God, whose Spirit he is.

Can there then be *three* ETERNALS? Can there be *three* GODS? There evidently cannot: No, not even *one* supreme, and *two* subordinate: This still, do all you can, making three distinct Gods, contrary to the express Declaration of Scripture, which gives not the least Warrant, or distant Hint, for any such Distinction: And to suppose a Creature, or Creatures, exalted to the Dignity of a God by Office, is to suppose them to be only nominal Gods ; that is, Gods, and no Gods at the same Time.

The three Persons, therefore, must be equally, however incomprehensibly, the ONE GOD: For this is, *The Mystery, which was kept secret since the World began, but now is made manifest ; and, by the Scriptures of the Prophets, according to the Commandment of the*

everlasting God, made known to all Nations for the Obedience of Faith, Rom. XVI. 25, 26. The Doctrine of the Scriptures then is fairly and clearly collected in the *Athanasian Creed*; and both, absolutely and equally, inconsistent with your Representation of this whole Matter.

But still, to throw this *Creed* into the most invidious Light, you reduce the *several* Articles of Faith, relative to this Point, as delivered in the Scriptures, into *One*; to wit, that Christ is the Son of God, and that no more is necessary to be believed to make a Man a true Christian; as if, at the same Time, there were not many other Articles connected therewith, and depending thereon, as necessary to be believed as this. And then; this indeed being far short of the many other necessary Articles delivered in Scripture, and therefore enforced in this *Creed*; you, notwithstanding, arraign it, and with it evidently the Scriptures, of presumptuously pronouncing the Denunciations of God, against those who do not believe those other necessary Articles: And yet, after all, when you have sufficiently alarmed your Reader, you own other Articles to be therein implied; saving thereby to yourself a Power of abridging, or enlarging their Number, as it shall seem best to answer your Purposes.

But pray, Sir, doth the Doctrine of Christ's being the Son of God imply no more, than that *Jesus of Nazareth*, (a Stile, in your Mouth, as contemptuous and undervaluing, as any in that of the most *Pharisaical Jew*) an extraordinary Person sent from God, taught an excellent Doctrine, worked Miracles in Confirmation of it, and, after a painful and scandalous Death, God raised him from the Dead, and made him Lord and Christ; who is likewise appointed by God, at the End of the World, to pass Sentence on all Men according to their Works? Had you impartially considered the Context of the

four Gospels, particularly that of St. *John*, from whence you quote two or three Texts, selected for your Purpose, you would have inferred a great deal more.

For it is plain, that St. *John*, in his Gospel, understood, with the *Jews*, that Christ's calling himself the Son of God was the same as making himself God, or equal with God, *John* V. 18. X. 32. upon the obvious Principle of Analogy, that as an human Son is equal in Nature to his human Father, so a divine Son is equal in Nature to his divine Father.

For had the Construction of the *Jews* been strained or erroneous, it is not to be supposed, but that our blessed Saviour would have vouchsafed to have set them right so far; as he graciously condescends, upon all other Occasions, to convince them of their many other Errors; and not, on the contrary, to have argued with them from Inferences by them falsely made, which at any Rate must have produced dangerous Consequences, not only in them, but in others also.

But it is evident the Apostle, represents no such Attempt of our Saviour, but rather his entire Acquiescence in the Justness of their Inference, and endeavouring to persuade them, by the strongest Proofs, to believe and acknowledge the very Foundation upon which they built their Inference.

And, what is very remarkable, tho' our blessed Saviour, in this first Conference with the *Jews*, laboured in vain to convince them of his being the Son of God, from the Works which he did, the very Works of his Father, the Works of Omnipotence; he yet, in a following Conference, most probably with the same *Jews*, insists, in Effect, upon the very Inference drawn by them in their former Conversation; bringing it yet closer, by declaring *himself*
and

and his *Father* to be *One*: Which Assertion, that he by no means attempts to qualify, or differently explain; but, after first soothing their Fury, to maintain and enforce, in the full Strength of the Words, hath been already sufficiently shewn.

From all which it evidently appears, that the Apostle St. *John*, and consequently, all the Apostles and Evangelists must have assented to their Master's Reasoning; and firmly believed, that by his being the Son of God, he was equal with God; he was strictly and essentially one with his Father.

The different Methods, which the Apostles used to convince either *Jews* or *Gentiles*, Unbelievers; or to confirm real Christians, Profelytes to the Faith; have been already represented. How far your Account agrees, or disagrees therewith, will appear upon Comparison; and the Reader will easily judge which comes nearest the Truth.

Your Evidence then, taken indeed so far from the Word of God, being thus re-examined, compared, and confronted with other Evidence taken from the same Word of God, neglected by you; however necessary to explain and reconcile the former, and without which the Truth could not be discovered; it appears, that there is *but ONE GOD*.

But that this *ONE GOD*, is but *One individual Person*, the Word of God no where declares: And Reason shewing us, that *One God* and *One Person*, cannot, in any proper Sense, be reciprocal Terms; it is not only unreasonable, but the highest Presumption, to confine the Idea, or Notion of the *One God*, to that of *One individual Person*, without the exprefs Warrant of Scripture for so doing.

Nay, it further appears, that the Scripture-Idea of God is directly set forth to comprehend more Persons than *One*. For as there is evidently but *One true God*, and consequently, only *one true Idea of God*;

and yet this same Idea applied to three several Persons; so it must evidently follow, that the *One* true Idea of God includes these *three* Persons.

But that this same Idea of the *One God* is, equally, applied to the *three* Persons, appears also from the direct and equal Application of the Characters, Powers, and Attributes of the *One God* to each Person.

And tho', when the three Persons are mentioned distinctly together, the Father alone, by way of Eminence, is sometimes called God; yet the other two Persons being, at other Times, as expressly called God as the Father; and the strong Descriptions and express Words of God, in the Old Testament, being directly applied by the Apostles in the New, to the Son and holy Spirit; wherein also the Father, Son, and holy Spirit are expressly declared to be one; this Distinction, in Favour of the Father, can only be accounted for by his Priority of Rank and Order in the Godhead: While their being equally stiled God by the Prophets, as expounded by the Apostles, the infallible Interpreters of the prophetic Sense of Scripture, and the express Declaration of the same Scriptures for the Unity of God compared therewith, must necessarily lead unbiaſſed Minds to interpret the express Unity of the three Persons into an Unity of Nature; thereby to preserve the grand and principal Foundation of Christian Faith and Worship, the Unity of God.

But your Application of so much of the Evidence as you have thought fit to produce, evidently tends to destroy this grand Principle; introducing, not a Trinity of Persons, but a Trinity of Gods: And tho' you endeavour, by making one of them only supreme, and the other two subordinate, to make your Doctrine to chime, in some Sort or other, with the meer Sound of scriptural Words; yet your Distinction

inction manifestly contradicting the express Words of God himself, who hath declared there is none other Gods besides himself, whereby even your subordinate Gods are absolutely excluded; and making the Unity to consist in *Supremacy* alone; whereas the Words of Scripture plainly fix it in the divine Nature; the Verdict, which any Man of common Sense must bring in, upon a due Consideration of the whole Evidence, can be no less, than that you have, not only partially represented the Truth, by unfairly suppressing the most material Part, but grossly perverted, or corrupted, what you could not avoid producing.

This Decision then of your first Question evidently determines your second. But as you have thought fit to pursue it; thereby to find, if possible, a Refuge from the Sentence, which you might reasonably expect upon the first; I shall still attend you with my Observations in every material Step which you seem to take.

First then you evidently confine the *One God* and Father of all his Creatures, by Right of Creation and Preservation, to the single Person of the Father of our Lord *Jesus Christ*, making them one and the same *individual Person*, and thereby plainly intimating, that he is the Father of our Lord, in the same Manner that he is the Father of all Creatures.

Whereas it hath been clearly pointed out, that he is described in the New Testament to be, in a quite different Manner, and upon a different Account, the Father of Christ; and that God, *absolutely taken*, cannot, in strict Propriety, be at all denominated a meer Person. And therefore, when Christ insists upon the Command of God, *Matth. IV. 10.* it is plain, that he did not particularly mean the sole Person of his Father, but the one God, whom the *Jews* worshipped, and Satan acknowledged.

Neither

Neither doth he singly mean the Person of his Father, when, in the several Passages of his Sermon on the Mount, addressed to his Disciples, in the Hearing of the Multitude, he calls God their Father: Much less in the Prayer, which he makes for them as a Pattern for their own Prayers; in which, in plain Opposition to the Repetitions of the *Gentiles*, he teaches them to address God, under the simple, but endearing, Name of, OUR FATHER.

Indeed, there is one Passage in the Close of this Sermon, *Chap. VII. 21.* which you have thought fit not to mention here, wherein he speaks of his Father personally; and at the same Time, clearly intimates praying directly to *himself* to be as effectual as praying to the *Father*; and consequently, the Worship of him, by Prayer, equal to the Worship paid, in the same Manner, to his Father.

The Words are these: *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.*

Now this is allowed by all to be an Instance of the Inefficacy of meer Prayer, without our sincere Endeavours to do our Duty in every other Respect. Here then our Saviour supposes Prayer to be made to him for the highest Favour, the being admitted to be worthy to enter into the Kingdom of Heaven: But the Will of his Father not being otherwise performed, renders it of no Effect; which however, had it been performed, the Prayer would have been just, proper, and sufficient.

But that the doing his Father's Will was the same as doing his own, hath been already proved; which the Words in the 24th Verse do further shew; *Who-soever heareth these Sayings of mine, and doeth them, &c.* But his Sayings expressed his Will: To do his Sayings then is to do his Will: And therefore, to do his

his Will is the same as to do the Will of his Father which is in Heaven.

Again, Sir, you have plainly mistaken the Difference between the Worship of the Old and New Testament. The *Jews* were commanded to worship the *One God*, and him only; Christians also the same *One God*, and him only; but not one Word of *Supreme* in either.

The Title of Father is also often given to the *One God* in the Old Testament: But the peculiar Name, and essential Attributes of the *One God*, being plainly given in the New Testament to two other Persons besides the Person of the Father, and these three being, notwithstanding, declared to be *One*; it is directly and fairly inferred, that the *One God* comprehends these *three Persons*. The Adoration and Worship therefore addressed to this *ONE GOD*, is equally addressed to the *three Persons*.

But because the Person of the Father is first in Rank and Order, as being, in a peculiar Manner, the Father of our *Lord Jesus Christ*; and from whom, with the Son, the *holy Spirit* proceedeth; and because the Son and holy Spirit are represented in the Course of our Redemption, to act in voluntary Obedience to the Father; the *former* submitting to take our Sins upon him, and to suffer in the Flesh for our Sakes; the *latter* to be the immediate Comforter and Sanctifier of our sinful Hearts and Wills; the general Course of the Gospel-Worship is therefore addressed to the Person of the Father, as being, by their essential Union, the proper Representative of the other two: And this however always in the Name of his Son *Jesus Christ*; by whose Merits only, and effectual Intercession founded thereon, we have Access to the Father, thro' the Encouragement and Guidance of the *holy Spirit*.

We

We pray directly to God the Father, in the Name of God the Son ; he having freely substituted himself in our Steads to bear our Punishment ; whose Merits therefore we are graciously permitted to transfer to our own Account, and to put ourselves, in our Turn, in his Stead, encouraged thereto by the comfortable Motions of God the *holy Spirit*.

This then is the true Christian-Worship, plainly founded on the Commands of Christ and the Example of the Apostles ; and which every other Act of Worship found in the Scriptures doth constantly imply. For, allowing the Divinity of the Son and holy Spirit, and their consequent Union with the Father, Praying to the Son evidently acknowledges the Power of the Father ; as every direct Acknowledgment of our Dependence on the holy Spirit, and Exhortation of Obedience to his Will, argue his Power and Will to be the same with those of the Father and Son, from whom he proceedeth.

But you say, the Worship, plainly paid in Scripture to Christ, is an inferior Kind of Worship. Upon what Authority you assert this, you best can tell. Sure I am, there is not the least Foundation for this Distinction in Scripture. You attempt, however, to make it out, by giving a peculiar Turn of your own to the Passages wherein this religious Worship is plainly given to our Lord : But with what Appearance of Truth we now shall see.

In the first Passage singled out by you, *Acts* I. 24. before you grant what no reasonable Man ever disputed, in order to give a Colour to your Gloss, you say, there is nothing peculiar in the Words, or Context, to determine positively, whether Christ, or God the Father, be meant.

But pray, who was it that chose, and ordained the twelve Apostles at first ? Was it not the Lord *Jesus* ? Was any other Person then to chuse one now in the Room

Room of *Judas*? Is not the Title of the Person, to whom the Prayer is address'd, the same with that given to *Jesus* but three Verses before? And can it then be doubtful whether these Words are directed to Christ, or to God the Father? You are forced, at last to confess, that the first is not unlikely.

But to make it only an inferior Kind of Worship, you artfully insinuate, that, as his Knowledge of the Hearts of Men is not so absolute and perfect as the Father's, because he received it of the Father; so the Worship here paid to him is not so absolute and perfect as the Worship paid to the Father.

But we have already shewn, that this Knowledge of Christ is as absolute and as perfect as the Father's, for the very Reason because he received it of the Father, because it is therefore the very same with the Father's. And what then becomes of your Distinction of their Worship built upon this groundless Distinction of their Knowledge?

Why still you have a Reserve, and say, that it is an Example of Worship paid to Christ with regard to an Office, in which he was particularly concerned.

But is he not particularly concerned in all other Matters relating to his Church, who is the Head thereof? Is he not particularly concerned in the Salvation of all Men, who died for their Redemption? Is he not particularly concerned in the Creation and Preservation of all Things, in whom, by whom, and for whom all Things were created, and in whom all Things consist? And can a Person thus equally and jointly concerned with the Father for the Benefit of his Church, and for the Happiness of Mankind in general, be entitled only to an inferior Worship, inferior Acknowledgments of Gratitude and Love? And that too not extended to all, but only to a few particular Cases?

But pray, Sir, consider what true religious Worship is. Is it not a solemn Service paid by rational
Creatures

Creatures to the divine Being, in Acknowledgment of their entire Dependence upon that Being?

For that it is reserved to God alone, to the *One God*, and not to him, and to whom else it is pretended, he shall appoint, or command, to be worshipped, is beyond Contradiction plain; inasmuch as it is almost the first Injunction insisted on by our Saviour in *St. Matthew's Gospel*; and notwithstanding the several Acts of Worship paid in the *Revelations* to Christ, or the Lamb, very nearly the last in the End of that Prophecy, twice delivered by the commissioned Angels of God, in the very same Manner, and upon the same Account, to the Apostle: And also, because both in the Old and the New Testament, the Precept is repeated and enforced in such a Manner, as absolutely to exclude the least Reserve, or Exception, for any Kind of religious Worship in Favour of any other Being whatsoever.

As then the divine Nature of the Object evidently determines the Act to be religious Worship, so there cannot possibly be Degrees of this Worship; but that, which is inferior to it, must differ also totally in Kind, as being altogether unworthy of the divine Being; and therefore no true religious Worship at all.

And as the Act is determined by the Object, so the particular Manner, in which the Act is appointed to be performed, is appropriated also to that Act itself; the Excellency of the Object plainly requiring a different Mode of Performance in religious Worship, from that of all other allowable Acts of Worship paid amongst rational Creatures to one another.

If Christ then be not truly and essentially God, the Worship paid to him in Scripture cannot be true religious Worship; but the very same Kind of Worship which is addressed to the Father by the whole Universe,

verse, *Rev. V. 13.* is, in the very same Manner, by the very same Act, in the very same Words, and at the very same Time, address'd to the Son, in the Character indeed of a Lamb, of a Sacrifice, in his lowest Character.

Either then the same Act of Worship, which is here offer'd to the Father and Son, is not true religious Worship; or the Son equally partakes of the divine Nature with the Father. You see, Sir, there is evidently no middle Way here: The Parts of the Proposition are immediately and directly oppos'd; if one be true, the other must be absolutely false. Chuse you which you will; but let me first intreat you to permit your impartial, unbiaffed Reason to make the Choice.

St. *Stephen's* dying Prayer then is evidently an Act of true religious Worship, *Acts VII. 59.* You say, it is only an Invocation: But how, in such a Case as this, the Calling upon the Lord *Jesus* can be called less than a Prayer, I cannot conceive. Is it to be supposed, that a Man, in the Agonies of a painful Death, and full of the *holy Ghost*, would neglect, in the most proper and devout Manner, to call upon God, if he thought his Calling upon the *Lord Jesus* was not as effectually the same as Calling upon God?

But you again say, he calls upon him, not as God supreme, but as Mediator or Intercessor. Well! but how is he Mediator? It is only, as you insinuate, by his being the Son of Man, by taking upon him the human Nature? Or rather, by his being as truly the Son of God as he is truly the Son of Man; by as truly partaking the divine as the human Nature? Thereby becoming, in the two Natures, a perfect and equal Mediator between God and Man: Even his Mediatorship then implies his divine Nature; and, therefore, upon that Account, adorable with true religious Worship, the Worship due to the divine Being.

But

But suppose the dying Martyr invoked him only in your Sense of Mediator ; would his Address be proper ? Would he not rather have said, *Lord Jesus* intercede with God to receive my Spirit ; and not to have directly prayed to Christ for what he knew he could not grant him without the Permission of God the Father ; and which he also knew would not be obtained, if his Petition was not immediately directed in the proper Form to the proper Person ? On the contrary, he plainly saw the Glory of God, and Jesus standing at the right Hand of God ; the Son upon an equal Footing with the Father. He therefore addresses the *Lord Jesus*, well knowing, that *in praying to Him, he prayed to the Father also*.

But he not only prayed for himself, but for his very Murderers. If Christ then was only Mediator in your Sense ; the absolute Power of remitting Sins, which this Prayer notwithstanding fully implies, could not be in the Son of Man, he being only Intercessor with God for them ; and yet the Son of Man, while upon Earth, insisted upon this Power ; and now in Heaven, it is here plainly and directly attributed to him.

St. *Paul's* Thanksgiving, *1 Tim. I. 12.* is plainly from the Context, and the particular Circumstances of his Conversion, directly addressed to Christ.

For, what is it he returns Thanks for ? Is it not for that he (Christ) counted him faithful, putting him into the Ministry ? Was it not Christ the Lord, who struck him blind, thereby to open the Eyes of his Understanding ? Did he not, by *Ananias*, open his Eyes, and fill him with the *holy Ghost* ? Was it not *Christ* then *that enabled him*, that miraculously directed him to the true Faith ? That chose him in an especial Manner for an Apostle ? Doth he not in the 1st Verse acknowledge himself an Apostle of *Jesus Christ*, according to the Appointment of *God, our Saviour, and Lord*

Lord Jesus Christ, who is our Hope? Was it not by his immediate Appointment and Command that he became an Apostle?

Doth, again, the Account, which is given of his Conversion, *Acts IX.* intimate any other Person? Doth not Christ there tell *Ananias*, that he (*Paul*) was a chosen Vessel to him, or, a Vessel chosen by him? Which *St. Paul, XXII. 14.* in his Vindication to the *Jews*, interprets of the God of their Fathers; and the Instruction given him by *Ananias, v. 16.* to call upon the Name of the Lord, he interprets, in the next Verse, of praying to him, when, in Consequence of his Prayer, he was entranced, and the Lord, whom he called upon, appeared to him; which Manner of Worship, called then, by the *Jews*, Heresy, he, *XXVI. 14.* describes as the Worship of the God of his Fathers, believing all Things which are written in the Law and the Prophets; wherein he clearly saw, that all the Angels of God were appointed to worship the Son with the same Worship due to the Father; and, therefore, he describes him, in the Epistle to the *Hebrews*, as we have already shewn, *The eternal and immutable Creator of all Things.*

Upon all these Accounts then, it is highly probable, that the Apostle, in this Epistle to *Timothy*, after mentioning some of the most signal Favours vouchsafed to him by Christ, upon whose Account also, *Gal. I. 15.* the Father separated him from his Mother's Womb, &c. which yet is attributed to the *holy Spirit, Acts XIII. 2.* offers to the three Persons, united in the Godhead, that solemn Thanksgiving and Praise in the 17 Verse; the *divine Nature* of the *Son* being the same invisible Nature with the *Father's* and *holy Spirit's*, and only thro' the Veil of his Flesh made manifest to the World.

But you think the Account of the Worship paid so solemnly to Christ, *Rev. V.* sufficiently authorizes

you to declare it a *a new Kind of Worship*, established by the exprefs Authority of God: Whereas, I can see no Foundation for its being called a *new Worship*, but that the heavenly Host is said to sing a new Song: And if it is to be understood a new Kind of Worship on that Account, whenever, in the Old Testament, a new Song is sung to God, we may equally say a new Kind of Worship is thereby established.

But pray, Sir, is this the first Instance of Worship paid to Christ? Did not his Disciples worship him, even with Prostration, immediately before, and after his Ascension? Was he not worshipped by the Apostles, *Acts* I. 24. not meerly because he was slain, &c. but because he is acquainted with our most inmost Thoughts? Doth not St. *Stephen* worship him, in particular, even at the Point of Death; tho' the Glory of God the Father was fully displayed to him at the same Time? And doth he not address him by the particular Name of *Jesus*? Which plainly implies the Reason for which his Humanity is exalted to the Right-Hand of God; and which, therefore, if it made the Worship of an inferior Kind, must also have rendered it less effectual than praying to the Father.

Doth not, again, St. *Paul* assure us, *Philipp.* II. that this Worship, upon this very Account, was appointed previously to the Time of this Vision; at the same Time that he informs us, that this Person, who, for our Sakes, took upon him the Form of a Servant, &c. was, before this his voluntary Humiliation, in the Form of God, equal with God; and, therefore, entitled to equal Honour and Worship? Is not the highest Worship and Honour paid to Christ, upon this very Account, in the Beginning of this Revelation? It cannot then be only now first appointed, upon Christ's taking the Book out of his Father's Hand, in the Appearance of a Lamb.

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But, if the Motives and Grounds of religious Worship can at all alter and affect the Nature of the Worship itself, what higher Motive can be assigned to rational Creatures than that of being redeemed from eternal Misery? Than that of the only begotten Son of God condescending to take our Nature upon him, and freely submitting to be sent, to be employed as a meer Man, the humblest and lowest of his Father's Servants, to undergo all the Miseries of this mortal Life, and at last to be put to a painful and scandalous Death, in order to raise us from the Death of Sin, to the Life of Righteousness? This is so strong and glaring, even in your own Eyes, that, after you have endeavoured to represent it in the most disadvantageous Light, you are, notwithstanding, obliged to acknowledge the Worship paid to Christ to be a Part of the same Worship paid to God the Father: But, if, properly speaking, a Part; how then can it be of an inferior, or different Kind?

Your Observation, with which you conclude your Remarks on this Passage, had it been just, might have stood you in some Stead; but, if I mistake not, the Acknowledgments of Praise and Glory, which are set forth as given to the Lamb, do not entirely end where you are pleased to stop: The 13th Verse raises them, if possible, yet higher; shewing the Former to be given to him upon an equal Footing with the Father; the Lamb, here, being joined with the Father equally the Object of the Praises of the whole Universe; to which the four Beasts solemnly assenting, the four and twenty Elders immediately fall down, and worship Him that liveth for ever and ever.

But after the whole Universe had thus jointly worshipped, in the most solemn Manner, the Father and Son; is it to be thought the four and twenty Elders fell down only to worship the Father? Did they not before prostrate themselves, in the same Manner, to

the Son, to the Lamb? Ay; but you say the Person, whom they now fall down to worship, is particularly determined to be the Father by the Character of Him, who liveth for ever and ever, ascribed to God, who sat upon the Throne, in the solemn Worship, at the Close of the 4th Chapter.

But, Sir, there is not one Circumstance, in that Description, which determines the Worship to be paid to the Father alone. I have already clearly shewn, that the Character, *Lord God Almighty, which was, and is, and is to come*, belongs equally to Father, Son, and holy Spirit; that they, as being the One God, are equally concerned in the Creation of all Things: And as to the peculiar Character of living for ever and ever, the *absolute Eternity* of Son and *holy Spirit*, clearly set forth in Scripture, equally entitles them to it; but in particular, with regard to the Son, Christ appropriates this very Character to Himself, *Ch. I. 18.* where he says, *I am he that liveth, and was dead; and lo, I am he that liveth for ever and ever*: The Words there, in the Original, being exactly the same with the Words here.

But, Sir, had you attentively considered a most remarkable Circumstance in this Vision, you would certainly have given it a quite different Interpretation from what you have laid before us.

After the full Representation of the Glory of God, *Ch. IV.* and the Worship constantly paid to him in Heaven; upon the Proclamation of the Angel, demanding who was worthy to open the sealed Book in the Right-Hand of God, on a sudden there appears, in the Midst of the Throne, the Son of God, in the Semblance of a Lamb, that was slain; issuing forth from the Bosom of his Father, where, the same Apostle, *John I. 18.* tells us, he constantly is, the personal Distinction being before concealed in the unapproachable Light, in which the Godhead dwelleth,
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and now expressed by the emblematical Figure of a *sacrificed Lamb* ; as that of the *holy Spirit* is already set forth under the mystical Appearance of *seven Lamps* ; and now, again, by the seven Eyes of the Lamb, to shew it to be equally the Spirit of the Father and Son.

This Circumstance, I say, duly considered, must shew every reasonable Man from whence the Lamb, on a sudden, appeared in the Midst of the Throne ; and that the Lord God Almighty, who before was described sitting upon the Throne, was not the Father alone, but Father, Son, and holy Spirit, who, by their essential Union, make the ONE GOD.

And now, Sir, that we are come to the Close of this Point ; give me Leave to ask you the few following Questions.

May we pray to Christ or not ? Are we to pray to him *tho' absent* ? For if he is but a Creature, he certainly may be *absent*. Is he to be prayed to, or glorified by Hymns, as a Man ? Is not this Creature-worship ? Or is he to be prayed to as an Angel, tho' considered, at the same Time, in his lowest Character ? Doth this make it at all better ? Or would you rather chuse to say, it is the Union of the Angelic Nature with the Human, that exalts both together into an Object of Adoration ; or to say, it is the Will of the Father that doth this ? Doth the Father will that a Creature shall be adored in Conjunction with Himself by the whole Universe ? That an *absent* Creature shall be prayed to, tho' he doth not hear our Prayers ? Must Christ see in, or hear from God, the Matter of our Petitions, as the Papists say the Angels and beatified Saints do, before they intercede for us ?

When you can truly satisfy yourself with regard to these Queries, I doubt not but you will favour the World with your Solutions.

What then hath been just now said, and what I have before shewn with regard to the Salutations in the

Beginning of most of the Epistles, do fully answer all that you have further insisted on with regard to the religious Worship paid in Scripture to the Son ; and therefore, your Objections against that of the holy Spirit will be the more easily dispatched.

For your Argument turning chiefly upon this, that whereas we have no Warrant from Scripture, either by Precept or Example, for putting up Prayers, and ascribing Glory directly to the Person of the *holy Ghost* ; and yet granting, that we are directed to baptize in his Name, to wish Blessing from him ; which yet we have shewn to be a real and effectual Prayer ; and many other Acts, which plainly imply his sovereign Influence and Superintendency ; it, notwithstanding, clearly follows, that he, who is thus put upon an equal Footing with the other two Persons in the most important Articles of Christian Duty, is equally entitled to our Prayers, Praises, and Thanksgivings.

Now, that Baptism, in the Name of the three Persons, is one of the most important Articles of Christian Duty, evidently appears from the indispensable Obligation upon all Christians to receive that initiating Sacrament : And also, because the performing it in the Name of any One of them is not sufficient, but, distinctly, in the Name of the Three ; as appears from the Instances, where the Apostles oblige those, who had been baptized only, according to the Baptism of *John*, in the Name of *Jesus*, to be re baptized in the Name of the three Persons ; and that, therefore, whenever this Baptism is represented to be effectually performed in the general Terms of the Name of the Lord ; the Term, Lord, equally means the three Persons ; and, consequently, the *holy Spirit* equally called Lord with the other two : As, when again, it is expressed by baptizing in the Name of *Jesus Christ* ; the Name, Jesus Christ, by the essential Union of
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the three Persons, is representatively put as implying the other Two.

To receive then effectually this fundamental Grace of Baptism, is evidently as high an Act of religious Worship as any other enjoined by Christ and his Apostles; since without it, we cannot be Members of the Church of Christ; and, therefore, utterly unqualified, as such, to offer up Prayers, or Praises, to either Father or Son. It is the first and primary Act of Worship, which sanctifieth all the rest; as it is the Test of our Faith, and the Evidence of our Acknowledgment of the necessary and equal Concurrence of the three Persons to the working out our Salvation; and, therefore, of the same Import with addressing Ourselves directly to the *holy Spirit* in Prayers or Praise.

But yet, you say, the plain Reason why the holy Spirit is joined with God and Christ, in the Form of Baptism, evidently appears from the whole Scheme of the Gospel-Dispensation, because he is the chief Instrument, whereby they govern, and sanctify the Church.

But Christ, a while ago, was the chief Instrument; and now, to make room for the holy Spirit, he is plainly raised to an equal Footing with God, governing and sanctifying, jointly with him, the Church by the *holy Spirit*. Is not this, Sir, trifling with the most sacred Things? Can God be tied down to one Instrument rather than another? And yet hath it not been shewn, that, in the Institution of Baptism, the holy Spirit is set forth as necessary a Dispenser of the Graces of the Gospel as the Father or Son? Can he then be but an Instrument, without whose indispensable Concurrence the Father and Son together are represented incapable of serving us?

Do but consider what *St. Paul* says, *1 Cor. XII. 13.* where, after enumerating the manifold Gifts of the Spirit, he adds, *But all these worketh the one and self*

same Spirit, dividing to every Man severally as he will; not as God, as his Superior, willeth, but as he himself willeth. Is this the Description of an Instrument, acting entirely by the Direction of another's Will? Doth not his own Will determine him here to do, what God is said, in the same Manner, to do, V. 6? He surely then must be God, who acts of Himself what God is said to perform; and, consequently, as adorable as Father, or Son.

But perhaps, Sir, it will yet appear, that the Scriptures represent him to be actually, and personally adored and prayed to.

The solemn Wish of *St. Paul, 2 Cor. XIII. 14.* which yet we have shewn to be a real, and effectual Prayer, you allow to be a solemn Address to Christ and God; to Christ for his Grace, to God for his Love; but that the Remainder is not an Address directly to the holy Spirit, to grant his Communion, or Fellowship, to the *Corinthians*; but a continued Address to the other Two, to grant it for him.

Now, what can be more evasive, or disingenuous, than this? You have but just now allowed, that we are directed by Scripture to wish Blessing from him; and, immediately, in the only one Instance you produce for it, you deny any such Direction to be at all contained: And why, pray? Because there is Nothing here expressed, by *St. Paul*, proper to be given to the *Corinthians* by the Spirit. — What? Was it not proper for the *holy Spirit* to give to them the Communion of *Himself*, the Fellowship, the joint Participation of his Comfort and Graces? Are not these the peculiar Gifts of the *holy Spirit*? Who is so proper to give them, to vouchsafe his Society to them, as the *holy Spirit himself*? And as distinct Favours are evidently prayed for, from Christ and God the Father, no more proper to be granted by each, than the Communion of the *holy Spirit* by Himself; why, if each of the former

mer is supposed, notwithstanding, to be properly addressed, should not the *holy Spirit* also?

There evidently can be no Reason for the Distinction: And, therefore, as hath been clearly proved before, this, and all such Addresses are, really and effectually, Prayers; and the holy Spirit is here prayed to *equally*, with the Father and Son.

This, then, being so plain, doth it not seem probable, at least, that the Disciples at *Antioch*, *Acts XIII. 2.* prayed particularly to the *holy Spirit*; when, by his immediate Direction, they separated to him *Barnabas* and *Saul* for the especial Work whereunto he had called them? For you see, Sir, that, in Obedience to his sole Command, they fasted and prayed; and, laying their Hands upon them, they sent them away; who, being thus sent forth by the *holy Ghost*, acting immediately from Himself, become the Apostles of the *Gentiles*, by his immediate Commission: For the effectual Performance of which, therefore, it should seem reasonable to suppose, that they particularly prayed to Him, under whose sole Direction they then acted.

But your Interpretation of the Words of *St. Paul*, *Rom. IX. 1.* entirely destroys the Force of the Apostle's Affelevation.

For, if he appeals only to his own Conscience, as enlightened by the holy Spirit, for the Truth of what he says, he doth no more than what any other Person might do, pretending to the same Illumination; and, the Testimony of his Conscience still remains with his Hearers as questionable as that of any other Man, in whose Power it is to assert as much, without any immediate Proof of its being so, or not: The Apostle, therefore, appeals immediately to the holy Spirit, to testify, that his Conscience, rightly informed by that Spirit, witnesseth to the Truth of what he is about to deliver; to the End that his Hearers, who were fully

ly persuaded of the holy Spirit's Power to search the Heart, might be convinced of the Sincerity of the Apostle, by the holy Spirit's testifying, in his Acquiescence, to the Truth of his Appeal.

But pray, Sir, are the Words, *I speak the Truth in Christ*, rightly translated? Why then should the same *Greek Particle, in*, be differently interpreted, when applied in the same Verse to the *holy Spirit*? You cannot assign any one sufficient Reason for it. If then there is an Appeal here to *Christ* in the Formality of an assertory Oath, as there plainly seems to be, there is, undoubtedly, the same to the *holy Spirit*. For the Manner of the Expression is the same with regard to both; only somewhat more solemn with regard to the Latter. *I speak the Truth in Christ, I lie not; my Conscience also bearing me Witness in the Holy Ghost.*

Nor is his Title from hence to religious Worship, by Prayer, in any Sort invalidated by your pretended Parallel of the same Apostle's appealing to God, Christ, and the elect Angels; inasmuch as we have already shewn the different Foundation of that Appeal, and the high Probability of the Apostle's Meaning by the elect Angels, in that Passage, the elect Rulers of the Christian Church here upon Earth.

And here I cannot but observe your inconsistent, and indeed contradictory Behaviour in the whole Course of your Appeal. You infer, that *Christ* is a *Creature*, tho' he is positively called *God*: Yet you will not let us infer, that the HOLY SPIRIT is *God*, tho' he is no where *denied to be God*.

You will not again allow Christ to be God, tho' on a Throne in Heaven. and receiving Worship from the whole Universe: Yet you would prove that the holy Spirit is not God; because he is not found on a Throne, nor receiving divine Worship.

An Argument made up of Negatives only, you cannot but know, concludes Nothing. Yet this is your Argument ;

He that is not on a Throne, nor prayed to, nor worshipped, is not God :

The holy Spirit is not on a Throne, prayed to, nor worshipped ;

Therefore he is not God.

Our Argument for the Divinity of Christ is, on the other Hand, entirely affirmative, and drawn from the same Topic ; yet is, it seems, to pass for nothing with you, who use the former. It is this ;

He that is on a Throne, prayed to, and worshipped, is God :

Christ is on a Throne, prayed to, and worshipped ;

Therefore Christ is God.

But if the Father was never represented as on a Throne, or prayed to, would you conclude from thence, that he is not God ? Would no Assertions of Scripture, such as, that he is God, that he is eternal, &c. convince you ? Nay, is the Father ever once represented, in the New Testament, by Name, as sitting upon a Throne ?

But after all, tho' there was not one Instance of religious Worship paid personally to the holy Spirit ; his real Divinity being otherwise clearly evinced ; and he being also represented as the immediate and inseparable Spirit of God ; can it be supposed, that you, or any other Man, can pray to Almighty God, without praying at the same Time to his *holy Spirit* ? Can the Spirit of a Man, tho' evidently distinct from the bodily Substance of that Man, be separated, even

even in Thought, from the Man himself? In the same Manner, neither can the Spirit of God, which is in God, as the Spirit of Man is in Man, tho' distinguished with peculiar Properties from the Persons of the Father and Son, evidently comprehended in the same Godhead, be separated even in Thought, from God himself.

Praying to God then is directly praying to his holy Spirit. And this seems plainly to be the Reason why so much fewer Prayers, or direct Acts of religious Worship, are addressed personally to the Spirit, than to the Son.

For, the Son being represented as subsisting in the human Nature, as well as the divine, and the Former being more frequently recurred to than the Latter; to keep up, amongst other Reasons, our Sense of the humane Disposition of our Mediator and Judge, whose truly awful, and divine Character might otherwise reduce poor sinful Mortals into a State of absolute Despair; frequent religious Worship is paid to the Son; to the End, that the Evidence of his Divinity should not be quite lost in the constant Contemplation of his human Nature; but that, from a due Consideration of the true Nature and proper Object of religious Worship, his divine Nature should be, as frequently as possible, laid before us.

Whereas the holy Spirit, having no inferior Nature to tempt Mankind to a low Idea of him, and being so fully and strongly set forth as the constant Spirit of God; and that so intimately and nearly, as that the personal Acts of the Spirit have been looked upon by some Heretics, as only different Energies, or Exertions, of God's Power and other Attributes; the holy Scriptures therefore insist chiefly on those Acts, which confirm, in the strongest Manner, his personal Agency; and but sparingly touch the collateral Proofs of his Divinity, so powerfully established

blished in the exprefs Declaration of his being the immediate and inseparable Spirit of God, that searcheth all Things, even the deep Things of God.

From this different Practice of the Apostles then, wherein they so carefully guard the Divinity, when endangered by the Personality in the one Case, and support the Personality, when likely to be absorbed by the Divinity in the other; it seems, beyond Contradiction, plain, that it was their determined Purpose to fix the Belief of Father, Son, and holy Spirit, three Persons and one God, in the Minds of Christians; to inculcate, with the Unity of the Godhead, a co-equal and co-eternal Trinity of Persons.

For why, otherwise, should they, on the one Hand, so industriously ascribe to the Person of the Son, even as the Son of Man, the Titles, Characteristics, Attributes, and Worship of God; and, on the other Hand, as industriously ascribe to the holy Spirit, who, as the exprefs Spirit of God, must otherwise unavoidably be looked upon as, numerically and individually, one with the Father, the distinct and incommunicable Properties of a third Person?

Account for this, Sir, reasonably, any other Way, and then you shall have my Leave to say, that the sacred Writers have left no Example of any Sort of Worship, directed to three *Persons* and *One God*: 'Tho' now it is as evident to my Apprehension, that it is strongly expreffed to the three Persons, and these three Persons are as strongly implied to be the *One God*, as that three Persons cannot be one Person; or that the Term, God, *absolutely taken*, cannot, strictly and properly, mean one single, individual Person.

The truly celebrated Argument then of learned Men, drawn from this Article of Worship, still retains it's full Force, notwithstanding your repeated Attacks upon it.

Yours

You say, that God's express Command to worship One God, and him only, doth not preclude God from a Right to appoint an inferior Worship to be paid to a Person in the Capacity of a Mediator. If indeed the Words of Scripture were, *One Supreme God*, you might then bring in as many inferior Objects of Worship, as many inferior Gods as you please. But the Term, *Supreme*, is no Scripture Word at all, and only artfully brought in by all on your Side for this very Purpose.

The Words then, stripped of your Addition, evidently appropriate all that is meant by Scripture-Worship to the *One God*. There cannot then, as I have before shewn, be any Degrees of this Worship. And therefore, if any Kind of this Worship is appointed to be paid to the Person of the Son of God, he is so far, at least, upon an equal Footing with the Father.

But you have already allowed, that Part of the Worship, due to the Father, is paid to the Son. And here you allow our Saviour to declare, that *All Men should honour the Son, even as they honour the Father*; and that thereby a general Likeness of Honour is denoted, but not a strict Equality.

But whence do you collect a general Likeness only, and not a strict Equality? Why, from the like Form of Expression in Instances, where certainly the Nature of the Things compared, determines the Force and Extent of the Comparison; and therefore the same Rule should reasonably hold in this Case also: But an human Father and an human Son are evidently, as to Nature, equal; and only different in this Respect, that the one is considered as the Begetter, the other, as Begotten: And, by Analogy of Reason, a divine Father, and a divine Son, should be considered in the same Manner.

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The Honour then, in this Case, to be paid to each, it should seem, ought to be equal also; excepting only that the Honour is paid to the Son, as the Son, and to the Father, as the Father: The Honour exactly the same, tho' with a peculiar and constant Regard to the Distinction of the Person to whom it is paid; which the Reason assigned, by Christ, for this Honour being given to him, plainly intimates: *The Father judgeth no Man, but hath committed all Judgment to the Son.*

If then all Judgment is committed to the Son, all the consequent same Kind of Honour, which the Father would otherwise have had, is assigned to the Son also. And if he that honoureth not the Son, honoureth not the Father who sent him, it follows, that he who honoureth the Son, honoureth, at the same Time, the Father: And consequently, the Honour paid to the Son must be equal to, and of the same Kind with, the Honour paid to the Father; otherwise, it would be unworthy of the Father, and therefore could not honour him.

So that, when we would pay Honour to the Son, we must be strictly careful, that it is not inferior, or unequal, to the Honour due to the Father: For since the Honour paid to the Son, redounds to the Father; if it is yet unequal to the Honour due to the Father, and therefore unworthy of him, it will neither be accepted by the Son, but return in Dishonour upon our own Heads.

Inferior religious Worship hath already appeared to be an implied Contradiction: To affirm it, notwithstanding, to be expressly commanded by Almighty God, requires, not only the clearest and most authentic Evidence, but also an express Revocation of the first Command, whereby all Manner of religious Worship is plainly appropriated to the *divine Being.*

But,

But, for the first, you have only to say, that when the Son actually receives equal Honour with the Father, he is represented under the Character of a Lamb that was slain; a Character absolutely inconsistent with the Notion of his supreme Godhead; tho', in the former Part of the same Book, he is plainly set forth under a different Character, under that of Almighty God: And tho' elsewhere in the Scriptures his two Natures, his divine and human, are distinctly specified, and the highest Honour is appointed to be paid to him even in the Latter, in Consideration of his suffering in that for the Sins of the whole World; a Character, again you say, absolutely inconsistent with the Notion of his Title to supreme Honour and Worship, at the very Time that he is actually receiving it.

But the Scriptures, in the next Place, are so far from giving the least Intimation of any Sort of Repeal of that first and principal Command of worshipping God alone, that immediately after God's delivering it, he, by his Servant *Moses*, according to the *Septuagint* Version, *Deut.* XXXII. 43. referred to by *St. Paul*, *Heb.* I. 6. introduces the Worship of the Son by all the Host of Heaven: And after he had again, by the Mouth of *David*, *Psalms* XCVII. 7. intimated the same, he yet declares, by the Prophet *Isaiab*, XLII. 8. XLV. 5. XLVIII. 11, 12. that he will not give his Glory to another; that he is the Lord, and none else; there is no God beside him; *I am he; I am the First, and I am the Last*. The very Character, which Christ assumes to himself in the *Revelations*; and by which, notwithstanding, in the Prophet, God distinguishes his incommunicable and singular Glory: And, after all, (I must repeat it again) Christ himself insists upon the same Command, *Matth.* IV. 10. in its full exclusive Force; and, in the Close of the New Testament, the Angels to *St. John*

John repeat it to the absolute Exclusion of the highest Creature, or Angel.

Doth this then, Sir, look like a Repeal of even the least Tittle of this Command? Can the least Reserve, or Exception, be thence collected in Favour of any other Being whatsoever? Is there the least Implication for an inferior Degree of religious Worship, or a Part of that, due to God, to be given to an inferior Minister? There evidently is not. If then you insist, notwithstanding, that it is expressly commanded by *Almighty God*, contrary to the express Declarations of his Will, who is it that arraigns the Gospel Account of suitable Worship being paid to Christ? You, or the Advocates of the established Doctrine? *You*, who would establish an inferior mediatorial Worship to Christ, of which the Scriptures say not one Word; instead of the true religious Worship, which they actually ascribe to him equally with the Father; or *We*, who, with the Scriptures, deny him your inferior Worship, and, with the same Scriptures, give him the Worship due to God? Which, therefore, being the true State of the Difference between us, the Papists certainly have as good Authority for giving inferior Worship to Saints, and Angels, and the *Virgin Mary*, as you have for giving no more to our Lord, and God, our Saviour *Jesus Christ*.

And now, Sir, having thus shewn the Weakness and Vanity of your Observations upon the express Authorities of Scripture, relating to religious Worship; and how unsatisfactory your pretended Answer is to the truly celebrated Argument of learned Men upon this Article; you must give me Leave here, in my Turn, to address myself to our common Readers, in order to represent to them, in their true Light, a few Facts, which you have taken upon you to advance, in the following Pages of your Appeal, greatly, I fear, at the Expence of Truth.

First, then, Beloved in Christ, be pleased to observe, that this Gentleman, your *Appellant*, (how truly so, will, perhaps, hereafter appear,) asserts that, admitting your Conviction of the Truth of what he hath here taught, by Means of his Treatise, or any other Help, you have an undoubted Right to make a serious and solemn Protest against the Doctrine of the *Athanasian Creed*.

But if this Matter is so clear, as this Gentleman pretends, it would be but a poor Compliment to the Majority, if not to the whole Body, of your spiritual Guides and Pastors, to suppose them so void of common Sense and common Reflection, as not, equally with the *Appellant*, to perceive so evident a Point; and, if they did, it would be dealing hard Measure to them indeed, to think that they should, contrary to the Testimony of their own Consciences, not only Themselves continue in so gross an Error, but endeavour to go on in deceiving their Hearers.

This then being a Case not reasonably to be supposed; it should seem, therefore, on the other Hand, to be incumbent on you, however strongly led by the *Appellant's* Arguments to concur with his Opinions, to communicate first your Motives for this proposed Change of your Faith to those, whose Information and Assistance you have hitherto depended on; who, if they before have not thought this Gentleman's Attempt worthy of their Attention, will now, for your Sakes, and for the Discharge of their own Consciences, give it such an impartial and fair Trial, either at the Bar of their own Skill and Knowledge, or that of others more able and approved, as that the Result will be, either an entire Concurrence with the *Appellant's* Sentiments, or a sufficient Supply of such convincing Arguments, in Behalf of the established Faith, as will enable you to withstand the Force of all his former

mer Attacks upon your now plainly abused Understandings.

In the first Case you evidently will not need to act independently of your spiritual Superiors. And in the second Case, it being as plain, that your supposed Conviction arose from a Misrepresentation of the Truth, I should be far from thinking that you would still obstinately persist to espouse a manifest Error: And therefore you must give me Leave to pronounce that your undoubted Right to protest at all, in this Case, previously to such a Conduct, is altogether groundless and imaginary:

Especially as such Protest, considering the general Assent of the whole Body of the Clergy to the present established Faith, excepting the late under-hand Attempts of a very few, who seem unhappily given up to the same Delusion, would unavoidably become the Means of a total Separation between Clergy and People; which, indeed, might perhaps be useful to the Schemes of the *Appellant* and his Adherents; but certainly would be very fatal to the Peace and Quiet of both Church and State.

He next tells you, it is your Duty as Christians, or Disciples of the blessed *Jesus*, to make an honest and open Profession of your religious Principles with regard to such an important Point. The Advice is certainly good. No Man ought to be either afraid or ashamed to profess what he sincerely believes, upon proper Conviction, to be true. But in your Circumstances, I should, at least, chuse to wait till this kind Adviser shewed me an Example; and, by that one honest Step, convinced me so far of the Sincerity of his other Professions.

And yet you see, he who pretends to so great Resolution, to such a Zeal for the Truth, as he calls it, and such a Readiness to suffer every Thing in so glorious a Cause (just as if there was indeed some-

what to fear from the Rancour of his Adversaries) poorly keeps himself in the dark! conceals his Name! and, cunningly skulking under the Cover of Protestations, proved vain and insidious by his own wary Conduct, invites you out to Protests and Declarations, with a Resolution to follow, as soon as he shall see a sufficient Number of you in the Field!

Whether this his Timidity arises from a secret Distrust of his Cause, or from an abject Apprehension about his worldly Support, he best knows: But you certainly must give him up for a Leader, and may fall out by yourselves, if you please. A Champion that talks of Conscience to others, that vaunts his Courage to Men, that even prays, and appeals to God for his Sincerity; and yet lies concealed in a Cloak and Mask, well enough becomes the disingenuous Cause he espouses; but shews too much, I cannot help saying, of Coward and Dissembler, for, either the Prudent or the Honest, to trust to as a Leader.

But if he dare not lead you to an open Assault, he offers you his Service for a Sap, or a Mine; and here advises you to no more than what he himself hath probably reduced to Practice a thousand Times, and, giaringly, I am sure, in this very Appeal to you. He, who will not be your Leader in that honest and open Profession of his own Principles, to which he spirits you up, advises you, in effect, to temporise, and join in Forms of Worship, as he doth, condemned by your own Consciences as well as his. He evidently shews you how you may still conform, notwithstanding your Protests and open Professions. He points out to you the exceptionable Parts of our Liturgy in his Opinion; which you are only inwardly to dissent from, or change into a Form suitable to your own Way of Thinking, or interpret in a Sense of your own; and then you may safely continue in Communi-
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on with those, whom you think in your Hearts to be no better than Hereticks, imposing Terms of Christian Communion, which were never required by Christ and his Apostles.

But, if this be sufficient, where then is the Necessity to protest and profess against Forms of Worship, which you may thus, imperceptibly and dexterously, reduce into others more agreeable to your own Palate? Certainly there is none at all. And, therefore, this Gentleman will hardly be prevailed upon to shew you the Way; but if you are disposed for a Night-Expedition, to act covertly and in the dark, he, who tells you how to shuffle, and equivocate with God and your own Consciences in Matters of Religion, will lead you here with all the Skill of a practiced *Veteran*.

When he tells you, it is a Matter of Fact, well known to the Learned, that the exceptionable Expressions in the *Nicene* Creed, concerning the Son, did not obtain in any genuine Creed 'till the Year 325, and those concerning the *holy Spirit* were not added 'till the Year 381; He ought to have told you the Reasons of their obtaining and being added then.

He ought to have told you that the Doctrine of those Expressions, concerning the Son, was the constant Doctrine of the Church, down from the Apostles' Times to the above Period; as the learned Bishop *Bull* hath unanswerably proved in his excellent Defence of that *Creed*.

He ought to have told you, that, about that Time, and not before, the real Divinity of the Son began to be questioned by *one* ARIUS; who, thereby causing a Schism in the Church; to put a Stop to the further Progress of his Heresy, a Council of above 300 *Bishops* of the Church assembled at *Nice*, by the Authority of *Constantine* the Great, the first *Christian Emperor*, from all Parts of the Christian World; and, upon a strict Review and Examination of the Sense of the

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the Church from the Time of Christ, condemned the *Arian* Innovations by the Clauses in Question of that *Creed*: In which, tho' the direct Words of Scripture are not set down, yet the Doctrine is plainly, and undeniably collected from the clear and obvious Sense of Scripture.

He ought, in particular, to have told you, that the single Point, given in Charge by the *Emperor* to the Council, was to enquire and determine what was the Faith of the Church concerning the Divinity of Christ, which they had received from their Fore-fathers and Predecessors; and that they all, five or six only excepted, gave in the Words of the Old Creed, as it now stands, *Very God of Very God*, &c. with the Addition only of the Word, *Constubstantial*, or rather, *Co-essential*.

He ought to have told you also, that the real Divinity of the *holy Spirit* was not called in Question again till some Time after this; which at length obliged the Council of *Constantinople* to add the Clauses concerning the *holy Spirit*, agreeable to the constant Doctrine of the Christian Church, from the Times of the Apostles to the first moving of that Question.

He ought, my Brethren, to have told you the whole Truth, and not disingenuously to have suppressed the principal Part; thereby to make the established Doctrine of our Church to appear to have been a meer Innovation at those Times: Whereas the *Arian* and *Semi-Arian* Heresies were then only first broached in Opposition to the constantly received Doctrines of the Church, even from the Time of our blessed Saviour. The Histories of those Times, particularly of those relating to these Disputes, many of which are in the *English* Tongue, will fully inform you of the Truth of what I have here laid before you.

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He again, my Brethren, takes upon him to represent our Clergy as a divided Body; several groaning under the Weight of the established Forms; others supinely indifferent about them; and many blindly zealous in their Defence, right or wrong. Your own Experience, however, will, in a great Measure, enable you to judge of the Justness of his Representation; while the Reception, which his Endeavours, in the mean Time, meet with from them, will convince you of their general Unanimity and well-grounded Zeal for the tried Faith of the established Church of Christ.

His comparing the Defenders of the present Church-Establishment, with the Advocates of the *Romish* Church at the Time of the Reformation, is artful and disingenuous to the last Degree: As if the Corruptions and Errors of the established Faith were as glaring and manifest as the Corruptions and Errors of the Church of *Rome*.

Whereas every Attack, that hath been made upon it, since the first Revival of this Controversy, hath been fully and compleatly answered, over and over again, with the clearest Arguments drawn both from Scripture and Antiquity. And all that the *Appellant* hath now advanced are only the same stale Objections repeated, and artfully dressed in a seemingly popular and plain Garb, meerly to captivate those unguarded Minds, who have not had Leisure, or Opportunity, to examine the Weight of those masterly Performances, by which they have been so often utterly defeated.

The Strength of the Whole, however, may be easily viewed, as they stand clearly and plainly collected in Dr. *Waterland's* several Defences of his Queries upon the Point, and his eight Sermons relative to the same; which Sermons alone, as they are a compleat Summary of the Whole, and may be

easily procured, I earnestly recommend to the Perusal of those who require Satisfaction upon this Head; and yet cannot attend to, or compass, the other Works of that great Champion of the true Christian Faith.

To the Question, put by your *Appellant*, *Whether any Submission is required of Christian People to their lawful Governors, and whether Christ hath not left his Church to be directed and governed by the Pastors of Christ's Flock?* I must beg Leave to observe the Insufficiency and Evasion of his Answer.

The Sum of it is this: It becomes Christian People to comply with Rites and Cereemonies of an indifferent Nature, Matters of external Form and Decency, settled by their lawful Governors, and to submit to their Authority therein; and, it should seem, therein only, so far as they can do it consistently with acknowledging Christ as the King and Head of his Church; who alone had Power given him by Almighty God to declare and fix the Terms and Conditions of Salvation; while the Pastors are only to inculcate, by Perswasions and Example, the Faith and Practice of the plain and fundamental Points of the Gospel. As if, tho' Christ alone hath Power to declare and fix the Terms and Conditions of Salvation, yet those Terms and Conditions, and the consequent fundamental Points of Faith and Practice, were so plain and obvious, in the Midst of infinite Disputes about them, to all Kinds of People, as to need no Explanation, but from himself; it should seem, and Men of his own Stamp; and if therefore the Pastors had no Right to offer any, nor the People were under any Obligation to receive them when offered.

For when he afterwards says, that the Governors of the Church are to impose nothing upon Christian People, but what they may perceive with their own Understandings, when properly instructed; tho' he
plainly.

plainly acknowledges a Necessity of Instruction, yet he seems unwilling to suppose, that it should come from the Clergy ; as appears from what he presently adds, that the People have a Right to be informed, in a Matter plainly tending to create a Suspicion of the Clergy ; to wit, that the Authority of *Councils, Convocations, Bishops, and Presbyters*, is *human* ; and consequently ought to be disregarded, when it stands in Competition with the express Determination of Christ and his Apostles : Plainly intimating, as if they had, all together, combined to impose upon, and mislead the People in this Point, and therefore not to be confided in on any Account whatsoever.

It is evident then, that he evades the principal Matter of the Question, answering it in that Part only which relates to Matters of meer Indifferency : While with regard to the essential Points of Duty, in which, however, our blessed Saviour thought it absolutely necessary to appoint, in his Church, peculiar Teachers and Instructors, he, notwithstanding, seems to insinuate, that others are rather to be depended on ; whom, did he dare to speak out, he would not leave you long to guess at. But how inconsistent again is he here with himself in the Beginning of his Appeal, where he persuades you to think that you stand in need of no other Assistance, but that of your own plain Reason and common Sense !

But, pray, my Brethren, do but observe that in the primitive Churches, where the Use of the original Scriptures was common to all, even then there arose various Differences of Opinion concerning the Sense of some of the plainest Points ; and for the Settlement of which, frequent Recourse was had to the Rulers and Pastors assembled for that Purpose. Can it then be supposed, that the Bulk of Mankind now, who only can have Recourse to Translations, (and it is notorious, that the best Translations cannot
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always precisely and exactly convey the Sense of the Original) are better qualified to perceive, and agree in, the Sense of any disputed Point, from those Translations, than the primitive Christians were; who had the Originals in their Hands, and understood them as well as we do *English*? Who then are to be consulted and depended on, but those who have made it their Business and Study carefully to examine and compare both?

Your *Appellant* himself shews you the unavoidable Necessity of this: For while he seemingly appeals to you only, he is frequently obliged to drop you, as truly incompetent Judges, and turn his Appeal to the Learned; — to those very Men, whom yet he hath endeavoured to represent to you, when his Purpose required it, as prejudiced and partial Witnesses; the Forgers and Inventors of all those Subtilties and nice Distinctions, with which, he says, they have puzzled and perplexed the Truth!

You cannot then, my Brethren, but own, you stand in Need of the best Helps: And what better can you have than those, whom Christ hath appointed to work for your Salvation, and to guide you into all saving Truth, under the Penalty of eternal Misery, if they wilfully, or thro' Neglect, misguide, or deceive you?

And that you may surely know and distinguish who those pious Men are, who sincerely and earnestly labour for your Salvation, the beloved Apostle of Christ hath given you this plain Rule, 1 *John* IV. 1, 2, 3. *Beloved, believe not every Spirit; but try the Spirits, whether they are of God — hereby know ye the Spirit of God: Every Spirit that confesseth, that Jesus Christ is come in the Flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God.*

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But to confess that *Jesus Christ* is come in the Flesh, is, in other Words, to confess the whole Gospel of this same Apostle ; wherein he clearly teaches, that the Person, whom he here means by *Jesus Christ*, *In the Beginning was the Word, and the Word was with God (the Father,) and was God (the Son); that he jointly with the Father, created all Things; is (always) in the Bosom of the Father, his only-begotten Son, and One with the Father; that he was made Flesh; that is, took perfect human Nature upon him; and consequently acted and suffered, consistently with the one, or other, of these two Natures, as the Occasion, or Circumstances of our Redemption required. They then, who confess and teach the same Doctrine which St. John taught, are those whom ye are to believe.*

Christ himself also tells you, *Matth. VII. 16. Ye shall know them by their Fruits*; that is, by their Lives, Behaviour, and Actions. But if you hear of new Doctrines, and know not *who* deliver them to you, how can you judge of those Men by their Lives and Actions? Who, like Wolves in Sheep's Cloathing, like Deceivers under the plausible Colour of Sincerity and a pretended Zeal for the Truth, deny you the only true Test of their Sincerity and Zeal, the Opportunity of comparing their *Doctrines* with *their Lives and Actions*; the Opportunity of knowing by their open and undisguised Profession of what they teach, whether they are ready to seal with their Blood, if required, to the Testimony of that new Faith, which they so zealously recommend; Men, who boldly profess a Readiness to do this, yet flatly give the Lie to their Professions, by *concealing their Names*, and keeping themselves out of Harm's Way.

If the *Appellant* then, who so earnestly exhorts you to this Practice, declines it himself, what are you to think of him? Are you not to think that he *hateth the Light*, because his Deeds are evil? That, because
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he declineth to give that Argument for the Proof of his Gospel, which the Apostles and primitive Christians gave for that of the Gospel of Christ, he is plainly doubtful of his being worthy to receive the same extraordinary Assistance, which enabled them cheerfully to lay down their Lives for a Testimony to the true Faith?

Had he again the least Regard for Truth, would he have so notoriously misrepresented the State of the Christian Church, in and after the Time of *Constantine*, in such a Manner, as to make any one imagine, who knew not otherwise the Histories of those Times, that the *Arian* Tenets were the true Apostolical Articles of Faith, and those of the Defenders of the *Nicene* Creed, the only Innovations? That *Athanasius* and his Adherents were Tyrants and Persecutors, and that *Arius* and his Followers were the persecuted Sufferers? When it is notorious, that while the *Arian* Faction prevailed, as it frequently did for a while, by the Caprice of the Emperors, little attentive to the true Interest of Religion, the Papal Tyranny of *Rome* afterwards could only exceed the wanton Abuse of Power in the *Arians*: And that when the *Orthodox* gained the Ascendant, their necessary Censures against the contumacious Perverters of the true Faith, were constantly tempered with that Mildness and Charity, which always denote the meek and peaceable Spirit of the Church of Christ.

To the Distractions then, with which the *Arians*, and the many consequent Sects sprung from that *Hydra*, tore and defaced the Church, may be justly attributed, amongst other concurring Causes, the Opportunity which the *Bishop of Rome* took to erect his papal Tyranny over the Minds and Consciences of Men. The Christians of the West willingly submitted to the Establishment of a Power, which, in the then desperate State of the Church, seemed to them

to be the only likely Means to put an End to those Differences, which were but too far already spread amongst themselves; and the fatal Effects of which were but too visible in the Eastern World: For the true Faith having been corrupted in the Minds of most Men, and enfeebled in all, the Impostures of *Mahomet* presently over-ran all those Countries where *Arianism*, it's Twin, but elder Brother, had before taken Root.

But this Reliance upon Man, more than upon God, shortly turned out a far heavier Punishment than all the dreaded Consequences of their former Divisions; till at length the gracious Providence of God vouchsafed to those Nations the Power of enjoying once more the invaluable Comforts of true Christian Liberty: Which that it was rightly understood by our first Reformers, as well as by those who still re-established it, after the several Shocks, it, from Time to Time sustained, is evident from the strict Concurrence of all those illustrious Men employed therein at those several Times, in the one and the same original Plan. At the glorious Revolution it received it's last Confirmation; and the happy Act of Settlement seems to have fixt it upon a Foundation not to be moved till the Revolution at the last Day.

Many Attacks, indeed, have been since made upon it, pretty much of a Piece with this of your *Appellant*. God hath hitherto been pleased to render them all ineffectual: And he hath graciously given you all the moral Assurances, that he will still continue his Protection to you, by fixing a Family on the Throne of these Kingdoms, under whose impartial and equitable Government, the greatest Liberty hath been given to discuss and canvass those very Points by the ablest Men of both Sides of the Question; in order, doubtless, that thereby the fullest Light may be thrown on the prevailing Side, that the Truth
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might be either more firmly established, or, if any Errors should be found to be obtruded upon it, they might be thoroughly purged away, and the Minds of Men receive the fullest Satisfaction in such important Articles. The Event hath conspicuously and eminently favoured the present established *Faith*: And we may be sure, *it's gracious and royal DEFENDER* will not now permit it to be disturbed by old and stale Objections, already so strongly and clearly refuted.

These extraordinary Blessings, however, are not unconditional. Suitable Returns are expected from us in the strict Practice of true Piety and Holiness, and a firm Adherence to the Faith, which God hath so signally preserved to us. Our Sins, I fear, are, notwithstanding, grievous, and the Cry of them goeth up unto Heaven. Let us betimes then, my Brethren, think seriously of the Reformation of our Lives, and provoke not God to reduce us to a worse State of Misery and Darknes than that, from which our Forefathers so meritoriously delivered us.

The Exhortations of your *Appellant* would appear in a much better Light, had he not so greatly lessened the Value of the Motive, upon which he so earnestly recommends to you the Practice of true Christian Piety.

The infinite Value of the Sacrifice offered by a divine Redeemer, must greatly enhance the Hainousness of our Sins, which, we find, could not be atoned for at a less Price. But when we are told, that the Value of our Ransom is infinitely over-rated, the Sense of the Enormity of our Sins must be proportionably lessened: And consequently, as there are different Degrees of Sin, Men would be apt to rate the diminishing Proportion with too favourable an Indulgence to themselves; and those Sins, which now justly appear of a deep and Scarlet Dye, sink into a Degree
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of venial Moderation : Lower Degrees again would lose their Enormity quite ; while others still, comparatively less hainous, would seemingly change their Nature, and put on the Appearance of reputable Virtues.

But if the Guilt of Sin be thus diminished, the threatned Punishments will be consequently looked upon as proportionably lessened also. If our Redeemer is only called God by Courtesy, the tremendous Sound of eternal Punishment may likewise be reasonably supposed to be no more than a designed Exaggeration ; Heaven and Hell but higher temporary States of further Probation ; and therefore the Inhabitants of each may yet, by their future Behaviour, be liable to a further Change : Angels of Light be still in Danger of becoming Angels of Darknes, and Angels of Darknes have a fair Chance of becoming Angels of Light. These Things I say not meerly on Conjecture : The *Arians*, both antient and modern, have taken them into their System of Morality ; and, with the Deists, are throwing out the Lure of a temporary Hell to catch at Profelytes amongst the vilest of Men.

How far then Christian Piety would be promoted, by this Gentleman's intended Reformation of our Faith, may be easily imagined. But you, my Fellow-Christians, are not, I hope, to be thus amused. The plain Declarations of Scripture, and the direct consequential Doctrines from them, faithfully pointed out to you by those, whom Christ hath appointed your Teachers and Guides, will sufficiently engage you to preserve that Faith whole and entire, upon which our Lord and Master hath built his Church : And your Christian Charity will lead you, with me, to pray for the enlightening of your *Appellant's* Mind, and the Minds of all those, who, with him, are in Error and Delusion ; that they may clearly see the Things

Things which belong to their Peace, and understand and confess, that *Great is the Mystery of Godliness; God was manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory.* Now unto him who is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. *Amen.*

F I N I S.



