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A
T R E A T I S E

Proving the Proper
Divinity of Christ :

In which the DOCTRINE of the SCRIPTURES,
touching that grand Article of Faith, is Im-
partially Considered.

The chief OBJECTIONS against it Answered.

And the Principal TEXTS of SCRIPTURE urged by
the ARIAN and SOCINIAN, are Examined.

First Delivered in FIVE
S E R M O N S

For the Conviction and Settlement of Private
Christians ; and now made Publick at the Re-
quest of the Hearers :

By A A R O N P I T T S.

H E B. iii. 12. *Take heed Brethren, lest there be in
any of you an evil Heart of unbelief, in departing
from the Living God.*

L O N D O N :

Printed for R. CRUTTENDEN, at the Bible and
Three Crowns in Cheapside, near Mercer's-Chapel,
1719. [Price One Shilling.]

THE ART

OF CHINESE

PAINTING

AND THE HISTORY OF THE ART

IN CHINA

BY THE

REV. J. H. M. O. S.

OF THE

MISSIONARY SOCIETY

OF

CHINA



THE PREFACE.



THE Subject treated of in the following Sheets had not been meddled with by the Author of them, had he not had some Reasons for it, not proper to be inserted in this Preface.

It is satisfaction enough to him, that he should not have been able to answer it to God and his own Conscience, if he should have held his Peace, at a juncture in which so important an Article of the Christian Faith, and Essential Doctrine of the Scriptures, as the proper Divinity of Jesus Christ,

The Preface.

Christ, was publickly oppugned in the Writings of some, and banter'd in the Discourses of others ; believing it to be his Sin to sleep while the Enemy was wakefully busy in sowing the Tares of Error in that small Field in which God had called him to work ; and that he should not be faithful to the Trust committed to him, if he neglected the doing what in him lay to keep his little Flock from being seduced, and drawn aside, by the sleight and Cavils of cunning Men that lye in wait to deceive, and contend for that which in his Conscience he believes to be one main part of that Faith once delivered to the Saints.

From all this it may be hoped, that how weak soever the Performance is, the Reader will believe the Design of the Author to be honest ; and that he will be so candid, as to justify the one, tho' he may see Reason to condemn the other.

It is a common Plea for the publishing weak Performances, that it is done in complaisance to the Requests and Importunity of others, who, it must be confessed,

are

The Preface.

are often such whose Zeal rather than Judgment make them uneasy 'till their Request be gratified.

As to this small Treatise, both it, and they at whose Request it is sent abroad in the World, are now open to the Censure of every Man that will take the Pains to read it.

Whatever Entertainment it may find from some, it is no small Encouragement to the Author, that he hath reason to hope it will be welcome to the greater number of them that heard it delivered from the Pulpit ; and particularly to those, who are ready to acknowledge themselves benefited by it, and have heartily blessed God for the Good they have received.

This little Treatise comes with the greater Boldness into the World, for that it brings the Scriptures in its hand, I mean, that it makes its whole Appeal to the unerring Word of God, and desires nothing of its Reader, but, that with the Bereans, he would search the Scriptures, to see whether the Things contained in it be so or no.

The

The Preface.

The Plainness of the Stile is most justifiable ; for that it was offered to a common Auditory, and intended for their Benefit, to settle the Minds of some who began to waver, and prevent the seduction of others who needed some Assistance to enable them the better to encounter the Temptations that assaulted them.

The Author hath not declined to appear in the Front of this little Treatise, as being willing, in this Juncture especially, to give an Account of his Faith, and to render a Reason of the Hope that is in him : And it were to be wished, that some others (whether they be or be not Arians, in a more general or limited sense, though they may, out of Principle, refuse subscription to other Mens words) would be so fair as to express their sense of those Scriptures which affirm the Deity of Christ, in their own words, which would at once prevent all suspicion of them, have obviated those Distractions which the Churches of Christ do, and are like more to labour under ; and which all sober and serious Christians will

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will believe to be but a Reasonable Service done at this time of day to the Churches of Christ, and particularly, to those to whom God hath limited their Episcopacy or Oversight; And I am perswaded they will not dare to tell the World, that more was ever desired of them.

*Liberty is the great cry, and nothing must be done that but seems to break in upon and infringe it: But who can believe himself to despise his Liberty, by making a voluntary Declaration of his Faith when his Brethren desire it of him, especially in a time when the bold Appearance of a dangerous Error must be acknowledged by all, that are not stifly Humourous or grossly Erroneous, to be a full Proof of the Reasonableness, if not Necessity, of such a Compliance? And why should such as refuse, impute the Consequences of their own unreasonable Stiffness to others, when every Man must know that such a Refusal gives just Occasion to the World to suspect them, and will excuse those sober and serious Christians who desire to be satisfied
by*

The Preface.

by them, though they dare not accuse them?

Now my Heart's Desire and Prayer is, That the Great God, whose Name alone is Jehovah, would not suffer this little Treatise to go out of the Author's Hands without his Blessing: And if by it any one seduced Christian be convinced, or any wavering Christian be established and strengthened, let God, who keepeth the Feet of his Saints, be magnified.



R O M. ix. latter part of the 5th Verse.

Who is over all, God blessed for ever.



Y Design in choosing these Words of the Great Apostle to the *Gentiles*, is not unknown to you ; *viz.* That as a Minister set for the Defence of the Gospel, I may vindicate the Honour of the Son of God, of which some make no scruple to rob him, to defend his just Title to the Crown of Deity, which too many in this degenerate Age take from him : Which, tho' a Man might have some doubtful and misgiving Thoughts about, yet the fear of being mistaken in so great and important a Matter, would, one would think, make him cautious how he absolutely denied it, contrary to the Faith and Assertion of almost all the Reformed Churches of Christ in the World. And I hope it will not be taken amiss, if I endeavour in a few Discourses, to set this grand Article of the Christian Faith in as true a Light as I can from the unerring Word of Truth : And it will appear but a poor Objection which some may make against what is said in this short Preface, That in asserting the strict and proper Divinity of our Saviour, I shew a Fault equally great with that which I charge the *Arians* and

Socinians with, in making him equal with him who alone is the Supreme God, that is, with him that is God above him, and consequently ascribe to an Inferiour Deity a Glory that doth not belong, or is due to him ; I say, this will appear to be but a poor Objection, if I can make it appear that Christ is that One only Supreme God, above, or besides whom there is no God : And this now is the Thing I have to do.

In the foregoing Verses the Apostle professeth his great Sorrow for his Brethren and Country-men, the *Jews*, who were justly rejected of God for their obstinate Refusal of the Gospel. Possibly the prime Design of the Apostle, in this profession of his Concern for them, was to clear himself of an Imputation of Envy and Hatred against those that were so nearly allied to him ; and to shew, that, tho' he was now turned to the *Gentiles*, he had a sincere Love and Affection for them, which he had no better way to make appear, than by expressing his Sorrow for the Infelicity they had brought upon themselves by their obstinate Rejection of the Messiah, who according to the Flesh was a Branch of one of the Families and Tribes of *Israel*, and to whom Christ himself testifies that he was alone sent ; *I am not sent but to the lost Sheep of the house of Israel*. The Thoughts of, and the Reflection upon, the Privileges God had peculiarly honour'd them with, that they were pick'd out from the rest of the Nations to be God's Family, his alone Church in the World, to whom he had made known his Will, and with whom he only had covenanted, was an aggravation of his Grief : In expressing which he delivers himself in the form of an Oath, *I speak the Truth in Christ* : And 'tis to be observed, that

that among the *Jews*, the only Church of God, no solemn Oath was allowed, but that of calling God, the Supreme God, to witness.

Now among the great and peculiar Priviledges with which the *Jews* were honour'd, this was the greatest, *That of them, as concerning the Flesh, Christ came.* These words, *as concerning the Flesh*, fully suggest that Christ the Messiah was more than a Man, and that he had another Nature besides the Human Nature, which existed before his Incarnation : And what that Nature was, the words that I have read do plainly and fully set forth ; *Who is over all, God blessed for ever. Amen.*

There is little or no Difficulty in the words. *Who*, that is Christ, of whom our Apostle saith, that he was one of the Stock of *Abraham* ; this *Christ is over all, God blessed for ever.*

I will fairly give you an account of the Interpretation which some of those who deny the strict and proper Divinity of Christ give of the words ; ὁ ὢν ἐπὶ πάντων. They say, all that is intended in these words is, that the Father hath given him an Universal Empire or Dominion over all Things both in Heaven and Earth, and so consider him as a Mediator only, arbitrarily appointed by the Father to make Atonement for Man's Sin ; and that the next words, Θεὸς ἐυλογητὸς, is no more than a Doxology, or an expression of our Thanks to God for his Acceptation of him, fully manifested or declared, in or by that Exaltation ; and they read the words thus, *Of whom as concerning the Flesh Christ came, who is over all, God be blessed for ever. Amen.* But I would appeal to any Man whether the words Θεὸς ἐυλογητὸς do not carry another Sense in Scripture ; and therefore some of them finding this way of expounding the words, not sufficient to evade the force of the Argument

drawn from them, to prove the true and proper Divinity of Christ, have found out other Distinctions to annul it ; of which afterwards. We shall then take it for granted that the words are to be read thus ; *of whom, as concerning the Flesh Christ came, who is that God who is, and is to be, blessed for ever.* Thus our Apostle himself useth the same words in the first Chapter and twenty-fifth Verse, *Who changed the truth of God into a lye, and worshipped and served the Creature more than the Creator ;* *ὅς ἔφιν ἐυλογητὸς εἰς τὴν αἰῶνα, Ἀμήν.* Thus Mr. Locke himself understands it in that place, though he puts another Interpretation upon the words in this.

And in this Sense the Words agree with the Design of the Apostle, which partly respected the *Jews*, and partly the *Gentiles*.

As it respected the *Jews* it appears to be twofold : First, To shew the exceeding greatness of the *Jews* Priviledge, that Christ sprang from them ; which Priviledge he illustrates by describing, Christ in his two Natures, not in his Human Nature only, but in his Divine, his Divine Nature especially proving the vastness of that Priviledge God had honour'd them with ; which Divinity the *Jews* would by no means admit of, charging him with Blasphemy when they thought him to lay claim to it, and would have adjudged him worthy of Death, according to the Mosaic Law. Secondly, To shew the greatness of their Sin in rejecting him that was sent to them, and the Justice of God in rejecting them upon that account ; which was no less than a rejection of God as well as Man.

His Design as it respected the *Gentiles* seems to be this, to encourage their Belief in him with this Argument, that in believing in Christ they
would

would believe in God, or in him who is God. These words, *God blessed for ever*, may be thus expounded ; God, who alone is infinitely blessed in himself, or who alone is to be blessed and adored by his Creatures. This God our Apostle asserts Christ to be : And take it in one or both of these Senses, this *blessed for ever* cannot, without Blasphemy, be spoken of any but the True, the only Supreme God. And this Notion the Jews had of God, as appears by the Question which the High Priest asked Christ, *Art thou the Christ the Son of the Blessed ?* ὁὐκ ἔστις ἀλογητὸς, *Mark* 14. 61. Christ's Answer, and the Jews Resentment of that Answer, is observable ; *Ver.* 62, 63, 64. *And Jesus said I am ; and ye shall see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven : Then the High Priest rent his Clothes, and saith, What need we any further Witnesses ? Ye have heard his Blasphemy : what think ye ? And they all condemned him to be guilty of death.* I quote this Text here, to shew how fully it explains the Words of my Text. The Reason why they accused him of Blasphemy was, that in confessing himself to be the Son of the Blessed, he made himself equal with God : Compare therefore this Text with *John* 10. 33. *The Jews answered and said, For a good Work we stone thee not, but for Blasphemy ; because thou being a Man makest thy self God :* Which Christ is so far from denying, that he doth not so much as explain himself, tho' the Glory of his Father and his own Safety were so nearly concerned in it ; and not that only, but the rectifying of a gross Mistake, supposing it to be such, would have even demanded it from a Man of real Sincerity and Honesty, and especially to be expected from the Son of God, who had declared himself to be come into the World to save his

his People from their Sins. So that upon the whole, notwithstanding all the Glosses which some put upon the Words to evade the plain Sense of them, I must take them to be an evident and full Proof of the strict and proper Divinity of Christ ; And shall from them insist upon this Proposition.

Doct. That Christ, the Son of God, is the true Supreme God, the same God with the Father. This is a Doctrine denied by the *Arians* and *Soci-nians* of old, and ridiculed by their Followers at this Day ; which I must confess I should be afraid to do, unless I were infallibly certain I were in the right ; and lest it appearing otherwise at last, and that I had sufficient Light in Scripture to direct me to the Adoration of him as the true Supreme God, I should not be able to answer the Charge of Robbing him of a Glory due to him, and so be ashamed before him at his coming.

It seems necessary before I proceed to the Method I intend to take in proving the Point laid down, to let you know what these Mens Notion is. This, I say, seems necessary ; because owning Christ to be God, they impose upon private Christians, and make them believe, that they entertain the same Sentiments, and speak the same Language with them.

The Difference then lyes in the Nature of that God whom we own and acknowledge Christ to be : And, Thanks be to God, the Difference or Controversy lyes between the main body of Christians in all the Reformed Churches of Christ, and a few particular Persons, who imagine themselves to have Faculty enough to draw all Men after them.

The

The Case may be stated thus : The Reformed Churches for the most part acknowledge Christ to be the Supreme God : These say, he is a Subordinate God. The Reformed Churches acknowledge him to be God by Nature : These say, he is only a God by Office ; a Delegated Deity, by Vertue of some Royal or governing Authority given him by a Superior God, or God above him. The Reformed Churches say, he is the Uncreated, and consequently the Unoriginated God : These say, he is *Dens factus*, a meer Creature. This some speak out in words at length, and others express themselves in such terms, as will not easily admit of any other construction : And indeed I cannot see, if this be not their meaning, how their Cause can stand, or how their Superstructure can remain, if this be not the Foundation on which 'tis built ; there being no medium between the Creator and the Creature. Nor will it mend the matter, that they set him in the first Rank of Created Beings, and call him Superangelical, and honour him as the first Product of the Wisdom of God ; because howsoever thus dignified and distinguished, this Notion of him makes him but the Master-piece of the Creation, and therefore no more than a Creature.

I come now to consider and prove the Proposition laid down ; which is, *That Jesus Christ is the Supreme, Uncreated, Unoriginated God, God by Nature, the same God with the Father.*

In the Management of this Head, I must, (1.) premise two Things as necessary to make way to the Proof of this great Scripture Truth, to prevent Mistakes about, or Misunderstanding of
what

what is said. (2.) I will prove what I have asserted from Scripture, from whence alone we are to fetch our Arguments, and from which alone the Negative is to be made appear. (3.) I will consider some of the principal of those Scriptures which are urged to annul this Proposition, which I take to be a necessary Essential Article of the Christian Faith. (4.) Apply briefly the whole.

I. I am to premise two Things for the better understanding of what is said : And they are these.

(1.) It must be acknowledged, that there is a Subordination, or Inferiority, in Christ to the Father in some, and that a very plain and true Sense. In order to the clearing of which we must, as the Scripture presents him to us, consider Christ under a four-fold Notion ; As Man, as a Son, as Mediator, and as God.

I. As Man, as the Seed of *David*, as born of a Virgin. This Account we have of him in the Text, and our Apostle makes this Distinction in the Notions in which we are to conceive of him ; *And of whom as concerning the Flesh Christ came.* In this Nature he Suffered, in this he Dyed, and in this he is Exalted, and Sits at the Right-hand of the Majesty on High : And in that we so often find him called a Man in Scripture, we have all the reason in the World to believe him to be a perfect and entire Man, consisting of the two constitutive parts of Man, an Human Body and a Reasonable Soul ; *There is One God, and One Mediator between God and Man, the Man Christ Jesus :* And 'tis no sign of much Truth in them that deny the strict and proper Divinity of the Son of God, that to make good their Assertion, they seek to destroy his entire Humanity, and
affirm

affirm that the *λογος*, *the Word*, supplied the room of an Human Soul ; which if true, I must think the Holy Ghost could not be silent in a thing easily enough to be apprehended by us, if we could find but the least Hint of it in Holy Writ : And I would fain know how Christ can be called a Man, and said to be in all things made like unto us, Sin only excepted, if the *λογος*, which they say is a Creature of God much superiour to Angels, was the principal part of which he was constituted; especially seeing 'tis mentioned as one part of his Humiliation, that *he took not upon him the Nature of Angels, but the Seed of Abraham* ; which is hard to be understood, if his principal constitutive part was a Creature more superior to Angels than Angels are to us ; *Psal. 8. 5. Heb. 2. 16.* Now as Man we are ready to acknowledge that there is a subordination in Christ to the Father, thus considered abstracted from another Nature, which I believe you will hardly be induced to believe he had not : Thus I freely own that Christ is as inferior to the Father as any other Man, or created Being, can be supposed to be.

2. Christ is to be considered as a Son; as the Son of the Father : Under this Notion we are taught to consider him in Scripture as begotten by the Father, as the only begotten Son of God ; *John 3. 15. God so loved the World, that he gave his only begotten Son, &c.* Again, *He that believeth in the Son hath Life ; he that believeth not the Son hath not Life, but the Wrath of God abideth on him ; ver. 36.* This Son is Begotten, we never read of him that he was Created. I shall not draw any Argument from the word Begotten, 'tis enough to my purpose here that he is presented to us under the Notion of a Son. Father and Son are words which, among Men, infer Personal Relations ;

tions ; and the words Person, or Personal, are, in this case, made use of by us, because we have not a better word to express our selves by ; nor are we so fond of it as to be tenacious of it, if those that deny the Doctrine I am to prove, will offer one that better agrees with the Relation between Father and Son, according to Human Apprehension. Now this Personal Relation, or Distinction, is incomprehensible by us, I will not stick to say by the Angels in Heaven ; we can have no Idea of the Father's begetting, or of the Son's being begotten. The Divine Nature is a single undivided Unity, and not distinguishable, though it be the Essence of the Three distinct Subsistencies ; so that I say how Christ is the Son of God abstracted from his Human Nature, which the Gospel tells us is true, is beyond the power of Men or Angels to explain : Now as a Son considered barely in that Relation, Reason will oblige us to own a Subordination, but still this Subordination of Relation or Person, is far from rendering a Subordination of Essence or Nature, necessarily inferable from it.

3. Christ is to be considered under the Notion of Mediator, of Redeemer of fallen Apostate Man, one appointed by God, and consenting himself, to Mediate between an offended God, and the offending Creature ; and as such he is to be considered in his two Natures United, let them be what they will, for that is not so much to our purpose here ; and in this Capacity he is to be considered as a Son, the Work of Redemption being the proper Work of the Son, not of the Father Personally or Relatively considered. Thus he is said to be sent of the Father, to do the Will of the Father, and not his own Will, considered in this Relative Capacity, in which Capacity only we
must

must consider him as Mediator, or Redeemer of Man. I suppose I need not stand to prove to you, that Christ the Son of God, considered in that Relation to the Father, is the only Redeemer of fallen Man, or Mediator between God and Man; and though we allow a subordination of Persons, for as was said before we have no better word to express our selves by, yet it will not follow from thence that they are not One in Essence and Nature.

4. Christ is to be considered as God, in that Nature which render'd the Sufferings of his Human Nature meritoriously efficacious. How often Christ is called God in Scripture, without any Hint of these Distinctions which are formed by some to weaken, or rather annul his Deity, I need not tell you; if there were no other Scripture but that, *John 1. 1. And the Word was God*, it is enough: And I the sooner content myself with mentioning that Scripture only, because they that will by no means allow a Unity or Sameness of Essence, will yet allow him to be a Divine Person, in that subordinate and delegated Sense before mention'd, which is to make him not God, at least no otherwise God than an Angel, Prophet, or Civil Magistrate, may be called so; nor doth it, as was said before, mend the matter that they give the Preheminence to Christ above the rest of their Nominal or Petty Deities.

Thus now you see what I am to prove, *viz.* That Jesus Christ is more than a Nominal or Substituted God, even the same Supreme God, the same Eternal Unoriginated God with the Father; and though there is a Subordination in Christ to the Father, as Man, as a Son begotten of the Father, as Mediator sent and appointed by the Father; though I say as such, as Man, as a Son

and as Mediator, there is a manifest distinction, yet as God there is none ; which I think cannot be denied without making two Gods, I mean, two distinct Objects of that Divine Worship, which is due and alone to be given to the Supreme, that is, to the One only Living and True God : Which I hope fully to make appear in the following part of these Discourses.

(2) The Second Thing to be premised is this ; That in order to prove the strict and proper Divinity of Christ, that he is the Supreme God, the same God with the Father, no regard is to be had to the *modus*, or manner of Distinction between the Father and the Son, but to the Scripture only, to what we have revealed there ; 'tis this only must command our belief, or disbelief, of the Proposition laid down : That there is a manifest Distinction between the Father and the Son is acknowledged, because we find it in Scripture ; but how to explain that Distinction any farther than in those general Terms before mentioned, the Scripture hath no where taught us, and for this Reason, because 'tis above our Capacity, while we are in this World : And how far our Understandings shall be enlighten'd in Heaven, to understand this great Mystery, must be left till we come thither.

It hath, no doubt, been the fault of one Age after another, to form Schemes of the Trinity, which hath given rise to those different Opinions that have been, and now are about it, to those different Names by which Men are distinguished from one another : 'Tis to this that the Errors and Heresies that have sprang up in the Church are owing, which, if it had been altogether laid aside, and the Scriptures only adhered to, there
would

would not have appeared those difficulties in the the Doctrine of the Trinity, which Men are apt to deny, because they cannot surmount them.

The Reason why I mention this is, because it shews us wherein the abstruseness of the Doctrine of the Trinity lyes, viz. in the strict *modus*, how Three are One; this we own to be inexplicable by us: But if we will believe what we have reveal'd in Scripture, I confidently affirm, that the Unity of the Godhead, in Father, Son and Holy Ghost, is so far from being an abstruse Point, that there is nothing more plainly reveal'd there than this is: And when Men talk that they are not required to enquire into this matter, I agree with them, if they mean an enquiry into what the Scriptures have not made known to them; but yet affirm it to be a Man's Sin to neglect to enquire after reveal'd Truth. *John 7. 17. If any man will do his will, he shall know of the Doctrine, whether it be of God.* Will the Christian World believe, there is no more required of a *Christian*, than to observe the Rules of Morality in his practice? This were to destroy most, if not all, Objects of Faith upon which all Christian Practice is founded. Faith unfeigned is joined with a pure Conscience, *1 Tim. 1. 5.* and according to that Principle the Ten Commandments would be all the Rule we needed, and Christ himself might have tarried where he was before his Incarnation, and not have come down from Heaven to execute the Office of a Prophet, in the execution of which Office he met with so many Indignities, endured so many Hardships, and at last sealed the Doctrine he deliver'd with his Blood: We must abide in the Doctrine as well as in the Commandments of Christ. *Gal. 1. 6, 7, 8. I marvel, that ye are so soon removed from him that called you into the Grace of Christ, unto another*

ther Gospel : Which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. II. Ep. John, 9. ver. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : He that abideth in the doctrine of Christ, hath both the Father and the Son. The last words tell us who they are that have God, viz. they that have both the Father and the Son ; but he that abideth in the Doctrine of Christ, hath both the Father and the Son, surely the meaning is, this Man hath God.

Now I hope none will deny me what this thing premised requests of them, to lay aside all regard to the *Modus*, and stick to the Proof of what I am to make appear, which we have in the Scriptures. Certainly the inexplicableness of something not revealed, respecting any Divine Truth, is no Argument why we should not believe what is plainly revealed : every thing which a Man cannot make consistent with his Reason, must not be said to be contrary to Reason. And I have the greater Reason to make this request, in regard of the thing before us, because 'tis as difficult to explain the Antitrinitarian Doctrine, even in respect of what they say Christ is, as to explain what I have asserted Christ to be, and of which I think we have plain and full Revelation in the Word of God. We say the Godhead strictly taken is United to the Human Nature in Christ, *Great is the Mystery of Godliness, God manifested in the Flesh* ; they say, the λόγος, that is the *Word*, which is but a Creature, or some, they know not whar, thing, is united to that Human Nature : And when they shall decypher to me the Union of the Word with the Human Nature in the Person of Christ,

Christ, I will adventure to promise them I will make plain to them the Union of the Godhead and Manhood in him. Is there any thing bewilders or confounds Human Reason more than the Thought of Eternity? And must I believe there is no God, which yet I have so evident Proof of, because I cannot conceive how a Being which actually exists should never have a Beginning. Will they tell me, Reason will dictate the Belief of it, tho' the manner how a Being should eternally exist, or to use their own word, how a Being should be self-existent, be unfathomable by it? To this I reply, Reason will dictate to me the strict and proper Deity of the Son of God; and command my Belief of it, though the manner how the Father and Son are one, and how the Divine Nature is united to the Human be incomprehensible by it, because I have it clearly revealed in the Gospel; so clearly, that Human Reason cannot desire to have any thing more clearly offered to it to be believed by it, than this is in the Gospel of God.

These now are the two Things which I would premise, and this is the Foundation upon which I am to build the following Superstructure. And one would think none should object against the first, seeing the four Notions, in which Christ is to be considered, are as plainly to be read in the Scriptures, as the Letters which compose the Words, or as the Words which compose the Sentences that are written in the Book of God. And there is as little Reason to suspect any Objection to the second, seeing all that it proposeth is to be determined by the Word of God, that is by God himself. Seeing the Matter in Debate is not about this or that Man's Scheme, but about what the Scriptures

Scriptures of Truth say concerning it : And this brings me to the Second Thing.

2. To prove the Proposition which I have laid down from Scripture, from which alone all Arguments for or against the Assertion made are to be fetched.

And in order to make good this great Point, That Christ, the Son of God, is the true Supreme God, the same God with the Father, I will proceede in this Method. 1. I will prove that there is but One true Supreme God, One God by Nature. 2. That this One Supreme God, this One God by Nature, is the only Object of Divine Worship. 3. That Divine Worship, such as we are commanded to give to this One Supreme God, hath been, and is to be given to Jesus Christ. 4. That the strict and proper Divinity of Christ; that he is the Supreme God, the same God with the Father, is fully and directly asserted in Scripture, as well as deducible from thence by necessary Consequence.

1. I am to prove that there is but One True Supreme God, One God by Nature. The *Heathens* themselves had a clear Notion of this, that their *Deus Optimus Maximus* was but One, though they mistook, and Idolatrously worshipped or offered Sacrifice to those whom they called inferior and subordinate Deities : A Practice in no wise to be imitated by us Christians, who are expressly told, that to us there is but One God. The Apostle speaking of the Idol Gods, and declaring an Idol to be nothing, saith, but *to us there is but One God*. And this was a matter of that Importance to the Children of *Israel*, that when *Moses* preached this Doctrine to them, he commands a particular

cular and more than ordinary attention to what he said, as if their whole Duty depended upon a firm belief of this Proposition, That there was but One God ; *Deut. 6. 4. Hear O Israel, the Lord our God is One Lord.* The Apostle tells us there is but One God and Father of all. I cannot omit letting you know, how distinctly this is set down in Scripture, as if we could never have this Strict Principle in Religion too fully settled in our minds.

With what Vehemency doth God say, there is no God besides him. *Isa. 44. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the First and I am the Last, and besides me there is no God. See Verse the 8th, Fear ye not, neither be afraid : Have I not told you from that time, and have declared it ? ye are even my Witnesses. Is there a God besides me ? There is no God, I know not any.* Surely this Assertion doth not exclude the Heathen Idols only from being the Objects of their Fear, Trust and Adoration, but every other Being whatsoever ; not the Angels only, but the most Superangelical Nature, if any such Nature may be supposed to be essentially distinct from the One only living and true God.

Again, *Deut. 4. 35. Unto thee it was shewn, that thou mightest know that the Lord he is God, in Heaven above and in the Earth beneath ; there is none else.* And lest you should think this is the Old Testament Language only, see *Mark 12. 31. And the Scribe said unto him, Well Master, thou hast said the truth : for there is One God, and there is none other but he.* To this with the rest of the Scribe's Answer our Saviour's Reply is, *That he had answer'd discreetly, and that he was not far from the Kingdom of Heaven.*

You have it as fully asserted, that there is no God like this One Supreme God, as that there is no God besides him. *Isa. 40. 25. To whom then will ye liken me, or shall I be equal? saith the Holy One.* This seems to let us into the meaning of those words of the Apostle concerning Christ; *Heb. 1. 3. Who being the Brightness of his Glory, and the express Image of his Person, upholding all things by the Word of his Power.* How can any one think the Apostle to intend no more than his being a representing Image of his Father, and that it is not to be understood of his being One with him in Essence and Nature, though differing in the manner of Subsistence?

I forbear mentioning those Scriptures in which God himself telleth us, that there was none before him, and that there shall be no God after him; because those who will by no means allow the proper Divinity of Christ, do profess to own that there is but One Supreme God, tho' at the same time, contrary to express Scripture, they teach the Worship of two Gods.

2. The Second Thing to be proved is, That this One Supreme God is the only Object of Divine Worship, or to be only Worshipped by Men and Angels, one would think there should be no Man in the Christian Church but should call this an unquestionable Truth, a Truth that needed no Proof, so necessarily consequent upon what hath been already said, that the Worshipping any other, must be a plain and undeniable owning of more Gods than One, contrary to the Dictate of Reason itself, and the express Assertion of the whole Scriptures. However, seeing the Proof of the Proposition laid down, depends much upon this Truth, I will bring to your remembrance a few Scriptures; and I the rather urge it, because
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I find in all the Books that I have read, those who deny the Divinity of Christ in the Sense I have mentioned, to be fearfully bewildred, and to lose themselves in the Consideration of the Arguments which are urged upon them from this topick : And I am fully satisfied will never be able to come cleanly off with it. Had we no other Proof of this Proposition but the First Commandment in the Decalogue, that were full Proof ; *Thou shalt have no other Gods before me ; before me, in my sight and presence.* But how many Scripture comments have we upon this Part of God's Law ? *Isa. 45. 22, 23. Look unto me, and be ye saved all ye ends of the Earth : for I am God, and there is none else. I have sworn by my self, the word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, and every Tongue shall swear.* A little Thought will discover this Text to be a Prophecie of the Call of the Gentiles, and that the Evangelical Prophet, who speaks more of the Nature, Offices, and Sufferings of Christ than any of the other Prophets, in these words, speaks particularly of Christ, of the Son of God, Personally distinguished from the Father ; to which purpose see, *Rom. 14. 9, 10, 11. For to this end Christ both suffered, and rose, and revived, that he might be the Lord both of the Dead and of the Living.* But why dost thou judge thy Brother ? or why dost thou set at nought thy Brother ? *As I live, saith the Lord, every knee shall bow to me :* For it is written, is there not a plain reference to the words of the Prophet ? *Look unto me, all ye ends of the Earth and be saved ; for I am God, and there is none else ; I have sworn by my self, the word is gone out of my Mouth in Righteousness, and shall not return, that unto me every knee shall bow, &c.*

Worship, Divine worship is either inward or outward, the outward is the visible Manifestation

of the inward, in which, tho' the Soul be the Principal part of Man concerned, yet the other must not be neglected. The inward acts of Worship are chiefly these; Reverencing, Loving, Esteeming, Honouring, Adoring, Fearing, Truſting, Hoping, &c. all which God hath appointed ſeveral Duties and Ordinances for us to make an outward expreſſion of, which I ſhall not ſtand to mention: Now with reſpect to each of theſe, I could, would it not take me up too much time, prove to you from diſtinct places of Scripture, that ſo far as they are a part of Religious Worſhip, they are to be performed to that God only, who is, as I have made appear but One; but there is no need for me to inſiſt upon this, they are all fully implied in the places already quoted. And if it be objected, that the word *only* is not in thoſe Texts, and it be ſuggeſted, that tho' we are commanded to worſhip the Supreme God, yet that Command may be obſerved tho' we worſhip ſome Inferior Being, as long as we do not neglect to worſhip him that is Supreme. To this I Answer; To worſhip any other Being beſides the Supreme God, is to make more Gods than One, which is fully intimated in the Firſt Commandment.

To corroborate all this, two Things are to be conſidered: 1. Upon what Religious Worſhip is founded, or the formal Reason of Religious Worſhip. 2. The Motive wherewith God enforceth the Worſhip of himſelf alone.

1. Upon what Religious Worſhip is founded. It hath its Foundation in the Nature of God; in his Alſufficiency and Almightyneſs, in his Infinite Greatneſs and Majeſty, in his Infinite Knowledge or Omnſcience, in his Independency, &c. which becauſe no other Being but God poſſeſſeth, every other Being, which muſt have its whole Depen-

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dance upon him, must be an improper Object of our Worship. Moreover, in worshipping any other Being we attribute those Perfections to an Inferior Being which belong only to the Supreme God ; for as was said before, Worship is founded in the Nature of God ; we pay him the Tribute of Praise, because we know that all the Blessings we enjoy come from him only ; and are the Effects of his Bounty and Grace to us, that is, could not be conveyed to us by any Subordinate, or inferior Instrument, without his leave and influence. In which Respect only he is called the Father of Lights, from whom cometh down every Good and perfect Gift. We pray to him, of him we beg the supply of all our Wants, because we believe and know him to be always present with us, and that he only knows our Necessities, and is Alfsufficient and able on the one hand to do for us, above all that we can ask or think ; and is Good enough to be willing to hear us in all that we call upon him for ; and therefore he encourageth us to address our selves to him, as to a Father able and willing to help us ; We trust in him, and leave him to supply our Wants in the manner that seemeth best to him, because we believe and know him to be only Wise, to know how to dispose of us and our Affairs, as will make most for his own Glory, and our Good ; what is most proper for us as his Servants to glorify him in those Duties upon which our Glorification with and Enjoyment of him for ever depends. Thus we worship an unseen God, which is one principal thing that proves our Worship to be Divine, in contradistinction to that respect which we pay to Created Beings ; tho' this may be added, that in acts of Divine Worship we profess our Dependance to be upon him only, and not upon the Creature, whom Providence
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sometimes presents to us to be a probable Instrument of conveying to us what we apprehend we need ; but at the same time know not whether God will make use of him as such, and therefore we leave the Success wholly to God.

And now that you may not think this is the Old Testament Doctrine only, give me leave to quote one Place out of the New, which may be thought so much the more authentick, because it is the Doctrine of Christ himself ; and you have it in *Matth. 5. 9, 10.* The words are Christ's Answer to the Devil, who now tempted him to fall down and worship him : The Answer is both direct and full. The Temptation is expressed thus ; *The Devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the World, and the glory of them.* I shall not enquire how the Devil objected all this to his Sight, but desire you to look upon Christ's Answer, which he fetcheth from *Deut. 6. 13.* quoted to you before, and fully explains that place, as taking in all the parts or acts of Worship : *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* I must conclude from this Answer, that the worshipping One God only is one of the first Principles in Religion.

But I know what is said in Answer to this, *viz.* There is a Supreme Worship which is due only to the Supreme God, but a Subordinate Worship may be performed to an Inferior Deity.

To this I will make this twofold Reply : 1. 'Tis Subordinate Worship which the Devil only claims. Here the Subtlety of the Devil appeared in suggesting an Authority given him by God to demand such a small piece of Service, being, as he falsely suggested, crowned by God Emperor of the World ; as if nothing could be done in it without

out Commission or Licence from him : This I should think no one would question ; but if there be any such I would only send them to *Luke*, who thus relates the matter, *Luke* 4. 5, 6, 7. *The Devil taking him up into an exceeding high mountain, shewed him all the Kingdoms of the World in a moment of time : And the Devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it ; if therefore thou wilt fall down and worship me, all shall be thine.* The Devil pleads just as much for himself, as those against whom I am defending the Divinity of our Redeemer, plead for the Worship which they say is lawful to be given to Christ. I will name but one place more, and that is *Rev.* 19. 10. *And I fell at his feet to worship him, and he said unto me, See thou do it not, I am thy fellow-servant that have the testimony of Jesus, worship God.* Here was as great a Plea for *John* to give a subordinate Worship to the Angel, as for giving such a Worship to Christ himself, supposing him not to be the One God : For from these words, *I am thy fellow-servant, &c.* it appears that the Angel had his Commission immediately from Christ, as Christ had his from the Father ; and consequently, according to the plain meaning of *Luke* in the Gospel, and of this record of *John* in the Revelation, is alone to be worshipped, whether the Worship be supreme or subordinate.

2. The other Reply which I have to make to this Distinction is this ; Let them but shew me one word of this subordinate Worship in Scripture, and let me but be told how I shall distinguish the one from the other, that I may be sure not to mistake in the Adoration which I pay to two Deities, and give that to the less which is due only to the greater, and I have done ; I think I may

may give up the Cause : But, as long as I can't find this in the Scriptures which God hath put into my hands, I must crave their excuse for not seeking out a new Bible upon which to pin my Faith, or by which to order my Practice. I remember what God by *Moses* commanded his People, *Deut. 4. 1, 2. Now therefore hearken, O Israel, unto the Statutes and Judgments which I teach you, for to do them, that you may live, and go in and possess the Land which the Lord your God giveth you. You shall not add to the word which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you. You shall not add, by devising other Doctrines, or ways of Worship, than what the Lord your God hath taught and prescribed. So in Chap. 12. 32. What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it. And then see how the Bible is closed up, Rev. 22. 18, 19. For I testify to every Man that heareth the words of the Prophecy of this Book, if any Man shall add to these things, God shall add to him the Plagues that are written in this Book : And if any Man shall take from the words of the Prophecy of this Book, God shall take away his part out of the Book of Life, and out of the holy City, and from the things that are written in this Book.* As the whole Bible is closed up with these words, so I offer them to your Thought as not to be confined to the words of this particular Prophecy, but as respecting the whole Scriptures, and more especially the Scriptures of the New Testament : And as thus extensive, they would do well to consider them, who have precipitately razed out of them that Text, *1 John 5. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One ;* to the Scandal of their

their Profession, to their laying a Stumbling-block before their weak Brethren, to the Encouragement of Deism, and giving Men occasion to question the Authority of as many other parts of Scripture as they please.

2. We are to consider the Motive wherewith God enforceth the Worship of himself alone : And the Argument is taken from his Jealousy, the peculiar Regard and Zeal he hath for his own Glory ; intimating that the worshipping of any other but himself only, doth in a peculiar manner rob him of his Glory : Which great and principal Insult and Violence offered to Heaven itself, he will by no means bear, but will shew his utmost Resentment. Thus the Second Commandment ; *For I the Lord thy God, am a jealous God, visiting the Iniquities, &c. Exod. 20. 5.* And in Chap. 34. 14. *Thou shalt worship no other God ; for the Lord, whose Name is Jealous, is a jealous God.* It is a Name that God much glories in, and it presents him to our Thought as impatient of any Partner in our Love and Worship. See *Isa. 42. 8. I am the Lord, that is my Name, and my glory will I not give to another, neither my praise to graven Images.* See farther, Chap. 48. 11. *For mine own sake, even for mine own sake will I do it ; for how shall my Name be polluted ? And I will not give my glory to another.* Now upon what is this Jealousy founded, considered as it expresseth the flaming Anger of God against all that worship any other God ? Is it not in the Oneness or Unity of the Godhead ? that is in this, that there is no other God but himself, none besides him, none like him, none before him, none after him ; and if so, then I make this Conclusion from what hath been already said, That if Christ be not the same God with the Father, the One supreme, necessarily existent,

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istent, independent Being ; that is, if the Godhead in the Father and Son be not One, then Christ cannot in any respect be the Object of our Religious Worship without incensing that One only Living and True God, who will not give his Glory to another. And this brings me to the Third Thing I have to prove.

3. That Jesus Christ is the Object of that Divine Worship which is to be given and performed to the One Supreme God only.

There be Two Things from which we infer a Practice to be a Duty ; the one is Scripture Precept, the other Scripture Example : We have God's Command for the worshipping of Christ, and we have the Example both of the Angels, and the Saints.

1. God hath signified it to be his Will, that we make his Son Jesus Christ the Object of our Worship, of the same Worship which we give to the Father. *John 5. 22, 23. For the Father judgeth no Man ; but hath committed all Judgment to the Son. The Father,* you must observe the Word, barely considered in that Relation, *Judgeth no Man, but hath committed all Judgment to the Son,* as such, and as Mediator ; as the reward of his full performance of the Articles agreed upon between the Father and the Son : Now, tho' the Father in that Relation hath committed all Judgment to the Son ; yet doth not this exclude the Godhead in the Father from this Act of Judgment, nor prove the Son not to be God ; because in this part of the Text he is considered in no other Respect or Relation, than as the Son of God ; and in this Commission, the Human Nature of Christ, as United with the Divine, is particularly pointed at, which is agreeable to what I laid down before,

fore, as One Part of the Foundation upon which I am to proceed ; Now let us observe what follows, *That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.* Do but now consider what hath been already proved, that there is but One God, and that this One God is the only Object of Divine Worship ; and then tell me whether the Father could more plainly assert the Son to be the same in Essence and Nature with himself, than by requiring all Men to pay him the same Worship which he himself required, and which we must be assured from Christ's own Mouth. *Thou shalt Worship the Lord thy God ; and him only shalt thou serve,* must be due only to the Father, if the Father only were that Living and True God, or if the real and only Godhead were not in the Father and Son : But I pass from this to the Words themselves, *That all Men should honour the Son, even as they honour the Father.* 'Tis in vain to shuffle by distinguishing of Honour or Worship here, seeing, as if Christ foresaw what Distinctions would be formed to his Disparagement, explains himself in these Words, *even as they honour the Father.* In the Original it runs thus, *ὡς πάντες τιμῶσι τὸ υἱὸν ὡς πάντες τιμῶσι τὸ πατέρα.* And to let us further into his meaning, it follows, *He that honoureth not the Son, honoureth not the Father which hath sent him.* The meaning appears plainly to be this, he that doth not honour the Son, by making him the Object of the same Faith, Fear, Love, Trust, and all other Acts of Worship, doth not Honour the Father.

Obj. You must expect to be told, that God hath Commanded you to Worship Christ, tho' he be not the same God with himself.

Ans. You need not be ashamed to make this answer, that God can no more do this if Christ be not One in Nature and Essence with himself, than he can deny himself: He that in so many Places of his Word, hath Commanded you to Worship but One God, and so expressly told you, that the Reason of his giving you that charge, is because he will not give his Glory to another, can never be so far accessory to the throwing away of his Glory, as to Command you in another part of Scripture, to give any other Being, that is not in this sense One with himself, that is, that is not the same God with himself, that Honour which he hath so expressly told you, is due to him alone. Can the True God, the Supreme God, so expressly tell you, *You shall have no other God before me*; and yet himself make a God for us, to equalize with himself, in our Acts of Worship? Can the One True and Supreme God, tell us there is no God besides him, none like him, none before him, none after him; and after all this, require us to Worship a made Deity with the same worship with which we are to Worship him only? These are things that cannot consist with the Holiness and Veracity, with the Sovereignty and Wisdom of him, who hath repeatedly told us, he is the One God, the King Eternal, Immortal, Invisible, the only Wise God.

A Second Scripture which I would mention, which proves that we have the Authority of a command from God, to give Divine Worship to Christ is *Heb. 1. 6.* *And again, when he bringeth his first-begotten into the World, he saith, And let all the Angels of God worship him. He saith, he commandeth, let all the Angels of God worship him, Πρωτόγονον αὐτῷ πάντες ἄγγελοι Θεοῦ.* It is not to our purpose whether we are to understand these words,

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when he bringeth his first-begotten into the World, of his first coming at his Birth and Exhibition, or of his coming a second time to judge the World; whether the first or second, here is a Charge given to the Angels to worship him. 'Tis the same word which the Angel makes use of, when he forbade *John* to worship him, and remembred him that it was a Tribute due to God alone; *τὸ Θεῷ προσκύουσιν*. Surely we cannot imagine that God should require the Angels to worship a Being that is not God by Nature, who commissioned his Angel to put *John* in remembrance of that part of his Word which required him to worship God only.

A third Scripture which I would mention is *John* 14. 1. where Christ commands his Disciples to believe in him as they believed in God; *Ye believe in God believe also in me*. The act of Faith here mentioned is the act of Trust and Dependence, as appears from the first part of the Verse, *Let not your Heart be troubled*: And this Faith is a prime act of Worship, such as upon which all others depend, at least as to the sincere performance of them; which is enough to our purpose, seeing no act of Worship, whether supreme or subordinate, is to be given to any but to the True God only.

I will mention but one thing more, which I will deliver in the words of a late Author. "In the Commission Christ gave his Apostles to Baptize all Nations in the Name of the Father, Son, and Holy Ghost, he manifestly joins himself with the Eternal Father in the same solemn act of Worship, as well as in the same degree of Sovereignty over Man, and that without any note of inequality of Essence, which had he been a meer Creature, or let me add, any thing

“ thing beneath the True God, seems a most unwarrantable Conduct. *Hughes Essay*. That is the first thing, we have God’s Command for it.

2. We have the Authority of President and Example. Should I reckon up all that I could mention to this purpose, I should almost think I had begun a Discourse which some Months would hardly bring me to the conclusion of ; I will therefore content myself with a few Instances, *Matth.* 14. 33. *Then they that were in the Ship came and worshipped him, saying, Of a truth thou art the Son of God.* A Confession, which when he made it of himself, the *Jews* condemned him as guilty of Blasphemy, and making himself equal with God ; and ’tis observeable that their being convinced that he was the Son of God, was the Reason of their Worshipping him, *οὐδεὶς αὐτῷ*, the same word mentioned before ; and in the 28th Chap. 17. *And when they saw him, they worshipped him,* the same word again ; the next words may be a little taken notice of, but *some doubted* : These last words may be construed two ways, some say, the Evangelist speaks of the time past, others, of the time present. In the First sense the meaning is this, Some that had doubted before, now seeing him a conqueror over Death and the Grave, they no longer doubted : In this sense, What can we make of the words less than this, that being now fully satisfied, they heartily concurred with the others, that never had any doubt or scruple upon them, in that Worship which they paid him ? Take the Words in the other Sense, and suppose that the Evangelist speaks of the present time, which seems to be most genuine, that there were some that yet doubted ; and what must the meaning be but this, that doubting they could not joyn with the rest in that Worship which they paid him ? Now
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can it be supposed that Christ, who had before repelled the Devil's Temptation with the words of Scripture, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, should now himself admit of worship from his own Disciples, if he were not that God, that One God, to whom Worship is alone due? Nor can we Imagine, the visible presence of Christ with them, which yet is often urged, can be any valuable Objection against this Argument, when I consider, that the Angel in the Revelation visibly appeared to *John*, but would by no means admit of Worship from *John* upon that account; but the Check which he gave him fully intimates that no Being whatsoever, tho' of never so high an order, that is not the Supreme God, is to be Worshipped with any part of Religious worship; it cannot be amiss to review that Text; *And I fell at his Feet to worship him, and he said unto me, see thou do it not, I am thy fellow Servant, and of thy Brethren, that have the Testimony of Jesus, Worship God.*

Moreover let us go to particular Acts of Worship.

Prayer is made to him; that peculiar act of worship in which we acknowledge God's All-sufficiency, and our Dependance upon him, and that not only for the less necessary Supplies of this World, but for the more peculiar and necessary Supplies of the Soul, the Graces of God's Spirit; tho' according to that forequoted Scripture, God only is the giver of both: See *Mark* 9. 23, 24. A Father of a possessed Child, comes to Christ, to beg Relief for his Son; Christ tells him that *If he could believe, all things are possible to him that believeth.* Now it follows, *And straightway the Father of the Child cried out, Lord, I believe; help thou mine unbelief.* Here is a Prayer made directly
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to Christ for what was in the Power of none but the Father of Lights, from whom cometh down every good and perfect gift, to grant : And his Prayer is for two things. First, That Christ would Pardon his weak Faith ; and Secondly, That Christ would increase and strengthen it : *I believe ; help thou mine unbelief.* Moreover, is not Stephen's dying prayer to be regarded ? *Acts 7. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit.* Whether the sight which Stephen had of Christ, sitting on the Right Hand of God, mentioned in the 56. Verse, was the strenuous acting of his Faith, or some Visionary Representation of the Throne above, is not to our purpose ; if the latter, as is generally supposed, then the Representation was such, as objected the Glory of Christ in such a manner to him, as evidently proved him to be that One only Living and True God, who is the alone Object of Divine Worship.

Moreover, Benediction is an act of Divine Worship, and only to be performed in the Name of God ; it hath the Nature of Prayer in it, and this act of worship is performed in the name of the Son, as well as in the name of the Father ; yea, equally in his Name. The Apostle *wishest us grace and peace, from God our Father, and from the Lord Jesus Christ ;* the Grace of our Lord Jesus Christ is equally joyned with the Love of God, in the Benediction, wherewith the Apostle takes his leave of, and closeth his Ep. to his *Corinthians. 2. Ep. 13. Chap. 14. Verse. The Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen.* Lastly, Thanksgiving and Praise, is an act of Worship performed both in Heaven and Earth, by Angels and Saints to Jesus Christ, in the same manner, and

and in the same words that it is performed to the Father. Thus it is represented to us in *Rev. 5. 11.* to the End of the Chapter. *And I beheld, and I heard the Voice of many Angels round about the Throne, and the beasts, and the elders : and the number of them was ten thousands times ten thousand, and thousands of thousands ; Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever, and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.* Here we may observe, that those who were before-mentioned as two distinct Subsistencies relatively consider'd, both which have the same Worship paid them, are in this last Verse mentioned as but One Divine Essence, *And the four and twenty Elders fell down and worshipped him that liveth for ever.* The proper Object of Worship, which, as you have heard, is the One Supreme God, is not in this last Verse made different from what it was in the foregoing Verses ; and the reason of thus expressing singularly what was before express'd plurally, I think, can be no other than this, to let us know that the proper and only reason of Divine Worship, is, the sovereign, supreme, singular Majesty, independent and infinite Excellency of the One Eternal Godhead.

Now take all these Three Things together : There is but One God ; none before him, none after him, none like him, none besides him, God himself knoweth not any. This One God is the

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alone Object of Divine Worship, whom alone we must worship and serve. Jesus Christ the Son of the Father is to be worshipped with that Worship, of which the One Supreme God is the only Object ; and add to all this, that the Nature of the One Supreme God is the alone Foundation of that Worship. I say, take all these together, and now make your Conclusion, and what will you infer but one of these two Things, either, That Christ is the One God, the same God essentially with the Father : Or if not, That there are two Gods to be worshipped, contrary to the Rule of Worship, set forth in the Scriptures both of the Old and New Testament. This leads me to the fourth Topick from which to prove the strict and proper Divinity of Christ ; and that is

4. Direct Scripture. The Divinity of Christ in the Sense I have mentioned, is directly asserted in Scripture, as well as deducible from thence by necessary Consequence. Here I shall prove these three Things : First, That Christ is called God in such full terms in Scripture as can be asserted of none but the Supreme God. Secondly, The Names, Titles and Attributes, of the Supreme God, those that are peculiar to the Supreme God only, are given to Christ in Scripture. Thirdly, The Works of the Supreme God, and those which can be done and performed by none but the Supreme God, are attributed to Christ, and said to be his Works, particularly that of Creation.

1. Christ is called God in such full terms in Scripture, as can be spoken of no other but the Supreme God. One would think the words of our Apostle in the Text, are full enough to silence all Caviel, *God over all, blessed for ever*. But what can we do with Men that will from their own heads distinguish a Meaning into the Words of
God

God himself, which we cannot find in the Scriptures ever entred into the Mind of him that spake them ? But, to this I will add these few following.

The first shall be 1 *John* 5. 20. Here you find him called the true God ; *And we know that the Son of God is come, and hath given us 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.* ἐν τῷ ἑστῶ ὁ ἀληθινὸς Θεός. This, this his Son Jesus Christ is the True God ; and who will believe there is any more than One True God, after so full Proof as hath been already brought to prove that there is not ?

A second Scripture may be that *John* 10. 30. *I and my Father are One.* A strange way of speaking, if he was, as a late Writer speaks, “ Infinitely different from him ; which he certainly is, if a Creature ; and if more than a Creature, it is but a reasonable request to desire to know what he is less than God. This is evident, the *Jews* understood him in these words, as making himself equal with God ; this I say is evident from their taking occasion from thence to charge him with Blasphemy, and taking up Stones to stone him, as one guilty of Death. What is offer'd in answer to this is, that he is One with the Father in Will and Affection only. In answer to this I say first, It is very strange, that our Saviour who by these words had brought himself into such great Danger of his Life, and upon whom there seems to be no small Obligation to rectify the *Jews* Mistake ; it is, I say, very strange that he doth not explain himself, and tell them how grossly they mistook him, and that he did not in these words make himself equal with God, but say only that he willed nothing but what was agreeable to the

Will of the Father ; and that instead of this he goes on to prove himself One with the Father in the Sense in which they took him, that he and the Father were One, by a Oneness of Existence in each other, by the Father's dwelling in him, and he in the Father ; which is a very different thing from their being of One accord, or One in Will and Affection only : And to convince them that he and the Father were One in this Sense, he argueth from or appealeth to his Works ; *If I do not the works of my Father believe me not ; but if I do, though ye believe not me, believe the works : Why ? see what follows, That ye may know that I am in the Father, and the Father in me, ver. 38.* By the Works of the Father he means the Miracles which he wrought, those Works which are peculiar to God, and which as Mr. Sam. Clark, in his Exposition upon the Place, expresseth himself, *did flow from that Power which he had in common with the Father.* Now as a late Writer expresseth it, “ In this Appeal to his Works, he doth not
 “ appeal so much to the matter and kind of them,
 “ as to the manner of performing them ; and
 “ therefore, to speak in the very words of my
 “ Author, his bare working of Miracles would
 “ not prove him to be so One with the Father,
 “ as that the Father should be in him and he in
 “ the Father any further than as they were Divine
 “ Testimonials of what he declar'd ; but for the
 “ present he drops all consideration of his words,
 “ and refers himself entirely to his works as an
 “ evidence of his being One with the Father ; and
 “ how are these so, but by his performing them
 “ just in the same Sovereign, independent man-
 “ ner with the Father ? and that they thus un-
 “ derstood him, is very evident from their Re-
 “ sentment of this Argumentative answer of his,

ver. 39.

ver. 39. *Therefore they sought again to take him : but he escaped out of their hands.*

But to all this there is a plausible Objection brought from *John 5. ver. 19.* *Then answered Jesus, and said unto them, the Son can do nothing of himself, but what he seeth the Father do : for whatsoever things the Father doth, these also doth the Son likewise.* How little different this Text is from that quoted before, if I do not the Works of my Father, believe me not, but if I do, tho' ye believe not me, yet believe the Works, that ye may know that I am in the Father and the Father in me ; will appear, if we a little consider the words objected ; *The Son can do nothing of himself, but what he seeth the Father do : for whatsoever things he doth, these also doth the Son likewise.* The occasion of these words is the same with what gave occasion to those in the 10th Chap. *I and my Father are One ; viz.* the Jews accusing him of Blasphemy, because he said he was the Son of God, and they are part of Christ's Answer to the Accusation, or Apology for himself ; and his Answer begins with a double Asseveration, *Verily, verily, I say unto you,* to denote the certainty of what he said or affirmed. And that these words assert the same thing which he spake in the 10th Chapter, *I and my Father are One,* will appear thus ; *The Son can do nothing of himself, but what he seeth the Father do :* Certainly the words affirm no more than this, that the Son doth nothing separate from the Father, and plainly tell us, *that what the Father doth that he doth ;* this in the first part of his Answer, which is negative : In the second part of the Answer, which is more positive, he declares that he doth all that the Father doth, and the Father doth nothing without him : Now consider the words ; and whatever *Arim,* or *Socinus,* would make of them,

them, there are hardly any words in Scripture, do more fully assert the Unity and Equality of the working of the Father and the Son, than these do, which I gather from the last words : *For what things soever he doth, these also doth the Son likewise* : Here be two words to be taken notice of, *also*, and *likewise*, which are far from being a tautology, or signifying the same thing ; the first, *These* ALSO *doth the Son*, denotes the matter or kind of the Works performed ; the last word, *likewise*, ὁμοίως, denotes the manner of working, in the same sovereign and independent manner that the Father doth them : Thus the Critick, *Non tantum similitudinem qualemcumq; sed omni modam similitudinem, secundum substantiam, naturam, & vires precipuas*. And thus Poul in his *Synopsis* ; ὁμοίως, *Pariter, acq̃ue seu non minus unâ eâdemque, ut Essentiâ sic & Virrute, & Operatione, quod ad deitatem attinet* : Equally with the same, the self-same, as Essence, so Vertue and Operation, that which belongs to the Godhead.

A third Scripture which I would mention, is *John* 20. 28. they are *Thomas* his words to Christ. *Thomas* could by no means believe that Christ was risen from the Dead, tho' the other Disciples had told him they had seen the Lord ; as appears from the 25th Verse, *The other Disciples say unto him, We have seen the Lord : But he saith unto them, Except I see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his Side, I will not believe*. After this *Thomas* being with the Twelve, Jesus came and stood in the midst, and said, *Peace be unto you* ; and to let *Thomas* know that he was not ignorant of his Unbelief, and how he had expressed it, addresseth himself particularly to this unbelieving Disciple, saying, *Reach hither thy Finger, and behold*
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my Hands ; and reach hither thy Hand, and thrust it into my Side, and be not faithless but believing. Now the words which I would offer to your Consideration, are *Thomas* his Answer : *Thomas answered and said, My Lord and my God.* A way of Expression, that according to the Old Testament ever denotes the Jehovah the One Living and True God : *Thus saith Jehovah, the God of Abraham, and of Isaac.* And tho' there be Lords many, and Gods many, yet I do not remember that these two words, are joyntly applied to any, but to the One Supreme God : What Magistrate ? What Angel ? What Prophet, or what other Nominal God, was ever called the Lord God, or ever adrest to by any in this double Appellation, *my Lord, and my God* ? Besides, will any Man think *Thomas* had in his mind the distinction of a Supreme and Subordinate God ? If he had, certainly Christ, who as well knew his Thoughts now as he did the Words he had spoken before, would not have suffered his Apostle, when he inspired him by his own Spirit, to publish this account to the World, to have concealed his meaning from his Church : If he had not, but did really from his Heart acknowledge Christ to be the Supreme God, and was in an error in making such an acknowledgment ; is it not unaccountable that Christ doth not set him right, and let him know in what sense he was to own and confess him to be the Lord his God, and the rather, because he was One of those Twelve more immediately ordained by Christ himself, to preach Christ in the World, and was a Disciple for whom he had a peculiar Affection.

A fourth Scripture which I would mention is, *John 8. 19. Then said they unto him, Where is thy Father ? Jesus answered, Ye neither know me, nor my Father :*

Father : if ye had known me, ye would have known my Father also. These words, *ye know not me*, cannot be meant of his Human Nature ; as Man, he was visible to every Eye, they Daily conversed with him, they knew his Family ; *Is not this the Carpenter's Son ? is not his Mother called Mary ? and his Brethren, James, and Joses, and Simon, and Judas ? And his Sisters, are they not all with us ? Matth. 13. 55.* It must be then of his Divine Nature that he spake ; and what doth he mean when he saith, *If ye had known me, ye would have known my Father also* ; but that he had the same Divine Nature with the Father, or that he was One with the Father in Nature and Essence ? the Knowledge of both, and the Ignorance of both are put together, which could not be spoken of his Human Nature, nor of any Superangelical Nature, which he possessed, if that were a Created Nature. The Jews accordingly understood him in the sense I am speaking of, as appears by the next words, which represent them as fretted with this saying, and inclined to apprehend him, but restrained by the special Providence of God, in the 20. verse, *These words spake Jesus in the Treasury, as he taught in the Temple, and no Man laid hands on him ; because his hour was not yet come* : Surely, the meaning is this, tho' he so fully asserted his equality, or Oneness in Nature with the Father, which they so often called Blasphemy, yet no man at this time lay'd hands on him.

A fifth place which I would quote to you is the 58. Verse of the same Chapter, *Jesus said unto them, before Abraham was, I am.* The words are an answer to the Jews, Objecting against what our Saviour had said before ; *Your Father Abraham rejoiced to see my day, and saw it, and was glad.* The Objection the Jews made to this was ; *Thou art*
not

not yet fifty Years old, and hast thou seen Abraham ? To this our Saviour replies ; *before Abraham was, I am* : The generality of our Expositors, except a few modern ones, tell us, that this expression, *I am*, signifies, the eternal and unchangeable Being of Christ as God ; for which I could quote you vast numbers of those who have written upon this Text, who tell us that Christ here assumes to himself the same Name which the Supreme and Un-originated God made himself known to *Moses* by. Mr. *Whiston* indeed saith, *I am*, that is, *I was* ; and this, as I remember, is all that he saith, and in this Sense do his new Converts follow him. But now the Question is, Whether this be the real and full Sense of the Words ? In the Original it is *ἐγώ εἰμι*. In *Exodus* it carries the Sense which I have mentioned ; and that it bears the same Sense here, we may be induced to believe from the Construction which the *Jews* did put upon it ; and that they understood him in this Sense, appears from their resentment, *Ver. 59. Then took they up Stones to cast at him* : They in this thought him also guilty of Blasphemy, and worthy of Death. Now I will ask you one plain Question, Whether you think your Saviour to be an honest Man, a Man of Sincerity, one that really sought the Good of those to whom he was sent ? If you do not, why do you believe in him, or call yourselves after his Name ? If you do, can you forbear wondering that, if the *Jews* misinterpreted him, he should not explain himself, and seek to rectify their Mistake, but should rather work a Miracle to farther his Escape from them, as appears from the following words ; *Then Jesus hid himself, and went out of the Temple going through the midst of them, and so passed by, hid himself, became invisible to them*. I say, can you forbear won-

dering, that, if they misinterpreted him, he should not set them at rights in so weighty and important a Point ? By which means he had surely done them Good, and secured his own Reputation. And thus much for the first thing that Christ is called God in such full terms in Scripture, as can be asserted of none but the Supreme God.

2. The Second Thing to be proved is, The Names, Titles and Attributes of the Supreme God, those that are peculiar to the Supreme God only, are given to Christ in Scripture.

The first that I will mention shall be, that Name of God *Jehovah*. Those whom I am defending the Deity of my mighty Redeemer, against, tell us that every Name, Title and Attribute of God is appropriated to Christ, except those which signify Self-existence or Unorigination, which they will by no means allow, because it annuls their Distinction of an Unoriginated and Originated Deity : In Answer to which I mention this Name of God, *Jehovah*. Buxtorf tells us, that it is *Nomen Dei proprium, ipsum ab essentia denominans, ens existens ab eterno & in eternum*. In *Exodus* it is to be render'd thus, *I will be what I will be, Eheveh esher eheveh* ; from thence comes the Name *Jehovah* ; and according to the Critick, it denotes in God a necessary Being or Existence : Thus you find in *Pool's Synops.* *Denotat in Deo essendi necessitatem, immutabilitatem, & plenitudinem*, a necessity, unchangeableness, and fulness of Being. Mr. Charnock tells us the word signifies, a *Fulness of Life* ; *I have not now that which I had not formerly, I shall not have hereafter what I have not now*. Ainsworth saith it signifies, *God's eternal and unchangeable Being in himself*. But what need I refer you to these human and fallible Authors, when

when the Holy Spirit of God himself tells us, that 'tis the proper Name of the Supreme God, and peculiar to him alone, and by which he may be infallibly known in Scripture, in contradistinction to all other Beings whatsoever in Heaven and in Earth ? To which purpose I will quote you a few Scriptures.

The first Scripture which I will present you with, is *Psal. 83. ult.* *That Men may know, that thou whose Name alone is JEHOVAH, art the most High over all the Earth.* Doth not this Text expressly tell us, that *Jehovah* is the Name of the Supreme God only ? And there is not one word that I have read to you from our Translation but is in the Original, except the Verb *is*, which is most frequently left out in the *Hebrew* ; which a Child would not want Skill to supply, if he read it translated *verbatim* thus, *That Men may know that thou whose Name alone, Jehovah, art the most High over all the Earth.*

A second Text that I would quote to you, is that mentioned before to another purpose, *Isa. 42. 8.* *I am Jehovah, that is my Name, and my glory will I not give to another. My glory, even the Glory of this Name of mine, Jehovah ; by which I make myself known to have all Being in myself, and to give Being to all Creatures.*

A third Text is *Exod. 3. 15.* *And God said unto Moses, Thus shalt thou say unto the Children of Israel, The Lord, Jehovah, God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : This is my Name for ever, and this is my memorial to all generations.* To this place the Prophet *Hosea* refers, or rather the Prophet explains this Text, *Hos. 12. 5.* *Even the Lord God of Hosts, Jehovah the God of Hosts, the Lord is his memorial, Jehovah is his Memorial.* To the same

purpose is that of the Psalmist, *Psal. 135. 13. Thy Name, O Jehovah, endureth for ever, and thy Memorial, O Jehovah, throughout all generations.* This may be sufficient to prove, that *Jehovah* is a Name proper and peculiar to the Supreme God only.

2. The next Thing that I have to prove, is, That this proper and peculiar Name of the Supreme God, is attributed or given to Christ. 'Tis generally supposed, and what is not easily disproved, that the Man, called by the Prophet *Hosea* an Angel, that appeared to *Jacob* at *Peniel*, was Christ in a Bodily or Human Shape. I know he is called the Angel by the Prophet; which Name, tho' given to the Son, called the Angel of the Covenant, who as a Son, or standing in that Relation to the Father, may truly be said to be sent of the Father, yet cannot be properly said of the Father. Now if so, as is very probable from *Jacob* himself, *Gen. 32. 30. And Jacob called the name of the place Peniel, for I have seen God face to face, and my Life is preserved;* then this Angel is called *Jehovah* twice in that Verse quoted before, *Hos. 12. 5. see the Verse before, Yea, he had power over the Angel and prevailed, he wept and made supplication to him, he found him in Bethel, and there he spake with us, even Jehovah the Lord of Hosts, Jehovah is his Memorial.* Furthermore, I think I may confidently assert this Angel to be the Second in the Trinity; for according to what hath been already proved, that *Jehovah* is a Name proper and peculiar to the Supreme God only, it could not be appropriated to any other, and consequently that Christ is that true Supreme God, whose Name alone is *Jehovah*, and who is the most High over all the Earth. Now if this be true, that this Angel was Christ, who afterward
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took Flesh upon him, and dwelt among Men, then 'tis further plain, that *Jacob* paid him Divine Worship before his Exhibition; which he neither could nor would have done, if he had not been that One only Living and True God, who is the sole Object of Divine Worship. Moreover, see *Isa. 6. 1, 2, 3.* *In the Year that King Uzziah dyed, I saw also the Lord sitting upon a Throne high and lifted up, and his Train filled the Temple. Above it stood the Cherubims: each one had six wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, Holy, holy, holy, is the Lord of Hosts, the whole Earth is full of his Glory. I saw the Lord Jehovah sitting upon a Throne, &c.* I question not but you will ask me how can it be proved, that the Prophet speaks of Christ? In Answer to which I shall only send you to the Evangelist, who explains these words, and tells us who that Jehovah was whom he saw sitting upon a Throne high and lifted up, that it was Christ the Second Person in the Trinity. You will find it *John 12. 39, 40, 41.* *Therefore they could not believe, because that Esaias said again, He hath blinded their Eyes, and hardened their Hearts; that they should not see with their Eyes, nor understand with their Hearts, and be converted, and I should heal them; which is a quotation of that 10th Verse of that 6th Chapter of Isaiah: Now see what follows in the 41st Verse of this 12th Chapter of John, These things said Esaias, when he saw his glory, and spake of him.* Here you have the Vision referred to, in which the Second in the Trinity appeared in a most glorious manner to the Prophet, and foretold, what Entertainment he should meet with from his Country-men the Jews, when he should come in the Flesh, and dwell on the Earth: However,

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tho' this may be Proof enough that he whose Name is *Jehovah* is the most High over all the Earth, yet the Argument drawn from this Name of God being too strong to be easily withstood, I will quote to you one place more, and that is *Jer. 23. 5, 6. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jehovah-tsidkenu.* In fine, This is that *Jehovah*, mentioned in the 21st, 22d and 23d Verses of the 45th Chapter of *Isaiah*, to whom every Knee shall bow and every Tongue confess, as appears by the Apostle's quoting that Text, and applying it to Christ, *Rom. 14. 11. For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God.* Thus I have made it appear to you, that the Name *Jehovah*, which is peculiar alone to the One only Living and True God, is appropriated to Christ.

And now were there no other Argument of this Nature to be produced, that is no other Names, Titles or Attributes, given to Christ, which belong alone to the One Supreme God, this one is enough, which denotes the very Essence or Nature of the One God, and expresseth the most incommunicable Perfection of his Nature, even his necessary, unoriginated, Existence or Being, and which is what they that oppose this Doctrine call Self-existence. However,

2. Is there nothing to be gathered from that Name of Christ, *Immanuel* ? which I need not explain to you, because it is done to your hands by the Holy Ghost himself, *Matth. 1. 23. Behold, a Virgin*

Virgin shall conceive, and shall bring forth a Son, and shall call his name Immanuel, which being interpreted, is, God with us. Which place indeed speaks the same with my Text, Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. But if this place be slighted, I will mention a third.

3. What will you think of those Names which are given to Christ in *Isa. 9. 6.* *For unto us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder : and his Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father.* The two Names in this Text which I have a particular eye to, are those, *The Mighty God, The Everlasting Father.*

The Mighty God, El Gibbor. The Critick saith, *Nomen El, licet in plurali non unquam potentes significat, in singulari tamen nunquam nisi de Deo dicitur ;* as we may see *Chap. 10. 21.* *The remnant shall return, even the remnant of Jacob, to the mighty God.* *Jer. 32. 18.* *The great, the mighty God, the Lord of Hosts is his name.* *Nehem. 9. 32.* *Now therefore our God, the great and mighty God.* *Dent. 10. 17.* *For the Lord your God is the God of gods, and Lord of lords, a great God and a mighty, which regardeth not persons, nor taketh reward.*

The Everlasting Father : The Father of Eternity. And so the Critick also telleth us, that the word *Gnadh, non longum tempus sed eternitatem notat cum de Deo, vel ejus verbo, aut regno dicitur :* The word doth not signify a long time but Eternity, when spoken of God, his Word, or Kingdom. Now if you understand it of his being the Author of Eternal Salvation to them that believe, then it seems to explain those words of our Saviour himself, in which he equalizeth himself with the Father in giving Eternal Life to them that believe
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in his Name ; and that he is the Author of Eternal Salvation to them that believe : The Author of Eternal Salvation, from the first purpose of Redemption from all Eternity, to the actual bestowing of Eternal Life upon his Saints in Heaven : If by Everlasting Father is meant, he that gave Being to all Creatures in time, and therefore must be Eternal himself, then this Attribute, Eternity, must proclaim the strict and proper Divinity of the Son of God. Moreover, this peculiar Attribute of the Supreme God, is applied to Christ in other places of Scripture, in which his Eternity is express'd in the same words in which the Eternity of the Father is proclaim'd, *Rev. 1. 17, 18. Fear not ; I am the first, and I am the last : I am he that liveth and was dead, and am alive for evermore.* Compare this Text with *Isa. 44. 6. Thus saith the Lord the King of Israel, and his Redeemer, I am the first, and I am the last, and besides me there is no God.* Now can it be supposed, that if Christ be not this God, besides whom there is no God, the Supreme God would thus allow him to usurp that very Title of his by which he proclaims himself to be the One only Living and True God ?

4. Omniscience, which is another Attribute of the Supreme God, is ascribed to Christ, and that even to the Knowledge of the Heart. God claims it as his sole Prerogative to know the Hearts of the Children of Men ; *Jer. 17. 10. I the Lord search the Heart, I try the Reins.* I the Lord, *I Jehovah.* David when he would know the Corruption that lay hid in his Heart, begged of God to search it out for him ; *Search me, O God, and try my Heart, try me and know my Reins.* It is God's Prerogative to know the Thoughts *afar off.* Now if Christ be not the Supreme God, the same God with the Father, the only Jehovah, surely Peter de-

deserved a severe Check from his Master for that Address which he made to him upon his asking him a third time, *Simon, Son of Jonas, lovest thou me ? Lord thou knowest all things, thou knowest that I love thee.* Will any Man think this to be only an Hyperbole, or Compliment rather, made by Peter to Christ ? Or that Peter's words are a parallel with those of the Woman of Tekoah to David ? *As an Angel of God, so is my Lord the King to know good and bad. As thy Soul liveth, my Lord the King, none can turn to the right hand, or to the left; from all that my Lord the King hath spoken.* Will any Man, I say, think these words, or rather this Compliment of the Woman of Tekoah to David, to be a parallel to this Address of Peter to Christ ? Doth she ascribe the Knowledge of the Heart to David ? And if she had, is it not more than probable, that David, who was so much in the Admiration of the Divine Perfections, would have severely reprimanded her ? And yet with this Quibble do those, who oppose the proper and strict Divinity of our Saviour, seek to come off with the Text I have mentioned ; as you may find in a late Pamphlet, entituled, *A Letter to a Dissenter in Exeter.* But what need I insist upon Peter's words, when his Master, Christ himself, assumes to himself this peculiar Perfection of the Supreme God ; and in the same Words, and in the same Stile, claims it as his Prerogative to search the Heart : *Rev. 2. 23. And I will kill her Children with death ; and all the Churches shall know that I am he that searcheth the Reins and the Heart.* Observe, *I am he*, how near a-kin are these words to those before quoted, *I Jehovah search the Heart, I try the Reins ?* The words are part of the Message John was to deliver to the Church in Thyatira ; and that you may know that they are the

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Words of Christ, and that he speaks of himself, go back to the 18th Verse, *And unto the Angel of the Church in Thyatira, write, these things saith the Son of God, who hath his Eyes like unto a flame of fire, and his Feet like brass ; I know thy works, and thy charity, and service, and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a Prophetess, to teach and to seduce my Servants to commit Fornication, &c. And I gave her space to repent, and she repented not. Behold, I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their deeds. Now it follows, And I will kill her Children with death ; and all the Churches shall know that I am he which searcheth the Reins and the Heart.*

5. Omnipotence, or Almightyness, is another Attribute peculiar alone to the Supreme God, which is ascribed to Christ. They that oppose the Doctrine I am upon, tell us that this Perfection of God is no where in Scripture attributed to Christ, and that he is in no part of it said to be *παντοκράτωρ* ; but we are not to believe it upon their bare word. I believe none of you ever read the 1st Chapter of the *Revelations* and the 8th Verse, but always thought the words of that Verse to be the words of Christ, and spoken of himself. The Reason why some will have it otherwise, they gather from the 1st Verse ; *The revelation of Jesus Christ which God gave to him.* In Answer to which we must observe, that Christ in making this Discovery, is to be considered as executing his Prophetick Office, which Office he performed in his Human Nature, and in respect of which he is said to have received the Spirit above measure : Now after his Ascension he appears to *John* in a Vision,

Vision, which represented him in the Glory of his exalted State. And if you look to the 4th Verse you will find that *John*, in his Salutation of the seven Churches, speaks in the Name and by the Authority of the Three Persons in the Trinity ; *John to the seven Churches of Asia : Grace be to you, and Peace from him which was, and which is, and which is to come ; and from the seven Spirits which are before his Throne ; And from Jesus Christ.* And that Jesus Christ in the delivery of this Message is to be considered as executing his Prophectic Office, and as Man, or in his Human Nature, receiving his Revelation from the Father, will appear from the following words of the 5th Verse ; *And from Jesus Christ, who is the faithful witness, and the first begotten from the dead : Surely he was the first begotten from the dead in his Human Nature.* Now let us go to the 7th Verse ; *Behold, he cometh with Clouds ; and every Eye shall see him, and they also which pierced him ; and all the Kindreds of the Earth shall wail because of him.* Next follow the words which I have quoted ; *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, παντοκράτωρ, the Almighty.* Now that these are Christ's words, see the 10th Verse ; *I was in the Spirit on the Lord's day, and heard behind me a great voice as of a Trumpet, saying, I am Alpha and Omega, the first and the last.* Then in the 12th Verse ; *And I turned to see the Voice that spake with me : And being turned, I saw seven golden Candlesticks ; and in the midst of the seven Candlesticks, I saw one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, &c.* And if this was not he that spake to him, *John* himself did not know from whence the Voice came : And it appears yet plainer from the repetition of

those words, *I am the first and the last*, in the 17th Verse, which signify no less than this, *I am the Eternal God ; Isa. 41. 4. Who hath wrought and done it, calling the generations from the beginning ? I the Lord, the first, and with the last, I am he.*

6. Omnipresence, or Immensity, is another Attribute ascribed to Christ, which is peculiar only to the Living and True God. The Eternity of Christ must imply his Omnipresence ; which Eternity, there be but few of those that oppugn the Doctrine I am preaching, have yet thought fit to deny, tho' their eternal production or emanation which they talk of, carrieth a manifest Contradiction in itself ; I say, the Eternity of Christ implies his Omnipresence ; for, as one well expresseth it, he is not contained in any Place who was before there was any Place, and who did create all Places by his own Power ; of which afterward : And further as to Christ's Eternity, even, *a parte antè*, his being from Everlasting, you may add to those Scriptures before-mentioned, *Prov. 8. 22. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the Earth was. Then it followeth ; When there were no depths I was brought forth ; when there were no fountains abounding with water. Before the Mountains were settled ; before the Hills was I brought forth : While as yet he had not made the Earth, nor the highest part of the dust of the Earth. When he prepared the Heavens I was there ; when he set a compass upon the face of the Deep ; and so on : That these words are spoken of Christ is absolutely denied by none ; nor can it well, unless they do by those words following, *Rejoycing in the habitable part of his Earth, and my delights were with the Sons of Men*, raze them out of the Chapter, as they have done
by*

by another Text in the New Testament. Now the Description given here of the Eternity of Christ is the same with that which the *Psalmist* gives us of the Eternity of the Supreme God, *Psal. 90. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the World, even from everlasting to everlasting, thou art God. Moses,* whose *Psalm* this is generally supposed to be, his Notion of an Eternal Being, in the strictest Sense was this, a Being that existed before the Creation, or before there was any Time or Place, such a Being he concludes to be *from everlasting, and to be God only; before ever the mountains were brought forth, &c. from everlasting to everlasting thou art God.* But to leave this way of Arguing, is not the Omnipresence of Christ fully expressed, *John 3. 13. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.* ὁ ὢν ἐν τοῖς οὐρανοῖς. I must tell you that they who oppose the Doctrine I am upon, will have this ὁ ὢν, this Participle of the present Tense Translated, *Who was, Who was in heaven,* but how far that Translation will hold here comes to be examined.

They therefore can find but one place of Scripture, where the word is to be thus rendred; and the Reason why it is rendred so there, is peculiar, such as cannot be assigned as a sufficient Warrant for our taking it in that Sense in the place which I have quoted to you; now the place which they mention, is *John 9. 25.* which are the words of him that was born blind, and whose Eyes Christ had opened, in answer to a pretended serious Advice which the Pharisees gave him, Verse 24. *Then again they called him that was blind, and said unto him, give God the praise, we know that this man is a sinner; he answered and said unto them,*
Whether

Whether he be a sinner, or no, I know not, one thing I know, that whereas I was blind, now I see, πολλός ὤν. The Grammatical Translation is this, *I being blind now see.* Now every Man will grant that he could not be blind and seeing both at the same time, so that it must be acknowledged, that the Sense is, *I that was blind do now see*; but to shew how little this will favour their Translation in the place that I have quoted, I will just hint at two or three Things.

First. The reason of using the Participle of the present Tense in the place which they alledge is to be considered; and that seems very obviously to be this, the suddenness and miraculoufness of the Cure; that in so short a time he that was born blind should be restored to sight so suddenly, which was as near as possible to his being blind and seeing at the same time; and seeing the word is not used in this Sense in any other part of Scripture, there is all the reason in the World to imagine that the Holy Ghost makes use of it in this Sense in this place, to advance the Miracle, and to imprint the Sense of Christ's Divinity in the Minds of those to whom in all the after Ages of the Church this famous Account should be transmitted; that is one Thing to be considered.

2. Another thing to be considered is, that the same word is often made use of respecting God and Christ, and always signifies the present time. I need not mention every place, you have the word in my Text ὁ ὢν ὅτι πάντων who is over all, and in the *Revelations* ὁ ὢν ὁ ἔν ὁ ἐρχόμενος, which is, and which was, and which is to come.

3. Another Thing to be consider'd is the Tautology or stranger Repetition which we have of the same Thing in this Text, if the Sense which some put upon it be right; read the words again,

No

No man hath ascended up to heaven but he that came down from heaven, even the Son of man who also is in Heaven. What is there more or less in the words than this, according to their Interpretation? No Man hath ascended up to Heaven, but he that was once in Heaven, even the Son of Man, who was once in Heaven: Moreover if Christ doth not speak of himself in a Nature different from the Human Nature, it will be very difficult for them to prove, that in his Human Nature he had at this time ever been in Heaven; so that I cannot see but according to them, here is a needless Repetition, which I must think our Saviour, who is called the Wisdom of God, could not be guilty of.

But to be fair with you, in Answer to this they pretend to find out a parallel Scripture to justify the Sense which they put upon the words. And that is *John* 1. 20. the words are *John's* Answer to certain Commissioners sent to enquire of him who he was, as you will find in the 19th Verse, *And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?* In the 20th Verse we have the Answer that *John* made, *he confessed, and denied not; but confessed, I am not the Christ;* with this Repetition he confessed and denied not, but confessed, do those, who would rob Christ of his Divinity, justify the Tautology in the Text I have quoted, to make the Sense which they put upon that Text go down the more glibly.

Our business therefore now is to compare the two Texts together, and we shall see those Reasons for this Repetition in *John's* Answer, which cannot be alledged in respect of the former. This Repetition in *John's* Answer is very significant; and it is recorded by the Holy Ghost.

First.

First. To denote *John's* Courage and Resolution, and to shew that he was not afraid of the Jews, who in the Question they sent to him to give an Answer to, sought occasion against him; and from whom, particularly the Pharisees, he could not expect or promise himself any favourable Treatment; that in this Question they sought occasion against him is evident from the 25th Verse, in which they appear to Censure him as acting without any sufficient or lawful Authority.

Secondly. To correct the Opinion which many of the Jews had entertained, that he was the Christ or the Messias; thus Mr. *Pool* in his *Synopsis*: The word confessed, is here repeated to shew *John's* Constancy in, thus Twice or Thrice even in a breath, affirming the same thing, which was the more Necessary, because many had entertain'd that wrong Opinion of him, that he was the Christ.

Thirdly. I may add this to the former, that these words *he confessed and denied not, but confessed*, may refer to several different Times, and so the meaning is nothing but this, that at all times whenever it was demanded of him, *Who he was*, he always spake the same thing: his word was not Yea and Nay, he always confessed, never at one time denied, but upon all Occasions owned, *that he was not the Christ*. Now this is certainly enough to prove that this Answer of *John*, to the Message sent by the Jews, is fondly urged as a Parallel place with those words of Christ, *No man hath ascended up to heaven but he that came down from heaven, even the Son of man, who is in heaven*; and that their translation of the Participle, chargeth not the Evangelist only, but the Holy Ghost himself with a most vain and needless Repetition: And thus I have made appear that the Names;
Titles;

Titles, and Attributes, which belong alone to the Supreme God, are attributed to Christ.

3. The third and last thing I have to do in order to make appear the strict and proper Divinity of Christ, is to prove that the Works of the Supreme God, which none but the Supreme God can do, are attributed to Christ, particularly the Work of Creation, which I will only insist upon.

The true God was known under the Notion of Creator both by the Jews and Gentiles; it is the first Topick that Natural Light directs us to conclude the Being of God from, and the Scripture it self speaks of the Works of Creation as the only Topick from which to infer the certain Existence of a Deity; *The heavens declare the Glory of God*, Psal. 19. 1. *This God who created the world is but one, one God and Father of all*, Ephes. 4. 6. Under this Notion the Gentiles conceived of him according to their own Poet, who thus describes him, Πατήρ ἀνδρῶν τε θεῶν τε. And if we will believe the Great Apostle from whom I have my Text, he saith, *the invisible things of God from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*, Rom. 1. 20.

In the next place Christ is the Creator of all things; to this purpose I will quote a few Texts of Scripture, *John* 1. 3. *By him were all things made that were made, and without him was nothing made that was made*; in the Original it is, *ἐκ οὗ ὃ ἔσται*. See further, *Colos.* 1. 16. *For by him were all things created that are in heaven and in earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him, and for him*: That this is spoken of Christ appears from the two or three foregoing Verses, giving thanks to the Father which hath

I
made

made us meet to partake of the Inheritance of the Saints in light, who hath delivered us from the Power of Darknes, and hath Translated us into the Kingdom of his dear Son, in whom we have forgiveness of Sins, who is the Image of the invisible God, the first-born of every Creature ; for by him were all things created that are in Heaven, and that are in the Earth, &c. But now that which is objected in this Text is, that Christ is called the first-born of every Creature, and for that Reason (according to Mr. *Whiston*, who from these words concludes Christ to be the first Creature which God made) cannot be that Supreme God who created all things. To this I answer, compare these words with those Texts already produced, which assert the Eternity of Christ, particularly with *Prov. 8. 23. I was set up from everlasting, from the beginning, or ever the earth was ;* with that in the *Revelations, I am Alpha and Omega, the first and the last ;* words which the Supreme God expresseth his Eternity by, with those again, and unto the Son he saith, *Thy Throne, O God, is for ever and ever ;* and what other Meaning can there be of these words, *the first-born of every Creature*, but this, that he is before and above all Creatures, which in Scripture Language is, *that he is Eternal.*

But to make it further to appear that Christ is the Creator of all things, you may see *Psalms 102. 26. Of old thou hast laid the Foundations of the earth, and the heavens are the work of thine hands.* But, you will say, What hath this Text to do with Christ ? or how doth it appear to be applicable to him ? for this I would refer you to the Apostle to the *Hebrews*, Chap. 1. 10, 11, 12. In the 8th and 9th Verses you read, *But unto the Son he saith, thy*
Throne

Throne, O God, is for ever and ever, thou hast loved Righteousness, and hated Iniquity, therefore God, thy God hath anointed thee with the Oyl of gladness above thy Fellows ; and thou, Lord, in the beginning hast laid the Foundation of the earth, and the heavens are the work of thine hands ; they shall perish, but thou shalt endure, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years never fail : One would think this should be enough to satisfy any thinking and unprejudiced Mind.

But here I have an Objection that meets me, and accosts me with the greatest fury and violence, viz.

Object. That Christ was not the principal and immediate Creator of all things, but only an instrument in the Father's Hands, by whom the Father made the Worlds. I could here give my self the liberty of a small banter, would it suit with the seriousness of the Exercise I am engaged in, but my business is to argue from Scripture. The great Scripture which is produced to favour this Distinction, is *Heb. 1.* the latter part of the 2d Verse, *by whom he made the worlds.* This I must confess looks very plausible at first sight ; but if you compare these words with the first of *John* and the 3d Verse, *All things were made by him, and without him was nothing, &c.* and both, with the Apostle's Quotation out of the *Psalmist, Thou, Lord, in the beginning laidst the foundation of the earth, and the heavens are the work of thine hands :* I can't think you will conclude, that Christ made all things as an Instrumental Cause, but as a joint, equal Cause with the Father, by the immediate Application of himself according to his personal Property, which is highly agreeable to that Maxim laid down by the generality of Divines, *Opera Trinitatis ad extra sunt indivisa.*

But however, that Christ cannot be an Instrumental Cause of the Creation, I think we may be able almost to demonstrate. In order to which a few things may be considered.

First, An Instrument according to Human Reason implies some pre-existent Matter to work upon. Now by whom, or how was the Chaos, the first Creation, produced? By whom, or how, was something brought out of nothing? Did God make use of an Instrument, to effect that which could be done by nothing but by a meer Omnipotent Act of the Divine Will?

Secondly, If Christ were an Instrument, he could not well be said to be the Creator, which yet he is most fully *Col. 1. 16. By him were all things created. In the beginning God created the Heaven and the Earth; Gen. 1. 1.* Let but one Place be compared with another, and I am of Opinion we need not stumble at the meaning. Certainly, the forming or setting in order some unpolish'd matter, not yet brought into any useful or beauteous Shape, is the meanest part of the signification of the word Creation. The first production of that Matter is the first and principal thing intended in it: Thus *Gen. 1. 1. God created the Heaven and the Earth; and the Earth was without form and void.* This is certainly, properly to lay the Foundation of the Earth, which is said to be Christ's Work; as in *John 1. 3. Without him was nothing made that was made;* and that of the Psalmist and Apostle, *Thou Lord hast laid the Foundation of the Earth.* Certainly the Evangelist was out when he said, without him not one thing was made that was made, if that something which was created out of nothing, was made without him.

But if I am now told, that by not one thing, I must understand only the setting in order the whole

whole first created and indigested Matter ; I desire those who tell me so, would shew me one Place which makes that Interpretation necessary ; otherwise, I hope I may be allowed not to pin my Faith upon the bare words of any, let them be who they will, whether Mr. *Whiston* or Dr. *Clark*, as well as others desire to be excused from pinning their Faith upon any Man's Sleeve, let it be either *Laud*, or *Baxter*.

Thirdly, I would ask one Question more, If what the Evangelist saith be true, *that without him there was not one thing made that was made*, by whom was Christ himself made, if a Creature, as some positively affirm, and I am perswaded others have only waited for a fit Opportunity to speak the same Language ? And I thank God, an unexpected opposition hath padlock'd their Mouths, so that they know not what Answer to make, if you ask them what Christ is, if he be neither a Creature nor God ? I would therefore ask them that say Christ is a Creature, by whom was he made ? Was he the Instrument in the Father's Hands, to make himself ? In short, if Christ be the Creator of all things, and without him nothing was made, not one thing that was made, *Methuselah's* time in the World will be too short for me to find out that True God, on whom it is my Interest to depend now, and in whom to hope to be happy for ever, if this Creator be not the One only Living and True God. Thus now I have done with the three Things I proposed to insist upon.

But before I finish the Argumentative part of these Discourses, I would hint one thing more, and then proceed to the last thing I have to do, which is to consider some of the principal Texts of Scripture, which are brought to annul the Doctrine I have been defending.

Now

Now that which I would mention to you is this ; It is an Argument I would draw from the Satisfaction made by Christ for Man's Sin.

And the Topick which I go upon is, That the Satisfaction made by Christ for Man's Sin is Infinite, an Infinite Satisfaction. Here I must first let you know what I mean by an Infinite Satisfaction.

By an Infinite Satisfaction, I do not mean a proper and strict Payment of the same Debt which Man's Sin obliged him to, but a valuable Consideration, and what may be called a proper Equivalent, in him of such Debt or Punishment, upon the account of which God might, without any Dishonour to himself, pardon and accept of a guilty Creature, upon such reasonable and honourable Terms as he should think fit to propose. Now to make it appear that such a Satisfaction Christ hath made, I cannot think it any thing to my Purpose to enquire what God might have done by Vertue of his absolute Sovereignty abstracted from the other Perfections of the Divine Nature, Justice, Holiness, and Wisdom, but that we have only to take our Measures from what the Scripture saith in this matter ; and from the Method itself which God hath taken to redeem and save a lost World, which will certainly prove, that 'tis the most agreeable Method that an Infinitely Wise and Good God could take, in order to the Accomplishment of that blessed and glorious Design.

First, As to what the Scripture saith, I can see nothing mentioned there but what plainly proves the Compensation given to be what I have mentioned. Why are we told, that Christ made his Soul an Offering for Sin ? Why, that he bore our Sins in his own Body on the Cross ? Why are we
told

told in Scripture, that the Chastisement of our Peace was upon him? and that God laid upon him the Iniquities of us all? Why is he said to purchase our Redemption? and that in him we have Redemption through his Blood, the Forgiveness of Sins? So much we may gather from the word *purchase*, so often found in Scripture, that the Purchaser must have something of his own to give as a proper Price for what he was to purchase, or that should render it fully efficacious to procure what it was paid for. This Christ could not have paid, if he had been but a meer Creature, and perfectly depending upon him that created him, and all things: Thus he could be consider'd no otherwise than as a Servant sent to deliver his Lord's Money, who could not from thence be said to purchase the Estate for which the Money is paid.

Moreover, if a valuable Compensation was not necessary, why is Christ called an Advocate, and Intercessor, pleading the Vertue of his Blood, which speaketh better things than the Blood of *Abel*; or if the Justice of God must not be satisfied, I mean, the Wrong done to God by Man's Sin must not be repaired? It is very evident in Scripture, that as Mercy prompted an Infinite God, that was in all the Perfections of his Nature injured by Man's Sin, to propose a way for Man's Redemption, so Justice must be satisfied, in a Reparation made for the Wrong done, before Mercy could obtain its end, and the guilty Sinner be pardoned and saved: *Rom. 3. 24, 25, 26. Being justified freely by his Grace, through the Redemption that is in Jesus Christ: Whom God hath set forth to be a Propitiation, through Faith in his Blood, observe, to declare his Righteousness for the remission of Sins that are past, through the forbearance*

ance of God; To declare, I say, his Righteousness, that he might be just, and the justifier of them that believe. You see 'tis repeated, to shew how peculiarly it calls for our Notice, that God declared himself Just in first punishing Sin to the full, before the Sinner could be pardoned and accepted. Now, I hope, those who so earnestly contend against an Infinite Guilt in Sin, will grant that the Justice of God, which Sin offended, is Infinite; that the Life, the Happiness, promised to encourage Men to a sincere and stedfast compliance with the Terms of the Covenant, is an Infinite Happiness, as consisting in the enjoyment of an Infinite God, and the Punishment incurred and threatned, an infinite Punishment, as consisting in an everlasting Destruction from the Presence of this Infinite and Eternal God; and further, that the Redemption purchased is a Redemption from Infinite and Eternal Misery, and the Restoration procured, a Restoration to Infinite and Eternal Blessings, of all which nothing but an Infinite price could be Meritorious.

2. The next thing we have to consider, is the Method it self which God hath chosen or taken for the accomplishing this great End; and something surely is to be inferr'd from this. If any other Method could have answered this great Design, is it not most unaccountable that some meaner Being than the Son of God, his natural, his only begotten Son, should not be appointed to bring it about? certainly this was the Method which most agreed with the Wisdom and Justice, and all the Perfections of God; to think otherwise must be to charge God foolishly, and that in the most elevated Act of Goodness, in which he hath made himself known, and for which he is

is especially to be admired, adored and loved; and why then, I say, must this be the Redeemer, and a Being of a meaner Rank neglected? Was it because an All-sufficient God could not fortify some meaner Being with full strength to undergo the Miseries, and surmount the Difficulties necessary to be encountered with? Surely the same God that strengthened the Man Christ Jesus, could have as well, and as easily have strengthened and supported any other inferior Being which he should have pickt out for that purpose: What then must the Reason be, but because no other being beneath the Son of God could accomplish this great end? that is (to speak plainly) could pay the Price necessary to purchase Man's Redemption; the blood of no other, no, not of the highest Angel, supposing him to have been united to the human Nature, *could have purged away Sin, Heb. 1. 3. Because none but the blood of Christ, who through the eternal Spirit offered himself without spot to God, could purge our Consciences from dead works.* I would fain have any tolerable Reason assigned why God should thus pitch upon his own Son to bruise him and to make his Soul an Offering for Sin, if a meaner Being could have answered his purpose; will they tell me it was the Will of God, and that God in this matter acted Arbitrarily? To this I would answer, tho' God doth whatsoever he pleaseth, and giveth no Account of his Ways, yet he cannot, will not act any thing but what is perfectly agreeable, to the infinite Wisdom of his Nature; and wherein doth it appear that this Method was most agreeable to that infinite Wisdom but in this, that no other Being could have given that Satisfaction, which the Justice of God necessarily required? Will they tell me God did this to shew his love to Man? Then I would ask them

where was his love to his own Son; to expose his only begotten to such insupportable Miseries, if an inferior Being could have fully executed his purpose of redeeming a lost World? would any earthly Father deal so with his Son? That is, send him in an Errand necessarily attended with such unconceiveable hazards, when a Servant could have answered the end as well as he? and that especially if he had the absolute and uncontrollable Sovereignty over that Servant, and every way qualify'd to bear him out in, or carry him through all? But why do I thus argue, seeing the Scripture it self answers and fully decides the matter? *Luke 24. 46. Thus it behoved Christ to suffer, and to rise from the dead the third day.* Observe, it *Behoved Christ* to suffer, not only was it necessary that the Redeemer should suffer, but that Christ himself should be this suffering Redeemer; and why necessary, but because Satisfaction could be made by no other? Not by the Blood of Bulls and Goats, not of Man, no, not by Angels. And 'tis this indeed that, above all, sets a Lustre upon the Love of God, that when no other Being could purchase the Redemption designed, rather than the Sinner should continue miserable, God would part with his own Son to be a Ransom for him; So you read *John 3. 16. God so loved the World that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life;* and that Christ himself in taking Flesh upon him respected the Glory of God's Righteousness and Justice, and so humbled himself to be a Sin Offering, instead of those insufficient Ones under the Law, is evident from *Heb. 10. 8, 9. Sacrifice and Offering, and burnt Offering, and Offering for Sin thou wouldest not, neither hadst pleasure therein, (which are offered by the Law) Then said he, Lo, I come*

to do thy will, O my God. Observe, *To do thy will*, the will of thy Justice, the Satisfaction of which alone could open the way for the glorifying of mercy.

And thus now I have proved to you that there is but one God; that this God is the alone Object of Religious Worship; that Jesus Christ is to be Worshipped, with that Religious Worship of which the Supreme God is the only Object; and shewed you that the Deity, the strict and proper Divinity of Christ, is the manifest Subject of many Scriptures which directly assert it.

I now come to the Fifth and last thing to be done, and that is to consider some of the principal Texts of Scripture, which are urged in opposition to the Doctrine I have been proving.

I desire no more than that one Text may be compared with another, and especially that those usually brought to confute this Doctrine of the strict and proper Divinity of Christ, may be compared with those which I have quoted, to prove that there is but one God; that this one God is the alone Object of Religious Worship; and that that Divine Worship hath been, and is to be given to Jesus Christ; the Conclusion from which is as easy as that Two and Two make Four. It hath been an Observation in all Ages of the Church, That when Men depart from the generally received Faith of the Churches of Christ, and run into Error, especially if they have cunning Heads, and aim to be Heads of Parties, they presently rack their Brains to wrest and distinguish away the true Sense of Scripture, and not that only, but set the Scripture it self upon the Tenters, to ex-

tort from them a Language which Suits with the Notions they have taken up, tho' in themselves never so pernicious. Thus a Popish Hierarchy, thus the Imposition of Human Traditions in Divine Worship; thus an unlimited Obedience in the Body Politick, and a blind Submission in the Church have been defended; thus indeed the Word of God hath been made to patronize the worst of Errors in Doctrine, and sometimes Vice and Immorality itself. A true, serious and humble Enquiry into Scripture is therefore most necessary; and 'tis for want of this, that too many take upon trust what they never seriously Examin'd, and are so easily imposed upon. It is true I will allow a Man the Liberty of judging for himself, but would at the same time have Men take heed that they do not judge too hastily and precipitately before they have with the utmost Seriousness examined the Scriptures from whence they make their Conclusion, before they have compared, and are in a good measure able to reconcile them with those Scriptures which give the most solid Proof of that which they are inclined to oppose, and which it may be, are much plainer and easier to be understood than those which they are apt to make a Judgment from, and before they have frequently, humbly, and with the utmost earnestness, of Heart sought to God for an enlightned Mind, and to keep them from being govern'd by unruly Passion, and unchristian Prejudices, rather than by unbiassed Reason. I should call it a piece of Honest and Humble Modesty in myself, till this Method hath been conscientiously used by me to imbark in a Notion, which opposeth the general belief of the Reformed Churches, for which opposition I should scarce think it a sufficient Warrant, supposing that some few Scriptures were too

deep

deep for my shallow Capacity to fathom, and in which there appears a Difficulty too great for my weak Understanding to surmount ; especially if it be a Notion in which Divine Worship is immediately concerned. I am not afraid, nor ashamed to call that a necessary Article of my Faith, upon which my Salvation depends ; which, if I recede from, I must be led into the worshipping of more Gods than one, to the robbing God of his Glory, who hath so often, and with so much Pathos, told me, he will not have his Glory given to another. Moreover, I would be first certain that the Sufficiency of that Saviour upon whom I must depend for Salvation, is not called in question by the new Doctrine which I embrace. But I will not spend any more time in introducing the thing I am next to do ;

Which is to consider some of the Principal Scriptures urged by them that seek to overthrow the Doctrine I am upon. The Scriptures principally urged are Six.

1. The first Scripture is *Eph. 4. 4, 5, 6.* *There is one Body, and one Spirit, even as you are called in one hope of your Calling ; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* What do these Words assert but the Unity of the Godhead, the first Topic from whence I have inferred the strict and proper Godhead of Christ, as in that place quoted before to us, there is but one God ? Is it so much to their Purpose, that this one God is called the Father of all, and said to be above all, and through all, and in all ? Will it follow from hence, that this Godhead is not in all the three Persons ? Or that the three, however Personally distinguished, are

are not this one God ? This one God is not said here to be the Father of Christ, but the Father of all ; which is true, whether the three Persons be, or be not that one God. The Godhead in this Text is not attributed peculiarly to the Father of Christ, but is without any distinction of Persons said to be the Father of all.

2. The next Place quoted, is *John* 17. 3. *This is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* Here I must repeat what was said in the beginning of these Discourses : That Father and Son among Men infer Personal Relations, and the word Person is made use of by us because we have not a better Word to express our selves by ; and they also infer a Personal or relative Distinction, which is incomprehensible by us, we can have no Idea of the Father's begetting, or of the Son's being begotten. The Divine Nature is a single Unity, and not distinguishable, tho' it be the Essence of the three Persons. Now the Text urged, doth not say the Father of Christ, as such, or standing in that relation to him, is the only true God. And all that can be inferred is, that the Godhead is but one, tho' it comprehends the three Persons in the Trinity. For this we have sufficient Warrant in Scripture ; to make this appear, we need only consider this one thing, *viz.*

The Exposition of this Text by *John* himself, 1 *John* 5. 20. I must desire you to look back to the 5th Verse, *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God.* I have told you before, that the *Jews* always thought that Christ made himself Equal with God, when he called himself the Son of God, and that Christ
never

never corrects that Mistake ; tho' if it were a Mistake, there seemed to be many Obligations lying upon him to rectifie it. Now go to the 20th Verse ; *And 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, and eternal Life ;* From which Words we may infer two or three Things. First, That notwithstanding the relation of Sonship, Jesus Christ hath the same Nature and Essence with the Father, and is the same one only living and true God that the Father is. Secondly, That this word *only*, as applied to either of the three Persons, is no further exclusive than to exclude those that are not God by Nature ; if otherwise, the Father must be excluded from being our Master, because Christ is said to be only so, *Matth. 23. 8.* Thirdly, That Eternal Life as much consisteth in the Knowledge of the Son as of the Father, and therefore it must be the knowledge of him as God ; the perfect Knowledge of God in Heaven, being the very Essence of the Saints Happiness there.

3. A third Scripture urged, is *John 14. 28.* the latter Part of the Verse ; *My Father is greater than I.* In this place our Saviour speaks of himself in his Human Nature, or as Man, as will appear by reading the whole Verse : *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said I go unto the Father. Surely all that is intended in these Words, is, that they should lose his bodily Presence. Ye have heard that I go away, and if ye loved me, ye would rejoice, because I said, I go unto the Father. I, I the Man Christ Jesus, to be advanced to the highest Degree of Glory, and shall then be in a better*

better Capacity of doing you good, by my Spiritual Presence, than I can now in my Bodily : For as he saith in another place ; *'Tis expedient for you that I go away ; for if I go not away, the Comforter will not come ;* to whom, indeed, it was left to instruct you more perfectly in those things which he had taught them. Now it followeth ; *for my Father is greater than I.* It is strange arguing, that because God is greater than Man, therefore that God which was manifested in the Flesh, which is said to be a great Mystery, must not be God, but a Creature, or something, we know not what.

4. A fourth Scripture urged, is 1 Cor. 15. 24, 25, 26, 27, 28. Let this Text be but carefully considered, and, I think, we need no other help to lead us to the true and proper Meaning of it : However, I shall give you the Meaning in as few words as possible. We must know therefore, that there is a twofold Kingdom of Christ ; The first Natural, and Essential, and necessary ; The second, Dispensatory, Oeconomical, or Mediatorial. The first essential to him, or necessarily his, as he is God. The second bestowed upon him by the Father, as the Reward of his Mediatory Undertaking.

First, As to the Natural Kingdom, which, I say, is necessarily his as he is God, and as all things were made by him, visible and invisible, &c. and this Kingdom can never cease ; there can be no delivering up of this Kingdom. Thus my Text, *Who is over all, God blessed for ever.* And let all the Churches say, Amen. Thus also in Heb. 1. 8. *Thy Throne, O God, is for ever and ever.* Thus he will be Jehovah for ever, the King eternal, immortal, invisible, only wise God, to whom
 Glory

Glory will be given for ever. Thus he will be the same, and his Years never fail.

As to the Second, his dispensatory, œconomical or mediatorial Kingdom ; which is not his natural Right, but purchased by him at the hands of his Father ; this is that Kingdom, that Dominion which he exerciseth as Head of his Church, to perfect it ; in order to which all things are subjected to him, and in the exercise of which he hath many Enemies to conquer, before his Church shall be compleat, and be entirely presented to the Father without spot or wrinkle, or any such thing. Thus he is said to be Head over all things to his Church : This Kingdom shall be delivered up ; and the Son, as Man, shall be subject to him that put all things under him, according to the 25th Verse : *He must Reign till he hath put all things under him* ; then shall the Son also be subject, that God may be all in all. It is not said, that the Father, but that God may be all in all. Which, as Dr. *Whitby* himself saith, seems to lead us to that Interpretation of the Godhead, which comprehends Father, Son, and Holy Ghost. And so the import of that Phrase, that *God may be all in all*, is this ; That the Godhead may govern all things immediately, without the interposition of a Mediator between God and us, to exact our Obedience in his Name, and to convey to us Favours and Rewards, we being then to tender all our Duty to him, and derive our Happiness immediately from him. So that, as Dr. *Whitby* further saith, as Christ *θεὸς ὁ υἱός*, God-Man, is all in all, *Colos. 3. 11.* because the Father hath committed all Judgment to him, doth all things, and governs all things by him ; at the last Day, when the final Sentence of Absolution shall be past up-

on the Godly, and of Condemnation on the Wicked, when every Enemy shall be subdued, Death it self conquered, and when this Oeconomy shall cease, the Godhead alone will be all in all, as governing and influencing all things immediately by himself ; for that now all the Saints shall have that eternal Life bestowed upon them, for which this Power was committed to him. For this Exposition Dr. *Whitby* gives four Reasons :

First, That this Mediatorial Kingdom was given to Christ after his Resurrection, as the Reward of his Humiliation and Suffering ; and could not be at an end, till the whole Work he had to do as Mediator, and Head of his Church, was finished ; and therefore, after his Resurrection he saith, *All Power is given to me in Heaven and in Earth.*

Secondly, Seeing the Human Nature only suffered, the Divine Nature is capable of no such Exaltation, or new Dominion. It is certain, that this Kingdom could be given to Christ only according to his Human Nature, because he was the Son of Man. And so saith the Holy Ghost, *John 5. 27. And hath given him Power to execute Judgment also, because he is the Son of Man.*

Thirdly, During this Reign of Christ, God the Father judgeth no Man, but hath committed all Judgment to the Son.

Fourthly, The Exercise of this Dominion Christ will lay down when he shall have put all Things under him : No other Kingdom, properly speaking, being to be exercised in the Heavenly State
after

after the Day of Judgment, but what is essential to the whole Godhead.

Thus also the Learned Dr. *Thomas Goodwin*, in his Exposition of the Twenty-second Verse of the first Chapter of the Epistle to the *Ephesians*, where you will find him distinctly to consider these Words of the Apostle to the *Corinthians*.

Thus likewise the great *Charnock*, whose Words are these : Christ is to Reign as Mediator till all the Ends of his Mediatorship are accomplished, and afterwards for ever with the Father in the Glory of the Deity : He is to reign as Mediator in the place of the Father, till the Church be perfected, by reducing all Enemies to an entire Subjection, and then to resign his Power to the Father. So, when Christ shall have gained the full Victory over all his Enemies, after that he shall cease his Mediation, and God shall Reign immediately over all, and Christ shall Reign with him ; not as Man and Mediator, but as God for ever and ever. God shall be all in all ; these Words, as my Author observes, are opposed to Christ's Interposition or Intercession. There will be no need of God's communicating himself by a Mediator, but he will immediately shine forth upon his Saints, when the Fruits of Sin, and Sin it self shall be abolished : These are that great Man's Words, in his Discourse of the Author of Reconciliation.

But, what do I mention so much of these Authors for ? seeing all this is read in the Text it self ; *Then cometh the end when he shall have delivered up the Kingdom to God even the Father ; the Kingdom which his exalted Human Nature (uni-*

ted with the Divine, in the Person of Christ) received from the Father as the Reward of his Sufferings ; *When he shall have put down all Rule, and all Authority and Power ; for he must reign till he hath put all Enemies under his Feet. For he hath put all things under his Feet. But when he saith all things are put under him, it is manifest that he is excepted that did put all things under him. And when all things are subdued under him, when all his Enemies shall be conquered, when his Church shall be compleated, and there shall be no further need of his Mediation or Intercession ; then shall the Son also, that is, (according to what hath been said already) in his Human Nature, be subject to him that hath put all things under him, that God may be all in all. That is, that the Deity, which (as hath been said already) comprehends Father, Son, and Holy Ghost, may govern all things by himself, without the Intervention of a Mediator. Now what is all this ? Or what doth all this make against the Doctrine I have been upon ; That Jesus Christ is the Supreme God, the same God with the Father ?*

5. A fifth Scripture urged, is *John 17. 5. And now, Father, glorifie me with thine own self, with that Glory which I had with thee before the World was.*

Whatever some may boast, That this Text is Unanswerable ; there seems to be much more Difficulty in that before mentioned than in this. But supposing there was such a difficulty in these Words, which for the present, while in this imperfect State, our weak Understandings could not surmount, or get over, would it be a sufficient Reason to throw aside an Article of Faith, so abundantly

abundantly proved from other Parts of Scripture ? Would it be a sufficient Reason to own more Gods than one ? Or to give Divine Worship to any but to the one Supreme God ? Doth not the Apostle tell us, that there be in Scripture τὰ συνόντα things hard to be understood ? And must we from thence take Encouragement to throw away the Form of Sound Words ? Or let go the Faith once delivered to the Saints ? But I cannot think that here is such a Knot as may not be untied. In order to which, I will labour to shew you, or make appear to you, what Glory Christ had with the Father before the World was. And therefore, Christ as the Son of the Father, had a Glory with the Father before the World was, or from all Eternity. For Instance:

The Glory of an unvailed Deity, not obscured as it was in the Days of his Humiliation, in which he appeared in the Form of a Servant, and made himself of no Reputation, and did not covet (to humour the Sense that some put on those Words of the Apostle to the *Philippians*, ἐν ἀρραγῶν ἰσότητι) to be equal with God, or to appear what he really was, equal with God. Now, I say, before his Exhibition, before his leaving the Bosom of the Father, before his Incarnation, the Glory of his Divine Nature shone in its utmost Brightness ; had no Vail to darken it : So that in this Prayer, *Father glorifie thou me with that Glory which I had with thee before the World was*, our Saviour having just finished the Work which the Father gave him to do, and therein fully glorified him on Earth, according to the Covenant struck between the Father and himself, prayeth that God would now bestow upon him the Reward promised, which was the Exaltation of him at his Right hand,

hand, and declare him to be the Son of God openly and with Power; which Exaltation would remove the Vail of his Humiliation, tho' not disunite the Deity from the Human Nature; and that Vail being thus taken away, his Deity would appear as glorious, and unobscured, as it was before he took our Nature upon him; which to the last Degree of Humiliation, hid as it were for a time, his Divinity. In this Sense Christ may be truly said to be restored to a Glory which he had with the Father before the World was, and which did not appear while in a State of Poverty, Shame, Sorrow, and Death too in this World.

6. A Sixth, and the last Scripture, that I shall take notice of, is, *Mark 13. 32. But of that day and hour knoweth no man, no, not the Angels which are in heaven, neither the Son, but the Father; of that day and hour.* It is generally understood of the Day of Judgment of Christ's second coming to finish his Mediatorial Kingdom. Now, the Objection lies in these words, *neither the Son, but the Father*; and the Argument urged is this, there is something that Christ doth not know, and therefore cannot be that Omniscient God that the Father is. I should think the Argument might have some force in it if they could prove to me that Christ doth not in these words purely speak of himself as Man; In respect of which Nature, as Miraculously conceived by the Holy Ghost, God was, in a peculiar Sense his Father, as well as in respect of his Eternal begetting, *Luke 1. 35. And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also, that holy thing that shall be born of thee shall be called the Son of God.* Now, Christ as Man did not immediately and
of

of himself know when this Day would be ; for as Man, knowledge was communicated to him by degrees, *Luke 2. 52. And Jesus increased in Wisdom and Stature, &c.* plainly intimating that the God-head communicated knowledge to the Human Nature of Christ according to his Age and Ability, and Business he was to engage in ; we may justly enough conjecture, that the Divine Nature had not yet communicated this Secret to the Human. And if so, will it follow from hence that the Divine Nature of Christ, which was personally united with the Human in him, must not know it, or that Christ, the Word, that was *In the beginning, that was with God, and that was God*, did not know it? and that because he declares that as a meer Man he did not, or which is all one, did not know it immediately, but by Communication from the Divine Nature ; or else that the Divine Nature had not yet communicated that Secret to him ; which is very probable, for that this Communication seems to be most seasonably made to the Human Nature of Christ, at the closure of his estate of Humiliation, and when he should receive all Power and Authority from the Father, when the Imperial Crown should be put upon his Head, and he be proclaimed Lord of all Things, until this great Day should come when he shall have put all Enemies under his Feet, and when the Mediatorial or Oeconomical Kingdom shall cease, and God, the Deity, shall be all in all. And now I would appeal to you whether this doth not seem to be the Genuine meaning of our Saviour, in these words, both as related by *Matthew* in Chap. 24. 36. and by *Mark* in the words cited, and the sooner to be entertained, because thus they are reconcileable with all those Texts of Scripture

Scripture quoted before, which assert the strict and proper Divinity of Christ; and because in this Discourse he speaks of himself as the Son of Man, *ver.* 26. Moreover what if it appears, that Christ in that Nature which he possessed different from the Human, did know this, and shall I not infer it from the knowledge which he had of the Father, as 'tis express'd by himself? *Mat.* 11. 27. *No Man knoweth the Son but the Father, neither knoweth any Man the Father but the Son*; the word which we Translate, *No Man*, signifies *non ullus*, not any one, no Creature, no Man, no Angel; so that according to Mr. Charnock, in his Discourse of God's Knowledge, Christ had a perfect knowledge of the Father, he knew him so as no other knew him. Angels 'tis true know God, but not as the Son knoweth, and what must the meaning be, but that he so knows the Father as that he learns not from any other? and what is that but he perfectly comprehends him, which is beyond the reach of any Creature? Now he that thus knew the Father, in his Essence, in all his Purposes and Counsels, and in whom all the Treasures of Wisdom and Knowledge were hid, could not in respect of that other Nature which he possessed, different from the Human, be ignorant of that Day and Hour, of which, *Peter, James and John* desired to be informed.

And the Reason why he doth not give them a full and explicate Answer, and of the silence of the Divine Nature in this respect, seems plain, because they desired to be informed of what was not fit for them to know; they were for picking God's Cabinet, more prying and inquisitive than became them; and we find him reprov'g such
Curiosity

Curiosity in them after his Resurrection, when there was not so much danger of grieving them as just before his Passion, *Acts* 1. 6. they curiously asked him this Question, *Wilt thou at this time restore again the kingdom to Israel?* his reply you have in the 7th Verse, *And he said unto them, it is not for you to know the times and the seasons which the Father hath put in his own power.*

A P P L I C A T I O N.

I have nothing to beg of you, but that you would search the Scriptures, examine what you have heard by them, so shall you know whether the things I have spoken be so or no. I have taken my Measures entirely from the Scriptures, and they are they which testify of him of whom I have been speaking to you. I abhor that unaccountable deference which *Pythagoras* his Scholars paid to his ἀνὴρ ἐφ' ἑσθλῶν, who took for granted every thing he asserted, and readily Subscrib'd it as true. The Scriptures only demand that honour to be paid to them: There is no other Testimony that is αὐτόματον to be believed for itself, and that because of the Divine Authority it brings with it, *Heb.* 1. 1. *Thus saith the Lord,* was the great Argument urged by the Prophets: The greatest Men are not always the best, and none do so much mischief as they when they run into Error, as *Dr. Sherlock* himself speaks in his Treatise of Death, *To whom do we owe the Deism, Atheism, and Profaneness which is among us, but to the Wits and cunning Heads of the Age.* God hath given the Scriptures to this end to be an infallible ground of

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Truth;

Truth; and if you Err for want of searching them; your Error will be found at last to be the more inexcusable; my Advice therefore is, *search the Scriptures*, make your Appeal to these, and in your search be

First, Serious. Do it because 'tis your Duty, not to gratify your Curiosity, but that the Knowledge of them may command your Belief, and regulate your Practice.

Secondly, With all Humility and lowliness of Mind. Consider how far many things revealed surmount your weak Reason, and shallow Capacity, and reject not any thing that is expressly revealed, because, with *Nicodemus*, you cannot explain or comprehend how it should be so. Humility will entitle you to God's teaching, and he is well taught who is taught of God.

Thirdly, Be much in Prayer to God to bless your Study or search of his Word; after all your Reading and Meditation, 'tis God must open your Eyes to understand the wondrous Things of God's Law; by this means shall you know of the Doctrine you have heard, whether it be of God or not; he is ready to give his Spirit to them that ask it, and *this good Spirit* shall lead you into all Truth.

Now I pray God that you may continue in the Faith grounded and settled, and not be moved away from the hope of the Gospel which you have heard; that you may not be at any time led aside by the Sophisms of cunning Men, who lie in wait to deceive, who refuse to declare
their

their Faith, save only in the bare words of Scripture, because they are ashamed or afraid to own the Sense which they fasten upon them. To *Father, Son, and Holy Ghost, Three, and yet but One Almighty, Self-sufficient, Unoriginated, Eternal God, be Glory for ever. Amen.*

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