

THE
SOCINIAN

Controversy Discuss'd :

WHEREIN

The CHIEF of the

SOCINIAN TRACTS

(Publish'd of Late Years here)

ARE

CONSIDER'D.

The *Word* was *God*. 1 John 1.

The *Word* was made *Flesh*. *verf.* 14.

The *Lord* is that *Spirit*. ii Cor. iii. 17.

Baptizing in the Name of the *Father*, and of the *Son*,
and of the *Holy-Ghost*. Matt. xxviii. 19.

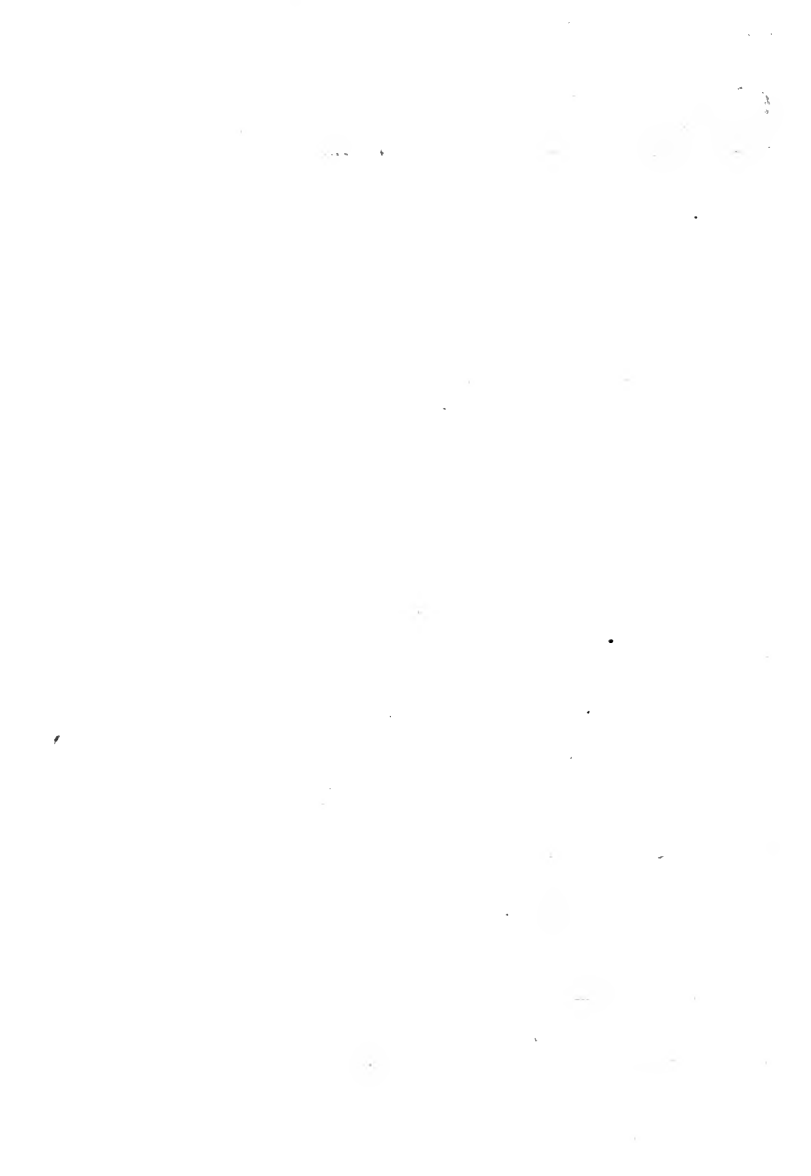
And these *Three* are *One*. 1 Joh. v. 7.

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L O N D O N,

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P R E F A C E.

I Have been perswaded to let this first Dialogue be Publish'd while the rest are a Printing. For tho' they are all one Intire Discourse, yet this is something Particular from the others, being not in Answer to those Books which are Consider'd in them, but a Subject by it self; yet what I thought Needfull as a Preparation to Remove that Prejudice, which, I may say, only has made so many Socinians, (and on which they perpetually Insist, tho' very Unreasonably,) not to Believe what is Reveal'd of God, any further than our weak Reason can Comprehend.

I pretend not to Prove the Mysteries of the Holy Trinity, and Incarnation by Reason. I am fully Satisfied our Shallow Measure of it cou'd never have found them out. Which is one Reason I have given why they cou'd not be of Human Invention. But if they are not direct Contradictions, no other Difficulties can be any Obstruction to our Belief of what we all acknowledge to be Mysteries. And if I have solv'd those Popular Arguments of Contradiction which are Objected against these Mysteries, I have Clear'd the Foundation of that Rubbish which was Necessary in Order to Erect the Building more Firm and Regular.

And I have Endeavour'd to do this in a Plain Familiar manner suited to Common Capacities, avoiding as much as possible the Intricate School-Terms, but speaking their Sense in a way Intelligible to English Readers, and giving such Instances to Explain them as are Obvious to every one, and wherein any body may object, without the help of Art, if he finds they come not up to the Purpose intended.

I send out therefore this first Dialogue by it self. That the Socinians may have time to Consider it, before I come to the Proof with them, which is only from the Holy Scriptures. And if I shall gain any Ground upon them in this,

to Remove their Rooted Prejudice, I doubt not of their Receiving full Satisfaction in the Consideration of those Scriptures which Reveal these Great Mysteries.

And to Others who may rather Incline to have the whole Together, it can be but a Small Disappointment, since the Rest is in the Press and will soon follow, and then may be Bound together Without any Inconvenience, if they Pare not the Leaves of this.

And in this Busy Age, where men have so many Avocations, and wou'd grudge to Enter upon a Larger Book, or wou'd lay it by till the Vacation, it may be more Convenient to Entertain them with small Messes at a time, and not to Cloy Squeamish Stomachs with the Sight of too much Meat at once.

And because I have a Regard to their Time, and that this Matter is not Worth more Excuse, I conclude this Short Preface. Reserving a Larger for the whole when it is Perfected. The Contents of which I have put to this, that the Reader may see what he is to expect.

I only Add, that if any have Objections against this Dialogue, I shall be Glad to Know them, and to Consider them by themselves, without Intermixing them with the following Dialogues; And chiefly for this Reason, That I put not any of the Merit of the Cause upon it, and therefore wou'd not have it suffer by it. If I have not reason'd aright, that lies at my Door, and Hurts not the Validity of what God has Reveal'd. But I hope what I have said will not Hurt it. And if it Answers the End for which I have Intended it, it will Facilitate the Conversion of Many.

Quod Deus faustum faxit.

ERRATA.

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Year of *Christ*.

<p>ST. <i>Barnabas</i> the Apostle — —</p>	<p><i>Oxon.</i> 1685.</p>
<p>St. <i>Ignatius</i>. — — — 101</p>	<p>{ <i>Usher's</i> Edit. <i>Oxon.</i> 1644. Gr. Lat. { <i>Is. Voss.</i> Edit. <i>Lond.</i> 1680. Gr. Lat.</p>
<p>St. <i>Justinus</i> Martyr. — — — 140</p>	<p><i>Parisijis.</i> 1636. Gr. Lat.</p>
<p>St. <i>Irenaeus</i>. — — — 167</p>	<p><i>Parisijis</i> 1639.</p>
<p><i>Clemens Alexandrinus</i>. — — — 192</p>	<p><i>Paris.</i> 1641. Gr. Lat.</p>
<p><i>Tertullianus</i>. — — — 192</p>	<p><i>Paris.</i> 1664.</p>
<p><i>Origen</i>. — — — 230</p>	<p><i>Rothomagi.</i> 1668. Gr. Lat. Tom. 2.</p>
<p>St. <i>Cyprianus</i>: — — — 246</p>	<p><i>Oxon.</i> 1682.</p>

T H E



T H E

FIRST DIALOGUE.

Introduction:

SOCINIAN. **H**A V E you Read the Book I gave you, Intituled *A brief History of the Unitarians, call'd also Socinians?*

CHRISTIAN. I have. And I know it to be the Celebrated Book of your Party. Which therefore you have *Printed* and *Re-printed* often, in several *Volumes*, since the Year 1687. when you first did Publish it. And you have since fully Employ'd the Liberty given you of Propagating your *Principles* openly, and above-board. Whereby you have Gain'd too Plentiful a Harvest among those who, since they must have some *Religion*, delight in that which is farthest from the *True*. But your Success has been most among those who had not *Leisure* or *Learning* to Examin your *Pretences*; for whom this Book is Calculated, in a short, easy and plausible *Turn* to several *Texts* of *Scripture*; which they who love not the Trouble of *Examining*, are Pleas'd shou'd be *True*, think it Sufficient for them; and so Rest satisfy'd.

The First DIALOGUE.

It is a *Translation* and a *Compend*, yet with *Improvements*, of Larger *Socinian* Treatises wrote in *Latin*, in the same *Method*, of Answering the several *Texts* of *Scripture*, in the Order of the Books as they Lie, from *Genesis* to the *Revelation*, which are brought to Prove the *Christian Doctrines* of the *Holy Trinity*, and the *Incarnation* of the *Second Person*, which is *Christ*.

And this is the *True* and only *Method* to Determine this *Controversy*; because these *Doctrins* are Discover'd to Us, only by the *Revelation* which is given of them in the *Holy Scriptures*. So that the whole Question is, Whether they are *Reveal'd* there, or Not?

And the way to know this is *Twofold*. *First*, from the very *Words* of the *Scripture* it self. *Secondly*, from the *Current Sense* of the *Church* in those Ages wherein the *Scriptures* were wrote, and Downwards; which is, at least, the best *Comment* upon the *Scriptures*: They who learn'd the *Faith* from the *Mouths* of the *Inspir'd Writers* themselves, and Convey'd their *Writings* down to Us, being the most Capable of any to give us the true *Sense* and *Meaning* of them.

And in both these *Respects*, you Pretend to have the Advantage. Not only in your own *Interpretation* of the *Scriptures*: But you say likewise, That your *Doctrin* was the *Primitive Doctrin* of the *Church*; And Ours Introduc'd as a *Novelty* and *Corruption* afterwards.

We will Discourse upon Both these Points, in their Order. But first let me ask you a Question, in the same Freedom of Conversation which we have always Us'd; and that is, Whether your *Conviction* or *Scruples* Began upon either the *Un-certainty* of the *Scripture-Expressions* themselves, or the *Sense* of the *first Ages* of the *Church*? But, on the other hand, is not this truly the Case, That you thought these *Doctrins* Irreconcilable to your own *Natural Reason*; And therefore by no means to be Admitted, let the words of the *Revelation* be never so *Positive*

sitive, or the *Testimony* of *Antiquity* never so *Clear* in the *Matter*? And therefore that you were *Oblig'd* to *Turn* and *Wind* these the best you *Cou'd*, and to *Force* them to *Comply* with your *Hypothesis*?

SOC. I will not *Deny*, but that, if there were no *Difficulty* in *Apprehending* how *Three* can be *One*, or *God* cou'd be *Man*, I shou'd, without more ado, *Acquiesce* in such *Texts* as these, *That these three are one*; *That the Word was God*; *And that The Word was made Flesh*. But, I suppose you will *Allow* me, *That* where there is *Manifest Contradiction*, we must *Turn* the *Sense* of the *Text* another way. Will you say, *That* we are *Oblig'd* to *Believe Contradictions*?

CHR. No. But we are to be ware, that we think not things to be *Contradictions* thro' the *Weakness* of our *Understandings*, which are not so in themselves.

SOC. I grant you all that. Therefore if you can *Reconcile* these things from being plain *Contradictions*, I confess you will *Clear* the way very *Considerably* towards my *Receiving* the *Texts* you bring, in the *Easy Literal Sense*. And likewise for my *Joining* in the *Testimonies* of the *Ancient Fathers* of the *Church*; with both of which (I have no *Scruple* to tell you) we have *Trouble* enough, to satisfy our selves, and *Ward off* the *Force* of the *Arguments* you bring against Us.

CHR. Therefore if I can say any thing towards your *Satisfaction* in this, it will be a good *Preparative* for what is to follow, that is, the *Consideration* of the *Scripture Texts*, and the *Sense* of *Antiquity* in the matter.

SOC. If you can do that, your *Business* is more than half done. And therefore I shall be glad to know if you have any thing to offer upon that Head. But I must *Caution* you not to *Trouble* me with *Subjecting* my *Reason* to *Faith*, and such *Topics*, with which I have been *Fear'd*, till I have no *Patience* left. For I must tell you, *That* I cannot *Believe* any thing, but what I think I have

All Belief
is founded up-
on Reason.

The First DIALOGUE.

Reason to *Believe*. Else, I cou'd not *Believe* it: And whoever tells me, That I *must Believe*, because I *must Believe*, I will not Answer him one word more. But look upon him as *Abandon'd* from *Common Sense*, and only fit for *Bedlam*.

CHR. I readily agree with you, That we not only *ought* not, but that it is not in our *Power* to *Believe* any thing, but what we *think* we have *Reason* to *Believe*. The *Reason* we go upon may not be *Good*, that is, the *Weakness* of our *Understandings*; but still we must *Think* it *Good*, else we *cou'd* not *Believe* it: For that wou'd be to *Believe*, what we do indeed *not Believe*. Every Man has a *Reason* (such as it is) for what he *Believes*; tho' every Man cannot always *Express* it. My *Barber* told me so, may be a *Reason* with some: But they *cou'd* not *Believe* it, if they did not *Think* it a *Good Reason*.

Yet we know not the *Reason* of many things that we *Believe*.

But after all this, you will Allow me, That we may have good *Reason* to *Believe* the *Matter* of *Fact* of many things, that such things are truly so and so; of the *Causes* of which, or the *Nature* of the things themselves, we may be *Ignorant* to a Great Degree; And not able to Solve many *Difficulties* and *Objections* may Arise from the *Nature* of the things. We know not the *Nature* of any one thing under the Sun, but *à postérieure*; by *Guessing* at it, from the *Effects* we see it Produce. Our *Knowledge* here, is nothing but *Observation*. We see *Trees* Grow, and Produce their *Like*; so of *Beasts*, and *Men*. We find such and such *Vertues* in *Herbs* and *Minerals*, &c. But we know not the *Reason* of any one thing, no, not of a *Pile* of *Grass*, why of that *Colour*, *Shape*, or *Vertue*!

But this we *Assuredly* know, not only from *Observation*, but from *Reason*; That nothing can Produce its self. For that wou'd be to say, the *Cause* is not before the *Effect*: It wou'd be to suppose the same thing to be before it self: That is, to Be, and not to Be, at the same time, which is the Height of *Contradiction*. Therefore

we

we are Forc'd, even from plain *Reason*, to Acknowledge a *first Cause*, which gave a *Being* to all other things, and from whom all other things have Proceeded.

But then, from the same *Reason*, we must Believe that this *First Cause* did not Produce *It Self*. For that wou'd be the same *Contradiction* as before. Neither that it was Produc'd by any other: For then *It* wou'd not be the *First Cause*. We must likewise Believe that this *First Cause* had no *Beginning*; for then *It* must have a *Cause*; And there must be a *Time* suppos'd wherein *It* was not. And if that were suppos'd, then *It* cou'd never *Be*, because it cou'd not Receive *Its Being* from *Its Self*, nor from any *other*. From hence we must Believe that it's *Duration* cannot be by *Succession* or *Time*; for then *It* must have a *Beginning*.

Now, how can we Apprehend a *Duration* without *Time*; an *Eternity* all *Present* together! A *Being* that is *Self-Existent*, neither Produc'd by *Its Self*, nor by any *other*! Yet all this hinders not our Belief of a *first Cause*, being forc'd to Confess it, by *Undeniable Reason*; tho' we cannot Solve these and a thousand more *Difficulties*, and seeming *Contradictions*, which necessarily arise from such a Supposition.

And because you cannot Solve the *Difficulties* which occur to you in this same *Incomprehensible Nature* of *God*, as to the *Trinity* and *Incarnation*, you Reject the *Revelation* that is given of it, in the *Holy-Scriptures*, and the Current Sense of the *Catholick-Church* in the *First* and all following *Ages* of *Christianity*: And strain your Wit, to Turn and Screw these to your Purpose. Which you Confess you wou'd not otherways have done.

SOC. I make a Difference betwixt things *Incomprehensible*, and which Exceed our *Understandings*, many of which are in the *Nature* of *God*, besides those that you have Nam'd; And betwixt those Positions which are downright *Contradictions*, for these cannot be True. And

we must force all the *Texts*, and all the *Authority* in the *World*, rather than Admit of them. As that *God* shou'd be *Man*: Or, that *Three* shou'd make but *One*.

No Contradiction in the terms by which we express the Holy Trinity.

CHR. A *Contradiction* is only where two *Contraries* are Predicated of the *same thing*, and in the *same Respect*. For *three Men*, or *three Thousand* may make but one *Company*, or one *Army*: There is no *Difficulty* in this.

Now I will Grant you, That it is a *Contradiction* to say, That *Three Persons* are but *One Person*. But that *Three Persons* may be in *One Nature* is no *Contradiction*.

SOC. Come let us be Plain. Is it not a *Contradiction* that *Three Men*, shou'd be but *One Man*?

CHR. By *Man* here you mean *Person*, in which Sense it is a *Contradiction*. But it is no *Contradiction* to say, That there may be several *Human Persons*, in the same *Human Nature*. We say there is but *One Human Nature*. Yet we know there are many *Human Persons*.

SOC. But every *Person* that Partakes of this *one Common Nature*, is a *Distinct Man* from all other *Men*. And one *Man* cannot be another *Man*.

CHR. That is, one *Person* cannot be another *Person*, which is Granted. And tho' we call each *Person* a *Distinct Man*, yet, as I said, that is only with Respect to his *Personality*. For one *Man* do's not Differ from another as to his *Nature*, but only as to his *Person*. And tho' we allow this common way of speaking as to *Men*, to say, *one, two, or three Men*, &c. when it is strictly true only of their *Persons*: Yet that is not allow'd as to the *Persons* in the *Divine Nature*, to say, *one, two, or three Gods*; because it might lead *Men* into the *Notion* of *Polytheism*, to think that there were more than *one Divine Nature*. Therefore there is Reason to Guard our *Expressions* of *God*, with much more *Care* and *Strictness*, than when we speak of *Men*. But if you wou'd Allow that several *Persons* might Partake of the *one Divine*

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vine Nature, as you allow they do of *one Human Nature*, our Dispute wou'd be at an end, as to the Substance of it; Tho' still we have Reason to Insist upon the *Nicety* of the *Expressions*, for the Cause told before.

SOC. This is *Nicety* and *Philosophy* indeed somewhat *In-comprehensible*.

CHR. You make that no Objection in our Contemplation of the *In-comprehensible Nature* of God, as in the several Instances before given. All that you Require is, That there shou'd be No *Contradiction*:

SOC. That is True. But still I think it a *Contradiction* that several *Persons* shou'd not be several *Men*. And tho' the *Divine Nature* is *Infinitely Exalted* above the *Human*; yet what is a *Contradiction* in one *Nature*, must be so in *Another*.

CHR. I have before told you in what sense several *Persons* may be Call'd several *Men*, not with Respect to their *Nature*, but only of their *Personalities*, which may Differ; but their *Nature* cannot; for it is the *Same* in *All*. So that here is no *Contradiction*, tho' it may be a *Difficulty*.

But now, as to your other *Position*, That what is a *Contradiction* in one *Nature* must be so in another, I think it will not hold.

SOC. Why? A *Contradiction* is a *Contradiction*, where-ever it is.

CHR. That is True. But that may not be a *Contradiction* in one *Nature*, which is so in *Another*.

SOC. I do not Understand you. Explain your self.

CHR. Let me Ask you a Question. Is it not a *Contradiction* that a Man shou'd go *Two Yards* as soon as *One*?

SOC. Yes surely. For *Two Yards* are but *One Yard*, and *Another Yard*. And I cannot go *Two Yards*, till I have first gone *One*.

I.
No *Contradiction* can be Charg'd in any *Nature* we do not Understand.

CHR,

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CHR. Now open your Eyes, and Try if you see not what is at *Two Yards* distance from you, as soon as you see what is but *One Yard* from you? You see a *Star*, as soon as the *Top* of the *Chimney*.

Then go to *Thought*. Can you not *Think* of *Rome* or *Constantinople*, as soon as of the *Next Street*?

Thus you see that what is a *Contradiction* to *Legs*, is None to *Eyes*, nor to *Thought*. And the Reason of this is, the *Different Natures* of these things.

Again. Is it not a *Contradiction* that I shou'd be here *Sitting* with you in this *Room*, and at the same time shou'd be with other *Company* in another *Room*? This is a flat *Contradiction* to *Body*. But it is no *Contradiction* to *Soul*, which at the same time is *Present* in all the *Distant Parts* of the *Body*, according to the old saying, That the *Soul* is *All* in *All*, and *All* in *Every Part* of the *Body*.

Once more. Is it not a *Contradiction* that *Yesterday* shou'd be to *Day*, or that to *Day* shou'd be to *Morrow*? For it wou'd imply, That the same thing shoud be *Past* and not *Past*, *Present* and not *Present*, *Present* and yet to *Come*. But with *God* all things are *Present*, ther is no *Past* or to *Come* in *Eternity*.

Thus what is a *Contradiction* to *Body*, is not to *Soul*; and what is a *Contradiction* to *Time*, is none to *Eternity*; and what is a *Contradiction* with *Men*, is not so with *God*. And the Reason is, as I have said, the *Different Natures* of these things; and that from a *Contradiction* in the *One*, we cannot Infer a *Contradiction* in the *Other*.

From hence I may Conclude, That tho' it were a *Contradiction* in *Human Nature*, for several *Persons* to Partake of the same *Nature*, and not to be several *Men*, that is, several *Natures*, as well as *Persons*. Yet it will not follow, That it is so in the *Divine Nature*. Which is *Infinitely* more *Distant* and *Diverse* from *Our Nature*, than the *Motion* of *Sight* or *Thought* is from that of

our *Leggs*; than *Body* is from *Spire*, or *Time* from *Eternity*. And if it be Impossible for all the *Philosophy* and *Description* in the World, to Give to a Man that is Born *Blind*, any *Idea* whatsoever of the *Nature* of *Sight*, or of its *Motion*; or to Reconcile its Going *two* yards as soon as *one* from downright *Contradiction*; For he cannot but Compare it with that *Motion* which he only knows, of *Leggs* or *Arms*: Or, if we cou'd Suppose a Man without *Thought*, it were Utterly Impossible to Reconcile to him the *Progress* of *Thought*, from the most Palpable *Contradictions*: How then shou'd We Object *Contradictions* in the *In-comprehensible Nature* of *God*, from Comparing it with our *Frail State* of *Flesh* and *Blood*! Therefore I think we may safely Depend upon this as a Standing Conclusion; That we cannot charge that as a *Contradiction* in one *Nature*, because we find it so in another, unless we Understand Both *Natures* perfectly Well. And the *Divine Nature* being Allow'd on all hands, to be *In-comprehensible*, Consequently we cannot Charge any thing as a *Contradiction* in it, because we find it so in our *Frail Nature*.

And we find it thus in many other things. It is common to say, This is *Impossible*, it is a *Contradiction*. But being Explain'd to us, we say, now it is *Easy*, I did not Understand it before, I took it quite *Wrong*. Therefore we must Understand things first before we charge *Contradictions* in them. It is our *Ignorance* often which makes the *Contradiction*. As of the *Blind Man* Judging of *Colours*, or of the *Nature* *Sight*, and Comparing it with his *Walking*:

SOC. It is Easy to Apprehend the Difference between *Walking*, *Seeing*, and *Thinking*. The very *Words* do Express it. And it wou'd be Improper to Confound the *Words*, to Call *Walking*, *Seeing*; or *Seeing*, *Walking*, &c. Therefore, tho' Doubtless, there are many things in the *Divine Nature*, which Infinitely Exceed our Understanding; yet, for that Reason, we ought not to Apply to *God* those *Terms* which are Proper only to our selves;

Or the word Person as Applied to God.

as the Word *Person*, to say there are three *Persons* in the *Godhead*. This raises the *Contradiction* we speak of: Because we cannot *Comprehend* how *Three Persons* can be *One*, in our *Nature*.

CHR. I told you before, That we do not make three *Persons* to be one *Person*, but one *Nature*. And tho' the *Motion* of the *Feet* is called *Walking*, of the *Eye* is call'd *Seeing*, and of the *Mind* is Call'd *Thinking*: Yet to a Man Born *Blind*, the Word *Seeing* is altogether *Un-intelligible*. He knows *Nothing* at all of it. And you cannot give him any *Idea* of *Light*, or *Colour*, but he must *Apprehend* it as something that may be *Felt*, *Heard*, *Smell'd*, or *Tasted*. For he Cannot *Conceive* but according to the *Senses* that he has. Now if ther were *Words* which Cou'd *Express* the *Nature* of *God* Properly, or as He is known to the *Angels* of *Heaven*, they wou'd be as *Un-intelligible* to Us, as the Word *Seeing* is to one Born *Blind*. The *Apostle* said, That when he was *Caught up into PARADISE*, he heard *UN-SPEAKABLE* Words, which it is not Possible for a Man to *Utter*: And if they were *Utter'd*, it wou'd be *Impossible* for Us to *Understand* them.

2 Cor.
xii. 4.

SOC. I can Readily allow, that we must speak of *God*, in *Words* not *Strictly* and *Properly* adapted to Him, but *Borrow'd* from *Terms* we Use among our selves. As when we call *God Father*, we mean that we have our *Being* from Him; but not in that *Manner* as a *Son* is *Begotten* by his *Father* among *Men*.

CHR. And thus we understand the word *Person*. As when *Christ* is call'd *The Express Image of His (God's) Person*. We mean something of a quite Different Kind from the *Person* of a *Man* upon *Earth*. But it is a *Word* we must Use, like the word *Father*, because we have no other *Word* to *Express* it by.

Heb. 1. 3.

And we find what we call *Personal* *ACTIONS*, attributed to the *Father*, to the *Son*, and to the *Holy Spirit*; as the *One* to *Send*, the *Other* to be *Sent*. The
One

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One to Proceed from the Other. The One to Beget, the other to be Begotten of Him. The One to take Flesh and not the other, &c. Therefore we call these Persons, because we find Personal Actions attributed to them. And I cannot see but you have full as much Reason to Quarrel with the word *Father*, as the word *Person*; they are both *Scripture-Words*. Therefore keep the word *Person*, till you can find another word more Proper, Still Remembering that these are words only *ad Captum*, in Condescension to our Capacities, and therefore not to be taken *Strictly* and *Properly* as to God. And from a seeming *Contradiction* that may Appear in these things, as they Relate to Men, we must not Infer a *Contradiction* in God, to whom these words are but *Improperly* Apply'd. And whose *Nature* we do not understand. And therefore, as I said before, we cannot Charge a *Contradiction* in Him, from what we find so in other *Natures* which we do understand. For we cannot Infer from the *One* to the *Other*, unless we understand Both; as in the Instances before given of the Motion of *Leggs*, *Sight*, and *Thought*, of *Body* and *Soul*, of *Time* and *Eternity*

SOC. But is it not a *Contradiction* that the *Son* shou'd be as *Old* as the *Father*. As you say of the *Persons* in the *Trinity*. For must not the *Cause* be before the *Effect*?

CHR. This is still Measuring from one *Nature* to another, when the One we *Understand* not, and can speak of it only by *Allusion* to the Other. Therefore I may fairly Deny your *Consequence*, and shew that you Argue from a wrong *Topic*. That because it is a *Contradiction* betwixt *Father* and *Son* among *Men*, it will not follow that it is so in *God*.

But in this, I can give you a Plain *Answer*, even from *Created* *Natures*, which are before Us. For tho' the *Cause* must be before the *Effect* in *Nature*, yet not always in *Time*. Nay Never in *Time*, in all *Necessary* *Effects*. For where the *Effect* is *Necessary* to the *Cause*, the *Cause* cannot be without it; and therefore the *Effect* must be as

III

Of the *Son*
being as *Old*
as the *Fa-*
ther.

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Of Light
and Heat in
the Sun.

Early in Time as the Cause. Thus Light and Heat are Necessary Effects of the Sun; therefore they must be as Early in Time as the Sun. And if the Sun were Eternal, Light and Heat would be as Eternal. And yet they both Proceed from the Sun. And the Sun is Before them in Nature, because they Proceed from it; But not Before them in Time, because they are Necessary Effects, and the Sun cannot be without them.

Now it is not Necessary for a Min to be a Father. Else Every Man must be a Father. But if a Man could not be a Min without being a Father, then he must be a Father as soon as he was a Min. And consequently, the Son must be as Old in Time as the Father, tho' in the Order of Nature, he would come Behind him, as Proceeding from him, and as the Effect follows the Cause. Therefore tho' it Cannot be in Human Nature; that the Son should be as Old as his Father, yet it may be in the Divine Nature.

SOC. That is, if the Production in the Divine Nature be Necessary.

CHR. As no doubt it is. For the first Cause must be a Necessary Being. And ther can be no Accidents in Him. He is incapable either of Addition or Diminution; for either would Argue Imperfection.

IV. Of the Production in Spirits.
SOC. But God is a Spirit. Is there Production or Generation in Spirits? Do they Beget their Like, as Men do? Or must two SPIRITS Join for the Production of a third? Or can SPIRITS Beget of Themselves?

CHR. This is still Bewildring your Self with the Comparison of a Nature you do not Understand, and Measuring it with a Nature you do Understand, and Inferring from the one to the other, which will by no means Hold.

I. Of the Faculties in the Soul.
But in the Case you put, there is some Light given to us in the Contemplation of our own Soul, which is that Image of God, when in He made Man. In our Soul we find ther is a Faculty of Understanding a thing, that is, Apprehending, or as it were, Seeing of it. And this Resembles Creation, or bringing things into Being, as ro

Us. For what we *Understand* not, is to Us, as if it were not.

Then when we *Understand* a thing, and are thus in *Possession* of it, we find that our *Soul* has Another *Faculty* of *Remembering* it, that is, *Preserving* its *Being*, as to Us. For without this, our *Understanding* of any thing wou'd last no longer than the *Impression* of a *Seal* upon *Water*. And when the *Thought* was *Past*, it wou'd be *gone* for *Ever*, and we cou'd never *Recover* it: By which means we cou'd have but one *Thought* at a time. But we cou'd not *Compare* *Thoughts* and *Things*, and *Infer* or draw *Consequences* from *One* to *Another*. Which we Call *Reasoning*. Which therefore is *Attributed* Chiefly to this *Faculty* of the *Soul*. So that a Man of sound *Memory*, which is the *Form* in *Wills*, means the same in the *Construction* of *Law*, as a Man of sound *Judgment*.

This Resembles the *Logos*, or *Word* of *God*. Which *Just Martyr* in his *Apol.* Calls the *Reason* of *God*. For the word *Logos* signifies *Reason*, and so is used, *Luk.* xvi. 2. *Rom.* iii. 28. xii. 1. ii. *Pet.* ii. 12 *Matth.* xvi. 7, 8. *Luk.* v. 21. and several other Places of *Holy Scripture*. And indeed *Reason*, which is the *Reflection* of the *Mind*, is properly call'd the *Word* of the *Mind*, as near as an *Allusion* can be made from *Body* to *Soul*. For *Words* do outwardly *Express* the *Reasoning* that is inwardly in the *Thoughts*; And the *Reflection* of the *Mind*, is speaking *Words* to its self. Every *Reflex-Act* is a *Colloquie*.

When things are thus as it were *Created* to Us by the *Understanding*, and *Preserv'd* by the *Memory*, that we may *Reason* and *Reflect* upon them, then they *Appear* either *Agreeable* or *Dis-agreeable* to Us. We *Contract* either a *Liking* or *Dislike* to them; That is, We *Love* or *Hate* them. And this is the *Operation* of a *Distinct Faculty* of the *Mind*, which is call'd the *Will*; and is the *Seat* of *Happiness* or *Misery*. To *Enjoy* what we *Love*, is *Pleasure* and *Happiness*; And to be *Join'd* to what

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what we *Hate*, is *Misery* and *Affliction*. There are several things which we *Know*, and which we *Remember*; But they are *Indifferent* to us, we neither *Love* nor *Hate* them; and therefore they afford us neither *Pleasure* nor *Trouble*. These *Passions*, are *Seated* in the *Will*; and come not, till the *Will* has Exerted an Act either of *Love*, or *Aversion*. Thence arise *Love*, *Fear*, *Joy*, *Grief*, *Hope*, *Despair*, and all the *Passions*. The *Will* is the *Seat* of all the *Passions*.

This is a Resemblance of the *third Person* in the *Holy Trinity*, who is therefore call'd the *Spirit of Love*, and the *Comforter*.

Now of these three *Faculties* of the *Soul*, the *Understanding* may well be call'd the *FATHER Faculty*. And the *Memory* may be said to be *Begotten* by it. For we cou'd not *Remember* what we did not first *Know*. And the *Will* Results or Proceeds from both of these. For we cannot *Love* or *Hate* what we do not both *Know* and *Remember*.

But in how many things shou'd we *Err* and be *Mistaken*, if we shou'd think to Draw an *Exact Parallel* betwixt this *Generation* in the *Faculties* of the *Soul*, and the *Generation* of *Bodies*? In that of *Bodies*, it is a *Contradiction* the *Father* shou'd not be *Prior* in *Time* to the *Son*. In that of the *Soul*, it is a *Contradiction* the *Son* shou'd not be as *Old* as the *Father*, because the *Soul* cannot be without the three *Faculties*. They are of the *Constitution* of the *Soul*: And it cou'd not be a *Soul* without them. Therefore each of them must be as *Old* as the other, and all as *Old* as the *Soul*.

SOC. That is, because the words *Father* and *Son* are not *Strictly* and *Properly* belonging to the *Faculties* of the *Soul*, only by way of *Allusion* to the *Generation* of *Bodies*. Therefore what is a *Contradiction* in the *one*, is none in the *other*.

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CHR. How Readily you can give this Answer in the Parallel 'twixt Body and Soul? And yet how do you stick to give the same Allowance in the Parallel betwixt Mortal Man and the Infinite Being? But you will find that to be a Contradiction in the one, because you find it to be so in the other!

SOC. I grant ther must be a vast Difference betwixt the Production ther is in Bodies, and that in Spirits. They are not of the same Kind. But methinks ther shou'd be an Exact Parallel in the Production of Spirits; For tho' ther is Higher and Lower among them, yet they are all Spirits, and so of the same Kind. Now see if you can find an Exact Parallel betwixt the Faculties of the Soul, and the Persons of the Godhead. And I will be Content.

CHR. Think you not, That ther is Infinitely greater Difference and Disproportion, even in Kind, betwixt the Soul of Man and the Eternal Incomprehensible Almighty, than ther is betwixt the Body and Soul of Man! So that you Ask of me what I will no ways Undertake.

Only I still Insist, that from a Contradiction in the one, if you cou'd find it, you cou'd not Inferred a Contradiction in the other, because you understand not Both the Natures you speak of. And what is spoken of the One, is by way of Allusion only to the Other.

In the next Place, the Contradictions you Allege are all by way of Parallel 'twixt God, and the Bodily Persons of Men upon Earth. And since you have Granted me, that a Contradiction will not lie in the Parallel betwixt the Body and Soul of Man; I can much more strongly Argue, that it will not lie in the Parallel betwixt the Body of Man and God, so as that a Contradiction in the one shou'd Inferred a Contradiction in the other.

But still I will go as far along with you as I can. And having Enter'd my Protest, that I put nothing of the Merits of the Cause upon it, I will go on to shew you

you what is no *Contradiction* in the *Faulties* of the *Soul*.

It is no *Contradiction*, That these three *Faculties* shou'd be One *Soul*. And the *Soul* nothing else, that we can tell, but these three *Faculties*. That these three *Faculties* shou'd be all *Coeval* as to *Time*, and yet one *Before* the other in Order of *Nature*, as *Proceeding* the one from the other. That they are perfectly *Distinct* the one from the other, having *Different Objects*, and *Different Manners* of *Operation*. The *Understanding* being *Conversant* about what is *Present*, the *Memory* about what is *Past*, and the *Will* about *Love* and *Hate*. Yet that they all *Act* in *Concert*, and no one of them can *Act* without the other. For as the *Memory* cannot *Act* but upon a *Previous Act* of the *Understanding*, and the *Will* upon the *Act* both of the *Understanding* and the *Memory*, so even the *Understanding* do's not *Act*, nor the *Memory*, without a *Concurrent Act* of the *Will* which *Consents* to it. So that tho' they *Act Distinctly*, yet not *Separately*. And the *Soul* is not *Divided* or *Multiply'd* among them, but the whole *Soul Acts* in *Each* and *All* of them.

2.
Of the
Difference
betwixt *Facul-*
ties and *Per-*
sons.

SOC. And now you think you have *Solv'd* all our *Objections* as to the *Trinity*, of three being *one*, and *one*, *thrice*. And of their being *Co-eternal*, tho' *one* *Proceeding* from the other. But your *Parallel* will not hold betwixt *Faculties* and *Persons*.

CHR. I pretend not to *Prove* any thing by *Parallels*: They are but *Illustrations*. Nor do I think ther can be any *Exact Parallel* betwixt *God* and any *Creature*. But if the *Objections* you bring may be *Solv'd* by what we can observe in *Created Natures*, it shews your *Unreasonableness* to *Insist* upon such *Difficulties* against what is *Reveal'd* of the *In-comprehensible Being*. Therefore let me hear what use you make of the *Difference* betwixt *Faculties* and *Persons* in the *Persons Case*?

SOC. You know the Difference betwixt *Substance*, and *Subsistence*. It is the Latter only makes a *Person*. And we give not different *Subsistences* to the *Faculties* of the Soul. Therefore they are not different *Persons*. And we say, that three *Persons* or *Subsistences* cannot be one *Person*.

CHR. And so say we too. We say that three *Persons* are always three *Persons*, tho' they may be one *Nature*. But let me ask you, can three *Substances* be one *Substance*, or three *Faculties* one *Faculty*, more than three *Subsistences* or *Persons* can be one *Person*? If not, then your *Distinction* is of no use in the present *Case*. For the Difficulty of three being *one*, and *one* three, lies as much in the one *Case* as in the other, and all you can say from this *Puzzling* piece of *Philosophy* signifies nothing. For whatever other uses may be made of it, it cannot help you in this *Case*, since one *Substance* can no more be Another *Substance*, nor one *Faculty* be another *Faculty*, than one *Person* can be another *Person*.

SOC. But why do you not say three *Faculties* instead of three *Persons* in *God*? And then we shou'd not so much Quarrel with you.

3.
Why we
say *Persons*
and not *Facul-*
ties in *God*?

CHR. Because we must not Alter the Phrase of *Scripture*, which calls *Christ* the *Express Image of His* (Father's) *Person*. Heb. 1. 3. $\chi\rho\iota\sigma\tau\acute{o}\varsigma \tau\acute{o}$ $\Upsilon\pi\omicron\varsigma\acute{\alpha}\gamma\iota\omega\varsigma$; $\alpha\upsilon\tau\acute{o}\varsigma$ the *Image of His Subsistence or Personality*.

For a *Son*, being a *Distinct Person*, is the *Image* of his *Father's Person*, but not of his *Nature*: Because the *Son* partakes of the same *Nature*, in as full and ample Manner as his *Father*, and is as much and truly a *Man*, having the same *Human Nature* with his *Father*: In which he is *Equal* to his *Father*; But *Inferior* as to his *Person*, The *Relation* and *Subordination* between them, is only upon a *Personal* account. As it is among the *Persons* of the *Holy Trinity*. Tho' all *Equal* in *Nature*, which is but *One*. For if we say ther is not more than *One Human Nature*, we cannot say ther is more than *one Divine Nature*, tho' several *Persons* partake of it.

Again, a *Person* being the most *Compleat* and *Perfect* *Substance*, as *Subsisting* by its self, and not in Another (like *Faculties* or *Qualities*) must be given to *God*. There are no *Accidents*, *Faculties*, or *Qualities* in *Him*. But every thing in *Him* is *Himself*. And the *Faculties* of the *Soul* are but a *Resemblance* of the *Persons* of *God*.

4. Of the Difference betwixt *Faculties* and *Persons*.
 SOC. How come you to make but three *Faculties* in the *Soul*? You may make three hundred if you will. Why do not you make every *Passion* a *Distinct Faculty*? And so of the *Attributes* of *God*, you may make them all *Persons*. One of *Wisdom*, Another of *Justice*, Another of *Mercy*, Another of *Power*, and so forth.

CHR. The *Faculties* are the *Powers* of the *Soul* it self, and of perpetual *Necessity* to its *Constitution*. So that without these the *Soul* wou'd not be a *Soul*. Therefore they are always in the *Soul*. Not so of the *Passions*. They go and come. A *Man* is not always in *Joy*, *Grief*, *Fear*, *Anger*, &c. But he always has an *Understanding*, a *Memory*, and a *Will*, And it is as these are *Conversant* about any *Object*, that the *Passions* arise. The *Faculties* are the *Constitution*, the *Passions* the *Complexion* of the *Soul*. The *Complexion* often *Changes*. But when the *Constitution* is *Broke*, it is *Death*. And the *Complexion* arises from the *Constitution*. Not the *Constitution* from the *Complexion*.

Now tho' the *Passions* are *Many* and *Various*, yet the *Faculties* are but three, and they can be neither *more* nor *Less*.

5. Of *Extension* and the *Dimensions*.
 The Difference 'twixt these is like that of *Colour* and *Dimension* in a *Body*. The *Colours* are *many* and *various*; The *Dimensions* are but three, and can be neither *more* nor *less*. That is, *Length*, *Breadth*, and *Thickness*. These must be in every *Extension*. They are of the *Nature* of *Extension*, and therefore *Inseparable* from it. And tho' these three make one *Extension*; yet they are perfectly *Distinguish'd*, tho' never *Separated* from one another.

Length

Length is not *Breadth*, and neither of them is *Thickness*. Yet no *One* of these can be without the other *Two*. They are *Distinctly* Three, yet *Intirely* but *One*. They all make up but *one* and the self same *Extension*.

The *Colours* Change according to every *Variation* of the *Light*. But the *Dimensions* are still the *same*, and still *Necessary* to the *Body*. Which Alters not in its *Nature*, from the *Change* of *Colours* in it. But wou'd Cease to be a *Body*, if it were *Possible* it cou'd want any of the three *Dimensions*; For then it wou'd be no longer an *Extension*, that is, no more a *Body*.

Thus we say of the *Soul*: It cou'd not be a *Soul*, if it wanted any of the three *Faculties*, for they are of its *Nature*. But the *Passions* may *Go* and *Come*, without any *Alteration* in the *Nature* of the *Soul*. The *Passions* suppose the *Faculties*, for the *Passions* are an *Operation* of the *Faculties*. But the *Faculties* suppose no more than that we are *Capable* of the *Passions*, not that they are always *Necessary* to *Us*; for sometimes we are without *Any*.

And our Blessed Saviour in the Parable of the *Sower*, describing the several ways by which the *Seed* becomes *Unfruitful*, *Ranges* them into *Three*, according to the three *Faculties* of the *Soul*, but not after the *Passions* which are many. The *first* was of those who *Understand* not; the *second* was of those who *Retain* or *Remember* not; and the *third* was of those whose *Wills* or *Affections* were *Corrupted*, through the *Cares* and *Pleasures* of this *Life*.

Now this *Allusion* 'twixt the *Body* and the *Mind*, 'twixt *Colours* and *Dimensions* in the *Body*, and the *Faculties* and *Passions* in the *Soul*, will not *Come* up nor *Answer* exactly in every thing, because of the vast *Difference* ther is in the *Natures* of *Body* and *Spirit*, and the *Different* Manner of their *Operations*. But tho' they *fail* in *some* things, yet they *Answer* in *others*, and serve

6.
Apply'd to
the Persons
and Attributes
of God.

The first DIALOGUE.

for *Illustration*. And so much the more, because, while we are in the *Body*, we conceive of *Spiritual* things, even of our own *Soul*, in some sort, after the manner of *Body*. And if our own *Soul*, by which we *Move* and *Act* and *Think*, is so *Hidden* from us, that we cannot *Conceive* *Rightly* of it: How much more must the *Infinite* and *Incomprehensible Nature* be *Remov'd* far above our poor *Understanding*! Seeing we cannot *Conceive* any thing of it, but by *Allusion* to what we *Understand* here of *our selves*, and other *Creatures* that are before us. Therefore such *Allusions* are given to us, and *God* speaks to us of *Himself* after the manner of *Men*, because we cou'd not otherwise *Understand* any thing at all of *Him*. Thus *God* ascribes *Passions* to *Himself*, as *Joy*, *Anger*, *Grief*, *Repentance*, &c. And we *Describe* *Him* by what we *Call* His *Attributes*, as *Power*, *Wisdom*, *Goodness*, *Justice*, &c. And these we *Conceive* to *Flow* from His *Nature*. Tho' at the same time our *Reason* tells us, that ther can be no *Accidents* in *God*, nor any *Change* in *Him*. And therefore that whatever is in *God*, is *God*: But by the three *Persons* in the *Godhead*, we mean the *Divine NATURE*, which *Consists* of the three *Persons*, as the *Soul* do's of the three *Faculties*, and *Extension* of the three *Dimensions*, without any *Confusion* of the *Faculties*, or *Dimensions*; or *Division* of the *Soul*, or of the *Extension*. As we say the three *Persons* are *God*, neither *Confounding* the *Persons*, nor *Dividing* the *Substance*. But what we call the *Attributes* of *God*, are the *Different Manners* of our *Apprehension* of the *Actions* of *God*, and so are *many* and *various*. As *Passions* are in *Man*, and *Colours* in *Bodies*. But *Colours* do not make the *Body* in which they are, tho' they suppose it. And *Passions* do not make the *Soul*, tho' they are in it. But the *Faculties* are the *Soul*, and the *Dimensions* are the *Extension*. Thus we say, the *Persons* in the *Godhead*, are *God*, but we *Conceive* of the *Attributes* of *God*, after the manner of *Passions* in the *Soul*.

Tho'

Tho' we know, at the same time, that the *Allusion* do's not, cannot *Answer*. But we cannot Conceive otherwise of *God*. And thus it is when we use the words, *Father, Son, Spirit, Person*, in Relation to *God*, we must not suppose them to *Quadrat* and *Answer* exactly to these *Words* as us'd among *Men*. They are only *Allusions*, but they are *Necessary*, because we cannot otherwise speak of *God* at all.

Hence appears the unreasonableness of Inferring a *Contradiction* in the *Nature* of *God*, from what we find to be so in the *Nature* of *Man*, and in these words as Apply'd to *Man*. Which is the *Topick* I have Insisted upon from the Beginning. And I have Illustrated it by the Comparison of those Ir-reconcilable *Contradictions* which must Appear to a Man Born *Blind*, in any *Description* possible to be given him of the *Nature, Motion, and Progress* of *Sight*. And you cannot Help him with any *Allusion* or *Image* of it, in any thing that he *Understands*. He can Apprehend nothing *Like* it, in any manner whatsoever, tho' at never so great a *Distance*. It cannot be said he has a *wrong* or *imperfect* *Notion* of it, for he has not, nor can have any *Notion* of it at all, not the least *Glimps*. Whereas on the other hand, as to the present *Subject* we are upon, and to which I apply this; tho' it be impossible for any *Creature* to have a *Full* and *Compleat* *APPREHENSION* of the *Infinite* *Nature*; yet ther are such *Allusions* and *Similitudes* given us of it, Chiefly in the *Soul* of *Man*, which is said to be made after His *Image*, as Enables us to have some sort of *Idea* and *Apprehension* of it, tho' we must still suppose at *Infinite* *Distance*, and that we *Presume* not to draw *Inferences* from the *one* to the *other*, from *Man* to *God*. And even as to that *Ineffable* *Mystery* of the *Holy* *Trinity*, ther is no obscure *Resemblance* of it given us in the *Frame* of our own *Soul*, Consisting of three distinct *Faculties*, as I have before explain'd it. And even in the three *Dimensions* which

These *Con-*
clusive to the
Argument.

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which make up every *Extension*, so far as *Body* is *Capable* of such a *Resemblance*. At least it solves the *Contradictions* you Alledge as to the *H. Trinity*, when we see how *Three* may be *One*, even in *Bodies*. Nay that *One* must be *Three*. For *Extension* cou'd not be *Extension*, if it were not three *Dimensions*. As the *Soul* cou'd not be a *Soul*, if it were not *Understanding*, *Memory* and *Will*: so that the *Multiplicity* makes the *Unity*. Tho' as I have said, if these were *Contradictions* in *Body*, or in our *Soul*, it wou'd not follow it was so in *God*, because of the *Infinite Desparity* of the *Natures*.

3.
Allusions
from *Body* to
Soul Necessa-
ry. Yet ma-
ny *Contradi-*
ctions in them

I have said likewise, That we cannot Apprehend the *Nature* of a *Spirit*, even of our own *Soul*, but by *Allusion* to *Body*, to something *Material*. Hence some have Contended that our *Soul* is *Matter*, that is, a *Body*. Nay, that *God* Himself is so. That ther is nothing but *Matter*. And yet we find many *Contradictions* in this *Allusion*. As what I mention'd before of the *Presence* of a *Body* which is so *Circumscrib'd*, that it Cannot be in *two Places* at *once*. And yet how *One* and the same *Soul* can *Actuat* all the *Distant Members* of the *Body*, without being either *Multiply'd* or *Divided* among them, is what we can find no *Resemblance* of in *Bodies*. And yet we cannot frame a *Conception* of a *Soul*, without *Allusion* to something *Material*. And yet all this Notwithstanding, we Charge not this as a *Contradiction* in *Soul*, because we find it so in *Body*. Tho' all our *Notices* of the *Soul* comes from the *Body*.

5.
Apply'd to
our Present
Subject.

Now to Apply. The *Imperfect Notices* we have of the *Nature* of *God* come from His *Works* of *Creation* which we have seen. Yet in none of these do we find any *Resemblance* to His *Eternity*, *Self-existence*, and *Omnipre-
sence*, &c. Nay, they wou'd be flat *Contradictions*, if Apply'd to any *Creature*. Yet we Call them not *Contradictions* in *God*. How then can we call *Three* and *One* a *Contradiction* in *God*, tho' we found it so in all

Crea-

Creatures? But when we find it not to be a *Contradiction*, both in the *Nature* of *Body*, and of *Soul*, will we still make it a *Contradiction* in *God*, whose *Nature* we *Understand* not? And for this only Cause, Reject the *Plain Revelations* that are Given to us of it?

But pray, let me Ask you what *Notion* have you of any *Spirit*, of an *Angel*? Can you Apprehend an *Angel*, without an *Understanding*, a *Memory* and a *Will*? Can you think otherwise of *God* the *Father* of *Spirits*, and who made them after His own *Image*? Ther cannot be a *Thought* without these *Three*. For every *Thought* is the *Act* of these *Three*. We have no nearer an *Idea* of *God* than an *Omnipotent Mind*. And whose *Thoughts* are *Omnipotent*. Therefore *God* must be these *Three*. And these *Three* are *God*. Our *Notion* of His *Attributes* are the *Acts* of these *Three*, in *Mercy*, *Wisdom*, *Power*, *Truth*, *Justice*, &c. And since ther is no *Accident* in *God*, but every thing that is in Him must be of His *Essence*, consequently these *Three* are of the *Essence* of *God*. And *Each* of them is *God*, and all *Three* the same *God*. So that instead of this being a *Contradiction*, it wou'd rather be a *Contradiction* if it were not so. That is, That ther cou'd be a *Thought* without what is of the *Essence* of a *Thought*, that it shou'd proceed from *Three* Jointly, from an *Understanding*, a *Memory*, and a *Will*, each *Distinct* from the other, yet all *Three*, one and the same *Mind*. So that if we think of *God*, after the *Image* He has made of *Himself* (and we can think of Him no otherwise) we must think of a *Trinity* in *Unity*.

At least, I hope, what I have said is sufficient to take away all Pretence of *Contradiction* in the Case, so as to hinder us to believe the *Revelation* *GOD* has given Us of it.

10.
We must
think of *Three*
in every *Spi-*
rit.

V. In the
in, were a
Contradiction,
that would
prove it not
to be of the
man's Invention.

SOC. Whether *God* has given us any *Revelation* of it, is the *Grand Question*, which must be *Determin'd* when we come to *Examin* those *Texts* of *Scripture* which are *Alleg'd* for it. But we insist it is a *Contradiction*, and therefore that these *Texts* must not be understood in that *Sense*.

CHR. If it be not a *Revelation*, it must be an *Invention* of some or other. But if it be a *Contradiction*, it cou'd not be an *Invention*. For who cou'd *Invent* a *Contradiction*? Or if he *Cou'd*, who *Wou'd* do it, with a *Design* to have it pass upon the *World*, and to be *Receiv'd* among *Mankind*? When Men have a *Mind* to *Impose* upon others, they *Contrive* their *Story* as *Plausible* as possibly they can; to be free, not only from *Contradiction*, but *Objection*.

In the next place, what do's any Man *Get* by it? What *End* cou'd it serve to set up such a *Notion* in the *World*? Men generally have some *Prospect* of *Advantage* when they wou'd *Impose* upon others.

1. The Objection as to Transubstantiation sol'd.

SOC. Who *Invented* *Transubstantiation*? Which you as well as we think a *Contradiction*, that one and the same *Body* shou'd be in many *Places*, at the same *Time*.

CHR. It was not purely an *Invention*. For I believe that cou'd never have come into the *Head* of a *Man* of it self. It was but *Grafting* upon some very high *Expressions* in the *Fathers*, concerning the great *Mystery* in the *Holy Sacrament*, which they *mistook*, and thence were led to take the words, *This is my Body*, strictly according to the *Letter*. Whereas they were plainly *Figurative*, and ther are several other *Figures* in the *Words* of *Institution* of the *Holy Sacrament*, which they cannot *Deny*, as where the *Cup* is put for the *Wine*. Which is the *Figure* we call *Continens pro Contento*, where the thing that *Contains* is put for what is *Contain'd* in it. And again the *Present* is us'd for the *Future*. Luk. xxii 20 *This Cup is the New Testament in my Blood, which is shed for you.*

Whereas

Whereas this was spoke before His Blood was Shed. There IS is put for SHALL BE, which is another Figure of Speech. Then this Cup is the New Testament, another plain Figure. Men may Run themselves into Contradictions, in Pursuit of an Argument, but none can Invent a Contradiction.

SOC. This is the same we say of you. That the Contradictions you Run into arise from your mistake of those Texts which you Allege for the Trinity, which we say you take too Literally.

CHR. But you cannot shew the Figure. They are no Figurative Expressions. This we shall see plainly when we come to them; So that if ther be a Contradiction, it must be in the Words, not what we Infer from them.

Secondly, We put no New Construction upon them, but the same that was Taught in the whole Christian Church from the Beginning, which likewise I shall shew you. Whereas, in the Case of Tran-substantiation, we shew the Novel Construction they have put upon the Words, contrary to the Sense of all Antiquity. This is Un-answerably done in Bishop Cosins his History of Tran-substantiation.

Thirdly, Ther is no Temptation in the World to fet up the Doctrin of the Trinity. But ther was very Great in that of Tran-substantiation, of Reverence, and even Adoration to the Priesthood, to think that four words Pronounc'd by a Priest shou'd make God!

But Fourthly, ther are Contradictions in Tran-substantiation, which cannot be Alledg'd in the Doctrin of the Trinity: For Example, That I shou'd Dis-believe my Senses, upon the Credit of a Revelation made to my Senses. Which is to Believe, and not to Believe my Senses, at the same time: If I Believe the Revelation, I must Dis-believe my Senses. And yet unless I Believe my Senses, I cannot Believe the Revelation. They who were

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present at the *Institution* must *Believe* their *Senses*, that it was *Christ* who spoke to them, and that they *Heard* such *Words*: Yet they must not *Believe* their *Senses*, that it was *Bread* and *Wine* which they *Saw*, and *Tasted*; But that they *Eat* and *Swallow'd* the very *Person* whom they *Saw* fit *Whole* and *Entire* before them, and who was then *Discoursing* with them!

SOC. And do's not the *Doctrin* of the *Trinity* *Contradict* our *Senses* as much as all this?

CHR. No. Not at all: It *Contradicts* none of our outward *Senses*. Pray, which of them do's it *Contradict*? Is it our *Seeing*, *Tast*, or *Smell*?

SOC. None of these can *Reach* to it.

CHR. No. Nor to our *Soul*. They can neither *Touch*, *See*, nor *Smell* it. A *Spirit* is not the *Object* of outward *Sense*. Therefore no *Contradiction* to it. It is *Above* it, and of another *Kind*. But an outward *Revelation* is an *Appeal* to our outward *Senses*. And without the *Truth* of our *Senses* suppos'd, we cou'd *Believe* neither *Revelation* nor *Miracle* Exhibited to our *Senses*. And no *Miracle* that ever *God* wrought, or *Revelation* that *He* gave, did *Contradict* any one of our *Senses*, much less *All* together. For, as I said, it wou'd be a *Perfect Contradiction* to our *Believing* them.

And as you *Secinians* make use of this of *Tran-substantiation*, to shew that *Christians* *Believe Contradictions*; And *Compare* those you suppose in the *Trinity* with this: So the *Church* of *Rome* *Insists* mainly upon this against *Us*, why we shou'd make such *Difficulty* in *Believing Tran-substantiation*, since we *Believe* the *Trinity*, which *They* and *You* say, *Implies* as many *Contradictions* as the *Other*.

2. And I will *Add* this to what I have said, That there is not any thing in *Nature*, which bears the least *Resemblance* or *Likeness* to *Tran-substantiation*, that we might be able to frame any sort of *Notion* of it. Whereas *God* has

No Allusion
or Parallel in
Nature to
Tran-substantiation.

has given us several *Allusions* and *Images* of His Holy *Trinity*, in as near Proportion as *Finit* can Bear to *In-finit*, chiefly in the Frame of our own *Soul*; Whereby, tho' we cannot come to a Clear and Full *Perception* of His *Nature*, for that is *Impossible*: Yet we see so much of Him in the *Glifs* of His *Creatures*, as to give us some *Idea* of Him; and to solve what is *Reveal'd* to us of Him, from being *Contradictions*, by Comparing it with the *Likeness*, tho' *Faint*, that is found of it in *Creatures*. But *Tran-substantiation* is the very *Reverse* to *Nature*; and all *Natural things*. Not only *Above* them, but stands in *Direct Opposition* to them, and leaves nothing *Certain*, no not our *Senses*. And what then can be *Like* to it?

The *Lutherans* Endeavour to get Clear of this, who take the *Words* of *Institution*, *This is my Body*, as *Literally* as the *Church* of *Rome* do's. But they Deny not the *Certainty* of our *Senses*, and own that it is *True* and *Real Bread* and *Wine* which we *See*, *Smell*, and *Tast*. But then ther is no *Resemblance* in *Nature*, nor *Ground* in *Reason*, and as little in *Revelation*, that *two Bodies* shou'd be *Con-substantiated* under the *Accidents* of *One* of them, and which, are not *Accidents* proper for the other. In which, tho' ther is not a *Deception* of the *Senses* as to the *Bread* and *Wine*, yet ther is as to the *Body* and *Blood* of a *Man*, which if hid under the *Accidents* of *Bread*, my *Senses* are *Deceiv'd*, for they have no *Other way* to *Distinguish Substances*, but by the *Accidents* Proper to them. And when I *Eat* a *Piece* of *Bread*, my *Sight*, *Touch*, *Smell*, and *Taste* imform me that it is not *Flesh*. Which if it be, they have all *Deceiv'd* me: And I can be *Certain* of nothing in the *World*.

Besides the *Lutheran* Notion gives *Ubiquity* to *Body*, as well as that of *Tran-substantiation*. Which is a *Contradiction* to the *Nature* of *Body*, which must be *Circumscrib'd*, else ther cou'd not be a *Greater* or a *Lesser* *Body*.

(5.)
Compar'd
with Con-Sub-
stantiation.

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So that, upon the whole, *Con-substantiation* is very little Remov'd from *Tran-substantiation*.

SOC. But was not *Con-substantiation* the *Invention* of *Luther*. So you see Men may Invent *Contradictions*.

CHR. That will not follow. For *Luther* was Bred up under *Tran-substantiation*. In which finding *Absurdities*, he thought to Mend them by this New-coin'd *Distinction*. I grant that Men may Invent *Distinctions*, and upon Examination they may be found *Contradictory*; which themselves might not see at first. But that is not Parallel to the *Inventing* a Downright Flat *Contradiction* in *Terms*, without Ground or Foundation, or any Previous *Principles* leading to it. As it wou'd be in your *Notion* of the *Trinity*, if it was *Invented*. And, as I said, without any *Temptation*, or serving any *End* or *Purpose* in the World. If ther was no *Foundation* for such a thing in *Reason*, as you say, nor any *Revelation* of it, how cou'd it have come into the Head of any *Man* living?

VI.

Allusions and Parallels Necessary, in our Contemplation of the Nature of God.

SOC. Do you think ther is any thing in *Reason* for it? Or that all your *Allusions* and *Parallels* will Prove it?

CHR. I bring them not for *Proof*, but to Clear our way towards the *Proof*, which is the *Revelation* of it in *Holy Scripture*. And to take off your *Objection* and Great *Prejudice* towards the Receiving that *Proof*, which is, your *Conceit* of *Contradiction* in the *Thing*, and which *Blinds* your *Eyes* against the *Proof*, let it be never so *Plain*.

Yet this I will say on Behalf of *Allusions* and *Parallels* in the Present Case, that they are not only *Useful*, but *Necessary*. For we cannot otherwise come at any *Notion* or *Apprehension* of *God* at all. His *Being*, in it self, is far *Exalted* above all *Created Understanding*. Therefor we cannot come at it *Directly*; it is *LIGHT Inaccessible* and wou'd strike us *Blind*. We must know it then by the *Reflection* of it in *Creatures*, like beholding the *Sun* in *Water*, which is too *Bright* for our *Eyes* to look upon, without some Means to *Darken* it's *Rays*.

And.

And God discovers Himself to us by such *Allusions*. For how could He do it otherwise? He calls Himself our *King*, and our *Father*: Is it not Lawful then to Contemplate *Him* under such *Allusions*, when it is Impossible for us to do it otherwise? We come at the Knowledge of Him, by those *Images* of Himself which he has Created in us. He has Planted *Wisdom* in our *Hearts*, and a *Fore sight* or *Providence* in Managing our own Affairs, as likewise *Justice* and *Mercy*, and other Noble Endowments. Thence we Frame our *Notions* of his Infinite *Wisdom*, *Power*, *Providence*, &c. And we can have no *Notion* of him at all, but by *Allusion* to what he has Created in us. All the Rest is *Clouds* and *Thick-darkness* to us.

Therefor I have Insisted upon these *Parallels* and *Allusions*, to shew, That ther is an *Image* and *Resemblance* of his *Holy Trinity*, Imprinted in our very *Souls*, as well as in *Bodies*, so far as they are Capable of it. But still with that *Distance* and *Dis-proportion* that must Necessarily be suppos'd betwixt *Finit* and *In-finit*.

Having said thus much, to Remove your Prejudice; I will go on, and shew you yet further *Parallels*, whereby we may Rise up Higher, as on a *Ladder*, and view more of the *Perfection* of God, by that *Image* of it which he has Impress'd upon *Creatures*.

VII.
Self-Reflection
an Image
of the H. Tri-
nity.

To be *Beneficial* to others, is an *Image* of God, from whom all *Good things* do come. This is Express'd in the *Heavens*, the *Sun*, *Moon*, and *Stars*, and their *Influence* upon the *Earth*. But they are not *Sensible* of it, nor have any *Pleasure* and *Happiness* in it. The *Sun* shines to *Others*, not to *Himself*.

It is then a Nearer *Image* of God, to *Know* when we do *Good*, and to take *Pleasure* and *Satisfaction* in it. To do it *Voluntarily*, and when it was in our *Power* not to do it. Whereby it becomes *Our Act*, and we Gain the Name of *Benefactors*. And *Rejoice* in it, as God did in his *Works*, and saw they were very *Good*.

We.

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We by this *Partake* of the *Happiness* we give to others.

But ther is an Higher Degree of *Happiness* still, and a yet nearer *Image* of *God*, and that is, when we our selves are made the *Object* of our own *Benefactions*, as I may so call it. When we can do *Good* to *Our Selves*, and can *Taste* our own *Happiness*, can *Rejoice* and take *Pleasure* in *Our Selves*. This is the *Nearst* to us of any thing. And this *Joy* no *Man* can take from us, no stranger can *Intermeddle* with it. This is *Perform'd* in us by what we call *Self-Reflection*, whereby we become the *Object* of our own *Knowledge*, and *Love*. And this is *Reciprocal* in us, we are the *Person Knowing*, and the *Person* that is *Known*, the *Person* that *Loves*, and the *Person* that is *Loved*. And this cou'd not be *Done*, but by the *Operation* of several *Faculties* in the *Soul*, which are an *Image* of the several *Persons* in the *Deity*. And the *Original* of this *Self-Reflection* is a *Reflex-Act* of the *Understanding*, the *Father Faculty*, as has been before *Discours'd*. And this *Resembles* the *Father*, the *Fountain* (as I may so say) of the *Deity*.

In this *Consists* the *Essential Happiness* of *God*, in the *Knowledge* and *Love* of *Himself*. And this *Reflected* Perfectly from one *Person* of the *Godhead* to Another. Which is *Infinitely* more *Compleat* than the *Shadow* of it in the *Reciprocal Reflection* of the *Faculties* in our *Soul*. But a *Shadow* and *Image* of it, it is. And without which we shou'd not be able to have the least *Glimps* or *Apprehension* of the other.

VIII.
Of the Fe-
cundity in the
Deity.

This leads me to Another *Step* up this *Ladder*, which *Necessarily* follows from what has been said, or is rather but a further *Prosecution* of it.

We all *Agree* that whatever *Perfection* is in *Man* must be much more *Eminently* in *God* from whom it came.

Now to the *Happiness* ther is in *Thought*, ther is a further added, which is, to *Communicate* that *Thought* to Another. Without this, the *Soul* wou'd be a very *Solita-*

ry thing. And wou'd grow *Weary* of *it self*, in a little time. As we find it, when we are left too long *Alone*: Without *Conversation*, Life would be a *Burthen*. Who wou'd be *Content* to *Live*, if ther were never a *Man* left in the *World* but himself? This *Communication*, of *Thought* is done, among *Men*, by *Words*. Whence in *Compliance* to our *Manner* of *Apprehension*, the *Son* is likewise *Call'd* the *Word* of *God*. *Self-Reflection* is very *Properly* call'd, the *Word* of the *Mind*. And this *Word* was the first *Communication* which *God* gave of himself. He is also call'd the *Word*, as He was the *Instrument* by which *God* made all things and *Communicated* of *Himself* to *Creatures*. Whence the *Creation* is *Describ'd* as being all *Spoken*. He *Spake* the *Word*, and it was done, He *Commanded*, and they were *Created*. *God* *Said*, Let ther be *Light*, &c. And by his *Word* were the *Heavens* made, and all the *Host* of them by the *Breath* of his *Mouth*. So the *Son* is call'd the *Word*, in *Respect* of *God's* *Communicating* *Himself* to *Himself*. And likewise of his *Communicating* *Himself* to *Creatures*.

But ther is another *Communication* beyond the *Communication* of *Thoughts* by *Words*, and that is, to *Communicate* ones self, our whole *Nature*, full and *Entire*. To *Produce* ones *Like*, in full *Perfection* as ones self. Thus, we see *Trees* spring from *Trees*, *Beasts*, *Fish*, and *Fowl* and *Man*. *Propagat* their *Kind*. And shall *God* who gave *Fertility* to *Creatures*, be *Barren* Himself? He that made the *Eye*, do's he not *See*? And is not the *Fertility* of *Creatures* an *Image* of a much more *Eminent* *Fecundity* in *God*? As he says, *Isab. 66 9.* according to the *Vulgar* *Translation*. *Numquid Ego, qui alias Parere facio, Ipse non Pariam? dicit Dominus. Si Ego, qui Generationem Cateris tribuo, Sterilis ero? ait Dominus Deus tuus.* That is, *Shall not I who cause others to bring forth, bring forth my self? saith the Lord. If I give to Others the Power of Generation, shall I be barren my self? saith the Lord thy God.*

Since

The First DIALOGUE.

Since therefor the *Communication* of ones *Nature* is a *Perfection*, it is of *Necessity* that *God* must have it. For it is a *Maxim*, in *Philosophy*, that *Nemo dat quod non habet*. *None can Give what he has not.*

Besides, the former *Argument* includes this. For *God* cou'd not *Communicate* his *Thoughts*, without *Communicating* also his *Nature*, that is, he cou'd not *Communicate ALL* of his *Thoughts*, except to what was *Capable* to *Receive* them. And nothing but *Infinite* can contain *Infinite*. And it being *Natural* to *Goodness* to *Delight* in *Communicating* it self, *Consequently* *God* must be *Depriv'd* of the *Plenitude* of this *Perfection*, if ther were not a *Person* *Capable* of *Receiving* all his *Goodness*. Else *God* must be *Stinted* in this *Greatest* of *Happiness*. As a *River* cou'd not *Empty* it self, unless ther were a *Place* to *Receive* it; and so wou'd *Cease* to be a *River*.

And thus, unless ther were *Different Persons* in *God*, ther wou'd be a *Contradiction* in all his *Attributes*. Ther wou'd be *Infinite Power*, without *Power*, to *Exert* it self *Ininitely*. Which is a flat *Contradiction*. And so of *Infinite Love*, *Wisdom*, &c.

(1.)
Of a Third
Person in the
Trinity.

SOC. Whatever ther may be in these *Reasons* for two *Persons* in the *Godhead*, the *One* to *Contain* and *Receive* All of the *Other*, yet what can you say for a *Third*? what need is ther of that?

CHR. First, that it is *Reveal'd* which we are to see. In the next place, by the *Image* *God* has given us of Himself in our own *Soul*, we have seen already, That the *Soul* is not *Compleat*, nor can *Act*, without three *Faculties*. And no *Two* of them can *Act* without the *Third*. And to *Apply* this, the *Communication* of *Infinite Power* and *Wisdom* (which are *Represented* in the *Two* first *Faculties* of our *Mind*) cannot be *suppos'd* without an *Infinite Reciprocal Love*, betwixt these *Persons*. And ther being no *Accident* in *God*, but that whatever is in *God*, is *God*; *Consequently* the *Reciprocal*

cal Love (to which Answers the Third Faculty of the Soul) which Unites these two Persons, must be a Person too, and God, for it must be *Infinīt*. And ther is an Image of this in *Human Production*, wherein ther must be juſt three Persons, neither *More* nor *Leſs*, that is, *Father, Mother, and Child*. Which Names God uſes in Relation to *Himſelf*. Therefor we may uſe them? Thus the Son of *Sirach* uſes them *Eccleſ. 24.* where he ſpeaks of the ſecond Person by the name of *Wiſdom*, and as that *Word of God* he Introduceth Him ſaying, ver. 5. *I came out of the Mouth of the moſt High, firſt Born before all Creatures. I cauſed the Light, &c.* And ſo ſpeaks of the other works of *Creation*, all of which he aſcribes to Himſelf. Then ſays, ver. 20. *I am the Mother of Beautiful LOVE.* This the third Persons of the *Holy Trinity*. But more of this, when we come to the *Tents of Scripture*.

SOC. If the *Divine Nature* ſhou'd Repeat this *Production* of Persons, then you might have as many Persons in the *Divine Nature*, as in the *Human*, and Conſequently as many Gods as Men.

2.
Why but
one Production
in the Deity.

CHR. Your *Conception* is *Groſs*. For *Firſt*, three Persons in the *Divine Nature* do's not make three Gods, more than three *Faculties* make three Souls. As we have Diſcourſ'd before: But *Secondly*, ther Cannot be another *Production* in the *Divine Nature*, more than ther can be another *Divine Nature*. For the three Persons are of the *Eſſence* of the *Divine Nature*. As the three *Faculties* are of the *Soul*. Therefore *Unchangeable* and *Unalterable*. And as to the Argument I have Proceeded upon of *Infinīt Communication* from one to Another, if it be *Infinīt*, it can be no *More*. And to *Infinīt Production* nothing can be *Added*. But *Human Productions* may be *Repeated*, Becauſe they are all *Finit*, and therefore *Additions* and *Additions* may be *Made* to them. From all which follows.

The First DIALOGUE.

First That an *Infinite* Power without an *Infinite* Production, is a *Contradiction*. For it supposes *Infinity* to be *Limited*.

Secondly, That there can be no *Infinite* Production but in the *Persons* of the *Blessed* Trinity.

Thirdly, that an *Infinite* Production cannot be *Repeated*. Because it would *Add* to *Infinite*, and make more *Infinite*s.

SOC. The *Heathen* Philosophers might have talk'd at this Rate. How come they not to find out a *Trinity* as well as you?

CHR. They did talk at this Rate. And did hold a *Trinity* in the *Godhead*, as I shall shew you by and by, when we come to that *Head*.

SOC. But your *St. Athanasius* the *Creed-Maker* will not only have us Believe all this, but takes upon him to Determine the very *Manner* forsooth, as if he knew it, how all this is done, That the *Father* is neither *Created* nor *Begotten*; the *Son* not *Created*, but *Begotten*; the *Holy Ghost* neither *Created* nor *Begotten*, but *Proceeding*.

^{3.}
The second
Person Begot-
ten, the third
Proceeding.

CHR. You *Socinians* pretend of all Men to Argue without *Passion*, and *Personal* Reflections, but *Fairly* and upon the *Square*, keeping *Close* to the *Argument*. And have been Propos'd as a *Pattern* for this, by some that Lov'd you better than they *Knew* you. For none have Exceeded you in *Bitterness* and *Foul-Language*. Even in this *Brief History* we are now upon, the *Common Epithets* you bestow upon *Christians* are *Ignorant*, *Brutal*, *Stupid*, without *Common-sense*, &c. Hence came your *Witticism*, in your *Brief Notes upon St Athanasius's Creed*, whom you call *Sathanasius*, and *Creed Maker* there, and in other of your *Books*. And Please your selves with this *Prophane Jest* and *Contempt* cast upon that *Great* and *Learned* CHAMPION of *Christianity*.

But to leave your *Dirt*. You Charge very *Unjustly* upon him the *Inventing* of these *Terms* and *Distinctions*.

He

He follow'd the same *Terms* us'd in *Holy Scripture*, and by the *Catholick Church* before him. The *Terms* of *Father* and *Son*, and the *Son* being call'd the *Only Begotten* of the *Father*, you cannot be *Ignorant* are *Scripture-Phrases*. But the word *Begotten* is never Apply'd to the *Holy Ghost*, but the word *Proceeding* is, as *Joh. xv. 26.* *The Spirit of Truth which PROCEEDETH from the Father.*

SOC. But you say He *Proceedeth*, from both *Father* and *Son*.

CHR. Then He *Proceedeth* from the *Father*. If He *Proceeds* from *Both*, He *Proceeds* from *Each*. And in the same *Text*, the *Son* takes upon Him to *Send* the *Holy Ghost* *Jointly* with the *Father*. *The Comforter*—whom I will send unto you from the *Father*. And *Chap. xvi. 13. 14.* He shall not speak of himself, but whatsoever he shall hear that shall he speak, And from whom shall he hear? Even from the *Son*, who saith, He shall Receive of mine, and shall shew it unto you. Do's He not Receive it likewise of the *Father*? Yes, for *Christ* saith in the next verse, *All things that the Father hath are Mine*; therefore said I, that he shall take of *Mine*, and shall shew it unto you. Here the *Father* is made the *Fountain*, from whom the *Son* receives *All* the *Whole* of the *Father*, *All* that the *Father* hath, And the *Holy Ghost* receives the same *All* from *Father* and *Son*. And he is call'd the *Spirit of God*, and the *Spirit of Christ*, as *Rom. viii. 9.* *If so be the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is None of His.* And *Gal. iv. 6.* *God hath sent forth the Spirit of his Son into your hearts.* And He cou'd not be call'd the *Spirit* of the *Son*, any otherwise than as *Proceeding* from the *Son*. So that it is *Evident* He *Proceeds* from both *Father* and *Son*. And He is call'd the *Spirit* of *Each*, that is, of *Both*.

And to this Answers the *Parallel* I have before *Mention'd* of the three *Faculties* in the *Soul*, for the *Under-*
standing

standing is the *Fountain* or *Father Faculty*, whence the *Memory* receives All that it has, and may be call'd its *Son*; and the *Will* receives from *Both*, and *Proceeds* from *Both*.

9.
Of the
Terms Beget-
ting and Pro-
ceeding.

SOC. But why do you say the *One* is *Begotten*, the other *Proceeding*? Where is the *Difference*.

CHR. This is Entering too far into the *Mystery* of *God*. Or to Expect that *Parallels* shou'd Hold in every thing. We are to follow the Expressions of *Holy Scripture*. But yet we are not left wholly *Destitute* even in this Point. We have Discours'd before, *Sect. vii.* of *Self-Reflection* in the *Soul*. And that this is the *Generation* of *Spirits*. And that this is an *Act* of the *Understanding* the *Father Faculty*, by which it *Begets* its own *Similitude* and *Likeness* in the *Memory*, by its own *Internal Power* and *Fecundity*. So that the *Memory* may be call'd a *second Understanding*. But the *Memory* is no *Reflective Faculty*, it only *Preserves* what the *Understanding* has *Committed* to it. And the *Will* *Determins* its self only as to *Like* or *Dislike*. And therefor may be said to *Proceed*, rather than to be *Begotten*. And the more because the *Will* *Acts* perfectly *Voluntarily*, tho' as we say, it must follow the *Ultimat Dictat* of the *Understanding*, but that is not by way of *Force*, but *Choice*. For the *Will* do's every thing by *Choice*.

IX.
Of the U-
nity of God.

SOC. But who can think of this *Diversity* of *Persons* in *God*, without a *Breach* of his *Unity*? It makes *Him* as it were *Compounded* of the three *Persons*, whereas we know *God* to be a *Being* that is most *Simple* and *One* in His *Nature*, and cannot be *Compounded* or *Made up* of any thing.

CHR. *God* is not *Compounded* or *Made up* of any thing. His *Unity* is the most *Perfect* of all *Unities*. But in Every *Unity* there is an *Union* of something, and that must be *Divers* things. For there is no *Union* of *One*.

1.
The Unity of
Bodies.

This *Unity* in *Bodies* is by way of *Composition*. For every *Body* is *Compounded* of other *Bodies*, which are

Parts

Parts of that *Body*. As a *Brick* is *Part* of an *House*. And my *Finger* is *Part* of my *Body*. And ther are sever-
veral *Parts* in my *Finger*, and *Parts* of those *Parts* again,
and so without End. And these *Parts* may be *Divided*
the One from the other. And other *Parts* may be *Added*
to them, and the *Body* made *Bigger*. So that Every
Body is many *Bodies*, that are *Compounded* and put to-
gether.

But it is far otherwise in the *Unity* of a *Spirit*. For
a *Spirit* is not *Compounded*, or made up of *Parts*. And
therefore cannot be *Divided*. It is not capable of *Ad-
dition* or *Multiplication*. We say not that our *Soul* is
Multiply'd or *Divided* among its three *Faculties*. Or that
it is *Compounded* of them. They cannot be taken from
it, as a *Part* may be taken from a *Body*. Therefor its
Unity is more *Perfect* than that of a *Body*. It *Consists*
not of several *Parts*, tho' it do's of several *Faculties*. We
call not the *Faculties* *Parts* of the *Soul*. They are Ra-
ther *Powers* of the *Soul*. *Essential Powers*, by which it
Acts, and without which it cou'd not *Act* at all, nor
be a *Soul*.

These *Powers* of the *Soul* bear a nearer *Resemblance* to
the *Persons* of *God*, which are *Essential* to the *Godhead*,
without which it cou'd not *Act*. It cou'd not have a
Reciprocal Knowledge and *Love* of its self, nor *Enjoy* its
own *Blessedness*, nor *Communicat* it *Fully*, as has been
said, and *Consequently* must be *Stinted* and *Limited* in
the *Greatest* of *Happiness*.

Yet these *Persons* are not *Parts* of *God*, nor is He *Com-
pounded* of them, or either *Multiply'd* or *Divided* among
them. But the whole *Deity* *Flowing Perpetually*, in its
Full Infinity, from one *Person* to Another, is in the *Eter-
nal Enjoyment* of its own *Beatitude*, *Blessed* for ever in its
Self; in so *Perfect* an *Unity* as can be but *Faintly Repre-
sented* in the *Unity* of any *Creature*, even of a *Soul*.

2.
The Unity
of Spirits.

3.
Apply'd so :
God.

X. Of the mutual Communication of Spirits.
 SOC. But is ther not a Mutual Communication of Spirits? Do's not one Spirit Join with Another and Partake of it, as Bodies do?

CHR. Yes surely, and in much more Intimate manner than Bodies. All the Enjoyment and Satisfaction in the Union of Bodies, is from the Union of their Souls. This is what we call Love. Without this Bodies are Insensible of their Union, and can take no Pleasure, or Satisfaction in it, as in the Production of Trees, Plants, Flowers, &c.

Stronger than that of Bodies.
 And the Union of Souls is stronger, the less of Corporal is mixt with it. Therefore Friendship is the strongest Tye among Men. This is the Chief Cement of Conjugal Affection. Where that is wanting, 'tis a Tye indeed. And upon the Comparison the Preference is given to Friendship. Deut. 13. 6. *If the Wife of thy Bosom, or thy Friend, which is as thine own Soul, entice thee, &c.* And 2. Sam. 1. 26. *Thy Love to me was Wonderful* (said David of Jonathan) *passing the Love of Women.*

But the Comparison of the Union ther is in Flesh and that which is between Spirits, is carry'd much Higher by the Apostle 1. Cor. 6. 16, 17. *For two, saith He, shall be One Flesh, but he that is Joined unto the Lord, is one Spirit. To be one Spirit with God! And that more nearly than Man and Wife are one Flesh.* This seems to be one of those Unspeakeable things which St. Paul says, are not Lawful (or Possible) for a Man to utter. 2. Cor. 12. 4.

2. *Aspires to this in Holy Scripture.*
 But this must be the Foundation of those frequent Allusions in Holy Scripture, where Christ is call'd the Bridegroom, and the Church his Spouse. And Heaven is Describ'd as the Eternal Marriage-Feast. And He having taken our Nature into the Deity in his own Person, what Communications thence may be Given even to our Bodies when Glorify'd, by our Participation of the same Human Nature with Christ, is what Eye hath not seen, nor Ear heard, nor can Enter into the Heart of Man to Conceive, That they all (says Christ, Joh. 17. 21, 22, 23.) may be one, as thou

Father art in Me, and I in Thee; that they also may be one in Us— And the Glory which Thou gavest Me, I have given Them; that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one, and that the World may know that Thou hast sent me, and hast Loved Them, as Thou hast Loved Me. These are Wonderful Expressions! And lead our Thoughts to what we cannot Comprehend! But they plainly Import, that by our Union with Christ, who has United Himself to our Nature, we shall Partake of an Union with God, even Like to the Union of Christ with Him, who Partakes likewise of His Divine Nature. As the Apostle speaks, 2. Pet. 1. 4. Whereby are given unto us exceeding great and precious Promises, that you might be Partakers of the Divine Nature. An Earnest of which was Given in the Miraculous Descent of the Holy Ghost at Pentecost, like that at our Saviour's Baptism; whereby we were (as it may be said) put into Possession of the Holy Spirit of God. As the same Apostle speaks, 1. Pet. 1. 12. — with the Holy Ghost sent down from Heaven, which things the Angels desire to look into; Or to Prie narrowly into them, *παρακύψαι*, to stoop down and look Earnestly, as St. John into the Sepulchre, Joh. 20. 5. *παρακύψας* Or else to Bow themselves, in Adoration of so great a Mystery.

St. Paul speaking how intimately we are United to Christ, says, Eph. 5. 30. We are Members of his Body, of his Flesh, and of his Bones. And he takes this from Allusion to the Production of Eve out of Adam, whereupon Adam said, Gen. 2. 23. This is now Bone of my Bones, and Flesh of my Flesh. And the Inference is made in the next words, Therefor shall a Man leave his Father and his Mother, and shall Cleave unto his Wife, and they shall be one Flesh. Which the Apostle repeats Eph. 5. 31. Immediately after his words before Quoted, We are Members of His (Christ's) Body, of his Flesh and of his Bones. For this
Cause

The First DIALOGUE.

Cause shall a Man leave his Father and Mother, and shall be Joyned unto his Wife, and they two shall be one Flesh, This is a great Mystery: But I speak concerning Christ and the Church. Here is the Parallel closely carry'd on betwixt the Union ther is in our Marriages, and that much more Intimat Union in our Marriage with Christ, and in Him, with the whole Blessed Trinity; which the Apostle calls the great Mystery.

^{5.} Use of Pa-
ralls.
Therefor let none Despise the use of Parallels, which are so frequent in *Holy Scripture*. By these we are led to the Knowledge of God, and the great *Mystery* of our *Redemption*, and future *Enjoyment* of God. We see indeed by these but as in a *Glass*, darkly. But without these we shou'd know much less, and not be able to frame to our selves any *Ideas* of it at all, or any but what wou'd be much more *Erroneous*. And since God in *Holy Scripture* has us'd this *Method* with us, no doubt it is most *proper*, and the *Best* we can use. We must ascend to God by the *Scale* of His *Creatures*. We have no other way; For we cannot see Him as He is.

^{6.} Adam a
Type of Christ.
Hence our *Partaking* of the *Nature* of *Christ*, is made lively to us by what we Know, that is, our *Partaking* of the *Nature* of our *Parents*, and so up to *Adam*. Hence *Rom. 5. 14.* *Adam* is call'd *The Figure* of Him who was to *Come*. And the *Parallel* betwixt Him and *Christ* is Carry'd on to the *End* of that *Chapter*. And *1. Cor. 15. 21.* *As in Adam all Die, even so in Christ shall all be made Alrve.* And *ver. 45.* *The first Man Adam was made a living Soul, the last Adam was a Quickning Spirit.* And *ver. 47.* *The first Man is of the Earth, Earthly: The second Man is the Lord from Heaven.*

Tertullian insists largely upon this *Parall.*, (*de Resur. Carn. c. 6.*) and go's through every *Particular* and *Circumstance* of the *Formation* of *Adam*, and shews how it all *Referr'd* to *Christ*. He says, *Quodcumque enim Lincus exprimebatur, Christus cogitabatur Homo futurus — ita*
Lincus

Limus ille jam tunc Imaginem induens Christi futuri, non tantum Dei opus erat, sed et Pignus. i. e. Whatever the Earth of Adam was made, Christ was Meant by it, who shou'd become Man— So the Earth then putting on the Image of Christ to come in the Flesh, was not only God's Workmanship, but his Pledge. That is, that Christ shou'd come in the Flesh.

And as *Adam* was a *Type of Christ*, so was *Eve* of the *Church*, which shou'd bring forth *Children* unto *God*. And as the *Church* is *Builted* upon *Christ* her *Rock* and *Foundation*; so was *Eve* made or *Builted* (as our *Margin*, after the *Hebrew*, reads *Gen. 2. 22.*) out of *Adam*. And as the *Church* has no *Life* but what she *Derives* from *Christ*, so neither had *Eve* but what she *Deriv'd* from *Adam*. And as the *Side* of *Christ* was *Open'd*, after His *Death*, whence *Issu'd* *Water* and *Blood*. Of which He has given us the *Two* *Salutary* *Sacraments* of *Baptism* and the *Lord's* *Supper*. By the *First* we are *Born* again of *Water* and the *Holy* *Spirit*; and made *Members* of His *Church*, which is His *Body*: And by the *Second* we are *Perpetually* *Nourish'd* with His *Blood* into *Eternal* *Life*. Now these *Flowed* not out of *Christ's* *side*, till after He was *Dead*. For till then He had not fully *Paid* the *Price* of our *Redemption*. The *Consummatum est* was not *Pro-nounc'd* but with His *la* *Breath* upon the *Cross*. For till His *Death*, all was not *Finish'd*. Then came out the *Water* and the *Blood*, w^hch are the *Life* of His *Church*. And the *Church*, being then *Perfectly* *Redeemed*, may be said to be *Born*, and taken out of His *Dead* *Body*. So it is said *Gen. 2. 21.* *The* *Lord* *God* *caused* *a* *deep* *Sleep* *to* *fall* *upon* *Adam*, *and* *he* *Slept*. And while he was in this nearest *Image* of *Death* (And we must suppose it was more than an *Ordinary* *Sleep* which the *Lord* caus'd to fall upon him) his *Side* was *Open'd*, and *Eve* was taken out of him.

And *Eve* of the *Church*. Particularly in her *Forma-tion*.

The first DIALOGUE.

And as it was said of the first *Adam*, That ther was no *Help* meet for him found among all the Inferior *Creatures*, therefor that *God* made an *Help* meet for him, out of his own *Flesh* and *Blood*: So was ther no *Help* meet for the second *Adam* among *Birds*, *Fish* or *Fowl*, but His *Delight* was with the *Children* of *Men*. And out of them He purchas'd a *Church* with His own *Blood*, to be an *Holy Spouse* unto Him, and an *Help* meet for Him, to bring forth *Children* unto *Glory*.

It cannot Escape any Bodies Observation, That the *Male* and *Female* of *Man* were not *Created* together, like those of the *Birds*, *Fish* and *Fowl*: But that the *Man* was *Created* alone, and afterwards his *Female* was *Deduc'd* out of him. And ther is more *Circumstance* and *Particularities* told of this *Deduction* of *Eve* out of *Adam*, than even of the *Formation* of *Adam* out of the *Earth*, or any other Part of the *Creation*. And in that very short *History* in *Genesis* of the Times before the *Flood*, it cannot be imagin'd so much of it shou'd be taken up with this, if it were not a matter of the Highest *Moment*, and greatly to be *Regarded* by Us. And it appears the more to be so, by the frequent *Allusions* made to it in the *New Testament*, not only with Relation to *Man* and *Wife*, but to *Christ* and His *Church*.

XI.

By the word
God in Holy
Scripture the
whole Blessed
Trinity is
meant.

SOC. Come, to have done with your *Allusions*. If *Each* of the three *Persons* in your suppos'd *Trinity* was *God*, than the word *God* wou'd not in *Scripture* be *Apply'd* to *One* of them more than to *Another*. But it is evident that generally through the *Scripture* by the word *God* is meant *God* the *Father*, and Him only. As to those *Particular Texts* wherein you *Alledge* it is *Apply'd* to the other two *Persons*, we shall *Examin* them by and by. But it wou'd be *Always* apply'd to them, if *Each* of them were *God*, as you say. Why not *Always* to them, as well as to the *Father*?

CHR. It is not *Always* given to the *Father*, as I shall shew you. But first take my Direct Answer. That by the word *God* in *Holy Scripture* the whole *Trinity* of *God* is meant. And it must be so. For if the three *Persons* are of the *Nature* of the *Godhead*, which we have already Discours'd, then the word *God* must Imply them all. As when we say the *Soul* of *Man*, the three *Faculties*, and *Each* of them, is certainly meant.

SOC. But why then do you Attribute *Creation* to the *Father*, *Redemption* to the *Son*, and *Sanctification* to the *Holy Ghost*? Particular
All's Attribu-
ted to Each.

CHR. As we Attribute one *Operation* of the *Soul* to the *Understanding*, another to the *Memory*, and another to the *Will*. And yet they all three Act in *Concert*, and no *One* of them can Act without the *Other*. As has been plainly shew'd before. And that thus it is in the *Persons* of the *Holy Trinity*.

And, to apply the *Parallel* to your present *Objection*, the *Understanding*, which is the *Father Faculty*, has the name of *Soul* given to it more commonly than either of the other two *Faculties*. For Example, when we Describe a *Fool*, a *Man* of no *Understanding*, it is common to say, such an one has no *Soul*, or, as *Chrysippus* in *Seneca* said of the *Soul* of a *Swine*, that it serv'd only as *Salt*, to keep his *Body* from *Stinking*. But we say not so of an *Obstinate Man*, or one of a *Perverse Will*. Or of a *Man* that has a *Treacherous Memory*. On the *Contrary*, it is a saying, That the greatest *Wits* have the shortest *Memories*.

Thus the word *God* may sometimes be us'd to Express *God* the *Father*. But generally speaking it means the *Deity*. And sometimes it is us'd in *Distinction* even from the *Father*. as *Col. 2. 2.* — *the Mystery of God, and of the Father, and of Christ.* The word
God some-
time Distin-
guish'd from
the Father.
And the Dei-
ty Express'd
by the Persons
only. And the
word Father
given to the
Son.

And the *Godhead* is sometimes Express'd without the word *God* at all, only by the *Persons* of the *Godhead*, as

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as in the Form of *Baptism* which *Christ* Commanded, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

And sometimes the Term of *Father* is given to the *Son*, as *Isai.* 9. 6. where *Christ* is call'd the *Everlasting Father.* That was in Relation to *Creatures.* For by *Him* were all things made, *Joh.* 1. 3.

XII.
That the
Heathen had
a Notion of
the Trinity, as
well as the
Jews.

SOC. We will talk more of this, when we come to Examin these *Texts.* But now, in the mean time, I must call upon you for what you Promis'd *Sect.* viii. of the *Fecundity of God.* Where you said, That even *Heathens Philosophers* have Argu'd as you did. And had a Notion of a *Trinity of Persons* in *God*, from the *Fecundity* of His *Nature.*

CHR. This Notion of the *Fecundity of God* made them Describe *God* as *Male* and *Female.* Thus *Damascius* repeats what old *Orpheus* taught of the *Deity*, ἀρσενόδηλιω αὐτὴν ὑπεσῆουτο, πρὸς ἑνδεῖν ἢ πάντων χρητικῆς ἐσις. He made it *Male* and *Female* to shew the *Generative Power* of all things, which they Deriv'd from it; or by which He made all things. And *Proclus* upon the *Timaus*, p. 95. Quotes this among other *Orphick Verses*,

Ζὸς ἄρσεν ἦσεν, Ζὸς ἀμβροτὸς ἔπλετο νόμφη.
Jupiter is a Man, Jupiter is also an Im-mortal Woman.

It was very common among their *Mystick Writers* to stile *God* Ἀρσενόδηλον, that is, *Man* and *Woman.* And *Synesius* a Learned and Pious *Christian Bishop* follows this Form of Expression in some of his *Hymns* to *God*, as

Σὺ πατήρ, Σὺ ᾧ, ἐσι Μᾶτηρ,
Σὺ ἄρρην, Σὺ ᾧ Θήλυς.

*Thou art Father, thou art Mother,
Thou art Man, thou art Woman.*

SOC. This go's but to two *Persons*. It seems they thought not of a third.

CHR. That do's not follow. *Synesius* a *Bishop* did not think so, who uses the same *Expression*. And he Liv'd in the fourth *Century*, when the *Doctrin* of the *Trinity* was fully and every where *Establish'd*, by your own *Confession*. And he cou'd not then have been a *Bishop* without *Acknowledging* of it. *Owning* two *Persons*, do's not deny the third. And the *Heathen Philosophers* held three *Supream* and *Almighty Principles*, which they call'd likewise *Persons* or *Hypostases* (which is the *Greek* for *Persons*) And that these *Act* in *Conjunction*, and made the *World* and all things.

SOC. I have heard indeed that ther is a great deal of this in *Plato*. For the *Defence* of the *Brief History* of the *Unitarians* which we are now upon, p. 5. and p. 17. Speaks of *three Principles* of *Plato*. And *Accuses* the *Ante-Nicene Fathers* for *Arguing* so like *Platonick Philosophers*, and says, That they follow'd the *Ideas* of *Plato* concerning the *three Principles*. And p. 17. he tells us likewise, That the *Jews* had this *Notion* of the *Trinity*, and *Quotes Philo* for it one of the most *Learned Jews*.

CHR. These are large *Concessions*. He has given us up the *Ante-Nicene Fathers*, the *Jews*, and the *Heathens*. But having started the *Objection*, what *Answer* do's he give to it?

SOC. For the *Heathens*, he says, That the *Fathers* finding fault with *Plato's* *Notion*, brought into the *World* a new *Interpretation* of the *three Principles*. And for the *Jews*, he says, *Must we believe Philo Judæus rather than St. Paul? Who plainly tells us, in Direct Opposition to Philo, that there is one God.*

CHR. And so said *Philo*. For the *Jews* acknowledg'd but one *God*: And *St. Paul* (who was *Co-temporary* with *Philo*) do's not *Charge* them with holding more than one *God*. So that in this, ther is no *Direct Opposition*, or any *Opposition* at all betwixt *St. Paul* and *Philo*. You must

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must shew then that *St. Paul* oppos'd him as to the three *Hypostases* or *Persons*.

And as to the *Heathen*, we suppose not that they *Invented* it, but *Learn'd* it from the *Jews*. It is plain that *Plato* attain'd to the Knowledge of the *Jewish* Religion in *Egypt*. And several of the *Fathers* have observ'd the Agreement of his Doctrin, in many things, with the *Old Testament*. Whence *Numerius* the *Pythagorean* said of him, *Quid enim aliud est Plato, quam Moses Atticissans*. That is, that *Plato* was nothing else but *Moses* speaking at *Athens*. And many of the *Fathers*, as *Justin Martyr*, *Clem. Alexandrinus*, *Eusebius*, &c. have said, that *Plato* had Penetrated into the *Mystery* of the *Trinity*.

But these *Philosophers* having got Possession of the *No-tion*, did Refine upon it by their *Philosophy*, and fell into *Sundry Errors*. As they did about the *No-tion* of a *God*, and several other things which they had Receiv'd by *Tradition* from the Beginning but knew it not, as of *Marriage*, *Sacrifice*, *Priesthood*, &c. Instituted by *God* from the Beginning of the *World*, and Descended thro' the *Heathen* as well as *Jewish* Posterity of *Adam*. But the *Original* of them was Last among those who had not the *Holy Scriptures*, to Preserve the *Tradition*. Thus *False Religions* came in, and were nothing else but a *Corruption* of the *True*, at first *Instituted* by *God*.

But still they Retain'd so much of the *Stric-ture* of it, as to shew from whence they Came, and to be Reducible into it again. And they stand in many Points as *Witnesses* to it, and *Confirmations* of it. Particularly where *Reason* comes in, in Aid of *Religion*, as in our Present Case. The *Church* having the *Revelation* of the Blessed *Trinity*, builds upon that. And is not Oblidg'd to go any further. But the *Heathen Philosophers* had no other way of Proving it but by *Reason*. And some of them went very far in that, as we have seen; and may be Help-ful even to *Christians*, in their *Contemplation* of the *Divine*

Mysteries. St. *Augustin* owns this in the seventh *Book* of his *Confessions*, and Professeth that the *Books* of the *Philosophers* were of Great use to him to Help him to Understand more Easily, some Orthodox Truths. And that he found in some of them almost all the Beginning of the Gospel of St. *John*. Which made *Amelius* an Heathen Philosopher say when he Read it, That that *Barbarian* (as he call'd St. *John*) had stol'n from their *Philosophers* his Notion of the λόγος or Word of God, being God, and One of the three first Principles. *Euseb. Præpar. Evan.* p. 540. But we shall see more of this when come to Consider that Place in St. *John*; And likewise how the *Philosophers*, but espically the Ancient *Hereticks* (the Predecessors of the *Socinians* and *Arians*) had Corrupted the Doctrin of three first Principles with the Multitude and Confusion of their *Æones*, &c.

Therefor the *Apostles* and *Fathers* had Reason to give a New (which was nearer to the Old) Interpretation of the three first Principles.

SOC. Let me know a little what the Old Notion of these three Principles was and when it Began among the Heathen.

CHR. I told you before, that it came down to them by *Im-memorial Tradition* from the Beginning; and therefore we cannot Trace the Beginning. But we can Trace it so far, as to shew that it was no *Invention* of the *Christians*. For *Plato*, who has so much of it, was Born about 428. years before the Birth of *Christ*. But the Heathen did not Ascribe the Beginning of it to *Plato*, as if it were an *Invention* of his. They said that *Orpheus* had it long before *Plato*. And the *Chaldeans* had it long before *Orpheus*. They look'd upon it as coming down to them by Old and Long *Tradition*, whose Beginning they knew not. *Plotinus* speaking of these τρεῖς Ἀρχικαὶ Ὑποστάσεις three Chief Persons, which sometimes they call Principles, says, Μὴ καμῶς καὶ ὅ τῶν ἀλλὰ πάλα μὲν εἰρηόεις. That

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That this was not *New*, or then *Invented*, but a *Tradition* of *Old time*. And *Proclus* upon *Time*. *Plat.* calls this *Doctrin*, ἡ τῶν τριῶν Θεῶν ἀφ' ἑδσας. The *Tradition* of *three Gods*. And Θεοῦ ἀφ' ἑδσας Θεολογία. The *Doctrin* or *Theology* that was *Deliver'd* or *Reveal'd* by *God*. They call'd these *Three*, sometimes three *Principles*, sometimes three *Gods*, sometimes three *Natures*, sometimes three *Persons*, τρεῖς ὑποστάσεις, and τρεῖς φύσεις. And it is not strange they shou'd fall into these *Varieties* of *Expressions* wanting the true *Revelation* of this *Great Mystery*, and consequently not ty'd up to that *Strictness* of *Expression* as we are But they *Explain'd* themselves so as to shew, that by these *Three* they meant *One* only *God*. Therefor they Call'd this *Trinity* of *Gods* the τὸ Θεῶν the *Godhead*, or *Nature* of *God*. As says their *Ancient Oracle*,

Παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς, ἧς Μόνας ἀρχαί.

In all the *World* ther shines a *Trinity*, of which an *Unity* is the *Head*.

This is *Inserted* among the *Oracula Zoroastri en Platoncis Collecta*. p. 8. This *Treatise* of *Zoroaster's* is *Publish'd* by *Franc. Patricius*, at the *End* of his *Nova de Universis Philosophia*. fol. *Edit. Venit. An. 1593*.

The *Heathen Philosophy* is full of this *Doctrin*. And they plac'd a *Gradual Sub-Ordination* of these three *Divine Hypostases* or *Persons*. And from thence they *Argu'd*, that ther was a *Necessity* for these three *Hypostases* to be in the *Nature* of *God*. And that they cou'd be neither more nor less. And that they must *Proceed* from one another. *Porphyry* is *Quoted* to this *Purpose* by *St. Cyril. Cont. Jul. l. 1. p. 34. Edit. Paris. 1638. in Fol.* Πορφύριος γὰρ φησὶ, πλάττωντο ἐκλήθησαν. ὁ δὲ εἶναι ἀρχαί τριῶν ὑποστάσεων τῷ Θεῷ προελθεῖν ἴσαν. That the *Divine Nature* do's *Extend* or *Communicat* it self to the three *Hypostases* or *Persons*. And *Philo* the *Jew* calls these three *Persons* τὸ ὄν, Δεσποτικὸν τῷ ἴδεω Δύναμιν. *de Agric. Noa. l. 2. the first, Being; the second, Govern-*
ing

ning or Preserving; the third, Love or Beneficence. Which is the very Order in which we have Discours'd of the three Persons. And Euseb. in his Prepar. Evangel. p. 327, says, οἱ πάντες Ἑβραίων θεολόγοι μὲν τὸν πάντων Θεόν, καὶ μὲν πρωτότονον αὐτῆ Σοφίαν, τὴν τρίτην καὶ ἁγίαν Δύναμιν ἅγιον πνεῦμα περσεύοντες, ἀποθεάζουσιν, ὑφ' ἧ καὶ ἐφωτισζοντο, θεοφορέμμοι. that is, all the Jewish Divines, after the God of all, and His first born Wisdom, do Deify a Third and Holy Power, which they call the Holy Ghost, of whom the Inspired were Enlightned.

Grotius Quotes some of their Cabalists who call God three Lights, and by the Names of Father, Son, and Holy Ghost.

And Ainsworth on Gen. 1. Recites out of one of their Rabbies, that in the word, Elohim ther are three Degrees, each Distinct by it self, yet all One, Join'd in One, yet not Divided from one another.

But more of this as to both Jews and Heathens, when I come to shew you their Notion of the λόγος in Explanation of Joh. 1. 1.

SOC. You have Begun with Clearing Contradiction out of the way, as to the Trinity, That ther is none in the Terms wherein you Express it, that is, of three Persons in one Nature. Secondly, That we cannot Infer Contradiction from one Nature to another, unless we Understand Both. Which you have Exemplify'd in the Instance of a Man born Blind, of the Different Manner of the Presence of Soul and Body, &c. Thirdly, you have Drawn Parallels as to those Particulars wherein we Charge Contradiction in your Notion of the Trinity, chiefly from the three Faculties in the Soul of Man. Fourthly, You have Endeavour'd to Prove even by Reason, the Diversity of Persons in God, from the Necessity of Infinit Power having an Infinit Scope wherein to Exert it self. Whence you have Inferr'd what you Call the Fecundity of God. And supported it with several Parallels which are made

XIII.
A short
Re-capitulation.

The First *DIALOGUE*.

use of in *Scripture*. And *Lastly*, to Remove the Prejudice of the *Trinity* being an *Invention* of the *Christians*, and likewise to Reconcile it more to our *Reason*, you have produc'd *Testimonies* from the *Heathens*, as well as the *Jews*, to shew that the same *Notion* had been with them all along, and Descended to them from the first *Revelation* given to *Adam*.

And all this I suppose you intended, to Facilitat my Understanding the *Texts* we are to Discourse of, in your *Sense*, and the commonly receiv'd *Notion*, and not to strain them as you say we do, from the *Plain* and *Genuin* meaning of the *Words*; And which you say we wou'd not do, but from the *Necessity* we think lies upon us to avoid *Contradiction*. And now I suppose you think the way is open to enter upon the Consideration of the *Texts* in *Scripture*, which must Determin the Point.

Parallel of
two Natures
in Christ.

But ther is another *Point* Involv'd with that of the *Trinity*, wherein *You* and *We* as much Differ, that is, what you call the *In-carnation*, that the *Divine* and *Human* Natures shou'd be both join'd in one *Person*. And among the *Texts* we are to Discuss, several Refer to this. Therefor before we Begin with the *Texts*, let me know if you have any *Parallel* or *Illustration* of this, to Remove my *Prejudice* (as you call it) from this *Sense* of these *Texts* too. And then we have Done with *Parallels*.

CHR. I will give you that in the words of the *Creed* of *St. Athanasius*, That as the *Reasonable Soul* and *Flesh* is one *Man*, so *God* and *Man* is one *Christ*. Now ther are no *two* things in the *World* so *Different* as the *Natures* of *Body* and *Soul*. Hardly any thing, except that of *Being*, agrees to *Both*. Yet how are they *United*, so as *Both* to make but one *Person*? And the *Parting* of them, is the *Distruction* of the *Person*. And even while they *Remain United*, their *Natures* and *Properties* are no ways *Confounded* or *Blended* together, the
Soul

Soul Partakes nothing at all of the *Nature* of the *Body*, nor the *Body* of the *Nature* or *Properties* of the *Soul*. But both Remain, tho' United, *Distinct* and *Intire*, each in its own *Nature* and *Properties*. Yet the *Properties* of *Either* are *Attributed* to the *Person* that is *Compos'd* of *Both*. Thus *Man* is said to *Eat*, *Drink*, *Sleep*, &c. whereas these belong only to the *Body*. He is said likewise to *Understand*, *Remember*, *Love* or *Hate*. And these belong only to the *Soul*, Thus when *Christ* suffer'd, *God* is said to *Suffer*, to shed his *Blood*, to *Die* for us, *Act*, 20. 28. 1. *Joh*. 3. 16. Tho' this Cou'd not belong to the *Divine Nature* of *Christ*. He is likewise call'd the *Mighty God*, the *Everlasting Father*, *Isai*. 9: 6. And that *All things were Created by Him*. *Col*. 1. 16. Which cou'd not belong to His *Human Nature*. But *Both* and *Either* are spoke of His *Person*, in which *Both Natures* are *United*. And this shews Him to be both *God* and *Man*, since the *Properties* of *Both Natures* are *Attributed* to Him.

SOC. By what *Links* and *Chains* can *God* and *Man* be Join'd together, so as to make one *Person*?

CHR. I cannot tell you. Nor how *God* do's *Communicat* of Himself to *Creatures*. In Him we *Live* and *Move* and have our *Being*. The *Being* of every *Creature* is a *Communication* of *God*.

SOC. But how can the same *Person* be *Finit* and *Infnit*? Do's not this *ImPLY* a *Contradiction*?

CHR. How can the same *Person* be *Mortal* and *Immortal*? Do's not this *ImPLY* a *Contradiction*? But it is none, while it is not spoken of the same thing. It is spoken of the same *Person*, but not of the same *Nature*. Thus we say of the same *Man*, that he is *Mortal*, and likewise that he is *Immortal*. But the one is spoken in *Relation* to his *Soul*, the other to his *Body*. And can any *Man* tell the *Links* and *Chains* by which *Mortal* and *Immortal*, by which *Spirit* and *Flesh* are Join'd together,

gether, so as to make but one and the same *Person*? These things we cannot Explain in *our selves* And wou'd we Explain them in *God*! Whose *Power* is *Infinite*, and what is *Impossible* with *Men*, is *Easy* to *God*, for with Him all things are *Possible*.

SOC. But can the *Godhead* be *Converted* into any thing else than what it is? That wou'd Argue *Mutability* in *God*. How then can the *Godhead* be *Converted* into the *Manhood*.

CHR. The *Godhead* is not *Converted* into the *Manhood*. As the *Soul* is not *Converted* into the *Body*, in the *Union* of our *Persons*. Therefore the *Creed* of *St. Athanasius* says, That *God* and *Man* are *One* in the *Person* of *Christ*, Not by the *Conversion* of the *Godhead* into *Flesh*, but by taking the *Manhood* into *God*.

SOC. I see that *Athanasius* went upon *Parallels* as well as you. But you Urge *Parallels* no further than as *Illustrations*, to Remove our *Prejudice* from taking the *Scriptures* in your *Sense*. Therefore the *Scriptures* must Determine the *Cause*. And now let us come to to them.

XIV. CHR. There is another *Preliminary* Necessary to be settl'd, in order to our *Right Understanding* of the *Holy Scriptures*. And that is, in what *Sense* we shall take them. All words are are *Equivocal*. And Capable of *Different Meanings*, either *Literal* or *Figurative*. And for us to set our *Fancies* on work what this or that word may be *Screw'd* to, and to put our own *Inventions* upon them, is *Endless*, and of no *Certainty* when we have done. Who wou'd Build his *Faith* upon the *Criticism* of a *Lexicon*? Tho' I deny not but ther is use for this sort of Learning too, in its Place. And many times it serves to *Illustrate* and *Clear up* things very much.

But the *Ground* and *Foundation* we have to go upon, in *Disputed Places* of *Holy Scripture*, is the *Sense* in which they to whom they were *Deliver'd* did *Understand* them. They who Learn'd the *Doctrins* from the *Mouths*

of the *Apostles*, as well as from their *Writings*. These, surely, must best know the *Meaning* of these *Writings*. And then again, they to whom *These* taught them. And so on thro' the several *Ages* of the *Church*. And Considering that the *Gospel* was *Preached*, before the *Apostles* left the *World*, in most *Countries* of the then known *Earth*, even as far as the *East Indies*, what was the *Common* and *Receiv'd Doctrin* in all these far *Distant Churches*, must be what was at first *Deliver'd* to them; and cou'd not be any *Concert* or *Contrivance* among them, who had no *Correspondence* with, or so much as *Knowledge* of one another.

This is *Reducing* our *Dispute* to *Matter of Fact*, to what was the *Doctrin* of the *Church*, and the *Universal* and *Receiv'd Doctrin*, especially in the *First* and *Purest Ages*. This was the *Method* taken with *Arius*, in the *Council* of *Alexandria*, they did not go with him upon his *Logick*, nor *Criticism* and *Etymology* of words, but *Quis unquam talia Audivit?* Who ever *Heard* of this *Doctrin* before? And there being *Bishops* *Assembl'd* from several *Countries*, each declar'd the *Doctrin* that had been *Receiv'd* in his *Country*. All which *Concurring* against the *New* *Notions* started by *Arius*, they were *Rejected* as *Novelties*, and *Breaches* upon the *Christian Faith*. As you may see in *Socrat. Hist.* l. 1. c. 5.

SOC. We know the force of this *Argument*. And therefor we *Contend* that the *Current Doctrin* of the *Church* was our way before the first *Council* of *Nice*. Which we say *Corrupted* the true *Christian Faith*.

CHR. You have none to *Quote* on your side, but those who were *Condemn'd* by the *Church*, as *Hereticks*, for these and such like *Doctrins*, contrary to the *Faith* *Establish'd* every where.

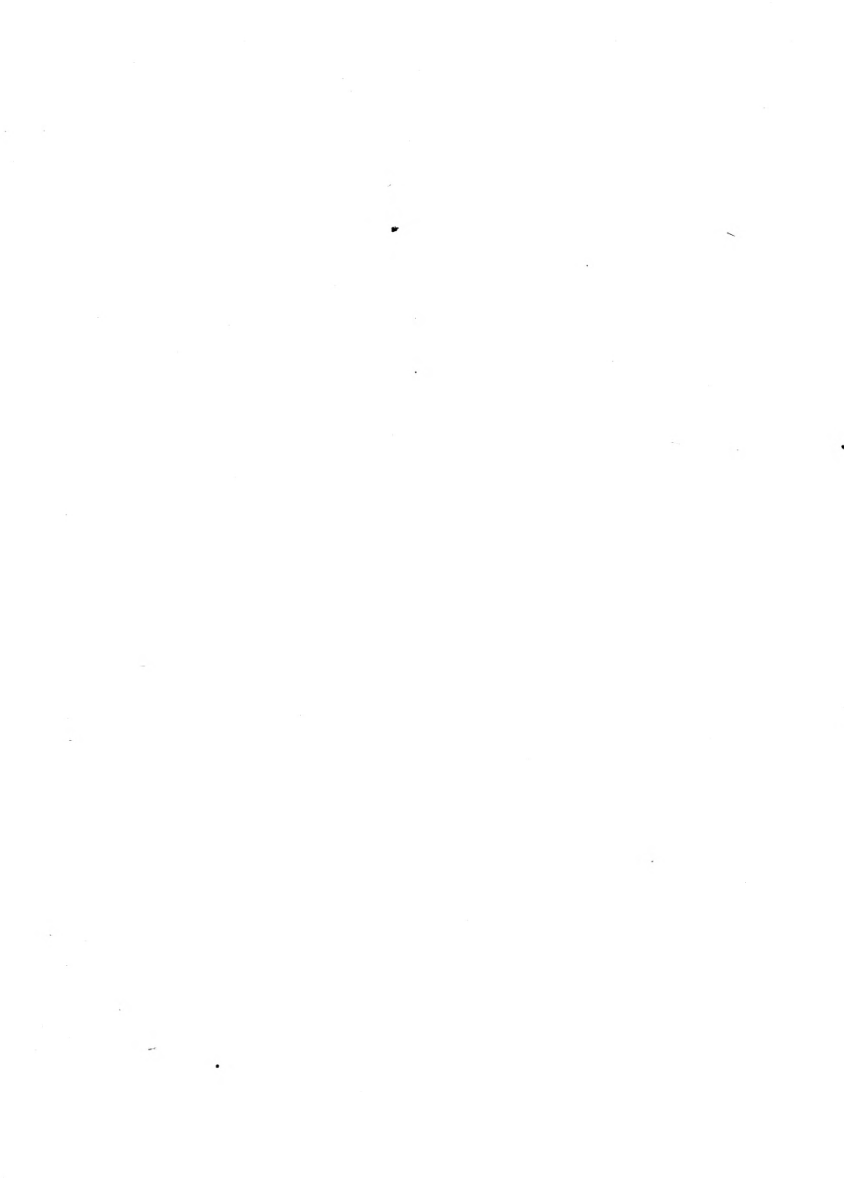
This is *Learnedly* and *Elabouratly* set forth by *Dr. Bull*, in a *Treatise* wrote on Purpose upon that Subject, concerning the *Ante-Nicene Faith*. Wherein he fully *Vindicates*

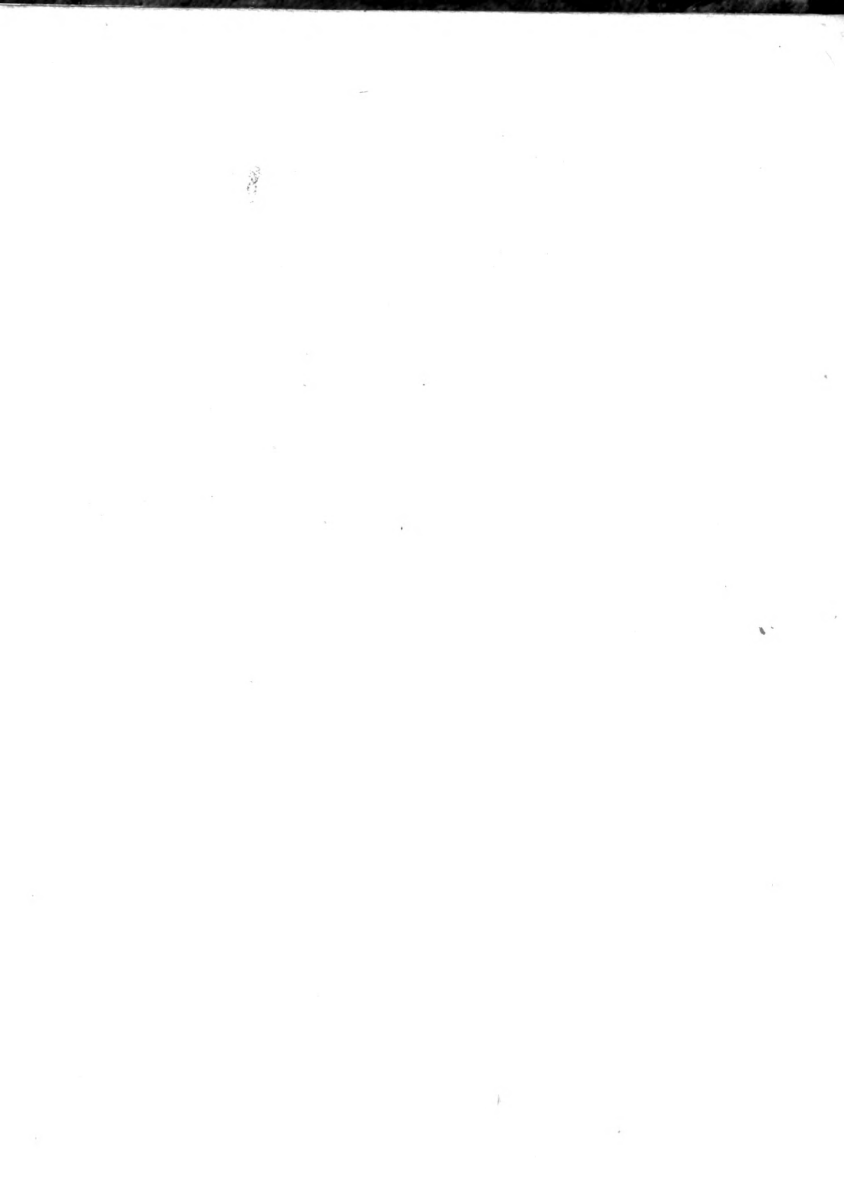
The First DIALOGUE.

dicats the *Fathers* of those *Ages*, from the Aspersions you wou'd cast upon them, as any way Favouring your *Hereſy*.

And thus far will come in my way, that in Examining the ſeveral *Texts* of *Scripture*, I will endeavour to bring ſome of the *Ante-Nicene Fathers* for the *Orthodox* Conſtruction, againſt that *Interpretation* which you ſet up. And wherein their *Faith* concerning the *Doctrin* of the Holy *Trinity*, and likewise as to the *Divinity* of our Lord *Chriſt*, will fully appear.

If I bring them not upon every *Text*; or not *many* of them; it is not ſtrange, ſince the *Writers* of thoſe *Ages* were not *many*. And their *Works*, that are come to our hands, are generally *Epistles* or *Apologies*, or upon particular *Subjects*, not *Comments* upon the *Scripture* in Order, as became more the uſe in the after *Ages*. And therefor their *Senſe* upon particular *Texts* is to be found, as it were by *Chance*, where they have occaſion to *Quote* them upon other *Subjects*. And tho' it will take more *Pains*, yet I hope I ſhall have ſufficient for what I have *Undertaken*.





THE
SOCINIAN

Controversy Discuss'd :

WHEREIN

The CHIEF of the
SOCINIAN TRACTS

(Publish'd of Late Years here)

ARE FARTHER

CONSIDER'D.

PART II.

By CHARLES LESLIE

Chancellor of the Cathedral of *CONNOR.*

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THE
SECOND DIALOGUE.

Concerning the *Texts* of Holy Scripture,
which are brought for the Proof of the
Blessed *Trinity*, and *Divinity* of *Christ*.

SOCINIAN. **Y**OU have *Promis'd* fair, if you can *Perform* Equally. But before we begin with the *Texts* in the order they are Quoted in our *Brief History*, I desire you wou'd give me one of your *Masterly Texts*, as you think, for the Proof of your *Doctrin*; that we may Consider it more fully by it self, than the Time will allow us in Running over the many other *Texts* Quoted.

CHRISTIAN. With all my Heart: And this will determin the Cause, in a manner, before it be Determin'd. And besides, will make my Answer to your *Interpretation* of the other *Texts* both *Shorter*, and *Plainer*, and save many *Repetitions*.

The *Text* that I offer for this, is, *Joh. i. i. In the Beginning was the word, and the word was with God, and the word was God.* In order to Understand this more

B

Perfectly

XV.
Joh. i. i.
particularly
Consider'd.

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Perfectly, it will be necessary to know upon what *Occasion*, and with Respect to *whom*, the *Apostle* wrote this.

There was at that time one *Cerintus*, an *Arch-Heretic* and *Disciple* of *Simon Magus*, who affirm'd that *Jesus* was the *Son* of *Joseph* and *Mary*. That *Christ* or the *Word* came upon Him, in the *Form* of a *Dove*, at his *Baptism*, and Inspir'd him with the *Knowledge* of *God* the *Father*, and with the *Power* of working *Miracles*. That when *Jesus* suffer'd, *Christ* left Him, and flew up into *Heaven* without Partaking any thing of his *Sufferings*. It was against this *Cerintus* and his *Followers*, that *St. John* wrote his *Gospel*, when he was Return'd to *Ephesus*, after the *Death* of *Domitian*. See *Iren.* l. 1. c. 25. l. 3. c. 11. *Epiphan. Her.* 22. &c.

These *Hereticks* being *Bewildred* in their *Imaginations*, and given up to the *Delusions* of *Satan*, Fancy'd to themselves several *Æones* or *Ages*, which they said *God* Produc'd after one another. Of these *St. Irenæus* gives us a large *Account*. One of these they Call'd *Σιγή* *Silence*, from whence they said the *λόγος* or *Word* did Proceed: Whence *St. Ignatius*, in opposition to them, calls *Christ* the *λόγος ἀίδιμος ἐκ ἀπὸ Σιγῆς γενεθών* that is, *The Eternal Word, not proceeding from Silence*. *Epist. ad Magnes.*

This was in Pursuance to what his *Master St. John* (whose *Disciple* he was) had wrote against these same *Hereticks*, beginning his *Gospel* in the words of this *Text*, Asserting the *Word* of *God* not to have been any of these fancy'd *Æones*, Produc'd in *Time*, but to have been in the *Beginning* with *God*, and to be *God*. And *Grotius* upon this *Text* says, that *In the Beginning* was a common *Hebrew Phrase* whereby to Express *Eternity*. *Sicut mos est Hebrais Æternitatem populariter describere*. And his *Authority* is the more considerable to you, because your

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your *Brief History* says, p. 31. That H. GROTIUS is a SOCINIAN all over.

There were others concern'd besides these *Hereticks* in what St. John wrote concerning the *Alogi*, that was, the *Jews* and the *Heathens*. And it will be necessary also to know what their Notion was of the *Logos*, that we may see how the *Apostle* adapted what he said to all of them. And this I will shew you presently, when I come to answer what your *Brief History of the Unitarians*, says to this *Text*, from which I will no longer detain you.

SOC. He says, p. 83. That by the *word* is only meant God's *Power* and *Wisdom*, which is not something different from *God*, but being His *Wisdom* and *Power*, is *God*.

He says likewise, p. 84. That the Appellation of *God* is given to *Angels* and *Men*. As *Moses* was call'd a *God* to *Pharaoh*. *Exod.* 7. 1.

CHR. These two answers which the *Hist. of Unitarians* gives to this *Text*, do Contradict one another. The *First* supposes the *Word* to be *Real God*. The *Second* to be but *Man*, and call'd *God* in a *Borrow'd Sense* as there are *Gods* by *Office* or *Deputation* from *God*. The *first* answer makes the *Word* not to be any thing *Different* from *God*. The *Second* says that it is *Man* and not *God*.

SOC. These two answers I confess cannot well stand together ; they cannot both be true. But let us see if either of them will hold. Therefore pray satisfy me as to the first answer ; that is, that by the *Word* of *God* any more is meant than the *Power* or *Wisdom* of *God*, as we say the *Power* or *Wisdom* of a *Man*, by which nothing is meant different from the *Man*.

CHR. You remember what we have discours'd, That *Properties* in *Body*, and *Faculties* in *Soul*, are *Persons* in *God*. And the reasons why it must be so. And there-

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for the *Wisdom* of a Man is not a distinct *Person* in Man, but it is otherwise in God, whose *Wisdom* is a distinct *Hypostases*, that is, a *Subsistence*, or *Person* in his *Nature*.

SOC. I Remember this very well, and what has been said upon it; but we are now upon the point of *Scripture*, and therefore I desire, that you wou'd shew me from *Scripture*, that the *Word* is a distinct *Person* from *God*.

CHR. You have not remembered exactly, for we do not say, That any of the *Persons* of God are distinct from *God*? But they are distinct *In* God. *God* is as it were a *Species* to all the *Persons*; tho' it be sometimes more particularly apply'd to the *First* Person, as has been shewn. The *Nature* of *God* is *One*, and the *three Persons* are all *In* it. And ther is an Example of this among Men. We do not say that *John* is a distinct Person from *Human Nature*; but he is a distinct Person *In* *Human Nature*. That is, he is a distinct *Person* from other *Persons* who partake equally of the same *Nature*. *John* is a distinct Person from *Peter*, and *Peter* from *John*; but neither of them is distinct from that *Nature* of which he partakes, and which consequently is *his own Nature*. That wou'd be, to be distinct from Himself. The Distinction is not in the *Nature*, for a Distinction cannot be 'twixt *One*. But the Distinction is 'twixt several *Persons* who are united in the same *Nature*. Thus the *Son* is a Distinct Person from the *Father*, but not from *God*, unless where *God* is taken for the *Father*.

SOC. I see my mistake in this. Therefore, pray, go on and shew, that the *word* is a distinct Person *In* *God*, or from the *Father*.

CHR. I prove it, because Personal Actions are attributed to Him: And because he is set up as the Object of our *Aderation*. Which you do not deny; for you worship Him. i. e. *Christ*, whom *St. John* calls *The word*. And I think you will not dispute that any thing but a

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The *Son* a
Distinct Per-
son from the
Father.

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Person can be an object of *Worship*: Therefore, if *Christ* be a *Person*, which you confess, the *Word* must be a *Person*, because you cannot deny that in the First of *St. John*, He is call'd the *Word*.

I shall have occasion to shew you hereafter, that the *Chaldee Paraphrase* and the *Jewish Targums* do all along, in the *Old Testament*, make the word of *Jehovah* Synonymous with *Jehovah Himself*, and yet a Distinct *Person*, from Him; and do attribute to the *Word* the same *Personal Actions*, as to *Jehovah*; and to be Equally *Adorable* as *Jehovah*. As, the word of *Jehovah* Raining down fire from *Jehovah* upon *Sodom*. *Gen. 19. 24.* The word of *Jehovah* shall be my *God*. *Gen. 28. 21.* *Abraham* worshipped and called upon the name of the word of *Jehovah*, and said *Thou art Jehovah*, &c. more of this I will shew you, when I come to Explain what Notion the *Jews* had of the *Logos* or word of *God*, how they esteem'd Him to be both *God*, and a Distinct *Person*. But now, as to the *Scripture*, in the plain words of the Text. *Psal. 110. 1.* *The Lord said unto my Lord, sit Thou on my Right hand, till I make Thine Enemies Thy Footstool.* That the *Second Lord*, here spoken of was *Christ* is plain from *Matt. 22. 44.* and that the *Jews* so Understood it; whence the *Targum* of *Jonathan* renders it thus, *The Lord said to His word.* In the Language of *St. John*, who calls *Christ* the word of *God*. And ther cannot be a greater Distinction of *Persons*, than one to *Speak* to the other, one to *sit* on the others *Right Hand*, one to *Subdue* the others *Enemies*, &c.

And therefore where it is said, *The word is God*, by the word a *Person* must be meant, and not only a *Property* or *Attribute* of *God*. Which, as your Author says, is not something different from *God*, but is *God*, and yet in the very same answer he says, that it is so *God*, that it is not all that *God* is. This is as unintelligible to me as the *Trinity* can be to him. To be *God* and to be nothing different

Hist. p. 837
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different from God; and yet to be *so God* as not to be *all that God is!* This is past all Human Understanding, for if you be not *all that God is*, you cannot be *God*, but a Piece of *God*, and if you be not something *different from God*, then you must be *all that God is*.

SOC. *The Def. of the History*, pag. 44. means no more by, *The word was God*, then that the word was in some manner like *God*.

CHR. He does not deserve an Answer. Let his *Historian* answer him, or let him answer the *Historian*, for in this, he disputes against him instead of defending him. Nay, let this *Defender* answer himself, he says, p. 53. that the Knowledge which *Christ* had was by the *Divine Word* abiding on him, which agrees with the *Historian*, p. 120. who likewise tells of the *Divine Word* being communicated to *Angels* and *Men*, p. 83. and 84. and that the word was made *Flesh* means no more than the words abiding on or inhabiting an Human Person, the Person of *Jesus*, p. 87. so that here the word is kept as a distinct thing from *Jesus*, and according to this the word was not a *Man*, was not *Jesus*, but only did *Inspire Jesus*; and yet the *Defender* p. 46. says expressly, and gives it as his Paraphrase upon that Text, *The word was made Flesh*, that the word did not only *Inhabit* and *Inspire Jesus* but was that *Man Jesus*; these are the words of his Paraphrase. *The word (Jesus) was a Man like unto us in all things, Sin only excepted*, and to fortify this, he quotes Mr. *Limborck*, speaking these words. *The true Sense of this Place, is, that the WORD WAS FLESH, that is, a TRUE FLESHLY SUBSTANCE, subject to all the Infirmities that attend our Flesh, that is to say, He was Mortal, Vile, and Contemptible, which appear'd more especially in the Days of His Passion and of His Death, which are call'd Heb. 5. 7. THE DAYS OF HIS FLESH that is, the Flesh, Death, Passion, &c. of the WORD OF GOD.* And yet in the same place he says, *now is it not*

more agreeable to Reason and Scripture to interpret these words thus— than to say, *THE WORD WAS INCARNAT*, which is a Language unknown to Scripture, &c.

Is not this Astonishing! Pray, what is the difference 'twixt, *The word was made Flesh*, and *the word was Incarnat*, but that *made Flesh* is the *Englisb* for *Incarnat*? Do these Men speak against Mysteries!

There are multitudes of more Quotations out of Scripture, may be given to prove the *Word* to be a *Person*. *John* 1. 14. *The Word was made Flesh*. You will not say it was the *Bible* that was made *Flesh*? Or any *outward Speech* or *Declaration* of Gods? Was it not a *Person* that was made *Flesh*.

SOC. By *God's word* there, is meant *God Himself*, and not any thing distinct from *God*, as I told you just now.

CHR. Was it *God Himself* than that was made *Flesh*?

SOC. *The word was made Flesh*, that is, *Did abide on,* Hiſt. Uni-
and Inhabit an Human Person; and ſo was in appearance P. 87.
made Flesh or Man, or the word became *Incarnat*, that is, *abode on the Person of Jeſus Chriſt.* 86.

CHR. I muſt ſtill aſk, what was it that was made *Fleſh* or *Man*? If by the *Word of God* you mean *God Himſelf*, then *God* was made *Man*, which you will not allow.

If you mean only ſome *outward Speech* or *Declaration* of His, as the *Book* of the *Scriptures*, or the like. Then that *Book* was made *Man* or *Incarnat*.

SOC. You do not obſerve that he ſays, the word was *in appearance*, made *Man*.

CHR. I did obſerve it, and ſee the utmoſt pains taken to eſcape the force of this *Text*. But this, like all other Fallacious Subterfuges will involve you in greater difficulties: For was ther *nothing* really made *Fleſh* in this *Text*? Thoſe *Hereticks* wou'd be beholding to you, who ſay that *Chriſt* aſſum'd only a *Body of Air*, and ſuffer'd only

only in *Appearance* and *Show*, but had no real *Flesh* or *Blood*.

But these your *Hist.* calls *false Prophets and Teachers*,
p. 151.

But pray how did the Word *appear* to be *Flesh*? Or how was it *Incarnat*?

SOC. Because it did *Inspire* or *abode* on the *Person* of *Jesus*.

CHR. Do's that make it *Flesh*? Or *appear* to be *Flesh*?

SOC, I dare not say that, for it did *Inspire* the *Prophets*, and *Patriarchs*; and the *Spirit of God* *Inspires* every *Holy* person. But it was in *Christ* in a *more Eminent* manner.

CHR. Does that make it *Flesh*? Does the *Spirit of God* contract the *Nature* of *Flesh*, when it *Inspires* a *Person* who has *Flesh*? It *inspir'd* *Moses* more than other *Prophets*, and the *Prophets* more than other *Men*: Is it therefor more *Flesh* in a *Prophet* than in another *Saint*? Or can you say that it is *Flesh* at all, by any *Inspiration* it gives to *Men*? Does it contract *Corruption* and become *Flesh*, by its *Inspiration* of *Man*? Can it be *tainted* by touching one *Nature*? Is the *Spirit* *Incarnat* when it abides upon any *Man*?

Joh. 3. 34.

SOC. All these you speak of did partake of *Gods Spirit*, or *Inspiration* in their several *Degrees*, But it is said of *Christ*, That *God* giveth not the *Spirit* by *measure* unto *Him*; what *Alteration* this will make, is to be *Consider'd*.

CHR. It is indeed, and by the *Argument* you have already heard, it will prove *Christ* to be *God*; for as we said before, nothing can hold *Infini*, but *Infini*. And therefor nothing can hold the *Spirit of God*, without *measure*, that is the *whole Spirit of God*, but what is it self as *Infini* and without *measure*, as that *Spirit*.

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Venæus (adver. Her. l. 3. c. 17.) Disputes against those who said that *Jesus* was the Receptacle of *Christ*, upon whom *Christ* Descended like a Dove; So you see this is no new shift of our *Authors* to avoid this *Text*.

Origin (in *John*, p. 416. 2. Tom) says, That the *Son* is the Brightness of all Gods Glory, as it is deliver'd by *Paul*. *Heb.* 1. 3. *who being the Brightness of his Glory.* But ther are particular Brightnesses, which come from this Brightness of all the Glory. But none can partake of the *Whole* Brightness of all Gods Glory $\eta \tau \upsilon \nu \nu \alpha \nu \tau \tilde{\iota}$ Except His Son. And, says he, if you add *His Spirit* too, you will think and speak most truly and perfectly of God. These are the words of *Origin*.

SOC. I must not now be Diverted, I have had my saying to that Argument already. Therefore I desire to know if you have any more to prove the Diversity of *Persons* in God, or, which is the same, that either of the two, the *Word*, or the *Spirit*, are *Persons*.

CHR. *John.* 16. 13, 14. *Christ* says of the *Spirit*—
He shall not speak of Himself, He shall receive of mine, and shew it to you; and in answer to this, the *Hist.* of *Unita.* pag. 99. says, That of those who are *Unitarians*; all the *Arians* and very many *Socinians* do acknowledge that the *Holy Spirit* is a *PERSON*.

2.
The Holy
Ghost a Person.

SOC. But in the same Place, they deny Him to be God. And make Him only Chief of the *Heavenly Spirits*, and prime Minister of God, and of *Christ*.

CHR. Then you make Him not only to be a *Creature*, but to be a Subject or Minister to another *Creature*, which is *Christ*.

SOC. I cannot help that.

CHR. But what say you of the *Word* of God? Is that a *Creature* too?

SOC. The *Divine Wisdom* and *Power* is call'd, *The Word*. As said before.

C

CHR.

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CHR. Does the *Wisdom* or *Power* of God differ from the *Spirit* of God?

SOC. No sure, for what is the *Wisdom* or *Power* of a Man, but the *Spirit* of a Man? They are but different Expressions of the same thing.

CHR. Then the *Word* of God, and the *Spirit* of God are the same thing.

SOC. Yes. At most but a different Expression of the same thing. And we use these words Promiscuously: The *Word* or *Power* of God abiding on Christ, and the *Holy Ghost* or *Spirit* is *Meerly the Power of God?* says the *Hist. of the Unita.* p. 4. 75. 125.

CHR. And in what you have quoted before, upon the Text. *John. 1. 1. The word was God.* The *Hist. of the Unita.* says that the *Word* (or *Divine Wisdom and Power*) is not some thing different from God; but being His *Wisdom and Power is God.*

But, pag. 99. you say, That the *Holy Spirit* is not God, or a God.

SOC. That was but the Opinion of some of the *Unitarians.*

CHR. Your *History* says it was the Opinion of *all the Arians and very many Socinians.*

SOC. Well! That is but *some* of the *Unitarians* still.

CHR. It is the *major Part* by much of your Congregation, and the most *ancient Part.*

SOC. I believe we must give off the *Arians.*

CHR. Nay, we will have *very many of the Socinians* too, by the Confession of your own *History.*

SOC. I confess we *Unitarians* are *Divided.*

CHR. And worse than that, you lose all your pretence to *Antiquity.* For you must not derive your selves from the *Arians*, no nor from *Socinians* neither, for *very many* of his Disciples are against you.

SOC. I care not for *Antiquity*, nor *Universality*, Truth is not carry'd by Votes. Let us cometo the Argument; Christ

says,

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II

says, That *the Spirit shall not speak of Himself.*— He shall receive of mine, and show it to you. To this Objection you have repeated one Answer of all the *Arians*, and very many *Socians*; and I must own, upon our Principles, that you have Confuted it.

But ther is a second Answer there given, p. 99. which is that I stick too, and that is, *That Actions proper to Persons are, by a Figure, apply'd to things, and even to Qualities of things.* As God's Commands are call'd *Counsellours*; Wisdom is said to *lift up her Voice, build her House, hew out her seven Pillars, &c.* And this is the Answer my Author gives to *John. 1. 3. all things were made by him,* (the Word;) for here, says he, the word begins to be spoken of as a *Person*, by the same figure of Speech that *Solomon* saith, *Wisdom hath builded her House, &c.*

Hist. p. 84.

But farther, the *Def. of the Hist.* p. 40. says, that the Creation of the world cannot be prov'd from this Text, *That all things were made by the Word*; because he says, that the words *Heaven, Earth or Sea,* are never omitted in the Descriptions we have in Scripture of the first and true *Creation.* For you must know that this *Defender of our Historian* understands all this Passage in the first of *St. John*, not of the *Creation*, but only of the first *Propagation* of the *Gospel.*

CHR. Then he thinks that *Heaven, Earth and Sea,* are not included in *all things that were made*? But he is very positive that the *Creation* is never mention'd in Scripture without mentioning *Heaven, Earth, or Sea.* And consequently that where it mentions the *Creation of Heaven, Earth or Sea,* it is never attributed to *Christ.*

This is a very bold Assertion, but it is necessary to his Cause, to avoid the plain *Texts* which speak of the *World* being made by *Christ.* Let us see therefore if we can please him in his own Method, tho' it be no ways necessary; for none of *Common Sense* can deny, but the *Creation* may be Spoke of in *General words*, which in-

clude all Particulars, without mentioning the particulars, or any of them.

But to take way all his excuse, these Words are expressly apply'd to *Christ*. *Heb. 1. 10. Thou Lord in the Beginning hast laid the Foundation of the EARTH and the HEAVENS are the work of thine Hands.* We shall have occasion to clear this further by and by. *vers. 2. it is said by whom (Christ) He (God) made the World.* But your Author will not let this mean the *Creation*, because the words *Heaven* or *Earth* or *Sea* are not there, for the same reason he will except against *vers. 3. of Chap. ii. The Worlds were fram'd by the Word of God, so that things which are seen, were not made of things that do appear.* These things which are seen must be *Heaven, Earth* or *Sea*. But it is no matter, if they be not nam'd it shall not do: Besides the *Apostle* is here making a Regular Deduction down all along from the *Creation*, which he begins *vers. 3. in the words I have Repeated, then vers. 4. he comes to Abel, vers. 5. to Enoch. vers. 7. to Noah vers. 8. to Abraham, and so on.* But all this is nothing, that must not be the *Creation* whence this Narration begins, but it shall be what came to pass, some thousand years after, and which has no Relation to the Narrative the *Apostle* has in hand. But that the *Creation* may be meant without the Mention of *Heaven, Earth* or *Sea*, appears from *Act 17. 24. there it is said. God that made the World and all things therein.* That this was spoken of the *Creation* no *Socinian* dare deny. It is *St. Paul's* Argument to the *Heathen* Idolaters, who knew nothing of the *Gospel* being call'd the *Creation* of the *World*. Indeed *Heaven* and *Earth* are mention'd afterward, where it is said that *God* is *Lord of Heaven and Earth*, but ther is no mention of *Heaven* or *Earth*, where it speaks of the *Creation*, and so spoilt our *Authors* Observation. Tho' if it were Granted him, it cou'd do him no Service, because the *Creation* is attributed to *Christ*, with express mention of *Heaven* and *Earth*, as before is shewn. *Heb. 1. 10.*

again

again. Col. 1. 16. By Him. (Christ) were all things Created that are in Heaven, and that are in Earth. And ther are several other Texts to the same purpose.

But ther is nothing better to confute a Socinian then plainly to set down his Paraphrase, and shew how it fills the words of the Text. Thus then the Def. of the History Paraphrases this vers. Job, 1. 3. all things were made by him, and without him, was not any thing made, that was made. Paraphrase. All things necessary to the Propagation of the Gospel, were Perform'd by him: And without his Direction there was not any thing perform'd, that was perform'd.

A little of this art wou'd turn the whole Chap. of Gen. from meaning the Creation, or any thing else. I am weary of pursuing such Extravagance.

But let Creation mean only the Preaching of the Gospel, or what you please, yet is not that it self a Personal Action? How come you then to deny the Word to be a Person? You dare not trust your Cause, and all your Defence is because Wisdom is said to Live, &c.

I have told you already, That the Second Person of the Trinity is describ'd by the name of Wisdom, in the Proverbs Particularly, and in many other Scriptures. But I need not this now, for I will freely acknowledge, That Actions proper to Persons are sometimes, by a Figure, apply'd to things, and even Qualities.

But at the same time you will allow me, that ther is a way to distinguish 'twixt Figures and Plain speaking; and that a Figure will not do in every place; and that notwithstanding of Figures, we may distinguish Persons from Qualities. And no where more plainly than in the present Case. How cou'd you distinguish one Person not to be another Person; or that the thing you speak of is not a naked Quality, more than to say, He shall not speak of Himself— He shall receive of mine, and shew it to you?

Do men use to say, that a Quality shall not speak of it self, which certainly cannot speak at all? Wou'd you make
Christ

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Christ guilty of such a *Figure* of Speech as this? Do men say that a *Quality*, shall Receive of one, and give it to Another? If these be not Marks by which to distinguish *Persons*, I wou'd desire to know any others that are more certain.

All *Actions* are *Personal Actions*: And when they are ascrib'd to *Qualities*, it means, That it was by such *Qualities* that the *Person* perform'd such an *Action*, otherwise it is not proper to ascribe *Personal Actions* to *Qualities*.

You will say it was great *Wisdom*, Built such a *Fabrick*, Erected such a *Monarchy*, or the like effects of *Wisdom*: But you do not say, That *Wisdom* walks in the *Garden*, or *Rides* such a *Horse*, or *calls* such a *Man* by his *Name*, or grants him a *Commission* to go to such a *Place*, to do such things, which otherwise he had not *Authority* to do, let him have never so much *Wisdom* as to Command a *Troop* of *Horse*, to be *Governor* of such a *Town*, to Grant a *Pardon* or the like, These are a little too *Personal* to ascribe to naked *Qualities*, and no man wou'd understand you, if you speak at such a *Rate*, you might as well give a *Quality* Power to Raise *Money*, declare *War* against *France*, and name every *Ambassdor*, and say Lord *B*— shall not go, but Lord *D*— shall go.

SOC. This indeed wou'd be out of all roads of Speaking, but can you find that the *Holy Ghost* ever spoke so particularly as this, and nam'd *Persons* of Himself to do this or that, without *Acting* by *Ministers*, that is *Inspiring Prophets* to name *Men*, and the like.

CHR. Yes, as positively as ever was said of any *Person*, and in *Actions* as *Personal* and *Particular*.

Act. 13. 2. The *Holy Ghost* said separate me *Barnabas* and *Saul*, for the *Work* whereunto I have called them.

Act. 8. 29. The *Spirit* said unto *PHILIP*, go near and join thyself to this *Chariot*. And again, The *Spirit* of the *Lord* caught away *Philip*. ver. 39. Was not this a *Personal Action*? Cou'd a naked *Quality* catch a *Man* up in the *Air*, and carry him

The second DIALOGUE.

15

carry him from one place to another? *The Spirit said unto Peter, behold three Men seek thee.* ACT 10. 19. Peter cou'd not tell by his own Wisdom, that ther were three Men seeking him; therefor this cannot be made Parallel to the Expressions of *Wisdom building a House*, or the like Effects of *Wisdom* in a Man; for this was no Effect of any *Wisdom* in Peter, but a Revelation to him from the *Spirit*; which therefor must be a *Person*.

It is not call'd a *Revelation* which I find out by any *Wisdom* God has given me.

CHRIST says, *I will send the Comforter to you from the Father.* Do Men send *Qualities* of Errands? Is not the *Sender* a different *Person* from him that is sent? Or do's a Man send *himself* from *himself*? Besides *Christ* was *Conceiv'd* by the *Holy Ghost* in the Womb of the *Virgin*, which sure is a *Personal Action*. Naked *Qualities* do not use to *Beget* or *Generate*. Job. 15. 26.

SOC. This must be Consider'd of: But go on.

CHR. I wou'd desire you to tell me what *Spirit* it was which *Christ* speaks of, *Job. 16. 13, 14.* where he says, That the *Spirit* shall not speak of *Himself*, &c.

SOC. That is told you in the second Answer which we are now upon pag. 100. of *Brief History*. That it was the *Holy Spirit*, or *Power* of God.

CHR. Is this *Spirit* or *Power* any thing different from God?

SOC. No. That has been told you already from pag. 83. where it is said in plain and express Terms, That the *Divine Wisdom* and *Power* is not something different from God, but *is* God, and that 'Tis the common *Maxim* of *Divines*; that the *Attributes* and *Properties* of God, are God.

CHR. Then it was God, who was not to speak of himself; but to receive of *Christ*; *Christ* was to *Dictat*, and God to *Repeat*!

SOC.

SOC. Pag. 101. it is said, That He was *not to speak of Himself, but to speak what he cou'd hear from God.*

CHR. Then it was God who was to hear from God? And God was not to speak of *Himself*; but only what God shou'd tell him!

SOC. All this Non-sense cannot be Charg'd upon my *Author*, because he supposes this *Spirit* to be a *Creature*, and not to be *God*.

CHR. That is the *first* Answer, which you have reject-ed. And you have prov'd pag. 83. and elsewhere, That the *Spirit* is not any thing *different* from *God*, but is *God*. And even in this very *second* Answer which you mention, p. 100. (that you may not be charg'd with forgetfulness) you call this *Spirit*, by the name of the *Holy-Spirit*, or *Power of God*.

SOC. We do so, and we keep constant to this now, tho' we part with *all the Arians*, and *very many of the Socinians* in so doing.

CHR. Then the Nonsense which you said just now, cou'd not be charg'd upon your *Author*, must be laid to his Account again, *viz.* To make the *Spirit* or *Power* of *God*, which is *God*, not to speak of *Himself*, but to receive from *God*, and speak what *God* did dictat to *God*, &c.

SOC. I must take time to Consider of this.

CHR. But besides, I'm afraid the Constancy which you brag you have to this Opinion now, *viz.* That the *Spirit* is not any thing *different* from *God*, but that it is *God*. Does not hold very well with you, but that you are forc'd to part with it sometimes, when it is for your Conve-niency.

SOC. If you can shew me any such thing, I will trust no more to any thing our *Unitarians* say.

CHR. Look into the History p. 125. and therein answer to that Crabbed Text, 2 *Cor.* 13, 14. he replys in these words, *This Text Demonstrats, that neither the*
Lord

Word Christ, nor the Holy Spirit are God, for it plainly Distinguishes them from God.

Here the *Holy Spirit* is plainly *Distinguish'd from God*, and is not God. And before, as you have said, *It is not any thing different from God, but it is God.*

SOC. It is time to go to the *second Answer* which the *Hist. Unita.* gives to that Text *John 1. 1. The Word was God.* For ther is enough said as to the *first Answer*, viz. That by the *Word* here is only meant *God's Power and Wisdom*, which is not any thing different from *God*, but is *God*. The *second Answer*, is, That the word *God* is given sometimes to *Creatures*, to *Angels*, and even to *Men*. And therefor that *Text* may not mean that the *Word* was the *Supreme God*, but only a *God* as *Kings* are call'd *Gods*, &c.

CHR. To reduce the State of the Case as short and clear as possible, it is thus. The Distinction is 'twixt a God by *Nature*, and a God by *Office*, or *Deputation*. By *Nature*, we all agree, ther can be but *one God*: But by *Office* ther be *Gods* many, and *Lords* many, whether

1. Cor. 8.

5.

in Heaven or in Earth.

Now in which of these Senses the *Word* is call'd *God* is the Question?

SOC. That indeed is the Question, and if you can make it clear, this Cause, for ought I can see, will remain decided for ever.

CHR. If I can make appear what *St. John's* meaning was, who wrote these words, I suppose that will satisfy you.

SOC. Yes sure, what he meant by it is the whole matter.

CHR. I have told you before the Notions of the *Jews* and *Heathens* as to the *Trinity*, That they did believe three *Hypostases* or *Persons* in the *Divine Nature*; and consequently each of these *Persons* must be *God* by *Nature*

3.
The Heathens Notion of the Lo.

ture. The second of these *Persons* they did call the Λόγος the *Word*

This is so notoriously known that I might spare any Proof of it, therefor I will give you but a few Authorities that I might not seem to speak wholly Precariously. *Plotinus*, *Ennead*, 5. l. 5. c. 3. speaking of the *Logos* calls Him God by Nature Θεὸς αὐτὸν ἢ φύσιν *His very Nature is God*. And to shew that he meant not the first *Person* of the *Godhead*, in the very next words, he calls Him Δεύτερον Θεὸς a *second God*. By which, as I told you before, they meant only the *second Person* in the *Divine Nature*, and so have fully explain'd themselves. They meant the same thing we do, but (as *St. August.* observes by way of an Excuse for them) not being ty'd up to strict forms of Words, as the *Christians* have been, occasion'd by the many *Heresies* have arisen, they took their own Latitude of Expression, which yet made their meaning plain enough; as the same *Plotinus* does in another place of the same Book, *Ennead*. 5. l. 1. c. 6. where he affirms the *Logos* to be next to the most High, of necessity together with Him, and nothing between them, and that He differs from Him, only in that He is another, or in His *Personality*. These are his words, ἔχω μίαν φύσιν, ἀλλ' ὅτι μετ' αὐτὸν καὶ μετὰ αὐτὸν ἐστὶν — ἐξ ἀνάγκης σωζομένη αὐτῆς, ὡς τῆ ἐπερότητι μόνον περιελάττει. And *Enn.* 5. l. 8. c. 5. he calls this *Logos* υἱὸν Θεῶν the *Son of God*. *Orpheus* the Eldest of all the Greek Philosophers (as he is cited *Clem. Strom.* l. 5. p. 254. Edit. Florent. Fol. an. 1550) calls the *Logos*, the *Divine Word*, and the *Immortal King*, in these Verses,

Ἔστι δὲ λόγον θεῖον βλεψας, τέτατο προσέδρασε
 εὐθύτων, κραδίης νοερόν ὡς τὸν. εἰ δ' ἐπίσταται
 Ἀπεραπτῶ, μόνον δ' ἔσσορα χρισμῶν Ἀνακτα
 Ἀθάνατον —————

The second DIALOGUE.

19

Porphyry (Quoted by *St. Cyril Cont. Jul.* l. 1. p. 32. Edit. *Paris.* fol. An. 1638.) calls the *Logos* "Ἀρχὴν ὅν ἄει καὶ μόνος αἰώνιον. without time, always, and alone Eternal, *Tertullian* (*Apolog. adv. Gentes.* c. 21.) says, that *Zeno* call'd this *Logos*, the *Maker of the World*, who formed all things in order, and that He was call'd *Fate*, and *God*, and the *Soul of Jupiter*, and the *Necessity of all things.* *Hunc enim Zenon determinat Factitorem, qui Cuncta in Dispositione formaverit, eundem & Fatum vocari, & Deum, & Animum Jovis, & necessitatem omnium rerum.*

And as the *Heathen*, so the *Jews* understood the *Logos* in the same sense, *Philo* (*Quæst. & Solut.*) calls the *Logos* in the same words of *Plotin.* above quoted Δύτιον Θεὸν a second God, next to the Πατέρα ἧς πάντων to the *Father of all*, and in his *Legis Allegor.* l. 2. p. 93. Edit. *Paris.* fol. An. 1640. he speaks, thus of the *Logos*, Καὶ ὁ λόγος ἢ τὸ Θεὸν ὑπερβῆναι πάντας ἐν τῷ κόσμῳ, καὶ πρῶτον ἐστίν ἢ ἡλικιωτάτος ἧς ὅσα γέγονε. That the *Word of God* is superior to the whole *World*, and *Elder* and more *General* than all the things whatsoever which are produc'd. ἧς νοητῆς he adds (*de Profug.*) *Elder* than all *Intelligibles*, than all things in the *Intellectual World*, as well as in the *Sensitive*, than all *Spirits*, as well as *Bodies*, that is, than all *Created Beings*.

4.
The Jews
Notion of it.

And to shew that he meant this of another *Person* than of *God the Father*, he calls this *Logos* the *High-Priest of God*, that is, *Governing* next under Him, or having the *Administration of God's Kingdom* in all the *World*, which he calls the *Temple of God*, Ἐν ᾧ καὶ Ἀρχιερεὺς ὁ Πρωτόγονος αὐτῷ Θεῷ λόγος. in which, *His* (God's) *first-born Divine Word*, is *High-Priest.* de somn. agreeable to this, the *Chaldee Paraphrase* makes the *Logos* and *God* or *Jehova* *Synonimous*, and instead of *Jehova* often uses the *Logos* or *Word of God*, as *Exod.* 20. 1. *Deut.* 33 &c.

But does plainly distinguish them from being the same Person, as *Gen. 17. 7. I will establish my Covenant between my Word, and Thee.* Where God speaks of His *Word*, as of another Person.

The *Jerusalem Targum* is yet more Express, upon *Gen. 3. 22.* thus.

The word of the Lord said, behold Adam, whom I Created, is the only begotten upon Earth, as I am the only begotten in Heaven. And *Philo (de Agricult. l. 2.)* introduces the *Logos* speaking thus of Himself, *Καὶ ὁ ἔτι ἀγέννητος, ὡς Θεὸς ὄν, ἐν ἑαυτῷ ὡς ὑμεῖς.* *I am neither Un-begotten as God, nor Begotten, after the manner that you are.*

Here the *Begotten Word* is distinguished from the *Un-begotten Father* of the *Word*, and the *Creation of Adam* is attributed, in express Terms, to the *Word*; and the Text says he was *Created by God*, which makes *God* and the *Word* to be *Synonymous*, and *Onkelos Paraphrase of Gen. 28. 21.* thus renders it, *If the Word of the Lord will help me—the Word of the Lord shall be my God.*

Let me add to this, at least to shew the *Jewish* Notion in this matter, the *Stile* in which the *Apocrypha* Expresses it. Thus we find it.

SOC. But my *Business* now, is not what the *Jews* or *Heathens* meant by their *Logos* or *Word* of *God*, but what *St. John* meant by the *Logos* he mentions in that Text you have quoted.

CHR. Where do you *Imagin* that *St. John* gat this Term of *Logos*, or the *Word* of *God*?

SOC. I have often *Reflected* upon that, and really it appear'd very strange to me, the beginning of his *Gospel* seem'd to me to be out of all the *Common Road* of speaking: And therefore I put it upon the *Account* of some *Extraordinary Impulse* of the *Spirit* of *God*; and that he spoke *Words*, which never *Man* had spoken before. And therefore I thought you to blame to draw *Arguments* from

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from such uncouth *Phrases*, whose meaning seem'd as hidden as the *Revelations*.

CHR. But I hope you are of another Opinion now, and believe that those *Terms* were not of St *John's* Inventing, but were us'd before he was Born, and were known Common *Terms* in the World.

SOC. I must not deny plain matter of Fact.

CHR. Why then shou'd St. *John* use common *Terms* in a different *Sense* from the whole World?

SOC. I can give no Reason why he shou'd.

CHR. He must not intend to be understood if he did, and so cou'd not be a sincere Writer. He must intend either to Confirm the World in the Opinion they had of the *Logos*, or to disprove it; now you find plainly that he did not Absolutly deny or Reject the *Logos*. But he Reforms some Errors concerning it, and teaches the Truth of it. For, as was said before, The *Heathen Philosophers* had Corrupted the *Tradition* of the *Trinity* which had come to them; and consequently of the *Logos*, which was one of the three first *Principles*, whom they acknowledged.

SOC. What Corruption did St. *John* intend to correct in his Treatise of the *Logos*?

CHR. The *Cerinthian* Hereticks denyed the *Logos* to be in the *Beginning*: But made many Ages distance between the Eternal Being of the *Father*, and the Emanation of the *Logos*, wherein they fancy'd the *Father*, in *silentio et Quiete multa fuisse in Immensis Aeonibus*, as *Irenaeus* expresses it. *advers. Heres. l. i. c. i.* to have been in *Silence* and deep *Quiet* for immense *Ages*. And they suppos'd that the *Logos* was at last produc'd by the *Father* ἀπὸ σιγῆς out of this *Silence*; which they made one of His *Emanations*. As I have said before: And I desire to Repeat to you again, that you may Remember it, what I before Quoted out of St. *Ignatius* his *Epist.* to the *Magnesians*, where he calls Christ the ἀπὸ σιγῆς

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περὸ λόγου. The Eternal Word who did not proceed from Silence.

And you will believe *Ignatius* to be the best Interpreter of St. *John's* meaning, who was his own Scholar, and Learn'd the Gospel from his Mouth. *Irenaus* advers. Har. l. ii. p. 257. says expressly that St. *John* wrote on purpose against *Cerinthus*, to vindicate the *Logos*, being Prior and Superior to all fancy'd *Æones* or *Emanations*; and to that very End, wrote the words of this Text, *John* 1. 1. *In the Beginning was the Word, &c.*

I have here given you two of the Ancient Fathers, long before the Council of *Nice*, for Our Exposition of this Text, in Direct Opposition to yours; And Asserting the same Doctrine concerning God and His Word which We Believe and Teach at this Day. But I can give you more. And first More of St. *Ignatius*, who says of himself, Ἐγὼ μὲν τὴν ἀνάστασιν ἐν σαρκὶ ἀπὸ τῶν ὀστέων. i. e. I saw him (Christ) in the Flesh after His Resurrection. *Epist. ad Smyrnens.* Edit. *Usser.* p. 112.

This *Ignatius* (*Epist. ad Ephes.* p. 33 of Edit. *Usser*) Speaks of Christ in these words Ἐχμεν ἰατὴν, καὶ τὸ υἱοῦν ἡμῶν Θεὸν Ἰησοῦν τὸ Χριστὸν τὸ πρὸ αἰώνων υἱὸν Μονογενῆ καὶ λόγον, ὑπερὸν ἢ καὶ Ἀνθρώπων ἐκ Μαρίας τῆς παρθένου, ὁ λόγος ὃς αἰετὸς ἔσθιεν, ὁ ἀσώματός ἐστι σῶματι, ὁ ἀπυθὶς ἐν παθητῷ σῶματι, ὁ ἀθάνατος ἐν θνητῷ σῶματι, ἡ ζωὴ ἐν ὄθρα. i. e. We have likewise a Physician, Our Lord God Jesus, the Christ, who was before Ages, the only begotten Son and Word but afterward made Man of the Virgin Mary, for the Word was made Flesh-Imcorporeal in Body, Impassible in a Passible Body, Immortal in a Mortal Body, Life in Corruption &c.

Ep. ad Magnes. p. 56. of Edit. *Usser.* *Ignatius* speaks yet more Categorically in this point; he says of Christ ὅς ἐστιν ἀπὸ λόγου, καὶ ἰσῆς, ἀλλ' ἐσωδης. i. e. [Christ] who is His [Gods] Word, not of His Speech, but His Substance.

And Ep. ad Polycarp. p. 138. of Edit. Offer. he says of Christ ἡ ἀπαθὴ ὡς Θεόν, διήμεις ὅ παίδιον ὡς ἄνθρωπον. i. e. Who was *Impassible as God, but for us was Passible as Man.* He calls Him there "Ἀχρονὸν ἐν χρόνῳ, ἀόρατον τῷ φῶτι. ὁρατὸν ἐν σαρκί &c. i. e. *Without Time in Time, Invisible in his Nature, visible in the Flesh.* And more to the same purpose.

Clemen. Alexandrin. Admonit. ad Gent: p. 5. says that the Word was Christ, Ὁ μὲν Θεὸς ἀμφοῶ, Θεὸς τε καὶ ἄνθρωπος; who only was both God and Man. And in his *Paedagogus* l. 1. c. 8. p. 113. He says, that God hates Nothing, neither The Word: for both, says he, are One, that is God: for he said, *In the Beginning was the word, and the word was with God, and the word was God.*

Just. Martyr. Dial cum Tryph. p. 284. 285. says that God, before all Creatures, begot out of Himself Δύναμιν λογικὴν a Rational Power, which is call'd by the Holy Ghost, *The Glory of the Lord*, and also the Son, and sometimes *Wisdom*, (as by Solomon in the Proverbs &c.) and sometimes *God*, and Sometimes *Lord* and that it was He who appear'd in the form of a Man to *Joshua*, as Captain of the Host of the Lord: and that these Appellations belong to Him as being begotten by the Voluntary Generation of the Father; And that the like Generation may be seen in some sort in our selves, for when we bring forth a Word, we do in a manner Beget that Word; not by Cutting or Parting it, as if it were made less in us who beget it; but as in Fire, another is kindled by it, without any Diminution of that Fire whence the other is Kindled. And that this Word or Progenie of God was *with God*, before all Creatures, and that *all things were made by Him*, and *nothing made without Him*, and that it was to Him God spake, *Let us make Man*, as you have heard.

Irenaeus is full and large upon this Text, *advers. Heres.* l. 3. c. 11. l. 5. c. 18. l. 1. c. 19. l. 2. c. 2. l. 3. c. 8, 11, 31. Tertull.

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Tertull. Apologet. c. 2. 1. shows what Opinion the Heathen Philosophers had of the *Logos*, whom they own'd as the Maker of the World, and call'd Him, *Fate*, and *God*, and the Soul of Jupiter. Him (says *Tertullian*) *ex Deo prolatum dicimus, & prolatione generatum, et idcirco Filium Dei, & Deum dictum ex Unitate Substantie— De Spiritu Spiritus, & de Deo Deus, ut Lumen de Lumine accensum.* We say that the *LOGOS* is deduc'd from God, and in that Deduction is Begot, and therefor is call'd the *SON* of God, and God from the *UNITY OF SUBSTANCE*— that He is Spirit of Spirit, and God of God, as Light is Kindled of Light. And (*De Præscrip. l. 13*) This *Word*, or *Son* of God, appear'd variously to the Patriarchs in the Name of God, was always heard in the Prophets, and at last by the *Spirit*, was made *Flesh* in the Womb of the *Virgin Mary*, &c. But *Tertullian* is so full and in so many places, that I suppose our Adversaries will not contend for him. Read his *7th Sect. advers. Prax. p. 503. and 504.* and see how expressly he Disputes against our Authors Notion of the *Word*, being nothing different from God, as we say of the *Word* which a Man speaks, it is not a Distinct Substance from him: *quid est enim dices—* for you will say, what is a *Word* but the Voice or Sound of the Mouth— a sort of an Incorporeal empty thing? But I say that nothing Void or Empty could proceed from God— nor could want that Substance which comes forth from so great a Substance, and which made so Great Substances— How can he be Nothing, without whom Nothing was made? — Can that *Word* of God be a Void and Empty thing, who is called the *Son*, who is nam'd *God* Himself; and the *Word* was with God, and the *Word* was God?— This certainly is He, who being in the Form of God, thought it not Robbery to be Equal with God— Therefore whatever the Substance of the *Word* is, *Personam Dico.* I call it

a Person, and Vendicat to it the Name of the Son, Thus Tertullian.

Origen upon this Text p. 17. means by the Word something distinct from God. *In the Beginning was the Word*, by *The Word* here, he Understands the Son, who is said to be in the Beginning, because He was in the Father.

You would not make God to be *in* and *with* Himself, to Beget Himself, to be His own Son, &c. and without saying this, you cannot reconcile the Sense of these Fathers upon this Text, to that Sense your Historian puts upon it. *viz.* That the Word in this Text, is not something different from God.

SOC. Our Brief History says p. 80. The Trinitarian Exposition of this Chapter is Absurd and Contradictory.

CHR. This is his Civil way of Treating Us! These are the Patterns for Gentile Disputing, without Passion or Heat! But what Reason do's he give for this Hard Censure.

SOC. He says, 'Tis this, that *In the Beginning* shou'd be Meant from all Eternity. For, says he, *From all Eternity, is before the Beginning.*

CHR. What! Before the Beginning of Eternity?

SOC. Eternity has no Beginning.

CHR. Then ther is no such thing as *From Eternity*. The word *From* Implies a Beginning. Do's any body say *From* no Beginning? Or can any body Think it?

SOC. We cannot speak Properly of Eternity. We cannot speak of it but by words of Time. For we have None other.

CHR. Then take your own Answer. And what word of Time is Before the Beginning? But all Phrases of Speech must be taken in the Common Acceptation. And I have Shew'd you from your Beloved Grotius, that *In the Beginning* was a Common Hebraism for Eternity. And that it was so Us'd in this Text. Do we not say; that God was *in the Beginning* before all things?

And Origen has just now told you the Meaning of the Word being said to be *in the Beginning*, that is, That the Word was always in God, and therefore must be in the Beginning with God. And I have shew'd you that the Cerinthians Deny'd the Word to have been in the Beginning with God, but Produc'd many Ages, or *Aones* after. Therefore the Apostle Asserts that He was in the Beginning with God. And St. Ignatius Calls Him $\lambda\omicron\gamma\omicron\varsigma$ 'Ais \omicron the Eternal Word. And from the Beginning is a Scripture Phrase whereby to Express Eternity, as the same Logos or Word speaks of Himself by the Name of Wisdom (whereby he is Commonly Express'd in Holy Scripture) Prov. 8. 23. I was set up from Everlasting, from the Beginning, or ever the Earth was. God the Father wou'd not say, That he was set up. Did any other Set Him up? Yet he that was set up is said to be from Everlasting. And from the Beginning is made Synonymus with from Everlasting.

SOC. But my Historian says p, 80. That IN THE BEGINNING must Refer to some Time and Thing, it must be in the Beginning of the World, or of the Gospel, or of the Word. He says, it must be so. But gives no other Proof. Therefor I go on to the Next.

CHR. To which of these Times do's the Beginning of Wisdom Refer? And the Wisdom of God is Call'd His Word: As your Historian Confesses p. 82. Was not Wisdom then in the Beginning with God? Or was ther any Time when God had not Wisdom? Now go on to your Next.

SOC. He says, p. 81. The word was with God. That is, says he, The Son was with the Father. But was not the Son also with the Holy Ghost? And is not he too (according to the Trinitarians) God, or a God? If he is, why doth St. John say, the Son was with the Father: And how comes the Father to Engross here the Title of God, to the Exclusion of the Holy Ghost? Then he goes on and says in the

the Next words, *The Word was God*. Upon which he Argues in the same way, and says, *What shall we do here? Was the Word the Father? For so they Interpreted GOD in the foregoing Clause.*

CHR. That the word *God* Includes the *Father* is True. But who told him it was to the *Exclusion* of the *Holy Ghost*? Your *Historian* knows well enough that is not the *Doctrin* of the *Trinitarians*. Why then did he Object it? I have told you before, That the word *God* do's Generally Mean the *Godhead*, which Includes all the *Three Persons*. And sometimes it means the *Father*, as the *Fountain* of the other *Persons*. And that sometimes the *Godhead* is Express'd without the word *God* at all, where the three *Persons* are Enumerated, as in the Form of our *Baptism*.

I Illustrated this to you, by way of *Parallel*, that the *Understanding*, being the *Father* or *Fountain Faculty*, is often us'd to Express the *Soul*: But that this was not to the *Exclusion* of the other two *Faculties*. It is said *Luk. 24. 45.* That *CHRIST* Open'd their *Understanding*, that they might *Understand the Scriptures*. Your *Historian* might come in here as well, and say, *what shall we do now? Was this to the Exclusion of the Memory, and of the Will?*

It is not said in the *Text* we are upon, That the *Word* was the *Father*, but that the *Word* was *God*. That is, did Partake of the *Divine Nature*; which is not to the *Exclusion* of *Either* of the other *Persons*. But it do's Demonstrate the *Word* was *One* of these *Persons*, as Partaking of the same *Nature* with them. Let us hear if your *Historian* has any more to say.

SOC. Upon these words, *The same was in the Beginning with God*, he says, p. 82. *How comes this to be again Repeated? for John had said once before, that the Word was with God. They care not, 'tis said, and that's enough.*

CHR. He gives a Pretty account of our *Answers*! Do's he Name any *Trinitarian* that gave that *Blunt Answer*?

SOC. No. But he go's on and says, *The Truth is, according to their Sense of this Context, no Account can be given of this Repetition, and they must Allow it to be a Meer Tautology.*

CHR. What is the *Socinian Sense* he puts upon it?

SOC. He says, That *in the Beginning* (that is, the *Beginning of the Creation of Heaven and Earth*) *was the Word.* And that by the *Word* the *Power and Wisdom of God* is meant.

CHR. Well. But how do's this solve the *Tautology*? For *St. John* had said once before, that the *Word* was *with God.* And whatever is Meant by the *Word*, the *Tautology* is the same. Thus then the *Text* go's, in his Sense, *in the Beginning*, that is, of the *Creation*, was the *Word*, that is, the *Power and Wisdom of God.* And the *Power and Wisdom* was *with God:* And the *Power and Wisdom* was *God.* And the same *Power and Wisdom* was *in the Beginning* with *God.* Let him now solve the *Tautology* he Objects, even in his own Sense. Men are very willing to make *Objections*, when they cannot see how easily they are *Retorted!*

But this will bring us to a better Understanding of this *Text.* For in the *Socinian Sense*, it is not only a *Tautology*, but the whole is to no *Purpose.* For who Deny'd that *God* had *Power and Wisdom*, from the *Beginning*, not only of the *Creation*, but from all *Eternity*? Against whom did *St. John* Dispute, in this *Sense*? But I have shew'd you against whom he did *Dispute*, that is, the *Cerinthians*, who Deny'd this *Wisdom of God*, call'd the *Word*, to be a *Person*; or if a *Person*, not to have been from the *Beginning*, but *Created by God* many *Ages* or *Aeons* afterwards, and so not to have been *in the Beginning* with *God.* Against these the *Apostle's* words are *Full and Cogent.* But in the *Socinian Sense*, they are

are nothing but what all the World *Knew* and *Allow'd*, and so were meant against *no Body*, to *Prove* nothing, or to *Dis-prove* nothing.

These *Hereticks* made *Two WORDS*, of *GOD*: One by *Nature*, which is the *Essential Wisdom* Inherent in God by His *Nature*, and this must have been *Always* in God, and ever *In-seperable* from Him. This must have been *in the Beginning* with God, and must be God. And by this God made *all things*, and *without this was not any thing Made, that was Made*. But they *Deny'd* *Christ* to be *this WORD*. They said He was *Metaphorically* call'd the *Word* and the *Wisdom* of God, from the *Great Wisdom* Bestow'd upon Him. And that He was *Created* by the *True and Natural WORD* of God. Thus the *Arians* (after the *Cerinthians*) held as you may see in the *Synodical Epistle* of *Alexander* Bishop of *Alexandria*, upon the *Condemnation* of *Arius*. *Socrat. Hist. l. i. c. 5.*

Now see how *Direct* and *Pungent* the words of *St. John* are against these *Heresies*, where he sets about to *Prove* that *Christ* was the *Word* of God. Not a *Made* or *Created WORD*, which was not from the *Beginning*, but the very *Word*, which was in the *Beginning*, and which was *God*; by whom *God* made *all things*, and *without whom Nothing was Made, that was Made*, that is, He was the *Essential Wisdom* of God, and therefore *Always* in God. Which is the *Reason* *Origin* gives, as I have before *Quoted* him, why *Christ* is said to be *in the Beginning*, because He was always *in the Father*. And it was this same *Word*, *St. John* tells us, that was *made* *Flesh*.

SOC. But you have forgot to solve the *Tautology* Objected by our *Historian*. You have indeed *Retorted* it upon him. But you have not *Answer'd* it as to your self.

CHR. Every *Repetition* is not a *Tautology*; But to *Enforce* what you say the *More*. And your *Historian* is sensible of this, for he says, p. 87. upon the *11th. vers.* of this

this Chapter, His own Received Him not, 'Tis again Repeated (says your Historian) to Brand the Ingratitude and Stupidity of the Jews. And, p. 91. upon Joh. 3. 13. he says, It is Repeated, Majoris Asseverationis causa, for its greater Confirmation. Thus the same Apostle having Asserted the Word to have been in the Beginning. And to have been with God, now Joins both together, and says, He was in the Beginning with God. To shew what Beginning he meant, viz. The same Beginning with God, since we must so speak. And it was likewise for the stronger Confirmation of this most Important Truth.

But says your Author to the next words that follow ver. 3. All things were made by Him: And without Him was not any thing Made; that was Made.

SOC. He says, p. 84. That the WORD begins here to be spoken of as a PERSON, by the same Figure of speech that Solomon saith, WISDOM hath Builded her House, &c. This is the same as I told you before, That by the Word he means the Eternal Power and Wisdom of God.

CHR. What do's he say to the next words Immediately following, In Him was Life, &c.

SOC, He says p. 85. In him. i. e. In him when he was in the World, and was made Flesh.

CHR. But had the Eternal Power and Wisdom of God no Life, till Jesus was Born? Indeed a Quality or Attribute has no Life in it. Therefor if the Word have Life, it must be a Person. For which Reason, you will not let it be a Person, till it Inspir'd or Dwelt in Jesus. But all that will not make it a Person, more than it was a Person in all the Holy Men it has Inspir'd. Nothing less than In-carnati. n can do that, whereby the Natures united become one Person, and cannot be S^{ep}srated again, without the Death of the Person.

But see how you are Caught in your own Snare. In Answer to ver. 3. you make the Word the Eternal Power and Wisdom of God, and to be God. But in Answer to

ver.

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ver. 4. you make the same *Word* to be a *Creature*, and to have had no *Life*, till the *Birth* of *Jesus*. Nay you make it no more than the *Doctrin* of *Christ*, which here (says your Author) is call'd *Light*, as before it was call'd *Life*. So that here was no *Life*, but in a *Metaphorical* Sense, as contributing to give *Life* to others, which a *Dead* thing may do, as the *Book* of the *Scriptures* when Read.

But how do's the *Word* or *Wisdom* of *God* *INSPIRE*, if it have no *Life* in it? Or do's it borrow *Life* from the *Person* whom it *Inspires*? As your *Author* seems to say, That the *Word* had no *Life*, till it was made *Flesh*. For then he supposes, and consequently not till then, that *Text* verifys'd, *In Him was Life*. But if *Life* was in *Him* before, then he was a *Person* before, and consequently from all *Eternity*, He being the *Eternal Wisdom* of *God*, as your *Author* has Asserted. And He having *Life* in *Himself*, might give *Life*, to Another, or *Inspire* Another. For a *Quality* do's not *Inspire*, but is that which is *Inspired*. But your *Author* says, that He the *Word* was made *Flesh*. This is something more than *Inspiring*.

6.
Inspiration
must come
from a Person.

SOC. We can use the *Term* of being made *Flesh*, and of *In-carnation* too, and yet mean no more by it than bare *Inspiration*. Thus our *Historian*, p. 86. says, *The WORD became In-carnat, that is, Abode on the Person of Jesus Christ. For God communicated to him an Effusion of his Power and Wisdom.* And p. 87. in Answer to ver. 14. *The Word was made Flesh, that is, says my Author, did abide on and inhabit an Human Person, the Person of Jesus Christ, and so was, in Appearance, made Flesh or Man.*

7.
What the
Socinians
mean by In-
carnation.

CHR. The *Text* says, *was made Flesh*. That was only in *Appearance*, say you. This is a pretty *Latitude* in *Interpreting* of *Texts*! And looks like a downright *Denial* of the *Text*. For if it was only in *Appearance*, then it was not made *Flesh*. This is *Adding* to the *Text*, not *Interpreting*. And let me have the like *Privilege* of *Adding* only these two *Words*. in *Appearance*, to what

Text

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Text I think fit, I wou'd fain know if you cou'd Prove any one thing upon me out of the whole Bible!

But where was the *Appearance*? If God Endows a Man with Extraordinary Gifts and Graces, and Power of Working Miracles, is this any *Appearance* of God's being Made *Flesh*? Then ther was an *Appearance* of it in *Moses*, and many of the *Prophets*, and *Apostles*. *Christ* said to them *Joh. 14. 12. Verily, Verily I say unto you, He that believeth in Me, the works that I do, shall he do also, and Greater works than these shall he do, because I go unto the Father.* Was God therefor *In-Carnat*, or will He be *In Carnat* in any who have, or may hereafter do these *Greater Works*? Or will ther be any *Appearance* of His being Made *Flesh*, in any of these His *Saints*? Where then was the *Appearance* of God's being made *Flesh* in *Christ*, because of the *Mighty Works* which He did? For that was all which cou'd *Appear* to our *View*.

SOC. We have dwelt a long time upon this *first* of *St. John*. As if it were the *Onely Text* in all the *Bible* you had to Depend upon.

XIV.
The other
Texts in H.
Scripture in-
quirit'd into.

CHR. You shall see the whole *Current* of the *Holy Scriptures* Run all in the same *Strain*. But ther being several things *Needful* to be *Known*, in *Order* to the *Explaining* of several *Texts*. I have *Chose* to set them down in this *Place*, to *Avoid Repetition*. Therefor it will *Shorten* our *Work* in what *Remains*, And now I am *Ready* to *Look over* with you the *Answers* which your *Historian* gives to the *Texts* of *Scripture* in the *Order* he has *Rang'd* them.

SOC. He begins upon this in his *Second Letter*, p. 42. And the first *Text* he *Names* is *Gen. 1. 26. Let us Make Man in our Image.* Whence you draw *Arguments* from the *Manner* of the *Phrase* of *God* being spoken of in the *Plural Number*.

(1) CHR. He shou'd have begun at the *first Vers.* *In the beginning God Created the Heaven and the Earth.* Where

Where the word *Elohim*, which we Translate *God*, is in the *Plural* Number, and *Bera* did *Create* is in the *Singular* Number, which *Litterally* Render'd is thus, *Dii Creavit*, that is, *He, the Gods, did Create*. And there are three *Persons* here visibly spoke of, First he that spoke, *Let ther be Light, Let there be a Firmament.* &c. Second, The *Word* spoken by Him. Of which we have Discours'd largely before. Third, The *Spirit* of *God*, which (*Ver. 2.*) is said to have *Moved upon the face of the Waters*. And these *Gods*, are here said to be the *God* that did *Create*. And we know how *Exact* the *Hebrew* is as to Every *Letter* of a *Word*, and the *Import* they draw from thence. As in that little *Alteration* which *God* Made in the Names of *Abram* and *Sarai*, into *Abraham* and *Sarah*. *Gen. 17. 5. 15.* Upon which *God* there laid *Great Strefs*, and gave it as a *Token* of His *Covenant* then Made with them. I will not trouble you with the *Niceities* and *Improvements* which the *Cabalists*, or *Mystical* Writers of the *Jews*, make upon Every *Word* and *Letter*, and *Manner* of *Expression* in the *Sacred Text*. Tho' it shews their *Meaning*, and how they *Understood* things. But since your *Author* has *Slipt* this *Text*, let us go on with him to that which you have *Nam'd*.

(2.) To that *Text Gen. 1. 26.* *Let us make Man in our Image*, he says, p. 42. That the *Us* there spoke of was *God* and *Angels*. That *God* spoke this to the *Angels*. That *Man* was Made in the *Image* of *God* and *Angels*. But that *God* Spoke to the *Angels*, not as *Adjutants*, but as *Spectators* of his work. He says, *some Rabbies* do thus *Understand* it. He says he has spoke to this *Text* in his *first Letter*.

CHR. I can find nothing of it there. So this was a *Put off*. But here he takes *Part* with the *Jews* against *Us*. The *Jews* since *Christ*, have *Obscur'd* what they can the *Doctrin* of the *Trinity*, because it

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Leads so Directly to the *Divinity* of *Christ*. But they have not been Able to do it so, as not to leave full Proof of it out of their *Writings*, as I have shew'd you. And much more might be Produc'd to the same Purpose.

However in Answer to the *Socinians*, and these *some Rabbies* (your *Author* do's not Name nor *Quote*,) I say, That this *Answer* is wholly *Precaious*. And they Produce No *Authority* whatever for it. Besides, it is not Certain that the *Angels* were then *Created*. *St. Barnabas* thinks that this *Text* was spoke before the *Foundation* of the *World*. Which I will shew you Presently. Besides that the Expression *Let Us make*, is not Applicable to bare *Spectators*, but to *Fellow-workers*. Come see me *Work*, wou'd be an Invitation to *spectators*. As *Jehu* said to *Jehonadab*, 2. *Kin.* 10. 16. *Come with me, and SEE my Zeal for the Lord.*

SOC. My *Author* Quotes *Job.* 38. 4, 7. to Prove that the *Angels* were then *Created*. The 4th verse is, *where wast thou when I laid the Foundation of the Earth? Declare if thou hast Understanding.* But I see no *Proof* in this. Therefore it must be *ver.* 7. which is, *The Morning Stars sang together, and all the Sons of God shouted for Joy.* By these *Sons of God*, I suppose he means the *Angels*. And because they *Shouted*.

CHR. That is a strange *Proof*, out of the same *Vers* where *Stars* are said to *Sing!* This is such an Expression as *Psal.* 98. 8. *Let the Floods clap their hands, let the Hills be Joyful, &c.* And *Psal.* 65. 13. *The Vallies are cover'd with Corn, they Shout for Joy, they also Sing.* And by the like *Figure*, all the *Host of Heaven* might be call'd the *Sons of God*.

But to leave these *Fore'd* and *Foreign* *Proofs*. I will now, according to my *Promise*, give you some of the *Ante-Nicene* *Fathers* *Interpretation* of this *Text*.

St. Barnabas in his *Catholick Epistle*, c. 5. p. 21. speaking of the *Lord Christ*, says, *To whom God spoke in the Day before the Foundation of the World, Let us make Man in our Image, after our Likeness.* And

ὁ θεὸς οὐκ ἔ
 ἔπινεν ἐν τῇ
 μέσῃ. τὸ δὲ
 τοιοῦτος αἰω
 νῶν τοιοῦτος
 μὲν ἔδεικτον
 καὶ εἰκόνα ἢ
 μετέραν καὶ
 καὶ ὁμοίωσιν.

And again, c. 6. p. 31. For the Scripture saith of us, as He (the Father) said to the Son, Let us make Man after our Image.

Justin Martyr in his Dial. with Trypho. p. 265. calls it a Heresy to say that this was spoken to the Angels, or that the Body of Man was the workmanship of Angels. But he says the Father here speaks to His Son, who came from the Father before all Creatures. He confutes those Rabbis who, depraving the Scripture, says he, pretend that God spoke to Himself when He said Let us make Man, or to the Elements, or the Earth, or any the like. He says that expression shews ther was a number at least, two that were together, and those he makes to be the Father, and the Son: And that without all doubt, says he, the Father there speaks to one numerically Different from Himself, and to an Intelligent Person.

λέγει γὰρ ἡ
 γραφή πρὸς
 ἡμῶν, ὡς λέ-
 γει τὸ εὐ-
 ποιήσωμεν
 κατ' ἐκλόνην
 καὶ ὁμοίωσιν
 ἡμῶν τὸν ἄν-
 θρώπου.

Irenæus says, God spoke these words to the Son and the Holy Ghost, and he calls them Metaphorically, the Hands of God by which he made Man. And he says that the Son, who from the beginning made Adam, and with whom the Father spoke saying, Let us make Man, did Manifest Himself to Men in the latter days.

Your Historian says, that our Image in the Text, is the Image of God and Angels. But Irenæus says, the Angels did not make us, and that they could not make the Image of God, nor any other but the Word of God (l. 4. c. 37) Tertullian (advers. Praxeam. §. 11 12.) says, that God, in this Text, did not speak to the Angels as the Jews interpret, who do not acknowledge the Son, but that he

Homo secundum similitudinem Dei formatus est, et per manus ejus plasmatus est, hoc est, per Filium, et Spiritum, Quibus et dixit, Faciamus hominem. Iren. advers. Hæres. Præfat. in lib. 4.

Idem ipse qui ab initio plasmavit Adam, cum quo et loquebatur Pater, Faciamus hominem secundum Imaginem et similitudinem nostram, in novissimis temporibus se ipsum manifestans hominibus.— 16. l. 5. c. 15.

His itaque paucis tamen manifeste distinctio Trinitatis exponitur, Est enim ipse qui pronunciat, Spiritus, et Pater ad quem pronunciat, et Filius de quo pronunciat. et cætera que nunc ad Patrem

vel ad *Filium*, nunc ad *Filium*, de *Patre*, vel ad *Patrem*, nunc ad *Spiritum* pronunciantur, unamquamque *Personam* in sua proprietate constituunt. Si te adhuc *numerus* scandalizat *Trinitatis*, quali non connexæ in *unitate* simplici, interrogo quomodo *unicus* et *singularis* pluraliter loquitur? *Faciamus hominem* ad *Imaginem* et *similitudinem* nostram, cum debuerit dixisse, *Faciam* hominem ad *Imaginem* et *similitudinem* meam: *ut* *potest* *unicus* et *singularis*, sed et in sequentibus: *Ecce* *Adam* factus est tanquam *unus* *EX* *NOBIS*. Fallit, aut *Ludit*, ut cum *unus* et *solus* esset, numerasse *Loqueretur*: aut numquid *Angelis* loquebatur, ut *Judæi* interpretantur, quia nec ipsi *Filium* agnoscunt; an quia ipse erat *Pater*, *Filius*, *Spiritus*, ideo *pluralem* se præstans, *pluraliter* sibi loquebatur? Immo quia *Jam* adhærebat illi *Filius*, *Secunda* *Persona*, *sermo* ipsius; et *tertius*, *Spiritus* in *sermone*, ideo *pluraliter* pronunciat, *Faciamus* et *nostram* et *nobis*; Cum quibus enim faciebat hominem, et quibus faciebat similem? Cum *Filio* quidem, qui erat *induturus* hominem; *Spiritu* vero, qui erat *sanctificaturus* hominem, quasi cum *Ministris* et *Arbitris*, ex *unitate* *Trinitatis* loquebatur. Denique sequens *Scriptura* distinguit inter *Personas*. *Et* *fecit* *Deus* *hominem*, ad *Imaginem* *Dei* *fecit* *illum*. Cur non *suam*, si *unus* qui faciebat, et non erat ad *Cujus* faciebat? Erat autem ad *cujus* *Imaginem* faciebat: ad *Filii* scilicet, qui homo futurus certior et verior; *Imaginem* suam fecerat *dici* hominem qui tunc de *limo* formari habebat, *Imago* veri et *similitudo*. Sed et in antecedentibus operibus mundi quomodo *scriptum* est? Primum quidem, nondum *Filio* apparente, *Et* *dixit* *Deus*, *Fiat* *Lux* et *facta* est: ipse statim *veniens* in hunc mundum, et per illum *mundialis* quoque *lux*. Exinde autem in *sermone* *Christo* adstante et administrante *Deus* voluerit fieri et *Deus* fecit. *Et* *dixit* *Deus* *fiat* *Firmamentum*, et *fecit* *Deus* *Firmamentum*, et *dixit* *Deus* *fiant* *Luminaria*, et *fecit* *Deus* *Luminaria* *magis* et *minus*, sed et *Cætera* utique *Idem* fecit qui et *priora* id est *sermo* *Dei*, *per* *quem* *omnia* *facta* *sunt*, et *sine* *Quo* *factum* *est* *nilil*. Qui

spoke to the *Son*, and the *Holy Ghost*, and from hence he proves the *Trinity* in *Unity*, in express words, and as positive as *Athanasius* Himself. He says, *Scripturæ omnes et demonstrationem, et distinctionem Trinitatis ostendunt*. That is, *All the Scriptures shew both a Demonstration and Distinction of the Trinity*.

After he quotes several *Texts*, where the *Father* speaks of and to the *Son*, and the *Son* of and to the *Father*; and the *Holy Ghost*, as a *third Person*, of the *Father*, and of the *Son*. As, *The Lord said to my Lord*, &c. And thence he proves the *Distinction* of *Persons* in the *Trinity*.

Origen (in *Mat.* p. 266.) says, none could Raise the dead, but He who had heard from the *Father*, *Let us make Man, in our Image*, and none cou'd command the *Wind* and *Seas*, but He by whom they and all things else were made.

SOC. My *Author* Notes that the *Socinian* Translation agrees with the style used all along in this Chapter, *ver. Let there be Light* *vers.* 6. *Let there be a Firmament*, &c.

CHR. He must Note again, for I cannot find in those words, one Syllable of Invitation to the

Angels, or to any else, either to Assist Him, or be *Spectators*. But rather on the contrary, it is a sole Command, from an Absolute Authority.

(3.) SOC. The next *Text* he Quotes is, *Gen. 3. 22.* God said, *the Man is become as one of us, to know Good and Evil.* To which he gives two *Answers*. 1. That God spoke this to the *Angels*.

2. That others Translate the Hebrew words thus, the Man is become *one of Himself*, knowing Good and Evil. And he says, That it is thus Express'd in the *Chaldee Translation* by *Onkelos*.

CHR. To his first *Answer* about the *Angels*, we have spoke already. As to the Translation of *Onkelos*, it is thus.

Behold Adam is only or alone in the Age from himself. (Ecce Adam unicus est in seculo ex se) The Sense of which I confess is Difficult; But your *Author* prefers an obscure *Paraphrase*, before the *Literal Reading* of the *Hebrew, Greek, Syriac, Arabic, and Latin*, which are all Verbatim, according to our *English Translation*, and indeed which only can make Sense of the Words. For pray tell me, what is that to be *One of Himself*? What *Purchase* was this? What *Crime*? That God banish'd him *Paradise* for this? Doubtless it was the Clearness and fullness of this *Interpretation* which perswaded your *Author* from the Common and Familiar reading of this *Text*!

(4.) I will not trouble you with his Exposition upon *Gen. 11. 6. 7.* The Lord said, let us go down, and there Confound their Language. It is the like as to these before: But I would see his *Answer* to *Gen. 19. 24.*

SOC. He repeats it thus, p. 44. the Lord (*Heb. Jehovah*) rained Fire from the Lord (*Heb. Jehovah*) out of Heaven.

And

si ipse Deus est, secundum Johannem Deus erat sermo, habes duos, alium dicentem ut fiat, alium facientem. Alium autem quomodo accipere debeas, Jam professus sum; *Personæ non substantiæ nomine, ad distinctionem, non ad divisionem.* Cæterum, et si ubique teneo unam substantiam in Tribus Cohererentibus tamen alium dicam oportet ex necessitate sensus, eum qui *facit*, et eum qui *facit*. Nam nec *juberet*, si ipse *faceret*, dum *juberet fieri* Per eum, tamen *jubebat*, haud *sibi* *Justurus*, si *unus* esset: aut sine *Justu* facturus, quia non expectaret ut *sibi* *juberet*.

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And says that the meaning is, *Jehovah* rained Fire from Himself. And refers to what he is to say on *Zech.* 3. 2.

CHR. And I will Expect him at that Place. In the mean time I will give you the Sense of some of the *Ante-Nicene Fathers* upon this Text.

Iust. Mart. (*Dial cum Tryphon Jud.* p. 277. 279. 357.) interprets this of the Son, as a different Person from the Father. *Irenaeus* (*advers. Heres.* l. 3. c. 6.) says the same and proves *Christ* to be *Definitive et absolute Deum*. And that he is *verus Deus et ex sua Persona*. True God absolutely, and in His own Person, and that the Lord rained Fire from the Lord, was meant of Him. *Tertullian* (*divers. Prax.* §. 13.) says the same, and proves the *Trinity* and *Unity*. *Deos duos non praeserimus*, we do not profess two Gods, and then he Explains himself— *non quasi non et Pater Deus, et Filius Deus, et Spiritus sanctus deus, et deus unusquisque*. Not that the Father is not God, and the Son God, and the Holy Ghost God, and each of them God, &c.

Cyprian likewise (*Testimon.* l. 3. c. 33.) understands this Text *The Lord rained Fire from the Lord*, to be meant of *Christ*.

But I go on, From p. 45. to 51. and again from p. 53. your *Histo.* names several Texts, which are spoke of God in the Old Testament, and in the same words are apply'd to *Christ* in the new Testament.

(5.) Let us examin some of them. It is said *Psal.* 45. 6. *Thy Throne O God is for ever and ever*. This is apply'd to *Christ*, (*Heb.* 1. 8.)

SOC. In the *Hebrew* and in the *Greek* it is, *God is thy Throne* (i. e. thy Seat, Resting place, or Establishment) for ever.

CHR. This I do deny; and if the words cou'd be both ways in the Original, that is, to bear the Construction of *God is thy Throne, forever*, or, *Thy Throne, O God is for ever*. (because the Nominative and Vocative are the same in the word *Theos*) then the Question will be

be

be which of the ways we ought to take it. And I say the latter, for these reasons. First, *Heb. 1. 8.* is a Comparison 'twixt *Christ* and the *Angels*. And this Text, in your Sense, gives him no Preference, because God is the *Establishment* of the *Angels*, and so this Text may belong to an *Angel*, as well as unto *Christ*. Secondly, The subsequent Part of the Verse will not bear your Interpretation, *viz. The Scepter of thy Kingdom.* This is certainly *Christ's* Scepter and Kingdom that is spoke of. And it is absolutely Incongruous, that the *Throne* shou'd not go along with the *Scepter* and *Kingdom*, for they always belong to the same *Person*. Therefor the *Throne* in this Text is *Christ's*, as well as the *Kingdom*. Lastly, These *Fathers* who wrote before the Council of *Nice*, Read this Text as we do, and apply it to *Christ* as a Proof of His *Godhead*. *Cyprian* advers *Jud. 1. 2. c. 6.* *Tertull.* advers *Jud. c. 14.* *Jud.* advers *Prax. c. 13.* *Iren.* advers *Hæres. l. 3. c. 6.* *Origen* in *John. p. 29.* and upon this Psalm, in *Catena Corderij*, he says that *Christ is manifestly God.*

SOC. The *Def. of the Hist. c. 7. p. 33.* says this Text may be apply'd to *Solomon*.

CHR. The *Apostle* has apply'd it to *Christ*, and the *Primitive Fathers*, even before *Nice*, understood it, as we have seen, in a Sense which cannot be applicable to *Solomon*. In what other Sense that *Author* wou'd apply it to *Solomon*, let him see to it.

SOC. He says that he who is call'd *God* in this place is said to have a *God* by whom he is Anointed, which cannot belong to the *Supreme God*.

CHR. This is spoke of *God's* Exalting the *Human Nature* of *Christ*, in respect of which (as well as of His *Eternal Generation*) *Christ* calls *God* his *Father* and his *God*. Against this your *Author* offers nothing. But to proceed.

The second DIALOGUE.

(6) In that most Elegant and wondrous Rapture in the Exaltation of God, Pſal. 68. *Chriſt our Lord* was meant. As is evident from Verſ. 18. *Thou haſt aſcended on High, Thou haſt led Captivity Captive, Thou haſt received Gifts for men.* Which St. Paul do's expreſſy Interpret, and apply to *Chriſt.* Ephe. 4. 8.

P. 47. SOC. Our Author ſays to this, That this was *literally meant of God*; and of *Chriſt only by way of Propheſy, or rather of Emblem, or Accomodatiſm.*

CHR. But ſtill here is the ſame *Stile, and Appellations* which are given to none but to *God and Chriſt.* And *God* foreſeeing that *Chriſt* wou'd be taken for *Real God* by theſe Appellations, it is unaccountable that the Scripture ſhou'd every where aſſert this ſtile, ſpeaking of *God* and *Chriſt* ſo promiſcuouſly, as that what is ſaid of the one belongs to the other, and to none elſe. Whereby if we are not *forc'd* to acknowledge them to be *One,* yet it is ſuch a Colour and Tentation as cannot poſſibly be ſuppos'd *God* wou'd lay before us, without a deſign in Him to lead us into ſo Groſs and Capital an Error. Which it wou'd be the Higheſt Blaſphemy but to Imagin.

But ſuppoſe this Text be no otherwiſe true of *God,* or not ſo literally, but as *God* is *Chriſt*? And ſo was a a Propheſy of *God* in *Chriſt.*

SOC. That indeed wou'd end the buſineſs, and come the length of a *Demonſtration.*

P. 49. CHR. St. Paul ſays, that He who *Aſcended* in this Text, *deſcended firſt into the Lower parts of the Earth.*— And is the ſame alſo that *Aſcended up far above all Heavens.* He infers this Text as a Conſequence from the Gift of *Chriſt* to us, *To us is given Grace according to the meſure of the Gift of Chriſt.* Wherefore, he ſaith, when He *aſcended up on High, He led Captivity Captive, and gave Gifts unto men.*—And He gave ſome *Apoſtles, ſome Propheſts, and ſome Evangeliſts.* &c. Theſe were the

the Gifts given, and this Gift of Christ was the wherefor, why David wrote that Text. And no otherwise can God be said to have descended into the lower parts of the Earth, and thence to Ascend up again on High. which St. Paul tells us is the true meaning of that Text and inferrs it from the Text.

SOC. That Psalm was Sung upon the Removing of the Ark.

CHR. That Psalm indeed begins with that Form, which you find Num. 10. 35. But it goes on from thence to many other Exaltations and Triumphs of God, among which, to that of Christs Ascension in the 18th. vers. of which the lifting up of the Ark was but a Type. And tho' ther is an Allusion between them, and they may be compos'd in many things, yet the full Import of this Text cannot be fill'd but in Christ, as I have already shewn from St. Paul. And I might have given more Instances, but that these were sufficient. For example, it is said in the Text that he Receiv'd Gifts for Men. From whom did God Receive Gifts to give to Men?

SOC. St. Paul renders it — Gave Gifts to Men.

CHR. Therefore Both are true. Christ Received from the Father, and Gave unto Men. And this cannot be verified in any other manner.

Again it is said in the same verse, That he Receiv'd these Gifts for men, yea, for the Rebellious also, that the Lord God might dwell among them.

Now see what sense this will be, if it be not intended of Christ. That God shou'd Receive Gifts from some other which would imply some other to be Greater than God. And then the End of God's Receiving these Gifts, that God might dwell among Men.

God Purchas'd or Procur'd from another, That Himself might dwell among men, or be Gracious to men!

But take notice of the Hebrew reading of this verse, as it is mark'd in the Margent of our English Bibles, where what we render [for Men] is according to the letter of

the Hebrew [*In the Man*] And then the verse goes thus. *Thou (Christ) hast received Gifts in the Man.* i. e. in thy *Manhood*, or *Human Nature*: for it was in this respect, that He, cou'd be said to *Receive* these *Gifts* which He bestow'd. And this cannot belong to God any otherwise than as *Christ is God*.

Hist. Unit.
P. 84.

SOC. These Gifts not being given till about a Thousand Years after *David's* time, *Paul* cou'd not possibly intend a Literal Interpretation of *David's* words, but only to *Accomodate* them to *Christ*, because *Christ* also did ascend on high, and gave Gifts to Men. To this effect *Grotius*, *Dr. Patrick*, and other famous Interpreters on this Text.

CHR. *Dr. Patrick* says no such thing upon this Psalm, nor *Grotius* either upon this Psalm, or the Parallel place, *Ephe. 4.* He speaks nothing of this bare way of *Accomodating* only, which it may be to a hundred things, that is, I may apply or fancy several things like it. On the contrary, he says, this Text was fulfill'd in *Christ*, and that more Eminently, then in God's Descent upon *Mount Sinay*, and Ascending thence again. *Quanto autem hac eminentius per Christum sint impleta nemo non videt.* Thus *Grotius* in his Notes upon *Psal. 68. 18.* and upon *Ephe. 4. 8.* The difference he makes 'twixt these two Texts, is, that the one was spoken to God, the other of God. So that he makes *Christ* apparently to be God, because the Apostle certainly speaks this Text of *Christ*. Then he takes notice of *St. Paul's* putting the word *Give*, for *Receive*, viz. that *Christ* Gave Gifts, instead of, Received Gifts, as it is in the *Psalm*, and he says, this is excellently apply'd to *Christ* who Received Gifts from his *Father*, that He might Give to Men. *Dr. Patrick* says, that this is far more Magnificently fulfill'd in *Christ's Ascension*, than in *God's Ascension* from *Sinay*. And you may suppose he deals with his other famous Interpreters, whom he does not name, as he has done with *Grotius* and *Dr. Patrick*.

And

And for *David's* speaking this a Thousand Years before it came to pass, I suppose you will make no greater Difficulty of it, than of *Psal. 2.* Where it is prophesied of *Christ* in the present Tense. *This day I have begotten Thee,* which your *Author* interprets of this *Resurrection.*

All the Ancient, even *Ante-Nicene* Fathers, speaking of this Text. *Psal. 68. 18.* with one consent do apply it to *Christ*: and not only by way of *Accommodation,* as your *Historian* speaks; But that it was an Express Prophecy of *Christ.* and Fulfilled in Him, Which you may see in *Just. Mart. Dial. con. Tryph. p. 315. 258. Iren. advers. Hæres. l. 2. c. 36. l. 4. c. 39. l. 5. c. 31. Tertullian. advers. Marcion. l. 5. c. 8. de anima. c. 55. And Just. Mart. in the abovesaid Dialogue. p. 255. to 258. applies to Christ; Psal. 24, The Earth is the Lords, —He hath founded it &c. And that of Psal. 47. God is gone up with a shout, the Lord with the sound of a Trumpet, —God is the King of all the Earth —The Princes of the People are gain'd to the God of Abraham — &c. And Psal. 99. The Lord Reigneth, let the People tremble — Exalt ye the Lord our God, and worship at his Foot-stool — Moses and Aaron among his Priests &c. And Psal. 45. Thy Throne O God is for ever and ever, &c.*

SOC. But the *Def. of the History. c. 7. p. 34.* finds out that several places of the Old Testament are accommodated to other things in the new Testament as these words, *Their sound went out into all the Earth, and their words into the ends of the World.* By which the *Heavens* are meant *Psal. 19. 4.* and other works of *God,* which (as it were) *Preach* His wisdom, and power and goodness to all Nations. And *Rom 10. 18* The *Apostle* applies this to the *Preaching* of the *Gospel* all over the *World.*

CHR. What wou'd your *Author* infer from hence?

SOC. That ther is no harm in accommodating that to *Christ* in the new Testament what was spoken of *God*

in the Old Testament, and he says such is the place in Question.

CHR. That is to say, because one *Creature* may be compar'd, or accommodated to another, therefor it is Lawful to accommodate to a *Creature* the Incommunicable Attributes of *God*. And to apply to *Christ* (supposing Him but a *man*) whatever we find written of *God* in the Old Testament.

But besides, I have shewn, that this place in question is not only accommodated but fulfilled in *Christ*, and consequently was originally meant of *Him*, nay more eminently than of *God*, or as *God* otherwise than as He is in *Christ*. And this from your beloved *Grotius*, whom you wou'd have to be a *Socinian*, and whom you quote upon this very place. But let us go on.

Hist. pag.
489.

(7.) *Psal.* 97. The Majesty of *God* is gloriously set forth, in which the 7. *ver.* is Remarkable, which obviates the Objection of *Inferiour Gods*, who are there call'd *Idols*, that is, when Men pay Divine Honour to them; for that is it which makes any *Creature* to become an *Idol*. And tho' *God* communicats his *Name* to *Creatures*, and calls some of them *Gods*, yet he will not share his *Worship* nor give his Honour to another: Of this he expresses himself to be *Jealous*, we must not come near it. And who ever arrogate it to themselves are *Idols* and *Falſe-Gods*, and those that pay it to them are *Idolaters*, and stil'd the Generation of those who hate *God*. *God* reckons this a *Hating* a *Forſaking*, of Him, and calls it the *abominable thing that He hates*. And in Detestation of these *Idols*, and to shew how far they were from having *Worship* paid to them, they are here Commanded themselves to *Worship God*. *Confounded be all they that Delight in vain Gods*, (as our Common Prayer-Book Translates it) or *that boast them of Idols*. (as the Bible Translation) *Worship him all ye Gods*, or *Angels*, as *St. Paul* renders it. For *Angels* are *Gods* more than *Men*, they

Exod. 20. 5.

Jer. 44. 4.

are

are the *greatest* Gods, of the *Creation*: But when they claim *Worship* to themselves, they become *Devils*; and if we *Worship* them, we make them *Idols* to us; for no *Created* Excellency can advance any Being so far, as not still to be at an infinit *Distance* from *God*: And therefore no *Creature* can partake of his *Worship*: And therefore either the *Son* must not be *Adorable*, or he must not be a *Creature*. Man. 4. 9. 10.

And now what *Invention* could contrive a more positive and uncontroversible manner of calling the *Son*, *God*; than to say, *Let all the Angels of God, or let all other Gods Worship Him*. What is this but to call him the *Supreme God*? And manifestly to make the *Distinction* 'twixt *God* by *Nature*, and by *Office*? All these *Gods* by *Office* are to *Worship* the *God* by *Nature*. *Worship HIM all ye Gods*, and this the *Apostle* applys to *Christ*, and says, that it was spoke of *Him*, and how to call *Him God* more directly, and palpably cannot be suppos'd. Eph. 1. 6.

SOC. My *Author* says, that *Heb. 1. 6.* is not rendered right in our *English Translation*, which says, *Again when he bringeth the First-Begotten into the World he saith, and let all the Angels of God Worship Him*.

But my *Author* says, that in the *Greek* 'tis, *when he bringeth again the First-begotten into the World*, that is, when he raised *Christ* from the *Dead*. Hist. P. 49.

CHR. He mistakes: For the *Greek* is not as he *Quotes* it, indeed the *Greek* puts *when*, before *again*, *ὅταν δὲ πάλιν*, and literally runs thus, *when again he bringeth*, but it is not *when he bringeth again*, as your *Author* slyly insinuates, that he might get it apply'd to *Christ's Resurrection*. But what the meaning of *again* is in that verse is put past any doubt, by *Repeating* the words immediatly preceeding, for the *Apostle* is giving several *Instances*, and so repeats the words *again* and *again*, which is a most *Common* and *Familiar* way of speaking. And I believe never misunderstood but in this place. Read the 5th. verse, *Un-*

The second DIALOGUE.

to which of the Angels said he, *Thou art my Son?* And again, *I will be to him a Father*— and again, when he bringeth the First-begotten into the World— what ordinary Wit could have found out a new meaning for the last again, different from those going before it?

SOC. But why did not the *English* Translation keep the very order of the Words, as it is in the *Greek*, and as you have now last repeated it?

CHR. Because it is not so good *English*, when again, is not the *English* Style so much as, again when, tho' they both mean the same thing; And this Rule was never observ'd in any Translation; For the placing of the words is different in most Languages, and in this very *Text* the *Greek* Words are in this order; when but again he bringeth ὅταν δὲ πάλιν εισαγάγη which is not so good *English*, as, but again when he bringeth: And I suppose you will say is not a worse Translation.

But as I said before, all this *Art* is lost, for unless the word *again* come after the word *bringeth*, it will not serve his turn, and in the *Greek* it is put before the word *bringeth*, which quite spoils his Criticism. But he is resolv'd this shall not spoil it; and therefore he ventures boldly, and says, that in the *Greek* 'tis when he bringeth again.

SOC. But he has another Answer; He says, 'tis uncertain whether *St. Paul* had any respect to the *Psalms*.

CHR. But he tells no Ground he had for that uncertainty. All the difference 'twixt these *Texts* is this, the *Psalms* says *Gods*, (*Worship Him all ye Gods*) which *St. Paul* renders *Angels* (*Let all the Angels of God Worship Him*) which he knew to be included in the meaning and import of the word, *Gods*; and the Reason of his doing it is because he is there making a Comparison twixt *Christ* and the *Angels*. So that the putting in the word *Angels* for *Gods* is only applying the *Text* of the *Psalms* to his present Subject. Then the one says

Worship

Worship him, the other, Let them worship him. Which is no alteration at all, unless you would insist, that the Texts ought to be quoted Syllabically; which is not observed, nor ought to be in any Translation, because of the different Idioms of Tongues, which must be observ'd to Translate it into Sense. But the Inspired Pen-men of the New Testament take greater Latitude, and in their Quotations of the Old Testament stick only to the Sense, and often vary the Expression, of which there are many Examples *Exod.* the 22. 28. It is written, *thou shalt not revile the Gods, nor Curse the Ruler of thy People*: St. Paul repeating this Text, Quotes it thus; *thou shalt not speak evil of the Ruler of thy People*; By the word *Gods* here was meant the Judges and Governors of the Land, and therefore St. Paul, applying it to them puts in the word *Ruler*, as in the former case, the word *Angels*, instead of the word *Gods*. This I grant we have not Authority to do, we are bound up to the words; But St. Paul speaking by the same Inspiration that did Dictate the Text he Quotes, his Quotation is at the same time, a most Authentick Exposition of the Text.

Many more Examples may be given of the like liberty taken in the *New Testament* in their Quotation, out of the *Old*; which shall be produced if it be deny'd: for now I would be as brief as possible.

But now it is no ways Material whether St. Paul Quoted this from this *Psalms*, or from the Septuagint Translation of *Deut.* xxxii. 42. as *Origin* thinks, *περὶ Ἐυχῆς*. For still it was God spoke these words, and they were spoke of *Christ*.

SOC. He does not insist much upon this, it was but to divert you, he has another Answer. He says, *That if St. Paul had respect to this Psalm, yet he does not Quote the words of the Psalmist, as if they were spoken of Christ; but only declareth the Decree of God (known to him by the Spirit) for Subjecting the Angels to Christ, in the same words*

that.

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that the Psalmist had used on another occasion, because they are words most proper to express that Decree, for the Writers of the New Testament generally affect to speak in Scripture Language.

CHR. You allow that by the word *First Begotten* in the Text Heb. 1. 6. *Christ* is meant.

SOC. Yes certainly. Our *Author* acknowledges it in this same place.

CHR. And St *Paul* says positively, that this was said of the *First Begotten*, for after several other *Texts* which St. *Paul* Quotes as spoken of him, he brings in this as one. He (God) said thou art my Son—and again; I will be to him a Father—and again, when he bringeth the first begotten into the World, he saith and let all the Angels of God worship him. All this was visibly spoken of the same Person, and altogether, yet your *Author* says, these last words were not spoken of *Christ*: To say that one of these *Texts* was not spoken of Him, tho' the rest were, and to give no Reason, nor so much as a presumption for this, but to think to put it upon his *Ipse dixit*, this is beyond example: It shews a resolved man struggling even to death under the weight of Truth.

SOC. He says this was only a *Prophecy* of *Christ*.

CHR. Ergo it was true, and Ergo it was spoken of *Christ*, which your *Author* denies, and yet cannot deny it.

SOC. He says, these were the fittest words to Express it.

CHR. They were indeed. But what is the Reason?

SOC. Because the *Writers* of the *New Testament* affect to speak in *Scripture Language*.

But do they affect to ascribe to *Creatures*, the Glorious Attributes of *God*? Is it lawful to apply to a *Man* whatever I find said of *God*, because I affect to speak in *Scripture Language*? and because I find all the *Angels* of *God*, commanded to *Worship God*, must I therefore bid them

them Worship one who is *not* God? And notwithstanding that in the same place I find all them *Curs'd* and *Confounded* who *Worship* any other but *God*?

If our Side should produce such a Reason as this, what Mercy would you have on us? It would require more implicit Faith to swallow such Reasoning, than even the Notion of the *Trinity*.

But this I must Confess, that ther never was a Cause more obstinately defended, he fights to the last Man, and leaves nothing unsaid, whether it be true, or false, whatever may *amuse*, or *put off*.—

But this, with considering Men, plucks up his Cause by the very Roots, and tho' they may admire the Variety of his Shifts and Turnings, it is but to see with how much Pains and Skill he quits his hold.

SOC. The *Def. of the History*, Chap. the 7. p. 35. says, that this *Answer* of the *Historian* is a very *sound* and *judicious Answer*.

CHR. This is the best Argument he brings to prove it, and yet he wonders People will not be satisfied with it.

SOC. He has found out a Text *Deut.* 32. 43. where instead of *Rejoyce ye Nations, with his People*; which is the English Translation, he says, the Seventy Renders it thus, *ἡ προσκυνεῖσά ποσαν' αὐτῷ πάντες Ἄγγελοι Θεῶ* i. e. *Let all Angels of God Worship Him*. And he would rather have the Apostles Quotation to be from this place, because he says, these words in *Deut.* are not spoken of *God*, but of *Gods People* the *Israelites*, and if this can be said of *Gods People*, he hopes it may be said of *Christ* too, without concluding from thence, that he is the *Supreme God*.

CHR. These words in the *English* are indeed spoken of *Gods People*: *Rejoyce with his People*. But the *Greek* Understanding he Quotes, cannot be meant of the *People*. And yet their meaning is the same.

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result from the Consideration of GOD's *Vengeance* upon his *Enemies*, and *Mercy* to his *People*. The one invites the *Nations* to Rejoyce for this with his *People*, the other for this introduces the *Angels* Adoration, not of the *People*, (that is an absurd Thought) but of *God*; for His *Mercy* to his *People*, which is plain from the very words, thus then according to the Greek: *Let the Angels of God Worship Him, for he will Avenge the Blood of His Servants, &c.* But your *Author* would have it; *Let the Angels of God Worship the People, because God will Avenge, &c.*

Is not the *Him* there (*Worship Him*) the same *Him*, with *He* who will *Avenge* &c? But you would have the first *Him*, mean the *People* (*Worship Him*) and the second to mean *God* (*He will Avenge*) to call the *People Him* in this Place, is a sort of *Welch*, or *Highland English*. But this is done by that Authority and strength of Reason, which interpreted the (*And*) and the (*Thou*) Heb. 1. 10. which you shall see presently, and is a master piece of the *Socinian* Subtlety and Integrity. In the mean time we must lose our pretty Concept from the *Greek* version of *Deut.* 32. 43. and the *Idolatrous* Inference we would have brought from it, of *Commanding Angels* to worship *Men*. If *Mens* worshipping *Angels* be *Idolatry*, for *Angels* to worship *Men* must be a *Preposterous* and *Monsterous Idolatry*, and makes *Angels* more *Foolish* than *Men*. Besides, I suppose that your *Author* believes that it was the *Good Angels* were here spoke of, and he makes *them* *Idolaters* too. No matter! Any thing to avoid the *Divinity* of *Christ*!

But after all it is most probable that by *Angels* in this Text no more is meant than the *Nations* mention'd in the *English Translation*; and so ther will not be that *Discrepancy* 'twixt the *Greek* and *English Translations* which we imagin. We know the *Jews* reckon'd all the *Gentile Nations* to be 70, and that every of these *Nations* had a *Pre-*
sident

sident *Angel* to Govern it: But that *God* took the Government of *Israel* to *Himself*. And these President *Angels* are often put for the *Nations* whom they Govern'd. Thus it is in the 8th. verse of this *Chapter*. Where *Moses* is repeating *God's* great regard to *Israel*, even in the days of Old, before they were a *People*; in that, after the *Flood*, when he *Divided* the *World* into *Nations* he did it with respect to the 70 Sons of *Israel* (Ex. 1. 5.) for he divided it just into Seventy *Nations*, which are all particularly nam'd in the 10 of *Genesis* The Sons of the three Sons of *Noah* there reckon'd being just Seventy. The Seventy *Nations* say the *Jews*, *God* committed to the care of Seventy *Angels*, but he reserv'd *Israel* for his own Government. Here was the *Theocrasie*, and indeed ther is a leading to this, or great part of it, in the words of the Text. Remember the Days of Old, says *Moses*, Deut. 32. 7. Consider the years of many Generations, — when the most High divided to the *Nations* their *Inheritance*: When he seperated the Sons of *Adam*, he set the Bounds of the *People*, according to the Number of the Children of *Israel* (the Seventy read it) according to the number of the *Angels*, which is the same number according to the *Jewish* Computation, (i. e. 70.) For, or But the Lords Portion is his *People*: *Jacob* is the Lot. (or Cord. i. e. the Extent) of his *Inheritance*, of His *Theocratical* Government, leaving to his *Angels* the *Immediate* Government of the Seventy *Nations* of the *Gentiles*.

Here then *Angels* being put for the *Nations* by the Seventy *Interpreters* in the 8th. verse why may we not reasonably conclude that it is taken in the same Sense in the 43d. verse of the same *Chapter*, where the Seventy *Nations* are call'd upon to praise *God* with his *People Israel*;

But whether it be so, or be not so, it can never make your *Authors* Sense, to have the *Angels*, Worship the *People*.

The second DIALOGUE.

SOC. But my *Defender* has another *Salvo* for this Text *Heb. 1. 6.* *When he bringeth the first begotten into the World he saith and let all the Angels of God Worship him.* My *Author* says that was the *Heavenly World.* i. e. when God brought *Christ* into *Heaven* after his *Resurrection*, it was then the *Angels* were to *Worship Him.*

CHR. Why? were they not to *Worship him before?* But do's that *Defence-maker* name any *Authority*, any various reading of the *Text*, or the *Interpretation* of any *Father*, or any sort of *Reason* for his *Addition* to the *Text*, and putting the word *Heavenly* to *World.*

SOC. No. Only says, it is, as if the *Apostle* should have said so and so.

CHR. For the future I desire you would advise him to let the *Apostle* speak his own words, and not to run the hazard *Revel. 22. 18.* of having all the *Plagues* written in the *Book* added to him, for *Adding* to any part of the *Word of God*; or to think to impose upon unwary *Readers*, by *corrupting* instead of *explaining* the *Texts* of *Holy Scripture.* But we have been too long with this, let us go on to the next.

(8.) *Pf. 102. 25.* "Of old hast thou laid the foundation of the Earth, and the Heavens are the Works of thy Hands. They shall perish but thou shalt endure, yea all of them shall wax old like a Garment, as a Vesture shalt thou change them and they shall be changed, but thou art the same, and thy Years shall have no end. This is apply'd to *Christ Heb. 1. 10.*

SOC. My *Author* will not have this spoke of *Christ* in that place of *Heb.* but of *God* only.

CHR. Does he tell to what end these words are brought there by the *Apostle?*

SOC. No, but he endeavours to make out the *Coherence* thus. *And thou Lord hast laid the Foundation of the Earth— But to which of the Angels said He, sit thou on my right hand? As he saith to Christ, Pſal. 110. 1.*

CHR.

CHR. This is such a way of shewing a *Coherence*! Even *Imagination* cannot find any thing like a *Coherence* in it.

SOC. It was the *Founder of the Earth* said, *Sit on my right Hand*.

CHR. And did the *Apostle* repeat over so distinctly three whole *Verses* out of the 102. *Psalms*, to shew that it was the *Founder of the Earth*, that is, *God*, who said, *Sit on my Right Hand* in *Psalms* 110? Which no *Body* even *Doubted*; and is sufficiently declar'd in the words themselves, *Psalms* 110. 1. *The Lord said unto my Lord*, and is not at all proved by these words *Psalms* 102. where the *Psalmeist* is treating of another *Subject*.

But pray tell me, to what purpose was the word *And* *Heb.* 1. 40? *And*, *Thou Lord* in the beginning— from the 3th. *verse* there is a *Comparison* carried on betwixt *Christ* and the *Angels*, and several *Particulars* are reckoned wherein *He* had the *Preheminence* above the *Angels*, all join'd together with the *Copulative*, *And*, viz. *Christ* had the *Preheminence* in this, *And* this, *And* this— unto which of the *Angels* said *He*, *Thou art my Son*. *And* again, *I will be to Him a Father*— *And* again to the *Son*, *He saith*, *Let all the Angels of God Worship Him*— *And*, *Thy Throne O God*, is for ever and ever— *And*, *Thou Lord* in the *Beginning* hast laid the *Foundation of the Earth*— Now our *Historian* excepts this last *And*, and says it must belong to the same *Person* to whom all the *Rest* do belong that go before it, and that follow it thro' the whole *Chapter*: *And* gives no other *Reason* for it than for the *Sake* of that fine *Coherence* you have seen above; that is indeed, to destroy the whole *Coherence* of that *Chapter*, and make it not only *Non-sense*, but a downright *Fallacy* and *Prevarication* in the *Apostle*. To slip in a *Texts* which helong'd only to *God*, among those *Texts* which were meant of *Christ*, and to reckon it as one of the number by the *Copulative* *And*, whereas it should have been expressly excepted with a *But*. This was said of *Christ*,

Christ, And this, And this, But this was said of God only. Thus it must have been express'd in the *Historians* sense. In which, there is no reason in the World for bringing in these *Texts* of *Psalms* 102. there is no *Connexion* between them and the rest, they Disturb and Confound the whole meaning and drift of the Place, and cannot be reconciled to fair *Meaning* nor *Honesty* in the *Writer*.

SOC. The *Defence of the History*. c. 7. p. 34. says, that the 10th. verse of *Heb. 1*, viz. *Thou Lord in the Beginning hast laid the Foundation of the Earth*— is not Cited by the *Apostle* as spoken of *Christ* or with intention to accommodate it to *Him*; but because it was necessary for explaining the word, *They*, [they shall Perish] in the following words, which he had occasion to use for expressing the Duration of *Christ's* Kingdom.

To make you Understand this, you must know, that my *Author* applies expressly to *Christ*, the 11 and 12 vers. of *Heb. 1*. viz. *They* (the Heavens and the Earth) *shall perish, but Thou remainest; and they all shall wax old as doth a Garment, and as a Vesture shall Thou fold them up, and they shall be Changed; but Thou art the same, and thy Years fail not.*

These words, He saith, are a Description of the Duration of *Christ's* Kingdom, which is *Immutable*, and will last for ever, and are a Confirmation of what went before *Pf. 45. Thy Throne O God is for ever and ever.* These two Scriptures, *Pf. 45. 6, 7.* and *Pf. 102. 25, 26, 27.* he says the *Apostle* quotes for the same Purpose, viz. to shew the Duration of *Christ's* Kingdom, which are separated from one another only by the word *And*.

CHR. I thought *And* had been a *Copulative*, that did not *Separate*, but *Join* things together. And so I suppose your *Author* will allow it in all places that ever were read, except the first *And* in the 10th verse of the 1st. to the *Hebrews*, which is the *And* he here speaks of. For if *And* be *And* there, then these words, *And Thou Lord in the beginning*

beginning has laid the Foundation of the Earth, &c. must belong to Christ, as well as all the other *And's* which are mention'd in the same place.

But here is another piece of Arbitrary Interpretation, which exceeds making *Copulatives*, *Disjunctives*, or any thing else that ever I read, except in your *Author*. It will not need a *Confutation*, shewing it to you will be Sufficient.

Read these words, *Heb. i. 10, 11, 12. Thou Lord in the beginning hast laid the Foundation of the Earth; and the Heavens are the works of THINE Hands, They shall perish, but THOU remainest; and they all shall wax old as doth a Garment, and as a Vesture shalt THOU fold them up, and they shall be changed, but THOU art the Same, and THY years shall not fail.*

Now who would imagin, but all this was spoken of the same *Person*?

I suppose it will not be deny'd, but the *Prophet* meant them all of the same *Person*, when he first wrote them, *Psal. 102.* And how the *Apostle* came to alter it in the *Quotation* is somewhat difficult to apprehend.

Thou didst this, and *Thou* didst this, and *Thou* didst this, says the *Apostle*, of *Christ*, repeating the words which the *Prophet* had spoken of *God*.

Says our *New Author* the first *Thou* shall not belong to *Christ*, nor so much as be *Accommodated* to *Him*; but all the rest of the *Thou's* shall belong to *Him*, and to no body else. This is to solve the *Difficulty* of the *And's* which we have spoke of before.

But what was the first *Thou* brought in for, if it was not intended to mean the same *Person* with all the rest of the *Thou's* which did follow? Or why was it not told us that one *Thou* was meant of one *Person*, and another of another, to prevent mistakes, especially in so material a point as that of mistaking a *Creature* for *God*? And when the expression was so necessary to be mistaken

ken, that there was no Possibility of avoiding it, without taking *Words* and *Expressions* in such a *Sense* as there is not one *Precedent* for in any *Language*, or any *Writing* that ever was upon the face of the *Earth*; Nor would any man in the *World* be *Understood*, that *Spoke* or *Wrote*, in that manner.

And then to give it as a *Reason* for all this, that it was necessary to understand the first *Thou* vers. 20. of a *Different Person* from all the others, for *Explaining* the following words: Whereas it is that which *Confounds* them, and puts them out of all *Rules* of speaking intelligible among *Mankind*. And then to *Exult* in this and cry out. *And now I appeal to any Reader, whether this be an absurd Sense? Is not this Explication clear? But is not the Sense which the Trinitarians wou'd put upon this place, both absurd and inconsistent? This was Modest! But have you any more upon this Text?*

SOC. He proves that suppose *Christ* had indeed *Created* the *World*, yet the *Creation* cannot be ascrib'd to *Him* in this place, *Heb. i. 10.*

Def. Hist.
P. 34.

CHR. That will make some amends for his *Thou's* and his *And's*. Pray let us hear his *Proof*.

SOC. Because the *Apostle* in this *Chapter*, does not speak of what is *Natural* or *Essential* to *Christ*, but of what he has *Received* from *God*.

CHR. How does he prove this?

SOC. He says this appears by vers. 4. the words are these, *being made so much better than the Angels*, Therefore the *Apostles* Scope, is to show the *Excellency* that *Christ* obtain'd, not by *Nature*, or of *Himself*, but that which He had by *Donation*.

CHR. Why might not the *Apostle* shew it both ways? Both from the *Excellency* *Christ* had by *Nature*, and by *Donation*?

SOC.

SOC. My *Author* does not meddle with that. But he is very Angry at the word *Inheritance*, verſ. 4. *vid.* That *Chriſt* ſhou'd have by *Inheritance* a more excellent name than *Angels*. He ſays the words by *Inheritance* are *Falſe*; for the Name *Chriſt* has obtain'd, came to Him by free *Donation*, and not by *Inheritance*.

CHR. To ask my former *Queſtion*, why may it not be both? Both by *Donation* and *Inheritance*? It is ſaid ver. 2. That God appointed *Chriſt* *Heir of all things*. I will give Thee the *Heathen* for thine *Inheritance* Pf. 2. 8. So that your *Author* ſhew'd too much *Rage*, per *Inadvertence*, at the word *Inheritance*, to ſay that it was *Falſe*, and that *Chriſt* had it not by *Inheritance*.

SOC. Having thus ſhewn, ſays my *Author*, that *Chriſt* is not ſaid to have *Created* the *World*—

CHR. Ay! Having *Shewn* it indeed, as he has *Shewn* all the reſt. By ſuch *Arbitrary Suppoſes* and *Conſequences*, which ſometimes are paſt all *Human* underſtanding, of which we have had a taſte. But we muſt have more.

I paſs here ſeveral *Texts* Nam'd in this *Hiſtory*, becauſe I would come to the moſt *Material*. And not to ſwell this to too *Great* a *Bulk*. And now I come to the *Prophets*.

(9.) *CHR.* Your *Historian* Names *Iſa. 6. 1, 8, 9.* I ſaw the *Lord* ſitting upon a *Throne*— I heard the voice of the *Lord*— *Hiſt. P. 53.*
 go tell this *People*, hear ye indeed, but underſtand not—
 Shut their eyes, &c. This *Appearance* of *God* is aſcrib'd to *Chriſt*. *Joh. 12. 41:* Theſe things ſaid *ISAIAH* when he ſaw *His* *Glory*.

The *Words* in *St. John* are to be underſtood not of *Chriſt*, but of *God*; for *God* only is intended in the foregoing verſe, as all confeſs.

CHR. I wonder he did not light upon this *Answer* before.

SOC. How could that be, till he came to this *Text*.

CHR. Yes, it will serve all the *Texts* which the *New Testament* brings out of the *Old*. We argue, that what is said of *God* in the *Old Testament* is apply'd to *Christ* in the *New*; and that therefore *Christ* must be *God*. He *Answers*, such a *Text* was spoken of *God*, Ergo, says he, not of *Christ*. Which is not only begging the *Question*: But if it were not spoke of *God* it would be no *Argument* in this *Cause*. But he *Cunningly Slips* in the *Word Only*. That *God Only* is intended in the foregoing *verse*. That *God* is intended, we say; but that it is to the *Exclusion* of *Christ*, he must prove.

All the *Question* will be, who is meant by the [His] in the *Text*. *These things said* *Isaias* when he saw *HIS* *Glory*. The next words are *Material*, which our *Author* has left out in his *Quotation*, and which make out the remainder of that short *verse*. *These things said* *Isaias*, when he saw his *Glory*, and spake of *Him*.

SOC. How then shall we Know who is this [Him?]

Joh. 12.

36,

37,

38,

41,

42.

CHR. Read before and after, and you will plainly see, whom the *Apostle* is there speaking of. *These things spake* *Jesus*, and hid himself. But tho' He had done so many *Miracles* — yet they believed not on *HIM*. That the saying of *Isaias* might be fullfilled — *These things said* *Isaias*, when he saw *HIS* *Glory*, and spake of *HIM*. Nevertheless among the *Chief Rulers* many also believed on *HIM* — but they did not confess *HIM*.

Now to say that Every one of these *HIS* and *HIM*, must refer to the *Jesus* who is there mention'd, except one *His* in the *Middle*, and that must be meant of another, is a *Confounding* the *Sense*, and all *Propriety* of speaking. It is Like the *And's*, and *Thou's* before mentioned.

But it is wrote, that *Isaias* said these things when he saw *His* *Glory*, and Spake, or Prophefied, of *Him*. As *Abraham* joyced to see *His* day! So, says *Grotius* (in *Loc*.) *Isaias* saw the *Glory* of *Christ*.

Was

Was it God that *Isaias* Prophesied of, or *Christ*?

But these words, *go unto this People*, in the 'boveſaid Text of *Isaiab*, are aſcrib'd to the *Holy Ghoſt* Act. 28. 25, 26. *well ſpoke the Holy Ghoſt by Isaias, ſaying, Go unto this People.* &c.

SOC. Our *Author* Answers, That was becauſe the *Viſion* and all the words there mention'd were a *Scene* wrought in the *Prophets* mind, (not exhibited to his outward Senſes) by the *Spirit* or *Pouer* of *God*.

P. 54

CHR. Do you apprehend the meaning of this Answer?

SOC. It is ſomewhat Difficult.

CHR. I Confess, it exceeds my Underſtanding. I cannot ſee the Conſequence of it. *Becauſe the Viſion* was a *Scene* wrought in the *Prophets* mind. Therefore what? Therefore that which the *Prophets* aſcribes to *God*, the *Apoſtle* does not aſcribe to the *Holy Ghoſt*? Will this follow? Nay the *Holy Ghoſt* ſpeaks here as a *Perſon*, that I ſhould heal them.

verſ. 27.

SOC. Our *Author* ſays nothing of that.

But in *Mr. Bidle's* Exposition of *Iſ. 6. 9, 10.* Publish'd (with other of our Tracts) an. 1691. call'd [*The Faith of one God, &c.*] p. 12. diſputing againſt this Topick of yours, of drawing Arguments from Texts of the *Old Teſtament* ſpoken of *God*, which ſeem to be apply'd to *Chriſt*, in the *New*, gives one Instance, for all, to Confound you for Ever: for he proves that, by this Method, *Isaias*, as well as *Chriſt* muſt be *God*; becauſe that Text *Iſ. 65. 1.* [*I am ſought of them that asked not for me; I am found of them that ſought me not, I ſaid, Behold me, behold me unto a Nation that was not call'd by my Name*] is, in the 10th of the *Rom.* verſ. 20. aſcribed to *Isaiab*. [*But Isaias is very bold, and ſaith, I was found of them that ſought me not, &c.*] therefore (ſays *Mr. Bidle*) *Isaiab* is the *Lord*. And thus he Ridicules the Arguments drawn from this head.

CHR. I thank you very kindly for this, whereby to Expose that *Pragmatical Heretick* and *Ignorant Pedant* School-Master *John Bidle*, your Great and Admir'd *Apostle*. I cannot think he had a Boy of ten Years of age in his School, who Reading that Text *Rom. 10. 20.* cou'd Understand it as if *Isaiab* had spoke those words *Is. 65. 1.* of himself, or that the *Apostle* cou'd so possibly misunderstand him; and not rather that he Quoted this out of *Isaiab*, as what *Isaiab* repeated from the Mouth of *God*, and spoke in the name of *God*, and not of *Isaiab*, The whole Context shews it. Whoever will believe *Bidle* to have had Sense or Reason, after this, has a Pitch of Reason fit to be a *Socinian*. But let's go on.

Hist. p. 55.

(10.) *Isa. 7. 14. A Virgin shall conceive and bear a Son, and shall call his Name Immanuel.* 'Tis added, *Matt. 1. 23.* which being interpreted is, **GOD WITH US.**

SOC. *Matthew* wrote in *Hebrew*, and therefore did not Interpret the *Hebrew* Name.

CHR. But if he wrote in *Hebrew*, for sake of the *Jews*, as some think, 'tis generally believ'd that he wrote the same *Gospel* in *Greek* too: or Translated his own *Hebrew* into *Greek*, or some other of the *Inspir'd Pen men* of the *Scripture*, and therefore the *Greek* of *St. Matthews Gospel* is acknowledg'd for *Scripture* by all the *Christian Church*.

SOC. But our Author says, *That we are not bound to Submit to the Interpretation of the Greek Translator, being an unknown and Obscure Person,*

CHR. Does he offer any proof for this?

SOC. No. He says no more of it.

CHR. Then he makes good his *Character*, that he never wants something to say, be it true or false. But we go on.

Hist. p. 55.

(11.) *Isa. 8. 14. He shall be a Stone of Stumbling, &c.* This is spoken of *God* in the *Prophet*, and apply'd to *Christ*. *Rom. 9. 33. 1 Pet. 2. 8.*

SOC.

SOC. This is only as *Christ* was also a Stone of Stumbling, not that He was the *same* Stumbling Stone which the *Prophet* spoke of.

CHR: But the *Apostle* calls Him that *same* Stumbling Stone. They Stumbled at that Stumbling-Stone; as is written; Behold I lay in Sion a Stumbling-Stone, &c. Rom. 9. 32.

The next is a great Text, *Isa. 9. 6, 7.* Unto us a Child is born, unto us a Son is given, He shall be call'd Wonderful Councillor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His Government and Peace there shall be no End; upon the Throne of David to order and establish it with Judgment and Justice from henceforth, and forever. The Zeal of the Lord of Hosts shall perform this.

SOC. This cannot be a Prophecy of *Christ*, because it speaks of a Prince actually Born at that time, unto us a Child IS Born. P. 57.

CHR. It is the Language of Prophecy to speak of things to come, as Present: Nay sometimes as of things done and past. The Lord SAID unto my Lord, which your Author acknowledges to be a Prophecy of *Christ*. Thou art my Son, THIS DAY have I begotten Thee, which our Author says is meant of *Christ's* Resurrection. Thou ART a Priest forever, after the Order of *Melchisedec*. Spoken of *Christ* so long before. But this is too obvious to be insisted on, our Author himself acknowledges it, tho' now he has a bad Memory, he insists upon it and proves it Psal. 110.
2. 7.
p. 104. and gives several Instances.

SOC. Then there is no way to escape the force of this Text, but what our Author has taken, which is to deny the Translation. He says in the Hebrew it is thus. Unto us a Child is Born, unto us a Son is given—the Wonderful Councillor; the Mighty God, the Everlasting Father shall name Him the Peaceable Prince, His Government shall be multiply'd (i. e. He shall Reign long, even Twenty nine Years) and He shall have very great Peace— from henceforth to the

the End of His Life. The Seal of the Lord of Hosts shall perform this. i. e. God's Love to His chosen People shall make good this Prophecy. For, he says, all this was spoken of *Hezekiah*, because he Reign'd Twenty nine years, and in that time there was only one Expedition against him, and that also Unsuccessful.

CHR. It belong'd more literally to *Queen Elizabeth*, who Reign'd almost twice as long, and in great Peace, except the one Expedition of the *Spanish Armado*, and that also Unsuccessful.

It is a great Degree of Obstinacy to interpret such Wonderful, Lofty, and Mysterious Words, each of which commands *Admiration*, only to mean that a *King* Reign'd Twenty nine years. Can that go down with any Man of Common Sense?

But this it self must not do, for his Reading of the Text is wholly out of his own head.

SOC. He says it is so in the *Hebrew*.

CHR. He says so, but he does not offer to Prove it. And because this is so mighty and unanswerable an Authority proving the *Divinity* of *Christ*, and that our Author is driven to his last Shifts upon it. I will take Pains to set down out of the *Polyglot Bible* the Several Translations of this Text. And I will not alter the words tho' it will make them bad *English*, That you may see what Ground our Author had for his bold Alteration of this Text.

The *Hebrew* then is thus. *A Child is born to us, a Son is given to us, and the Principality shall be upon His Shoulder, and His Name shall be called Admirable Councillor, God, Strong, Father of Eternity, Prince of Peace, to Multiply Principality, and to Peace no End.*

The *Chaldee Paraphrase*. *A Man Child is born to us, a Son is given to us, and He shall take the Law upon Him, that he may keep it, and His Name shall be call'd from the Face of the Admirable Council, God, A Man enduring*

ternity, Christ, whose Peace shall be multiply'd upon us in His Days.

Syriac. A Man Child is born to us, a Son is given to us, and His Empire is made upon His Shoulder, and His Name is called Admiration, and Councillor, The most Mighty God of Ages, The Prince of Peace, of whose Principality to Plenty and Peace, there shall be no Bound.

Arabic. A Man Child is Born to us, A Son is given to us, whose Dominion is upon His Shoulders, and His Name shall be called, the Angel of Great Council, The Admirable Councillor, The Strong God, The Emperor, The Lord of Peace, The Father of the Age to come: For I am to bring Peace to Princes, Peace and Safety to themselves. His Dominion shall be most Great, and of His Peace there shall be no End.

Greek. A Young Child is Born to us, and a Son is given to us, whose Government is upon His Shoulder, and His Name shall be called The Angel of great Council, Wonderful Councillor, Mighty Lord, Prince of Peace, Father of the Age to come. For I will bring Peace to Princes and Health to Him. Ms. A. I will bring Peace and Health. His Principality is Great, and of His Peace there is no Bound.

Add to this, that these Epithets which your Author would not in this Text have Apply'd to Christ, but turns the words, that they may belong only to God, as Wonderful Councillor, or Angel of Council, The Mighty God, &c. are even by the Ante-Nicene Fathers apply'd to Christ. Just. Mart. Dial. cum Tryph. Iud. p. 301. 355. Iren. advers. Her. l. 4. c. 66. Tertull. De Carne Christi c. 14. Origen. in Joh. p. 32. 42. Cyprian. advers. Iud. c. 21. Clement. Alexandr. Pædagog. l. 1. c. 5.

Isa. 44. 6. Thus saith the Lord, I am the first and the last. This is apply'd to Christ. Rev. 1. 8, 17. and 21. 6. &c.

64
p. 59.
SOC. My Author says, That Christ was the First (that is, the most Honourable) and Last, (that is, the most Despised of Men) the first with Good Men, and the last with Evil Men.

17.
ver. 8. 11.
CHR. That is, something may be said of every thing. But the First and the Last are in this same Chapter of the Rev. Synonymous with Alpha and Omega, the Beginning and the Ending. And God is described vers. 4. thus, He, who is, and was, and is to come. Tertull. (*advers. Prax* c. 17. and 18. p. 510) proves the Attributes of God to belong to Christ. *Omnia Inquit Patris mei sunt, Cur non et Nomina? All that the Father hath are mine, says Christ, and why not His Names too? Sed et nomina Patris*—The Attributes of the Father, as, God Omnipotent, Most High, The God of Hosts, The King of Israel, and Who is, *Hec dicimus et in Filium competisse*—These belong likewise to the Son, who is, *suo Jure Deus Omnipotens, qua sermo Dei Omnipotentis*—i. e. God Almighty in His own Right, as being The WORD of the ALMIGHTY GOD. And he proves this Text we are upon Rev. 1. 8. to belong to Christ. I am the Lord, who is, and was and is to come, The Almighty. *Cum et Filius Omnipotentis tam Omnipotens sit quam Deus Dei Filius.* i. e. Seeing the Son of the Almighty is Almighty, as the Son of God is God.

Origen (*in Joh.* p. 5. of 2. Tom) observes that none of the Evangelists, did so manifestly declare the Divinity of Christ, *αὐτὸς τὴν Θεότητα*, as John did. And among other Texts of St. John which he there reckons up, as proving the Divinity of Christ, he Quotes Rev. 1. 8. and 22. 13. I am Alpha, and Omega; the Beginning, and the Ending; The First, and the Last.

And St. Cyprian does the same. *advers. Iud.* c. 1. p. 32. and c. 6. p. 35. I will not pretend but you may Interpret this too; for there are several Beginnings, and several Endings: And I am to Day, was Yesterday, and will be to Morrow. And I may take to my self God's Name,

Name, *I am*, and many other things said of God, I may Accommodate to my self. But this Appellation is Peculiar to God: You will not find in all the Scripture any Creature call'd in this Stile. Which is the Argument insisted on, *viz.* That the most Peculiar Appellations of God are given to Christ. But we shall have occasion to speak more of this upon another Text by and by.

(14) Isa. 48. 16. *I have not spoken in secret from the Beginning, from the time that it was, there am I. And now the Lord God hath sent me, and His Spirit hath sent me.* Hist. p. 6c.

SOC. The *I*, in this Text, is not Christ, But the Prophet; for Christ was not sent at that time.

CHR. This has been Answer'd already, *viz.* That the Stile of the Prophets is to speak of Things to come, as Present, or even as Past. Nay our Author pleads Guilty, and says, notwithstanding his Objection, that this was spoke of a Great Prince to come. p. 61.

Origen in Job. Tom. 2. p. 57, says This Text was meant of Christ; and thence proves that He was sent both by the Father and the Holy Ghost. And (in Matt. p 323.) that both were sent by the Father for the Salvation of Man.

SOC. There am I, that is, I Declare it as clearly as if I were present on the place.

CHR. Can you find in any Language one example of this way of speaking? Suppose I were to tell you that such a Child was born, and that I was there; and I should say to you, *from the time that it was, there am I*: Wou'd you understand me? Wou'd you not bid me speak some other sort of Language?

Observe I pray you, This whole Chapter the 48 *Isaiab* is spoken in the Person of God, and not of the Prophet. There God calls upon them, *Hearken unto me,*

The second DIALOGUE.

O Jacob, I am He, I am the First and the Last, mine Hand hath laid the Foundation of the Earth &c.—I, even I have Spoken—I have called him; I have brought him, Come ye near unto me, I have not spoken in Secret from the Beginning, &c. as in this Text. It was not *Isaiah* who spoke from the Beginning. There is not an *I* in all this Chapter, either before, or after this Verse, but what is expressly meant of God, and Incommunicable to any Creature. But this single *I* must be excepted, as before the *And's* and the *Thou's*, tho' it is set down continu'dly, and undistinguished from any of the rest. Nor could this one *I* in the 16 Verse be a transition to another Person from all the other *I's* thro' the whole Chapter, without a Design to Deceive the Reader, there being not the least Hint, or Intimation, or Possibility of it, by any Rule or Usage of Language in the whole World. Nor can *Vers.* 16. be Explain'd of any other Person But of *Christ*, whom The Lord God, and his Spirit sent.

SOC. But this is a proof, says my Author, That *Christ* was not God, Because He was sent by God.

CHR. Do not we say, that *Christ* was sent by God?

SOC. Yes.

CHR. Why then do you bring that as an Objection against our Opinion, which is in the very Words wherein we Express our Opinion? Does not the *Apostles Creed* say, That *Christ* was Conceived of the Holy Ghost? Much more may He be sent by Him.

But observe that in this Text it is said of *Christ*, That the Lord sent Him. Here is a plain Distinction put 'twixt God and His Spirit: God sent, and His Spirit sent. Which if they be both the same Person, bears this Sense. *I sent*, and *I sent*; that is, it expresses the Difference 'twixt *I* and *my self*. Therefore you must allow

allow God and His Spirit to be two Persons, And that Christ, being made Flesh; was sent into the World by them both.

(15.) There is a most plain Text which he quotes next to this Jer. 23. 5, 6. *I will raise unto David a Righteous Branch, in His Days Judah shall be Saved, and Israel shall dwell safely: And this is the Name wherby He shall be called, The Lord (HEB. JEHOVAH) our Righteousness.*

p. 61.

SOC. In the Hebrew it is, *This is the Name which they shall call the Lord our Justifier.* That is, in the happy Days of the Branch, the Nation shall call God their Justifier, or Deliverer.

p. 62.

CHR. The very Reading the Context shews the Absurdity of this Translation; for it is God who is Speaking, and Speaking only of the Righteous Branch, describing Him, and telling how He shall be called. *The Days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall Reign—In His Days Judah shall be Saved—And this is His Name, whereby He shall be called, The Lord, Jehovah, our Righteousness.*

Hebrew. *And this is his Name, which they shall call Him, The Lord our Righteousness.*

Paraph. Chald. *This is His Name by which they shall call Him. Righteousness shall be to us from the Face of the Lord in His Days.*

Syriac. *And this is His Name by which they shall call Him, The Lord our Righteousness.*

Arabic. *And this is his Name, by which they shall call Him, The Lord Josedec, which signifies the Just Lord, or THE JUSTICE OF THE LORD.*

Greek. *This is the Name which the Lord shall call Him Josedec.*

Here you see it is *the Lord* who calls the *Branch* by this Name, instead of the Lord's being call'd so by others.

Hist. P. 62. (16.) CHR. *Micha. 5. 2. Thou Bethlehem, out of thee shall come unto me that is to be Ruler in Israel; whose goings forth have been of old, from Everlasting, or as it is in the Margin, From the Days of Eternity.*

SOC. By *Goings forth* is meant only *Pedigree*; that is, whose *Pedigree* was ancient.

CHR. This is pretty Arbitrary, and your Author gives no Reason for it; but I suppose that this is the first time that *Going forth* has been taken for a Man's *Pedegree*, and I believe he will not do it again. But how do you get over the words *from Everlasting*?

SOC. In the *Hebrew* it is *from Ancient Days*, viz. That *Christ* Descended from the *Ancient Stock of David*.

CHR. The *Hebrew* Phrase is, *from the Days of the Age*, which, in their *Idiom*, signifies *Eternity*, as also in the *Greek* *εις τας αιωνας*, *to Ages*, is English'd for *Ever and Ever* at the End of the *Lord's Prayer*; and you find no fault with it: For it is the *Idiom* of the *Language*. And it is in the *Latin*, *in Secula Saculorum*. The *Chaldee Paraphrase* has both Expressions together. *Whose Name was said from Eternity, from the Days of the Age*. The *Syriac*, *whose Going forth is from the Beginning, from the Eternal Days*. The *Arabic*, *whose Out goings in Israel, are from Everlasting Days*.

And in the *English* it is plainly told what is there meant by *Ancient Days*, or *of Old*, as our *Translation* is; not *Yesterday*, or since *David*, But *from Everlasting*. *Whose Goings forth have been of Old, from Everlasting.*

Here I might retort upon our *Author*, for his Interpretation of *Isa. 9. 6. Unto us a Child is Born*. That, says our *Author*, is spoke of in the *present Tense*; Therefore it could not be *Christ*, who was not then Born.

By

By the same Rule, *Christ* did exist, before the Prophet *Micha* wrote; for he speaks of *Christ* here in the Pre-terperfect Tense. *Whose Goings forth have been of old*—

(17.) *Zech. 2. 8, 9. Thus saith the Lord of Hosts*—Ye shall know that the Lord of Hosts hath sent me.

SOC These words, *Thus saith the Lord of Hosts*, are not the words of the Lord of Hosts Himself, but of the second *Angel*, who at vers. 3. and 4. spoke to the first *Angel*, and to *Zechariah*.

Hist. p. 62.

CHR. Indeed the *Angel* does declare the word of the Lord, and what the Lord Spoke, but therefore, it was the Lord who Spoke it. And this is plain from vers. 5. *I, saith the Lord, will be unto her a wall of Fire*—*flce from the North, saith the Lord, for I have Spread them abroad as the Four winds*—*Thus saith the Lord*—*I will shake my Hand upon them*—*and ye shall know that the Lord of Hosts hath sent me.*

But vers. 10. and 11. makes this plain past Contradiction. *Lo, I come and I will dwell in the midst of thee, saith the Lord: And many Nations shall be Joyned to the Lord in that Day, and shall be my People: And I will dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent me unto thee.*

This cannot be apply'd to the *Angel*; It was the *Angel* indeed who told us this, who told us that God said all this, but you cannot apply it to the *Angel*, any more then you can say that all that is spoken in the Prophets, was meant of the Prophets.

SOC. Our Author has said nothing of this last Text.

(18.) CHR. It was not for his Purpose. The next Text he Quotes out of *Zachariah* is chap. 3. *The Lord* (Heb. *Jehovah*) *said unto Satan, the Lord* (Heb. *Jehovah*) *rebuke thee.*

P. 64.

SOC. Our *Author* says, that *The Lord* in the first clause is the *Angel* of the Lord, as appears by vers. 1. for there *Satan* stands before the *Angel*.

CHR. How do you prove the Consequence? That because *Satan* stood before the *Angels*; Therefore *the Lord* in the first Clause is the *Angel*?

SOC I confess the Consequence is not very plain: But he proves it was the *Angel*, because he *Prays* to another *Person* to Rebuke.

CHR. Do not we say that *Christ* is another *Person* from the *Father*? And that He *Pray'd* to the *Father*? And we bring this *Text* as a proof; which you say is no Proof, because there is one *Person* Praying to Another. Whereas if it were not so, it could be no *Proof* for us. But your *Author* Confesses, That by *The Lord* in the first Clause, *Jehovah* is meant according to the *Hebrew*, which, he says, does so read it as well as in the second Clause.

SOC. The Name *Jehovah*, is given to *Angels*. as *Exod.* 3. 2, 4, 6. *The Angel of the Lord* appeared—And when the LORD (Heb. JEHOVAH) saw that he turned aside—God called to him—and said, I am the God of thy Father—

CHR. We say that *Christ* oft appeared before His *In-carnation*, as *Angels* do, who put on *Bodies* as *Men* do *Cloaths* without Assuming them into their Nature. And when He so appear'd, He took to Himself the *Stile* of *God*, which we deny that ever any *Angel* did. We say that He was one of the *Three* which appear'd to *Abraham* *Gen.* 18. who stay'd behind, when the other *Two* went on to *Sodom*, who is called there by the Name of *The Lord*. *Constantine* built a *Church* at *Mamre*, where *The Lord* did thus appear to *Abraham*, in Commemoration of *Christ* appearing there, who is call'd *The Lord*, and manifested His *Divinity* there, accompany'd with *Two Angels*. And we say it was He who appeared like

like an *Angel* in the *Busb*, and therefore is rightly there call'd by the Name *Jehovah*, and *He* said *I am the God*. Thus that *Text* is plain and easie, in our Sense; but in yours it is *Intricate* and *Crabbed*, and you know not which way to turn it.

(19.) But I come to the Last Quotation out of *Zech.* Hist. p. 65.
 12. 10. *They shall look upon me whom they have pierced.*
 The same thing is of *Christ* Rev. 1. 7. and *Joh.*
 29. 37.

SOC. As the *Jews* in the times of the *Prophets* did (as it were) pierce God with their Sins of several Kinds; So they pierce Him again when they put to Death the Lord *Christ*.

CHR. Both these *Texts* in *St. John* refer plainly to *Christ*; and say, that it was He who was *Pierced*; you say it was not *He*, but *God* that was *Pierced*. This is point blank *Denying* these *Texts*, instead of *Answering* them. Again consider the manner of their *Mourning* for Him, as one that mourneth for his only Son, as the *Text* speaks; *They shall look upon me whom they have Pierced, and they shall Mourn for Him, as one Mourneth for his only Son, and shall be in Bitterness for Him, as one is in Bitterness for his First-born.*

This is a Sorrow for one that is *Dead*, and lost from *Us*. This is literally Fulfill'd in the Death of *Christ*, and His Side *Pierc'd* with the *Spear*. This Sorrow has Pity and Compassion in it, and Trouble and Grief for *Another*, which cannot be said of our Repenting towards *God*, wherein we are not *Griev'd* for *God*, but for *our Selves*. Can we be said to *Mourn* for *God*, as for an *Only Son*?

SOC. But the Words in the *Prophet*, are not by *St. John* Interpreted of *Christ*, but *Accommodated* to *Christ* and His Sufferings.

CHR. This is the old Distinction of *Accommodated*, by which I suppose you mean, That the *Text* was not spoke of *Christ*, but only that *Christ's* Case was like that
 that

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that Case which the *Text* speaks of; And so one of these Cases is only *Compar'd* or *Accommodated* to the other.

SOC. Yes; That is the meaning of it.

CHR. But what if both these *Texts* mean the same Case?

SOC. If you can make that Appear, you have done the Business.

CHR. What is the meaning of any *Saying* being *Fulfill'd*?

SOC. That is, when that is come to pass, which was meant or intended in such a *Saying*.

CHR. Is the *Saying* it self, and the *Meaning* of that *Saying*, two different things?

SOC. No sure. For what is a *Saying* but the *Meaning* of it? But what do you mean by all these Questions?

CHR. If this *Text* of *Zech.* was *Fulfill'd* in *Christ*, then it was *meant* of *Christ*; and they are not *two* Cases whereof one may be *Accommodated* to the other; but all is *one and the self same* Case. *Fulfilling* is a *Compleating* of a thing, carrying it to its utmost *Meaning* and *Perfection*. That which is *Foretold*, is not *Fulfill'd*, if it be not the *same thing* which was *Foretold*: One thing is not *Compleated* by the *Fulfilling* of another *Thing*.

SOC. This is self Evident. What do you infer?

CHR. *St. John* says the *Scripture* in *Zech.* was *Fulfill'd* in the *Passion* of *Christ*; Therefore it is more than *Accommodated*, *Compar'd* or *made like* to it. The *Prophet* and *Evangelist* both spoke of the *same thing*.

Joh. 19. 36. *These things were done* says *St. John*, That the *Scripture* might be *Fulfilled*— *They shall look on Him whom they Pierced.* And you having said in your first *Answer* to this *Text*, that the [*me*] in *Zech.* (*They shall look upon ME*) was meant of *God*, It follows from *St. Johns* Interpreting this as *Fulfill'd* (and not only *Accommodated*) in *Christ*, that *Christ* was that *Me* which is in *Zech.* and consequently is *God*. Pray read *ver. 36.* of the *19 chap.* of *St*

St. John These things were done. (viz. Piercing CHRIST with the Spear, and not Breaking of His Legs, as was done to the Others who were Crucify'd with Him) that the Scripture should be Fulfill'd, a Bone of Him shall not be broken; And again another Scripture says, They shall look on Him whom they Pierced. Here are two Prophecies Quoted by the Apostle of this Piercing of Christ. One of them I believe this Author will not say was only Accommodated to Christ, viz. The not Breaking of His Legs; unless he thinks they could Break GOD's Legs; and then you may Contrive an Accommodated Sense even in this too: For Grieving of God may be call'd Breaking of His Bones, as well as Piercing Him. And you must either Accommodate both, or none of these Texts; The Apostle puts them together, and Accommodats them both alike. And therefore Zech. 12. 10. must belong as much to Christ, as Exod. 12. 46. Numb. 9. 12. Or Psal. 34. 20. And it was understood all along in this Sense, even before the Council of Nice.

St. Barnabas, in his Cath. Epist. c. 7. p. 43. speaking of Christ's coming to Judgement, says, that when the Jews shall see him, they will say, Is not this he whom we heretofore did Crucify.

Ἰσχυροῦ, ὃς
ἔδωκεν ἑαυτὸν
ὑπὲρ ἡμῶν ἵνα
ἑαυτὸν ἑαυτὸν

Now tho' St. Barnabas does not here Quote this Text of Zech. 12. 10. yet it is plain that he Refers to it; and means, the Looking upon him whom they pierced, to be understood of Christ.

Irenaus Quotes this same Text of Zech. 12. 10. as spoke of Christ. (advers. Heres. l. 4. c. 66.) and Cyprian (advers. Jud. l. 2 c. 20.) Tertullian (advers. Jud. c. 14. De Resurrect. Carnis c. 22. and advers. Marcion. l. 3. c. 7.) And generally all the Fathers.

SOC. The more Learned and Judicious Trinitarians confess that the Trinity, and Divinity of Christ, and of the Holy Spirit, are not indeed taught in the Scriptures of the

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Old Testament; But are a Revelation made to us in the *New*, So saith *Tertullian*, *advers. prax. c. 3.*

CHR. Tertullian says not a word like it in that place. It is but seldom this *Historian* Quotes Book or Chapter of any *Author*. And you may see here a good Reason for it. But it was an unlucky or rather happy *Erratum* of the *Author* or *Printer*, (if you make the right use of it) to lead the Reader to this place of *Tertullian*, for he Discourses there of the *Trinity* so very Learnedly as might have instructed your *Author* and cur'd him of his Mistakes about the *Trinity*, if he had minded it.

Tertullian is there Disputing against these *Hereticks* who think that the

Testimony
of *Tertullian*
that the *Tri-
nity* is Collec-
ed out of the
Unity.

NUMBER * and DISPOSITION
of the **TRINITY** is a **DIVISION**
of its **UNITY**; when the **UNITY**
deriving the **TRINITY** out of it
self, is not destroy'd by it, but is sup-
ported. Therefore they brag that we
Preach **TWO** or **THREE**, but
that they Worship **ONE** God. As
if the **UNITY**, being unreasonably
Collected, did not make *Heresy*; and
the **TRINITY** being rationally
weigh'd did not establish the *Truth*.

**NUMERUM & DISPOSITI-
ONEM* Trinitatis, *DIVISIO-
NEM* præsumunt *UNITA-
TIS*; quando Unitas ex ip-
samet derivans Trinitatem,
non destruat ab illa, sed
administratur. Itaque Duos
et Tres jam jactant a nobis
prædicari, se vero Unius Dei
Cultores præsumunt. Quasi
non et *UNITAS* irrationabili-
ter Collecta, Heresin faciat;
et *TRINITAS*, rationaliter
expensa, veritatem Constit-
nat.

These are the Words of *Tertullian*, and I would de-
fire you to consider *two* things in them. First that he
says the *Unity* does deduce the *Trinity* out of it self.
This shews the *Trinity* to be even natural to the *Uni-
ty*; and therefore that there could not be an *Unity*, un-
less there were a *Trinity*. And to explain this, he says
after, that the *Unity* is to be *Collected*. *Unitas Collecta*:
This is a Great Confirmation to what we have already
Discours'd of the *Natural Unity* of the *Persons* of *God*.

hat

That in every *Unity* there must be several things to be *United*: Thus the *Unity* of a *Body*, is an *Union* of *Parts*: The *Union* of a *Soul*, is the *Union* of *Faculties*; and the *Union* of *God*, is the *Union* of *Persons*. The very word *Union*, implies *Diversity*; for a thing cannot be *United* to *its self*. Even in *Self-Reflection*, the same *Soul* must be considered as *Agent* and *Patient*, as when *I love my Self*. And what is but a *Shadow*, a *Diversity* of *Faculties* in *man* (without which there could be no *Self-Reflection*) must be *Personal* in *God* (without which *God* could not know or love *Himself*; and so could not be *God*) Therefore, as *Tertullian* says, The *Unity* not being reasonably *Collected*, makes an *Heresie* in the *Christian Faith*. Indeed your *Unity* is not *Collected* at all, or put together: it is made up of *Nothing*, or (which is the same) it is the *Union* of a thing with it self, a *Unity* without any *Union*, or an *Union* where nothing is *United*: On the *Contrary*, our *Doctrin* of the *Trinity*, being *Rationally weigh'd*, and *Consider'd*, does *Establisb the Truth*, that is, gives the only *True* and *Rational* account of the *Unity* of *God*. And it will follow from hence, that we deserve the *Name* of *Unitarians* much more truly than you do? Your *Unity* is a *Heresie*, according to *Tertullian*, ours is the *Truth*.

SOC. I fancy our *Author* must have misquoted that place of *Tertullian*.

CHR. Yet it has not been wholly improper to our *Subject* as you have seen.

SOC. I am sure, that is not what he intended. But what say you to *Two* or *Three* other *Authors* he *Quotes* in the same place?

CHR. I have them not at hand. And I think it not worth the while to search for them; because if *Tertullian* and *Twenty* Others said what he alledges, it would make nothing for his cause. And *Secondly*, you

may reasonably suppose, that he deals with the Others as he has done with *Tertullian* in this Quotation.

SOC. Why do you say it would make nothing for his Cause, if *Tertullian* or Others said what he alleges?

An Answer
to the Objection
on why the
Trinity is not
more clearly
Reveal'd in
the Old Testa-
ment.

CHR. Because I will allow, in one sense, That the *Trinity* and *Divinity* of *Christ* are not taught in the *Old Testament*; that is so clearly, as that, if the *New Testament* had not apply'd to *Christ* the *Texts* which the *Old Testament* makes *Incommunicable* to any but to *God*, we had not of our own Heads, thought them *Communicable* to *Christ*. But it is a *Demonstration* that the *Fathers* did think the *Trinity*, and *Divinity* of *Christ* to be Contain'd in the *Old Testament*; because one of their Arguments for the *Divinity* of *Christ* is by Comparing the *Prophecies* of *Him* in the *Old Testament*, with the *Completion* of them in the *New*: And from the *New Testament* applying to *Him* the *Incommunicable Attributes* of *God*, which the *Old Testament* did appropriate to *Christ*. And you have seen the *Fathers*, even before *Nice* insist all along upon the *Old Testament* proofs, both for the *Trinity* and *Divinity* of *Christ*: So that this is a false and malicious Aspersion your *Author* casts upon them, where he weakly insinuates, that they give up the *Old Testament* phrases, because these of the *Gospel* are more full: Or even that the *Old Testament* Proofs had not been clearly understood but for the *New*, which as I said, if Granted, makes nothing at all to his Cause. But he has not prov'd even that. That he may make out his Character, to have prov'd no one thing that he has attempted.

p. 68.

SOC. But he asks p. 68. if the *Trinity* were taught in the *Old Testament*, how came the *Jewish Church* in all Ages to be so wholly Ignorant of it, that (as all Confess) they had not the least Suspicion, that *God* is more than *One Person*? And if in this they had Err'd, 'tis not to be doubted our *Saviour* would have reprov'd their *He-*

rese

refie and Carefully fet them right, as he did in the matter of the *Resurrection*.

CHR. His Confident *Afferting* is the best part of his *Arguments*. He says, that (*all Confess*) the *Jews* had not the least *Suspicion* of the *Trinity*. The *Contrary* to which you have plainly seen.

SOC. But then why did not *Christ* explain the *Trinity* more fully to them, and fet them right in *This*, as well as in the *Resurrection*?

CHR. He did so, as is evident from the *Clear Revelation* of the *Trinity* in the *New Testament*; but they remain'd *Ignorant* in this, as in other things which were as clearly reveal'd; as in the true *Office* of the *Messiah*, His *Passion*, *Resurrection* &c. *Luk. 18. 31. ad. 35.* Nay the very *Apostles* remain'd all *Christ's* *Life-time* *Ignorant* of the true meaning of His coming into the *World*, of His *Death*, *Resurrection*, &c. *Act. 1. 6.* notwithstanding all the clear *Revelations* he made to them of it before His *Death*.

SOC. The *Chief* of your *Proofs* for the *Trinity* are in the *New Testament*. Therefor in our next *Discourse* let us *Consider* these, at least the *Principal* of them.

1911

THE
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Controversy Discus'd:

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The CHIEF of the
SOCINIAN TRACTS

(Publish'd of Late Years here)

ARE FARTHER

CONSIDER'D.

PART III.

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Chancellor of the Cathedral of *CONNOR.*

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T H E

THIRD DIALOGUE.

TEXTS out of the *NEW-TESTAMENT*.

CHRISTIAN. I Am now come to my Proofs out of the *New Testament*. And I desire you to Consider.

(1.) *Matt. 12. 31. Blasphemy against the Holy Ghost shall not be forgiven.*

SOC. The *Holy Ghost* is not, in this Text, a *Person*, Brief History. P. 75. or a *God*, but meerly the *Power* of God.

CHR. Not in this *Text*? But in other *Texts* it must be something *Distinct* from *God*. Which you assert, p. 17. and p. 125. upon 2 *Cor. 13. 14.* and in several other places. So that you alter the *Notion* of the *Holy Ghost* according to the *Texts*. Which is wisely done, for every *Text* will not fit your way.

SOC. But *now* we must take it only for the *Power* of *God*, which is the same with *God*, as 'tis said of *Moses*, Izal. 105. 33. they provoked his *Spirit*, the *Undoubted* meaning is, They provoked *Him*. So also *Grieve not the Holy Spirit of God*, is an *Hebraism* for *Grieve not God*; As our *Au-
thor* explains it p. 52. upon *Psal. 139. 7.* Eph. 4. 30.

CHR.

The third DIALOGUE.

CHR. Then this is the meaning 'you have put upon this *Text*, That Sins against *God* are to be forgiven, but Sins Against His *Spirit* are not to be forgiven. Now apply this to the Parallel you have brought. And say that a Sin against *Moses* is to be forgiven; but against the *Spirit* of *Moses* is not to be forgiven: Or, which is the same, That a Sin against *Moses* is to be forgiven; but a Sin against *Moses* is not to be forgiven. For you know *Moses* and His *Spirit* are the same.

SOC. You have propos'd the Difficulty, pray Answer it.

CHR. The *Spirit* of *Moses* is not a *Person*, viz. it is not Subsisting by it self: Therefore we cannot Predicate, or Affirm any thing of it otherwise than of *Moses*, and it would be the same absurdity to say any thing of the *Spirit* of *God* otherwise than of *God*, if the *Spirit* were not a *Person*, that is, Subsisting by it self.

SOC. I will Consider of this. Go to Another *Text*.

(2.) CHR. Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

SOC. Baptizing unto such a one, is sometimes meant of Baptizing in His *Name*, as Rom. 6. 3. *as many of you as have been Baptized into Jesus Christ*— by which is meant, being Baptized in His *Name*. And we find it said, *That our Fathers were Baptized unto Moses*, 1. Cor. 10. 2. *and unto John's Baptism*, Act. 19. 3. and therefore we may suppose they were Baptized in their *Names*. And so being Baptized in the *Name* of such a one, is not a Proof that He is *God*.

CHR. This is Mr. *Bidle's* Exposition of this *Text* Reprinted, 1691. in that Volume of *Socinian Tracts* intitled *The Faith of one God*, &c. p. 8. And not to insult upon the Difference of being Baptized *Unto*, and *Into* such a one, which is Considerable. I Answer, That being Baptiz'd in the *Name* of such a one, do's include, being Baptiz'd *Unto* him: But not on the Contrary; for
being

being Baptiz'd *Unto such a one*, do's not include, being Baptiz'd *in his Name*. *Unto such a one*, may mean, no more than being Baptiz'd by his *Ministry*. But being Baptiz'd, *in ones Name*, is owning him the *Author* of my *Religion*; and, as such, a *Dedicating* and *Devoting* my self to him: Which is not Lawful to do to any *Creature*, because it is the *Highest* sort of *Worship* that can be. *I thank God I Baptized none of you*, says *St. Paul*, *But Crispus and Gains, lest any should say that I had Baptized IN MY OWN NAME*. And again he *Argues* with them. *Is Christ Divided? Was Paul Crucify'd for you? Or were ye Baptized IN THE NAME OF PAUL?* These are things which No *Apostle* must *Arrogate* to himself, and there is not an *Instance* in all the *Scripture* of any that were Baptized *in the Name* of any *Creature*; for that would be to be Baptiz'd into the *Faith* and *Worship* of *Creatures*, which is *Idolatry*: And asserted, *in terminis* in *Bidle's Confession of Faith*, Printed in the above said Volume of *Socinian Tracts*. p. 4. where *Artic. 2.* and p. 8. *Artic. 3.* he asserts *Christ* to have *No other than an Human Nature*, and yet, *in this very Nature* to be *not only a Person*—but also our *Lord*, yea our *God*—and the *Object* of our *Faith* and *Worship*. Which is as *Gross Idolatry* as ever was own'd by the *Heathen*; and a *Greater Contradiction* than any that is *Charg'd* upon the *Doctrine* of the *Holy Trinity*. *St. Gregory Thaumaturgus* in his *Expositio Fidei*, p. 100. says, that from the words of this *Text*, *non potest Contradici*—there can be no *Dispute*, but the *Father*, *Son* and *Holy Ghost* have *Communions* and *Unity*, according to which, they are neither *Three Divinities*, nor *Three Dominations*, nor *Three Holy's*, but their *Three Persons* remaining, the *Union* of all the *Three* is most firmly to be *Confest*. As the *Father* sends the *Son*, and the *Son* sends the *Holy Ghost*: But one *Person* never sends it self, for none will say that the *Father* is *Incarnat*, &c. Our *Author's* Interpretation

1. Cor. 1.
25. ver. 13.

The third DIALOGUE.

of this *Text* is the same which *Cyprian* so severely reprehends in *Lucian*, who, when Our Lord Commanded all Nations to be Baptized in the Name of the *Father*, *Son*, and *Holy Ghost*, and *Remission of Sins* to be given in *Baptism*, he, being ignorant of the Command and the Law, Commands Peace to be given, and Sins to be remitted in the Name of *Paul*—wherein he did not Consider at all, that it is not the *Martyrs* who made the *Gospel*, but they are made *Martyrs* by the *Gospel*. *Cyprian Epist.* 18. p. 53. and *Epist.* 73. *Iubaiano* p. 200. he says this form of *Baptism* in the Name of the *Father Son* and *Holy Ghost* *Insinuat Trinitatem, cujus Sacramento Gentes Baptizantur. It does insinuat the Trinity into the Sacrament of which the Nations are Baptized.* And Afterward in the same *Epist.* p. 206. he says, that *Christ* Commands all Nations to be Baptized in *plena & adunata Trinitate, in the FULL and UNITED TRINITY.*

SOC. The *Def. of the Hist.* c. 7. p. 38. says, that the *Jews were Baptized in the Name of Moses*, and that it is plain, the *Apostle* tells the *Corinthians*, that as they were Baptized in the Name of *Jesus*—So the *Fathers* had been Baptized in the Name of *Moses*.

CHR. If we had said any thing like this, I should have expected some of his usual Compliments, *Impudent*, *want of Common Sense*, &c. To bring no Argument but to cry Magisterially, *It is plain*, when it is plainly otherwise! However we will give him to the next Edition, to find the place where *St. Paul* tells the *Corinthians*, that the *Fathers* were Baptized in the Name of *Moses*.

SOC. But he finds some places of *Scripture* where *Creatures* are join'd with God as *Exod.* 14. 31. *The People fear'd the Lord—and believ'd the Lord and his Servant Moses*, 2 *Tim.* 5. 21. *I charge Thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these things &c.*

CHR.

CHR. What does he make of this?

SOC. If *Moses* and *Angels* be join'd with *God* in acts of *Faith* and *Obtestation*, &c. Why not the *son* and *Spirit* in *Baptism*, tho' neither of them is *God* Himself?

CHR. Sure He did not ask this Question to be inform'd; for who is it does not see the Difference? To be *Baptized* in the *Name* of a *Person*, is, giving up my *Name* to him, *Dedicating* my self to him, making my self his, giving him the *Title* to me, to *Dispose* of me at his pleasure: It is a *Form* of *Initiating* me into his *Religion*, owning him as the *Father* and *Author* of the *Religion* I profess. And this it is not lawful to do to any *Creature*: There's none whom we must thus call *our Father* upon *Earth*, whom we must join with *God*, in this Solemn act of *Dedicating* our selves unto *God*: for we are wholly *God's*, and he must have no *sharer* in the Possession of us: In this we must join none with him. But there are many things wherein it is no harm to join *Creatures* with *God*, as in acts of *Obtestation*, as your *Author* calls it, invoking *God* and *Man* to witness. To believe what *God* says, and what *Man* says, &c. This is so obvious I will insist no more upon it.

SOC. My *Author* Quotes *1 Cor. 1. 14. 15.* *I thank God* says *St. Paul*, *I Baptized none of you but Crispus and Gains; least any should say that I had Baptized in my own Name.* He plainly insinuates, says my *Author*, that a *meer Man* may *Baptize* in his own *Name*.

This is such an *Insinuation*, as, I believe, none but your *Author* could see. If any *Man* might do it, I know none had better pretence than *St. Paul*. But how his *Renouncing* it, should be a plain *Insinuation* that he *might do it*, is left to the *Author* to Explain; till when I must still believe, and most *Men* in the *World* with me, that these words of *St Paul* rather imply that he had not power to *Baptize* in his own *Name*, and if not he, then I think, no body else had that *Power*.

SOC. My *Author* still insists, that to be Baptized *unto Moses*, is the same with being Baptized *in the Name of Moses*, because being Baptiz'd *unto Christ*, and *in the Name of Christ*, are the same.

CHR. That has been Answer'd already, *viz.* The *Greater* (which is, being Baptiz'd *in the Name of a Person*) includes the *Lesser* (which is, being Baptiz'd *unto one*, which may mean no more than by his *Ministry*) But on the *Contrary*, the *Lesser* cannot include the *Greater*. Therefore tho' being Baptiz'd *unto Christ*, and *in the Name of Christ*, mean the same thing, because the *Greater* includes the *Lesser*; yet being Baptiz'd *unto Moses* and *in the Name of Moses*, are not the same, because the *Lesser* does not include the *Greater*.

SOC. He still insists that if to be Baptiz'd *into Christ's Baptism*, is all one with being Baptiz'd *in the Name of Christ*, then he says, that to be Baptiz'd *into John's Baptism*, must also signify to be Baptiz'd *in the Name of John*. And that whoever profess'd in his Baptism to follow the Doctrin which *John* taught, might be said to be Baptiz'd *in the Name of John*.

CHR. To be Baptiz'd *into Christ's Baptism* is all one with being Baptiz'd *in the Name of Christ*. Because the Form of His Baptism was *in His own Name*, together with that of the *Father*, and the *Holy Ghost*. But to be Baptiz'd *into John's Baptism*, was not to be Baptiz'd *in the Name of John*, unless *John* did Baptize *in his own Name*. Which it is Evident he did not. For his Baptism had Relation and Refer'd to *Christ* who was to come after him. As it is said, *Act. 19. 4.* *John verily Baptized with the Baptism of Repentance, saying unto the People, That they shou'd Believe in Him who shou'd come after him; that is, in Christ Jesus.*

But what does he say to the Objection of being Baptiz'd into the Name of an *Inspiration*, which is not a *Person*?

SOC.

SOC. He says (*ending of pag. 39. and beginning of p. 40.*) that he sees no Absurdity in being Baptiz'd into the Profession of a Doctrine, which came Originally from God the *Father*, is reveal'd by His *Son*, and is confirm'd by the *Power* or *Spirit* of God.

CHR. That is to say, he is resolv'd not to *Answer*, ask him as often as you will. For the *Question* is not of being Baptiz'd *into the Profession of a Doctrin*, for all are oblig'd by their *Baptism* to profess the *Doctrin* of that *Person* in whose *Name* they are Baptiz'd. Thus *Christians* are oblig'd by their *Baptism* to profess the *Doctrin* taught by *Christ*; But they are not Baptiz'd *in the Name* of that *Doctrin*, or of any Article of it, that wou'd be Nonsense: For every *Baptism* is in the *Name* of some *Person*. As no Man is *Inlisted* in the *Name* of a *Cause*, but in the *Name* of some *Person* for whose *Cause* he *Fights*. And the *Cause* is proclaim'd in *Name* of the *Person*. Thus we read *Luk. 24. 47.* That *Repentance and Remission of Sins should be Preach'd in CHRIST's Name*. This was never said of any *Prophet*, *Apostle*, or other *Minister* of the *Gospel*. That is more than belongs to the Office of a bare *Servant*, *Minister*, or *Herauld*: They must not proclaim *in their own Names*.

The like reason will Explain *Luk. 17. 5.* The *Apostles* said unto the *Lord* increase our *Faith*: Which your *Author* would have to mean no more than to *Pray for them*. But he will not find in *Scripture* an Example of requesting any Mans *Prayers* in such a *Form*, as to desire them to *Bestow* upon us any *Spiritual Grace*.

(3.) The next *Text* we shou'd Consider is *Job. 1. 1.* *In the beginning was the Word*, &c. Of which we have before Discours'd at large. I only here *Mark* it, in its Order. And so go to the next.

(4.) *John. 2. 19. 21.* *Destroy this Temple, and in Three Days I will raise it up.*—He spake of the *Temple* of his *Body*.

Hist p. 92.

SOC. *Christ* raised His *Body* by a Power Communicated to Him by the *Father*.

CHR. But had He that Power when He was *Dead*? How can a *Dead* man act? Which way shall he be set about the Raising of *Himself*.

SOC. Indeed I think we must have him *Alive* before he can raise *Himself*. Let us go on to Vers. 25.

68.
p. 90.

CHR. We will let that alone till we come to Rom. 2. 16. for the same Answer will serve both. But now to prove that *Christ* had a Being before he was born of the *Virgin*, Read *Job*. 3. 13. *No man hath ascended up to Heaven, but he that came down from Heaven; even the Son of Man that is in Heaven.*

p. 91.

SOC. *He that came down from Heaven.* That is, says my *Author*, He that is sent to you as the *Messenger* of *Heaven*, or of *God*. And even the *Son of Man* that is in *Heaven*, that is, whose *Mediation*, or *Conversation* is in *Heaven*: But our *Author* quits this *Answer*, and says that the *Socinians* do (generally) understand this *Text* Literally, and say, that 'tis here intimated, that before our *Lord* enter'd upon His Office of *Messias*, He was taken up to *Heaven*, to be *Instructed* in the Mind and Will of *God* (as *Moses* was into the *Mount*. *Exod.* 24. 1. 2. 12.) and from thence *Descended* to execute this *Office* and Declare the said will of *God*. The same thing, they say, is also hinted *Job*. 6. 38. 46, 51. 62. *John* 8. 40.

CHR. Does any of these places say that *Christ* was taken up to *Heaven*?

SOC. No. But that He came down from *Heaven*, and was in *Heaven*.

CHR. Will this prove that He was taken up to be *Instructed* after His *Incarnation*? We say He was there before, and came down. You, without any Authority in the *World*, will have this to be a taking of Him up after His *Birth*, of which there is not the least hint in all the *Bible*, no, nor any where else. Your *Author* does

not

The third *DIALOGUE*.

not so much as pretend to any sort of *Proof*; So that we must take it for a Revelation of His own. That is, for an absolute Sign of a baff'd Cause, and the utmost Obstinacy to resist all Conviction. If he had found us Build any thing upon such a Bottom as this, I'm sure he would Persecute us sufficiently. They may as well take upon them to invent a *New Bible*, as invent *Stories* on purpose to ground upon them strange *Interpretations* of the *Texts* of the *Bible*.

But let me ask you, upon his own Principles, what need was there for *Christ's* being taken up to *Heaven* to be *Instructed* in the Will of *God*? He confesses that the *Word* of *God*, which is His *whole Wisdom* and *Power*, abode on *Christ*, and *Inspir'd* Him, even *without Measure*, so as that it was even *Incaruate* and *made Flesh* in Him, and spoken of as one *Person* with him, and He with Him. And was not this sufficient to shew Him the Will of *God*? What cou'd *Heaven* add to this? He could have but the same in *Heaven*. But if *Christ's* *Ascension* into *Heaven* may be solv'd, by my fancying that He *might* be taken up at this or that time, and let down again, I may Deny what all *Christians* mean by His *Ascension*; and every other Article of the *Creed* by the same Liberty. But let us go on.

(6.) How do you Answer *Joh. 8. 58. Before Abraham was, I am*?

SOC. That is, before *Abraham* was it was *Decreed* that *Christ* should come.

CHR. Why was not that express in the *Text*? You will Grant that the *Words* will not bear it. Never *Man* express himself at this *Rate*: And the *Scripture* is to be understood, like other *Writings*, by the common use of words: Else it was not meant to be understood.

SOC. He produces other *Texts* to Countenance his Interpretation of this. *1 Pet. 1. 20. — Who was fore-ordin'd from the Foundation of the World.*

CHR.

Hist. Univ.
p. 89.

Hist. p. 94.

The third DIALOGUE.

CHR. That is clearly exprest, that He was fore-ordain'd.

SOC. Rev. 13. 8. *The Lamb slain from the Foundation of the World.*

CHR. These are words of the *Revelation*, which speaks in the highest strain of *Prophecy*, and that as we have observ'd, speaks of things to come, as *Present*, or *Past*.

And this cou'd not be misunderstood, for none ever said that *Christ* was *Slain*, before the time, that He was *Slain*. And therefore this could not be meant but only of the *Decree*; or in Relation to *God*, to whom all things are *Present*; in which respect the *Lamb* was *Slain* from all *Eternity*.

And besides you cannot reconcile this Answer of *Christ's* to common truth as you explain it.

The Question was, whether *Jesus* or *Abraham* were First. *The Jews said unto Him, Thou art not Fifty Years Old, and hast Thou seen Abraham?*

Jesus Answered, that He was *before Abraham*; if He meant in *Decree* only, it was no Answer to their Question: For so I am before *Abraham*, that is, before *Abraham* was Born, it was Decreed that I shou'd be: And you wou'd not make our *Saviour* answer *Sophistically*?

Iren. advers. Her. l. 4. c. 27. p. 346. understands this Text [*before Abraham was, I am*] of *Christ's* really Existing before *Abraham*.

But the next place, why shou'd the *Jews* go to *Stones* Him for this Answer? There was no sort of Difficulty in it, as you explain it.

SOC. The *Jews* misunderstood it.

CHR. Then you must suppose *Christ* spoke with a *Mental Reservation*, on purpose that they might mistake.

SOC. Yes, as *Luk* 8. 10. He spake in *Parables*, that seeing they might not see, &c.

CHR.

CHR. This is not to be understood as if *Christ* spoke in *Parables*, on purpose to *Hinder* them from believing: On the contrary, *Parables* do naturally prompt Men to *Inquire* and *Learn* the meaning of them, and therefore are the most effectual method of *Instructing*: That is, to Men apt and forward to Learn. But otherwise they are indeed insipid, and very ineffectual. But that is from the fault of the Hearer, who will not be at pains to inquire. Therefore our Saviour so often repeats, *He that hath Ears to hear let him hear — and take heed how ye hear: For he that hath, to him shall be given, and he that hath not, from him shall be taken, even that which he hath.* That is, a Docible Temper will Learn still more. On the contrary, Men who are Careless and Stupid, grow backward, and loose what Reason they had.

And what our Saviour says of *seeing they might not see*, &c. it was only as applying to them the Prophecy which was of their *Hardn'd* and *Indocible* Temper, which is evident from the parallel Place. *Mat. 13. 14. In them is fulfill'd the Propheſie of Iſaias, which ſaith, by hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee and ſhall not Perceive; for this Peoples heart is waxed groſs, and their Ears are dull of Hearing, and their Eyes are cloſed, leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their heart, and ſhould be Converted, and I ſhould Heal them.*

You will not ſay that it was the Prophecy which *hardn'd* theſe Men. But God *fore-ſaw* their hardneſs, and foretold it by the Prophet, *S. Matthew c. 1. 22.* ſpeaking of the Birth of *Chriſt*, ſays, *all this was done that it might be fulfill'd which was ſpoken by the Prophe. ſaying, Behold a Virgin ſhall be with Child, &c.* Do you think that the End of *Chriſt's* coming into the World, was only that He might not make *Iſaias* a Lyar, who wrote this Propheſy? Or that this Propheſy was the *Cauſe* of *Chriſt's* Birth, ſo that it had not otherwiſe come to paſs, if this Propheſy

phesy had not been made? Ther is the same reason, for the same manner of Expressiōn, in the same *Evangelist*. c. 13. 14. and Quoting another Prophecy of the same Prophet *Isaiab*.

But how different a Case is this from our Saviours answering a plain and direct *Question* of the Jews? Are you older than such a Man, or not? To make Him deceive them on purpose, is a hard Interpretation; And when He saw them in an Error, and brought into it, by His improper and unknown way of Speaking; that He shou'd leave them in that Error, into which He had visibly led them, and not vouchsafe one word to undeceive them; not only at that time, but never after in his whole Life: On the Contrary, that all He said shou'd be constantly in this Strain, speaking such strangethings of Himself, and in words applicable to no other Person in the World. I say this wou'd give Him more the Character of an *Impostor* and a *Deceiver*, as they call'd Him, then of a *Teacher* come from God to tell us the *Truth*.

(7.) *Joh. 10 30. Christ says, I and the Father are One.*

Wis. P. 95.

SOC. Not one God, But as Friends are said to be One.

CHR. Tertullian (De Oratione c. 2. p. 130) Proves that we pray to the Son, when we pray to the Father, because Christ says, I and the Father are One. In Patre Filius invocatur; Ego enim, inquit, & Pater Unum Sumus: And (advers. Prax. c. 8. p. 504.) Sermo in Patre semper — The Word, says he, was always in the Father, as Christ says, I am in the Father, and always with God, as it is written, And the Word was with God. And never separated from the Father, or other from the Father, Because I and the Father are One. (Ibid c. 22. p. 513) And by this saying he shews them to be Two, quos aequat & jungit, whom He joins, and makes Equal. But all this is to be understood, Ut Duo tamen crederentur in una Virtute. That they be believed to be TWO in ONE AND the same Power;

Power; Because otherwise the Son cannot be believ'd, unless Two be Believ'd. These are the words of Tertullian.

S. Cyprian (*de Unit. Eccle.* p. 109) Quotes this Text as proving the Natural Union of the Father and the Son. For he joins it in the same Proof with 1. *Joh.* 5. 7. which is the most exprefs for proving the Unity of the Trinity. *Dicit Dominus, Ego & Pater unum sumus, et iterum, de Patre & Filio & Spiritu Sancto Scriptum est; Et Hi Tres unum sunt.* The Lord said, I and the Father are One; and again, it is written of the Father, Son, and Holy Ghost; And these Three are One.

(8.) The next Text I offer you is *Joh.* 10. 33. *Thou being a Man makest thy Self God.* What says your Author to this?

SOC. He says, They Lj'd.

CHR. That is not the Question. But what Notion had the Jews of that Term, *The Son of God*? They knew that God had many Sons by Adoption, and that Kings were call'd Gods in their Law, (which you instance p. 76. in Answer to *Mat.* 26. 63. *Tell us whether Thou be the Christ the Son of God*) But a Natural Son, partakes of the True Nature of his Father; In which sense to call any the Son of God, is to call Him True and Real God: As the Jews here you see understood it, and in this sense it is, That Christ is called the First Begotten. The Production of God's Nature is Essential to Him; and therefore the First Production of God, before any of His outward Acts of Creation, and in this sense Christ is God's only Begotten. These are His Epithets in Holy Scripture. Now the Question is, whether the Jews understood Him in this Sense, or only in the common sense of Christ's being a God, or a Son of God, as Kings or Judges are?

You Remember what we have said of God's by Nature, and God's by Office: And that there was a Necessity that our Saviour must use the Terms of the Logos,

or the *Word*, and likewise of the *Son of God*, and all other *Terms*, in the same sense in which they understood them to whom He spoke; else He had not spoke in Sincerity and Truth.

SOC. I Remember this very well: And it is necessary that He should use these *Terms* in the same *Sense* the *Jews* did. Therefore I desire you to prove, that the *Jews* had any Notion at all of a *Natural Son of God*, or a *Son of God*, which is *God*: For our *Author* thinks that they had not the least suspicion of any such thing, as I Quoted him to you before, p. 68.

CHR. And I have Quoted to you before the *Jews* Notion of the *Trinity*, and likewise of the *Messias*, or *Schechina*, which they distinguished from the *Holy Spirit*. If they had no such Notion, why then did they charge *Christ* with *Blasphemy* for saying He was the *Son of God*? And that this did make Him *God*?

SOC. I cannot see a good Reason for it. The Expression is very strange.

CHR. But they explain their own meaning past Dispute. *Thou being a MAN*, say they, *makest thy self GOD*. They could not say this, if they had meant by *God*, only a *Man*. And they sought to Kill Him, because He said that *God was His Father*, making Himself equal to *God*. Being *God's Natural Son*, does indeed make Him Equal to *God*, as every *Son* is Equal to his *Father* in *Nature*; and therefore they must mean it in this Sense: For otherwise to be *God's Adopted Son*, or only upon the Account of *Creation*, is so far from making us Equal to *God*, that, on the contrary, it Demonstrats that we are *not Equal* to Him. And in this sense, it is not only no fault, but it is our Duty to call Him *our Father*; for so He is. And therefore it is impossible that the *Jews* should seek to Kill Him, or be *Angry* with Him for this, which themselves did every day; much less to infer from hence, that He made Himself Equal to *God*.

SOC.

SOC. But our *Author* says, that had our Lord been more than the Son of God, He would have own'd His Dignity when they Charg'd Him with Blasphemy, for saying those things from which it might (by their strain'd Consequences) be inferr'd that He made Himself a God. Hist. p. 96.

CHR. He did own His Dignity plainly; because He knew what they meant by *the Son of God*. But on the other hand, if He had not been such a Son of God as they meant, which was to be Equal to God, or to be God: Without doubt He would have Renounc'd the Blasphemy with the utmost Abhorrence and Detestation (as St. Paul and Barnabas did, when the People took them for God's *Aet.* 14. 14.) and never suffer'd the Jews to have gone away in so mortal an Error, and just Prejudice to Him and his Doctrin; Especially not to loose His Life for it, that when the High-Priest rent his Cloaths, and the Sanedrim Condemn'd Him to Death for the Blasphemy of calling Himself the Son of God, He should stand mute (which was owning of the Fact) and refuse to save His Life (which was being accessary to his own Death) or to undeceive these so fatally mistaken in such a Blasphemous and mortal Error, when He might have done it so Easily as naming this Distinction of His not being the Natural (which only (in their Sense) was Blasphemous) but a Created Son of God, with which none could find any fault, much less charge it with Blasphemy. But I Go on.

(9.) Joh. 14. 1. *Ye Believe in God, Believe also in me.*

SOC. Our Lord has Himself interpreted this *Joh. 12. 44.* He that Believeth on me, Believeth not on me, but on Him that Sent me. Hist. p. 97.

CHR. That is, They are both one. And you will not find any Prophet, or Apostle, no nor Angel, Compare Himself thus with God: or that durst say Honour me, as you Honour God; and ye Believe in God, Believe also in me.

SOC. That is a Different stile I must Confess, from what is us'd of *Angels*, or of *Men*.

(10.) CHR. Joh. 14. 9. — *He that hath seen me, hath seen the Father.*

p. 97.

SOC. It is also said of the Disciples, *Luk. 10. 16. He that heareth you, heareth me — and he that despiseth you despiseth me.*

CHR. So he that *Despiseth*, or will not *Hearken* to an *Herauld*, *Despiseth* the *King* that sent him. But you will not say, that he who *Seeth* the *Herauld*, *Seeth* the *King*.

SOC. That indeed bears a Different meaning, especially in one who pretends to be the *King* Himself, and is *Accus'd* for so doing.

(11.) CHR. Joh. 14. 14. *If ye ask any thing in my Name I will do it.*

p. 98.

SOC. That is, by *Intercession* with the *Father*, as it is said *Heb. 7. 25. He is able to save them — that come to God by Him, seeing He ever liveth to make Intercession for them.*

CHR. The *Apostle* is there describing His *Priestly-Office* (which was *Intercession* for the *People*) and comparing it with that of *Aaron*: And this is, as He is *Man*. But *I will do what you ask*; is of another *Strain*, never spoke by a bare *Intercessor*, it arrogates to my self to *Grant* your *Petition*, and therefore no *Man* or *Angel* ever Spoke after this manner.

(12.) Joh. 16. 14. *He [the Holy Ghost] shall receive of mine, and shall shew it unto you.* Here the *Spirit* is plainly spoken of as a *Person*. This we have Discourst already.

But what does he say to these words, that the *H. Ghost shall receive of Christ's*?

p. 101.

SOC. That is, *He shall receive of God, the remainder of Christ's Doctrine, and teach it to the Apostles.*

CHR. This is beyond a strain'd Interpretation; It is Adding to the Text and your Author might have made it signifie what he pleas'd. But our Saviour gives another reason, why the H. Ghost did receive of His: Because, says He in the next words, *All things that the Father hath are mine: Therefore said I, that He shall receive of mine.* And *vers. 7.* He attributes to Himself, the Sending of the H. Ghost. *I will send Him unto you.*

Will you now give unto a Creature the Power of Sending the H. Spirit, which you say, is not any thing Different from God, but is God? A Creature to send God! And to give Him something of a Creatures to carry! A Creature to call God his Messenger, and to say, *He shall receive of MINE and give to you!* And for a Creature to say that *all things that are Gods are his!* These things are Unintelligible, Irreconcilable upon your Scheme. But in the Doctrine of the Trinity of Persons, in the Unity of Nature, they are obvious and easie: For there is a Natural Order and Superiority of the Persons, in an Equality of Nature: Which we see even among Men, as has been explain'd.

SOC. My Author objects that the Holy Ghost appear'd in the Form of a Dove on Christ, and of Cloven-Tongues on the Apostles. And he asks what Sense the Trinitarians can make of these things? they say the Spirit is a Person, and God: Did God receive and assume the shape of a Dove, that is, of a Brute? What hinders but that they may believe all the Transformations in the Metamorphosis of Ovid?

p. 102.

Objct. of
the H. Ghost
appearing in
the Shape of
a Dove.

CHR. He rests mightily Assur'd in this Objection, and Expresses it very Modestly! But let us see what is in it.

First for the Holy-Ghost appearing in the Form of Cloven-Tongues, he himself Confesses, that this was to Express the Gift then bestow'd, which may be the Gift of Tongues.

Tongues. And consequently, it was not to Express the *Form* or *Shape* of the *Giver*. So this Part of the *Objection* is over.

He says, That for the like Reason the *Holy Ghost* appear'd in the *Shape* of a *Dove* at our *SAVIOUR'S* *Baptism*, to *Signifie* the *Mild* and *Peaceable Spirit* of *Christ*.

If so, then this *Apparition* too was as an *Emblem* of the *Gift*, and not of the *Giver*. So that he has *Answer'd* himself.

But in the Next place, it do's not appear that there was any *Shape* of a *Dove* at our *SAVIOUR'S* *Baptism*. Tho' it is (I think) a *Vulgar Error*. For which Reason I will speak a little of it here.

There was a *Bodily Shape* Appear'd: Else the People cou'd not have seen it. But what was this *Shape*, Or *Appearance*? It was a *Fire of Glory* that *Descended* from *Heaven*, and *Lighted* upon the *Head* of our *Saviour*. But how did it *Light*? Was it like a *Flash* of *Lightning*, *Quick* and *Transient*? No. For then, in so Great a *Multitude*, the *People* Cou'd not have *Discern'd* for what *Particular Person* it was Meant. Did it *Come down Swift*, as a *Bird* of *Prey* stoops to its *Game*, like an *Arrow* out of a *Bow*? No. It *Descended Leisurely* and *Hovering*, as a *Dove* do's, when it *Lights* upon the *Ground*, that the *People* might take the more *Notice*. And to Express the *Over-Shadowing* of the *H. Spirit*. And it not only *Lighted* upon the *Head* of our *Saviour*, but it *Abode* and *Remained* upon Him. As it is said, *Joh.*

1. 32. 33.

Now that the Expression in the Text, *Like a Dove*, do's Refer to this *Manner* of the *Descent* of that *Glory* upon our *Bl. Saviour*, and not to the *Shape* of it, Appears from the *Grammatical Construction* of the *Words* in the *Text*, which is better Distinguished in the *Greek* and

and *Latin*, than in the *English*, where the *Cases* of *Nouns* are Express'd by *Particles*, and not by their *Termination*. Now if these words, *Like a Dove*, had Refer'd to the *Shape*, then the word *Dove* must have been in the *Genitive Case*, the *Shape of a Dove*. But it is not so, either in the *Greek* or *Latin*. It is said in the *Greek*, That the *H. Ghost* Descended $\sigma\omega\mu\alpha\tau\iota\kappa\omega\ \epsilon\delta\epsilon\iota$, in a *Bodily Appearance*, $\omega\sigma\epsilon\iota$ (or $\omega\varsigma$ as the *Cambridge Copy* of *Beza* Reads it) $\pi\epsilon\lambda\epsilon\epsilon\epsilon\gamma\epsilon\nu$, but if it had Refer'd to the *Shape*, it must have been, $\omega\sigma\epsilon\iota\ \pi\epsilon\lambda\epsilon\epsilon\epsilon\gamma\epsilon\varsigma$, *Of a Dove*. Thus the *Latin*, *Descendit corporali Specie, sicut Columba*. That is, *Sicut Columba descendit*. As a *Dove* Descends. It can bear no other *Construction*. But if it had Refer'd to the *Shape*, it must have been, *Descendit Corporali Specie, sicut Columbe*, *The Shape of a Dove*. Which is not in our *English*. It is not said in our *English* the *Shape of a Dove*. But that the *Holy Ghost* Descended (in a *Bodily Shape*) *like a Dove*, that is, as a *Dove* Descends. If it had Refer'd to the *Shape*, it shou'd have said, *In a Bodily Shape, as of a Dove*. Or *like as of a Dove*.

Besides, if that *Glory* which Appear'd had been no *Bigger* than a *Dove*, (which is not to be Imagin'd, when it is said the *Heaven* was *Opened*. And the *People* had not taken so much *Notice*, if the *Appearance* had been no *Bigger* than a *Dove*, it might have Escap'd the *Sight* of *Many*; but suppose it) How shou'd they know it to be a *Dove*, more than any other *Bird*, or *Thing*, of the like *Bigness*? Especially considering that it utter'd no *Voice*, for it is Expressly said, That the *Voice* came from *Heaven*, then not from *that* which *Abode* or *Remain'd* upon our *Saviour*.

I have said thus much of it, because of the too common *Practice* of *Painting* the *Holy Ghost* like a *Dove*. Which gives Countenance to the usage in the *Church* of *Rome* of *Painting* *God the Father* like an *Old Man*, from His being Call'd the *Ancient of Days*, and Represented

to *Daniel* in a *Dream* (so it is Expressly said, *Dan.* 7. 1.) as *sitting upon a Throne*, &c.

But in that *Glorious Appearance* at *Horeb* (which was more than a *Dream*) it is particularly Caution'd, *Deut.* 4. 12. *The Lord spake unto you out of the midst of the Fire, ye heard the voice of the words, but saw no Similitude.* That is, of *God* who spoke, for they saw many other *Similitudes*, as *Fire, Smoke, &c.* But they were to make no *Resemblance* of *God* from any thing that they *Saw*. And the *Fowl* of the *Air* are particularly nam'd, *ver.* 17.

But how do you *Socinians* get over this *Text*? You, who by the *Holy Ghost* mean only an *Inspiration*, or an *Attribute* of *God*, as His *Wisdom* or *Power*. Now for an *Inspiration* or a *Quality*, or *Attribute* to take a *Bodily Shape*, has an *Absurdity* in it beyond any you can charge upon our *Interpretation* of this *Text*.

SOC. Our *Author* gives an *Answer* to the *Text* before Quoted, *Job.* 16. 15. *all things that the Father hath are mine.* he says that *St. Paul* said as much of every *Christian*, *1 Cor.* 3. 21, 22. *all things are yours — things present, things to come are yours.*

CHR. *All things*, is often us'd to express all the things which we are then speaking of: And what these things were, and what he meant by *all things* in this *Text*, *St. Paul*, sufficiently Declares, while he repeats that expression in the same *Breath*, *whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things Present, or things to come, ALL are yours*, that is all these things are intended for your *Benefit*: Not only the present *Ministration* of the *Gospel* in the hands of *Paul, or Apollo, or other Men*; and the *Grace* which *God* bestows upon them in this *Life*; But even *Heaven* hereafter, will be the *Portion* of *Saints*: But all these things are not, *all things that the Father hath*. This which *St. Paul* speaks to *Christians*, has no proportion to what *Christ* says of *Himself*.

SOC. He gives a second Answer. He says that saying of *Christ* is thus to be rendered. *All things, relating to the Doctrin and Discipline of the Christian Church, which the Father hath in His Mind and Design, are mine.*

CHR. Bless me! That men should pretend to *Reason*, and to appeal to *Scripture*; and yet take upon them not only to Interpret them to all the Perverseness that words are capable of, but where that will not do, to *Add*, what they please to the *Text*, and turn it to whatever they have a mind to! I'll undertake give me this Latitude, and you shall not prove from *Scripture*, That there is a *God*, or a *World*, or ever such a man as *Christ*. There is an Ingenious Book written, exposing their method of Argument, by which the Author proves from *Scripture*, after their manner of Interpretation, that *Women* have no *Souls*, and Answers all *Texts* against it in the *Socinian* way; and as plausibly as they oppose these *Texts* which prove the *Trinity*, or the *Incarnation*, and *Satisfaction* of *Christ*. And another maintains the *Eternity* of the *World*, and Answers the 1st. of *Genesis* as the *Socinians* do. Col. 1. 16. *viz.* That by *Creating* was only meant *Modelling*, or *New Ordering*. Which you will see more of when we come to that *Text*. Others set up *Pre-Adamites*, without any stop from the Story of *Genesis*. And indeed there is no stop, to Invention, at this rate, nor any certainty in words. No Temporal Law can guard it self without this Maxim, that *ubi lex non Distinguit, ibi non est Distinguendum*, you must not *Distinguish*, but where the *Law* do's *Distinguish* for that is to set your self above all *Laws*, and alter them at your pleasure.

But *Adding* is yet more Arbitrary. And your *Author* adds more than two thirds to this *Text*. Therefore I recommend to our *Author's* serious Meditation that Admonition Prov. 30. 6. *Add not thers unto His words, lest he reprove thee, and thou be found a Liar.* For every word

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of God is Pure. His word is Perfect and Intire; and he that addeth to it, God will add to him the Plagues written in that Book.

REV. 22. 18.

But that you may not lean wholly upon what I say in defence of this Text we are upon *Joh. 16. 15.* you may Consult *Tertullian advers. Prax. c. 17. p. 510.* where he proves, from this Text, that *Christ is God.*

(13.) *Christ says to the Father Joh. 17. 5. Glorify me with thine own Self, with the Glory I had with Thee, before the World was.* Does not this prove *Christ to be before the World?*

MIS. p. 104.

SOC. This he Answers, that is, The *Glory I had with Thee, in thy Decree and Design, before the World was.*

CHR. Does he give any Reason why it is otherwise exprest in the Text?

SOC. No. But he brings other Texts where what was only in Decree, was said actually to be.

CHR. Without something in the Text to shew that it speaks of such a Decree?

SOC. Yes sure, else they cannot be Parallel Cases to this Text.

CHR. Let us hear them.

SOC. 1 Pet. 1. 11. *Searching what, and what manner of time the Spirit— did signifie, when it testified before hand the Sufferings of Christ, and what was to follow.*

CHR. Is there nothing in this Text which tells you that it testify'd before-hand, of what was to follow?

SOC. He might have spar'd this Instance. The next is better 2. Cor. 5. 1. *We have a Building of God, an House not made with Hands.* Here we have, is, we have it in God's Decree or Intention.

CHR. And is there nothing of that exprest in the Text? If you had repeated two words more, it would have told you, that this House was reserv'd for us, in Heaven. And that it was not to be till after our Earthly House of THIS Tabernacle were Dissolv'd. And there-fore

fore that we groan earnestly after it, expecting it; and therefore that we have it but in *Reversion*, not in *present Possession*. So that what is meant by we have in that *Text* is very plainly told.

SOC. His next *Text* will do it. 2 Tim. 1. 9. *Grace was given us in Christ before the World was.* Where again, *was given to us, is, was given in God's Decree and Intention.*

CHR. And is there nothing in this *Text* to shew us, that this was only in God's *Purpose* or *Decree*? If you had Repeated but one word before, it had hindred you from producing of this *Text*. For there it expressly tells us, That this *Grace* given us before the *World*, was in God's *Purpose*—According to His own *PURPOSE*, and *Grace* which was given us, before the *World* was. And this is the *Apostle's* *Stile* in other places where He speaks of the same, Tit. 1. 2. *in hope of Eternal Life, which God PROMISED before the World began.* Eph. 1. 4.—He hath *CHOSEN US in Him, before the Foundation of the World.* (c. 3. n) *According to the Eternal PURPOSE, which He PURPOSED in Christ Jesus our Lord.*

Now if you can shew such an *Explanation* in that *Text* Job. 17. 5. then these may be parallel *Cases*.

But I have another thing to ask in this matter. Do not *Decrees* always look forward, and respect things to come?

SOC. Yes certainly. One is not said to *Decree* what is *Past*.

CHR. But our *Saviour* in this *Text* speaks of what is *Past*—the *Glory* which I had with Thee before the *World* was. *Common Speech* allows to say, I have a *Reversion*. But to say, that I had, what I have not yet, nor ever had; is a new way of *Speaking*.

But there is more than this yet. You say that *Christ* had no *Being* before the *World*.

SOC.

SOC. Yes. That is our Tenet.

CHR. How had He *Glory* then *before the World*, when He had no *Being*? Was this by way of Decree too? *Ireneus* (*advers. Her.* l. 4. c. 28. p. 347) quotes this *Text* to prove *Christ's* Existence before the *World*. And *Origen* (*in Mat.* p. 326.) says, it was not meant of this *World*.

SOC. Pray. Let us go to some other *Text*.

(14.) CHR. Joh. 20. 28. *Thomas Answered, and said unto Him, my Lord and my God.*

SOC. O My Lord! Are words of Congratulation to our *Saviour*, and O My God! Words of Admiration and Praise to God.

CHR. This is very Ingenious! But if I should ask, who told you this? There is nothing of this Discovery in the *Text*. But I wonder he would let either of these belong to *Christ*, because they seem both to be spoken of the same *Person* as much as words can bear.

SOC. The reason is, because they were spoke to *Christ*; and as a Consequence of *Thomas's* Conviction after his having so long remain'd Doubtful of our *Saviour's* Resurrection; of which being now satisfied, he makes this Confession to *Christ*, and therefore at least one of them must belong to *Christ*.

CHR. Then there will be hazard of the *Others* going along with it, for they are link'd very close together.

The truth of it is, our Author leans that way. And says *Nestorius* Patriarch of *Constantinople* thought so; But he will not trust to that. Because it seems a very harsh Interpretation, to make *Thomas* Answer a Question of our *Saviour's* to him, only by an Exclamation, which might serve any Question in the World, by saying, O God! Which a Man will do when you pinch his Finger. Whereas otherwise it was a Direct and full Answer to our *Saviour*. His Resurrection was
a Great

a Great Proof of His *Divinity*: Of this *Thomas* remain'd a while Doubtful: But being Convinc'd by our Saviour, he then acknowleges *Christ* to be his Lord and his God; and this by way of Answer to our Saviour: *Be not Faithless but believing* says *Christ*, Then *Thomas* Answers and owns his Belief, by acknowledging *Christ* to be Lord and God. S. *Cyprian* quotes this Text as proving the *Divinity* of *Christ* (advers. Jud. l. 2. c. 6. p. 35.) But we go on.

(15.) *Act* 5. 3, 4. *Why hath Satan filled thine Heart, to lye to the Holy Ghost? — Thou hast not lied unto Men, but unto God.*

SOC. Thou hast lied to the *Holy Ghost*. i. e. to us *Apostles* who have the *Holy Spirit*, or *Inspiration* of God in us. HIB. P. 107

CHR. To lie to an *Inspiration*, is a strange Expression. In the next place. Tho' you allow the *Spirit of God*, sometimes, to be put for *God Himself*; yet it is a little over bold, methinks, to put *It* for an *Apostle*. There should be very Good Authority for that, Something stronger than one of our Authors *Supposes*. When was S. *Peter* call'd the *Holy Ghost* before? Or the *Holy Ghost* call'd by the Names of any of the *Apostles*? Because the *Holy Ghost* Inspires me, am I therefore the *Holy Ghost*? so that if you tell me a lie, it is to be call'd telling a *Lie* to *God*? But more especially, when the Text says, *he did not Lie to Men*.

SOC. That is, not to Men *only*, or *Chiefly*.

CHR. No. There is another Reason. Men could not know that he *Lyed*; but only *God*, who knew his *Heart*. And therefore it is call'd a lying to *God*, and not to *Men*; for there was no *Evidence* produc'd against him, they knew not but he spoke *Truth*, in telling them the *Price* of his *Land*, which was the matter then in Debate.

SOC. Our Author brings a Text to support him. *1 Thes. 4. 8. He therefore that Despiseth, Despiseth not MAN, but GOD. Who hath also given to us His Holy Spirit.* Here 'tis manifest, that those who Despised the *Apostles*, are said to Despise *God*, because *God* was in them, by His *Spirit*.

CHR. I utterly deny that to be the *Reason*, for that wou'd transferr the Honour of *God* to Every *Good Man*, which is, to every stranger I meet, for ought I know to the Contrary ; - That if I Despise *Him*, I Despise *God*. Which is Extravagant even to Blasphemy.

But the meaning is, He that Despiseth that *Message* which *God* sent by the *Apostles*, which was the *Gospel of Christ*, he Despiseth not *Man*, for it is not the *Gospel of Man*, but he Despiseth *God*, the *Author* and *Sender* of it. As if any should Return a *King* an Opprobrious Answer by his *Ambassador* : The Affront could not be understood to the *Ambassador* but to the *King* who sent him. But this has nothing in the World to do with our present Case, wherein our Author would have the Honor of *God* to belong to every *Man*, to whom *God* gave the Assistance of His *Blessed Spirit*.

This is a sufficient answer to the *Historian's* Interpretation of this Text. But I cannot forbear to shew the Ridiculous madness of your Evangelist *Biddle* in his Exposition of this Text, in the above quoted Volume of *Socinian Tracts*, Intituled *The Faith of one God*, &c. p. 9, 10. where, instead of *Ananias* Lying to the *Holy Ghost*, he wou'd very fain (but without any Ground) have it understood that *Ananias* did tell a Lye of the *Holy Ghost*, viz. That the *Holy Ghost* had put it into his heart to *Sell his Farme, and lay down the Price at the Apostles feet* ; and so was Guilty of *Blasphemy against the Holy Spirit, in fathering upon the Holy Spirit that which was Ejected*

into

into his heart by the unclean Spirit. i. e. to sell his Lands. Whereby you must first observe, that it was by the Inspiration of the Unclean Spirit that *Ananias*, and consequently other *Christians* of that time did sell their Possessions, to Distribut to the Necessities of others, which the *Scripture*, and, I believe all Mankind else before Mr. *Biddle*, have always ascrib'd to the *Great Grace*, with which we are told *Act. 4. 33.* God did Bless those Early Converts to the *Christian Faith*.

Secondly, he says, that these words in this Text, *why hath Satan filled thy Heart to deceive God?* Seem to be *Blasphemy* [that is, supposing the *Holy Ghost* to be *God*] for it importeth [says he] either that *God* may be Deceived, or else that *Satan*, or at least *Ananias* thought so, otherwise he wou'd not have propos'd in his heart to do it. Thus Delicat Mr. *Biddle*! I wou'd recommend to his Annotations 1. *Joh. 5. 20.* he that believeth not the *Son* hath made him (*God*) a *Liar*, because he believeth not the *Testimony* which *God* gave of his *Son*. Will Mr. *Biddle* hence infer that any Man had such a Notion of the *Supream Being*, as that He is a *Liar*? Or not rather that, as we are said to Crucify *Christ* afresh by our Sins, to Grieve the *Spirit* of *God*, &c. So, by Consequence, we make *God* a *Liar*, when we do not Believe the *Testimony* He has given; tho', at the same time, none can be suppos'd so grossly Ignorant of the Nature of *God*, as to think Him capable of *Deceiving*, or being *Deceiv'd*; No. Neither *Satan* nor *Ananias* were such *Speculative Atheists*, tho' *Practically* every Sinner is such, in some Degree. But, if you will have it, according to Mr. *Biddle's* Exposition, that not to believe the *Testimony* which *God* hath given of His *Son*, is to be a downright *Speculative Atheist*, or to think Him a *Liar*, which is the same, or worse; then I desire you to look to it, for it will stand you as much upon to clear your selves from *Atheism*, for not believing the many *Testimonies* which

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God has given of the Divinity of His Son; as from Idolatry, in Worshipping Him, whom you do not think to be True God.

(16.) ACT. 7. 59. They Stoned Stephen, calling upon God, and Saying, Lord Jesus Receive my Spirit. Here Praying to Jesus is call'd Praying to God.

SOC. The Greek is, Lord of Jesus, Receive my Spirit.

CHR. This is only because the word Jesus is Indclinable; that makes it no more of Jesu, then in, by, with, or from Jesu. And this Text, is as much Lord Jesus—— as it is possible for either Greek or Latin to express it.

SOC. Well, we will give you another Answer. That is, Stephen called upon God, and he also said, Lord Jesu Receive my Spirit.

CHR. Does your Author alledge any Authority for this?

SOC. No. Not a word. But only that he supposes S. Stephen's Vision of Christ at the Right hand of God, which he had before the Council, to Continue Still with him.

CHR. What is all this to the Business? I cannot see how it Concerns this Text, or favours his Addition, and Interruption of the Sense, which speaks of Stephen calling upon God and Saying—— instead of which our Author adds, of his own head; and he also said, leaving out the word in the Text, for both words cannot be in; it cannot be both Saying, and he also said. And he does not so much as pretend that the word Saying was not right Translated, or any thing amiss in it; So that here, by his own Confession, is both Substraction and Addition to the word of God; nay more, a putting in his own Invention instead of the word of God. I am weary of this.

(17.) AG. 9. 14. 21. To bind all that call upon thy Name. (The words are Spoken of the Lord Christ, as is made Undeniable by *vers.* 17.) Is not this he that Destroy'd them which called on this Name (Christ's Name) in Jerusalem?

SOC. The Socinians generally not only grant, but earnestly Contend, that Christ is to be Worshipped, and Pray'd to; That he is to be Worshipped with Divine Worship.

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CHR. This is their opinion; and it is the Sore-place of the Socinians; herein they Divide: and herein they Contradict themselves. And instead of Answering this Text, your Author brings several Arguments from elsewhere against the Divinity of Christ, and to avoid Answering, he turns an Objector. His Arguments are all Answer'd in what is said before, therefore I will not trouble you with them. For we are now upon his Reply to the Texts are brought against him.

SOC. When he is against the Invocation of Christ (which is not always) he Answers these Texts thus To bind all that call upon his Name. And again, them that called on this Name in Jerusalem. He says the Original Greek may be Translated several ways. First, To bind all that are called by thy Name. Secondly, To bind all that Name this Name.

Hist. p. 117.

CHR. We know his Gift in Interpretations; And for Answer, we insist; that the Greek does not bear his Sense, but is Rightly Translated in our Bibles: and for him to offer nothing against it, but his own Saying so, and thus and thus it may be, is no indifferent measure of Assurance, which oft passes with him instead of Argument.

But in this same Chap: *vers.* 10. It's said, That THE LORD appeared to Ananias, And the LORD said unto him &c. what Lord was this?

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SOC. It was the *True God* certainly : For this is the common *Stile of God* thro' all the *Scriptures*.

CHR. And it is *Certain*, that this was *Jesus* who spoke to *Ananias*, and to whom *Ananias* spoke, and who sent *Ananias* to *Saul* *verf. 17.* The *LORD* even *JESUS* hath sent me, says *Ananias*. Hear another *Text*.

Aët. 15. 28. *It seemed Good to the H. Ghost* and

Eist. p. 113. to us.

(18.) SOC. *That is, to God's Inspiration in us; and therefore to us also.*

CHR. To seem good to an *Inspiration!* Or to us and to our *Inspiration!* This has been spoke to before.

(19.) *Aët. 20. 28.* *Feed the Church of God which he hath purchased with his own Blood.*

SOC. My *Author* here again *Disputes* the true *Reading* of this *Text*; and says that some *Read* it *Feed the Church of CHRIST.*

CHR. And we still *insist* upon the *truth* of our *Translation*, against his bare *Saying*; which we say is an *Evident Sign* of his *lost Cause*, when he has nothing to say but to *Affert*, without *Proof*.

SOC. His second *Answer* is, That some *Masters* of the *Greek Tongue*, do render the words thus, *Feed the Church of God, which He hath purchased with His OWN Son's Blood.*

CHR. However *skilfull* in the *Greek* they may be: The word [*Son's*] is a plain *Addition*, which is beyond the *Power* of *Interpretation*.

SOC. His third *Answer* is, That *the Blood of God* is no more, than *the Blood which God gave*. As the *Lamb of God*, is no more than *the Lamb which God gave*.

CHR. The common *Law* of *Discourse* allows me to call any thing mine that belongs to me, as *my Horse*, *my Cow*, &c. But no *Language* ever call'd another *Man's Blood*, *my Blood*, unless *my Sons*, or near *Relations*, whose *Blood*

Blood is really mine. As we call our Children, *our Flesh and Blood*, in which Sense you will not allow *Christ* to be the *Son of God*.

CHR. I Come now to your Authors Fourth Letter which contains the *Texts* out of the *Epistles* and *Revelation*. and there first take notice of his *Motto-Text* Rom. 1. 25. of *these who change the Truth of God into a Lie, and worship the Creature*. And desire your Author to reconcle it to their worship of *Christ* supposing Him a *Creature*, as they do; and their Arbitrary changing the *Texts* of *Scripture* as we have seen. But now to the *Texts*. The first I name is

(20.) Rom. 9. 5, of *whom, as Concerning the Flesh, Christ came; who is over all God, Blessed for ever Amen.*

I'll undertake he will have something to say against this *Text*; for it is too Positive to be endur'd:

SOC. Yet he is more merciful then be us'd to be; for here he says only that it is *Probable*, by some *Passages* in the *Fathers* (which he does not tell us) that the word *God* was not originally in this *Text*.

Hist. p. 117

But Because this will not do, he *Answers*, Secondly, that these words ought to be Translated thus, of *whom as Concerning the Flesh Christ came, God who is over all be Blessed for ever. Amen.*

CHR. This is *Adding* again to the *Text*: for the *English* is rendered even *Literally* from the *Greek*, and there is no such word in the *Greek* as *Be, God BE Blessed*, but it is, *God Blessed for ever*.

And the very natural running of the words comes into our sense, *Christ who is*—— is what? *God Blessed*—— there is nothing else for Him to be in that *Text*: For these words *over all*, are but an Epithet of the *Person* there Describ'd, like *Blessed for ever*. The *Person* there spoke of is *over all*, and *Blessed forever*, and is *God*. For this *Text* is not telling what *God* is, but what *Christ* is, of whom only the *Apostle* is speaking from the Beginning
of

of this *Chapter*, without the word *God* us'd at all before that mention'd in this *Text*. And in this case the only Remedy left to the *Author*, is, to cut *One* Sentence into *Two*, and apply *One* of them to a *Person* who is not Mention'd at all in the whole *Discourse*. But this it self will not do, for there will want a word, to turn the Sense to *Another* than the *Person* there spoke of; for read the *Text*, *Christ* who *is*, this word *is* refers to all the particulars which follow in the same Sentence. *Is, over all, is, God Blessed for ever*. Now to make a new Sentence in the Middle of this, there will want another *is*, for it must be either that *Something is God*, or, *God is something*. *God Blessed for ever*, without any more, is no Sentence at all there is nothing *Affirm'd* or *Deny'd*. But to end all these Disputes, our *Author* adds the word *Be*, after the word *God*, *God be Blessed*; and then it self it is but *Possible* to become a Distinct Sentence, for it breaks and tears the Sense, and shocks any Reader, to stop in the Middle of the Description of one *Person*, and, without any why or wherefore, to apply *Two* or *Three* of the *Epithets* to another *Person* not Mention'd before, and to Force in a new word on purpose to bring it in.

But a Good Cause will struggle thro' many of these Hardships.

But then to call this *Plain* and *Easy*, and *most Rational*, that indeed is a little imposing, and hard to be born, but for so necessary a work as to take away the *Divinity* of *Christ*, or any Argument for the *Trinity*.

Tertullian (*advers. Prax.* §. 13. and 15. p. 507, 508, 509.) quotes this *Text* as proving *Christ* to be *God*. *S. Cyprian*, does the same, *Advers. Iud.* l. 2. §. 6. p. 35. and *Irenæus* l. 3. c. 18.

That other Expression in this *Text* [*as concerning the Flesh*] that *Christ* came of the *Fathers* only as to what

concern'd His *Flesh*, or *Human Nature*, shews plainly that He had another *Nature* which did not come from the *Fathers*, or that was Deriv'd to Him from His Birth of the *Bluffed Virgin*: The same Caution of Expression is us'd Act. 2. 30. where *Christ* is call'd the Seed of *David*, only according to the *Flesh*.

(21.) I would desire among other his Congruous and easy *Interpretations* to look into the 1st. verse of this 9th. Chap. to the *Rom.* I say the truth in *Christ*, my *Conscience* also bearing me witness in the *Holy Ghost*. What is the meaning of speaking the Truth in *Christ*? Supposing Him only to be a *Man*, and absent in Heaven. And then my *Conscience* bearing me witness in the *Holy Ghost*, Sure to make any thing a Judge and Discerner of *Conscience*, is to make it *God*; for that is an Incommunicable Attribute, by the Confession of all. But taking the *Holy Ghost* in your Authors Interpretation, only for the *Inspiration* which *God* sends into our *Hearts*. Then you must read the *Text* thus, My *Conscience* bearing me witness, in my *Inspiration*, which no hody can say but is very *Familiar* and *Intelligible*!

But the *Apostle* here appealing to *Christ*, and the *Holy Ghost* as Judges of his *Conscience*, I think is a Demonstration, that they are *Persons*; and that they are *God*.

SOC. Our Author says nothing of this *Text*. And now let us follow him.

(22) CHR. There is something of this in his next Quotation *Rom.* 2. 16. *God shall Judge the Secrets of Men by Jesus Christ.* 1. *Cor.* 4, 5. *who both will bring to Light the hidden things of Darknes, and will make manifest the Councils of Hearts.*

SOC. *Christ's* Knowledge of the Secrets of Hearts is by the *Divine Word* communicated to Him, and by *Revelation* from *God*.

Hist. p. 120.

The third D I A L O G U E.

CHR. If God Reveal to me that another Man does now think so or so, does that make me a *Knower of Hearts*? I know that particular that is *Revealed* to me, but no more. Neither do I know it by *knowing the Man's Heart*, I know it only by *Revelation*.

But to have a Power within my self to know the *Hearts of all Men*, to look into a *Man's Heart*, and see his *Thoughts*, is not *Communicable* to a *Creature*. *God only knows the Hearts of Men.* 1 King. 8. 39.

And that *Christ* has that Attribute of God of *knowing Hearts*, not when it is *Reveal'd* to Him by *Another*; but that He knows them *in His Spirit*, as it is said of Him *Mark 2. 8.* and *in Himself*, *Mark. 5. 30.* is plain from many *Scriptures* besides these now *Quoted*, see *Joh. 2. 24. 25.* *Jesus—Knew all Men; and needed not that any should Testify of Man; for He Knew what was in Man.*

SOC. The *Defence of the Hist.* p. 53. proves that this was no *Inherent Personal Knowledge* in *Christ*, in *Opposition* to *Revelation*.

CHR. How does he prove it?

SOC. He says, what is known by *Revelation* is an *Inherent Personal Knowledge*.

CHR. That is, such *Knowledge* is *Inherent*, because it is *in a Man*. And it is *Personal*, because it is the *Man's own Person* that *Knows*. This indeed is a noble *Discovery*, and by this he would quite take away the *Distinction* 'twixt *Personal Inherent Knowledge*, and *Revelation*; because, says he, *Revelation* it self is a *Personal Inherent Knowledge*.

But after all this *Socinian-Subtilty*, is it possible, or would he have us *Believe*, that he cannot see the difference 'twixt what a *Man* knows of his own *Natural Inherent Knowledge*, and what he *Knows* by *Revelation*; and that for no better *Reason*, but because he *Knows* both; and that it is *he himself*, his own *Person* which knows both? A *Mans Natural Inherent Knowledge* is stin-

ted

ted and cannot go beyond its *Sphere*. And therefore one Mans *Natural Knowledge* is *Greater* than anothers. But there are none so *Great* as to discover some things, particularly the present Instance we are upon, The *Thoughts of the Heart*; which none but *God* can know by His *Natural Inherent Knowledge*. But suppose *God* reveals to me a particular *Thought* of a Mans *Heart*, does it therefore follow that I know it by my own *Natural Inherent Knowledge*? If I did, I needed not that any should tell it me. And that is the Reason given in the *Text* to shew that this *Knowledge of Christ's* was his *Natural Inherent Knowledge*, because it is said, *He needed not that any should testify of Man, for He knew what was in Man*. If His knowing what was in *Man*, was by *Revelation*, He not only needed, but it was *Absolutely necessary* that some should testify to Him of *Man*, I hope there is some Difference 'twixt this and *Elisba's* knowing what the King of *Syria* spoke in his *Bed-chamber* (2. Kings 6. 12.) which this *Author* makes a *Parallel Place*, to this of *Joh. 2. 24, 25.* for first *Elisba* might have had *Intelligence* from some about the *King*; which was the thing that the *King* apprehended, and thought nothing *Miraculous* in it. But suppose *God* told *Elisba*. Therefore *Elisba* needed that some should *Testify* of what the *King* said. And therefore it can be no *Parallel* to that of our *Saviour*, who did not need that any should *Testify* to Him, even of the *Thoughts of Mens Hearts*, for He not only *Knew* this or that *Thought*, and that when it was *Told* him; But He *knew all Mens thoughts, what ever was in man*. Without need of any to declare this to Him. That is, without *Revelation*, which cannot be said of any *Prophet*, or any *Creature*. And therefore this *Personal Inherent Knowledge of Christ's*, is put in opposition to *Revelation*, *Contrary* to this vain *Defence* of our *Historian*.

Hist. p. 120

SOC. But our Author quotes Rev. 1. 1. *The Revelation of Jesus Christ, which God gave to him, to shew unto His Servants.* And what need God Reveal any thing to Christ, if He knew all things?

CHR. This is spoken of Christ as Man. Secondly it is not said that God did Reveal it to Christ, but gave it to Christ to Reveal to others. That is, gave Commission to Christ to Reveal it to John, &c. which does not imply that Christ did not know it before.

SOC. But the Defence of this Hist. says, who can give to God?

CHR. Christ as Man receives all from God: Which this Author could not but know to be the Christian Doctrine, and therefore it was Frivolous in him to urge it, without farther Reasons, as an Argument against the Christian Doctrine.

(23.) The third Text he quotes out of the Romans is, c. 10. 12, *The same Lord over all, is Rich unto all that call upon Him.*

Hist. p. 120.

SOC. This and what follows is spoken of God and not of Christ.

Rom. 10. 6.
7. 8. 9. 13.
2. 15. 14.

CHR. The Contrary, is most Evident; from the 4th. verse. The Apostle is treating wholly of our Lord Jesus Christ, and making Him the object of our Faith, as He was under the Law, for He applies Deut. 30. 12. Expressly to Christ; and says, *that is the word of Faith which we Preach, That if thou Confess with thy Mouth, the Lord Jesus, and believe that God raised HIM— whosoever Believeth on HIM— the same Lord over all, is Rich unto all that call upon HIM— for whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on HIM— How shall they believe in HIM of whom they have not heard? And how shall they hear without a Preacher?* Here you see the same HIM is carry'd through all these verses. And the Apostle expressly applies to this HIM Joel. 2. 32. *Whosoever shall call upon the Name of the Lord &c.* which is applicable

to none but God. And therefore it is certain that *Christ* is the *Lord* here spoke of. The *Jews* had heard of God before: and therefore the *Apostle* cou'd not say—Of whom they have not heard, but in Relation to *Christ*. Who was not rightly understood by the *Jews*, who did not apprehend what *Moses* and the *Prophets* had wrote of *HIM*, and therefore they needed a *Preacher* to explain *Him* to them.

Your *Author* cannot deny all the *Hims* in this *Chapter* before your *Text*, to belong to *Christ*. But in his old short way, he excepts the *Him* in the 12th verse, and so forward, and the Business is done! tho' the Discourse goes as continu'dly on as before, and speaks of the same *Him*, without any Discrimination, or least Mark that he is bringing in any other *Him*. Which would not only be wrong Sense, but it would be an exprefs *Deceit* to use such an unseen shifting of *Persons* in an Argument, as has been said before. But we go on.

(24.) 1. Cor. 6. 9. Your Body is the Temple of the Holy Ghost. 2 Cor. 6. 16. Ye are the Temples of the Living God.

SOC. The *Holy Ghost* or *Spirit* being the *Inspiration* and *Power* of God, the same *Bodies* that are *Temples* of the one, must needs be *Temples* also of the Other. Hist. p. 1211

CHR. First it is Absurd and Illogical to say, the *Temple* of an *Inspiration*. *Temples* belong to *Persons*. But in the next place, you make a Difference 'twixt the *Spirit* and God, They are the one and the Other. And in other Places you make them the self-same thing, and no Difference 'twixt them at all, as I have often observ'd before.

(25.) 1 Cor. 10. 9. Neither let us tempt *Christ*, as some of them also tempted.

SOC. It should be *neither let us tempt GOD*. But since the former is the receiv'd reading of the Church; Our Author has not Authority sufficient to Counterbalance that, therefore he gives you another Answer. He says that *admitting the Reading in the English Bibles, yet the sense will be, let us not tempt CHRIST, as the Israelites tempted GOD in the Wilderness.*

P. 122.

CHR. But he must confess that this is plain *adding to the Word of God*; for we must not *add words to the Text*, upon pretence of keeping to the *Sense*. But does he not bring some very extraordinary Reason to Support this Opinion of his?

SOC. Not one word, but that *Murmuring against God, or Christ, is tempting them.*

CHR. Then he gives us leave to proceed.

(26.) 2 Cor. 8. 9. It is said, That Christ, *tho' He was Rich, yet for your sakes He became Poor*. When was it that Christ was Rich, and became Poor? If He had no Being before He was born of the Virgin?

Hist. p. 123.

SOC. The sense is, *Tho' He might have liv'd Rich.*

CHR. But the Text says, that *He was Rich*. And we must take your Authors word, as formerly, that the meaning is, *not that He was Rich, but only He might have been so, if He wou'd.*

SOC. The Defence of the Hist. c. 9. p. 51. gives another Answer, viz. that $\pi\tau\lambda\omega\chi\epsilon\upsilon\omega$ does not signify to become Poor, but to be Poor.

CHR. He only says so. Which he wou'd have to over-balance the Learning of all the Translators of our Bible. But in the next place, the stress does not lie upon the word *Poor*, but upon the word *Rich*. We all know Christ was *Poor*, but the Question is when it was that the He was *Rich*.

SOC. He says, *the Sense of the place is this; Tho' Christ was Rich and Glorious, by reason of the Authority and Power Conferr'd on Him: Yet He was willing to lead a Poor Life, &c.*

CHR. In this Sense, Christ was never Poor, for He was always Rich in Authority. And a man that has Authority, can never be Poor, in this Sense. Poverty and Riches may be taken in many Senses. There is Rich and Poor in Eloquence, in Beauty, in Courage, in Sense, in Authority, and in Money. And if when you speak of any of these, you make not your discourse proceed of the same, you argue *Sophistically*, and no man can Understand you. This is the *Defence of your History*, and has help'd him much. This Play is not worth the Candle. Let us Dispatch.

(27.) His Answer to 2. Cor. 12. 8. 9. is this, that the Power of Christ resting on the Apostle was only, that Christ Interceded for that Power to rest on him. That is to say, if I begg an Estate from the King, for you, it is therefore *my Estate* which you Possess! And this shall be the way of speaking in this Text, and in the next too. 2 Cor. 13. 14 where *The Grace, of our Lord Jesus Christ, is not His Grace, but anothers Grace, which He only begs. for us.*

p. 114.

(28.)

p. 125;

But there is another extraordinary thing in this Text. For it plainly Distinguishes, says our Author, *Christ and the H. Ghost from God.* Now they are plainly Distinguished; but in Answer to John. 1. 1. they must not be Distinguished at all. Gal. 1. 1, 12. *Paul an Apostle, not of men, neither by men, but by Jesus Christ, and God the Father—I neither receiv'd. it of Man, neither was I taught it, but by Revelation of Jesus Christ.*

(29.)

SOC. Paul rightly denies he is made an Apostle by Man, because he was made one by Jesus Christ, who

p. 126.

in

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in all things acted by the Spirit and Directions of God.

AD. 1. 24.
13. 2.

CHR. Did not the *Apostles* act by the *Spirit* and *Directions* of *God*, when they chose *Matthias* into the *Room* of *Judas*; and Separated *Barnabas* and *Saul* for the work whereunto *God* had called them?

SOC. Yes certainly; for it is expressly said, that the *H. Ghost* bad them do it.

CHR. Did they therefore in that, receive *Commission* from *Men*?

SOC. Yes, for it is said, that *they laid their hands on them, and sent them,*

Ver. 3.

CHR. Then mens acting by the *Spirit* and *Directions* of *God* does not hinder that such actions are said to be done by *such Men*. For Example, *Matthias* was Elected by the *Eleven Apostles* and *Barnabas* and *Saul* were Separated by the *Church*.

And therefore it wou'd follow, in this Sense, that *St. Paul* did not argue Rightly, as our *Author* says he did, when he deny'd himself to be made an *Apostle* by *Man*, because he was made one by a *Man* who Acted by the *Spirit* and *Directions* of *God*,

But his meaning is plainly this, That he did not receive his *Commission* from, that is, by the mediation of *Men*, but *Immediatly* from *God*.

And if *Christ* were not more than *Man*, and Consider'd as such in this *Text*, the *Apostles* words cannot be made Consonant, especially as *Interpreted* by our *Author*. *Tertullian* (advers. *Prax.* §. 27, and 28. p. 517) proves *Christ* to be both *God* and *Man*. *Ex Carne homo, ex spiritu Deus*, and then proves the *Distinction* 'twixt *Him* and the *Father*, and Quotes this *Text*, among others, to shew that tho' He was *God*, yet He was *Distinguish'd* from the *Father*.

(30.) But let us see what art he will find to escape *Phil.* 2. 5, 6, 7, 8. where it is said, That *Christ* being

in the Form of God thought it not Robbery to be equal with God, &c.

SOC. In the Form of God, that is, being made like God, and namely by a Communication to Him of Divine and Miraculous Power over Diseases, Devils, the Grave, the Wind, the Seas, &c. p. 128.

CHR. A Communication of this Divine and Miraculous Power was given likewise to Prophets, Apostles &c. were they therefore in the Form of God?

Every Body that understands Terms, knows what is meant by *Mutter* and *Form*. The *Form* of a thing is its *Essence*, not its *Shadow* or *Likeness*: And therefore whatever is in the *Form* of God, is of His *Essence*, and consequently must be *God*.

And this is the Inference the *Apostle* makes. That because *Christ* was in the *Form* of God, therefore He was *Equal* to God: And that this was not any *Arrogance* or *Presumption* in *Christ*, for being in the *Form* of God, He was *Natural* God.

But if *Christ* were Originally a *Creature*, as the *Socinians* wou'd have Him, and advanc'd to the *Divine Honour*, or a *made* God, as they word it, then indeed, it cou'd not be Excused from a Great *Robbery*, *Presumption* and *Blasphemy* for Him to pretend to be *Equal* to God.

And the *Apostle* in this *Text*, seems to have foreseen and obviated the *Socinian* Heresy; For he does not only call *Christ*, *God*; but tells how *He* is *God*. Not by *Gift* or *Donation*, or that He was *made* God. That is a *Contradiction* in the very *Terms*; But that He was in the *Form* and *Essence* of God, and so *Equal* to God, which cou'd not be pretended to, without *Robbery*, any other way.

Irenaeus (*advers. Her.* l. 1. c. 2. p. 51.) Quotes the 10th ver. of this *Chap.* which immediately follows the words you have Quoted, and is an Inference from them,

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viz. that at the Name of Jesus every Knee should bow, and Describing what sort of Adoration it was which was to be paid to Christ, he says, that every Knee should bow to Him as to our Lord, and God, and Saviour and King.

Ut Christo Jesu Domino nostro et Deo, & Salvatore, & Regi, secundum placitum Patris invisibilis omne Genu curvetur.

Clemens Alexandr. (*Admonit. ad Gent.* p. 7) having said how God had persuaded Men many ways. by *Prophets*, by *Miracles*, &c. at last says He Empty'd Himself, and if you will not Believe the *Prophets*, Behold the Lord Himself shall speak to thee: *Who being in the Form of God, and thought it not Robbery to be Equal with God; But the merciful God* ὁ φιλοῦν τέλειεν Θεός, Empty'd Himself, desiring to save Man. And now the *Logos*, the Word Himself speaks to thee, being griev'd for thy Infidelity. Thus *Clemens*.

Tertullian (*advers. Prax.* c. 7. p. 504.) quotes this Text Phil. 2. 6. as proving Christ, whom he there calls the *Word*, to be God. And (*advers. Marcion.* l. 2. c. 16. p. 389.) he says, *Qui Credimus*— we who Believe that God dwelt on the Earth, and took upon Him the Form of a Servant, that He might save man are far from their Opinion who wou'd have God take care of nothing.

Origen (*in Matt.* p. 357. of Tom. 1.) pursuing his Allegory 'twixt Christ and the Church, says that Christ being the Husband, for His Spouse the Church left his Father ἐν ἐώεα when He beheld, or enjoy'd His Presence when He was in the Form of God, *IBID* p. 374. he says that Christ, when He was in the Form of God, and thought it not Robbery to be Equal to God, was made a Child, &c. and (*in Johan.* p. 413. of Tom. 2.) he says τὸ ἀθεώπικεν τῷ Ἰουῷ the Humanity of Christ was made ἐν μετ' τῷ λόγῳ one with the WORD; He being exalted, who thought it no Robbery to be equal with God; But the WORD remaining

remaining ἐν τῷ ἰδίῳ ὕψει in its own Altitude or Christ in His Humanity being exalted to the Dignity of the WORD, which He had before with God, The WORD being now both God and Man Θεὸς ἁόγος ὦν ἀνθρώπος GOD the WORD being MAN, &c.

But Pray, what says your Author to that part of the Text, that Christ thought it not Robbery to be equal with God.

SOC. He Renders it thus, *Who Committed not Robbery by equalling Himself to God. i. e. did Not Rob God of His Honour by Arrogating to be God, or Equal to God.*

CHR. That was Answer'd like an Oracle ! for it bears two meanings, either that Christ did not Arrogate to Himself to be God, or Equal to God : and therefore did not Rob God of His Honour : or otherwise, it may be Understood, that tho' He did Arrogate to Himself to be God, or Equal to God, yet this, was not a Robbing God of His Honour.

In the last Sense, he must either mean, that Christ is God ; or that it is no Dishonour to God to have a Creature made Equal to Him. In the First Sense, no possible account can be Given, why Christ should say, That He did not think it Robbery to be Equal with God : when He intended to say, That He did think it Robbery, and that He would not be Guilty of such Robbery, by Equalling Himself with God.

SOC. Therefore instead of *not thinking it Robbery*, our Author puts in *Committed not Robbery, by equalling Himself with God.*

CHR. But does he alleadge that there is any fault in our Translation ? Or that these words, *Thought it*, are not in the Greek ? or that the Greek word does mean both *Thought*, and *Committed* ? Or that *Thought* and *Committed* are the same thing ?

SOC. No. He alleadges none of these things; only in the Repeating the *Text*, he puts in the word *Committed*, and leaves out the word *Thought*.

CHR. Hoping it would not be perceiv'd. And so he would get some sort of *Gloss* put upon this *Text*, which otherwise admitted of no Subterfuge, nor room for Witt; for the *Greek* word is *ἐποίησατο* which does not signify *Committed*, but *Thought*, *ἐποίησατο ἕξ ἀρπαγμῶν*, He did not esteem or think it any *Robbery* to be *Equal* with *God*.

Fi 129.

Again. If *Christ* was nothing but a *Servant*, and no more than a *man*, how can it be said, that he took upon Him the form of a *Servant*, and was found in fashion as a *man*? Our *Author* do's not give any good Account of this, he says only, that he was like a *Servant*, and like other men. But that does in no wise fill the expression of the *Text*. The *Form* of a *Servant* which *Christ* is here said to take, was his taking upon Him our *Flesh*, which appears from the following words. He took upon Him the *Form* of a *Servant*, and was made in the *Likeness* of men, and being found in *Fashion* as a *Man*—And this *Form* of a *Servant*, is compar'd with the *Form* of *God*, in which He was before He took upon Him the *Form* of a *Servant*. The same *Word* is used in both *Branches* of the *Comparison*, and therefore must be taken in the same *Sense*, unless you would make the *Comparison* Fallacious ἐν μορφῇ Θεοῦ ὄντα ὁμοιωματώσαντες ἑαυτοὺς εἰς εἰκόνα. Being in the *Form* of *God*—He took upon Him the *Form* of a *Servant*. Therefore He was as truly *God* as he was *Man*. As much in the *Form* of *God*, as in the *Form* of a *Servant*. And Secondly, He was *God*, before He was *Man*. For observe, it is not said that He took upon Him the *Form* of *God*, because He was always in that *Form*, and so could not take it. For taking a thing supposes me to exist before I take it. Therefore the *Text* is worded, Being

in the *Form* of God, that is, always existing in that. He afterwards took the *Form* of a *Servant*. Now if like other men, He had no *Existence* before his *Original Generation*, it cou'd not be said, that He *took* Flesh upon Him, or that he was *made* Flesh. We do not say so of any man. If you ask a Man when did you *take* Flesh upon you? When were you *made* Flesh? He will Answer, I never *took* Flesh, for I was always *Flesh*. Therefore that Expression of *Christ's taking upon him the Form of a Servant*, is not fill'd. by saying, He was *like* a *Servant*. No. Being God, He was *made* Man. But in your Sense, it must have been worded, *being man*, He took upon Him to *become* a *Servant*. That had been proper: for by that He must be suppos'd to be a *Man*, before he was a *Servant*. And till He was a *Man*, He could not take upon him to be a *Servant*, So He could not *take upon Him* our *Flesh*, unless he had been something before.

The *Def. of this Hist.* c. 9. p. 51. repeats this *objection*, Viz. How did He *take* this *Form* upon Him (which signifies his own free and Voluntary choice) when He did not *take* it, but was *made* So?

Now what Answer can you Imagine he gives to this? *What?* says he, *when the Apostle says, that Christ took upon Him the Form of a Servant; must we say that He did not? Is it not a plain Contradiction to the Apostle?* This is every word of the Answer he gives. Had any of us given the like, he would have found something to have call'd us beyond his Familiar and Common Stile of *want of Common Sense, Impudent, Brutal, &c.* Which he bestows upon us almost in every page. For pray tell me, did that *objection* deny that *Christ* took upon Him the *Form of a Servant*? So far from it, that it supposes it, and argues from it, that *Christ* must have an *Existence* before. But it seems all the Stickler could find out in that *Objection*, was, that it deny'd the Text, that

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Christ took upon Him the form of a Servant. Such a quick sight as this was necessary to expound the Scriptures Contrary to the whole Christian Church, and the Common usage of words among Mankind, to bring down Mysteries, and make Profelytes for Socinus. I congratulate with you in your *Champion*. I should have thought it to have proceeded from his *Passion*, or been the Fault of the *Printer*, but that p. 52. he in other words repeats it again, and gives the like Answer. He puts the *Objection*, that the *Apostle* urging *Christ's* taking upon Him the *Form of a Servant*, as an Argument of His *Love* and *Humility*, this must suppose a *Choice* in *Christ* (for who calls it *Humility* in any Man to be *Born Poor*? Does a man *choose* to be *Born*?) therefore that the *Apostle* must speak of what *Christ* did before he came into the world, for then it must be that He made His *Choice* of *Coming* into the world. To this our *Author* replies. *That the Apostle did not speak of what Christ did before He came into the world.* And he neither *Answers* one word to the *Argument*, nor offers any Reason for his own *Affertion*. This is, *Bellarmin thou liest*; And *ipse Dixit*, in an extraordinary mannar. But Like a wary Disputant, who could see the weakness of his Cause, instead of *Answering* he falls to objecting. He says, "That if to be in the *Form of God* signifies to be the true God, then the Sense will be this, *Christ* being the true God, thought it not *Robbery* to be *Equal* with the true God. Which is just as if one should say, *Leopold* who is *Empercer*, does not think it *Robbery* to be *Equal* with the *Emperor*. Is it Possible men should put such a *trifling* Sense on the words of an *Apostle*? Thus he. And in return to his *Complement*, I would ask whether it be Possible, that he should be so *trifling* as to think his Instance of *Leopold* is *Parallel* to what the *Christians* teach of *Christ*? He makes *Leopold* and the *Emperor* to be the same

same Person, and cannot but know that the Christians make Christ to be a Distinct Person from His Father. And then from a Ridiculous Comparison 'twixt the same Person and Himself, he thinks he has concluded against those who make a Comparison 'twixt two Persons. But now to bring his Instance nearer to the Truth: Suppose Leopold should take his Son into the Partnership of the Empire (as was done several times among the Roman Emperors, and as David crown'd Solomon in his own life time) and suppose this Son, out of Love to a Company of Condemn'd wretches should take their Guilt, and Condition upon Him, and make Himself one of them; might not this Love and Condescension of his be express'd in words like those in this Text? That he who was of the Same Nature with Leopold, being his Natural Son, and therefore Equal to him in Nature, and likewise joint with him in the Government, in both which respects of Nature, and Authority, he thought it no Robbery to be Equal to the Emperor, that a Person of his Dignity should take upon him the Form of a Servant &c. I know this Simile will not Answer in all Points. And I would not have chosen it, but that by following my Author, I have shewn the Disparity of his Parallel. Lastly, he cannot apprehend how God can be of no Reputation. Ans. When several Natures are joyn'd in one Person, what is proper to any of the Natures may be ascrib'd to the Person; as has been said before; thus Man is said to Dye, tho' the Soul cannot; to be cut or maimed, which only the Body can suffer: And thus it is, that God may be said to be of no Reputation, to shed his blood, to Die, &c. Tho' that can befall Christs Human Nature only; The Godhead is Impassible, but the Person, who is God, may suffer.

(31.) I will here subjoin other expressions like to that of *Christ's* being in the *Form of God*. Col. 1. 15. *The Image of the Invisible God*. Heb. 1. 3. *The express Image of his Person*. Or of his *Subsistence*. HYPOSTASEOS.

Hist. I 127.

SOC. *Man* is call'd the *Image of God*.

CHR. True. But do you not perceive a Remarkable Difference 'twixt these Appellations given to *Christ*, and what is said of *Man*?

A *Picture* or a *Shadow*, is a *Mans Image*, but not in the same Respect as his *Son*, who is the *Express Image of his Person*, because he partakes of his *Nature*.

SOC. This is notorious. But our Author Answers again, that this proves *Christ* not to be *God*, because the *Image* cannot be that *thing* whose *Image* it is.

CHR. This is *objecting* instead of *Answering* to the *Text*. And to this has been reply'd already, in the words of the above quoted *Text*. Heb. 1. 3. That the *Son* is the *Image of the Father's Person*, or *Subsistence*, *Hypostaseos*; not of His *Substance* or *Nature*, of which the *Son* partakes *Equally* with the *Father*. And by the word *God*, in this *Text*, The *Father* is meant, as in many other places of *Scripture*, which has been observ'd before.

Just. Martyr. (*Dial. cum Tryphon. Jud. p. 285.*) explains how *Christ* was the *Image of God*. Viz. Not on Account of His *Corporal Generation*, but of His *Eternal Generation* from the *Father*, by which he was with the *Father* before all *Creatures*.

Τὸ τοῦ πατρὸς ἀπὸ τοῦ πατρὸς γεννητὸν ἕως ἀρχῆς πάντων τῶν πνευματικῶν ὡς τὸ τοῦ πατρὸς.

(32.) But now to prove that *Christ* had a *Being* before his *Incarnation*, what words cou'd you invent more full and Positive than these. Col. 1. 15. 16. *Christ—the first-born of every Creature, for by Him were all things Created that are in Heaven, and that are in*

Earth,

Earth, Visible, and Invisible, Whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by Him and for Him: and He is before all things, and by Him all things Consist.

SOC. By *First-born*, is meant the *First-born from the Dead*. That is, *Christ* was the *First Creature Rose from the Dead*. HIS. P. 131

CHR. That is very well! But pray tell me, what do you think of this Argument, By *Christ* all things were *Created*: therefore *Christ* was the *First* who *Rose from the Dead*?

SOC. It is flat non-sense. But what do you bring it in for.

CHR. That is the Sense your *Interpretation* of this *Text* puts upon the *Apostle*. For that is the Proof he brings why *Christ* is the *First-born of every Creature*, because by him all things were *Created*.

SOC. By *Him*, there, should not be understood of *Christ*, but of *God*.

CHR. How will that mend the Consequence? By *God* were all things *Created*, therefore *Christ* was the *First*, who *Rose from the Dead*?

SOC. That is full as Great Nonsense as the other. But why may not *First-Born* mean *First-Born from the Dead* here as well as *Ver. 18*. Where it is said that He is the *First-Born from the Dead*.

CHR. Because in *ver. 18*. It is plainly said so. And *ver. 25*. it is said quite otherwise. For *First-Born from the Dead*, and *First-Born of every Creature* are two quite Different things. And the *Apostle* in these two places speaks of things very Different. For *Verse 18*. He is speaking of *Christ* as *Head of the Church*, and (as the fulfilling of that Character) of His *Resurrection*, in which Sense he calls Him the *First-Born from the Dead*. He is the *Head of the Body, the Church*, who is, — the *First-Born from the Dead*.

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But *Verse 15*. He is speaking of *Christ* in a quite Different Capacity, *Viz.* As the *Creator* of all things, or that Great Instrument by which *God* created all things, the *Word*, by whom all things were made: In which Sense He was *Prior* to all *Creatures*, as the *Cause* is *before* its *Effect*. And He was *Born* of *God*—Was His *true Image*, in His *Natural* and therefore *Eternal Generation*, before any *Creature* was *Born* in the *Course* of *Creation*, who are *Images* of *God* too, in their several *Degrees*; And in this Sense it is, that He is said to be *The Image of God, per Eminentiam*. *The First born of every Creature*. And this is the *Proof* the *Apostle* brings why He is the *Image* of the *Invisible God*, the *First Born* of *Every Creature*, *For* by him all things were *Created*—

SOC. But our *Author* says, that by him is meant, of *God* and not of *Christ*.

CHR. He *Says* it, but he offers nothing to *Prove* it, nor to reconcile the *Text* even to *Common Sense* in his way of *Interpretation*. He would have the *Apostle* prove, that *Christ* was the *First* rose from the *Dead*, because *God* made *all things*!

The word in the *Original* is *ἐν*. *In him all things were Created*. Which yet is rightly *Rendered* in the *English*, *For*, that is *By Him*. *God Created all things In Christ*, or *By Christ*, these terms are *Synonymous*, and so used in the *Scripture*. But your *Author* would rather have it rendered *For*, *Viz.* that all things were *Created For Christ*; because he would have more *Latitude* by that word to avoid *Christ's* *Preexistence* to all *Creatures*, which is unavoidable by the word, *By* or *In*; for if all things were created *By Him* or *In Him*; of *Necessity* He must be *before* them. But our *Author* thinks they might be *Created For Him*, that is, *for His Sake*, or *with respect to Him*, and that this might be *before He was born*.

But

But in this Text all these ways are apply'd to *Christ*, viz: That all things were Created *In Him*, and *By Him*, and *For Him*. Will you add to this (tho' I think it is not necessary; the *Text* does so plainly shew its own meaning) that *Just. Mart. (Dial. cum Tryph. Jud. p. 284.)* expressly applies all this to *Christ*, as being the *Wisdom, Power, Word, Son of the Father*, by which He made all *Creatures*. *Tertullian (advers. Marcion. l. 5. c. 19. p. 484, and 485.)* says, *Si non Christus Primogenitus*—*If Christ be not the First-born of every Creature, as the WORD of the Creator by whom all things were made, and without which, nothing was made, if all things were not Created by Him that are in Heaven, and that are in the Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities or Powers; if all things were not Created by Him, and in Him, The Apostle wou'd not have said so plainly, THAT HE IS BEFORE ALL THINGS*—*And How is He before all, if he be not the First-Born of Creatures? If not the WORD of the Creator? How can He be prov'd to be before all, who appear'd after all? Who could Know Him to be before, who did not Know Him to be at all? And Origen (in Jerem. Hom. 1. p. 58. of 1 Tom.)* quoting this Text *Col. 1. 15.* he proves from thence the *Antiquity of Christ* and from his being the *First-Born of every Creature*, He infers that He is for that Reason *πρεσβύτερος* the *Ancient* which wou'd have been no Argument, if it had been meant of his *Resurrection*. And *S. Cyprian (advers. Jud. c. 1. p. 32.)* quotes this Text *Col. 1. 15.* among many others, proving *Christ* to be the *First-Begotten*, and the *Wisdom of God* by which He made all things

SOC. Will you hear more of my *Author's* Answers to this *Text*? The *First-Born*, that is, *most beloved*—*By Him* were all things Created, that is, *model'd, not Created*. He is before all things, that is, *in worth and Excellency*.

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p. 133.

By Him all things Consist, that is, by his wise Govern^{ment}, they fall into no Disorder or Confusion.

And he says some of the Fathers said these things upon this Text.

CHR. They might so. And these things are inferr'd from this Text. For He that is before all things in Existence, is likewise so in Worth and Excellency; And He by whom all things do consist, that is, are preserv'd in their Beings, must needs Govern so wisely as to keep them from falling into Disorder and Confusion. And the First-Born of God, must be most beloved. And therefore His Beloved Son is the Epithet of Christ in the Gospel, as well as His First Begotten or only Begotten. I say all these things might be rightly inferr'd from this Text, from the Literal meaning of the Text. And the Fathers might improve thus upon this Text.

Def. Hist. c.
3. p. 12. ad 17.

The Defender of our Hist. has a great deal upon this Text. But so confus'd, and such wild Arguments, as if he play'd booty, and meant to betray his Cause p. 16. He proves that Christ was the First-Born only because he had the Preheminence, which, says he, is often express'd by the First-Born, and therefore concludes, that Christ being call'd the First-Born, only Preheminence was thereby meant, and not that He was First Born. From p. 13. to 16. He Proves, that by these words, the First-born, by whom all things were Created, the Creation of the world cannot be meant, because, says he, this First-Born was Jesus, who was a man. When it is answered (p. 14.) that He was God too. He Denies it, and that is all his Proof, and asks where is He call'd God in Scripture? As if he had never heard of it before. His second Proof is, that there is no warrant from Scripture for it. I mean says he, that the Scripture does not say in express words that Christ Created Heaven and Earth, He will have the words Heaven or Earth in, as you have heard upon Joh. 1. 3. Yet that it self does not do against this Text

Text Col. 1. 16. for there they are expressly nam'd. By, *Him* were all things Created, that are in *Heaven*, and that are in *Earth*. Ay, but not *Heaven* and *Earth* it self, Replies our *Defender*. And the *all things* of which he speaketh, he *Limiteth* to all *Thrones and Dominions, Principalities and Powers, Visible and Invisible*; These are the *Heavenly Powers* spoke of; and I wish our *Author* would tell us which of these are *Visible*. But these are so far from being a *Limitation*, as this *Author* would have them, that it is plain they are but an *Enumeration* of a *Part*. For *Visible* is not put after these *Heavenly Powers*, as this *Gentleman* slyly sets it, the better to serve his turn, but after the *Earth*. He *Created all things in Heaven and Earth, visible and invisible*. And these *Heavenly Powers* are reckon'd as some of the *Invisible* things, and immediatly after them it is added again, that *all things were Created by Him and for Him*. His third Reason is, that *Christ's* Creating all things is not said in *Eph. 1. 20. 21, 22.* and therefore it cannot be meant in *Col. 1. 16.* nay he says, it would be Nonsense in the *Apostle* to speak of it in the *Col.* having said in the *Eph.* that God set *Him (Christ)* above the *Principalities, &c.* as if *Christ* in His *Human Nature* might not be Exalted above them, and yet, as *God* be their *Creator*. Or as if this *Author* had never heard that the *Christians* said thus. But having call'd this *Absurd, Ridiculous, and Nonsense*; he ends with no other Reason: His *Dullness* or *Perverseness* is insuperable, for it being objected to him, p. 13. That if by the *Creation* here, only the *new Creation by the Gospel* be meant, how *Christ* should be the *First-born* of every *new Creature*, that is, of every *Good Man*, seeing there were *Good men* before *Christ*, and so He was not the *First-born* in that Sense. All that our *Author* says to this, is, that He was the *First-born* of every *new Evangelical Creature*, which was not at all apprehending the *Difficulty*, for it *Excludes all* before *Christ*. But to return

from the *Defender* to the *Historian*, none denies but all things were *modell'd* by *Christ*: And that it might be *inferred* even from this *Text*: But that therefore, they were not *Created* by Him, remains yet for our *Author* to prove: Or to shew us where *Athanasius* or any of the *Fathers* he *Quotes*, says any such thing. He *Quotes* not the *Places* of these *Fathers*. He loves to fight in the *Dark*. But to shew him that tho' this *Text* may be apply'd to the *Reformation* made by *Christ* in the *Gospel*, which our *Author* means by *Modelling*: Yet that it is not only *truly*, but *chiefly* and *literally* meant of *Christ's* *Creating* all things. First, the *literal* meaning of the *κτίσειν* which is here used, is, *Create*, to *Create*. Secondly, The *Creatures* which are here chiefly said to be *Created* by *Christ*, are the *Powers* of *Heaven*, which did not fall, and so came not under the *Redemption* of the *Gospel-Modell*, of which our *Author* would have all this to be meant. By Him were all things *Created* that are in *Heaven*—*Thrones*, *Dominations*, *Principalities*, *Powers*, &c. Our *Author* says, that by all this is meant no more than that *Christ* became the *Head* of the *Angels*. And this was a *new Modelling* of the *Angels*, and *Modelling* is *Creating*, or *Creating* is *Modelling*, &c. But this *Author* might have observ'd, that the *Apostle* in this *Place* speaks first of *Creating*, and then of *Modelling*. Of *Creating* *vers.* 16, and 17. And then of *Modelling* *vers.* 18. viz. of *Christ's* becoming the *Head* of the *Church*, He, (*Christ*) is the *Head* of the *Body*, the *Church*. There the *Angels* are not mentioned, He became not their *Head* by His *Incarnation*. He was so before. For He took not on Him the *Nature* of *Angels*, but He took the *Seed* of *Abraham*, and so by His *Incarnation* became the *Head* of *Mankind* in a more special manner. And after this *vers.* 18. where the *Apostle* begins to speak of *Christ's* *Modelling* the *Church*, there is not a word more of *Creating*: He had done speaking of the one, of *Christ's* *Creating*, wherein he

mentions

mentions the *Angels*; and then he goes on to speak upon another Point, viz. How *Christ* became the *Head* of the *Church*, wherein he does not mention the *Angels*, nor speaks any more of *Creating*: And yet this *Author* would Confound all these together, and make *Modelling*, and *Creating* the same thing. I told you before upon *Joh. 16. 15.* That by this method those who hold that the *World* was from *Eternity* might Answer all the first of *Gen.* to be only a new *Modelling* and to mean no more than *Ovids Metamorphosis*. Indeed it Confounds all *Language* in the *World*. And not only the *Divinity* of the *Father*, His *Creating* the *World*, or indeed His *Being*, that there is any *God* at all cannot be shewn from *Scripture*, if you will allow this *Latitude* of *Turning* and *Modelling* words from their common and customary Meaning. But we go on.

(33.) Coll. 2. 9. In Him dwelleth the Fullness of the Godhead bodily. And ye are compleat in Him, or ye are fill'd by Him.

Thus he repeats that *Text*, wherein he leaves out a *Word*. *Hist. p. 135*
 very material word, $\Omega\tilde{\nu}\nu$, All the Fullness, or the whole Fullness of the *Godhead*.

SOC. He says that the *Fullness* of the *Godhead*, is the *Fullness* of the *Knowledge* of the *Godhead*. And that this was it which dwelt in *Christ*.

CHR. Both *Addition* and *Subtraction* in one *Text* is very hard! to leave out the word *All*, and put in the word *Knowledge*. No *Text* will be able to Stand before this. And after all if it should not do his business—for the *Full Knowledge* of the *Godhead* can be in none but *God*; because, as said before, nothing can hold *Infinite*, but *Infinite*. And therefore if all the *Fullness* of the *Knowledge* of *God* dwells in *Christ*, it is as full a *Proof* of His *Godhead*, as any can be desired. It must be some *Conscientiousness* of this made the *Author* leave the word *all* out of this *Text*: He thought it would break the

the force of it a little. For tho' the *Fullness of the Godhead* be an Extraordinary Expression, and does in Consequence imply the *whole Fullness*, yet the word *All* makes it obvious, and prevents all objections.

SOC. But our Author quotes *Eph. 3. 19.* Where it is said, that the (*Ephesians*) might be filled with all the *Fullness of God.*

CHR. The *Apostle* there makes it very plain, that he is not speaking *Literally*, or according to the full extent of the *Words*, the whole *Verse* is this, *That ye might KNOW the love of Christ, which passeth Knowledge, that ye might be filled with all the Fullness of God.* Where it is even self-evident that the *Apostle* means no more, than a very great *Degree of Fullness*, and *Knowledge.* And it would be *Perverseness* for any one to *Dispute* how a man can *Know* past his *Knowledge*, which is a *Contradiction.* And in this manner of *Expression* it is plain that the *Apostle* saw the *Contradiction*, and therefore intended it *Hyperbolically.* And the whole *Sentence* must be taken in the same *Sense.* But it is not so where *one Expression* of that *Sentence* is joyn'd with *plain words*, and in an *Argument*, as it is in *Col. 2. 9.*

Besides in *Eph. 3. 19.* the *Greek* word is $\epsilon\iota\varsigma$, which signifies *in*; that ye may be filled *In* all the *Fullness of God.* Which is the same *Expression* with that in our present *Text Col. 2. 10.* And ye are compleat, or Filled *in Him.* That is, *In the Fullness of God*, we are filled. But it is not said, that the *whole Fullness of God* dwells *in Us*: Or that it dwells in us *Bodily*, or *Substantially* (as our *Author* says others do *Translate* it) to *Distinguish* it from *Figuratively* as it is in *Eph. 3. 19.*

SOC. Our *Author* says, that *Bodily* or *Substantially* means no more than what is oppos'd to the *Philosophers Knowledge*

ledge of God, which was not so *Perfect* as the *Knowledge* of *Christ*.

CHR, Did you ever hear of a *Bodily Knowledge* before? Or that that was ever us'd to signify a more *Perfect Knowledge*? In our way of speaking it would signify a more *Gross* and *Imperfect Knowledge*; Knowledge is always most *Perfect* when it is most *Pure*, and *Spiritual*; and consequently it is most *Imperfect*, the more it grows *Bodily*.

SOC. Go on to the next.

(34.) 2. *Theff.* 2. 16. 17. *Our Lord Jesus Christ comfort your hearts and establish them in every Good word and work.* H4. p. 153.

SOC. Our *Author*, Answers this, in Answer to 2. *Theff.* 3. 11, 12 and says, That it is to be understood of *Christ's Intercession* for us.

CHR. That is altering all the Rise of words that is known among men. The *Church* of *Rome* allows an *Ora pro nobis* to the *Saints*; which is a plain *Distinction* 'twixt *Intercession* and *Bestowing*. *Establishing the Heart*—nothing can do but *God*. And therefore I ought not to *Pray* to any but *God* to *Establish my Heart*. If *Intercession* were *Ground* enough, then I might pray to a *man* to *Establish my Heart*, to *Give me Grace* &c. because he can *Intercede* for me.

SOC. But not so effectually as *Christ*.

CHR. That is true: But it is *Intercession* still. And therefore if *Intercession* will not excuse such a *Prayer* of mine from *Blasphemy* and *Idolatri*, if I make it to a *man*, it will not alter the *Case*, if I make it to *Christ*, who is no more than a *man*, as the *Socinians* do *Dispute*.

(35.) But see what *Stiles* *St. Paul* gives *Him* 1. *Tim.* 6. 14. 15. 16.—*Untill the Appearing of our Lord Jesus Christ, which in his times he shall shew, who is the blessed and only Potentate, the King of Kings and Lord*
of

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of Lords, which only hath Immortality, Dwelling in the Light which no man can approach unto, whom no man hath seen nor can see.—

Hist. p. 139. SOC. The last words shew, that not the Lord Christ, but God is design'd in this whole Description.

Joh. 8. 54. 55. CHR. They shew indeed that Christ is here describ'd according to His Divinity; In which Sense he is and ever was Invisible. And even in His Body He was in some Sense, Invisible, that is, they saw His Body, but if they did not understand Him to be the Christ this was call'd not Seeing of Him. Seeing is there taken for Knowing and Understanding. In which Sense Christ tells the Jews that they neither Knew Him nor His Father. Tho' they said of Him that He was their God. And they that Knew God are said to See Him. If ye had Known me, said Christ unto His Disciples, Ye should have Known my Father also: And from henceforth ye Know Him and have SEEN HIM— be that hath SEEN ME, hath SEEN THE FATHER.

Joh. 14. 7. 9.

So that these last Words in the Text— whom no Man hath seen, nor can see, are not in one Sense, applicable to the Father, and in another Sense applicable to Christ, and therefore they do not shew (as your Author says) that not the Lord, Christ, but God is Design'd in this whole Description.

God is not nam'd in this whole Description; and why He shou'd not be nam'd, if He had been intended to have been Described. I believe our Author will find it hard to tell. Why shou'd Christ be nam'd, and only Christ in this Description if it was intended for Another? Why would the Apostle lead us, and even force us to apply all these Divine Attributes to Christ, if he design'd to persuade us that Christ was not God, and that it would be Gross Idolatry in any one who thought Him so, or Worship'd Him as such?

And

And why would any of the *Divine Attributes* in this *Description* be in *Express Terms* apply'd to *Christ*, as we find it *Rev. 17. 14.* where He is call'd *King of Kings, and Lord of Lords?*

SOC. Go to the next.

(36.) CHR. *Tit. 2. 13.* *Looking for the Glorious Appearing of the Great God and our Saviour Jesus Christ.*

SOC. *Nothing Hinders but that we may believe that not only the Lord Christ, but God Himself will appear at the last Judgement.* Hist. p. 140

CHR. *Nothing Hinders!* Yes, I'll tell you what hinders our *Believing* it, *God* has not *Reveal'd* it: and you must not *add* to His *Words*. *God* has not told us that He will appear any other way in the *last Judgment* than by *Christ Jesus*. *God* is a *Spirit*, and must take a *Body* to appear to the *Eyes*. And that *God* will assume a *Body* distinct from the *Lord Jesus*, and appear in another *Body* at the last *Judgment*, is a bold *Presumption*, and *Adding* to *God's Word* to suppose, and never was supposed; but by those who will invent *Extravagant* and *Groundless Supposes* to elude the plain *Texts* of *Scripture*. It is the *Opinion* and *Interpretation* of the *Mahometans*, whose greatest Error is being *Socinians*.

Clem. Alexandr. (admonit. ad Gent. p. 5. and 6.) applies this *Text* only to *Christ*, who was the *Word* of *God*, and so true *God*, and likewise true *Man*, and that it was *His Apparition* at the *last Judgment* that was here spoke of.

“ But now this very word Himself hath
 “ appeared unto Men, who only is both
 “ God and Man, and the Cause of all Good
 “ to us — for as said that Divine Apostle
 “ of our Lord, *The Grace of God that bring-*
 “ *eth Salvation unto Men hath appeared, &c.*
 “ *looking for that Blessed hope, and the appear-*
 “ *ing of the Glory of the great God, and our*

Νῦν δ' ἐπεφάνη ἀνθρώποις αὐτὸς υἱὸς ὁ λόγος, ὁ Μόνος ἀμω, Θεὸς τε καὶ Ἄνθρωπος, ἀπάντων ἡμῶν αἰτίος ἀγαθῶν. καὶ ἵδ' τὸν θεοσεβίον ἐκείνον τὸ κρεῖττον Ἀπόστολον ἢ χάρις τοῦ Θεοῦ ἢ σωτηρίας ἀνθρώποις ἐπεφάνη, Ἦσ. Τίτ. 2. 11. προσδεχόμενοι τὴ μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τοῦ δόξου τοῦ μεγάλου

Θεὸς, καὶ Σωτὴρ ἡμῶν Ἰησοῦς
Χριστὸς. σὰτ' ἐστὶ τὸ φῶμα το
καυρὸν, ἢ Ἐπιφάνεια ἢ νῦν
ἀναφανίσασα ἐν ἡμῖν ὅτι ἐν
ἀρχῇ ὄντας καὶ περιόντας λόγους
ἐπιφανῆναι ἢ ἐναγχιῶς ὁ πρῶτον.

“ Saviour Jesus Christ. This is a New Song,
“ the Epiphany or Appearance of the *Word*
“ who was in the Beginning, and before Ex-
“ isting, which hath shined unto Us; He
“ appear'd of late, who before was our Sa-
“ viour.

(37.) CHR. Heb. 12. *By whom also He made the Worlds.*

SOC. This is, for whom He made the Worlds.

Hist. P. 141.

CHR. But the Greek is δι', by whom, *Origen* (in *Job*.
p. 56. of 2 Tom.) shews the words to be δι' ἢ *By whom*
and thence proves ὅτι ὁ Θεὸς τὰς Ἀἰῶνας πεποίηκε διὰ τῆ υἱῶ.
That God made the Worlds *By His Son*. But to End
this poor Shift, Col. 1. 16. it is said, that *all things were*
Created BY Him, and FOR Him, and IN Him; as we
have before observ'd.

SOC. Well then we must see if we can get any help
from the other words of this *Text*. He says some do
render the words thus. *By whom He made the Ages*.

CHR. The Greek word αἰών, signifies *Age* and it is as
often us'd for *Eternity*, that is, *all Ages*, or *Generations*,
or the *Age to come*, as we say the *World to come*. Hence
the word Ἀιώνιος signifies *Eternal*. 1 Tim. 6. 16. But
suppose it in that Sense how will it help your Cause?
Will you allow that *God made all Ages by Christ*?

SOC. No. That we must not do. Therefore our
Author understands by *Ages*, only the *Gospel Ages* or
Times.

CHR. But by what Authority does he do that? Does
he allege any thing out of the *Text* or *Context*, or any
other Authority for it?

SOC. No. Not a word.

CHR. Then if he has Power to limit the *Ages*, he
may, if he pleases, say, that it meant only the *Ages* of
some other *Reformation* than that by the *Gospel* of
Christ, some yet to come, perhaps the *Millenary*, or
what else he pleases.

(38.) Heb. 7. 3. *Melchisedeck* is compar'd to the *Son of God* in these particulars, as being *without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life, but made like unto the Son of God, abideth a Priest Continually.*

These are not *Literally* understood of *Melchisedeck*, only that none of these things are Recorded of him. and so he was left in *History without Father, &c.* But in these particulars, he was like the *Son of God*, who really was what *Melchisedeck* was there said to be, without *Beginning of Days or End of Life, &c.*

SOC. But our *Author* says, that of all these things he is only like the *Son of God* in that particular, of being a *Priest for ever.*

Hist. p. 146.

CHR. By what *Rule* does he exclude all the rest, which are in the same *Sentence?*

SOC. I cannot tell indeed.

CHR. *Licentia Sociniana* is beyond *Licentia Poetica.* But how came *Melchisedeck* to be like the *Son of God*, if there was no *Son of God*, when *Melchisedeck* was made? The *Pattern* after which any thing is made must be before the *Copy*, that is made after it.

SOC. *Verse 15.* it is said that *another Priest (Christ) ariseth after the Similitude of Melchisedeck.*

CHR. And how will you reconcile these two upon the *Socinian Principle?* For *Melchisedeck* cannot be both after the *Similitude of Christ*, and *Christ* after the *Similitude of Melchisedeck.* But in the *Christian Scheme* it is most easy, *viz.* the *Eternal Son of God* was before *Melchisedeck*, but *Incarnate* in time after *Melchisedeck.* And yet it was the same *Jesus, yesterday, to day, and (39.) for ever.* As it is express'd Heb. 13. 8.

SOC. Our *Author* says, that was spoke of the *Gospel of Christ* not *Changing.*

Hist. p. 247.

CHR. But the *Text* speaks it expressly of *Jesus Himself*, and we know that the *Phrase* was us'd to express

all time *Past, Present, and to Come*; and is the same with the *Alpha and Omega, the Beginning and the Ending, which was, and which is, and which is to come.* Rev. 1. 8. and other places of *Scripture.*

(40.) He has two Texts out of *St. Peter.* 1. *Peter* 1. 11. *Searching what, and what manner of time the Spirit of Christ, which was in them did signifie, when it Testify'd before hand the Sufferings of Christ.*

Hist. p. 148. SOC. Our *Author* says, That by the *Spirit of Christ* there, is meant only, the same *Spirit of Prophecy* which was in *Christ.*

CHR. This was spoke of the *Prophets* long before *Christ* was Born. *viz.* that the *Spirit of Christ* was in them, and did Testifie beforehand the Sufferings of *Christ*, now if *Christ* had no Being, before He was Born of the *Virgin*, as you say, how had He a *Spirit* so long before? And how cou'd His *Spirit* Testify before it had a *Being*?

SOC. Therefore our *Author* says, not that it was the *Spirit of Christ* which was in them, but only the *Prophetick* Spirit that spoke of *Christ.*

CHR. But the *Text* says expressly that it was the *Spirit of Christ* which was in them. This is not *Interpreting*, but *Running* quite from the *Text.*

SOC. He says that *Poets* are call'd the *Poets* of such *Men* as they wrote of, as *Virgil* is called the *Poet* of *Aeneas*, and *Homer* of *Ulysses*, because they wrote of *Aeneas* and *Ulysses.*

CHR. But is there not some Difference 'twixt calling a *Man* such a *Man's Poet*, because he wrote of him (tho' that is an Expression I never heard us'd) and 'twixt saying that such a *Man's Spirit* was in him, and did *Signify* to him what he should say? Especially if the *Man* whose *Spirit* taught the other, had no *Spirit* at that time, nor was a *Man* then: A *Man* to teach another before he is Born. *St. Barnabas*, in his *Catholic Epist.*

Epist. c. 5. p. 21, 22. says that the Prophets having the Gift (of Prophecy) from Christ, did Prophecy of Him. *ἡ περὶ αὐτῶν ἐξουσία τῆν δωρεάν ἐπὶ αὐτῶν ἐπροφήτευσαν.* And St. Ignatius in his *Epist.* to the *Magnesians*, says that they were Inspir'd by His Grace. *Οἱ θεοτάτοι περὶ αὐτῶν εμπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ.* Thus these Holy Fathers, who liv'd with the *Apostles*; and learned their Doctrin from their *Mouths*, as well as from their *Writings*. And one of them was Ranked with the *Apostles*, *Act* xiv. 14.

(41.) There is another *Text* in this same *Epist.* of St. Peter, which likewise imports the Existence of our Bl. Saviour before His *Incarnation*. *1. Pet.* 3. 19. 20. *Quickned by the Spirit, by which also He went, and Preached to the Spirits in Prison, which sometimes were Disobedient in the Days of Noah.*

SOC. Our *Author* Interprets this of *Christ's Descent* into *Hell*. And quotes *Bellarmino*.

Hist. p. 149

CHR. This is not the only Instance wherein your *Author* Craves aid of the *Romans*; But he does not quote the *Book* or *Chap.* of *Bellarmino*, that you may not find him out, without more pains than it is worth; but this we are sure of, that the *Papists* generally Interpret this of *Purgatory*. And I would desire our *Author* to tell us what *Business* our *Saviour* had to *Preach* in *Hell*? Is there *Repentance* and *Remission* there? He has given Reason to think this is his Opinion, which we shall have more occasion to *Discourse* hereafter. But the *Orthodox* do plainly mean, according to the *Letter* of the *Text*, That it was the *Spirit* of *Christ* which *Preached* in *Noah*, and the *Prophets* of those Days, to those *Spirits* which were then *Bound* in the *Chains* of their *Sins*; And which are now in the *Prison* of *Hell*. And that *Spirit* by which He quickned *Himself*, was the same by which also He went and *Preached* in the Days of *Noah*.

(42.) But here follows a very peremptory *Text*. 1. *Joh. 5. 7. There are three that bear Record in Heaven. The Father, the Word, and the Holy Ghost, and these three are One.*

THE 112.

SOC. This *Verse* was not Originally in the Bible, but has been added to it. 'Tis not found in the most Ancient Copies of the Greek, nor in the Syriack, Arabick, or Ethiopick, or Armenian Bibles, nor in the most Ancient Latin Bibles, 'Tis not acknowledged by the *Fathers*; 'tis wholly rejected by abundance of the most Learned *Criticks*, and by all acknowledg'd to be Doubtfull and Uncertain.

* Prelat. ad. Epist. Canon. vide Smith Vindica. 1. Joh. 5. 7. a Suppositionis nota. miscell. p. 137. 138. and the Appendix to his Sermon on 1. Tim. 3. 16.

CHR. This is manifestly false, for St. Hierome * does by no means acknowledge it to be Doubtfull or Uncertain. But on the Contrary tells us plainly that he found out how this *Text* had been adulterated by unfaithful *Translators*, and by others Omitted on purpose to Elude the *Truth*. And I will shew you hereafter how those whom you Quote as the Primitive *Sacrinians*, were notoriously Detected in their Adulterating the *H. Scriptures*. And their *Successors* have continu'd their *Practice* in this; therefore some *Copies* may want it. But this is only a *Negative Argument*, or *Presumption* rather, for it can amount to no more. And in no *Judicature* can stand against the *Affirmative Proof* of St. Cyprian, St. Hierom, and other *Fathers*, and which is admitted in all the Churches of *Christ*. And it is a great Providence of *God*, That notwithstanding of the *Corrupters* of this *Text*, it is still extant in the greatest Number of ancient *Manuscripts*. The *Divines* of *Lovain* having Compar'd many *Latin Copies*, found this *Text* wanting but in *Five*. And R. *Stephanus* found it retained in the major Number of 15 or 16 ancient *Manuscripts*, which he us'd. Therefore it is no wonder if Dr. *Burnet* saw some *Manuscripts* that wanted it, which he has so carefully told in his *Travels*.

SOC.

SOC. Our *Author* gives a second Answer, viz. *These three are one*, that is, are not one *God*, but are one *in Testimony*; for they are spoken of here as *Witnesses*.

CHR. And their *Witness* vers. 9. is call'd the *Witness of God*.

SOC. So every *Witness of Men*, which *God* appoints, is call'd the *Witness of God*, viz. because *God* appoints it.

CHR. But here the *Immediat Witness of God* is put in Opposition to the *Witness of Men*, or *other Witnesses of God*, which is by the *Mediation of Second Causes*; The *Witness of the three in Heaven*, is compar'd with the *Witness of the three in Earth*. And the Conclusion is made, that if we receive the *Witness of the three in Earth*, which is call'd the *Witness of Men*, i. e. wrought by the *Ministry of Men*, we ought much rather to receive the *Witness of the three in Heaven*, which is call'd the *Witness of God*, and a *greater Witness* than the *Witness of Men*. It is call'd the *Witness of God*, which *He* testified, in opposition to what was testify'd by other means. And this is a Demonstration that the *Text of the three Witnesses in Heaven* must not be left out, because ther is a *Comparison* made 'twixt the *Witness of these three* and the *three Witnesses in Earth*; So that if you leave out this *Verse* you must leave out the 6, 7, 8, and 9th *Verses* altogether, which no *Socinian* has yet so much as attempted. And the *Witness of these three in Heaven* being call'd the *Witness of God*, in opposition to the same *Witness by Men* is a full proof what was meant, when it was said that *these three are one*, i. e. are one *God*; for otherwise their *Witness* could not be the *Witness of God*, that is *Immediatly*, as it is there put in opposition to a *mediat Witness by Men*, or otherwise.

SOC. I have heard this *Text* is not Quoted by any of the *Ante-nicene Fathers*, and you nam'd *Cyprian* just now, pray let me hear what he says of it.

CHR.

CHR. In his 73. *Epist.* which is Directed *Jubaiano*, p. 203. speaking against the *Baptism* of *Hereticks*, and showing that they cannot be the *Temple* of *God*.

Quæro cujus Dei? Si *Creatoris*, non potuit qui in eum non *Credidit*; si *Christi*, nec hujus fieri potest *Templum*, qui negat *Deum Christum*; si *spiritus Sancti*, cum *Tres unum sint*, quomodo *spiritus Sanctus* placatus esse epotest, qui aut *Patri*, aut *Filij* inimicus est?

He asks of which *God*? If of the *CREATOR*, he cannot who does not believe in Him; if of *Christ*, neither can he be this *Temple* who *Denys God*—*Christ*; if of the *Holy-Ghost*, when *these three are one*, how can the *Holy Ghost* be pleas'd with him who is an *Enemy* to the *Father*, or the *Son*?

Here you see he reckons the *Father*, *Son*, and *Holy Ghost*, each of them to be *God*. For when he is supposing the several ways by which any become the *Temple* of *God*, he computes that it can be but one of these three ways, that is, by becoming the *Temple* either of the *Father* (whom he calls *Creator*) or of the *Son*, or of the *Holy Ghost*, which shews each of them to be *God*: and he calls *Christ* expressly *God*? and says that *these three are one*, and (*de Unit. Ecclesie*, p. 109.) *Christ* says, *I and the Father are one*. and again it is written of the *Father*, *Son*, and *Holy Ghost*, and *these Three are one*. This I quoted before, and I refer you to the *Annotations* upon this place in *Cyprian* to shew you many *Manuscripts*, where this *Text* is had, and vindicated from the malice of *Socinus*. And if you will look into *Dr. Hammond*, and *Pole's Synopf. Critic.* upon this *Text* you will be further Satisfy'd. For I wou'd not take up time now, to go thro' all this at large.

(43.) 1. *John*. 5. 20. *We know that the Son of God is come and hath given us an understanding, that we may know him that is True; and we are in Him that is True, even in His Son Jesus Christ: This is the True God.*

SOC. My *Author* says, That, this was a very negligent *Translation*, for whether you Interpret, *Him that is True*, to be *God*, or to be *Christ*, no sense can be made of the words.

CHR. Does he tell where the *Nonsense* is?

SOC. No—— he says no more of it.

CHR. It seems to me to be so far from *Nonsense*, that I cannot see the least *Difficulty* in it. To know *him that is True*. I cannot imagin what should trouble him at that saying, but that he is resolv'd to Quarrel.

SOC. The *Latter* part of the *Text* ought to be thus render'd. *We are in him that is True* (i. e. in *God*) by *His Son Jesus Christ*. In *God*, By *Christ*.

CHR. But the *Text* is quite otherwise, it is *in*, In *His Son*. He does not pretend that the *Original* is otherwise, yet he finds fault with the *Translation*, and calls the *Scripture* *Nonsense*.

The *Apostle* immediately subjoins to this *Text*, *Little Children keep your selves from Idols*. Which seems to bear this Sense; That if *Christ* were not the *True God*, He must be an *Idol*, because *Divine Worship* was paid to *Him*; And this is an Explanation of his calling *Christ* the *True God*: viz. That whoever else pretends to it, is an *Idol*, and therefore we must *Worship* none else.

There is another part of this *Text* which our *Author* takes no notice of, which does plainly Evidence the *Divinity* of *Christ*, and that is, That *the Son of God* hath given us an *Understanding* that we may know *Him* that is *True*.

To give man *Understanding* is an *Incommunicable Attribute* of *God*. And that is, past all subterfuge, attributed here to the *Son*.

As knowing the hearts of Men is, Rev. 2. 23. I am He (saith the the Son of God. Vers. 18.) which searcheth the Reins and Heart.

P. 155.

SOC. Christ knoweth our Thoughts, only when God Reveals them to Him, and thus the Prophets may know Thoughts,

CHR. And thus I know your Thoughts, and you mine, i. e. when we tell them to one another. But does that make me a Searcher or Knower of your Heart? We have spoke of this before upon Rom. 2. 16. and 1 Cor. 4. 5. and shewn that a Knower of Hearts, is he who knows them of Himself, without being told by another. And that this is an Incommunicable Attribute of God.

To what I then said, I will only add this, That in the Scripture God uses this as a peculiar Attribute, as you may read. 1 Sam. 16. 7. 1 Cor. 28. 9. Psal. 7. 9. and 139. 1. Jer. ii. 20. and 20. 12 and many other Scriptures. But that which is most remarkable, and belongs particularly to this Text we are upon is, Jer. 17. 10. For what God speaks Graciously of Himself in that verse, Christ speaks of Himself in this.

First, The Prophet in the 9th Verse shews, that none can know the Heart: *Who can know it?* And then in the next words, God speaks, setting forth His Almighty Power in that he knew it. *I the Lord Search the Heart, I Try the Reins even to give every Man according to his Ways*

And Rev. 2. 23. Christ Attributes the same to Himself. *These things saith the Son of God. (Vers. 18.) I am He which Searcheth the Reins and Hearts: And I will give to every one of you according to your Works.* Irenæus (advers. Her. l. 4. c. 36. p. 369.) reckons this among the Attributes of God: And this same Text Rev. 2. 23. is repeated in his Text, and quoted in the Margent.

I'll trouble you but with one *Text* more. *Rev. 5. 5.*
Christ is call'd, The Root of David.

(44.) SOC. That is, a *Root springing from David* :
As a Root of the Earth is a Root which springeth from Hist. p. 156.
the Earth ; not on the contrary a Root from which the Earth
springeth.

CHR. This is very fine, the *Sophism* is *Subtile*,
 and worthy a *Socinian* ! Pray, let me know what
 you do mean by the *Root* of any thing? Is it that out
 of which *the thing Grows*, or that which *Grows out of*
the thing?

SOC. That is as Commonly known as any thing in
 the World. For the *Branches* grow out of the *Root*,
 and not the *Root* out of the *Branches*.

CHR. And when you, by a *Figure*, apply this to
Families, and say such a one is a *Branch* of such a *Fa-*
mily : Such a one is the *Root* of the *Family* : Are not
 these Terms as Commonly known as the *Root* and
Branches of *Trees*? And is not the *Root* springing from
 a *Branch* the same absurdity as a *Father* springing from
 his *Son*?

SOC: All this is self evident go on.

CHR. Therefore if *Christ* be the *Root* of *David* ; He
 must be *before* *David* ; and this destroys the *Socinian*
 principle, which allows *Christ* no Being before He was
Born of the *Virgin*.

And therefore your *Author* must get over this, tho'
 he is forc't to make the *Root* the *Branch*, and the *Branch*
 the *Root*.

This wou'd have put any less *wit* or *Resolution*
 into *Despair*. For the attempt looks as easy to prove
Day to be *Night*. It is strange he wou'd scruple the
Trinity, *Incarnation*, or any other Difficulty who cou'd
 hope to Master this. And he has done it to a mira-
 cle! For he has found a saying, a *Root of the Earth*,
 by which is not meant that the *Earth* springs out

The third *DIALOGUE*.

of that *Root*; And therefore the *Root* may be a *Branch*. A *Father* may spring from his *Son*, and what you please.

Let us Entertain our selves a little with this Great *Invention*, and Examine it particularly.

Pray what do you mean when you say a *Root* of the *Earth*?

SOC. I mean a *Root* that Grows in the *Earth*, and so is call'd a *Root* of the *Earth*.

CHR. So you may say a *Root* of such a *Man's*, who owns the *Garden*, of such a *Gardner* who planted it, of such a one who Bestow'd it upon you, and a hundred other ways. But is there no Difference twixt a *Root* that belongs to a *man*, and the *Root* of that *man* himself? Twixt that which Grows in the *Earth* and the *Root* of the *Earth* it self? Therefore tho' you may call a *Tulip* A *Root* of the *Earth*, yet you wou'd not call it, *THE* *Root* of the *Earth*, now *Christ* is call'd *THE* *Root* of *David*, not A *Root* of *David*. But pray what did our *Author* mean when he call'd *Christ* The *Root* of *David*?

SOC. He meant that *Christ* was a *Branch* of *David's* Family.

CHR. And when did you ever hear a *Branch* of a *Root* call'd the *Root* of its *Root*.

It is inextricable Nonsense. There is not a man in the *World* cou'd speak at this rate, or wou'd be understood if he did. That designing to call *John* a *Descendent* or *Branch* of *Robert*, should call *John* the *Root* of *Robert*.

And it is impossible for me to think that our *Author* did believe himself, when he made this *Distinction*: And it is a full *Demonstration* to me. That these men seek not *Truth*, but are resolv'd to oppose all *Arguments* against their own *Opinion*, tho' they were as clear as the *Light*.

But

But (Rev. 22. 16.) *Jesus, says, I am the Root and the Offspring of David.* Here is both *Root and Branch.* This grows too hard for a *Distinction*, and cannot be reconcil'd any other way than as *Christ* is the *Root* of *David*, according to his *Divine Nature* which Created *David*, and so *David* sprang from *Christ*, as a *Branch* or *Offspring* from its *Root*. And then according to *Christ's Human Nature*, He was the *Son* and *Offspring* of *David*. As He is prophesied of. *Isa. 2. 6. There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.* But our *Author* will have it, that the *Branch* was the *Root*, growing out of the *Root*; and the *Rod* was the *Stem*, which came out of the *Stem*.

See now, upon the whole, what *Cause* your *Author* had to Conclude so *Triumphantly* as he do's at the End of his fourth *Letter*, p. 166. *That our Lord CHRIST, nor the HOLY SPIRIT, neither are, nor ever are called GODs or GOD in Holy Scripture; as also, that neither CREATION (whether New or Old) nor any of the ATTRIBUTES of GOD are Ascribed to our BLESSED SAVIOUR.*

Whereas the *Main* of his *Arguments* have been (as you have seen) to *Ward off* those *Texts* in *Holy Scripture*, which *Ascribe* the *Name* and *Attributes* of *God* to *Both* the other *Persons* in the *Blessed Trinity*; and to put other *Senses* and *Constructions* upon them.

But then to *Conclude* from all this, That they are not so much as *Call'd* so, after all the *Pains* he has taken to shew in what *Sense* they are *Call'd* so, is such an *Assurance* as *Contradicts* it self! Has he not own'd that *Christ* is call'd the *Word of God*? And is it not said in *Express words*, *Job. 1. 1. That the Word was God? And ver. 14. was made Flesh?* Is it not said, *2. Cor. 3. 17. The Lord is that Spirit?* And is not the *Spirit* then *Call'd God*? In what *Sense* is not now the *Question*.

Christ call'd God.

The H. Spirit call'd God.

That

The third DIALOGUE.

That we have seen already. But he says, they are not so much as *Call'd* so.

SOC. I have now Heard you to the *Answers* my *Author* gives to those *Texts* alleg'd by the *Trinitarians* in *Proof* of the *Trinity* and *In-Carnation*. It is fit you shou'd likewise *Answer* to those *Texts* he brings in *Dis-Proof* of them. For this *Compleats* the *Work*.

CHR. In what I have done *Already*, I hope I have not only *Clear'd* those *Texts* against which he *Disputes*, as to their own *Genuine meaning*; but have likewise shew'd, That our *Interpretation* of those *Texts* is supported by the *Current Sense* of the most *Orthodox Fathers* before the *first Council* of *Nice*; and consequently *Vindicated* the *Ante-Nicene Faith* against the *Allegations* of your *Author*.

That the *Trinity* was the *Doctrin* of the *Church* before the *first Council* of *Nice*, Prov'd from *Lucian*.

But before I come to those *Texts* which he *Alleges* on his side, Let me *Add* to the *Testimonies* of the *Fathers* I have *Quoted* one *Evidence* of a *Bitter Enemy* to *Christianity*, the *Vile* but *Ingenious* *LUCIAN*, who Liv'd about 170 years after *Christ*. A *Man* of his *Sagacity*, and who took upon him to *Ridicule* the *Christian Faith*, cou'd not but know what it was, as *Then* generally *Own'd* and *Profess'd* by *Christians*. Especially if (as *St. Jerom* in *Catal.* tells us) that he was once a *Christian*, and turn'd *Apostat*. Among other his *Reproaches* upon *Christianity* he has these words in his *Philopatris*,

God Reigning on High,
Great, Eternal, Heavenly, the
Son of the Father, the Spirit
proceeding from the Father,
one out of Three, and Three
out of one—— I know not
what thou say'st; One that is
Three, and Three that are one.

Υψιμέδοντα Θεόν, μέγαν, ἄμ-
εστον, ἕρηνικόν, υἱὸν Πατρὸς,
πνεῦμα ἐκ Πατρὸς ἐκπορεύ-
μενον, ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς
τρία ὄντα οἶδα γὰρ πὶ λέγεις, ἓν
τρία, τρία ἓν.

The third DIALOGUE.

73

Some Learned Men think that the *Philopatris* was not wrote by *Lucian*, but by some other about the Year 261. Which answers my End as well, to Prove the Doctrine of the *Trinity* to have been Receiv'd in the *Church* before the first Council of *Nice*. And next I will go with you to the *Texts* alledg'd on your side.

T H E

THE
SOCINIAN

Controversy Discus'd :

WHEREIN

The CHIEF of the

SOCINIAN TRACTS

(Publish'd of Late Years here)

ARE FARTHER

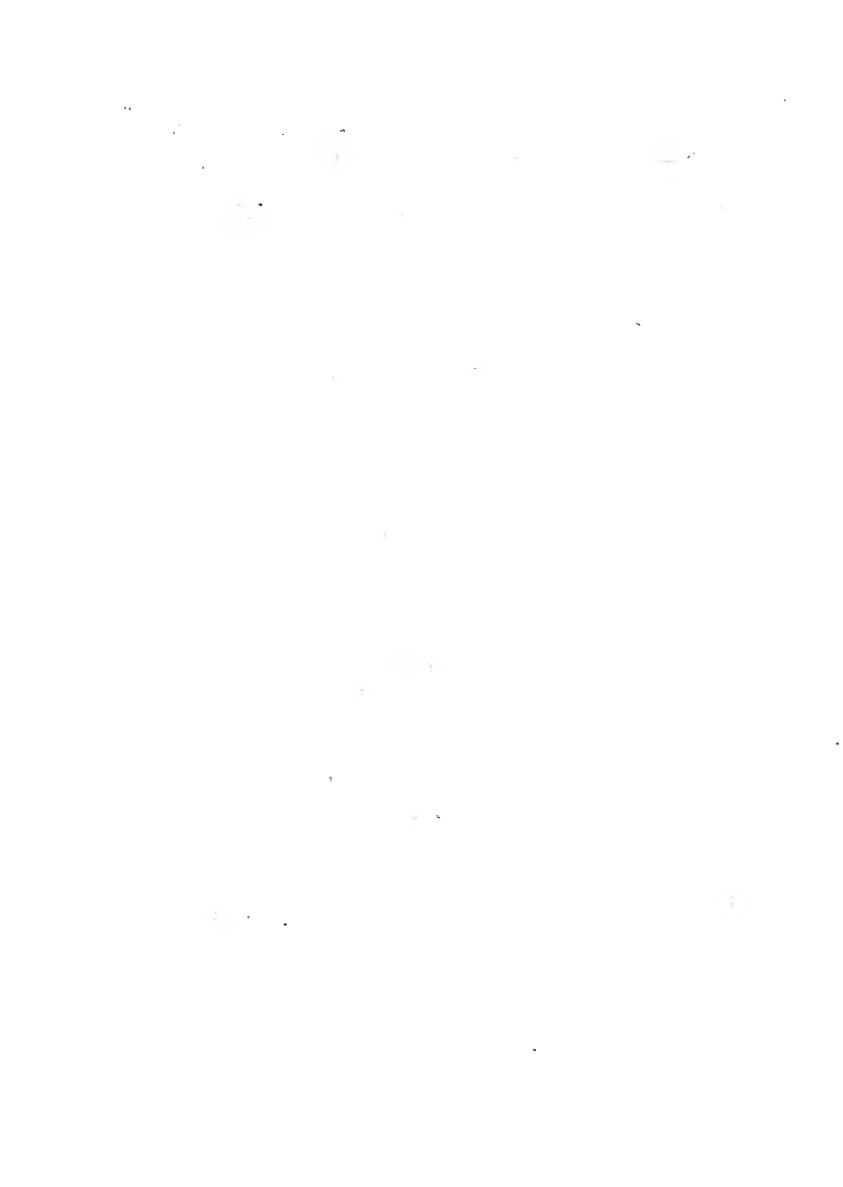
CONSIDER' D.

PART IV & V.

By CHARLES LESLIE
Chancellor of the Cathedral of *CONNOR*.

L O N D O N,

Printed for *G. Strahan*, at the *Golden Ball* over against the
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2. That the *Holy Spirit* is obtain'd of *God* by our *Prayers*.

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4. That *God* is spoke of in the *Singular Number*.

The Objection of the *Socinians*. That the *Son* or the *Holy Ghost* are not called *God* in the *Creed*.

XVIII. The Pretence of the *Socinians* to *Antiquity*. Wherein their Origin is shew'd to be from *Simon Magus*, Contin'd by after *Hereticks*, Condemn'd by the *Church*.

The *Socinians* no *Church*! Difference 'twixt them and the *Arians*. Comparifon 'twixt them and the *Mahometans*.

XIX. The Credit the *Socinians* Expect by Alledging some *Modern Christian Writers* as Favourers of their Opinion.

1. *Erafinus*.

2. *Grotius*.

3. *Petavius*.

4. *Epifcopius*.

5. *Sandius*.

C O N T E N T S, &c.

- XX. A General *View* and *Ap-
plication* of what has been said.
1. The Word *God* in *Holy Scrip-
ture* is taken most Commonly
in a *Complex Sense*, as including
all the *Three Persons*: And some-
times it is taken *Personally* for
the *Father*.
 2. The *Secinians* hold a *Trinity*
more *Unaccountable* than what
is held by the *Christians*.
 3. The *Secinians* own their *Inter-
pretations* of the *H. Scriptures*
to be *Contrary* to the *Church*.
 4. *Pretended Obscurity* in *Scripture*,
not the *Cause*.
 5. The *Rule of Interpretation* in
the *Case* of the *Anthropomorphits*,
will not serve in *Case* of the
Trinity.
 6. Nor in the *Case* of *Trans-Sub-
stantiation*.
 7. Concerning *Mysteries*.

Books Printed for *George Strahan*, at the *Golden-Ball* in *Corn-hill*.

THE Scripture Account of the Eternal Rewards or Punishments of all that hear of the Gospel, without an Immortality necessarily resulting from the nature of the Souls themselves that are concerned in those Rewards or Punishments. Shewing Particularly, I. How much of this account was discovered by the best Philosophers. II. How far the Accounts of those Philosophers were corrected, and Improved, by the Hellenistical Jews assisted by the Revelations of the old Testament. III. How far the Discoveries fore mentioned were improved by the Revelations of the Gospel. Wherein the Testimonies also of *S. Irenæus* and *Tertullian* are occasionally consider'd. By *Henry Dodwell* M. A. Author of the Epistolary Discourse.

THE present State of the Court of Rome, or the Lives of the present Pope Clement the XI. and the present College of Cardinals, Translated from the Italian Manuscript, never as yet made publick, with a Preface by the Publisher containing some Remarks on the Rise and Nature of the College of Cardinals, on the Maxims of their Government, and an account of the present Popes Elevation to the papacy, and the most remarkable Occurrences in his Pontificate.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two Parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in *Trajan's* Time is no way Derogatory to the sufficient Attestation of them; By *Henry Dodwell*, M. A.

T H E

FOURTH DIALOGUE.

A General Answer as to the *Texts* Urg'd by the *Socinians*, against the *Divinity* of *Christ*.

(1.) SOC. **T**hese begin in the *History*, p. 4. where several *Texts* are Quoted to Prove that the *Father* is Greater than *Christ*.

XVII
The *Texts*
urg'd by the
Socinians a-
gainst the *Di-*
vinity of *Christ*

CHR. That is answer'd in the *Athanasian Creed*. That *Christ* is *Equal* to the *Father*, as touching His *God-Head*, and *Inferior* to the *Father* as touching His *Man-hood*: To which I will add, from our *Discourse*, That He is *Equal* to the *Father* in *Nature*, but *Inferior* in the *Order* of *Nature*, or in *Relation*. And this answers all the *Reasons* and *Scriptures* he produces to §. 7. p. ii. wherein he speaks of *Christ's Human Infirmities* and *Death*; for these things befell *Christ* in His *Human Nature*, wherein He was a *Creature*, *Passible*, *Improvable*, *Rewardable*, &c.

SOC. But §. 7. he proves *Christ* to be a distinct *Person* from *God*. For which I suppose you thank him; but I see not how it serves his *Cause*.

P. 11.

B

(2.) But

p. 12. (2.) But at the End of this §. p. 12. he intermixes an Argument from Reason and argues thus. 'Tis (say the Socinians) as impossible that the Son or Image of the one true God, shou'd Himself be that one true God, as that the Son shou'd be the Father, and the Image that very thing whose Image it is; which they take to be simply Impossible, and Contradictory to common Sense, which Religion came not to Destroy, but to improve.

CHR. What I have said to you appears the clearer for this Objection: And shews his mistakes. First, he calls the Son the Image of God. If by the word God here, The Father be meant (as it is often) then what he says is true, but then ther is no consequence in it, and the Fallacy will appear by putting the word Father instead of the word God. For Example: 'Tis as impossible that the Son or Image of the Father shou'd himself be that Father, as that the Son shou'd be the Father, and the Image that very thing whose Image it is. All which is very true, but makes nothing to his purpose.

But now, if by the word God, you mean the one God-head, or the Divine Nature, then his Assertion is a mistake, viz. That the Son is the Image of God. In this Sense, He is not the Image of God, for He Himself is God. But he is the Image of the Father, from whom He took His Nature, and therefore tho' He has the same Nature with the Father, yet he is not the Father. And we see the same in the Parallel of Mankind. I put Gen. 5. 3. a Case. Adam begat a Son in his own Likeness, after his Image, and call'd his name Seth. And the word Adam signifies Man, and sometimes is taken to mean Man, that is Mankind in General or the Human Nature, and sometimes it means only the First-Father, who had that for his particular Name. In which Sense only it is that Seth can be call'd the Son or Image of Man, that is, of his Father Adam. But otherwise he cannot be said to be the Son or Image of Man, for he himself is Man, and he cannot

cannot be his own SON, or IMAGE. But the terms of *Father* and *Son* respect only the *Persons*, not the *Nature* of *Man*; and thus it is in *God*. And our *Author's* mistake arises from not Considering aright of this *Unity* of *Nature*, and *Diversity* of *Persons*, which appear visibly both in the *Divine Nature*, and in the *Human*, which was made after its *Image* and *Likeness*.

SOC. At the End of §. 7: p. 13. he promises many Considerations and Passages of *Scripture*, which no less than *Demonstrat* it to be false, that *Christ* is *God*. And the *Demonstration* is this, §. 8. Because so many *Texts* expressly declare, that, *only the Father* is *God*.

p. 13.

(3.) The first he brings is, *John* 17. 1, 2, 3. *Father, this is Life Eternal, that they know Thee, The only True God, and Jesus Christ whom Thou hast sent*. Here, the *Father* is call'd, *The only True God*.

CHR. But ther is a vast Difference 'twixt saying, that *He is the only true God*, and that *He only is the true God*. There is but *one only true God*, or *one Divine Nature*; and each of the *Persons* do partake of this *Nature*, that is, is this *one only true God*. But then you must not say of any of the *Persons*, that *He only* is this *God*, because the other *Persons* do partake of the same *Nature*, and so are the same *God*. So that the word *only* makes nothing in this Argument. And saying the *only true God* means no other than if he had said, the *True God*, or *God* single, without either the word *True*, or *only*. For we all agree, that ther is but *one, True, God*. These are the attributes which belong to the *Divine Nature*, and Consequently to every *Person* who partakes of it: And therefore they do not Distinguish one *Person* from another, nor are they meant in any such Sense in this *Text*.

(4.) SOC. The next *Text* is 1: Cor. 8, 6. *But to us there is but one God, The Father, of whom are all things*.

The fourth DIALOGUE.

CHR: We say there is but *One God*: and that the *Father* is that *God*. And this *Text* says no more. *The Father of whom are all things* means *God* in this *Nature*, which includes the whole *Trinity*; and sometimes it is taken *personally* to mean only the *Father*, as has been already discours'd. And this will answer the other *Texts* he there brings.

(5.) SOC. §. 9. and 10. p. 14. and 15. He objects, why *Christ* shou'd have the assistance of the *Holy Ghost*, He Himself being *God* the *Son*.
P. 14. 15.

CHR. *Christ* did submit himself to all the *Infirmities* of our *Nature* that cou'd be distinguish'd from *Sin*. For He came to be an *Example* to us. Which he had not been, if his *Divinity* had Exerted it self to the *Utmost*. Therefore he was *perfected*, as we are, by the *Uction* of the *Holy Ghost*. Receiv'd *Baptism* from *John the Baptist*, and fulfill'd all *Righteousness*, or *Constitutions* and means of *Righteousness* to which other men were *Oblig'd*. He *Increas'd* in *Wisdom*; and ascrib'd to the *Father* and to the *Holy Ghost* the works which He did. Nay more, He submitted to receive *Comfort* and *Assistance* from *Angels*, and to be supply'd in his *Temporal Necessities* from the *ministry* of men and women. In short, to be *despis'd* suffer, dye, and be *buried*. Leading us thro' every step of our way to *Heaven*. Thus thereby approving Himself to be the *Captain* of our *Salvation*, as the *Scripture* speaks, For it became Him for whom are all things, and by whom are all things, in bringing many *Sons* into *Glory* to make the *Captain* of their *salvation* perfect, thro' suffering—Wherefore in all things it behov'd Him to be made like unto His *Brethren*.
Heb. 2. 10.
17.

(6.) SOC. § ii. p. 15, He says, if *Christ* had been more than a *man*, the *Prophecies* of the *old Testament*, wou'd not have describ'd Him barely, as the seed of the woman, the seed of *Abraham*, and a *Prophet* like unto *Moses*.
P. 15.

CHR. This must be a willfull Mistake in our *Author*: Because he pretends to Answer many *Texts* in the *Old Testament* which do plainly speak *Christ* to be more than *Man*: For Example, when *Christ* was Prophefy'd of in these words. *Unto us a Child is born, unto us a Son is given*— *He shall be call'd Wonderful, Councillor, The mighty God, The Everlasting Father, The Prince of Peace. A Virgin shall Conceive, and Bare a Son, and shall call His Name Immanuel.* That is *God* with us.

Ij. 9. 6. 7.

7. 14.

The Lord said unto my Lord. By which *Christ* prov'd, That He must be more than the *Son* of a *Man*. If *David* call Him *Lord* how is He his *Son*? And this *Argument* was so plain as to silence the very obstinat *Jews*.

psal. 110. 1
Mat. 22 45.

SOC. But he answers these *Texts* afterward, and thinking them of no force, he does not quote them now.

CHR. That is begging the *Question*. However without naming these, he shou'd not have said, That there was nothing in the *Old Testament*, which spoke of *Christ* otherwise then as a *Man*: Or that it describ'd Him barely as a *Man*. The contrary to which himself must know.

These are all his *Arguments* against the *Divinity* of *Christ*. Let us see his *Proofs* as to the *Holy Ghost*. They begin p. 16. And there he immediatly falls into his old contradictions of proving the *Holy-Ghost* to be *God*, and, not to be *God*; to be a *Person*, and, not to be a *Person*. And which is extraordinary, he proves both by the very same *Argument*.

The *Arguments* of the *Socinians* against the *Divinity* of the *Holy Ghost*.

P. 16.

(1.) He says, that the *Holy-Ghost*, or *Holy Spirit*, is to be taken in the same *Sense* that we *Commonly* say the *Holy-Wisdom*, or *Holy-Will* of *God*, or as he said before. p. 16. the *Power* of *God*; and that they are spoken of, as one and the same thing.

p. 18.

That the *H. Ghost* is only the *Power* or *Wisdom* of *God*.

P. 16.

And here (without his intention no doubt) he has falne upon the very division of the *Faculties* of the *Soul*, and of the *Persons* of *God*, *Power*, *Wisdom*, *Will*.

But now to his proofs. Where he speaks consistently to himself, he goes nearer to prove *The Trinity*, than what he himself would be at p. 83. which we have Quoted before, he proves that *God's Word, or Wisdom and Power, is not something Different from God; but, being His Wisdom and Power, is God,*

p. 17.

And yet here p. 17. he says, that a *Manifest distinction is made, as between GOD and CHRIST, so also between GOD and the HOLY SPIRIT.*

By the *Holy-Spirit*, as he tells us, is meant Gods *Power, and Wisdom, and Will.*

These he makes to be *God.* And to be manifestly distinct from *God.* And then these *Three, Power, Wisdom, Will, Are the very three Persons in God* which we have describ'd.

This in him was being led near the *Trinity*, even while he was disputing against it.

And it appears yet more in this, that when he endeavours to get off from this, he falls into manifest contradictions. For example, he says, p. 16. *That the Holy-Ghost, or Spirit, is only the Power of God, at lest not himself God.* And p. 17. *that 'tis impossible the Spirit shou'd be God himself.*

And yet as before is said, p. 83. he gives the same reason, why the *Word* is not any thing Different from *God*, because it is the *Power of God, which is God.* Here the *Spirit or Power of God, is God.* p. 17. *it is impossible the SPIRIT shou'd be God.*

The matter was this, p. 83. The *Word* must be the same with the *Power*, and the *Power*, the same with *God*, to get over that unanswerable Text. *The word was God.*

But p. 17. The *Holy-Ghost* must be Different from *God*, to Hinder Him from being *God.*

And these contradictions are no way reconcilable but in the True notion of *One God, and Different Persons.*

SOC.

SOC. The Spirit is obtain'd for us of God, by our Prayers; therefore it is not God. Luk. 11. 13. *How much more shall your Heavenly Father give the Holy Spirit to them that ask him?* If we say, these Texts are to be understood, not of the Person of the Holy Ghost, but of His Gifts and Graces; The Socinians readily confess it, but they say also, that if the Holy Spirit were at all a Person, much more a God, His Gifts and Graces wou'd be bestow'd by Himself.

(2.)
That the Spirit is Obtain'd of God by our Prayers.
Hist. p. 19.

CHR. If they be His Gifts, they must be Bestow'd by Himself, else they were not His Gifts; for my Gifts is what I my self Bestow, not what another man Bestows: So that your very Argument confutes its self.

2dly. They are Expressly call'd His Gifts, and that they are Bestow'd by Him. 1. Cor. 12. 8. *For to one is Given, by the Spirit, the Word of Wisdom; to another the Word of Knowledge, by the same Spirit; to another Faith, by the same Spirit; to another the Gifts of Healing, by the same Spirit; to another the working of Miracles; to another Prophecie; to another Discerning of Spirits; to another Divers kinds of Tongues; to another the Interpretation of Tongues: But all these worketh that one and the self same Spirit, Dividing to Every Man severally as He Will.*

Now as to the seeming Difficulty How these Graces shou'd be the Gifts both of the Father and the Spirit, they being two Persons, it is easily answer'd by their being One God; whereby, as before told, all the Three Persons are Joint as in their Natures, so in all their Operations; tho' yet some Operations are more Peculiarly, but not Exclusively, attributed to one than to another.

And this is Remarkable in this very Chapter. vers. 4, 5, 6. where a Trinity of Persons, and sorts of Gifts are plainly Distinguish'd. *Now there are Diversities of GIFTS, but the same SPIRIT; And there are Differences of Administrations, but the same Lord; and there are Diversities*

The fourth D I A L O G U E.

ties of Operations but it is the same God, who worketh all in all. Here Gifts are attributed more Peculiarly to the Spirit, who Inspires Us; Administrations to the Lord, who Governs Us; and Operations to God, who Gives Us Power to Work, who works all in all in Us.

But now, to turn your Argument upon you, I desire to know, how you will Reconcile the Father's and the Holy Ghost's bestowing Gifts, without making them several Persons? That is, how the Holy Ghost cou'd bestow Gifts if He were not a Person? For our Discourse now is only of Him. And if He were only the Gift, and not the Giver, He cou'd not be said to Bestow. A Gift does not Bestow it self.

Lastly, Reconcile or Condemn your own Sects, who own the Holy Ghost to be a Person; and Bidle in his Confession of Faith, Artic. 6. of the Holy-Ghost, calls Him Expressly, *The Third Person in the Holy Trinity.*

That no Prayers are made to the Spirit.

(3.) SOC. In the same place he says, That in the Scripture no Prayers are made to the Spirit.

CHR. Wherever God is Invok'd, the Spirit is Invok'd. Nay more, He is often included in the term of Father, when ever we say our Father, by which the whole Trinity is meant, who are jointly the Father of all Creatures, but this has been observ'd before.

SOC. §. 4. p. 19. he says, *The Scripture speaks of God as but one Person.*

CHR. That is, where the Scripture speaks of one God, he wou'd have it imply'd, That ther is but one Person in God; which the Scripture no where says.

That God is spoke in the Singular Number.
p. 20

(4.) SOC. p. 20. he lays strefs upon God being spoke of in the singular Number; which he thinks cou'd not be, if He had three Persons.

CHR. This is no more than saying God is one, which the Trinitarians assert as much as he. But God is likewise spoke of in the plural Number. As, let Us make Man, Gen. 1. 26, &c.

SOC.

The fourth DIALOGUE.

9

SOC. He says, that is according to the stile of a Prince, who says, *We* do this or that, when it means only himself.

CHR. I deny that it means only himself. A Prince takes that Stile to shew he does nothing *by himself*, that is, without Council or Advice, and therefore his Acts are the Acts of a *great many*; Or as he is a *Body Politick*, which implies a *great many*, all of whom He Represents. And I suppose, none will say, that any of these Reasons has place in God. And therefore it is very Ridiculous, as well as False-Reasoning, to pass over the most weighty and serious stile of Scripture, upon the Complements or Infirmities of Princes.

SOC. But he gives an Instance of St Paul, who was no Prince, nor Temporal Great Man, who wrote 2

P. 21.

CHR. I must ask his Pardon. It seems plain to me by those words, that St. Paul spoke of a scandal rais'd against more than himself, against the Christians, or the Apostles. Which is undeniable from the two next Verses. For, says he, *tho' we walk after the Flesh, we do not war after the Flesh: for the Weapons of our Warfare are not Carnal.* Does the Apostle think we mean *his own warfare only*, or not rather the *Christian Warfare*?

SOC. But tho' Princes sometimes stile themselves in the Plural Number, Yet he says, *No Instance can be given in any Language, where more Persons are meant by the Singular Number, as, I, THOU, ME, HIM, &c.* He says, *such speaking is contrary to Custom, Grammar, and Sense, which are the Laws of Speech: Therefore the Holy Scripture always speaking thus of God, either he is only one Person; or the Scripture are one continued Ungrammatical Solicism and Impropriety, and that in the chief Article of Faith; which no reasonable or good man can or ever will allow.*

P. 20.

P. 21.

C

CHR.

The fourth DIALOGUE.

CHR. Which no *Reasonable, Good or Modest* man wou'd assert in terms so *Irreverent* of the *Holy Scriptures*, and *God* their *Author*; and in such fulsome assurance of his own *Wit*.

And after all, this is not true. For in common Discourse the *singular* number is as oft put for the *plural*, as the *plural* for the *singular*.

It is as common to say, Such a *King* March'd, or Fought, or Retreated, by which his *whole Army* is meant; as to stile himself *Us* and *We*.

When we say, *Man* fell, *Christ* came to redeem *Man*: Do you mean only some one particular *Man*? Or by this *Singular* Number are not *many men* meant?

But now give me leave to Retort this argument upon him. What Grammar will he find for *God's* calling *Himself*, *Us*, and saying *one* of *Us*, The man is become as *one* of *Us*. Abraham speaking to three Persons, to say, My *Lord*, if I have found favour in *Thy* sight—Pais not from *Thy* Servant, But—wash *your* feet, and rest *your selves*—and comfort *your hearts*—And *They* said, where is *thy* Wife? And *He* said, I will certainly return unto thee—And the *Men* rose up, and the *Lord* said. Shall I hide from Abraham what I do?

Here are *three* men spoke of, and spoke to both in the *singular* and *plural* numbers promiscuously. This is odd sort of *Grammar*.

By what Rule of Grammar will he construe this Sentence?

Before Abraham was, I am. He wou'd do as the Jews did, if he durst, cast stones at *Christ* for such Nonsense or Blasphemy. And now must the Scripture be *one* continu'd ungrammatical Solicism, and Impropropriety, and that in the chief Article of Faith, because these and the like Expressions are out of the Road of common speaking, and will not fit our poor Circumstances?

Or if it must be so, unless these sayings are reconcil'd, and if they cannot be reconcil'd to common Sense, but by the Doctrin of the *Trinity*; Then here is an Invin- cible Argument for the *Trinity*, made out of this Objection; and that by conforming *not only to Grammar, but to the Custom of all Nations which understand to speak Intelligibly and Sensibly*. With which excellent Rule our Author ends this Paragraph, beginning of p. 22, And all that he has to say out of Scripture, against the *Deity* of the *Holy Ghost*.

SOC. He comes next to the *Creed*. And says, the *Son* and *Holy Ghost* are not call'd *God* in the *Apostles Creed*. Objection
from the
Creed. P. 22.

SOC. *God* is nam'd at first as a *Nature* or *Species* to *Individuals*. *I believe in God*. Then the several *Persons* follow in their order. *The Father. His Son. The Holy Ghost*. That the word *God* was not apply'd to each of them is no Objection; our way of speaking at this Day being the same. As when we say: *God the Father, Son, and Holy Ghost*, wherein the *Nature* of *God* is intended to descend to the *Second* and *Third* Person; And if this be sufficient with us, to express our meaning, it was much more so, before the *Arians* had disturb'd the doctrin of the *Trinity*; which occasion'd a farther Explication of it in the *Nicen* and *Athanasian* *Creeds*.

Let me once more retort upon this Author, and ask him what tolerable Sense, he will make of this *Creed* upon his Scheme? That is, supposing the *Holy Ghost* to be nothing different from *God*, more than a man's *power* or *wisdom* differs from *himself*. Then he must give us some good Reason, how believing in the *Holy Ghost* Came to be a distinct Article by it self, from that of believing in the *Father*? And put at that distance from Him too, as to have more than two thirds of the whole *Creed* interpose. As to say, *I believe in a Man*; And *I believe likewise in his Spirit*. Which is the same, as to believe likewise in *Himself*.

The fourth D I A L O G U E.

I doubt this wou'd not pass according to the Custom of all Nations which understand to speak Intelligibly and Sensibly.

To divide a man betwixt Himself and his Spirit, and to make two Articles of these, that may do something; because a man has a Body and a Spirit, and they may be divided. But to divide God, who is all Spirit, betwixt Himself and His Spirit! And to put in the Son betwixt them! And to make three Articles of these, cannot be put into Sensible or Intelligible Language, by the Custom of any Nations yet extant.

Nor cou'd they think this an accountable and reasonable Faith, as our Author inferrs the Socinians to be, from this their Excellent and plain exposition of the Creed.

And now as a Conclusion §. 6. p. 24. he in a meek and modest way tells the Trinitarians that their Faith is absurd, and contrary both to Reason and to it Self, and therefore not only False, but Impossible; that it is, of all others the most Bratal; and that not to Discern it, is not to be a man, &c. But of this sort of Treatment we have Plentiful Store in your Author.

XVIII.
The pretence
of the Socini-
ans to Anti-
quity.

SOC. You have Quoted Several of the Fathers before Nice on your Side: We have as Ancient on our Side: And it is fit our Evidence shou'd be heard as well as yours. Our History says, p. 26. *They whom we now call SOCINIANS, were by the Fathers and first Ages of Christianity call'd NAZARENS. They were also in those first times call'd Ebionites, Mineans, Samosatenians, and several other Names he there reckons up.*

Hist. p. 26.

CHR. They were so call'd, and Condemn'd as Hereticks. Behold the Fathers of your Church!

But He joins the Arians with the Orthodox against all these, and says, that, *The writings of these Ancients are all lost, being destroy'd by the ARIANS and CATHOLICKS.*

So that the *Arians* were Enemies to these *Ancients*, which will break their Succession mightily, or make it run under ground for many Centuries, till it broke out again in *Socinus* Fifteen Hundred Years after Christ.

SOC. But what do you say to the several names by which they were call'd in the Primitive times ?

CHR. They were the names of several *Hereticks*, as you will find in *Irenæus*, *Eusebius*, *Theodoret*, *Epiphanius*, and others: And they stand to this day Condemn'd as such by the whole *Christian Church*. I cannot Imagine what advantage your Author proposes by this.

Neither does he tell us the opinion of these *Ancient Hereticks*, as to the Question in hand, how they agree with the *Socinians*, and yet deserv'd to be persecuted, and have their Books burnt by the *Arians*.

But that is no matter. The names are old names, and found like Antiquity ; and every body will not examine whether they were *Fathers* or *Hereticks* : but think this Opinion of the *Socinians* has been very *Ancient*.

But if Antiquity alone wou'd do his Business, I can help him to an Elder precedent than any of these: *Simon Magus* was the first broacher of this Doctrin, and Father of all the *Hereticks* he has nam'd.

St. *John* says, that many of these false Prophets were gone out into the World in his time: And tells you, ¹ John 4. 1. what their Opinion was, viz. That *Jesus Christ* was not ^{2, 3.} come in the *Flesh*. And he calls this the *Spirit of Anti-Christ*, which was to come into the World ; and it is the same with the *Socinian* Opinion. That Christ had no Being before he was born of the Virgin : and therefore cou'd not come in the *Flesh*. This Opinion was against the *Arian* as well as the *Orthodox*, and not Reviv'd till *Socinus*.

The fourth DIALOGUE.

SOC. Our Author tells you, that that is not the meaning of that Text of St. *John*, but that this saying, *Came in the Flesh* (or, *in Flesh*, for so 'tis in the *Greek*) is oppos'd to these false Prophets and Teachers, that affirm'd Christ had not a Real Body of Flesh and Blood, but a *Spiritual*, and consequently was not a true Man, nor the Off-spring of *David*. On the contrary, St. *John* here teaches that Christ is come in Flesh, or in the Flesh, that is, was clothed with a Real Body of Real Flesh.

CHR. I grant that St. *John's* Words are full against these Hereticks. But will that excuse you? This Text is so worded, as to Detect you both. For St. *John* does not only say, that Christ was Flesh, but that He *came* in that Body of Flesh.

SOC. I told you, That means no more than that he was *cloathed with a Body of Flesh*.

CHR. But the Text says that He *Came*.

SOC. Yes. He came so clothed.

CHR. Must He not exist then before He came, and was so clothed? Was it nothing that *came*, or *was clothed*? Your *Socinians* confess that *Christ* was *Flesh*; but you deny that He *came* to take Flesh upon Him, for you say, that He had no Being before He was made Flesh. But the Scripture says, that God *sent* forth His Son, made of Gal. 4. 4. a Woman, and that Christ *took upon Him* the form of phil. 2. 7. a Servant, and was made in the likeness of Men. Cou'd He take this form and likeness upon Him before he had a Being? St. *John* says not only that *Christ* was *Flesh*, but that He was *in the Beginning with God*, was *sent* by God to take upon Him our Flesh, that He *came* from God to do it, and that to deny that He *came*, is to be an *Antichrist*, and how He cou'd *come* and be *sent*, and take upon Him the form or likeness of Men, and yet be nothing, as you say, before He was Born, this lies upon you to Explain.

SOC.

SOC. I have told you all my Author says. But give me leave to pursue it a little farther: Is it not a Common saying, That such a man is *Come* of such a Family? Yet this does not suppose that he had any Being, or that he really *came* before he was born.

CHR. I think it does. You cou'd not say a Child is Born, if it were not a Child before it was Born. But you cou'd not say, that Child took upon him the form of a man: A man does not take upon him his own Being.

SOC. But *Levi* is said to be in the Loyns of his Father, before he was born, and that the Jews *came* out of the Loins of *Abraham*. Heb. 7.
10, 5.

CHR. And is not that literally true?

SOC. It is true only as to the matter of their Bodies: For that really *Came* from their Fathers. The Soul is suppos'd by a Figure which takes the Part for the Whole.

CHR. But Christ, you confess, came not by Corporal Generation, therefore He must come some other way. And must as really exist before He was Born, as the matter of my Body did exist before I was Born.

SOC. The substance of his *Body* He took from His *Mother*, by which He was the *Seed* of *David*.

CHR. But something He took likewise from His *Father*, by which you confess He is truly call'd the *Son of God*. So that what He took from His *Father* must exist before He was Born, as much as what He took from His *Mother* did exist before.

SOC. You say, That what He took from His *Father*, was from Eternity.

CHR. Yes. But that substance which He took from His *Father*, being Join'd to the substance which He took from His *Mother*, is what we call His *Incarnation*. As Generation is not the Begetting of a Soul, but the
the

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the Joyning it to a Body. And without this you cannot verify the Form which you your selves allow, That He was *Begotten* of God. For there is Difference 'twixt *Creation* and *Generation*. We are all *Created* by God, and are His Sons in that Sense. But *Christ* only is His *Begotten* Son, by which He partakes of His *Substance*, and His whole and perfect *Nature* as all *Begotten* Sons do among us.

SOC. At this rate *Christ* was twice Generated, once from *Eternity*, and once at His *Incarnation*.

CHR. I grant it. For His *Eternal* substance which He took from His *Father* being, by the Operation of the *Holy-Ghost*, Join'd in one Person with the *Human* substance which He took from His *Mother*, is call'd His *Incarnation*. And is likewise call'd *Generation*, as he is call'd my *Father* who is the Instrument of Joining my *Soul* and *Body* together, not that he begets my *Soul*, or it comes from him otherwise than as Joining it into one Person with my *Body*. Thus *Christ* is not the *Son* of *His own Spirit*, otherwise than as it found His *Flesh* in the *Womb* of the *Virgin*, and join'd it to His *Person*.

SOC. But why was His *Human* Generation perform'd by the *Holy Ghost*, whereas His *Eternal* Generation was from the *Father only*, as you say?

CHR. Do not think I will take upon me to Explain all the *Hidden Mysteries* of *God*, and this does no ways concern the subject we are upon; only that it proves demonstrably, That the *Holy Ghost* is *God*, because if he were not, *Christ* cou'd not be call'd the *Son of God* from His being a *Person*. For *Begetting* is the most *Personal* action can be Imagin'd: *Naked Qualities* cannot Beget a man. Whatever *Begets* must have *Substance*; Therefore the *Holy Ghost* must be a *Substance*, and must be *God*, because what He *Begot* is *for that reason*, call'd the *Son of God*; and *Christ* must likewise be *God*, because he
partakes

partakes of the *Substance* of God. For, as before is said, this is the Difference twixt *Creation* and *Generation*; in *Creation* we partake of such substance as God pleases to give us; But *Generation* is partaking of *his own Substance* who *Generats* us.

SOC. Then Christ partakes of two Substances of God. Of the *Fathers* Substance in His *Eternal* Generation, and of the *Holy Ghost's* in His *Human* Generation.

CHR. The Substance of God is not *Divided* among the Divine Persons. There is but *One Substance* or *Nature* which exists in three *Distinct Substances* or *Persons*, as has been said before. And this Substance being, by the Operation of the third Person, *United* to a *Human* Substance, is truly *Generation*.

SOC. Then Christ partakes of this Substance twice; once from the *Father* in His *Eternal* Generation, and once from the *Holy Ghost* in His *Human* Generation:

CHR. A Man cannot partake anew of what he has already. And the very word *Human* Generation, might set you right in this matter. For it was Christ's *Human* Substance which did partake, or was made one *Person* with His *Divine* Substance, by the Operation of the *Holy Ghost*, as on *Corporal* Substance partakes, or is made one *Person* with one *Soul* or *Spiritual* Substance, by *Corporal* Generation.

SOC. Can one Substance partake of another Substance.

CHR. Nothing else but Substance can partake of Substance, their being *United* so as to make up one *Person*, is call'd their partaking of one another. Christ did not take His *Divine* Substance from the *Holy Ghost*. But, by the Operation of the *Holy Ghost*, His *Divine* Substance was *United* into one *Person* with His *Human* Substance

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Substance, and His *Human* Substance did partake of His *Divine* Substance, by the operation of the *Holy Ghost*.

Thus, in respect of His *Divine* Substance, the *Holy Ghost* did Unite it to His *Human* Substance.

In respect of His *Human* Substance, the *Holy Ghost* did *Exalt* it into a *Personal Union* with His *Divine* Substance:

In both respects, He was *Begotten*, by the *Holy Ghost*. But in different manners, according to His different *Natures*. As is to be seen even in Human Generation. Thus far towards framing in our selves some notion of the *Mysterious Generation* of Christ in the Womb of the *Virgin*.

But there is an easier answer to the Objection, for you have heard in what has been said before, that in the Union of *Two Natures* in *One Person*, what ever belongs to *either* of the *Natures* is verify'd of the *whole Person*; as we say, that Man is *Mortal* because his *Body* is such, and as truly we say that he is *Immortal* because his *Soul* is such. And by this Rule we may truly say, That Christ was *Begotten* by the *Holy Ghost*, and was *His Son*, for so He was as to His *Human* Nature, and likewise that He was *not Son* to the *Holy Ghost*: But *only* to the *Father*, from whom *only* he took His *Divine* Substance, for that is true as to His *Divine* Nature, and both these are truly verify'd of His *Person*, which is both.

SOC. Let us now, if you please, return to our *History*: For my Author lays stress upon that. And it is not the least plausible part of his Book.

CHR. And there is nothing in his Book shews the weakness of his Cause more than this, for he there confesses, that, which, if he had deny'd, would have been my greatest task to have prov'd against him. And that is, That the *Socinian* Opinion had been all along condemn'd in the Church, as *Hæretical*; for all these were

Condemn'd

Condemn'd Hereticks whom he names, for that Opinion, in the first Ages of Christianity.

And to render them the more Condem'd, they Differ'd among themselves, even in that Heresy, as the Socinians do at this day. Besides other Gross and abominable Errors which the Socinian-Unitarians do abhor as much as we do. Of those who call'd themselves Christians, Simon Magus was the first who appear'd in Disgrace of the Trinity.

He was Converted and Baptiz'd by Philip. But had so contemptable an Opinion of the Holy Ghost, as to think He might be purchased with Money. After this, falling from one Error into another, he at last set up his Whore Helena for the Holy Ghost, and Instituted beastly Carnalities for the Worship of God, wherein the Impure Gnosticks follow'd him: Who boasted themselves the greatest Men of Reason, whence they assum'd to themselves, the name of Gnosticks, from their Exceeding other Christians in Knowledge.

Acts 3. 18.
20. Epiph.
Her. 21. Item.
advers. Her.
c. 1. l. 20.

The Denial of the Trinity is ever attended with other Errors, which appeared in Simon Magus, who denying the Trinity did likewise hold that the World was made by Angels, held Magic and Idolatry Lawful, slighted the Law of Moses as not being from God, and allow'd of promiscuous-Mariages and all sensuality.

The first our Author names in his List of the Socinian Fathers, are the Nazarens. A sort of Christians who affected that name Rather than to be nam'd after Christ or Jesus. Epiphanius tells us they were perfect Jews, they retain'd Circumcision, and the Iudaical Rites, and differ'd from the Jews only that they believ'd in Christ.

Id. Epiph.
29. Theod.
Heret. lib.
1. 2. c. 2.

They us'd a Gospel which is call'd the Gospel of Peter.

The Ebionites, whom our Author reckons next, so called from Ebion, held that Christ was born of Joseph as well as of Mary (which our Modern Socinians do abhor)

Ibid. c. 1. they liv'd according to the *Mosaic* Law, and receiv'd only the *Gospel* according to the *Hebrews*, but they call'd the *Apostle* an *Apostat*. *Symmachus*, whom our Author mentions, was one of these that Translated the Old Testament out of *Hebrew* into *Greek*. Ther are others likewise who are call'd *Ebionites*, who in all other things agree with the former; but they say that *Christ* was born of a *Virgin*, they use only the *Gospel* according to *Matthen*, and observe both the *Jewish* and the *Christian Sabbath*. *Irenæus* (advers. Hæres. l. 3. c. 4. p. 257.) reckons *Cerintus*, and before him the *Nicolaitans*, who had been put in with the rest, but that they are nam'd *Rev.* 2. 15.

ib. c. 8.

ib. c. 11.

He tells you that *Paulus* of *Samosata* was *Condemn'd* by an *Episcopal Council* Assembled in his own *City* of *Antioch*: And *Theodoret* says farther, that he publicly *Renounc'd* this *Error*.

And that by the *Providence* of *God*, these *Heresies* were so extinguish'd, that their very *Names* were not known to many.

But now it is thought a fit *Season* to *Revive* them again.

And since it must be. Behold the *Original* of the *Socinians*, and the *Fathers* of their *no Church*! Such *Lewd* and *Scandalous Hereticks*, as I am sure any *Modest Socinian* will start and be amazed when he shall reflect from what sort of *Men* he has deriv'd his *Faith*, and adventur'd to differ from the *whole Catholick Church* of *Christ*, not only *in this*, but in all former *Ages*.

Hist. p. 27.

SOC. *Eusebius* (*Histo.* l. 5, c. 28.) and *Theodoret* (*Hær.* Fab. l. 2. c. de *Artem.*) say, that these *Nazarens* constantly affirmed, that they derived their *Doctrin* from the *Apostles* of our *Lord*, and that it was the general *Doctrin* of the *Church*, till the *Popes Victor* and *Zephyrin*, set themselves to root it up.

CHR. They say that the *Nazarens* affirm'd this, and do not all Hereticks the same? Did ever any Man Condemn himself? Do not even *Quakers*, *Muggletonians*, and all pretend to the *Scripture*? Did not the *Devil himself* quote *Scripture* against our *Saviour*?

But why does not your Author tell how *Eusebius*, in the same Chapter, proves this their Allegation to be wholly false, and without any Ground? First from the *Scripture* it self, and next from those who wrote before *Victor* or *Zephyrin*, as *Justin*, *Miltiades*, *Tatianus*, and *Clemens*, *Ireneus*, *Melito* and many more in all whose Books the *Divinity* of *Christ* is Establish'd, that He is both true *God* and *Man*. And he stands in Admiration at the Impudence of these *Nazarens*, who cou'd pretend that this was the general Doctrin of the Church before *Victor* and *Zephyrin*.

He tells us likewise of another Practise of theirs, which is of great use to have discover'd, that is, That they did boldly adulterat the Holy Scriptures, and rejected the Rule of the Primitive Faith. And he proves this by a very strong Argument, *viz.* That their Copies did not agree among themselves, some of which he there reckons, as that of a *Asclepiades*, *Theodotus*, *Hermophilus*, and *Apollonius*, which last does not agree with it self, for these Copies which were written before, differ from those which he wrote afterward. And *Eusebius* says, That they cou'd not deny this to be done by them, because the Copies were written with their own hands, neither did they receive them from those who taught them the Christian Faith, nor cou'd they show the Copies out of which they transcrib'd theirs.

Therefor they plainly own'd that they had mended the Scriptures, adding some things, and taking away others, to make them more Intelligible. Nay, some of them did not only thus adulterat the Scriptures, but absolutely

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absolutely rejected the *Law* and the *Prophets*. Thus *Eusebius*; and *Theodoret*.

Hist. Unita.
P. 27.
P. 28.
SOC. *Victor* (say the *Socinians*) began to persecute the Apostolick Doctrin of one God, or, what is the same, that God is one, in the Year 194. but with little Success, till that which was afterwards the Doctrin of the *Arians* grew into general Credit and Acceptance.

CHR. *Victor* Excommunicated these Hereticks, which your Author calls a *Persecution*. *Victor* himself was under Persecution of the *Roman* Government: And he had then no Civil Sword to Persecute any other.

SOC. My Historian says, That *Victor's*, or other In-deavours had little Success against these *Nazarens*, &c.

CHR. Witness what you have heard just now out of *Theodoret*, That they were so bury'd in Oblivion as that their very names were not known to many. For which he rejoices and blesteth God.

SOC. My Author names *Just. Martyr*, and *Origen*, as raising the Honour of the *Son* higher than the plain and simple Doctrin of the *Nazarens*; but yet not so high as the Council of *Nice*, by Attributing to the *Son* *Eternity*, &c.

CHR. Your Author Quotes nothing out of these *Fathers*. He requires us to take his Word. But I think I have given you sufficient Testimony of the Faith of both these *Fathers*, in our Examination of the *Texts* of *Scripture*. And if you wou'd have further Satisfaction, I refer you at your leisure to Dr. *Ball's Defensio fidei Nicenae*. Printed at *Oxford*. 1685. There *Sect. 2. c. 9.* you have *Origens* Doctrin as to the *Divinity* of the *Son* of *God* vindicated to be *Catholick*, and plainly agreeable to the *Nicene* Faith. And *Sect. 3. c. 2.* *Justin Martyr's* Doctrin as to the *Eternity* of the *Son* is explain'd.

SOC. Let us then proceed with our Author. He tells us a Lamentable story how Low they are now brought, that neither the *Nazaren* Faith, nor the *Arian*,

or *Nicene* (truly so call'd) are openly profess'd in the Territories of Christian Princes and States, except in a few obscure Towns.

CHR. Blessed be God, That the *Nazeren* and *Arian* Heresies have long been banish'd Christendom, almost as much as what *Theodore* said, that their very names have not till of late been known to many, at least amongst Us.

But it is a sad and dismal Prospect of our Sins, that God suffers these Tares to appear now again; and this ought to bring us to speedy bethinking our selves, wherein we have falln short of our Christian Principles, and searching into those provocations, and returning from them, which otherwise may root up our Religion, and Destroy Christianity among us.

But with what Assurance can your Author put in the *Nicene* Faith as banish'd Christendom, with the *Nazaren* or *Socinian*, and the *Arian* Faith? Is not the Creed of that Council of *Nice* read in the Christian Churches.

SOC. You except the *Socinians* I hope.

CHR. They are no *Church*. Providence has not permitted them to come to the very name of a Christian *Church*. They look like a *Blot* or an *Objection* only in Christianity. The *Hist. Unitar.* tells us, That their Faith is no where openly profess'd in the Territories of Christian Princes and States, except in a few Cities of *Transylvania*, and some in the *United-Netherlands*, which allows of all *Religions*, that will advance *Trade*. He says there are many of them in the *Turkish*, and other *Mahometan* and *Pagan Dominions*. It seems God has banisht them from *Christendom*, only left some, as of the *Canaanites*, to keep us in exercise, lest we shou'd forget our *Christian War*.

pag. 207

pag. 307

SOC. But tho' they are so low now yet they say in Ancient times they were much stronger. The *Arians* were very High once.

CHR.

CHR. Indeed God did suffer them to make great Inroads upon Christianity ; and to have favour at Court, and raise Persecutions against the Othodox.

The Difference
twix Arians
and Socinians
and a compari-
son 'twix
Socinianism
and Mahome-
tanism.

But he still most signally and Gloriously preserv'd **The Faith**, and, after some contests, Crown'd it with Victory over *Arius* and His Herefie to this Day.

And besides the *Modern Unitarians*, cannot be call'd *Arians*, nor have title *even to his* Antiquity.

Hi. Unit.
P. 33.

The *Arians* say, That **Christ** was Generated *before the World*; and in process of time became Incarnat in our Nature.

The *Socinians* deny that He had any existence *before He was born* of Blessed Mary.

Again the *Arians* say, That the *Holy Ghost* is the *Creature* of the *Son*, and subservient to Him in the work of Creation.

And the *Socinians* say, The *Holy Spirit* is the *Power* and *Wisdom* of God which is God.

But Mr. *Bidle*, and those that follow him, take the *Holy Spirit* to be a *Person*, chief of the *Heavenly Spirits*, *prime Minister* of God and *Christ*.

pag. 34.

But notwithstanding of these material Differences the Historian includes all these under the Name of *Unitarians*, because, says he, they agree in the principal Article, that there is *but one God*, or, *but one who is God*.

And in this sense we claim the Name of *Unitarians* as much as any. None assert more than we the *Unity* of Gods *Nature*, which cannot be more than *One*; we say that is but *One God* or *One Nature* which is *God*. But whether that *Nature* may not admit of several *Persons*, is another Question, and medles not with the *Unity* of the *Nature*. But your Different Sets of *Unitarians* know not what to make of the *Divine Persons*, The *Socinians* Differ from the *Arians* both as to the *Son* and the *Holy Ghost*. And therefore can in no Justice derive

Derive themselves from them. Tho', if they cou'd, as will be further shewn, it wou'd do them little Service. But they neither have Unity with *Arius*, nor among themselves, no, not as to the Object of their Worship, they have not the same God; some of them, at this day, making the *Holy Ghost* to be *God*, others to be only a *Creature*. Some that he is a *Person*, others only as a *Quality*. &c.

SOC. But my Author says, that the *Arians* and *Socinians* esteem of one another as *Christian Brethren* and *True Believers*.

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CHR. It is impossible they shou'd think one another to be *True Believers*, unless all the bovesaid Opinions can be True, or that it is not Material whether the *Holy Ghost* be *God*, or a *Creature*; whether *Christ* had, or had not a Being with His Father before His Incarnation.

And for their being *Christian Brethren*; If it be only the word *Christ* that does it, then all who acknowlege the name of *Christ* must come in, let their Opinions of Him be what they will, tho' some think Him *God*, others only a *Man*.

The *Alcoran* speaks thus of Him. "The *Messiah*, *Jesus* the *Son of Mary*, is a Prophet, and an Apostle of God, His *Word*, and His *Spirit*, which He sent to *Mary*.

Transl. English Lond. 1649. C. 4. P. 62. C. 3. P. 33.

"The Angels said to *Zachary*, thou shalt have a Son called *John*, he shall affirm the *Messias*, to be the *Word* of God.

"The Angels said, O *Mary*, God declareth unto thee a *Word*, from which shall proceed the *Messias*, named *Jesus*— or (as it is in the Latin Translation of D. *Pertus Abbas Cluniacensis* put out by *Theodor. Bibliander*) *O Maria tibi sumus nancij gaudium cum verbo Dei, cujus nomen est CHRISTUS JESUS, filius Mariæ, Qui est facies omnium gentium, hoc sæculo futuro.*— Here the *Alcoran* says, the name of the *Word* of God is *Christ Jesus*,

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Azara. 5. P. 23.

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That He is the Face of all Nations, which the Annotator observes, to be a parallel Phrase to the Desire or Expectation of the Gentiles, and other like Appellations of Christ, Gen. 49. and Chap. 22. Esay. ii. and Zach. 3. Hag. 2. And He is the Face of all Nations, says the Alcoran, not only in this World, but in the World to come.

So that if speaking Great and Honourable things of Christ makes a man a Christian, the Mahometans are as Good Christians as the Socinians.

SOC. If they did acknowledge the Scriptures, it might go a great way.

CHR. They do acknowledge them, only they take the Liberty, as you do, to Interpret them Differently from the Catholick Church, Thus we read in the Alcoran.

c. 4. p. 51. O you that have knowledge of the Scriptures! Believe in the Alcoran, that Confirmeth the old and new Testament.

e. 5. p. 75. He (The Lord) shall say to Jesus, O Jesus Son of Mary, remember thou my Grace towards thee and thy mother, I strengthened thee with the Holy Ghost— thee did I instruct in SCRIPTURE and Knowledge, the OLD TESTAMENT and the GOSPEL. Again, I will teach him the SCRIPTURE, the Mysteries of the Law the OLD TESTAMENT and the GOSPEL. And the Common Appellation which

e. 3. p. 34.
p. 35.

the Alcoran gives to the Jews and Christians, is, O ye that know the SCRIPTURE! And it provokes them to Dispute out of the SCRIPTURE. O ye that know the SCRIPTURE come with words alike—true between you and us; do I Worship other than God? Be ye Witnesses that we believe in God, O ye that understand SCRIPTURE Dispute not the Law of Abraham, to wit, if he Observ'd the OLD TESTAMENT, or the GOSPEL; they were taught after him, perhaps you will acknowlege your Error; O ye that have Disputed what ye know not! Abraham was no Jew nor Christian, he professed the Unity of God, he was a true Believer, and not of the number of Infidels.

The

The People, and particularly those that follow'd him of his Time, as also the Prophet MAHOMET, and all true Believers have known the Truth of his Law——O ye that know the SCRIPTURE! Do not Maliciously conceal the Commandments of God——Observe exactly what you have learn'd in SCRIPTURE, and what you read——Remember——that He (God) taught you SCRIPTURE and knowledge, and that after this came a Prophet, that confirm'd the Doctrine that was taught you, that you might believe His Words.

P. 36.

These are the words of the *Alcoran*: And you see they make no more of *Mahomet*, than a Prophet who succeeded *Christ*, as *Christ* succeeded *Moses*: And as *Christ* confirm'd *Moses* Law, so *Mahomet* Confirms the Gospel of *Christ*. The latter still confirms the former. Say to them, (says the same Chapter of the *Alcoran*) we believe in God, in what He hath inspired into us, in what He inspired into ABRAHAM, ISMAEL, ISAAC, JACOB, and the TRIBES, in what was ordained by MOSES, by JESUS, and generally all the Prophets from God.——Such as shall be Impious towards JESUS having believ'd the BOOKS OF MOSES, and shall augment their impiety against MAHOMET, shall Err Eternally. And there is a great Deal more to the same purpose.

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SOC. At this rate they advance *Christ* beyond *Mahomet*.

CHR. Only, That *Mahomet* was a later Prophet, and so the last Messenger from Heaven. Otherwise they do not speak such things of him as they do of *Christ*. They acknowledge *Christ* to be born of a Virgin, by the Operation of God, in the same terms with the Scripture; They say not so of *Mahomet*, whom they do not call the *Messias*, the *Word of God*, and the *Face*, or *Lord of the World to come*, as you have heard the *Alcoran* speak of the *Lord Christ*.

SOC. Wherein then do they differ from the *Christian Church*?

CHR. In the same points which the *Socinians* do. They allow not the *Trinity* nor *Divinity* of *Christ*. And they Interpret those Texts which speak of the *Trinity* and *Incarnation* of the *Word*, as the *Socinians* do.

Alcoron p. 24. And they acknowledge not the *Satisfaction* of *Christ*, but they put him into the *number* of *Intercessors* with His *Divine Majesty*: Which are exactly the *Socinian Tenets*.

And I wou'd not have you asham'd of it, but accept *Mahomet* for one of the *Fathers* of *Socinianism*. He is not half so Scandalous, nor so Heterodox as *Ebion*, and *Theodotian*, and that string of Hereticks whom your Historian has muster'd up for the *Primitive Founders* of *Socinianism* in its purity. Some of these us'd a different *Gospel* from ours, others rejected all our *Scripture*, but some parcel that pleas'd themselves, they corrupted the *Scripture*, and it being Prov'd upon them under their Hands, they call'd it *Mending* and *Improving* the *Scripture*. Some of them wou'd not allow *Christ* to be Born of a *Virgin*, but that He was begot by *Joseph*, as other Men are. And many other things which I will shew you by and by, and which grate the Ears even of a *Socinian* now,

Mahomet is much more *Christian* than these, and an express *Unitarian*, but these are not so well known in the World now as *Mahomet* is. Therefore you wou'd not own *Mahomet* to be of your Party, lest the People shou'd Stone you, for they have all a great Aversion to *Mahomet*. But I assure you, that these *Primitive Anti-Trinitarian* Hereticks were as odious to the *Christians* then, as *Mahomet* is now. Witness *St. John* quitting the Bath where *Cerintus*, one of the *Ring-leaders* of these, came in, saying, he wou'd not stay in a Place where ther was one of such *Anti-Christian* Principles, lest a Judge.

Judgment shou'd overtake him for being in such Company.

Mahomet Succeeded *Arius*, and set up his Doctrin, which is Contain'd in the *Alcoran*, with some Additions. And it is Observable, that where *Arianism* most prevail'd, there *Mahometism* came in and prosper'd. That Men might Read their *Sin* in their *Punishment*, by the Progress of their Wickedness, and having once Departed from the *Christian* Faith, can now find no Stop or Remedy.

And as *Mahomet* Improv'd *Arianism*, so the *Socinians* have Exceeded even the *Alcoran*, in their Contempt of *Christ*, as I have shew'd, bringing Him lower, and making Him more a *Miser Man* than the *Alcoran* do's.

SOC. I must tell you, that notwithstanding all you have said, we have some of your *Modern* and *Celebrated* *Christian Writers*, who Favour our Opinion. And our *History* Names three or four of them.

CHR. This you Urge not, I suppose, as an *Argument*; onely that it wou'd Gain some *Credit* to your Cause. 'Tis well he can Name no more: But that you may not Lose any Advantage, I am willing to hear whom he Names.

SOC. He names two of the *Church of Rome*, and two of the *Reformed*, with a *fifth* one *Sandius*, whom he calls the *Arians Historian*.

The first he names is *Erasmus*, who Liv'd and Dy'd in the Communion of the *Church of Rome*. Yet he was not a *Bigot Papist*, as he was far from being a *thorow Protestant*. His great Wit led him from many Errors of *Rome*. He begun well, but it was left to others to Finish.

Yet might he be Vindicated in a great Measure from what your *Historian* lays upon him, but that is not our present business. Neither does what is here alledged, prove him to be either *Arian*, or *Socinian*. For tho' *Phil. 2. 6.* be a Principal Argument of the Fathers against the *Arians*,

XIX.

The Credit the *Socinians* expect by Alledging some *Modern Christian Writers* as Favourers of their Opinion.

Erasmus.

The fourth DIALOGUE.

Arians, and tho' *Erasmus* shou'd say (for your Author quotes no place where he says it) that this Text did not prove against the *Arians*, yet it is no Consequence, that Therefore no other Text does prove it. One Man may think that a proof, which another does not.

And as to his second Proof from what *Erasmus* says upon *Eph. 5. 5.* I do not find in him what your Author says in that place. Yet, if he said it, viz. That the word *God* us'd *Absolutely*, always signifies the *Father*, this wou'd not prove him a *Socinian*. For we grant the word *God* Frequently to mean the *Father*, as I have already told you, But that it does not *always* so, you may see *Col. 2. 2.* where the Apostle speaks of the Mystery of *God*, and of the *Father*, and of *Christ*. Where the word *God*, us'd *Absolutely* is distinguish'd from the *Father*, as from *Christ*, and this is there call'd a *Mystery*; which it were not, if it were spoken all of one *Person*, as you wou'd have it: But on the other hand, where it is not so Distinguish'd, we grant that it *always* means the *Father*, but not in Exclusion of the other Persons: For the word *God* us'd *Absolutely*, means the *Divine Nature*, which Includes all the three Persons. He next quotes *Erasmus's Scholia* on the third Tome of *St. Jerom's* Epistles, but he names not which Epistle, that you may not find it without reading him all over. He says *Erasmus* there denies the *Arians* to be *Hereticks*, and that they were Superior to our Men in Learning and Eloquence. To which we must demur till he quotes the place. But I am sure if he says the *Arians* are not *Hereticks*, he Contradicts himself, for in the second Tome of *St. Jerom's* Epistles, in his Argument of the Epistle *adversus Luciferiano's* p. 134. Edit. *Basil 1537.* he says, that no *Heresy* did more grievously afflict the Church, than that of the *Arians*. And in his Paraphrase upon *John 2. 1.* no *Trinitarian* can speak more full and express than he does. He calls *Christ*, "*ex Deo vero,*
"*verus*

“ *verus Deus: Very God, of very God.* That He was the
 “ *Eternal Word*, with the *Eternal Father*, and that this
 “ *Word*, did so come forth from the *Father* as never
 “ to part from the *Father*. Neither did he so adhere
 “ to His *Father* as an *Accident* adheres to its *Substance*,
 “ but He was God of God, He was God in God, He
 “ was God with God, because of the common *Nature*
 “ of both their *Divinities*. These two who were alike
 “ in all things, nothing did distinguish but the Proper-
 “ ty of the *Begetter*, and the *Person Begotten*. And tho’
 “ this *Word* was God *Omnipotent*, of the *Omnipotent*, yet
 “ being distinguish’d by the Property of His *Person*,
 “ He was with God the *Father* not in any *Dissimilitude*
 “ of *Nature*. Neither was He *Made*, or *Created* by the
 “ *Father*; but by this His own *Word*, Co-eternal to
 “ Himself, the *Father* made all things, that He did make,
 “ whether *Visible* or *Invisible*; by the same He *Governs*
 “ all things, by the same He *restores* all things, not using
 “ Him as an *Instrument* or *Minister*, but as a *Son* of the
 “ same *Nature*, and same *Power* with Himself. So all
 “ things whatever are, came from the *Father* as the *Su-*
 “ *pream Author*, but by the *Son*, whom He begot from
 “ *Eternity*, *Equal to Himself in all things*, and without end
 “ does *Beget*. These are the Words of *Erasmus*, and a
 great deal more in the same, and many other places, to
 the same purpose. And if you will make a *Socinian* of
 this man, you need not despair to gain *Athanasius* too,
 and prove him to be an *Arian*, *Nazaren*, or what you
 please. And to shew you what Opinion *Erasmus* has of
 the great *Ingenuity*, which your Author brags he ex-
 presses for the *Socinians*, upon the same Chapter *John* 1.
 he says, *They greatly Err from the Truth, who think that*
the word of God is posterior to Him who brings it forth,
as among men the Mind is before the Speech, and who
reckon the Word of God, by which God the Father made
all things, among the things which were made: Sed crassior
est

*
The fourth DIALOGUE.

est illorum Error— *But their Error is more Gross who suppose that Christ then began to be the Son and Word of God, when He was born of the Virgin Mary.*

Whether this be the Opinion of the *Socinians*, you can tell, and whether calling their Error *Gross* and *greatly distant from the Truth*, be so mighty a Complement, as your Author wou'd force from this great man to the *Socinians*.

SOC. My Author quotes *Erasmus* Epist. to *Bilibaldus*, wherein he says, he cou'd be of the *Arian* perswasion, if the *Church* approv'd it.

CHR. Your Author is very unwilling to be brought to the Light, his Quotations are all Dark, he does not care to have them look'd into. In *Erasmus's* Epistles there are no less then *Thirty seven* to *Bilibaldus*. And you may suppose it was too much trouble for your Author to name the Epistle, then you wou'd have found it out too soon, that one which he means, I suppose, is the *third* Epistle of *Erasmus's* *Twentieth* book of his Epistles; where speaking his Sense of the great Authority of the *Church*, he says, *it was by her Authority he believed the Canonical Scriptures*. And then indeed it is no wonder that he submits every thing else to her Authority. And Magnifying his Deference to the *Church*, he says, *he cou'd agree with the Arians and Pelagians, if the Church had approv'd what they have taught*. Now the natural Consequence of this to me, is, That *Erasmus* thought these the most Pestilent and Abominable Heresies he cou'd think of, for it had been no great matter to submit to any *Rational* or *Tolerable* Doctrin; but to shew the vast Authority of the *Church*, he sure wou'd name some mighty thing. But why did your Historian leave the *Pelagians* out of this Quotation? He wou'd not have them join'd with the *Arians*, for discovering his Plot, for he does not pretend to favour the *Pelagians*, or that *Erasmus* was a *Pelagian*. And this

Quotation

Quotation wou'd make him as much so, as an *Arian*. But what ever comes of the *Integrity* I must Commend the *Ingenuity* of your Historian.

SOC. You are Satyrical, you know not how to miss a Blot, let us see if you can find the Like in his next Instance of *Grotius*, who, he says, is *Socinian* all over.

Grotius.

CHR. It is all over, for he quotes no particular place, but desires that you will take his word; or else be at the pains of Reading over all *Grotius* Works.

SOC. I had rather take his word, at this time, for I have not now so much Leisure. But yet he names his Notes upon *John* 1. 1. and says, that his Annotations are a Compleat System of *Socinianisme*.

Hist. p. 32.

CHR. He has a better Perspective then I can see thro', for I cannot find any such thing in his *Annotations*, but I think the direct Contrary.

SOC. Indeed my Author says, *they are written so Artificially and interwove with so many different Quotations, that he has covered himself, and his Sense of that Portion of Scripture, from such as do not Read him Carefully.*

CHR. I am sure he has covered himself in that place from being so much as suspected of *Socinianism*, for he interprets *John* 1. 1. *In the Beginning*, to be the beginning of all things, and to mean *Eternity sicut mos est Hebrais Aternitatem populariter Describere*; that it was a Common and Familiar Expression among the *Hebrews*, whereby to describe *Eternity*.

This is point blank Destruitive of the *Socinian* Principle, which allows *Christ* no Being before he was born of the *Virgin*; and therefor they are forc'd to interpret these words. *In the Beginning*, to mean only the Beginning of the *Gospel*.

Then *Grotius* does most Learnedly tell us the Acceptation of the term *Logos*, agreeable to what we have already discours'd, *viz* That it was first with the *Jews*,
F
and

The fourth D I A L O G U E.

and he supposes it taken first from *Gen. 1.* where *Gods Creating* is express'd by, *God said, Let ther be Light, Let ther be a Firmament, &c.* Thence the notion of the *Word* of *God*. From the *Jews*, the *Chaldeans*, had it, and from them, the *Greeks*. And that it was by this *Word*, that *God* Created all things, he tells you how *Philo* the Jew calls this *Word*, the *Image* and *Son* of *God*, how the *Jewish Cabalists*, and the *Pythagorean* and *Platonic* Philosophers had invented many other *Emanations* from *God* besides His *Word*, or *Logos*.

These *Emanations* they call'd *Æones*, and reckon'd the *Logos* as one of them. And this Doctrin the *Gnostics* follow'd : And *Grotius* says, that it was expressly against this that *St. John* wrote, and proves that all the appellations which they gave to their several *Æones*, as *maker of the World*, *only Begotten*, and *Saviour*, did belong only to *Christ*, who was the *Logos* ; And this Learned Annotator observes, that our *Saviour* is call'd by these names in *St. John's* Writings, and not in the other Holy Writers, tho' they Deliver'd the same thing in effect.

And this account of *St. John's* using the term of *Logos*, and Vindicating *It*, from the other fancifull *Æones* or *Emanations*, which the *Heathens*, *Cabalists*, and from them the *Gnostics* join'd with it, and prefer'd some of them before it, is a Confirmation of what I have already said upon that point.

And *Grotius* says, that *St. John* by these words, *In the Beginning was the Word*, rejects the figment of the *Gnostics*, who said, that from the *Proarchs*, after many ages, the *Nous*, or *Mind*, was born ; then from the *Nous* the *Monogene*, or *only-Begotten*, and from that the *Logos*. All which *St. John* confutes, by rejecting all these but the *Logos*, making that *from the Beginning*, that is, as *Grotius* explains it, from *Eternity*, and applying to *It* the term of *Monogene*, *Only-Begotten*, and all the other
Epithets

Epithets of their several *Aones*, and shewing that they belong only to the *Logos*.

And here I cannot but take notice how *Grotius* (upon *Matt.* 24. 11.) Joins *Cerinthus*, and *Ebion* together, as those who perverted *Christianity*, by mixing *Judaism* with it, not only as tolerating the *Jewish* Rites (which we know the Apostles did at first) but by acknowledging *Judaism* to be the only way to Salvation, which was Preached, as by other Prophets, so also by *Christ*. And he says, that *St. John* wrote much against these, and that these and the like, are those whom *Christ* calls the *False Prophets*, *St Paul*, *men speaking perverse things* (and these shall arise of your own Selves, they shall be *Christians*.) *False Apostles*, *Deceitful Workers*, *Transforming themselves into the Apostles of Christ*, by whose Opinions the Faith of many is overthrow'n

Act. 20. 30.
2 Cor. 11.

^{13.}
2 Tim. 2. 18.

This is *Grotius's* Judgment of *Ebion*, and the *Ebionites* whom our Historian has set down, as the true *Socinians* of the first Age.

But to see farther how good a *Socinian Grotius* was, upon *John* 1. 14. he says, That the *Logos* shew'd Himself in our *Human Nature*, that He might advance us *Men* to the *Divine Majesty*. And applies to this *1. Tim.* 13. 16. *God was manifest in the Flesh*. And what *Ireneus* says, *Verbum ait, unitum suo plasmati*— The *Word*, being united to His own *Workmanship*, was made a *Pas-sible Man*.

Upon these words, *The Word was God*. *John.* 1. 2. *Grotius* tells us plainly how that the *Word* was made *Synonymous* with *God*, and quotes *Justin*, calling *Christ* the *God who was before Ages*. And *Theophilus*, that the *word is God*, and *Born of God*, and much more to the same purpose.

But to end this matter, *Grotius* having Given the reason beforetold why *St. John* treats more expressly of the *Logos*, than the other Holy writers, says thus, "*Ceteri*

“ *Scriptores Evangeliorum* — The other *Evangelists*,
 “ thought it sufficient to express *Christ’s Divine Nature*
 “ from His *Admirable Conception*, His *Infinite Power* in
 “ working *Miracles*, His knowledge of other Men’s
 “ *Hearts*, from those things which befel concerning His
 “ *Death, Resurrection, and Ascension into Heaven*, finally
 “ from the promise of His *Perpetual Presence*, of sending
 “ the *Holy Ghost*, Forgiving *Sins*, Judging *Mankind*.
 “ But *John*, according to the *Necessity* of his times,
 “ and in the beginning wou’d give Him the name of
 “ *God*, and the *Power* flowing from the *Eternal Foun-*
 “ *tain*. Thus *Grotius*. And how this agrees with the
Socinians who hold that *Christ* had no Being before He
 was Born of the *Virgin*, I leave you to Judge, and
 what reason your *Historian* had for his great Boast, that

Hist. Unita. P. 32. *Grotius was Socinian all over, That he has interpreted the whole Bible according to the mind of the Socinians. And that their is nothing in all his Annotations which they do not Approve and Applaud, and that his Annotations are a Compleat System of Socinianism, not excepting his Notes on John. 1. 2.*

SOC. I am sure no *Socinian* can either approve or applaud, what you quoted out of *Grotius*, Especially his Notes upon *John 1. 1.* But our Author perhaps means that he is only a *Socinian* as to the *Trinity*: For as to the *Incarnation*, and Pre-existence of *Christ* before His *Birth* from the *Virgin*, I think we have no Title to *Grotius*.

CHR. The *Incarnation* and *Trinity* are closely link’d together, so that you cannot suppose the *Incarnation*, without first supposing the *Trinity*; for you cannot say that *Christ* is *God*, without more *Persons* than one in *God*.

But *Grotius de Verit. Rel. Christ 1. 5. §. 21.* Vindicates the *Doctrin* of the *Trinity* from the objection of *Polytheism*, and shews that it was not unknown to the *Jews*. “ He says that *Philo* the Jew, oftentimes makes

Three

" Three to be in God, and calls the Reason or the Word
 " of God by the name of God, the maker of the World,
 " neither *Unbegotten*, as is God the Father of all, nor *Be-*
 " *gotten* so as Men are. That the *Cabalists* distinguish
 " God into Three Lights, which some of them call by
 " the same names that *Christians* do, viz. of the Father of
 " the Son, or the Word, and of the Holy Ghost. And
 " he says, that it is Confessed by all the *Hebrews*; That
 " the Spirit by which the *Prophets* were Inspired, is not
 " any thing Created, and yet it is Distinguish'd from
 " Him that sent it; like as also that which they com-
 " monly call *Schechina*. Now many of the *Hebrews* have
 " taught, that that *Divine Power*, which they call *Wis-*
 " *dom*, shall dwell in the *Messias*; whence, the *Chaldee*
 " *Paraphase* calls the *Messias*, the Word of God: And he
 " is called by that August name of God, and also, of
 " Lord, by *David*, *Isaias*, and others. These are the words
 of *Grotius*. And nothing can speak the *Trinity* more
 plainly, in Contradiction both to the *Arians* and *Socini-*
ans. The Spirit not being any Created thing, is against
 the *Arians*, and Mr. *Bidle's Socinians* who hold that it
 is Created; and being distinguish'd from the Sender there-
 of, does Confound all the other Parties of the *Socinians*,
 who hold that the Spirit of God, is not distinguish'd
 from the Sender thereof. And the *Jews* distinguish *Sche-*
china from the Spirit, and make the *Messiah* to be this
Schechina, for which you may see more Authorities,
 in the *Annotations* upon this place in *Grotius's Works*,
 Printed in *London*. 1679. Tom. 3. and this both proves
 the *Trinity*, and that the *Messiah* is one of the *Persons*.

SOC. But what say you to that which my Author
 Objects of *Grotius*, attacking the *Socinians* in his youn-
 ger Years, in a principle Article of their Doctrin? But
 being answer'd by *J. Crellius*, he not only never reply'd,
 but thank'd *Crellius* for his Answer; and afterwards
 publish-

Hist. P. 325.

publishing some *Annotations* on the *Bible*, he interpreted the whole according to the Mind of the *Socinians*?

CHR. You have had a Taste of these *Annotations*, and whether they be wholly according to the Mind of the *Socinians*; and from hence you may guess at the truth of the other part of his Allegation: But if you wou'd have full satisfaction, consult *Grotius's* Works of that *Edition* I have just now nam'd; and there before his defence of the *Catholick Faith* as to the Satisfaction of *Christ* against *Fauslus Socinus*, you have his Letter to *Ger. Vossius* clearing himself as to this matter of his Answer to *Crellius*, and his *Faith*, both as to the *Trinity*, and the Satisfaction of *Christ*, and vindicating himself from the Imputation of *Socinianism*.

It is a strange thing that you will make a *Socinian* of a Man, who writes against *Socinus* by Name; and throws it off as an Asperion to be thought to be a *Socinian*. Nay he not only clears himself, but says of *Holland* and *West-Friesland* that none there did Defend *Socinus*. *Nemo ibi hæctenus inventus est qui Socinum Defenderet* (Tom. 3. Lond. Edit. p. 112.)

Petavius.
Hist. P. 32.

SOC. Let us go to the next. My Author says, That *D. Petavius*, the most Learned of the *Jesuits*, has granted that generally the *Fathers* who liv'd before the *Nicene Council*, and whose writings are preserv'd, agree in their Doctrin concerning *God* with the *Nazarens* or *Socinians*, and concerning the *Son* our Lord *Christ*, and *Holy Spirit* with the *Arians*.

CHR. This is a Condemnation of the *Socinians*: For, as before is told, they differ exceedingly from the *Arians*, both as to *Christ* and the *Holy Ghost*, the *Arians* make the *Holy Ghost* a *Creature*, the *Socinians* say that he is nothing different from *God*, but is *God*. The *Arians* are for *Christ's Pre existence* before He was Born of the *Virgin*; the *Socinians* say, that He had no Being before He was Born of the *Virgin*, &c.

And

And if the *Anti-nicene* Fathers were for the *Arians* in these Points, then it is a Demonstration that they were against the *Socinian* Opinion. So that stands Condemn'd on all Hands.

But your Author has Quoted no particular *Father*, only says it in the General; And I have shown you in *Eusebius*, the names of several of these *Fathers*, whom he Quotes against the like Allegation of the *Socinians*; and I have before shew'd you, that the Tenets of the *Anti-nicene* Fathers were fully on our side, in the Examination of the several Texts which prove the *Trinity*. But your Author does not Quote the place, where *Petavius* says what he alleges from him, and considering your Author's Ingenuity in other Quotations which I have examin'd, he may be justly suspected in this. But I do not think it worth the while to search over *Petavius's* Works for it, because I know it is a common Topick with the *Papists* to discredit the Ancient *Fathers*, and run all into the Authority of what they call the present *Church*. And therefore if your Author cou'd find a *Jesuit* saying so, it wou'd be no great Argument. For I allow the *Papists* and *You* to agree in a great many things, even when you seem to be most contrary to one another, as your dear Friend *Grotius* has observ'd, who makes the like difference 'twixt *Popery* and *Socinianism*, as 'twixt *Tyranny*, and *unbridled Licentiousness*. (oper. Grotij. Londini. 1679. Tom. 3. p. 112.) this he says in answer to *Sibrandus*, who observ'd that *the Socinians had rather take part with the PAPISTS than with the REFORMED*.

SOC. The next my Author Quotes for a *Socinian*, is of the *Reformation*, it is *Episcopus*: Who is he says, so much esteem'd by the *English* Divines.

CHR. And deservedly for a Learned Man. But now for your Proof.

Episcopus.
P. 34.

SOC.

The fourth DIALOGUE.

SOC. My Author Quotes the Book and Chapter in him. *Episco. Fustit. Theol.* l. 4. c. 32, 33, 34. and he says that *Episcopius* seems to be *Arian*.

CHR. He is more modest with *Episcopius* than he was with *Grotius* by much. *Grotius* was all over, and absolutely *Socinian* *Episcopius* only seems to be. Then he does not so much as pretend to him as a *Socinian*, but what he seems to be is only *Arian*. That is, he wou'd have us to loose him, tho' he cannot gain him to the *Socinian* Party; and if his so positive Boasts of *Grotius* come off as you have seen, we can expect little from his fearful, seems to be, of *Episcopius*. But however, let us hear what he says? What does he charge upon *Episcopius* from these Chapters he Quotes?

Hist. Unit.
p. 35.

SOC. That he said the *Father* is so first, as to be first in Order (i. e. in time)

CHR. Let me stop you, does he say that *Episcopius* said these words (i. e. in time.)

SOC. I suppose not; for they are in a different better, and in a *Parenthesis*. But they are in Exposition of the preceding words (in Order) because my Author supposes that whatever is first in Order, must be likewise first in Time.

CHR. You have seen the contrary to that, in the relation 'twixt *Father* and *Son*, and it might be shewn in many other Instances. But your Author wou'd slip it in, in a short *Parenthesis*, whereby it might pass for *Episcopius*'s, or otherwise being heedlessly granted might carry his Cause. Therefor in answer to him, we say, with *Episcopius*, that the *Father* is first in Order, but not in Time. And *Episcopius* says nothing in this, distant from the *Catholic Church*.

SOC. But he says, that to make three equal Persons in God, or in the God-head, is to make three Gods.

CHR. That is, so Equal, as to have no Superiority of Relation among them, which we do not say. We say, they

they are *Equal* in their *Natural Perfections*; but not so in their *Natural Relations*. And in this *Episcopius* does not differ from the *Church*.

SOC. He denies that the Lord *Christ* is the Son of God by *substantial* Generation, from the Fathers *Substance* or *Essence*.

CHR. He does not deny it. He does indeed find fault with defining the *Modus* or *Manner* of it, according to all the Extravagant Invention of the *Schools*, which he reckons up. c. 33. and they are indeed Extravagant and most Dangerous, as *Episcopius* there sets forth, but determines nothing only that such Questions ought not to be started, are not necessary to be believ'd, because not Reveal'd, and have bred much trouble in the Church, whose Creeds at first were plainer and shorter than of after Ages. But if the starting of *Heresies* impos'd that fatal necessity upon the *Church*, where will the blame lie? It is a great Misfortune to be forc'd to fight at all, but if my Life be Assaulted, I must choose the lesser Evil.

I think it a very great hurt to the *Church*, and a Judgment sent from God, that this question we are now upon shou'd be broach'd among us. But pray who began? If you throw your Books about, and boast of them as Unanswerable, and overthrow the Faith of many, you force us to enter the Lists, tho with Grief of heart at the occasion of the Quarrel, And then you make the very Quarrel an argument against us. Why do ye Dispute of these things? Can you not let them lie in their primitive simplicity? O that you cou'd have done so! Was there ever any *Creed* or *Canon* made but against a *Heresy* that was then in being, and spread before such *Creed* or *Canon* was made; To be under *Physick* is a disconsolate Life, but the Remedy shews that the *Disease* was first. Yet you charge your Physician as the Cause of your Disease. God in his mercy, heal the breaches of our Sion, for they are many.

The fourth DIALOGUE.

But to return to *Episcopus*, if it were my Task I cou'd show abundantly his principles as to the *Trinity* and *Incarnation*. But I think it sufficient to have answer'd your *Historians* Objections.

I will only tell you, that *Episcopus* did not only believe the *Trinity*, but that it was clearly and plainly and most perspicuously Reveal'd in *Scripture*. And he disputes this against *Bellarmino*, who wou'd have the *Scripture* obscure in this point, that he might bring us to the Authority of the *Church*. *Episcopus* does indeed find fault with the un-necessary *School-Distinctions*, as to the *manner* or *modus* of these *Divina Mysteries*, which is not reveal'd, and that this has prov'd an offence and stumbling-block to the *Jews*, and other *Enemies of Christianity*; and all good *Christians* do join with him in this, and that we should keep as close to the *Scripture* as possible, especially in those *mysteries* which we had not known but by the *Scriptures*. And he gives for a Reason of this that the *Scriptures themselves* are sufficiently clear and full as to the *Trinity*, *Incarnation*, &c. which are express'd, in *Scripture*, *non solum perfecte* not only perfectly, sed etiam *Dilucide*, but most clearly, *adeo ut neque Ecclesie Decisione*— so that we need neither the Decision of the *Church*, the Conclusion of *Doctors*, nor the Decrees of *Councils* in this matter. (*concio secunda De Conf. Incredulit. Judaeorum.*) That God is one, is of it self evident in *Scripture*, and, says he, (*Instit. Theol. l. 4. c. 18.*) that He is *Father*, *Son*, and *Holy Ghost*, is no less clear from the *Scripture*; and from hence you may Judge what sort of *Arian* this *Episcopus* was. And what advantage it is to your Cause to have nam'd him. Indeed he refuses to tell the *manner*, how these three are one, as not necessary, because not Reveal'd, and we all join with him.

Sandius.

SOC. The next he names is *C. Sandius*.

CHR. This is he whom you have already quoted as an *Arian*, the *Arian opinion*, says your Author (p. 34.)
May

The fourth DIALOGUE.

43

May be seen on their part in their Historian Chr. Sandius. And now you bring him into the Number of the *Catholick* writers. You wanted one to make up the Number. But tho' he cannot be produc'd as a *Catholick*, yet if he says any thing material, tho' an *Arian*, we may hear him.

SOC. My Author says that C. Sandius wrote on purpose to prove that all Antiquity was *Arian*.

P. 35.

CHR. But does he shew any of his proofs?

SOC. No. He only says that Sandius wrote with that Design.

CHR. Then I will oppose to him *Eusebius* and the *Fathers* he quotes who were before the Council of *Nice*, and were not *Arians*. But if by all Antiquity being *Arian*, he only means, as in truth, he can mean nothing else, that the seeds of the *Arian* Heresy, were sown even in the *Apostles* time, and so were from Antiquity, we do readily grant it, and have prov'd it.

SOC. He says, this Sandius under the borrow'd name of *Cingallus* wrote a Treatise call'd *Scriptura Trinitatis Revelatrix*; where, under pretence of asserting the *Trinity*, he has as much (as he cou'd) defeated all the strengths of the *Catholick* Cause, and shews that there is no Considerable *Text* objected to the *Arians* or *Socinians*, but is given up by some or other of the *Trinitarians* themselves: so that among them, they have given away the Victory to their Adversaries.

P. 36.

CHR. This if true, serves only to shew that your Sandius was a treacherous Enemy, betraying under the shew of Friendship. And for his saying that some *Trinitarian* or other has given up every *Text*, it makes no more if Granted, (which it is not) than this, That one *Text* may appear strong to one, and another *Text* may appear more convincing to another. But tho' I lay aside such a *Text*, and chuse rather to insist upon Another, it does not follow that I give up such a *Text*, because I

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wave it; yet after all, I must absolutely deny the Assertion, whether it be your *Author*, or *Sandius*. makes it, and I put it to the proof, and say that there are many *Texts*, as to the *Trinity* which no *Learned Trinitarian* will give up. But I will retort this upon your *Author*. That there is no point of the *Unitarian* Doctrine, as distinguish'd from the *Trinitarian*, but what is given up, as I have already shewn, not only by *Arians* against *Socinians*, and *Socinians* against *Arians*; But by subdivisions of *Arians* against *Arians*, and *Socinians* against *Socinians*, *Bidleites*, *Anthromorphits*, &c. And all against the *Nazarens*, *Ebionites*, and others taken in for the *Primitive Unitarians*, as you call them, and even by these *Ancients* among themselves, hardly two of them agreeing almost in any point, wherein they broke off from the *Church*. So that among them (to use your *Author's* words) they have given away the *Victory* to their *Adversaries*, with a witness.

P. 37. As for the Advantage he expects from *Dr. Burnet's* relation of *Van Parr* the *Dutchman*, with which he ends his first *Letter* I shall say nothing; at this time. I will not Anticipate what a *Living Author* shall think fit to say in his own Defence. Lest I mistake his meaning.

Thus you have seen his strength from *History*, and his success in gaining some men of name to favour his party.

T H E

FIFTH DIALOGUE.

A General *View* and *Application* of what
has been said.

CHRISTIAN. **L**ET Us now from the several *Heads* upon which we have Discours'd, take a General *View*, of the *State* of the *Controversy* on Both sides. And see where the *Difficulty* lies of *Believing*, and the *Prejudices* that Detain You or Us.

SOCINIAN. Our *Prejudice* lies in the seeming *Contradiction* to *Reason* there is in your *Faith*. And we wonder that do's not *Byass* you to Come to our side.

CHR. I will not repeat what has been said upon that Head. But then you ought to Consider, That it must be some very *Strong* and *Powerful EVIDENCE* that *Sways* Us against that *Byass* of seeming *Reason*. For Every Man wou'd make his *Faith* as *Easy* to him as he Cou'd. No man Loves *Difficulty*; But in some Cases it cannot be Avoided; And the *Greatest* Matters are not to be attain'd without it. This

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This *Evidence* is the *Holy Scriptures*, as Understood and Generally Receiv'd in those *Ages* wherein they were *Wrote*: And the same *Sense* Deduc'd and Carry'd down to Us, through all the following *Ages* to this Day.

And your *Prejudice* against Receiving these *Scriptures* in the same *Sense*, is, the seeming *Contradiction* you Fancy ther is in *Reason* against the *Christian* Doctrin, of which we have Discours'd.

1.
The word
God in *Holy*
Scripture is
taken most
Commonly
in a *Complex*
Sense, as In-
cluding all
the 3 *Persons*:
And some-
times it is ta-
ken *Personal-ly*
for the *Fa-
ther*.

But I wou'd say a word more Concerning a *Preju-
dice* you have taken up, as if the word *God* in *Holy*
Scripture was always meant of the *Father* only; And
so you Apply whatever you find said of *God*, as belong-
ing only to the *Father*, and Urge such *Texts* to Infer
the *Exclusion* of the other *Persons*, the *Son* and the *Holy*
Ghost.

Now I Grant that the Word *God* is often in *Holy*
Scripture us'd to mean the *Father* Particularly, or in
a *Personal* Sense, He being the *Fountain* (as I may so
say) of the *Deity*, whence the other *Persons* do Pro-
ceed. But most commonly it is taken in a *Complex* sense,
to express the *Deity* or *Divine NATURE*, wherein all
the *Persons* are included. So that *God* is the three *Per-
sons*, and the three *Persons* are *God*. And thus we find
it express'd in *Scripture*. (*viz.*) The three *Persons* with-
out the name of *God* at all; to take away the Cavil
about that word: and to shew that as *God* is a proper
word to express the whole *Trinity*, or any of the *Persons*;
so the *Trinity* may be express'd without the word *God*
at all. We find the *three Persons* nam'd where *God* is
certainly meant: And yet the word *God* not there, nor
any Discrimination or Exception of any of the *Persons*.
And what *God* has put together, how can we take a-
funder? *God* is express'd by *three Persons*. And shall we
take upon us to except any of the *Persons*? Or shall we
say that *one* of these *Persons* is *God*, and that the other
are *Creatures*? Shall we say this, tho' the *Scripture* says

no such thing? Or shall we say that *Creatures*, are part of the Description of *God*? We may as well say that they are *Part of God*.

When *Christ* Commission'd His *Disciples* to *Baptize* in the Name of *God*. He Does not use the word *God*; but expresses and Describes *Him* thus, *Go and Baptize in the Name of the FATHER, and of the SON, and of the HOLY GHOST*, again. *There are three that bear record in Heaven. The FATHER, The WORD, and The HOLY GHOST.*

Mat. 28. 19.

1 Joh. 5. 7.

If you will make the *two Second Persons* to be *Creatures* (as one party of the *Socinians* do) than you Join *Creatures* into the Description of *God*, and *Baptize Men* in the Faith and Worship of *Creatures*. As *Mr. Bidle*, in his *Confession of Faith touching the Holy Trinity*, above Quoted, does expressly own; And sets up a *Trinity*, which consists of *God*, and two *Creatures*, the first Person *God*, the second and third Person were *Creatures*. And it will, in no ways solve the *Horrid Blasphemy*, to say that these two are *very Excellent Creatures*; for the Distance twixt *God*, and the *most Excellent Creature* that is, or can be, is *Infinite*; and the Blasphemy the same to join *one Creature* as *another* into a *Trinity* with *God*. And to *Baptize men* into the Faith and Worship of *Creatures*, jointly with *God*.

And this *Trinity*, in *Mr. Bidle's Confession of Faith*, which he asserts by the express name of *The Holy Trinity*, must be more *Abhorrent* than the *Christian Trinity*, to the other set of *Socinians*, who own what we call the second and third *Persons* to be nothing Different, but the self same thing with the *first Person*; because, so, the *Christians* join nothing with *God*, nor *Adore* any thing but *God* in the *Holy Trinity*: And suppose the *Christians* shou'd be mistaken in their *Notion*, or *Explanation* of the *Trinity*, they still avoid the *Blasphemous Idolatry* of joining *Creatures* with *God*, or *sharing His Honour* to them

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them: which (by vertue of the distinction of *Latria* and *Dulia*, of a *Supreme* and *Inferior*, *Divine* worship) was the only *Foundation* and *Excuse* of the *Pagan*, *Arian*, and *Roman* Idolatry; and *Excuses* all alike.

But now in the sense of those *Socinians*, who make the *Word* and the *Spirit* to be only *Qualities* then you give this Excellent Sense of these *Texts*. (viz.) There are *Three* in Heaven. *First* the *Father*. The *Second*, His *Power* or *Wisdom*, And the *Third* His *Power* or *Wisdom*. Which is not only to make a *Man* and his *Spirit* to be *two*; without being *two Persons*: but to make his *Spirit* to be a *second* and a *third* thing from it self. For, as we have said before, This Scheme makes Gods *Word* and *Spirit* to be the same thing, to mean no more than His *Power* or *Wisdom*, which are not distinct from Him.

Thus you have *God* commanding to *Baptize* in the name of *Himself*, and of *Himself*, and of *Himself*.

And whosoever shall *Blaspheme* against *Himself*, shall be forgiven; But he that *blasphemeth* against *Himself* shall not be forgiven.

p. 25. Our *Author* says p. 25. we are out in *Counting*, when we say *three Persons*, and *one God*, which he, in his *Courtly* way, calls *Brutall* in us.

(2.) I wou'd desire to know by what *Rule* of *Arithmetic* he reckons *one God* into *three*, without *Distinction* of *Persons*, for this is a *Trinity*. But whether it be more *Rational* than our *Trinity*, do you judge, We both hold *Three* in Heaven, *Father*, *Son*, and *Holy Ghost*. This is a *Trinity*: Herein we agree, but in the account we give of it, we differ mightily.

The *Socinians* hold a *Trinity* more *Unaccountable* than what is held by *Christians*.

We say there are *three* in Heaven, really *Distinct* from one another: and therefore reckon them *three*, tho' they agree in the same *Nature*; which he makes the *Difficulty*. But, at the same time, he says ther are *three* in Heaven. Which *three* are not *distinguisht* at all

all from one another; but are *only one* in every respect. We say they are *three* in *one* Respect that, is in respect of their three *Persons*; and *in another* Respect are one, that is, in Respect of their *Nature*, which is but one. On the other hand, The *Socinians* say they are *one*, and yet reckon them *three* in the *self same* Respect, i. e. in Respect of their *Nature*, without any Difference of *Persons*. We say *one* is *three*, by being *Distinguish'd* into *three*. They say *one* is *three*, without being *Distinguish'd* at all. Which of these is the best *Reck'ning*, and best *Reason* is left to the Readers Judgement.

And every Scripture bears the same Argument where these *three* are reckon'd. Of which there are multitudes of Texts that we have not quoted. It is in the Preface and Salutation of almost every Epistle; with St. Paul frequently, we have remembred. And thus St. Peter begins. To the Elect some of which according to the *fore-knowledge* of God the Father, thro' *Sanctification* of the Spirit unto Obedience, and *sprinkling of the Blood* of Jesus Christ.

1. Pet. 1. 2.

And our Author gives a very fair Confession against himself, as to all his Interpretations. For after he has done with the Scripture Texts, he owns Ingeniously, p. 158. *That they differ from the Church in Translating several, and in Interpreting all the before-cited Texts.*

(3.)
The *Socinians* own their Interpretations to be contrary to the Church.

SOC. I do remember this, and it has much offended me, That we should confess out of our own Mouths, That we take a way of our own, contrary to the Church of Christ.

CHR. Sure he must give some very extraordinary Reason for this: Nothing less than *express Revelation*, or *Demonstration in self*, can support a Man in a War against the *whole Christian Church*.

SOC. He repeats the old Difficulty of *three* being *one*, and thence concludes that *their Interpretations and Translations*, ought to be admitted, and those of the CHURCH and TRINITARIANS rejected.

H

CHR.

The Fifth *DIALOGUE.*

CHR. And you have seen him run himself into greater Absurdities than these he pretends to avoid.

(4.)
Pretended
Obscurity in
Scripture not
the Cause.

And this brings us just where we began, which was, That the *Socinians* wou'd admit of the Translations and Interpretations of Scripture, which the *Church* recommends, and wou'd own the *Trinity* to be sufficiently Reveal'd in Scripture, if it did not appear to them to be contrary to their own Reason, if ther were not difficulties in it, which they cannot Solve. And therefore it is not any Absurdity in the Scripture which hinders them to believe; for while they go upon this Argument, if the Revelation were never so express, they wou'd never submit to it, but screw and gloss while words wou'd bear it, of which we have seen very fair Examples. And he declares in express Terms, that *whatever Doctrin appears Absurd and Contradictory ought to be rejected, how agreeable soever it may seem to the meer Chime and Jingle of the words of some few Texts*, as he Reverently expresses it.

pag. 150.

SOC. He gives two Parallel Instances. One of the *Anthropomorphits*, and Mr. *Biddle*, That God has Human Parts and Passions, *which we reject* (says he) *because it is against Reason, tho' many Texts speak of God after this manner.*

p. 159.

(5.)
The Rule
of Interpretation
in Case
of the *Anthropomorphites*,
will not serve
in Case of the
Trinity.

CHR. Ther was a necessity to speak of God after this manner, because otherwise we shou'd not understand Him. For we can apprehend nothing but after the manner of Men. But the reason was quite contrary why God shou'd speak of Himself as *Three One*. You will not say that this was to Condescend to our Capacities. And therefor if this had not been a necessary Truth, God wou'd not, as I may so say, have troubled our Understandings with it, seeing ther was no other necessity in the whole World for Revealing it to us.

Secondly, These Expressions to be delivered into the Hands of God, to be hid under His *Wings*, &c. are com-

mon and known Figures of Speech, nor are taken literally, even when apply'd to Men. If I shou'd say, I will hide you under my *Wings*: No body would understand it as if I had real *Wings* and *Feathers*, but only that I wou'd protect you and keep you safe, as Birds do their Brood under their *Wings*.

But *the word was God, and ther are Three in Heaven*, have no Relation to these sort of Expressions.

Thirdly, Other Scriptures tell us, That God is a *Spirit, Invisible, Impassible, &c.* and therefor where He is spoke of after the manner of *Body*, we must understand it *Figuratively*.

But ther are no Scriptures which say, That God is not *Tri — une*. And therefor those which say He is so, must stand in their plain literal Sense, and are not parallel to these Scriptures which speak of God after the manner of *Body*.

Fourthly, The Scriptures alledged by the *Anthropomorphites* are plainly *Figurative*, as has been said, even when apply'd to Men. But the Scriptures which are brought for Proof of the *Trinity*, are not so much as pretended to be taken in any *Figurative* Sense, as *The Word was God, Baptizing in the Name of the Father, Son and Holy Ghost. He that sins against the Holy Ghost shall not be forgiven. Ther are three that bear Record in Heaven, &c.*

The *Socinians* do not pretend to escape these Texts by making them *Figurative*, for ther is no *Figure* in them, they take other ways to answer them which we have seen. Therefor this Instance of the *Anthropomorphites* is not parallel to that of the *Trinity*.

Let me here take notice, that Mr. *Biddle*, whom our Author quotes here as an *Anthropomorphit*, is notwithstanding own'd by him, and other the *Socinians* as a Brother *Socinian* and a great *Rabbi* of theirs, whose works

they have *Re-Printed*, with his Life Prefix'd, making him both a *Saint* and a *Martyr* for their Religion.

Concerning whom, I only now observe how tender Men are to the mistakes of their own Party. Mr. *Biddle* and his Followers are own'd as *Socinians*, as very good *Unitarians*, tho' they will take the *Figurative* Expressions, which speak of *God* after the manner of *Body*, in a *Literal* Sense; that is only a small mistake in them, it is nothing but the old Heresie of the *Anthropomorphits*, and destroys the first Notion of a *God*, to make Him a *Body*, and *Matter*, which makes it impossible for Him to be *God*. All this shall be pardonable in a *Socinian*!

But on the other hand, when we take these Texts of the *Trinity Literally*, which the *Socinians* themselves confess, cannot be taken *Figuratively*, this is *Brutall* in us, as our Author civilly treats us.

To digest *Anthropomorphitism*, and boggle at the *Trinity* is straining at a *Gnat*, and swallowing a *Camel*: it is a perspicuity of Reason worthy a *Socinian*! But go on with your *Author*.

P. 160. SOC. He gives another Parallel. *What can be more express*, says he, *Than this is my Body? Yet we reject the Doctrin of Transubstantiation, because it is Contradictory and Impossible that the same Body shou'd at the same time be in more places than one.*

(6.)
Nor in the
Case of Tran-
substantiation.
CHR Here he plays both the *Socinian* and the *Jesuit*. He implies, that we think *Transubstantiation* is contain'd in these words, *This is my Body*, and that most expressly. *What can be more express?* says he, *And that tho' it be so expressly contain'd in these words, yet that we reject it only because it seems contradictory &c.* Herein he insinuates two manifest falshoods. First, That we think *Transubstantiation* is expressly contain'd in these words, *This is my Body*. Whereas, we say, That it is so far from being expressly contain'd in these words, that it is not contain'd in them at all.

The

The *Lutherans* take these words as *Literally* as the *Papists*; and yet our Author cannot but have heard, That they utterly reject *Transubstantiation*.

This mistake of his occasions, a second, which is, That the reason of our rejecting *Transubstantiation*, is the seeming Impossibility of one Body being in two places at once.

This indeed is a great Objection. And God never Commanded any thing Contradictory to Human *Sense*. But this is not our Chief Reason; Our Chief Reason against *Transubstantiation*, is, that it is not *reveal'd* in *Scripture*. But that it is against many *express Revelations* of *Scripture*: for Example, 1. Cor. 11. 27. Math. 26 29. 1 Cor. 10. 17 As for these words *This is my Body*, we say, *Transubstantiation* cannot be *inferred* from them; And we put the Issue upon this.

SOC. You say, That God never commanded any thing contradictory to Human *Sense*. We do often insist upon the Parallel 'twixt *Transubstantiation* and the *Trinity*, and say that the *Trinity* is as Contradictory as that or more.

CHR: I know you do, And it is a common place of the *Papists* too. But as much without Ground as any thing ever either of you said. Because *Transubstantiation* is wholly against *sense*, and the *Trinity* is not at all. As I have already shew'd.

SOC. But let me Repeat. Is not the *Trinity* against *Sense* at all?

CHR. No. Tell which of the *Senses* it is against? Is it against your *Seeing*, or *Taste*, or *Smell*?

SOC. I cannot say it is *against* them. But our Senses cou'd not have found it out.

CHR. Who ever said they cou'd? Every *Spirit* is without the reach of our *outward Senses*. But that is the reason why a *Spirit* is not *against* our *Senses*, or *Contradictory* to them.

But

But *Transubstantiation* is flatly against them all.

And I do insist upon it, That God never requir'd any man to believe any thing that did *Contradict* any of his *outward Senses*.

So very poor is your Parallel twixt the *Trinity* and *Transubstantiation*.

Again, we have seen *Parallels* in *Nature*, as to the *Trinity*; But ther is none as to *Transubstantiation*. Can you tell us any other case where *accidents* appear without Inherance in a *Substance* proper for *such accidents*? Nothing like it was ever heard of, to lead us to any possible Idea of it.

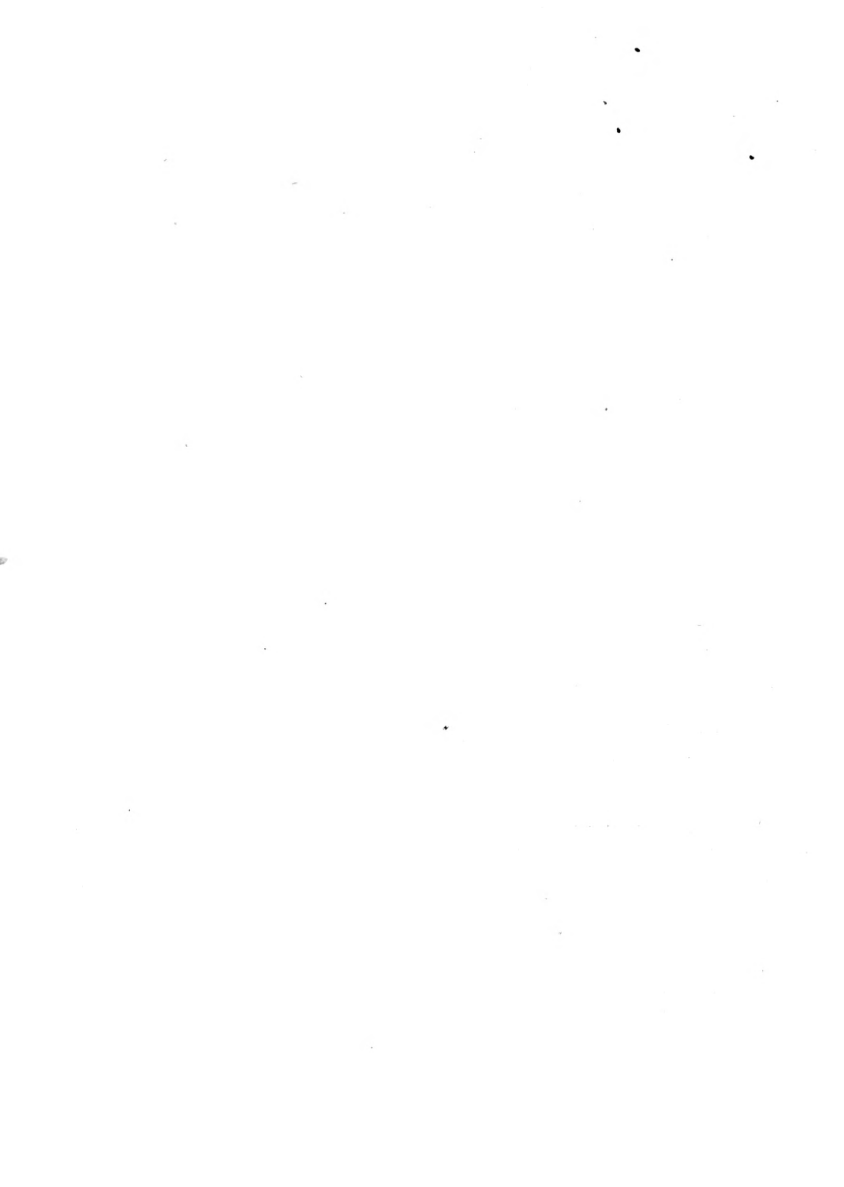
(7.)
Concerning
Mysteries. SOC. We reject both, because we will have no *Mystery* in our Religion: and all the *Sacraments*, their *operation*, and their *effects*, what they *Typify*, and what they *Exhibit*, is, in the modestest Explanation very *Mysterious*. I mean your way of explaining them, for we make them as familiar and plain as the High way.

CHR. You do so indeed. Till they deserve the name of *Sacraments* no more than what you have nam'd. And so you do with all the rest of Religion: But you have ill luck at it, for while you endeavour to make it so very plain, to avoid all *Mystery*, you have intangl'd it to the degree of *Contradiction* it self, and forcing words out of all the meaning that ever mankind put upon them, of which we have seen *Liberal Instances*. You have advanc'd *Idolatriy* beyond the notion, even of *Heathens*, while you own a person not to be *God*, and yet pay him *Divine Worship*. This takes in the most Ancient, Honourable, and greatest part of the *Unitarians*. Then to make God a *Body*, with your *Biddleit-Unitarians*, to Revive the most Noisom of the Ancient *Heresies*, and most Nonsensical, the *Anthropomorphits*, and Countenancing the *Idolatriy* of making *Pictures* of the *Invisible God*, which, if *God* be a *Body* of the *shape* of a *Man*, with *Hands*, *Feet*, *Eyes*, &c. can be no great fault.

fault. And all this to make the Scripture *Plain*, and to shun all *Mystery* in our Religion!

SOC. But how do you answer our Arguments? How can any thing that is *Reveal'd* be a *Mystery*? It was a *Mystery* or *Secret* before the *Revelation* of it; but since it was *Reveal'd*, it ceases to be a *Mystery*, or *Secret*. Unless a *Secret discover'd* be a *Secret still*. Def. Hist. c.
9. p. 49.

CHR. That is to say, so far as it is discover'd, it is *no secret*, which is, that *no Secret*, is *no Secret*. But pray, may not a thing be discover'd in such obscure terms, that tho' I understand something of it, yet I cannot clearly apprehend it all? And so I may have many Searchings and Reasonings to know farther of it, and to understand the *Revelation* of it more perfectly. Do you pretend to know all the *Book of the Revelations*? Is it not therefore *Reveal'd*? And is ther therefore no *Mystery* in it? I suppose you do not deny but *our Saviour* was *Reveal'd*, *Gen. 3. 15*. Where it was told that *the seed of the woman shou'd bruise the Serpents head*. And in several other places of the *Old Testament*, wherein He was prophesy'd of in very exprefs terms. But you confess this to have been a *Mystery*, till the further *Revelation* of it in the *Gospel*. Upon which I desire you to answer your own Question. How it was a *Mystery* after it was *Reveal'd* in the *Old Testament*, unless a *Secret discover'd*, be a *Secret still*? But lastly, is not *Heaven* plainly *Reveal'd* to us in the *Gospel*? Is ther no *Mystery* remaining in it? *We now see thro' a glass Darkly*, says *St. Paul*, 1 Cor. 13. 12. *but then face to face*. And to see *Darkly* is a true Description of *Mystery*. I know an *Ingenious Socinian* may call this an absurdity, and say, how can you see *Darkly*? For so far as you see, it is not *Dark*. And I will not take pains to answer it.



THE
SOCINIAN
Controversy Discuss'd:
WHEREIN
The CHIEF of the
SOCINIAN TRACTS

(Publish'd of Late Years here)

ARE FARTHER

CONSIDER'D.

PART VI.

By CHARLES LESLIE
Chancellor of the Cathedral of *CONNOR*.

L O N D O N,

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

Just Publish'd,

MR. Leslie's Answer to the Remarks on his first Dialogue against the Socinians. Sold by J. Morphew near Stationers-Hall.

P R E F A C E.

THE Importance of the Socinian Controversy shews it self, and Needs no words to Enforce it. It is no less than whether what we Worship is God or a Creature: Whether we Adore the True or a False GOD, and are the Grossesst Idolaters in the World?

I wish ther had been no Occaston of Reviving this Controversy, which of a long time has lain Asleep among Us. But of late Years these Socinians, under the Name of Unitarians, have Appear'd with Great Boldness, and have not only fill'd the Nation with their Numerous Pamphlets, Printed upon a Publick Stock, and given away Gratis among the People, whereby many have been Deluded: But they have Arriv'd to that Pitch of Assurance, as to set up Publick Meetings in our Halls in London, where some Preach to them who have been Spew'd ont even by the Presbyterians for their Socinianism.

It is told in the Life of Mr. Thomas Firmin that he Design'd to have a Publick Meeting-Place set up in London for the Unitarians. And now we see it Accomplished, and their Standart set up!

These things have made it Necessary to Appear in Defence of the Christian Faith, that it be not Lost among us; and to give some Check to these Socinian Pamphlets which Swarm, through this City especially.

Instead of Enlarging in a Preface, I will here Present the Reader with a Rarity, which I take to be so, because of the Difficulty I had to obtain it, It is the following Address or Epistle of our Unitarians to the Morocco Ambassador. And the Latin Treatise Mention'd in it (of which likewise I have a Copy) I have seen in Print here in London, to shew the Diligence of the Party. I know not if it is Publickly Sold, for I only saw it in a private Hand.

I have likewise Added two Letters upon this Subject, one wrote in the year 1694, the other in 1697. Which may serve as a Compendium of what is at Large Treated of in these Dialogues, and Summs up the Merit of the Cause in a few words; which will help the Memory, and serve for a Ready Answer to Socinians in Discourse, that may not be at hand to give, when it is to be Collected out of a Larger Volume.

I desire the Reader to Consider what Account the Unitarians give of Mahomet and his Great Judgment in their following Address to the Ambassador, to whom they say, That God hath Raised your MAHOMET to Defend the Faith with the Sword, as a Scourge on the Idolizing Christians— And we, for the Vindication of your Law Maker's Glory, strive to Prove, that such Faults and Irregularities (not cohering with the Fashion of the Rest of the ALCORAN Building, nor with the Undoubted sayings of your Prophet) — were Foisted into the Scatter'd Papers found after MAHOMET's Death— And we do Endeavour to Clear, by whom, and in what Time, such Alterations were made in the first setting out of the Alcoran.

This is the like Vindication which they make for the Holy Scriptures of God, That many things were Foisted in, which they do not Like, as they Frequently Answer in their Pamphlets, particularly as to the Writings of St. John, all of whose Authority they Strike at, because they make most against them. So that by the same Salvo the Alcoran is Vindicated and the Scriptures! And Mahomet is here said to be Rais'd up by God, to Scourge the Idolizing Christians, and the Alcoran to Preserve the true Faith! And they say in the same Place, that MAHOMET wou'd have himself to be but a Preacher of the Gospel of Christ. Such a Preacher indeed as our Unitarians! And they say truly to the Ambassador, We your fellow-Champions for the Truth.

And they have since Carry'd on the same Argument in their late Writings, of Preferring Mahometism to Christianity, as you will see in the second Letter, Sect. II. Nay, that they Esteem even Paganism as Preferable to the Christian Doctrin. And yet they take it ill, That we will not own them as our Christian Brethren!

But now it is time to let the Reader see those Papers I have Mention'd. And he will Judge for himself.

A N

Epistle Dedicatory,

To His Illustrious Excellency
Ameth Ben Ameth Embassador
 of the Mighty Emperor of *Fez*
 and *Morocco*, to *Charles* the 2d.
 King of *Great Britain*.

AMONGST the many splendid Entertainments and Receptions, amidst the several congratulatory Encomiums and Presents, that were offer'd unto your Excellency, as Publick Testimonies of the Esteem and Admiration the Inhabitants of this Western Empire do justly conceive of the Mighty and Glorious Emperor of *Morocco*, your Master: And of your own peculiar Virtues; there hath been no such Address or Present made unto your Excellency, none, as we presume, that was of a Weightier Importance (tho' slenderer appearance) as this, which we now submit to your liking and acceptance, at your Departure. For the contents thereof, being about the Mysteries of that All sufficient

ficient and Invisible *One Deity* ; its own intrinſick value needs no Words, nor the uſual adornments that might be expected from us, to ſet it out with an outward ſplendor, to ſo diſcerning a Perſon in Spiritual and ſublime Matters, as your Excellency is known to be, ev'n in the Judgment of learn'd Universities. Beſides, Truth in theſe Countries is ſain to go, ſometimes like Princes, in a Diſguſe ; who being out of their own Kingdoms, are driven to put by their Royal Habiliments, for to converſe with more Safety and Freedom, with a few wiſe and Faithful Worthys they can beſt truſt. Religion then, Excellent Sir, the Religion of an *one only Godhead* (as alſo of many other great Verities, wherein ye agree with our Sect and diſagree from other Chriſtians) is the *Vail'd Princeſs*, whereof we are now become the Venterſom Uſhers into your Excellencies Prefence, I ſaid Venturſome not by reaſon of any affront we need Fear at your hands ; but rather from the raſh Severity of ſome of our own fellow *Chriſtians* here, for venting thoſe Verities, we ſhall delare to hold in common with you ; (which are contrary to them) yet *Chriſt's* and our Spirit is otherwiſe, to eſſay by gentle Perſuaſions and Union with all Mankind, as far as may be.

KNOW therefore, Noble Sir, that we are of that Sect of *Chriſtians*, that are call'd *Unitarians* ; who firſt of all, do both in our own Names, and in that of a Multitude of our Perſuaſion, (a wiſe and Religious ſort of People) heartily ſalute, and congratulate

tulate Your Excellency, and all that are with you, as Votaries and fellow Worshippers of that *Sole Supreme Deity* of the Almighty *Father* and *Creator* : and we greatly rejoyce, and thank his Divine Bounty, that hath preserv'd Your *Emperor*, and his *People*, in the excellent knowledge of that *Truth*, touching the belief of an *Only Sovereign God*; (who hath no *Distinction*, or *Plurality* in *Persons*) and in many other wholsom *Doctrins*, wherein ye preservere: About which, this our *Western* part of the *World*, are declin'd into several *Errors*, from the integrity of their *Predecessors*. But besides this much in the general, our Attendance on your Excellency at this time, hath a more special prospect, as you shall perceive by the Sequel. For, about Thirty or more Years, there came an *Embassador*, as your Excellency is, from the *Emperor* of *Morocco*. into *Europe*; with whom *Count Maurice* of *Nassau*, *Prince* of *Orange*, (a *Protestant Christian*) and the *Prince* of *Portugal*, (a *Papal Christian*) held a Conference about the *Christian* and *Mahumetan* Religion. The *Ambassador* deferr'd then to Speak fully his mind on the matter, till after his return home when he had there consulted with the Learned in the *Alcoran*, he sends his Answer in a *Letter*; which not only sets forth the Tenets of his own *Religion*, but also refutes some *Errors* held amongst the *Protestant* and *Romanist Christians*. In some of which, as in other points, we presume that *Embassador* was mistaken and misinstructed. Now, we herewith present unto your Excellency, a faithful Transcript

script of that *Letter*, that's with difficulty to be seen, only in the Cabinets of those *Princes*, to whom it was directed in *Latin*. Not that we account the contents thereof, to be a Novelty to you that are of that *Religion*; but because it is a piece of *Rarity* and *Learning*: And chiefly, for that it is the foundation, on which we build another small piece or two, in the same *Language*: The which we here *Dedicate*, likewise unto your *Emperor*, to your *Excellency*, and to his *Mauritanian* Subjects; the which comprehends the main design of our waiting on you at present. Now forasmuch, as that Noble Embassador, doth in this *Letter* write some things, which to us seem very ungrounded, and therein charges without Sufficient distinction, the whole body of *Christians*, with such *Errors*, which we *Unitarians* do abhor as well as the *Mahumetans*; with whom we must agree in such, even against our other fellow *Christians*: Therefore, we that are fain'd to be more exercis'd Soldiers in such controverted points in *Religion*, and shou'd best know the differences in *Europe* about the same, shall undertake in this our *Second* and *Third Treatis*, (which are but as *Observations* on that *Letter*) First, to set forth (for your better information) briefly and distinctly in what points all *Christians* do generally agree with the *Mahumetans*, in matters of *Religion*. 2dly. In what things *Christians* Universally disagree from you, with the reasons for the same. 3dly. In what Cases you do justly dissent from the *Roman Catholics*. 4thly. That *Protestant Christians* do joyn
with

with you, in your condemning of those *Romish* Errors, and theirs and our reasons for the same. 5thly. We intend there to lay down, in what *Articles*, we the *Unitarian Christians*, (of all others) do solely concur with you *Mahometans*; (to which we draw nigher in those important points, than all other *Protestant* or *Papal Christians*;) With our Additional arguments to yours; to prove, that both we and you have unavoidable grounds from *Scripture* and *Reason*, to dissent from other *Christians* in such Verities (tho' we do count them otherwise) our *Brethren* in our Lord *Jesus Christ*.

THEREFORE in the 6th place, we as your nearest *Fellow Champions* for those Truths; We, who with our *Unitarian Brethren* were in all Ages exercis'd to defend with our Pens, the Faith of *One Supreme God*; (without *Personalities* or *Pluralities*) as he hath rais'd your *Mahomet* to do the same with the *Sword*, as a *Scourge* on those *Idolizing Christians*: We I say, in this our peculiar lot in *Religious Controversies*, shall in our duty of Love, undertake to discover unto you, in these our Books, those weak places that are found in the platform of your *Religion*; and shall herein (with your favour) offer to your Consideration some Materials to repair them. For, we do (for the Vindication of your *Law-Makers* Glory) strive to prove, that such faults and Irregularities, not cohering with the Fashion of the rest of the *Alcoran* building; nor with the undoubted sayings of your *Prophet*, nor with the *Gospel* of *Christ*

Christ (whereof *Mahamet* wou'd have himself to be but a *Preacher*) that therefore (I say) those Contradictions were Foisted into the scatter'd Papers found after *Mahomet's* Death, of which in truth the *Alcoran* was made up, it being otherwise impossible that a Man of that Judgment, that hath prov'd it self in other things so Conspicuously, shou'd be guilty of so many and frequent repugnancies, as are to be seen in those Writings, and Laws that are now adays giv'n out under his name. We do then in these our Papers, endeavour to clear by whom, and in what time such Alterations were made in the first setting out of the *Alcoran*; and tho' we have ten times more to urge on the same Subject that we present; yet by a few Summary touches, that we have here in few days made up for your view; we Suppose there may be enough to satisfy any unprejudic'd and thinking Persons: Such as it is, we beseech you to accept thereof as Friendly advices left to your Reason and Conscience to judge of with your selves; seeing we offer not the same as to defame or upbraid you, but out of humanity and a loving Spirit, to the end that if you think fit to examine and redress those Errors, we may by your proceedings, stop the mouths of your Adversaries, against whom we are often fain to stand for you in such Points wherein we may well and reasonably do it: Least after all, your Excellency shou'd judge of this our undertaking and Present, in a narrow and contracted Idea, futable to the slenderness

derness of our Persons, Parts, or Retinue, who are but two single Philosophers, and yet come as Orators of those *Unitarians*, whom we proclaim'd to be so great and considerable a People, it is necessary we shou'd give a short view of the Antiquity and extent of this Noble *Seet*, and hint to you the reasons that makes them in these *European* parts, use such Cautiousness; and as to their Sentiments to carry themselves, as those Princes I mention'd, to go Incognito.

As to their *Antiquity*, I need but call it to your mind, that not only all the *Patriarchs* down from *Adam* till *Moses*, not only all the *Jews* under the written Law, and the Old Testament, to this very day, were still Worshipers of an *one only God* (without a *Trinity* of *Persons* :) but that also all the *Primitive Christians*, in and after *Christ*, and his *Apostles* time, never own'd any other, besides that *Single* and *Supreme Deity*? and all the true and purest *Christians* their Lawful *Disciples*, do to this very day, worship no other, but the *Sole Sovereign God*, the *Father* and *Maker* of all things. And therefore are we call'd *Unitarians*, as Worshipers of that one only *Godhead* in *Essence* and *Person*, that we may be distinguish'd from those backsliding *Christians* named *Trinitarians*, who own three Co-equal and Self-subsisting *Persons*, whereof every one is an absolute and *Infinite God* (as they pretend) and yet they'll have all these *three*, to be but *one God*; which is such a *Contradicting* absurdity, that certainly

our wise Maker and Lawgiver, would never impose it to be believ'd upon that harmonious and relative Rectitude he hath plac'd in the *Reason* of *Man*. But of the first oppos'd this rising Error in old times, was *Paul* of *Samosate*, a Zealous and Learn'd *Bishop* of *Antioch*, with his People and Adherents he liv'd Sixty years before the Council of *Nice*, that was held on this Subject about three hundred years after the *Ascension* of *Christ* our Lord. There was also *Marcellus* Bishop of *Ancyra* in *Galatia*, with his Friends and Followers. *Eustazius* Bishop of *Antioch*, and *Arrius* a *Presbyter* of *Alexandria*, with many more that liv'd in the time of that *Council* did openly withstand and refute the *Trinitarian* Schism; as we see in the *Chronicles* of that Age. I omit *Photinus* Bishop of *Syrmium*, and the famous *Nestorius* with many more Persecuted persons for the same Truth; Who, tho' they had some Nominal differency about the too Curious Expositions of those Mysteries; yet, they agreed in that main point of the Undistinguish'd Sovereign *Unity*. And from the Reign of the Emperor *Constantine*, both the *Oriental* and *Occidental Empire* generally persisted for some hundred years in that same Faith, resisting those contradictory opinions of the *Trinitarians*, ev'n in the declining times of *Christianity*, occasion'd by the Growth, or the Tyrannical Usurpation of the *Popes* and *Clergy*, who would force their private notions and human Inventions on Men's Consciences; that is, in the Reign of the Empe-

Emperor *Charles the Great* about the year Eight Hundred; *Bonofius* and *Elipandus* with other *Bishops* and *Christians* in *Spain*, unanimously oppos'd the Doctrin of a *Trinity*. And of late years, in *Europe*, stood up the pious and noble Personage *Faustus Socinus* and his *Polonian* Association of Learned Personages, that Writ many Volums against that and other Sprung up Errors among *Christians*. But now to lay before your Excellency, the extent of this Orthodox Faith of the *Unitarian* Christians, in what *Nations* it is held, be pleas'd to observe that all the *Christians* throughout *Persia*, *Armenia*, *Mesopotamia*, those call'd of *St. Thomas*, and some *Hollanders* and *Portugueze* in *Asia*, those that live among the *Greeks* in *Europe*, even your Neighbouring *Christians* in *Nubia*. All those together (which far exceed the *Trinity asserting Christians*) do maintain with us, that Faith of *One Sovereign God*, one only in *Person* and *Essence*. And why shou'd I forget to add you *Mahumetans*, who also consent with us in the Belief and Worship of an *One only Supreme Deity*, to whom be *Glory* for ever. *Amen*.

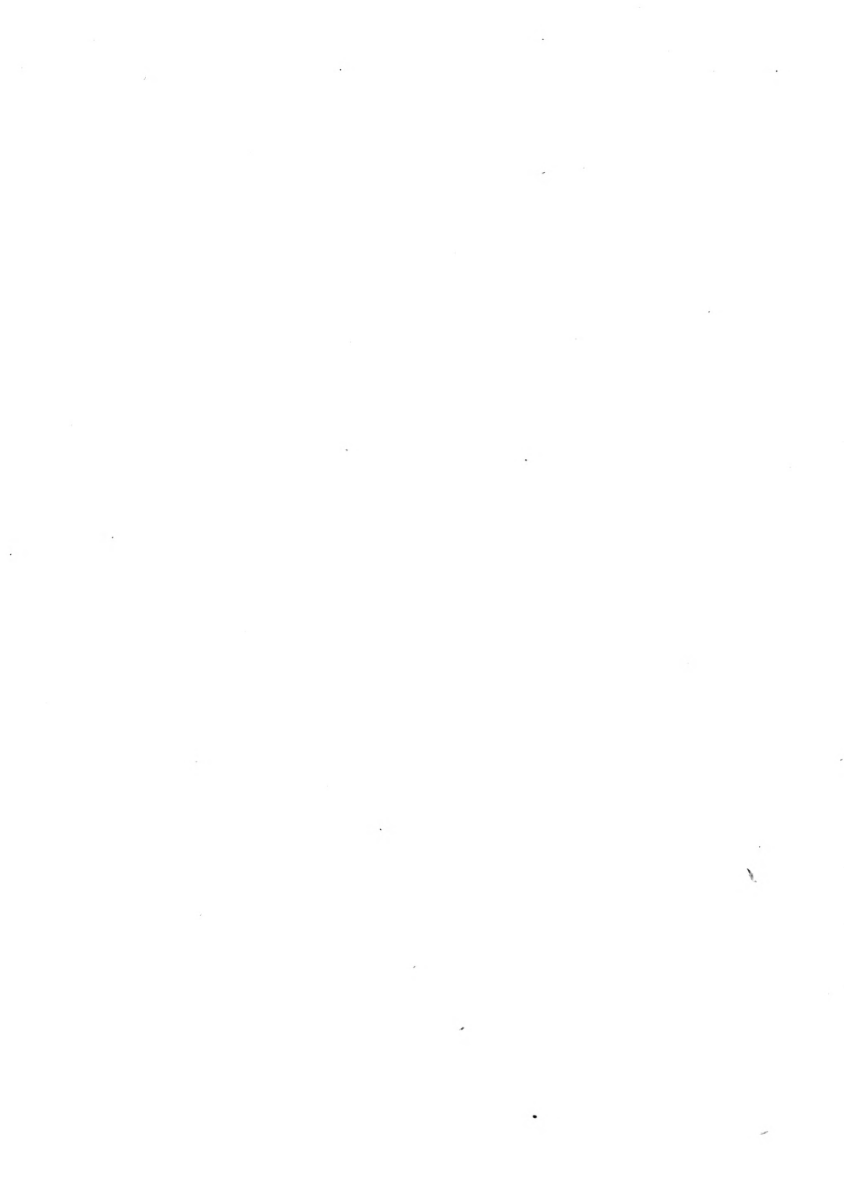
But in the *West* and *North* of *Europe*, we are not so numerous, by reason of the inhumanity of the *Clergy*, who contrary to the gentle ways of *Christ*, wou'd convince us and others, but by *Fire* and *Thunder*, and *Jayls*, and *Swords* of *Princes*; tho' our Patient Carriage and Brotherly Love towards them for their precious Truths we still hold

in Common, might Evidence to them of what sort of Spirit both they and we are. Yet our People are numerous in *Poland*, in *Hungary*, in *Holland* as well as *England*, but being under the threats of such Un-christian Persecutions, (which hath been in the Wisdom of God, the lot of all true *Christians* from the beginning, for to try, exercise and fortify their Knowledge and Virtue by the opposition of their Adversaries) we cannot open our selves, nor argue touching our Faith, but that ev'n our nearest Friends that are *Trinitarians*, out of a mistaken Zeal, wou'd be the first to deliver us up to *Bishops Courts*, *Prisons* and *Inquisitions* to the endangering both our Lives and Fortunes. That is the sad reason, that we have not hitherto waited in greater Numbers, to congratulate and Welcome your Excellency, nor can at this present in such a manner, as we well judge to be suitable to your Grandure, and the respect we bear to your *Prince* and *People*, for any share of *Divine Truth*, you or any other do hold entire with us from our God and our Saviour Christ.

Countenance therefore this Philosophical plainness and freedom (that's part of our Profession) which emboldens us Two to be more forward than others of our Persuasion, to offer to you rather than fail, ev'n a Mefs of our own Trade. Such slight presents in appearance as these little Books are, whose contents nevertheless we think so important for the good of your Souls that we wou'd be

be ready (if acceptable) to go and assert the Contents thereof, to the learned of your Country, had we any prospect of Success, while we are uncertain what Entertainment attends such as would object any thing against your *Alcoran* be it never so modestly and lovingly propos'd.

Therefore, since we cannot now in Person, be pleas'd Noble Sir, to Communicate the import of these Manuscripts, to the Consideration of the fittest Persons of your Country-men, only as a Scantling of what the more learn'd of our *Unitarian* Brethren cou'd say, far beyond any thing that's here on these Subjects of our Differences. And least you might think it too mean an Office to be instrumental in spreading any such divine Verity ; consider, if it be so great a matter to perform the part of an *Embassador* among earthly *Princes* (which your *Excellency* hath so laudably done of late) how far more Glorious is it, to undertake the least *Embassy* in the Cause and *Religion* of the Supreme *Monarch* of the World. To whom be glory and Dominion for ever, Amen.



T H E

Socinian Trinity

EXPLAINED,

A N D

COMPAR'D with that of the

CHRISTIANS.

I N A

L E T T E R

T O A

F R I E N D.

June, 1694.

S I R,

TH E Socinians hold a *Trinity* as well as we: Nay they hold several *Trinities*. They have lately Published *Bidle's Confession of Faith touching the Holy Trinity*. But in the Explanation of this is all the difference. (I.)

(I.) He, and one part of the *Socinions*, make the *Second* and *Third* Persons to be *Creatures*, wherein they are guilty of a very gross sort of *Idolatry*, beyond what was acknowledged by any of the *Heathens*, to join *Creatures* into one *Holy Trinity* with *God*, and to *Baptize* Men into the Faith and *Worship* of *Creatures*. The *Arians* could never answer the Charge of *Idolatry* in giving Divine Honour to *Christ*, while they acknowledged him to be but a *Creature*: Nor can the *Worship* of *Christ*, supposing him but a *Creature*, be excused from *Idolatry*, by any manner of way, which will not at the same time justify the Excuses not only of the *Church of Rome*, but of the *Heathens* themselves for their *Idolatry*.

(II.) Another sort of *Socinians* deny the *Second* and *Third* of the *Trinity* to be *Persons*: And make them no more than the *Power* and *Wisdom* of *God*, one call'd his *Word*, the other his *Spirit*, but yet that they are *nothing different from God*; as by a Man's *Spirit*, you mean the Man himself. Thus the *Brief History of the Unitarians*.

But, by this Rule, they cannot stop at a *Trinity* in *God*, but must go thro' all his Attributes, *Justice*, *Mercy*, *Providence*, *Omnipotence*, *Eternity* and Twenty more; and instead of the *Three in Heaven* (which they acknowledge) they must go to a *Fourth*, *Fifth*, *Sixth*, and without End.

In the next Place, where it is said, *John* I. 14. *The Word was made Flesh*, they say that no *Person*
was

was made *Flesh*: This *Second* of the *Trinity* they say is not a *Person*, but only God's *Power*, or the *Manifestation* of his *Power*, which they say *Inhabited* an *Human Person*; *i. e.* the *Person* of *Jesus Christ*.

So God *Inhabited* or *Inspired* the *Prophets*, *Apostles*, &c. but this did not make *Him* to become *Flesh*. But he inspired *Christ* in a *Higher Degree*.

The *Degree* signifies nothing as to the being made *Flesh*. No *Inspiration* or *Inhabitation* of God, or any thing less than an *Impersonation*, *i. e.* taking our *Flesh* into his own *Person*, so as to be one *Person* with him, nothing less than this can make him to be *Flesh*.

And it is certain that nothing can be made *Flesh* but a *Person*. A *Manifestation* of God, or of any thing else, is nothing in it self; it is but our manner of *Apprehending* what is *manifested* or *shewn* to us: And to talk of this being made *Flesh*, is the grossest *Nonsense* and *Contradiction*: Therefore if there be but *One Person* in the *Trinity* (as this *Sett* of *Socinians* do hold) then the *whole Trinity* was made *Flesh*; and then they must come to *Muggleton*, who says, as they do, that there is but *One Person* in the *Godhead*, which is God the *Father*; and that *He* was *Incaruate*, and really *Died*, so that there was then no God; But *Muggleton* says, that *Elijah* govern'd in his absence, *Rais'd* him from the *Dead*, and *Restor'd* him to his *Throne*, and then *He* was *GOD* again.

But, on the other hand, if ther be Three *Persons* in the *Holy Trinity* (as the rest of our *Socinians* do hold) But the *Second* and *Third* only *Creatures*, and that the *Word* (the *Second* Person) was *Incarnate*; then they must answer for their *Idolatry*, in *Worshiping* a meer *Creature*; and answer the *Cloud* of *Texts* which require and attest *Divine Honor* to be due to *Christ*, and *Command* the very *Angels of God* to *Worship* Him.

But, to turn again to those *Socinians* who will have but one *Person* in the *Trinity*, they put this *Meaning* upon *Matth. 28. 19.* that we are *Baptized* in the *Name* of the *Father*, and of the *Son* (who is the self-same *Person* with the *Father*) and of the *Holy Ghost* (who is the same *Person* with them Both.)

Again, *Matth. 12. 32.* if you sin against *one* of these you shall be forgiven; but if you sin against *another* (who is the very same with that *one*) you shall not be forgiven.

(III.) Now, I pray you, compare their *Trinity* and ours. They make *Three in Heaven* who are not *only Three*, but may be *Threescore*, and yet all but one and the self same *Person*.

We acknowledge the *Three in Heaven*, whom the *Scriptures* tell us of, to be *only Three*, and that they are *Three Persons*.

One of these was made *Flesh*, the *other* not, yet they will not allow them to be different *Persons*, but that *He* who took *Flesh*, and *He* who

who did not take *Flesh* were the same, or that they were not *Two*.

These are the Men who cry out upon *Mysteries*; and pretend to Explain their Faith wholly by *Reason* and *Demonstration*, and to make it easie and intelligible to the meanest Understanding!

Besides, they differ more (if more can be) betwixt one another, than they do from us. What greater difference can ther be concerning the *Object* of our *Worship* than *one* to make it *GOD*, the *other* but a *Creature*? As it is among the *Socinians*, in their Opinion of the *Second* and *Third* in the *Holy Trinity*. What greater difference, than for one to say they are *Persons*, another *no Persons*? One to say they are *Adorable*, the other *not*? Must not one of these think the other *Idolators*? And the other think them *Profane*, and *Erroneous* in *Faith*, who deny *Divine Honour* to whom it is *Due*?

(IV.) We acknowledge a Great and Sublime *Mystery* in the *Holy Trinity* of *GOD*. That is a *Mystery* to us, which exceeds our Understanding. And many such *Mysteries* ther are, to us, in the *Nature of God* which we all acknowledge; A *First Cause* without a *Beginning*! A Being which neither *made it self*, nor was made by *any other*! *Infinite* without *Extension*! In *every place*, yet circumscrib'd in *no place*,! *Eternal* and *Perpetually Existing*, without any *Succession of Time*! a *Present*, without *Past*, or *Future*! And many other such *un-Explainable*, *un-Intelligible*,

Incomprehensible Mysteries; which yet hinder not our Belief of a God. And therefore not being able *fully* and *clearly* to explain the *Trinity*, which is the very Nature of God, can be no Reason for us to reject such Revelation which God has given us of Himself. Yet do we not want several *Shadows* and *Resemblances* of one Nature communicating it self to many *Individuals*, without either a *Multipliation* or *Division* of the Nature. We say that the *Soul* is *all* in *all*, and *all* in every part of the *Body*; yet that the *Soul* is neither *Multiplied* nor *Divided* among the several *Members* of the *Body*. It is impossible for us either to *Explain* this, or to *Deny* it; for we *feel* it to be so, though it is wholly *unconceivable* to us *how it can be*. Now if the *Soul* which is but an *Image* of God, at an Infinite distance, can Communicate it self to several *Members* without breach of its *Unity*; why should it be Impossible for the *Eternal* and *Infinite Mind* to Communicate it self to several *Persons*, without breach of its *Unity*? I will be bold to say, you will not find so near a *Parallel* in Nature whereby to conceive of Gods *Eternity*, or his *Infinity*, as this, and a great many more, whereby we may conceive of His *Trinity* and *Unity*, by what we feel in our selves, and see in a thousand things that are before us. We see *Extension* not *Divided* but *Distinguish'd* into its three *Dimensions*; and Communicating its *whole Nature* to each of the

the

the *Three*, for *Each* is *Extension*; and yet there is but *one Extension* in all the *Three*.

The *Soul* is not *Divided* betwixt its several *Faculties*; they remain perfectly *distinguish'd*, though not *divided* from one another: To *understand* what is *present*, is a quite different thing from *Remembring* what is *Past*; and to *Love* or *Hate*, is different from both of these; yet these *Three Faculties*, the *Understanding*, the *Memory*, and the *Will*, partake all equally of the same *Soul*.

Light and *Heat* are so *different*, that some are capable of the *One*, who are not of the *Other*; and yet they are not *Divided* in the *Sun*; but flow *equally* and *naturally* from it without any *Division* of its *Nature*.

I say not that any of these *Parallels* do come up to the full explanation of the *Communication* of the *Divine Nature* to several *Persons*, without any *Division* or *Multiplication* of the *Nature*. But I am sure they take away the *Contradiction* alledged to be in it, while we see the same *Difficulty* in our own and other *Natures*, which we can as little *Explain*.

(V.) But instead of solving this difficulty, the *Socinians* have made it a downright and *Irreconcilable Contradiction*. They would have *Three* to be *One* and the self-same *Person*. This cannot be sav'd from a *Contradiction*. They acknowledge the *Three in Heaven*, the *Father*, the *Word*, and the *Spirit*. If they are *One* and the self-same *Person*, they cannot be *Three*. If they are one *Nature* and several *Persons*,

sons; this is a *Difficulty*, it is a *Mystery*; but it is no *Contradiction*, because they are not *One* and *Three* in the *same respect*; for that is necessary to make it a *Contradiction*. In *one Respect*, that is of their *Nature*; they are *One*; in an *other Respect*, that is, of their *Persons*, they are *Three*. But if they are *One* in *Person*, as well as in *Nature*; and yet are *Three* (as these *Socinians* do confess) then they are *Three* and *One*, in the *self-same Respect*, which is a full *Contradiction*.

T H E

Second LETTER,

Puts our

English UNITARIANS,

T O

D E F E N D Themselves.

And shews they are not

CHRISTIANS.

July 17. 1697.

S I R,

I Have received yours Dated the 5th Instant, wherein you Desire a *Second* Letter from me concerning the *Socinians*, or *Unitarians* (as they call themselves) And you tell me how much you have been Disappointed as to the Issue of the *First*, which you Desir'd from me: That you were made believe by those *Socinians* of your Acquaintance, that they were as Ready to Defend their own *Principles*, by *Reason*, as to object against others: And that they wou'd Immediatly give you an Answer to any thing upon that Head, provided it were *Short* and *Clear*. You tell me, that they object nothing against my *first* Letter, upon either of these

Accounts : And yet that now in three Years time, you can get no Answer from them, tho' you have been made Daily to Expect it. Sir, this is no surprize to me, this is what I told you, at the beginning, wou'd be the Event of it. I told you, that men of least *Reason*, were the greatest *Pretenders* ; that many can Apprehend an *Objection*, who have not Depth of Reason enough to search into the *Solution*. Therefore *Objecting* is the Easier Task ; according to the *Proverb*, that *A F—— may Ask more Questions than a wise man can Answer*. Therefore I told you, that these sort of Men wou'd never Endure to have the Tables turn'd upon them, and be put to *Defend* themselves That when they saw more *Contradiction* amongst themselves than they can Pretend amongst us: And the *Difficulties* which they Object against our *Hypothesis*, return ten times more *Monstrous* and *Manifold* against their own, they wou'd be *Silent*, and at last, *Modest*.

Therefore since they have worn out your Patience, and that you are now out of Hopes of having any Answer from them, you are Provok'd to pursue them ; and desire to know from me how far they ought to be allow'd as *Christians*. You speak of our *English Unitarians*.

But I must first Enter my *Protest* against their assuming the Name of *Unitarians* : For tho' they Profess the *Unity* of God (whence they take that Name) yet they Profess it not more than all *Christians* do: Neither can they avoid that Name which they
wou'd

wou'd render so odious, of *Trinitarians*; for they all hold a *Trinity* as well as we. And which is worse, Different sorts of *Trinities*, and *Contradictory* to one another, and to themselves, as is shewn in the *first* Letter. But however, they will have themselves known by the name of *Unitarians*, and us of *Trinitarians*, and so let it go. For we contend not about *Names*, but *Things*. Yet this Precaution was Necessary, lest they shou'd take advantage of *Words*, or others be offended.

And now I come to Answer Directly to your Question. And I think, That our *English Unitarians* can in no Propriety, be call'd *Christians*; that they are more *Mahometans* than *Christians*; and greater Enemies to *Christianity* than the *Mahometans*. Lastly I will shew, that they are not own'd as *Christians*, even by those they call their *Brethren*, the main Body of the *Unitarians* or *Socinians* in *Christendom*.

(I.) *First*, That they are not *Christians*. *Christians* are so call'd from the *God* whom they Worship. And therefore these who think *Christ* not to be *God*, nor Worship him as such, with *Divine Honour*, they cannot, in any Propriety of Speech, be call'd *Christians*.

For it will be allow'd me, on all hands, that to Denominate a Man truly a *Christian*, it is not enough that he believes ther was such a Man as *Christ*, for that is acknowledged by all the World: Nor is it sufficient to believe no more than what

the *Mahometans* Profess, viz. That *Christ* was the *Messiah*, The *Word of God*, and *Intercessor* with God for Men; That he was *Conceiv'd* and *Born* Miraculously of a *Virgin*; That He was a *True Prophet* sent from God; That He *Rais'd* the *Dead*, cur'd the *Blind* *Lame*, &c. and wrought many *Miracles*; that all He Taught was *Truth*; and finally, that the *Scriptures* both of the *Old* and *New Testament* are the word of God. I say all this is not sufficient to Denominate a Man a *Christian*, because the *Mahometans* do Believe all this; and their *Alcoran* does not Reckon any to be a true *Musulman*, that is a *Believer*, who does not acknowlege all this. As you may see in the *Alcoran*. Chap. 3, 4 and 5. in the *English* Translation of it, Printed at *London*, 1649. It was Reprinted, 1688. and added to the Second Part of the new Edition of the *Turkish* History. They who wou'd be further satisfy'd may Consult the *Latin* Translation of the *Alcoran* by *D. Pet. Abbas Cluniacensis* put out by *Theodor. Bibliander*.

But in the *Chapters* above Quoted, and many other Places of the *Alcoran*, you will see as *High* and *Honorable* things spoken of *Christ*, as you will hear from any of our *Unitarians* here in *England*. And therefore if the Belief of all this be not Sufficient to Intitle the *Turks* and other *Mahometans* to the Name of *Christians*, neither can it Intitle our *English Unitarians* to it; who are no more *Christians* than these:

(II.) And from the Affinity betwixt our *Unitarians* and the *Mahometans* our *Unitarians* do apparently side with the *Mahometans* against the *Christians*; and Represent *Mahometans* as the true *Christians*; and our *Christianity* as mere *Paganism* and *Heathenism*, as I will shew you presently.

But they put their words into the Mouths, of others for *Popularity* sake; for such New *Schems* when understood (and they are Easily understood) wou'd, as yet, sound very Surprizingly here in *England*.

Yet all this notwithstanding, when so fair an opportunity offer'd as the Presence of the *Morocco* Ambassador and the acceptance he found at Court in the Year 1682. Our *English Unitarians* here in *London* cou'd not Resist the Occasion, but Sent an *Address* to him, by two of their Number, a *Copy* of which I have from Unquestionable hands, and wherein you will see how Gently they Deal with *Mahomet*, and the *Alcoran*, both of which they Vindicate, and prefer to our *Christianity*.

And they have not been idle, since that time, of Promoting their Common Cause. Secretly and Under-hand, while they were kept Under by the Authority of *Laws*, and Dis-Countenance of the *Government*. But of late Years, taking advantage of the Plenitude of the *Indulgence* Granted to *Dissenters* of several sorts and sizes, they have appear'd *Publickly* in *Print*; and Indefatigably fill'd the Nation with their Numerous *Pamphlets*

phlets. And, finding Encouragement, have, at last, Proceeded, as to Vilifie *Christianity*, so, in its Place, to Recommend *Mahometism*, Under the fairest and most taking Characters. One of their late Treatises Entituled *A Letter of Resolution concerning the Doctrines of the Trinity and the Incarnation.* p. 18. Represents *Mahomet*, as having had no other Design, but to Restore the Belief of the Unity of God, which at that time (says he) was Extirpated among the Eastern Christians, by the Doctrines of the Trinity and Incarnation. That *MAHOMET* meant not his Religion shou'd be esteem'd a New Religion, but only the Restitution of the true Intent of the Christian Religion. That the *MAHOMETAN* Learned Men call themselves the true Disciples of the *MESSIAS*, or *CHRIST*; intimated thereby that *CHRISTIANS* are Apostates from the most Essential parts of the Doctrin of the *MESSIAS*; such as the Unity of God, &c. That *Mahometism* has Prevail'd so Greatly, not by Force and the Sword—but by that one truth in the *ALCORAN*, the Unity of God.

Then he Represents the *Tartars* as acting more Rationally, in Embracing *The more Plausible Sect of Mahomet* (as he translates it from an Author he Quotes) than the *Christian* Faith of the *Trinity*, *Incarnation*, &c.

He wou'd have us believe, That the Doctrin of the *Trinity* and *Incarnation* was that which Pay'd the way for *Mahometism*, by Prejudicing
Men

Men against the *Christian* Faith: Whereas the Truth is, that *Mahometism* came in upon the Ruins of the Doctrins of the *Trinity* and *Incar-nation*, advanced by the *Arians*, which shook the *Christian Faith*, so as to Dispose those who had forsaken it for the Vile *Herese* of *Arius*, to Receive any New Impressions which were Contra-ry to it: Infomuch that, Generally speaking, where-ever *Arianism* Prevail'd, and no where else among *Christians*, was *Mahometism* Embrac'd; which was but an Improvement upon the stock that the *Arians* had laid down. And the *Alcoran* is a system of *Arianism*.

He says, that the Doctrins of the *Trinity* and *Incar-nation* do hinder the *Mahometans*, *Jews*, and *Pagans* from Embracing of *Christianity*.

Yes. And the *Socinians*, and our *English Uni-tarians* too. For till they Believe these Doctrins, they are not *Christians*: These being the Essential Doctrins of *Christianity*.

Indeed if we shou'd Dwindle down the *Chri-stian Doctrin* to what they Believe, we shou'd soon Gain them: For then we were Agreed, that is, we shou'd Cease to be *Christians* as well as they.

If it be true that is said of a *Jesuit*, who, find-ing no other way to Convert an *Heathen Prince*, Represented *Christ* to him as a *Warrior*, and *Mighty Conqueror*, and so Gain'd him to be *Bap-tiz'd* in His Name; this was such a sort of
Christian

Christian as we shou'd make, by bringing down the *Christian Faith* to their size, whom we cou'd not Persuade to come up to it.

But I am not now Arguing with these our *Unitarians*, only shewing their *Principles*; and how much nearer they come to *Mahometism*, or *Paganism*, than to *Christianity*.

And therefore I do not Examine all that most Notorious False Representation before Quoted, which our *Unitarians* have given of *Mahomet* and his *Doctrin*, from *Divers Historians*, as they say, (but Name none of them, lest we shou'd Examine them) as that he did not Propagate his Religion *By Force and the Sword*, tho' it be the Profest *Principle* of the *Alcoran*, and *Practice* of *Mahomet* and his Followers, and is own'd in the Address of our *Unitarians* to the *Morocco Ambassador*, as well as witnessed by the *Histories* and *Experience* of all the Ages since *Mahomet*.

This Modest *Author* (or *Clubb*) affirms, with the same assurance, *ibid.* that the *Mahometans* call themselves the *True Disciples of Christ*. And in the same p. 18. he Represents our *Modern Christianity* (so he calls the *Faith* of the *Trinity* and *Incarnation*) as *no better nor other than a sort of Paganism and Heathenism*.

I stay not now to Confute these. My Present Business being only to let the World see what sort of *Christians* our *Modern Unitarians* are: And to give Notice of them, as *Scouts* amongst

Us for *Mahomet*, whom they have, in so Great a Measure, already owned; and now openly Propagat his Cause, Write *Apelogs* for him, and Recommend him in the best Manner that they can, in *Odium* to the Common *Christianity*: Which they Represent as much more *Vile*; nay more *Vile* than *Mahomet* ever Represented it; as no Better nor other than a sort of *PAGANISM* and *HEATHENISM*. Therefore these are Greater Enemies to *Christianity* than the *Mahumetans*.

If these be *Christians*, I am sure we are not. But they are Abominable and Detested, so as not to be own'd for so much as *Christians* even by those whom they sometimes Vouch to be of their own Party, and Boast in their *Numbers* and *Authority*. I mean the *Socinians* or *Unitarians* in *Poland*, *Transilvania*, and other Parts of *Christendom*. Which is the *Second* Branch of what I Promis'd and come now to Consider.

(III.) The Great Body of the *Socinian Unitarians* are in *Poland*; and their *Metropolis* is *Cracovia*; There is their *Root* and *Stock* whence *Branches* are spread into other Countries.

And the *Cracovian* commonly call'd the *Racovian Catechism* is their *Text*; Published by the *Body* of them, in the Year. 1609. as the True Standard of their Doctrin: And is own'd, as such, by the *Body* of the *Socinians* else where. Therefore I will take my *Proofes* from thence, as being more
Authentick

Authentick then any Quotations out of their Particular Writers. And thus I frame my Argument.

Those who Deny *Divine Worship* to *Christ* are not reckon'd *Christians* by the *Racovian Catechism*.

But the *English-Socinian-Unitarians* do Deny *Divine Worship* to *Christ*.

Therefore the *English-Socinian-Unitarians*, are not reckon'd *Christians* by the *Racovian Catechism*.

The *Minor* is prov'd (to save Multiplicity of Quotations) from a Book of theirs Printed at *London*. 1694. Intituled *Considerations on the Explications of the Doctrin of the Trinity &c.* where. p. 59. they Express themselves Plainly in these words. *We have wrote no Book these Seven Years, in which we have not been careful to Profess to All the World, that alike Honour or Worship (much less the same) is not to be Given to Christ as to God.*

The *Major* is Prov'd from the *Racov. Catech. Sect. 6. cap. 1.* in that Printed *Irenopoli*. 1659. in *Octavo*, p. 164. I will Translate the words for the sake of the *English* Reader.

Quest. Quo vero pacto Christo debemus credere ?

Resp. Eo pacto, quo Ipsi Deo. *ibid.* p. 172.

Quest. In what manner ought we to Trust in Christ ?

Ans. In the same manner as in God Himself.

Q. Quid vero sentis de iis hominibus qui Christum nec Invocandum nec Adorandum censent ?

R. Quandoquidem illi Demum Christiani sunt, qui Jesum — Divina Ratione colunt, Ejusque Nomen Invocare non Dubitant — facile intelligitur, Eos qui id facere nolunt, Christianos hactenus non esse, quamvis alioqui Christi nomen Profiteantur, & Doctrinæ Illius se adherere dicant.

Q. What then do you think of those men, who believe that Christ is neither to be Pray'd to, nor Worshipp'd ?

A. Forasmuch as those are Christians, who Worship Christ with Divine Honour, and do not Doubt to call upon His Name, it is easily Understood, that those who will not do this, are not hitherto Christians, altho' otherwise they Profess the Name of Christ, and Pretend to adhere to his Doctrin.

And to cut off the Distinction of several *Degrees* of *Divine Honour* ; and that a *Lesser Degree* of it may be given to *Christ* than to *God* ; and that that which is given to *Christ*, shou'd be *Relative* only to *God* ; and so paid *Ultimately* to *God* alone ; By which Distinction (of *Latria* and *Dulia*) the *Church of Rome* Pretends to Defend her giving an *INFERIOR Divine Honour* to the *Blessed Virgin*, and to *Saints*, and *Angels*, but all Referr'd *Ultimately* to *God*. I say, the *Racov. Catech.* does plainly Name this *Distinction*, and overthrows

it; and Establishes this as a Fundamental Truth. That

All Religious Worship is due only to God: And that it is not Lawfull to give not only the Highest, but the Least Degree of Religious Honour to any but God

And says that *Christ* is not only *Like* God, but *Equal* to God in the *Supreme Power and Government of All things*: That he is not only the *Only Begotten Son of God*, but *God*.

To whom all things obey as unto God, and to whom Divine Worship ought to be Paid, as being God over all Blessed for Ever.

It is true that the *Racov. Catech.* does, notwithstanding of all this, Deny *Christ* to be Partaker of the *Divine Nature*, and allows Him to be but a *Creature*. (Sect. 4. c. 1. p. 114.) tho' it Grants, that God *did make Christ most Like unto Himself by the Participation of His Divine Nature and Glory, and*

Ibid. p. 172, 173. Etenim Cultus Religiosus soli Deo omnis debetur—Ex quo apparet, non modo summo Honoris Gradu, sed nec Inferiori, qui modo Religiosus fit, quenquam licere afficere, præter Deum.

Ibid. Sect. 4. p. 47. Denique quia etiam Imperio, ac Suprema in omnia Potestate Deo Similis, imo Æqualis est Effectus— Non Solum autem est Filius Dei Unigenitus, sed etiam— jam tum Deus fuit.

Ibid. p. 100. Cui, sicut Deo, omnia Parebant. & Cui Divina Adoratio exlibeatur.

Ibid. p. 108. Cum Deus sit super omnia, Benedictus in secula.

Ibid. p. 118 Quod Deus Christum sibi, Divinæ Naturæ & Gloriæ participatione Simillimum

that, in Christ, He wou'd have all to Worship and Adore Himself.

That He Communicated to Christ His own Divine and Heavenly Majesty, and made him one and the self-same with Himself.

I Grant this to be a manifest Contradiction. It says that *Christ did and did not* Partake of the Divine Nature: And besides, it Quite overthrowes the Distinction of *Relative and Inferior* Worship, which it set up. p. 172. 173. ag inst the *Chruch of Rome*; and yet, p. 118. as above Quoted, is forc'd to make use of it, to solve the *Idolatri* of Paying *Divine or Religious Honour* to *Christ*, supposing Him not to be *True God by Nature*, but only a *Made God*, as these *Socinians* most *Foolishly, Blasphemously, and Contradictorily* do Dream.

But the use I have to make of it, is to shew, That our *English Socinian Unitarians* (because they Deny *Divine Honour* to *Christ*) are Exploded, as no *Christians*, by the main Body of the *Socinians*.

If they say, That, because of this Difference, they are not to be Reckon'd among the *Polonian-Unitarians*, I have shewn in the *First Letter*, that they Differ as widely, and in Points as *Fundamental*, among themselves Here in *England*;

millimum effecerit, in Eoque se Coli & Adorari ab omnibus velit.

Ibid. p. 170. Siquidem ipse Deus Divinam suam Cælestemque Majestatem cum illo Communicavit, & hæcenus Unum Eundemque secum Effecit.

And that they own as *Brethren* (to encrease their Number, and make themselves more considerable) those whom they have as little Pretence to as to the *Socinians* of *Poland*, and other Countries; And from whom they differ as much, as from these in *Poland*.

In the next Place, when they come to boast their *Antiquity*, and to rid themselves from the *Scandalous Imputation* of being an *Up-start HEREST*, and contrary to all *Ages of Christianity*; and from being such a *Contemptible Number*, in this small Corner of the World, our miserably distracted and divided *Island*, which in the time of our *Late Schism* of 41 produc'd, like *Egypt*, upon the Over-flowing of the *Nile*, monstrous Herds of *Heterogeneous Heresies*; among whom were these now reviv'd *Semi-Arian*, *Semi-Socinian*, *English Unitarians*, the *Foundation* and *Rise* of *Quakers*, *Muggletonians*, and *vile Puddle* of our *Seċtaries*; among whom *John Bidle* not the least then arose, a *School-Master* in *Glocester*, now own'd by our *English Unitarians* his *Life* written with great Pomp, and his *Blasphemous Works* re-printed, and put amongst the *Volumes* of the *Unitarian Tracts*, now freely *Publisb'd* and openly *Dispers'd*, to poison the Nation, I say, when this *Novelty* and *Paucity* of our *English Unitarians* is objected, then the *Socinians* of *Poland Transilvania*, and all other Parts are mustered up, *Socinus* is Magnified, and *Arius* too is brought in Aid, and the numerous Council at *Ariminum* is much insisted

sisted on, and more ancient *Hereticks* are inlisted to shew the *Antiquity* and *Univerſality* of the *English Unitarian Creed* :

But when preſs'd with the different *Tenets* of theſe or any of them, then they are *All* thrown off, and Diſown'd, and as hard Words given them, by our *English Unitarians*, as by any other their Adverſaries whatſoever.

Then they take Pains to ſhew, and brag of it, That they (the *Unitarians* of *England*) are not only diſown'd; but that they wou'd be *Excommunicated* by the *Unitarians* of *Poland*, if they were there.

See the full Confession to this, in that moſt celebrated Book with them which bears this Title. *A Brief Hiſtory of the Unitarians, called alſo Socinians*. This was Printed, and industriouſly Diſpers'd *Gratis*, in the Year 1689. And *Re-Printed*, with Additions, *Anno* 1691. There, in Answer to *Aſt.* 9. 14. and 21. p. 33. of the 2d Edition, They confeſs in theſe Words. *The Polonian Unitarians were ſo zealous in this Matter, that they Excommunicated and Depoſed from their Miniſtry ſuch of their own Party, as denied that Chriſt was to be Pray'd to, and worſhipped with Divine Worſhip. This had bad Effects. Therefore the Unitarians of Tranſylvania were more moderate, they admitted to the Miniſters and Profeſſors Places, thoſe that rejected the Invocation and Adoration of Chriſt; But obliged them, under their Hands, not to ſpeak againſt Worſhipping or Praying to the Lord Chriſt, in their Sermons or Lectures. Thoſe Unitarians that reject the Invocation of Chriſt,*
ſay,

say ; &c. And so he goes on, in Favour of these latter *Unitarians*, who reject the *Invocation of Christ*.

And by what here themselves confess our *English Unitarians* wou'd not be permitted among the *Unitarians* of *Poland*, or *Transilvania*; or indeed, in any other Part of the *Christian World*, except in *England* at *this time*.

And, if *Christianity* holds *Here*, their next Remove will be under *Mahomet*; to whom they are nearer akin, and with whose *Ambassador* they have already concerted ; for his Disciples too are *Unitarians*, and of as good a Form, as those who, very unjustly, distinguish themselves by that Name, here in *England*. From whom,

Good Lord, Deliver this Church and Nation.

N. B. I have Printed the Address of our *English Unitarians* to the *Morocco Ambassador*, without any *Remarks* upon it in that Place, because all the Allegations there made on their behalf are fully Answer'd in what follows.

Our *English Unitarians* say that the *Christians* borrow'd the Notion of the *Trinity* from the *Heathen* (See before p. xxx. And the *Remarks* on my *first Dialogue* p. 6.) And yet their Chief Objection against the Doctrin of the *Trinity*, is, That it is so Absurd and Contradictory as that neither *Jews* or *Heathens* knew any thing of it.

THE

P R E F A C E

C O N T A I N S,

- I. **T**HE Epistle Dedicatory or Address of the English Unitarians to the Morocco Ambassador, in the Year 1682. p. iii.
- II. *The Socinian Trinity Explain'd.* p. xv.

Wherein is shew'd,

- i. *That one Part of our Socinians or Unitarians make the Son and Holy Ghost to be Persons, but Creatures.* p. xvi.
- ii. *Others Deny them to be Persons or Creatures.* *ibid.*
- iii. *These Compar'd with the Christian Trinity, and with Each other.* p. xviii.
- iv. *The Eternity of God as Incomprehensible as His Trinity. Their Parallels in Nature to the Latter, but None to the Former.* p. xix.
- v. *The Socinian Trinity is a flat Contradiction, ours but a Difficulty.* p. xxi.
- III. *The Socinians put to Answer as well as Object.* p. xxiii.

And it is shew'd,

- i. *That they are not Christians.* p. xxv.
- ii. *They prefer Mahometism, and even Paganism, to Christianity.* p. xxvii.
- Mahometism Succeeded Arianism.* p. xxix.
- iii. *Our English Unitarians are not Reckon'd Christians by the Rascovian Catechism.* p. xxxi.

E R R A T A Dial. 1.

PAge 15, l. 4. f. find r. make. p. 16. Ult. r. the Prefent Cafe. p. 31. l. 31. f. *Happy* r. *Αβ-
ply*. p. 33. l. 15. r. This is. p. 34. l. 10. f. come r. came. p. 43. l. 23. f. *Seneca* r. *Tully*.

Dial. 2.

Page 8. l. 22. f. one. r. our. p. 14. l. 31. r. separat p. 16. l. 20. f. dot. r. not. l. 34. r. there, in.
p. 53. l. 32. r. Text.

Dial. 3.

Pag. 3. l. 9. r. *Gaius*. p. 5. l. 24. r. *Gaius*. p. 42. l. 12. del. *and*. l. 13. r. *φιλοκτιρίμων*. antepenult. r. *μετα*. p. 48. l. 31. r. *πάντων*. p. 55. penult. r. *Concioufnefs*. p. 57. l. 11. r. (34.) *CHR*. p. 59. margin. l. 5. r. *Θεωπίσιον*. p. 60. margin. l. 6. r. *πρωτων Σωτήρ*. p. 61. l. 32. put (39.) before *SOC*. p. 66. margin. l. 11. r. inimicus. p. 67. ult. f. *Soc*. r. *As*. p. 68 l. 23. r. Firft.

Dial. 4.

Page 9. l. 24. r. (think we) p. 16. l. 20. f. found. r. form'd. p. 17. l. 25. f. on. r. one. p. 25. l. 33. f. *fumus* r. *summi*. penult. r. *fæculoque*. p. 38. antepenult. r. *Præexiftence*. p. 40. l. 19. f. better. r. letter.

Dial. 5.

Page 5. l. 16. r. as we.

Dial. 6.

Page. 1. l. 11. r. *Object*. p. 9. l. 14. f. buried. r. burnt. p. 18. l. 4. r. things. p. 31. l. 3. f. *Judgment* r. *Government*. p. 34. ult. r. *Ifai*. 53. 11. p. 39. l. 18. r. quos. p. 40. l. 19. f. *Face* r. *Fact*. p. 42. l. 24. f. *Inticements*. r. *Incitements*. p. 44. l. 27. r. *Courtiers*. p. 45. l. 10. f. *Sting*. r. *Skin*. l. 18. f. of r. off. p. 47. antepenult. r. as the. p. 48. l. 6. r. *Repentance*. l. 8. r. lean. l. 20. r. if to. l. 18. r. to God.

T H E
SIXTH DIALOGUE.

Of the *Satisfaction* made by *Christ* for
our *Sins*.

CHRISTIAN. **T**HER is one Great *Point* yet behind, which is Built upon the *Doctrin* of the *Trinity*, the *Divinity* and *Incarnation* of *Christ*, and that is the *Doctrin* of *Satisfaction*. Of which your *Author* likewise speaks. And this *Work* will not be *Compleat*, without *Considering* that main *Foundation* of the *Christian Religion*.

SOC. Let us then go on with our *Author*. He says, whereas besides the above cited *Texts*, the *Orthodox* object: That if *Christ* were not *God* as well as *Man*, He cou'd not *Satisfy* the *Justice* of *God* for our *Sins*, or be a full *Atonement* for them. The *Socinians* answer, (1.) That *Christ* is a *Propitiation* and *Atonement* for *Sin*, is a *Demonstration* that He is not *God*; for *God* doth not *Give* or *Make*, but *Receive* *Satisfaction* for our *Sins*.

The sixth D I A L O G U E.

(1)
 Objection of
 God, by this,
 having made
 the Satisfac-
 tion to Himself.

CHR. God Gave His Son to be a Propitiation for Sin. And Receiv'd from Him Satisfaction for our Sins. And this proves Him to be both God and Man. God because none else cou'd pay *Infinite Satisfaction*, for *Infinite Goodness* offended. And Man, because that which Offended must make the Satisfaction. But Human Nature cou'd not make this Satisfaction, In that it was weak thro' the Flesh, therefore, says St. Paul, God sending His own Son in the Likeness of Sinful Flesh, and for Sin, or by a Sacrifice for Sin (as our Margent reads it) *condemned Sin in the Flesh*.

Rom. 8. 3.

SOC. If God gave or sent His Son, then it was God who paid the Ransom to Himself.

CHR. In that sense no doubt, He did, as the Apostle speaks. *God was in Christ, Reconciling the world to Himself*, It was God who found out, and afforded us this admirable means.

1. Cor. 5. 19.

He exalted the *Manhood* into God, united *Human Nature* into one Person with the *Divine Nature*, whereby man might become worthy to expiate for his offence.

And, to compare this with Cases which are familiar amongst our selves, nothing is more common than for a man to endeavour to enable his Debtor to make satisfaction for his Debt; by adding to his Stock, putting him into the Method of Gain, obtaining for him offices, preferments, &c. And, in this Case, when a Debtor has recover'd himself, by the kindness and munificence of his Creditor, and when he has with thankfulness, paid his Debt: No body objects it as an Absurdity, That, by this Method, the Creditor has paid himself. It is so far true, that if it had not been for the Creditors Goodness and his Management, his Debter wou'd never have been able to have paid him; and in this Sense, he may be said to have satisfied himself; because the Satisfaction given himself, mov'd from himself, and was carry'd on upon his Stock: But, because it was paid by the Debtor,

Debtor, being thus Intrich'd, it is not strictly call'd satisfiying himself.

And thus it was, that *Man* paid his Debt to *God*, tho' he was wholly enabl'd, to it by God, and without God cou'd never have done it

All his sufficiency is of God. And after this manner it is that men are said to *Bestow* upon God, and that God accepts it as such, and rewards them for it. You know the *Free-will-offerings* in the Law, and the Contribution for building the Temple are call'd their *offering willingly* to God. Tho' *David* acknowledges to God, that all this store that we have prepared, *cometh of* 1 Chr. 29. 6. *Thine hand and is all Thine own*, yet this hinders not 16. what *David* there says, that he had offer'd them *of his proper Goods*. And at the same time confesses to God, 3. *of thine own have we given Thee*. 14.

And now be Judge your self, whether my *Giving*, or *Bestowing*, does not argue that I have less dependance upon the person who *Receives* a Boon from me, than I have upon my *Creditor* to whom I am *Bound to Pay my Debt*?

Yet you can well enough digest our *Giving* to God, who Gives us all; and at the same time cry out upon our *Paying* any thing to God, as an absurdity, tho' he *requires* it from us, and calls it a *Debt* upon us.

But take another reason. It was God the *Son* who was Incarnate, and paid the Satisfaction to His *Father*. Here it is *one Person* making Satisfaction to *another Person*, and so your Objection is wholly over.

By this you see how necessary the Doctrine of the *Trinity* is to the *Satisfaction* of *Christ*. *Christ* Himself did Sanctify His human Nature. *For their sakes I Sanctify my self*. Joh. 17. 19. And then offer'd it up as an acceptable and sufficiently worthy Sacrifice to His *Father*. He Rais'd from Death His Human Nature, freed it from Prison, as having discharg'd one Debt, and *by His own* Joh. 10. 18. *Power*.

The Sixth DIALOGUE.

p. 136.

Power. He took His Life again, as, of Himself, He had laid it down. Thus in all things, *out of his own stock,* He paid our whole Debt to His *Father.*

SOC. The *Socinians* answer. (2.) They wonder that *Christ* tho' a *man only,* shou'd not be judg'd a sufficient Satisfaction and Propitiation for Sin, when the Sacrifice of *Beasts* under the Law, was accepted as a Full Atonement and Satisfaction, *in Order to Forgiveness,* Lev. 6. 6.

(2.)
How the Legal Sacrifices were Accepted as Satisfaction.

CHR. I wonder much more, That they shou'd be so wilfully Blind as not to see, that the *Legal Sacrifices* were not accepted for their own worthiness, but only as *Types* of the Sacrifice of *Christ,* which *only* is sufficient to make *Atonement* and *Satisfaction* to the *Justice* of God for us. And *St. Paul* gives this for the reason why ther was a necessity of *Christ's* Sacrifice *in order to Forgiveness.* For, says he, *It is not possible that the Blood of Bulls and of Goats shou'd take away Sins.* Heb. 10. 14.

(3.)
The Necessity of a Satisfaction from the nature of Justice.

SOC. This is all our Author says, as to this point, But I would gladly ask why ther was a necessity to make *Satisfaction* to the *Justice* of God? It is not call'd *Injustice* in me, if I forgive a Debt without any *Satisfaction.*

CHR. What is it call'd then? Is it call'd *Justice*?

SOC. No. It cannot be call'd *Justice*; for *Justice* wou'd exact to the Uttermost farthing. It is call'd *Mercy*: to *Forgive* is *Mercy,* and not *Justice.*

CHR. Right, and in Men ther is a mixture of both, and sometimes we exert our *Justice,* and sometimes our *Mercy.* We have our proportions of each: And in some men their *Justice* is Greater than their *Mercy*; and in others their *Mercy* does exceed their *Justice.*

But in *God* it is not so. He is both to the utmost, that is, *Infinitely.* His *Justice* must not take any thing from His *Mercy,* nor His *Mercy* from His *Justice,* every one

one of His Attributes must be Full and Compleat, and Intire in it self.

Therefor God is not only *Just*, that is, has some *Justice* in Him, or a certain *Measure* of *Justice*. But He is *Justice it self*. *Justice* in the *Abstract*: and whatever agrees to *Justice*, to the *Nature* of *Justice*, that must be in God.

Does *Justice* require full *Satisfaction*?

SOC. Yes. That is the *Nature* of *Justice*.

CHR. Then God must require it; for he is *Justice*.

SOC. Where then is his *Mercy*? If He be all *Justice*, ther is no Room for *Mercy*.

CHR. He shew's His *Mercy* in *finding* that *Full Satisfaction* for us; which is *Christ*, whom He gave and sent to us. And this *Satisfaction* being *Infinet*, consequently His *Mercy* is *Infinet*; and so all His attributes stand in their full Extent, and the one is not crippled to ease another. His *Mercy* is not Exalted, by the *Lessning* of His *Justice*; but in the *Fulfilling* of it. His *Justice* is Exalted, by His finding an *Infinet Satisfaction* for Sin. And his *Mercy* is Exalted, in that His *Justice* cou'd take no less a Satisfaction, which brought His *Mercy* to a Necessity of finding such a Satisfaction, if it wou'd Save man. Thus His Attributes *Exalt* and *Magnify* one another, but they do not *Cramp*, nor *Incroach* upon one another. Ther is *Harmony*, not a *Struggle* 'twixt the *Attributes* of God; and what seems to be a Difference between them, Unites them the more strongly. *One Deep calleth another*: The *Abyss* of His *Justice*, calls upon the *Abyss* of His *Mercy*. His *Justice*, requires *Satisfaction*; His *Wisdom*, finds it; and His *Mercy*, bestows it. Here are the three *Persons* of the *Trinity* before describ'd, viz. *Power*, *Wisdom*, *Love*. And let me obierve to you, That, as the *Will* acts from the Last Dictat of the *Understanding*: and the *Holy Spirit* of *Love* Proceeds from the *Wisdom*, which is the *Second* Person of the Bl. *Trinity*, as before has been Explain'd: So, in the Present

sent Disquisition we are upon, the *Satisfaction* due to the *Justice* of God for our *Sins*, His *Love* or *Mercy* do's act, not *Arbitrarily*, i. e. without *Reason*; but according to the strict Rules of His *Wisdom* and *Justice*: with which His *Goodness* and *Mercy* must keep even *Pace*; otherwise ther must be a *Fraction* and *Division* in *God*, that is, among His *Attributes*, and one get the *Better* of another. But according to the *Doctrin* of *Satisfaction*, they *Recommend* and *Glorify* each another: They all concur to the same end, tho' in different manners, tho' they seem to be opposit, to go against one another: which they often do among men; for want of *Wisdom* to find out a *Method* to satisfy both *Justice* and *Mercy*: and therefor one is forc'd to yield to the other, one to oppose, to be against the other. But in *God*, they are all one.

SOC. St. *James* says, *Mercy* rejoyceth against *Judgment*, c. 2. 13.

Jam. 2. 13.
Explain'd.

CHR. That may be said in *Compliance* with our manner of apprehension, which, as has been observ'd, is often us'd in *Scripture*: And in our *Forgivenesses*, *Mercy* rejoyceth against *Judgment*: we cannot reconcile them, therefore this was spoke *ad Captum*.

But 2dly, our *Margent* reads it *Glorieth*; and the *Vulgar* has it, *Misericordia superexaltat Judicium*. *Mercy* exalts *Justice*, or as the *Greek* will bear it, *Mercy* *Glorieth* of *Justice*.

And this appears plain from the part of this verse which goes before; for these words are deduc'd as a *Consequence* from an *Instance* of *Justice*, and even of *Justice* without *mercy*; for he shall have *Judgment* without *mercy*, that hath shew'd no *Mercy*, and *mercy* *Glorieth* of *Judgment*.

But if you mean that *Mercy* *Glorieth* against *Justice*, by way of *Getting* the better of *Justice*, of taking off from the *Satisfaction* which *Justice* wou'd require. How

is that done in Executing Judgement *without Mercy*? which this Text speaks of?

But if you mean that this severe and exact *Justice* does recommend *Mercy* to us so much the more. Then the force of the Argument appears plain, because this Justice was threatn'd to those *who had shew'd no Mercy*. So that this Justice *recommends* or *exalts* Mercy to us. And Mercy here *Glorieth* of *Judgment*, of this *Justice* done to those who have no *Mercy*.

To *Glory* or *Boast* of a thing, shews that we have a *Kindness* for it, that we are *Pleas'd* with it, or as the common saying is, *Proud of it*: And this supposes a *Concern for it*, and not an *Enmity against it*. And thus it is that the *Mercy of God Glorieth of His Justice*: But by no means *against it*, in this Sense, as if His Mercy does *thwart* His Justice in the Redemption of Man by Christ Jesus. But as the Apostle speaks, *His Righteousness* (or *Justice*, δικαιοσύνη) *was Declared, in His being Just, and the Justifier of him who believeth in Jesus*. Mercy satisfying Justice, *Exalts Justice*, and, *in that Sense*, may be said to *Glory* even *against it*, *viz.* That the *Debtor* is not *Ruin'd* by Justice, which Justice does not *Require*, so full satisfaction be made otherwise; But it is not so if Mercy will save the Debtor *without satisfying* of Justice, for then Justice must be *Restrain'd* and *Curtail'd* and *Driven* from its *Right*, forc'd to be *Satisfy'd*, without *Satisfaction* given to it. And Mercy *Glorying*, or *Rejoycing* against Justice, *in this Sense*, is being an *Enemy* to Justice, *Contesting* against its *Right*, and *overcoming* it: And this cannot be betwixt the *Attributes of God*, without supposing God to be at *Enmity* and *Contradictory* to Himself.

3 Rom. 26.

But pray tell me, since you will not have Christ a *Satisfaction* or *Propitiation* for your Sin, what it is that you make of Him?

The Sixth DIALOGUE.

(4.)
Of Christ
as Mediator
only.

SOC. We think He is our *Mediator* and *Intercessor*; And that it is for *His* Sake that God forgives our Sins, and gives us Heaven.

CHR. And you think this more Rational, than that God shou'd need any *Satisfaction* to His *Justice*. But now upon the Point of *Reason*, does God need any to *Mediate* or *Intercede*? Does not He know and consider whatever any Body else can suggest to Him? For, *who hath known the Mind of the Lord, or who hath been His Councillor?* Rom. ii. 34.

SOC. That is true: But if God please to ordain a *Mediator*?

CHR. And if he *Please* to ordain a *Satisfaction*? Why do you reject *this* as being *against Reason*? And yet set up a *Mediation*, which you confess has as little *Reason*?

(5.)
Reasons the
Socinians give
for the Death
of Christ.

But how do you solve the *Justice* of Christ's *Death*, who can find no use in the World for His *Death*? For He might *Mediate* and *Intercede* without *Dying*.

To Con-
firm his Do-
ctrine.

SOC. He *Dy'd* to Confirm the *Truth* of His *Doctrine*.

CHR. Many Men have *Dy'd* for an *Error*. *Dying* proves no more than that a Man is *strongly persuaded* of the truth of what he says.

In Hatred
to Sin.

SOC. God took Christ's Life, to shew God's Hatred to Sin.

CHR, This proves flatly against you, for Christ had no Sin of His own, and therefor it must be, that He took our Sin upon Him, and suffer'd for it, which you will not allow.

But let us leave our own Reasonings and Guessing, they are very fallible, and let us come to matter of Fact, and see what God *has done*, not what we may fancy proper for Him to do.

(6.)
Christ con-
sider'd in His
Types.

The strongest Argument to persuade you in this great Point of the *Propitiation* of Christ, is to view Him in His *Types* of the *Old Testament*: And these will give you

you the easy Sense of those Texts of the New Testament, which speak of Him as fulfilling those Types of His.

Himself tells you, That one Jota of the Law cannot pass till all be fulfill'd. Mat. 5. 18.

And St. Paul is so exact in the Parallel 'twixt Him and His Types, That he gives this for the Reason of that seeming small Circumstance in the Sufferings of Christ, which otherwise, I suppose, no body had observ'd, and that was, That He suffer'd *without the Gate of the City*. Heb. 13. 12. But the Apostle tells us, That this was order'd by Providence, on purpose that He might fulfill His Type of the *Sin-Offering*, or *Expiatory Sacrifice*, whose Body was to be buried *without the Camp*.

And it is notorious, That these Sacrifices were *Expiatory* or *Propitiatory*, for *Attonement* and *Satisfaction* for Sin. That they were to suffer *in our Stead*, and for us: Our Sins were Confess'd over the *Scape Goat*, and put upon his head, and he was to bear upon him all our *Iniquities*. This was another Type of Christ, which He was to fulfill to the least Tittle. Lev. 16. 21.

This was more than bare *Interceeding*. Nay we are plainly told, that ther is no Remission without *shedding of Blood*. Ther must be *Death*. *Death* was threatn'd to Sin, before it was born. And this must be made good. And this did *Consecrate* or *Devote* our *Life* to God; that is, lay it under the *Curse* of God's *Indignation*, or *Justice*, and for its sake, the *Blood* (its *Vehicle*) which therefore was forbidden to be *Eaten*; it was not ours, it was *forfeited* to God, by our *Sin*; it was a *Debt* due, and must be paid. This *Blood* thus forfeited to God, He gave to us again, not to eat, or to our own common use, but to a new use, to be a *Type* of the *Blood of Christ*, which only has *Vertue* to make *Attonement* for our *Sin*. And in *its Vertue only*, its *Type*, Heb. 9. 22.
Gen. 2. 17.

the *Blood* of the *Legal Sacrifices*, was said to make *Attonement* for our *Souls*.

Lev. 17. 11. *The Life of the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Attonement for your Souls: For it is the Blood that maketh an Attonement for the Soul!*

Here we are told what it is, that maketh the *Attonement*, not the naked *Intercession*, or *Mediation*, nor *Merit* of the *Sacrifice*: For it is the *Blood* that maketh an *Attonement* for the *Soul*. Ther must be *Payment*—another *Man's Riches* will not *Satisfy* for my *Debt*, unless he *Pay* the *Debt* for me. Thus *Christ's Merit* or *Riches*, had not *Satisfy'd* without His *Death*; It was His *Merit* made His *Death* to be *Satisfactory*, which otherwise it had not been for *Sin*. But His *Actual Dying*, was the *Actual Payment* of the *Debt*. And hence it is that our *Redemption* is *Attributed* to the *Death* of *Christ*, His *Blood*, the *Sacrifice* of His *Life* for us.

Do not mistake me, as if this took away His *Mediation*, and *Intercession*. No, It was this which render'd them *Effectual*.

(7.) Be pleas'd to Consider with me some of the
 Out Redem-
 ption is by the
 Death of
 Christ.
 Texts which attribute our *Redemption* to *Christ's*
Death.

He came to give His *Life* a *Ransom* for many—
 My *Blood* is shed for the *Remission* of *Sins*— Except
 Mat 20. 28. ye Eat His *Flesh*, and Drink His *Blood*, ye have no
 26. 28. Life— Whom God has set forth as a *Propitiation*, thro'
 Joh. 6. 53. Life— Whom God has set forth as a *Propitiation*, thro'
 Rom. 3. 25. Faith in His *Blood*— He was deliver'd for our Of-
 4. 25. fences— Reconcil'd to God by the *Death* of His Son—
 5. 10. by whom we have received the *Attonement*. He *Dyed*
 11. for all— God made Him to be *Sin* for us, who knew
 2 Cor. 5. 15. no *Sin*; that we might be made the *Righteousness* of
 21. God in Him. He gave Himself for our *Sins*, He hath
 Gal. 1. 4. Redeem'd us from the *Curse* of the *Law*, being made a
 3. 13. *Curse* for us; We have *Redemption* thro' His *Blood*, the
 Ephe. 1. 7. *forgiveness*.

The sixth DIALOGUE.

II

forgiveness of Sins, having made Peace thro' the *Blood* of His Cross. Not by the Blood of Goats and Calves, but by *His own Blood*, He enter'd once into the Holy Place, having obtain'd *Eternal Redemption* for us— Having therefor boldness to enter into the *Holyest* by the *Blood* of Jesus— The *Blood* of Christ shall purge your Conscience— And for this Cause, He is the Mediator of the New Testament: That *by means of Death*, for the Redemption of Transgressions— we might receive the *Eternal Inheritance*. He by Himself *Purg'd* our Sins— His own self *bare* our Sins in *His own Body* on the Tree— by whose *Strips* ye were healed. The *Blood* of Christ cleanseth us from all Sin— He is the *Propitiation* for our Sins— God sent His Son to be the *Propitiation* for our Sins. Christ *Dyed* for our Sins according to the Scriptures.

Col. 1. 20.
 Heb. 9. 12.
 10. 15.
 9. 14.
 11.
 Heb. 1. 3.
 1 Pet. 2. 24.
 1 Joh. 1. 7.
 2. 2.
 4. 10.
 1 Cor. 15. 3.

SOC. What Scriptures does the Apostle there mean?

CHR. All of the *Old Testament* which relate to the Sufferings of Christ; All the Sacrifices and Institutions of the Law, which are apply'd to Christ; Particularly, of that remarkable Chapter, the 53 *Isaiah*. Where it is said, that He was "*Wounded for our Transgressions*, He "*was Bruised for our Iniquities*, The *Chastisement* of our "*Peace was upon Him*, and with His *Stripes* we are "*Healed*— The Lord hath laid *on Him* the *Iniquity* "*of us all*— and made *His Soul* an *Offering* for Sin— "*He shall see of the Travel* of His *Soul*, and be *Satisfied*— because He hath poured out His *Soul* unto "*Death*— and He *bare* the Sin of many.

And there you have the express word *Satisfied*; That Christ's Sufferings were a *Satisfaction* to God for our Sins.

And again: Christ our Passover is *Sacrificed* for us. Here you have the very Word *Sacrifice*; tho' the former Quotations did in effect prove the same. And every one

1 Cor. 5. 7.

The Sixth DIALOGUE.

knows, that the *Sacrifices* were appointed to suffer *in Lieu*, or *in the Stead* of the Person offending:

(8.)
God's Co-
venant with
Christ, not
Arbitrary.

SOC. But all this may be solv'd on the account of God's *Covenant*, to send *Christ* to Dye for us, Redeem us with His Blood, &c.

And this is an Easier way then to talk of *Satisfying* God's *Justice*.

CHR. God tells us that He is *Satisfied* and *Appeas'd* by the *Sufferings* of *Christ*.

SOC. That is still on account of His *Covenant*. Because that was His *Covenant*, that He would be satisfy'd by the *Sufferings* of *Christ*.

CHR. God makes not *Covenants* by *Chance*, or *at a Venture*. His *Covenant* was *Declaratory*, and in pursuance of His own *Inherent Rectitude* in *Justice* and *Mercy*.

In your *Scheme* ther was no more reason for God's sending *Christ*, than if He had *Covenanted* to pardon Man upon turning of a *Straw*, or the most insignificant *Action* in the *World*.

SOC. Yes, *Christ* was more an *Example* of *Good Life*, than a *Straw*, or any other *Man* cou'd be, and had several other *Endowments* useful to us.

CHR. But as to the point of *Appeasing* God's *Wrath* towards us, that you make only upon the account of the *Covenant*, and so, in that respect, the *Straw* might have done as well.

SOC. And, if God had appointed it, so it might, for the *Covenant* of God is *Arbitrary*, and He cannot appoint *Insufficient* means; because His appointing it, makes the means *Sufficient*, the natural *Efficacy* of the *Means* is not Consider'd at all.

CHR. Then indeed the *Straw* wou'd have done as well. But *St. Paul* was of another *Opinion*; for he *Argu'd* that the *Old Law* cou'd not stand, because of the *Weak-*

ness

ness of the Means. For it is not *possible* (says he) *That the Blood of Bulls and of Goats should take away Sins.*

SOC. That is because God did not appoint them for that end.

CHR. You Quoted just now *Lev. 6. 6.* to prove that God did appoint them for that end, and accepted them as full Attonement and Satisfaction in order to Forgiveness, and that he might do so as well as accept the Sacrifice of *Christ*. But if it was possible for God to have appointed them for that end, then *St. Paul* argu'd wrong. Which must be, or else, *You* must be in the wrong.

SOC. Did God ever appoint means which were not Sufficient for the end for which He ordain'd them.

CHR. No sure. Because God will not appoint such means.

Therefor *St. Paul* argu'd from the *Insufficiency* of the *Means* of the Old Covenant, That in order to Forgiveness there must be a New Covenant, upon *better and more Sufficient means* than those which were in the Old Covenant. Which, in your Scheme, had been absolute Nonsense and Blasphemy against God, calling His means Insufficient; Nay, that it was not *Possible* to make them sufficient, for, *St. Paul* infers the *Necessity* of *Christ's* Blood being shed in order to Forgiveness, because it was not *Possible* the Blood of Bulls and Goats cou'd take away Sin.

SOC. Was it not *Possible*, if God had appointed it?

CHR. It was not *Possible* God shou'd appoint it: Because it was not a *Sufficient Means* for Remission of Sin: Therefor the *Apostle* inferrs, that if God Design'd Remission of Sin, He must appoint *other Means*; and make *another Covenant*. And that ther was *Need* and *Necessity* for this. For, says he, *If perfection were by the Levitical*

tical Priesthood, what need was ther for another Priest, and after another order?—And ther is a disanulling of the Commandment going before, for the WEAKNESS, and UNPROFITABLENESS thereof—for if that first Covenant had been faultless, then shou'd no place have been sought for the second—It was therefore necessary, that the patterns of things in the Heavens shou'd be purified with these; But the Heavenly things themselves with BETTER Sacrifices than these. And it is of NECESSITY that Christ offer: Because the Legal Priests, His Types, did offer.

So that you see God did not make new Covenants, for Covenant sake. And that if bare Covenant wou'd have done, one Covenant was as good as another. But that the Covenant had regard to the means, and to the End. And the Covenant of the Law cou'd not do it. It was Impossible: αδύατον. Rom. 8. 3. in that it was weak. Therefore God sent His Son, &c.

Gal. 3: 21. If ther had been a Law given which COULD have given Life, Verily Righteousness had been by the Law. But says the Apostle (Heb. 10. 1, 2.) the Law being but a Shadow of Good things to come, cou'd never with those Sacrifices make the Comers thereunto perfect; for then, as he argues, wou'd they not have ceased to be offer'd—and therefore their ceasing was, because they were not means Proportionable to so great an End as the Remission of Sin.

In short, God's Covenant in sending Christ was with respect to His Justice, which cou'd not without full Payment, be Satisfied: And if the Blood of Bulls and Goats cou'd have done, by vertue of a Covenant, it had not been Justice in God (according to any Notion we can have of Justice) it cou'd not have pleas'd the Lord, as the Prophet speaks, to Bruise Christ and put Him to Grief, and to make His Soul an offering for Sin, when the offering of a Bullock wou'd have done as well: If
Righte-

The sixth D I A L O G U E.

15

Righteousness cou'd have come by the Law, then *Christ* is dead in vain. Gal. 2. 21.

SOC. *Crellius* in his Book touching one God the Father, in the Conclusion of the work, Treats of the Satisfaction of *Christ*, and says, It is a great hindrance to *Piety*: for if *Christ* has paid the whole Debt, what need we Do any more? Nothing can be required from us.

(9.)
Ob. That
the Doctrin
of Satisfaction
Obstructs Piety.

CHR. Yes. *Christ* does require from us a lively and stedfast Faith, in that Satisfaction He has made for us, (which he cannot have who does not Believe it) together with sincere Repentance and Amendment of Life. And then His Satisfaction will be apply'd to Us, by our Faith. This is the Condition, that is, Faith and Repentance: And this is offer'd to All. And full Satisfaction is made for the Sins of the whole World. Yet All have not the Benefit of it. Because All will not accept of the Conditions. Let me give a familiar Example: Suppose you shou'd Pay all the Debts of the Prisoners in a Jail, and open the Doors, on Condition that All who Acknowledg'd your Kindness, and wou'd Go out, shou'd be Free. And there were Some among them Despis'd your Kindness, and wou'd not go out, preferring the Lazy and Sordid Life of a Prison, before the True Liberty: cou'd you say that their Debt had not been paid? And yet it wou'd be true, that they were never the better for it, but the worse. It wou'd be an aggravation of their future Bondage.

Ans.

What a gross Conception had *Crellus* of the Nature of Sin? He look'd upon it only as a lump of Money to be paid down: That we run in Debt to God as a man does to his Creditor; so that God wou'd lose his Money if it were not repaid to Him, and so being paid by another, God is no Loser, and the Debtor has no more to Do, he owes nothing to God his Creditor; But may now Defy Him as out of His reach; Need be Pious no more, Love, Fear, or Trust in God no more! This is the Socinian Argument against the Satisfaction! It wou'd hinder

Difference
'twixt the
Debt of Sin,
and of Money.

der

der Piety ! And all this, because *Sin* is call'd a *Debt*. But the *Sophistry* consists in not Distinguishing aright 'twixt the *Debt* of *Sin*, and of *Money*. God does not Lose by *Sin*, as a Man Loses his *Money*. That is a Gross thought.

But *Sin* is an Offence against *Love* and *Goodness*, that is against *God*, for *God* is *Love*.

And the Greater the *Goodness* against which you Offend, your Offence is the Greater. The Greater *Love* has been shown to you, the more your *Ingratitude*, if you be not sensible of it.

And the Greater *Misery* to your self too. For *Love* is *Happiness*, and Consequently the *Want* of *Love* must be *Misery*, it is *Envy*, *Malice* and all *Torment*.

Now it is not in the *Power*, that is, in the *Nature* of *Love*, ever to *Forgive* till you grow *Sensible* of your *Fault*. *Love* cannot be brib'd to a *Reconciliation* with *Pride*, *Envy*, *Malice*, or what is contrary to its own *Nature*. It must *Hate* these, by the same *Necessity* that it is its self.

And ther is an *Exact Justice* in *Love* ; It will require that your *sense* of your *Fault*, hold full proportion to the *Goodness* offended. If I be but a *little* sensible for a *great* *Fault*, *Love* will reject it, it will be a *fresh Provocation*. On the other hand, If I be as *sensible* as I can, and desire to be more, and humble my self, and repent, *Love* will accept, and improve the *smallest Sincerity*, the *Smoaking Flax*, or *Bruised Reed*. Whereas all the *Torments* of *Hell* will never move its *Pity*, or one kind thought towards *Hypocrisy*, or any *Treachery* of *Love*. Behold the *Goodness*, and *severity* of *Love* !

SOC. You say *Love* will Accept the *smallest Sincerity*, the *Smoaking Flax* and *Bruised Reed*, that is, our *Contrition*, though it be not *Proportionable* to our *Offence*. What need then of any other *Satisfaction* ?

CHR. This is no *Satisfaction* at all, being, as you say, Not *Proportionable* to our *Offence*. Therefor, God Cannot Accept it as a *Satisfaction*. I will tell you presently how He accepts it. But first you may Consider, That what is *Righteous* and *Pure* in the Eyes of *Man*, is not so before *God*. He says, *That we are all as an Unclean thing, and all our Righteousnesses are as filthy Rags. Quasi pannus Menstruatae.* The most *Impure* and *Filthy* thing in the *World*, that *Defil'd* whatever it *Touch'd*. Now *God* is *Purity* it self. Who *Chargeth* his *Angels* with *Folly*, *Yea*, the *Heavens* are not *Clean* in His *Sight*. How then can He Accept of our *Impurities*? He sees *Insincerity* and *Sin* in our *Best* Performances, in our very *Righteousnesses*. And *Insincerity* is a *Sin* against *Love*. *Love* cannot Accept of *Insincerity*. It is a fresh *Offence* against *Love*. It is *Hypocrisy*, which *Love* must *Hate* by the *Necessity* of its own *Nature*.

Isai. 64. 6.

Job. 4. 13. and 15. 15.

SOC. By this Argument, *God* must *Hate* the *Angels* too, for He sees *Folly* in them.

CHR. It is said *Folly*, not *Sin*, The *Angels* that *Sinned* are *Cast* out of *Heaven*.

SOC. But *God* cannot *Love* *Folly* more than *Sin*.

CHR. No. He *Loves* not *Folly*. But all *Created* *Wisdom* is *Folly* in *Comparison* with the *Eternal* and *Infinite* *Wisdom*. And He *Loves* that *Wisdom* He has *Given* to *Creatures*, though it bears no *Proportion* to His *Infinite* *Wisdom*, and is *Folly* in *Respect* of *That*. But it is not *Sin*. For though all *Sin* be *Folly*, yet all *Folly* is not *Sin*.

But further, we are told, That the very *Angels* of *Heaven* are *Reconcil'd* and *Accepted* through *Christ*. To shew, That Nothing *Created* is *Worthy* before *God*, upon its own *Account*. Thus we Read, That it pleas'd the *Father*, that in *Christ* shou'd all *Fulness* dwell. And having made *Peace* through the *Blood* of His *Cross*, by Him to

The Angels of Heaven are Reconcil'd and Accepted thro' Christ. Col. 1. 20.

The Sixth DIALOGUE.

Reconcile all things unto Himself, by Him, whether things in Earth, or things in Heaven.

Eph. 1. 10.

And again, That in the Dispensation of the fulness of Times, He might Gather together in one all thing in Christ both which are in Heaven, and which are on Earth, even in Him.

Now if the Folly, though not Sin, of the Angels in Heaven needs a Reconciliation; How much more all our Gross and Grievous Sins! And if all their Righteousness cannot be Accepted, for its own Sake, because of the Mixture of their Folly and Imperfections, which makes them Unworthy to Appear in the Presence of God, but as they are Accepted through Christ, who is their Head and Reconciler, as well as ours; How then Can our Righteousness be Accepted, upon its own Account, which is all Impurity and filthy Rags.

SOC. What then is the Meaning of not Quenching the Smoking Flax, or Breaking the Bruized Reed, or, as you Infer from thence, Accepting of our Small Sincerity?

Isai. 49. 8.

CHR. That is, as to what is to be Perform'd on our Part. Our Repentance, and Sense of the Infinit Goodness of God to Us, in the Wonderfull Oeconomy of our Redemption by Christ. In this God will Pardon our Imperfections, and Accept of our Smoking Flax and Bruised Reed. But he Accepts it not, as any Part of the Satisfaction made for our Sin. We must let that alone for ever, as David says, For it cost more to redeem their Souls. And no Man can by any Means redeem his Brother, nor give to God a Ransom for him. This is perform'd wholly and solely by Christ, and we must put in for no Share of it, none of the Merit. But pay our most Dutifull Acknowledgments, in adoring his Goodness, who has given to God a sufficient Ransom for us, and has redeemed our Souls, by the Blood of His Cross. And this, tho' very Imperfect on our Part, God will Accept in and through the Me-
rits

rits and Satisfaction made for us by Christ. And in That only.

And to this my Argument drawn from the Nature of Love perfectly agrees. For it is necessary towards completing the full and absolute Notion of the Justice of Love, That there be a Sensibility of the Fault, Proportionable to the Offence. This is impossible for Man to do. For an offence against *Infinite* Love, requires an *Infinite* Sense of such Offence. This Christ performs, and, taking upon Him our Nature, and our Sin, He offers to God a Sense of Sin, fully Proportionable to the whole Offence. And then He intercedes for His Younger Brother, who is as Sensible as he can be in his Fallen-State, and, in his Desires, even Proportionable to his Offence, that is, *Ininitely* :

And is accepted in the Fullness of Christ's Satisfaction, and the Sincerity of his own Desires.

And it is natural, even among men, thus to accept one person in behalf of another, especially one Brother for another, or near Relation, the same Flesh and Blood.

But this still supposes the offending person to be as Sensible as he can: on the contrary, if he persist *Obstinate*, and will not be reconcil'd, he redoubles his Offence, and his Friends Intercession is a fresh aggravation of his wicked Perverseness, and Ill Nature. Thus Christ's Satisfaction is the strongest obligation to Piety that is imaginable: and he who thinks otherwise, and practises accordingly, will never receive any benefit by it.

And Love and Happiness being reciprocal, consequently he can never return to Happiness till he become Sensible of Love. So that this Method is even Natural; and no other way cou'd possibly either Restore a Sinner, or make Atonement for his Sin.

I know this necessity of satisfying God's Justice is generally argu'd upon from another Topick, which is, The Greatness and Majesty of God. And consequently Sin is consider'd as an Offence against, and a Contempt

of Gods Government and Sovereign Authority. And therefore that the Honor of His Government requires full and absolute Satisfaction.

And all this is exceeding true. But I chuse rather to explain it by the Nature of God, which is Love: for from hence flows His Sovereign Authority, and all His other Attributes. And by considering the very Nature of God, we discover more plainly the Nature of Sin, and of that Satisfaction, which, even by Nature, is due for Sin, and which only can make Atonement for it.

(11.) Ob. That
Christ had
Despair.

SOC. You say that the sense which Christ had of Sin was proportionable to the offence, which is measured by the Goodness offended, which is Infinite. Hence it will follow that the Sense which Christ had of the demerit of Sin did exceed that of all the Damn'd, for theirs is not Infinite. And then it will follow that Christ had Despair, or something worse, if worse can be, because the Damn'd have so strong a sense of Sin, as to drive them even into Despair.

Ans.

CHR. Despair of Gods mercy does not proceed from a strong Sense of Sin, tho' it supposes it. It proceeds from a weak, which is a false Notion of God. Hence it is that one man who Hopes in God, may yet have a stronger Sense of Sin than another who Despairs: but then he that Despairs has not so strong and true a Notion of God.

Thus Christ had a Sense of Sin infinitely exceeding that of all the Damn'd, even to Eternity: because he had an Adequate Notion of God, and consequently of the Infinite Demerit of Sin. But, from the same Reason, He cou'd not Despair, which, as has been said, proceeds only from a Low and Insufficient Notion of the Nature of God. Tho' in the great Case of Dereliction upon the Cross, when he cry'd out, My God, My God, why hast thou forsaken me! He submitted Himself even to that Infirmitie of our Corrupted Nature, as much as cou'd possibly

ly be Distinguish'd from *Sin*, and Consist with a right apprehension of *God*; which tho' we may suppose in a great measure Clouded thro' the Anguish of Sufferings, and the Load of *Sin* in its full weight, which merited the Eternal Desertion of the Comforts of Gods Blessed Influence from the Sinner, and which therefore *Christ* endured to an *Unexpressible* Degree, exceeding, in *Weight*, even the *Despair* of the *Damn'd*; yet *formal Despaire* cou'd never befall *Him*, because it proceeds from a *false Notion of God*.

SOC. You say, That *Eternal Punishment* is the Reward of *Sin*. Therefore if *Christ* did undergo the whole *Punishment* due to *Sin*, He must have Suffer'd *Eternally*.

(12.)
Ob, That He must have Suffer'd *Eternal Punishment*.

CHR. The *Eternity* of the *Punishment* is only because *Satisfaction* can *Never* be made by the *Damn'd*. Whom *Justice* Detains till they have *Pay'd* the *Uttermost Farthing*. Which they not being Able to *Pay*, consequently are *Prisoners* for *Ever*. But as *Justice* Requires the *Uttermost Farthing*, so when that is *Pay'd*, *Justice* is Oblig'd to *Release*. That *Uttermost Farthing*, which the *Nature* of *Love* Requires, as well as of *Justice* (as I have shew'd) is a *Sense* of the *Sin*, Proportionable to the *Offence*. Which *Christ*, in our *Nature*, having Offer'd in full Tail, He Purchas'd the *Release* of that *Nature*. And gives the *Benefit* to All who will *Accept* of it. Whereas if He had Suffer'd *Eternally*, He had only been a *Prisoner* with us, but had Purchas'd no *Redemption* for Us.

SOC. In Answer to your Arguments Drawn from the *Nature of God*, as explain'd by the *Nature of Love*, I think them too *Notional*,

CHR. It is the *Notion* God has given us of Himself.
1. John. 4. 8. and 16. *God is Love*. And therefor it must be the most certain Topick from whence to argue
of

of this *Nature*. And to say that this is *Notional*, is finding Fault with *Scripture*.

SOC. I like the other Topick better, that is, to Consider of God only as a Great *Governor*; and not to argue from His *Nature*, but only to consider what may be Consistent, that is, safe to His *Government*.

XXII.
Of the E-
ternity of
Hell.

And in this Sense I take all His Threats, even of *Hell*, to be no more but *Threats*, in order to secure His *Government* over us: And that therefor He is not bound in *Justice*, or any way, to inflict those Punishments, further then to secure His *Government*: And that this is no breach of *Promise*, or of His word, more than it is in a *Prince* to remit that Punishment, which he, by his *Laws*, has Denounc'd against such an Offence. The Security of his *Government* is all he has to look to. It is no *Injustice*, or *Falsifying his Word*, to Pardon such an Offence, or to *Mitigate* it, to what Degree he pleases.

And therefor, tho' God has Threatn'd *Hell* to be *Eternal*; He may Remit that, either in part, or in whole, without any Impeachment to His *Justice*, or His *Veracity*, as He spar'd the *Ninevits* after He said He wou'd destroy them.

CHR. His Threatning of the *Ninevits* was in order to their *Repentance*; *Jonah*. 3. 10. and so are His Temporal Threatnings to other Nations and Kingdoms, as we are assur'd *Fer*. 18. 7, 8, &c. And therefore when they do Repent, the end of that threatning is obtain'd.

But it is quite otherwise in the Punishment of *Hell*. For the Sufferings there are not intended for the Amendment of the offenders (which is in order to pardon) But as a *Satisfaction* to *Justice*, the time of *Forgiveness* being over. As when a Malefactor is brought to Justice, to Dye without Mercy for his Offence.

SOC. This is only to secure the *Government* against the like offenders for the future. And therefore I said that

that God does, and ought to punish, so far as to secure His *Government*; But farther than that Consideration, He is not Oblig'd either in *Justice* or *Honour*.

CHR. Why? Is God afraid! Is He in Danger of having His *Government* overturn'd? What a poor Notion have you advanc'd of God's *Justice*!

Besides, this Argument only takes place as to *this World*; for no body says that the Punishments of *Hell* are only for *Example sake*. Therefore it must be from some other Consideration; and I can see no other but that of *Satisfying* the *Justice* of God. But why was Eternal Punishment threatned by God.

SOC. It was of use to have Eternal Punishments threatned at least; because less than that wou'd not Deter Men from Sinning; since we see that that it self does not do it. For,

“ The sting of Sin is the terror of *Eternal Punishment*; and if Men were once free from the *Fear* and *Belief* of this, the most powerful restraint from Sin
 “ wou'd be taken away—And therefore if any thing
 “ more terrible than *Eternal Vengeance*, cou'd have been
 “ threatned to the Workers of Iniquity, it had not been
 “ unreasonable, because it wou'd all have been little Enough
 “ to Deter Men effectually from Sin. And whoever
 “ Considers how ineffectual the threatning even of *Eternal Torments* is to the greatest part of Sinners, will
 “ soon be Satisfy'd that a less Penalty than that of *Eternal Suffering* wou'd, to the far greatest part of *Mankind*, have been in all probability of little or no
 “ force— The *Eternal Rewards* and *Punishments* of
 “ another Life, are the great Sanction and Security of
 “ God's Laws. And in the last place, that if we suppose
 “ that God did intend that His *Threatnings* shou'd have
 “ their Effect, to deter Men from the Breach of His
 “ Laws; it cannot be imagin'd that in the same Reve-
 “ lation

P. 4.

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“ lation which declares these Threatnings, any *Intima-*
 “ *tion* shou’d be given of the *Abatement*, or *Non-execu-*
 “ *tion* of them: For, by this, God wou’d have weakned
 “ His own Laws, and have taken off the Edge and
 “ Terror of His Threatnings: Because a Threatning
 “ hath lost its Force, if we once come to believe, that
 “ it will not be Executed: And consequently it wou’d
 “ be a very Impious Design to go about to Teach or
 “ Perswade any thing to the Contrary, and a Betraying
 “ Men into that Misery, which had it been firmly be-
 “ liev’d might have been avoided.

CHR. This is Astonishing beyond any thing ever I heard; for I pray, answer me, whether your making Hell *Doubtful*, be not, in your own words, a *very Impious Design*, to take away the great *Sanction* and *Security* of God’s Laws? To make them of little or no force to the *Greatest part of Mankind*? And if the *Firm Believing* that Misery (*viz.* the *Eternity* of Hell) be the means, as you say, to avoid it: then Quære, whether making Hell *Doubtfull*, be the means to make us *Firmly Believe* it? You confess that in Scripture ther is not any *Intimation*, or any to be expected of the *Abatement*, or *non-Execution* of the *Eternal Punishment* of Hell. It wou’d be asked here, How then you came by the *Discovery*? You prove very well, that it was Gods design that men shou’d *think* Hell to be *Eternal*.

But it seems you are still to be excepted, who are a man of *Reason*, and will not be over-reach’d. God cou’d not keep it from you! But suppose you have been admitted into God’s *Cabinet Council*, and this great Secret has been *Reveal’d* to you; how came you to *Blabb* it, and *Frustrat* God’s design? who intended that men shou’d believe Hell was *Eternal*.

SOC. I have told you of the *Folly* of trusting to this: For may be Hell may be *Eternal* to some, tho’ not to others: And it wou’d not be *prudence* to run the *Hazard*,
 tho’

tho' God shou'd not inflict it. And if Hell shou'd be but for some time, what wise man wou'd venture such terrible punishments, tho' for never so short a time?

CHR. But if less than Mens believing the *Certainty* of Hells *Eternal* Punishment will not, as you say, Deter Men from Sinning: If that it self does not do it; how will they be perswaded by telling them, that *perhaps* Hell may be but for some short time; or, may be, that God will Remit it altogether: That neither His *Justice*, His *Wisdom*, nor other Considerations does require it from Him to make good His Threatnings, but it is still perfectly in His own Power, and free Liberty to inflict them, or not, at His Pleasure.

SOC. Will you say that it is not in Gods Power?

CHR. I like not the Expression, That it is not *in Gods Power* to do this or that. We say He *cannot* Lye, He *cannot* Sin, &c. and we know the meaning of these, and the like Expressions; and perhaps you think to take advantage, and to tye me up with that sort of Expression.

But if it does appear that God *will not* do such a thing, or that He *will certainly* do such a thing; I think we need not word it in that Irreverend and Provoking style, that God *cannot*, that *it is not in His Power* to do this or that, as if we were putting Him to defiance, or had catch'd Him at an Advantage.

Now why I think it most certain that Hell is *Eternal*, and that God will inflict it, is because he has said so, and *Sworn* to it.

Secondly. Christ did not *Promulgate* this only as a *Law-Giver*; whereby it might be taken as a bare *Threatning*, and, as such, dispensable at the pleasure of the Legislator: But Christ *taught* it as a *Doctor* of His Church: and says, not only, that such things were threatn'd, and consequently that it was a *Hazard* they might be inflicted; But he speaks of them as things that will most

certainly come to pass, That the worm *will not dye in Hell*, nor the *Fire be quenched*. And therefor, whatever you say of the *Legislator*, or His *Prerogative*, Christ is here to be consider'd as a true *Teacher*, or a true *Prophet*, which wou'd not be so, if the worm shou'd dye, or the fire be quenched.

(1.)
Of the Punishment being proportion'd to the offence.

SOC. I will give you a further reason, which exposes the vulgar notion, men have of the nature of *Justice*, and which leads them wrong in all this matter: People have been taught heretofore, that it belongs to the nature of *Justice* to proportion the *Punishment* to the *Crime*: whence an *exact* proportion is call'd a *just* proportion. And from hence they argue. From the *Infinite* demerit of sin, an *Eternity* of Punishment.

CHR. I must confess my self to have been in the number of these mistaken People: for I always thought that it did belong to *Justice* to *Proportion* the *Punishment* to the *Crime*. I wou'd gladly know your reason to the contrary.

SOC. You might have seen that in what I have already told you, viz. That the end of *Justice* was only for the support of *Government*.

p. 11.

For, " what proportion, Crimes and Penalties ought
" to bear to each other, is not so properly, a Consider-
" ation of *Justice*, as of *Wisdom* and *Prudence* in the
" Law giver. And the Reason of this seems very plain,
" because the measure of Penalties is not taken from
" any strict proportion betwixt Crimes and Punish-
" ments; But from one Great end and Design of *Go-*
" *vernment*, which is, to secure the Observation of whole-
" some and Necessary Laws, *And therefore*, If the ap-
" pointing and apportioning of Penalties to Crimes be
" not so properly a Consideration of *Justice*, but rather
" of *Prudence* in the Law-giver; then whatever the
" Disproportion may be between Temporal Sins, and E-
" ternal Sufferings, *Justice* cannot be concern'd in it.

" And

“ And I desire that this Consideration may be more especially Observ’d, because it strikes at the very Foundation of the Objection.

CHR. Indeed it does at the very Foundation of the Satisfaction of Christ, and makes it wholly Unnecessary.

SOC. *God is not oblig’d to execute what He hath threatn’d any further than the Reasons and Ends of Government do require; And therefor He may remit and abate as much as He pleaseth of the Punishment that He hath threatn’d. And that Declaration, Mat. 25. 46. that the Wicked shall go away into everlasting Punishment, does not restrain God from doing what He pleases. We are all bound to Preach, and you to believe the Terrors of the Lord; not so, as saucily to determine what God must do in this Case. For after all, He may do as He will, as I have clearly shewn. But no doubt they are to be blam’d, who will desperately put it to the hazard, whether and how far God will execute His Threatnings upon Sinners in another World. It is but a Hazard, and that not so great as some of you wou’d make us believe; For I do assure you, that the misery of Hell is so terribly severe, that at present, we can hardly tell how to reconcile it with the Justice and Goodness of God.*

P. 13.

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P. 22.

CHR. This is a fair Innuendo, that the Eternity of Hell is against both the Justice and Goodness of God. At least against his Goodness.

SOC. *We may rest assur’d that if it be any wise inconsistent either with Righteousness or Goodness, which He knows much better than we do, to make Sinners miserable for ever, that He will not do it.*

CHR. Since then you cannot at present Reconcile it with Gods Goodness; it is plain that you do not at present believe the Eternity of Hell, but on the contrary that you rest assur’d (as your self words it) that God will not make Sinners miserable for ever. And that for another Reason,

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because, (as you say) to punish Crimes, or at least to proportion the Punishment to the Crime, is not the Work of *Justice*, but only a design of *Government*, to secure the *Observation of wholesome Laws*: And ther being no such *Observation of wholesome Laws* suppos'd in the *Damn'd*; consequently ther must be no *Hell*, not in respect of *Justice*. For that you assure us, is not concern'd in the matter; and not in respect of the *Observation of such Laws*, which are not suppos'd to be observ'd there.

Unless you mean to turn *Hell* into a *Purgatory*, where *Repentance* and *Amendment* are allow'd, and consequently *Pardon* and *Release*, which wou'd be of Service to some who find it very Inconvenient to Repent here. Especially to make *Restitution*. And this is fairly hinted in our *Historian's* Exposition of 1 *Pet.* 3. 19. 20. *Hist. Unitar.* pag 149.

But you tell us not all your Hypothesis at once. It is new, and wou'd surprize the World too much on the suddain. But I am afraid, that you will improve this Notion, and end in *no Hell at all*, which I cannot but think to be your Opinion, from what I have already observ'd of it.

I desire you will give us a Definition of *Justice*, or if you believe ther is any such thing, other than some *Politique* of *State*, to secure *Government* by terrifying unthinking People, as the Heathen said, *Primus in orbe Deos fecit timor!*

And we know the Principles of some of our own, and late Ages, who took the Name of *Christians* and *Philosophers*, and yet made the Authority, even of *Scripture*, and the very Notion of *Right* and *Wrong* to depend upon the *Civil Magistrate*.

And what is *Right* and *Wrong* but *Justice* and *Injustice*? And what is the *Civil Magistrate* but the *Civil Government*? And your making that the end and measure of *Justice*,

Justice, has but a little alter'd Mr. Hobbs's Phrase, his meaning is exactly the same.

You make Religion such a perfect Tool to the Civil Government, as if it were intended for no other End in This or the World to come, than to keep in Quietness Peoples outward Possessions or Lives, and to Dispose the Minds of Men to the Peace of this World.

“ And for Gods sake what is Religion good for, but to
 “ reform the Manners and Dispositions of Men, to restrain
 “ human Nature from Falshood and Treachery, from Sedition
 “ and Rebellion? Better it were there were no REVEAL'D
 “ RELIGION, than to be Acted by a Religion— that
 “ is, continually supplanting Government, and undermining
 “ the Welfare of Mankind. And the Doctrin of the Law-
 “ fulness of Deposing Kings, and subverting Government,
 “ is as bad, or worse than Infidelity and no Religion.

(2.)
 The Chief
 End of Reli-
 gion.

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CHR. This may be perhaps like a Polititian, but not so very like a Christian; because in the Consideration of Religion, you totally forget the other World. And wou'd rather have no Religion than to Disturb the Government with it, that is, rather than be Disturb'd by any Government for it.

The Religion of this World is Peace and Plenty in this World. This you make the Standard of your Religion; and better have no Religion than Disquiet This. Sure you think Joshua to have been wicked, and his Religion wicked to Disturb the poor Cananites.

SOC. As to that Expedition of Joshua, I will not meddle with it. But (till I be better Inform'd, which I am always ready to be.) I cannot think it Lawfull so much as to Preach the Gospel against the Command of the Civil-Government, unless we had such an Extraordinary Commission as the Apostles, or as Joshua had, and cou'd Vouch it with Miracles as they did.

(2.)
 If Religion
 may be
 Preach'd w^o
 out Leave
 of the Civil
 Govern-
 ment.

CHR. Not to preach the Gospel without Leave of the Civil Magistrate is making the Authority of Scripture de-
 pnd

The Sixth D I A L O G U E.

pend upon the *Civil Magistrate* as much as Mr. *Hobbs* himself wou'd Desire, or *Erastus*, or the *Grand Signior*.

So many Friends have you made to your self with this Doctrine of *Mammon*, who when you fail may receive you into their Habitations; nor need you fear to Displease the *Pope* by this, for where he is the Supream *Civil Magistrate*, which he is own'd to be at *Rome* (and others Contend for him all the World, at least in what they call *Catholick* Countries, even to Depose Kings, to Create and Bestow Kingdoms at his pleasure) There you will allow that the Gospel shall not be preach'd without Licence from His *Holyness*. Nay that the very Notion of *Justice* and of *Right* and *Wrong* must be taken from him; which is making him *Infallible*, and even *God*, in the most strict and proper sense; And he must, in your Scheme, not only Judge always Right; But it is Right and Justice *because he does* Judge it: And so of *Truth* and *Falseness*; for what is that but *Right* and *Wrong*?

But, notwithstanding all these Efforts, the World is still possess'd, and I hope in God ever will be, That ther is such a Virtue as *Justice*. That ther is *Right* and *Wrong* among men, tho' ther were no *Political Government* in the World; or tho' the Government were so secur'd, that it could not be shaken with any attempts of ill designing men, yet that *wicked* men ought to be punish'd, for the Evils they *have done*, without respect to *what more they might do*: And that ther ought to be difference made twixt *Greater* and *Lesser* Crimes, and their Punishments proportionable even in *Justice*, without regard to *Politicks*.

SOC. Let us return to the Subject we were upon which is the *Satisfaction* of *Christ*.

(3.)
All this Ap-
ply'd to the
Doctrin of Sa-
tisfaction.
CHR. What has been said of the nature of *Justice* was necessary to that Subject; for if *Justice* be nothing else but an *Intrigue* of *Politicks*, as you have Disputed, then indeed it infers no necessity of *Satisfaction*: ther is no such

such thing as *Satisfaction*, it can be nothing but *Prudence* and *Forefight*, for that is the Relative to *Justice*, it it be taken only for a *Caution* in *Judgement*. But on the other hand, if *Justice* be a *Positive* Virtue, if it be one of *God's* Attributes; and consequently *God Himself*, of His very Nature and Essence, so that *God is Justice*, in the Abstract, then it must require *Full and Adequat Satisfaction*, for that as is said, is the Nature of *Justice*, and consequently of *God*, who is not *God* because He is Governor of the World (which is all the Notion some men have of Him) But he is *Chief Governor* because He is *God*; It is a Consequence of His *Nature*; and therefor we must compute of His *Government* from His *Nature*; not of His *Nature* from His *Government*; and from the necessity of His *Nature*, as He has Reveal'd it to us, we infer the necessity of a *Satisfaction* to His *Justice*, which is His *Nature*: And consequently His *Government* must of necessity proceed pursuant to His *Nature*; that is, His *Justice*, and we must not measure it by that mean and worldly Notion of Government, under poor Politicks and Tricks of State, to keep up their Government and secure the Execution of their Laws. If we be *Good*, what do we add to *God*? And if we be *Wicked* what do we hurt Him? No. He punishes *Wickedness* out of His *Inherent Justice*; and neither to *Fear*, nor *Flatter* Sinners. Therefor He punishes, when the time of *Repentance* is over, that is, in *Hell*.

And, from the same necessity, all Sinners must go thither, if full *Satisfaction* be not made to His *Justice*. *Justice* not being satisfy'd, does always suppose that *Justice* is *not done*, and consequently, that ther is *Injustice*, for, *coming short* of *Justice*, is *Contrary* to *Justice*.

From these Reasons, we gladly and without *Contradiction* receive the most Rational and Gracious Dispensation of the Gospel; wherein we find a *Full and Adequat*
Satis-

Satisfaction (for other than a *Full and Adequat* Satisfaction, is *no* Satisfaction) to *Justice* for our Sins; without which ther cou'd never have been any Remission, by the same necessity that *Justice* must be *Justice*, and that *God* is *Justice*. And this is the true account we give, and proper end of *Christ's* coming into the World.

(5.)
Of Christ
 Introducing
 the Covenant
 of Repentance.
 SOC. I have heard some of our Authors say, That the End of *Christ's* coming, was to shew us a new *Condition*, or *Covenant* for Remission of Sin, that is, *Repentance*, which was more effectual than the *Legal Sacrifices*.

Hof.
 6. 6.
 Is. 1. 13.
 16.
 P. 51. 27.
 Ez. 18. 17.
 Joel 2.
 13.
 CHR. He might have taught us this without *Dying*, and being *Crucify'd*. Secondly. *Repentance* was no *New Condition* or *Covenant*. It was the Import of all the *Legal Sacrifices*, and, as such, fully explain'd by the *Prophets*. *I will have Mercy and not Sacrifice. Bring no more vain Oblations*— *wash ye, make ye clean, put away the Evil of your Doings. The Sacrifices of God are a broken Spirit,*— *at what time soever a Sinner repents, he shall save his Soul. Rent your Heart and not your Garments.* And many more places. This is the strain of all the *Prophets*.

And *Christ* came not to *Destroy*, or *Alter* any thing of the *Law*, but to *Fulfill* it. Therefor He taught no *New Doctrin*, but fulfill'd His *Types*, which were in the *Old Law*, and brought them to their *Fulness* and *Completion*.

16.
 The Law
 and the Gos-
 pel the same
 Covenant.
 The *Law* and the *Gospel* are call'd *Two Covenants* or *Testaments*; because the one was *before* the other, one *Weaker*, or more *Imperfect* than the other.

But in regard that one was the *Shadow* or *Type* of the other, and was *Fulfill'd* and *Perfected* in the other, they were both but *One* and the *Same Covenant*. It was *One* and the *same Christ* who was *Figur'd* in the *Law*, and *Plainly Exhibited* in the *Gospel*.

He was meant, when the Priest was Commanded to Eat the Sin-Offering, that he might bear the Iniquity of the Congregation to make Attonement for them before the Lord.

Lev.
6. 26.
Ch 10. 17.

This Sin Offering was so Holy, or Devoted, to bear God's Indignation for Sin; That none must Touch it but who was Holy, the Garment must be Wash'd, on which any of its Blood had been Sprinkled; and the Earthen Vessel wherein it was Sodd'n, must be Broken; and the Brasen Pot Scour'd and Rins'd.

Lev.
6. 27.
(7.)
Christ taking our Sins upon Himself was Typify'd. in the Sin Offering.

Yet this Devoted and Cursed Thing, Loaded with the Sins of the whole People, the Priest must Eat, and turn it into his own Flesh and Blood, that he might bear their Iniquity, as it were Incorporated in his own Body:

And thus it was that Christ was made a Curse and a Sin for us, and Bore our Iniquities; they were Incorporated in Him, made His own, and He bore them in His own Body on the Cross; and Suffer'd for them, as if they had been His own.

He made Himself liable to our Debt, by becoming our Surety for the Debt, and so made it His own. And then He was Bound to Satisfy the whole Debt, because it was His own.

(8.)
Christ our Surety.

And no Man calls it unjust to become a Surety for a Friend, or for the Surety to pay the Debt, especially when the Principal is not able.

SOC. That is true, as to Personal Actions, Debt, or the Like. But can we find any such thing us'd among Men, as Sureties for Life?

CHR. Yes. It is common to be bound Life for Life. Our Hostage You have several Instances of it in Scripture. 1 K. 20. 39. 40. 42. 2 K. 10. 24. And Hostages are us'd in all Nations, and ever have been, nor can War and Publick Faith be manag'd without it.

SOC. Can you find any place in Scripture, where Christ is call'd by the name of a Surety?

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CHR. The name signifies nothing; You have seen the thing, under other names of as much import as that, *viz. Redemption, Ransom, Propitiation, Attonement and Sacrifice.* But if the very word will perswade you more, you have it too, *Heb. 7. 22. Jesus was made a Surety.*

SOC. Christ there is not call'd *our* Surety, but *the* Surety of a better Testament.

Heb. 7. 22. Explain'd.

CHR. That is, of the *New Testament, or Covenant.* And are not *We* a Party in this *Covenant*? Therefor he is *our* Surety: As he that is bound in a Bond with *me*, is *my* Surety; So that being Surety of a *Covenant*, is being Surety for the *Person* on whose behalf the *Covenant* is made.

What if we perform our part of the *Covenant*?

SOC. No Question he that is *Surety* of the *Covenant*, is *Surety* to *You* for the Performance of what is due to *You*, by the *Covenant* from the *other Party*.

CHR. And is it not *Reciprocal*? That if I break my part of the *Covenant* of *Grace*, then the *Surety* of the *Covenant* is bound to *God* for *Me*, That I shall *Pay* according to the *Covenant*?

SOC. This is still only upon the account of the *Covenant*.

CHR. Let it be upon what account it will, *Christ* is our *Surety*. But that of the *Covenant* we have Discourst already, and upon what account it is; I now only shew you, That *Heb. 7. 22. Christ* is call'd *our* *Surety*, by being call'd *Surety* of the *Covenant* made 'twixt *God* and *Us*; of which *David* spake, when he Pray'd to *God*. Be *Surety* for thy *Servant*. *Psal. 119. 122.* and *Job* was not ignorant of this Notion, when he said to *God*. Put me in a *Surety* with Thee. *Job. 17 3.* So that ther are no Names nor Expressions wanting, whereby to signify the *Satisfaction* of *Christ*; Even the very word *Satisfaction*

SOC. I have heard from our Authors, an Exposition of that Text, *Isai. 53. 11.* in another Sense than you have taken it. *He shall see of the Travel of His Soul, and be Satisfied.* That is, *Christ* after he is gon to Heaven, shall reflect upon His past Sufferings, and shall be Satisfied: That is, Pleas'd with it.

(9.)
The Socinian Interpretation of *Isai. 53.*
11.

CHR. This is like one of the formention'd Interpretations: The business is, This Text must be got over, and this is one way! But this is a long Paraphrase instead of an Interpretation. Is ther any thing in the Context of *Christ's* going to Heaven? And that this was to be understood not till His *Ascension*.

SOC. No. But in our Sense, we cannot find another time when *Christ* should look with pleasure upon his own Sufferings.

CHR. That whole Chapter is treating of *Christ's* Sufferings, and Describing His Passion: And the very Verse next before that Text, tells us how it pleas'd the Lord to bruise Him, and put Him to Grief; and so goes on, recounting the Sufferings which the Lord laid upon Him, of which these words are a part, *He shall see of the travel of His Soul and be satisfied.*

Now if this were no Inconvenience to your Opinion, wou'd it not be Easier to mean those words in this Sense, That God who put *Christ* to Grief, shou'd see of the travel of *Christ's* Soul and be satisfied with it; Rather than to make so great and unseen a Transition from the Passion of *Christ*, to Him in Glory Looking back upon Him, meaning Himself. He said to Him, or He Lookt upon Him, being Phrases never us'd in English for a Man's saying, or Looking to Himself.

SOC. I confess if it were not for the Difficulty appears in that Text to our Opinion, your Interpretation is what offers at first view from these words, and seems most natural and agreeable to the Context, and scope of that Chapter.

The sixth D I A L O G U E.

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But all this is a digression from our *Author*, and the Subject we are at present upon. If you please let us return. He says, the distinction of two *Natures* in *Christ* (a *Divine* and a *Human*) is clearly overthrown by the 8, 9, 10 and 11th Arguments mention'd in the first Letter

CHR. And I refer to the answers given to them.

(1S.)
A notable
Turn against
the Divinity
of Christ.

SOC. He says further, That if a thing, otherwise true of *Christ*, may be deny'd of Him, because it is only in one of these (pretended) *Natures*, and not in the other. If our Saviour, saith he, can do nothing of Himself, only because He can do *Nothing* of Himself according to His *Human* Nature, and can do *all things* of Himself according to his (pretended) *Divine* Nature, than it is Lawfull and allowable to say, *Christ* is *no Man*, was *never Born of the Virgin*; never was *Crucify'd*, *Dead*, or *Buried*, &c. And on the other hand, no fault can be found with a *Socinian*, when he shall say *Christ* is *not true God*, was *not Generated* of the *Essence* of His *Father*, was *not from Eternity*, for all this may be said of Him, according to his *Human* Nature, for according to that, he is *not true God*, was *not Generated* of the *Father's Essence*, was *not from Eternity*, &c.

p. 165.

This is his argument and he thinks it *Invincible*.

CHR. And to surprize him the more, I will answer it by granting it all: and shew his *Sophistry* by a Plain and Familiar Example.

Suppose any shou'd question my *Legitimacy*, and say I was not such a *Man's Son*? And when he came to the Proof shou'd say, that my *Soul* was not begotten by my *Father*; and he only spoke in relation to that, and not of my *Body*, which he allow'd to be Legitimately begotten by my *Father*? Wou'd this save him from being a pitifull *Sophister*, and paying me just *Damages*? And yet I do grant all that he said to be true: But his

Con-

Condemnation lies in speaking with *Design* to be misunderstood.

Thus it is with the *Socinians*. If they will explain themselves, and tell what they mean, *viz.* That Christ is *not* God, *nor* Eternal according to His *Human* Nature. That He did *not* Suffer, or Die according to His *Divine* Nature. No good Christian will be Offended, because he also says the same.

But when we know the *Socinian* Principle, and hear them deny *Christ* to be *God*, we have reason to take it in the same Sense they meant it; and to Judge them accordingly. And to think this *Shift* as Poor and Contemptible, as if a Man shou'd deny I *Eat, Slept, or Talk'd*, and say, that he meant only that my *Soul* did not *Eat, &c.*

SOC. Now we have done with our Author; but a *Friend* of the *Publishers*, of Excellent Learning and Worth, adds a *Letter* of his own, to prove three things.

1. That the Doctrin of the *Trinitarians* is no *Necessary*, or *Fundamental* Doctrin of *Christianity*.
2. That the *Socinians* are not to be put under any *Penalties* of the *Law*.
3. That the *Trinitarians* ought to own the *Unitarians* as *Christian Brethren*.

p. 163.

Arguments of the *Socinians*.

CHR. Give his Reasons as to the first point, That the Doctrin of the *Trinity* is not *Fundamental*.

(1.)

That the Doctrin of the *Trinity* is not *Fundamental*.

SOC. The first Reason is, That it is *Difficult* to be *Understood*.

CHR. So is the Nature of *God*. The most Learned have very obscure and imperfect Notions of it, and some common People have even Blasphemous and Contradictory Apprehensions of *God*. Yet you wou'd not exclude the *Belief* of a *God* from being a *Fundamental Article*. *God* Reveals Himself as He thinks fit, and we are to Learn all that we can. And *God* will require no more than He has given. The *Angels* know Him not perfectly.

ly. But is it not therefor *Fundamental*, whether *Christ* be *God*, whether what we *Worship* be *God*, or no *God*.

p. 169.

SOC. His second Reason is, That to make the Doctrin of the *Trinity Fundamental*, is to joyn hands with the *Papists*, in Contradiction to the *Protestant* Doctrine; owning, with them, that the *Scriptures* are *Obscure* and *Insufficient*, even in *Fundamentals*.

CHR. What he dare not *Prove*, he slyly *Insinuats*, viz. That the *Protestants* think the *Trinity* is not sufficiently *Reveal'd* in *Scripture*. The *Contrary* to which we assert, and think it has been shewn.

p. 170.

SOC. He says, The *Papists* have in reality, the advantage of the *Protestants* in that matter.

CHR. That is, he wou'd have it so, because it makes for the *Socinian* Principle. But we must maintain the *Truth*, tho' *Papists* and *Socinians* are join'd against us; and that *Lord* too of whom he tells the fine *Story*.

p. 171.

SOC. His third Reason is, That the first Ages of the Church had none but the *Apostles Creed*; and that the *Apostles Creed* does fully agree with the *Socinian*, but by no means with the *Trinitarian* Doctrin of *Fundamental* Faith.

CHR. We have seen already that the *Apostles Creed* does express the *Trinity*, and cannot be reconcil'd to Sense without it: And the after *Creeeds* were only farther *Illustrations* of it.

SOC. His fourth Reason is, That the *Sixth* Article of the Church of *England*, says, that nothing is to be requir'd of any *Man* as an Article of *Faith*, but what is in the *Scripture*, or may be prov'd thereby.

CHR. What does this *Prove* against the *Trinity*.

SOC. Nothing, unless you will *Confess*, that it cannot be prov'd from *Scripture*.

CHR. This was his *Fetch* in his *second* Reason, and it was dull to bring it in again.

SOC. Will you hear his Reasons to the second Point (*viz.*) That the Socinians, or Unitarians, ought not to be put under any Penalties by the Law.

CHR. I think none have a Right to claim a Toleration, or Immunity to their Religion, whose Principle it is not to allow the same to other Religions; and who do not practise it, when they themselves have the Power. And whether the Socinians or Unitarians be of this Number, the Bitter Persecution of the Arian against the Orthodox will sufficiently witness.

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(2.)

That the Socinians ought not to be Persecuted.

Your Friend Grotius de Jure Belli. Lib. 2. c. 20. S. ult. whom you Quoted on your side, Observes out of Athanasius [Ep. ad Solitar. Vit. agentes. ep. Tom. 1. Vide Hilarium Orat. ad Constantium] That the Arians were the first of any who call'd themselves Christians, that Persecuted others for Religion In Arianam Heresim acriter invehitur ATHANASIUS, Quod prima in Contradictentes usa esset Judicium potestate, et quas non potuit verbis inducere, eos vi, plagis, verberibusque ad se pertrahere anniteretur, whom they cou'd not perswade by fair means they endeavoured to bring over to their side by Force and Persecution. Of this you will be Satisfied abundantly not only in the Reigns of Constantius and Valens, but of the Gothick Kings in Spain, and the Vandal Kings in Africa, whose Persecutions are writ by Victor Vitenfis.

If we shou'd, tell them that they shou'd have the same Quarter they gave to Athanasius, what Objection cou'd they make against the Justice of the Sentence. And what Security cou'd they give, or Reason to make any one Believe, that if they had a Socinian Prince (which God avert) they wou'd not Persecute as Bloodily as they did Formerly? Or that Socinian Bishops in this Age would be more Christian and Merciful then those in the Ages past, and wou'd not make use of the Temporal Power, as they did before, to Deprive the Orthodox Bishops and

The sixth DIALOGUE.

and Seize upon their Sees for themselves; And Prosecute those for *Schismatics*, who refus'd to Join with them in *Communion*; And as Obnoxious to the *Temporal Law*, who shou'd Dare to own their *Depriv'd Orthodox Fathers*. When they can secure us that, in this case, the *Orthodox* ought not to be put under any *Penalties* by the *Law*; then, and not till then, it will be time for them to plead that the *Socinians* ought not to be under any *Penalties* by the *Law*. of which they are under no apprehensions at present, nor can they ask more Liberty than they have, unless to be *Establish'd* by *Act of Parliament* as the *National Religion*; of which I will not say, whether they have hopes or not; or whether now, or in a little longer time, when their *Principles* shall be more generally spread, and as publickly own'd in the *Country*, as they are in and near the *City*. For what other End should they Desire a *Repeal* of the *Penal Laws*, I cannot see at present, for they are in *Face* as much *Suspended* towards the *Socinians*, as towards other *Dissenters*. The *Socinians* have now for a Long time had an *Open Meeting-House* in *Cutlers-Hall* in *London*: Their *Preacher* one *Emlin*, formerly a *Dissenting Preacher* in *Dublin*, but forc'd to Fly out of *Ireland*, for his *Open and Notorious Socinianism*. I have seen a very Long *Catalogue* of the many *Volumes* of *Socinian Tracts Printed* since this *Brief History* we are now upon. And they have been *Dispers'd* with Great Diligence all over *London*, without *Caution* or *Secresie*, and are still to be Bought *Openly* in the *Book-sellers Shops*. Yet no *Inquiry* or *Prosecution*! I have heard *Socinianism* by Name *Openly Defended* in *Publick Coffee-Houses*, and the Persons own themselves to be *Socinians*, and no Notice taken! What *Liberty* wou'd they have? Or what *Persecution* do they Fear? They all pass under the Name of good *Protestants*! For they are not *Papists*.

SOC. This brings me to the Third Point, which is, That the *Trinitarians* ought to own the *Unitarians* as *Christian Brethren*.

(3.) That we ought to own them as our *Christian Brethren*.

CHR. You Charge us with *Polytheism* and *Idolatry*, and *that Christ* whom we Worship as *God*, you say is but a *Creature* what Greater Difference can ther be in *Religion*? As soon may *Contradictions* Reconcile, and *God*, and *No God*, mean the same thing, as we be *Christian Brethren*.

The *Jews* and *Heathens* confes *Christ* to be a *Man*, and a *Good Man*; The *Turks* own Him for a *True Prophet*, and the *Messiah* sent from *God*: These too must be *Christian Brethren* upon the same Score.

Besides you Reject the only way we know to *Heaven*, which is, by the Satisfaction of *Christ*. How then can we be *Christian Brethren*, we go not so much as the same Rode together?

SOC. Must every Body be Damn'd that does not believe the Satisfaction of *Christ*?

None sav'd but by the Satisfaction of *Christ*.

CHR. I will not say that, But I do firmly believe, that no *Man* can be sav'd but by the Satisfaction of *Christ*. *Infants*, *Fools*, *Mad-Men*, and those who never heard of it, are excus'd from Believing it, but yet are sav'd by the Vertue of it.

SOC. Why then does *Athanasius* say, That except we believe we shall be *Damn'd*, and *without doubt*, *Perish Everlastingly*? are not these words too Positive.

CHR. They are no more than our *Saviour* said, *Go Preach the Gospel to every Creature*. He that believeth shall be sav'd, but he that believeth not shall be *Damn'd*,

Mark. 16. 14, 16.

SOC. But why does *Athanasius* put in such positive words, as to say *without Doubt* they shall *Perish*, &c. As if he were so sure of it?

Ob. of *Athanasius* saying *without Doubt* shall *Perish*.

CHR. Is not what *Christ* says true *without Doubt*?

SOC. Yes sure.

CHR. Then *without Doubt* they who believe not shall be *Damn'd*

SOC. This is a Hard saying.

O

CHR.

The sixth *DIALOGUE*.

CHR. But lay it not upon *Athanasius*, who but repeated it after our Blessed *Saviour*, and spoke the Sense of all the Rest of the *Fathers* of the *Church*. And, in the True Sense I think it goes no farther than this; That those who Refuse or Neglect the Preaching of the Gospel, that is, Reasonable Conviction of these Reveal'd Truths shall be Condemn'd. But I do not think at all, That those are Included whose unbelief proceeds from an *Impossibility* of Conviction; either thro' want of *Capacity*, or want of *Means*. And my Reason is, Christ bids them go and *Preach*, and *them* who do not believe—So that when there is no *Preaching*, or *Sufficient Publication* of the *Gospel*, there this Sentence does not take Place, for it is only pronounc'd against those who Refuse to Believe upon the *Preaching* of the *Gospel*.

Secondly No Man is Requir'd to Believe farther than his *Capacity* can reach; for that is not in his Power, and is *Impossible*, and a *Contradiction* in Nature. And God has said, That He will Require no more than He has given; But then men may improve their parts, and strength will encrease by Labor, and decay by Idleness. And to him that hath more shall be given; and he will be Condemn'd who hides his Talents.

These are strong *Inticements* to the utmost *Diligence*, and *Sincerity*, but by *no means* to *Despair*.

And it is in this sense, That I recommend to you the Doctrin of the *Satisfaction* of *Christ*. For if Faith in Him, as such, as our *Surety* and *Satisfaction* to Gods Justice and Wrath against Sin, if this be the saving Faith, as we say it is, Then the *Turks* and *Barbarians* will enter into Heaven before you, and have a better Title to the Name of *Christians*.

The *Alcoran* allows of *Christ* as an *Intercessor* with the Divine Majesty, as you have heard. And they speak as Great and Honourable things of *Christ*, as any *Soci-nian* can do; and a great deal more in some respects, as I have shewn almost to the height of the *Arians* themselves.

The

The nearness of their Faith may be the Reason why the *Hist. Unitarians* tells us, That the *Socinians* in the *Turkish* and other *Mahometan* and *Pagan* Dominions are very numerous, but that their Doctrin is not profess'd in *Christendom*, except in a few very obscure and little Places.

P. 30.

29,

The 'Socinians Faith.

But pray let me ask you in good Earnest, for I do not well understand, how you expect to be Sav'd by *Christ*?

SOC. By that New Covenant He has made with God for us.

CHR. What is the Condition of that Covenant?

SOC. Our True Obedience, and upon Failure, Sincere Repentance and Amendment.

CHR. Is any of our Repentance and Amendment as True and Sincere as it ought to be?

SOC. No. We must not presume to that, for the *Scripture* says, that all our Righteousness is as filthy Rags.

II. 64. 6.

CHR. Was the Condition of the Covenant, That God shou'd accept of these filthy Rags.

SOC. Thro' the Intercession of *Christ*.

CHR. God hates Sin, with an Irreconcilable Hatred. And He is of purer Eyes than to behold Iniquity. Wou'd *Christ* intercede with Him, to Act contrary to His Nature, and to Love what He Hates? Does not *Christ* Himself Hate Sin? Does He desire it to be accepted?

SOC. That will not bear. But do not you say the same?

Compar'd with the *Christian*.

CHR. Far from it, we say, That God accepts only the Satisfaction of *Christ*, as being Full and Adequat to His whole Justice. And the Condition and Privilege of *Christ's* Covenant is, by our being Incorporated into Him, to make His Righteousness ours, That as He was made Sin for us who knew no Sin, so we (who have of our selves no Righteousness) might be made the Righteousness of God in Him. And being thus Cloathed in the Garments of our Elder Brother; we are accepted in Him only. And those Only are accepted, who in profound Humility and Sense of their own Unworthiness rely wholly on the Righteousness of *Christ*.

2 Cor. 5. 21

We must
Work, because
God Works
in and with us.

SOC. If we lean so wholly to the Merit of *Christ's* Righteousness, then we need not *Work* our selves. So say the *Solifidians*.

CHR. That has been sufficiently answered already, And it is Resolv'd *Phil. 2. 12. 13. Work out your own Salvation—because it is God who worketh in you both to Will and to do of His Good Pleasure.*

God gives us *Power* to *Work*, that we might *Work*. We must work because God commands it, and we must do all we can, because he gives us *Ability*, and it is, that we might *Use* that *Ability*: But when we have done all we can, we are *Unprofitable* Servants; we must trust nothing to any thing we do; it is all *Unclean*, and cannot appear before God. Nor can ever, for its own sake, be accepted by Him; It must be *Hid* and *Cover'd*, and *Cloath'd* with the *Righteousness* of *Christ*; that nothing of it self may appear at all in the presence of God, (as has been said) who sees *Folly* in His *Angels*, and the

Job. 4. 19. *Heavens* are not *Clean* in His sight; how much less them that *Dwelt* in *Houses of Clay*, whose *Foundation* is in the *Dust*, who are *Crush'd* before the *Moth*?

14. 4. And who can bring a *Clean* thing out of an *Unclean*?

Yet must
be *Unclothed*
of them all,
and *Clothed*
in the *Righteousness* of
Christ.

You that trust in your own *Works*, appear to me as a man *cloath'd* in *Filthy Rags*, (for such is all our *Righteousness*) and brought into *Court*, *rubbing* and *scrubbing* and *patching* these *nasty Clouts*, striving to make Himself *Clean* and *Fine* and well *Drest* as the *Courtiers* he sees there.

Who may commend his *Skill* and *Industry* in *Darning* or *Cobling*, but must withall *Pity* his *Ignorance*, if he thinks ever to make his *Dress* *Fashionable* by such means. But if he shou'd presume to make one, in that *Garb*, at a *Solemn Feast*, made upon the most *Glorious* occasion, The *Marriage* of the *Kings Son*, he must not only be thought *Mad*, but expect to be *Severely Punisht*, and thrown out of *Court* with *Disgrace*, for such *Impudence*.

Esaer 4. 2. If none *Cloath'd* in *Sackcloth* (the weed of *Mourners*) must

must enter into the *Kings Palace*, much less shall one *Be-finnered*, and in *Filth* come into His *Presence*, Sit down to *Table* with Him, Nay be admitted to His *Bed*, made *One* Rev. 3. 21. with Him and *Marry'd* to Him, and sit with Him in His *Throne*. For such High prerogative has *Christ* obtain'd for all true *Believers*: Who when they come to *Heaven*; are not, for *Christ's* sake, admitted in their *Filthy Ragg*s, nor is His *Covenant* with His *Father* to *Patch* and *Scoure* their *Ragg*s, No, they can never be made fit for that place. But as the *Serpent* Leavs all his *Sing* behind Him, they are *Strip*t and *Dive*sted of all their *Earth Stain'd sin-ful Weeds*. And as the *Custom* is in some *Courts*, they are *New Cloath'd* in the *Fashon* of that *Court* to which they come, as *God* said to *Jeshua* (*Zech. 3. 4.*) *Behold, I have caused thine Iniquity to pass from thee, and I will Cloath thee with Change of Raiment.* *New Botching* the *Old* will never do; we must have all *New*, a *New Wedding* Matt. 22. 12. Col 5. 13. 10. *Garment* put upon us, we must throw of the *Old Man*, not seek *Excuses* for him, or to *Reconcile* him to *God*, who *Hates* him, and all *Wickedness*, by the same *Necessity* that He *Loves* Himself. Nor can *Christ* plead for such: That wou'd make Him *Wicked* too; He *hates Sin* as much as *God* does.

Give me *Leave* to suppose, that you had now all your *Death-bed* *Thoughts* about you; place your self, in your own *Imagination*, in the utmost *Scene* of your *Life*, and just ready to breath out your last; and to be carry'd to hear the *Irre-ocable Sentence* pass upon you. Wou'd you delight to bring the *Sincerity* of your own *Performance* before the most *Extream Scrutiny* of *Infini* Justice, so as to stand or fall by it to all *Eternity*? Or wou'd you think it greater *Comfort*, if you cou'd believe that *Christ* wou'd appear, not to plead for *God's* Acceptance of your *Pro-vo-cations*, for such have been all your *Performances*: But that having made you a *Member* of His own *Body*, of His *Flesh*, and of His *Bones*, and consequently given you a *Title* and a *Right* to all that was His; as every *Member*, An Appeal to the Socinians. Eph. 5. 30. 4 even

Rom. 8. 11.

even that which is *Grafted*, partakes of the *Nature* and *Privileges* of the *Body*: And that is truly a *Member*, which is *Enliven'd* and *Actuated* by the same *Spirit*, and receives *Nourishment* from the same *Head*; Whence the *Apostle* infers the necessity of our *Resurrection*, because that *Spirit* which rais'd up *Christ* from the *Dead*, must raise us up, being *Members* of His *Body*, and acted by His *Spirit*. I say if you cou'd *Believe*, That the *Merit* of *Christ's* *Righteousness* were thus made *Yours*, so that you might *Plead* it as *your own*, as a full *Satisfaction* to the utmost *Demand* of *Justice*, paid by your *Surety*, such a *Surety* as has made *your Debt his own*, by making *you one with Himself*. If you cou'd *Believe* this, wou'd it not give you more *Comfort* and *Delight*, more *Light* and *Assurance* to your *Mind*, than any *Excuse* you cou'd *Fancy* to be made for all your *Failings*, so as to make *God* in *Love* with them, and *Accept* them upon whatever *Arbitrary* and *Fancy'd Covenant* you may suppose 'twixt him and *Christ*, to *Accept* them, which is contrary to the *Nature* of them Both? And that upon the only *Reason* of an *Innocent Persons* being *Murthred* by those *Sinners*, without any *Need* or *Necessity* for it at all, upon *Account* of *Satisfying* the *Justice* of *God* for our *Sins*, for so you *Socinians* say. But yet give no other *Reason* at all for the *Death* of *Christ*. But suppose a *Covenant* for it, without any *Why* or *Wherefore*, when all might have been done as well without it; which is opposit to all *Sense* and *Reason*; while you reject as *Irrational* the *Satisfaction* of *Christ*, which is strictly *Consequential*, and necessary to the *Nature* of *Justice*, which is *God*: And the *Covenant* of *Remission*, grounded upon it, flows necessarily from it, carries its own *Light* and *Assurance* with it, and leaves no *Doubt* or *Suspence* in that *Heart* which can *Believe* it: He that thus follows *Christ*, walketh not in *Darkness*, but I will be judg'd by your self whether your way be not *Dark* and *Slippery*? Whether you can *Lean* your *Souls* absolutely, and without *Hesitation* upon that *Foundation* of your being accepted
without

without any Satisfaction made for your Sins, trusting only to the Sincerity and Perfection of your own Performance of those Conditions which Christ hath enjoyn'd, as the Terms of that Arbitrary Covenant you suppose He made with God, without any Covenant of Satisfaction? Which of these Covenants wou'd you Desire to Plead before your Judge, before the Face of the utmost Justice, unerring Essential Justice in the Abstract, which cannot Forgive, or Remit the least farthing, more than it can cease to be what it is, that is Justice? Wou'd you appear there Pleading your own Righteousness, or Sincerity of your Repentance, as an Atonement for your Sins? That wou'd be Cleaning of your Filth with a Filthy-Cloath. Wou'd you not rather (to end in the words of Scripture) have the filthy Rags of your own Righteousness taken quite away, and to be Cloath'd in the Wedding Garment of the Righteousness of Christ?

SOC. Ther is no dispute but the latter wou'd be chosen, If it were in our Choise, that is, if it were in our Power to Believe it. It has Comforts in it beyond all Imagination.

CHR. We are told by St. Paul, Eph. 21. 8. That this Faith is the Gift of God. All Arguments will prove ineffectual without the Influence of God's Blessed Spirit; His Grace, like the Sun, is that which must Inspire the Ground of our Heart, to make it Capable of Receiving the Good Seed of His Word, and bringing forth Fruit into Salvation; without this, all our own Manuring and Cultivation is but lost pains. Yet we must prepare the Ground, and Cleanse our Heart, but that is only to render it susceptible of the Influence of this Blessed Sun of Righteousness, which only giveth Life. Therefor all the Glory, all the Praise is not to him that Soweth or Watereth, but to him that giveth the Increase. To him the Doctrin of Satisfaction restores the whole of our Salvation, without taking any thing from the Obligation of our own Endeavours, not as Partners in the Merit, but as natural and bounden Duty of Creatures, and Sinners receiv'd to Pardon and Grace; which therefor to neglect is Rebellion, and

Contemps

The Grace of God Necessary to work true Faith in Us.

The Sixth DIALOGUE.

Contempt of God, and renders us Incapable of the Influence of His Blessed Spirit, which will not Descend into an Impure, or Polluted, nor into a Stubborn and Disobedient Heart; much less into an Heart fraught with the Conceit of its own Sincerity, so as to think it has no need of any Satisfaction for its Sins, more than the Integrity and Perfection of its own *Repentance*. Upon which your selves are forc'd to Confess, you cannot leave your Souls confidently when you come to *Dye*, but *Wish* for that Satisfaction against which you *Dispute*.

A Perswa-
five Inference
from the
whole.

Judge then with your self whether you had reason to avoid all the plain *Texts* which speak of the Satisfaction of *Christ*, and of His *Divinity*, upon which it is Grounded and Consequently that of the *Trinity*, without which the other cannot be: And to strain your *Witt* to find *Salvo's* to turn them to another Sense, which may be done to the plainest words can be spoken in any Language?

And Consider, that, by the Adorable providence of God, there are no Doctrines wherein all Christian Churches are so much United, as in the *Trinity*, The *Incarnation* and *Satisfaction* of *Christ*. And therefor Judge, to Destroy this Doctrin, you had reason to decline the Evidence and Authority of the *Catholick Church* in all Ages, which declar'd the meaning of these *Scriptures*, we have Debated, as the *Church* this Day does Interpret them!

And whether you Consulted your own advantage, when you chose for your *Guides*, the most wretched *Heriticks* in the several Ages, who oppos'd their Lewd Fancies to the Receiv'd Doctrin of the *Orthodox*, wherein themselves had been Educated and stand to this Day Condemn'd in all the *Churches* of the *Christian World*?

And all this only to carry you off from that Foundation of Faith which once deliver'd to the *Saints*, is most according to the Letter of the *Scripture*. Gives most *Glory to*, and takes least to our selves: Which only can give you *Comfort* or *Assurance* in the Hour of *Death*; or dare be pleaded on the *Day of Judgment*!

All Glory be to The one only *God*, The *Eternal Power*, *Wisdom*, *Goodness*, *Father*, *Son* and *Holy Ghost*, *Three Persons* and *One God*; *Creator* of all things *Redeemer* of *Mankind*, *Sanctifier* of the *Elect*, whose is the *Kingdom*, and the *Power* and the *Glory*, for ever and ever. *Amen.*

F I N I S.

