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THE
Socinian Controversy
DISCUSSED,
In SIX
DIALOGUES.

Wherein the Chief of the
SOCINIAN TRACTS
Publish'd of late Years, are Consider'd.

To which is added,
A DEFENCE of the First and Last DIALOGUES
relating to the Satisfaction of JESUS CHRIST.

The *Word* was God, 1 John i.

The *Word* was made *Flesh*, ver. 14.

The *Lord* is that *Spirit*, 2 Cor. iii. 17.

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

And these *Three* are *One*, 1 John, v. 7.

By CHARLES LESLIE, Chancellor of the
Cathedral of CONNOR.

The SECOND EDITION.

L O N D O N:

Printed for G. STRAHAN, at the *Golden Ball* over against the
Royal-Exchange in *Cornhill*. 1719.

THE

Socinian Controversy

DISCUSSED

IN

DIALOGUES

Between

SOCIANS AND UNITARIANS

By

W. W. W.

A DEFENCE OF THE SCRIPTURES AND THE
RELIGION OF THE BIBLE

The NEW YORK

THE NEW YORK

THE NEW YORK

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REV. J. W. W.

of the

The Second Edition

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T H E

Publisher's P R E F A C E.

THE Learned Author of these *Dialogues*, &c. (as the late very Reverend Dean of *Worcester* observ'd * of him some Years ago) being well known among us for his I. Vol. Of his excellent Writings against Atheists, Deists, Socinians, Quakers, Erastians, and Latitudinarians, for which he will never be forgotten: Since when he has also writ against the *Papists*; and no Man since the Time of Archbishop *Laud*, and Bishop *Moreton*, (as that venerable Writer adds, not for his Praise, says he, for that is due to God, but to set forth his Felicity) having had his Labours blessed with such Success, or made so many Converts from Error to Truth, and from no Principles to Principles, and so considerable among their several Parties as he: The Publick having so much Interest in this Author, and He being unhappily remov'd from, and as it were dead to us, tho' yet on this side Heaven: It has been much wish'd, that his Works might be collected and published together; seeing they are of such use, and many of them now out of Print. Nor has this been only desir'd, but design'd, as a very proper Antidote against that general Dissolution of Principles, which all good Men lament in this Age: And for the Encouragement of so beneficial a Design, a Catalogue of his Theological Works shall be subjoin'd to this Preface.

But because the best Purposes are too often delay'd in the Execution, and there may be Danger, that this I speak of, should not be executed so soon, as were to be wish'd; and because, of all the Errors and Heresies this Learned Author has wrote against, that of the *Arians* and *Socinians* seems to be now the most predominant, I presum'd, that I could not do either more Justice to him in his Absence, or greater Service to the Church, than to publish a-new His *Socinian Controversy discussed*, wherein as the chief Tracts are consider'd, which (at the Time of his Writing it) had been here lately printed by those *Hereticks*; so there is little they have put out since, but is in great Measure obviated, and their Cause so

* Preface to
his I. Vol. Of
Controversial
Letters, first
publish'd, An.
1705.

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baffled, that if it had not had other Supports, than what their weak Pretences to reasoning afford, we might have hoped, it would have silenced them at least, if it had not been attended with the same glorious Success, as his *Short Method with the Deist*,

* *C. Gildon*, which convinced one * of their most celebrated Writers, and persuaded him not only to make a publick Retraction of his Error, but to write † against it in Defence of the Truth.

† *The Deists Manual, or a rational Enquiry into the Christian Religion, with some Considerations on Mr. Hobbs's Spinosa, the Oracles of Reason, Second Thoughts, &c.* 8vo.

Instead of this, so much does Interest out-weigh Reason, and such Power there is in the Favour and Countenance of a few great Men, that not only some *Remarks*, as they call'd them, were soon publish'd upon the first and last of these *Dialogues*, and a pretended *Vindication* of those on the first, which are all here answer'd: But from one Degree of Effrontery to another, these irreconcilable Enemies of the Christian Religion are at last grown so hardy, as to declare openly and barefaced against the Divinity of *Jesus Christ*, and no longer steal into the World their scandalous Libels against the Son of God, but usher in their publick Entry with the Pomp of repeated Advertisements, and all this in order to arraign the very Object of our Worship, tho' in so doing they accuse of the grossest Idolatry, not us only, whom they delight to Calumniate, but even themselves, as worshipping what they contend to be a mere Creature, instead of the Creator of Heaven and Earth.

And herein it may not be improper to observe, how they imitate their dear Brethren the *Dissenters*; amongst whom, it seems, they have no inconsiderable Party; For *Gabal*, and *Ammon*, and *Amalek*, Sectaries of all Denominations, unite against the Church, as *Herod*, and *Pontius Pilate* did against our Saviour; and now speak out, and boldly tell the World, they will no longer be tied up to the Doctrine of the *Trinity*. Witness the *Case of the Ejected Ministers*, (as they call themselves) at *Exon*, and the *Account of the Proceedings at Salters Hall, &c.* And to add to the Malice, the *Socinians* imitate the *Dissenters* in copying from the *Papists*, tho' the greatest Part of their Religion consists in railing against them. And they copy from them, in undermining the very Foundations, of their own Worship, the more effectually to destroy ours: For the *Papists* in Defence of their darling Doctrine of *Transubstantiation*, to account for the many palpable Contradictions most justly charg'd upon it, make no scruple to resolve all the Difficulty into this, That that Doctrine is a *Mystery*, and upon that account *unintelligible* to our weak Understanding. And to support this Argument, they are

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are not afraid to put a senseless Invention of their own, upon the Level with the *Doctrine* of the ever *blessed Trinity* itself, and to compare what our narrow Capacities are unable to comprehend in the most tremendous Mystery of a Trinity of Persons in the Unity of the Godhead, and what is unintelligible therein, not in its own Nature, but only in Respect of the weakness of our Understanding; to compare, I say, what is thus properly mysterious in the Trinity, to that which in their *Doctrine* of Transubstantiation is not Mystery, but Nonsense and Contradiction, unintelligible in it self, and our not comprehending it, so little chargeable on any Defect in our Intellectuals, that if we had the Understanding of Angels, we should be no more able to comprehend it, than to reconcile the grossest Contradictions.

For (to pursue the Argument a little further, as not Foreign to this Controversy, and give a full Answer to that plausible Objection against the Trinity, contain'd in this Defence of Transubstantiation) a Mystery in the proper Notation of the Word, is something hid from us, which our short Sight cannot perceive, nor our narrow Capacities comprehend: Something, tho' not against our Reason, yet so far above it, that through the weakness of our Intellects, we are not able to understand it: Now to apply this to the Case before us, that we cannot conceive, how the Body of Christ can be at the same time at the Right Hand of God the Father in Heaven, and yet with us upon Earth, even in ten Thousand different Places at once, and that *really, truly, and substantially*, as the Council of *Trent* declares, this (to mention no more of the Absurdities of Transubstantiation) is so far from any Defect in our Understandings, any weakness in the Eyes of our Minds, that we very clearly see, that this cannot be, and have a most distinct Perception, that it is absolutely impossible; and it is only an Impropriety in our Manner of Expression, to say, we are not able to conceive how that thing can be, which we evidently perceive cannot be, or to ascribe that to any Defect in us, which is wholly owing to the Nature of the Thing it self: It is not we that are incapable to conceive, but the Thing that is not capable of being conceiv'd.

When we charge the Incapacity upon ourselves, we might as well say, that our Arms are too short to reach from any height a Thing that is not there, and our Eyes too weak to see it; whereas if we could reach up to the Moon, and see into the third Heavens, we should be never the more able, either to see or reach what actually is not there; nor could even an infinite Un-

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derstanding comprehend what is in it's own Nature incomprehensible, and is clearly perceiv'd to be so by our finite Understanding, weak and imperfect as it is; for would not this be altering the very Nature of Things, and by the Extent of our Knowledge making that to be true, which in its own Nature is false? Is it possible to imagine, that any Degree of Understanding can be sufficient to discover Things to be otherwise, than they really are in their own Nature; a Part, for Instance, to be equal to the whole; any Thing to be and not to be, to be true and false at the same time; and that there is not the least Absurdity in any other Contradiction? It is not the abundance, but the want of Knowledge that occasions such Misrepresentations; and to see Things as they are not, is not owing to the clearness, but the dimness of our Sight.

We know it is no Impeachment even to the Omnipotence of God, that Almighty as he most certainly is, yet he cannot lye, or change, or do any Thing else against his Nature. The Impossibility is not in him, to whom all Things are possible, but in the Things themselves: And it is so far from any Defect in his Power, that the contrary, if it were possible, would be only an Argument of Weakness: What may induce ignorant Persons to think otherwise, is our improper Way of expressing it; whereas instead of saying, that God cannot lye or change, who certainly can do every Thing that Omnipotence can do, we ought rather to say, that it is a Thing impossible in the very Notion of it, that he should do either; that it is absolutely repugnant to the Divine Nature, and implies a manifest Contradiction: And as that must be impossible to Omnipotence it self, which is impossible in it's own Nature; since no Degree of Power can alter the Nature of Things, nor enable God to do that which cannot be done: So the nature of Things being equally unalterable to any Degree of Knowledge, what in its own Nature is unintelligible, must be so also, not only to our finite Understandings, but even to the Divine Intellect.

Such are those numerous Contradictions implied in the Doctrine of Transubstantiation: Whereas what is objected against that of the Trinity (as our Author shews in his *Preface* * *Page 20, &c.* to this Work) is no *Contradiction*, but only a *Difficulty*, which our weak Understandings can neither conceive, nor explain; and being thus hidden from us (as no wonder many Things in the Divine Nature should be) is on that Account properly a *Mystery*, not contrary to our Reason, but above it. For Instance, that

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that God should be one and three in the same Respect, were a flat Contradiction, which no degree of Knowledge could fathom or reconcile, and which therefore could not be said to be above our Reason, because it is manifestly against it. But that the Three Persons in the Godhead should be but one and the same Nature, that is, both one and three in different Respects, one in respect of the Divine Nature common to them all, and three in respect of their Personality distinguishing each, tho' our finite Understandings cannot comprehend or explain this (and what is there in the infinite Nature of God, which we can fully comprehend?) yet, dim as the Eyes of our weak Intellec'ts are, we can plainly perceive, that there is no Contradiction therein, and that it is owing only to the Shortness of our Sight, that we cannot see clearly into it: We know it is no Contradiction, that (I don't say three, but even) a Multitude of Men, should make but one Society, one Army, one People, that is, be both one and a Multitude in different Respects: Nor therefore can it imply any Contradiction, that God likewise in different Respects should be both one and three; the only Difficulty is, so to explain this Mystery of a Trinity of Persons in the Unity of the Godhead, as neither to confound the Persons, nor divide the Substance; but it is one Thing to understand any Point so fully, as to be able to explain it, and another to see that there is no Absurdity in it, tho' it be too difficult for our shallow Capacities to comprehend.

The Case is much the same here, as it is with Mariners out at Sea: where they are not able to fathom the Deep, because their Sounding Line is too short, they are wont to say there is no Bottom; whereas, in Reality, the only Defect is, not of Bottom, but of Line to reach it; and as in that Case their not being able to find Ground, is so far from proving there is none, that at the same Time they cannot sound it, they can evince by undoubted Arguments, that there must be some: So here, our Inability to comprehend the Mystery of three Persons in one Divine Nature, is so far from being an Argument against the Trinity, or a Proof that there is any Absurdity in it, that at the same Time that we find our selves unable to explain it, we can both produce manifest Proofs of it from God's Word, and clearly perceive, that, difficult as it is, and out of the reach of our narrow-Capacities, yet there is nothing in it repugnant to Reason, or that implies a Contradiction.

To use the Words of Bishop *Stillingfleet* * upon this Argument, *We do not say*, (in asserting the Trinity in Unity) *that three Persons*

** The Doctrin
of the Trinit
and Transub-
stantiation
compar'd as to
Scripture,
Reason and
Tradition, in a
new Dialogue
between a Pro-
testant and a
Papist. The
second Part, p.
are 24, 25.*

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are but one Person, or that one Nature is three Natures; but that there are three Persons in one Nature. If therefore one individual Nature be communicable to three Persons, there is no Appearance of Absurdity in this Doctrine. And on the other side, it will be impossible there should be three Gods, where there is one and the same individual Nature; for three Gods must have three several divine Natures, since it is the divine Essence that makes a God. The Difficulty is to apprehend the manner of this Communication of the same Nature to three distinct Persons: But to argue from thence, that the thing itself is impossible, is as senseless as to maintain, that there is no Sun in the Firmament, because our Arms are not long enough to reach it. There are ten thousand things, even in created Nature, out of the reach, not only of our Arms, but of our Understandings. Indeed our Intellect is so very much bounded, that there is little even in this sublunary World, of which we have an adequate Comprehension. What Wonder then, if in the infinite Nature of God there be something which we cannot conceive, I may say, if there be nothing which we can? For his Eternity, his Omnipresence, and all his other essential Attributes, are as much beyond our Conception, even as the Trinity of Persons in the Unity of his Nature: Therefore to prove this impossible, it is not enough to shew, that we cannot conceive the manner of it (for that would be as good an Argument that there is no God, as that there is no Trinity) but you must first prove (as the same learned Bishop says †) that the divine infinite Nature can communicate itself no otherwise than a finite individual Nature can: For all acknowledge the same common Nature may be communicated to three Persons; and so the whole Controversy rests on this single Point, as to Reason, whether the divine Nature and Persons are to be judg'd and measur'd as human Nature and Persons are. It is agreed on all Hands, that there is a Difference between Nature and Person; but what is the Principle of Individuation, even in created Beings, which for instance, discriminates the human Nature in one Man from the same human Nature in another, and thereby distinguishes their Persons, is very hard to resolve, and therefore may well be incomprehensible in a Being, whose Nature and Perfections infinitely surpass the Bounds of our narrow Capacities.

And the same Infinity of the divine Nature, which renders the manner of its communicating itself unintelligible to our weak Understanding, may induce us to think it unreasonable (as the same great Author argues *) that it should be so bounded as to the manner of that, as the Nature of Man is. Every individual Man (as he pursues the

Argu-

† The Doctrine of the Trinity and Transubstantiation compar'd, &c. The first Part, p. 7.

* Ibid. second Part, p. 29.

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Argument) has not only individual Properties, that is, the common Nature of Man, limited by some unaccountable Principle, that doth make him different from all other Men, having the same Nature with himself. The Difficulty then does not lie in a Community of Nature, and a Distinction of Persons; for that is granted among Men; but in the Unity of Nature with the Difference of Persons. And supposing the divine Nature to be infinite in its Perfection, I do not see (says he) how it is capable of being bounded; as the common Nature of Man in Individuals is; and if it be not capable of being bounded and limited, it must diffuse itself into all the Persons in the same individual manner; and so (as he concludes) this Doctrine of the Trinity is not repugnant to Reason.

And yet as much Difference as there is betwixt this incomprehensible Mystery, and the manifold Absurdities of *Transubstantiation*; tho' the former is the very Object of our common Worship, the Basis and Foundation of the Christian Religion, and that into which we are all baptiz'd; yet the Papists are so fond of the latter, that they are not affraid, as I have observ'd, to put both upon the same Level; and to excuse the gross Absurdity and Contradiction of their pretended Mystery of *Transubstantiation*, dare to involve the real and tremendous Mystery of the Trinity, in the same Accusation of Contradiction and Absurdity: but that, as we have seen, with so little shew of Reason, as only to betray the slight Regard they have for the most fundamental Doctrine of our common Christianity, and give occasion to suspect, that their Design is not so much to defend the Doctrine of *Transubstantiation*, as to undermine that of the Trinity. I do not say they design this; I cannot but hope better of them, from what many of their Authors have wrote, with great Strength, in Defence of the Trinity; but such is their Zeal for a modern ridiculous Doctrine of their own, that nothing must stand in Competition with it: They leave no Stone unturn'd to establish it, tho' it be on the Ruins of our common Faith; and in a *Dialogue* publish'd in King James the Second's Reign, between a new Catholick Convert and a Protestant, they undertook to prove the Mystery of the Trinity to be as absurd a Doctrine as *Transubstantiation*, thereby exposing the most venerable Mystery of our holy Religion (as the learned Answerer of that *Dialogue* justly complains, pag. 2.) to the Scorn and Derision of Infidels and Hereticks.

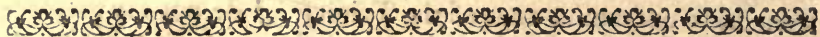
He might have instanced particularly in the *Deists* and *Socinians*, who with all their Clamour against *Poper*y, condescend to use *Papist* Arguments against us, and with the same
Spirit

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Spirit of Opposition, wherewith the *Papists* venture the undermining of our common Religion to maintain their own, these *Libertines* and *Free-thinkers* involve themselves in that very Charge of Idolatry, to which they would render us obnoxious, by robbing the Object of our Worship of his Divinity, and seem unconcern'd what they worship themselves, if they can but prove that what we worship is no God.

But I shall leave my Author to confute them, and conclude this Preface with my earnest Prayers for their Conversion, that at last the infinite Mercy of the Son of God may convince them that he is more than Man, and their own happy Experience that He is Almighty to save, extort from them an Acknowledgment of His Divinity.

O merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be converted and live; have Mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and so fetch them home, blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made one Fold under one Shephard, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, World without end. Amen.



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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 Occasion 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.

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 dunto 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 fain to go, sometimes like Princes, in a Disguise ; 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 Venterfom Ushers into your Excellencies Presence, I said Venturfsome 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 persevere: 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 said 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 Catholicks*. 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, suitable 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 *Seēt*, 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 Worshippers 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 Worshippers 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, wou'd 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. *Eustatius* 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 wou'd 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 Mess 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.

THE
 Socinian Trinity
 EXPLAINED,
 AND
 COMPAR'D with that of the
 CHRISTIANS.
 IN A
 LETTER
 TO A
 FRIEND.

June, 1694.

S I R,

THE 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 *Incarnate*, 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 *G O D*. 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 God's *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 *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*.

THE
Second LETTER,

Puts our

English UNITARIANS,

TO

DEFEND Themselves.

And shews they are not

CHRISTIANS.

July 17. 1697.

SIR,

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 Fool 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 acknowledge 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 *Schemes* 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 should be esteemed 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 would have us believe, That the Doctrin of the *Trinity* and *Incarnation* was that which Pav'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 *Heresie* of *Arius*; to Receive any New Impressions which were Contra-ry to it: Insomuch 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 shoud'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, least 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

Us for *Mahomet*, whom they have, in so Great a Measure, already owned; and now openly Propagat his Cause, Write *Apologys* 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 confidere?

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 adhærere dicant.

Q. What then do you think of those men, who believe that Christ is neither to be Pray'd to, nor Worshipped ?

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
d it ;

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 exhibeatur.

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 overthrows the Distinction of *Relative* and *Inferior* Worship, which it set up. p. 172. 173. against the *Chruch* of *Rome*; and yet, p. 118. as above Quoted, is forc'd to make use of it, to solve the *Idolatry* 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 Eque se Coli & Adorari ab omnibus velit.

Ibid. p. 170. Siquidem ipse Deus Divinam suam Cælestemque Majestatem cum illo Communicavit, & hactenus 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 HERESY*, 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 Hereses*; 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 *Publish'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, *Soci-nus* is Magnified, and *Arius* too is brought in Aid, and the numerous Council at *Ariminum* is much in-

fisted

sisted on, and more ancient *Hereticks* are insisted 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 *Act. 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 worshipp'd 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 *Transylvania*; 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
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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. They are Parallels in Nature to the Latter, but None to the Former. p. xix.
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And it is shew'd,

- i. That they are not Christians. p. xxv.
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Page 8. l. 22. f. one. r. our. p. 14. l. 31. r. separar p. 16. l. 20. f. dot. r. not. l. 34. r. there, in.
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T H E

FIRST DIALOGUE.

Introduction.

SOCINIAN. **H**AVE you Read the Book I gave you, Intituled, *A brief History of the Unitarians, called 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 shoul'd be True, think it Sufficient for them; and so Rest satisfy'd.

B It

The First D I A L O G U E.

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 *In-carnation* of the *Second Person*, which is *Christ*.

And this is the *True* and only *Method* to *Determin* 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* where-in 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 *Posi-*
sitive

fitive, 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 ther 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 ther 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 confes 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 Topicks, with which I have been Teaz'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
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 a *posterio*; 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 *Mineral*, &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 would 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* would 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 otherwise 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

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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 allowed 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 *Di-*

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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 should 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 shou'd 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 *Spirit*, 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 ther 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;

II.
Of the word
Person as Ap-
ply'd to God.

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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 there 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*.

Heb. 1. 3.

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.

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 Condescention 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* should 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.

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 wou'd 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 Man to be a Father. Else Every Man must be a Father. But if a Man cou'd not be a Man without being a Father, then he must be a Father as soon as he was a Man. And consequently, the Son must be as Old in Time as the Father, tho' in the Order of Nature, he wou'd 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 shou'd 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 wou'd Argue Imperfection.

IV.
Of the Pro-
duction in Spi-
rits.

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.

1.
Of the Fa-
culties 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, wherein 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 to

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 $\Delta\gamma\omega$ or *Word* of *God*. Which *Just Martyr* in his *Apol.* *Calls* the *Reason* of *God*. For the word $\Delta\gamma\omega$ 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 *Disfast* 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*.

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 Infeer 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 Allège 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 Infeer 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

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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*, *three*. 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.

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 *Facalties* 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 *Facalties* 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 *Facalties* 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. $\chi\rho\iota\sigma\tau\acute{o}\varsigma \delta\epsilon \Upsilon\pi\omicron\sigma\tau\omicron\upsilon\sigma\acute{o}\varsigma$ $\epsilon\iota\kappa\omicron\upsilon\sigma\iota\varsigma$ 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 be-
twixt Facul-
ties and Pas-
sions.

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 Exten-
sion 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 *Thiickness*. 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 *In-comprehensible 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

7.
These Con-
clude to the
Argument.

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*.

8.
Allusions
from Body to
Soul Necessary.
Yet many 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*.

9.
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 *Omnipresence*, &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

Cre-

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*.

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

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.

V.
If the In-
ven- were a
Contradiction,
that would
prove it not
to be of hu-
man Inven-
tion.

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.

r.
The Objecti-
on as to *Trans-*
substantiation
Solv'd.

SOC. Who *Invented* *Trans-substantiation*? 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 set 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* *Pro-nounc'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* sit *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 *Socinians* 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.
No Allusion
or Parallel in
Nature to
Tran-substan-
tiation.

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

has given us several *Allusions* and *Images* of His Holy Trinity, in as near Proportion as *Finit* can Bear to *Infinite*, 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 *Glass* 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* inform 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*.

(3.)
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 Ne-
cessary, in our
Contemplati-
on of the Na-
ture 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 cou'd 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 Impres'd upon *Creatures*.

VII.
Self-Refle-
ction 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.

The first DIALOGUE.

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 *Nearest* 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 *Diety*.

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.

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, *Isah.* 66. 9. according to the *Vulgar* Translation. *Numquid* *Ego*, *qui* *alias* *Parere* *facio*, *Ipse* *non* *Pariam*? *dicit* *Dominus*. *Si* *Ego*, *qui* *Generationem* *Ceteris* *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 *Infinity*. 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 *Happly* 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 *Eccluſ*. 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 *Texts* 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 Conſequentlly 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 Diſcour'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 *Effence* of the *Divine Nature*. As the three *Faculties* are of the *Soul*. Therefore *Unchangeable* and *Unalterable*. And as to the Argument I have Proceeded up-on 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 oft *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.

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

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*.

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.*

4.
The Holy Ghost Proceedeth from the Father and the Son.

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

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*.

5. 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 *Entring* 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* ther is an *Union* of something, and that must be *Divers* things. For ther is no *Union* of *One*.

1. 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 several *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 together.

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 *Addition* 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 Rather *Powers* of the *Soul*. *Essential Powers*, by which it *Acts*, and without which it cou'd not *Act* at all, nor be a *Soul*.

2.
The Unity
of Spirits.

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*.

3.
Apply'd to
God.

Yet these *Persons* are not *Parts* of *God*, nor is He *Compounded* 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 *Eternal Enjoyment* of its own *Beatitude*, *Blessed* for ever in its *Self*; in so *Perfect* an *Unity* as can be but *Faintly Represented* in the *Unity* of any *Creature*, even of a *Soul*.

x.
Of the mu-
tual Commu-
nication of
Spirits.

SOC. But is ther not a Mutual Communication of Spi-
rits? Do's not one Spirit Join with Another and Par-
take 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 Corporeal
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 Yoke 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 Da-
vid 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 Unspeakable things which St. Paul says, are not
Lawful (or Possible) for a Man to utter. 2. Cor. 12. 4.

2.
Allusions to
this in Holy
Scripture.

But this must be the Foundation of those frequent Al-
lusions in Holy Scripture, where Christ is call'd the Bride-
groom, and the Church his Spouse. And Heaven is De-
scrib'd as the Eternal Marriage-Feast. And He having
taken our Nature into the Deity in his own Person, what Com-
munications 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 thow

Fa-

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, *παραύλου*, to stoop down and look Earnestly, as St. John into the Sepulchre, Joh. 20. 5. *παραύλας* 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.

3.
Use of Pa-
rallels.

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.

4.
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 Alive*. 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 *Parallel*, (*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, *Quodcunque enim Limus exprimebatur, Christus cogitabatur Homo futurus — ita Limus*

The first DIALOGUE.

41

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 *Pronounc'd* but with His *last* *Breath* upon the *Cross*. For till His *Death*, all was not *Finish'd*. Then came out the *Water* and the *Blood*, which 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.

5.
And *Eve*
of the *Church*.
Particularly
in her *Forma-*
tion.

G

And

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 Acts Attributed 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* sometimes Distinguish'd from the *Father*. And the *Deity* Express'd by the *Persons*

And the *Godhead* is sometimes Express'd without the word *God* at all, only by the *Persons* of the *Godhead*, only. And the word *Father* given to the *Son*.

The First DIALOGUE.

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 *Seēt.* viii. of the *Fecundity of God*. Where you said, That even *Heathen 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*, ἀρσενόθηλων αὐτὴν ὑπεήσατο, πρὸς ἐνδειξιν τῆ πάντων γηρυτικῆς ἑσίας. 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 *Ti-maus*, p. 95. Quotes this among other *Orphick Verses*,

Ζῆς ἄρσεν γένετο, Ζῆς ἀμβροσίῳ ἔπλετο νύμφη.

Jupiter is a Man, Jupiter is also an Im-mortal Woman.

It was very common among their *Mystick Writers* to stile *God* Ἀρσενόθηλον, 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 ᾤ, ἑσσι Μᾶτηρ,
Σὺ ἄρρην, Σὺ ᾤ Θήλυς.

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

SOC.

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

CHR. That do's not follow. *Synesus* 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. Owing 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 *Numenius 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 *Notion*, did Refine upon it by their *Philosophy*, and fell into Sundry *Errors*. As they did about the *Notion* 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 Lost 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 *Stricture* 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 Helpful 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. Prepar. 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 especially 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 *Aeones*, &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 Ἀρχαὶ καὶ Ὑποστάσεις three *Chief Persons*, which sometimes they call *Principles*, says, Μὴ καί τις μὴ ὅ τῶν ἀλλὰ πάλαι μὲν εἰρηδῶν.

That

The first *DIALOGUE*.

That this was not *New*, or then *Invented*, but a *Tradition* of *Old time*. And *Proclus* upon *Timea*. *Plat.* calls this *Doctrin*, ἡ τῶν τριῶν Θεῶν ἀφ' ἑδδosis. The *Tradition* of *three Gods*. And Θεοῶν ἀφ' ἑδδosis 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 Θεῖον the *Godhead*, or *Nature* of *God*. As says their *Ancient Oracle*,

Παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς, ἧς Μόνας ἀρχεῖ.

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. *Porphyrus* is *Quoted* to this *Purpose* by *St. Cyril*. *Cont. Jul.* l. 1. p. 34. Edit. *Paris*. 1638. in *Fol.* Πορφύριος γὰρ φησὶ, πλάτωνος ἐπιδήμιος δόξαν ἀρχεῖ τριῶν ὑποστάσεων πλὴν Θεῖου προελθεῖν ἕσταν. 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 πλὴν ἰδεῶν Δύναμιν. *de Agric. Noa.* l. 2. the first, *Being*; the second, *Governing*

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 Ἐβραίων θεολόγοι μὲν τὸν πάντων Θεόν, καὶ μὲν πρωτότοκον ἀπὸ Σοφίας, τὴν τρίτῃ καὶ ἁγίαν Δύναμιν ἁγίου πνεύματος προσείποντες, ἀποθεάζουσι, ὑφ' ἧ καὶ ἐφωτίζοντο, θεοφορέμωτοι. 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 Inferred what you Call the Fecundity of God. And supported it with several Parallels which are made

XIII.
A short
Re-capitulation.

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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 *Genuine* 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 *Distraction* 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 *In-finit*? Do's not this *ImPLY* a *Contradiction*?

CHR. How can the same *Person* be *Mortal* and *Im-mortal*? 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 to-

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.
The Current Sense of the Church the best Interpreter of the Holy Scriptures.

CHR. Ther is another *Preliminary* Necessary to be sett'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

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 *Vindicats*

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

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*.

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for the Proof of the Blessed Trinity, and Divinity of Christ.

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3. The *Heathens* Notion of the *Logos*.
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8. Psa. 102. 25.
9. Isai. 6. 1, 8, 9.
10. Isai. 7. 14.
11. Isai. 8. 14.
12. Isai. 9. 6, 7.
13. Isai. 44. 6.
14. Isai. 48. 16.
15. Jer. 23. 5, 6.
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18. Zech. 3. 2.
19. Zech. 12. 20.

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Texts out of the *New-Testament*.

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 2. Matth. 28. 19.
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 4. Joh. 2. 19, 21.
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 8. Joh. 10. 33.
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 11. Joh. 14. 14.
 12. Joh. 16. 14.
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 16. Act. 7. 59.
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 18. Act. 15. 28.
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 21. Rom. 9. 1.
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 25. 1 Cor. 10. 9.
 26. 2 Cor. 8. 9.

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- 31. Col. 1. 15.
- 32. Col. 1. 16.
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- 39. Heb. 13. 8.
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Christ Called God. The Holy Spirit Called God.

That the *Trinity* was the *Doctrin* of the *Church* before the *first Council* of *Nice*, Prov'd from *Lucian*.

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T H E

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- The *Angels* of *Heaven* are *Reconcil'd* by *Christ*.

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2. That the *Socinians* ought not to be put under any *Penalties* by the *Law*.
3. That we ought to own them as our *Christian Brethren*. None Sav'd but by the *Satisfaction* of *Christ*.

Concerning that saying in the *Creed* of *St. Athanasius*, without *Doubt* shall *Perish*.

The *Socinian Faith*. Compar'd with the *Christian*. We must *Work*, because *God Works In and With Us*. Yet we must be *Un-Clothed* of them all, and *Clothed* in the *Righteousness* of *Christ*. An *Appeal* to the *Socinians*. The *Grace* of *God* necessary to *Work true Faith* in *Us*. A *Persuasive Inference* from the whole

C O N T E N T S.

The Years of *Christ* in which those *Ante-nicene* Fathers flourished, whom I have Quoted in the following *Dialogues*, and the *Editions*, that you mistake not where I have Quoted the *Page*. And if any other *Edition* happens to be Quoted, the *Edition* is told.

Year of Christ.

<p>ST. <i>Barnabas</i> the Apostle — — —</p> <p>St. <i>Ignatius</i>. — — — 101</p> <p>St. <i>Justinus</i> Martyr. — — — 140</p> <p>St. <i>Irenaeus</i>. — — — 167</p> <p><i>Clemens Alexandrinus</i>. — — — 192</p> <p><i>Tertullianus</i>. — — — 192</p> <p><i>Origen</i>. — — — 230</p> <p>St. <i>Cyprianus</i>: — — — 246</p>	<p><i>Oxon.</i> 1685.</p> <p>§ <i>Usher's</i> Edit. <i>Oxon.</i> 1644. Gr. Lat.</p> <p>§ <i>Is. Vofs.</i> Edit. <i>Lond.</i> 1680. Gr. Lat.</p> <p><i>Parisijs.</i> 1636. Gr. Lat.</p> <p><i>Parisijs</i> 1639.</p> <p><i>Paris.</i> 1641. Gr. Lat.</p> <p><i>Paris.</i> 1664.</p> <p><i>Rothomagi.</i> 1668. Gr. Lat. Tom. 2.</p> <p><i>Oxoniae.</i> 1682.</p>
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whom I have given in the
Editions that you will find
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Perfectly, it will be necessary to know upon what
Law, and with Respect to whom, the Ap^{osto}ls wrote
this

There was at that time one Crispinus, an Arab^{ian} Heretic,
and Disciple of Simon Magus, who affirmed that Jesus
was the son of Joseph and Mary. That Crispinus on the
Word came upon Saint Paul, the Son of a Deacon, at his

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 be-
fore 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 de-
termin the Cause, in a manner, before it be Determin'd.
And besides, will make my Answer to your *Interpreta-
tion* of the other *Texts* both *Shorter*, and *Plainer*, and
save many *Repetitions*.

The *Text* that I offer for this, is, *Joh. 1. 1. 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. 1. 1.
particularly
Consider'd.

The second DIALOGUE.

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-Heretick* 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. Epiph. Her. 22. &c.*

These *Hereticks* being Bewildred in their *Imaginations*, and given up to the *Delusions* of *Satan*, Fancy'd to themselves several *Aeons* or *Ages*, which they said God Produc'd after one another. Of these *St. Irenaus* 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 αἰδίδιος* ἐκ ἀπὸ Σιγῆς προεγεθῶν 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 *Aeons*, 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 Hebraeis Aeternitatem populariter describere.* And his *Authority* is the more considerable to you, because your

The second DIALOGUE.

3

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 *Logos*, 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-

The second DIALOGUE.

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 remembred 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 *Adoration*. 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

Per-

1.
The *Son* a
Distinct *Per-*
son from the
Father.

The second DIALOGUE.

5

Person can be an object of *Worship*: Therefor, if *Christ* be a *Person*, which you confesse, 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* worshiped 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 therefor 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. 83:
84.

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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

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7

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 English 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* 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*t, but *Infini*t. 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*t, and without *measure*, as that *Spirit*.

The second DIALOGUE.

9

Irenaeus (advet. 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 ἢ τὸ υἱὸν αὐτοῦ 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.

The second DIALOGUE.

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 come to the Argument; Christ says,

John 16.

13, 14.

The second DIALOGUE.

II

says, That *the Spirit shall not speak of Himself.*— He shall receive of mine, and shew 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 *Councillours*; 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 there are several other Texts to the same purpose.

But there is nothing better to confute a Socinian than 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 there 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 itself, which certainly cannot speak at all? Wou'd you make
Christ

The second DIALOGUE.

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 Expression 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*.

Joh. 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, *Joh. 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 expers 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 bragg 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

Lord 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 somerimes 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 in Heaven or in Earth. 1. Cor. 8.

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. The Heathens Notion of the Logos.

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 Θεός 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 Δεύτερος Θεός 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, & ἡρωειδαις, ἀλλ' ὅτι μετ' αὐτὸν ἐξ ἑαυτοῦ ἕδεν — ἐξ ἀνάγκης συνέβη αὐτῷ, ὡς τῇ ἐπέστη μόνον κρηεῖσθαι. And Enn. 5. l. 8. c. 5. he calls this Logos υἱὸν Θεοῦ 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,

Ἔἰς τὸν λόγον θεῖον ἔλαψας, τότ' ἠπεσέειπε

Ἐυθύων, κραδίνος νοεῖν ἕτι. ὃ δ' ὀπίσθην

Ἄστραπτέ, μένον δ' ἄσπερον γόμοιο Ἄνακτι.

Ἄδατατον

Porphyry (Quoted by St. Cyril Cont. Jul. l. 1. p. 32. Edit. Paris. fol. An. 1638.) calls the Logos ἄχρονον ἄκατον ἰστέον 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. Hanc 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 (Quest. & Solut.) calls the Logos in the same words of Plotin. above quoted Δύναμις Θεοῦ a second God, next to the Πατήρ ἢ πᾶντων 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 ὁ πρῶτος Θεὸς ὑπερέχει πάντας ὄντι τῷ κόσμῳ, ἢ πρῶτος ὄντα ἢ ἡλικιώτατος ἢ 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. ἢ πρῶτος ἢ ἡλικιώτατος he adds (de Profug.) Elder then 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 ἢ Ἀρχιερέως ὁ Πρωτόγονος αὐτοῦ Θεοῦ 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 Synonymous, and instead of Jehova often uses the Logos or Word of God, as Exod. 20. 1. Deut. 33. 7. &c.

The second DIALOGUE.

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 θεὸς ἄρ, ἕτερον ἄρ ἑαυτοῦ, ὡς θεὸς ἄρ, ἕτερον ἄρ ἑαυτοῦ ὡς ἑαυτοῦ. *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 *Fews* 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* got 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*

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 Absolutely 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 denied 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. 1. c. 1.* 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 οὐκῆς 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 λόγος ἀπὸ οὐκῆς

περὶ αὐτῶν. 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. Irenæus advers. Hær. l. ii. p. 257. says expressly that St. John wrote on purpose against Cerinthus, to vindicat the Logos, being Prior and Superior to all fancy'd Bones 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 Doctrin 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 ταῖς ἀποκρίσεσιν αὐτῶν οἶδα. i. e. I saw him (Christ) in the Flesh after His Resurrection. Epist. ad Smyrnen. Edit. Usser. p. 112.

This Ignatius (Epist. ad Ephes. p. 33 of Edit. Usser) Speaks of Christ in these words Ἐχμεν ἰατρον, καὶ τὸ ὄνομα τοῦ Θεοῦ Ἰησοῦν τὸ Χριστὸν τὸ πρὸ αἰώνων ἡ ὄν Μονογενῆ καὶ λόγον, ὕψιστον ὃ καὶ Ἀνθρώπιν ἐκ Μαρίας τὴν παρθένου, ὁ λόγος ὃς παρ' ἐξήμε-
 τῶν, ὁ ἀσώματος ἐν σώματι, ὁ ἀπαθὴς ἐν παθητῷ σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι, ἢ ζῶν ἐν φθέρῃ. 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
 Joh. 1. 1. Man of the Virgin Mary, for the Word was made Flesh-Incorporeal 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 ὁ ἐστὶν ἀπὸ λόγου, καὶ οὐκ ἀπὸ λόγου, ἀλλ' ἐσώδης. i. e. [Christ] who is His [Gods] Word, not of His Speech, but His Substance.

And

And Ep. ad Polycarp. p. 138. of Edit. Usser. he says of Christ ἡ ἀπαθὴ ὡς Θεοῦ, διήρησεν ἡ παθητὸν ὡς ἀνθρώπου. i. e. Who was Impassible as God, but for us was Passible as Man. He calls Him there Ἀχρονὸν ἐν χρόνῳ, ἀόρατον τῆ φύσει, ορατὸν ἐν σαρρὶ &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 ἄρα Θεὸς τε καὶ ἄνθρωπος; who only was both God and Man. And in his Pedagogus 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.

The second DIALOGUE.

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.

ἐν ἀρχῇ ἦν ὁ
λόγος, λόγον
ναὸν τὸν ἕδν
πατρὸς τὸ εἶναι
ἐν τῷ πατρὶ
λεγόμενον
εἶναι ἐν ἀρχῇ.

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 $\lambda\omicron\gamma\omicron\varsigma$ "Aid \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 ate 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.*

The second DIALOGUE.

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 *Aones* 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. 1. c. 5.

^{5.}
Of the Word
by Nature,
and by Crea-
tion.

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 Affelevationis 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-carnation can do that, whereby the Natures united become one Person, and cannot be Separated 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. 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* verify'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

The second DIALOGUE.

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*.

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

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.

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 Repitition*. 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 *Bara* did *Create* is in the *Singular Number*, which *Litterally* Render'd is thus, *Die 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 *Niceties* 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

The second DIALOGUE.

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 Precarious. 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 Verse 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 Forc'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

προς ον κ
ειπεν εν τη η
μια. πρὸ κα-
ταβολης αιων
ου. ποιησω
μεν αεικονα η
μιτρεσαν, και
καθ' ομοιωσιν.

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.

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 cou'd not make the Image of God, nor any other but the Word of God (l. 4. c. 37)

Tertullian (advers. Praxeam. s. 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. Sic et cætera quæ nunc ad Patrem de Filio,

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*, quasi non connexæ in unitate simplici, interrogo quomodo *unicus* et *singularis* pluraliter loquitur? *Faciamus hominem ad Imaginem et similitudinem nostram*, cum debuere dixisse, *Faciam hominem ad Imaginem et similitudinem meam*: utpote *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 tertio, *Spiritus* in sermone, ideo *pluraliter* pronunciavit, *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 eum *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 *dei* 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 sermo *lux* vera, qui illuminat hominem venientem 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 Luminare majus* 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 nihil*. 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, *Scriptura 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 could 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 file used all along in this Chapter, *ver. Let there be Light* *vers. 6. Let there be a Firmament*, &c.

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

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 saculo 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 ther Confound their Language.* It is the like as to these before. But I wou'd 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, etsi ubique teneo unam substantiam in Tribus Coherentibus tamen alium dicam oportet ex necessitate sensus, eum qui jubet, et eum qui facit, Nam nec juberet, si ipse faceret, dum juberet fieri Per eum, tamen jubebat, haud sibi Jussurus, si unus esset: aut sine Jussu facturus, quia non expectasset ut sibi juberet.

The second DIALOGUE.

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. *Irenaus* (*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* (*advers. Prax. §. 13.*) says the same, and proves the *Trinity* and *Unity*. *Deos duos non preferimus*, 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 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.* 1. 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 expressly 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 Prophecy, or rather of Emblem, or Accomodation.*

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 Prophecy of *God in Christ.*

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

Ephe. 4. 9. 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 inferrs this Text as a Consequence from the Gift of *Christ* to us, *To us is given Grace according to the measure 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 Prophets, 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 infers 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* inerr 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.

489. Hist. pag. (7.) *Psal.* 97. The Majesty of *God* is gloriously set forth, in which the 7. *ver.* is Remarkable, which obviats 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 Translation* 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 are

Exod. 20. 5.
Jer. 44. 4.

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*.

Matt. 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.

Heb. 1. 6.

SOC. My *Author* says, that *Heb. 1. 6.* is it 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* silyly 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 preceding, 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-*

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*.

P. 49.

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. Acts, 23. 5.

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, $\pi\epsilon\sigma\lambda\ \epsilon\upsilon\chi\eta\varsigma$. 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

The second DIALOGUE.

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. i. 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.

Verse 5.

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 θεοκυνεσία τῶν πάντων ἄγγελος θεοῦ* 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* Reading he Quotes, cannot be meant of the *People*, but of *God*. And yet their meaning is the same; they are both a

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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* worshiping *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 *President*

fident *Angel* to Govern it: But that *God* took the Govern-
 ment 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 *Di-*
vided 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 *Num-*
ber of the *Children* of *Israel* (the Seventy read it) accord-
 ing 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 *Theo-*
cratical 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 Se-
 venty *Interpreters* in the 8th. verse why may we not rea-
 sonably 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, Pfal. 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 exprefly excepted with a *But*. This was said of
Christ,

The second D I A L O G U E.

Christ, And this, And this, But this was said of God only. Thus it must have been exprest 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 Tears 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. 1. 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

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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. 1. 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. viz. 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* Hiſt. P. 53.
Lord ſitting upon a Throne—— I heard the voice of the Lord—— 54.
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 IſAIAS 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 Esaias 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 Esaias, when he saw his Glory, and spake of Him*.

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

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 fulfilled — 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*.

Joh. 12.
36,
37,
38,
41.
42.

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* rejoiced to see *His* day. So, says *Grotius* (in Loc.) *Isaias* saw the *Glory* of *Christ*.

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

But theſe words, go unto this People, in the ſboveſaid Text of *Isaiab*, are aſcrib'd to the Holy Ghoſt Act. 28. 25, 26. well ſpake 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 Power of God.

P. 54.

CHR. Do you apprehend the meaning of this Answer?

SOC. It is ſomewhat Difficult.

CHR. I Confefs, 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.* Publifh'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 p. 104. and gives several Instances.

Psal. 110.

2. 7.

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

The second DIALOGUE.

the End of His Life. The Zeal 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 to Eternity,*

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.

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.

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, *Hac 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 τὸν Θεόντα*, 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. 60.

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 *Isaiah* 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 continually, 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 *Verse* 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.*

The second DIALOGUE.

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* εἰς τὰς αἰῶνας; *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 Sacula 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. 63.

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—flee 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. 2. The Lord (Heb. *Jehovah*) said unto Satan, the Lord (Heb. *Jehovah*) rebuke thee.

p. 64.

The second DIALOGUE.

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 *Incarnation*, 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 *Bush*, 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.* 12. 10. *They shall look upon me whom they have pierced.* The same thing is of *Christ* *Rev.* 1. 7. and *Joh.* 29. 37.

His. p. 65.

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

The second DIALOGUE.

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 *Completed* 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.* ὁ ἐπεσον, ὅτι
ὁ τοῦ ἐσθιν ὅτι
τοῦ ἐν μέρους ἐ-
σαυρωσάμεν;

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.

Irenaeus 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 confers that the Trinity, and Divinity of Christ, and of the Holy Spirit, are not indeed taught in the Scriptures of the

The second DIALOGUE.

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 *Trinity* is Collected 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 supported. 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 & DISPOSITIONEM Trinitatis, DIVISIONEM præsumunt UNITATIS; quando Unitas ex ipsamet 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 irrationabiliter Collecta, Heresia faciat; et TRINITAS, rationaliter expensa, veritatem Constituat.

These are the Words of *Tertullian*, and I would desire 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 *Unity*; and therefore that there could not be an *Unity*, unless 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*.

That

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 *Herésie* 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 *Establish 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 *Herésie*, 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 why the Trinity is not more clearly Reveald in the Old Testament.

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 *Heresie*

refe and Carefully set them right, as he did in the matter of the Resurrection.

CHR. His Confident Asserting 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 set 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.

THE

and carefully for them right, as he did in the manner
of the Revelation.
CHR. His Confidence likewise is the best part of his
argument. He says, that (as Copy) the Jews had
the least Religion of the Trinity. The Country to which
you have plainly seen.
SOC. But then why did not Christ explain the Trinity
more fully to them, and see them right in this, as well
as in the Revelation?
CHR. He did so, as is evident from the Clear Reve-
lation of the Trinity in the New Testament; but they re-
main'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. Luke 18. 31. and 24. 46. &c.
very shortly 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 Preps for the Trinity are in
the New Testament. Therefore in our next Discourse let
us Consider them, at least the Principles of them.

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*, 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 *Author* explains it p. 52. upon *Psal. 139. 7.3*

Psal. 106.
33.

Eph. 4. 30.

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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.*

p. 77, 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 insilt 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*, least 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 *Idoltry*: And asserted, *in terminis* in *Bible'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 Idoltry* 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.

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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*.

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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 Doctrine, for all are oblig'd by their *Baptism* to profess the *Doctrine* of that *Person* in whose *Name* they are Baptiz'd. Thus *Christians* are oblig'd by their *Baptism* to profess the *Doctrine* taught by *Christ*; But they are not Baptiz'd in the *Name* of that *Doctrine*, 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 *Enlisted* 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 *Herald*: 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 *Joh. 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. 89.

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.

(c)
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 *Joh. 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 *Joh. 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.

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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 baffl'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 *Incarnate* 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.

Hist. Units.
p. 89.

(6.) How do you Answer *Joh. 8. 58. Before Abraham was, I am?*

Hist. p 94.

SOC. That is, before *Abraham* was it was *Decreed* that *Christ* should come.

CHR. Why was not that express'd in the *Text*? You will Grant that the *Words* will not bear it. Never Man express'd 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-ordain'd from the Foundation of the World.*

CHR.

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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 Stone 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 Propheste 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. Matthem 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 Prophet, 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 *Isaiab* a *Lyar*, who wrote this *Prophecy*? Or that this *Prophecy* was the *Cause* of *Christ's* Birth, so that it had not otherwise come to pass, if this *Prophecy*

phesy had not been made? Ther is the same reason, for the same manner of Expression, 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.*

Hist. 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 express 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 Ly'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 Gods by Office: And that there was a Necessity that our Saviour must use the Terms of the Logos,

The third D-I-A-L-O-G-U-E.

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 Brain'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 A&F. 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.

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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 Doctrin, 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?

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.

p. 102.

Objct. of the H. Ghost appearing in the Shape of a Dove.

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Tongues. And consequently, it was not to Express the Form or Shape of the Giver. So this Part of the Objecti-
on 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 *Vulgor 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 Leasurly 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 $\sigma\alpha\rho\alpha\rho\iota\kappa\omega\epsilon\iota\delta\epsilon\iota$, in a *Bodily Appearance*, $\omega\sigma\epsilon\iota$ (or $\omega\varsigma$ as the *Cambridge Copy* of *Beza* Reads it) $\pi\epsilon\rho\iota\sigma\epsilon\epsilon\gamma\upsilon$, but if it had Refer'd to the *Shape*, it must have been, $\omega\sigma\epsilon\iota$ $\pi\epsilon\rho\iota\sigma\epsilon\epsilon\gamma\iota\varsigma$, *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 Columbae, 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

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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 spake, 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 *Genisis* 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 *Genisis*. 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 then 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?*

HIST. 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 therefore

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.

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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? *Irenæus* (*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.*

p. 106.

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 wou'd 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 acknowledges *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* Hist. P. 107.
in us.

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.

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 *Lyar*, 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 *Lyar*? 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 *Lyar*, 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 *Lyar*, 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

God has given of the *Divinity* of His Son; as from *Idolatry*, in *Worshiping 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 *Indeclinable*; that makes it no more of *Jesu*, then *in, by, with, or from Jesu*. And this Text, is as much *Lord Jesu*— 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.

The third DIALOGUE.

29

(17.) ACT. 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.

P. 109.

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. 112.

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* vers. 17. The *LORD* even *JESUS* hath sent me, says *Ananias*. Hear another *Text*.

Act. 15. 28. It seemed Good to the *H. Ghost* and
Wist. 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.) Act. 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 reconclie 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 *Pasages* 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 *Englisb* 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

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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 *Irenaeus*. l. 3. c. 18.

That other Expression in this *Text* [*as concerning the Flesh*] that *Christ* came of the *Fathers* only as to what

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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 *Blessed 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 body 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 Darkneſs, 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.

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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 *Elisha'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 *Elisha* 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 *Elisha*. Therefore *Elisha* 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 *Defente* of our *Historian*.

Hist. p. 120

SOC. But our Author quotes Rev. i. 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 Jobn, &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 Doctrin, and therefore it was Frivolous in him to urge it, without farther Reasons, as an Argument against the Christian Doctrin.

(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.

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

Rom. 10. 6.
7, 8, 9, 11,
12, 13, 14.

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 express *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. 121.

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.*

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SOC. It should be *neither let us tempt GOD*. But since the former is the receiv'd reading of the *Charch*; 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 $\pi\tau\omega\chi\lambda\omega\epsilon\upsilon\upsilon$ 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.

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.*

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(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 Joh. 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

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in all things acted by the Spirit and Directions of God.

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,

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

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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 Matter 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.

Ireneus. (*advers. Her. l. 1. c. 2. p. 51.*) Quotes the 10th ver. of this Chap. which immediatly follows the words you have Quoted, and is an Inference from them,

viz.

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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 φιλοκτενον 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* & ἐβρα 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 ἀνθρώπων τῆς Ἰουδ the *Humanity* of *Christ* was made ἐν μετὰ τῆς λόγος one with the *WORD*; He being exalted, who thought it no *Robbery* to be equal with *God*; But the *WORD* remaining

maining 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 λόγος ὢν ἄνθρωπος *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 ἡγήσατο which does not signify *Commited*, but *Thought*, ἡγήσατο ἐχ' ἀρπαγμὸν, He did not esteem or think it any *Robbery* to be *Equal* with *God*.

p. 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 ὑπαρχῶν—μορφῇ δούλου λαβὼν. 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

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 *Corporal 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 fight 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 putts 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 chuse 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 Assertion. 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 Emperor, 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 *Christ's 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. P. 130.

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 ὄντι ἀπὸ τῆ πατρὸς περιβληθὲν γέννημα, πρὸ πάντων τῶν κτισμάτων συνῆν τῷ πατρὶ.

(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*. Hist. 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*.

But

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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 render'd *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 Primo-genitus*—*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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The third DIALOGUE.

By Him all things Consist, that is, by his wise Govern-
ment, they fall into no Disorder or Confusion.

P. 133.

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 exprefs 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 ipoke 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 sily 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 inferr'd 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 $\kappa\tau\iota\zeta\epsilon\upsilon$ which is here used, is, *Creare*, 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.) Colk. 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 *Hist. p. 135* very material word, *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 *Substraction* 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 desir'd. 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 third *DIALOGUE*.

the force of it a little. For tho' the *Fullness of the God-head* 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 *eis*, 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 com-^{Hist. p. 136.}fort your hearts and establish them in every Good word and work.

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 Idolatry, 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

The third DIALOGUE.

of Lords, which only hath Immortality, Dwelling in the Light which no man can approach unto, whom no man hath seen nor can see.——

Hil. 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—— he 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 ὃ ἐπεράνη ἀνθρώποις
 αὐτὸς ἕως ὁ λόγος, ὁ Μόνος
 ἄμω, Θεὸς τε καὶ ἄνθρωπος,
 ἀπάντων ἡμῶν αἰτίας ἀγα-
 θῶν. καὶ γὰρ τὸν θεωτέριον
 ἔλεγον τὸ κυεῖν Ἀπόστολον
 ἢ χάρις τοῦ Θεοῦ ἢ σωτηρίας
 ἀνθρώποις ἐπεράνη, Ὡς. Tit.
 2. 11. προσδεχόμενοι τὴν
 μακαρίαν ἐλπίδα, καὶ ἐπιφά-
 νειαν τῆς δόξης τοῦ μεγάλου

I Saviour

Θεῶ, ὃ Σωτήρ ἡμῶν Ἰησοῦς
Χριστός. ὅτι ἐστὶ τὸ ἄσμα τὸ
καινόν, ἢ Ἐπιφάνεια ἢ ὁ
ἐκκεκρυμμένα ἐν ἡμῖν ὅτι ἐν
ἀρχῇ ἦ ὁ Θεὸς καὶ πρῶτος Λόγος
ἐπεφάνη ὁ ἑναγχος ὁ πρῶτος.

“ 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.

Eist. p. 141.

CHR. But the Greek is δι’; by whom, Origen (in Joh. p. 56. of 2 Tom.) shews the words to be δι’ ἃ By whom and thence proves ὅτι ὁ Θεὸς τῶν Αἰῶναι πεποίηκε διὰ τοῦ υἱοῦ. 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 Αἰῶνας 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 as 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. 145.

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 *Incaruate* in time after *Melchisedeck.* And yet it was the same *Jesus, yesterday, to day, and (39.) for ever.* As it is exprest 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 exprest

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 *Catholick Epist.*

Epist. c. 5. p. 21, 22. says that the *Prophets* having the *Gift* (of Prophecy) from *Christ*, did Prophecy of Him. *οἱ περὶ αὐτῶν ἔχοντες τὴν δωρεάν ἐπ' αὐτὸν ἐπροφήτευσαν.* And *St. Ignatius* in his *Epist. to the Magnesians*, says that they were *Inspir'd* by His Grace. *Οἱ θεότατοι 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.) Ther 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.*

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.

* Prefat. 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 Socinians, 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. 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 *Witness* 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 *Vers* 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 *Herericks*, 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 ei potest, qui aut *Patris*, aut *Ellij* 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 becomming 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. Hamond*, and *Pole's Synopsis 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* 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 yourselves 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.

SOC. Christ knoweth our Thoughts, only when God Reveals them to Him, and thus the Prophets may know Thoughts,

P. 155.

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 shown 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. 128. 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 particulatly 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.* Irenaus (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 the Earth*; not on the contrary a *Root from which the Earth springeth.* *Hist. p. 156.*

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 *Family*: 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 miracle! 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 GOD's 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

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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 *They* 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-
βροτον, ἑσπεριώτα, υἱὸν Πατρὸς,
πνεῦμα ἐκ Πατρὸς ἐκπορευ-
όμενον, ἐν ἑκ τριῶν, καὶ ἐξ ἑνὸς
τρίων οὐκ οἶδα γὰρ τί λέγεις, ἐν
τρίᾳ, τρία ἐν.

Some

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* allעדg'd on your side.

T H E

THE NEW DICTIONARY

Some I learned when I think that the Dictionary was not wrote by Lucas, but by some other about the Year 1601. Which answers my Book as well as those the Doctrine of the Law, to have been Revised in the Words before the first Council of Wales. Next I will go with you to the News alleg'd on your side.

I have not time to say more at present, but will write you again when I have more leisure. I am, Sir, your most Obedient Servant, J. W.

THE NEW DICTIONARY OF THE ENGLISH LANGUAGE, AS IT IS USED IN GREAT BRITAIN, AND THE ADJACENT ISLANDS. BY SAMUEL JOHNSON, ESQ. VOL. I. LONDON: Printed and Sold by A. MILLAR, in Pall-mall; and by R. BARNES, in Strand. MDCCLXXIII.

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(2.) But as the Head of this §. or the Interlocutors an
Argument from Reason and argues thus: "It is the
Nature of a simple Being, that it is not subject to
any other Being, but is the Cause of all others."
You have seen the Father is a simple Being, and
might argue it is wrong that he should be made
and Govern'd by another Being, which Religion cannot
to be deny'd, but I have a further Objection, I
for this Objection: And shows his mistake, that he
calls the Son the Image of God, by the word God
the Son of God, and the Son of the Father, and the
I say will argue by proving the word I have propos'd
true, but makes nothing to his purpose.

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 Christs *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 Per-
son from God. For which I suppose you thank him;
but I see not how it serves his Cause.

P. 11.

B

(2.) But

The fourth DIALOGUE.

p. 12.

(2.) But at the End of this S. 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 D I A L O G U E.

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*.

CHR. *Christ* did submit himself to all the *Infirmities* of our *Nature* that cou'd be distinguisht 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 *Unction* 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't* 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 behoved Him to be made like unto His *Brethren*.

(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*.

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 Prophecy'd of in these words. *Unto us a Child is born, unto us a Son is given— He shall be call'd Wonderful, Counsellor, 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.*

Is. 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.
Matt. 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

The fourth DIALOGUE.

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 least 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. 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 Prophesey; 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 DIALOGUE.

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.*

(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.

(4.) SOC. p. 20. he lays stress 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.

That no Prayers are made to the Spirit.

That God is spoke in the Singular Number.
p. 20

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 ferious 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 Cor. 10. 2. *Some think of us as if we walk'd according to the Flesh*, which, he says, *St. Paul* means of himself only.

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 Irreverend 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 *Him-*

Gen. 3. 22. *self*, *Us*, and saying *one* of *Us*, The man is become as *one* of *Us*. Abraham speaking to three Persons, to say,

18. 3. My Lord, if I have found favour in Thy sight — Pass not from Thy Servant, But — wash *your* feet, and rest *your selves* — and comfort *your hearts* — And *They* said,

4. 9. 10. 16. 17. 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?

John. 8. 58. 59. 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 Solicisn*, and *Impropriety*, 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 *Invincible 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 doctrine 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 DIALOGUE.

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 Plentifull 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.*

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 *Irenaeus*, *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 sound 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 ¹ John 4. 1, gone out into the World in his time: And tells you, ^{2, 3} what their Opinion was, viz. *That Jesus Christ was not 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 clothed 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 a Woman, and that *Christ* took upon Him the form of 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.

The fourth *DIALOGUE*.

15

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 Heb. 7. 10, 5. of the Loins of *Abraham*.

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

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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 Subsistences* 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*

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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, wou'd 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 *Heretical*; 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 Heresie, 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 purchas'd with Mony. 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.
Hær. 21. Iren.
advers. Hær.
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. Hær.
29. Theod.
Hær. Fab.
l. 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)

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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*. There 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 *Matthew*, 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 extinguished, 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. Eusebins (*Histo. l. 5, c. 28.*) and *Theodoret* (*Hæres. 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.

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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*, *Irenaeus*, *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

Theod. Her.
Fab. l. 2. c. 5

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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 *Indeavours* 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. *Bull's Defensio fidei Nicene*. 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 Martyrs* 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 *Nazeren* Faith, nor the *Arian*,

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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 *Theodoret* 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 faln 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 Transilvania*, 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*.

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.

pag. 20.

pag. 30.

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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 Heresie to this Day.

And besides the *Modern Unitarians*, cannot be call'd *Arians*, nor have title *even to his* Antiquity.

Hist. Unita.
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 *Socinans* 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 Obiect 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*.

P. 34.

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*)

P. 34.

O *Maria* tibi sumus nunciij gaudium cum verbo Dei, cujus nomen est CHRISTUS JESUS, filius *Mariae*, Qui est facies omnium gentium, hoc saeculo futuro.— Here the *Alcoran* says, the name of the *Word of God* is *Christ Jesus*,

Azoara. 5. P. 23.

The fourth DIALOGUE.

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 acknowledge 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.

P. 37.

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.

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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.

Alcoren P. 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 *Meer 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.

XIX.
The Credit the *Socinians* expect by Alledging some *Modern Christian Writers* as Favourers of their *Opinion*.

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.

Erasmus.

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,

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*

The fourth DIALOGUE.

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“ *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 braggs 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 Aeternitatem populariter Describere*; that it was a Common and Familiar Expression among the *Hebrews*, whereby to describe *Eternity*.

This is point blank Destructive 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 DIALOGUE.

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 *Aones,* 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 *Aones,* 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 *Aones* 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 *Grotious* 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 *Æones*, 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 overthrown.

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 *Irenæus* says, *Verbum ait, unitum suo plasmati*— The *Word*, being united to His own *Workmanship*, was made a *Possible 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*

The fourth DIALOGUE.

“ *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 besel 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
 Hi. R. Unita. *Grotius* was *Socinian* all over, That he has interpreted the
 P. 32. 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*. I. 2.

SOC. I am sure no *Socinian* can either approve or
 applaud, what you quored out of *Grotius*, Espe-
 cially his *Notes* upon *John* I. 1. But our Author per-
 haps means that he is only a *Socinian* as to the *Trinity*:
 For as to the *Incarnation*, and Pre-existence of *Christ* be-
 fore His *Birth* from the *Virgin*, I think we have no Ti-
 tle to *Grotius*.

CHR. The *Incarnation* and *Trinity* are closely link’d to-
 gether, so that you cannot suppose the *Incarnation*, with-
 out 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* l. 5. §. 21. Vindi-
 cates 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 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. 32.

The fourth *DIALOGUE*.

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 *Faustus 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 Aspercion 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 haectenus 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 *Episcopius*: Who is he says, so much esteem'd by the *English* Divines.

CHR. And deservedly for a Learned Man. But now for your Proof.

Episcopius.
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. Unita.
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 *Parentthesis*. 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 *Parentthesis*, 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 *Catholick 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 Divins 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 Cons. 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

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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

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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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 would 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.

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 distinguished at all

The *Socinians* hold a *Trinity* more *Unaccountable* than what is held by *Christians*.

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 it 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.

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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 glose 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. 160.

p. 159.

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.*

(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

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 *Anthropomorphits* 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

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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*.

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.

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The *Lutherans* take these words as *Literally* as the *Papists*; and yet our Author cannot but have heard, That they utterly reject *Transubstantion*.

This mistake of his occasions, a second, which is, That the reason of our rejecting *Transubstantion*, 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 *Transubstantion*, 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, *Transubstantion* cannot be inferr'd 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 *Transubstantion* 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 *Transubstantion* 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

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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 *Idolatry* 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 *Idolatry* 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.

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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

The Fifth Discourse

And all this to make the Scripture plain
 than all history in our Religion
 200. But how do you answer our Question
 can any thing that is Reason's be a
 History or Story before the Revelation of
 it was Reason's, it ceases to be a History
 let's a Secret History be a Secret History
 a Story. That is to say, so far as it is
 a Story, which is that which is
 not a thing be discovered in such of
 I understand something of it, yet I cannot
 think it all? And so I may have many
 Reasons to know farther of it, and so
 the Revelation of it more perfectly. But
 to know all the book of the Revelation
 therefore Reason's? And is that Reason's
 it? I suppose you do not deny but can
 well, Gen. 3. 1. Where it was told
 the woman should bring the serpent
 and other places of the Old Testament
 prophesied of in very explicit terms
 this to have been a History till the
 of it in the Gospel. Upon which I desire
 your own Question. How it was a
 Reason's in the Old Testament, which
 do's show will? But truly it is not
 vend to us in the Gospel? Is that
 ing in it? No, now for this, a Gift
 not when face to face. And to see
 Religion of Moses. I know an
 may call this an abundance, and
 Day? For so far as you see it is
 will not take pains to answer it.

T H E

SIXTH DIALOGUE.

Of the *Satisfaction* made by *Christ* for
our *Sins*.

CHRISTIAN. **T**HERE 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* objection: 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 DIALOGUE.

(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.

2 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 Inrich'd, it is not strictly call'd satisfying 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 I 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. Joh. 17. 19. *For their sakes I Sanctify my self.* 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.

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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, *Ininitely.* His *Justice* must not take any thing from His *Mercy*, nor His *Mercy* from His *Justice*, every

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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 *Infini*, consequently His *Mercy* is *Infini*; 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 *Fullfilling* of it. His *Justice* is Exalted, by His finding an *Infini* *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 observe 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.

Fam. 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

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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*, δικαιοσυνη) was Declared, in His being *Just*, and the *Justifier of him who believeth in Jesus*. 3 Rom. 26. *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.

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?

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(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.

To Con-
firm his Do-
ctrine.

In Hatred
to Sin.

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*.

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 perswaded* of the truth of what he says.

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 perswade 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

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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. 12.

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. 11.
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*. 12.

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.
K the

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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
 Our Redem-
 ption is by the
 Death of
 Christ.
 Texts which attribute our *Redemption* to *Christ's Death*.

Mat. 20. 28. He came to give His *Life* a *Ransom* for many —
 26. 28. My *Blood* is shed for the *Remission* of *Sins* — Except
 Job. 6. 53. ye Eat His *Flesh*, and Drink His *Blood*, ye have no
 Rom. 3. 25. Life — Whom God has set forth as a *Propitiation*, thro'
 4. 25. Faith in His *Blood* — He was deliver'd for our Of-
 5. 10. fences — Reconcil'd to God by the *Death* of His Son —
 11. by whom we have received the *Attonement*. He *Dyed*
 2 Cor. 5. 15. for all — God made Him to be *Sin* for us, who knew
 21. no *Sin*; that we might be made the *Righteousness* of
 Gal. 1. 4. God in Him. He gave Himself for our *Sins*, He hath
 3. 13. Redeem'd us from the *Curse* of the *Law*, being made a
 Ephe. 1. 7. *Curse* for us; We have *Redemption* thro' His *Blood*, the
 forgiveness

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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. 19.
 9. 14.
 15.
 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 *Isaiab*. 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 exprefs 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.

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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* infers, 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 Levi-*

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tical Priesthood, what need was ther for another Priest,
 18. and after another order?—And ther is a disanulling of
 8. 7. the Commandment going before, for the WEAKNESS, and
 9. 23. UNPROFITABLENESS thereof—for if that first Co-
 venant 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
 8. 3. 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: αδύνατον. Rom. 8. 3. in that it was weak. There-
 for 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
 10. 57. 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-

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.

Aus.

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

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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.

Sin a Debt to Love.

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 shewn to you, the more your *Ingratitude*, if you be not sensible of it.

(10.)
The Satisfaction which Love must Require, by the Necessity of its Nature. And for our Happiness.

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 *Braised Reed*, that is, our *Contrition*, though it be not *Proportionable* to our *Offence*. What need then of any other *Satisfaction*?

CHR.

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. 18. 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's Col. 1. 20.

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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?

Psal. 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 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 *Faln-State*, and, in his *Desires*, even *Proportionable* to his Offence, that is, *Infinite*ly:

And is accepted in the *Fulness* 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

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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 *Infirmity* 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 Eter-
nal Punish-
ment.

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

The Sixth D I A L O G U E.

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 *Forgiviness* 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

The Sixth *DIALOGUE*.

23.

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* threaten'd by *God*.

SOC. It was of use to have *Eternal Punishments* threaten'd 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 threaten'd 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 threatenng 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 *Revelation*.

P. 4.

P. 13.

P. 29.

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lation which declares these Threatnings, any *Intimation* shou'd be given of the *Abatement*, or *Non-execution* 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 believ'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 *Doubtful*, 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

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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 Consideration 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 Punishments; But from one Great end and Design of *Government*, which is, to secure the Observation of wholesome and Necessary Laws, And therefore, If the appointing 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 Eternal 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 Unneces-
 sary.

SOC. God is not oblig’d to execute what He hath threaten’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 threaten’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 hard-
 ly tell how to reconcile it with the Justice and Goodness of
 God.

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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 incon-
 sistent 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,

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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 ther 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 Lawfulness of Deposing Kings, and subverting Government, is as bad, or worse than Infidelity and no Religion.

(2.)
The Chief End of Religion.

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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.

(3.)
If Religion may be Preach'd without Leave of the Civil-Government.

CHR. Not to preach the Gospel without Leave of the Civil Magistrate is making the Authority of Scripture depend

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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 over 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 possest, 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*.

(4.) 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

All this Ap-
ply'd to the
Doctrin of Sa-
tisfaction.

such thing as *Satisfaction*, it can be nothing but *Prudence* and *Foresight*, for that is the Relative to *Justice*, if it be taken only for a *Cantion* in *Judgment*. 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-

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Satisfaction (for other than a *Full and Adequat* Satisfaction, is *no* Satisfaction) to *Justise* for our Sins; without which ther cou'd never have been any Remission, by the same necessity that *Justise* 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.
Eze. 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.

(6.)
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*.

The sixth *DIALOGUE*.

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.
c. 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 *Sodden*, must be *Broken*; and the *Brasen Pot* *Scour'd* and *Rinsed*.

Lev.
6. 27.
(7.)
Christ ta-
king our *Sins*
upon *Himself*
was *Typify'd*.
in the *Sin. Of*
fering.

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*?

N

CHR.

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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, Atonement 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 Discourft 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 confes 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*.

p. 164.

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.

(18.)
A notable
Turn against
the Divinity
of *Christ*.

p. 165.

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.

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.

The Sixth DIALOGUE.

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 silyly *Insinuates*, 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* Doctrine 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.

p. 172.

(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* *Heresin 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

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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*.

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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.

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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 *than* 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.

But pray let me ask you in good Earnest, for I do not well understand, how you expect to be Sav'd by *Christ*?

The Socinians Faith.

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.

Il. 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 *Righte-*
ousness of
Christ.

You that trust in your own *Works*, appear to me as a man *cloath'd* in *Filthy Raggs*, (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 *Courtier* 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 *Punish'd*, and thrown out of *Court* with *Disgrace*, for such *Impudence*.

Easter 4. 2. If none *Cloath'd* in *Sackcloth* (the weed of *Mourners*)

must

must enter into the *Kings Palace*, much less shall one *Besmear'd*, 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 Rags*, nor is His *Covenant* with His *Father* to *Patch* and *Scoure* their *Rags*, No, they can never be made fit for that place. But as the *Serpent* Leavs all his *Sting* behind Him, they are *Strip'd* and *Divested* of all their *Earth Stain'd sinful Weeds*. And as the *Custom* is in some *Courts*, they are *New Cloath'd* in the *Fashion* of that *Court* to which they come, as *God* said to *Josbua* (*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 3. 9.} *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. ^{10.}

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 *Irreversible Sentence* pass upon you. Wou'd you delight to bring the *Sincerity* of your own *Performance* before the most *Extream Scrutiny* of *Infinite 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-vocations*, 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.} ^{Ephe. 5. 30.} even

The sixth DIALOGUE.

even that which is *Grafted*, partakes of the *Nature* and *Privileges* of the *Body*: And that is truly a *Member*, which is *Enlivn'd* and *Actuated* by the same *Spirit*, and receives *Nourishment* from the same *Head*; Whence the *Apostle* ROM. 8. 11. 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 *Murther'd* 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

The Grace of God Necessary to work true Faith in us.

Contempt

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-
sive 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.

Mr. LESLIE'S Answer to the Remarks on his first Dialogue against the Socinians.

Since the *First Dialogue* was Printed there is come out a *Socinian Sheet* against it, Intituled, *Remarks on Mr. Charles Leslie's first Dialogue on the Socinian Controversy*. And I think it Proper to take notice of it here, for it may help to Illustrat more at Large what is there said in short. And because I hear some say, it is well Wrote, and that many lay Stress upon it.

(1.) First I Observe that this Remarker has not kept up to that Character the *Socinian Writers* give themselves (but without much Reason, as I have shew'd in these *Dialogues*) of being the fairest *Adversaries*, and an Example to all others of Managing *Controversy* without *Heat* or *Passion*, or *Personal Reflections*. For he has treated me in a very *Rough Manner*, calling the Instances I bring *Ridiculous*, p. 1. And that I am *Paganish* in my Notions, p. 6. And says, p. 1. *If such poor Philosophy, such shallow Reasoning, and such gross Divinity, must baffle the Socinians, I confess they ought to be the last who pretend to the Character of Men of Reason.*

But notwithstanding all this Contempt of what I have said, I cannot but think it has given him some Trouble, because it has made him so *Angry*. For it is *Losers* that have leave to Talk at this Rate. And as you shall see him Talk afterwards.

(2.) My Argument was, That we cannot Charge any thing to be a *Contradiction* in one *Nature*, because

it is so in *Another*, unless we understand both *Natures*. Because a *Nature* we understand not cannot be Explain'd to us but by *Allusion* to some *Nature* we do understand. And there is that Difference in *Natures* that no *Allusion* will lie betwixt them, that is, none that is *Proper*, that will come up to the thing, or give a Person who Knows not the *Nature* a true *Idea* of it, or even Reconcile it from *Contradiction*, while he Considers the *Nature* he do's not Understand, by way of *Allusion* to another *Nature* which he do's Understand.

(3.) To Illustrate this I gave several Instances, of which this Remarker has p. 1. pick'd out two to shew his Wit upon. One is, That if a Man cou'd he Suppos'd to be without *Thought*, it wou'd be *Impossible* to make *Him* Apprehend what it was, or the *Progress* of it, as from Hence to *Rome* in an Instant, &c. It is Common to say to a Man that is *Musing*, *Where are you?* And to Answer I was at *Rome*, or such a *Place*. Now supposing any one (if it were possible) not to know what *Thought* was, he wou'd Apprehend your *Body* was Remov'd to *Rome* and Back again as soon as you cou'd speak. And by *Allusion* to the *Motion* of *Body*, this cou'd not be Reconcil'd to him from being a *Flat Contradiction*, that any thing cou'd move a *Thousand Miles* as soon as a *Yard*.

In answer to this the Remarker tells you p. 1. *That when you think of Rome or any other Place, 'tis only the Idea of it in your Imagination which you Contemplate,*

remplat, and not a Leap or Local Motion of your Thoughts to it.

Who knows not this that has any Thought? But upon the Supposition that a Man did not know what Thought was, he cou'd have no Apprehension of it but as of a Local Motion. And what you call *Idea* he wou'd fancy to be some *Horse* or *Coach* that Carry'd you very *Swiftly*; which yet wou'd not solve the *Contradiction* as to him, because the *Swiftness* of the *Motion*, suppose it a *Cannon Bullet*, cannot go two yards so soon as *One*.

(4.) But because it may be too Extravagant to suppose a Man without Thought, tho' some have very Little; and *Suppositions* are Allow'd in Argument even of what never was; yet I Insist not on this, but have given another Instance which is *Fact*, and daily before us, that is, of a Man Born *Blind*. And how you cou'd give him any Notion of *Sight*, or Explain to him how the *Eye* can Reach a *Star* as soon as the *Top* of the *Chimney*? He can feel his *Eye* with his *Hand*, and that it is there *Fixt* and do's not go out of his *Head*, how then can he Imagin it gets a Thousand Miles off in an Instant, while he Feels it do's not *Stir* at all? He can have no *Notion* of this but by *Allusion* to some other of his *Senses* which he has. And by the word *Reach*, how the *Sight* can Reach a *Star*, he fancies *Arms* or *Legs*, that being all the way by which he can Reach to any thing. And then knowing that the *Motion* of *Legs* or *Arms* must go one yard before it go's two, he takes your Description of *Sight* to be not only some *Strange* and *Wonderful* thing, which he will readily Grant; but he will Insist that it is a flat *Contradiction*. And therefore that he must not Believe it. And it is Impossible to Explain it so to him as to Reconcile it from being a *Contradiction* to him.

To this says the *Remarker* very Ingeniously, when we see the *Stars*, our *Eyes* move not up to them, but their extended *Rays* strike upon the *Eye*. But the man Born *Blind* wou'd say, Nothing *Strikes* upon my *Eye*, for then I shou'd Feel it. And he knows nothing what you mean by *Rays* or by *See*. Nor cou'd think of any other way but that the *Eye* must get up to the *Star*, or the *Star* come down to the *Eye*. And your talking of *Rays* will not Solve the *Contradiction* one bit as to him. Nor can he be any otherwise Convinc'd than by Persuading him that what is a *Contradiction* in one *Nature* he understands, must not be Concluded to be so in another *Nature* he do's not understand, and that the *Nature* of *Sight* is such as that no *Allusion* from any other of his *Senses* can make him Apprehend what it is. Nothing but this can Silence his Murmuring about *Contradiction*.

Is it not Reason then that our Murmuring about *Contradiction* in the *Nature* of *God* shou'd be *Silenc'd*, seeing it can be told us no otherwise than by such *Words* and *Allusions* as are Proper to *Man*; And that the *Divine Nature* is Infinitely more *Distant* and *Diverse* from the *Nature* of *Man* than one of our *Senses* is from another? And as the *Contradiction* the *Blind-man* conceives in the *Nature* of *Sight* is Caus'd by his comparing it with the *Motion* of his *Legs* or *Arms*, and that occasion'd by improper *Words* we must use to him, all others being *Unintelligible* to him but what have *Allusion* to some of the *Senses* he has: So in like manner those *Contradictions* we Conceive in the *Nature* of *God* are all Occasion'd by the improper *Words* which must be us'd to us in Expressing of His *Nature*, all *Words* being totally *Unintelligible* to us, which have not *Allusion* to something we understand. And thus we Conceiving

of God after the manner of Men, make all those things to be *Contradictions* in God which in our Conception of the Words are a *Contradiction* to Men. As that several *Persons* shou'd not be several *Men*, and that the *Father* shou'd not be before the *Son*, &c. Whereas these *Terms* of *Father*, *Son*, *Persons*, &c. are not proper to the *Nature* of God, (tho' the most *Proper* we can use or understand) And therefor we are not to Conceive of them in the manner they are us'd and apply'd to *Men*, nor draw *Consequences* from them as we do when these *Words* are Apply'd to *Men*. Otherwise we shall Run into the like *Contradictions* as the *Blind-man* about *Sight*.

This will throw off all that the *Remarker* says of Inferring three *Gods* from the Term of three *Persons*, because it is so among *Men*. He talks like a *Blind-man* of *Colours*, of things which he must Confess he do's not understand; yet will be inferring *Contradictions* in them. He owns he cannot speak *Properly* of them, yet finds fault with the *Terms* we use, because they are not *Proper*, tho' he can find none more *Proper*.

(5.) He may as well say, That *God* is not *Eternal*, because we have no word to Express *Duration* higher than the word *Beginning*, and then can be no *Beginning* in *Eternity*.

He may say it is a *Contradiction* that all things shou'd be *Present* with *God* (which yet he will not Deny to be an undoubted *Verity*) because it is a *Contradiction* to *Men*, that the *Past* or *Future* shou'd be *Present*, because then a thing wou'd be *Past* and not *Past*, *Future* and not *Future* at the same time.

These and other things I mention'd in my *first Dialogue*, but the *Remarker* takes no notice of them, nor will own the *Absurdity* of infer-

ring *Contradictions* in *God* from *Contradictions* in *Man*, occasion'd by the *Improper Terms* we are Forc'd to make use of to Express *God* after the manner of *Men*.

(6.) But he has laid his Strefs upon this Instance I brought of the *Blind-man*. And here he thinks he has an Advantage of me. And I am willing to join Issue with him upon it, That if he can find out any *Words* that are *Proper*, whereby to Express the *Nature* of *Sight* to a *Man Born Blind*, and that he will give the *Blind-man* leave to draw *Consequences* and infer *Contradictions* from such *Words* according as he understands them; then I will undertake to solve all the *Contradictions* that he pretends to muster up in the *Terms* whereby we Express the *Holy Trinity*. And let him shew any Difference betwixt these Cases if he can, only this, That far greater *Disparity* ought to be Allow'd as to the *Propriety* of *Words* when *Terms* belonging to *Men* are spoke of *God*, than when what belongs to one of our *Senses* is Apply'd to another.

(7.) And now let the *Reader Judge* what occasion he had of thus Insulting me, p. 1.

“ But are you indeed (*says he to me*)
 “ so very weak as to think you move
 “ all the way to *Rome*, and are got thi-
 “ ther as soon as you think of it? No,
 “ Sir, whatever hast you may be in thi-
 “ ther, you go no faster than your
 “ Legs can carry you. And shou'd
 “ You Challenge all the *Philosophy* in
 “ the *World*? Who have so little
 “ as not to know, that when you
 “ think of *Rome*, or any other Place,
 “ 'tis only the *Idea* of it in your *Im-*
 “ *magination* which you Contem-
 “ plate, and not a *Local Motion* of
 “ your *Thoughts* to it. In like man-
 “ ner, when we see the *Stars* our

“ Eyes move not up to them, but
 “ their Extended *Rays* strike upon
 “ the Eye. I see you have a Head
 “ much fitter for entertaining and
 “ coining Mysteries, than for Explai-
 “ ning or Defending ‘em. It’s a
 “ wonder you did not think rather,
 “ that *Rome* or *Constantinople* shift and
 “ come into your Head: And then
 “ since in other Cases a lesser Ves-
 “ sel cannot contain a greater, nor
 “ a Nut-shell hold an House; you
 “ might wonder how your little
 “ Head should hold such great Ci-
 “ ties; And with the same Philoso-
 “ phy infer, that what is a Contradi-
 “ ction to *Nutshells* is none to *Heads*,
 “ and Challenge all Philosophy to Re-
 “ concile it.

Now, Reader, has he not fully un-
 derstood me, do you think, and an-
 swer’d me smartly?

(8.) But will you see him freely
 Confessing what he thus *Ridicules*?
 He says in this same p. 1.

“ Indeed there may be something
 “ attributed to one Nature, where
 “ there is nothing Inconsistent, or
 “ Contradictory to it; while if at-
 “ tributed to another it might meet
 “ with something Inconsistent, whence
 “ a *Contradiction* will arise in the
 “ one and not in the other.

Now this is the whole of what I
 have been contending for. I desire
 no more of him. And having grant-
 ed this, how can he Deny that what
 is a *Contradiction* in one *Nature*, that
 is, of *Man*, may not be so in another
Nature, that is, of *God*? Or are
 there any two *Natures* more *Distant*
 and more *Different* than the *Nature*
 of *God* and of a *Creature*? Or do
 we understand the *Nature* of *God*
 more *Perfectly* and *Clearly* than our
 own *Nature*? Is it not Reasonable
 then what I said, as he Quotes my
 words, p. 2. *That we must not ob-*

ject Contradictions in the Incomprehen-
sible Nature of God, from Comparing
it with our own. Because we *Under-*
stand not his Nature. To which the
Remarker says,

(9.) “ I should grant this, in an
 “ object of which we have no know-
 “ lege at all: But surely if I have
 “ some, tho’ a partial knowledge of
 “ the Infinite God, I may discern
 “ what is Contradictory to that lit-
 “ tle knowledge of him. Nor is any
 “ thing more usual or Just, than to
 “ Deny such or such a Doctrine, be-
 “ cause Incompatible to the Divine
 “ Attributes, to his Spirituality, Eter-
 “ nity, Goodness, &c.

To which I reply, That the *Nature*
 and *Attributes* of any thing are Dif-
 ferent. We may know the *Attri-*
butes, when we cannot know the *Na-*
ture. As we may see the *River*;
 but cannot Reach the *Spring* whence
 it flows. And this Dispute of the
Trinity is not about any of the *Attri-*
butes of *God*, but Concerning His ve-
 ry *Nature* and *Essence*, and how His
Being is Compos’d, (if I might use
 that Word) of which I may say we
 are totally Ignorant, it is a *Light* In-
 accessible to us, we know Nothing
 of it at all. And therefore cannot
 Charge *Contradiction* in the *Revela-*
tion that is given to us of it. If we
 look Directly upon the *Sun* in its
 Strength, we see Nothing at all,
 it Strikes us *Blind*. But if we turn
 our Backs, we Discern the *Light*
 that comes from it. The *Attributes*
 of *God* are the *Rays* of the *Sun*, but
 His *Nature* is the *Sun* it self, we
 cannot Look upon it. It is Utter
Darkness to Us, through the Ex-
 cess of the *Light*. We can Discern
 Nothing at all in it, or say it is
Thus or *Thus*, or that *This* or *That*
 is *Contradictory* to it. Alas, how
 little do we know of our own *Na-*
ture;

ture? We know it only by the *Effects* and the *Qualities* we find in our Selves. But what it is in its self we cannot tell, we are Exceedingly in the *Dark*. And so as to the *Nature of Trees, Flowers, Plants &c.* We find by Experience such *Effects* and *Virtues* in them, but we know not the *Nature* or *Essence* of them, no not of a *Pile of Grass*, why of that *Colour, Shape, or Virtue*. How then can we Know what the *Nature of God* is? Or can we say it is not Rightly *Reveal'd* to Us in the *Holy Scripture*? Do we Know of what *Composition* our own *Souls* are made? Or how they *Act* in Us? Do we Know any thing at all of the *Soul* but by the *Effects*? We Know we *Think*, therefore we Conclude we have a *Soul*, but what that *Soul* is in its self, we Know not. Yet we wou'd Know the *Nature of God*!

(10.) This brings me to a *Criticism* of the *Remarker* upon the *Parallel* I made use of concerning the three *Faculties* of the *Soul*. He says, p. 3. That the *Memory* is not another *Faculty*, but only an *Act* of the *Understanding*. Now I thought that the *Understanding* was only *Conversant* about what was then *Present* before it. And that the *Memory* brought back *Past* things, and so made them *Present* to the *Understanding*. Whence a Man may have a good *Understanding*, and yet a bad *Memory*. Do we say of the *Understanding* that it *Forgets*? I take *Truth* or *Falshood* to be the *Objects* of the *Understanding*. But is *Love* or *Hated* so? A Man may have an *Aversion*, and not know the *Reason* of it.

*Non Amote, Sabidi, nec possum dicere
Quare,
Hoc tantum possum dicere, Non Amote.*

Are ther *Antipathys* in the *Understanding*? I think this is generally *Attributed* to the *Will*, and it is *Agreed* that it is a *Distinct Faculty* from the *Understanding*. And if ther be *Different Faculties* in the same *Soul*, it *Answers* all the *Purpose* for which I brought that *Parallel*. Nay, if it be but so *Thought*, it do's as well for me, to *Solve* the *Objection* about *Contradiction*, That Men shou'd not think a *Plurality of Persons* in *God* to be a *Contradiction* when the same *Difficulty* arises from a *Plurality of Faculties* in the *Soul*. For *Three Faculties* can no more be *One Faculty*, than *Three Persons* can be *One Person*. And yet these *Different Faculties* make up but *One* and the *Self same Soul*.

(11.) But I have *Sufficiently* *Caution'd* that I intend not to bring any *Proof* from these *Parallels*, Nor lay the *stress* of the *Cause* upon them, yet I thought them not altogether *Useless*, to shew Men how far they may *Mistake* in *Charging Contradictions*; from one *Nature* to another.

(12.) I have likewise told, That no *Parallel* in *Created Natures* can *Answer Exactly* or *Come up* to the *Nature of God*, only *Point Him* out at a *Great Distance*, and with *Infinite Disproportion*. And therefore that we must not *Argue Strictly* from the *One* to the *Other*. Yet the *Remarker* will not *Observe* this, but *Argues* of the *Persons* of *God* as of *Human Persons*. And says, p. 4. *If three Divine Persons be like three Human Persons—And if three Divine Persons should as Properly be accounted three Gods, as three Human Persons can, in Strict Speech, be accounted three Men—Thence he Infers three Gods &c.*

He

He cannot I think but see the Fallacie of this Argument, after all that I have said. But he will not see it! He will still Argue *Strictly* from the Word *Person*, and Apply it to *God* in the same manner that it is Us'd among *Men*. If he wou'd Apply the word *Father* so, (which himself gives to *God*) or *God's* being said to *Repent*, to *Grieve*, &c. What Work wou'd he make, what *Contradictions* might he Infer? His Brother *Socinian* Mr. *Biddle* (as I have shew'd) turn'd *Anthropomorphit* by this sort of Argument, and from Man being said to be made after the *Image* of *God*, held *God* to have a *Body*, and of *Human Shape*. And he might as well have made Him a *Bird* too, because ther is Mention made of His *Wings* and *Feathers*! This Savours not of the *Sagacity* the *Socinians* think Peculiar to Themselves.

Psal. xci. 4.

(13.) From the like Gross Conceptions the *Remarker*, p. 7. raises Difficulties how a *Begotten Being* can be *God*. Thinking of *Begetting* after the Manner of *Men*? And then the *Father* must be in *Time*, as well as in *Nature*, before the *Son*. And it having been told him that supposing the *Sun* to be *Eternal*, its *Light* wou'd be as *Eternal*, he Replies, p. 7. That this *Parallel* will not do, for that the *Light* which (says he) *You call an Effect of the Sun, is indeed the very Sun it self, so may well be as Old*. By which the very *Sun* we see in the *Firmament*, and is many times Bigger than the whole *Earth*, can Creep through a *Cranny*, and be All of it in this Room, and in a Thousand other Places at the same Time! This will help *Trans-Substantiation* not a little! But is it so indeed that this Subtile *Socinian* can see no Diffe-

rence betwixt the very *Sun* it Self, and the *Light* that flows from it? It is then time to have done Disputing with him. And he Runs into as Great *Absurdities* to get Rid of these *Parallels* as he Charges upon me for making Use of them.

He says (as before Quoted, *Self*. 4.) *That when we See the Stars, our Eyes move not up to them, but their extended Rays strike upon the Eye*. But if the *Rays* or the *Light* be the very *Star* it self, then the very *Star* it self Strikes upon the *Eye*. Let him Consider whether ther is any thing so very *Gross* as this in any of the *Parallels* I have produc'd. And on whose side lies the poor *Philosophy*, and *Shallow Reasoning*.

(14.) Therefore leaving this Subject, I will now only Answer an Observation he makes from *Scripture*, wherein he says, p. 2. *God Almighty is Perpetually express'd in the Singular Number, Under One, He, Me, Thou, &c*. Now lest the Reader of these *Remarks* should be Carry'd away with this, I must mind him, That this *Socinian* says this, without taking any Notice of the *Texts* I have given to the Contrary in the 2d *Dialogue* p. 32, &c. Beginning with the first of *Genesis* where *God* is Spoken of in the *Plural* as well as the *Singular* Number according to the *Hebrew*, *He* is there called *Gods*, and *Us*, as well as *God*, and *Me*. And is He not spoken of in the *Plural* Number in the Form of *Baptism* in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*? The *Remarker* ought to have Mark'd this, and not to have put the *Objection* over again, without saying something to the *Answer* had been made to it.

If this sheet gives him not full Satisfaction, I shall be willing to hear from him again.

Con-

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- 1. HIS Rage Treatment of me.
- 2. The Argument I made use of. That we ought not to infer a Concession from a Man's use of Understand, to Answer which we do not Understand.
- 3. His Answer as to the Charge Reply'd to.
- 4. And as to a Man Born Blind.
- 5. Other Instances I brought of which he takes no Notice.
- 6. I join Issue with him as to the Instance of a Man Born Blind.
- 7. What little Ground he laid to take me here.
- 8. He Expressly owns my Answer to the full.
- 9. His Distinction of our Party. Knowledge of God will not do for we know nothing of the Nature or Essence of God. Nor indeed of our own or any other Man's. And our Distinction concerning the Nature of God, and not of the substance.

FINIS

A
R E P L Y

TO THE
VINDICATION

OF THE
REMARKS

UPON

Mr. *LESLIE*'s First Dialogue

On the

SOCINIAN Controversy.

By the *AUTHER*, of the *DIALOGUES*.

LONDON, Printed for *Geo. Strahan* over against the *Royal-Exchange, Cornhill.* 1708.

A
R E P L Y

TO THE

VINDICATION

OF THE

REMARKS

UPON

Mr. LESLIE'S Fifth Dialogue

On the

SOCINIAN Controversy.

By the AUTHOR of the DIALOGUES.

LONDON, Printed for Geo. Sturaban over against the Royal Exchange, Cornhill, 1707.

A

R E P L Y

T O T H E

Vindication of the Remarks, &c.

S I R,

(1.) **Y**our Compliments to me of *Poor, weak Arguments, Foolish, Absurd, Ridiculous, &c.* wou'd have made me believe you had been very Angry with me, but that at the Clole of your Letter you *Assure me, that you are Acted herein by no Passion.*

(2.) Yet you seem Mov'd at what I say of Mr. *Biddle*, who Reviv'd the Old Exploded *Heresy* of the *Anthropomorphits*, who held *God* to have a *Body*, and of the *Shape* of a *Man*, for so they understood our being made after the *Image* of *God*, to be meant of the *Shape* of His *Body*. Was your Concern

for Mr. *Biddle* because he was likewise a *Socinian*, and one of your *Principal Writers*? But this looks the more Suspicious and less to your Advantage, because of what you say, p. 5. *I may doubt whether God be a pure Spirit, or be only a gross Body.*

(3.) But now, Sir, as to your *Vindication*, I might give this Short Reply, That it is one General *Mistake* of my *Answer* from Top to Bottom. You begin p. 1. with Supposing, *That I admit there are Irreconcilable Contradictions in my Scheme of Faith; and therefore, in order to Support my Notions, I endeavour to Support the Credit of plain Contradictions; intimating, That we conceive of God no otherwise than as a Blind Man of Sight, i. e.*

with

with a mind full of Contradictions. And you go on with this Notion, and Repeat it often every Page, That I Allow of Contradictions in the H. Trinity, and Defend them.

(4.) If you had said I had fail'd in Rescuing our Doctrin of the H. Trinity from those Contradictions Charg'd upon it by the Socinians, you had only found fault with my Performance. But to say, That I Allow of these Contradictions, and Defend them, when I expressly Oppose them, and you cannot but know was the very Purpose and Intent of my Undertaking, has something in it for which I want a Proper Name. All I shall say, is, That if this Mistake was not Wilful, I have no Dangerous Adversary.

(5.) But how came you to Suppose that a Blind Man thinks Sight to be a Contradiction? If he Thought so, he cou'd not Believe ther was or cou'd be any such thing. Ther is no Blind Man but Believs ther is such a thing as Sight, because others tell him so who have it. But he knows not what it is, nor can we Explain it to him. For we can Explain it no otherwise than by Allusion to some of those Senses which he has. And the Senses are so Different from Each other, that

the Perception of one cannot be Apprehended by the Perception of any of the others. And if we Apply the One Strictly to the other, we shall fall into Contradictions, like that I mention'd of Explaining the Progress of Sight by that of Leggs. Which is a Contradiction to a Man Born Blind, while he Conceives of Sight after the Manner of the Motion of Leggs. And it wou'd be the same Contradiction for the Eyes, as for the Leggs, to Move two Yards as soon as one. Therefore the Blind Man do's not Suppose that the Eyes move as the Leggs do, for then Sight wou'd be a downright Contradiction to him, and he cou'd not Believe it. But he knows this is made use of only as an Allusion to him. And he supposes that the Perception of Sight is quite of a Different Nature from the Motion of Leggs, and that ther is no Contradiction in it, tho' he knows not what it is.

(6.) And thus it is that we conceive of the H. Trinity. We know it is of a quite Different Nature from Three Men, or any Three upon Earth. Yet we must speak of it after the Manner of Men, for we can talk no otherwise. But if we will therefore Apply Strictly every thing of Three Men to the Three Persons in the Deity, we shall fall into Manifold Contradictions, like

like the *Blind* man who wou'd Measure *Sight* by the Motion of *Leggs*. But then, as the *Blind* Man Believes *Sight*, and that ther is no *Contradiction* in it, and is Sensible that the seeming *Contradiction* arifes only from Pursuing the Parallel of *Leggs* and *Eyes* too *Strictly*: So we Believe that ther is no *Contradiction* at all in the H. *Trinity* of *God*, but that the Seeming *Contradiction* arifes only from our Applying too *Strictly* what is Spoke of *God*, after the Manner of *Men*. For we have no *Words*, whereby we can Speak *Properly* of *God*. As we have None whereby to speak of *Sight* or *Colours* to a *Blind* Man.

(7.) I once Discours'd with a man Born *Blind*, and having Explain'd *Sight* to him as well as I cou'd, I at last Ask'd him what he thought it was Like? And after Considering a little he said he thought it was like a *Wheel*. A *Wheel*! Said I, why a *Wheel*? Because, said he, You tell me that *Sight* Perceives several things at once, and things *Distant* as soon as things nearer hand. Now when a *Wheel* turns swift round, I feel all the *Parts* of it almost at the same time, and the farthest Part of the *Rinum* is presently next to me. I profess I cou'd not Mend his Notion, nor find any *Word* whereby to Express *Sight* more to his Apprehension. Now then suppose the *Word* *Wheel* were

pitch'd upon to Express *Sight* to Men Born *Blind*. Yet they wou'd not think *Sight* to be a *Wheel*. Nor think ther were those *Contradictions* in *Sight* which might Evidently be Infer'd from its being a *Wheel*. Because they wou'd know at the same time, That it was but a Borrow'd *Word*, by way of *Allusion*, and not *Strictly* and *Properly* belonging to *Sight*, nor fully Expressive of it.

(8.) And may we not make the like Allowance as to the word *Person* when Apply'd to *God*? We have not a *Word* more *Proper*. And yet if we Apply it to *God*, with all the *Properties* and *Qualifications* belonging to *Men*, what *Mistakes* and even *Contradictions* may we fall into? Which yet will not Imply any *Contradiction* in *God*. But what so seems arifes only from our Conceiving of *God* after the Manner of *Men*.

(9.) If you then ask me, why we make use of such *Words*? I answer, because we have no Better; And (as you say p. 7. of *God's* being said to *Repent*, *Grieve*, &c.) I shou'd not dare to use them of *God*, if the *Scripture* had not done it. If the *Scripture* had not told Us of *Three* in *Heaven*, we had Never Spoke of a *Trinity*. But when these things are *Reveal'd* to Us, we are oblig'd to Receive them.

And

And not to be *Pert* in Charge-
ing *Contradictions* upon them ;
which after all arises only from
the *Weakness* and *over-weening* of
our own *Understanding*, and our
Mistakes in Measuring the *Nature*
of *God* proportionable to
our own.

(10.) Now, Sir, I hope you
will find Reason to Alter the
State of the *Question*, as you
put it upon me, p. 2. where
you say to me, *you are not to*
shew that a Seeming Contradiction
may be none (for who knows not
that?) but that a real Contradiction
may, in some Cases, be none.
Sir, I utterly Except against this
State of the *Question*. It is none
of Mine. I never undertook to
Prove that a *Contradiction* is not
a *Contradiction*. That wou'd
make me as *Ridiculous* as you
have call'd me. And you might
Triumph over me as you Pleas'd,
if you cou'd Fix this upon me:
Did I ever say, That three *Per-*
sons in *God* was a *Contradiction*?
Have I not taken pains to shew
that ther is no *Contradiction* in
it? And that the *Seeming Con-*
tradiction arises only from our
Explaining it after the Man-
ner of three *Persons* among *Men*?
And have I not given Reasons
against thus Explaining it? Whe-
ther my Reasons are Good or
Bad is not now the *Question*.
But this is Sufficient to Clear
me from your Charge of Main-
taining, *That a real Contradiction*

may, in some Cases, be none. Ther
is no *Case* wherein a *Contradiction*
is not a *Contradiction*. But
ther may be a *real Contradiction*
in one *Case*, which in another
Case may be but a *Seeming Con-*
tradiction. And I hope these
ought to be Distinguish'd.

(11.) I endeavour'd to Illustrat
this by the Instance of the *Blind*
Man. Which you thus Retort
upon me, p. 2. where you Re-
peat these words as mine, " 'Tis
" *impossible to Explain to him what*
" *Sight is, so as to Reconcile it*
" *from being a Contradiction to*
" *him.* I answer (say you) that
" a *True and Just Explication* of
" it will not Contain any real
" *Contradiction*, 'tis from his
" *Mistake* alone.

Now pray, Sir, how is this an
Answer to me? Have not I said
the same? 'Tis from his *Mistake*
alone. That's true. But whence
came this *Mistake*? Was it not
from the *Explication* was given
him of *Sight*? But you say, *That*
a True and Just Explication of it
will not contain any real *Contradiction*.
I have try'd my hand, and
I confess I cannot give a *True*
and *Just Explication* of *Sight* to
a *Man Born Blind*. Neither have
you. Which you ought to have
done, when you found Fault
with Mine. But it is not yet
too late, pray, Sir, do it. And
give such a *True and Just Ex-*
plication of *Sight*, as will not
Contain

Contain any *real Contradiction* to the *Blind Man*. I mean a *Contradiction* in your *Explanation*, not in the *Nature* of the *thing*. For the *Blind Man* himself do's not think *Sight* to be a *Contradiction*, for he *Wishes* for it, and *Bemones* the *Want* of it. But he will find *real Contradictions* in whatever *Explanation* of it (I dare say) you can give by *Allusion* to any of his four *Senses*. Yet he will not think the *Fifth Sense* which he wants to be any *Contradiction*, only that it cannot be *Explain'd* to him: And he *Believes* what he do's not *Understand*. Yet the *Socinians* make this *Absurd* and *Ridiculous* when we *Apply* it to the like *Humbling* of our *Understanding* as to the *Incomprehensible Nature* of *God*! The *Blind Man* *Believes* what he *Knows* not, nor can *Understand*, from the *Testimony* of other *Men*, who tell him they have *Sight*; which yet they cannot *Explain* to him without *Manifold Contradictions* as to him. All which *Hinders* not his *Belief* of it. For he *Considers* his own *Defect*. But we will not *Receive* the *Testimony* of *God*, in the *Revelations* He has given *Us* of His *Holy Trinity*, because we *Understand* it not: nor can *Explain* it so as to be *Free* from all *Difficulty* according to our *Apprehension* of things! We will *Consider* *Nothing* of our own *Defects*, in *Seeking* to *Compre-*

hend what *We* own to be *Incomprehensible*!

If you say, That the *Doctrin* of the *Trinity* is not *Reveal'd* in the *H. Scriptures*, and that this is the *Dispute*. Then let it be the *Dispute*. That is the *Subject* I have *Undertaken* in these *Dialogues*. And that the *H. Scriptures* were so *Understood* in the *First* and *Purest* *Ages*. But as to your *Objections* about *Contradiction*, I hope I have given *Sufficient Satisfaction*. And that it is made yet *Plainer*, by these *Repeated Objections* of yours.

If I have us'd too many words, it is from that *Difficulty* you put upon your own *Understanding* to *Mistake* my *Meaning*, for I believe it was *Plain* enough to others before. But I *Grudge* not my *Pains* to *YOU*.

(12.) Was it from this *Willingness* to *Mistake* that you *Charge* me, p. 3. with saying, *That a Contradiction is sometimes no Contradiction, which is what you said*, say you to me. Now I dare say I never *Said* it, because I never *Thought* it. Nor can any one *Think* it. Why did you not *Quote* where I said *So*? Or else tell how you did *Infer* it. Tho' your *Inferring*, and my *Saying* are two things. Is this the way you take to make me *Ridiculous*?

(13.) In the same p. 3. you Expostulat, " why God shou'd
" Impose upon a Generation
" of Men born *Blind*, a long
" *Creed*, of the Nature of *Light*
" and *Refractions*, and *Colours*,
" and a *System* of *Opticks*,
" &c.

I suppose, Sir, you do not Mean this for an *Argument*. And as to the *Reflection* upon our *Creed*, you will find more *Spite* than *Sense* in it. The *Doctrin* of the *Trinity* was *Necessary* towards that of the *Satisfaction*, which is the Heart of *Christianity* as I have shew'd in the *Sixth Dialogue*, p. 3, &c. And it is *Reveal'd Short* and *Plain*, as a *Great Mystery*, not to be too *Nicely* Inquir'd into. And it had *Remain'd* in the *Plain Native Scripture* Terms to this Day, but for the *Arians* and other *Hereticks*, who *Invented* *New Distinctions* to *Evade* this *Article of Faith*, and forc'd the *Church* to follow them herein, in *Order* to *Confute* them, and *Preserve* the *Faith*. Yet these now *Charge* those *Terms* and *Distinctions* upon the *Church*!

(14.) You say to me, p. 4.
" You need not pretend to
" wonder, *How I can deny, that*
" *what is a Contradiction in one*
" *Nature, may yet be None in*
" *another*. I shou'd Wonder
" more; if I did not Deny such
" an *Absurdity*.

And yet in the same *Page* you say to me, " You know
" they (the *Unitarians*) don't
" Deny that some things may
" be *Contradictions*, if *Affirm'd*
" of *Men*, which are *None*
" when said of *God*.

Is not this the very *Absurdity* you *Wonder* you shou'd not *Deny*? Yet don't you *Confess* it? *That what is a Contradiction in one Nature, may be None in another*. This is *Absurd* in me! But when you say it, it is *Easie*?

(15.) I had said, That it was a *Contradiction* to *Men* that *Past* or *Future* shou'd be *Present*, but that it was not so with *God*, to whom all things are *Present*. To which you Reply p. 4.

" That it is no *Contradiction*
" for a *Past* thing to be *Objec-*
" *tively Present* in the *Idea*—
" And that so it is with *God*,
" who do's not Behold the *Chaos*
" as now Existing void of *Form*,
" nor do's he Judge *Adam* and
" *Eve* to be now in their first
" *Innocency*. I doubt some are
" fond of making abundance of
" *Needless Contradictions*, on
" purpose to keep some *Dar-*
" *ling Absurdities* of their own
" in *Countenance*.

Sir, This was *Entring* upon your *Triumph* too soon. For you are not yet *Quite Escap'd* from me. You by this make no more of all things being *Present* with *God*, than

than that he has a good *Memory*, and *Forgets* Nothing. But is there no more in the Case? Is his *Duration* then by *Succession* of *Time*, like Ours? Is *Part* of His *Duration* Lost, and Irrecoverably gone, like our *Yesterday*? And do's it now Remain only *Objectively present* in His *Memory*? Do's He now only *Remember* what he was many *Years* ago? If He can *Remember* or has a *Memory*, then some of His *Time* is *Past*. We say *Eternity* is but one *Instant*. But how it *Comprehends Time* within it we cannot tell. For we can speak of it no otherwise than in words of *Time*. But it will be the same when *Time* shall be no more, as it was before *Time* had a Being. Ther is no *Past* or *Future* with *God*, and things are *Present* to Him otherwise than by way of *Memory*. And if we say the same of *Men*, it will be *Contradiction* upon *Contradiction*. And so it will be if we Measure His *Eternity* by our *Time*. And as Daring is it to Measure His *Nature* by our *Nature*, or His *Persons* by our *Persons*. And to say this or that must be *Contradictory* in *Him*, because it is so with *Us*! When we know, That the *Words* by which we Express *Him* are *Proper* only to *Us*, and Apply'd to *Him* but by way of *Allusion*. And as *Improper* as when we speak of His *Eternity* in our *Words* of *Time*.

(16.) Your 5th Page is taken up with Arguments shewing, That tho' we know not the *Nature* of *God* perfectly, yet we know so much of it, at least *Negatively*, that we may Discover *Contradictions* to it in several Particulars, which wou'd argue *Imperfection* or *Mutability* in *God*, as as that He shou'd *Lie*, or Cease to *Be*, &c. All which I readily Grant. But then you insist that this makes against my *Position*, That we are not to Object *Contradictions* in a *Nature* we do not *Understand*. That is, wherein we do not *Understand* it, as in a *Blind-Man's* Judging of *Colours*, by which I explain'd it. I grant ther are General *Contradictions* may be said of any thing, as that the same thing should Be and not Be, at the same time, &c. But these are not *Contradictions* that Respect any particular *Nature* more than another. And my *Subject* was concerning a *Contradiction* in a Particular *Nature*, and this Infer'd from a Seeming Parallel Instance in another *Nature*. In which Case I say we must *Understand* both *Natures*, else we cannot draw an Inference from the one to the other; as a *Blind* man cannot Argue from *Leggs* to *Eyes*, nor infer *Contradictions* from the one to the other, because he *Understands* not the *Nature* of *Sight*, and therefore cannot Judge. Far less can we Judge of the *Personalities*

of God by the Personalities of Men, because of the Infinitely Greater Distance and Diversity of their Natures.

To this you say (*ibid*) That tho' we cannot Argue from the Resemblance of the one to the other, yet thus much we may Conclude in the General, That three Persons cannot be but one Person. Which I never Deny'd.

“ Especially (say you to me) when your self had Granted to the Socinian, That it is a Contradiction to say, Three Persons (in God) are but one Person; which I represented to you as what the Socinians Charg'd your Scheme with: And therefore you were bound (but wou'd not Attempt it) to shew, that this Contradiction is not Chargeable upon you.

But, Sir, how cou'd you say I did not Attempt it? when at the same time you Insist that I Granted it to be a Contradiction, that Three Persons (in God) are but one Person. Then surely I did not say, that three Persons were but One Person, nor thought our Scheme Chargeable with this. In the first Dialogue p. 6. you will find the Contents on the Margin to be, That there is no Contradiction in those Terms by which we express the H. Trinity. Did I not then Attempt to shew, That this Contradiction is not Chargeable upon us?

And your Socinian do's very little Understand the Christian Scheme, when he Charges it with holding Three Persons to be but One Person. How he will Infer it from that Scheme is one thing, but to Charge the Scheme with it is Ridiculous, when the Scheme do's expressly Deny it.

And pray Consider whether all those Arguments by which you wou'd Infer this from our Scheme, do not proceed from the Resemblance you make betwixt the Personalities of Men and of God? Which you have Granted me ought not be done. You argue from Peter, James, and John, to Father, Son, and Holy Ghost. And here it is I shew you the Disparity, and that no true Arguing can lie, if we will Carry on the Comparison in all its Parts, and that Strictly and Property. For those Words that are Proper to Peter, James, and John, are not so to Father, Son, and Holy Ghost; and yet we can use none other. But then we must not Argue Strictly from the one to the other, knowing that those Words which are Proper to the one, are to be Understood but by way of Allusion (and that at an Infinit Distance) when Apply'd to the Other.

You say *ibid.* (p. 5.) I don't in this Case, Object a Contradiction in God, from a Supposition that His Nature is Resembled by Mine. Now I will undertake to shew, That

That all the *Contradictions* you Object as to the *H. Trinity*, do every one of them Proceed from this very *Supposition*. And if so, then you have Determin'd the Cause against your self. You say, That *Father, Son, and Holy Ghost* cannot be one *God*. Why so? Because *Peter, James, and John* cannot be one *Man*. Is not this Arguing from the *Supposition*, That the *Nature of God* is Resembled by *Ours*? And so it is of all the Rest of your *Objecti- ons*, ther is None of them but what is Built upon this *Suppo- sition* which you Disclaim.

Now, Sir, keep from these *Contradictions* you Object meerly from the *Resemblance* you sup- pose betwixt the *Nature of God*, and our *Nature*; and you and I will not Differ as to other *Con- tradictions* may be said of *God*, as, that he shou'd Be and not Be at the same time; That He shou'd not be *Infini- t, Eternal, &c.* For these *Contradictions* are not Infer'd from any *Resemblance* be- twixt *His Nature* and *Ours*.

(17.) This will Answer the *Absurdities* you wou'd Infer from our *Doctrin*, p. 6. As that it wou'd bring Men to *Scepticism*, when the *most Absurd things* that can be said of *God* are not to be *Confuted*, because not knowing *His Nature*, we must not say any thing is in *Contradiction* to it— For you can't tell whether a *Denyal* of a *Trinity* be not *Consistent* with a *Tri-*

nity, according to you, because it is about the *Nature of God*, and not *Understanding* that, we must not Object *Contradictions* here.

I repeat this, only to shew how *Wildly* you run *Riot*. For it is Answer'd above. Because I wou'd not have you Infer *Contradictions* in *God* from the *Resemblance* you *Suppose* (and yet *Deny* it) betwixt *His Nature* and *Ours*; Therefore you think Nothing whatsoever can be *Con- tradictory* to *God*! That is, you will have no *God* at all; Un- less you can have such a one as is in all *Respects* like unto *Men*, and whose *Nature* must be Measur'd by their *Nature*! You say to me, (*ibid.*)

(18.)“ Nay since you say
“ we know not the *Nature* of
“ *Man* (perhaps he may be three
“ *Persons* and one *Man*) nor of
“ *Trees*, or a *Pile* of *Grass*, we
“ cannot then urge *Contradicti-*
“ *ons* about them, and so can-
“ not Argue about the *Nature*
“ of any thing— And so we
“ can Prove or be Certain of
“ Nothing.

“ Nay, we cannot confute
“ *Trans-Substantiation*, for we
“ know not the *Nature* of *Bread*
“ and *Flesh* (for *Sense* cannot
“ Reach that) and so may
“ not Object *Contradictions* in
“ the Case.

Thus you, Sir. And you are are the first *Man* ever I heard Talk at this *Rate*. It looks

like some *Discomposure*—But I will Turn it all upon your Self. Therefore tell me, Do you Pretend to Know the *Nature* and *Essence* of these things, which you say *Sense* cannot Reach? If not, (as I presume you will say, but am not Sure, considering the *Flights* you have taken already) then, Sir, it lies upon you to *Answer* all these *Extravagancies* you have put to me. For I am not *Answerable* for them more than *Your-Self*. As to your Objection of *Trans-Substantiation*, I refer you to what I have said of it in the *first Dialogue*, p. 24. &c. And for all the Rest, Look you to it.

(19.) You next Object the *Terms* in the *Creed*. Which is Answer'd before *Sect. 13*. But you Add, *Why you shou'd be Oppressed or Anathematiz'd for your Dissent from these Terms, when you Assent to the Text whence they are Infer'd?*

This is the Plea of all *Hereticks*. But it Returns upon themselves. They first Invent Wicked and Heterodox *Glosses* upon such *Texts*, which cannot be Detected by their saying they Assent to the *Texts*, for that is still in their own Sense, and they Delude many. This Obliges the *Church* to make Use of *Terms* to Obviate these false *Glosses*, and to Preserve the *Faith*. The *Devil* Quoted *Texts* to our Bl. *Saviour*, but with *Wicked*

Intent. It is the *Meaning* and not the *Letters* is the *Faith*. The *Quakers* can Repeat the whole *Creed*, and yet not Mean one Word of it in the *Christian* Sense; But all that is said of *God*, and of *Christ*, His *Birth*, *Passion*, *Death*, *Resurrection*, *Ascension*, and Coming to *Judgement*, they Turn to what they call their *Light Within*. Therefore when we Deal with these Men, we must add New *Terms* even to the *Creed*, to Obviate their Lurking *Herese*. Instead of *Christ* we must say the *Outward Christ*, because they hold none but what is Inward, that is, their *Light within* themselves. And so in many other Cases. Therefore it is not the *Church*, but the *Hereticks* are to be Charg'd with this.

(20.) Your Third Objection p. 6. is where you say to me,

“ You cou'd not Confute the
 “ Pagan Notions of the Divine
 “ Nature your way: Supposing
 “ they held many Gods, or that
 “ ther is but one Divine Na-
 “ ture, and all the Thousands
 “ of particular Gods but a Mul-
 “ titude of *Persons* in that one
 “ *Nature* (as you suppose many
 “ Men in but one Human Na-
 “ ture) you cou'd not Confute
 “ them, by the Light of Rea-
 “ son at least, because you al-
 “ low not Contradictions to be
 “ an Argument here.

This

This is still Running upon your Old Mikake, for I do allow *Contradictions* to be an Argument here. And say, That you can find None such in the Doctrin of the H. *Trinity*. The *Pagans* added Daily to the Number of their *Gods*, and *Deify'd* a *Man* to Day, who was no *God* Yesterday. And therefore they Cou'd not think that the *Thousands* of their Particular *Gods* were *Persons* Inherent and Essential in the *Divine Nature*. for then they must have been *Always* So. And I cou'd *Confute* them by the *Light of Reason*, if they thought that any thing cou'd be *Made GOD*, in the Proper Sense. For that *God* cannot be *Made*. I wou'd *Confute* them by the same Argument I do the *Socinians* in the like Case, who say, That *Christ* was *Made GOD*, as I have shew'd in my *Preface* to the *Dialogues*, p. xxxv. So that the *Socinians* and the *Pagans* come in here upon the like Foot. Nay, the *Pagans* have the Advantage in Reason. For they did not think those whom they made *Gods* to be the *Supreme God*. But they had several *Ranks* and *Classes* of *Inferior Gods*, who had Particular *Provinces* assign'd them, Under the *One* and *Supreme God*. But the *Socinians* will have *Christ* to be the *One* and *Supreme God*, and that He was *Made* So. As the *Racovian Catechism* says, *Unum Eundemque Secum Effecit*. That

God made Him One and the Self same with Himself. On which Account they pay *Divine Worship* to *Christ*, the same as to *God Himself*. *Eo pacto quo ipsi Deo*.

Now I wou'd Desire the *Vindicatior* to tell me, How a *Socinian* cou'd Confute a *Pagan*? For the *Pagan* might say to him, if *One* can be *Made* a *God*, why not *Another*, and *Another* to the End of the Chapter? And he might Charge the *Socinian* with downright *Polytheism*, for if one be *made God*, He must be Different from Him that *Made* Him. And so ther are *Two Gods*. If you say He is the *Same*. Then it will follow that the *Same God* was *Made* and *not Made*; was *Before* Himself, and *Made* Himself; was *Once* not *God*, yet *Always* was *God*! And many more such like Palpable *Contradictions*.

By this time, Sir, you will be Sensible what Advantage you have Gain'd by bringing in this Argument from the *Pagans*.

(21.) You come to your *Philosophy* at the End of p. 6. which is very Extraordinary. You will not let the *Understanding* and the *Memory* be two *Faculties*, because of the *Parallel* for which I brought it. I said that the *Understanding* was Conversant about what was *Present* to it. You Answer, That things *Past* may

may be made *Present* to it, as when one is told of things *Past*, which he did not Know before. But then this is the first time they were *Present* to the *Understanding*. I see no Opposition you give to me in this.

I ask'd you if the *Understanding* is said to *Forget*? You Answer here, *As much as the Memory*. But this is a *Language* of your own. The World says otherwise. If a Man *Forgets* a thing, it is Common to say, my *Memory* fails me. By which is not meant that he is a *Fool*, and has no *Understanding*. On the *Contrary*, as I told you, it is a Common saying, That the *Greatest Wits* have the *Worst Memories*. And we see in old men their *Memory* fail, yet their *Understanding* as Good as ever.

But you fall unmercifully upon me, (beginning of p. 7.) and say to me,

“ Nay, you are so Tenacious,
 “ that whether there be really
 “ three Faculties in the Soul or
 “ not, you say it does as well
 “ for you if it be *but Thought* so.
 “ Right or Wrong 'tis all one
 “ to you. You will hold to the
 “ Conclusion, let what will be-
 “ come of the Premises. This is
 “ true Courage!

Not so very *Stout* neither! For I see no *Danger* in't. But is it Really so, That you cannot find out the *Reason* of this? Is it for want of *Memory* or *Understanding*? But I will Try to clear your

Eye-Sight. Know then the Meaning is, That Men don't use to *Think Contradictions*. Therefore whatever becomes of your *Dispute* and mine about the *three Faculties* of the *Soul*, yet if it be a *Common Opinion*, (which you will not Deny) it will follow that it is no *Contradiction*, whether it be *True* or *False*. Unless you think it is *Common* to Men to believe *Contradictions*! And then *Objecting* it as to the *Trinity* will be no *Great Matter*! It will be no more than what men do every day in *Twenty* other things!

I gave you another *Instance*, of which you take no Notice. Therefore to Refresh your *Understanding* (I mean your *Memory*, for you know 'tis all one) I will send you to it again. You will find it p. 8. of the *first Dialogue* (which I suppose you have *Read*, because you made *Remarks* upon it, tho' that do's not always follow) there you see an *old saying*, before you or I were Born, *That the Soul is All in All, and All in every Part of the Body*. I suppose you have Heard of *Tota in Toto, et Tota in qualibet Parte*. Now, as to my present Purpose, I am not concern'd whether this or the more *Modern Hypothesis* takes Place. But this is not Charg'd with *Contradiction*, it was the *Common* and *Receiv'd Opinion*, and *Maintain'd* by *Great* and *Wise Philosophers*. And it wou'd be a flat *Contradiction* to say the same

of *Body*, that it cou'd be in several *Places* at Once. Therefore that may be a *Contradiction* in one *Nature* which is none in Another. This is the Use I had to make of it.

I suppose, Sir, you think that the *Soul* do's not Consist of *Parts*, nor can be *Cut* or *Slic'd* in *Pieces* like a *Body*. And that it wou'd be a *Contradiction* to Affirm this of the *Soul*. Which yet is very *Easie* as to *Body*. And therefore you will Grant that a *Contradiction* cannot be Infer'd from the One to the Other, because of the Difference of their *Natures*. Far less, say I, can a *Contradiction* be Infer'd in *God*, from the *Nature* of *Man*.

Now, Sir, is this *Plain* to you? Have I Beat it into your Head at last? I wou'd not have Us'd so many Words to another. Was it your *Memory* or *Understanding* that Forgot it?

But pray, Sir, tell me, whether wou'd you rather be thought a Man of a weak *Memory*, or of a Shallow *Understanding*? It will be in vain for you to say they are the same. For the World makes a Difference. And if you will not *Chuse*, they will *Chuse* for you.

Therefore be not *Tenacious* (as you Advise me) for if it be but *Thought* so, your Work is done. And shew not your *Courage* in Despising this as an

Inconsiderable Argument. I have all the *World* against you, and they will *Distinguish* betwixt your *Memory* and *Understanding*. And if you will not let the One be a little *Treacherous*, they will *Think* the other very *Simple*.

(22.) Of which you have given a *Suspicion* in what you say here, That Three *Faculties* in one *Soul* will be no *Parallel* for what I brought it, Nor will it *Resemble* (say you to me) what the *Unitarians* object to you, how three *Persons* can be but one *Person*; Unless instead of three *Faculties* making but one *Soul*, you had Shewn that three *Faculties* make but one *Faculty*. I say this is strange *Forgetfulness* in you (for I accuse not your *Understanding*) When in my Answer to your *Remarks*, and the very place you are now upon, Sect. 10. p. 5. I say, That three *Faculties* can no more be one *Faculty*, than three *Persons* can be one *Person*. And you have Quoted me here, p. 5. saying, That it is a *Contradiction* to say, three *Persons* (in *God*) are but one *Person*. Yet all this you Forget, and here, p. 6. you Object to us *Christians*, That we hold three *Persons* to be but one *Person*. And immediately after in the Beginning of p. 7. you say,— It do's not answer the *Parallel* in that Point (of three being but one in the same Sense) for which I bring it. Strange *Memory* again! Did I ever bring a *Parallel* to Prove

Prove, or did I ever say, That *Three* can be but *One*, in the *same Sense*? Have I not been Careful to Explain my self in this, That *God* is not *Three* and *One*, in the *same Respect*? Which I grant wou'd be a *Contradiction*. And this very *Contradiction* I have fairly Fixt upon one set of Your *Unitarians*, in the *Preface* to the *Dialogues*, p. xxi. xxii. Let this *Vindicator* Rid them of it if he can. Let him Read p. 6. of the *first Dialogue*, upon which he *Remarks*, and see whether I have not fully Express'd my self as to this of the *same Sense* or the *same Respect*? But he will not Remember it! And will go on to Charge *Contradictions*, by putting those *Terms* upon us, which we *Disown*, and Utterly *Condemn*!

(23.) In the same p. 7. he is Quarrelling with the Word *Person*, and says,

“ If you assign to the *Sacred*
 “ *Three* all the *Various Parts* and
 “ *Distinctions* of *Persons* in a *Pro-*
 “ *per Sense*, and for that Reason
 “ do give 'em these *Characters*;
 “ How can Considering men
 “ think, you don't design by it,
 “ to give 'em an Idea of three
 “ *Proper Persons* in one *Eternal*
 “ *He*.

Sir, You have *Forgot* again! You said, p. 5. *I don't Object a Contradiction in God, from a Supposition that His Nature is Resembled by Mine.* And here you *Object* it from nothing Else but

from that *Supposition*: What else do you mean by putting the word *Proper* to *Person*? Is it not intended to denote an *Human Person*, that is, whatever is *Proper* to it? And is not this the Meaning of those *Parts* and *Distinctions* of *Persons* you speak of? That ther shou'd be the same *Parts* and *Distinctions* in the *Persons* of *God*, as in the *Persons* of *Men*. Wou'd you then have *Parts* in *God*, because it is so with *Men*? Why Else do you put in that *Word*? I doubt not as the *Unity* of the *Nature* of *God* is Infinitely more *Perfect* than the *Unity* of *Man*, so that the *Distinction* of the *Persons* of the *Deity* is likewise more *Perfect* than the *Distinctions* of the *Persons* of *Men*. But in a Manner *Ineffable Incomprehensible* to us, and not to be Measur'd by the *Various Parts* and *Distinctions* of our *Persons*. From which Method of Argument tho' you *Disown* it, yet you Cannot Refrain. You may as well infer *Sexes* in *God*, whom you call an eternal *He*. Then not a *She*. Do you mean this by the *Various Parts* and *Distinctions* in *Human Persons*? And for that Reason do you give these *Characters* to *God*? Or is it because you cannot Express Him otherwise? Then you must not stick too Close to your *Proper Sense*, that *God* shou'd be like our *Persons* in a *Proper Sense*, with all our *Various Parts*, &c. This

This comes too near your Friend Mr. Biddle. See *Señt.* on ii.

(24.) But if these Expressions of God are not *Proper*, then you Infer they must be *Figurative*. And you Quote me saying, That the *Texts* which speak of the *H. Trinity* are not *Figurative*. Dial. i. p. 25. where I was speaking of the Comparison the *Socinians* make betwixt the *Trinity* and *Trans-Substantiation*, and wou'd Infer the like *Absurdities* from the *One* as the *Other*. Upon which I shew'd several *Figures* in the *Words* of *Institution* of the *Holy Sacrament*, as where the *Cup* is put for the *Wine* in it, *Continens pro Contento*, and several others. But I said ther was no *Figures* in the *Texts* which Reveal the *Holy Trinity*. What *Figure* is ther in Saying *Baptize* in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*? And that these *Three* are *One*? And that the *Word* was *God*? I desire you to Name the *Figure*. Pray did you mean any *Figure* when you call *God* a *He*? And what *Figure* was it? But I find by this Argument that you wou'd have it taken *Strictly* and *Properly*, as you Speak. And by the *Various Parts* you wou'd have in *God*, and *Properly* too, and by giving *Us* leave, p. 5. at least to *Doubt whether God be*

a pure Spirit, or be only a gross Body? I cannot help *Doubting* whether you are not an *Anthropomorphit*? I will not put it upon you. But your *Expressions* favour it. And if I Guess Wrong, yet this you will see by it, That when we Speak of *God* in *Words* Relating to *Man* (for we have none other) We must beware of taking those *Words* in a *Strict* and *Proper* Sense, else we may be Betray'd into *Gross* and *Fatal Errors*. Ther are *Words* that are not *Proper* (for want of *Better*) as in the Present Case, and yet are not *Figurative*. What *Figure* is it to say that *Eternity* is an *Instant*? Yet we are sure the *Expression* is not *Proper*; Nor can we *Mend* it, because we have no *Word* that is *Proper* whereby to Express *Eternity*, or a *Perpetual Duration* without *Succession of Time*.

(25.) But you Summ up the Matter in the next *Paragraph* and say, "So that the *Difficulty* is no other, than how a *Deriv'd Dependent Being* can be *God*? Which the *Unitarians* Insist on much,

To which I answer, First, That if the *Unitarians* Insist on this, they must Quite *Discard* the *Socinians*, and Renounce the *Racovian Catechism*, which hitherto has been their *Text*. This is shew'd *Señt.* 20. And yet you, Sir, Justify the *Socinians*

and Unitarians in Common, and use these Words Promiscuouſly, as meaning the ſame thing. I deſire therefore that you wou'd *Distinguish* theſe, and let Us know what Side you are of? Let not the World be Confounded with *Two Sticks* that ſay they are *One*, and yet are *Direct Oppoſites*, and in flat *Contradiction* to each other. The *Socinians* ſay that the *Unitarians* are no *Chriſtians*. And the *Unitarians* think the *Socinians* to be Rank *Idolaters*. As I have Shew'd in the *Preface* to the *Dialogues*, Sect. iii. Num. iii. p. xxxi. &c.

(26.) But now, *Secandly*, as to your *Diſpenſty* it ſelf, I muſt Refer you back again to my *Fiſt Dialogue* on which you have made *Remarks*. There *Sect. iii.* is a *Direct Answer* to your *Diſſculty*, which you have overlook'd. I told you p. 12. That if it were *Effential* to a *Man* to be a *Father* (as we ſay it is in *God*) the *Son* muſt be as *Old* as the *Father*, and yet *Derivative* from him. Of this you take no Notice.

But I gave another *Illustration*, that of *Light* and *Heat* in the *Sun*, which proceed from the *Sun*, and yet are as *Old* as it. To which you ſay in your *Remarks*, p. 7. That the *Light* is indeed the *very Sun it ſelf*, ſo may well be as *Old*. To which

I ſaid in my *Answer*, p. 8. That there muſt be a *Difference*, becauſe the *Light* can break through a little *Cranny*, which the *Sun* cannot. To this you Reply in your *Vindication*, p. 7. That the *Light* is not the *whole Sun*, only a *Part* of it, and that this *Part* may Creep through a *Cranny* &c. And you make your ſelf very *Merry* with me upon this Occaſion, and tell me, *I have derided you to my Coſt!* But Sir, I muſt have a little of your *Help* ſtill. For if a *Part* be taken from a *Body*, it is *Leſs* than it was. And conſidering what vaſt *Parts* of the *Sun* (if *Light* be a *Part*) have been taken from it by its *Continual Shining* ever ſince it was made, it muſt Needs be much *Leſs* than it was. One wou'd think it ſhou'd have been *Worn out* by this time! And the *Parts* it has *Loſt* by all the *Light* that ever has been in the *World*, muſt be much *Greater*, and many *More* than what Remains! Beſides all the *Heat* too that has come from the *Sun*— For I ſuppoſe you will Allow the *Heat* to be a *Part* of the *Sun* as well as the *Light*. And then here has been *Consumption* enough to have *Wasted* a *Hundred Suns!* And the *Sun* had *Sweated* himſelf to *Death* long before this by all theſe *Effluvia* you ſpeak of! You ſay, the *Streams* of *Light* are a *Part* of that

that Huge Luminous Mass. But if it had been ten times as Huge, those Streams (if Parts of it) had Run it Dry, for they are much more than the Fountain! And the River is Bigger than the Ocean it Runs into!

Then again, if a Man takes the Dimensions of any Body, do's he not Measure all the Parts of it? Else it is not a true Survey. Now if the Light be a Part of the Sun, what a vast Body will this make? Even as far as the Light of the Sun Extends? And by this, the Sun will be as Bigg as the Firmament in which it Moves, and Contains not only the Sun, but the Moon, and Innumerable Stars which all Receive their Light from the Sun, besides the whole Earth, and all the Air. And they say ther are some Stars Bigger than the Sun it it self—— But that must be only Bigger than that Small Part of it we see in the Firmament! And it must be much the smallest Part, in Comparison of those other Parts of it which Fill the whole Firmament!

And will not the same Reason make the Light of a Candle a Part of the Candle? And then when a Candle is Lighted, it Encreases Wonderfully, and can Fill a Great Hall! And when it is put out, it Looses more Parts than wou'd make

ten Thousand Candles, and (yet) is never the Lesser, but Just the same Candle it was before!

Sir, suppose I Light you down Stairs with a Candle in my Hand, is Part of that Candle in your Hand, because you have a Handfull of the Light of it?

And will you rather Struggle with all this, than Admit of any Parallel which may Reconcile the Doctrin of the Holy Trinity to the Apprehensions of Men, and Save it from those Contradictions you Charge upon it?

You Despise the Parallels I have made use of, and have taken a great Deal of Pains to Fix Absurdities upon them. But whether you have not fallen into Greater to Avoid them? I leave to your Cooler thoughts. And whether you have not Derided me to your own Cost? And if you have taken from me the Occasion yet to say, O Subtile Socinian! And to Return to you the Advice you give me, when in the Conclusion of your Farce you say to me,

“ I heartily wish, Sir, you
 “ wou'd Entertain the Coffee-
 “ Houses for one year with a
 “ Course of your Philosophy, I
 “ dare promise you many Ad-
 “ mirers; and when that has
 “ Prevail'd, no doubt but your
 “ Divinity will go off.

(27.) After this you say (for I wou'd miss none of your Arguments) that ther is one Text *Psal. 45. 7.* Where the word *Elohim* is Us'd in the *Singular* Number, (for which I will take your word at present) But you Deny not that it is Generally taken in the *Plural*. Which is Sufficient to overthrow your *Objection* that *God* is Always spoken of in the *Singular*, a *I, Thou, He, &c.* And as to His being Mention'd likewise in the *Plural*, you put it off with the Modern *Stile* of *Princes*, who say *We* for the Greater *Majesty*, as it is Now thought. But I believe you will not find this *Fashion* of *Stile* to have been so old as *Moses*. I remember it not in all the *History* of the *Bible*. And can any Imagine that *God* at the *Creation* shou'd take the *Plural* *Stile* to Himself, and say, *Let us make Man in our Image, after Our Likeness*, in Prospect only that the like *Plural* *Stile* wou'd be taken up by *Worldly Princes*? Is it not much more Probable that the *Princes* shou'd rather take it up and think it more *Majestick*, because it had been Us'd by *God* Himself? But by this *Defence* you own that *God* is spoken of in the *Plural* as well as the *Singular* Number.

(28.) In your last *Paragraph*, p. 8. You who are against im-

posing *Terms*, and for keeping Strictly to the *Scripture* Language, take upon you to impose new *Terms* of three *Infinite Minds* And this so *Peremptorily*, that you say, *Till I state my Notion* (in these *Terms*) *all my Comments on other Texts are Arrows shot at no Mark.* And as a General Answer to them All, you say to me,

“ Your Expositions are Pre-
“ carious, or go no higher
“ than *Arianism*, or are Ob-
“ viated oft in the *Socinian*
“ Comments; and in Answer-
“ ing their Texts you are as
“ Modest as if you had said
“ Nothing,

Sir, I was not asking your *Character* of my Performance. If you had given any Answer to what I have said, you shou'd be Welcome. But this only shews you are *Angry*, and that I have said enough to give you *Disturbance*.

(29.) Your last Demand of me, p. 8. is in these words,
“ Pray, Sir, tell us whereabout
“ your Answer is to the Text,
“ of that Day knoweth my Fa-
“ ther only, which some cannot
“ find among your Answer'd
“ Texts— And no Text is
“ more Urg'd by the *Unitari-*
“ ans.

Sir, I will Gratify you all I can. Tho' if you had Read but the first *Page* of my *Fourth*
Dia-

Dialogue, you might have Satisfy'd your self. For there I give one General Answer to those Texts which speak of the *Human Infirmities* of *Christ*, as His being *Possible, Improvable, Rewardable, &c.* Whereby *Improveable* I meant the Text you Mention, and that when He spake those words that *Day* might not have been *Reveal'd* to Him. For He knew not all things at once. It is said *Luk. 2. 52. Jesus encreased in Wisdom and Stature, &c.* All which shew His State as *Man*, but have no Relation to His *Divine Nature*, which Communicated to His *Human* as He thought fit.

(30.) You Conclude thus to me.

“ I assure you I am acted
 “ herein by no *Passion*, except
 “ it be a *Passionate* Desire of
 “ seeing our *H. Christian* Religion rescu'd from the Burden of *Contradictions*.

Sir, if you think the *Socinians* Concern'd in *Christianity*, or *Christianity* with them; And have so *Passionate* a *Desire* to see it Rescu'd from the Burden of *Contradictions*, you wou'd do well to Consider *Sect. 11.* of my *Preface* to these *Dialogues*, for there you will find more *Flagrant* and *Irreconcilable* *Contradictions* among the *Socini-*

ans and among the *Unitarians* too, than any they Charge upon our *Doctrin*. And then Chuse which you think most Free from *Contradictions*.

(31.) But I have one word more. If you were Acted herein by no *Passion* or *Prejudice*, what needed that sly Insinuation you give, p. 4. of my being *Author* of that Book call'd the *Regale*, and coming in with that *Mobb-Objection* of Endeavouring to Reconcile the *Gallican* and *English* Churches? I wish I cou'd Reconcile all the *Churches* in the World. But this was going out of your way to Reach a Blow at me. This had no Relation to the Dispute in which you and I were Engag'd. It was Hall'd in perfectly by Head and Shoulders. But you have told me I must not lay it upon *Passion* or *Prejudice*. And so I forgive you.

(32.) And now, Sir, I have gone over your whole *Vindication*. I think I have left Nothing in it which I have not *Answer'd*.—Because you *Complain'd* I had not *Answer'd* your *Remarks* fully enough. I have *Us'd* many more Words than I thought Necessary to *Intelligent* Readers. But I was Resolv'd to make things *Plain*, that

that you wight not *Mistake* my Meaning (if Possible) another time. And I shall be very willing to hear from you again, how this Pleases you.

(31) But I have one word more. If you were Affected in by no Paper or Paper, what needed that by the question you give, I. 4. of any being Author of that Book called the Rights and coming in with that self-Opinion of *Reconciling* to Reconcile in *Calvin* and *English* Churches. I wish I could Reconcile all the Churches in the World. But this was going out of your way to Reach a Blow at me. This had no Relation to the *Dispute* in which you and I were Engaged. It was flung in perky by Head and should not lay it upon *Calvin* or *Presbyters*. And to I forgive you.

(32) And now, Sir, I have gone over your whole *Remedy* again. I think I have let you know in it which I have not said I had not Answered your *Remarks* fully enough. I have *Used* many more Words than I thought Necessary to *Answer* *Rebbers*. But I was *Reluctant* to make things plain.

I have Divided Mine into *Sections*, that I might not *Ramble*, but keep Close to one thing at once. If you did the like, it wou'd save you many *Repetitions*.

His being *Public* *Remarks* (to *Whitby* in *prose*) I mean the Year you mention, and that when He *spoke* those words the Day might not have been *Revealed* to Him. For He knew not all things at once. He is said *Luk. 2. 52.* *He* *increased* in *Wisdom* and *Stature* *Yearly* but have in *Relation* to His *Divine* *Nature* which *Communicated* to His *Mind* as He thought fit.

(33) You Conclude this to I affirm you I am *Obel* by no *Text* except a *Reformer* *Doctrine* of *Calvin* or *Presbyters* from the *Text* of *Instructions*.

It you think the *Scripture* *is* *in* *Christians* of *any* *kind* *is* *in* *them*. And *to* *be* *in* *it* *which* *I* *have* *not* *said* *I* *had* *not* *Answered* *your* *Remarks* *fully* *enough*. I *have* *Used* *many* *more* *Words* *than* *I* *thought* *Necessary* *to* *Answer* *Rebbers*. But I *was* *Reluctant* *to* *make* *things* *plain*.

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24. *The Texts which Reveal the H. Trinity are not Figurative, yet not to be taken in a Strict and Proper Sense.*

The Vindicator gives Suspicion of his being an Anthropomorphite.

25. *The Socinians deny the Unitarians to be Christians. And the Unitarians think the Socinians to be Gross Idolaters. Yet the Vindicator makes Both to be the same.*

26. *Some Sport with him about his making the Light to be a Part of the Sun. It wou'd have Exhausted the Sun long ago. And makes it as Bigg as the Firmament that Contains it.*

This he was Forc'd to, to Avoid the Parallel I brought.

27. *His Single Instance of Etiohim being taken in the Singular. His Simile of Princes taking the Plural Stile will not do as to God.*

28. *The Vindicator Imposes New Terms as to the Trinity. Yet Quarrels with the Church for it. He Scolds at my Book.*

29. *Answer as to that Text, of that Day knoweth my Father only.*

30. *The Socinians more Guilty of Contradictions than the Orthodox.*

31. *The Vindicator says he is not Acted by Passion. Yet he went out of his Way to do me a Prejudice.*

32. *I have Answer'd more Fully than was Needful, except to the Vindicator, to make things Plain to him. Who may let me here from him again, if he be not Satisfy'd.*

A Method whereby he may Save Repetitions.

FINIS.

Mr. *L E S L I E*
HIS
A N S W E R,
TO THE
EXAMINATION
OF HIS
Last **D I A L O G U E,**
Relating to the SATISFACTION
OF
J E S U S C H R I S T.
IN A
LETTER to the AUTHOR.
WITH A
S U P P L E M E N T
IN
ANSWER to Mr. *CLENDON*'s
TREATISE of the Word *P E R S O N.*

LONDON, Printed and Sold by the Bookfellers of
London and Westminster. 1710.

MR. L. E. S. L. E.
HIS

ANSWERS

TO THE

EXAMINATION

OF HIS

LAST DISCOURSE

Relating to the Satisfaction

OF

JESUS CHRIST

IN A

Letter to the Author

WITH A

SUPPLEMENT

IN

ANSWER TO MR. CALLEDON

TREATISE OF THE WOLF IN SHEEP'S CLOTHING

LONDON, Printed and Sold by Messrs. R. and J. DODD, in Pall-mall, 1742.

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C O N T E N T S.

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- Mr.

Mr. *L E S L I E*

HIS

A N S W E R,

TO THE

E X A M I N A T I O N

OF HIS

Laſt **D I A L O G U E,** &c.

In a **L E T T E R** to the **A U T H O R.**

S I R,

Since you ſtill Continue your Rude Treatment of me, I will mind you no more of it, becauſe I ſee you cannot Help it.

(I.) Therefore without more Prefacing I come to the Point. Your great Objection againſt

the Doctrine of the *Satisfaction* is its ſeeming Inconſiſtency with the *Free Grace* of God. For thus you ſay in your firſt Page, which is mark'd p. 3. *They* (the Socinians) *can bear with any Notions here, which don't Subvert the Juſtice of God, or Sully the Glory of his Free Grace in the*

A

Pardoñ

Pardon of Sin. Again you say at the end of p.7.

“ It may perhaps appear, that the Honour of God’s Government, and the Ends of Piety, are at least as well Provided for by *free Pardon*, as by an *Equivalent Satisfaction*. Certain it is, that Love to God is the Noblest Root of all Pious Endeavours; and as Certain that the less *Free Grace* we believe ther is in God’s Pardon the less we shall Love him: for *to whom little is Forgiven, the same will Love but little.* Luk. 7. 47.

Now, Sir, if this Argument proves any thing, it will Infer, that if any *Condition* be Impos’d towards our *Forgiveness*, or any *Punishment*, tho’ never so little, be Inflicted upon us for our *Sins*, then we shou’d Love God the less, for it is the less a *Free Gratuitous Pardon*. Nay, it cannot be perfectly *Free* and *Gratuitous*, if any thing at all be Requir’d of Us for it. And so, to use your own words, it will *Sully* the *Glory* of God’s *free Grace* in the *Pardon* of *Sin*.

How then came you to give this Account of the Dispute betwixt Us and the *Socinians* as you set it down p. 3. where you say,

“ The most Pinching and Obvious Argument which the *Unitarians* insist on, is, the

“ *Inconsistency* of a *Strict Equivalent Meritorious Satisfaction*, on, with *Free Gratuitous Pardon*.

In this you are Pleas’d to call me very *Ignorant*, and that none ever Manag’d the Matter more *Feebly*, or more *Unfairly*, and that *I have but just Dip’d into the Controversy*, and don’t so much as *Understand* the true State of it.

But this shall not put me off. I will pretend to *Understand* so much, That a *Free Gratuitous Pardon* (in the Sense you Mean it) is not only *Inconsistent* with a *Strict Equivalent Meritorious Satisfaction*, but with any *Satisfaction*, *Condition*, or *Punishment* whatsoever.

(II.) I think that the *Strict Meritorious Satisfaction* of *Christ* is no ways *Inconsistent* with the *Free Grace* of God in the *Pardon* of *Sin*. For that as the *Justice* of God did Require such a *Satisfaction*, because Less is no *Satisfaction*, for what is not a *Compleat Satisfaction*, is not *Satisfaction*: So God’s giving *Christ* to Us to make this *Satisfaction*, was perfectly *Free* and *Gratuitous* in Him, without any *Merit* of ours, or *Claim* that we cou’d lay to it, and so we Attribute our *Pardon* to His *Free Grace*. Thus the *Satisfaction* is *Compleat*, and yet the *Grace* perfectly *Free*.

(III.) I come now, Sir, to the Answer you give to this. You say, p. 12. *Tho' all Conditions are not Inconsistent with Free Grace; Yet all Strictly Meritorious are so.* This you barely say, but Offer not one Word of Proof. And I am not so Ignorant as to Accept your Naked Assertion, without some Reason for it. You bring in the Case of Ransom, and say, p. 13.

“ And even where a Ransom
 “ in the most Proper Sense is
 “ given, it do's not Suppose
 “ an Equivalent, but whatever
 “ shall be Agreed on. *Exod.*
 “ 21. 30. 32. *Thirty Shekels of*
 “ *Silver* was the Ransom of the
 “ most precious Valuable Life,
 “ if it happen'd to be Forfeit-
 “ ed by the Law there Men-
 “ tion'd; Which was next to
 “ no Consideration, if Lives
 “ were as Precious then as
 “ now.

But, Sir, Your next to no Consideration will not do. For there was a Consideration, and any Consideration is Inconsistent with a Free Gratuitous Pardon. If I am Oblig'd to Pay *Thirty Shekels* to Save my Life, or to Discharge a Debt of Ten Thousand *Talents*, no Man can say, that I was *Freely* forgiven. Because if I have not the *Shekels* to Pay, I must Die the Death, and am Liable to the whole Debt.

Sir, You do me a great Credit to Join me with the Learn-

ed Dr. *Stillingfleet* in this Argument. And I must Excuse your Treatment of me, since you Use him little better. You Repeat an Argument of his in these Words, That Pardon was not Inconsistent with Sacrifices of Atonement, and why shou'd it be more Inconsistent with the Sacrifice of Christ? To this you Answer p. 12. and say,

“ 'Tis not Inconsistent with
 “ Christ's Sacrifice, but with
 “ his Meritorious Equivalent Sa-
 “ tisfaction; and therefore Par-
 “ don agreed with the Legal
 “ Atonements, because they were
 “ not a Meritorious Infinite Sa-
 “ tisfaction. And if Jews or
 “ Gentiles had thought so, and
 “ yet own'd a Gratuitous Re-
 “ mission, they were as Incon-
 “ sistent as others now are.

Neither do you, Sir, own a Gratuitous Remission, when you Confess that Legal Atonements, and our paying Part of the Debt is Necessary. But it seems the less Meritorious the Satisfaction is, it is the Better with You! You Quarrel not the Sacrifice of a Beast, because it is not Equivalent to the Demerit of Sin: But you cannot bear the Sacrifice of Christ, because it is Equivalent! How differently do you argue from St. Paul, who said it was Impossible for the Blood of Bulls and Goats to take away Sin. And therefore that it was Necessary

a more Noble *Sacrifice* shou'd come, which shou'd be *Worthy* to take away *Sin*. And that the *Law* was taken away for the *Weakness* and *Unprofitableness* thereof. For, that if a *Law* had been which Cou'd have given *Life*, verily *Righteousness* had been by the *Law*, and ther had been no Need of the *Gospel*. None at all by your Account, if any *Bargain* wou'd have done it, *Thirty Shekels*, or half a one, if so *Agreed*, or the lifting of a *Straw*, which wou'd have Made the *Remission* more *Gratuitous*! This I insisted upon at large in my *Last Dialogue* to which you now *Answer*, but have not taken the least Notice of what I made the Strength of the Cause. And if you will Read that *Dialogue* over again, you will find it a *Direct Reply* to this *Answer* of Yours. And that I was Aware of all the *Objections* you had to put, Notwithstanding of my *Ignorance* in this *Controversy*.

And here I might End my *Answer* to your Long *Examination*, which, besides many *Repetitions*, has nothing *Material* in it that I have not Already taken Notice of, either in this, or in the *Last Dialogue*.

(IV.) But for your own Information (if you are Willing) and of Others who are led away with these *Pretextes* of the

Socinians, I will Discover to you the false *Foundation* whence all your *Arguments* and *Objections* flow. Which is this, That you will Argue *Strictly* to the *Nature* of *God*, from that *Resemblance* of it which is found in the *Nature* of *Man*. This you own'd to be *Unreasonable* and not fit to be done, in your *Vindication* of your *Remarks* on my *First Dialogue*, and of which I Minded you in my *Reply* to your *Vindication*, and you have not thought fit yet to *Rejoyn*. But you fall into the same *Error* again in this your *Examination*, and Measure that *Justice* which is *God*, by the faint *Resemblance* of *Justice* in *Man*. And Reckon of *Sin* no otherwise than as a *Debt* of *Money* betwixt *Man* and *Man*. Which because a *Man* may *Remit* without any *Satisfaction*, thence you Argue that ther is no Need of any *Satisfaction* to be made to *God* for all our *Sins*. Tho' as I told you your Comparison will fail even in this, because when a *Man* Remits a *Debt* due to him, it is call'd an Act of *Mercy*, not of *Justice*. For *Justice* will Require the Uttermost *Farthing*. And *God* being *Justice*, in the *Abstract*, consequently must *Exact*, even by the Necessity of His *Nature*, whatever *Justice* do's Require, because He is not only *Just*, as we say of *Men*, that is, has some

some *Justice* in him, but He is *Justice* it Self. And whatever belongs to the *Nature* of *Justice*, belongs to the *Nature* of *God*. And *Sin* is Contrary to His *Nature*, far otherwise than a *Debt* of *Money* is to *Men*. So that we cannot Argue *Strictly* and *Thoroughly* from the *One* to the *Other*. Yet there is a *Resemblance* betwixt them in many things, and of Use to Us.

And as in a *Debt* of *Money*, if any Part be Exacted, such *Debt* cannot be said to be *Freely* forgiven: So cannot we say, That *Sin* is *Freely* forgiven, while we Feel the *Punishment* of it in all the *Miseries* and *Afflictions* of this Life, in *Painful Sickness* and *Death* at the Last.

Nor is there any other way whereby the *Pardon* of our *Sin* may be call'd perfectly *Free* and *Gratuitous*, but only in the perfectly *Free* and *Gratuitous* Gift of *God*, in sending His *Son* to be a *Propitiation* for our *Sins*.

(V.) And there is no other Reasonable account can be given for the *Death* of *Christ*, but as a *Propitiation*. For neither as a *Teacher*, or *Example*, or as a *Mediator* and *Intercessor*, was there any Necessity for His *Dying*. You say it was to Confirm the *Truth* of his *Doctrine*. But that do's not Con-

firm it, for some have Dy'd for *Errors*. And the Proof of that can go no further than that a Man is Strongly *Persuaded* of the *Truth* of what he Teaches. And it is not to be suppos'd that *God* wou'd have sent His *Son* to Suffer so Cruel a *Death* when there was no Necessity at all for it! This I call'd the *Mill-Stone* of *Socinianism*, and Insisted upon it in my *Last Dialogue*. But you take no Notice of it.

(VI.) You throw away a great deal of your Wit in your p. 17. and 18. in talking of the *Persons* of *God* as of the *Persons* of *Men* (which as I have before told you, your your self Condemn, and Pretend not to Argue at this Rate) you infer Ridiculous Consequences from one *Person* paying a *Debt* to *Another*, and yet being the same *Person* himself. This is Measuring the *Nature* of *God* by our own. Which you Confess to be a *False* and very *Fallacious* way of *Reasoning*. Besides Mis-stating the Question, as if we Affirm'd several *Persons* to be the same *Person*, which we do not, and I have told you of it Sufficiently before, in my *Reply* to your *Vindication*. And that there was no Absurdity you wou'd Infer from the Doctrine of the *Trinity* but what arose from Concluding of the *Nature* of
God.

God by the *Nature* of *Man*, which your self Confess not to be Just, yet you have no other Argument.

Ther are *Similitudes* and *Parallels* from one *Nature* to another, whence several Inferences may be drawn, as 'twixt *Body* and *Soul*, of which I have spoke largely before: But if we will Run the Matter to an Absolute Equality, and make them Answer in Every thing, we shall fall into Manifold *Contradictions*, as that the *Body* may be in several *Places* at once, because it is said of the *Soul*, that it is All in All and All in Every Part of the *Body* at the same time.

Such a pursuing of *Parallels* ther is in your Comparing the *Satisfaction* made to God for *Sin*, with one *Man's* paying *Money* to another, or a *Man's* being said to *Satisfy* himself, by Enabling another to make the *Satisfaction*. This is Arguing *Strictly* from the *Persons* of *Men* to the *Persons* of *God*, which you own to be *Unreasonable*, yet cannot Leave it. Did any ever *Say* or *Think* that ther was and Exact *Parallel* betwixt the *Persons* of *Men* and of *God*, so as to Answer in every Point? And without this suppos'd, all you have said comes to Nothing.

Let me shew you an Instance nearer hand, I gave you an *Image* of the *Persons* in the *God-*

head, by the three several and *Distinct Faculties* in one and the same *Soul*. Now not to Soar so High as the *Unfathomable Nature* of the *Deity*, suppose you shou'd Explain the Operations of the *Faculties* of the *Soul* in this way of a *Debt* of *Money* betwixt *Man* and *Man*, and say how the *Memory* is *Indebted* to the *Understanding* for all it has, because it can Remember nothing but what is Presented to it by the *Understanding*; And then again, how it Pays this whole *Debt* to the *Understanding*, by Preserving the same *Objects* for the *Understanding* to Work upon, without which it cou'd *Understand* Nothing; And how the *Understanding* may be said thus to Enable the *Memory* to Pay the *Debt*, and so in Effect it is Paying it self, and making *Satisfaction* to it self. Then again, how the *Will* is *Indebted* to the other two *Faculties*, without which it cou'd neither *Love* nor *Hate*, and how it Pays them again the full *Recompence*, by Adding *Delight* to their Operations, without which they wou'd be *Dead*.

I suppose, Sir, you wou'd find many *Inconsistencies* and *Absurdities* in this way of *Arguing*; And can you think then that such a *Metaphore* can be Carry'd on to the Full in Relation to the *Incomprehensible God*? Tho' ther may be found some

Likeness

Likeness and Resemblance in many *Particulars*, and of *Use to Us* by way of *Illustration*, betwixt a *Debt to God* and to *Man*, of *Money* and of *Sin*. But to *Argue Strictly*, as you do, and think to make the *Parallel Square* perfectly in every *Particular*, I hope I need not *Use Arguments* to *Convince* you of the *Weakness* and *Fallacy* in this way of *Reasoning*.

You accuse me of making *Use of Parallels*, yet you *Argue* from *Nothing* else. I draw *Parallels* from *Man* to *God*; But you bring down *God* to *Man*. I use them only for *Illustration*, you bring them into *Solid Argument*. I own all *Parallels* as to *God* to be *Weak*, and at an *Infinite Distance* from His *Nature*; you will have them *Exact* and the *Same*, and draw up your *Accounts* with *God* by way of *Creditor* and *Debtor* and *Ballance*! And make *Justice* as *Precarious* in *God* as it is in *Man*! It is not *Necessary* to *Man* that he be *Exact* in his *Justice*, thence you *Infer* that it is not *Necessary* in *God*! A *Man* may *Depart* from his *Just Right* in a *Debt*, therefore you think that *God* may as *Easily Dispence* with the *Inherent Justice* and *Rectitude* of His *Nature*, and His *Abhorrence* of *Sin*! *Reparation* may be made to a *Man* for a *Fraud*, by giving him *Money* *Equivalent* to his *Loss*: Wou'd it not be *Gross*

to *Conceive* thus of *God*? And what *Equivalent* can we give to *Infinite Justice* *Offended*? Is ther a *Satisfaction* or *Penalty* due to the least *Injustice* to *Man*, and is ther none Due to *Justice* it self? Or is it *Unjust* in *God* to *Require* that *Satisfaction* or *Inflict* that *Penalty* which is *Just* with *Men*?

Sir, that *Exact Parallel* your *Argument* requires betwixt the *Justice* of *God* and of *Man*, will fail you in many *Points*. Let me *Name* One. What we call the *Attributes* of *God* are only the different *Manner* whereby we *Apprehend* Him. Thus we make many *Attributes*, as His *Justice*, His *Wisdom*, His *Mercy*, &c. But these are all *One* in Him (tho' we cannot *Comprehend* it) who is one *Simple* and *Un-Compounded* *Nature*. Upon which when we *Look* by that *Image* of it in our selves, we cannot *Conceive* of these *Attributes* but as of *Different*, nay, Sometimes even *Contrary* things, because they are so with *Us*. For example, *Justice* and *Mercy* are *Opposites* with *Us*. We may Sometimes *Exercise* our *Justice*, and Sometimes our *Mercy*, but never both together in the same *Act*, because they are *Incompatible*. If I *Forgive*, it is *Mercy*; if I *Exact* the *Rigor*, it is *Justice*. And I cannot do *Both*, at the same *Time*, and in *Relation* to the same *Debt*. I cannot both *Forgive* and *Exact* it.

it. If I exercise my *Mercy*, it Bars out my *Justice*; and if I execute my *Justice*, it Excludes my *Mercy*. But it is not so in *God*. He is all *Justice*, and likewise all *Mercy*. And is not *Compounded* of these, but is *Each* in the *Abstract*. They are not *Contrary* in *Him*, tho' they are with *Us*. And we cannot Explain these things, nor Argue *Strictly* from the *One* to the *Other*, from the *Justice* in *Men*, to the *Justice* of *God*, or to that *Justice* which is *God*. But we may *Admire* and *Adore* it in that Wonderful *Instance* of it in the *Oeconomy* of our *Redemption* by *Christ*, wherein the *Justice* of *God* is shew'd to be *Infinite*, by the *Infinite Satisfaction* that is made to it: And His *Wisdom* is *Infinite* in *Contriving* such a *Satisfaction*: And His *Goodness* Equally *Infinite* in *Affording* it to *Us*. This is the Great *Mystery* of *God* Manifest in the *Flesh*, which the *Angels* desire to Look into; But you Lewdly *Blaspheme*, p. 11. at the end, and p. 12. and talk of *Complementing* the *Father*, and make *Sport* with the other *Persons* of the Holy *Trinity*, by *Measuring* them after the *Manner* of *Men*: And think your self very *Wise* and *Witty* upon this occasion!

(VII.) But in your *Explanation* you destroy all difference

betwixt *Justice* and *Mercy*, even as it is Understood among *Men*. In your p. 4. you say to me.

“ You ask, p. 5. *Do's Justice*
 “ *require full Satisfaction*? And
 “ are so *Disingenuous* as to make
 “ your *Socinian Answer*, *Yes*;
 “ when no *Socinian* will ever
 “ say it in the *Sense* your *Que-*
 “ *stion* intends, but on the
 “ *Contrary* they wou'd always
 “ answer, *No*.

You say to me again in your p. 5.

“ You ask p. 4. If *Forgiveness*
 “ without *Satisfaction* be call'd
 “ *Justice*? And you make your
 “ *Socinian answer*, *No*; when he
 “ wou'd say, *Yes*, if he might
 “ speak for himself: But he is
 “ in your hands, and you make
 “ him speak what you wou'd
 “ have him, to make you *Sport*.

Now, Sir, I profess to you I meant no *Sport* in the *Case*. Nor did I think I did the *Socinian* any *Wrong* to make him Answer as I did. For it is the same *Answer* I wou'd have given my self to these *Questions*, and I thought it *Impossible* for any body to give any other *Answer*. I'm sure if I had made him Answer as you have done for him, I shou'd have thought I had done him a great *Injury*, and made him speak contrary to the *Sense* of all *Mankind*! For I never heard *Man* before you say, But that

to *Forgive* was an Act of *Mercy*, and not of *Justice*; and that to Exact the *Utmost* was the Rigor of *Justice*, and not *Mercy*. For otherwise this must Confound all the *Notions* that ever I had (or I believe any body else) of *Justice* and *Mercy*.

Therefore I come to the *Reason* you give for this so seemingly *Strange* a *Position*. Which follows your *Affertion* in p. 5. the last *Paragraph*, where you say,

“ I say then, that *free Pardon* is *Justice*, as our *Alms* is call'd *Righteousness* in Scripture; for this Reason, among others, say some, because they must be given of such things as we have a *Right* to: So God's pardoning *Mercy* is *Righteousness*, as much as his *Bounty* is, as being the Exercise of his *Just* Right. *Punishing* is one Act of *Justice*, and *Pardoning* another; either way God uses his own *Right* with Equal *Justice*.

I own my self at a loss to Answer this, for I confess I do not Understand it. And you your self, Sir, seem somewhat *Perplex'd*, and set it down with *Fear* and *Caution*, you give this as a Reason, among others, as if the *Stress* did not lye here, and put it with a *Say Some*, that it may not appear to be

your own. Then you make a Difference betwixt the *Mercy* of God and His *Bounty*, and say, That God's pardoning *Mercy* is *Righteousness*, as much as his *Bounty* is. Which will be easily Granted you, because His *Mercy* is His *Bounty* to Us. But what you Mean by this is not Easy to Guess. You Jumble things together in an Odd way. *Alms* is *Righteousness*, because they are given of such things as we have a *Right* to— And *Righteousness* is *Justice*, because it is *Just* to do what I have a *Right* to do, for *Just* is *Right*. And thus you say, That *Pardoning* (as well as *Punishing*) is an Act of *Justice*, for none can *Pardon* but he who has a *Right* to *Pardon*— And so *Justice* and *Mercy* are the same thing!

Sir, this is very Extraordinary! But I find that this *Jingle* or *Punning* upon the Word *Right* do's not satisfy your self, and you soon Forget it, for at the End of your p. 13. speaking of the *Blood* of *Atonement* Sprinkled on the *Mercy-Seat*, you add, *This plainly taught, that 'twas by an Application to Mercy from Justice*. But why to *Mercy* from *Justice*, if *Justice* and *Mercy* are the Same? For if *Pardoning* be *Justice* because it is *Right*, then *Punishing* is *Mercy* for the same Reason! Thus You, Sir, have brought a New

Language into the World, because Plain and Easy speaking is Natural to the Socinians!

(VIII.) You make your self Merry with me, p. 3. for finding the Word *Satisfaction* in that Text *Isai. liii. iv. He shall see of the Travel of his Soul, and shall be Satisfied.* And you say it means only a *Complacence* or *Complacential Delight*. Well, Sir, and where is the great Difference here? For when a Debt is pay'd to a Man, and he is fully Satisfy'd, may he not be said to have a *Complacential Delight* in this, that *Justice* is Fulfill'd or Satisfy'd? And may we not say, that God is Pleas'd or has a *Complacency* when *Justice* is done? Are not such Expressions frequent in *Scripture*?

But you say, This was spoken of the *Complacential Delight* which the *Servant of God* (that is, *Christ*) should have in the *Issue of his Undertaking*. And you say, *I am not quite so Happy as Ridiculous* in pretending to find any *Satisfaction* to God here. Well then, I will set down the *Text* according to Your Sense of it and mine, and see which is the most *Happy* or *Ridiculous*. Your Sense is this, *Christ shall see of the Travel of Christ's Soul, and shall be Satisfy'd.* Mine is, That God shall see of the *Travel of Christ's Soul, and shall be Satisfy'd.* You

Understand it as spoken of the same Person, that *Christ* was Satisfy'd with his own *Travel*. I take it as meant of Two Persons, that God was Satisfy'd with the *Travel of Christ*. And the *Context* is wholly on my Side. See the Verse before, *It pleased the Lord to bruise him, he hath put him to Grief: When Thou shalt make his Soul an Offering for Sin— And the pleasure of the Lord shall Prosper in his hand. He shall see of the Travel of his Soul, and shall be Satisfied.* Here the *He* and the *He* spoken of throughout are plainly Two Persons, and you wou'd have them *One* in the last Sentence only. I will not Return your Complement of *Ridiculous*; but I may say that yours is no *Happy* Interpretation, it is not Quite so *Easy* as Mine. But you have Answer'd nothing, to what I have said upon this *Text* in my *Sixth Dialogue*, p. 35. which Expressly Confutes this Exposition of Yours.

(IX.) Having thus thrown off the Word *Satisfaction* as *Un-Scriptural*, by your Ingenious turn of this *Text*, you come next to Account for those *Terms* which you own to be *Scriptural*, and which indeed mean the same thing, and I love not to Dispute with you about *Words*. And you seem to Allow that they

they do mean the same thing, for you say in the next Words, p. 3.

“ Neither the Unscriptural
 “ Term *Satisfaction*, nor the
 “ Scriptural Terms *Redemption*,
 “ *Propitiation*, *Atonement*, *Sacrifices*, &c. are the Matters of this
 “ Dispute. The *Unitarians* can
 “ allow all these, and the ve-
 “ ry *Racovian Catechism* expres-
 “ ly allows *Jesus Christ* to be
 “ our *Expiatory Sacrifice*, Chap.
 “ 8. and that in the *same Sense*
 “ as, nay, in a *fuller than the*
 “ *Sacrifices under the Law were*
 “ *such*. So that they have said
 “ what is false, who tell the
 “ World, that the *Socinians* in
 “ general deny *Christ dy'd a*
 “ *Proper Sacrifice for Sin*: Much
 “ less do the *Arian Unitarians*
 “ decline the Expression. Nor
 “ shall the *Pharise of Nostro*
 “ *loco* or his *Dying in Our*
 “ *Stead*, make any Difference;
 “ so that the *Antinomian Sense*
 “ of his *Sustaining our Legal*
 “ *Person*, be excluded. The *Ra-*
 “ *covian Catechism* asserts it,
 “ that *Christ dy'd, as Victima*
 “ *Succedanea*. And I think he that
 “ *Suffers with a Design to pre-*
 “ *vent our Suffering (which is*
 “ *Granted) truly Suffers in our*
 “ *Stead*.

Here one wou'd think we were perfectly Agreed. But you Except afterwards and say, That this *Compensation* which *Christ made (and is not Com-*

pensation as Unscriptural as Sa-
tisfaction, and means the same thing?) was not *Equivalent* to the *Sins of Men*, and *Strictly Meritorious* of their *Pardon*, nor were his *Sufferings Infinite in Value*. And you own the Reason why you say this to be, That otherwise it wou'd Infer his *Divinity*. So that your first Error in *Denying his Divinity*, makes you *Stick out* in this of the *Satisfaction*. And you wou'd Allow of any *Satisfaction* which wou'd not Infer his *Divinity*. Therefore you Plead for a *Satisfaction* that is *Insufficient*, and make your Pretence, that it wou'd be more for the *Free and Gratuitous Mercy of God*. Of which I have spoke already.

But why shou'd *Christ* undertake to make a *Satisfaction* or *Compensation* for *Sin*, if he cou'd not make one that was *Sufficient*, and *Meritorious* or *Deserving* the *Pardon* of *Sin*? And how is he our *Atonement*, if he cou'd not *Aton* for *Sin*?

(X.) You Resolve all this, p. 4. into his *Intercession* for the *Pardon* of our *Sin*, not as a *thing Strictly Merited*, but *Sought of the Divine Favour and Mercy*.

But what need then was ther for his *Suffering*? This belongs not to the Office of an *Intercessor*. A Man may *Intercede* for

another, without *Dying* for him.

You say for that, That his *Sufferings* were the *Trial* of his *Vertues*, viz. Of his *Patience*, *Humility*, *Submission* towards God, and *transcendent Charity* to Men.

But God knew all this *Al*ready. And *Christ* was as *Dear* to Him before as after his *Sufferings*. Wou'd God then put him to such *Sufferings* and *Cruel Death*, because He knew he wou'd Bear them *Patiently*!

This is the *Socinian* account of the *Sufferings* of *Christ*! And will in no ways Answer *Christ's* being our *Atonement*, *Propitiation*, and *Sacrifice*. Must an *Intercessor* be *Sacrificed*? But *Christ* do's *Intercede* for Us, on Account of the *Sacrifice* of *Himself* which He Offer'd to God for Us, and in *Vertue* of that *Sacrifice* He is our *Intercessor*. He was an *Intercessor* for Us before He *Dy'd*, but not so as since, else He needed not have *Dy'd*. But He was not our *Propitiation* and *Sacrifice* before. And how did He *Suffer* in our *Stead* (which you Confess) if He *Dy'd* only to Approve His own *Vertues*, as you say?

And you lay no Strefs upon His *Death*. You say in the same p. 4. That we are brought to turn from our *Sins* to God, by *Christ*. But how? You Ex-

plain it, by his *Law* and *Example*. But here is not a Word of our *Sins* being Purged by his *Death*, by the *Blood* of his *Cross*, as the *Scripture* expresseth it Col. 1. 20. That is no Part of the *Socinian Creed*. You have told Us in what Sense you can Use the Words, *Redemption*, *Propitiation*, *Sacrifice*, &c. without any Relation to his *Sufferings* or *Death*. You say He became all these things to Us, by being an *Example* of Good Life to Us, and giving Us a good *Law*, and *Interceding* for Us.

(XI.) But it is said, That without *Shedding* of *Blood* ther is no *Remission*. Heb. ix. 22. You say, That Means no more than *Intercession*! It is said, That God made *Christ* to be *Sin* for Us. 2 Cor. v. 21. You say, He was not made *Sin* for Us, nor was our *Sin* Imputed to Him! It is said, He bore our *Sins* in his own *Body* on the *Tree*. And by his *Stripes* we are healed. 1 Pet. 11. 24. That is, say you, by his *Intercession*! When was *Intercession* call'd *Stripes* before? *Reconciled* to God by the *Death* of his *Son*. Rom. v. 10. Here *Intercession* is *Death* too! These are the *Easy* Expositions of the *Socinians*!

In my *Sixth Dialogue*, Sect. XXII. N. 7. p. 33. I exemplify'd this in the *Types* that went before

before of *Christ*, as the *High-Priest* bearing the *Iniquity* of the *Congregation* upon him to make *Atonement* for them. *Lev. vi. 26. x. 17.* To which I might have added that the *Sins* of all the *People* were to be *Confessed* over the *Scape-Goat*, on the *Great Day of Expiation*; and *Put* upon his *Head*, to *Bear* them away to a *Land* not *Inhabited* *Lev. xvi. 21. &c.* And the *Reason* given for the *Prohibition* of *Eating Blood*, because *it is the Blood that maketh Atonement for the Soul.* *Lev. xvii. 11.* These as *Types of Christ*, and *Christ* consider'd as *Fulfilling* them by *Bearing* our *Sins*, and making *Atonement* for them in *shedding* his *Blood* for *Us*, cannot be *put off* with His being only an *Example* of *Holy Living*, or a *Giver* of good *Laws*, or even by being barely an *Intercessor* for *Us*. But of all this you take no *Notice*.

And the *Reason* I take to be, That you cou'd not here so *Easily Play* and *Jingle* with a *Word*, and *Screw* it into what *Meaning* you think fit. For the *Types of Christ* *Represent* Him as in a *Picture*. There we see Him *shedding* His *Blood* in the *Sacrifices*, and *Bearing* the *Sins* of the *People*, and making *Atonement* for them in the *Person* of the *High-Priest*, not barely by making *Intercession*, but by *Carrying* the *Blood*

of *Expiation* into the *Holy of Holies*, and *Offering* it there for the *Sins* of the *People*. Which *Christ* fulfilled by *Entering* into *Heaven* with His *Own Blood*, and in *Vertue* of that to make *Intercession* for *Us*. The *Parallel* is largely *Insisted* upon in the *ix.* and *x.* to the *Hebrews*. And here your *Criticisms* upon this or that *Word* will not do. There is a whole *Scene* laid before *Us*, and we *Read* *Actions* not *Words*.

(XII.) You cannot here *Torment* a *Text*, as you do p. 10. that of *Act. iv. 27, 28.* For of a *truth* against thy *Holy Child* *Jesus*, whom thou hast *Anointed*, both *Herod* and *Pontius Pilate*, with the *Gentiles*, and the *People of Israel* were *gathered* together, for to do *whatsoever* thy *Hand* and thy *Counsel* determined before to be done. Instead of which you wou'd have it *Read* thus, *Both Herod and Pontius Pilate were gather'd together against thy Holy Child Jesus, whom thou hast Anointed to do what thy Hand and Counsel determined.* And what was that? You send *Us* to know it to *Act. x. 38.* where it is said, that *Christ* went about *doing Good*. And this is what you say was *Determined* in this *Text*, and not that He shou'd be *put to Death*. Because this wou'd lay too much *Stress* upon His *Death*,

of which you make so Little, and of which you say in this same page, Col. 1. was made to look like an Accidental thing. And indeed it was no ways Necessary, according to your Scheme of Christianity. For you are not of his Mind who said, That it behoved Christ to Suffer. Luk. xxiv. 46. Ther was no Need of it at all for his being an Example of Holy Life, or a Teacher, or an Intercessor. But for being a Sacrifice, and Ransome, a Propitiation, and Atonement, ther was absolute Necessity for it, and it Behoved him to Suffer, if he wou'd Redeem Us with his Blood; without Shedding of which we are told ther cou'd be no Remission, and that his Death must be of Necessity. Christ said, This is the New Testament in my Blood. Luk. xxii. 20. And the Apostle said, where a Testament is, there must also of Necessity be the Death of the Testator. Heb. ix. 16. Whereupon the first Testament (which was but in Type) was not Dedicated without Blood. v. 18. For without Shedding of Blood ther is no Remission. v. 22. It was therefore Necessary that the Patterns of things in the Heavens should be Purified with these (that is, the Typical Blood of the Old Testament) but the Heavenly things themselves (that is, the New Testament) with better Sacrifices then these, that is, the

Sacrifice of Christ Himself v. 23. 26. And this Testament could be of no Force while Christ did Live, nor could take Effect till after his Death. v. 17. He was, The Lamb slain from the Foundation of the World. Rev. xiii. 8. Did this look like an Accidental thing? This is what the Hand and Counsel of God determined before to be done. Act. iv. 28. And to Avoid which you have, I say not Misinterpreted or Wrested this Text, but you have made a quite New Text out of it. You have taken a Sentence out of ver. 27. and put it to ver. 28. and Apply it to a New and quite Different Subject from the whole Con-Text, which begins ver. 23. with the severe Threatning given to the Apostles, thence goes to the Persecution of Christ Himself, and begins with the Prophecy of it in the Second Psalm, how the Rulers and the People should Conspire against Christ there called the Anointed of God: Then shews how this was Fulfilled in the Rulers, &c. Conspiring against this same Anointed, to Perform what God had before Determined and Prophesied should be done by these wicked Rulers, &c. But you say, this does not Relate to the Rulers, but to Christ, who was Anointed to do Good. Tho' ther is not a Word in the whole Con-Text of what Christ

Christ did, but of what the Rulers, &c. did. Well, it must be own'd, That the Socinians Interpret Scripture the most Naturally of any!

But you give a Reason, for, say you, *God did not Determine them (the Rulers, &c.) to Murder Christ.* This betrays the Weakness of your Philosophy as well as your Theology. You cannot Distinguish betwixt God's disposing of Events, and Approving of the Actions. God said to David, *I will take thy Wives before thine Eyes, and give them unto thy Neighbour.* ii Sam. xii. 11. Did God therefore Approve of Absalom's going in to his Father's Wives? Do's not God often make Use of the Wickedness of Men, to bring to pass the Events which He has Determined? God did Determine to Deliver Christ into the hands of the Jews, and He knew their Wickedness, that they wou'd Crucifie him. And thus He accomplished His all-wise Counsel. As St. Peter said to them, *Act. ii. 23. Him (Christ) being Delivered by the Determinate Counsel and Fore knowlege of God, ye have taken, and by Wicked hands have Crucified and Slain.* And did they not do in this what God had before Determined should be done? Is not this the very same with that other Text *Chap. iv. 28* which we are upon? And you may

Turn the One as well as the Other *not to Relate* to the *Wicked Rulers, &c.* but to the *Good things* that Christ did, for Christ signifies Anointed, so He is called Anointed in both Texts, which many Equally afford Room for your Sharp Criticism, to turn one Word in the Text into a quite Different Meaning from all the Rest! This is Easy and Smooth! Is it not?

(XIII.) But, Sir, your Labour and Grief is yet behind. For in the same p. 10. You pursue this Matter till you come to that Crabbed Text for Socinians, of Christ being made a Curse for Us. *Gal. iii. 13.* And here you take true Pains again. For this will by no Means Agree with Limiting the Office of Christ to that only of an Intercessor. For do's Interceding make one a Curse? Therefore you Prove at Large that Christ was not Accursed to God. No surely, for He was always His Well-Beloved. So you might have sav'd all that Pains. Well then, how do you Understand this Text? You say, *The Jews made him a Curse.* I suppose you Mean that they only Thought him so. And did that make him a Curse? Then Evil Men may make Good Men Accursed when they Please! But the Text gives a Reason for His being made a Curse, for it is

Written,

Written *Cursed is every one that Hangeth on a Tree.* Was this only what the Jews or any other Thought? Is it not a Curse in it self to be Hanged on a Tree? It is a Curse of Punishment, not always of Guilt. But ther was Guilt here too, not of Christ Himself, but the Guilt of our Sins which He had taken upon Him, as it is Written, *The Lord hath laid on Him the Iniquity of Us all.* Isai. liii. 6. Or as our Margin Reads it, *The Lord hath made the Iniquities of Us all to meet on Him.* And ver. 5. *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.* And ver. 10. *Thou shalt make His Soul an Offering for Sin.* And again, *He bare the Sin of Many.* It is added, *and He made Intercession for the Transgressors.* And his Suffering for them was a good Ground of his making Intercession for them. But bare Intercession without Suffering will these not fill up the Meaning of these Scriptures. For do's God lay the Iniquity of the Transgressor upon the Intercessor? Do's a Man who Intercedes for another, make his Soul an Offering for him? But it is said *Thou shalt make his Soul an Offering,* &c. Do's God make the Soul of the Intercessor an Offering

for the Sin of the Transgressor? And your Criticism upon ver. 11. Of which I have spoke before, Whereby you Construe, *He shall see of the Travel of his Soul,* to be meant of the same Person, will not do here, Unless you will Read, *Thou shalt make his,* to be *I shall make Mine.* And this is in ver. 10. And the same Sentence with the Other in ver. 11. and speaking of the same Persons, yet you call'd me not so Happy as Ridiculous, in not Allow-ing that ther was but One and the self same Person here spoke of.

But Christ did not only Freely Offer Himself, but God did also make his Soul an Offering for Sin, and Laid our Iniquities upon Him, that they might not be Imputed unto Us. It was the Work of God, and of Christ too, as it is said, *God hath Reconciled Us to Himself by Jesus Christ, to wit, that God was in Christ, reconciling the World unto Himself, not Imputing their Trespasses unto them.* ii Cor. v. 18, 19. And thus it is that God made Christ an Offering, and Sin, and a Curse for Us.

And here I think the Cause of Socinianism upon this Point to be Determined. And the Sorry Salvo you, Sir, have for all this being only, That the Jews thought Christ to be a Curse,

Curse, will make it so. Appear to Every body. For ther is nothing said nor Imply'd of what the *Jews* thought, but of what *God* did. It was *God* who made the *Soul of Christ* an *Offering* for *Sin*. It was *God* who made Him to be *Sin* for *Us*, that we might be made the *Righteousness of God* in Him. Which is the *Conclusion* drawn from what I just now *Quoted* of *God's* reconciling *Us* to Himself by *Jesus Christ*, and not *Imputing* our *Trespases* unto *Us*. Why? Because He hath made Him to be *Sin* for *Us*, &c. ii. *Cor.* v. 21. And the same is the *Meaning* of *Gal.* iii. 13. *Christ* hath *Redeemed Us* from the *Curse of the Law*, being made a *Curse* for *Us*. Is ther any thing said here of what the *Jews* thought? Nay it is *Certain* that the *Jews* neither *Thought* nor *Believed* any of these things. For if they had, they must have been *Converted*, as all of them were who did *Believe* it. And till the *Soci-nians* come to *Believe* it, they are not *Christians*.

(XIV.) But to save *Christ* from being a *Curse*, you will not *Allow* that *GOD's* *Displeasure* or *Wrath* against *Sin* was shewn at all in His sending *Christ* into the *World*. You say, p. 21. We are not so much as once called to take No-

tice of God's Severity in this *Affair*. His *Mercy* indeed was *Great* to *Sinners* in sending *Christ* to *Redeem* them, this you *Enlarge* upon. But you wou'd not have it thought that *Christ* underwent any *Severity* to *Redeem* Men. He did *Undergo* great *Severities*. What was it for? You say (as I *Quoted* it before) It was only to *Try* whether he cou'd *Bear* them *Patiently*, tho' *God* knew that he both *Cou'd* and *Wou'd*. So here was an *Experiment* try'd to no *Purpose*, but to the *Terrible Afflicting* an *Innocent Person*! And to *Lay* the *More* upon him because he was *Willing* to *Bear*!

But, Sir, When *God* tells the *Reason* why *Christ* was thus *Grievously Afflicted*, and *Poured out his Soul* unto *Death*, and that it was for our *Sins*, for the *Transgression* of my *People* was he *Stricken*— All we like *Sheep* have gone *Isai.* LIII. *astray*, we have *turned* every one to his own way, and the *Lord* hath *Laid on Him* the *Iniquity of Us* all; Do's not this shew *God's* high *Displeasure* against *Sin*, and that this was the *Cause* of His sending *Christ* to *Suffer* for our *Sins*? For *Christ* also hath once *Suffered* for *Sins*, the *Just* for the *Unjust*. *1 Pet.* iii. 18, *Having made* *Peace* through the *Blood* of his *Cross*. *Col.* i. 20. *Justify'd* by his

his Blood. Rom. v. 9. The places of Scripture are Infinite which Attribute our Redemption from our Sins to the Sufferings, the Blood and the Death of Christ, as an Atonement, a Sacrifice, a Propitiation for them. Reconciled to God by the Death of his Son— By whom now we have Received the Atonement. Rom. v. 10, 11. Christ our Passover is Sacrificed for Us. i Cor. v. 7. when He had by Himself Purged our Sins. Heb. i. 3. whom God hath set forth to be a Propitiation, through Faith in his Blood— For the Remission of Sins. Rom. iii. 25. God sent his Son to be the Propitiation for our Sins. i Joh. iv. 10. You being Dead in your Sins— hath he Quickened— having forgiven you all Trespasses, blotting out the hand-Writing— and took it out of the way, Nailing it to his Cross. Col. ii. 14. Ye who were sometimes far off, are made Nigh by the Blood of Christ. Eph. ii. 13. You that were sometime Alienated— Yet now hath he Reconciled, in the Body of his Flesh through Death. Col. i. 22. So that our Sins had Alienated us from God. And we were Reconciled by Christ. But how? By his Blood, by his Death in the Body of his Flesh. All along through the New Testament the stress is laid here. But this the Socinians have wholly laid aside, as of no use or Import to our

Salvation, nothing at all to Us, only to shew his own Patience, &c. which is all the Use they can find of his Sufferings or Death; to Recommended himself to God (it seems they think ther was need of that) but without any Respect to Us. So that they make him Suffer for Himself, not for Us. He Suffered for Sin, says the Scripture; No, say the Socinians, no more than Job, only to shew his Fortitude, and thereby make Himself more Acceptable to God! You will say, it was to make himself more Worthy to be our Intercessor. But was he not as Worthy before? Or did not God Sufficiently Know him before? Afflictions are sent to Us, either for the Punishment of our Sins, or to Amend Us and make Us Better. For which of these Ends were they sent to Christ, or what other that you can Name, besides that senseless one you have Nam'd already, for a Trial only of Skill!

You have totally forgot the Office of Christ as a Priest, which is not only to Intercede, but also to offer Gifts and Sacrifices, wherefore, as the Apostle says, it is of Necessity that this Man (Christ) have somewhat also to Offer. Heb. viii. 3. And this was the Sacrifice of Himself, by which we are Sanctified, through the Offering of the Body of Jesus Christ.

Christ, once for all. Heb. x. 10. This is what you Despise and Deny. You Deny that he Offered up his *Body*, or that it was any *Sacrifice* at all. You say, it rather seems to be purely *Accidental*, but at most, That it was only to Approve his own *Patience, Obedience, and Humility*, but not as any *Sacrifice* for Us, or that we Receive any Benefit by it, unless as an *Example*, that we also may be *Patient in Sufferings*. And such an *Example* no doubt it is. But that is not the *Faith* in his *Blood* which is made *Necessary* for our *Salvation*. I pray God you may think of it in Time.

When I say, That you Deny that *Christ* was any *Sacrifice*, I do not forget that you use the Word, Nay as I have Quoted you already, you own it p. 3. to be a *Proper Sacrifice for Sin*, and in our *Stead* too. But then in Explaining it, you Reduce it all to *Intercession* only, or *Example*, and Quite go off the *Proper* Notion of *Sacrifice*, as I have shew'd. So that it is not your *Words* I regard but the *Meaning*. And the *Socinian Subtilty* lies chiefly in this; to Deceive with *Words*.

(XV.) But you come p. 13. to a *Popular Declamation*, where by Measuring the *Justice* and *Mercy* of *God* by those Quali-

ties in *Men*, you ask whether we are Bound to *Forgive* others, more than *God* has *Forgiven Us*? And He having Receiv'd full *Satisfaction* for our *Sins*, consequently we ought not to *Forgive* unless full *Satisfaction* be made to Us. Then you bring in the *Lord's Prayer*, and Please your self to make the *Notion* of *Satisfaction* to *God* appear *Ridiculous*. Yet not without some Check in your own *Mind* of the *Fallacy* of this *Argument*, for you Conclude it thus, *Whatever difference of Circumstances there may be in the Method of God's forgiveness and Ours, it must not be in any thing that Subverts the Nature of free Gratuious Pardon.*

Thus having (as you think) secur'd your *Main Point*, you are less Sollicitous what becomes of the Rest. For you cannot but be sensible that ther is a very different *Method* of *God's* forgiveness and *Ours*. What *God* forgives is Wholly and Solely upon His own *Account*, and therefore is to be Measur'd by the *Inherent Restitude* of His own *Nature*. And He being *Justice* it self, consequently must take care that this *Attribute* be not Hurt or Lessen'd by any other. Of this I have spoke before. But among *Men* the Case is quite Different. For no *Man* is the *Measure* and

and *Standart* of *Justice*. So that *Justice* in it self is not Hurt whether any Man be *Just* or not. But an Alteration of it in *God* would Alter thevery Nature of *Justice* it self.

And as all *Injustice* is in Erring from the Rule of the Essential *Justice*, and must be Refer'd to it; So ther is neither *Justice* nor *Injustice*, strictly speaking, betwixt Man and Man. For ther is no *Sin* against *Man*, but as it is a *Sin* against *God*. Therefore *David* said, *Against Thee, Thee only have I Sinned*. P^{sal}. li. 4. And the *Forgiveness* of *Man* ought to be Grounded on this, That he has nothing in Himself to which any *Reparation* for an *Injury* is Due, for the *Injury* is to *Justice*, that is, to *God*, and for my Part of it, as ther is nothing Due to me, so I ought to Refer it to Him that is *Injured*, that is to *God*. And after our Blessed *Saviour's* Example, when *Reviled* not to *Revile* again, nor *Threaten*, but to Commit my self and Refer my Cause to Him who Judgeth *Righteously*. If the Practice of the World be Urged against this, it may be Reply'd, that ther are too many in the World who think Themselves the Measure of *Justice*, and think every thing *Good* and *Evil* as it is so to Them. And ther are *Infirmities* in the Best Men, which

must not be made the *Standart* of *Justice*.

But I have another Answer, which is, That the *Pardon* of *Sinners* is most *Free* and *Gratuitous* on the Part of *God*, tho' His *Wisdom* has found out a Method whereby His *Justice* may be Entirely *Satisfy'd*. I have Explain'd this before. And therefore no Pattern of *Forgiveness* can be so Great so *Gratuitous*, as the *Forgiveness* of *God*. As to that Point of the *Satisfying* His *Justice*, we have no Pretence to it, nor is it Propos'd as a *Pattern* to Us.

But now, Sir, see how you will be Catch'd in the *Snare* that you laid for others. For I have before told you that your Scheme of the *Forgiveness* of *God* is not *Gratuitous*, because several *Conditions* are Requir'd which are Difficult to *Flesh* and *Blood*. And moreover we are often severely *Punished*, besides that some *Affliction*, *Sickness* and *Death* abide All. Now to Turn your Argument, if we are to *Forgive* others (in your way) as *God* forgives Us, then cannot our *Forgiveness* be *Free* and *Gratuitous*. And ther will be Scope for our *Malice*, to *Inflit* upon those we *Forgive*, all that *God* *inflits* upon Us, even *Death* it self. But in my way the *Forgiveness* will be Compleat and Entire, as in the *Oeconomy* of *God*.

God for our *Redemption*, when we were *Enemies*, and without any *Merit* or *Deserving* whatsoever on our Part. The *Mercy* was Wholly owing to Himself, and the *Glory* is only His. And following this *Example*, we shall not only be Willing to *Forgive*, but to *Dye* for our *Enemies*.

(XVI) But, Sir, you go on to Lessen the Efficacy of the *Death* of *Christ*, and say, p. 14. *That the Scripture is so far from appropriating Christ's Atonement to his Death, that it gives more Vertue to his Intercession.* For proof of which you Quote *Rom. viii. 34.* and Repeat it thus, *Who is he that Condemneth? It is Christ that Died, yea rather that is Risen again, who maketh Intercession for Us.*

But, Sir, the *Rather* is put to the *Resurrection*. And there is an Interval in the *Text* betwixt that and the *Intercession*, which you have Omitted, to bring the *Intercession* nearer to the *Rather*, as likewise the *also* which shews that the *Intercession* is spoke of as a thing by it self, and is not brought into the Comparison, or Meant in the *Rather*. For thus the *Text* runs, — *Yea Rather that is Risen again, who is even at the Right Hand of God, who also maketh Intercession for Us.* The *Climax* or *Transition* here is very Easy. Who is he

that *Condemneth*, that is pronounces *Condemnation* to *Us* for our *Sins*? It is *Christ* who *Died* for our *Sins*, this was *Undergoing* the *Curse* of *Sin*, entering into the *Prison* allotted for *Sin*, making Himself the *Debtor*, as our *Surety*, (*Heb. vii. 22.*) yea *Rather*, who is *Risen* again, who has opened the *Prison Doors* and Come out, to shew that the whole *Debt* was Pay'd, and He cou'd no longer be *Detain'd* there: And to shew that this was no *Illegal Escape*, He *Ascends* into *Heaven*, to Appear before His *Father* the *Creditor*, who places Him on His *Right Hand*, to shew His *Acceptance* of Him; and *Moreover*, or *Also*, Receives Him as our *Intercessor* or *Advocate* for *Us*, on Account of His *Meritorious Death* and *Passion*, which He there *Pleads* on our *Behalf*.

But is it a Natural Inference hence to say, That *More Vertue* is Attributed to His *Intercession* than to His *Death*? Or that the *Atonement* is *Rather* to be placed to the Account of His *Intercession* than of His *Death*? Whereas the *Intercession* is on Account of His *Death*. But if it was not on Account of his *Death*, as you say, and that the Efficacy is in the *Intercession* it self, then to what Purpose was his *Death*? Might He not have *Interceded* without that? Or wou'd it not have

have been so *Prevalent*? Here you are *Pinch'd*, you *Enemies* to the *Cross* of *Christ*, and *De-spisers* of his *Death*!

But to go on with your *Argument*. You say in the next *Words*, *His Resurrection being so Requisite to his Intercession for Pardon*— *Requisite* indeed! For if He had continued *Dead*, how cou'd He have *Interceded*? But if that had been all, He might have sav'd it by not *Dying*, then ther had been no *Need* of his *Resurrection*. And he did *Intercede* before his *Death*, with *Strong Crying and Tears*. But his *Death* must *Intervene* before He cou'd *Intercede* on *Account* of his *Death*, as *Past* and *Done*. And towards this indeed his *Resurrection* was absolutely *Necessary*. And here you may learn the *Difference* betwixt his *Intercession* before and after his *Death*. If you see no *Difference*, then you make no *Account* of his *Death* at all!

Well, but his *Resurrection* being thus *Requisite* to his *Intercession*, you *Infer*, that the same *Apostle* says, *if Christ be not Raised, we are yet in our Sins*. 1 *Cor.* xv. 17. *notwithstanding his Death: And the Reason of it is, because he Rose again for our Justification*. *Rom.* iv. 25. All this you say to lay aside the *Virtue* of his *Death*. But if you had set down the

whole *verse Rom.* iv. 25. it wou'd have *Defeated* your *Design*. For the *Words* are, *Who was Delivered* (that is to *Death*) *for our Offences, and Raised again for our Justification*. Here the *Necessity* and *Efficacy* of his *Death* appears. But we cou'd not be *Justified* by it, or our *Debt* dischar'd till his *Resurrection*, because if He had *Remain'd* always in the *Prison* of *Death*, he had been a *fellow-Prisoner* with *Us*, but this wou'd not have *Discharged* *Us*. But by opening the *Prison Doors* and coming out, He shew'd the *Debt* was *Discharged*. And therefore the *Apostle* said *Justly, if Christ be not Raised, we are yet in our Sins*. The *Debt* is not *Pay'd*, *Christ* is still a *Prisoner*. And his *Resurrection* had been of no more *Use* to *Us* than that of *Lazarus*, if He had not *Died* as a *Sacrifice* for our *Sins*. But as you place no *Virtue* (as to *Us*) in his *Death*, so you make nothing of his *Resurrection*, but as a *Requisite* towards his being our *Intercessor*, as he was (and no otherwise than) before his *Death*. And on this (his *Intercession*) it is (say you) that the *Apostle* lays the *Stress* of a *Christian's Hope* of *Salvation* by *Christ*. *Heb.* vii. 25. that is, *He ever liveth to make Intercession for Us*. And *God* forbid any good *Christian* shou'd not always lay *Stress* upon it. But
not

not as you do, to *Depreciate* and *Lessen* the *Efficacy* of His *Death* for the Remission of our *Sins*.

You Understand not the *Oeconomy* of our *Salvation*, and therefore set up one Part to Beat down another. And you take away That which the *Scripture* makes the *Ground* and *Foundation* of all, that is, the *Sufferings* and *Death* of *Christ*. Of which you make no more than the *Example* of the *Patience* and *Resignation* of a *Good Man*. But you put all the *Efficacy* upon the *Intercession* alone. His *Intercession* on Account of His *Meritorious Death* and *Passion*, Includes the whole *Oeconomy*. But without that, what can you make of *Intercession* alone? Can any *Reasons* or *Motives* be Used to God that He do's not Know already? I oppose not the *Intercession* of *Christ* to His *Death*, they come both into the same. But where the *Intercession* of *Christ* is mention'd *Once* in the *New Testament*, His *Death* is a *Hundred* times. I can Remember but two *Texts* that speak of His *Intercession* for Us, that is, *Rom. viii. 34.* and *Heb. vii. 25.* Both which you have Named, and I believe you can Name none other. And the *Intercession* of the *Spirit* for Us is as often Mention'd, *Rom. viii. 26, 27.* Do you, Sir, Understand *Christ* by

the *Spirit* here? Or *God* the *Father*, that He maketh *Intercession* to *Himself*? Or what other *Person* is Meant here? For it must be a *Person* that maketh *Intercession*. And if I shou'd put the Word *Intercession* instead of the Word *Satisfaction*, and Run all those Divisions you do upon it in your p. 17. and 18. you wou'd think me not only a *Trifler* but a *Blasphemer*. But this by the By.

Now for the *Twice* that the *Intercession* of *Christ* is Mentioned; See, among many others, the following *Texts*, that you may Reflect where the *Scripture* lays the main *Stress*, that it is upon the *Sufferings* and *Death* of *Christ*.

The *Gospel* is call'd the *Preaching* of the *Cross*. *i Cor. i. 17, 18.* Suffering *Persecution* for the *Cross* of *Christ*. *Glorying* in the *Cross*. *Gal. vi. 12. 14.* Having abolished in his *Flesh* the *Enmity*— *Reconciling* by the *Cross*. *Eph. ii. 15, 16.* Made *Peace* by the *Blood* of his *Cross*. *Col. i. 20.* Reconciled to God by the *Death* of his *Son*— We are *Baptized* into his *Death*. *Rom. v. 10. vi. 3.* Reconciled in the *Body* of his *Flesh* through *Death*. *Col. i. 22.* That through *Death* he might *Destroy* him that had the *Power* of *Death*, that is, the *Devil*, and *Deliver* them who through fear of *Death*,
were

were Subject— The *Blood* of *Christ* purge your Conscience— That by Means of *Death*, for the Redemption of Transgressions— Through the Offering of the *Body* of *Jesus Christ*. Heb. ii. 14, 15. ix. 14, 15. x. 10. My *Blood* of the *New Testament*— For the Remission of *Sins*. Matth. xxvi. 28. The Church of God which He hath Purchas'd with His own *Blood*. Act. xx. 28. whom God hath set forth to be a *Propitiation*, through Faith in His *Blood*— Justified by His *Blood*. Rom. iii. 25. v. 9. Redemption through His *Blood*, the forgiveness of *Sins*. Eph. i. 7. Col. i. 14. By His own *Blood* He entered in once into the Holy Place, having Obtained Eternal Redemption for Us— To enter into the Holiest by the *Blood* of *Jesus*— The *Blood* of the *Covenant* wherewith he was *Sanctified*— Sanctifie the People with His own *Blood*. Heb. ix. 12. x. 19. 29. xiii. 12. Through the Sprinkling of the *Blood* of *Jesus Christ*— Redeemed with the Precious *Blood* of *Christ*. i Pet. i. 2. 19. The *Blood* of *Jesus Christ* Cleanseth Us from all *Sin*. i Joh. i. 7. Washed Us from our *Sins* in His own *Blood*— Thou wast *Slain*, and hast Redeemed Us to God by Thy *Blood*— Washed their Robes and made them white in the *Blood* of the *Lamb*.

Rev. i. 5. v. 9. vii. 14. *Christ* our *Passover* is *Sacrificed* for Us. i Cor. v. 7.

I cou'd bring many more *Texts* to the same Purpose. It is the Constant Strain through all the *New-Testament*. Whereas the *Intercession* is but *Twice* transiently Nam'd through the Whole: Upon which then do's the *Scripture* lay most *Stress*?

I have Sufficiently Caution'd before, That I say Nothing in Derogation to the All-Sufficient *Intercession* of our Lord *Jesus*; but only to Detect the *Subrilty* of this *Socinian*, who under Colour of *That* wou'd take away all the *Merit* of the *Sufferings* and *Death* of *Christ*, as to Us, and will let them be no Part, or a very Slight one, in the *Oeconomy* of our *Redemption*.

(XVII.) You make very much of the Instance of *David*, p. 14, 15, who was Pardon'd without *Offering* or *Sacrifice*. But your self gives the Reason, because ther was no *Sacrifice* under the *Law* for *Murder* or *Adultery*. Well then, you Infer from thence, That *Repentance* is Sufficient to Expiate greater *Sins* than *Sacrifice*. But, Sir, *Repentance* was Requir'd to go along with their *Sacrifices*, else they were often told that their *Sacrifices* should not be Accepted. Ther was

no Sacrifice Appointed for Blaphemy, Murder Adultery or other Capital Crimes, but they must Dye the Death. But the Jews had a Tradition, and have still, That ther would be an Expiation under the Messiah for those Sins which were not Expiable by the Law. But David knew more. He believed the Incarnation of Christ. His Priesthood, Death, and Resurrection, which would Superfede the Legal Sacrifices, that were but Types of Him, as is largely In-
 sisted upon in the Epistle to the Hebrews. There Chap. x. 5. The Prophecy of David is Quoted concerning the Incarnation of Christ, and His Coming in Place of the Legal Sacrifices, whose Blood could not take away Sins. Wherefore (as a Remedy for this) When Christ cometh into the World, he saith, Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me. This is Quoted from Psal. xl. 6. And Chap. vii. David's Prophecy of the Priesthood of Christ, Psal. cx. not after the order of Aaron, is strongly Enforced by the Apostle. And Act. ii. 31. David is again Quoted for the Death and Resurrection of Christ, which it is said, he plainly Foresaw and Spoke of. Psal. xvi. 10. And again Act. xiii. 33. The Second Psalm is Quoted for the Resurrection of Christ. And Psal. xxii, (the first words of

which Christ repeated upon the Cross) is a Description of His Passion even Literally. And Luk. xxiv. 44. the Psalms are Named with Moses and the Prophets concerning All things which Christ was to Fulfill, how it Behoved Him to Suffer, and to Rise from the Dead, and that Repentance and Remission of Sins should be Preach'd in His Name, &c. And we cannot suppose but that David who saw this so Plainly, and had this Faith in Christ, had Regard to Him in his Repentance, and that ther was Expiation in His Blood for Sins to which the Sacrifices of the Law did not Reach.

I believe you will Allow that the Repentance even of those who know not Christ is Accepted through the Mediation of Christ. Much more then might the Repentance of David who Knew it so well. And if it was through the Intercession of Christ, then, by what I have said, it was in Virtue of His Death and Passion, which was that Sacrifice could take away all Sins. From which Men could not be Justified by the Law of Moses. Act. xiii. 39.

This gives an Easy Solution to that Text Heb. x. 26. there Remaineth no more Sacrifice for Sins, that is, Ther were Sins which could not be Expiated by the Sacrifices under the Law.

Yet were *Expiable* by the *Sacrifice* of the *Messiah*. But if we Reject this *Sacrifice*, ther is none other to Come whereby we may be *Saved*. This was Written to the *Jews*, to shew them that their *Messiah* was Come, and that none other was to be Expected. Therefore if they Rejected *Him*, ther was *No more*, that is, *no other Sacrifice for Sins*. ἐν ἑπ ἀπολείπεται *Fam non Relinquitur*, ther is no *Sacrifice Left*, or *to Come*, which can take away *Sins*. But this says not, That even after *Apostacy*, if we Return to this *Sacrifice*, it is not Sufficient to take away *That* and all other our *Sins*, but only, That ther is no *Other Sacrifice* but *This* which can do it.

(XVIII.) Then, Sir, think of your *Cafe* who have no *Faith* in this *Sacrifice*, but Argue here, That bare *Repentance* without it is Sufficient. And if so, then for what *End* was it sent? Nay you think it no *Sacrifice* at all, but rather an *Accidental* thing, and Argue against the *Justice* of it on *God's* part, if He had any *Hand* in it, otherwise than as barely *Permitting* the *Wickedness* of those who did it. You say, p. 10.

“ If it were *Just* to *Inflict*
 “ this as a *Punishment* on *Je-*
 “ *sus Christ*, no doubt *God*
 “ might *Justly* have *Comman-*

“ the *Jews* to *slay Him*, and
 “ then it had look'd more like
 “ *Punishment*; whereas by a
 “ bare *Permission* or *Secret Will*,
 “ it comes to pass that the
 “ most *Solemn Vindication* of
 “ *Severe Justice* was made to
 “ look like an *Accidental thing*,
 “ and scarce to be *Distinguish'd*
 “ from the *Ordinary Trials*
 “ of the *Saints*, as to the
 “ *Ground* of his *Sufferings*, and
 “ loses its true use.

Sir, this is making very free with the *Methods* of *Providence*, that if they be not just as you *Fancy*, they lose their *Use*! But the *Folly* of *God* is *Wiser* than *Men*. And tho' we *Understand* not His *Designs* in all His *Dispensations*, yet we are to *Reverence* them, and believe them *Wise* and *Good*. You durst not thus *Prie* into the *Cabinet* of *Princes*, and *Censure* their *Actions*.

It is said i *Cor.* ii. 8. That if they had known it, they would not have *Crucified* the *Lord* of *Glory*. Now, Sir, would you have had *God* force their *Will* to do so very *Wicked* a thing? This would have been to *Alter* the *Nature* of *Man*, and take *Free Will* from him, by which as he could not be *Guilty* of *Sin*, so neither had he been *Liable* to *Punishment*, Unless you think it *Just* to *Punish* Men for what was not in their *Power* to *Help*. And this would have
 made

made *God* the Sole *Author* of *Sin*. This is the *Method* in which you would Mend *Providence*!

And this you think more Reasonable, than that they should do it *Ignorantly*, and these *Builders* should Reject the *Corner Stone*, through their own *Default*. And it was *Prophefied* that it should thus be brought to Pass, as the *Apostle* tells them, *For they that dwell at Jerusalem, and their Rulers, because they knew Him not, nor yet the Voices of the Prophets which are Read every Sabbath-Day, they have Fulfilled them in Condemning Him— And they Fulfilled all that was Written of Him.* Act. xiii. 27. 29. But you think all this was *Wrong*, and that *God* should have *Commanded* the *Jews* to have *Crucified* him, if He intended him as any *Sacrifice* or *Propitiation* for *Sin*, else that all He did *Loses* its true *Use*.

Do's not *God* often Punish *Sins*, and yet do's not by a *Voice* from *Heaven* tells Us for what *Particular Sin* such a *Judgement* was sent? He leaves that to our own *Application*.

And He makes use of the *Wickedness* of some, to Punish the *Sins* of others, as the *Sin* of *David* was Punished by the *Rebellion* of *Absalom*.

And as *God* doth Govern all *Events*, so ther is no *Evil* in the *City* which the *Lord* hath not done *Am. iii. 6*. And it is said, *the Lord deliver'd him unto the Lion. i Kin. xiii. 26*. And thus it is said that *Christ* was *Deliver'd* (to the *Jews*) for our *Offences. Rom. iv. 25*. And that *God Spared not His own Son, but Deliver'd Him up for Us all. Rom. viii. 32*. Therefore this was *God's* doing, but in a more *Righteous* way than by *Commanding* the *Jews* to do a *Wicked* thing, as you think would have been more Reasonable! And do's it not fully shew *God's Wrath* against *Sin*, when He deliver'd His *Son* unto *Death*, to make *Atonement* for it? Or do you think that *God* would not have *Spared* His own *Son*, if ther had been no *Need* of His *Suffering*? You make it only the *Pleasure* *God* took to see him *Suffer*, to Try how *Patiently* he could *Suffer*, tho' He knew all that before! This is the *Rational* sense you *Socinians* put upon the *Sufferings* of *Christ*, while you Reject that of His being a *Sacrifice* for *Sin* as *Unreasonable*!

(XIX) You make another *Effort* against His being a *Sacrifice* for *Sin*, by Endeavouring to Prove that the *Sacrifices* under the *Law* had no Relation

to Him. For this Purpose you Suppose, p. 15. That those *Sacrifices* did not Relate to *Conscience*, but were a *Political* Institution, and a *Rite* only by which they sought Pardon for their *Political Guilt* from God as their *State Ruler*. And that this was the Reason why no *Sacrifice* was Allowed for those *Crimes* which were made *Capital* by the *Law*, because they had no Signification but to Excuse from *Temporal* punishment, or *Temporal* or *Civil* Crimes. And you say, p. 16. That Otherwise, if they had had any Respect to the Purg- ing of *Conscience* from *Sin*, or to the *Death* of *Christ*, If it had been so (say you) I think it had not failed to have been. Men- tioned in the *Epistle* to the *Hebrews*. But you were Aware that in that *Epistle* they are frequently Call'd *Types* of *Christ*, and of His *Death*. But this you Easily put off saying that by *Type* no more was Meant than some sort of *Allusion*. But Sir, tho' every *Type* is an *Allusion*, yet every *Allusion* is not a *Type*. We may make *Allu- sions* in many things, but a *Type* is something Ordain'd of God to be such an *Allusion*. But what is the *Allusion* you Mean? You say, That *Christ's* *Death* had the like *Efficacy* for *Eternal Pardon*, as the *Legal Of- ferings* had for *External* and *Tem-*

poral Pardon. But this *Allusion* is no more a *Type* than the *Laws* of *Numa*, *Solon*, or *Lycur- gus*. Whereas throughout this *Epistle* to the *Hebrews* the Ne- cessity is Urg'd of *Christ's* ful- filling every Circumstance of His *Types* under the *Law* of *Moses*, even to His *Suffering* without the *Gate*, because the *Body* of the *Expiatory Sacrifice* was burnt without the *Camp*. Chap. xiii. 11, 12.

Then this *Epistle* Argues in a quite Different Strain from You. For it Supposes all along, That the *Sacrifices* under the *Law* were for the *Expiation* of *Sin*. And thence Infers, that ther must be a more Noble *Sacrifice*, because it was not pos- sible that the *Blood* of *Bulls* and *Goats* should take away *Sin*. Where- fore when He (*Christ*) cometh into the *World*, He saith, *Sacri- fice and Offering thou wouldest not, but a Body hast thou pre- pared me, &c.* Now where is the Argument here, if the *Le- gal Sacrifices* were not Ordain- ed to take away *Sin*? Was it not Possible for them to take away the *External* or *Temporal* Punishment, if they were no- thing else but *Rites* (as you say) Appointed by God for that End?

Then what was the Great Day of *Expiation* appointed for? It was not to Excuse any Man from *Death* or *Temporal* punish- ment,

ment, but to Atoné for the *Sins* of the *People* which were all put upon the Head of the *Scape Goat*, to Bear them away. And we find no *Temporal* punishment for the Neglect of Many of the *Sacrifices*, as those Appointed after *Child-birth*, &c, And they were not *Rites* to procure Pardon for any *Civil* or *Political* Crime. But to shew the *Impurity* of our Corrupted *Nature*, and that we are *Born* in *Sin*.

But, Sir, you are got in with the Men of the *Rights*, who Consider *God* only as the *State* Ruler of the *Jews*, and His *Laws* to have no other than a *Political* Meaning, without any Respect to *Sin* or a *future State*. And I suppose you are of their Opinion too, That *God* had this *Authority* Deriv'd to Him by the *People*, and gave them *Laws* by Virtue of the *Horeb Contract*! Great part of their *Artillery* came out of your *Forge*.

But, Sir, you have *Slipt* an *Expression* here, in your *Zeal* to make the *Legal Sacrifices* only *Allusions* and not *Types*. You say, That *Christ's Death* had the like *Efficacy* for *Eternal pardon*, as the *Legal Sacrifices* had for *External and Temporal pardon*. Quite forgetting that you make nothing of the *Death* of *Christ* as to *Propitiation*, but Place all in the *Intercession* only, of

which I have spoke Sufficiently. But that wou'd not have Answer'd the *Types* or *Allusion* (if you will call it so) of the *Legal Sacrifices*, which did not *Intercede* at all. But had Respect only to the *Death* of *Christ*. Therefore you were Forced to make Use of that *Word*. It is hard for *Error* to be *Consistent* with it self.

(XX.) But you Strike Home, and Quote *Authorities*, p. 17. you say, “ Besides, how can “ one Infinite Sacrifice (if it “ be supposed) be an Equiva- “ lent for so many Myriads “ of Infinite Sins? as a Great “ *Prelate* of the Age has ob- “ serv'd in one of his *four Di- “ scourses*. Will not each Crime “ need an Infinite Sacrifice? “ If you say one Infinite is as “ much as many of the same “ kind, because it can have “ no Addition— Then a whole “ Course of Debaucheries ought “ to fit as Easy on the Con- “ science, as one single Infinite “ Fault; and will not this be “ a fine way to make your “ Doctrine of *Satisfaction* a com- “ fortable Doctrine!

Sir, I will not Ask who your *Prelate* is, or if you Quote him Right? But to the *Argument*. It is all Built upon *Mistake*, and a poor *Jingle* on the *Word Infinite*. Ther is none *Infinite* but *God*. And we cannot

not frame an *Idea* of an *Infinite Nature*. No *Sin* can be *Infinite* in its *Nature*. But we call it *Infinite*, as being an *Offence* against an *Infinite Being*. And the *Guilt* of an *Offence* Rises according to the *Dignity* of the *Person Offended*. Thus an *Affront* to a *King* is a *Greater Offence* than the same *Affront* if Offer'd to a *Private Person*. And Measuring by the *Dignity* of the *Person*, what can we call a *Sin* against *God*, but an *Infinite Offence*? And we cannot make any *Satisfaction* for it, as we may to a *Man*, even to a *King* *Offended*. But to say it will follow from hence, That there cannot be *Greater Provocations*, or more *Sins* in *Number*, because nothing can be *Added* to *Infinite*, is *Playing* with a *Word*, and not *Understanding*, because we will not *Understand*. I dare leave it to any *Common Reader*, whether this is not a *Meer Cavil*. And as such I pass it.

(XXI.) But, p. 19, 20. You Accuse me for *Injuring* another *Great Prelate*, and making him a *Socinian*. In what? Because of his *Sermon* concerning *Hell Torments*, that it is not *Certain* they are *Everlasting*, because, as he says, *God* is not *Oblig'd* to *Inflit Threatnings*, tho' He is to *Perform Promises* which are to the *Benefit* of those to

whom they are *Made*. I Name neither *Person*, nor *Prelate*, nor *Sermon*. And where you see I avoid *Reflections*, you ought not to bring them in. They lye then upon you. But is this of *Hell Torments* any Part of *Socinianism*? How was this then making him a *Socinian*? You Endeavour to Clear the *Socinians* from it, p. 19. by saying that the *Racovian Catechism*, and other of their *Writings* Expressly own *Eternal Punishments*, and that *Dr. Stillingfleet* cites them, as *Asserting*, that *God's Veracity* is *Concern'd* in the *Execution* of those *Threatnings* on the *Impenitent*.

Thus, Sir, you have Clear'd the *Socinians*. And yet at the *End* of your p. 6. you *Argue* with some *Warmth* against the *Eternity* of *Hell Torments*. And use the very *Argument* in that *Sermon*. You say,

“ That whatever the *Certain Natural Consequences* of
 “ *Sin* may be, to render an
 “ *Incorrigible Sinner* *Miserable*, and whatever *Engagements* may be upon his (*God's*)
 “ *Truth* on *Other Accounts*, to
 “ *Exact* the *Threatned* *punishment* on the *Irreclaimable*
 “ *Sinner*; Yet the bare *Threatning* do's not I conceive, *Engage* his *Truth*, because *Threatnings* are not like *Predictions*,
 “ nor are wont to be *Understood* to signify what shall
 “ *Certainly*

“ Certainly be, but what *May*
 “ be Expected: They are not
 “ given as a Pledge of the Di-
 “ vine Veracity. Death was
 “ Threatned to the Murderer,
 “ and yet God said to *David*,
 “ without being *False*, *Thou shalt*
 “ not Dye.

By this, not only the *Eternity* of *Hell Torments*, but any *Hell* at all is Render'd wholly Precarious. For the one is *Threatned* no more than the other.

I see now, Sir, what made you so Displeas'd at any Contradiction to that *Sermon*. I will not Enter into the Argument now, having said so much of it before. This only I wou'd Ask you, That since the *Sermon* do's Grant that God intended Men should Believe the *Eternity* of *Hell*, to Deter them the more from Sinning, to what Ends of Religion this Contrary Doctrin is now set up? If believing the *Eternity* of *Torments* will not Restrain some Men, will making them *Doubt* of any *Punishment* at all Persuade them? And if God design'd Men should Believe it, why would you or he Persuade them not to Believe it? But this we must say, That we cannot have Greater *Assurance* of it, than by *God's* telling Us that *so it is*.

You ask me, p. 20. “ Whether I intended tu Slur that

“ Illustrious Arch-Bishop (whose
 “ Noble Parts, great Integrity,
 “ and Sweet Temper, rendered
 “ him one of the greatest Orna-
 “ ments of the Church and
 “ Age) by telling the World
 “ he was a *Socinian*?

Sir, where have I told the World so? Unless you think that his Opinion concerning *Hell* is *Socinianism*. And I was so far from Intending to Slur him, that I only gave my Thoughts as to his *Opinion*, without Naming either *Himself* or his *Sermon*.

And I must tell you, Sir, That *Your* high Commendation of him will not Contribute much to Clear him from the Charge of *Socinianism*, if any lays that upon him. You should have dealt as Tenderly with him as I did, and not have *Nam'd* him upon this Occasion. But I suppose you thought it a Credit to your Cause, to have him, and the other Great *Prelate* you Quote, Suspected of Favouring it.

But all this is Foreign to our present Dispute. Only you wou'd Hale it in. And I thought it Civil to give you an Answer.

(XXII.) It seems all I touch is Defiled, not Excepting the Holy *Scriptures*. For just before this Attack upon me, p. 19. You Ridicule some *Scripture-Expressions*

pressions which I use, and say to me,

“ As to your wild *Antinomian* Suggestions Scatter’d up and down, about Christ’s *Suretyship*, his being the *Reconciler of Angels*, who never Offended, as well as of *Men*; your pretty Metaphors about being *Cloathed* in the *Garments of our Elder Brother* (a bold word to Use of Almighty God, for as *Christ was Man*, you’ll not say but there were Elder Brethren than he) your Talk of *Darning and Cobling, Rubbing and Scrubbing, Patching and Scouring*, the *Filthy Rags of our Righteousness*, &c.

This last was a *Simile* I made of a Man *Cloathed in filthy Rags*, coming to *Court*, to sit down with the *King* at his *Table*, at the *Marriage* of his *Son*; and not putting on a *Wedding-Garment*, but thinking it well enough to *Patch and Clean* his *filthy Rags*, which I compar’d to those who Trust in *their own Righteousness*. And as to my *Words*, you may make as Free with them as you please, but do you not know, That our *Righteousness* is Compared to *filthy Rags*? *Isai. lxiv. 6.* Is not *Christ* call’d our *Surety*? *Heb. vii. 22.* And is it not said that *all things in Heaven* as well as on *Earth* are *Reconciled by Him*? *Col. i. 20.* And

do’s not the *Apostle* use the *Metaphor* of our being *New Cloathed and Cloathed upon*? *ii Cor. iv. 2, 3, 4.* which he Explains *Phil. iii. 9.* That we may be found in *Him (Christ)* not having our own *Righteousness* (that is, our *filthy Rags*) but that which is through the *Faith of Christ, the Righteousness which is of God by Faith.* And as to *Christ* being our *Elder Brother*, is it not said *Rom. viii. 29.* That *He is the First-Born, among many Brethren*? And if you understand it not, you may see it Explain’d *Col. i. 15. 18.* where He is call’d, the *First-Born from the Dead*, And the *First-Born of every Creature.* But how came you to Fancy that I Meant this of *Almighty God*, and not of *Christ* as *Man*, and that I call’d *God* our *Elder Brother*? This shews your great *Sagacity*, and *Skill* in the *Holy Scriptures!*

And, Sir, remember, That the *Dispute* is not here about the *Meaning* of these *Expressions*, but you Turn the *Expressions* themselves into *Ridicule*, and spend your *Wit* upon them. I hope not *Knowing* that they were the *Words of Scripture!*

You say, “ That the poor *Dissenters* have been *Fear’d* out of these *Expressions*, by them of the *Church*, as *Nauseous Cant.*”

Sir, I dare say you are much Mistaken. The *Meaning* they put upon these *Expressions* might be found Fault with. But if any said, That the *Expressions* were *Nauseous Cant*, they have fallen into *Your Error*. And the *Dissenters* were in the Right not to be *Fcer'd* out of them.

(XXIII.) I have not taken your p. 17, and 18. in Course, because I spoke to them before. And I did not Intend to have gone over your *Paper*, most of it being *Digressions*. But having Begun, I am Drawn in. I will now only Add this. That as your whole *Banter* (for I can call it no other) proceeds from your speaking of the *Persons* of God as of the *Persons* of Men, thence Asking, if the *Son* made *Satisfaction* to the *Father*, who made *Satisfaction* to the *Son*? &c. So now to shew you, That the same may be Turn'd upon your *Scheme*, I ask you first, Whether we are *Baptized* into the *Faith* and *Worship* of *Creatures*? If not, how will you Defend that Party of the *Unitarians* among Us, who Acknowledge the *Son* and the *Holy Ghost* (in whose *Names* we are *Baptiz'd*) to be truly Distinct *Persons*, but to be *Creatures*? As *John Biddle* and his followers. But on the other hand, Others of

you do suppose that by the *Son* and the *Holy Ghost* no *Persons* at all are Meant, but only some of God's *Attributes*, as *Wisdom* or *Power*, &c. Then they make this sense of our *Baptism*, to be in the *Name* of the *Father*, and of his *Power*, and of his *Wisdom*, which are the same with the *Father*. And that we are not *Baptized* into the *Names* of *Persons*, or have our *Faith* in *Persons*, but in *Attributes* or *Qualities*, which are Nothing in themselves, only *School-Terms* to Express our Apprehension of things, and so we are *Baptized* into the *Faith* and *Worship* of *School-Terms*, which you so much Abominate, and lay all the *Errors* in the *Church* upon bringing them into our *Creeds*. To which of these *Classes* of *Unitarians* you belong, I will not Examine, but leave you to make your Choice.

(XXIV.) I told you before, that *Intercession* for Us, is as often Attributed to the *Spirit* as to the *Son*. Is the *Son* therefore no otherwise our *Redeemer* than as the *Spirit* is? It can be no otherwise to you, who Place all in *Intercession* only. But to Us who Believe that the *Intercession* is Grounded upon the *Sacrifice* of the *Cross*, the Answer is Easy, that the *Son* only took *Flesh*, and *Suffer'd* for Us, tho' the *Spirit* also maketh

Intercession, and also upon the Account of that *Sacrifice*.

Now supposing as most of you do, that the *Spirit* is no *Person* Distinct from the *Father*, how might I ring all those Changes upon the *Intercession* that you do upon the *Satisfaction*? The same *Person* to *Intercede* with *Himself*! Is not that as Absur'd (in your view) as to make *Satisfaction* to *Himself*?

But then supposing that the *Son* and the *Spirit* are *Persons*, (but *Creatures*) Distinct from the *Father* and from Each other, as the *Biddelit-Unitarians* hold, might I not Ask as you do, What! Is the *Spirit* more *Compassionate* and more *Exorable* than the *Father*? And if we owe our *Redemption* to his *Intercession*, then we owe more Thanks to the *Spirit* than to the *Father*, who but for the *Spirit* had Doom'd Us to *Eternal Destruction*! Thus you Argue against the *Satisfaction*. Grossly Measuring the *Persons* of *God* by the *Persons* of *Men*. And I now shew you how this will Turn upon you, in what you Allow and Contend for, the *Intercession* of the *Son*, as also of the *Spirit*, which you cannot Deny is likewise as Expressly in *Scripture*.

And suppose a *Jew*, *Mahometan*, or *Pagan*, or one of our *Deists* shou'd ask you, what need ther is of *Intercession*? Can any

Inform *God* of what He knew not before? Or has any more *Goodness* than *God*, to Prompt Him to shew more *Mercy* than He was otherwise Inclind to? Or can the *Value* and *Deserving* of any *Intercessor* be more Prevalent with *God*, than His own *Innate* and *Essential Goodness*? Wou'd He give His *Glory* to Another, and let the *Sinner* be Obliged to any but to *Himself* for his *Pardon*, nay, more to the *Intercessor* than to *Himself*, according to your Argument against the *Satisfaction*? This you Insist upon, p. 18, 19. That it wou'd make the *Son* more *Gracious* than the *Father*. And you say,

(XXV.) "How can poor
"People forbear, by this Rule,
"to think and speak more
"kindly of *Jesus Christ* than of
"God? Is this one Reason
"that makes so many Bow at
"the Name of *Jesus*, who yet
"stand Stiff at the Name of
"his God and ours? Or that
"teaches others to call a Ser-
"mon of *Loving Christ*, &c.
"Spiritual Preaching, while
"one of *Loving and Obeying*
"God is relish'd as dry Mora-
"lity?"

Sir, in answer to this last Point, I wish *Reverence* were always shewed at Naming the Name of *God*, even in private Conversation, by Uncovering the

the *Head*, Rising from ones *Seat*, or *Bowing* the *Body* or the *Knee*. It wou'd hinder that Awful Name to be so frequently in the Mouth upon every Slight Occasion. And it is not preferring the Name of *Jesus* to *That* which is the Reason of *Bowing* at the Name of *Jesus*. But it was Used as a *Characteristick* to Distinguish a true *Christian* from the *Pretended*, and from all *Others*. For bowing at the Name of *God*, did not Distinguish from an *Heathen*, a *Jew*, or a *Mahometan*, who all own a *Supreme God*. And bowing at the Name of *Christ*, wou'd not Distinguish from a *Jew*, who own and Expect a *Christ* yet to come, but Deny that our *Jesus* was the *Christ*. The same said *Cerintus* and his Followers in the Days of the *Apostles*, that *Christ*, by which they Meant the Holy Spirit of *God*, did Dwell in *Jesus* and *Inspire* him, but not that He was the *Christ* or *God*. They denied that He took *Flesh* or was made *Man*, only that He *Dwelt* in that *Man Jesus*, and *Resided* in Him, as in other Good Men, but in a Degree More than Ordinary. This was the Doctrine of *Simon Magus*, whose Disciple *Cerintus* was, and likewise all you *Socinians* who hold the same; in Opposition to this the *Apostles*, particularly *St. John*, who lived the Longest, and had seen *Cerintus*, laid the Stress of the *Christian* Faith not only in Believing in *Christ*, but that *Jesus* was the *Christ*, and not only *Dwelt* in *Flesh*, but *was made Flesh*. Joh. i. 14. And he concludes his *Gospel*, chap. xx. 31. *These things are Written, that ye might believe that Jesus is the Christ*. And in his first *Epistle*, Chap. ii. 22. *who is a Lyar, but he that denieth that Jesus is the Christ?* And again, Chap. iv. 3. *Every Spirit that Confesseth not that Jesus Christ is come in the Flesh, is not of God, and this is that Spirit of Anti-Christ, whereof ye have heard that it should come, and even now already is it in the World.* (So that, Sir, you see your Doctrine is very *Ancient!*) And this may be the Reason why it is said, *That at the Name of JESUS every knee should Bow*. Phil. ii. 10. that is, That all should Confess *Jesus* to be the *Christ*. And this is Confessed by Us when we *Bow* at that Name, in Opposition to all *Heathens*, *Jews*, and *Anti-Christ*s (as the *Apostle* calls them) who Deny this *Jesus* to be the *Christ*, or that He was Really *made Flesh*, only that He was *Inspired* of *God*, and so *God* might be said in a *Metaphorical* Sense, to *Dwell* in *Flesh*, as in *Moses* and the *Prophets*, &c.

Hence the *Quakers* (your true Disciples) have taken the Name of *Christ* and of *God* too to themselves, and have pay'd *Divine Adoration* to Each other, that is, to *Christ* or *God* Dwelling in them.

But you care not to Distinguish your selves from any of these, and Ridicule Us for owning that *Jesus* only and none other is the *Christ*, by *Bowing* at His *Name*.

(XXVI.) Sir, I am now near a Conclusion. You complain of me, p. 20. 21. for not Allow- ing the *Socinians* to be *Christi- ans*. But you Answer not a Word to the Reasons I pro- duced for it. So that it wou'd be perfect Repetition for me to go over them again here. Therefore I must Refer you back to my *Preface* to the *Di- alogues*, p. xxv. &c.

But to prove them to be *Christians*, you say, p. 21. Do they not Worship the God of *Abraham*, *Isaac*, and *Jacob*? To which I answer, Do not the *Jews* and *Mahometans* the same? But you add, *And the same God the Apostles Worshipped*. Why, was this any other *God*? But you go on and say, *Nay, do not they Worship the same God that our Lord Christ himself Worshipped?* To which I still say, And do not the *Jews* and *Ma- hometans* the same? I might add

the *Heathens* too, who Wor- shipped the same *God*, tho' Ignorantly, *Act. xvii. 23.*

But here is the Difference. The *Apostles* and *Christians* did Worship *Christ* as their *Lord* and their *God*. Which is own'd by the *Racovian Catechism*, and all Excluded from the *Name* of *Christians* who do not the same, and give not the same *Worship* to *Christ* as to *God* Himself, as I have plainly set down in the *Preface*, p. xxxii. xxxiii. &c. And to which you have An- swered Nothing. So that you shou'd have Blamed your own *Racovian Catechism*, and not put all your Objections against me. But you wou'd not Quit your *Founders*, tho' you have Departed from their *Doctrine*— that you Appear not to be *Up- Start* indeed!

You wou'd shew a Difference betwixt *Your Selves* and the *Mahometans*, wher you say, p. 20. *That they deny the APO- STLES CREED in the very Letter*. But, Sir, this is not True. Do they Deny the *first Article*, of Believing in *God*? Nor do they the others. You say (*ibid.*) That they Deny *Christ* to be the *Son* of *God*. I say, no more than you do. They say that *Christ* was Born of a *Virgin*, without the touch of a *Man*, by the Immediate Operation of *God*. See the *Al- coran*, Chap. iii. p. 44. of the *Englis*

English Edition in *Ottavo*, 1688. And in this Sense they Deny *Him* not to be the *Son of God*. And you Allow it in no other Sense than this. There they say, "Remember thou how the Angels said, O *Mary*, God declareth unto thee a Word, from which shall Proceed the *Messias*, Named *Jesus*, the *Son of Mary*, full of Honour in this World, and that shall be in the other of the Number of *Intercessors* with his Divine Majesty.

And this is all that *You* attribute to *Him*, the Office of an *Intercessor*, as is fully shewed before.

But you say (*ibid.*) That they deny He was *Crucify'd* *Dead* and *Bury'd*, and that He *Rose* from the *Dead*.

This is all only that He did not *Dye*. For then He was not *Bury'd*, nor *Rose* again. And this is no more than what some *Christian Hereticks* have said, that He *Died* only in *Appearance* or *Shew*. And they would have taken it as ill as you do, not to be *Reckon'd Christians*. For they thought they did this for His *Honour*, and as not thinking it Consistent with the *Justice of God*, to Suffer so *Innocent* and *Excellent* a *Person* to be thus Treated. They were Ignorant of the Reason you give for His *Sufferings*, only to Try how much He could *Suffen*,

tho' *God* knew it all before; yet He would Try the *Experiment*! And tho' His *Death* was not Necessary to His being an *Intercessor*. Therefore *Mabomet*, who was but a Degree removed from an *Arian*, thought he Improv'd upon the Matter when he could save the *Death* of *Christ*, without any Hindrance to His being an *Intercessor*. And *Mabomet* seem'd to be as good a *Christian* as *You* in this, who make the *Death* of *Christ* of no Manner of Effect, as to our *Redemption*.

Especially considering what you say in the Words immediately following, *That in the Subjection to the Laws of Christ the very Essence of a Christian lies, more than in right Systems of Faith*. So that if a *Mahometan*, *Jew*, or *Pagan* leads a good *Moral* life, he has the very *Essence* of a *Christian*, and then no Doubt is a *Christian*, let his *System of Faith* be what it will!

But, Sir, there are other *Good Works* besides what we Call *Good Moral Works*, as of Justice betwixt Man and Man. Thus when the *Jews* said to *Christ*, *What shall we do, that we may Work the Works of God?* He gave them this Answer, *This is the Work of God, that ye Believe on Him whom He hath sent*. Joh. vi. 28, 29. And again, ver. 53. *verily, verily I*

say

say unto you, except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no Life in you. This must at least be Meant of Believing in His Death and Passion. And Chap. viii. 24. For if ye Believe not that I am He, ye shall Dye in your Sins. Here is something given us to Understand as to the Purging of our Defects, and making an Atonement for our past Sins. This is beyond Morality, and to be found only in Christianity; which you wou'd Reduce back again to plain Morality, by making That (and not Faith) the Essence of a Christian. Whereas Morality being Common to all Men, tho' Improv'd by Christ, is not to be Call'd Christianity, notwithstanding it is Enjoin'd by Christianity, but Faith only is the Essence of Christianity, and by this only is a Christian Distinguished from other Men, from Heathens, Jews, and Mahometans, and I will Add from Socinians, who, as you have shewed have no Faith in the Sacrifice and Atonement made by the Death of Christ for Sin, and openly Plead the No Necessity of it, as to Remission; and now you have Dwindl'd it down to Nothing but a System of Morality, wherein Faith is not Essential! For surely all that Morality might have been Taught Us by a Prophet or an Angel, without any Need of

Christ's coming, far less of His Dying.

But to make an End of this Comparifon betwixt You and the Mahometans, I desire you to shew me which of our present Unitarians now among Us, have given so great Honour to Christ as what you will find in the Alcoran, at the End of Chap. iv. p. 82. of the Edition before Quoted, in these Words.

“ The Messiah, Jesus, the
“ Son of Mary, is a Prophet,
“ and Apostle of God, his
“ Word, and his Spirit, which
“ he sent to Mary.

Here Jesus is call'd the Word of God. Which our Unitarians expressly Deny, only say that the Word or Spirit Dwelt in Jesus, as in other Holy Men. See my Second Dialogue at the Beginning, to p. 9. So that here the Mahometans are much better Christians than the Socinians.

But, Sir, I think you had not Reason to take it ill that I compar'd you with Mahometans, considering that you take the Liberty to make Us as Bad as Pagans. For proof of this I quoted one of the late Socinian Treatises, Entitled, A Letter of Resolution concerning the Doctrines of the Trinity and the Incarnation. Which he calls Modern Christianity, and says of it, p. 18. That it is no better

nor other than a sort of Paganism and Heathenism. And he Represents the Tartars as Acting more Rationally, in Embracing, The more Plausible Sect of Mahomet, than the Christian Faith.

For this you fall foul upon me, p. 21. and say to me, "Whether the Unitarians ever said, Paganism is Preferable to the Christian Doctrine, as you Assert in your Preface; and it will Concern you to shew, that you make some Conscience of what you Write, by making that heavy Charge good; if you cannot do it——

There is no more of it in my Preface that I can find than what is above Quoted, which you will see there, p. xxviii. and p. xxx. And there are not the Words you Quote as mine. So that I may Return upon you, making Conscience of what you Write. Especially Quotations ought to be Exact.

But you cannot Deny that you make Mahometism Preferable to Christianity, by calling it more Rational and more Plausible. And you put Heathenism upon the Level with it, when you say, That our Christianity is no Better nor other than a Sort of Paganism. This is the Utmost Moderation you Pretend to.

And pray what do say less in this same Place? You say,

"I know they (the Unitarians) may have said, that the Doctrine of the Trinity, of real Persons or Minds in the Godhead, is like the Pagan Plurality of Gods.

Sir, you put in here the word, Minds, which was made Use of by one Doctor only, by way of Explanation, as he thought, but has met with no Approbation among Us, nor ought to be Charged upon the Christian Faith, ther being no such Word in any of our Creeds. But however you your self here make our Christian Faith Like the Pagan Plurality— And will you own Us then as Christian Brethren?

(XXVII.) But you have another Like for me too. You say to me in the Next Words, "And I think you have shown something like it (the Pagan Plurality of Gods) in producing the Testimony of Heathens to a Trinity.

This, Sir, is indeed Like your self! Your Great Objection against the Doctrine of the Trinity is, That it is against Reason, even to a Contradiction. And therefore was a Stranger to all the Word, till of late Years Invented by the Christians. And therefore is a Stumbling-Block to Jews and Heathens, to keep them from Christianity. Which Objection I turn'd

turn'd to an Argument that it cou'd not be of *Human Invention*, it being so much above *Reason*, but that it must come therefore from that *Revelation*, which I shew'd was made of it from the Beginning, but more Obscurely than as it has since been Declared in the *Gospel*. That the *Jews* therefore Retain'd a Dim Idea of it. And the *Heathens* learn'd it from them. Whence *Plato* and their more Refin'd *Philosophers* endeavour'd to Reconcile it to *Reason*. Which I quoted to shew, That it was not wholly unknown to the *Gentiles*, at least the most *Learned* of them; and that they found no *Contradiction* in it, for they Measured it not Grossly, as you do, by Applying it to the *Persons* of *Men*.

Having thus gain'd the Point upon you, you now Turn the Tables, and put the Objection in the Quite Contrary way, and whereas the Doctrine of the *Trinity* was before nothing short of a *Contradiction*, and Impossible to be Believ'd by Men of *Sense* or *Reason*; Now it is the *Invention* of the Men of the most Refin'd *Reason* in the World, who being *Pagans*, the *Trinity* must be a *Pagan Plurality*!

But, Sir, the *Pagan Plurality* had nothing to do with the Notion which the *Wiser* of

them had of the Holy *Trinity*, and Center'd it in the *Unity*, not to make a *Plurality* of *Gods*. Whereas the *Gods* they Commonly Worshipp'd were Divers *Persons* Separated and Divided from Each other, of Different *Interests*, and often *Fighting* with one another, They made *Gods* of *Men*, and therefore Measur'd them wholly according to the Different *Persons* of *Men*. And you, following their Example, have Accounted for the *Trinity* just after the same Manner. Whence come all the *Contradictions* and *Absurdities* with which you have Involv'd your self, and wou'd put upon others, not being Willing to Understand their true Meaning.

(XXVIII.) After this p. 21. 22. you seek to make Advantage to your Cause by the *Explanation* Dr. *Sherlock* lately Adventur'd to make of this great *Mystery*. And from the *Polytheism* Charg'd by some as a Consequence of his *Explanation*, you wou'd Infer *Polytheism* in some *Christians*, at least in the Opinion of others. And you wou'd Equal this with the *Pagan Plurality*.

But, Sir, no Man is to be Charg'd with *Consequences* he do's not see, or own. For at this Rate every *Sin* may be Improv'd by *Argument* and *Consequences*

sequences up even to *Atheism*. Yet it wou'd not be just to call every *Sinner* an *Atheist*. Dr. *Sherlock* held the Doctrine of the *Trinity* as Professed in the *Athanasian Creed*. And if he had been Convinced that his *Explanation* had been Contrary to this, no Doubt he wou'd have Retracted his *Explanation*. But is this the Case of those who Openly and Professedly *Deny* the *Doctrine* it self, and *Dispute* against it? This only shews a Mind to *Carvil*, and Catch at every Advantage!

(XXIX.) You next, p. 22, 23. make the same use of all Parties taking to Themselves the Name of the *Church*. But, Sir, they all say, that *Truth* likewise is on their Side. Is ther therefore no such thing as *Truth* to be found in the World, as you wou'd have no such thing as *Church*?

I hope I have shew'd in my *Dialogues* what the Current Sense of the *Church* was, even before the first *Council of Nice*, concerning the Doctrines of the *Trinity* and *Incarnation*. And if this has met with great Opposition, it is no more than other *Truths* have Suffer'd. Must we Believe no *Revelation*, because we have *Deists*; nor any *God*, because ther are *Atheists*? And must we Believe no true

Church, because ther are many false *Pretenders*?

Sir, these sort of *Topicks* shew only that your *Cause* is *Destitute*. They tend only to *Scepticism*, which is no more on *Your Side* than *Ours*. And whoever use it are *Bewilder'd*, and have a Mind to *Hide* themselves, and *Avoid* Arguments they cannot *Answer*. It is Raising a *Dust*, that we may not see our way. It is like *Scoffing Pilate*, who ask'd *What is Truth*? But wou'd not stay for an *Answer*.

(XXX.) You end with a *Declaration* against *Persecution*. But can Instance only in *your self*, (among all our *Unitarians*) and that by the *Presbyterians*, and in a *Country* where ther is no *Toleracion* for *Socinians*. But since you have come under the Protection of our *Laws*, you have had *City-Halls* for your *Meeting-Houses*, and free Liberty to *Preach* till you were *Weary*, without making any *Recantation*, but to Gain what *Profelyts* you Cou'd. Nor have you met with any Disturbance that I hear of, Unless you think that my Writing against your *Principles* is a *Persecution*! And yet I run more *Hazard* by it than you do!

You confess the *Arians* (your *Predecessors*) were *Persecutors* in their Turn. But you think

the Socinians wou'd not be so now.

Sir, if you were to take a Man's *Picture* for Likeness, wou'd you have it Drawn when he was in full *Health*, or when he was Alter'd by *Sickness*? My meaning is, That what Men wou'd do is best known when they are in *Power*. Then you must take their *Likeness*. Neither their *Voice* nor their *Looks* are the same when they are under *Hatches*. Nay, their *Minds* Sink too. You know not how you wou'd Alter if you had another *Arian* Emperor, and the *Laws* on your Side.

Wou'd you then think it Proper to give *Toleration* to Open *Blasphemy* and *Idolatry*, as you think our *System of Christianity* is? Wou'd you not Urge that these were made *Capital* by God Himself, Under the *Law*, and *Kings* Severely Punished by God for Suffering these? Wou'd you not say, it was the *Magistrates* Duty to see that God shou'd not be *Dishonour'd*, more than the *King*? Wou'd you not think your self Answerable (if you were a *King*) to give *Licence* to all *Vile Heresies* to spread, and Corrupt the *Faith*? Nay, if you were a *Bishop*, wou'd you not be afraid of the *Judgement* pronounced against the *Bishop of Thyatira*, Rev. ii. 20. *Because thou Sufferest that Woman Jezabel, which calleth her*

self a Prophetess, to Teach and to Seduce my Servants? And against the Bishop of Laodicea, Chap. iii. 16. Because thou art Lukewarm, and neither Cold nor Hot, I will Spue thee out of my Mouth. Wou'd you not consider that all the Good Works, wherein you put your Trust, and think them the Essence of Christianity, wou'd not Avail in this Case? For thus saith the Son of God to the Bishop of Thyatira, I know thy Works, and Charity, and Service, and Faith, and thy Patience, and thy Works, and the Last to be more than the first: Notwithstanding, because thou Sufferest that Woman, &c. wou'd you not be Afraid when all these Good Works cou'd not Excuse for Suffering any to Teach and to Seduce the Servants of the Lord? When this one Negligent Act in the Governor of a Church, should Outweigh the Greatest Personal Holiness, which cou'd not make Amends for the Mischief of his Remissness or Moderation, say Greater than all his Holiness, in Suffering the Servants of God to be Seduced by false Teachers? Will any Good Act a Shepherd can do, Countervail his not Watching, and Suffering the Wolves to come in among the Sheep? Will not their Blood be Requir'd at the Hands of such a Watch-Man, who Blew not the Trumpet, tho' he was saying his Prayers all

all the While, or giving all his *Goods* among the *Poor*, or his very *Body* to be *Burnt*? Can he do any thing so *Acceptable* to *God*, as to *Maintain* his *Post*, and take *Care* of the *Souls* Committed to his *Charge*?

You say, p. 23. "It is the *Inviolable Unalienable Right* of a *Reasonable Being* to *Worship* and *Profess*, according to his *Conscience*, so long as nothing is done to the *Injury* of the *Commonwealth* in its proper *Concernments*. Have not the *Unitarians* a *God* and a *Conscience*, &c?

And have not *Kings* and *Bishops* *Conscience* too? And what if these *Interfere*?

But how come you to *Limit Conscience* here? You put an *Exception* to the *Plea of Conscience*, That *no Injury be done to the Commonwealth in its Proper Concernments*. And what are these *Concernments*? And who is *Judge* which *Concernments* are *Proper* to the *Commonwealth*? It may *Assume Concernments* which are not *Proper* to it.

But in the next place, is not *Religion* a *Concernment* that is *Proper* to a *Commonwealth*? And are not *Diversities of Religions* found to be *Hurtful* to *Commonwealths*, especially where they all *Claim* a *Share* in the *Administration*? Why else have we *Excluded* the *Papists*, and *Hol-*

land all that are not of the *Established Church*, from being *Members* of the *States*?

But may *Conscience* be *Ty'd* up in these *Concernments*, and not in that which is far *Greater*, the *Eternal Concernment*? And if *Endangering* a *Commonwealth* is a *Sufficient Reason* to *Restrain* the *Plea of Conscience*, lest it do *Hurt* to others, in *Temporal* things; must that *Plea* be *Allow'd* to *Seduce* as many as it can in what *Concerns* their *Eternal Welfare*?

Come, Sir, speak out, wou'd you, if you were a *Governor* either in *Church* or *State*, give free *Toleration* to *Infidels* and *Heathens*, and see them *Seduce* before your face all your *Subjects* from *Christianity*? Wou'd you think this a good *Account* of your *Stewardship*?

If you say, That you are in the *Right* and they in the *Wrong*, you give up your whole *Cause*. Where is then that *Inviolable Unalienable Right of every Reasonable Being to Worship and Profess according to his Conscience*?

I have said thus much upon this *Head*, because it is the most *Plausible Topick*, whereby *Unthinking People* are *Seduced* to give *Disturbance* to any *Establishment* either in *Church* or *State*. What! not to give a *Man* the *Liberty* of his *Conscience*! And they see no *Harm* at all in this! And yet not one
of

of them wou'd Allow it, if they were in *Power*. They wou'd then soon see the *Mischief* of it.

If any think I *Reason* not aright, I will put it to the *Test* of *Fact*. Shew me then that *Church* or *Society* of Men in the *World* who have not *Persecuted* (as they call it) some *Time* or other, when they had the *Power*?

All *Restraint* is call'd *Persecution* by those on whom it is Laid. And they wou'd desire to be Freed from it. Ther is not a *Sett* in *England* but wou'd be the *Established Church* if they Cou'd. And no Doubt will be,

whenever it is in their *Power*. Therefore it cannot be Safe to let them have *Votes* in our *Legislature*. And this is so far from being a *Persecution*, that it is a *Necessary Caution* in every *Wise Establishment*. And whoever Complain of it for *Persecution*, have *Designs* in their Head.

You have led me out of the way of our Subject by following you. However I hope this Digression will not be Unserviceable.

I pray God give Us a Right Understanding in all things. Those especially which Concern our *Eternal Peace*.

F I N I S.

A

SUPPLEMENT,

IN

ANSWER

TO

Mr. C L E N D O N

HIS

Tractatus Philosophico-Theologicus.

OR, A

Treatise of the Word PERSON.

*Blessed is the Man that hath not Walk'd in the Council of the
Ungodly; nor Stood in the Way of Sinners; and hath not Sat
in the Seat of the Scornful. Psal. i. 1.*

LONDON, Printed M D C C X.

P R E F A C E 2

THE Censure of this Book of Mr. Clendon's by the Parliament, with the Order for his being Prosecuted for it, shews how much he has Mistaken his Text the Act of Parliament which he took for his Foundation of the Doctrine of the Blessed Trinity.

This might have Saved my Pains as to the Explanation of that Act. But these Papers were Wrote (all to Sect. x.) before the late Tryal of Dr. Sacheverell, which Occasion'd that Sentance upon Mr. Clendon, among other Blasphemous Writers of the Age.

My Publishing them now, is that Sort of Persecution which only I have aimed at, to Convert if I can, if not, to Confute these Enemies of Christianity. If the latter be the Case, it will be a Greater Mortification to Men Conceited of their own Wit, than any Legal Penalties. And they are Apt to say, That this is all the Confutation can be given them, and to Glory in their Confessorship to the Vilest of Heresies!

This then is to Disarm Mr. Clendon and the Rest of his Socinian Accomplices of that Sort of Triumph. If it have not the Happier Effect of Inducing them to Repentance. Which is the Victory I desire over them. And I Pray heartily for them, that God would Open their Eyes, and let them see His Glory in the Face of Jesus Christ. To whom be all Honour, Might, Majesty, and Dominion, from all Creatures, Converted Sinners especially, Now and for Ever. Amen. CON-

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A

SUPPLEMENT

I N

ANSWER

T O

Mr. C L E N D O N.

(1.) **S**ince the foregoing Sheets were Printed off, an Old Socinian in the Temple has enter'd the Lists against me. I therefore stopt the Publication of them, till I had read over this *Tædulus*, intituled *Tractatus Philosophico—Theologicus de Persona*, or, *A Treatise of the Word PERSON*, by John Clendon of the Inner Temple Esq; Printed for John Walthoe, in the Middle--Temple Cloisters,

1710. To find whether there were any New Matter in this, which should require a Distinct Answer by it self; or that it might be Dispatch'd in a Supplement to what goes before. And I easily Determin'd to the Latter, for tho' it is a large Book of 224 Pages, besides two Epistles Dedicatory, and one to the Reader, all the Sense, or Argument in it might be put into a Nut-Shell. Nor had I thought it Worthy of any Notice, but

that it seems the last Effort, and Exposés this Baff'd Cause even to Contempt. And because I heard some lay Stress upon it, and say it had gain'd a *Vogue* about the Town.

theism by this Strong Argument, Now, what Plainer and more Impudent *Tritheism* than this, can be Asserted by Man?—Surely Nothing can be More. And thus it is Proved!

(II.) In the beginning of his *Epistle to the Reader* he falls upon me with a great deal of *Wit*, calling me *Brute*, and such like Names for a whole Page together, and Concludes, that my *Socinianism Discus'd* is not Worth Answering, and that he Scorns to Answer it!

(I.) Yet he gives one Stroke at me, and Quotes my Fourth *Dialogue*, p. 11. where I brought an *Allusion*, that *God* is Named in the Creed as a *Nature* or *Species* to *Individuals*, and then that the three *Persons* are Named, the *Father*, the *Son*, and the *Holy Ghost*, whence he wou'd Infer that I meant *God* to be a *Species*, and the three *Persons* to be really and truly *Individuals* in a *Strict* and *Proper Sense*; tho' I have frequently through these *Dialogues* Guarded against any *Allusions* to *God* being so taken; and here I Word it with an *As*, to shew it was but an *Allusion*. As it is Express'd *Dialogue II. p. 4. as it were a Species*. Yet he takes no Notice, but Proves it to be *Tri-*

(2.) I have told you often (but you will not Mind) that *God* is neither *Genus*, nor *Species*, nor *Individual*, nor *Person*, in the Sense these *Words* are taken, and as they are Us'd among *Men*. And therefore that we must not Argue *Strictly* from them with Relation to *God*, nor Infer *Contradictions* from them in *God*, because we find it so among *Men*. For these are only *Allusions*, not *Proper Words* as to *God*, tho' the Best we have. As when *God* is called *Light*, if we shou'd argue *Strictly* from thence, what *Contradictions* might we find? Yet this is the whole *Socinian* Topick, to find *Contradictions* in the *Trinity* of *God*, from the Acceptation of the Word *Persons* as apply'd to *Men*. How often have I told the *Remarker* upon my *Dialogues* of this? And he was forced to yield my *Observation* to be Just, and that it was no fair way of Argument, and pretended he did not do it. Yet they cannot refrain it. Here is now come out a whole Book *de Persona*. And all, as it is apply'd to *Men*,

Men, by *Orators* and *Logicians*. And thence Mr. Clendon musters up his Arguments against the *Trinity*, applying the Word *Persons* to God the *Father*, *Son*, and *Holy Ghost*, in the same Manner as to *Peter*, *James*, and *John*.

some Reply to these Things. But all the Notice he takes of them is in his p. 62, 63. Where he Quotes a few other *Texts* which I had not named, and says, that these he names do not prove the thing.

(3.) The *Socinians* pretended to the *Scriptures*. And published their *Brief History of the Unitarians* upon most of the *Texts* from *Genesis* to the *Revelations*, which are usually brought for the Doctrin of the *Holy Trinity*. They likewise asserted that the *Fathers* before the first Council of *Nice* were on their side. In answer to both which Pretences, I published these *Dialogues*, and upon most, if not all of these *Texts*, I not only argue from the general and known Acceptation of the Words, Supported by other Parallel *Texts*, but give the Interpretation of the *Fathers* before the first Council of *Nice* upon each *Text* Controverted, and shewed them to be Intirely on the *Christian* side of the Question, and against the Mis-representation of the *Unitarians*, or *Socinians*.

(III.) But p. 56. he throws at all our *Scriptures* as deficient, and says, *The Gospel of the twelve Apostles, and other Writings of those Holy Men, were most of them either rejected as Spurious, or suppressed, or otherwise Apocryphated. And those few only were allowed of as Canonical, which were of such Notoreity that they could not be concealed, and which remain now to us at this Day. This was one necessary piece of Artifice they used. This They was the Church, which he bespatters every where and here accuses of vitiating, concealing, and rejecting the true Scriptures. By which he means those false Gospels and other Pseudo-Scriptures, which the Predecessors of the Socinians had forged in those early times, to support the same Heresie. This I shewed in the same Fourth Dialogue he quotes, but four Leaves after, what he Quotes, p. 20, 21. And tell from Eusebius and Theodoret how these Hereticks, then called Nazarens, were detected in forging new Scriptures, and*

(4.) Now when I saw this great Book come out against me, and begin with my *Dialogues*, I thought to have found

corrupting the old, which some of them had the Impudence to own, and called it *Mending the Scriptures*; others of them rejected the *Law* and the *Prophets*, and others other Parts of the *Holy Scriptures*, as they thought fit. But of this Mr. Clendon takes no Notice (may be he never read it) but trumps up again the Pretences of these condemn'd *Hereticks*, in Opposition to the whole *Catholick Church* which he dispises, as I come to shew more fully.

(IV.) In his Dedication to the *Lord Chancellor*, he says, p. 9. *My Lord, I have had no Regard to Fathers or School-Men, nor to Councils or their Creeds.* And in his Book, p. 170. he says, *The Notions of God of God, and God the Son, and God as the Son of God, is what we have from the Fathers and their Philosophy, and not from Revelation.* And p. 173, 174. *And this hath been the Doctrine of the Schools and the Catholick Church hitherto — And since the Animadverter had swallow'd thus much, which doubtless he did upon the Authority of the Catholick Church, and so never consider'd it — p. 175. And this Doctrine of the School-Men and Catholick Church — must be utterly Impracticable, &c. p. 194. Nor ought we in this Case*

to be fobb'd off with Mystery, nor with the Authority of the Church. And what Church is it they mean at last, do you think? Even the Catholick Church. And p. 195. 'Tis the Catholick Church they are so fond of, for the Support of whose Authority forsooth, we must be kept in Ignorance, all they can, and the Truth conceal'd from us. Again, p. 215. The three Hypostases of the Fathers, construed three Subsistances and three Persons by the Schools, is the Doctrine of the Catholick Church. And so it is in many other things. All this ado is to support the Authority of a Catholick Church. The Reader (if any other but my self, must undergo that Penance) will find abundance of the like Contempt of the *Catholick Church* throughout this tedious Book. And I suppose others will be content with what is here produced.

(1.) But it is not only in Words he expresses his Rage against the *Catholick Church*, he gives his Reason, and excludes all *Gentiles* from *Christianity*. He allows none to be true *Christians*, or to have had the *Faith*, but the *Jewish Converts* only, and these he supposes to be extinguish'd in the Reign of *Adrian* the Emperor; after which he says, the *Gentiles* came in and corrupted the *Faith*,

Faith, *And they were fain to bid a perpetual Adieu to the true Apostolick Doctrine of our Blessed Saviour Jesus Christ.* Thus he expresses it, p. 51. And again, p. 69. he repeats it again, and says, "After *Adrian's* time, when the Christians of the Circumcision were wholly extirpated with the Jews, and no Bishops to be but of the *Gentiles*, the Christians became no more than another Sect in *Phylofophy*. They called themselves *Christians* indeed, but as *Melito* there says, their Doctrines were the same *Phylofophy* that had been among the *Ethnicks*. And p. 70. Thus it was (says he) that the *Old Evangelick Apostolick Doctrines concerning our Saviour were Lost*. And how has *Father Clendon* found them again? In *Simon Magus, Cerinthus, Sabellius*, and *Socinus*, and in the *Gospel of the Twelve Apostles* and other *Writings* of those Holy Men, which have been Lost these 1500 Years!

(2.) He says (as I have before Quoted him) that it was *One Necessary piece of Artifice the Church us'd*, to Admit none of these Holy Writings into the *Canon of the Scripture*, but those few only which were of such *Notoreity* that they cou'd not be Gainsaid. And was not

this an *Honest Artifice*, to Admit nothing *Dubious* into the *Canon*? But they were not *Dubious*, for, as I Quoted *Eusebius* in my *Fourth Dialogue*, p. 21. ther were *Notorious Marks of Imposture* upon those he calls *Holy Writings* which were set up by these *Hereticks* in the Names of the *Apostles*, as that all the *Copies* they produc'd were in their own Hands; and they cou'd shew no *Original* whence they were *Transcrib'd*; and that even the *Copies* which went about among them did not Agree with one another.

(3.) But he says that those Books in the *Canon* are a *Few only*. And yet he thinks they are *too Many*. I have taken Notice before how the *Socinians* have Endeavour'd to Invalidate several Books of *Holy Scripture*, particularly all the *Writings* of *St. John*, because he speaks most *Expresly* of the *Trinity* and *Divinity* of *Christ*, he having Wrote the *Latest* of any of the *Apostles*, and after *Cerinthus* and others had Broach'd their *Heresies* against Both these *Doctrines*. And *Mr. Clendon* does not Conceal his *Contempt* of *St. John*, He calls him *Poor St. John*. p. 75. And says of him, p. 42. *The good Evangelist was not Skill'd in their Philosophy, and so was not a Match for them*. Again p. 46. *He, good Man,*

Man, Notwithstanding his great Age, for the Peace of the Church, Undertakes to Write. And to Help out this Poor Old Man, Mr. Clendon Ventures to Mend his Text for him! As you will see p. 33. where instead of our

Literal Translation of *Job. v. 26.* *As the Father hath Life in Himself, so hath He given (Edwards) to the Son to have Life in Himself.* Mr. Clendon renders it thus, *So shall be given to the Son, &c.* that is, in the Socinian Notion, that it should be given him after his Resurrection, but not that He had Life in Himself before. It is frequent with the Socinians to take this Liberty with the Texts of Scripture, as I have shewed in many Instances in my *Dialogues*.

(V.) Mr. Clendon having thus made bold with the Scriptures, and quite thrown off the Catholic Church, let us see what Foundation he gives to the Doctrine of the Holy Trinity, and his Account how it came first into the World. With this he begins his *Chap. ii.* And makes it a mere *Heathenish* Invention. He Mentions the *Tetras* or *Trinity* of *Plato*, consisting of the *three Hypostases* or *Persons* in the *Deity*, and that in these *three Principles* of *Origination* the whole *πλήρωμα* or *Fulness* of the *Deity* did *Consist*, And this (says he p. 24.) I

take it was the first News that the World had of a Divine Trinity.

(1.) But, Mr. Clendon, those Texts out of the *Old Testament* which are Consider'd in my *Second Dialogue* were long before *Plato*. Therefore he might take it from them. It was impossible they could take it from him. And you should have Clear'd up these Texts better than I have done; before you had thus Confidently made *Plato* to the *Original* of this *Doctrine*.

(2.) And what is now become of that Master Argument of the Socinians? That the *Doctrine* of the *Trinity* is *Contradictory* to all *Common Sense* and *Reason*; And brought in by the *Christians* upon their Mistake of some Texts of *Scripture*, which the *Socinians* pretend to Explain better: Yet now they wou'd make it the *Invention* of the *Heathen*, of their *Principal* and most *Celebrated Philosophers*, Men of the most *Refin'd Reason*; and that the *Christians* did Learn it from them!

(3.) But it was not the *Invention* of either *Jew* or *Gentile*. No *Reason* of *Man* could have Search'd so far into the *Abyss* of the *Nature* of *God*.

It was at the first made known to *Man* by *Revelation*. And it has Descended down through all Ages by *Tradition*; Chiefly of the *Jews*, who had the *Lively Oracles* Committed unto them, wherein this Divine Mystery was Contain'd; And from whence, in all Probability, *Plato* and the most Acute of the Heathen *Philosophers* did take it, for the *Old Testament* was known unto them. And the *Fathers* of the *Church* did Quote the *Old Testament* for this Doctrine of the *Trinity*, (as appears by what I have Quoted of them upon the *Texts* of the *Old Testament*) not the *Philosophers*, or the *Cabala* of the *Jews*, as Mr. *Clendon* foolishly Imagins. I have Insisted upon this in my *Second Dialogue*, Sect. xv. N. 3, 4. But Mr. *Clendon* Repeats the Objection here over again, without taking any Notice of the Answers there given.

(4.) I have told before how Mr. *Clendon* throws off the *Greek Church* and the whole *Catholick Church* ever since the *Jewish Christians* were Extirpated in the Reign of *Adrian*, who only (he says) held the *Faith* uncorrupted: For that the *Greek* and *Gentile Converts* brought in the *Pagan Philosophy*, and Corrupted the *Christian Religion* by it. But forgetting this, he p. 27, 28. Makes the *Jews* the

first who took this *Philosophy* into *Reveal'd Religion*, and by this had Establish'd the Doctrine of the *Trinity* before *Christianity* began. And p. 28 he Quotes Mr. *Dodwell* shewing how *Moses* became of Authority among the *Gentile Philosophers*, and was Quoted by them, by the Name of $\delta \pi \rho \omega \tau \eta \tau \eta \varsigma$ the *Prophet*. They who advance *New Systems*, had need of good *Memories*.

(VI.) Well, but Mr. *Clendon* will have *Philosophy* to be the Corrupter of *Reveal'd Religion*, take it how you will. He says, p. 216. *That the Christian Doctrine was Ecclipsed and Obscured by the darksom Cloud of these mish mash Doctrines of Fathers and School Men, which make up the Doctrine of the Catholick Church.* And how does he set about to cure this? Even by entring into the very Dregs of this *mish mash*! His whole Book is nothing else but a fulsome and tedious Repetition of *Quoddities* and *Quiddities*, and shewing his Parts upon the Difference betwixt *Ens*, *Essence*, and *Existence*, betwixt *Substance* and *Subsistence*, *Accidents* and *Adjuncts*, *Suppositum*, *Person*, and *Personality*; besides *Modalities* and *Suppositalities*, &c. as different for all these! And out of this deep Fountain of Learning, he has extracted (as he

he thinks) the true Notion of the Word *Person*, which gives the Title to his *Book, de Persona*, or, *A Treatise of the Word PERSON*. And then he applies this to the Word *Persons* as used in Relation to the Holy Trinity, and cries *Essenna*. he has untied the *Gordian Knot*!

(VII.) Now let us see what he makes of this. This is the *Jugulum Cause*. And here you will find a Performance worthy of himself! He begins, p. 12. with giving the Definition of the Word *Person*, and of *Personality*. And this he makes to consist in whatever *Accidental* thing, distinguishes one Man from another, the *Colour* of his *Hair*, his *Phiz*, p. 13. his *Features*, *Complexion*, or *Countenance*, his *Dress*, p. 15, 16. *Address*, *Mein*, *Department*, &c. As likewise any accidental *Accomplishment* of the *Mind*, as *Wisdom*, *Learning*, *Religion*, &c. Of this sort of *Accidents* (says he) also are all *Honours*, *Dignities*, *Offices*, and *Employments* of *Trust*, *Power* or *Profit*, and the like. Every one of these he makes to be a *Personality* which does *Constitute* the *Person*.

(I.) And by the same Rule he says, p. 16. *The same one*

Man may be several Persons in those several Respects, viz. As he is a wise Man he may be one Person, as he is a learned Man another, and as he is a Religious Man another. And by the foresaid Description of *Phiz*, *Mein*, *Dress*, &c. when his *Beard* grows he is one *Person*, and when he is *Shaved* he is another; when he has a *Black Coat* on, he is one *Person*, and another *Person* when he has a *colour'd Coat*; he is different *Persons* when he looks *Soure* or *Sweet*, when he makes a *Mouth*, *Walks*, *Dances*, or *stands still*; when he *Sleeps*, *Walks*, &c. For these are several *Personalities*, and it is the *Personality* makes the *Person*. And hence it is (says he, p. 17.) that one particular *Essence* may from the several *Personalities* be as properly call'd several *Persons*, as several particular *Essences*, can from their several *Personalities* be several *Persons*. For that in the one Case as well as in the other, we contemplate the entire particular *Essence* in *Conjunction* with the *Personality* that makes the *Person*.

And so it is also of *Personalities* that result from *Dignities*, *Offices*, *Professions*, *Employments*, and the like. Her Majesty, the *Queen* of Great-Britain, as she is *Queen* of England, is one *Person*, as she is *Queen* of Scotland, she

she is another Person, and as she is Queen of Ireland, she is another Person.

(2.) " And for this (says he, p. 18.) I think I shall need no better Authority than M. T. Cicero, whom all must allow to be a Competent Judge of the Latin Tongue. 'Tis he that thus Expresseth himself viz. *Exiit homo Personam amici, quando induit Judicis.* And again, *Sustineo Unus tres Personas, Mei, Adversarii, Judicis.* And they are frequent Phrases in Latin Authors, viz. *Personam agere, Sustinere, Induere, Exuere Deponere, &c.* — So that Person, as to the true Latinity of the Word — &c. Thus Mr. Clendon.

The Word *Litinity* here was well found out, for it Chimes more with the School Terminations of *Identity, Substantiality, Personality, &c.* than plain *Latin* would have done! But, Mr. Clendon, you needed not have gone so far for these Deep Observations, for even in the *Englishity* of the Word, to *Personate* another is taken in the same Sense, as when you *Mimick* another, or a Player *Acts* or *Personates* a *Pedant* upon the *Stage*, &c. Do's this Really make him another Person than he is? Do's he hereby become a *Bencher* of the *Tem-*

ple, or *Reader* at the *Trumpet-Clubb*?

(3.) You fall foul (p. 124.) upon Mr. Samuel Hill Rector of Killmington, as a zealous Defender of the *Greek Fathers*, as appears (say you) by a very *Unmannerly Book* he wrote some time since against the Bishop of SALISBURY. But what you have to say to him is touching his *Notion of a Person*. Which he thought he cou'd Explain without your *Cramp Words of Suppositums, Subsistences, &c.* And says, as you Quote him, p. 138. That from that *True, Vital, Substantial Union* that is between the *Soul and the Body* results the *Person of Peter, who is Compounded of Both.* This you call a *New Notion of a Person*. Tho' I dare say it is the *Commonest* in *England*, and what every *Man* means by a *Person*, who is not so *Book-Learned* as Mr. Clendon! But you *Ridicule* it thus, p. 139.

" No need now of *Subsistence*
" or *Suppositum* to help out
" the *Notion of a Person*. *Per-*
" *ter* as *Compounded* of a
" *Soul and Body* by a *Vital*
" *Union of Both*, is a *Suffici-*
" *ent Person*. He can *Eat* and
" *Drink*, and *Walk*, and *Un-*
" *derstand*, and that's a *Person*
" *Sufficient*.

But you Reply *Smartly* upon him, *A Man Sufficient, good Mr.*

Examiner, but not a Person. So you Distinguish betwixt the *Man* and the *Person*. So that when *Peter* eats, drinks, &c. a *Man* eats and drinks, but not a *Person*. And why? *Personality* neither Eats nor Drinks. No, nor the *Mannality* neither. But *Peter* cannot be a *Man* without being likewise a *Person*. And the *Person* of *Peter* do's every thing that the *Man* of *Peter* can do. O Rare *Philosophy*! Is not this what you just now called *Mish Mash*? Mr. *Clendon*. And what Shameful Use do you make of it, to Confound common Sense and Manner of Speaking! You made so Slight of a *Person* before that a Pair of New Shoes made a New *Person*; And now you are so Strict that you will not let a *Man* be a *Person* with Himself, but thrust in *Personalities* and *Suppositalities* between them!

(4.) But you Stick close to your Parallel of the *Queen* and the *Trinity*, which I have Quoted. You are so Fond of it that you Repeat it again; p. 122. and say, Thus 'tis (as I instanc'd before) of the Triple *Personality* in the *Queen's Majesty*, with respect to the Triple Diadem she wears; in respect of one of them, She is one Compleat Per-

son; in respect of another, she is another Compleat Person; and in respect of the Third, she is a Third Person: And yet she is in herself but one Compleat, Individual, Numerical, Essence or Being.

But that it may be yet more Conspicuous, he puts it in again near the End of his *Epistle Dedicatory* to the Earl of *Sunderland*, thus, And really, My Lord, I would not Prophane the *Deiry* to flatter the greatest and best Prince in the World. But I do think the *Queen's Majesty*, with respect to her three Kingdoms, to be a most apposite Emblem of the *Personal Triplicity* in the *Divine Unity*. She is in each respect a particular Person, and yet in every respect she is one and the same particular Royal Essence.

(5.) Mr. *Clendon*, will you let me *Philosophize* a little with you? Is *Royalty* an *Essence*? I took it for a *Personal* thing. But if it be of the *Essence*, then surely no *King* or *Queen* can either *Forfeit* or *Abdicate*. Unless you say, it is of the *Essence* of the *Personality*. And will that be good *Philosophy*? How then will *Essence* and *Personality* be Distinguish'd? Or has a *Man* as many *Essences* as he has *Personalities*? You have given him so many *Personalities*,

Personalities, that he cannot Continue one *Person* an Hour together, if he *Open* or *Shut* his *Mouth*, make a *Wry Face*, or *Alter* any thing of his *Pbiz*, *Meen*, or *Dress*. And does he Lose one *Essence*, and Gain another, upon every one of these *Changes* of his *Person*? *Essence* is *Substance*, and the *Personalities* you have Named are *Accidents*, you call them so; tell me then what is the *Substance* of an *Accident*? And how then do they Differ?

(6.) If you call this *Cavelling*, I will Readily Grant it, for I know your Meaning. But then it will Answer all your Book. For the *Hypostases* of the *Greeks*, and *Persons* of the *Latin* and *English* mean the same thing, and they have sufficiently Explain'd themselves, not to mean *three Gods*. And all you have said against this, is such poor *Cavilling* upon *Words*, upon *Substance*, *Subsistence*, and *Accident* as I have now shewed you.

(7.) But to go on with your *Dedication*. You after Address the *Queen* by her *Secretary of State*, to give *Peace* to *Christianity* in this *Vexatious Point* of the *Trinity*. And how? Even by the great Instance of her *Royal Self*, as you have Explain'd her *Trinity*, and so put an end

to the long *Wrangling Polemicks* of the *Learned*. That who think otherwise of the *Holy Trinity* of *God* than of this *Trinity* of the *Queen* may be Silenced!

And to make this your *Emblem* of the *Holy Trinity* more *Apposite*, you tell his *Lordship* in the next Words, that her *Majesty* has been lately *Graciously Pleased* to Drop one of her *Personalities*, by the *Union* of *England* and *Scotland*. So that she is now but *Two Persons*, one for *Great Britain*, and one for *Ireland*. So that if the *Personalities* be no more *Essential* in the *Deity*, than in the *Queen*, as you say they are not, then these *Personalities* in the *Godhead* may be Dropt too in *Time*, which you Hope, and have thus Endeavour'd to bring to pass!

(8.) If *Persons* were Answerable for *Dedications* to them, or suppos'd to see them before, or to Approve them afterwards, or to Patronize such Books inscrib'd to their Names, what a Terrible Reflection would it be to these two Noble *Lords* under whose Protection *Mr. Clendon* has Presumed to Usher his Book into the World?

And no doubt the *Piety* of the *Queen* (if she knew of this Book) would Resent with Indignation that Blasphemous *Emblem*

blem made of Her, and her three Imaginary Persons, to the Holy Trinity of the most High God!

(9.) But, Mr. Clendon, tell me, Could one of these Persons of the Queen be a Maid, another a Wife, and another a Widow? Could her Person in England have a Son, and her Person in Scotland have None? I ask this, because it fully Explains your Emblem of the Holy Trinity. For by Persons you mean (with Sabellius) only several Manifestations of God. And you might make three Thousand or three Hundred Thousand of such Persons, for every Act of God is a Manifestation of God, and shews His Power, Wisdom, &c. every Star in Heaven, and every Pile of Grass, every Man, Bird, Beast, Fish, &c. In short, every Creature. And you might Multiply the Persons of the Queen into as many Countries, Parishes, Families, or Men, as the Commands: And into as many Variations of her Phiz, Meen, Dress, &c. as you please to Imagin: Then add the many Endowments of her Mind: Then all her Honours, Dignities, Offices, &c. all which you make several Personalities, and you may make as many Persons of her, as Hobbs does of his Leviathan!

(10.) But now, Mr. Clendon, I must mind you of your Philosophy again. For a Manifestation is Nothing of it self, it is only a Word whereby to Express our Conception of the thing that is Manifested to us. Thus your several Persons of the Queen, are only several Manifestations of her Power in several Places, and in different Manners. And this is all you make of the Persons of God. But, Sir, a Manifestation, as it is no Person, so it can do no Personal Action. A Manifestation cannot Eat and Drink, Marry and beget Children. It cannot Send or be Sent of an Errand. Was it only a Manifestation then that was made Flesh, that was Sent of God to do such things upon Earth, to Suffer, Die, and be Buried? Was it the Blood of a Manifestation only that is call'd the Blood of God? Act. xx. 28. Are we Baptiz'd into the Faith and Worship of Manifestations only, that is, of Nothing but Imaginations of our own, or the Conceptions of our Mind? For God is not Named in the Christian Form of Baptism, but only the three Persons, which you call Manifestations only. Do you not Worship then your own Imaginations? For you can make nothing else of Manifestations. And is it

it not Strange that *Christ* should Command us to be *Baptiz'd* in the *Name* of *Manifestations* only, without a *Word* of the *Person* that was *Manifested* to *Us*? And this must be, if what *Mr. Clendon* calls the *Manifestations* were not the *Persons* of the *Deity*.

(11.) But he calls them *Persons* too. For he cannot, (through the *Multitude* of his *Phylosophy*) find out the *Difference* betwixt the *Actor* and the *Action* done by him, but calls the *Action* the *Actor* or the *Person* that *Acts*. He says p. 181. *That the Apostles Creed, doth plainly assign the Personality of the Father to be the Maker of Heaven and Earth.*

Why? *Mr. Clendon*, was He not a *Person* before? Or did He become a *New Person* by the *Creation* He made? And where does the *Creed* call this *His Personality*? Your *Assurance* is not a *Little*!

You say, p. 180. *And the Act of our Redemption must surely be the Personality of the Son.* But was He not a *Person* before that *Act*? Else how could He do it? Or did He change *His Person* by that *Act*? Then it was not the same *Person* that *Died* who *Rose* again, for *Death* makes a greater *Alteration* in the *Person* than any of these *Personalities*

you have *Named*, of *Phiz* or *Dress*, &c.

But, you go on and say, p. 181. of the *third Person*, *And the gracious Act of our Sanctification must be the Personality of the Holy Ghost.* Then He was not the *Holy Ghost* before. But you make these three *Acts* of *Creation*, *Redemption*, and *Sanctification*, the several *Personalities* of *God*, as you say, p. 183. *The Personalities of Creation and Redemption, &c.* And you *Explain* what you mean by *Personalities*, that is, only *Manifestations* of *God*, as you say, p. 181. *The one true God, under these three gracious Manifestations of himself, in our Creation, Redemption, and Sanctification.* And p. 186. *These External Acts of our Creation, Redemption, and Sanctification, are taken for the Personalities.* And p. 188. *These Personalities are Extra Essentialities.* What are they then? Are they *Accidentalities*? No, (say you *ibid*) *There are no Accidents in God.* Where are we now? What? Are they neither *Essentialities* nor *Accidentalities*? You say they are *Modalities*. And what are these *Modalities*? You say, *It is and must be Agreed in all Philosophical Reasoning, that Accidents, Adjuncts, and whatsoever doth Modify Essence, must be Extrinsic to the Essence Modified.* Then these *Modalities* are

are something less than *Accidents*. They are Nothing but a *Thought* in our *Brain* of the *Manner* how an *Accident* does *Modify* an *Essence*. Of which we know not one Tittle. For an *Accident* it self is only the like *Imagination* of ours, That because we find ther are things *Hard* or *Soft*, therefore we *Fancy* suck a thing as *Hardness* or *Softness*, and so *Discourse* of these *Words* as if they were *Real Things*. And these we call *Accidents*, which in *Themselves* are *Nothing* at all. And if *Accidents* are *Nothings*, what are the *Modalities* of *Accidents*? These must be *Nothing* of *Nothing*! And if ther are no *Accidents* in *God*, how can ther be *Modalities* of *Accidents* in *Him*?

We see now to what *Mr. Clendon* has brought the *Persons* of *God*, by his *Philosophy*, to be *Nothings* and less than *Nothing*! Is not this *Philosophy* of his very *Charming* and *Edifying*! O happy *Clubb* where these *Lectures* are daily Read!

(12.) But I must not Conceal the Reason he gives for all this *Jargon*. You have it p. 188. For that there ought to be some *Analogy* between the *Divine Personalities*, and *Personalities among Men*. Here is what I have so often told the *Soci-nians*, that they will Measure

God by *Man*, and *His Persons* by our *Persons*, because we have no *Words* that are *Proper* whereby to Express *God*, but all Borrowed from *Terms* we use as to one another. Hence they bring all their *Contradictions* as to the *Trinity*, from what the *Words* will bear in Relation to *Men*. And yet in this they fall into *Contradictions* in their own way. As *Mr. Clendon* in this same Page 188. There are no *Accidents* in *God* (says he) But nevertheless these *Acts* that I propose to be the *Personalities*, and to *Constitute* the *Divine Persons*, are *Sufficiently Analogous* to the *Personalities among Men*, in that they are *Extra Essential* as the *Personalities among Men* are. First, it is not so among *Men*. For the *Personality* of a *Man* is *Essential* to the *Man*, that is, he is a *Person* by the *Union* of his *Soul* and *Body*, and when these are *Separated*, he is no more that *Person*. This is the *Acceptation* of a *Person* among *Men*, in all *Common Sense*, and as *Generally Understood*. And your making the *Change* of a *Wigg* or a *Coat* to be putting on a *New Person*, is most *Ridiculous*, notwithstanding all your *Philosophy*.

(13.) But you have made it thus, that, by way of your *Analogy*, you might make the *Persons*

sons of God to be Accidents like the other, nay, meer Modalities of Accident; that is, the Nothing of Nothing! And tho' you say ther are no Accidents in God, yet you say, Nevertheless His Persons are Extra-Essential, that is, Accidents! And cannot you see so Stareing a Contradiction as this! Usher'd in with a Nevertheless, that tho' it be so, it shall not be so! And why? That the Personalities which you Propose to Constitute the Divine Persons, may be Sufficiently Analogous to the Personalities among Men!

(14.) But yet, Mr. Clendon, you will not Suffer others to use any Analogous Expressions, or to call Christ the Son of God, or the Natural Son of God, to Distinguish Him from Sons by Adoption as we are Call'd in a larger Sense. No. But you Inveigh against those, Who (say you) methinks almost to a degree of Profaness, call God the Natural Father of our Saviour, and our Saviour the Natural Son of God, as if the Deity did Propagate after the Manner of Men. Thus you, p. 179. As if there could be no Analogy, unless God did directly Paopagate after the Manner of Men! This is the Super-Finesse of the Socinians, and their Sagacity beyond all other sort of Disputants! It is said Luk.

iii. 38. Which was the Son of Enos, which was the Son of Seth, which was the Son of Adam, which was the Son of God. Did God therefore Beget Adam, just as Seth begat Enos? Else it wou'd not be (as you call it) Sufficiently Analogous to the Personalities among Men! O my dear Father Clendon!

(15.) Opening you Book by Chance just now, I find another Sort of Personalities which I did not take Notice of before, that is, the Personality of Ubi, or Locality, that a Man becomes a Different Person from every New Place he is in. And from hence (say you at the end of p. 160.) results the different Personality of John at Noke from John at Style. But if John committed a Robbery at Noke, wou'd you Hang John at Style for it? For tho' it is the same Man, yet it is not the same Person! Or cou'd you Hang the Man and save the Person? Come, Mr. Clendon, you are a Lawyer (or should be) you have Considered the Classical and Philosophical Meaning of the word Person, what think you of the Legal? If you were a Judge, how wou'd you Correct the Silly Manner us'd of giving Evidence? When a Country Fellow came into Court at Noke, and Swore that the Prisoner at the Bar did Rob him at Style, and that
this

this was the same Person. How wou'd you Rebuke the Ignorance of that Clown, and tell him it was not the same Person, for the Man was now in another *Ubi*, and had left the other Person behind him! How *Mazed* wou'd the poor Bellow look, and Run back to *Stylo* to find the Person that Robbed him! This brings me to ASK from You, Mr. Clendon, what becomes of all the Dead *Personalties*? for since a Man Changes his Person every Step he takes, ther must be an Infinite Number of these cast-off Persons in the World! And what becomes of them? Are they *Nothing*s, or *Something*s? Are they *Substance*, *Adjunct*s, *Accident*s, or *Modalities*? Let this be the Subject next *Clubb-Night*. And add, That since God has *Ubi- quity*, and is in every Place, how many *Personalities* He must have? And why then He should be Confined to *three Persons* only! Your *Philosophy* will make Work with this! And let the Result of your *Divan* be sent to the *Tattler*, that he may Publish it to the World. For he is Acquainted with your *Clubb*.

(16.) If you think this making too *Merry* with your *Mastership*, I must tell you, it is as *Serious* as all your *Philosophy*; which Plays a thousand

Monkey-Tricks, but like that *Grave Animal* keeps his *Countenance* when he shews his *Naked*— Climbing up the *Porphyry Tree*. Your *Dumfoundering* pleases you mightily, and tho' upon a *Serious Subject*, you bring it in often, p. 27. & 121. 165. &c. It is *Youthful* and *Gay*, and I suppose makes a good *Fest* at the *Trumpet*. To see *Children Play* is a *Diversion*: But to see an *Old Man* belstride a *Hobby-Horse* has something *Monstrous* in it! And yet (as you say well p. 110.) we see how *Big* some Men *Look*, and even in their *Elder Years* value *Themselves* upon their *Skill* in this Sort of *Theology*, which is in *Truth* vain *Philosophy*.

(VIII.) But I have not done with you yet, Mr. Clendon. To Compleat your *Banser* upon the *Holy Trinity*, you have founded it upon an *Act of Parliament* of 9 and 10. *Will. III.* Better to you than a hundred *Councils* to settle *Points of Faith*! And you call your Book an *Exposition* of this *Act of Parliament*— That you might keep within the *Verge* of your own *Profession*. It had been better for you if you had. But you wou'd be *Good* at something!

(1.) You say, p. 223. “ The “ *Explication* therefore of these “ *Words Person* and *Personality*,

“ to such a Sense as was In-
 “ tended by this *Act of Par-*
 “ *liament*, is what I have Es-
 “ sayed in this Discourse—
 “ It is an old Saying, *Vox*
 “ *Populi, Vox Dei*, which if it
 “ ever be true, must be so
 “ of our most August Parli-
 “ amentary Assembly— And
 “ there is no doubt, but the
 “ same *Holy Spirit* that guided
 “ the Pens of our Inspired
 “ Writers, did Conspire with
 “ our *Legislators* in making
 “ this Law.

(2.) But that we may not
 mistake what you, Sir, mean
 by our *Legislators*, you Ex-
 plain it in the forgoing Page,
 p. 222. where you say, *That*
it was high time for our LAY-
 LEGISLATION *to take the*
Matter in Hand. Here you take
 Care to Exclude the *Bishops*
 from having any Share or Con-
 cern in Settling the Doctrine
 of the *Holy Trinity*. If they
 had been Included, you would
 not have Attributed to the
Parliament such a Direction of
 the *Holy Spirit* as was given
 to the *Pen-Men* of the *Holy*
Scriptures.

(3.) The Church of *Rome*
 never did or could Assert the
Infallibility of her *Popes* or
Councils in an Higher Strain
 than this. And if this Gentle-
 man's Word went for any

thing, their Argument against
 us would be Un-Answerable,
 That ours is a *Parliamentary*
Religion.

(4.) But I suspect him not
 of *Popery*, tho' he thus favours
 it. I rather think he is a
Deist, and serves that Cause
 not a little, in making our *Par-*
liaments (but without the *Bi-*
shops) to be *Infallible*, and the
 Foundation of our *Faith*, even
 in the *Holy Trinity*! Who sees
 not this to be a *Banter* upon
Religion, Church, and Parlia-
ment?

(5) He pleads for his No-
 tion of the *Trinity*, as being
 now a *Law*, since the 9 and 10
 of *Will. III*. And says p. 223.
This is what our Act of Parlia-
ment hath rightly Established for
Law, and not to be denied. And
this it hath done with a Lenity pe-
culiar to LAY-LEGISLATION.
No direful ANATHEMA de-
nounce'd &c. Here again he Ex-
 cludes the *Bishops*, they must
 have no Hand in any Good
 thing! *Lenity* is Peculiar to
Lay-Legislation! And was it not
 great *Lenity* that this *Lay Le-*
gislation did not Denounce *Ana-*
themas? No doubt he thinks
 they have as much Right to
 do it as all the *Bishops* in
 the World! For it is *Vox Po-*
puli, that is, *Vox Dei* with him;
 and the Rather because it was
 D the

the *Voices* of the *Peorle* that Preval'd, when they Cry'd *Crucify*.—

(6.) *It is high time therefore* (says he, p. 218.) *for Us, of the Laity I mean, to Think for our selves, and not depend upon those Scanty Guides (of the Clergy) for our Instruction in Matters of so great Importance.*

(7.) But he is very Civil to the *Church of England*, all this Notwithstanding! For he makes Her, as well as the *Parliament*, to Teach the same Doctrine as to the *Trinity* that he has set down. And, on that Account, would fain Complement her out of the *Catholick Church*. He Opposes them to each other, and takes Part with the *Church of England*. He says, p. 194. *The Catholick Church, the Catholick Church, and the Catholick Doctrine, is the usual Dialect they talk in. And why not the Church of England, I'd fain know? Then he Prefers what he calls her Doctrine (that is, his own) to that of the Catholick Church. And says, p. 195. Her purer Faith and Doctrine have the Holy Scriptures for their Authority, and the Laws of England for their Establishment. The highest Sanction that can be given by Human Power. What, Mr. Clendon, Higher than the San-*

tion of the *Government* in any other Country? But you only mean Higher than any *Eccelesiastical Sanction* of all *Councils* or *Bishops*, tho' of the whole Earth; For you have Declar'd your self to be only for *Lay-Legislations*, tho' in *Matters* or *Faith* or *Doctrine*. You go over again this of *Distinguishing the Church of England* from the *Catholick Church*, p. 183. 186. 216. 218. &c. You thought this a *Pure Touch*, to *Persuade* her to *Depend* for her *Faith* upon the *Sanction* only of an *Act of Parliament*!

(8.) But after all, the Words in that *Act* are sound Words, and the *Penalties* are against any who shall deny any one of the *Persons* in the *Holy Trinity* to be *God*. And the *Directions* you Mention (p. 1.) to the *Bishops* are, *That none shall presume to deliver any other Doctrine concerning the Blessed Trinity than what is Contained in the Scriptures*. And where will you find there your *Quoddities* and *Quiddities*, your *Modalities* and *Personalities*? So that you have Manifestly gone against these *Directions*. And you have *Philosophized* the *Persons* in the *Holy Trinity* into meer *Manifestations*, which are no *Persons* at all. And therefore have *Directly Incurred* all the *Penalties*.

nalities in that *Act of Parliament*.

(9.) And for the Church of England, she Abhors and Detests as Heretical your Wild Opinions. Do you not know that both the *Nicene* and *Athanasian Creeds* (which you Battle) are in her *Liturgy*, and that every Word of that *Liturgy* is Confirmed by *Act of Parliament*?

Does not the *Second Article* of the Church of England Declare that *The Son which is the Word of the Father, begotten from Everlasting of the Father, the Very and Eternal God of one Substance with the Father, took Man's Nature, &c.* And do you not expressly Deny the *Eternal Generation* of the Son, or that He had any *Existence* (besides *Ideal* in the *Divine Intellect*, as all other *Creatures* had) before his *Incarnation*? This you Assert, p. 169, 170, and 211.

Do you not know that the Church of England owns the four first *General Councils*, which Establish those *Doctrines* you have Disputed against? And they were long after *Adrian*, since which Time you bid *Adieu* to the true *Faith* and the *Catholick Church*.

(10.) You are Sunk below *Arianism*, into the very Dregs of *Socinianism*, you allow the *Son of God* no *Existence* with His Father before He took

our Nature upon Him in the Womb of the Blessed *Virgin*.

And betwixt *Socinianism* and *Deism* the Partition is very thin, as betwixt that and *Atheism*. Of which your *Parliamentary Infallibility*, is equal to that of the *Holy Scriptures*; Smells very Rank. It is directly Denying the *Divine Authority* of the *Holy Scriptures*, which comes Expressly under the *Penalties* of that *Act* you have Chosen for your Text. As likewise your *Bantering St. John*, that he was not a *Match* for the *Philosophers*, and yet that the *Poor Old Man* must Write! And that he borrow'd his *Notion* of the *Logos* or *Word of God* from *Plato*, and you make it Meer *Heathenism*. Is not this *Denying the Christian Religion to be True*? Which is another *Article* in that *Act*. And what *Christian Religion* do you think they Meant? Only that before *Adrian*? And what *Catholick Church* is it which the Church of England Prays for Daily in her *Liturgy*? Is it that which has been Extinct ever since *Adrian*?

This is Mr. Clendon's first *Offence* against this *Act*, that is, in *Print*. And the *Penalty* of that (as he sets it down, p. 2.) is, to be *Incapable of any Office or Employment*. But this will do Mr. Clendon little Hurt, who is better known in *Sheer-Lane* than in *Westminster-Hall*.

And if they leave him but his Office of Reader at the *Trumpet* to Propagate his Religion, he is in his Kingdom!

(11.) But to Compleat his CHARACTER he lets us know that he is a *Whigg* too. But that is no great News, for all *Deists* are so; I will not say all *Whigs* are *Deists*, but the Exceptions are not Many, and I will not be bound to Name them. He brings *High* and *Low Church* into this Dispute, p. 216. And speaking of those who Adhere to the *Primitive* and *Catholick Church*, he says, Surely they must be the HIGH CHURCH that is so much talk'd of. Then he brings in those whose Doctrine is Authenticated by the Laws of the Land, and calls these *Our Mother the Church of England*, and says, these must be the LOW CHURCH. If they gave him a Fee to Plead thus for them, he has well Deserv'd it!

(12.) But he Singles out some to Commend more Especially, those particularly who have had the Honour to be Suspected of *Socinianism*. He says, p. 201, 202. That Dr. Tillotson, the Late Excellent Arch-Bishop of Canterbury, the Good Man was Resterled upon, because he was so Ingenious as to own the SOCINIAN Writers to be Fair and Civil Adversaries, and to Argue with Smartness and Subtily, &c. And he says, That

these Catholick Church Men had their Fling at the Late Pious and Learned Bishop of Ely, Dr. Patrick, for the first Part of his WITNESSES TO CHRISTIANITY.

But he spends from p. 202 to p. 207. Upon the present Arch-Bishop of Canterbury, his Grace, who (says Mr. Clendon) in his younger Time wrote a most Excellent Discourse of IDOLATRY, which he goes on Explaining to p. 207. where he says, And his Grace tells us further, that they who stily oppos'd the Ministrations of the λόγος or Son, gave Suspicion to Jealous Heads, as if they looked towards RACOVIA. Then adds, To come at this has been the Occasion of my Digression all this while; That I might take Notice that his Grace in those Days did Observe and was Aware of the then Common Calumny of SOCINIANISM, as well as others. And, Mr. Clendon, if you had thought there had been Nothing of it in those Words of his Grace, which you have been at so much Pains to Pick out, we had not heard of it from you. But you think these Words of his do look as if he stily Oppos'd the Ministrations of the λόγος or Son of God, in the Creation of the World, and the Manifestations or Appearances of God in the Old Testament, particularly that upon Mount Sinai at the Giving
of

of the *Law*, contrary to the Current of the *Primitive Fathers*. Only that as you say in the following Words, *His Grace Manag'd that Discourse with so much Learning and Caution, that he was Proof against all their Reproaches of that kind.* What Service you have done his Grace by this *Vindication*, I know not. But you think it for his Honour! And you are Fond of it, you are at him again, p. 212. and say, *As for the other Matter of the λόγος delivering the Law to Moses, his Grace tells us it was Branded by Grotius for an Error.* Now to the Next. You go on p. 214.

“ I will add but one Instance more touching this so frequent Calumny of *Socinianism*. The present Great and Learned Bishop of *Sarum*, because in his Discourse to his Clergy, and in his Exposition of the 39 Articles, he dropt some Expressions that were out of the Common Road of our Systematical Divines, how fiercely was he Attack'd by the Rector of *Kilmington* on the one hand, and the Examiner of his *Second Article* on the other, and by both Charged with *Socinianism*?

He says Nothing in Defence of this Good Bishop, but leaves him to Himself. And goes on to Lessen the Prejudices against *Socinianism*.

(13.) But to any who speak against *Socinianism*, you shall see how he keeps his *Patience* and spends his *Wit*! Thus he treats the Reverend Mr. *Hill* of *Kilmington*, p. 133. for his Daring to Oppose the Bishop of *Sarum* as to *Socinianism*, he says of him, *His Sour Crabbed Aspect, apparent in his Insolent and Abusive Language to that Great Bishop, whose Books he is not worthy to Carry after him—* The *Old Man* is Angry! But I must give you a whole Paragraph of his upon the same Subject, p. 134. because it is Singular for *Wit* and *Temper*, and Variety of Thought! Thus.

“ Next, we have in his
“ *Looks* and *Lineaments*, and
“ *Gravity* of *Feature*, which
“ speaks him Able for pro-
“ found *Theory* and penetrating
“ *Thought*, by which he can
“ See as far into a *Mill-Stone*
“ as any Man, and Compre-
“ hends the three *Hypostases*
“ as well as those that lived
“ Fourteen or Fifteen Hun-
“ dred Years ago, or more.
“ Add to this, that he has
“ withal a Sharpness and Sa-
“ gacity of *Phiz*, from whence
“ he is able Craftily to *Se-*
“ *crete* and Conceal his three
“ *Hypostases* under his *Techni-*
“ *cal* or *Artificial* Terms, *Per-*
“ *sons*. Thus is his Discourse
“ a perfect Copy of his *Coun-*
“ *tenance*, and so doth truly
“ signify his own *Person*, (for
“ you know *Phiz* is *Person*) I
“ will

“ will add but one Word further, and that is what the Gentleman says of himself in his Prefate, (*viz.*) That these Points had then employ'd his Theories for above Seven and Twenty Years. Alas for him, Poor Gentleman! He spent his Time to good Purpose, did he not?

You are Cruel Sharp upon him, Mr. Clendon! Besides your *Hey-day, Hey-day*, which you often give as an Answer to his Arguments! as p. 129, &c. And was not his 27 Years as well spent, as if he had employ'd 70 to lose *Common Sense* in your *Philosophy*! But after all, his *Phiz* is better than your own, Mr. Clendon, and therefore he is a better *Person* by your *Philosophy*. And you come off the Severity of your *Character*, for p. 133, Just after his *Sour Crabbed Aspect*, you add, *But this is not without Somewhat of a Soft and Pleasing Air*. This was to shew how *Sweet* and how *Sour* you cou'd be!

(14.) And as you Justifie the Bishop of *Sarum* again Mr. Hill with a *Hey-day*, so you Defend him against the *Animadverter* upon his *Exposition* of the 2d Article with a *Hab-ha-ha*. The *Animadverter* had own'd that there was a *Mystery* in the *Trinity* of *God*, at which you break out into a Loud *Laugh*, p. 153, and Cry *Ha, ha, ha!* Is it come to

this at last? As you say, p. 194, *We must not be fobb'd off with Mystery*. You have made the *Trinity* of *God* as Plain as that of the *Queen*, without any *Mystery* at all in it! And all this by your Wonderful Account of the Word *Person*!

(IX.) But, Mr. Clendon, You have made no *Discovery* with all your Pains. For who knows not that the Word *Person* (like other Words) may be taken in Different Senses? That Orators and Logicians speak not in the same *Strictness* of Terms? Yet from *Cicero* you wou'd Confute the Schools! In whose Restrained Sense you take those Words which were in Use before such Restraint or Limitation was put upon them. Thus the *Hypostasis* among the *Greeks* was not Understood with respect to the after Niceties of *Substance, Subsistence, &c.* Upon which you Ring all your Changes, and would Infer *Tritheism* from the three *Hypostases*. Tho' you cannot Deny but that they Sufficiently Declared themselves against it. And again, the Broaching of fresh *Heresies* still occasion'd more and more Restriction of the Sense of Words relating to those Questions, to New and Different Meanings.

(X.) And no Man takes greater Latitude in this Matter than your self. As at the End of p. 109, and Beginning of p.

p. 110. Where you come to Answer that Text Col. ii. 9. *In Him (Christ) dwelleth all the Fulness of the Godhead bodily.* You say p. 110. *I cannot but think there is more Rhetorick than Metaphysicks imply'd in the Phraseology, and that a Metaphor from House-dwelling was plainly Intended.* This was to bring it to the Socinian Notion, That God the Word was not Made Flesh (as it is said Joh. 1. 14.) or took our Nature upon Him, but only that He Dwell in Flesh, in the Person of the Man Jesus, as a Man Dwells in an House, which makes not the Man to be the House, nor the House to be the Man. And this will make Christ to be no more God than any Prophet or Apostle or other Good Man, in whom God, by His Holy Spirit, is said to Dwell. I will Grant you that the Word Dwelling or In-Dwelling is here a Metaphor. But, Sir, the Stress lies in the Word Fulness, and to pursue the Metaphor, if you could find an House or Habitation which could Contain all the Fulness of the Godhead, that House would be God, because Nothing that is not Infinite can Contain Infinite. And therefore such Expression was never Used of any Prophet or Apostle, or of any Angel in Heaven, but of Christ our Lord only.

But when you are Pinched here, you come off with Cal-

ling this only a Piece of Rhetorick! And yet at the same time you will Allow no Latitude for the Word *Hypostasis* or *Person*, as differently Understood at several Times, but Restrain them to the Modern Niceties of the Schools: And yet you Battle these with the Latitude used by Orators, who you are sensible did not Oblige themselves to that Strictness of Phraseology as the Philosophers and Logicians. So that you play Fast and Loose. Sometimes you are upon the High Rope, and Nothing can stop your Swing; Then Phraseology and Rhetorical Solves the most Express Texts can be brought against you! At other times you straiten the Terms to the Utmost Rigour and Dance all your Changes upon them, and give them different Airs as they make For or Against you! Your whole Book and all the Philosophy in it is Nothing but Playing with Words. Which if they may be Understood in the Plain and Common Acceptation, as Used by all the World, and in all other Matters; the Socinians must give up the Cause, and yield to those Many and Express Texts of Holy Scripture, which Assert the Divinity of Christ, and the Adorable Trinity of God. And were so Understood by those to whom the Apostles deliver'd these Doctrines by Word of Mouth, as well as in Writing, and who therefore were most Capable to Know their true Meaning; and who Delivered down these Doctrines to the after Ages of the Church, which are still Retained in all
Christians

Christian Churches to this Day. All which I hope I have made fully Appear in the foregoing *Dialogues*. And that it will appear more Plain to all Judicious Readers, upon the Detection of these poor *Shifts* made Use of by the Adversaries to the *Christian Doctrine*. And which they confess they never would have made use of, nor would have Thought of them, but for the Seeming *Contradictions* they Apprehended were Contained in these *Doctrines*. And therefore were Forced to Struggle with all their Wit against the Plain very Plain *Revelation* of them in the Holy *Scriptures*, so Plain, that they themselves do own, they would have Received them as the *Christian Church* does, and has done from the Beginning, but for the *Contradiction* they Conceived in them. And that for this only Cause they have put those *Constrained* Meanings upon the *Words* of the *Scriptures*; in this Matter only, and Different from the Use of these *Words* upon any other *Subject* whatsoever. And likewise after having in vain Attempted to Gain to their Side the *Primitive Father*: before the first *Council* of *Nice*, now Lastly, as *Mr. Clendon* does, to throw off *Fathers* and *Councils* and all *Church Evidence* or *Authority*. And this their *Notion* of *Contradiction* in these *Divine Mysteries*, arising Meerly from their Applying to *God* the *Words* used among *Men* (for we can understand none other) and that *Strictly* and *Properly* as belonging

to *Men*, and in this *Sense* Adapting them to *God*, and Measuring the *Infinite* by our *Finite Nature*; for this Reason I began my *Dialogues* with Removing this *Objection*, and shewing the Unreasonableness (and in several *Instances* there Produced) of Inferring a *Contradiction* in a *Nature* we do not Understand, from the like being a *Contradiction* in another *Nature* which we do Understand. This was Battled in the *Remarks* upon my *first Dialogue*. But I hope it has stood its Ground in the *Defences* I have Made. And the More, for that after all this Contest, they cannot now shew any *Contradiction*, but in this same *Method* I have Detected, and which I have Forced the *Remarker* himself to Confess is most *Unreasonable* and *Absurd*. And yet they still Stick to it! Tho' at the same time they Deny it, which is Giving up the Argument. For it is Apparent. Because they cannot (after all the Provocations given them) find out any other Way to shew a *Contradiction* in these *Doctrines*. And they have Labour'd it with all their Skill, but cannot find it. And I think no *Cause* can be *Reduced* or *Detected* to a greater Degree than this, for it is Proving against them out of their own Mouths!

I hope now I have Ended my Labour upon this most Important Subject. If I have said any thing to Confirm the *Faith*, the Glory is to *God*. And let my *Infirmities* be Excused, that I could do it no Better.



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