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THEOLOGICAL SEMINARY,
Princeton, N. J.
From the Rev. W. B. SPRAGUE, D.D. ~~Sept 1839.~~

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THE TRUE *Theo. Seminary*

THE DOCTRINE

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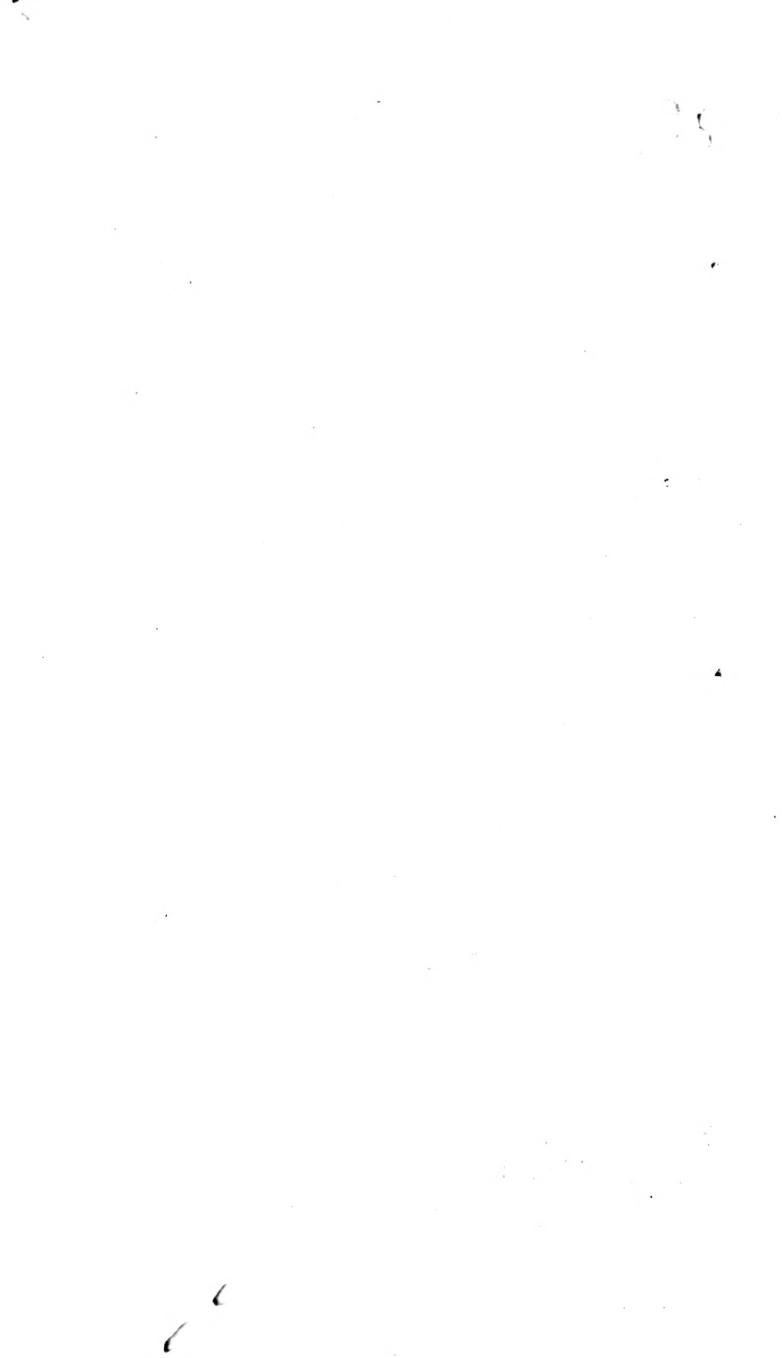
THE TRUE *Theo. Sermons*

SCRIPTURE DOCTRINE
OF THE
HOLY AND EVER-BLESSED
TRINITY,
STATED AND DEFENDED,
IN OPPOSITION TO THE
ARIAN SCHEME.
BY ABRAHAM TAYLOR.



L O N D O N :

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To the REVEREND

DR. WATERLAND.

SIR,



YOU may, perhaps, be surprized at the following work being inscribed to you, by a person so little known to you ; but there may this advantage attend your not knowing any thing of my design, that none will think the errors I may have committed, have in the least met with your approbation.

The controversy relating to the doctrine of the blessed Trinity, was never so carefully examin'd, as it has been since the late revival of Ari-

THE DEDICATION.

nism in our nation. The adversaries of the truth cannot pretend they have been refused a fair hearing: On the other hand, their cause has been tried, and found contrary to scripture, reason, and primitive antiquity. I am sure of having the concurrence of all judges of true merit, when I say, none has contributed more to this great work, than your self. In your excellent writings on the great subject of the Divinity of our blessed Lord, you have unravel'd the sophistry, and laid open the fallacy of our adversaries; you have solidly and nervously confuted their unscriptural novelties, and have baffled their false pretences to antiquity: So that not being able to stand before you, after the most able hands of the party had been, for some years, employ'd against you, they have thought fit to make a very dishonourable retreat.

Seeing

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Seeing the controversy has run out into a very great length, I apprehended it might be useful, to throw together the scripture proofs of the catholic doctrine of the Trinity, and to try if I could set them in an easy and just light. As I must profess myself to have received great benefit and advantage from your learned labours, I could not but publicly testify my gratitude, in presenting these sheets to you; hoping that you will approve of an honest zeal, to support a cause, in which you have appear'd with so much honour; and depending on your candor and goodness, to overlook the faults, which a person of your discerning cannot but find, in so imperfect a performance.

Upon reviewing what I have wrote, I find my self under more obligations to you, than I was at first sensible of: For those masterly strokes of

THE DEDICATION.

reasoning, which occur in your writings, made so strong an impression on my mind, in reading them, that I find, in several cases, I have fallen into almost the same thread of argument, even when I was not apprehensive I was indebted to you.

I can hardly expect, that in all the topicks I have gone upon, my way of thinking will be wholly approved by you; but notwithstanding a variety in our thoughts, concerning some incidental matters in this controversy, and our different sentiments about other things; yet seeing we maintain the common faith against the common enemy, I hope the opinions in which we differ, will be no bar against the usefulness of our labours, in defense of that truth in which we agree.

We have a clear view of the mischiefs produced by Arianism, in the
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THE DEDICATION.

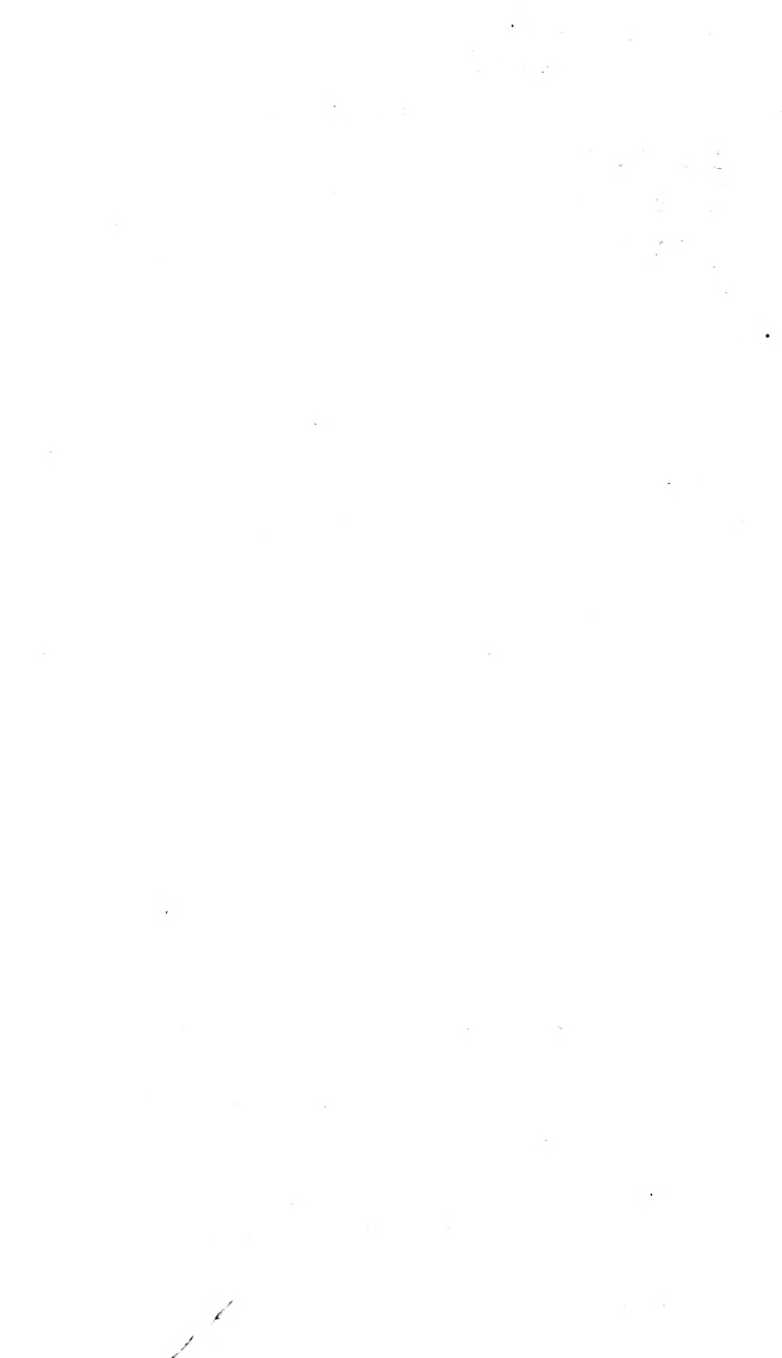
surprising growth of Atheism and Deism, within these few years; we have no reason to wonder at this; for when once men make their imperfect reason the standard, according to which matters of pure revelation must be interpreted, they have but a short step to take, to deny, that the scriptures have any divine authority at all.

That God may appear, in our time, to scatter the darkness of error, which has so much overspread our unhappy land, that he may preserve to us the purity of the christian faith, and may baffle all attempts made by men of corrupt minds, to rob us of this sacred pledge, committed to our trust, is the sincere prayer of,

REVEREND SIR,

Your faithful humble Servant,

ABRAHAM TAYLOR.





T H E

P R E F A C E.



HERE have been many schemes framed, by the disputers of this world, against the doctrine of the ever blessed Trinity in unity; but the most considerable are the Sabelian, with which the Socinian is almost the same, and the Arian: Both these hypotheses have taken their rise, from mens confounding being and person, and resolving that nothing shall be a person, but what is a separate being. The Sabelians, convinced that the Scripture represents the Son, and the holy Spirit, as really divine, make the sacred three to be the one supreme God with three names; and to preserve the true Deity of the Son and the Spirit, deny their real personality. This scheme is not attended with those difficulties on the foot of reason, which clog all other heretical hypotheses, which men have framed; but it is so directly contrary to scripture, that whenever the anti-trinitarians have taken refuge in it, their cause has presently become desperate.

The

The Arians always have acknowledged the personality of the Son and the Spirit, and to preserve this, have been for reducing them to the rank of creatures; tho' in order to avoid popular censure, and to screen their true sentiments from the view of well meaning persons, they have mostly been shy of calling them so.

The scriptures speak of Christ in more capacities than one; he is set forth as really God in many places, but he is, in many more places, spoke of as mediator, and as man; in both these latter cases, he is represented as subordinate to the Father, as sent by him, as commission'd to do his will, as obeying him as his servant, as yielding him subjection, and as praying to him, on several occasions. This representation of Christ, in his oeconomical capacity, as subordinate to the Father, and as inferior to him in office, has been improved by the Arians, to countenance the notion of an inferiority of nature: It has been greedily swallowed by many, who do not carefully look into the matter, and do not consider the high things which are elsewhere, in scripture, spoke of Christ, nor attend to the absurdities that flow from the fancy of an inferior, subordinate God: On this account the Arian hypothesis has had, at times, a greater run in the world, than any other heterodox scheme.

The Arians, in all ages, have been remarkable for tricking and disguise, for insincerity and double dealing; and have very often shifted and palliated their notions. It ^a wou'd be an endless task, to give a detail of all their divisions,

^a I shall refer the English reader, who desires a fuller account of the rise, progress, and downfall of Arianism of old, to the translations of the histories of Arianism, of Fa

among themselves; but it may not be improper to give a brief account of the several turns this heresy has taken in the world.

The Arian heresy, as is well known, took its name, in ^b the beginning of the fourth century, from ^c Arius, a proud conceited presbyter of Alexandria: His first motive to it was a personal spite against Alexander, a pious and excellent man, who was advanced, over his head, to the bishopric, which he had aspired after. He had some among the deacons of the church of Alexandria to join with him, among which was another person named Arius, the rest were Achilles, Euzoius, Carpones, Aethales, Lucius, Sarmates, Julius, Menas, Helladius and Caius: With these some African bishops join'd themselves, as Secundus of Ptolemais, and Theonas of Marmarica, and Pistus, whom the Arians afterwards call'd bishop of Alexandria. Several ^d bishops, in other parts, soon declared themselves in favour of Arius; but his main supporter was Eusebius bishop of Nicomedia, a dissemb-

ther Maimbourg, and of M. le Nain le Tillemont, and especially to the learned and accurate Dr. Berriman's historical account of the Trinitarian controversy, p. 163. --- 250. 257. --- 270. 320. --- 362.

^b About the year 317. the notion which he espoused had been, by some obscure persons, started before, as appears from a fragment of Dionysius bishop of Rome, preserved by Athanasius, (*De Decret. Synod. Nicen. Vol. I. p. 275, 276. Ed. Paris. Vol. I. p. 231, 232. Ed. Bened.*) part of which is inserted in the following treatise, (p. 123, 124.)

^c Vid. Socrat. *Hist. Eccles. Lib. I. c. 5, 6.* Sozomen. *Hist. Eccles. Lib. I. c. 16.* Theodorit. *Hist. Eccles. Lib. I. c. 2, 3.* Epiphani. *Haeres. 69.*

^d These were Aetius bishop of Diospolis, Athanasius bishop of Anazarbus, Auxentius bishop of Milan, Eustathius bishop of Sebaste, Gregory bishop of Berytus, Maris bishop of

ling artful courtier, who did more to promote the spreading of Arianism, than any other person whatever.

Arius, at his first setting out, was very bold and daring, in his denial of the Son's Divinity; he, indeed, deceitfully call'd him God, but at the same time he affirm'd; that there was a time when he was not; that he is a creature, made out of nothing, and that this created Word, united to the human flesh, supplied the place of a human soul. In his letters, ^e which are remaining, he used the following expressions among others. "The Son is not made out of any pre-existent matter, but is, by the will and power of the Father, constituted a perfect only begotten God, before all time; but he was not before he was begotten, or created. We say, the Son has a beginning, and is made out of nothing. We own but one self-existent, e-

Chalcedon, Menophantus bishop of Ephesus, Narcissus bishop of Irenopolis, Patrophilus bishop of Scythopolis, Paulinus bishop of Tyre, Theodotus bishop of Laodicea, and Theognis bishop of Nice.

^e Ὁ υἱὸς ἐκ ἐστὶν ἀγέννητος, ἐδὲ μὴ ἀγενήτης, κατ' ἐδένα τρόπον· ἀλλ' ἔτε ἐξ ὑποκειμένης τινός, ἀλλ' ὅτι θελήματι καὶ βελῆ ὑπέστη πρὸ χρόνων, καὶ πρὸ αἰώνων, πλήρης Θεὸς μονογενής, ἀναλλοίωτος· καὶ πρὸ γεννηθῆναι, ἢται κτισθῆναι ἢται ἐρισθῆναι, ἢ θεμελιωθῆναι, ἐκ ἡν· ἀγέννητος ἢ ἐκ ἡν· διακρίμεθα ἢ, ὅτι ἔπομεν, ἀρχὴν ἔχει ὁ υἱός, ὁ ἢ Θεὸς ἀναρχός ἐστι· διὰ τῆτο διακρίμεθα, καὶ ὅτι ἔπομεν ἐξ ἐκ ἑντῶν ἐστίν· ἔτως ἢ ἔπομεν, καθέτι ἐδὲ μέρῳ Θεοῦ ἐστίν, ἐδὲ ἐξ ὑποκειμένης τινός. Arius Epist. ad Eusebium Nicomed. Apud Theodorit. Hist. Eccles. Lib. 1. cap. 5. p. 21. Ed. Vales. & apud Epiphanium Haer. 69. p. 731, 732. Ed. Par.

Ἐπομεν ἓνα Θεὸν μόνον ἀγέννητον, μόνον αἰδιον, μόνον ἀναρχον, μόνον ἀληθινόν· ---- γενήσαντα υἱὸν μονογενῆ πρὸ χρόνων αἰώνων, δι' ἢ καὶ τὸς αἰῶνας, καὶ τὰ λοιπὰ πεποιήκε· ---- ὑποσῆσαντα ἢ ἰδέω θελήματι, ἀτρέπτον καὶ ἀναλλοίωτον, κτίσμα τοῦ Θεοῦ τέλειον, ἀλλ' οὐκ ὡς ἐν τῶν κτισμάτων, γένημα ἀλλ' οὐκ ὡς ἐν τῶν γεννημάτων· ---- οὐδὲ τὸν ὄντα πρότερον, ὑστροι γεννηθέντα, ἢ ἐκτισθέντα ἐς υἱόν, ---- ἀλλὰ θελήματι τοῦ Θεοῦ, πρὸ χρόνων καὶ πρὸ αἰώνων
ternal

ternal and true God, who begot his Son before all times, by whom he made the worlds, who is constituted unalterable, by his will, a perfect creature of God; yet not like one of the other creatures, but who was created before time, by the will of God: He received his life, and being, and glory, from the Father: He was begotten and created by the Father, before all ages; but he is not eternal, nor co-eternal with the Father; and because he received from God his being, his life, his honours, and all that belongs to him, God is his principle, and rules and governs him, as his God, and is before him, because he is from him."

Arius was very diligent, to make use of all opportunities that offer'd, to propagate his opinions; and as persons who have not opportunity to look into things, are most easily imposed upon, he provided something that might strike the imagination, and suit the gust of such; therefore he compos'd ballads, ^f for the use of millers, sailors, and travellers, which were stuffed with his peculiar notions, and were proper

κτισθέντα, καὶ τὸ ζῆν καὶ τὸ εἶναι παρὰ τοῦ Πατρὸς ἐληφότα, καὶ πᾶς δόξας συνυποσήσαντ' αὐτῷ τοῦ Πατρὸς· οὐ γὰρ ὁ πατήρ θς κούτῳ πάντων τὴν κληρονομίαν ἐξέφησεν ἑαυτὸν τὸ ἀγεννάτως ἔχειν ἐν ἑαυτῷ· πηγὴ γὰρ ἐστὶ πάντων. Ὁ δὲ υἱὸς ἀχρόνως γεννηθεὶς ὑπὸ τοῦ Πατρὸς, καὶ πρὸ αἰώνων κτισθεὶς, καὶ θεμελιωθεὶς, οὐκ ἦν πρὸ τοῦ γεννηθῆναι, ἀλλὰ ἀχρόνως πρὸ πάντων γεννηθεὶς, ὑπὸ μόνου τοῦ Πατρὸς ὑπέστη θυδὲ γὰρ ἐστὶν αἰδιος, ἢ συναίδιος, ἢ συναγεννητος τῷ Πατρί· οὐδὲ ἄμα τῷ Πατρί τὸ εἶναι ἔχει --- καθὼ οὖν παρὰ τοῦ Θεοῦ τὸ εἶναι ἔχει, καὶ τὸ ζῆν, καὶ πᾶς δόξας, καὶ πάντα αὐτῷ παράγοντα, κατὰ τοῦτο, ἀρχὴ αὐτοῦ ἐστὶν ὁ Θεός· ἀρχεῖ γὰρ αὐτοῦ, ὡς Θεὸς αὐτοῦ, καὶ πρὸ αὐτοῦ εἶναι, διὰ τὸ ἐξ αὐτοῦ. Idem Epist. ad Alexandrum apud Athanasium de Synodis Arimin. & Seleuc. p. 885, 886. Ed. Par. 1623. & Epiphanium Haer. 69. pag. 732, 733.

Ὅτι τ' Ἀρείου ἀποδήσαντα τ' ἐκκλησίας, φησὶ, ἄσματοί τε νῆυτικά, καὶ ἐπιμύλια, καὶ ἑσδοπικὰ γράψαι, καὶ τοιαῦθ' ἕτερα συν-

to disseminate his heresy, in a merry way, among the ignorant populace, and the unthinking mob.

For the use of persons of a politer taste, he composed his Thalia, partly in prose, and partly in loose metre, which was & drawn up in a wanton bantering way, and in a luscious stile, more becoming an amorous romance, than a theological treatise; of this we may take an in-

τιθέντα, εἰς μελωδίας ἐντέϊναι, ὡς ἐνόμιζεν ἐκείνοις ἀρμόζειν, διὰ τὸ εὖ ταῖς μελωδίαις ἠδονῆς, ἐκκλέπτων, πρὸς τὴν οἰκείαν ἀσέβειαν, τὰς ἀμειβετέρας τῶν ἀνθρώπων. Photius ex Philostorgio. 11. 2. p. 470. Ed. Vales.

Ἔ Ὁ μὲν Ἀρειῶν τὴν ἰδίαν κακοδοξίαν ἐκτιθέμενος ἔγραψε Θαλίαν, ἐκτεθλυμμένην καὶ γελοίοις ἠήσοι, κατὰ τὸν Ἀιγύπτιον Σωπιδόν. Athanas. de Sentent. Dionys. Vol. I. p. 552. Ed. Par.

Ἀντὶ γὰρ Χριστοῦ παρ' αὐτοῖς Ἀρειῶν ---- ἀντὶ ἧς Μωσέως καὶ τῶν ἄλλων ἀρίων, Σωπαδὸς πῆς ἐξευρηταὶ παρ' αὐτοῖς, ὁ καὶ παρ' Ἑλλήσοι γελώμενος, καὶ ἡ θυγατὴρ Ηραδίαδῶν · τῆ μὲν γὰρ τὸ κακεκλασμένον καὶ θηλυκὸν ἦθος μεμιμηται γράφαν Ἀρειῶν καὶ αὐτὸς Θαλείας · τὸ δὲ τὴν ὄρχησιν ἐζήλωσε ἐξορχόμενος, καὶ παίξαν ἐν ταῖς κατὰ τῆ Σωτῆρῶν δυσφημίαις, ὡς τε τὰς ἐμπύπτοντας εἰς τὴν αἵρεσιν, διασφραδίζῃ μὲν τὸ γέν καὶ ἀφρονεῖν. Idem, Orat. 11. c. Arianos, Vol. I. p. 307, 308.

Πᾶς τὸ καθολικῆς Ἐκκλησίας εἶπεν, οἱ τὴν Ἀποστολικὴν ἀποστολικὴν ζέμενοι πίστιν, καὶ καινῶν κακῶν ἐφευρεταὶ γενόμενοι; οἱ τὰ μὲν τῶν θείων γραφῶν λόγια καταλείποντες, τὰς ἧς Θαλείας Ἀρειῶν σοφίαν καινὴν ἐνομοζόντες, εὐκότως τῆτο λέγοντες καινὴν αἵρεσιν ἀπαγγέλλασσι· διὸ καὶ θαυμάσειεν ἂν τις, ὅτι πολλὰ πολλῶν συντάγματα, καὶ πλείσας ὁμιλίας εἰς γε τὴν παλαιὰν καὶ τὴν καινὴν γραφάστων, καὶ παρὰ μηδὲν Θαλείας ἐρισκομένης, ἀλλὰ μηδὲ παρὰ ταῖς σπεδαίαις τῶν ἑλλήνων, ἢ παρὰ μένοις τοῖς ἀδελφοῖς τὰ τοιαῦτα παρὰ πότον, μετὰ κρέττε καὶ σακμαμάτων ἐν παιδιαῖς, ἔσκην τοῦ γελώμενος παρ' ἑτέραν. Ὁ θαυμαστὸς Ἀρειῶν οὐδὲν σεμνὸν μεμησάμενος, ἀλλὰ καὶ τὰ τῶν σπεδαίων ἀγνοήσας, πλείστος τε τῶν ἄλλων αἵρεσεων ὑποκλέψας, τὴν τοῦ Σωπαδὸς μόνου γελοιολογίαν ἐζήλωσε· πὶ γὰρ ἔπρεπε πισεῖν αὐτὸν, ἢ θέλοντα κατὰ τοῦ Σωτῆρῶν ὄρχησαδῶν, πὶ δύσθηα ἐαυτοῦ ῥήματα τὸ ἀσεβείας ἐν ἐκλύταις καὶ παρεμμένοις ρόεσι σημάειν. Idem, ibid. p. 309, 310.

Ἐπιτρεθείς Ἀρειῶν παρὰ τῶν ἀδελφῶν Εὐσέβειον, συνέθηκεν ἐαυτοῦ τὴν αἵρεσιν ἐν ζήτρῃ, καὶ ὡς ἐν Θαλείας ζηλώσας, οὐδὲν τῶν Φρονίστα,

stance,

stance, in^h this silly, as well as prophane passage; “God has spoke many words, which of these shall we call the only begotten Son, and Word of the Father?” In this odd composition, he inserted some passages wrote in a more grave manner, and in the way of dry debate, or rather of dull cavil; one large fragment of this kind, is preserved byⁱ Athanasius, in which the heretic has spoke his mind boldly and freely: Among other things he has thus declared: “We call God the Father eternal, because of him who was made in time; he who was without beginning, constituted the Son the beginning of things, made and adopted him. The Son has nothing proper to God, for he is neither equal to him, nor consubstantial with him. It is evident, that God is invisible to all creatures,

μων, ἀλλὰ τὸ Αἰγύπτιον Σωτάδην ἐν τῷ ἔθει καὶ τῇ ἐκλύσει μέλεις. Idem, De Synod. Armin. & Seleuc. Vol. I. p. 885.

ⁱ Ἰστέον ἢ ὅτι Ἀρειος βιβλίον συνέγραψε περὶ τῆ ἑαυτοῦ δόξης, ὃ ἐπέγραψε Θαλειῶν· ἐστὶ ἢ ὁ χαρακτήρ τοῦ βιβλίου χαῦνος καὶ διαλελυμένος, τοῖς Σωταδίοις ἄσμασιν ἦτοι μέτροις παραπλήσιος. Socrates Hist. Eccles. Lib. I. c. 9. p. 25. Ed. Par.

^h Οὐ μὲν ἀλλὰ καὶ τοῖς λέξει τὸ αὐτοῦ δόξης ἀπηκέρυξαν, καὶ τὸ βιβλίον ὃ περὶ ταύτης συντάξας Θαλειῶν ἐπέγραψε· τέτρα γὰρ τοῦ συντάγματος ὡς ἐπυθέρμη, οὐ γὰρ ἐνέτευχον, διαλελυμένος ἐστὶν ὁ χαρακτήρ, ὡς ἐμφερὲς εἶναι τῇ χαυνότητι τοῖς Σωτάδῃ ἄσμασιν. Sozomen. Hist. Eccles. Lib. I. c. 21. p. 355. Ed. Par.

^h Ἐν ἁσματιαῖς Ἀρειος, καὶ ἐν ἑαυτοῦ Θαλείῃ ὡς ἐπαπορῶν μυθολογεῖ. Πολλὰς λαλεῖ λόγους ὁ Θεὸς· ποῖον αὐτῶν ἄρα λεγομένων ἡμεῖς υἱὸν καὶ λόγον μονογενῆ τῷ Πατρὶ. Athanas. De Decret. Synod. Nic. Vol. I. p. 264. Ed. Par.

ⁱ Αὐτὸς γοῦν ὁ Θεὸς καθὼ ἐστὶν, ἀρρήτος ἄπασιν ὑπάρχει, ἴσον οὐδὲ ὅμοιον, οὐχ ὁμοδόξον ἔχει μόνος ἕτος, ἀγέννητον ἢ αὐτὸν φανέν, οἷα τὸν πᾶν φύσιν γέννητον ταῦτον ἀναρχον ἀνυμνοῦμεν διὰ τὸν ἀρχὴν ἔχοντα· αἰδιον ἢ αὐτὸν σέσωμεν, διὰ τὸν ἐν χρόνῳ γεγαῶτα· ἀρχὴν τὸ υἱὸν ἔθηκε τὸ γεννητῶν ὁ ἀναρχος, καὶ ἠρεγκεν εἰς υἱὸν ἑαυτοῦ σκεκνοπαήσας· ἴδιον οὐδὲν ἔχει τοῦ Θεοῦ, καθ' ὑπόστασιν ἰδιότητος· οὐδὲ γὰρ ἔστιν ἴσος, ἀλλ' οὐδὲ ὁμοόσιος αὐτῷ· σοφὸς δὲ ἐστὶν ὁ Θεός, ὅτι πᾶς σοφίας διδάσκαλος αὐτός· ἰκανὴ ἢ ἀπόδειξις, ὅτι ὁ Θεὸς ἀόρατος ἅπασι, τοῖς τε διὰ υἱοῦ, καὶ αὐτῷ τῷ υἱῷ ἀόρατος ὁ αὐ-

made by the instrumentality of the Son, and to the Son himself; for to speak plainly, how can he who is invisible be seen by the Son? There is a Trinity, but not of equal glory, one person being infinitely more glorious than another: The Father is of a different substance from the Son, being without cause: The Son once was not, but by the will of the Father he existed, and he is of a different kind from other creatures. Is not the Son what he is, by the will of the Father? In a word, God is ineffable to the Son; he can never comprehend and declare the Father, for certainly the Son can never search out what is incomprehensible, relating to the Father, when he is derived from him, because he does not know his own essence. What reason have we to think, that he who is of the Father, can know and comprehend him, who begot him? It is plain, that he who has a be-

τος, ρήτως ἢ λέξω, πῶς τῷ υἱῷ ὁράται ὁ ἀόρατος, τῇ δυνάμει ἢ δύναται ὁ Θεὸς ἰδεῖν; ἰδίῳις τὲ μέτροις ὑπομένει ὁ υἱὸς ἰδεῖν τὸν πατέρα ὡς θεμῖς ἐστὶν ἡ γούν τριάς ἐστι, δόξαις οὐκ ὁμοίαις, ἀνεπίμικτοι ἐαυταῖς ἐσιν αἱ ὑποστάσεις αὐτῶν· μία τ' μίας ἐνδοξότερα δόξαις ἐπ' ἀπειρον· ξένος τοῦ υἱοῦ κατ' οὐσίαν ὁ πατήρ, ὅτι ἀναρχος ὑπάρχει· σύνες ὅτι ἡ μονὰς ἦν· ἡ δὴ δὴς ἢ οὐκ ἦν πρὶν ὑπάρχει· αὐτίκα γούν υἱοῦ μὴ ὄντος, ὁ πατήρ Θεὸς ἐστὶ· λοιπὸν ὁ υἱὸς οὐκ ἦν, ὑπῆρξε ἢ θελήσει πατρός, μονογενὴς Θεὸς ἐστὶ, καὶ ἑκατέρων ἀλλότριος ἕστος· ἡ σοφία, σοφία ὑπῆρξε σαφοῦ Θεοῦ θελήσει· ἐπινοεῖται γούν μυριάς ἕσταις ἐπινοίαις πνεῦμα, δύναμις, Σοφία, Δόξα Θεοῦ, Ἀληθεία τε καὶ εἰκὼν, καὶ Λόγος ἕστος· σύνες ὅτι καὶ ἀπαύγασμα καὶ φῶς ἐπινοεῖται· ἴσον μὲν τοῦ υἱοῦ γενεῶν δυνατός ἐστιν ὁ κρείττων· διαφωρότερον ἢ ἡ κρείττονος ἢ μείζονα· οὐχὶ Θεοῦ θελήσει ὁ υἱὸς ἡλικὸς καὶ ἕστος ἐστὶν, ἐξ ὅτε καὶ ἀφ' οὗ, καὶ ἀπὸ τότε ἐκ τοῦ Θεοῦ ὑπέστη· ἰσχυρὸς Θεὸς ἦν, τ' κρείττονα ἐκ μέρους ὑμεῖν· συνελότι ἐπιπῆν, τῷ υἱῷ ὁ Θεὸς ἀρρήτος ὑπάρχει· ἐστὶ γὰρ ἐαυτῷ ὁ ἐστὶ· τοῦτ' ἐστὶν ἀλκτος· ὥστε οὐδὲν τ' λεγομένων κατὰ τε κατὰλήψιν συνίει ἐξεπιπῆν ὁ υἱὸς· ἀδύνατα γὰρ αὐτῷ τὸν πατέρα ἐξικνιάσαι, ὅς ἐστιν ἐφ' ἑαυτοῦ· αὐτὸς γὰρ ὁ υἱὸς τὴν ἑαυτοῦ οὐσίαν οὐκ εἶδεν· υἱὸς γὰρ ἦν θελήσει πατρός ὑπῆρξεν ἀληθῶς· πῶς γούν λόγος συγχωρεῖ τὸν ἐκ πατρός ὅτι αὐτὸν τὸν γενήσαντα γινῶναι ἐν καταλήψει· δῆλον ὅτι

ginning,

ginning, can never know him who is without a beginning, as he is." To such a height of bold impiety, did this unhappy man run, at his first going forth, to defy Christ, the living God. Some of his friends, at this time, were not much upon the reserve, but, thinking all resistance would fall before them, they ^k spoke their minds freely and openly, in terms fit to make the ears of christians tingle.

To obviate these daring blasphemies of Arius and his abettors, the emperor Constantine the great summon'd a council of three hundred and eighteen bishops, to meet at Nice, in which either Eustathius bishop of Antioch, or Hosius

τὸ ἀρχὴν ἔχον, τὸν ἀναρχὸν ὡς ἐστὶν ἐμπερινοῦσαι, ἢ ἐμπεριδιᾶσαι, οὐκ οἶδ' ἂν τί ἐστιν. Arius in Thalia, apud Athanas. de Synodis Arimin. & Seleuc. Vol. I. p. 884, 885. Ed. Par. Vide & Athanas. Orat. 2. c. Arian. p. 311, 312.

^k Παντὶ δὴ λέγει ἐστὶ ὅτι τὸ πεποιημένον, οὐκ ἦν πρὶν γενέσθαι, τὸ γενόμενον δὲ, ἀρχὴν ἔχει τῷ εἶναι. Eusebius Nicomed. apud Athanas. de Synod. Arimin. & Seleuc. Vol. I. p. 886.

Τὴ μίμῃ τοῖς ἀπὸ Ἄρειου εἰ λέγουσιν, ἐξ οὐκ ὄντων κόσμος τεποιήται ὁ υἱὸς τοῦ Θεοῦ, καὶ ἐν τῷ πάντων ἐστίν; Athanasius Anazarbensis Epist. ad Alexand. Alex. apud Athanasium, ibid.

Μὴ μίμῃ τοῖς ἀπὸ Ἄρειου, εἰ λέγουσιν, ἦν πότε ὅτε ἔκ ἦν ὁ υἱὸς τοῦ Θεοῦ· καὶ γὰρ ὁ Ησαΐας υἱὸς γέγονεν Ἀμώς, καὶ ἄμωσ ὁ Ἀμώς ἐν πρὸς τῷ γενέσθαι τὸ Ησαΐαν, ὁ δὲ Ησαΐας ἔκ ἦν πρότερον, ἀλλὰ μετὰ ταῦτα γέγονε. Georgius Laodiceus. Epist. ad eund. apud Athanas. ibid.

Ἄσπερον δὲ τίς ἀπὸ Καππαδοκίας ---- εἰς ἂν περὶ Ευσέβιον ---- Ποιεῖ μετὰ γνώμης Ευσέβιος συνταγματικόν ---- ἐν τάτῳ τὴν ἀκείδα καὶ τὴν κάμψιν τῷ Χριστῷ συγκρίνας, μάλλον δὲ προσημύσας αὐτοῦ, καὶ λέγων ἄλλην εἶναι παρὰ τὸν Χριστὸν ἐν τῷ Οἴῳ σοφίαν, τὴν τοῦ Χριστοῦ καὶ τοῦ κόσμου δημιουργικὴν. — Κ. πλεον ἀπεκτείνει τὰς βλασφημίας αὐτοῦ, λέγων, ὅτι εἰς τῶν πάντων ἐστὶν ὁ υἱὸς· πρῶτον γὰρ ἐστὶ τῶν γενησῶν, καὶ εἰς τῶν νοητῶν φύσεων ἐστὶ· καὶ, ὡς περὶ ἡλίου ἐν τοῖς βλεπομένοις εἰς μὲν ἐστὶ τῶν φαινομένων, λάμπει δὲ παντὶ τῷ κόσμῳ κατὰ πρόσταξιν τοῦ πεποιητοῦ. ἕτως ὁ υἱὸς, εἰς ἂν τῶν νοητῶν φύσεων, φωτίζει καὶ λάμπει καὶ αὐτὸς πᾶσι τοῖς ἐν τῷ νοητῷ κόσμῳ. Πάλιν τε φησὶν, ἦν πότε ὅτε οὐκ ἦν, ἔτω γράφων καὶ περὶ τὸ γένεσθαι τοῦ υἱοῦ ὁ πατὴρ προὔπαρχεσαν εἴκε τοῦ γενέσθαι

bishop of Corduba presided. In this council Arius and his opinions were condemn'd: His friends, at first, made a great out-cry, against establishing human forms, and creeds, not drawn up in scripture words; but they had neither the honesty nor courage to stand it out, but to keep their bishoprics, subscribed a creed which they had rail'd at as unscriptural. Eusebius bishop of Nicomedia, Theognis bishop of Nice, and Maris bishop of Chalcedon, for some time refused to condemn Arius, but at last they subscribed to his condemnation; for Eusebius being persuaded to do it, by the princess Constantia, sister to the emperor, that so he might have it in his power, more to serve Arius, the rest follow'd his villainous example. Among all the favourers of Arius, none stuck to him, but Secundus bishop of Ptolemais, and Theonas bishop of Marmarica.

Arius, we have seen, was at first open and bold, in delivering his opinions; but a little experience shew'd him, this was not the way to gain credit; because his tenets were too shocking for common christians to bear: Besides, after he had been censured by the council of Nice, it was vain to think to be reconciled to the emperor Constantine, on any other foot, than seeming to fall in with what had been agreed upon there. He¹ made use of a presby-

ἐπισήμην· ἐπεὶ κὴ ἰατρός, πρὸ τοῦ ἰατρεύειν εἶχε τὴν τοῦ ἐπισήμην. Καὶ πάλιν, εὐεργετικῆ φιλανθρωπία ἐκτίθη ὁ υἱὸς, καὶ περισσὴ δυνάμει ἐποίησεν αὐτὸν ὁ Πατήρ. Καὶ πάλιν, Ἐἰ τὸ θέλει τοῦ Θεοῦ διὰ πάντων ἐφεξῆς τῶν ποιημάτων διεκλύθη, δειλονότι καὶ ὁ υἱὸς ποιῆμα ὃν βεβλήσει γέγονε καὶ πεποιήται. Ταῦτα ὁ Ἀσέριος ἔγραψε μόνος. Athanasius, ibid. p. 887, 888, 889.

¹ Vide Socrat. Hist. Eccles. Lib. 1. c. 25. Sozomen. Hist. Eccles. Lib. II. c. 27.

ter, who having perverted the princess Constantia, the widow of Licinius, was by her, on her death bed, recommended to her brother the emperor, and was much in his favour. This sly hypocrite so far imposed on Constantine, as to make himself pass with him as a firm adherent to the Nicene faith, and to bring him to believe, that Arius was too hardly dealt with, and was not the man his enemies represented him to be. Arius being call'd upon, to give an account of his faith, having learn'd the art of tricking and disguise, together with Euzoius, deliver'd a creed, drawn up in ambiguous expressions, that bore outwardly a sound meaning: ^m By this the emperor was inclined to have him re-admitted to communion; but several things hindering it for some years, at last, ⁿ upon Arius's giving in an ambiguous declaration of his sentiments, which upon an appeal to the searcher of hearts, he declared was his true faith, he commanded it should be done, telling him withal, that if he disssembled, God would certainly judge him; and accordingly, the day before he was to be admitted, the equivocating wretch was cut off by death, in a sudden and surprizing manner.

^m Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, καὶ εἰς κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ, πρὸ πάντων τῶν αἰώνων γεγεννημένον Θεὸν Λόγον, δι' ὃ τὰ πάντα ἐγένετο, τὰ τε ἐν ἕρανῳ, καὶ τὰ ἐπὶ τῆ γῆς. — καὶ εἰς ἅγιον πνεῦμα. — εἰ μὴ ταῦτα ἕτως πιστεύομεν, καὶ ἀποδεχόμεθα ἀληθῶς, ὡς πᾶσα καθολικὴ ἐκκλησία, καὶ αἱ γραφαὶ διδάσκουσιν, αἷς κατὰ πάντα πιστεύομεν, κριτὴς ἡμῶν ἐστὶν ὁ Θεός. Arii & Euzoii Symbol. apud Soc. Lib. I. c. 26. p. 51. Ed. Par. Sozomen. Lib. II. c. 27. p. 395.

ⁿ Vid. Athanas. Epist. ad Serapion. Vol. I. p. 670, 671. Ed. Par. Vol. I. p. 341. Edit. Ben. Socrat. Hist. Eccles. Lib. I. c. 37, 38. Sozomen. Hist. Eccles. Lib. 2. c. 29, 30. Theodorit. Haeretic. Fabul. Lib. IV. c. 1.

His followers after him would sometimes speak their sentiments plainly, as in the ° synod at Philippopoli, where they boldly condemn'd the term consubstantial, and declared that the Son was unlike the Father; yet they mostly chose to screen themselves, behind the mist of ambiguous words, which might carry outwardly an orthodox appearance, to captivate the unwary; but yet had a secret meaning, to keep the persons that used them, clear from the charge of open self-contradiction: And accordingly we find the Arians, when they met in synods, over and over P anathematizing such as call'd the Son a creature, or affirm'd him to be made in time, or out of nothing; while they meant no more by this, than that Christ was not brought into being, or created, in the same manner with other creatures, and that they did not determine, as to the time, when he was created. They hid unscriptural opinions under scripture expressions, wrested and abused; and disguised their heretical tenets under ambiguous and obscure phrases, which might be taken in a good sense; that so they might obtrude the poison of their opinions upon the less discerning, and yet might have something in reserve, to plead with the few of their own party, who were bold and open, and were rea-

° Οἱ ἐν τῇ Φιλίππε πόλει τῆς Θράκης, ἰδιάζον ποιῶντες συνέδριον, καὶ φανερῶς λοιπὸν τὸ μὲν ὁμοῦσιον ἀναθεματίζουσι τὴν ἃ τῶν ἀνομίαις δόξαν, ἐπιστολὰς συγγράψοντες, πανταχοῦ διαπέμπονται. Socrates Hist. Eccles. Lib. II. c. 20. p. 85. Ed. Par.

P See the Arian creeds recorded by Athanasius, (Vol. I. p. 896. 900. Ed. Par.) by Socrates, (Hist. Eccles. Lib. II. c. 8. p. 72. Ed. Par. c. 18. p. 80. c. 19. p. 81, 82. c. 30. p. 101.) and by Sozomen, (Hist. Eccles. Lib. III. c. 11. p. 416.)

dy to accuse ⁹ them of hypocrisy and double dealing.

Some of the Arians declared their blasphemies, with great freedom and boldness, affirming the Son to be made out of nothing, and to be every way unlike to the Father; these were call'd Anomoeans and Exoucontians, and the principal men among them were Aetius, who for his boldness, in disputing against scripture mysteries, was call'd the atheist, and Eunomius, who got to be bishop of Cyzicus. The chief ^r argument, which these men used, was, that the Son could not be like the Father, because the Father only is self-existent. Eunomius has declared his sentiments, in a long creed, ^f which we have remaining, but in a confused manner, frequently contradicting himself; but he has given the sum of his opinions more distinctly,

⁹ Ὅποιως αὐτοὶ ἔχουσιν, ἐγὼ ἔχω, ὡς καὶ αὐτοὶ πάντες· ἀλλ' ὁ ἐν ἐμοὶ ἀληθές, αὐτοὶ κρυπάζουσι, καὶ ὁ ἐγὼ τηλαυγῶς ὑποφαίνω καὶ ὁμολογῶ οὗτοι πάντες τὰ αὐτὰ λέγουσι, κρυπτάζονται ᾗ. Aetius de Eudoxio & Menophilo, apud Epiphani. Haer. 76. c. 4. Vol. I. p. 916. Ed. Par.

^r Φάσκει --- ὅτι ἔδύναται τὸ ἀγέννητον ὅμοιον εἶναι τῷ γεννητῷ· καὶ ᾗ κατὰ τὸ ὄνομα διαλλάττει· τὸ μὲν γὰρ ἐστὶν ἀγέννητον, τὸ ᾗ γέννητον. Aetius, apud Epiphani. Haer. 76. c. 6. p. 918.

Ἀγέννητος ᾗ ἂν --- ἐκ ἂν ποτε πρόσσιτο γέννησιν, ὥστε τῆ ἰδίᾳ μεταδοῦναι τῷ γεννομένῳ φύσεως, ἐκφύγοι τε ἂν πᾶσαν σύγκρισιν καὶ κοινωσίαν πρὸς τὸ γεννητόν. Eunomius, Apologet. c. 9. In Fabric. Biblioth. Gr. Vol. VIII. p. 272.

We have remaining of Aetius, a parcel of quibbles on the word ἀγέννητος, which the reader may see in Epiphanius. p. 924 --- 930.

The followers of these two men were call'd Anomoeans, from their affirming the Son to be, ἀνόμοιος, unlike to the Father, and Exoucontians, for their owning him to be made, ἐξ οὐκ ὄντων, out of nothing.

^f See Eunomius's creed in the eighth volume of M. Fabricius's Bibliotheca Graeca, (p. 253---260.) And in Valerius's notes on Socrates, (p. 48, 49, 50.)

in the close of his apology, which Basil confuted: His words are ^t these: "There is one self-existent and unoriginated God, having none before him; for nothing can be before him who is self-existent; nor with him, for the self-existent God is one only; nor in him, for he is simple and uncompounded: He being one only, and always the same, is the God, and creator, and framer of all things, primarily and eminently of the only begotten; but properly of all things made through him. He begot, created and made the Son alone, by his own power and efficacy before all other creatures, not by communicating any thing of his substance to him whom he begot; for God who is incorruptible, indivisible, and inseparable, does not communicate his essence: Neither does he constitute another like himself, for he alone is self-existent, and to be begotten, so as to have the self-existent essence, is impossible: He did not lessen his own essence, but begot the Son, by his will only; neither did he beget him, according to his own essence, but such as he pleased: Thro' the ministry of this Son, he made the

^t Εἷς ἐστὶ Θεὸς ἀγέννητος, καὶ ἀναρχος ἕτερον πρὸ ἑαυτοῦ ἔχων τινὰ ὄντα, ἕδεν γὰρ πρὸ τοῦ ἀγεννήτου εἶναι δύναται, ἕτερον σὺν αὐτῷ, εἷς γὰρ καὶ μόνος Θεὸς ὁ ἀγέννητος, οὐτ' ἐν αὐτῷ, ἀπλῆς γὰρ καὶ ἀσύθετος. Εἷς ὁ ὢν, καὶ μόνος ὢν, καὶ αἰεὶ ὁ αὐτὸς ὢν, πάντων ἐστὶ Θεός, καὶ κτιστὴς, καὶ δημιουργός, πρῶτος μὲν καὶ ἐξαιρέτως τοῦ Μονογενοῦς, ἰδίως δὲ τῶν δι' αὐτοῦ γενομένων. τὸν μὲν γὰρ υἱόν, πρὸ πάντων, καὶ πρὸ πάσης κτίσεως, μόνον τῇ ἑαυτοῦ δυνάμει καὶ ἐνεργείᾳ, ἐγέννησέ τε, καὶ ἔκτισε, καὶ ἐποίησεν, οὐδὲν τ' ἑαυτοῦ ὑποσάφειας ματαδὲς τῇ γεννηθέντι. Ἄφρατος γὰρ, καὶ ἀδιαίρετος, καὶ ἀμέριστος ὁ Θεός· ὁ δὲ ἄφρατος τ' ἑαυτοῦ οὐσίας οὐ μεταδίδωσιν. Οὐτε καθ' ἑαυτὸν ἄλλον ὑποσησάμενος. Μόνος γὰρ αὐτὸς ἀγέννητος, κατὰ δὲ τὴν ἀγέννητον οὐσίαν γεννηθῆναι ἀδύνατον. Οὐτε οὖν τῇ ἑαυτοῦ οὐσίᾳ ἀπεχρήσατο, ἀλλὰ τῇ βεβλήσει μόνῃ ἕτερον κατὰ τὴν οὐσίαν, ἀλλ' οἷον ἐβεβλήθη ἐγέννησε. Καὶ διὰ τοῦτου, πρῶτον μὲν πάντων καὶ μίξον, τὸ πνεῦμα τὸ ἅγιον ἐποίησεν, ἐξ-

holy

holy Spirit, the first and greatest of all things created, by his own power and command, but by the effience of the Son: After the Spirit, he created all things, in heaven and earth, visible and invisible, corporeal and incorporeal, by the Son. There is therefore one God, unbegotten, uncreated, and unmade; and there is one Lord Jesus Christ, begotten of him who is unbegotten, but not in the same way with other things begotten; the creature of him who is uncreated, but not created in the same way with other creatures; the work of him who was unmade, but not made in the same way with other things made: And there is one holy Spirit, the first and greatest of the works of the only begotten, made at the command of the Father, by the power and efficacy of the Son." This is a plain account of genuine Arianism, and is what is really maintained by the whole party; tho' some may be more cautious of speaking their minds than others. Aetius and Eunomius were remarkable for their pretending to have got such clear and bright ideas of God, as to be able fully to comprehend his essence. The former thus declared: "I know God in the same manner that I know my self; nay I do not know

σία μὲν ἰδῆα καὶ προτάγματι, ἐνεργείᾳ ἢ καὶ δυνάμει τοῦ υἱοῦ, μετὰ ἢ τούτο, τὰ λοιπὰ, πάντα τὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς, ἐρατὰ τε καὶ ἀόρατα, καὶ σώματα τε καὶ ἀσώματα, διὰ τοῦ υἱοῦ ἐποίησεν. --- Εἰς ἓν Θεὸς ἀγέννητος, ἀκτίς, ἀποίητος, καὶ εἰς Κύριον Ἰησοῦν Χριστὸν, ὁ υἱὸς τοῦ Θεοῦ, γέννημα τοῦ ἀγεννήτου, οὐκ ὡς ἐν τῶν γεννημάτων, κτίσμα τοῦ ἀκτίου, οὐκ ὡς ἐν τῶν κτισμάτων,ποίημα τοῦ ἀποίητου, οὐκ ὡς ἐν τῶν ποιημάτων. --- καὶ ἐν πνεύματι ἁγίῳ, πρῶτον καὶ μείζον πάντων τῶν τοῦ μονογενοῦς ἔργων, προσάγματι μὲν τοῦ Πατρὸς, ἐνεργείᾳ ἢ καὶ δυνάμει τοῦ υἱοῦ γενόμενον. Eunomii Apolog. c. 28.

^u Οὕτως οἶδα τὸ Θεὸν ὡςπερ ἑμαυτὸν, καὶ οὐ τοσούτον οἶδα ἑμαυτὸν ὡς τὸ Θεόν. Aetius apud Epiphani. p. 989.

my self so well as I do God." The other, with greater insolence, thus pronounced: ^w "God knows no more of his own essence than we do, nor is it known more clearly by him, and more obscurely by us; but what we know of it, he knows; and what he knows, we shall find our selves to know, without any difference."

There were some persons, who favour'd Arianism, who were so shock'd at these bold impieties, that they chose to fall in with what they call'd Semi-arianism, and profess'd to believe very high things of the Son, and the Spirit, only they scrupled to call them consubstantial with the Father; but proper Semi-arianism, is meer nonsense and self-contradiction; for there can be no medium between God and a creature, between infinite and finite. The principal persons of this sort were Basil bishop of Ancyra, and Macedonius bishop of Constantinople: This last was the person, who is said first to have introduced the way of talking, of the Son's being like the Father in substance: He pretended to differ very little from the catholics, with respect to the Son; but he utterly disclaimed the Divinity of the holy Spirit, making him to be a created ministering spirit, of the same kind with the angels; this opinion was condemned in the council of Constantinople.

The Arian heresy never could keep its ground, except when the secular power supported it: The professors of this opinion always made loud outcries against persecution; yet they were most

^w Ὁ Θεὸς περὶ τῆς ἑαυτοῦ οὐσίας οὐδὲν πλέον ἡμῶν ἐπίσταται· οὐδὲ ἔστιν αὐτῆ μαῶλλον μὲν ἐκείνω, ἢ ττον δὲ ἡμῶν γινωσκομένη· ἀλλ' ὅτερ ἂν εἰδήμεν ἡμεῖς περὶ αὐτῆς, τοῦτο πάντως κακεῖν οἶδεν· ὁ δὲ αὐτὸ πάλιν ἐκείν, τοῦτο ἐνέσεις ἀπαράλλακτως ἐν ἡμῶν. Eunomius apud. Soc. Hist. Eccles. Lib. IV. c. 7. p. 176, 177. Ed. Par.

bitter persecutors, whenever they had it in their power. In the first persecution they raised, under that weak prince Constantius, who tho' not in their sentiments, was a tool to them, being wholly managed by Eusebius bishop of Nicomedia, and Eutebius his great chamberlain, they did not persecute any, meerly because they held the catholic faith, but they vented their rage against the orthodox, because they would not hold communion with them; they look'd upon them as narrow spirited bigots, who knew nothing of the noble principles of liberty, and therefore they were for propagating comprehensive charity and moderation, by force and violence. They did not proceed to inflict capital punishment; or if they did, they invented crimes of a civil nature, to accuse such of, as they had a mind to put out of the way. When Valens, who was in principle an Arian, raised another persecution against the catholics, he was not content with banishing and imprisoning such as maintained true faith, but he punished them with * death; and, in his cruelties, seem'd to make the heathen persecuters, the model which he copied after: His behaviour, in this respect, was so intolerable, that † Themistius a pagan, but a wise and moderate man, was moved to

* Vid. Gregor. Naz. Orat. 20. Vol. I. p. 348. Ed. Par. Orat. 25. p. 432---434. Orat. 32. p. 512. Socrat. Hist. Eccles. Lib. IV. c. 16. p. 186. Ed. Par. Sozomen. Hist. Eccles. Lib. VI. c. 14. p. 533.

† Vid. Socrat. Hist. Eccles. Lib. IV. c. 32. p. 305. Sozomen. Hist. Eccles. Lib. VI. c. 36. p. 365. Vid. & Themist. Orat. XII. p. 156, 157, 158, 159, 160. Edit. Harduin.

This oration of Themistius was in commendation of Valens, after he had complied in part with his advice not to persecute for conscience sake.

entreat him, not to force men to change their sentiments, by tortures and violence.

The Arians, to be sure, very much weaken'd their party, by their divisions among themselves, and by their persecuting one another, on account of their differences: And I believe it may be justly said, that the heresy never prevailed so much among the people, as it did among the ecclesiastics; therefore it is not to be wonder'd at, that as soon as ever the great and wise emperor Theodosius, deprived Arianism of the support of the civil power, it, like a ruinous building, fell down at once, so as never to rise again, in the eastern part of the world. The suppressing Arianism, without using severity, was the glory of that pious and excellent prince's reign, and contributed more to his honour, than all the triumphs that attended his sword.

When Arianism was entirely suppress'd, in the east, it was spread all over the west, by the northern nations, who over-run the empire, in the reign of Honorius, and after. The Goths were tainted with Arianism, by the means of Ulphilas, whom they made their bishop, and who had been their agent at Valens's court, where he received the infection. All the other nations derived the Arian tenets from the Goths; and it is no wonder they should so readily fall into them, for the transition to them from paganism is very easy. In some places, the barbarians let the catholics alone, but in others they persecuted them with great fierceness. The most terrible persecution of all, ^z was that raised by Giseric and Hunneric, the Vandal kings in

^z The reader, who has a mind to know more of these matters, will meet with an account of the Vandal persecu-

Africa, in which such as would not deny their God and Saviour, were treated with such horrid cruelties, as might raise pity in the most savage breast. This persecution was continued many years, under their successors, but not with so great violence.

Afterwards, when the emperor Justinian's general, the great Belisarius, the glory of his time, for conduct and bravery, had recover'd Africa from the Vandals, and Italy from the Goths, Arianism made very little figure in the world. The Goths a few years after, recover'd Italy, but they were soon driven out of it by Narfes. Indeed, when that brave general, to revenge the ill treatment he met with, unhappily call'd the Lombards into Italy, the Arian heresy again rear'd its head in that country; but in a few years, there, and in all other parts, it dwindled to nothing.

The Arians, when they are reminded of the persecutions, raised by their predecessors in heresy, retort the charge of persecution upon the orthodox; but tho' the Arians might be driven from their preferments, they cannot shew that ever one was put to death, on account of his being of their sentiments: Nay, I believe, it cannot be proved, that any heretics were put to death, in the fourth and fifth centuries; only some hot-headed ecclesiastics persuaded Maximus, the tyrant and usurper, to execute two or three Priscillianists, who had more of paganism than christianity in their scheme; but this

tion, in Victor Vitenfis, as publish'd by father Ruinart. For the history of the recovery of Africa and Italy, he may consult Procopius's histories of the Vandal and Gothic wars.

action was, by the christians of that time, universally condemn'd.

There was no attempt to revive Arianism in the dark anti-christian ages, men then following other delusions; indeed the ingenious Peter Abelard, the celebrated lover of Eloise, and Joachim, abbot of Flora, used some expressions which might tend this way; but that might only be from an undue fondness, to explain the doctrine, and probably, they meant better than they spoke.

After the reformation, the anti-trinitarian errors had a great run, especially in Poland; but the prevailing heresy, was that of Paul of Samosata, and Photinus, revived by Laelius Socinus, and his nephew Faustus, which makes Christ to be a meer man. Some, indeed, chose the Arian scheme, as Valentinus Gentilis, Pauli, Alciate, Gonesius and Farnovius, and Blandrata, for some time, tho' he afterwards changed it for Socinianism. The learned Erasmus, was too much inclined to this heresy; and afterwards some of the remonstrants, as Episcopius and Curcellaeus, if they did not embrace it, came too near it.

Petavius the Jesuit, either from an inclination to Arianism, or from some other view, labour'd to prove, that the antenicene writers were all of that opinion, which was condemned at Nice: This was laid hold of by Zuicker, a Socinian Physician, but he was well confuted by the learned Hoornbeck. The same thing was strongly insisted on by Sandius, a profess'd Arian, in his ecclesiastical history. These pretences of Petavius and Sandius, caused our learned countryman bishop Bull, to write his admirable defense of the Nicene faith, in which he has fully and accurately

accurately vindicated the antient writers, from so ungrounded a calumny. This elaborate work, has not had any thing wrote against it, that can merit the name of an answer; what was last publish'd against it by Dr. Whitby, seems more the effect of dotage than any thing else.

A few years ago a bold enthusiast revived Arianism in England, under the name of primitive christianity; but as he was for enlarging the scriptures, with such bungling forgeries, as the Clementine recognitions, and the apostolical constitutions, he has been despised and pitied, by all men of sense. When this author had broke the ice, another writer of more judgment, and of a cooler head, put Arianism in a new and less offensive dress, and he, and his party, have been too successful in spreading it. They pretend they do not deny the divinity of Christ, but only deny that he is the same similar, identical, whole substance with the Father; but as they deny Christ's necessary existence, and affirm that the Father has a dominion over him, they, by necessary consequence, deny his true Deity, and make him a creature, which is the essence of Arianism. This revival of an old heresy has produced many excellent pieces, in defence of the antient faith. Among the rest, I cannot but take notice of the writings of the learned Dr. Waterland; he has, with great judgment and accuracy, vindicated the catholic faith, and has baffled the adversaries pretences to scripture and antiquity; insomuch, that after the most considerable hands of the party were employ'd against him, they at last thought fit to retreat, and to leave him the entire possession of the field.

My design, in the following work, is to give a summary view of the controversy, relating to the doctrine of the Trinity, and to set the scripture arguments, which appear to me strong and convincing proofs of the true Divinity of the Son and Spirit, in as easy and just a light, as I am able. I have not confined my self to the confutation of any one author, but have taken the objections, that are made against the catholic doctrine, which I defend, from the writers of the other side, which I have seen, whom I apprehend to state them in the strongest manner.

I have avoided railing and reviling, because I know, that the wrath of man works not the righteousness of God; but I have not been afraid to speak, with some severity, of the mean way our adversaries often use, of begging the question, and of the gross untruths they sometimes would palm upon us. Fallacy and misrepresentation I have avoided, looking upon such artifices, as too mean to be used in a religious controversy; for I am fully assured, that the hidden things of dishonesty, are the most unfit engines that can be made use of, to support the cause of truth.

I have all along, where there was occasion, shew'd, as briefly as I could, that the opinions I defend, are the same which were held, by the primitive writers, who lived, in the three first centuries, before the rise of Arianism. I found not my faith on the authority of any men, or bodies of men, but on the scripture only; however I cannot think it a disadvantage to our cause, that it is as antient, and as catholic, as it is good and true.

I do not pretend to bring any thing new, in some of the arguments I use; for every proper judge knows, that it is impossible to engage in any controversy, without using arguments, which have been often used, and discussing exceptions, which have often been made. If I have, in any measure, set the proofs I bring, in a just and easy light, I have attain'd my end. I am very sensible, many imperfections and defects must attend a performance, in which so mean a hand as mine is concerned; for which I ought to make an apology; but I make no apology for my engaging in such a subject, it being the right of every christian, to defend what he takes to be the faith laid down in scripture, when it is opposed. I can, from my conscience, say, I have nothing in view, but a sincere regard to truth, in the following work: Therefore I humbly recommend, to the blessing of the mighty Redeemer, and the good Spirit, whose honor and dignity I plead for, what I have wrote in defence of this scripture and catholic doctrine, that, tho' there is but one true God, yet there are three Persons, the Father, the Son, and the Spirit, who are the one supreme God, the same in substance, and equal in power and glory.

March 3.

1727.

ABRAHAM TAYLOR.



ERRATA.

PAge 6. lin. 5, 6. read, firm belief. p. 12. l. 20. for word, r. world. p. 15. l. ult. r. Bargeus. p. 25. not. l. 5. r. Mark x. 18. p. 74. l. 19, 20. r. to the seven. p. 218. not. l. 7. r. Broukhufius. p. 396. not. l. 11. r. Francius.

Other less faults I hope the reader will excuse, there not being many.





THE TRUE
Scripture Doctrine
OF THE
TRINITY.
PART THE FIRST.

Containing the joint proofs of the Divinity of the three persons, the FATHER, the SON, and the holy SPIRIT.





THE TRUE
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TRINITY.
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THE knowledge which we have of the things that readily present themselves to our view, must be owned to be very imperfect, by every one that will be so ingenuous to confess, what he must necessarily find in himself, whether he will acknowledge it or no. If we cast our eyes on the smallest plant, or the most contemptible reptile, we may find in them many things which may raise our admiration, and puzzle our understandings; but if we rack our invention ever so much about them, we can scarce get farther than a probable conjecture, how the things we see are brought about.

If we look on any material being, we cannot but wonder, how the parts of it are glued together;

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gether; we can see nothing that hinders it from falling in pieces: We may, indeed, from some experiments conclude ^a, that there is a power in nature, by which every particle of matter attracts every other particle, with a force vastly great at the point of contact, but not reaching far from the particles, with any sensible effect: Thus far we may safely proceed, on the foot of the discoveries, made by the great philosopher of our age and nation: But when we come to look for the cause of this attraction, we must own our selves to be at a loss. If we suppose it proceeds from a subtle aetherial medium, penetrating bodies, and, by acting upon them, making their particles cohere, still we must confess, that we know not what this aether is, and that we are ignorant of the laws of its operation.

If we contemplate the larger bodies of the universe, we may be satisfied, from the demonstrations of the incomparable ^b Sir Isaac Newton, that the planets and comets, as they move round the sun, are retain'd in their orbits by the force of gravity, and we can prove, that this force is reciprocally proportional to the squares of the distances from the centre; but in what manner this power acts upon bodies, and what is the cause of it, we are not able to determine: If it proceeds from the same cause as the cohesion of the particles of matter, but acting under a different law, still the same difficulties return that were observed in that case. We must, after all our enquiries, own our ig-

^a See the queries at the end of Sir Isaac Newton's optics, 2^d or 3^d edition, p. 323---327.

^b Vid. Newtoni principia, Lib. III. Phænom. 1---6. Proposit. 1---7. 13. 40.

norance of many things, and we must resolve this matter into the will and power of the great creator of the universe.

If we confine our enquiries to our selves, we have the same proofs of the imperfection of our knowledge. Upon taking a view of our bodies, we have reason to cry out, that we are fearfully and wonderfully made; but we must own, there are many things in them, which we cannot fully understand. We know not how the fœtus is formed in the womb; we can scarce guess how nutrition is performed; and how the several humours of the body are separated from the blood, by their respective glands; and we are in the ^c dark, about the cause of muscular motion. After all our searches to find out the causes of these natural functions, we can go no farther than probability, but we cannot say, that we reach to demonstration. We are, in a manner, without any knowledge, how our natural functions are perform'd, tho' we have the clearest evidence that they can be, nay really are, brought about. And to come lower, there is even a great deal of room left, for improvement in the knowledge of the very parts, of which our bodies consist, notwithstanding the many discoveries in anatomy of the last age.

If we contemplate the more noble part that is in us, the soul, we shall find our selves involved in perplexity, as to many things: How little are we acquainted with the nature of a spiritual substance? How shallow is our knowledge of the soul's union with the body? And what account can we give, how our thoughts are formed?

^c See the learned Dr. Mead's introduction to the last edition of Mr. Cowper's *Myotomia Reformata*, pag. 69---77.

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From what has been said it appears, that there are mysteries in nature, relating to things subject to the view of our senses, which we cannot pretend to know perfectly, and yet our imperfect knowledge of them is no bar to our infirm belief of their reality: So that it is no just objection against our assenting to the truth of a thing, that we can give no account how it is, what it is.

There are mysteries in natural reason, which are far above our most enlarged and elevated conceptions; such are the attributes of God; of which we cannot properly be said to have no idea, because reason forces us to believe them, but we cannot, with any truth, pretend, that we have adequate and clear ideas of them.

The self-existence, simplicity, omnipresence, and omniscience of God, and above all, his past eternity, are things too high for our most towering contemplations, to afford us clear conceptions of; yet every one, who is above the stupidity of taking refuge in atheism, assents to them in the gross, and does not reject the belief of a God, because he cannot form adequate ideas of his attributes ^d.

IF

^d Deus est æternus & infinitus, --- durat semper & adest ubique, --- est unus & idem Deus semper & ubique. Omnipræsens est non per virtutem solam sed per substantiam, nam virtus sine substantia subsistere non potest. In ipso continentur & moventur omnia --- Deum summum necessario existere in confesso est: & eadem necessitate semper est & ubique. Unde etiam totus est sui similis, totus oculus, totus auris, totus cerebrum, totus brachium, totus vis sentiendi, intelligendi & agendi, sed more minime humano, more minime corporeo, more nobis prorsus incognito. Ut cæcus non habet ideam colorum, sic nos ideam non habemus modorum, quibus Deus sapientissimus sentit & intelligit omnia. Corpore omni & figura corporea prorsus destituitur, ideoque videri non potest, nec audiri, nec tangi,
nec

If there are mysteries in reason that we cannot adequately conceive, it is no wonder, that in things which we could never have known, without revelation, there is a depth which we cannot fathom. If they who affirm, that there is nothing in matters of revelation, but what we must fully understand, when the revelation is once made, before we can assent to it, would but consider with what confuse, imperfect, and inadequate ideas of the attributes of God, they are forced to take up, they would treat scripture mysteries with more reverence than they generally do. Were this matter well weigh'd, we should not have such contempt thrown on believing the mysteries of christianity: They would be treated with the religion of submission and wonder, and would be received with the devotions of silence, and the humble distances of adoration. But the pride of some men is so great, that what their shallow reason cannot comprehend, they ignorantly make the subject of their scorn; and what is above their condensed apprehension, they unjustly treat with contempt: They reject the mysteries of the gospel as foolishness, and no wonder, for ^e without a spiritual discerning, the things of God can neither be received nor known.

nec sub specie rei alicujus corporeae coli debet. Ideas habemus attributorum ejus, sed quid sit rei alicujus substantia minime cognoscimus: videmus tantum corporum figuras & colores, audimus tantum sonos, tangimus tantum superficies externas, olfacimus odores solos, & gustamus sapes: intimas substantias nullo sensu, nulla actione reflexa cognoscimus, & multo minus ideam habemus substantiae Dei. Hunc cognoscimus solummodo per proprietates ejus & attributa, & per sapientissimas & optimas rerum estructuras, & causas finales, & admiramur ob perfectiones, veneramur autem & colimus ob dominium. Newtoni principia, p. 529. Edit. 3.

^e 1 Cor. ii. 14.

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I readily grant, that what our sense and reason can fully comprehend, and can demonstrate to be false, is not to be received as a mystery; we must not bring the things of sense and reason to faith, so as to exclude our selves from judging of them according to sense and reason; for under the pretence of believing a mystery, the papists impose the belief of that monstrous absurdity of transubstantiation. When this extreme is to be avoided, we ought to take care that we do not run into another as really, tho' not so openly absurd, of bringing down the mysteries of revelation to reason, and making that judge of matters, which fall within the compass of faith.

A scripture mystery is a truth reveal'd by God, which the bare light of reason cannot discover, nor fully comprehend, as to the modus of it, after it is revealed: It is a truth, and so has nothing in it contrary to right reason; but there is in it something, that reason, without revelation, can never find out; and there is a depth in it, that imperfect reason cannot fully comprehend, even after it is discover'd by revelation. This is matter of scorn to sceptical men, who deride what they really know nothing of, and boldly refuse to submit to the authority of God, who has an uncontrollable right to require them to receive whatever he has seen fit to reveal; and whose great end, in doing this, is, to humble and cast down the pride and haughtiness of man's reason. Such persons take the wrong way to gain knowledge, for what a great author^f has observed, of the secrets of nature, holds true in matters of a higher

^f Dr. Mead of muscular motion, p. 77.

concern; "A mind inflated, by grasping at the knowledge of all things, can understand nothing truly; but to one prepared with the just love of truth, the discovery of our ignorance, in any particular, will be more grateful, than any transient fame that may attend a false pretension to knowledge." All the disputings of men of corrupt minds, against the mysteries of revelation, must be founded on this ridiculously absurd supposition, that the shallow reason of man is capable of fully comprehending whatsoever relates to the divine infinite being. This pernicious mistake carries in it such a glaring absurdity, that scarce any are hardy enough to assert it in words; because it would be exposing themselves, seeing it is notorious, that they receive things, as difficult to comprehend, as any gospel mysteries can be; but it is the real spring of all the hard speeches, which the potsherds of the earth utter against the right of the infinitely wise God that made them, to require their assent to what he reveals, without giving them an account of his matters.

Of all the mysteries revealed in the oracles of truth, the most important is the doctrine of the Trinity; that there is one God only, is as clear from scripture, as it is from reason; and it is also exceeding plain, that there are three spoke of in the language of personality, in scripture, the Father, the Son, and the holy Spirit, to whom the titles proper to God are ascribed, of whom the attributes of God are predicated, and by whom works, that can be done by God only, are represented to be performed. This glorious doctrine of three divine persons, in one divine nature, has been, in all ages, the faith of the christian churches; but of the modus how three

persons can be one in nature, none can pretend to have a clear and adequate idea. Ideas of it we have, but they are inadequate and indeterminate; on this account, there is scarce any point has been more wrangled against, by those who lean to their own understanding. This adorable mystery has been clouded by the explications, which have proceeded from the undue curiosity of the inquisitive; it has been corrupted by the violent affecters of novelty; and it has been always derided by the proud pretenders to reason, who have, in a peculiar manner, in all ages, swell'd with malice, and foam'd with rage against it.

There are many who, it is to be hoped, in their practical belief, have assented to the true doctrine of the Trinity, who yet have not been able to keep from the vanity of being wise above what is written; but have obscur'd this truth with the clouds of useless subtilties and speculations, and the mists of disproportionate similes. This arises from an abounding measure of self-conceit: And these persons, as they only grasp at clouds and beat the air, so they obscure matters instead of clearing them: They darken this great mystery, by hard words and uncouth terms; and while they endeavour, as they fancy, to give a scheme attended with bright and clear ideas, they utter things unsound as to faith, and lose themselves in an inextricable labyrinth, which they themselves have imprudently framed, without taking care to provide themselves with a clue, to get out of the mazes of it. Such persons are ready to take it very ill, if the name of any ancient heresy be given to their scheme; when perhaps the case is, that they really, by gratifying an unbounded curiosity,

fity, have fallen into some false opinion, which has formerly been condemn'd, without being rightly sensible of what they have been doing.

There are others, who have often gone off from the true scripture account of this truth, out of a foolish itch after novelty: Such persons are ready to remove the ancient landmarks, on no other account, than that they have stood a great while; they themselves not knowing where to place them better: They are above going in the good old way, because others have trod it before them, and so they stray in rugged thorny paths, till finding no track they lose themselves. They cannot confine themselves to old experienced truths, but discard the primitive doctrines, as not fit to be received by persons of such free thoughts, and unconfined enquiries as they, mistakenly, imagine themselves to be, and by this means, they are always minting something new, till after having been carried about a long time with every wind of doctrine, they too often end in scepticism.

There are still others, who blasphemously deride this mystery, because the modus of it surpasses their shallow reason; and because the doctrine thwarts the pride of their corrupt natures. They are resolved to be their own saviors, and that, with the better grace, they may lessen the merit of Christ's satisfaction, they endeavour to degrade his person. This I take to be the true ground of all the rude blasphemies which have been utter'd against this great truth, by daring insolent wretches, and of all the pains which more thoughtful persons have taken, to form schemes to deprive Christ of the glory of his deity. In these attempts, by the just hand of God, they have been left to condemn themselves,

elves, and have been so infatuated, as to run entirely counter to reason, which they pretend so much to stand up for, and to exalt.

There is no scheme which has been oftener started, in opposition to the catholick faith, than the Arian hypothesis, and this has sometimes stood its ground a pretty while, when other schemes have sunk, almost as soon as they have been framed; but the light of truth has always prevail'd above the darkness of this heresy. It is attended with such shocking absurdities, on the bare foot of reason, that when once persons come to see the difficulties with which it is clog'd, it is impossible it should keep its ground: For nothing can be more contrary to reason, than admitting two Gods, one supreme, and another inferior; nothing is more absurd, than worship paid to a creature, and nothing is more shocking to common sense, than that a creature should create the Word. If these things are not directly own'd, this heresy is still big with nonsense and contradiction; for, surely, nothing can be more monstrous and ridiculous, than the notion of a being, which is neither infinite nor finite, neither God nor a creature.

The great mystery of the Trinity in unity, or that the Father, the Son, and the holy Spirit, tho' three real persons, are the one infinitely blessed God, while yet the Father is not the Son, nor the Son the Father, nor the Spirit either the Father or the Son, is a truth that lies at the bottom of the christian religion; all other mysteries of revelation depend upon it: And if this prime article of faith be given up, it signifies nothing to shew any zeal for other doctrines revealed in scripture: It is therefore

an undertaking becoming a christian to endeavour to rescue this fundamental article, from the cavils and sophistry of the disputers of this world, who endeavour to draw christians off from an adherence to this adorable mystery.

The true Scripture Doctrine of the Trinity is very well express'd in those forms of sound words, which have been in use among us. In the articles of the church of England, which we, who separate from the national & establishment, subscribe, we have the following account of it. "There is one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible; and in the unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the holy Spirit. The Son, who is the Word of the Father, begotten from everlasting of the Father, is the true and eternal God, of one substance with the Father. The holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, true and eternal God." From this excellent form, our own confessions (to the honour of them that framed them) do not differ in the main, as will appear by producing the words in which they express this doctrine: "There is but^h one, only, living and true God;

^g The first, second, and fifth articles of the church of England.

^h Westminster and Savoy Confessions, C. II. Sect. 1. 3.

N. B. These two confessions only differ in this, that in our congregational confession, the following clause is with great judgment added; "The doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him."

who

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who is infinite in being, and perfection, a most pure spirit, invifible, without body, parts, or paffions, immutable, immense, eternal, incomprehensible, almighty, moft wife, moft holy, moft free, moft abfolute, working all things, according to the counfel of his own immutable, and moft righteous will, for his own glory; moft loving, gracious, merciful, long-fuffering, abundant in goodnefs and truth, forgiving iniquity, tranfgreffion and fin, the rewarder of them that diligently feek him; and withal, moft juft, and terrible in his judgments, hating all fin, and who will, by no means, clear the guilty. In the unity of the Godhead, there are three perfons, of one fubftance, power, and eternity, God the Father, God the Son, and God the holy Spirit: The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father; the holy Spirit eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him." The fame doctrine is briefly, and admirably fummi'd up in our fhorter Catechifmⁱ. "There is but one only, the living and true God: There are three perfons in the Godhead, the Father, the Son, and the holy Spirit, and thefe three are one God, the fame in fubftance, equal in power and glory."

Thefe admirable summaries of the doctrines of the Trinity, contain what I believe the fcriptures to have declared. Though I have the higheft veneration for thofe excellent perfons, who drew them up, yet I do not regard them

ⁱ Assembly's fhorter Catechifm, Anf. 5, 6.

merely,

merely as they are the words of men, but because I take them to be just accounts of what the scripture reveals, concerning the Father, the Son, and the Spirit.

I shall endeavour to prove from scripture ^k, that the three persons, the Father, the Son, and the Spirit, are the one God; I shall begin my design with the joint proofs of the Divinity of these three; or with shewing, that there is but one God; that the Father, the Son, and the Spirit, are this one God, that these three are the same in substance, and that they are equal in power and glory.

^k Tu vero, cujus claro de lumine lumen
Exoritur nobis, tacitosque exfufcit ignes,
Unde, altam afflati mentem coelestibus auris,
Deferimus populos, & habentes nubila terras,
Verus amor Patris, natique aeterna voluptas,
Spiritus, hinc atque hinc, pariter qui profluis, & qui
Cuncta movens, te tota hominum in praecordia fundis,
Mortalique doces ore immortalia fari,
Sancte fave; praestoque adsis ingentibus ausis.

P. Angelus Burgeus Syriad. Lib. I. circa init.



C H A P. I.

Of the scripture notion of God, of the divine Unity, and of the Trinity of Persons.



It is certain, by the light of nature, that there is a God; and it is certain, that this God can be but one; he is an infinite, eternal, unchangeable, sovereign, independent, and necessarily existent being, every where present; the creator, preserver, and governor of all things, infinite in wisdom, power, holiness, justice, goodness, and truth.

The scripture wholly agrees with the light of reason, in the notion it gives us of one that is really, truly, and properly God: An account of this I shall give in the words of a ^a great writer, not being able to express my self better, or more according to my own mind. “If we trace (says he) this matter through the old testament, we shall find, that the scripture notion of a person, that is truly God; and should be received as such; includes in it, ^b power and might

^a Dr. Waterland, in his sermons on Christ's Divinity, p. 18, 19.

^b O Lord Jehovah — what God is there in heaven, or in earth, that can do according to thy works, and according to thy might, Deuteron. iii. 24.

Jehovah your God is among you, a mighty God, and terrible, *ibid.* vii. 1.

Jehovah your God is a God of Gods, and a Lord of Lords, a great God, a mighty, and a terrible, *ibid.* x. 17.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty, 1 Chron. xxix. 11.

might irresistible; ^c perfect knowledge, and consummate wisdom, ^d eternity, ^e immutability, and ^f omnipresence; ^g creative powers; ^h supreme-

He is wise in heart, and mighty in strength, who has harden'd himself against him, and prosper'd? Job ix. 4.

With him is strength and wisdom, *ibid.* xii. 13.

I know that thou canst do every thing, *ibid.* xlii. 2.

In the Lord Jehovah is everlasting strength, *Isaiah* xxvi. 5.

God, even Jehovah, that created the heavens, and stretch'd them out, he that spread forth the earth and what comes out of it, he that gives breath to the people upon it, and spirit to them that walk therein, *ibid.* xlii. 5.

^c He that is perfect in knowledge is with thee, *Job* xxxvi. 4.

Dost thou know the wonderful works of him that is perfect in knowledge? *ibid.* xxxvii. 16.

Blessed be the name of God; for wisdom and might are his, *Daniel* ii. 20.

^d Thy throne is established of old, from everlasting, *Psalms* xciii. 2.

God is great, and we know him not, neither can the number of his years be search'd out, *Job* xxxvi. 26.

Abraham called on the name of Jehovah, the everlasting God, *Gen.* xxi. 33.

The eternal God is thy refuge, *Deut.* xxxiii. 27.

Thus saith the high and holy one, who inhabits eternity, *Is.* lvii. 15.

^e I am Jehovah, I change not, *Malach.* iii. 16.

^f Whither shall I go from thy spirit, and whither shall I fly from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand uphold me: If I say, surely the darkness shall cover me, then the night will be light about me; yea the darkness hides not from thee, but the night shines as the day, the darkness and the light are alike to thee, *Psalms* cxxxix.

7—12.

Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith Jehovah; Do not I fill heaven and earth? *Jer.* xxiii. 23, 24.

^g *Job* xxvi. xxxvii. xxxviii. xxxix. xl. xli. throughout.

O Jehovah; — thou art God alone, thou hast made heaven and earth, *2 Kings* xix. 15.

supremacy, independence, and necessary existence. These are the distinguishing characters under which God was pleased to make himself known; and it is upon these accounts, that he, in opposition to all other Gods, claims to be received and honoured as God. These are therefore what make up the scripture idea of a person who is truly, really, and properly God: And if scripture has inform'd us, what properties, attributes, and perfections must be supposed to meet in one, that is truly and properly God, our own reason must tell us, that these attributes, properties, and perfections, must have a subject, and this subject we call substance: And therefore the scripture notion of God is, that of an eternal, immutable, omniscient, omnipresent, almighty substance. If it be pretended, that these are the characters of a supreme God only, and not of every person that is true God: I answer, that supremacy, (ⁱ negatively consider'd, in opposition to any superior nature,) is one of the characters belonging to any person that is truly God, as much as omnipotence, omniscience, or any other, and consequently, he is not truly God, in the scripture notion of God, who is not supreme God."

I am Jehovah, that makes all things, that stretches forth the heavens alone, and spreads abroad the earth by my self, *Isaiah* xlv. 24.

I am he, I am the first, I also am the last, my hand also has laid the foundation of the earth, and my right hand has span'd the heavens, *ibid.* xlvii. 12, 13.

Jehovah he is the true God, he is the living God; — He has made the earth, by his power, he has establish'd the world, by his wisdom, and has stretched out the heavens, by his discretion, *Jer.* x. 10, 12.

^h God said, I am, in that I am, *Exod.* iii. 14.

ⁱ I say, negatively; because positive supremacy, over others, could not commence till the creation.

This

This is the true notion of God, which may be drawn from the writings of the old testament, and the same runs thro' those of the new. The ancient christian^k writers received no other idea of God, than this: They are by many despised, as mean writers, but, on this head, they had more rational sentiments than many in our time, who think they can reason better, and

^k Μόνῳ ᾧ ἀγενήῳ καὶ ἀφθαρτῷ ὁ Θεός, καὶ διὰ τῆτο Θεός ἐστίν. Justin. Dial. cum Tryphone. p. 21. Ed. Jebb. p. 149. Ed. Thirlby.

Qui enim super se habet aliquem superiorem hic neque Deus; neque rex magnus dici potest. Irenaeus, lib. IV. c. 2. p. 229. Ed. Ben.

Quaecunque autem initium sumperunt & dissolutionem possunt percipere, & subjecta sunt, & indigent ejus qui se fecit; necesse est omnimodo uti differens vocabulum habeant, apud eos etiam, qui vel modicum sensum in discernendo talia habent: Ita ut is quidem, qui omnia fecerit cum verbo suo juste dicatur Deus & Dominus solus; quæ autem facta sunt, non jam ejusdem vocabuli participabilia esse, neque juste id vocabulum sumere debere, quod est creatoris. Idem. lib. III. c. 8. p. 183.

Deus substantiæ ipsius nomen, id est Divinitatis, Dominus vero non substantiæ sed potestatis; substantiam semper fuisse cum suo nomine, quod est Deus, postea Dominus, accedentis scilicet rei mentio, nam ex quo esse cœperunt, in quæ potestas Domini ageret, ex illo per accessionem potestatis & factus & dictus est Dominus. Tertullian. c. Hermogenem, c. 3.

Nega Deum quem dicis inferiorem, nega summum magnum quem credis minorem. Idem. c. Marcionem, lib. I. c. 6.

Ego non nomini Deo, nec sono, nec notæ nominis hujus, summum magnum in creatore defendo, sed ipsi substantiæ cui nomen hoc contigit, hanc invenies solam innatam, infectam, solam æternam, & universitatis conditricem: non nomini sed statui, nec appellationi sed conditioni ejus summum magnum & ascribo & vendico. Idem ibid. c. 7.

Cum enim eos, qui non sunt Dii, nominat, non in totum, quemadmodum prædixi, scriptura ostendit illos Deos; sed cum aliquo additamento, & significatione per quam ostenduntur non esse Dii, Irenaeus Lib. III. cap. 6.

have obtained clearer and more distinct ideas of things.

The word God must be granted to be used, in scripture, in an improper sense, when it is applied to creatures, on account of their having a remote likeness, to some part of what enters into the notion of God. Thus, angels are call'd gods, because they are spiritual substances: Moses is said to be a god to Pharaoh, because he published commands from heaven; princes and magistrates are stiled gods, because they exercise dominion; the belly has the appellation of god, because luxurious epicures wholly devote themselves to the pampering their disorderly appetite; and the devil is denominated the god of this world, because the greatest part of mankind give themselves up to his conduct, and are led captive by him at his will; but, in all these cases, it is plain, the word God is used in a figurative, improper sense.

It has been by some ^l asserted, that the word God is, in scripture, used not in an absolute signification, but that it is a relative word of office, and not of nature; and that the supreme being is stiled God, in the sacred writings, not because of his essential perfections, but because of his dominion over us. This can never be a true account of the scripture idea of God, for that, ^m as has been proved, takes in the perfections of eternity, unchangeableness, omniscience, immensity and almighty power. The notion of God being call'd so, in the sense of dominion, is only making him to be God in a

^l Clarke's Scripture Doctrine, p. 264. Ed. 2. Reply, p. 284, 290. Jackson's Collection of Queries, p. 40.

^m See more on this subject in Dr. Waterland's first Defense of his Queries, pag. 47---54.

figurative, improper sense; but since they ⁿ who first started this fancy, have been forced to desert it, there is no great need to insist farther upon it

As natural reason assures us, that there can be but one absolutely infinite being, so the scripture establishes the unity of God, in the fullest and strongest manner: This Moses proclaimed in the ears of Israel, ^o “Hear, O Israel, Jehovah our God is one Jehovah;” and that there can be but one true God, the most high himself has assured us, speaking thus, by the prophet Isaiah; ^p “I (Jehovah of hosts) am the first, and I am the last, and besides me there is no god, — there is no god besides me, I know not any.” Christ acknowledg’d, that the scribe answer’d discreetly, when he said ^q, “There is one God, and there is no other but he.” The apostle Paul has declared, ^r “There is one God.” And, not to multiply quotations in so plain a matter; the apostle James represents this truth to be too clear, to be deny’d by the devils; for he thus speaks to such, as vainly pretended to faith, without good works; ^f “thou believest that there is one God, thou dost well, the devils believe and tremble.” These declarations of the unity of God, effectually guard against all inferior, subordinate gods, and effectually exclude all creatures from having di-

ⁿ See Jackson’s Reply to Dr. Waterland, p. 171, 172.

See also Dr. Waterland’s second Defense of his Queries, p. 169---172.

^o Deut. vi. 4.

^p Isaiah xlv. 6, 8.

^q Mark xii. 32.

^r 1 Tim. ii. 5.

^f James ii. 19.

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vine honour ascribed to them. † None that are not gods by nature, can be esteemed truly and properly gods. The apostle Paul tells the Galatian converts, that they were entirely ignorant of the true God, while they worship'd such as, by nature, were not gods; “ “ Then, when you knew not God, you did service to them, which by nature are no gods.” None can be true God, in a scripture sense, but one infinitely perfect being, who is God by nature, or necessarily existent.

God is declared, in scripture, to be but one; which denotes the unity of the divine nature; but it is most certain, three are spoke of, under the characters of true divinity, and are described in the language of personality, the Father, the Son, and the holy Spirit. This may be gather'd from the following account of the baptism of Christ, given us by the evangelist

† Neque igitur Dominus, neque Spiritus sanctus, neque apostoli eum, qui non esset Deus, definitive & absolute Deum nominassent aliquando, nisi esset vere Deus; neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium, Deum patrem & filium ejus qui dominium accepit a patre suo omnis conditionis. — Vere igitur cum pater sit Dominus, & filius vere sit Dominus, merito Spiritus sanctus Domini appellatione signavit eos. Irenaeus, Lib. III. c. 6. p. 180. Ed. Bened.

Nunquam neque prophetae neque apostoli alium Deum nominaverunt, vel Dominum appellaverunt praeter verum & solum Deum. Multo magis ipse Dominus. Idem ibid. c. 8. p. 182.

‡ Τότε μὲν ἔκ εἰδότες Θεόν, ἐδεδούσατε τοῖς μὴ φύσει ἔσι Θεοῖς, Galat. iv. 8.

See Dr. Knight's Scripture Doctrine of the Trinity vindicated, p. 19, &c. True Scripture Doctrine of the Trinity continued, p. 73, &c.

See also Dr. Waterland's first Vindication of Christ's Divinity, p. 369, &c. Second Vindication, p. 464, &c.

Luke;

Luke; ^w “Jesus being baptized, and praying, the heaven was opened, and the holy Spirit descended, in a bodily shape, like a dove, upon him, and a voice came from heaven, which said, thou art my beloved Son, in thee I am well pleased.” The same may be drawn from the promise of Christ to his disciples, ^x that the Father would send the Spirit, as a comforter, in the name of him the Son; and from the command ^y he gave them, to baptize in the name of the Father, of the Son, and of the holy Spirit.

Tho’ the scripture has revealed these three, under the names of the Father, the Son, and the holy Spirit, and always represents the Father as begetting the Son, the Son as begotten by the Father, and the holy Spirit as proceeding from the Father and Son; yet it never gives us the reason of these names, nor affords us the least hint, for explaining the mode, how Christ is the eternal, and only begotten Son, or how the Spirit proceeds eternally from the Father and Son. Therefore, I shall not be ashamed to profess my ignorance of the mode of this great mystery; and shall be very cautious of imitating the pride and vanity of such, who, not being content, without being wise above what is written, have endeavour’d to give clear accounts of this matter; which, I am well satisfied, surpasses the capacity of finite creatures; and so have introduced numbers of hard words, and obscure notions, into this controversy, which are so far from making the matter plain, that they confound and obscure it.

^w Luke iii. 21, 22.

^x John xiv. 26. xv. 26, 27. xvi. 13, 14.

^y Matt. xxviii. 29.

The three persons, who are call'd the Father, the Son, and the holy Spirit, are described, as having their distinct parts in the work of creation, the Father commanded, the Son brought things into being, and the Spirit threw every thing into a beautiful order : They likewise have their distinct parts, ^z in the oeconomy of salvation; the Father elected the heirs of salvation to glory, and appointed the Son their redeemer; the Son, in the fulness of time, took the human nature into a personal union with himself, and, by dying and rising again from the dead, completed the work of redeeming the elect of the Father; and the Spirit sanctifies, and renews those whom the Son redeemed, and conducts them till he brings them to heaven.

In these transactions, the Son and the Spirit acted in oeconomical subordination to the Father; and therefore are represented in scripture as subordinate to him, in a great number of places: This has made the Arians represent them as inferior in nature to the one supreme God, the Father of all, who is over all, and above all: But, as the scripture assures us, there is but one God, and yet speaks of three persons, under the marks and characters of true divinity; I shall endeavour to prove, that the three persons, the Father, the Son or the Word, and the Spirit, are the one true God, or that these three divine persons distinctly subsist in one divine nature.

The true Divinity of the Father is not deny'd by our adversaries; nay to preserve it, and yet to keep their favourite maxim, that being and

^z Elect according to the fore-knowledge of God the Father; thro' sanctification of the Spirit to obedience, and sprinkling of the blood of Jesus Christ, 1 Pet. i. 2.

person are the same, they exclude the Son and Spirit from true Divinity; urging the Father's characters of supremacy, which belong to him as God; and some exclusive terms, which are, in scripture, used when he is spoke of; as for instance, where it is said, ^a he is the only God; the ^b only true God; ^c there is no other God than he; and ^d there is none good but one, that is God. But it is certain, these exclusive terms are not to be extended to the Son and Spirit, but must be understood in opposition to false, subordinate gods, and creatures: Were the matter otherwise, many absurd consequences would follow; as for example, from these words

^a John v. 44.

^b John xvii. 3.

See Dr. Bishop's sermons, p. 54---60.

^c Mark xii. 32.

^d Mark xix. 17.

See Dr. Bishop's sermons, p. 93, &c.

A late writer has, on this text, made the following declaration; "If, says he, there be any one passage, in any one Greek, or Latin writer, in the world, accurate or inaccurate, wherein the word [*εἷς unus*] or any other masculine adjective, placed absolutely, without any antecedent substantive (as *εὐδεις* & *εἷς* are placed in this text,) can possibly signify either thing, or being, or any thing else, beside person, I will acknowledge my explication of this text to be erroneous, Clarke's Reply, p. 40, 41.

That this is meer bounce, will appear from the following words of the apostle, Gal. iii. 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, you are all one [*εἷς*] in Christ Jesus." He could not but be sensible, that this text stood in contradiction to his arbitrary maxim, but thinking himself qualified to be a dictator in science, he makes a long harangue to tell us, the word *εἷς* must be understood, in a figurative sense, which is no more than letting us know, that he is entirely at a loss what to say, and yet that he has the confidence to imagine, that we must regard his dictates, when he only blunders out contradictions.

of Christ; ^e “no one knows the Son, but the Father; and no one knows the Father, but the Son;” it would follow, that neither the Father, nor the Son, know themselves, and that the Spirit knows neither: From these words of the apostle Paul, ^f “the things of God knows no one, but the Spirit of God;” it would follow, that the holy Spirit knows more of the things of God, than either the Father or the Son: And from what is said of Christ, in the Revelation; “he had a name written, that no one knew but himself;” it would follow, that the Father and the Spirit knew not this name of the Son. If the exclusive terms were to be interpreted with the utmost rigor, this monstrous absurdity would inevitably follow, that every one of the three divine persons know more, and yet, at the same time, less than the other two.

It will farther appear, that the exclusive terms and titles of supremacy, which are used in scripture, when God the Father is spoke of, must not be understood to be in opposition to the Son and Spirit, if we consider that they all, or terms equivalent, are ascribed elsewhere in scripture to the Son and the Spirit, or to the Son singly. If the Father bears the name of Jehovah, so ^h do the Son and the Spirit; if the Father is represented under the name Jehovah, with all the characters of supreme power, glory, and majesty, so is ⁱ the Son: If the Father

^e Mat. xi. 26. See Dr. Waterland's sermons, p. 128.

^f 1 Cor. ii. 11. See Dr. Waterland's sermons, p. 128.

^g Rev. xix. 12. See Dr. Waterland's sermons, p. 129.
Second Defence, p. 26, 51.

^h See part II. chap. 3. part II. chap. 1.

ⁱ See part II. chap. 3.

is call'd Θεός, God, in the absolute sense, very many times in the new testament, so is the * Son, several times, and the Spirit ¹ more than once: If the Father is call'd the most High, so is ^m the Son: If the Father is call'd the great and the mighty God, so is ⁿ the Son: If the Father is call'd ^o the only wise God, so is ^p the Son: If the Father is call'd a God, besides whom there is no other, so is ^q the Son: If the Father is call'd the only ^r true God, the ^f Son is stiled the true God: If the Father is call'd Pantocrator the Almighty, or absolutely Supreme over all, so is ^t the Son: If the Father is call'd the ^u one God and Father of all, who is over all, and thro' all, and in all; and the ^w one God, of whom are all things, and we in him; the Son is stiled ^x our only sovereign God and Lord, the blessed and only Potentate, the God over all, by whom and for whom are all things. If necessary existent eternity be predicated of the Father, so it is ^y of the Son: If the Father is unchangeable, so is ^z the Son: If

* See part II. chap. 4.

¹ Acts v. 4. 1 Cor. iii. 16, 17. See part III. chap. 1.

^m Luke i. 76. See part II. chap. 5.

ⁿ Titus ii. 13. Rev. xix. 17. Psalm xcvi. 3. Is. ix. 6. See part II. chap. v.

^o Rom. xvi. 27.

^p 1 Tim. i. 17. See part II. chap. v.

^q Isaiah xlv. 18, 21, 22.

^r John xvii. 3.

^f 1 John v. 20.

^t Rev. i. 8. See part II. chap. v.

^u Ephes. iv. 6.

^w 1 Cor. viii. 6. See Dr. Bishop's sermons, p. 60---63.

^x Jude iv. 1 Tim. vi. 15. Rom. ix. 5. Col. i. 16. See part II. chap. 5, 7.

^y See part II. chap. 6.

^z Ibid.

he is omniscient, and omnipresent, so are ^a the Son and Spirit: If the Father is represented as the Creator of all things, so are ^b the Son and Spirit: If the Father is set forth, as the object of religious worship, so is the ^c Son, in conjunction with him, and likewise the Spirit; and so are the ^d Son and Spirit singly.

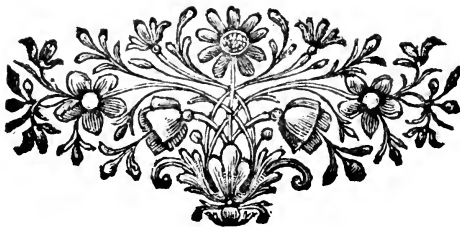
If all this be proved, as it really may, it can never be supposed, that any high things, which are spoke of the Father in scripture, are meant to exclude the Son and the Spirit from true supreme Godhead; for the real design of the sacred writings is, to set forth the Father, the Son, and the holy Spirit, as the one true God; or to represent these three divine persons to be one in nature, and equal in power and glory.

^a See part II. chap. 6. and part III. chap. 2.

^b See part II. chap. 7. part III. chap. 3.

^c See part I. chap. 3, 4. part II. chap. 12. and part III. chap. 4.

^d See part II. chap. 12. part III. chap. 4.



C H A P. II.

The Father, the Son, and the holy Spirit, proved to be one God, or one in nature, or substance.



IN the scripture; three are spoke of under the characters of true divinity, the Father, the Word or the Son, and the holy Spirit, these are described as three persons, and three intelligent agents; but as God is but one, and can be but one, they cannot be call'd separate or divided persons, but must be some way united. How this can be, has employ'd the fancies of men more curious than wise, in every age of christianity It is much the best way, to consider it as a matter of fact, revealed in scripture, and to enquire, whether it is really so, and if we find the scripture declares, that there are three divine persons, and yet but one God, we ought to receive it, without enquiring how this can be. That the three persons must be three separate beings; or that it is impossible for the Father, the Son, and the Spirit, to be one God, is what no man can ever fairly prove, because none could ever fix a principle of individuation; and till this be done, men only give their fancies, instead of proofs, and their affirmations instead of arguments.

In the inspired writings, the Father bears the name of Jehovah, which is a name peculiar to God, expressing his necessary existence, independent eternity, and immutability; the same
name

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name ^a is given to the Son, and the Spirit : The Father is call'd God, and ^b so are the Son and the Spirit : The Father is described, as invested with infinite perfections, as are also ^c the Son and the Spirit : The Father is set forth as creator ; and the work of creation is ascribed, ^d in the fullest manner, to the Son and the Spirit : And the Father is propounded to us, as the object of our religious worship ; and we, in like manner find, that ^e the Son and the Spirit are to be worship'd. Now, tho' three persons bear the name of Jehovah, yet we are assured, that there are not three Jehovahs, but that Jehovah is only one ; tho' three are stiled God, yet there are not three Gods, but one God ; tho' three are described, as invested with infinite perfections, yet it is a contradiction to say, there are three infinities, for there can be but one infinitely perfect being ; tho' three bear the character of creator, yet there are not three creators, for there can be but one almighty creator of all things ; and tho' three are propounded to our religious adoration, yet there are not three objects of worship, but one God only is to be adored. Therefore the necessary and undeniable consequence is, that these three, the Father, the Word or the Son, and the holy Spirit are the one God ; and since the nature and substance of God is but one, these three divine persons must be one in nature, or of the same substance.

^a See part II. chap. 3. part III. chap. 1.

^b See part II. chap. 4. part III. chap. 1.

^c See part II. chap. 6. part III. chap. 2.

^d See part II. chap. 7. part III. chap. 3.

^e See part I. chap. 3, 4. part II. chap. 12. part III. chap. 4.

It is a just and necessary consequence, from what we find in scripture, that the Father, the Son, and the Spirit, are one in nature; and we are not without an express proof of this, in the following famous passage of the apostle John's first epistle. ^f "There are three that bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one;" our adversaries here ^g tell us, that these words prove no more than an unity of consent: That a unity of consent is not here only to be understood, but an unity of nature, is plain, from the apostle's varying his stile, in the next verse, where he speaks of the Spirit, the water, and the blood agreeing in the same testimony; for he says, ^h "These three agree in one:" Now in the verse under consideration, he does not say, the Father, the Word, and the Spirit agree in one; but, "these three are one;" not one person, but one being. If unity of nature were not intended, no reason can be given, why the apostle should so vary his form of speaking. The earthly witnesses agree in one, because they witness the same thing; but the three heavenly witnesses, the Father, the Word, and the Spirit, as they witness the same thing, so they are one; and if they are one in nature, surely they must be one in consent, or must agree in their testimony, to the truth of this great doctrine of the gospel, that Jesus of Nazareth is the Son of God, the true Messiah, who really took on him the human nature, and appear'd in the flesh.

^f Τρεῖς εἰσιν οἱ μαρτυρήσεις ἐν τῷ ἔθρανῳ, ὁ Πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ ἕτοι οἱ τρεῖς ἐν εἰσι, 1 John v. 7.

^g See Clarke's Script. Doct. p. 205.

^h Ὅτι τρεῖς εἰς τὸ ἐν εἰσιν, v. 8.

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Our adversaries do not give us any substantial reasons, why this text must be understood of unity of consent only, contenting themselves with roundly affirming it; but they attack us, as to this verse, with bold defiance, on another foot: They tell us it is spurious, and foisted into the text, and ought not to be regarded, as part of inspired scripture, but rejected as a human interpolation. A great deal ⁱ has been wrote against the authority of this text, and much ^k has been said to prove its genuineness; so that the controversy concerning it has run out into a great length: I shall endeavour to state the matter in as short a compass as I can.

ⁱ By father Simon in his Critical History of the New Testament, cap. 18.

By le Clerc in several parts of his writings.

By Dr. Clarke in his Scripture Doctrine, p. 205, 206, in his Reply, p. 206---212. and in his Letter to Dr. Wells, p. 42---47.

By Emlyn in his full enquiry into the authority of this text, and in his two answers to M. Martin.

^k By Dr. Smith in his Dissertation against F. Simon.

By Dr. Grabe in his Notes on Bishop Bull, p. 126. al. p. 139.

By Dr. Mills in his Dissertation on this text.

By M. van Maestrict on the place.

By M. Ketner in his Critical History of this text.

By M. Rogier in his Dissertation on this text.

By Dr. Jenkyn in his remarks on some books, p. 186---197.

By M. Martin in his Dissertation on this text, in his examination of Emlyn's answer, and in his genuineness of this text proved.

By Dr. Calamy in his four sermons on this text.

By Dr. Knight, in his true Scripture Doctrine of the Trinity vindicated, p. 137, 138, 139. and in his true Scripture Doctrine of the Trinity continued, p. 290---303.

By M. May in his answer to F. Simon, chap. 18.

By Bishop Smallbroke in his Letter to Dr. Bentley.

By Mr. Wade in his brief Enquiry into the Doctrine of the Trinity, p. 71---90.

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The context favours the genuineness of this text, for the apostle a little after speaks, by way of inference, of the testimony of God being greater than that of men; ¹ which must be the testimony of God the Father; because it is concerning his Son Jesus Christ: Now if the text under debate be cast out, there can no passage be found, in which the Father's testimony is mention'd, and consequently there would be nothing said concerning it, in the words preceding, for the apostle to argue upon.

Besides what may be drawn from the context, there are three sorts of authorities which must be consider'd, with relation to this text; one sort of authorities to be taken from Greek manuscripts, another from the old versions, and a third from the ancient writers who have cited it.

The first sort of authorities I shall consider, is that of Greek manuscripts: And here, I freely confess, that the words under debate are not to be found in many Greek copies; nay, perhaps not in the greatest part of those that have been collated; and particularly, they are wanting in the two most ancient manuscripts we have heard of, that in our King's library at Westminster, call'd the Alexandrian copy, and that in the vatican library, from which pope Sixtus the fifth publish'd his Greek bible. I will not pretend to say, whether they were struck out by hereticks, who, as a judicious historian ^m has told us, from old interpreters, corrupted this epistle of John, in order to make two persons

¹ Ver. 9, 10.

^m Οἱ παλαιοὶ ἐμύλιεῖς αὐτὸ τῆτο ἐπισημήναντο, ὡς τινες εἶεν
 ῥαδιερρησάντες τὴν ἐπιστολὴν, λύειν ἀπὸ τῆ Θεῶ τὸν ἄνθρωπον ἐθέ-
 λοντες. Socrates Hist. Eccles. VII. 32. p. 304. Ed. Par.

in Christ; or whether they were omitted by the carelessness of transcribers, ⁿ which I rather think. I believe the omission was made very soon, whilst copies were few and scarce, and were handed about privately. I cannot however agree to what ^o some suppose, that the Arians have struck these words out of the text; because, tho' I grant, the corrupting the sacred text, has been a badge of iniquity, that has always cleaved to those hereticks, yet I cannot bring my self to think, they could have done it in this case, without our hearing of it from their opponents. I rather choose to be of opinion, that the words were, before those times, left out, and that they were not in the generality of the Greek copies used by the writers of the fourth century.

Some of our adversaries tell us, ^p this text does not appear, with any certainty, to have been in any Greek manuscript at all; others ^q go farther, and, with blustering insolence, tell us, there is not one old Greek manuscript of the new testament, which warrants this text for genuine. That this is feeble vaunt, and an empty flourish, will easily appear in the sequel.

About three hundred years ago, Lorenzo Valla, a very learned Roman nobleman, engaged in a design of comparing the Greek text of the new testament with the vulgar Latin version; to this end he made use of at least seven Greek co-

ⁿ Vid. Grabium in Bullum, p. 126. al. 139.

Instances of transcribers omitting a sentence, when the next sentence ends with the same, or nearly the same words, are known to be very common, by all such as have been conversant in manuscripts.

^o See Dr. Calamy's sermons, p. 435, &c.

^p Clarke's reply, p. 207. See also his letter to Dr. Wells, p. 72.

^q Emlyn's answer to M. Martin, p. 44.

pies, as he ^r himself assures us: Tho' it is not certain, that all these copies contain'd the whole new testament; yet it is certain, he had some ^f which contain'd the first epistle of John: In his notes, he sets down the most minute differences between the Greek text, and the Latin version; now since, on the verse under debate, he says nothing of any difference between the one and the other; there is all the reason in the world to ^t conclude, that he found this text in his Greek, as well as in his Latin copies.

About the time of the reformation, the famous cardinal Ximenes, prime minister of state in Spain, was at the charge of a noble work, which was a beautiful edition of the Hebrew and Greek text of the bible, of the Greek version of the old testament, and of the common Latin version, which was publish'd at ^u Alcalá des Henares. This work contain'd ^w the first impression of the Greek text of the new testament, tho' it lay by unpublish'd 'till some other impressions saw the light. The cardinal had one ancient manuscript, that was brought from Rhodes, and contain'd the apostolical epistles; with the rest he was supply'd out of the vatican library, by pope Leo the tenth's order, who commanded him to make one very anci-

^r Vid. in Joh. vii. 30.

^f Vid. Vallam in 1 Joh. iii. 1.

^t See M. Martin's dissertation, Part I. chap. 8. p. 54. Examination, chap. 10. p. 66---75. Genuineness of the text demonstrat'd, Part II. chap. 3. p. 77, 78, 79.

^u In Latin Complutum, from whence this work has generally been call'd the Complutensiam polyglot.

^w The new testament was finish'd 1514, but the whole work was not finish'd till 1517; and the cardinal soon after dying, it was not publish'd till about 1525.

ent copy, which was sent him ^x, the groundwork of his edition of the new testament. In this noble edition, the controverted text is inserted, ^y tho' with some variations from our common editions. Now since the cardinal was commanded by the pope, not to vary from the vatican manuscript, it can never be imagin'd, ^z he would insert these words, if they had not been in that copy: For this likewise we have the suffrage of ^a Erasmus, who lived at the same time, who has told us, he believed, the learned men employ'd by cardinal Ximenes, follow'd the vatican copy, when they inserted this text. What is objected, that the text is not found in the oldest copy of the vatican library, is of no weight in this case; for it is founded on a ^b mistake, that the copy from which pope Sixtus publish'd the new testament, at the end of his edition of the Greek version of the old testament, was the very copy which was used by cardinal Ximenes; for these copies were certainly different, if we suppose the Alcalá edition to be published from any vatican manuscript; it having too many peculiar readings, to give us room to imagine, it was publish'd from the old copy, used in the edition of Sixtus. It is most likely the manuscripts used by cardinal Ximenes, were never returned, but are either lost, or lie conceal'd

^x Quibus ex pontificis autoritate exemplar eximiae vetustatis, spectataeque fidei, exhibitum, e bibliotheca vaticana, a quo iussi sunt non recedere. Erasmus, lib. xxiii. Epist. 8. Vid. Millii prolegomena, p. 108. Le Long Bibliotheca Soc. Vol. I. p. 8---12. Wolfii Biblioth. Hebr. Vol. II. p. 139, 140.

^y The Alcalá edition reads ἐν τῷ γῆρας, & οἱ τρεῖς εἰς τὸ ἐν εἶδος, and it omits these words at the end of the eighth verse.

^z See bishop Smalbroke's letter to Dr. Bentley, p. 12---30.

^a Exemplar ex eadem, ni fallor Bibliotheca (sc. vaticana) petutum secuti sunt Hispani. Erasmus in loc.

^b See bishop Smalbroke's letter to Dr. Bentley, p. 31---47.

in some of the libraries in Spain. The suggestion of some ^c, that this text was inserted from Thomas Aquinas, is as groundless as it is mean and uncharitable, and can never be gather'd from the marginal ^d note, which is added in the Alcala edition.

The new testament, in the Alcala polyglot, was printed before any of Erasmus's editions came out; but by reason of that great work being kept some years unpublish'd, this learned man had opportunity of publishing three ^e editions, before it came abroad. In his two first editions, he omitted the disputed text, but, in his third, he inserted it on the authority of a copy in England; which if he saw not himself, as is very probable, he was satisfied of the reality of it: For he was too cautious, and honest a man, to insert any thing without grounds. His authority in this case is of greater weight, because he doubted of the authentickness of the text. It is exceeding frivolous for our adversaries to object, that the manuscript is not now

^c Clarke's Reply, p. 209.

^d Sanctus Thomas in expositione secundae decretalis de summa Trinitate & fide catholica tractans istum passum contra abbatem Joachim, vid. Tres sunt qui testimonium dant in coelo, Pater, Verbum & Spiritus sanctus, dicit ad literam verba sequentia. Et ad insinuandam unitatem trium personarum, subditur, & hi tres unum sunt. Quod quidem dicitur propter essentiae unitatem: Sed hoc Joachim perverse trahere volens ad unitatem charitatis & consensus inducebat consequentem auctoritatem. Nam subditur ibidem; & tres sunt qui testimonium dant in terra. Sc. Spiritus, Aqua, & Sanguis. Et in quibusdam libris additur; & hi tres unum sunt, sed hoc in veris exemplaribus non habetur; sed dicitur esse appositum ab haereticis Arianis ad pervertendum intellectum sanum auctoritatis praemissae de unitate essentiae trium personarum. Haec beatus Thomas ubi supra.

^e 1516, 1519, 1522.

to be found; for surely, in the compass of two hundred years, a manuscript may be lost, or may have had many owners, especially if we consider, how the libraries in England were scatter'd, by the dissolution of the monasteries. It is farther pretended, this copy was formed after the Greek version of the acts of the Lateran council; but this is so precarious a surmise, that it needs no confutation, especially since, in this case, it falls out, that there are no less than four variations ^f between the two copies.

In the large edition publish'd by Robert Stephen, these words "in heaven," are marked, as wanting in seven of the copies he had made use of; some have thought there is a mistake in the mark, but there is no certainty of this. However certain it is, that the controverted text was in some of the copies, from which this learned printer publish'd his edition; this we are assured of by the excellent & Beza, who was acquainted with that diligent man, and had a sight of his papers, and perhaps of some of his manuscript copies. The testimony of so

^f Cod. Britannic.

Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦν-
τες ἐν τῷ ἄρανῳ πατήρ, λόγος,
καὶ πνεῦμα, καὶ ἔτσι οἱ τρεῖς ἐν
εἰσὶν.

Gr. Concil. Lateran.

Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες
ἐν ἄρανῳ, ὁ πατήρ, λόγος, καὶ
πνεῦμα ἅγιον, καὶ ἔτσι οἱ τρεῖς
ἐν εἰσὶν.

^g Hunc versum legit Erasmus, in Britannico codice, & extat in Complutensi editione, & in nonnullis Stephani veteribus libris: Non convenit tamen in omnibus inter istos codices. Nam Britannicus legit sine articulis πατήρ, λόγος καὶ πνεῦμα. In nostris vero leguntur articuli, & praeterea etiam additum erat sancti epitheton Spiritui. Beza in loc.

Ad haec omnia accessit exemplar ex Stephani nostri bibliotheca, cum viginti quinque plus minus manuscriptis codicibus, & omnibus poene impressis, ab Henrico Stephano ejus filio — collatum. Idem in praefat.

great a man for learning and integrity as Beza, must not be thrown aside, because our adversaries are pleased to surmise^h, that he might mistake. It is impossible ever to come at the truth of any thing that depends on testimony, if we are at liberty to insinuate, that such as affirm a thing may mistake, when we can give no proof that they actually did mistakeⁱ.

There is a manuscript in the King of Prussia's library at Berlin about three hundred years old, in which the text is to be found. This copy has been arraign'd as spurious, and is said to be a transcript of the Alcala edition; but this is a very great mistake, for it varies so often from the text of the Alcala bible, that it can never be imagin'd to be transcribed from it^k. It cannot, I believe, be fully proved that the manuscript is spurious, tho' it must be own'd to be not very ancient.

There is a^l manuscript, which formerly belong'd to archbishop Usher, but is now in the library of Trinity college in^m Dublin, of about five hundred years old, in which the controverted

^h Emlyn's answer to M. Martin, p. 33.

ⁱ It has been pretended, that there must be a mistake in this matter, because the copies in the French King's library, which Stephen used, have not the verse. The truth is, some person has marked sixteen copies in that library, as if they had been used by Stephen, but it is certain, that these copies are not the same which he used; this has been proved to a demonstration by M. Martin (Genuineness of the text demonstrated, p. 11. c. 6. p. 102---115.) in opposition to F. le Long.

^k See M. Martin's Genuineness of the text demonstrated, p. 11. c. 8. p. 123---135.

^l See M. Martin's Genuineness of the text demonstrated, p. 11. c. 12. p. 155---165.

^m In the Dublin manuscript, the two verses are read thus,
 Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντ' ἐν τῷ ἐνωῶ πύρ λόγῳ καὶ πνα ἄγιον, και

verted text is to be found, and it is read just as it was in the English copy, that Erasmus followed, excepting one variation, so that some have conjectur'd it to be the very same.

Thus I have proved, that the text, which our adversaries have boldly asserted to be found in no manuscript, is to be found in several. I may add, under this head of authority, from copies, the proof for its genuineness, which may be taken from its being found in the rituals of the Greek church. One of the service books of that church is call'd *Apostolus*, which contains the portions of the apostolical epistles, which are to be read on sabbath days and holidays; "in that appointed to be read on Trinity sunday, the words disputed are to

*καὶ οὗτοι οἱ τρεῖς ἐν ἑσίν καὶ τρεῖς ἐσιν οἱ ματυροῦντ' ἐν τῇ γῆ
πρὸς ὕδωρ καὶ αἶμα.*

Supra scriptae Graecae lineae, quae coelestium trium, triumque terrestrium testium testimonium perhibent, hae lineae inquam exscriptae fuere ex manuscripto codice Graeco totius novi testamenti, qui codex, in dorso inscriptus G. 97. membranaceus est in 8^{vo} ex manuscriptis nomine Usserii nuncupatis, quod re vera celeberrimi praefulis Jacobi Usserii Armachani, dum in vivis, fuere. Insuper asseverans meipsum verbatim, ipsas scilicet lineas, cum autographo suo ex quo exscriptae fuere, contulisse, nullamque in iis ne quidem in apice uno discrepantiam ab ipso reperiisse. In cujus rei testimonium manum meam apposui, 25 die Augusti, 1719.

Gulielmus Lewis,

Librarius bibliothecae collegii S. Trinitatis Dublinii.

° Certe in ritualibus Ecclesiae Graecorum orientalis, velut ab antiquis seculis, recepta est ejusdem in epistola illa lectio publica quotannis in quinta feria hebdomatis a paschate trigesimae quintae, ut liquet ex eorum codice cui titulus *Απ. σελ. 3*, Selden de Synedriis, Lib. II. c. 4.

The Muscovite church, which is a branch of the Greek, has always had these words in the version made use of in it, and in the service of that church they are read, at the same time that the Greek church reads them. See M. Martin's *Genuineness of the text demonstrated*, p. 2. chap. 10.

be found. As this custom is very ancient, and as some of the copies of this ritual are exceeding old, above a thousand years, it is a great confirmation of the genuineness of the text.

The next sort of authorities, which I am to examine, is that of ancient versions. Our adversaries have boldly ^o affirmed, that the controverted text is not to be found in any of the ancient versions. Upon a careful review it will appear, that there are as many versions done from the Greek, which have this text, as there are which have it not. The old versions which are done from the original, are only four, the Syriac, the Coptic, the Armenian, and the Latin.

The old Syriac version, which is by some supposed to be of the second century, has not the text: But besides other omissions, this translation wants the second and third epistles of John, the second epistle of Peter, the epistle of Jude, and the book of the Revelation. These parts of scripture are added, from another Syriac version made by Thomas of Heraclea; whether the disputed text is in this latter version, is not ^p known. The Arabic translation which is publish'd, is not done from the Greek, but the Syriac, and is besides of no great antiquity.

The Coptic translation, which is about fourteen hundred years old, has not this text. From this version the Ethiopic translation was done, and that very ill; besides, the printed editions are from copies so extremely incor-

^o See Emlyn's full enquiry, p. 14.

^p Two copies of the four evangelists, according to this version, are to be found in the Duke of Tuscany's library, Plut. I. codd. 1, 9. and two more in the Bodleian library; but I never could learn, that any other parts of it have been brought into Europe.

rect, that they are not in the least to be regarded.

The Armenian version, which was made about a thousand or eleven hundred years ago, ⁹ has the text under dispute.

The old Italic version was made in the beginning of christianity; the text was certainly in it, as appears from its being quoted by Tertullian, Cyprian, and Fulgentius, and from its being referr'd to by Cassiodorus, who all used this version, of which hereafter. It was not rejected by the learned Jerome, who mended the old translation, for in the oldest copies of his reformed version, it is to ^r be found; especially in that famous copy which is preserved in the abbey of Vaux-celles at Rome, which was wrote in the beginning of the ninth century, by our learned country-man Alcuin, who, with some others, by command of the Emperor Charles the great, revised Jerome's bible. It appears likewise from a revise made in the tenth

⁹ Indeed the author of the full enquiry, p. 18. tells us, that Sandius, who saw the Armenian bible at Amsterdam, says, the text is not in it. But we may better rely on the credit of the late Mr. Guise, than on the word of so worthless a writer as Sandius; that modest and very learned person assured Dr. Mills, the text was in the Armenian translation, as he tells us in the following words, "*Pericopen hanc praeferret versio Armenia, quod nos olim monuit vir longe doctissimus Gulielmus Guisus (p. 742.)*" Mr. Guise understood the language better than any other European, and very likely might have seen manuscripts, as well as the printed copy, which is exceeding rare. Whereas I do not believe, Sandius understood any thing of it. I do not remember that any other, who is a proper judge, has said any thing of the matter.

^r See M. Martin's Dissertation, Part I. chap. 2, 3, 4. p. 7---22. Examination, chap. 2, 3. p. 9---22. Genuineness of the text demonstrated, P. I. chap. 9, 10. p. 54---64.

century,

century, which is preserved in the library of the Sorbonne, and from the old rituals of the Latin church, that this verse always had a place in the Latin translation: There are indeed some copies that want it, but they are by much the less number, and can never counterbalance the authority of those which have it.

The last sort of authorities to be examin'd, with relation to this text, is that of quotations of it, in ancient writers: And here I grant, that none of the most ancient Greek writers quote it, except one, but it has in all ages been cited by the Latin writers, and by some of the latter Greek authors.

In the latter end of the second century lived Tertullian, he, as we may very justly conclude, refers to the text in the following passages; † “ The Comforter, says Christ, shall take of mine, as he also shall of the Father's; so that the connexion of the Father in the Son, and of the Son in the Comforter, make three, closely join'd together one of the other: Which three are one, not one person; in like manner as it is said, I and my Father are one; to denote the unity of substance, and not the singularity of number.” Here our adversaries tell us, that the words are only Tertullian's own, but they must not expect to be believed, only on their affirmation. Any one who knows that author's way of citing scripture, will see no reason to deny, that he quoted the text, especially

† *Caeterum de meo sumet, sicut ipse de patris, ita connexus patris in filio, & filii in paracleta, tres efficit, cohaerentes, alterum ex altero. Qui tres unum sunt, non unus: quomodo dictum est. “ Ego & pater unum sumus:” Ad substantiae unionem non ad numeri singularitatem. Contra Praxeam. cap. 25.*

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if we consider, what he adds, by way of explanation, that by the Father, the Son, and the Comforter being one, is not meant unity of person: And that he is proving, that they are three real persons, but yet the same in substance. If it be pretended, that supposing it be granted that Tertullian intended these words, “which three are one,” as a quotation of scripture, yet he might take them from the next verse, which was mystically interpreted of the Father, Son, and Spirit: I would only reply; that such a surmise is without any foundation, for there is no proof of that interpretation being invented, so long ago as the second century. Upon the whole, we find the words, which our adversaries would brand as spurious, brought to prove a doctrine, which they insolently call a novelty, that there are three divine persons, which are the same in substance, not much above a hundred years after the epistle, of which they are a noble part, was wrote.

In the third century we find Cyprian expressly quoting the text. † “Our Lord says, I and my Father are one; and again, it is written concerning the Father, the Son, and the holy Spirit; and these three are one.” And in another place, he plainly refers to it. † “If, says he, any one can be rightly baptized by hereticks, he can obtain remission of sins; if he has

† Dicit Dominus “Ego & pater unum sumus;” Et iterum. De Patre, Filio & Spiritu sancto scriptum est. “Et hi tres unum sunt.” De unitate Ecclesiae, p. 255. Ed. Pamel.

‡ Nam si baptizari quis apud haereticos potuit, utique & remissionem peccatorum consequi potuit: Si peccatorum remissionem consecutus est, & sanctificatus est, & templum Dei factus est; quaero cujus Dei? Si creatoris, non potuit, qui
in

has obtain'd remission of fins, he is sanctified, and become the temple of God; I ask of what God? If of the Creator, he cannot be his temple, who has not believed in him: If of Christ, he cannot be his temple, who denies Christ to be God; if of the holy Spirit, since these three are one, how can the holy Spirit be propitious to him, who is an enemy to the Father or the Son?" Our adversaries pretend, that Cyprian took the earthly witness, the Spirit, the Water, and the Blood, mystically to denote the Father, the Word, and the Spirit; and they produce ^w Facundus, a writer of the sixth century, in proof, that Cyprian thus interpreted the words. But the sense of Cyprian is best to be understood from his own words, which are as plain and easy as can be desired; there is no shadow of his following that mystical interpretation, which some afterwards run into, I suppose from their not having the seventh verse in their copies, and yet finding the words, these three are one, sometimes quoted concerning the three divine persons. Facundus was one of these,

in eum non credidit; si Christi, nec hujus fieri potest templum, qui negat Deum Christum; Si Spiritus sancti, cum tres unum sint, quomodo Spiritus sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est. Epist. ad Jubai-anum, p. 184.

^w Joannes apostolus in epistola sua de Patre, & Filio, & Spiritu sancto, sic dicit, "Tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Sanguis, & hi tres unum sunt." In Spiritu, significans Patrem—in Aqua, vero Spiritum sanctum—in Sanguine vero Filium—Quod Joannis apostoli testimonium beatus Cyprianus Carthaginienfis antistes & martyr, in epistola sive libro, quem de Trinitate scripsit, ac de Patre & Filio, & Spiritu sancto dictum intelligit, Ait enim; "dicit Dominus, Ego & Pater unum sumus, & iterum, de Patre, & Filio, & Spiritu sancto scriptum est, & hi tres unum sunt." Facundus Hermianensis Defens. trium capitulorum, lib. I.

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he found Cyprian had thus apply'd the words, and therefore he imagin'd it might be a mystical interpretation of the eighth verse; but he might mistake Cyprian's sense, as well as blunder, as he does in the title of the book he quotes; and no reason can be given, why he should better understand Cyprian, than Fulgentius, who has assured us, that he quoted the seventh verse which is disputed, as will be seen below, when his testimony comes to be consider'd in its order. What else our adversaries object to Cyprian's testimony, is so exceeding weak, that meer pity may prevent a person's exposing it.

In the fourth century lived the anonymous author of an useful book, call'd the Synopsis of scripture; this has been attributed, thro' mistake, to Athanasius; but tho' it is not his, yet it is as ancient, or very near as old. In the summary of the apostle John's first epistle, the author says, that * "he shews the unity of the Son with the Father." Now it would be very difficult, to find any place in this epistle, where the unity of the Son with the Father is expressly shew'd, except in the disputed text, tho' many other passages imply it: So that it is more than probable, this ancient writer had his eye upon it.

In the same century lived Jerome, who, if the prologue to the canonical epistles be his, has given a decisive testimony to the genuineness of the text in the following words; † "If the canonical epistles, as they were digested

* Την ενότητα ἢ τῆ υἱῶς πρὸς τὸν πατέρα δείκνυσι. Athanasii op. Vol. 2. p. 138. Ed. Par.

† Quae si sicut ab eis digestae sunt, ita quoque ab interpretibus

gested by the Greeks, had been by interpreters faithfully translated into the Latin tongue, readers would not have met with such ambiguities, nor would there have been such variety of opinions, clashing one with another; especially in that place, where we read concerning the unity of the Trinity in John's first epistle; there we find unfaithful translators have greatly err'd from the true faith, who have retain'd only three words, the Spirit, the Water, and the Blood, in their edition, and omitted the testimony of the Father, the Word, and the Spirit, by which the catholick faith is greatly corroborated, and the one divine substance of the Father, the Son, and the holy Spirit is proved." This is wanting in several copies, and some other things have ^y been urged against its genuineness, which I shall not discuss. I must own, I do not see that it is demonstrated to be spurious; and I cannot but think, there is some weight, in the similitude there is in these words to Jerome's usual way of writing; ^z however, I am content to leave the matter doubtful. If this preface has been by mistake

pretibus fideliter in Latinum verterentur eloquium; nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret, illo praecipue loco ubi de unitate Trinitatis, in prima Joannis epistola positum legimus; in quo etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus; tria tantummodo vocabula, hoc est Aqua, Sanguis, & Spiritus, in ipsa sua editione ponentibus, & Patris, Verbiq; & Spiritus testimonium omittentibus, in quo maxime & fides catholica roboratur, & Patris, ac Filii ac Spiritus sancti una divinitatis substantia comprobatur.

^y Vid. Millium in loc. p. 743, 744, 745. See Dr. Calamy's sermons, p. 452.

^z See what is said in defense of this preface by M. Martin Dissert. p. 1. c. 5. p. 23--33. Examinat. c. 4. p. 22--31. Genuineness, &c. P. I. c. 8. p. 47--54.

ascribed

ascribed to Jerome, still it is ancient, for it was certainly composed before the eighth century.

In the beginning of the fifth century, ^a Eucherius cited this text as an account of the Trinity. To this testimony ^b our adversaries object, that the learned know, such interpolations of texts are frequent in the Latin fathers, and this may be of that kind, which is a mean suggestion, that needs no farther animadversion than to mention it. They farther say, it is inconsistent with the author's understanding, elsewhere, by a mystical interpretation, the Trinity to be meant by the Spirit, the Water, and the Blood; but how this can be, when he, in the place under consideration, takes the three earthly witnesses, as well as the three heavenly witnesses, to be meant of the Trinity, I cannot understand.

Towards the end of the same ^c century, Huneric the Vandal tyrant in Africa, a fierce propagator of Arianism, by the power of the sword, summon'd a meeting of the catholick bishops to the number of four hundred; at which time, a confession of faith was drawn up, by Eugenius bishop of Carthage, and sign'd by the rest of his brethren, and presented to the persecuting barbarian, by the common consent of the bishops of Africa, Mauritania, Sardinia, and Corsica. This confession is set down by Victor ^d bishop of Vite; in it the disputed text is brought

^a De Trinitate legimus in Johannis epistola. Tres sunt qui testimonium dant in coelo, Pater, Verbum, & Spiritus sanctus, & tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Caro. De Formulis Spiritualibus, chap. xi.

^b Emlyn's answer to M. Martin, p. 18, 19, 20.

^c A. D. 484.

^d De persecutione Vandolica, lib. 3.

to prove, that the Father, Son, and Spirit, are one God, ^e “That we may shew it to be clearer than the light, that the holy Spirit is partaker of the one Godhead, with the Father and the Son, it is proved by the testimony of the evangelist John; for he says, ^f “There are three that bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one:” He does not say three separated in different quality, or divided by any degrees of diversity, or by a great interval of separation, but three, says he, are one. We can never suppose, such a number of men would have been so silly, or so unfair, as to have alledged a text which was not allow'd to be part of scripture, by their enemies, as well as themselves. To this cloud of witnesses for the genuineness of the text, our adversaries have nothing of moment to object; only ^g they endeavour to lessen the credit of Victor, as a relater of strange miracles, like monkish legends, of persons ^h speaking, when their tongues were cut out. This is nothing to the purpose; for supposing a person credulous

^e Et ut adhuc luce clarius unius divinitatis esse cum Patre & Filio Spiritum sanctum doceamus, Johannis Evangelistae testimonio comprobatur: ait namque, “Tres sunt qui testimonium dant in coelo, Pater, Verbum, & Spiritus sanctus, & hi tres unum sunt,” nunquid ait tres in differente qualitate se juncti, aut quibuslibet diversitatum gradibus, longo separationis intervallo divisi, sed tres, inquit, unum sunt.

^f Vid. Smith Dissertat. Theolog. in 1 Joh. v. 7. p. 168. M. Martin's Dissertat. p. 1. c. 6. p. 36---42. Examinat. c. 7. p. 43---47. Genuineness, &c. p. 1. c. 6. p. 39---44.

^g Emlyn's full enquiry, p. 21.

^h Linguas eis & manus dexterarum radicitus abscidisset. Quod cum factum fuisset, Spiritu sancto praestante, ita loquuti sunt & loquuntur quomodo antea loquebantur. Sed si quis incredulus esse voluerit, pergat nunc Constantinopolim, &

lous enough to assent to a false miracle, it does not follow, that he would forge a publick record. But however, as to the fact of some persons speaking, after the blood-thirsty Arian Vandals had cut their tongues out, for confessing the Divinity of Christ, nothing is better attested; and if we will not give credit to it, when it comes back'd with the fullest authority, history must be own'd to be of no use. No less a person than the great and wise Emperor ⁱ Justinian, has assured us that he himself, before his advancement to the imperial dignity, saw the venerable persons, who spoke, after their tongues were cut out by the roots. Marcellinus, ^k his chancellor, has assured us, that he also saw them. Aeneas of Gaza ^l has left us his attestation, that he not only saw some of these sufferers, and heard them speak, but open'd their mouths, for greater certainty, and found their tongues entirely cut out: and Pro-

ibi reperiet unum de illis, subdiaconum Reparatum, sermones politos sine ulla offensione loquentem: ob quam causam venerabilis nimium, & praecipue Regina mira eum reverentia veneratur. Victor Vitensis de persecutione Vandalica, lib. 5. cap. 6.

ⁱ Vidimus venerabiles viros, qui abscissis radicibus linguas, poenas suas miserabiliter loquebantur. Cod. lib. 1. tit. 27. De officio praefecti praetorio Africae.

^k Nempe tunc idem rex Hunnericus unius catholici adolescentis, vitam a nativitate sua sine ullo sermone ducentis, linguam praecepit excidi, idemque mutus, quod sine humano auditu Christo credens fide dederat, mox, praecisa sibi lingua, locutus est, gloriamque Deo in primo vocis suae exordio dedit. Denique ex hoc fidelium contubernio, aliquantos ego religiosissimos viros, praecisis linguis, manibus truncatis, apud Byzantium, integra voce, conspexi loquentes. Marcellinus Comes in Chronico, p. 45. Ed. Scaliger.

^l Ἐίδον ἔγωγε τῆς ἀνδρας, καὶ λαλόντων ἡκιστα καὶ τὸ εἶμα διανείγων, ὅλην ἐν ρίζῳ ἀνασπασθεῖσαν ἐβέβηον τὴν γλῶτταν. In Theophrasto.

copius ^m, who was far from being a bigot to Christianity, has declared, that he conversed with some of them at Constantinople, who spoke as well, as if nothing had befallen them; only he adds, that two falling into lewdness, lost the use of their voice, and never after could speak. The truth of this matter is likewise attested by ⁿ Victor Tununensis, ^o Evagrius, and ^p several others. There appears therefore no reason to impeach the credit of Victor, because of his relating this wonderful fact.

One of the subscribers to the confession, presented by Eugenius, was Vigilus bishop of Tapus, who generally, when he wrote against the Arians, made use of feigned names. In ^q a treatise which he wrote against Varimad, an Arian Vandal, under the name of Idacius Clarius, he quotes the disputed text. “John, writing to the Parthians, says, There are three that bear witness on earth, the Water, the Blood, and the Flesh, and these three are in us; and there

^m Πολλῶν καὶ τὰς γλῶσσας ἀπέτεμεν, ἀπ’ αὐτῆς φάρυγγος, οἱ ἔτι καὶ εἰς μὲ περιόντες ἐν Βυζαντίῳ ἐχρῶντο ἀκραίφνῃ τῇ φωνῇ, ἐδ’ ὅπως τί ἐν ταύτης δὴ τ’ τιμωρίας ἐπαισθανόμενοι, ἀν’ ἧ δὴ οὐ ἐπειδὴ γύναιζιν ἐταίρῃς πλησιάζειν ἐγνώσαν, ἐκ ἔτι φθέρῃ τὸ λοιπὸν ἴχυσαν. Procopius Vandalic. lib. i. c. 8. Tom. i. p. 196. Ed. par. p. 101. Ed. Hoeschellii.

ⁿ Quos confessores, quod linguis abscissis, perfecte finem aduſque locuti sunt, urbs Regia adtestatur, ubi eorum corpora jacent. Chronic. Zenone Aug. Cos. p. 4. Ed. Scalig.

^o Lib. iv. cap. 14.

^p Paulus Diaconus in Odoacro. Gregorius Mag. Dialog. lib. 3. c. 32. Isidorus Hispalens. in Chronico.

^q Item ipse ad Parthos, “Tres sunt qui testimonium perhibent in terra, aqua, sanguis, & caro: Et tres in nobis sunt. Et tres sunt qui testimonium perhibent in coelo, Pater, Verbum & Spiritus sanctus, & ii tres unum sunt.” cap. 97.

are three that bear witness in heaven, the Father, the Word, and the Spirit, and they three are one." The same author, in his treatise of the Unity in Trinity, which he wrote under the name of Athanasius, or rather in which he has brought in an Athanasian, or perhaps Athanasius, disputing with an Arian, after the manner of those that have written dialogues, has twice cited this text. The first time in the ^r following words; "In one example the names of the persons are evidently shewn, and the united natural name is covertly declared, John the Evangelist having told us in his epistle, There are three that bear witness in heaven, the Father, the Word, and the Spirit, and in Christ Jesus they are one; not one person, for they cannot be one person." The second time is in these words, ^f "To what purpose do you read, that John the Evangelist said, these three are one, if you take the persons to be different natures?"

In the sixth century, we find Fulgentius bishop of Ruspe, several times quoting this text, ^e as for instance, "The apostle John witnesses, saying,

^r In hoc exemplo veritatis, in quo nomina personarum evidenter sunt ostensa, & unitum nomen naturale clausè est declaratum, dicente Joanne Evangelista in epistola sua. "Tres sunt qui testimonium dant in coelo, Pater, & verbum, & Spiritus, & in Christo Jesu unum sunt:" Non tamen unus est, quia non est eorum una persona, Lib. I. Ad Theophilum de unitate Trinitatis inter opp. Athanasii. Vol. II. p. 553. Ed. Par.

^f Cur, "Tres unum sunt," Johannem Evangelistam dixisse legitis, si diversas naturas in personis esse accipitis. Ibid. Lib. VII. p. 573.

^e Beatus Joannes testatur dicens, "tres sunt qui testimonium perhibent in coelo, Pater, Verbum, & Spiritus sanctus, & hi tres unum sunt. Quod etiam beatissimus martyr Cyprrianus

saying, There are three that bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one; to which the blessed martyr Cyprian adds his testimony, in his epistle of the unity of the church." This is not only a proof that the Latin copies had the words in the time of Fulgentius, but may be set in opposition to what is objected to Cyprian's testimony out of Facundus, which I have mention'd above. In another ^u place, he has thus introduced the text. "In a short compass you have a proof, that the Father is one person, the Son another person, and the holy Spirit still another person; different in person, but not different in nature, and therefore Christ says, "I and my Father are one;" teaching us to refer "one" to the nature, and "are" to the persons. So likewise the scripture says, "There are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one." The text likewise is cited in two ^w other pieces ascribed to this great man, but the genuineness of them is not undisputed.

All the Latin writers except one, who have quoted the disputed text, are Africans; this

prianus in epistola de unitate Ecclesiae confitetur dicens ---- dicit Dominus, "Ego & Pater unum sumus." Et iterum, de Patre, Filio, & Spiritu sancto scriptum est, "Et hi tres unum sunt." Fulgentii respons. ad Arianos. sub. fin.

^u En habes in brevi alium esse Patrem, alium Filium, alium Spiritum sanctum, alium & alium in persona, non aliud & aliud in natura; & idcirco "Ego, inquit, & Pater unum sumus" "unum" ad naturam referre nos docens, "sumus" ad personas; similiter & illud, "Tres sunt, inquit, qui testimonium dicunt in coelo, Pater, Verbum, & Spiritus, & hi tres unum sunt." Fulgent. de Trinitate ad Felicem Notarium, cap. 4.

^w Lib contra Pintam Arianum, contra Fabianum, lib. 6. Fragment. 21.

might make it seem probable, that it was preserved only in the copies in use in Africa; but the single testimony of Eucherius, (not to insist now on the preface ascribed to Jerome,) shews, that it was in other copies. We have a farther confirmation of this, from the text being refer'd to by Cassiodorius, who lived in the sixth century, in a work of his lately publish'd in Italy, from a copy as old, or very near as old, as the author's time, by the noble and learned Marquis Scipione Maffei, which contains brief reflections on some books of the new testament. In his reflections on the chapter, to which this text belongs, he has the following words; * "He who believes on Jesus as God, is born of God the Father, and is without doubt a believer; and he who loves the Father, loves him who is born of him, that is, Christ. We love him, when we do his commands, which are not grievous to righteous minds; but they rather overcome the world, who believe in him that created the world, to which the three mysteries on earth bear witness, the Water, the Blood, and the Spirit; which we read were fulfilled in the passion of our Lord: And in heaven, the Father, the Son, and the Spirit, and these three are the one God." This testimony is of the greater weight, because Cassio-

* Qui Deum Jesum credit, ex Deo patre natus est, iste sine dubitatione fidelis est; & qui diligit genitorem, amat & eum, qui ex eo natus est, Christus. Sic autem deligimus; cum mandata ejus facimus, quae justis mentibus gravia non videntur: Sed potius vincunt saeculum, quando in illum credunt, qui condidit mundum. Cui rei testificantur in terra tria mysteria; aqua, sanguis, & Spiritus: Quae in passione Domini leguntur impleta: In coelo autem Pater & Filius, & Spiritus sanctus; & hi tres unus est Deus. Cassiodorii Complexiones, p. 124, 125. Ed. Flor.

dorius used the old Italick version, and therefore it is plain, the text was in copies used in Italy, as well as in those used in Africa. This authority would be of the utmost importance, if what ^y some have, with probability, supposed, could be fully proved, that, in this work, Casiodorius only translated Clement of Alexandria: But as it is hardly possible to render this certain, I shall not insist upon it, tho' I see no reason for entirely giving it up.

I do not think it necessary, to trace the quotations ^z of the text under debate, in the Latin writers, after the sixth century, because our adversaries allow, that it had a place in the Latin bibles from this time ^a. I shall therefore enquire, what Greek authors, after the sixth century, have cited the text.

In the seventh century lived Maximus, who is generally supposed to have wrote a dispute between Arius and Athanasius. This the transcribers have represented, to be held in the council of Nice, but there is no evidence of this title being from the author. Our adversaries call this a spurious piece, but it does not deserve such a name; for if the author brought in Athanasius talking with Arius, he did no more than what other writers of dialogues have done, who bring in persons not of their own

^y See Mr. Wade's short enquiry into the doctrine of the Trinity, p. 87-90.

^z Nobis unus Pater & unus Filius ejus verus Deus, & unus Spiritus sanctus verus Deus, & hi tres unum sunt, una divinitas, potentia & regnum. Auctor expositionis Fidei ad Cyrillum inter opp. Hieronymi.

^a They that would see more of this matter, may consult M. Martin's Dissertation, P. I. c. 3. p. 11--19. His Genuineness of the text demonstrated, P. I. c. 9. p. 54--58. And Dr. Calamy's sermons, p. 479--485.

time, and sometimes of different ages, talking together, as all know who have read the dialogues of Plato, Dion Chrysostom, and Lucian. Tho', perhaps, the author of this dialogue might only design, ^b to represent an Athanasian and an Arian disputing together. After he had made his Athanasian urge several arguments, for a consubstantial Trinity, he represents him as saying; ^c "Besides all these things, John says, and these three are one." The suggestion of our adversaries, that this was a Latin author, is without any foundation; and their pretence, that he quotes the latter end of the eighth verse, is only a pitiful begging the question.

Towards the latter end of the eleventh century, or in the beginning of the twelfth, Euthymius Zigabenus, a monk of Constantinople, at the command of the Emperor Alexius Comnenus, wrote a large work against heresies, call'd Panoplia Dogmatica, a Latin translation of which has been publish'd in the Bibliotheca Patrum; the Greek original was publish'd, ^d sixteen years ago, in Walachia by Athanasius bishop of Drystra, at the advice of Chrysanthus Patriarch of Jerusalem. In this work, Euthymius produces these words, "three are one," to prove, that the three persons are one in nature; ^e "The term one is meant of things consubstantial,

^b This he seems to insinuate in the following words, *Ἀφιδίως ἀπὸ τῆς ῥίζης τῆς χριστομάχου Ἀρείου θύριον ἀνθρωπόμορφου ἐισεπήδησε.*

^c Πρὸς τὴν τεῦταις πᾶσιν, ἰωάννης φάσκει, καὶ οἱ τρεῖς τὸ ἓν εἰσιν. Athanas. opp. Tom. I. p. 147. Ed. Par.

^d Vid. Fabricii Bibliothec. Graec. Lib. V. c. 11. Vol. 7. p. 460, &c.

^e Τὸ ἓν ἐπὶ τῶν ὁμοουσίων λέγεται, ἕνα τεσσάρων φύσεως μὲν, ἐτερότης δὲ ὑπεστάσεων· ὡς τὸ, καὶ τὰ τρεῖς ἓν. Tit. v. The Greek

substantial, hence there is a sameness of nature, and a difference of persons, according to this, and three are one." So that we have a certain evidence, of the disputed text being in some Greek copies, above six hundred years since.

In the beginning of the thirteenth century, the Lateran council was held by pope Innocent the third; some fragments of a Greek translation of the acts of the council, made at that time, are remaining. In the second chapter, which contains decrees against the errors of the abbot Joachim, the ^f text is cited, and said to be extant in some copies. Our adversaries say, the citation is only render'd into Greek from the Latin, but of this they give no proof; on the contrary, ^g the other quotations, in this translation, are not made according to the vulgar Latin version, therefore there is no reason to say, the quotation of the text in dispute, is made after a different manner from the rest.

In the same century lived Manuel Calecas, who wrote a ^h treatise of the principles of the catholick faith, in which he cites the controverted text.

The text is likewise quoted, in a confession of faith of the Greek church, and is inserted

Greek of this passage was communicated to M. Martin, by M. Bovin, out of a copy in the French King's library. (See the Genuineness of the text, P. II. c. 9. p. 140, 141. c. 13. p. 166, 167.) There has scarce been above one copy of the edition published in Walachia brought into Europe.

^f Ὁ τῶπον ἐν τῇ κανονικῇ τῆς Ἰωάννου ἐπιστολῆς ἀναγινώσκεται ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν οὐρανῷ, ὁ Πατήρ, Λόγος, καὶ Πνεῦμα ἅγιον. Ἐστὶ οἱ τρεῖς ἐν ἑσίν· ἐκθὺς τε προστίθεται καθὰς ἐν τισὶ κἀδὴξιν ἐπιπίσκειται. Concil. Lateran. Capit. II.

^g See M. Martin's Genuineness of the text, &c. P. II. p. 13. p. 168, 169, 170.

^h In Combesii auctario novissimo, Tom. II. p. 219.

in the modern Greek version, made by ⁱ Maximus of Callipoli, and published in Holland near a hundred years ago. I know our adversaries flight this evidence as modern, but, I am apt to think, it will have some weight, with such as are not under the power of prejudice.

I have gone through the evidence in favour of this celebrated text: It must be own'd, that it is found in several Greek copies, unless we will brand some persons of the greatest reputation, with being fools or knaves: It has been always received, as part of scripture, by the Greek, the Muscovite, and the Latin churches: Among the ancient Latin writers of the six first centuries, Tertullian, Cyprian, Eucherius, Eugenius, and the African bishops, Vigilus, Fulgentius, and Cassiodorius have cited it. And it is quoted by some Greek authors, as the author of the abridgment of scripture, Maximus, or whoever was the author of the dispute between an Athanasian and an Arian, Euthymius Zigadenus, the compilers of the acts of the Lateran council, and Manuel Calecas. Therefore I cannot but assert it to be genuine: And as it has been, from the beginning of christianity, urged as a proof, that the Father, the Son, and the Spirit are one God, tho' not one person; I hope it will still be look'd upon, as a full and express proof of the same glorious doctrine, and that we shall not let our adversaries, with empty vaunts and big flourishes, bully us out of receiving it as a part of canonical scripture.

ⁱ Ὅτι τρεῖς ἓναι ἐκεῖνοι ὁ ποῦ μαρτυροῦσιν εἰς τὸν οὐρανόν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ ἐτούτοι οἱ τρεῖς ἓνα εἶναι.

C H A P. III.

The Father, the Son, and the holy Spirit, proved to be equal, from the equal worship that is paid to them.



HAVING proved that God is but one, and that the Father, the Son, and the holy Spirit, tho' three real persons, are this one God, I shall proceed to shew, that these three divine persons are equally to be worship'd by us. This will be a farther proof of their being one God, for if the scripture absolutely forbids the worship of any being, except the one supreme God; and yet if it appears, that the Father, the Son, and the Spirit are worship'd with the same religious worship, it will necessarily follow, that these three divine persons are the one supreme God, the one object of religious worship.

Religious worship lies in acknowledging the infinite perfections of the supreme being, and owning our dependence on him, for what we are, and for what we have. As there is but one supreme, almighty, all-sufficient God, who knows all the wants of those whom he has brought into being, and who is ever present with them, it unavoidably follows, that there can be but one object of religious adoration: Civil worship, or civil respect, we may pay to those who are of the same mould with our selves, who are exalted to high stations of authority: But religious worship must be paid to no creature, because no creature is a fit object
of

of our trust and confidence. All creatures are confined to some one place at a time, and so cannot be always present with us, to help us in our exigencies; they are bounded in knowledge, and so cannot know what all our wants are, or what are the best ways of supplying them; their wills are mutable, and so they cannot be uniform in their conduct to us, and their power is limited, and so they cannot do for us all the things which we might desire, or even they might be willing to do. Natural reason fully assures us, that creatures who depend on their maker, as much as we do, are most improper to be the objects of our hope, trust, and religious worship.

Were we to suppose the case otherwise ^a, that creatures might be wise enough to know, and powerful enough to supply, all our wants: The holy scripture, which is the only rule to direct us in the object and manner of our worship, has been beforehand with us; it has positively fixed religious worship, to be paid only to the most high God, and has strictly forbid us to adore any inferior beings, let them be ever so noble creatures. The first command in the decalogue is, ^b “Thou shalt not have any other Gods before me;” this may receive light from the next command to it, ^c “Thou shalt not make to thy self any graven image, or any likeness of what is in heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow down thy self to them, nor serve them, for I, Jehovah thy God, am a jealous God, visiting the iniquity of the

^a See Dr. Waterland's first Defense of his Queries, p. 230---244. Preface to his sermons, p. 40---49.

^b Exod. xx. 3.

^c Ver. 4, 5.

fathers upon the children, to the third and fourth generation of them that hate me." From hence it appears, that God, who is jealous of his own honour, looks on the worship of all inferiors, to be an affront offer'd to his divine majesty, and reckons all, who offer such indignity to him, among the number of them that hate him, whom he will follow with a just revenge. This is often inculcated in Moses's law; as for instance, in the following words; ^d "Hear, O Israel, Jehovah our God is one Jehovah; Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might; Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name: You shall not go after other gods; — lest the anger of Jehovah thy God be kindled against thee, and destroy thee from the earth: For Jehovah thy God is a jealous God." And again, ^e "Israel, what does Jehovah require of thee, but to fear Jehovah thy God, and to walk in all his ways, and to love him, and to serve Jehovah thy God, with all thy heart, and with all thy soul: — For Jehovah your God is a God of Gods, a Lord of Lords, a great God, and a terrible. — Thou shalt fear Jehovah thy God, him shalt thou serve, and to him thou shalt cleave, and swear by his name; he is thy praise, and he is thy God." God, we see, claim'd the homage and religious worship of his people, as his right, on account of his divine perfections; and he suffer'd none to come into partnership with him in this matter; according to what we find in another

^d Deuteron. vi. 4, 5, 13, 14, 15.

^e Deuteron. x. 12, 17, 20, 21.

place, ^f “Thou shalt worship no other God, for Jehovah, whose name is jealous, is a jealous God.” Under the Mosaic institution, whoever offer’d to worship any other God, besides the true God, was to fall by the sword of civil justice: For it is positively commanded, that ^g “He who sacrificed to any God, save to Jehovah only, should be utterly destroy’d.” Nay, the working of miracles can give no credit to any one, who should venture to teach the worship of any, besides Jehovah. “^h If there arise among you a prophet, or a dreamer of dreams, and gives thee a sign, or a wonder, and that sign or wonder come to pass, whereof he spoke to thee, saying; let us go after other gods and serve them; thou shalt not hearken to that prophet, or that dreamer of dreams: — but he shall be put to death, because he has spoke, to turn you away from Jehovah your God.” This prohibition, to worship any but the true God, was not confined to the Jews, but was observed by all that had right notions of God; as may appear from these words of Job, ⁱ “If I beheld the sun when it shined, and the moon walking in brightness, and my heart has been secretly enticed, and my mouth has kissed my hand; this also were an iniquity to be punished by the judge, for I should have denied the God that is above.” This shews, that any act of worship offer’d to the creature, is a virtual denial of the Creator.

The command of worshipping God only, is founded in nature, and is of moral obligation :

^f Exod. xxxiv. 14.

^g Exod- xxii. 20. See also Deut. xiii. 8---15.

^h Deuteron. xiii. 1, 2, 3, 5.

ⁱ Job xxxi. 26, 27, 28.

As it is amply declared, and enforced with the severest penalties, in the old testament; so it is confirmed, and most strictly reinforc'd in the new testament. When our blessed Lord was tempted by the devil, who had a mind to be fully assured who he was, to pay him some sort of inferior worship, as the god of this world, he rejected his proposal, not by telling him, he was a reprobate spirit, and alienated from God, and so one who had no right to worship; but by quoting the old command, which determines the object of worship: ^k "Jesus said to him; get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Christ farther establish'd the force of the first commandment, in his answer ^l to the scribe, where he gave the sum of the first table of the law; "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: And, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment." If we are to love God only, certainly he is only to be fear'd, served, and worship'd by us.

We see then the first commandment, which forbids us to pay religious worship to any being whatsoever, except God, is fully ratified by the authority of Christ himself. Yet, as there is nothing too bold for men left to themselves to vent, we find that some of our mo-

^k Mat. iv. 10. Luke iv. 8 See bishop Smalbroke's Idolatry charg'd on Arianism, p. 1, &c. Dr. Bishop's sermons, p. 277---281. Dr. Waterland's first Defence, p. 231, 232.

^l Mark xii. 29, 30.

den Arians have the impudence to affirm ^m, it is repeal'd: they grant, that they worship one besides the supreme God, and they are so daring as to say; If it be included in the first command, that we should have no other object of worship than the supreme God, that command is so far repeal'd, even as the fourth command of the decalogue, so far as concerns the seventh day. Such a dreadful piece of rude blasphemy would have too much respect shew'd it, were it confuted elaborately; however, I think it cannot be too often mention'd, to shew what horrible lengths men will run, rather than submit their understandings to the revelation of God.

The paying religious worship to creatures is so far from being countenanced in the new testament, that it is represented as a great abomination. The Gentiles are, by the apostle Paul, branded as not glorifying God, when they worship'd the creature besides the creator, ⁿ "When they knew God, they glorified him not as God, — for they changed the truth of God into a lie, and worship'd and served the creature, besides the creator, who is blessed for ever." The apostle here censures the heathens for paying any worship to created beings. And, in another place, he blames idol worshippers, ^o "who did service to them that by nature are not gods;" or worship'd other beings, besides the true and supreme God.

Lest any one should imagine, this prohibition only to extend to idols, or feigned beings,

^m Appeal to a Turk or Indian, p. 124, 125.

ⁿ Εσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Rom. i. 21, 25.

^o Gal. iv. 8.

we are likewise forbid to worship angels, which the scripture assures us are real beings, and creatures of great strength and power. This prohibition is laid down by the apostle Paul; ^p “Let no man beguile you of your reward, in a voluntary humility, and worshiping of angels, intruding into those things which he has not seen, vainly puff’d up in his fleshly mind.” Accordingly, when the apostle John went to worship the angel, who explain’d to him the wonderful visions which he saw, either inconsiderately in a sudden transport, or imagining it might be Christ, the angel forbid him shewing any sign of outward worship, because, God only was to be worship’d. ^q “Sec thou do it not, I am thy fellow servant, and of thy brethren the prophets, — worship God.” He refused adoration, not because it was not commanded, but because religious worship was only to be paid to God.

If we look into the primitive writers, we shall find the same notion of worship prevail’d amongst them. Justin Martyr ^r has assured us, that he and his fellow christians worship’d God only, and has determined, that he ought only to be adored. Athenagoras ^t has declared against worshipping any, but the Creator of the world.

^p 1 Col. i. 18.

^q Rev. xix. 10. xxii. 8.

^r Θεὸν μόνον προσκυνούμεν, Justin. Apol. i. cap. 23. p. 26. Ed. Thirlby.

Θεὸν μόνον δεῖ προσκυνεῖν, Idem Ibid. c. 21. p. 25.

^t Οὐ τῶτον (ἴσ. τὸ κρέσμα) ἀλλὰ τὸ τεχίτην αὐτῶ προσκυνητίον, Apolog. c. 13. p. 55. Ed. Oxon.

^u Εἴτε δυνάμεις τῶ Θεῶ, τὰ μέρη τῶ κρέσμα νοεῖ τις, & τὰς δυνάμεις προσιόντες θεραπεύομεν, ἀλλὰ τὸ ποιητὴν αὐτῶν καὶ δισπότην Id. Ibid. p. 56.

Theophilus ^t has affirmed, that none but the real and true God should be worship'd. "Tatian, with great zeal cries out against creature worship. Irenaeus ^w has instructed us, that we should only worship the Lord our God, and not the creature. Clement of Alexandria ^x has warn'd us against honouring angels, men, the sun, and the world, and has laid it down as a rule, that none but the divine being, the author and maker of these, the one necessarily existing Almighty, is to be worship'd. Tertullian's opinion ^y was, that God, the creator,

^t Τιμήσω τὴν βασιλεία, ἢ προσκυνῶν αὐτῶν, ἀλλὰ εὐχόμενος ὑπὲρ αὐτῶν. Θεῶν ἢ τῶν ὄντων Θεῶν, καὶ ἀληθεῖ προσκυνῶ, εἰδὼς ὅτι ὁ βασιλεὺς ὑπὲρ αὐτῶν γέγονεν. Theophilus Antioch. Lib. 1. c. 16. p. 48. Ed. Wolfii.

Ὅχι ἀλλῶ ἐξόν ἐσι — προσκυνεῖσθαι ἀλλ' ἢ μόνον Θεῶν. Idem Ibid.

^w Φοβητέον μόνον τὸν Θεόν. Tatian. c. 6. p. 17. Ed. Ox.

Δημιουργίαν τὴν ὑπὲρ αὐτῶν γεγεννημένην χάριν ἡμῶν προσκυνεῖν ἔβλεω. Idem c. 7. p. 18.

Σέβειν τῆς σειραίων τὴν ὑπόστασιν, ἐτ' ἂν πεισθέην. Idem c. 36.

p. 79.

^w Dominum tuum adorare oportet & ipsi soli fervire, & non credere, ei qui falso promittit ea quae non sunt sua, dicens, "haec omnia tibi dabo, si procidens adoraveris me.--- Neque enim conditio sub ejus potestate est quandoquidem & ipse unus de creaturis est. Irenaeus, Lib. V. c. 22. p. 320. Ed. Bened.

^x Εκείνος ἔργον ἐσι καὶ ἕρανος καὶ ἡλίος. καὶ Ἄγγελος καὶ ἄνθρωποι ἔργα τῆς δεξιῶν αὐτῶν. — μὴ τὸν ἡλίον τις ὑμῶν προσκυνεῖτω, ἀλλὰ τὸν ἡλίον ποιητὴν ἐπιπεθεῖτω. μηδὲ τὸν κόσμον ἐκθειάζετω, ἀλλὰ τὸν κόσμον δημιουργὸν ἐπιζητήσατο. Clem. Alex. Coh. ad Gentes, c. 4. p. 54, 55. Ed. Oxon.

Τὸν κύριον τῶν πνευμάτων ποθῶ, τὸν κύριον τοῦ πύρου, τὸν κόσμον δημιουργὸν — τὸν ἡλίον φωτάρχον Θεὸς ἐπιζητῶ, οὐ τὰ ἔργα τοῦ Θεοῦ. Idem Ibid. c. 6. p. 59.

Τὸς Ἕλληνας χρὴ διὰ νόμος καὶ προφητῶν ἐκμανθάνειν, ἕνα μόνον σεβειν Θεόν, τὸν ὄντως ἕντα παντοκράτορα. Idem Strom. lib. vi. c. 18. p. 825.

^y Quod colimus, Deus unus est, qui totam molem istam, cum omni instrumento elementorum, corporum, spirituum, verbo, quo jussit, ratione, qua disposuit, virtute qua potuit, only,

only, is the object of the christian's worship, and that they are forbid to worship any other. And, to name no more, Origen ^z rightly argued, that no creatures are to be worship'd, by such as are in scripture taught, not to serve the creature besides the Creator.

We have full proof, that the scripture requires all our religious worship to be paid to the one true and supreme God. Yet it is plain, religious worship is paid in scripture, not to the Father only, but to the Son and the Spirit; from whence it is easy to gather, that these three are one God: But the Arians will only allow the Son and Spirit to be creatures; and that they may pay them proper honour, they have invented a distinction of supreme and subordinate worship: This they have borrow'd from the Pagans, for they were not so foolish as to worship more than one supreme God, but paid subordinate worship to many inferior deities. This distinction has been adopted by the papists, to countenance the worship they pay to the Virgin Mary, angels and saints. As the distinction of worship into supreme and subordinate, is extremely shocking to right reason, so there is not the least syllable in scrip-

de nihilo expressit in ornamentum majestatis suae. Tertulian. Apolog. c. 17. p. 173. Ed. Havercamp.

Praescribitur mihi ne quem alium Deum dicam: Ne dicendo non minus lingua quam manu Deum fingam: Neque alium adorem aut quoquo modo venerer, praeter unicum illum qui ita mandat quem & jubeor timere. Idem. Scorpiac. c. 4.

^z *Προσκυνεῖν καὶ θαυμάζειν καὶ σέβειν καὶ τὸν ταῦτα πεποιθήσῃ· καὶ ἐδὲν — καθήκοντος ἂν τις σέβει, ἢτε χάρις τοῦ δημιουργοῦ Θεοῦ, ἢτε καὶ μετ' ἐκείνου. Origen. c. Celsum. Lib. III. p. 158. Ed. Cant.*

— *Σέβειν ὃ τὸν ἥλιον, καὶ τὰ, τοῦ Θεοῦ δημιουργήματα· ἄπερ ἡμῖν ἀπηγορεύεται διδασκαλῶν μὴ λατρεύειν τῇ κτίσει, παρὰ τὴν κτίσιν. Idem ibid. Lib. VII. p. 375.*

ture to countenance it. In Scripture, the Father, the Son, and the holy Spirit, have equal divine worship paid to them. This I shall proceed to shew, reserving the particular proofs of divine worship being given to Christ, and an answer to the pleas for paying him inferior worship, to another ^a place.

We have a full proof, that the Father, the Son, and the Spirit, are worship'd with the same worship, in the prophet Isaiah's vision, ^b which he thus relates; "I saw Jehovah sitting on his throne, high and lifted up, and his train filled the temple; above it stood the Seraphs, each one had six wings, with one pair he cover'd his face, with another pair he cover'd his feet, and with the other pair he flew. And one cried to another, holy, holy, holy, Jehovah of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke; Then said I, wo is me! I am undone; — my eyes have seen the King, Jehovah of hosts: — Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I, send me: And he said, go and tell this people; hear you indeed, but understand not, and see you indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." **That Jehovah, whose glory the prophet saw, is more persons than one, appears from these**

^a See Part II. chap. 12.

^b Isaiah vi. 1---5, 8, 9, 10.

words, "who shall go for us." That the Father, the Son, and the holy Spirit, are this one Jehovah is probable, from the repetition of the word holy thrice: But this is not all; we have certain ^c proof, that all the three divine persons are here worship'd by the angels. That the Father is, I believe none will deny or doubt, and therefore I shall not go about to prove it.

That the Son is Jehovah, whose glory Isaiah saw, and whom the angels worship'd, we are fully assured by the apostle John; ^d Tho' he had done so many miracles,—they could not believe; because Esaias said, he has blinded their eyes, and harden'd their heart, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spoke of him." Our adversaries know not what to do with this scripture, therefore ^e they say the meaning is, when the prophet saw the glory of God the Father, revealing to him the coming of Christ, he foresaw the glory of him, who was to come in the glory of his Father. But this is only an insolent contradiction to an inspired apostle, who says expressly, it was the Son's glory which Isaiah saw, and it was of him that he spoke. Isaiah really saw the glory of the Father, for

^c See Dr. Berriman's seasonable review of Whiston's account of primitive Doxologies, p. 19. Second review, p. 29---33.

Vid. Witfii Exercitat. in hoc caput Misc. Sac. Vol. II. p. 10, 11. Vitringa in Isaiam, Vol. I. p. 138, 142, 143, 152.

^d John xii. 37, 39, 40, 41.

Vid. Lampe Comment. in Joh. Vol. II. p. 897---901.

^e Clarke's Script. Doct. p. 93.

the Father and the Son are one Jehovah; but for any to say, he saw only the glory of the Father, and foresaw the glory of Christ, as the Father's delegate, is setting their presumptuous determination, in opposition to a writer under the infallible direction of the Spirit of truth, who says otherwise.

That the holy Spirit also is Jehovah, whose glory Isaiah saw, is affirmed by the apostle Paul, ^f "Well spoke the holy Spirit, by Esaias the prophet, to our fathers, saying, Go to this people, and say, hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive." What the prophet says Jehovah spoke, the apostle affirms the holy Spirit spoke; from whence it follows, that the holy Spirit was with the Father and the Son, the one Jehovah, whom the angels, with low humility worship'd, and whose glory the prophet saw. Our adversaries ^g tell us; Isaiah, by the revelation of the holy Spirit, saw God sitting on the throne of his glory, and heard him speak. Here they again irreverently contradict an inspired teacher; for what he expressly affirms the holy Spirit to have spoke, they say the prophet heard the Father speak, by the revelation of the Spirit.

It plainly then appears, that the Father, the Son, and the holy Spirit, are the one Jehovah, whose glory Isaiah saw in a vision; which three divine persons were distinctly worship'd by the angels, with the same degree of religious worship. It is manifest, that the apostle John refers to this vision, in his account of the wor-

^f Acts xxviii. 25, 26.

^g Clarke's Script. Doct. p. 181.

ship he saw paid to God in heaven. ^h “The four living creatures, had each six wings about him, and they were full of eyes within, and they rest not day nor night, saying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.” This account is just the same with that in Isaiah; therefore it is extremely probable, from the threefold repetition of the word holy, that the angels here worship the Father, the Son, and the holy Spirit, as one Lord God almighty, eternal, unchangeable, and necessarily existing: This will not seem strange, if we consider, that these titles are actually given to the ⁱ Son in this book; and that ^k the Son is, without dispute, worship’d, in conjunction with the Father, in the process of this vision.

In the ninety fifth Psalm, the royal prophet has sung the praises of Jehovah, the God of heaven and earth, with the greatest elevation of thought and diction: “O come let us sing to Jehovah, let us make a joyful noise to the God of our salvation: Let us come before his presence with thanksgiving, and make a joyful noise before him with psalms; for Jehovah is a great God, and a great King above all gods: In his hand are the deep places of the earth, the strength of the hills is his also; the sea is his, and he made it, and his hands form’d the dry land. O come let us worship and bow down, let us kneel before Jehovah our maker; for he is our God, and we are the people of

^h Ἅγιος, ἅγιος, ἅγιος, κίριος, ὁ Θεός, ὁ παντοκράτωρ, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, Rev. iv. 8.

Vide Marckium in Apocalypf. p. 187, 188.

ⁱ Rev. i. 8. See Part II. chap. 5.

^k Rev. v. 8, 12, 13. vii. 10. See Part II. chap. 12.

his pasture, the sheep of his hand: To day if you will hear his voice, harden not your hearts, as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works: Forty years was I grieved with this generation, and said, it is a people that err in their hearts, and they have not known my ways; to whom I swore in my wrath that they should not enter into my rest." From the applications made of this Psalm, in the new testament, to the Son, and the Spirit, it is certain, that the three divine persons are worship'd as the one Jehovah, the one supreme God.

The latter part of this Psalm is apply'd to Christ, by the apostle Paul, in his epistle to the Hebrews, in the following manner: ¹ "We are made partakers of Christ, if we hold the beginning of our confidence firm in the end; whilst it is said, To day, if you will hear his voice, harden not your hearts, as in the provocation, for some, when they heard, provoked, — with whom he was grieved forty years, — to whom he swore in his wrath, that they should not enter into his rest." It is plain it was Christ, whom the rebellious Israelites provoked, into whose rest they were not suffer'd to enter, therefore Christ is included with the Father, in the one supreme Jehovah.

The same passage is likewise apply'd to the holy Spirit, by the apostle Paul. ^m "The holy Spirit says, harden not your hearts: — your fathers tempted me, proved me, and saw my works — therefore I was provoked with that generation; and — I swore in my wrath, they shall not enter into my rest." This shews,

¹ Heb. iv. 14, 15, 17, 18.

^m Heb. iv. 7---11.

that

that it was the holy Spirit, whom the Israelites tempted, proved, and provoked, who swore, they should not enter into his rest. Therefore the holy Spirit, as well as the Son, is included in the one Jehovah.

Since an inspired apostle has assured us, that the Son and the Spirit are Jehovah, who being provoked by the murmuring Israelites, resolved, that their carcasses should fall in the wilderness, and they should not enter into the land of Canaan; and since none will pretend to exclude the Father from being Jehovah; the inevitable consequence is, these three divine persons are the one Jehovah, whom the royal prophet worship'd as the one supreme God. The Father, the Son, and the holy Spirit, therefore, are the one Jehovah, the great and the supreme God, whose power made the sea, and whose almighty hand form'd the dry land, into whose presence we should come with thanksgiving, whom we should, with the lowest prostration, worship as our maker, to whom we owe our lives, and to whom we are indebted for all the comforts we enjoy, whose mercies if we sin away, we cannot expect to escape without punishment.

If it should be objected, that this way of arguing tends to make the Father, the Son, and the Spirit, one person; I answer, there are sufficient proofs in the inspired writings, that these are three real persons; therefore any part of scripture which proves them to be one God, does not hinder them from being three persons, no more than any other part of scripture, which declares their distinct personality, can keep us from concluding, that they are all together the one true God.

Some

Some have thought, the three divine persons were worship'd, in the solemn blessing, with which the high priest, under the law, dismiss'd the congregation of Israel. " "Jehovah bless thee and keep thee, Jehovah make his face to shine upon thee, and be gracious to thee. Jehovah lift up his countenance upon thee, and give thee peace." For my own part, I see no absurdity in this interpretation, tho' I will not positively assert it. It seems probable; and no reason so good can be given, why Jehovah should be three times invocated; as that the three persons, who are one Jehovah, are pray'd to. I am however satisfied, it cannot be proved, that the words must not be thus understood.

The equal worship of the three divine persons, may be proved from the apostle John's salutation to the seven churches in Asia, to whom he inscribed his revelation; ° "John to seven churches in Asia, grace be to you and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ the true and faithful witness, the first begotten of the dead, and the prince of the kings of the earth." The apostle here pray'd for grace and peace to descend on those to whom he wrote, from all the three persons of the adorable Trinity: The Father is described by his eternity, immutability, and necessary existence.

The holy Spirit is invocated, in the same manner as the Father. He is call'd seven Spirits, by reason of the variety of his gifts and

Numbers vi. 24, 25, 26.

° Rev. i. 4, 5.

p Vid. Marckium in loc. p. 12---20.

operations. It would be very crude, to suppose angels join'd with the Father, in a solemn invocation, but it is very natural to suppose, that the holy Spirit, who is at other times worship'd together with the Father and the Son, is here joined with them. As this place must be understood of the Spirit, it may check the confidence of them who assert, that he is never directly invocated; for here he is invoked by the apostle, to bestow grace and peace, as well as the Father and the Son: This proves, that he is with them the one God, to be worship'd and honoured by us: And if he be to be worship'd, it is the vilest sacrilege, and treason against heaven, for any to deny him the glory he has a right to. I know the papists have alledged this place, to justify their worshipping of angels, but this has been sufficiently exploded; therefore I cannot but entertain a mean opinion of that cause, the abettors of which will rather give up this place to the papists, than apply it to the Spirit. It is a poor shift for ^P any, after they have told us, expositors are not agreed whether this be meant of the Spirit; to compare it with those words of the apostle Paul, ⁹ where he charges Timothy before God, Christ, and the elect angels; because it comes not up to the point: For, surely, when we call God and Christ to witness, we may call angels and men to witness, without paying them any worship. But it seems any creatures may be honour'd with God, rather than his Son and holy Spirit.

The Son is join'd with the Father and the Spirit, in the apostle's invocation, and he is de-

^P Clarke's Script. Doct. p. 207.

⁹ 1 Tim. v. 21.

scribed

scribed by his three offices: He is the true and faithful witness, in that he, as the great prophet of the church, has given us a clear revelation of the mind and will of God: He is the first begotten from the dead, in that, after he, as a priest, had offer'd himself a sacrifice to God's justice, he rose from the dead, that he might become the first fruits of them that slept: And he is the prince of the kings of the earth, in that, as the universal Lord, he has all men in subjection, his redeemed whom he will rule with a sceptre of mercy, and his enemies, whom he will govern with a rod of iron.

We have the justest grounds to conclude, that all the three divine persons are directly invoked in the following prayer, which the apostle Paul put up in behalf of himself, and of the Christians at Thessalonica, in his first epistle to them: ^r "May God himself, even our Father, and the Lord Jesus Christ, direct our way to you, and the Lord make you to encrease and abound in love towards one another, and towards all men, even as we do towards you, that he may establish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." That the apostle equally invoked the Father and the Son, to afford him their presence, guidance, and protection, in his journey, to visit the church at Thessalonica, is

^r Ἄυτὸς ὃ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι καὶ τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς, ὑμᾶς ὃ ὁ κύριος πλεονάζσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους, καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς. Ἐἰς τὸ στερεῖσαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσύνῃ, ἐμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ. 1 Thess.iii.

too plain to need proof: The Lord whom he besought to cause the christians there to abound in love to one another, and to all men, must be understood of the holy Spirit, because he is plainly distinguish'd from the Father, and from Christ; for the end of his making these believers abound in charity was, to establish their hearts in holiness, to cause them to walk without blame, in the sight of God the Father, as persons who expected the second coming of Christ, to judge the secrets of all hearts. So that it is the holy Spirit, to whom the apostle immediately directed his prayer, at the same time that he pray'd to the Father and the Son. Besides, the work of establishing the hearts of christians in holiness, is the particular work of the Spirit, which would have made it probable, that he is the Lord to whom the apostle address'd himself, had he not been expressly distinguish'd from the Father and the Son.

I shall conclude my scripture proofs, of the joint worship of the Father, the Son, and the Spirit, with one so plain and full, that it cannot be evaded or disputed: It is the apostolical benediction. ^f "The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit be with you all. Amen." This has been used in all ages of the church, as the common form of blessing. The apostle, in it, prays, that the Grace of Christ, who has redeemed believers from misery, the love of God, who chose them to salvation, and the communication of the blessings of the holy Spirit, who sanctifies them, might rest on the

^f Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ; καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος, μετὰ πάντων ὑμῶν, ἀμήν. 2 Cor. xiii. 13.

christians at Corinth. All the three divine persons are here solemnly invocated, and in this form, equal worship has been paid them, from the beginning of the christian dispensation, and it is to be hoped will be, to the very end of time.

Thus I have shew'd that the Father, the Son, and the Holy Ghost are equally to be worship'd; it therefore follows, that they are equal in glory, even the one true God, who only is religiously to be adored.

Our adversaries pretend we should regulate our worship by these words of the apostle Paul; † “Through Christ we have access, by one Spirit, to the Father;” but this is not a directory for our worship, never to be varied from; it is rather an account of the privilege we enjoy, of free access to the Father of mercies, thro' the merits of Christ, our great high priest, who makes intercession for us, and by the assistance of the holy Spirit, who makes intercession in us, helping us to pray as we ought. This merciful privilege does not debar us, when we glorify God the Father, who has chose us to salvation before the foundation of the world, from glorifying God the Son, who has redeem'd us from misery, and God the holy Spirit, who sanctifies us, and all the elect people of God.

It was customary in the ancient churches to glorify the Father thro' the Son in the Spirit; but they likewise directed doxologies to all the three divine persons. Some ^u of our adversaries have confidently asserted, and ^w others meanly insinuated, that, in the first ages, all doxologies

† Eph. ii. 18.

^u See Whiston's letters concerning doxologies.

^w Jackson's reply to Dr. Waterland, p. 387.

were directed to the Father. That their unfairness may be seen, I will lay ^x before the reader the proofs for the equal worship of the Father, the Son, and the Spirit, and the Doxologies directed to these three, which are in the writers of the three first centuries.

In the first century Clement of Rome, in some part of his works, which is lost, equally worship'd the three divine persons in the form of an oath. ^y "God lives, and the Lord Jesus Christ, and the holy Spirit." This fragment is preserved by Basil; it is meer trifling to cavil against it, because it is not to be met with in those remains of Clement, which have been transmitted safe to us, since there is a great defect in his first epistle, and most of his second epistle is lost, and it may reasonably be supposed to have been in some of those lost parts of his epistles. All the three persons are sworn by, as having life of themselves, and I believe none will expose themselves so far as to say, this oath is not an act of religious worship.

In the same century lived Ignatius, who received the crown of martyrdom in the beginning of the second ^z century, being exposed in the theatre to wild beasts, for his adherence to the cause of Christ. There is a letter remain-

^x See this matter more fully discuss'd by Dr. Mangey, in his defense of the bishop of London's letter.

And by the learned Dr. Berriman, in his seasonable review of Whiston's account of primitive doxologies; and in his second review. See also his account of the Trinitarian controversy, p. 155---160.

^y Ζῆ ὁ Θεός, καὶ ὁ Κύριος Ἰησοῦς Χριστός, καὶ τὸ ἄγιον πνεῦμα.
Clemens apud Basil. de Spiritu S. cap. 29. Vol. II. p. 358. Ed. Par.

^z Chronologers differ about the year, but it is generally supposed to be A. D. 107.

ing, which gives an account of his sufferings, which is concluded with the following doxology. ^a “Thro’ whom, (*viz.* Christ) and with whom, be glory and strength, to the Father, with the holy Spirit, for ever. Amen.” Our adversaries object some things ^b against the genuineness of this piece, but they are of very little moment.

Polycarp lived in the first century, being the pastor of the church at Smyrna, to whom the apostle John directed the epistle, which Christ dictated to him. His life was extended to a great age, to the middle of the second century, and being tempted to deny Christ, he chose rather to die for the sake of so good a master, whom he had served so many years, without ever receiving any ill at his hands. When he came to suffer, he concluded his life with an act of worship to the Father, the Son, and the holy Spirit. ^c “For this, and for all things, I praise thee, I bless thee, I glorify thee, with the eternal and heavenly Jesus Christ, thy beloved Son, with whom, to thee, and the holy Spirit, be glory both now and for ages to come. Amen.” These were the words of this blessed martyr, while the fire was getting ready to waste his flesh, and crack his aged sinews. The last use he made of his speech, was in ascribing

^a Δι’ ἧ, καὶ μεθ’ ἧ τῷ πατρὶ, ἡ δόξα, καὶ τὸ κράτῳ σὺν τῷ ἁγίῳ πνεύματι, εἰς αἰῶνας, Ἀμήν. Ep. de martyr. Ignatii, p. 52. Ed. Smith.

^b See Dr. Berriman’s additions to his reasonable review of Whiston’s account of primitive doxologies, p. 3, 4, 5.

^c Διὰ τοῦτο, καὶ περὶ πάντων, αἰνῶ σε, εὐλογῶ σε, δόξαζω σε, σὺν τῷ αἰώνῳ, καὶ ἐπερανίῳ Ἰησοῦ Χριστοῦ, ἀγαπετῷ σε παιδί, μεθ’ οὔ, σοί, καὶ πνεύματι ἁγίῳ, ἡ δόξα καὶ νῦν καὶ εἰς μέλλοντας αἰῶνας. Ἀμήν. Polycarpi novissima in epistola Ecclesiae Smyrnenfis, cap. 14. p. 75. Ed. Oxon. Smith.

glory to the Son and Spirit, together with the Father. Tho' I build not my faith on the authority of any man, yet I must own, I cannot but regard the last words of one, who cheerfully chose to follow his Lord thro' burning flames, rather than conceal his faith in him, more than the artful insinuations of such who lie basking in warm Preferments, which they hold, by the wicked tenure, of hypocritically subscribing articles of faith, which they really despise, and in opposing and bantering which, they spend their time, and employ their pens.

The church at Smyrna, who were deprived of this excellent overseer, close the letter, which gives an account of his sufferings, with a doxology to the three divine persons. ^d “ We wish, brethren, that you may go on happily, walking according to the rule of the gospel of Jesus Christ, with whom be glory to God, even the Father, and to the holy Spirit, for the salvation of the chosen saints.”

In the second century, Justin Martyr presented his apology on behalf of the christians, to the Emperor Antoninus Pius; in which, he gives ^e the following account of the worship of the christians, by way of defense against the charge of atheism, which the pagans brought against them: “ We are called atheists, and we confess, that in respect of such reputed gods, we

^d Ἐρρώδης ἡμᾶς ἐυχόμεθα, ἀδελφοί, σοιχοῦντας τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ, μεθ' ἧ δόξα τῷ Θεῷ καὶ πατρὶ, καὶ ἀγίῳ πνεύματι ἐπὶ σωτηρίᾳ τῆ τῶν ἐκλεκτῶν. Epist. Eccles. Smyrnenf. c. 22. p. 75.

^e Ἐνθένδε καὶ ἄθεοὶ κεκλήμεθα, καὶ ὁμολογοῦμεν τῶν τειχῶν νομοθεσιμῶν Θεῶν ἄθεοι εἶναι, ἀλλ' ἔχῃ τῶ ἀληθεστάτῃ, καὶ πατρὸς δικαιοσύνης καὶ σωφροσύνης καὶ τῶν ἄλλων ἀρετῶν, ἀνεπιμίκτη τε κακίας Θεῷ, ἀλλ' Ἐκεινόν τε, καὶ τὸν παρ' αὐτοῦ ἐλθόντα υἱόν, καὶ

are atheists, but not in respect of the most true God, the Father of righteousness and sobriety, and all other virtues, who has in him no mixture of evil; him and the Son, who came from him, (and taught us, and the host of the other, the good angels, who follow and resemble him, these things) and the prophetick Spirit, we worship and adore, honouring them in reason, and in truth." Our adversaries ^f are for giving us a construction of this place, which makes the host of angels to be worship'd, with the Father, the Son, and the Spirit; but ^g nothing can be more contrary to Justin's avowed doctrine, than this poor shift, which they have borrow'd from the papists. Justin has suffici-

*διδάξοντα ἡμᾶς ταῦτα καὶ τὸν τῶν ἄλλων ἐπομιμίαν καὶ ἕξομοισ-
μόραν ἀγαθῶν ἀγγελῶν σωματὸν πνεῦμά τε τὸ προφητικόν, σεβό-
μεθα καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες.* Justin. A-
pol. 1. c. 6. p. 11. Ed. Oxon. p. 11. Ed. Thirlby.

^f Whiston's account of the primitive faith, p. 375.

Jackson's reply to Dr. Waterland, p. 375.

^g Vid. Bull. Defens. Fid. Nicaenae, Sect. 11. c. 4. Sect. 8.
p. 70, 71. al. 66, 67.

Animadvers. in G. Clerik, p. 275, 276.

Le Moyne not. in varia Sac. p. 180.

Nourrii Appar. ad Biblioth. Max. p. 414.

Grabium in loc. p. 11. Ed. Oxon.

Dr. Ibbetson's sermon, p. 22---26.

Dr. Berriman's additions to his seasonable review, p. 5, 6.

Dr. Waterland's sermons, p. 299.

What Justin says of the angels being taught by Christ, may receive light from the following passages.

Hic pater Domini nostri Jesu Christi, per Verbum suum, qui est filius ejus; per eum revelatur & manifestatur omnibus, quibus revelatur: cognoscunt enim eum hi; quibus revelaverit Filius, semper autem coexistens Patri, olim, & ab initio, semper revelat Patrem, & angelis, & archangelis, & potestatibus, & virtutibus, & omnibus quibus revelare vult Deus. Irenaeus, Lib. II. c. 30. p. 163. Ed. Ben. c. 55. p. 185. Ed. Oxon.

ently

ently declared, that the christians worship'd ^h one God only; therefore when he also declares, that they worship'd the Father, the Son, and the Spirit; as he necessarily must be understood of their having equal worship paid to them, so he could mean nothing else, but that these three divine persons were, by the christians of his time, worship'd as the one God.

That all the three divine persons were worshiped in his time, Justin has in another place assured us; ⁱ “ Being taught, that Jesus Christ is the Son of him who is really God; that we with reason worship him, reckoning him in the second place, and the prophetick Spirit in the third order, we shall demonstrate.” Our adversaries urge this place as a proof, that supreme worship was paid to the Father, and subordinate worship to the Son, and the Spirit. But nothing like this can be drawn from the words, which only shew, that the christians, when they worship'd the sacred three, did not break in upon, or confound the order of the divine persons.

In the same century lived Clement, the very learned catechist of Alexandria; he has left us the following doxology: ^k “ Be kind to thy

^h Ἡδὴ ὃ τὰς ἀγγέλους μεμαθηκέναι περιελήφαμεν τὴν ἀληθείαν, καὶ τοὺς ἐπὶ τέτων ἀρχοντας γενητοὶ ᾧδ. Clemens Alex. Stromat. Lib. VI. c. 7. p. 769. Ed. Ox.

ⁱ Θεὸν μόνον προσκυνούμεν. Ap. I. c. 23. p. 26. Ed. Thirlby.

Θεὸν μόνον δὲ προσκυνεῖν. Ibid. c. 21. p. 25.

^j Ἰησοῦν Χριστὸν ——— υἱὸν αὐτοῦ τοῦ ὄντος Θεοῦ μαθόντες, καὶ ἐν δευτέρᾳ ἰσχύει ἔχοντες, πνεῦμά τε προφητικόν, ἐν τρίτῃ τάξει, ὅτι μετὰ λόγου τιμῶμεν, ἀποδείξομεν. Apol. I. c. 16. p. 19, 20. Ed. Thirlby.

^k Ἰλασθὶ ταῖς σοῖς παιδαγωγῶν, παιδίοις, πατὴρ ἡνιοχὲ Ἰσραὴλ, ἢ

children, O Instructor, O Father, O Guide of Israel, Son and Father, both one, O Lord, grant us, that, following thy precepts, we may fill up a likeness to thy image; and according to the strength given us, may know God, not as a severe judge; and enable us, that we all having walked in thy peace, may be translated to thy city, after we have quietly sail'd thro' the waves of sin, and be carry'd on with joy by thy holy Spirit; and with unspeakable wisdom, night and day, even to the perfect day; let us praise and give thanks, to the only Father and the Son, to the Son and the Father, to the Son, the Teacher and Instructor, together with the holy Spirit, in all things one, in whom are all things, by whom all things are one, by whom is eternity, whose members we all are, whose is the glory and eternity: Who is in all things good, in all things excellent, in all things wise, in all things righteous, to whom be glory, now and for ever. Amen." This is so eminent a proof of the three divine persons being worship'd as the one God, that our adversaries have no way to elude it; therefore they would detract from it, by calling it a juvenile flight, and by saying, Clement was, in

ἀμφω, κύριε· Δὸς ἡ ἡμῖν, τοῖς σοῖς ἐπομύμοις παραγγέλμασι τὸ ὁμοίωμα πληρῶσαι τ' εἰκόνῳ, ἀδιδάμεοδαί τε κατὰ κράτῳ, ἀγαθοῦ τοῦ Θεοῦ, κριτοῦ τε μὴ πικροῦ· καὶ παράχε ἀπαντας αὐτοῦ, ἐν εἰρήνῃ τῇ σῇ πολιτευομένους, ἐν τῇ σῇ μετατιθεμένους πόλει, ἀκυμάντως τ' ἀμαρτίας τὸν κλυδῶνα διαπλεύσαντας, γαληνηῶντας ἀγάθω συμφέροῦσιν πνεύματι· σοφία τῇ ἀνεκφράστῳ, νύκταρ, μεθ' ἡμέραν, εἰς τὴν τελείαν ἡμέραν εὐχαρισθῆντας ἀινεῖν, ἀινῶντας εὐχαρισεῖν, τῷ μόνῳ πατρὶ ἔ υἱῷ, υἱῷ ἔ πατρὶ παιδαγωγῷ κῆ διδασκάλῳ υἱῷ, σὺν καὶ τῷ ἀγίῳ πνεύματι πάντα τῷ ἐνὶ· ἐν ᾧ τὰ πάντα, δι' ὃν τὰ πάντα ἐν, δι' ὃν τὸ ἀεί· ἔ μέλη πάντες· οὐ δόξα, αἰῶνες· πάντα τῷ ἀγαθῷ, πάντα τῷ καλῷ, πάντα τῷ σοφῷ, τῷ δικαίῳ τὰ πάντα· ᾧ δόξα καὶ νῦν, καὶ εἰς τὰς αἰῶνας. Ἀμην. Clemens Alex. Paedagog. Lib. III. c. 12. p. 311. Ed. Oxon.

his younger time, a Sabellian; which mean insinuations deserve only to be pass'd over with pity and contempt.

In the same century Athenogenes suffer'd martyrdom: he, as ¹ Basil assured us, when the fire was going to be kindled about him, as a farewell to his friends and followers, sung a hymn to the honour of the holy Spirit, and it cannot be thought he omitted the Father or the Son.

In the third century Hippolytus wrote his treatise against heresies, the last chapter of which, in opposition to Noetus, is remaining; he has concluded that chapter, and consequently the work, with a doxology to the three divine persons. ^m "This is the God who was made man for us, to whom the Father has subjected all things, to him be glory and strength, together with the Father and the holy Spirit, in the holy church, now, and for ever, and for ever more. Amen" This writer also has concluded another of his pieces, with giving glory to the Son and the Spirit. ⁿ "He (who is baptised) is the Son of God, and an heir together with Christ, to whom, with his most holy,

¹ Ἐἰ ἕ τις καὶ τὸ ὕμνον Ἀθηνογένους ἔγνω, ὃν, ὡς πῦρ τι ἄλλο ἐξιτήριον, τοῖς συνοῦσιν αὐτῷ καταλέλοιπεν ὀρμῶν ἡδὴ πρὸς τὴν διὰ πυρὸς τελείωσιν, οἷδε καὶ τὴν τῶν μαρτύρων γνώμην, ὅπως εἶχον πρὸς τοῦ πνεύματος. Basil. de Spiritu S. cap. 29. Vol. II. p. 359. Ed. Par.

^m Οὗτ' ὁ Θεός, ὁ ἄνθρωπος δὲ ἡμᾶς γενεῶν, ᾧ πάντα ὑπέταξεν ὁ πατήρ, αὐτῷ ἡ δόξα καὶ τὸ κράτος, ἅμα πατρὶ, καὶ ἀγίῳ πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς αἰῶνας τῶν αἰῶνων. Ἀμήν. Vol. II. p. 20. Ed. Fabric.

ⁿ Ἄγεις υἱὸς Θεοῦ, καὶ συνηρηθὲς Χριστοῦ· αὐτῷ ἡ δόξα καὶ κράτος, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ αὐτοῦ πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς συμπάντας αἰῶνας τῶν αἰῶνων. Ἀμήν. Hippolyti homil. in Theophanciam, cap. 10. Vol. I. p. 264. Ed. Fabr.

good, and quickening Spirit, be glory, and power, now, and for ever, and for ever more. Amen." Our adversaries may perhaps say, these writings are spurious, or interpolated; but till they give better arguments than their bare word, there is no reason to desert the generality of learned men, who own them to be genuine.

In the same century flourish'd that prodigy of learning, Origen. Basil thought this ° great man's opinion, as to the Spirit, was not altogether sound; yet he has assured us, that he did not venture to forsake the common method of giving glory to the Spirit; having done it in his commentary on the Psalms. There are some imperfect pieces of Origen's comments on the Psalms remaining, but they have not been publish'd. In the conclusion of his exposition of the hundred and tenth psalm, a doxology is found directed to all the three divine persons. P "We shall enjoy the good things to come, by the grace and kindness of our Lord Jesus Christ, with whom, to the Father, together with the holy Spirit, be glory, honour, and worship, for ever and ever. Amen." He likewise has 9 told us, that the water of baptism signifies nothing less, than the washing of the soul from all stains of pollution, which mercy is conferr'd, "on him who dedicates himself to the Deity of the adorable Trinity; by virtue of invocations, such a person partakes of the

° Basil. de Spiritu S. c. 29. p. 358.

P Τῶν μελλόντων ἀπολαύσασθαι ἀγαθῶν, χάριτι καὶ Φιλανθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μετ' ἑ τῶ πατρὸς, ἀμα τῷ ἁγίῳ πνεύματι δόξαν τιμὴν καὶ προσκύνησιν, εἰς τὰς αἰῶνας τῶ αἰῶναν. Ἀμήν. Cod. MS. Barocc. Num. 335.

9 Τὸ τῆ ὕδατος λούτρον σύμβολον τυγχάνει καθαροῦ ψυχῆς, πάντα ῥύπον ἃ ἀπὸ κακίας ἀποπλυναμένης· ἐδὲν δε ἦττον καὶ καθ' ἑαυτὸ τῷ ἐμπαριζῶντι ἑαυτὸν τῇ Θεότητι τῶ προσκυνητῆς Τριάδος διὰ

principle and fountain of graces." This passage shews, that Origen thought all the three persons to be invocated in baptism.

Contemporary with Origen was the learned Julius Africanus, whose chronology, to the great damage of learning, is lost: He concluded the fifth and last book of that work, with ascribing praise to the sacred Trinity. "We who know the value of those words, and are not ignorant of the grace of faith, praise him, who has given to our fathers the Saviour of all men, even our Lord Jesus Christ, to whom be glory and greatness, together with the holy Spirit, for ever."

A little after these great men lived Dennis, bishop of Alexandria, who ended his second apologetical epistle to his namesake, the bishop of Rome, with a doxology to the three divine persons, which he has assured us was a form he had received from those before him, to shew his agreement with whom, he chose thus to close his letter. "To God, even the Father, and to the Son, our Lord Jesus Christ, with the holy Spirit, be glory and power, for ever

τῆ δυνάμει ἐπικλήσεων, χαρισμάτων ἀρχὴν ἔχει καὶ πηγὴν. Origen. apud Basil. De Spir. S. cap. 29. p. 359.

This passage is something different in our printed copies of Origen; but it is most probable the true reading is preserved in Basil.

Ἡμεῖς οἱ ἰσχυροὶ τῶν ῥημάτων τὸ μέτρον ἐπιπάροισι, καὶ τῆ πίστεως ἐκ ἀγνοούντες τὴν χάριν, εὐχαριστῶμεν τῷ παραχρημένῳ τοῖς ἰσίοις ἡμῶν πατράσι τὸν τῶν ὅλων σωτῆρα, καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ὃ ἡ δόξα καὶ ἡ μεγαλοσύνη, σὺν ἀγίῳ πνεύματι, εἰς τὰς αἰῶνας. Apud Basil. de Spiritu S. cap. 29. p. 359.

Τῆτοις πᾶσιν ἀκολούθως καὶ ἡμεῖς, καὶ δὴ παρὰ τῶν πρὸ ἡμῶν πρεσβυτέρων τύπον καὶ κἀνονα παρεληφότες, ὁμοφώνως αὐτοῖς προσευχαριστῶντες, καὶ δὴ ἐν ὑμῖν ἐπιστέλλοντες, καταπαύσομεν. Τῷ δὲ Θεῷ καὶ πατρί, καὶ υἱῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, σὺν τῷ ἀγίῳ πνεύματι δόξα καὶ κράτος, εἰς τὰς αἰῶνας τῶν αἰῶνων. Ἀμήν. Dionysius Alex. apud Basil. De Sp. S. cap. 29. p. 358.

and ever. Amen." We are assured by Basil †, Gregory of Neocaesarea, Firmilian, and Meletius, persons that lived at the same time, used doxologies directed to all the three persons.

Thus we have seen, that in every age, from the apostle's time till the fourth century, in the beginning of which the Arian heresy shew'd its loathsome head, glory was ascribed to the Son and the Spirit, as well as to the Father. It is more than probable, that several short hymns which are preserved to us in the old liturgies, were in use in the more early ages, long before those liturgies were framed; such as that common form of doxology: "Glory be to the Father, and to the Son, and to the holy Spirit, now and for ever, and for ever more. Amen." And this other; "We praise the Father, the Son, and the holy Spirit." These words in the * apostle John's revelation, "Holy, holy, holy Lord God almighty, the whole earth is fill'd with thy glory;" were used as a form of praise † to the Trinity, in the ancient churches.

We have remaining a very old hymn, which is called the evening hymn, wherein praise is ascribed to all the divine persons, and to Christ in a peculiar manner. † "O Jesus Christ, thou joyful light of the immortal glory of the heavenly, holy, and blessed Father; being come to the sun setting, and seeing the evening lamp

† Basil. de Spiritu S. p. 359, 360.

‡ Δόξα τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, καὶ νῦν, καὶ ἀεὶ, καὶ εἰς αἰῶνας τῶν αἰώνων. Ἀμήν.

§ Αἰνῶμεν τὸν πατέρα, καὶ υἱὸν, καὶ ἅγιον πνεῦμα.

* Rev. iv. 8.

† See Bingham's antiquities of the christian church, B. XIV.

c. 2. Vol. 6. p. 389. Ed. in 8^{vo}.

‡ Φῶς ἰλαρὸν δόξης ἀθανάτου, πατρὸς ἑρανοῦ, μάκαρος, Ἰησοῦ Χριστοῦ, ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες Φῶς ἐσπερινόν, ὑμνοῦμεν
lighted,

lighted, we praise God, even the Father, the Son, and the holy Spirit: Thou art worthy at all times to be praised with holy words, thou Son of God, who art the giver of life, therefore the world glorifies thee." As this hymn contains the following words, "We praise the Father, the Son, and the Spirit;" which Basil^a has told us were in the evening hymn in his time, which had been used a long time, and of which he knew not the author; it is very probable, this was the same hymn which that learned man mentions, and that it was composed before the Arian times.

There is another very ancient hymn call'd the morning hymn, which from its being found at the end of David's Psalms in the Alexandrian manuscript, which is in the King's library at Westminster, may very well be supposed to have been framed before the Arian times; but this I will not positively assert. In this hymn the Father, the Son, and the Spirit are invoked. It runs in the following words; ^b "Glory to God in the highest, on earth peace, and good will to men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thee

πατέρα, υἱὸν καὶ ἅγιον πνεῦμα Θεῶν. Ἀξίον σε, ἐν πᾶσι καιροῖς, ὑμνεῖσθαι, φωναῖς ἁγίαις, Υἱὲ Θεοῦ, ζωὴν ὁ διδούς, διὸ ὁ κόσμος σε δοξάζει. Apud Smith Miscellanea, p. 152.

^a Ἐδόξε τοῖς πατέρασιν ἡμῶν, μὴ σιωπῆ τὴν χάριν τοῦ ἐσπερινοῦ φαιδῶς ἀχρεῶς· ἀλλ' εὐθύς φανέντων εὐχαριστεῖν· καὶ ὅς τις μὴ ὁ πατὴρ τῶν ῥημάτων ἐκείνων τῶν ἐπιλυχνίᾳ εὐχαριστίας, εἰπεῖν ἔχ' ἔχμεν· ὁ μὲν τοι λαὸς ἀρχαίαν ἀφήσει τὴν φωνήν, καὶ ἔδενι πάποτε ἀσεβεῖν ἐνομιώθησαν οἱ λεγόντες, αἰνοῦμεν πατέρα καὶ υἱὸν καὶ πνεῦμα Θεοῦ. Basil. de Spiritu S. c. 29. p. 359.

^b Δόξα ἐν ὑψίστοις Θεῶ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Αἰνοῦμεν σε, εὐλογοῦμεν σε, πρσκυνοῦμεν σε, δοξολογοῦμεν σε, εὐχαριστοῦμεν σοι, διὰ τὴν μεγάλην σε δόξαν, κύριε Βασιλεῦ ἐπεκράνιε, Θεὲ πατὴρ παντοκράτωρ, κύριε υἱὲ μονογενὲς Ἰησοῦ Χριστὲ, καὶ ἅγιον πνεῦμα· κύριε ὁ Θεός, ὁ ἀμὴν τοῦ Θεοῦ, ὁ υἱὸς τοῦ πατρὸς, ὁ
thanks

90 THE TRUE SCRIPTURE DOCTRINE

thanks for thy great glory, O Lord, the heavenly King, O God the Father almighty; O Lord, the only begotten Son, Jesus Christ; and O holy Spirit, O Lord God, O Lamb of God, O Son of the Father, who takest away the sins of the world, have mercy upon us, receive our supplication. Thou that fittest at the right hand of the Father, have mercy upon us, for thou art only holy, thou art only Lord, Jesus Christ, to the glory of God the Father. Amen. Every day I will blefs thee, and I will praise thy name for ever, and for ever and ever. Be pleased, O Lord, to keep us without sin this day: Blessed art thou, O Lord, the God of our fathers; and blessed and glorified be thy name for ever. Amen. Blessed art thou, O Lord, teach me thy judgments. Lord, thou hast been our refuge in all generations. I said, Lord have mercy upon me, heal my soul, for I have sinned against thee. Lord, I have fled to thee, teach me to do thy will, for thou art my God; for with thee is the fountain of life, in thy light we shall see light. Extend thy mercy to those that know thee."

ἀλλὰ τὴν ἀμαρτίαν τοῦ ἁγίου ἐπέσειον ἡμᾶς· πρόσδεξαι τὴν δεξιὴν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς ἐπέσειον ἡμᾶς. Ὅτι σὺ εἶ μόνος ἅγιος, σὺ εἶ μόνος κύριος, Ἰησοῦς Χριστὸς, εἰς δεξιὰ Θεοῦ πατρὸς. Ἀμήν. Καθ' ἑκάστην τὴν ἡμέραν εὐλογήσω σε, καὶ ἀνίσσω τὸ ἄνομά σε εἰς τὸ αἶψα, καὶ εἰς τὸ αἶψα τοῦ αἰῶνος. Καταξίωσον Κύριε καὶ τὴν ἡμέραν ταύτην ἀναμαρτητὸς φυλαχθῆναι ἡμῶν. Ἐυλογητὸς εἶ ὁ κύριος πάντων πατέρων ἡμῶν, καὶ αἰνετὸν καὶ εὐδοξασιμὸν τὸ ὄνομά σε εἰς τὰς αἰῶνας. Ἀμήν. Ἐυλογητὸς εἶ Κύριε, διδάξόν με τὰ δικαιώματά σε. Κύριε καταφύγη ἐγενήθη ἡμῶν ἐν γενεᾷ καὶ γενεᾷ. Ἐγὼ εἶπα, Κύριε ἐπέσειόν με, ἵασαι τὴν ψυχὴν μου ὅτι ἠμαρτήν σοι· Κύριε πρὸς σε κατήφονα διδάξόν με ποιεῖν τὸ θελημα σου, ἵτις σὺ εἶ ὁ Θεός μου. Ὅτι παρὰ σοὶ πηρὴ ζωῆς ἐν τῷ φωτί σου ὡς φάσμα φῶς· ὡς δαίτηνον τὸ ἐλεός σου τοῖς γνώσκουσίν σε.

I hope it appears evident, that the Son and the Spirit have been worship'd, in conjunction with the Father, under the old testament; that they are all three directly worship'd in the new testament; and that they have been worship'd in the christian churches all along, till the rise of the Arian heresy; since which time, it is well known, all churches have paid them religious adoration. Since God only is to be worship'd, then from the equal worship that is paid to the Father, the Son, and the Spirit, it evidently follows, that these three persons are the one God. They have been worship'd and glorified as the one God from the beginning, and, I doubt not, will be so honoured always, even to the end of the world.



C H A P. IV.

The equality of the Father, the Son, and the holy Spirit, proved from the form of Baptism.



WHEN our blessed Lord had accomplish'd the great work of man's redemption, and, by his agonies and death, had abolish'd death, finish'd transgression, made atonement for sin, satisfied divine justice, and brought in an everlasting righteousness, for the justification of those for whom he died; and when he was ready to ascend into heaven, with all the marks of triumph and victory, he thought fit, in his infinite

nite wisdom, before he left the earth, to institute the ordinance of baptism, in the name of the three divine persons; and to command, that this sacred rite should be observed in his churches, to the very end of time. We have an account of this institution given us by the apostle Matthew, in the close of his gospel. ^a “The eleven disciples went away into Galilee to a mountain, where Jesus had appointed them; and when they saw him they worship’d him, but some doubted: And Jesus came and spoke to them, saying, all power is given to me in heaven and in earth: ^b Go you therefore, and teach all nations, baptizing them into the name of the Father, of the Son, and of the holy Spirit; teaching them to observe all things, whatsoever I have commanded you, and lo I am with you always, even to the end of the world.” There is no variation of moment in the Greek copies, as to these words; therefore the pretence of some ^c Socinians, that they are an addition to the apostle Matthew’s gospel, is an instance of extravagant insolence and folly: And since Christ has added to his institution this so-solemn declaration, that he would be always with the apostles and their successors, to assist them in their work of baptizing and preaching the gospel, it is plain, baptism must continue in the christian churches till time shall be no more. So that the insinuations of some of our ^d adversaries, of this sacred institution being

^a Matth. xxviii. 16—20.

^b Περσευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

^c Some mention’d by Sandius, Interpret. Paradox, p. 115. and by the English Socinians in their answer to Mr. Milbourn, p. 15, 16.

^d See Emlyn’s Tracts, p. 429.

to be discontinued, among the posterity of baptized christians, are exceeding frivolous, and unworthy of regard.

It is certain ^e the Jews used to baptize such as were profelyted to their religion, long before Christ came in the flesh: They thought they had some ground to gather this custom from the peoples washing or sprinkling their cloaths, when they enter'd into covenant with God at mount Sinai ^f: Which the Jews always understand to include washing or sprinkling the flesh: And they used this rite on profelytes, because the law of Moses commanded ^g, that one ordinance should be for those who were Israelites by descent, and for the strangers which dwelt among them, or were profelyted to them. The profelytes were to own the unity of God, and to profess their abhorrence of idols, and then they were circumcised, and after that baptized.

Whether the Jews were right or no, in gathering the custom of baptizing profelytes from the law of Moses; this is certain, that baptism received the stamp of divine authority, when John, the harbinger of Christ, was sent by God, to baptize with water such as repented of their

^e Vid. Seldenum de Jure Naturae & Gentium, Lib. II. c. 2, 4. De Synedriis, Lib. I. c. 3. De successionibus ad leges Hebraeorum, c. 26.

Lightfoot. Hor. Heb. in Mat. iii. & Joh. iii.

J. Alting. de profelytis, c. 27, &c.

Witfium Oecon. utriusque Foederis, Lib. IV. c. 16. p. 872---875.

See also Mr. Ainsworth on Gen. xvii. 12. p. 68.

Dr. Wall's introduction to his history of infant baptism, p. 67--110. Ed. in 8^{vo}. Answer to Gale, c. 9, 10. p. 211---233.

^f Exod. xix. 20.

^g Numb. xv. 15.

sins, and believed in the promised Messiah, who was a very little after to appear.

When Christ had finished his work on earth, he was pleased to appoint baptism, in the name of the Father, of the Son, and of the Spirit, to be a sacrament of the new testament, to continue in use to the consummation of all things. As baptism is in the name of three, if one of the three be a person, the rest must be so; therefore since all allow the Father to be a real person, it follows, that the Son and the Spirit must be acknowledged to be real persons; for were one of the three a person, and the other not persons, it can never be thought but we should have had some mark of distinction: And the same reason will hold to prove, that if the Father, one of the persons, is properly divine, or truly God, the other two, the Son, and the Spirit, must be so likewise. It would be monstrous to imagine, that the most high God, and two creatures, are join'd together in so solemn a manner.

All allow, that baptism includes in it acts of religious worship; the particular acts of worship which are comprehended in it, are dedication, profession, and invocation. They who are baptized into the name of a person, dedicate themselves to him as God, vow obedience to him, list themselves in his service, enter into covenant with him, and engage to be his always and entirely; they also profess their faith in him, and they invoke his presence and blessing, to be with them the remaining part of their lives. Now as Christians are baptized into the name of the Father, the Son, and the Spirit, it is certain they are equally consecrated to the service of the sacred three; they equally
 profess

profess their belief in them, and they alike invoke them : That is, they believe in the three persons as the one God, and worship them as such. Since one of the persons is strictly divine, the other two, who are in baptism equally worship'd, must be so, and since there is but one God, the object of religious adoration ; the three persons are worship'd as the one God, besides whom there is none else.

The design of the christian religion is, to take persons off from the belief of a plurality of gods, to believe in one true God : Therefore it would make baptism inconsistent with christianity, if we suppose it to be entering into the service of three Gods, one supreme, and the other two subordinate ; or one God, and two dignified creatures. Were the case so, christianity would differ in nothing from the abominations of the heathen, except that it would reduce their great number of inferior gods to two.

Whatever honour is paid to the Father in this institution of our holy religion is paid to the Son and the Spirit. If we enter into covenant with the Father, as our God, and vow subjection to his laws, we come under the same obligations to the Son and the Spirit ; if we profess our belief in the Father, as the true God, we do the same as to the Son, and the Spirit ; and if he be invoked, as the Author of all mercy, so are they. Seeing there is but one God, these three persons, as they are equal in dignity, so they are the same in substance, and in glory one. This may be gather'd from the words, in which the form of baptism runs, for we are not said to be baptized into the names, but into the name, the one name of the Father,

ther, of the Son, and of the Spirit: This shews the three persons, who are equal in power and glory, to be the same in substance, the one God.

Our adversaries advance nothing of any moment against the form of baptism being a proof, that the three divine persons are equally honoured: They insinuate, but do not expressly say, that no more may be meant by being baptized into the name of the Son and the Spirit, than ^h by being baptized to Moses: But the expression is ⁱ different; it is not said the Israelites were baptized into the name of Moses, but to Moses, which either means the doctrine of Moses, or may be render'd by Moses; in which sense most of the old translations take the words.

Our modern Arians, as to the form of baptism, only tell us, ^k “it cannot be doubted how this text was understood in the primitive church, there being still extant a profess'd paraphrase upon it, even the apostles creed, which from the earliest times of Christianity was with very little variation in the several churches, the baptismal creed, or profession of faith which all christians were taught, on purpose that they might understand what it was they were baptized into.” Here they are guilty of several mistakes, for the creed call'd the apostles creed, was never design'd as a paraphrase on the form of baptism; neither was it taught the catechumens, as a full system of the faith they were

^h 1 Cor. x. ii.

ⁱ See bishop Stillingfleet's vindication of the Trinity, p. 222, 223.

^k Clarke's reply, p. 209.

baptized into, but it contain'd ^l only short hints of those doctrines, in which the candidates for baptism were more fully instructed, previously to their being baptized: This was the chief use of all creeds, which were gradually enlarged, as heresies gave occasion. Our adversaries abuse the world, in representing the creed of one church, to be a form universally received. That call'd the apostle's creed is the Roman creed, which had the name of the apostolic creed on no other account, ^m than because it was used by the only church in the western part of the world, in which an apostle was known to reside any time, and was therefore call'd an apostolic church.

The best way to know in what sense the ancient churches took the form of baptism, is to consider all the old creeds, and those passages in ecclesiastical writers, where they make any thing of a declaration of their faith, as to the Trinity. Upon a careful review it will appear, that in the first ages of christianity, the form of baptism was understood, not of God and two creatures, but of three persons, every one of which is God, and yet altogether they are but one God.

Before I go on to the consideration of the ancient creeds, I would premise a remark or two. It is not to be expected that all creeds should be equally explicit, because all parts of the world were not alike infested with heresies: And if some creeds, and some passages in the primitive writers, only declare the Father

^l See Dr. Waterland's Sermons, p. 321---330. History of the Athanasian creed, p. 158---161.

^m See Dr. Wall's history of infant baptism, Vol. II. c. 9. p. 430.

and the Son to be the one object of faith and hope, it may reasonably be supposed they own'd the same of the Spirit, because he is many times included with the Father and the Son, and there can nothing be brought to shew that he is to be excluded. If any expressions in the ancient creeds may not seem to us now, the most proper, before we condemn them, we should consider what heresies they were opposed to. For instance, the confining the titles of almighty, and maker of the world, generally to the Father, may not seem necessary to us at this time, when scarce anyⁿ deny the Father to be almighty, or to be creator; but there was greater need to insist on this in the early ages of christianity, when the Marcionites deny'd the Father to be the supreme God, and held that he had a God above him; and when the Gnosticks and Valentinians wildly imagined, that the creator of the world was different from the supreme God. So likewise, those passages, in some creeds, where the Son is call'd God of God, and light of light, may not be esteem'd the most proper, since the Arians have play'd so much with ambiguous words; but they were used in opposition to the Sabellian scheme, which confounded the persons, and their relation one to another. I confess, I never could see any thing frightful in these expressions, any more than in saying, Christ is the Son of God, and is eternally begotten of the Father.

We have the surest^o evidence, that baptism was all along perform'd in the name of the Fa-

ⁿ There are to be found in England some mean and obscure persons, who pretend the Father has a God above him, as well as the Son, but they are very few and inconsiderable.

^o Ἐπ' ὀνόματι ἡ τῆ πατρὸς τῶν ὅλων, καὶ δεσπότη Θεοῦ, ther,

ther, the Son, and the Spirit; and it is certain that professions of faith ^p in the Son, and in the Spirit, were inserted in all creeds from the beginning. Some have ^q thought the baptismal creed to have run, at first, in this form: "I believe in God, the Father, the Son, and the holy Spirit;" where God is to be taken, as referring to all the three persons. Others ^r have supposed, the baptismal creeds, in the first times

καὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἔ πνεύματος ἁγίου, τὸ ἐν τῷ ὕδατι πότε λυτρὸν ποιοῦνται. Justin. Martyr. Apol. 1. c. 79. p. 116. Ed. Oxon. p. 89. Ed. Thirlby.

Potestatem regenerationis in Deum dans discipulis, dicebat eis, "Euntes docete omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus sancti." Irenaeus, Lib. III. c. 17. p. 208. Ed. Ben.

Novissime mandans, ut tingerent in Patrem, Filium, & Spiritum sanctum, non in unum, nam nec semel, sed ter, ad singula nomina, in personas singulas tinguimur. Tertullian. cont. Praxeam, cap. 26.

Lex enim tinguendi imposta est, & forma praescripta, "Ite, inquit, docete nationes, tinguentes eas in nomine Patris, & Filii, & Spiritus sancti." Idem, de baptismo, contra Quintillam, c. 13.

Dominus, post resurrectionem, discipulos suos mittens, quemadmodum baptizare debebant, instituit & docuit, dicens; "Data est mihi omnis potestas in coelo & terra: Ite ergo, & docete gentes omnes, baptizantes eos in nomine Patris, & Filii, & Spiritus sancti;" Insinuat Trinitatem, cujus sacramento gentes baptizarentur. Cyprian. Epist. 73. p. 183. Ed. Pamelii.

— Cum ipse Christus gentes baptizari jubeat, in plena & adunata Trinitate. Idem, Ibid. p. 186.

^p See the present Lord Chancellor's critical history of the creed, p. 134, 135, 316---319.

^q Πιστεύω εἰς τὸ Θεόν, τὸ Πατέρα, τὸν υἱόν, καὶ τὸ ἅγιον πνεῦμα!

Vide Bulli Judicium Ecclesiae catholicae, cap. 3. p. 31, 32. al. p. 308, 309.

See also Dr. Waterland's sermons, p. 324, 325.

^r Vid. Grabii Annot. in Bulli Judic. p. 61---68. al. p. 335---342.

See also Dr. Berriman's sermons, p. 21, 22.

of christianity, to have contained more articles. Which conjecture soever of these is right, it does not affect the matter under my present consideration; because all allow, that the articles relating to the Father, the Son, and the Spirit, were ever in all creeds, whatever other articles might be of a fresher date. From the beginning of christianity all converts declared, at baptism, their belief in the Father, the Son, and the holy Spirit; at the same time professing their faith in one God, and their abhorrence of idols, or a plurality of gods, which was called renouncing the devil and all his pomps.

We have no creeds in the few remains of the writers of the apostolical age; therefore their sentiments, as to the Deity of the Son and Spirit, are to be gather'd from the occasional mention they make of them in their works. Justin Martyr, of the second century, has not given us any creed in form; but how he must necessarily have understood the form of baptism, may be gather'd, from his declaring, that the christians worship'd God only, and yet worship'd the Father, the Son, and the Spirit ^f. Which two assertions put together, make it very plain, that, in Justin's time, the christians believed in, and worship'd three persons, but yet own'd them, and worship'd them, as one God.

A little after the middle of the second century, Athenagoras, a learned and judicious Athenian convert, presented to the Emperor Mark

^f Θεὸν μόνον προσκυνῶμεν. Justin. Apol. I. c. 23. p. 32. Edit. Oxon. p. 26. Ed. Thirlby.

Ἐκείνόν τε καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα --- πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνῶμεν. Idem, ibid. c. 6. p. 11, 12. Ed. Oxon. p. 11. Ed. Thirlby. See above chap. 3. p. 81, 82, 83.

Aurelius, and Commodus his son, and partner in the imperial dignity, an apology in behalf of the persecuted christians. Having mention'd the unjust charge of atheism, brought by the pagans against the christians, he has express'd his surprize, that so groundless a charge should meet with any credit, and has made a declaration of the christian faith in the following words; ^t "Who would not be astonish'd to hear those persons branded as atheists, who own the Father to be God, the Son to be God, and the holy Spirit; declaring their power of union, and their distinction of order." And the same calumny he has refell'd ^u again in these words; "We are not atheists, who own the Creator of this world, and the word that is from him, for our God." He has given us this other ^w confession of the christian faith: "We affirm God, and the Son, his Word, and the holy Spirit, to be united in power, the Father, the Son, and the Spirit; for the Son is the mind, word, and wisdom of the Father, and the Spirit is an emanation, as light from the fire." He has likewise declared, ^x that, "The Son of God is the word of the Father, in idea and in operation; for by him, and through

^t Τίς ἔν ἐκ λῶρήσαι, λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεόν, καὶ πνεῦμα ἅγιον· θαυμάζοντας αὐτῶν, καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διάρρησιν, ἀκρίτως ἀθεοῦ καλεκρήμας; Athenag. Apol. c. 10. p. 40. Ed. Oxon.

^u Ὅσοι ἐσμὲν ἄθεοι, Θεὸν ἀγοντες τὸν ποιητὴν τῶδε τῶ πάντες, ἔ τὸν παρ' αὐτῶ λόγον. Idem, ibid. c. 26. p. 122.

^w Θεὸν φασμέν, ἔ υἱὸν τὸν λόγον αὐτῶ, καὶ πνεῦμα ἅγιον, ἐξέ-
μμενα μὲν κατὰ δύναμιν, τὸν πατέρα, τὸν υἱὸν, καὶ τὸ πνεῦμα· ὅτι
νῆς, λόγῳ, σοφία, υἱὸς τῶ πατρὸς, καὶ ἀπόρροια, ὡς φῶς ἀπὸ
πυρρὸς, τὸ πνεῦμα. Idem, ibid. c. 22. p. 96.

^x Ἄλλ' ἐστὶν ὁ υἱὸς τῶ Θεοῦ λόγῳ τοῦ πατρὸς, ἐν ἰδέῃ καὶ
ἐπεργίᾳ; πρὸς αὐτοῦ ᾧ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἐνὸς ὄντῳ

him, all things are made: The Father and the Son being one; the Son being in the Father, and the Father in the Son, by the union and power of the Spirit: The Son of God is the mind and word of the Father." And he has represented the christians as persons ^y who make it their sole endeavour, "To know God and the Word that is from him: And what is the union of the Son with the Father, what is the communion of the Father with the Son, what is the Spirit, and what is their unity and distinction; the Spirit, the Son, and the Father being united." These passages shew what Athenagoras's sentiments, with relation to the form of baptism, must be. Nothing can be more plain, than that he believed in three persons, and one God. As in these passages, this faithful witness of Christ Jesus, has fully shew'd himself to have held a consubstantial, and coeternal Trinity, it may easily be supposed, that he has not recommended himself to the esteem of the Arians. Therefore ^z they brand him with what is now call'd Sabellianism, call him an obscure unintelligible writer, and suggest that these passages may be interpolations. All these pretences are really so silly and trifling, that to mention them is the same thing as to confute them.

τοῦ πατρὸς, καὶ τοῦ υἱοῦ· ὅντος ἃ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἐνότητι καὶ δυνάμει πνεύματος· νοῦς καὶ λόγος τῆς πατρὸς, ὁ υἱὸς τοῦ Θεοῦ. Idem, *ibid.* c. 9. p. 38.

^y — Μόνον ἃ παρακεμπόμενοι τέττε --- Θεὸν καὶ τὸν παρ' αὐτοῦ λόγον εἶδέναι· τίς ἢ τοῦ παιδὸς πρὸς τὸν πατέρα ἐνότης, τίς ἢ τοῦ πατρὸς πρὸς τὸν υἱὸν κοινωνία, πὶ τὸ πνεῦμα, τίς ἢ τῶν τούτων ἐνώσις καὶ διάρρησις, ἐνερμῶν, τοῦ πνεύματος, τοῦ παιδὸς, τοῦ πατρὸς. Idem, *ibid.* c. 11. p. 46.

^z Vid. Whitby. *Disquisit. modest.* p. 60, 62.

Jackson's Reply to Dr. Waterland, p. 105, 107.

We have among the works of Lucian of Samofata, an impious dialogue, wrote with design to banter the christian faith. There is no doubt of its being a production of the second century, though Lucian's title to it may, perhaps, be disputed; for my own part, I see no reason, to attribute it to any other. Towards the latter end, the author mentions the Emperor's victory over ^a the Persians, and the destruction of Suze, as a thing of very fresh date; this some have apprehended to be meant of the victory ^b Trajan obtain'd over the Persians or Parthians. If this has a good foundation, the author was older than Lucian: Others take the words to refer to the victory, ^c which the Emperors Mark Aurelius, and Lucius Verus, obtain'd over the Parthians, by Cassius their general in the East: If this be admitted, as I believe it may, Lucian may very well be the author, for he lived at that time. There has been a late attempt made ^d, to bring this book as low as Dioclesian's time, but without good grounds. It has been objected, that this could not be wrote by Lucian, because there is nothing of the spirit of that polite author in it; but there is very little in this, for the most witty authors, when once they come to ridi-

^a Τρ. μᾶν τι καινὸν πέπρακται· Κλε. πέπρακεν ὄφρως ἢ πάλαι βωαμένη Πέρσων, καὶ Σούσα κλεινὸν ἄστυ πέσει δ' ἔτι γε πᾶσα χθὼν Ἀραβίας, χειρὶ κρατοῦντος εὐθιενωτάτω κράτει. Lucian. Opp. p. 1012. Ed. Salmur.

^b Vid. Dion. Caff. Lib. 38. p. 778---784. Ed. Francof.

^c Vid. Dion. Lib. 71. p. 802.

Ejus ductu Persae, cum primo superavissent, ad extremum triumpho cessere. Aurelius Victor, in M. Aurelio Antonino.

^d See Moyle's discourse on the Philopatris in his posthumous works.

cule christianity, only manifest trifling pertness, or dull malice. Whoever was the author, he knew the opinions of the christians, tho' he has endeavoured to expose them with more malice and buffoonery, than wit or smartness. He has introduced one Trierphon, in a jeering way, instructing Critias, whom he calls ^e a catechumen, among other things in the mystery of the Trinity. When the pretended catechumen had ask'd, who he must swear by, the personated christian return'd this answer; ^f "By the God that reigns on high, the great, the immortal, the heavenly, with the Son of the Father, and the Spirit proceeding from the Father, one in three, and three in one, take these for Jupiter, and reckon this your God." The answer return'd by the catechumen was, he did not know how one could be three, and three one. Any one will see, that the buffoon who wrote this dialogue, has, in a silly manner, endeavour'd to burlesque the instructions given to catechumens to prepare them for baptism: And from what he has said we may gather, that, in this writer's time, christians were baptized into the belief of three divine persons, and one God. The spirit of infidelity appears to have been at all times the same; for we find impious wits, near sixteen hundred years ago, took the same liberty their successors now do, blasphemously to ridicule the great mysteries of revelation.

About the latter end of the second century,

^e P. 1003. Ed. Salm.

^f Κρ. Τίνα ἐπομάσωμαι γε; Τρ. ὑψιμεδόντα Θεόν, μέγαν, ἀμβροτον, ἄβρανίαν, υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, ἐν εἰ τριῶν, καὶ ἐξ ἑνὸς τελέα. ταῦτα νομίζε Ζήνα, τὸ ἵ ἡγαῦ Θεόν. Κρι. ἀριθμέειν με διδάσκεις --- ἐκ οἷδα ἢ πὶ λέγεις, ἐν τρία, τρία ἐν. p. 998. Ed. Salm. p. 774. Ed. Amst.

Theophilus bishop of Antioch wrote an epistolary apology for christianity, inscribed to his friend Autolycus, a heathen. He is the first that ever mention'd the word Trinity, or Triad, which Triad, he has told us ^s, is God, and his word, and wisdom, meaning by wisdom the holy Spirit; these three divine persons he has ^h also represented as coeternal; so that no question can be made of his understanding the form of baptism, to be in the name of a Trinity of persons, but one God.

About the same time lived Irenaeus bishop of Lyons, who is the more to be regarded, because he was not a profelyte, as those above mentioned all were; but was educated a christian, lived always in the profession of that religion, and seal'd the truth with his blood; his sense of the form of baptism, may be gather'd from the creeds he has inserted in his treatise against heresies. The largest of the creeds which are to be found in that work, is drawn up in these terms; ⁱ “The church, tho’ it is scatter’d throughout the whole world to the ends of the earth, has received from the apostles and their disciples, faith in one God the Father almighty, maker of heaven and earth, the sea, and all things in them; and in one Jesus Christ, the Son of God, who was incarnate for our salva-

^s Ἄι τρεῖς ἡμέραι τῷ φωσῆραν γεγονουῖαι, τύποι ἐσὶν τῷ τριάδος, τοῦ θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῷ σοφίας αὐτοῦ. Theophil. ad Autolyc. Lib. II. c. 23. p. 148, 150. Ed. Wolfii.

^h Οὐ γὰρ ἦσαν οἱ προφῆται ὅτε ὁ κόσμος ἐγένετο, ἀλλὰ ἡ σοφία ἢ ἐν αὐτῷ οὔσα, ἢ τοῦ θεοῦ, καὶ λόγος ὁ ἅγιος αὐτοῦ, ὁ αἰεὶ συμπαραῶν αὐτῷ. Idem, ibid. c. 14. p. 120.

ⁱ Ἡ μὲν γὰρ ἐκκλησία, καὶ περ καθ’ ὅλης τῆς οἰκουμένης, ἕως περὶ τῆς γῆς διεσπαρμένη, ὡς οἱ ἅπαντες τῶν ἀποστόλων καὶ τῶν ἐκείνων μαθητῶν παραλαβούσα, τὴν εἰς ἓνα Θεὸν πατέρα παντοκράτορα, τὸν πεποιηθέντα τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα
tion;

tion; and in the holy Spirit, who by the prophets, preach'd the dispensations, the comings, the nativity of a virgin, the passion, the resurrection from the dead, and bodily ascension into heaven, of our dear Lord Jesus Christ, and his returning from heaven in the glory of the Father, to restore all things, and to raise all the bodies of men; that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow, of things in heaven, and things on earth, and things under the earth, that every tongue may confess him, and that he may execute righteous judgment on all; that he may send wicked spirits, and the angels that fell, and have involved themselves in apostacy, and ungodly, unjust, lawless, and blaspheming men, into everlasting fire: And that freely bestowing life on just and holy men, who have kept his commandments, and either from the beginning have kept in his love, or have been recover'd

τὰ ἐν αὐτοῖς πίσιν· καὶ εἰς ἓνα Χριστὸν Ἰησοῦν, ὃν υἱὸν τοῦ Θεοῦ, ὃν παρκαθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας· Ἐ εἰς πνεῦμα ἅγιον, τὸ ὄντα τῶν προφητῶν, κεκρυφὸς πρὸς οἰκονομίαν, καὶ πρὸς ἐλευθερίαν, καὶ τὴν ἐκ παρθένου γενέσθαι, καὶ τὸ πάμπαν, καὶ τὴν ἔγχεσθαι ἐκ νεκρῶν, καὶ τὴν ἑστασεῖν εἰς τὰς ἡράνας ἀνάληψιν, τῷ ἡγαπημένῳ Χριστῷ Ἰησοῦ, τοῦ κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν ἡράνων ἐν τῇ δόξῃ τοῦ πατρὸς παρεστῆαι αὐτοῦ, ἐπὶ τὸ ἀνακιφαλαιώσασθαι τὰ πάντα, καὶ ἀναστήσασθαι πᾶσαν σάρκα πάσης ἀνθρωπότητος· ἵνα Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀράτου, πᾶν γένος κάρμψι, ἐπερανίων, καὶ ἠπιγείων, καὶ καταχθειῶν, καὶ πᾶσα γλῶσσα ἐξομολογήσῃ αὐτῷ, καὶ κρίσιν δικαίαν ἐν τοῖς πᾶσι ποιήσῃται, τὰ μὲν πνευματικὰ τῆς ποιηρίας, καὶ ἀγγέλους παραβεβηκότας, καὶ ἐν ἀποστασίᾳ γεγονότας, καὶ τὰς ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους, καὶ βλασφημους τῶν ἀνθρώπων, εἰς τὸ αἰώνιον πῦρ πέμψῃ· τοῖς ἃ δικαίοις, καὶ ὁσίοις, καὶ τὰς ἐντολάς αὐτοῦ τετηρηκόσι, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεμνηκόσι, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς ἃ ἐκ μετανοίας, ζῶν χαριστάδω, ἀφάρτασαν δωρήσῃται καὶ δόξαν αἰώνιον περιποιήσῃ. Ire-
naeus, Lib. I. cap. 2. Ed. Ox. cap. 10. p. 48, 49. Ed. Benedic.

by repentance, he may confer upon them immortality, and invest them with eternal glory." This faith Irenaeus has ^k assured us, as to the substance of it, was profess'd by christians all over the world; tho' there were many languages spoke by the followers of Christ, yet they with one heart, and one soul, join'd in adhering to the same faith; this truth preach'd, as the sun shining in its full strength, enlighten'd all the earth, and none that wish'd well to themselves, would venture to add to it, or to take from it.

Besides this admirable confession, Irenaeus has, in other places, put down creeds, or fragments of creeds. One imperfect creed is this following: ^l "We hold the rule of truth, that there is one almighty God who framed all things by his word, and fitted them and made them out of nothing, to the end that all things should be; as the scripture says, by the word of the Lord the heavens were form'd, and all the host of them by the breath of his mouth; and again, all things were made by him, and without him nothing was made that is made, (out of all things nothing is taken, but the Father made all things by him, whether visible or invisible, sensible or intellectual, temporal as to dispositi-

^k Ibid. p. 49.

^l Cum teneamus nos regulam veritatis, id est, quod sit unus Deus omnipotens, qui omnia condidit per Verbum suum, & aptavit, & fecit ex eo quod non erat, ad hoc ut sint omnia; quemadmodum scriptura dicit; "Verbo enim Domini coeli formati sunt, & spiritu oris ejus omnis virtus eorum;" & iterum; "Omnia per ipsum facta sunt, & sine ipso factum est nihil." (Ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quandam dispositionem, sive sempiterna, & aeterna;)

on, or everlasting and eternal,) not by angels, nor by any powers separated from his understanding. God needs nothing of all the creatures; but, by his Word and Spirit, disposes and governs, and is nigh to them all. This is he who made the world, (for that is comprehended in all things;) this is he who formed man; this is the God of Abraham, the God of Isaac, and the God of Jacob, over whom there is no other God, nor beginning, nor power, nor fulness; this is the Father of our Lord Jesus Christ." I have produced this creed, tho' it is not so directly to my present design, because it may give us light, as to what we find insisted on, in almost all creeds, concerning the Father being the almighty, the creator of the world: It was in opposition to such heretics, as held, he had a God above him, and that inferior powers created the lower world.

Irenaeus gives, in another place, a creed which is an abstract of the larger creed, I have quoted from him. ^m "The christians believe in one God, the maker of heaven and earth, and all things therein, through Jesus Christ the Son of God, who, out of the exceeding great love which he bore to his creature, condescended to

non per angelos, neque per virtutes aliquas abscissas ab ejus sententia; nihil enim indiget omnium Deus; sed & per Verbum & Spiritum suum omnia, & disponens, & gubernans, & omnibus esse praestans: Hic qui mundum fecit, (etenim mundus ex omnibus:) hic qui hominem plasmavit; hic Deus Abraham, & Deus Isaac, & Deus Jacob; super quem alius Deus non est, neque initium, neque virtus, neque pleroma: Hic Pater Domini nostri Jesu Christi. Irenaeus, Lib. I. cap. 19. Ed. Oxon. cap. 22. p. 98. Ed. Ben.

^m Credentes in unum Deum, fabricatorem coeli & terrae, & omnium quae in eis sunt, per Christum Jesum, Dei filium: Qui propter eminentissimam ergo figmentum saum
bc

be born of a virgin, himself uniting man to God, he suffer'd under Pontius Pilate, and rose, and was received into glory; he shall come with glory, the Saviour of such as shall be saved, and the judge of such as are to be judg'd, and will send into everlasting fire the corrupters of his truth, and the despisers of his Father and his coming."

These are the remains of the creed, to be found in the writings of Irenaeus; when he declared the belief of christians was in the Father, the Son, and the Spirit, he meant a belief in them, as the one God, as will appear from a remarkable passage, in which he has included all the three persons, in the necessarily existing, or uncreated God: "Man being created and form'd, is made after the image of the uncreated God, the Father designing and commanding, the Son executing and creating, and the holy Spirit nourishing and increasing." The same may be gather'd from what this writer, who was far from the opinion which Sabellius afterwards espoused, has said of the Son and Spirit ° being included in the Father, as himself,

dilectionem, eam quae esset ex Virgine generationem sustinuit, ipse per se hominem adunans Deo, & passus sub Pontio Pilato, & resurgens, & in claritate receptus, in gloria venturus, salvator eorum qui salvuntur, & iudex eorum qui judicantur, & mittens in ignem aeternam transfiguratores veritatis, & contemptores Patris sui & adventus ejus. Irenaeus, Lib. III. c. 4. p. 178.

^a Ὁ γενητός καὶ πεπλασμένος ἄνθρωπος, κατ' εἰκόνα τοῦ ἀγενήτου γίνεται Θεοῦ, τοῦ μὲν πατρὸς εὐδοκοῦντος, καὶ κελεύοντος, τοῦ ἡ υἱοῦ πράσσοντος καὶ δημιουργοῦντος, τοῦ ἡ πνεύματος τρέφοντος καὶ αὐξοντος. Irenaeus, Lib. IV. c. 38. p. 285.

See Dr. Waterland's first defense of some Queries, p. 438, 439, 440. Second Defense, p. 505, 506, 507.

^o Fecit ea per semetipsum, hoc est per Verbum, & Sapientiam suam. Iren. Lib. II. c. 30. p. 163.

in a qualified sense, and of their being his hands; and from *p* his including the Son and the Spirit in the one God, who is over all, and through all, and in all. Whosoever considers these passages without prejudice, cannot be at a loss to find out, what Irenaeus believed concerning the three divine persons, and how he understood the form of baptism.

The next author, in order, is Clement of Alexandria, who lived towards the end of the second century. He has given us a short declaration of his faith. ^q "There is one Father of the universe, one Word of the universe, and one holy Spirit, the same every where." Here he has ascribed the same immensity to the three divine persons, which makes it evident, that he believed them to be one God, and could not suppose christians were baptized into the faith of one God, and two creatures. This is farther confirmed from the doxology at the end of his paedagogue, which ^r I have above consider'd; there ^s the Father, the Son, and the Spi-

Nec Angeli potuerunt imaginem facere Dei, nec alius quis praeter Verbum Domini, nec virtus longe absistens a Patre universorum: Nec enim indigebat horum Deus, ad faciendum quae ipse apud se praedefinierat fieri, quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos, & in quibus, omnia libere, & in sponte, facit. Idem, Lib. IV. c. 20. p. 252.

^p Sic unus Deus Pater ostenditur, qui est super omnia & per omnia, & in omnibus; super omnia quidem Pater, & ipse est caput Christi; per omnia autem Verbum, & ipse est caput ecclesiae; in omnibus autem nobis Spiritus. Irenaeus, Lib. V. c. 18. p. 315.

^q Εἰς μὲν πᾶν ἕλων πατὴρ· εἰς ᾧ ὁ πᾶν ὄλων λόγος, καὶ τὸ πνεῦμα τὸ ἅγιον ἐν, καὶ τὸ αὐτὸ πανταχοῦ. Clemens Al. paedag. L. I. c. 6. p. 123. Ed. Oxon.

^r See above, chap. 3. p. 84.

^s Ἰᾶω καὶ πατρὶ --- σὺν καὶ τῷ ἁγίῳ πνεύματι, πάντα τῷ εἰς, εἰς ᾧ τὰ πάντα. Clemens Al. paedag. Lib. III. c. 12. p. 311. rit,

rit, are declared to be in all things one, and consequently one God.

I now come to the writers of the third century; in the beginning of which lived Tertullian; he wrote a book against Praxeas, who was the first considerable propagator of the scheme, which makes the Father, the Son, and the Spirit one single person, and was afterwards call'd Sabellianism. In the beginning of that book he has inserted the following creed.

“ We believe one God, yet under this dispensation, which we call oeconomy, that of this only God there is a Son, his Word, who proceeded from him, by whom all things were made, and without whom nothing was made: We believe that he was sent by the Father to be born of a virgin, that he is both man and God, the Son of man, and the Son of God; that he was named Jesus Christ; that he suffer'd, died, and was buried, according to the scriptures; that he was raised by the Father, and taken up again into heaven; that he sits at the right hand of the Father, and will come to judge the quick and the dead; that he has sent the Spirit from the Father, the holy Spirit, the comforter, to be the sanctifier of the faith

† Unicum quidem Deum credimus, sub hac tamen dispensatione, quam *οικονομίαν* dicimus, ut unici Dei sit & Filius, Sermo ejus, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil: Hunc missum a Patre in virginem, & ex ea natum, hominem & Deum, Filium hominis, & Filium Dei, & cognominatum Jesum Christum, hunc passum, hunc mortuum, & sepultum secundum scripturas, resuscitatum a Patre, & in coelos resumptum, sedere ad dexteram Patris, venturum judicare vivos & mortuos: Qui exinde miserit, secundum promissionem suam, a Patre Spiritum sanctum, Paracletum, sanctificatorem fidei; eorum, qui credunt in Patrem, in Filium, & Spiritum sanctum. Tertullian. cont. Praxeam, c. 2.

of such as believe in the Father, the Son, and the holy Spirit." This he has assured us ^u, is the rule of faith, which had continued from the beginning of the gospel, in comparison of which, all heresies were but of yesterday.

Tertullian has left us another creed, not much differing from that preceding: ^w "The rule of faith is, there is one God only, and no other, besides the Creator of the world, who brought all things out of nothing by his word, which he sent forth before all things: This Word was call'd his Son, who variously appear'd to the patriarchs, in the name of God, who always spoke by the prophets, and at last, by the power and spirit of God the Father, descended into the virgin Mary, and was made flesh in her womb, and born of her, a real man, Jesus Christ; he then preach'd a new doctrine, and gave forth a new promise of the kingdom of heaven, he wrought miracles, was crucified,

^u Hanc regulam ab initio evangelii decurriffe, etiam ante priores quosque haereticos, nedum ante Praxeum hesterium, probabit tam ipsa posteritas omnium haereticorum, quam ipsa novellitas Praxeae hesterii. Idem, *ibid.*

^w Regula est autem fidei, — illa, scilicet, qua creditur; unum omnino Deum esse, nec alium praeter mundi conditorem, qui universa de nihilo produxerit, per Verbum suum, primo omnium emissum; Id verbum filium ejus appellatum, in nomine Dei varie visum patriarchis, in prophetis semper auditum, postremo delatum ex Spiritu Dei Patris & virtute, in virginem Mariam carnem factum in utero ejus; & ex ea natum hominem, & esse Jesum Christum; exinde praedicasse novam legem, & novam promissionem regni coelorum, virtutes fecisse; fixum cruci; tertia die resurrexiffe; in coelos ereptum, sedere ad dexteram Patris; misisse vicariam vim Spiritus sancti, qui credentes agat; venturum, cum claritate, ad sumendos sanctos in vitae aeternae & promissorum coelestium fructum, & ad prophanos judicandos igni perpetuo, utriusque partis resurrectione cum carnis resurrectione. Idem, de praescriptione adversus haereticos, c. 13.

the third day, rose again, and being taken up into heaven, he sits at the right hand of God; whence he sent, in his room, the power of the holy Spirit, to guide such who believe: He will come in glory to take the saints into the enjoyment of life eternal, and the promised heaven, and to condemn profane sinners to everlasting fire, having raised both sorts, by the resurrection of the flesh." This rule of faith ^x, he has declared, was instituted by Christ, and was questioned by none but hereticks.

The same author has given us part of a creed drawn up in fewer words: ^y "There is one rule of faith only, which can neither be changed nor mended; which teaches us to believe in one God almighty, creator of the world; and in Jesus Christ his Son, who was born of the virgin Mary, was crucify'd under Pontius Pilate, on the third day rose again from the dead, was received into heaven, where he now sits at the right hand of God, and he shall come again to judge the quick and the dead, by the resurrection of the body."

In what sense Tertullian took these creeds, and consequently how he understood the form of baptism, may be easily gather'd from some passages in his writings. It is certain he be-

^x Haec regula, a Christo instituta, nullas habet apud nos quaestiones, nisi quas haereses inferunt, & quae haereticos faciunt. Idem, *ibid.* c. 14.

^y Regula quidem fidei una omnino est, sola, immobilis, & irreformabilis, credendi scilicet in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in coelis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos, per carnis resurrectionem. Idem de *velandis virginibus*, cap. 1.

lieved the three persons, the Father, the Son, and the holy Spirit, to be every one God, and yet altogether to be one God, or one in substance. He has ^z made the Son to be another from the Father, and the holy Spirit to be another from the Father and the Son; but he ^a has declared; that he supposed no diversity among them, and that tho' the scripture distinguishes between the persons, yet person implies no division. He express'd his detestation of the thought ^b of making two Gods, and two Lords; and has given it as his opinion, that the Father is God, that the Son is God, and that the Spirit is God, that each of these is God, and that ^c all together they make one God: He has accurately guarded against both a confusion of the persons, and a division of the nature or substance. His opinion was ^d, that the substance of God is but one, and that this one sub-

^z Ecce enim dico alium esse Patrem, & alium Filium, & alium Spiritum, male accepit idiotæ quisque hoc dictum, quasi diversitatem sonet & ex diversitate separationem pretendat, Patris, Filii & Spiritus: necessitate autem hoc dico, cum eundem Patrem, & Filium, & Spiritum contendunt. Idem, cont. Praxeam, c. 9.

^a Scriptura distinguit inter personas; --- Habes duos, alium dicentem ut fiat, alium facientem, alium accipere debeas; --- personæ non substantiæ nomine, ad distinctionem, non ad divisionem, Idem, ibid. c. 12.

^b Duos tamen Deos, & duos Dominos, nunquam ex ore nostro proferimus, non quasi non & Pater Deus est, & Filius Deus, & Spiritus sanctus Deus, & Deus unusquisque. Idem, ibid. c. 13.

^c Pater & Filius & Spiritus, tres crediti, unum Deum, sistunt. Idem, ibid. c. 31.

^d Ubique teneo unam substantiam, in tribus coherentibus. Idem, ibid. c. 12.

Connexus Patris in Filio, & Filii in Paracleto, tres efficit coherentes, alterum ex altero, "Qui tres unum sunt," non unus; quomodo dictum est, "Ego & Pater unum su-

stance contains in it three persons, which tho' distinguish'd one from another, by personal properties, yet are inseparably coherent, so as to be one God: In short, he held a Trinity in Unity. As he took the three divine persons, in whose name christians were baptized, to be one God, so he apprehended every person to be equally the object of our hope and worship.

Not long after Tertullian, Hippolytus, bishop of Aden, or Porto, in Arabia, wrote against several heresies; the last chapter of this

mus," ad substantiae unitatem, non ad numeri singularitatem. Idem, ibid. c. 25.

Tres autem, non statu, sed gradu; nec substantia, sed forma; nec potestate, sed specie; unius autem substantiae, & unius status, & unius potestatis; quia unus est Deus, ex quo & gradus isti, & formae, & species, in nomine Patris, & Filii, & Spiritus sancti, deputantur. Idem, ibid. c. 2.

Perversitas — quae unicum Deum non alias putat credendum, quam si ipsum eundemque & Patrem, & Filium, & Spiritum sanctum dicat: Quasi non sic quoque unus sit omnia, dum ex uno omnia, per substantiae scilicet unitatem; & nihilominus custodiatur *ὁικονομία* sacramentum, quae unitatem in Trinitatem disponit, tres dirigens, Patrem, Filium, & Spiritum sanctum. Idem, ibid.

Imprudentes — non intelligentes unicum quidem, sed cum sua *ὁικονομία* esse credendum, expavescunt ad *ὁικονομίαν*. Numerum & dispositionem Trinitatis, divisionem praesumunt unitatis, quando unitas ex semetipso derivans Trinitatem, non destruat ab illa, sed administratur. Itaque duos & tres jam jactitant a nobis praedicari, se vero unius Dei cultores praesumunt: quasi non & unitas irrationaliter collecta, haeresim faciat, & Trinitas rationaliter expensa, veritatem constituat. Idem, ibid. c. 3.

In quo est Trinitas unius divinitatis, Pater, & Filius, & Spiritus sanctus. Idem de pudicit. c. 21.

° Fides --- ob signata in Patre, & Filio, & Spiritu sancto; --- habemus, per benedictionem eisdem arbitros fidei; quos & sponsores salutis; --- cum sub tribus & testatio fidei, & sponso salutis pignerentur. --- Idem de baptismo cont. Quintillam. c. 6.

work is remaining, and is a confutation of Noetus of Smyrna, who advanced the same heresy in Asia, which Praxeas had done a little before in Africa. This work our modern Arians decry ^f as spurious, or interpolated, but they do not give us any tolerable ^g reasons, for their being so magisterially positive, about a matter which they really know nothing of. In this excellent work, Hippolytus has left us this creed. ^h “It is necessary for every man, tho’ ever so unwilling, to own God the Father almighty; and Christ Jesus the Son of God, who being God, became man, to whom the Father has subjected all things, except himself and the holy Spirit; and that these are three: And if any person would have it shew’d how, [consistently with these things] there can be one God, let him take notice, that the power of this God is one: As to the power, there is one God, but as to the oeconomy, there is a triple manifestation:” (or a manifestation of three persons.) A little after, he has made the following declaration; ⁱ “Whatever the holy scrip-

^f See Whiston’s answer to the Earl of Nottingham, p. 10.

Jackson’s reply to Dr. Waterland, p. 39. and in many other places.

^g Vid. Fabric. praefat. in Hippolyt. p. 6, 7. Not. Vol. I. p. 235. Vol. 2. p. 5, 6.

See also Dr. Waterland’s second Defense, p. 105, 106.

^h Ἀνάγκη ἔχει, καὶ μὴ θέλων, ὁμολογεῖν πατέρα Θεὸν παντοκράτορα, καὶ χριστὸν υἱὸν Θεοῦ, Θεὸν ἄνθρωπον γενόμενον, ᾧ πάντα πατὴρ ὑπέταξε, παρεκτός ἑαυτοῦ, καὶ πνεύματι ἁγίου, καὶ τρεῖς εἶναι ἕως τρία. Ἐἰ δὲ βέλεται μαθεῖν, πῶς εἰς Θεὸς ἀποδείκνυται, γινώσκето ὅτι μία δύναμις τῶν, καὶ ὅσον μὲν κατὰ τὴν δύναμιν, εἷς ἐστὶ Θεός, ὅσον δὲ κατὰ τὴν οἰκονομίαν, τριχίς ἢ ἐπίδειξις. Hippolyt. cont. Noctum. c. 8. Vol. II. p. 12. Edit. Fabricii.

ⁱ Ὅσα τίνων κηρύσσουσιν αἱ θείαι γραφαί, ἰδωδμ, καὶ ὅσα δι-
tures

tures proclaim, we see; and whatever they teach, we know: As the Father will be believed, we will believe; as he will have the Son glorified, we will glorify him; and as he will have the holy Spirit given, we will receive him; not according to our own preconception, not according to our own will; neither do we offer violence to the revelation given us by God; but in what manner soever, he has been pleased to instruct us, in the scriptures, so do we understand." He did not take the Father, and the Son, to be two Gods, but look'd upon them, and the Spirit, to be three persons, and one God; of this he has assured us: ^k "I will not say there are two Gods, but one God, and two persons, and a third dispensation, the grace of the holy Spirit. There is one Father, but there are two persons; for there is a Son, and there is a third, the holy Spirit. The Father commands, the Word accomplishes his commands; the Son is manifested, through whom we believe on the Father: Their harmony of administration is reduced to the one God: For

διάκωσιν, ἐπιγνώμην, καὶ ὡς θέλει πατὴρ πισύεωσ, πισύεωσ, καὶ ὡς θέλει υἱὸν δοξάζεωσ, δοξάζωσ, καὶ ὡς θέλει πνεῦμα ἅγιον δωρεῖωσ, λάβωμεν. Μὴ κατ' ἰδίαν πράξεσιν, μηδὲ κατ' ἴδιον νῦν, μηδὲ βιαζύμενοι τὰ ὑπὸ τῆ Θεῦ δεδωμένα, ἀλλ' ὃν τρόπον αὐτὸς ἐβλήθη διὰ τῶν ἁγίων γραφῶν δεῖξαι, ἕτως ἰδωμεν. Idem. ibid.

c. 9. p. 12, 13.

^k Δύο μὲν ἐκ ἐρῶ Θεὸς ἀλλ' ἢ ἓνα, πρόσωπα ἢ δύο, οἰκονομίαν δὲ τρίτην, τὴν χάριν τῆ ἁγίου πνεύματι. Πατὴρ μὲν ἦ εἷς, πρόσωπα ἢ δύο, ὅτι καὶ ὁ υἱός, τὸ ἢ τρίτον τὸ ἅγιον πνεῦμα. Πατὴρ ἐπέλλεται, Λόγῳ ἀποτελεῖ, υἱός ἢ δέκνυται δι' ἑ πατὴρ πισύεται. Οἰκονομία συμφωνίας συνάγεται εἰς ἓνα Θεόν· εἷς ἦ εἰς ὁ Θεός; ὁ γὰρ κελύων πατὴρ, ὁ ἢ ὑπακόων υἱός, τὸ ἢ συνεπίζον, ἅγιον πνεῦμα· ὁ ἢ πατὴρ ἐπὶ πάντων, ὁ ἢ, υἱός διὰ πάντων, τὸ ἢ ἅγιον πνεῦμα ἐν πᾶσιν. Ἄλλως τὲ ἓνα Θεόν νομίσαι μὴ δυνατόν, ἔαν μὴ ὄντως πατρί, καὶ υἱῷ, καὶ ἁγίῳ πνεύματι πισύωμεν. Idem, ibid. c. 14. p. 15, 16.

there is one God, the Father who commands, the Son who obeys, and the holy Spirit who instructs: The Father is over all, the Son is through all, and the holy Spirit is in all. We can in no wise know the one God, except we really believe in the Father, the Son, and the Spirit." From hence it is plain, that Hippolytus believed the Father, the Son, and the Spirit, to be three real persons, to be all divine, and yet not be three Gods but one God. This Trinity in Unity he thought our Saviour intended to teach, in the form of baptism, for he has added, ¹ "The Word of the Father knowing the oeconomy (of the three persons) and the will of the Father, and that the Father thought fit to be honour'd no otherwise than thus; after he was risen, he deliver'd this command to his disciples, Go, (said he) teach all nations, baptizing them into the name of the Father, and of the Son, and of the holy Spirit: Shewing, that every one, who left out any of these, could not glorify God perfectly, for by this Trinity the Father is glorified: For it was the Father who will'd, it was the Son who created, and it was the holy Spirit who manifested."

Origen was contemporary with Hippolytus; this great man ^m wrote abundance, and that often hastily, so that he did not always express

¹ Γινώσκων ὁ πατὴρ ὁ λόγος τὴν οἰκονομίαν ἐ τὸ θέλημα τῆ πατρὸς, ὅτι ἐκ ἄλλως βέλεται δοξάζεσθαι ὁ πατήρ ἢ ἕτως, ἀναγὰς παρέδωκεν τοῖς μαθηταῖς, λέγων, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τῆ πατρὸς, καὶ τῆ υἱῆς ἐ τῆ ἁγίας πνεύματος· δεικνύων ὅτι πᾶς ὃς ἂν ἐν τῆ τῶν ἐκλή- πη, τελείως Θεὸν ἐκ ἐδόξασεν· Διὰ γὰρ τῆ Τριάδος πάντης, ὁ πατήρ δοξάζεται· πατήρ γὰρ ἠθέλησεν, υἱὸς ἐπίησεν, πνεῦμα ἐφάνησεν. Idem, Ibid.

^m Vid. Bulli Defens. Fid. Nicaenae. Sect. II. c. 9.

See also Dr. Waterland's second Defense, p. 347--352.

himself in the best manner : Besides hereticks took an insufferable liberty to corrupt his works, even before he died. He took the form of baptism to be meant of an invocation of three persons, and one God, as appears from this passage. " " The washing with water is a symbol of the cleansing of the soul, when it is wash'd from all the filth of sin, and it signifies nothing less of it self, to him who gives up himself to the Godhead of the adorable Trinity, by virtue of invocations, such an one has the beginning and fountain of all grace." Origen, as it appears, took baptism to be a dedication to the Godhead of the adorable Trinity, accompanied with solemn invocations. I shall add a creed of his, of which, we have a version by Ruffin, leaving it without any farther remark, because we cannot wholly rely on the fidelity of the translator. " " The things which are ma-

" Τὸ ὕδατος λυτρὸν σύμβολον τυγχάνει καθαρσις ψυχῆς, πάντα ῥύπον τὸν ἀπὸ κακίας ἀποπλυαμένης· εἶδεν ἢ ἤτεν κὲ καθ' ἑαυτὸ, τῷ ἐμπερέχοντι ἑαυτὸν τῇ Θεότητι τῆς προσκυνητῆς Τριάδος, διὰ τὴν δυνάμειος πάντων ἐπικλήσεων, χαρισμάτων ἀρχὴν ἔχει κὲ πηγὴν. Origen, apud Basil. De Sp. S. cap. 29. Vol. II. p. 359. Ed. Par.

This passage is thus read in M. Huet's edition of Origen.

Τῷ ἐμπερέχοντι ἑαυτὸν τῇ Θεότητι τῆς δυνάμειος πάντων προσκυνητῆς Τριάδος ἐπικλήσεων εἶσι ἢ χαρισμάτων θεῶν ἀρχὴ κὲ πηγὴ. Com. in Joh. p. 124.

To this passage may be added two quotations from Pamphilus's apology.

Ex quibus omnibus discimus, tantae & auctoritatis & dignitatis substantiam Spiritus sancti, ut salutare baptismum non aliter nisi excellentissimae omnium Trinitatis auctoritate, id est Patris, & Filii, & Spiritus sancti, cognominatione compleatur. Inter. Opp. Hieronymi. Vol. V. p. 220. Ed. Ben.

Nunquam utique in Unitate Trinitatis, id est Dei Patris inconvertibilis, & Filii ejus etiam ipse Spiritus sanctus haberetur ; nisi quia & ipse semper erat Spiritus sanctus. Ibid.

Species eorum quae per praedicationem Apostolicam

nifestly handed down to us by the preaching of the apostles, are; first, that there is one God, who created and made all things, and caused all things to subsist out of nothing, the God of all the righteous, from the first creation and ordering of the world, the God of Adam, Abel, Seth, Enos, Enoch, Noah, Shem, Abraham, Isaac, Jacob, the twelve Patriarchs, Moses, and the prophets; and this God, in the last days, as he had before promised, by the prophets, sent our Lord Jesus Christ, first to call Israel, and then the Gentiles, after the perfidiousness of Israel was manifest. This just and good God, the Father of our Lord Jesus Christ, gave the law, the prophets, and the gospel, being the God of the apostles, and of the old and new testament. And then, that Jesus Christ, who came, was begotten of the Father before all creation; who after he had ministred to the Father, in the creation of all things, (for by him all things were made,) in the last times humbled himself, and became man,

manifeste traduntur, istae sunt. Primo quod unus Deus est, qui omnia creavit, atque composuit, quique ex nullis fecit esse universa: Deus, a prima creatura & conditione mundi, omnium iustorum, Deus Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, duodecim patriarcharum, Moyses & prophetarum: Et quod hic Deus in novissimis diebus, sicut per prophetas suas ante promiserat, misit Dominum nostrum Jesum Christum, primo quidem vocaturum Israel, secundo vero etiam gentes, post perfidiam populi Israel. Hic Deus justus & bonus, Pater Domini nostri Jesu Christi, Legem & prophetas & evangelia ipse dedit, qui & apostolorum Deus est, & veteris & novi Testamenti: Tum deinde quia Jesus Christus ipse qui venit, ante omnem creaturam natus ex Patre est; Qui cum in omnium conditione Patri ministrasset, (per ipsum enim omnia facta sunt,) novissimis temporibus, seipsum exinaniens, homo factus est, incarnatus est, cum Deus esset, & homo mansit quod Deus
he

he was incarnate, tho' he is God, and when man, continued God, as he had been, he assumed a body like ours, differing only in this, that it was conceived of the virgin, by the holy Spirit: And because this Jesus was born, and suffer'd death in truth, and not in appearance, he really in the ordinary way died; he really also rose from the dead, and, after his resurrection, conversed a while with his disciples, and was taken up into heaven: And lastly they deliver'd to us, that the holy Spirit is joined in honour and dignity to the Father and the Son; but it is not distinctly express'd, whether he is begotten or unbegotten, but that is to be sought for by us, as we are able, in the scripture, and by that carefully examin'd: In the mean time this is plainly taught in the church, that it was the same holy Spirit who inspired every one of the saints, and prophets, and apostles, and that there was not one spirit in those of the old, and another in such as were inspired at the coming of Christ."

erat; corpus assumpsit corpori nostro simile, eo solo differens, quod natum ex virgine, de Spiritu sancto est; Et quoniam hic Jesus natus & passus est in veritate, & non per imaginem, communem hanc mortem vere mortuus est; vere enim a morte resurrexit, & post resurrectionem conversatus cum discipulis suis, assumptus est: Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum sanctum: In hoc non jam manifeste discernitur, utrum natus an innatus; sed inquirenda jam ista pro viribus sunt de sacra scriptura, & sagaci perquisitione investiganda: Sane quod iste Spiritus sanctus unumquemque sanctorum, vel prophetarum, vel apostolorum inspiravit, & non alius Spiritus in veteribus, alius vero in his, qui in adventu Christi inspirati sunt, manifestissime in ecclesiis praedicatur. Origen. Περὶ ἀρχῶν, in praefat. Vol. I. p. 665. Ed. Opp. Lat. Basil.

Cyprian,

Cyprian, of the same age, has sufficiently acquainted us, in what sense the form of baptism was taken by the christians in his time: Having quoted the words of the institution, he has added these words: ^p “Christ insinuates the Trinity, by the sacrament of which the gentiles are baptized.” And he has assured us, that ^q Christ has commanded all nations to be baptized in the entire and united Trinity. The same writer has argued for the invalidity of heretical baptism, from the impossibility of any one being the temple of God, who owns not the Father, the Son, and the Spirit to be one God. ^r “If any one can be validly baptized among hereticks, he must become the temple of God? I ask then of what God? If it be answer’d, of the Father; it cannot be, because he does not believe in him; if of the Son, he cannot be his temple, because he denies Christ to be God; if of the holy Spirit, since these three are one, how can the holy Spirit be pleased with him, who is an enemy to the Father or the Son.”

Not long after, Dennis bishop of Rome wrote a letter against the Sabellian heresy, against such as maintain’d three Gods, and against the notion of Christ being a creature, a frag-

^p *Insinuat Trinitatem, cujus sacramento, gentes baptizarentur. Cyprian. Ep. 73. ad Jubaianum, p. 183. Ed. Pamel.*

^q *--- Ipse Christus gentes baptizari jubeat, in plena, atque adunata Trinitate. Idem, ibid. p. 186.*

^r *Si baptizari quis apud hereticos potuit; --- templum Dei factus est: quaero cujus Dei? si creatoris, non potuit, qui in eum non credidit: Si Christi, nec hujus fieri potest templum, qui negat Deum Christum: Si Spiritus sancti, cum “tres unum sint,” quomodo Spiritus sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est. Idem, ibid. p. 184.*

ment of this is preserved in the writings of Athanasius: From the following words, his opinion of the form of baptism, that it was in the name of three persons and one God, may be easily gather'd. '“ I cannot but speak against such as subvert the most august and venerable doctrine of the church of God, who divide the unity into three powers, three separate substances, and three Godheads: These persons are diametrically opposite to Sabellius's opinion; he blasphemously says, the Son is the Father, and the Father the Son, these preach up three Gods, dividing the sacred unity into three different, and every way separate substances. The divine Word must needs be united to the God over all, and the holy Spirit must abide and dwell in God: And there is an absolute necessity, that the divine Trinity be gather'd up into one head, I mean the God of the universe, the almighty. The followers of Christ know well, that a Trinity is taught in the holy scripture, but that neither the old nor the new testament teach three Gods; a person cannot less blame those who think the Son is a creature,

Ἐικότως λέγοιμι καὶ πρὸς διαιρέντας καὶ κατατέμνοντας, καὶ ἀναιρέντας, τὸ σεμνότατον κήρυγμα τῆς ἐκκλησίας τῆς Θεοῦ· τὴν μοναρχίαν εἰς τρεῖς δυνάμεις τινάς, καὶ μεμερισμένας ὑποστάσεις, καὶ Θεότητας τρεῖς. --- οἱ κατὰ διάμετρον ὡς ἐπ' ἑπέειν, ἀντίκεινται τῇ Σαβελλίῳ γνώμῃ ὁ μὲν ἢ βλασφημεῖ, αὐτὸν τὸ υἱὸν εἶναι λέγων ἢ πατέρα, καὶ ἐμπάλιν· οἱ ἢ τρεῖς Θεὸς τρόπον τινα κηρύττουσιν· εἰς τρεῖς ὑποστάσεις ξενίας, ἀλλήλων παντίπασιν κεχωρισμένας, διαριζούσας τὴν ἁγίαν μονάδα· ἠνάσθῃ ἢ ἀνάγκῃ τοῦ Θεοῦ πᾶν ὄλον τὸν Θεῖον λόγον, ἐμφιλοχαρεῖν ἢ τῷ Θεῷ καὶ ἐνδοξαίωσθαι δεῖ τὸ ἅγιον πνεῦμα· ἠδὴ ἢ τὴν Θεῖαν Τριάδα εἰς κορυφὴν τινὰ, τὸν Θεὸν πᾶν ὄλον, τὸν παντοκράτορα λέγων, συγκεφαλαιώσθαι πᾶσα ἀνάγκῃ μαθηταὶ Χριστοῦ Τριάδα μὲν κηρυττομένην ὑπὸ τῆς Θεῖας γραφῆς σαφῶς ἐπίσανται, τρεῖς ἢ Θεὸς ἔτε παλαιάν ἔτε καινὴν διαθήκην κηρύττουσιν· ἢ μείων ἢ ἂν τις καταμέμφοιτο καὶ τὸς στίχημα τὸν υἱὸν εἶναι δοξάζοντας· καὶ γεγοῆναι τὸν κύριον ὡσπερ· εἰ τι πᾶν and

and apprehend our Lord to be one of the things made; whereas the holy scriptures attribute to him a fit and becoming generation, but not any formation or creation; it is not a blasphemy of a low, but of the highest kind, to say the Lord is, in any wise, a creature; for if the Son was made, there was a time when he was not, whereas the Son is from eternity. The wonderful and divine Unity ought not to be divided into three Godheads; nor should the dignity, and exceeding great majesty of the Lord, be lessen'd by making him a creature; but it is proper to believe in God the Father almighty, and in Jesus Christ his Son, and in the holy Spirit. The Word must be united with the God of the universe; for he has said, I and my Father are one, and, I am in the Father, and the Father in me. Thus the divine Trinity, and the holy doctrine of the Unity may be preserved." In this excellent passage, the judicious author has shew'd his opinion to be, that the three divine persons are one God, and has equally declared his detestation of the errors of such who either confound the persons, or divide the essence, or who are for reducing the Son to the rank of creatures.

γενομένων, νομίζοντας· τῶν Θεῶν λογίαν γέννησιν αὐτῷ τὴν ἀρμότ-
 τισαν καὶ πρέπουσαν, ἀλλ' ἐχὶ πλάσιν τινὰ καὶ ποιήσιν προσωμα-
 τυρέντων· βλάσφημον ἔν ἐ τὸ τυχόν, μέγιστον ἔν, χειροποίητον τρό-
 πον τινὰ λέγειν τὸν Κύριον· εἰ γὰρ γέγονεν υἱός, ἦν ὅτε οὐκ ἦν, ἀεὶ ᾗ
 ἦν---- ἔτ' ἔν καταμερίζειν χρῆ εἰς τρεῖς Θεότητας τὴν Θεουμασίαν καὶ
 Θεῶν μονάδα· ἔτε ποιήσει καλύειν τὸ ἀξίωμα καὶ τὸ ὑπερβάλλον
 μέγεθος τοῦ κυρίου· ἀλλὰ πεπιστευμένοι εἰς Θεὸν πατέρα παντοκρά-
 τορα, καὶ εἰς Χριστὸν Ἰησοῦν τὸν υἱὸν αὐτοῦ· καὶ εἰς τὸ ἅγιον πνεῦμα·
 ἡνωθῆ δὲ τῷ Θεῷ τ' ὅλων τὸν λόγον· ἐγὼ γὰρ φησιν, καὶ πατὴρ ἔν
 ἔσμεν· καὶ, ἐγὼ ἔν πατρὶ καὶ πατὴρ ἐν ἐμοί· ἔτω γὰρ καὶ ἡ Θεῶν
 Τριάς, καὶ τὸ ἅγιον κήρυγμα τ' μοναρχίας διασάξοιτο. Dionys.
 Roman. apud Athanasium de Synod. Nic. Vol. I. p. 275,
 276. Ed. Paris. Vol. 1. p. 231, 232. Ed. Ben.

At the same time lived Dennis bishop of Alexandria, who was a very zealous and eager opposer of Sabellius his countryman; † in the heat of disputation he incautiously let fall some things which seemed to favour that heresy, which was afterwards call'd Arian. This made some accuse him to Dennis of Rome, as holding erroneous opinions: Being call'd upon to give an account of his sentiments, he wrote several letters by way of apology, wherein he complain'd, that his accusers had not dealt fairly by him, but only quoted some scraps of his writings. What his real opinion was, he has declared in the following passage, which Athanasius has preserved from his second apologetical letter. † “ Every one of those names which I have spoke of, is indivisible and inseparable from the others: If I have spoke of the Father, before I introduced the mention of the Son, I include him in the Father; if when I have brought in the Son, I have premised nothing concerning the Father, he ought to be comprehended in the Son. I have added the holy Spirit, and at the same time have suggested from whom, and thro' whom he proceeded. These persons do not know that the Father cannot be alienated from the Son, as he is Father; for the ex-

† Vid. Athanas. de Sentent. Dionys. Vol. I. p. 559, 560. Ed. Par.

‡ Τῶν ὑπ' ἐμοῦ λεχθέντων ὀνομάτων ἕκαστον ἀχώριστόν ἐστι καὶ ἀδιαίρετον τοῦ πλησίον. Πατέρα εἶπον, καὶ πρὶν ἐπαράγω τὸν υἱόν, ἐσημάνα καὶ τοῦτον ἐν τῷ πατρὶ· υἱὸν ἐπήγαγον, εἰ καὶ μὴ προειρήκειν τὸν πατέρα, πάντως ἂν ἐν τῷ υἱῷ προείληπτο· ἅγιον πνεῦμα προσέθηκα, ἀλλ' ἄμα καὶ πῶθεν καὶ διὰ τίνος ἤκεν ἐφήρμοσα· οἱ ὅτι ἐκ ἰσασιν ὅτι μήτε ἀπηλλοτριῶται πατὴρ υἱῷ, ἢ πατὴρ, προκαταρκτικὴν γὰρ ἐστὶ τῆς συναφείας τὸ ὄνομα· ἕτερος υἱὸς ἀπακίσει τὸν πατέρα· ἢ γὰρ πατὴρ προσηγορεῖται δηλοῦν τὴν κοινωνίαν· ἐν τε ταῖς χριστῶν αὐτῶν ἐστὶ τὸ πνεῦμα, μήτε τοῦ πέμποντος, μήτε τοῦ φέ-

pression denoting conjunction is of principal note; nor that the Son cannot be separated from the Father, because the term Father declares a communion: In the hands of both is the Spirit, who cannot be divided from him that lends him, nor from him that brings him. Therefore since I use such terms, must I be thought to divide and separate these one from another?" A little after he has given a short summary of his Faith. ^w "We extend the undivided Unity into a Trinity, and we again gather up the Trinity undiminish'd into Unity." From the same work the following passage ^x is quoted by Basil; "The Trinity is most divine with the Unity." These passages plainly shew, that this pious and zealous writer believed the Father, the Son, and the Spirit, to be one God, and that he took the form of baptism in that sense. His being forced to clear himself of the charge of holding the Son to be inferior to the Father, makes it evident, that the doctrine of a Trinity in Unity was the settled prevailing doctrine of the age in which he lived, and that not the least deviation from the catholick faith

ροντ^θ δυνάμινον εἰρηαζ^θ πῶς ἐν ὁ τέτοις χρώμλ^θ τοῖς οἰομασί,
 ροιμέριαζ τάντα, κ^θ ἀφαρίαζ παντελῶς ἀλλήλων οἰομαι. Dionysf.
 Alex. apud Athanasium de sententia Dionysfii, Vol. I. p. 261.
 Ed. Par. Vol. I. p. 255. Ed. Ben.

^w Ἡμεῖς εἰς τε τὴν Τριάδα τὴν Μονάδα πλατύνομεν ἀδιάαιρετον, ἔ
 τὴν τριάδα πάλιν ἀμείνωτον εἰς τὴν Μονάδα συγκεφαλαιώμμεθα. I-
 dem, ibid.

N. B. This passage is faulty in the common editions; I have given it as it has been restored from manuscripts, by Dom Bernard de Montfaucon, in the edition he publish'd, Vol. I. p. 255.

^x Θειοπάτη γὰρ, διὰ τῆτο, μιπέ τὴν μονάδα καὶ ἡ Τριάς.
 Dionysf. Al. apud Basil. de Sp. S. c. 29. Vol. II. p. 358.
 Ed. Par.

could

could be bore, by such as wish'd well to the cause of christianity.

At the same time lived Theodore, or Gregory, the celebrated bishop of Neocaesarea: We have a creed of his remaining, which shews him to have firmly believed a Trinity in Unity, and consequently he must have understood the form of baptism, to be meant of three persons and one God, of the same glory, power, and eternity; his creed is as follows. *γ* “ There is one God, the Father of the living Word, the substantial wisdom and power, and the eternal image; who is a perfect begetter of one perfect, the Father of the only begotten Son. There is one Lord, one of one, God of God, the express character and image of the Godhead, the efficacious Word, the wisdom that comprehends the system of the world, and the power that made every creature: The true Son of the true Father, the invisible Son of the invisible, the incorruptible Son of the incorruptible, the immortal Son of the immortal, the eternal Son of the eternal: And there is one holy Spirit, having his subsistence from God, and is plainly manifested through the Son to men, the perfect image of the perfect Son; the life, the cause

γ Εἰς Θεὸν πατέρα λόγου ζῶντος, Σοφίας ὑπερσώσης, καὶ δυνάμεως, καὶ χαρακτῆρος αἰδίου, τέλει τελέως γεννητῶν, πατὴρ υἱοῦ μονογενοῦς. Εἰς Κύριον, μόνον ἐκ μόνου, Θεὸς ἐκ Θεοῦ· χαρακτῆρ καὶ εἰκὼν τῷ Θεότητι, λόγος ἐνεργῆς. Σοφία τῷ ὅλων συστάσει περιεκτικῆ, καὶ δύναμις τῷ ὅλης κτίσεως ποιητικῆ. Ὑἱὸς ἀληθινὸς ἀληθινοῦ πατρὸς, ἀράτος ἀράτου, ἑ ἀφθαρτῶ ἀφθάρτου, καὶ ἀθάνατῶ ἀθανάτου, καὶ αἰδίου αἰδίου. Καὶ ἐν πνεῦμα ἁγίον, ἐκ Θεοῦ τὴν ὑπάρξιν ἔχον, καὶ ἐκ υἱοῦ πεφηνῶς δηλαδὴ τοῖς ἀνθρώποις. Ἐικὼν τοῦ υἱοῦ, τέλει· ζωὴ ζώντων αἰτία, πηγή ἀγία, ἀγιότης, ἀγισμοῦ χαρηγός· ἐν ᾧ φανεροῦται Θεὸς ὁ πατὴρ ὁ ἐπὶ πάντων, καὶ ἐν πάσι, καὶ Θεὸς ὁ υἱὸς ὁ διὰ πάντων. Τριάς τελεία, δέξη καὶ αἰδιότῃ καὶ βασιλείᾳ μὴ περιζομένη, μὴδὲ ἀπαλλοτριωμένη. Οὐτὲ

of all living ; the holy fountain, the essential sanctity, the author of holiness; in whom is manifested God the Father, who is over all, and in all, and God the Son, who is through all. These are a perfect Trinity, neither separated nor divided in glory, eternity and dominion. There is in the Trinity nothing created, nothing servile, nothing adventitious, (or which did not once exist, but came into it;) neither was the Father ever left without the Son, nor the Son without the Spirit, but the Trinity remains the same, unchangeable, and unalterable for ever." This creed sufficiently shews, how averse Gregory was to the two heresies of his time; that of Sabellius, who denied the personality of Christ, and that of Paul of Samosata, who denied our Saviour's true divinity.

This creed Gregory of Nyssa has told us, was deliver'd to him whose name it bears, from heaven, by the virgin Mary, and the apostle John. From hence our adversaries have taken occasion to arraign the creed as spurious: I readily admit, that Gregory of Nyssa, a credulous, tho' ingenious and learned man, might at the distance of near a hundred years, be imposed upon by a false relation of a miracle; yet I cannot allow, that credit should be denied him, as to what he has assured us, ^z that the people of Neocaesarea had, by the means of this creed,

ἔν κρισίν τι ἢ δεῦλον εὐ τῇ τριάδι, ἕτε ἐπισμακτόν τι ὡς πρότερον μὲν ἐκ ὑπάρχον, ὕστερον ᾗ ἐπεισελθόν· ἕτε ἔν ἐνέλιπέ ποτε υἱὸς πατρὸς, ἕτε υἱὸν πνεῦμα, ἀλλ' ἀτρεπτος καὶ ἀναλλοιώτος ἡ αὐτὴ Τριάς αἰεί. Gregor. Expos. Fid. p. 1. Opp. Ed. Par. apud Gregor. Nyss. Vol. 3. p. 546, 547. Ed. Par. & apud Fabric. Spicileg. Patrum Sec. 3. ad calcem, Tom. II. Opp. Hippolyti, p. 224.

^z Δι' ἧς μυσταγωγεῖται μέχρι τοῦ νῦν ὁ ἐκεῖνος λαὸς, πῶσις ^z

been preserved from all heretical pravity, and ^a that they had a copy of it, wrote by the author's own hand: Besides, his brother Basil, who was bishop of Neocaesarea, and bred up in that church, has told his flock, ^b that he, when a child, was taught the faith which he maintained, in the words of Gregory his worthy predecessor; and he ^c has mention'd the tradition of Gregory, as design'd against the Sabellian heresy; from whence it is extremely probable, that he referr'd to some creed, and there is nothing but uncertain conjectures, to keep us from admitting him to mean the creed which we have. Some parts of this creed are twice actually quoted, by that judicious divine ^d Gregory of Nazianzum, who has told us, he used the words of a wise and godly man of the former age. The genu-

αἱρετικῆς κακίας διαμείνας ἀπίστατος. Greg. Nyf. in Vit. Greg. Neocaef. Vol. 3. p. 546. Ed. Par.

^a Ὅταν ὁ φίλον πατέρα τοῦτε πειθῆναι, ἀκρέτω τῆ ἐκκλησίας, ἢ τῆ λόγον ἐκέρυττεν, παρ' εἰς αὐτὰ τὰ χαράγματα τῆ μακαρίας ἐκείνης χειρὸς εἰς ἔτι καὶ νῦν διασάξεται. Idem, ibid. p. 547.

^b Πίστεως ὅ τῆς ἡμετέρας πῆς ἀν γένετο ἐναργέστερα ἀπόδειξις, ἢ ὅτι τραφέντες ἡμεῖς ἀπὸ πίτῃ μακαρίας γυναικὶ. Μακαρίαν λέγω τὴν περιβόητον παρ' ἧς ἐδιδάχθημεν τὰ τῆ μακαριστοῦ Γρηγορίου ῥήματα, ὅσα πρὸς αὐτὴν ἀκολούθῃ μνήμῃ διασαθεντα, αὐτὴ τῆ εφυλάσσει, καὶ ἡμᾶς, ἔτι νηπίως ἔντας, ἐπλαττε, καὶ ἐμόρφε, τοῖς τῆς ευσεβείας δόγμασι. Basil. Epist. 75. ad Neocaesarenfes, Vol. III. p. 130, 131. Ed. Par.

^c — Ἐχθρα τῆ παραδόσει τῆ μεγάλῃ ὡς ἀληθῶς Γρηγορίου — τὸ τῆ Σαβελλίῃ κακῆ παλαιῇ μὲν κινήθην, κατασβεσθὲν ὅ τῆ παραδόσει τοῦ μεγάλῃ Γρηγορίου, ἐπιχειροῦσι νῦν ἀνανεῦσθαι ἔστωι. Idem, Epist. 64. ad eosdem, p. 99.

^d Σέβειν Θεὸν τὸν πατέρα, Θεὸν τὸν υἱόν, Θεὸν τὸ πνεῦμα τὸ ἅγιον, τρεῖς ἰδιότητας, Θεότητα μίαν, ὁμοῦ, καὶ τιμῆ, καὶ ἕσια μὴ μεριζομένην. ὡς τις τῶν μίκρων πρόδεν Θεοφώραν ἐφιλοσόφησεν. Greg. Naz. Orat. 37. Vol. I. p. 609. Ed. Par.

Οὐδὲν τῆς Τριάδος, ἢ οὗτοι, δὴλόν, ἐδὲ κτιστὸν, οὐδὲ ἐπίστακτος, ἢ κρυφα τῶν σοφῶν τινῶν λέγοντῶ. Idem, Orat. 40. p. 668.

ineness of the creed is expressly own'd by ^e Rufin. Upon the whole, ^f I see no manner of reason to make the least question of its being the composition of Gregory, especially since ^g he uses much the same expressions, with those inserted in his creed, in his writings, the genuineness of which is uncontested.

Towards the latter end of the third century, lived Lucian, a presbyter of Samosata, whose creed is extant; ^h "We believe, according to the evangelical and apostolical tradition, in one God, the Father almighty, framer and maker of all things; and in one Lord Jesus Christ, his only Son, God, through whom are all things; begotten before all ages of the Father, God of God, whole of whole, one of one, perfect of perfect, King of King, Lord of Lord, the living word, the wisdom, the life, the true life, the way of truth, the resurrection, the shepherd, the gate; who is unchangeable, and unalterable; the unparallel'd image of the Godhead, the essence, the power, the council, and

^e Ruffini transl. Euseb. Hist. Eccles. lib. VII. c. 25.

^f Vid. Bulli Defens. Fid. Nic. Sect. II. c. 12. p. 137, 138. al. 152, 153.

See also Dr. Berriman's historical account, p. 138---142.

^g Πρὸς ἡ καὶ ἐν αὐτῶ ἂν, καὶ πρὸς αὐτὸν ἀτεχνῶς ἠνάμνησεν — τελειότατον καὶ ζῶντα, καὶ αὐτοῦ τοῦ πρώτου νοῦ τὸ λόγον ἐμψυχον. Gregor. Neocæs. Panegyric. ad Origenem, p. 54. Ed. Voff.

^h Πιστεύομεν ἀκολούθως τῇ ἐванγγελικῇ καὶ ἀποστολικῇ παραδόσει, εἰς ἓνα Θεὸν παντοκράτορα, τὸ τῶν ὅλων δημιουργὸν τε καὶ ποιητὴν· καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν, τὸ υἱὸν αὐτοῦ τὸ μονογενῆ, Θεόν, δι' ὃ καὶ πάντα ἐγένετο· τὸν γεννηθέντα πρὸ πάντων τῶν αἰώνων, ἐκ τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ, ὅλον ἐξ ὅλου, μόνον ἐκ μόνου, τέλειον ἐκ τέλει, Βασιλέα ἐκ Βασιλέως, Κύριον ἀπὸ κυρίου, λόγον ζῶντα, σοφίαν, ζῶν, φῶς ἀληθινόν, ὁδὸν ἀληθείας, ἀνάσσειν, ποιμένα, θύραν ἀτρεπτόν τε, καὶ ἀναλλοίωτον· τὴν τῆς Θεότητος, ὁσίας τε καὶ δυνάμεως, καὶ βουλῆς, καὶ δόξης τοῦ πατρὸς ἀπαράλλακτον ἐκείνου· τὸν πρωτότοκον πάσης κτίσεως· τὸν ὄντα ἐν ἀρχῇ πρὸς τὸν Θεόν,

the glory of the Father; firstborn before all creation; the word of God, who in the beginning was with God, according to what is said in the gospel; the word was God; who in the last times came from above, and was born of a virgin, according to the scriptures, and was made man; who is the mediator between God and man, the apostle of our faith, and the prince of life, as he said; I came not from heaven to do my own will, but the will of him that sent me; who suffer'd for us, and rose again on the third day, and ascended into heaven, and sat on the right hand of the Father, who will come with glory and power, to judge the quick and the dead: And in one holy Spirit, who is given for the comforting, sanctifying, and perfecting them that believe, according to what our Lord Jesus Christ order'd his disciples, saying, Go teach all nations, baptizing them into the name of the Fa-

λόγον Θεῶ, κατὰ τὸ εἰρημένον ἐν τῷ εὐαγγελίῳ· καὶ Θεὸς ἦν ὁ λόγος· τὸν ἐπ' ἐσχάτων πῶν ἡμερῶν καταβθέντα ἀνωθεν, καὶ γεννηθέντα ἐκ παρθένου, κατὰ τὰς γραφὰς· καὶ ἀνθρώπον γενόμενον, μεσίτην Θεῶ καὶ ἀνθρώπων, ἀποστολὴν τε τῆ πίστεως ἡμεῶν, καὶ ἀρχηγὸν τῆ ζωῆς, ὡς φησὶ, ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, ἐκ' ἵνα ποιῶ τὸ θέλημα τοῦ πατρὸς, ἀλλὰ τὸ θέλημα τοῦ πέμφσαντός με· τὸν παθόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ὑπὲρ ἡμῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς οὐρανοῦς, καὶ καθισθέντα ἐν δεξιᾷ τοῦ πατρὸς· καὶ πάλιν ἐρχόμενον μετὰ δόξης καὶ δυνάμεως, κρίναι ζῶντας καὶ νεκροῦς· καὶ εἰς πνεῦμα τὸ ἅγιον, τὸ εἰς παράκλησιν καὶ ἁγιασμόν, καὶ εἰς τελείωσιν τοῖς πιστεύουσι διδόμενον· καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς διετάξατο τοῖς μαθηταῖς, λέγων, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· δῆλον ὅτι πατὴρ ἀληθινῶς ἐντός πατρὸς, καὶ υἱὸς ἀληθινῶς υἱοῦ ἐντός, καὶ πνεύματος ἁγίου ἀληθῶς ἐντός πνεύματος ἁγίου· πῶν ὀνομάτων οὐκ ἀπλῶς οὐδὲ ἀργῶν κειμένων, ἀλλὰ σημαινόντων ἀκριβῶς τὴν ἰδίαν ἐκείνων πῶν ὀνομαζομένων ὑπόστασιν τε καὶ δόξαν, καὶ τάξιν· ὡς εἶναι τῇ μὲν ὑποστάσει τέλει· τῇ δὲ συμφωνίᾳ ἐν. Luciani Symbol. Apud Athanas. De Synod. Arimin. & Seleuc. Vol. I. p. 892. Ed. Par. Sostrat. Hist. Eccles. Lib. II. c. 10. p. 72, 73. Ed. Par.

ther, the Son, and the holy Spirit: Whence it is plain, that the Father is truly a Father, that the Son is truly a Son, and that the holy Spirit is truly a holy Spirit: These names not being put simply, as empty sounds, but signifying accurately, the personal subsistence, the glory, and the order of the three named; so that they are three in person, but one in consent." This creed has express'd at large what the author thought was comprehended in the form of baptism. The Arians, after they had learn'd to equivocate, and play with words, thought fit, at their meeting at Antioch, to adopt ⁱ this creed for their own; and because the reputation of Lucian was considerable, he having suffer'd martyrdom under Galerius Maximine, they affect'd to be call'd Collucianists. Some have thought they forged this creed, but of this there is no proof. ^k They certainly did injury to Lucian, in pretending he was of their opinion, for his creed is entirely contrary to their real sentiments: He has declared his belief of Christ's true divinity, in terms full enough, and has intimated his unity with the Father; and if he has not express'd his consubstantiality, in the strongest manner, it is not to be wonder'd at; since it is manifest, the creed was level'd against the Sabellian heresy, which carried the consubstantiality so high, as to make the Father and the Son one person.

I shall next produce the creeds which were used in several churches, before the council of Nice, tho' they are of an uncertain date; I

ⁱ Socrat. Hist. Eccles. Lib. II. c. 10. Sozomen. hist. Eccles. Lib. III. c. 5. VI. c. 12.

^k Vid. Bull. Defens. Fid. Nic. Sect. II. c. 13. p. 144---147. al. 160---164.

shall leave them to the reader's judgment; only thus much I may justly plead; since it is evident, the form of baptism was thought, by all the catholick writers of the three first centuries, to denote three divine persons, yet but one God, it must appear highly reasonable, to take the creeds which are less explicit, as to the Deity of the Son and Spirit, in the sense which was universally received.

The oldest creed,¹ perhaps, of any that were used, as baptismal creeds, in particular churches, is the creed of Jerusalem, which is explain'd by Cyril, afterwards bishop of that church, in his catechetical lectures, which he, as catechist, read to the candidates for baptism. The creed which he illustrated is as follows: ^m "I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, the true God, by whom all things were made; who was incarnate, became man, was crucified and buried, and rose from the dead on the third day, and sits on the right hand of the Father, and shall come to judge the quick and the dead, of whose kingdom there shall be no end; and in the holy

¹ Vid. Bulli Judic. Prim. & Cath. Eccles. c. 6. p. 323--335. al. 47---60.

^m Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν ἁρᾶν καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀορατῶν. Ἐἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ Θεοῦ μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, Θεὸν ἀληθινόν, δι' ᾧ τὰ πάντα ἐγένετο· σαρκωθέντα, καὶ ἐνανθρωπήσαντα, σταυρωθέντα, καὶ ταφέντα, καὶ ἀναστάντα ἐκ νεκρῶν, τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς ἁρᾶν, καὶ καθίσαντα ἐκ δεξιῶν τοῦ πατρὸς, καὶ ἐρχόμενον κρῖναι ζῶντας ἔκ νεκρῶν· ἔσ' τὴ βασιλείᾳς ἕως αἰῶναι τέλει. καὶ εἰς τὸ ἅγιον πνεῦμα τὸ παράκλητον, τὸ λαλῆσαι διὰ τῶν προφητῶν.

Spirit, the comforter, who spoke by the prophets."

In the council of Nice, Eusebius, bishop of Caesarea, in order to screen the Arians, proposed a creed, which had in it no explicit mention of the son's consubstantiality with the Father: This creed, as he has assured us, he was taught when a catechumen; into the faith contain'd in it he was baptized; and as he had received it from the bishops his predecessors, so he, from the time of his being a bishop, constantly taught it; which makes it evident, that it was the baptismal creed used in the church of Caesarea; it runs thus: " We believe in one God; the Father almighty, creator of all things, visible, and invisible; and in one Lord Jesus Christ, the Word of God, God of God, light of light, life of life, the only begotten Son, firstborn before all creation, begotten of God the Father, before all worlds; by whom all things were made; who for our salvation was incarnate, conversed among men, suffer'd, and rose again the third day, and ascended to the Father, and shall come again in glory to judge the quick and the dead: We believe also in one holy Spirit; believing every one of these to be a real person, the Father to be truly a Fa-

ⁿ Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ἡρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν τοῦ Θεοῦ λόγον, Θεὸν ἐκ Θεοῦ, Φῶς ἐκ φωτός, ζωὴν ἐκ ζωῆς, ὕιον μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ Θεοῦ τοῦ πατρὸς γεγεννημένον, δι' οὗ καὶ ἐγένετο πᾶν· τὸ διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν ἀνθρώποις πολιτευσάμενον· καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα πρὸς τὸν πατέρα, καὶ ἕξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς· πιστεύομεν εἰς ἓν πνεῦμα ἅγιον· τῶν τῶν ἑκαστοῦ εἶναι καὶ ὑπάρχειν πιστευόντες, πατέρα ἀληθῶς πατέρα, καὶ ὕιον ἀληθῶς ὕιον, καὶ πνεῦμα ἅγιον ἀληθῶς ἅγιον πνεῦμα, καθὼς καὶ ὁ Κύριος ἡμῶν, ἀποστέλλων
ther,

ther, the Son to be truly a Son, the holy Spirit to be truly a holy Spirit: As our Lord himself, sending forth his apostles to preach, said, Go teach all nations, baptizing them in the name of the Father, the Son, and the holy Spirit." This creed was very wisely laid aside by the council, because it was not express enough, as to the point then in debate, being level'd against another error, that of Sabellius, as any one will see, who reads it.

Some have thought the creed used in the church of Antioch, to be that of which part is preserved by Cassian. ° "The text and faith of the creed of Antioch is this. I believe in one only true God, the Father almighty, maker of all creatures, visible and invisible; and in our Lord Jesus Christ, his only begotten Son, the firstborn before all creatures, begotten of him before all ages, and not made, true God of true God, consubstantial with the Father, by whom the worlds were framed, and all things were made; who for us came, and was born of the virgin Mary, and was cruci-

εις τὸ κήρυγμα τῆς ἑαυτοῦ μαθητῶν, εἶπε· παρευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. Eusebius in Epist. apud Socrat. Hist. Eccles. Lib. I. c. 8. p. 20, 21. Ed. Par.

° Textus ergo & fides Antiocheni symboli haec est. Credo in unum & solum verum Deum, Patrem omnipotentem, creatorem omnium visibilium & invisibilium creaturarum: Et in Dominum nostrum Jesum Christum, Filium ejus unigenitum, & primogenitum totius creaturae, ex eo natum ante omnia saecula, & non factum, Deum verum ex Deo vero, homoousion Patri, per quem & saecula compaginata sunt, & omnia facta; Qui propter nos venit, & natus est ex Maria virgine, & crucifixus sub Pontio Pilato, & sepultus, & tertia die resurrexit, secundum scripturas, & in coelos ascendit, & iterum veniet, judicare vivos & mortuos. Cassian de Incarnat. Lib. 6. p. 1272.

fied under Pontius Pilate, and buried, and the third day he rose again according to the scriptures, and ascended into heaven, and he will come again to judge the quick and the dead."

The Roman creed is, as I before observed, what is generally call'd the apostles creed; originally it was in this form. P "I believe in God the Father almighty; and in Jesus Christ his only Son our Lord, who was born by the holy Spirit, of the virgin Mary, was crucify'd and buried; on the third day he rose again from the dead, and ascended into heaven, where he sits at the right hand of the Father, from thence he shall come to judge the quick and the dead; I believe in the holy Spirit." This is the favourite creed of our modern Arians, who admire it, because it is not explicit as to the Deity of the Son and the Spirit; but it is certain, as much was meant by Christ being the only Son of God, before hereticks found out the way of evading it, as was afterwards by his being consubstantial with the Father: Besides, ^q we cannot have a better evidence, that in this creed faith was profess'd in three persons, as one God, than what may be drawn from the words of Dennis, bishop of the church that used it; which I have produced ^r above.

P Credo in Deum Patrem omnipotentem; & in Jesum Christum Filium ejus unicum, Dominum nostrum; qui de Spiritu sancto natus ex Maria virgine; passus sub Pontio Pilato, crucifixus & sepultus, tertia die resurrexit a mortuis, ascendit ad coelos, sedet ad dexteram Patris, inde venturus judicare vivos & mortuos: Credo in Spiritum sanctum.

^q Vid. Bull. Judic. Eccles. Prim. c. 5. p. 312---323. al. 35---46.

Bishop Stillingfleet's vindication of the Trinity, ch. 9. p. 224---229.

Dr. Waterland's sermons, p. 328, 329, 330.

^r See above p. 123, 124.

The creed of Aquileia, of which Ruffin, a presbyter of that church, wrote an exposition, is much the same with the Roman creed. † “I believe in God the Father almighty, invisible, and impassible; and in Jesus Christ, his only Son our Lord, who was born by the Spirit, of the virgin Mary, was crucified under Pontius Pilate, and buried, he descended beneath, and on the third day rose again from the dead, and ascended into heaven, where he sits at the right hand of the Father, from whence he shall come to judge the quick and the dead; and in the holy Spirit.”

Alexander, the pious bishop of Alexandria, who first discover'd Arius, has inserted in a Letter he wrote to Alexander bishop of Constantinople, a confession of faith, which he has assured us the church had always received. I shall give so † much of it, as relates to my present purpose. “We believe, as the apostolick church has done, in one unbegotten Father, who has none to be the cause of his existence, unchangeable and unalterable, always subsisting in the same manner, and capable neither of addition,

† Credo in Deum Patrem omnipotentem, invisibilem, & impassibilem; & in Jesum Christum, unicum filium ejus, Dominum nostrum, qui natus est de Spiritu sancto & Maria virgine, crucifixus sub Pontio Pilato, & sepultus, descendit ad inferna, tertia die resurrexit a mortuis, ascendit in coelos, sedet ad dexteram Patris, inde venturus est judicare vivos & mortuos: Et in Spiritum sanctum. Vid Ruffini Exposit. in symbolum, ad calc. Cyprian. p. 538—557. Edit. Pamel.

† Πιστεύομεν ὡς τῇ ἀποστολικῇ ἐκκλησίᾳ δοκεῖ· εἰς μόνον ἀγέννητον πατέρα, ἔδονα τοῦ εἶναι αὐτῷ τὸν αἴτιον ἔχοντα· ἀτρέπτον τε καὶ ἀναλλοίωτον, αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα· ἕτε προκοπήν, ἕτε μείωσιν ἐπιδεχόμενον· νόμους καὶ προφητῶν, καὶ εὐαγγελίαν δοτῆρα, πατριαρχῶν καὶ ἀποστόλων καὶ ἀπάντων ἀγίων κύριον· καὶ εἰς εἶς κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ τὸν μορφογενῆ,

ΠΟΥ

nor diminution, the giver of the law, the prophecies and the gospels, the Lord of the patriarchs, the apostles, and all the saints; and in one Lord Jesus Christ, the only begotten Son of God, not begotten from nothing, but of the substance of the Father, not in a bodily way, nor by abscissions, or divided emanations, which is the opinion of Sabellius and Valentinus; but in an ineffable and inexplicable manner: His subsistence cannot be investigated, by what is seen in any created nature, as the father himself is also unfearchable; for no rational nature can attain to the knowledge of the manner of the Son's divine generation of the Father: We have learn'd, that the Son is unchangeable and unalterable, as the Father, needing no addition, a perfect Son, like the Father, only not unbegotten; he is the most exact image of the Father: We believe, that the Son was always with the Father, but let not any take the expression always to denote being unbegotten,

γεννηθέντα ἐκ ἐκ τῷ μὴ ἔντϠ, ἀλλ' ἐκ τοῦ ἔντϠ πατρός, ἔκατῃ τὰς τῶν σωματίων ὁμοιότητος· ταῖς τομαῖς ἢ ταῖς ἐκδιαρρήσεσιν, ὡσπερ Σαβελλίῳ καὶ Βαλεντίνῳ δοκεῖ· ἀλλ' ἀρήτως καὶ ἐκδηγητως· --- τ' ὑποστάσεως αὐτοῦ πάσῃ τῇ γεννητῇ φύσει ἀπεριεργασε τιγχανάσης· καὶ αὐτὸς ὁ πατὴρ ἀπεριεργασῆς ἐστὶ, διὰ τὸ χαρεῖν τιν τῶν λογικῶν φύσιν, τ' πατρικῆς Θεογονίας τὴν εἰδῆσιν. --- ἀτρέπτον τοῦτον καὶ ἀναλλοίωτον, ἀπροσδεῖ καὶ τέλειον υἱὸν ἐμφερῆ τῷ πατρὶ μεμεσῆκαμεν, μόνῳ τῷ ἀγεννήτῳ λειπόμενον ἐκείνου· --- εἰκὼν γάρ ἐστιν ἀπληροβορμῆ καὶ ἀπαράλλακτῷ τοῦ πατρός· --- τὸ αἰεὶ εἶναι τὸν υἱὸν ἐκ τοῦ πατρός πιστεύομεν· --- ἀλλὰ μήτις τὸ αἰεὶ πρὸς ὑπόνοιαν τοῦ ἀγεννήτου λαμβανέται, ὡς οἰοῦνται οἱ τὰ ψυχῆς αἰοδητήρια πεπρωμένοι· ἔτε γ' τὸ ἦν, ἔτε τὸ αἰεὶ, ἔτε τὸ πρὸ αἰώνων, ταυτὸν ἐστὶ τῷ ἀγεννήτῳ· --- ἔκοῦν τῷ μὲν ἀγεννήτῳ πατρὶ, οἰκείον ἀξίωμα φυλακτέον, μεδίνα τοῦ εἶναι αὐτῷ τὸν αἴτιον λεγόντας· τῷ ἢ υἱοῦ τὴν ἀρμέζουσαν τιμὴν ἀποειρημένους, τὴν ἀναρχον παρὰ τοῦ πατρός γενέσθιν, ἀνατιθέντας, καὶ αὐτῷ σέβας ἀπονέμοντες· μόνον εὐσεβῶς καὶ ἐνφύρωσας, τὸ ἦν, καὶ τὸ αἰεὶ, καὶ τὸ πρὸ αἰώνων λεγόντας ἐπ' αὐτοῦ· τὴν μὲν τοῦ εἰσότητος αὐτοῦ μὴ παραιτέμενοι, ἀλλὰ τῇ εἰκόνι καὶ τῇ χαρακ-

as some whose minds are blinded think: The expressions, he was, always, and before ages, are not the same with unbegotten: We must preserve to the unbegotten Father his proper dignity, and affirm that none can be the cause of his existence: And we must attribute to the Son his due honour, allowing to him a generation of the Father without beginning, and worshipping him; using the expressions, he was, always, and before ages, in a pious sense; not denying his Godhead, but allowing an exact likeness to the image and character of the Father; taking unbegotten, as the sole property of the Father. The holy scriptures teach us, besides these pious sentiments concerning the Father and the Son, to confess one holy Spirit, who has renew'd all the holy men, under the old testament, and all divine instructors, under that call'd the new testament."

When Arianism begun to spread, in order to put some stop to it, the Emperor Constantine the great, caused three hundred and eighteen bishops to meet at Nice; there Arius was condemn'd, and the following creed, drawn up by Hosius bishop of Corduba, was agreed upon. "We believe in one God, the Father almighty, maker of all things, visible and invisible; and in one Lord Jesus Christ, the only

*τῆρι τοῦ πατρὸς ἀπηκριβομένη ἐμφέριαν, κατὰ πάντα, ἀνατιθέν-
τες· τὸ ἢ ἀγέννητον τῷ πατρὶ μόνου ἰδίωμα παρῆναι δεξάζοντες ----
πρὸς ἢ τῆ εὐσεβεῖ τάυτη περὶ πατρὸς καὶ υἱοῦ διῆξι, κατὰς ἡμῶς
αἱ θεῖαι γραφαὶ διδάσκουσιν, ἐν πνεῦμα ἁγίῳ ὁμολογοῦμεν, τὸ
καινίσαν τὰς τε ἡ παλαιᾶς διαθήκης ἀρχῆς ἀνθρώπου, καὶ τὰς ἡ
χρηματιζέσης καινῆς παιδεύτας θεῖας. Alexander Alexandrin.
Epist. ad Alexand. Constantinop. apud Theodoretum Hist.
Eccles. Lib. I. c. 4. p. 17, 18.*

*ἡ Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν
τε καὶ ἀοράτων ποιητὴν· καὶ εἰς τὸν ἕνα Κύριον Ἰησοῦν Χριστὸν, γεν-
begot-*

begotten of the Father, that is, begotten of the Father's substance; God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom all things were made, things in heaven, and things in earth; who for us men, and for our salvation descended, took flesh, became man, suffer'd, rose again the third day, and ascended into heaven, from whence he shall come to judge the quick and the dead; and in the holy Spirit. Such as say, there was a time when the Son of God was not, that he was not before he was begotten, that he was made out of nothing, or of any other substance or essence, that he is created or changeable, or liable to alteration, the catholick and apostolick church excommunicates." There were great outcries made against the term consubstantial, it was pretended to be of human invention, and unscriptural, but the orthodox bishops were not to be banter'd out of their reason, by such a senseless cry, they inserted it in their creed, because they found the Arians so violently opposed it, and they meant ^w by it, that Christ is of the same essence or substance with the Fa-

γενόμενα ἐκ τοῦ πατρὸς, μονογενῆ, τῆς οὐσίας τοῦ πατρὸς· Θεὸν ἐκ Θεοῦ· ὡς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' ὃ πάντα ἐγένετο, τότε ἐν τῷ ἔρανό, καὶ τὴν ἐπὶ τῆ γῆς· τὸν δι' ἡμᾶς τὸς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκροὺς· καὶ εἰς τὸ πικύημα τὸ ἄγιον. Τὸς ὃ λέγοντας, ἦν πῆτε, ὅτε ἐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντες εἶναι, ἢ κτιστὸν, ἢ τριπτόν, ἢ ἀλλοιωτὸν τοῦ υἱοῦ Θεοῦ. τῆς ἀναθηματίσει ἢ καθολικῆ καὶ ἀποστολικῆ ἐκκλησία.

^w Vid. Bull. Defens. Fid. Nic. Sect. II. cap. 1. p. 25—35.

See also Dr. Waterland's first defense of his queries, p. 461—474.

Dr. Berriman's Historical account, p. 170—190.

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ther, and is with him the one true and eternal God. The reason why so little is said about the holy Spirit, was, the Arians had not declared themselves about his divinity, contenting themselves with venting their malice against the divinity of the Son. Our modern Arians * tell us, the sense of the Nicene creed is best to be understood from Eusebius of Caesarea; but no good reason can be given, why a person of his unsteady and uncertain principles, should better understand it, than Athanasius who was more uniform: For the support of this precarious surmise, they ridiculously refer us to the books he wrote, before the council, which is greatly exposing themselves, while they endeavour to abuse their readers.

Athanasius was a person who made the boldest stand of any against Arianism; it may not therefore be amiss to set down one of his confessions of faith. y “ We believe in one unbegotten God, the Father almighty, maker of all things visible and invisible, who has his existence from himself; and in one only begotten Word, Wisdom, and Son, eternally begotten of his Father, without beginning; not a bare word spoke forth, not a bare thought, (in the eternal mind,) not an emanation from the perfect being; not an abscission from the impassible nature, not a production; but a perfect

* See Jackson's reply to Dr. Waterland, p. 389, 390.

y Πιστεύομεν εἰς ἕνα ἀγέννητον Θεόν; πατέρα παντοκράτορα · πάντων ποιητήν, ὁρατῶν τε καὶ ἀοράτων · τὸν ἔχοντα ἀφ' ἑαυτοῦ τὸ εἶναι. Καὶ εἰς ἕνα μονογενῆ λόγον, σοφίαν, υἱὸν · ἐκ τοῦ πατρὸς, ἀνάρχως καὶ αἰδιάως, γεγεννημένον · λόγον ᾧ ἔσ' προφητικῶν · οὐκ ἐνδιάβητον · ἐκ ἀπόρροιας τοῦ τελείου · ἔ τμησιν τ' ἀπαθούς φύσεως · ἕτε προβολῆν · ἀλλ' υἱὸν αὐτοτελῆ · ζῶντά τε καὶ ἐνεργοῦντα · τὴν ἀληθινὴν εἰκόνα τοῦ πατρὸς · ἰσέτιμον καὶ ἰσόδοξον. --- Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ · ---- παντοκράτορα ἐκ παντοκράτορος · πάντων ᾧ ἂν ἄρχῃ ὁ Son,

Son, a living and operating person, the true image of his Father, equal in power and glory; true God of true God; almighty of almighty; for the Son presides and rules over all things, which the Father presides and rules over; whole of whole, for he was begotten ineffably and incomprehensibly; who, in the fulness of time, came down from the bosom of the Father, and assumed of Mary, an undefiled virgin, into union with himself, a man like us, Jesus Christ; his humanity he freely gave up to suffer for us, and in our nature he was crucified, and died for us; he rose from the dead and was received into heaven; being created the beginning of God's ways to us, whilst he was on earth, he manifested light out of darkness, salvation out of ruin, and life out of death; and open'd to us a way into paradise, which Adam forfeited, and an entrance into heaven, where he, in his exalted human nature, has enter'd, as our fore-runner, in which nature he will judge the quick and the dead. We believe also in the holy Spi-

πατήρ, καὶ κρατεῖ, ἄρχη καὶ ὁ υἱός, καὶ κρατεῖ· ὅλθ' ἐξ ὅλης ἐγγενῆς ἡ ἀνεκφρέσεως καὶ ἀπεριόχτης· --- ὅς ἐπὶ συντελείᾳ τῶν αἰώνων, κατεβῆεν ἐκ τῶν κόλπων τοῦ πατρὸς, ἐκ τῆς ἀρχαίας παρθένης Μαρίας, τὸν ἡμετέρον ἀνέλιψεν ἄνθρωπον, Χριστὸν Ἰησοῦν· ὃν ὑπὲρ ἡμῶν παθεῖν παρέδωκεν ἰδίᾳ προκρίσει· --- ἐν ᾧ ἄνθρωπῳ σαυραθεὶς καὶ ἀποθανὼν ὑπὲρ ἡμῶν, ἀνέστη ἐκ νεκρῶν· ἀνελήφθη εἰς οὐρανὸν· ἀρχὴ ὁσῶν κτισθεὶς ἡμῶν, ἐν τῇ γῆ ὢν, ἐδείξεν ἡμῶν ἐκ σκῆθους Φαίς, σωτηρίαν ἐκ πλάνης, ζωὴν ἐκ νεκρῶν, εἰσοδὸν ἐν τῷ παραδείσῳ ἐξ ἧς ἐκ βεβληταί Ἀδὰμ, --- ἀνοδὸν τε εἰς τὸ οὐρανὸν, ὅπως πρόσφορον εἰσῆλθεν ὑπὲρ ἡμῶν ὁ κυριακὸς ἄνθρωπος· ἐν ᾧ μέλει κρῖνει ζωῆς καὶ νεκρῶν. Πιστεύομεν ἐμψύως καὶ εἰς πνεῦμα τὸ ἅγιον· το πᾶντα ἐρευνῶν καὶ τὰ βάθη τοῦ Θεοῦ· Ἄναλεματίζοντες τὰ παρὰ τούτου φρονήματα δογμάτα· ἕτερον ἢ ὑποκατέρα φρονήματα, ὡς οἱ Σαβελλίται, μονοθεῖον καὶ οὐκ ἐμψύσιον, καὶ ἐν τούτῳ ἀνακηρῶντες τὸν υἱόν· οὔτε το παθητὸν σῶμα ἢ ἐφόρησε δια τὴν τοῦ ἁγίου σοφίαν πατρὸς, ἀνατίθειμεν τῷ πατρὶ· οὔτε τρεῖς ὑποστάσεις μεμεμερισμένης καθ' ἑαυτῶν· ὡσπερ σαυματοφυῶς ἐπ' ἀνθρώπων ἐπὶ λο-

rit, who searches all things, even the deep things of God: Condemning all contrary opinions; for we do not believe the Son to be the Father, as the Sabellians do, who make him the same person, and not of the same substance with the Father, and so in effect destroying the Son: Neither do we take the body he assumed for the salvation of the whole world, to belong to the Father: Neither do we admit three divided persons, such as three men; lest we should run into the polytheism of the heathens: The Father is not the Son, nor is the Son the Father, for the Father is the real Father of the Son, and the Son is the real Son of the Father: We do not believe he can be a creature, or made out of nothing, who is God the creator of the universe, the Son of God, who exists of him who exists; who is one of one; and who as he was eternally begotten of the Father, is alike possess'd of glory and power: It is manifest that all things were created by the Son, and consequently he cannot be a creature." This confession the great Athanasius drew up, when he first enter'd the lists against those who defy'd Christ the living God; to this faith he adhered all his life long; for the sake of this he endured persecution and banishment from the Arians; and in this belief, after he had been

πίστασι, ἵνα μὴ πολυθεΐαν ὡς τὰ ἔθνη φρονησάμεν. ---- οὔτε ᾧ ὁ πατὴρ υἱὸς ἐστίν· οὔτε ὁ υἱὸς πατὴρ ἐστίν· ὁ ᾧ πατὴρ υἱοῦ πατὴρ ἐστίν, καὶ ὁ υἱὸς πατρὸς υἱὸς ἐστίν. ---- εὐφραϊσόμεν ἧ καὶ κτίσμα ἢ πύημα, ἢ ἐξ ἐκ ὄντων τὸν τοῦ παντὸς κτίστη Θεόν, τὸν τοῦ Θεοῦ υἱόν, τὸν ἐκ τοῦ ὄντος ὄντα· τὸν ἐκ τοῦ μένους μένον, ὡς συναπεγενήθη ἐκ τοῦ πατρὸς αἰδίως, ἢ ὁμῆσια δόξα καὶ δύναμις. ---- τὰ πάντα δηλονότι διὰ τοῦ υἱοῦ ἐκτίθησαν· ἀλλ' ἐκ ἑστίν αὐτὸς κτίσμα. Athanas. Expos. Fid. Vol. I. p. 240, 241. Ed. Paris. Vol. I. p. 99, 100. Ed. Bened.

hunted about the world, by that barbarous and blood-thirsty faction, he quietly yielded his spirit to his mighty and glorious redeemer, for whose sake he willingly suffered the loss of all things, rather than he would deny him, or connive at such who did.

There are two creeds inserted by Epiphanius, in a treatise of his: ^z The first, and the shorter, he has told us, contains the faith received from the apostles, and establish'd by above three hundred and ten bishops; by which he must be understood to mean, that it is a creed agreeable to the faith own'd at Nice; tho' the treatise in which it is, was wrote before the council of Constantinople met; yet this creed is the same which was there fix'd upon; therefore it is probable Epiphanius, after the first publishing of his book, might insert the additions, which that council made to the Nicene creed. The larger creed is chiefly level'd against the Apollinarian scheme, which had the greatest run in the time intervening, between the two general councils of Nice and Constantinople. It runs thus; ^a We believe in one God, the Father almighty, maker of all things, visible and invisible, and in one Lord Jesus Christ, the Son of God, begotten of God the Father, the only begotten, that is of the substance of the Father, God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom

^z Vid. Epiphani. Ancorat. c. 119, 120. Vol. II. p. 122, 123. Ed. Par.

^a Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ Θεοῦ πατρὸς, μονογενῆ, τῆς αὐτῆς οὐσίας τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ

all things were made, things in heaven, and things on earth, things visible and invisible; who for us men, and for our salvation, came down and was incarnate, that is, was perfectly born of Mary, always a virgin, by the holy Spirit; who was made man, that is, received the entire human nature, soul, body, mind, and whatever is in man, sin only excepted; not by the seed of man, nor by being in man, but by framing flesh into one holy union with himself; not as he inspired the prophets, spoke by them, and wrought in them, but by perfectly becoming man: For the word was made flesh, not by undergoing a change, nor by turning Godhead into manhood, but by making one entire and divine union; for there is one Lord Jesus Christ, and not two, the same God, the same Lord, the same King; who suffer'd in the flesh, rose again, ascended into the heavens in his body, and gloriously sat down at the right hand of the Father, and will come in the same body, to judge the quick and the dead; of

Θεῷ ἀληθινῷ· γεννηθέντα ἔ ποιηθέντα, ἰμοέσιον τῷ πατρὶ, δι' ᾧ πάντα ἐγένετο, τὰ τε ἐν τοῖς ἔρανοις καὶ τὰ ἐν τῇ γῆ, ὀρατὰ τε, καὶ ἀόρατα· τὸν δὲ ἡμᾶς τῶν ἀνθρώπων, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα· τετέσι γεννηθέντα τελείως ἐκ τῆς ἁγίας Μαρίας τῆς ἀεὶ παρθένου, διὰ πνεύματος ἁγίου· ἐνανθρωπήσαντα, τετέσι τελείον ἄνθρωπον λαβόντα, ψυχὴν καὶ σῶμα, καὶ νοῦν, καὶ πάντα, εἴ τι ἐστὶν ἄνθρωπος, χάρις ἀμαρτίας· ἐκ ἀποσπέρματος ἀνδρός, ἔδῃ ἐν ἀνθρώπῳ, ἀλλ' εἰς ἑαυτὸν σὰρκα ἀναπλασάντα, εἰς μίαν ἁγίαν ἐνότητά· ἔ καθάπερ ἐν προφήταις, ἐπένευσέ τε, καὶ ἐλάλησε. καὶ ἐνήργησεν, ἀλλὰ τελείως ἐνανθρωπήσαντα· ὁ γὰρ λόγος σαρξ ἐγένετο, οὐ τροπὴν ὑπόστασ, οὐδὲ μεταβάλλων τὴν ἑαυτοῦ Θεότητά εἰς ἀνθρωπότητα· εἰς μίαν συνενάσαντα ἑαυτοῦ ἁγίαν τελειότητα τε καὶ Θεότητα· εἰς γὰρ ἐστὶν Κύριος Ἰησοῦς Χριστός, καὶ οὐ δύο, ὁ αὐτὸς Κύριος ὁ αὐτὸς βασιλεύς· παθόντα ἔ τὸν αὐτὸν ἐν σαρκὶ καὶ ἀναστάντα καὶ ἀνελθόντα εἰς τῶν οὐρανῶν ἐν αὐτῷ τῷ σώματι, ἐνδόξως καθίσαντα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον ἐν αὐτῷ τῷ σώματι ἐν δόξῃ κρίναι ζῶντας καὶ νεκρούς· ἔ τὸ βασιλείας οὐκ ἔσαι τέλος· καὶ εἰς τὸ ἅγιον πνεῦμα πιστεύομεν, τὸ λα-

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whose kingdom there will be no end. And we believe in the holy Spirit, who deliver'd the law, who preach'd by the prophets, who descended on Christ at Jordan, who spoke by the apostles, who dwells in the saints: Thus we believe in him, that he is the holy Spirit, the Spirit of God, the perfect Spirit, the Spirit the Comforter, uncreated, proceeding from the Father, received from the Son. Those that say there was a time when the Son and the Spirit were not, that they were made out of nothing, or of any different subsistence, or essence, who say the Son of God, or the holy Spirit, are changeable or alterable, the holy and apostolick church excommunicates."

When the heresy of Macedonius, who deny'd the divinity of the holy Spirit, made it necessary, that the creed should be enlarged on that head; the Emperor Theodosius the great appointed a council of an hundred and fifty bishops to meet at Constantinople; these agreed to the following creed drawn up by Gregory, lately bishop of Nazianzum, then of Constantinople, and Gregory bishop of Nyssa. ^b "We believe in one God, the Father almighty, maker of all things, visible and invisible; and in

λήσαν ἐν νόμῳ, καὶ κηρῶσαν ἐν τοῖς προφήταις, καὶ καταβάν ἐπὶ τὸ Ἰησοῦν, λαλοῦν ἐν ἀποστόλοις, οἰκοῦν ἐν ἀγίοις ἕως ἡμερῶν· ἃ πιστεύομεν ἐν αὐτῷ, ὅτι ἐστὶ πνεῦμα ἅγιον, πνεῦμα Θεοῦ, πνεῦμα τέλειον, πνεῦμα παράκλητον, ἀκτιστον, ἐκ τοῦ υἱοῦ πατρὸς ἐκπορευόμενον, καὶ ἐκ τοῦ υἱοῦ λαμβανόμενον. --- τοῦς ἃ λέγοντας ὅτι ἦν ποτε ὅτι οὐκ ἦν υἱός, ἢ τὸ πνεῦμα τὸ ἅγιον, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας· φάσκοντας εἶναι τρεπτόν ἢ ἀλλοιωτόν τὸ υἱὸν τοῦ Θεοῦ, ἢ τὸ ἅγιον πνεῦμα· τῆτας ἀναθεματίζει ἡ καθολικὴ, καὶ ἀποστολικὴ Ἐκκλησία. In Epiphani. Ancorat. c. 121.

P. 123, 124.

^b Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ τε καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀεσίμων. Καὶ εἰς ἕνα Κύριον

one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very God; begotten not made; consubstantial with the Father; by whom all things were made; who for us men, and for our salvation came down from heaven, and was incarnate by the holy Spirit, of the virgin Mary, and was made man, and was crucified for us under Pontius Pilate, and suffer'd, and was buried, and on the third day rose again, according to the scriptures, and sat on the right hand of the Father, and shall come with glory to judge the quick and the dead; of whose kingdom there shall be no end: And we believe in the holy Spirit, the Lord and the author of life, who with the Father and the Son is worship'd and glorified, who spoke by the prophets."

I shall conclude my collection of ancient creeds, with that truly excellent creed, which is call'd the Athanasian creed. "Whoever will be saved, it is above all things necessary, that he hold the catholick faith; which unless a person keep entire and uncorrupt, he shall perish

Ἰησοῦν Χριστὸν τὸ υἱὸν τοῦ Θεοῦ, μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα, πρὸ πάντων τῶν αἰώνων· Θεὸν ἐκ Θεοῦ, Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα οὐ ποιηθέντα· ὁμοῦσιον τῷ πατρὶ, δι' ᾧ πάντα ἐγένετο· τὸ δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου, καὶ Μαρίας ἁγίας, καὶ ἰνανθρωπήσαντα· σταυρωθέντα τε ὑπὲρ ἡμῶν, ὑπὸ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, κατὰ τὴν γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κίβηται ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος· Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, κύριον, καὶ ζωοποιόν, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν.

Quicumque vult salvari, ante omnia opus est, ut teneat catholicam fidem; quam nisi quis integram inviolatamque

for ever. Now the catholick faith is this; that we worship one God in Trinity, and Trinity in Unity, not confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the holy Spirit; but the divinity of the Father, the Son, and the holy Spirit, is one, their glory equal, and their majesty coeternal. Such as is the Father, such is the Son, and such is the holy Spirit: The Father is uncreated, the Son is uncreated, the holy Spirit is uncreated: The Father is immense, the Son is immense, and the holy Spirit is immense: The Father is eternal, the Son is eternal, and the holy Spirit is eternal: Yet there are not three eternals, but one eternal; so likewise there are not three that are immense, nor three that are uncreated, but one who is uncreated and immense: In like manner the Father is almighty, the Son is almighty, and the holy Spirit is almighty, and yet there are not three almighties, but one almighty: The Father is God, and the Son is God, and the holy Spirit is God, and

servaverit, absque dubio in aeternum peribit. Fides autem catholica haec est; ut unum Deum in Trinitate, & Trinitatem in Unitate veneremur; neque confundentes personas, neque substantiam separantes: alia est enim persona Patris, alia Filii, alia Spiritus sancti; sed Patris, & Filii, & Spiritus sancti, est una Divinitas, aequalis gloria, coaeterna majestas. Qualis Pater, talis Filius, talis & Spiritus sanctus: Increatus Pater, increatus Filius, increatus & Spiritus sanctus: Immensus Pater, immensus Filius, immensus & Spiritus sanctus: Aeternus Pater, aeternus Filius, aeternus & Spiritus sanctus: Et tamen non tres aeterni, sed unus aeternus; sicut non tres increati, nec tres immensi, sed unus increatus, & unus immensus: Similiter omnipotens Pater, omnipotens Filius; omnipotens & Spiritus sanctus; & tamen non tres omnipotentes, sed unus omnipotens: Ita Deus Pater, Deus Filius, Deus & Spiritus sanctus; & tamen non tres Dii, sed
yet

yet there are not three Gods, but God is one: The Father is Lord, the Son is Lord, and the holy Spirit is Lord, and yet there are not three Lords, but one Lord: Because as the christian faith obliges us to confess every person, singly, to be God, and Lord, so the catholick religion forbids us to say, there are three Gods, or three Lords. The Father is of none, neither made nor created, nor begotten: The Son is of the Father alone, not made, nor created, but begotten; the holy Spirit is of the Father and the Son, not made, nor created, nor begotten, but proceeding: Therefore there is one Father, not three Fathers; one Son, not three Sons, and one holy Spirit, not three holy Spirits: And in this Trinity, none is before, or after the other; none is greater, or less than another; but all the three persons are coeternal and coequal; so that in all things, as was said before, the Unity in Trinity, and the Trinity in Unity is to be worship'd. He therefore that would be saved, must thus think concerning the Trinity. It is farther necessary to eternal salvation, that

unus est Deus: Ita Dominus Pater, Dominus Filius, Dominus & Spiritus sanctus; & tamen, non tres Domini, sed unus est Dominus: Quia sicut sigillatim unamquamque personam, & Deum, & Dominum, confiteri christiana veritate compellimur; ita tres Deos, aut Dominos dicere catholica religione prohibemur. Pater a nullo est, neque factus, nec creatus, nec genitus; Filius a Patre solo est, non factus, nec creatus, sed genitus; Spiritus sanctus a Patre & Filio est, non factus, nec creatus, nec genitus est, sed procedens: Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus sanctus, non tres Spiritus sancti. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus, sed totae tres personae coaeternae sunt, & coaequales; ita ut per omnia, sicut jam supra dictum est, & unitas in Trinitate, & Trinitas in Unitate veneranda sit. Qui vult ergo salvus esse, ita de Trinitate sentiat: Sed necessarium est, ad aeter-

every one should have a right belief of the incarnation of our Lord Jesus Christ. The true faith is, that we believe our Lord Jesus Christ, the Son of God, to be both God and man; he is God, of the substance of the Father, begotten before all worlds; and, man of the substance of his mother, born in time; perfect God, and perfect man; made up of a reasonable soul, and human flesh; equal to the Father, as to his Deity, and inferior to the Father, as to his humanity: Who tho' he is both God and man, is not two, but one Christ; one, not by turning the Godhead into flesh, but by taking the human nature to God; one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and the flesh make up one man; so God and man make up one Christ; who suffer'd for our salvation, descended beneath, rose again the third day from the dead, and ascended into heaven, where he sits at the right hand of the Father, from thence he shall come to judge the quick and

nam salutem, ut incarnationem quoque Domini nostri Jesu Christi fideliter credat; est ergo Fides recta, ut credamus, & confiteamur, quod Dominus noster Jesus Christus, Dei Filius, Deus pariter, & homo est: Deus est, ex substantia Patris, ante saecula genitus; Homo ex substantia matris, in saeculo natus: Perfectus Deus, perfectus homo, ex anima rationali, & humana carne subsistens; aequalis Patri, secundum humanitatem. Qui licet Deus sit, & homo, non duo tamen, sed unus est Christus; unus autem non conversione Divinitatis in carnem, sed assumptione humanitatis in Deum; Unus omnino, non confusione substantiae, sed unitate personae: Nam sicut anima rationalis & caro unus est homo, ita Deus & homo unus est Christus: Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad coelos, sedet ad dexteram Patris, inde venturus judicare vivos & mortuos: Ad cujus adventum omnes homines resurgere habent, cum corporibus suis, & redditori
 the

the dead; at whose coming all men shall rise with their bodies, and shall give an account of their actions; and such as have done good, shall go into eternal life; but such as have done evil, shall go into everlasting fire. This is the catholick faith, and except a man faithfully and firmly believe it, he cannot be saved."

This admirable summary of the christian faith, as to the great doctrines of the Trinity and the incarnation, has^d met with the esteem it deserves, among all that have at heart the welfare of christianity. Some have endeavour'd^e to run it down, because it contains more articles than the creed of the apostles, who certainly would have comprehended all necessary points in their form; but this proceeds from meer ignorance, in taking the Roman creed to be drawn up by the apostles. Others^f insolently have pronounc'd it to be a composition of an obscure author, in one of the darkest and most ignorant ages of the church; but such rudeness is to be despised: Others have depreciated it, by straining what they call the damnatory clauses, to an unreasonable rigor, but they never could prove, that those clauses are to be taken in the sense they would put upon them.

The creed under consideration was certainly

funt de factis propriis rationem: Et qui bona egerunt, ibunt in vitam aeternam; qui vero mala, in ignem aeternum. Haec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non potest.

^d See Dr. Waterland's critical history of the Athanasian creed, c. 6. p. 78---98.

^e See bishop Taylor's liberty of prophecyng, Sect. I. §. 7, 10, 11, 12. Sect. II. §. 25, 27. Visitation Sermon on Titus ii. 7.

^f See Clarke's Script. Doct. p. 447. first Edit.

drawn up by a Latin author, and § whoever is acquainted with the state of the controversies, which were agitated in the fifth century, will readily grant, that it must be drawn up before the debâtes occasion'd by the contrary heresies of Nestorius and Eutyches; that is not long after the beginning of the fifth century. It is very probable it was made in France, and tho' it is hardly possible to be certain, who was the author of it; yet it may, perhaps, be more justly ^h attributed to Hilary bishop of Arles, than to any other person.

I have made it evident that the form of baptism has been always understood in the ancient churches, of three divine persons, and one God. I need not shew, that for the last twelve hundred years, the same faith has prevail'd, because none will deny it. The behaviour of the Arians, with relation to baptism, made it evident, that they were conscious of the inconsistency of their notions, with the form given by Christ. Therefore they took the freedom to vary the form, when they rebaptized any. The chief of these Arian anabaptists was Eunomius, ⁱ he rebaptized such as came off from the catholick faith, and the semi-arian scheme, in the name of the uncreated God, of the created Son, and of the sanctifying Spirit, created by that created Son: Sometimes he and his adherents were not so impudent, but baptized

§ See Dr. Waterland's critical history, c. 7. p. 99--116.

^h See Dr. Waterland's critical history, c. 8. p. 117--

124.

ⁱ Αναβαπτίζει εἰς ὄνομα Θεοῦ ἀκτίστου, καὶ εἰς ὄνομα υἱοῦ κτισμένου, καὶ εἰς ὄνομα πνεύματος ἁγιαστικοῦ, καὶ ὑπὸ τοῦ κτισμένου υἱοῦ κτισθέντος. Epiphanius, Vol. I. p. 992. Ed. Par.

^k into the death of Christ; at other times the Arians ^l baptized in the name of the Father, by the Son, in the holy Spirit. It can never be imagin'd, that these bold innovators would have made themselves so odious, in changing the form given by Christ, if they had not been conscious, it was inconsistent with their scheme.

The faith into which christians are baptized is this, There is but one God, yet there are three persons, the Father, the Son, and the holy Spirit, which are equally divine, and must be together the one God, since God is but one. This is the faith which has been received in the christian churches from the beginning, and this faith, I doubt not, will continue universally to prevail, till all the chosen people are gather'd in, and united in one general assembly and church, in the pure realms of blessedness above. In that happy country, the noise of controversies will cease; and none inhabiting that desirable and pleasant land, will ever have any diminishing thoughts of the Son and the holy Spirit, rise up in their breasts. All who are brought to stand in the presence of God, dress'd in the unblemish'd robes of innocence and immortality, will know, that all the three divine persons were concerned in bringing

^k Τὸ βάπτισμα παρεχόμενον, οὐ ἢ εἰς τὴν Τριάδα, ἀλλ' εἰς τὸν Χριστοῦ βαπτίζουσι θάνατον. Socrat. Hist. Eccles. Lib. V. c. 24. p. 240. Ed. Par.

^l Ἐβάπτισον οἱ περὶ Ἐυνέμιον, οὐκ εἰς τρεῖς καταδύσεις, ἀλλ' εἰς μίαν, εἰς τὸν θάνατον, ὡς ἔφασκον, τοῦ κυρίου, βαπτίζοντες· ὅν ἀπαξ μὲν ἀλλ' οὐχὶ δις, ἢ τρίς ὑπὲρ ἡμῶν ἀνεδέξατο. Philostorgius, Lib. x. c. 4. p. 523. Ed. Par.

¹ Δευτέρως, τῶν Ἀρειανῶν ἐπίσκοπος, --- εἰπεὶν ἐτόλμησεν ὡς ἐβάπτισεν· βαπτίζεται Βάρβας εἰς τὸ ὄνομα τοῦ πατρὸς, δι' υἱοῦ ἐν ἀγίῳ πνεύματι. Theodorus Lector. Hist. Eccles. Lib. II. p. 562. Ed. Par.

them

them thither; and as they owe their happiness to the sacred three, they will join in directing the same songs of praise to God the Father of mercies, who chose them to himself, before the foundation of the world, to God the Son, who redeem'd them from wrath, by shedding his own precious blood, and to God the holy Spirit, who renew'd and sanctified them, and conducted them safe, through the wilderness of this world, into the land of uprightnes, the country of rest and pure delight.

To the holy and ever blessed Trinity in Unity, Unity in Trinity, God the Father, God the Son, and God the holy Spirit, be ascribed, as has been from the beginning, all praise, honour, and glory, majesty, might and dominion, now, henceforth, and for evermore. Amen.





THE TRUE
Scripture Doctrine
OF THE
TRINITY.
PART THE SECOND.

Containing the separate proofs of the
true, proper, and supreme Divinity of
CHRIST.







THE TRUE

Scripture Doctrine

OF THE

TRINITY.

PART THE SECOND.



IN the preceding part of this work I have given the proofs, which may be drawn from scripture, of the equal glory of the three divine persons in the blessed Trinity. I shall, in this part, consider the separate evidence there is in the oracles of truth, for the true and supreme Deity of the second person, Christ the eternal Son. If the scripture is carefully search'd, this important doctrine of the Divinity of our Saviour will not appear to be a remote consequence, drawn from obscure hints, laid down in it; on the contrary, it will appear to be a truth, that shines there with the clearest and brightest light; and

is founded on proofs as full and strong, as any rational man can desire.

Christ, in scripture, is represented under the character of mediator, and as such he is God the Father's righteous servant; therefore it is no wonder, if we find him sometimes represented, as subordinate and inferior to the Father, in the offices he voluntarily undertook, in order to bring about our redemption. Nothing but prejudice and prepossession can make men take what is said of Christ as mediator, to be meant of him, consider'd in his highest capacity, because there are as high things said of him elsewhere, as are in any place, of the Father.

Christ is one with the Father in nature, or of the same substance, and is equal to him; he has taken the incommunicable name of Jehovah; he is call'd God, without any restriction, or limitation; the titles of supremacy belong to him; the attributes of God are predicated of him, for he is eternal, unchangeable, he knows all things, he is every where present, and is invested with almighty power; he is the creator of all things, and other works are done by him, which require divine powers to perform them; and he is the object of our worship, and all creatures are obliged to adore him.

This is the scripture account of Christ's Divinity: If this be proved, as it certainly may; and as I shall endeavour to do, by the assistance of that ^a Spirit, who is to lead into all truth; it will appear most absurd, to suppose our bles-

^a Qui mare, qui terras, qui coelum numine complex,
Spiritus alme, tuo liceat mihi munere regem

fed redeemer a creature, or an inferior derived being. There can be no middle being, between the infinite God, and the creatures of his hands forming; therefore, since God is but one, it will follow, from Christ's having the divine names, titles, and attributes, that he, with the Father, is the one supreme God, blessed for ever.

Bis genitum dicere, e superi qui sede parentis,
 Virginis intactae gravidam descendit in alvum,
 Mortalesque auras hausit puer, ut genus ultus
 Humanum eriperet tenebris, & carcere iniquo,
 Morte sua, manesque pios inferret olympto:
 Illum sponte hominum morientem ob crimina tellus
 Aegra tulit, puduitque poli de vertice solem
 Aspiceret, & tenebris infuetis terruit orbem:
 Fas mihi, te duce, mortali immortalia digno
 Ore loqui, interdumque oculos attollere coelo,
 Et lucem accipere aetheream. —————

M. Hieronymus Vida, *Christiad.* Lib. I. v. 1, &c.



CHAP.

C H A P. I.

Christ's Divinity proved, from his consubstantiality with the Father, or from his being one with the Father, in nature and substance.



Shall begin my arguments for Christ's true and proper Divinity, with considering that plain proof of it, which may be drawn from his being represented in scripture, to be one in nature with the Father, and of the same substance with him. When the Arian heresy was first broach'd in the world, the controversy chiefly turned on these two heads; whether the Son was consubstantial and coeternal with the Father: Afterwards they brought the matter to this, whether he was like the Father, and whether there could be above one person that was self-existent; in using this quibble, they endeavour'd to confound the ideas of self-existence and necessary existence, in which they have been imitated by their successors of the present time.

I grant, that Christ is not said, in so many express words in scripture, to be of the same substance with the Father; yet it evidently and necessarily follows, that he is so, from his being call'd Jehovah; this is a name expressive of the nature and necessary existence of God, this name is taken by the Father, and it ^a is taken by the Son; and yet we are fully assured, that Jehovah is but one: The evident consequence

^a See this matter largely proved, chap. III.

of this glorious name, which denotes substance, or essence, being taken by two divine persons, is, that Jehovah the Father, and Jehovah the Son, however personally distinct, are one in substance, or essence, one Lord Jehovah, one and the same God.

When we find God the Father declaring in ^b scripture; "I am God, and there is none like me: There is no God besides me, I know not any: Before me there was no God formed, neither shall there be after me." It is plain, all other beings are excluded from being true God, in any sense; therefore if Christ be not excluded, he must be the same God with the Father, or one with him in nature: Now that Christ is not excluded, is plain from his declaring concerning himself, ^c "I am God, and there is none else beside me;" and, ^d "I am the first and the last, the supreme over all:" And from our being assured, ^e that the Word is God, the true God; and ^f that Christ, who came in the flesh, is the God over all. Seeing then all inferior beings are excluded from being God, and Christ is not excluded, it follows, that he must be the same supreme God, with the Father; or one with him in nature: If we suppose him otherwise, polytheism is unavoidable, for a supreme god, and an inferior god, are two gods, which is a thing contrary to reason, and to the whole tenor of divine revelation.

We are not without a positive scripture proof of Christ's being, some way, one with

^b Isaiah xlvi. 9. xlv. 8. xliii. 10.

^c Isaiah xlv. 18, 21, 22. See chap. III.

^d Rev. i. 8. See chap. V.

^e John i. 1. 1 John v. 20.

^f Romans ix. 6. See chap. V.

the Father: He has declared, that he and the Father are one; in the following passage in John's Gospel. ^g "I give my sheep (said Christ) eternal life, and they shall never perish, neither shall any one pluck them out of my hand; my Father which gave them me, is greater than all, and no one is able to pluck them out of my Father's hand; ^h I and my Father are one. Then the Jews took up stones to stone him; Jesus said to them, many good works have I shew'd you from my Father, for which of them do you stone me: The Jews answer'd him, saying, for a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thy self God. Jesus answer'd them; Is it not written in your law, I said you are gods, if he call'd them gods, to whom the word of God came, and the scripture cannot be broke, say you of him whom the Father sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not, but if I do, tho' you believe not me, believe the works; ⁱ that you may know, and believe, that the Father is in me, and I in him." For the right understanding this part of scripture, it may be proper to take notice, that Christ, frequently, in his discourses with the Jews, gave obscure hints of his divine nature, but he never declared it plainly, because it would have been inconsistent with the work he came to do; that is, to lay down his life, for him to have declared himself, in express terms, to be God: Nay

^g John x. 28---38.

Vid. Lampe in Joh. Vol. II. p. 695---730.

^h Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμὲν. 30.

ⁱ ἵνα γινώτε καὶ πιστεύσατε ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ. 38.

even his disciples, to whom he revealed himself, and who had right conceptions concerning him, were not without doubts, till after his resurrection. Bearing this in mind, we may better understand the words under consideration. The Jews had put the question to Christ, whether he was the true Messiah: He refer'd them to his works, as he had often done, which they regarded not, and from their unbelief he infer'd, they were not his sheep, because his sheep always listen to his voice. He then took occasion to declare his power to be so great, that he could bestow on his sheep eternal life, without suffering any to wrest them out of his hand; that they might be sensible, how great his power was, he added; none could pluck his sheep out of the Father's hand; and insinuated from thence, that they could no more be pluck'd out of his own hand: The reason he gave for this was, he and the Father were one. The Jews well understood the meaning of this to be making himself God, and therefore went to stone him. Now what apology did Christ make? He went on obscurely to hint the same thing, in words which they could not lay hold of; from magistrates and prophets being improperly call'd gods, he insinuated, that it could not be blasphemy in him, to claim to be Son of God, in a proper sense, or to be one with the Father, referring to his works, which whether they believed or no, would prove, that he was in the Father, and the Father in him.

It is plain, the Jews took Christ's saying, he and the Father were one, making himself God; and saying he was the Son of God, to be things of the same meaning; and it is plain our Lord himself allow'd them to be so. Therefore what

our adversaries plead, ^k that the Jews, in their anger, unfairly aggravated his saying God was his Father, into a making himself equal with God, has no manner of foundation. The main thing is, what is to be understood by Christ and the Father being one; it has by many of our adversaries been pretended, that they are one in consent, but there is nothing in the words leading to this: Therefore ^l others tell us, the meaning is, being in the Father's hands, or being in the Son's hands, is one and the same thing. An interpretation so unnatural, so forced, and so foreign, being proposed without proof, only shews, that they who give it, know not how to evade the force of the text ^m. Christ gave the reason, why being in his hands, was as safe as being in the Father's hands; which was, he and the Father are one. This was understood by the Jews of unity of nature, or of his making himself God; and from our Lord's explaining them, by saying he was the Son of God, it is certain, they took him right. There can be no just reason or ground, for Christ's having the same almighty power, to keep his sheep safe against all the efforts of hell and earth, but his being of one substance with the Father; or his being in the Father, and the Father in him, by a mutual indwelling.

This Text was understood of Christ's being one with the Father, by unity of substance, by ⁿ several ancient christian writers, and has been

^k Clarke's reply, p. 148.

^l Clarke, *ibid.* p. 146.

^m See Bishop Gastrel's remarks on Dr. Clarke, p. 104--

110.

Dr. Bishop's sermons, p. 120---123.

ⁿ Nunquam separatus a Patre, aut alius a Patre, quia, "Ego & Pater unum sumus." Tertullian. c. Praxeam, cap. 8.

urged

urged against such as opposed the Deity of Christ, before the council of Nice.

As this text is to be understood of unity of substance, so it no way favours ° unity of person, and it may give light to those passages, which declare Christ's unity with the Father, and their mutual inhabitation (which the ancients call'd ἐμπεριχώρησις, or circumincessio; he has declared concerning himself and the Father; P I am in the Father, and the Father in me." This mutual indwelling of the Father and the Son, (of which the mystical union of Christ and his people, is but a remote resem-

Unum dicit neutrali verbo, quod non pertinet ad singularitatem, sed ad unitatem, ad conjunctionem, ad dilectionem Patris, qui Filium diligit, & ad obsequium Filii, qui voluntati Patris obsequitur. "Unum sumus" dicens, quos aequat & jungit. Idem, ibid. cap. 22.

Qui "tres unum sunt," non unus, quomodo dictum est, "Ego & Pater unum sumus." Ad substantiae Unitatem, non ad numeri singularitatem. Idem, ibid. cap. 25.

Ἐπεὶ νενοήκει ὁ Κέλσος τὸ, Ἐγὼ καὶ πατὴρ ἐν ἔσμην --- ἐκ ἀν-
 ὄστο ἡμᾶς καὶ ἄλλον θεοαπέυειν παρὰ τὸν ἐπὶ πᾶσι Θεόν --- ἐνα-
 ῖν θεὸν τὸν πατέρα καὶ τὸν υἱὸν θεραπεύομεν. Origen. c. Celsum,
 Lib. VIII. p. 385, 386. Ed. Cant.

Quod si cum nullius hominis vox haec esse potest, "Ego & Pater unum sumus," hanc vocem de conscientia divinitatis Christus solus edicit. — Merito Deus est Christus. Novatian. cap. 13. p. 43. Ed. Welchman.

Si homo tantummodo Christus; quid est quod ait, "Ego & Pater unum sumus? Quomodo enim, "Ego & Pater unum sumus?" Si non & Deus est & Filius? Qui idcirco unum potest dici, dum ex ipso est, & dum Filius ejus est, & dum ex ipso nascitur, dum ex ipso processisse reperitur, per quod & Deus est. Idem c. 23. al. 15. P. 53.

Χρῆ --- πεπιστευκέναι ἡνῶαξ τῷ Θεῷ τῶν ἑλῶν τὸν λόγον· ἐγὼ
 γὰρ φησιν, καὶ ὁ πατὴρ ἐν ἔσμην. Dionys. Roman. Apud A-
 thanas. De Synod. Nic. Vol. I. p. 276. Ed. Paris. Vol. I.
 p. 232. Ed. Bened.

° Christ does not say, Ἐγὼ καὶ πατὴρ εἰς εἰμι, or εἰς εσμην,
 but ἐν ἔσμην.

ᵽ John xiv. 10, 11, 20. See also xvii. 21, 22, 23.

blance, as to the reality of it, necessarily supposes them to be of one substance, or the same God.

If it should be objected, that Christ has own'd the Father's superiority to himself, when he said, ^q "My Father is greater than I." I would reply, it is certain, this is to be understood of Christ as mediator, for he gives it as the reason, why he must go to the Father who had sent him. As Christ undertook the office of mediator, he is the Father's righteous servant, and was sent into the world to do his will; and in this sense the Father is greater than he; but as he is Son of God, he is one with him, and equal to him.

Christ's consubstantiality with the Father may be gather'd, from what is more than once said in the new testament, ^r that whoever has seen and known the Son, has seen and known the Father; from ^s his doing the same works his Father does; from the Father and the Son being represented ^t as having one throne, and as being one temple; and from what Christ has declared in the following words; ^u "All things that the Father has, are mine." If all things which the Father has, are Christ's, if the Father's perfections are his perfections, if the Father's power is his power, if the Father's glory is his glory, surely his substance must be the Father's substance; if their perfections are common, and their glory one, their nature must be equal, and their substance one: The same person they are not, nor can be, in consistence with scripture; but one substance is common

^q John xiv. 28. See Dr. Bishop's sermons, p. 84---91.

^r John viii. 19. xiv. 9.

^s John v. 17, 19.

^t Rev. xxii. 3. xxi. 22.

^u John xvi. 15.

to both these divine persons, the Father, and the Son.

Christ may be proved to be of the same nature with the Father, from his being called ^w Logos, the word of God: “In the beginning was the Word, and the Word was with God, and the Word was God.” Which is expressive of the same divine person, who is stiled, ^x “the only begotten Son, who is in the bosom of the Father.” He is as closely united to the Father, as reason is to the mind; and tho’ he proceeds from him as his essential word, yet he is never divided from him, but is in his bosom, and remains in him, and with him.

Christ may be proved to be of one substance with the Father, from what is said of him by the apostle Paul, in the beginning of his epistle to the Hebrews: ^y “Who is the brightness of his glory, and the express image of his person.” If Christ be the shining forth of the Father’s glory, and the express resemblance and character of his person, ^z he can never be any created being, of a different nature from the Father, and infinitely below him; but he must be of the same nature, or substance, with that infinite person, whose exact resemblance he is. Some choose to translate the words, “the express image of his substance;” which

^w John i. 1. ^x Ver. 18.

^y Ὁς ὡν ἀπάντα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. Heb. i. 3.

^z In Effigie & Imagine, qua Filius Patris, vere Dei predicatus est. Tertullian. contra Marcionem, Lib. V. cap. 20.

Τῆς Θεῆος φύσεως ἀπάντα καὶ χαρακτὴρ. Origen. contra Celsum, p. 342. Ed. Cant.

Εἰ ἔστιν εἰκὼν τοῦ Θεοῦ, τοῦ ἀράτου ἀράτου εἰκὼν. Idem, apud Athanasium de decretis Syr. Nic. Vol. I. p. 277. Ed. Par.

rendering does not lessen the force of the argument, drawn from the text; but rather increases it: I am content to take the words as they are commonly translated. Our adversaries ^a tell us, the image, or representative, of the one supreme God, cannot be himself that one supreme God, whose image or representative he is; which is a mean quibble: We say not, that Christ, the image of the Father, is the person of the Father, but that he, who is the express image of the Father, must be of the same substance with him, and not inferior to him in nature.

A text of much the same import with the last, we have in the apostle Paul's ^b epistle to the Colossians; "Who is the image of the invisible God, born before all creation:" This I take to be the true rendering of the text; for it is ^c certain, superlatives are sometimes taken

* Ἀπάνηασμα ἢ ἂν φωτὸς αἰδῖς, πάντως καὶ αὐτὸς αἰδῖός ἐστιν· ὄντ' ἢ αἰεὶ τοῦ φωτὸς, δῆλον ὡς ἐστὶν αἰεὶ τὸ ἀπάνηασμα. Dionysius Alex. apud Athanasium de sententia Dionysii. Vol. I. p. 551. Ed. Par. 253. Ed. Montf.

Τὴν πατρικὴν ἐμφέρειαν ἀκριβῶς πέφυκε σώζειν ὁ υἱὸς τοῦ πατρὸς, τὴν κατὰ πάντα ὁμοιότητα αὐτοῦ ἐκ φύσεως ἀπομαζάμεν, καὶ ἀπαράλλακτ' εἰκὼν τοῦ πατρὸς τυγχάνων, καὶ τοῦ πρωτοτύπου ἕκτυπ' χαρακτήρ. Alexander Alexand. Epist. apud Theodorit. Hist. Ec. Lib. I. c. 4. p. 15.

Πῶς ἀνόμοι' τῇ ἕσει τοῦ πατρὸς ὁ ἂν εἰκὼν τελεία, καὶ ἀπάνηασμα τοῦ πατρὸς. Idem, Epist. inter op. Athanas. p. 339. Ed. Ben.

^a Jackson's reply, p. 66.

^b Ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότεκ' πάσης κτίσεως. Colof. i. 15.

Πρωτότεκον τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων. Justin. Martyr, Dial. cum Tryphone. p. 295. Ed. Jebb. p. 332. Ed. Thirlb.

^c Πρωτός μὲ ἦν; He was before me, John i. 15. Ἐμὲ πρῶτον ὑμῶν μεμίσηκεν; It hated me, before it hated you, John xv. 18. Πρωτότεκ' ἐγὼ ἢ σύ, Gr. vers. 2 Sam. xix. 43.

compares

comparatively, and I do not find our ^dadversaries object to this translation, which is necessary here, because in the following words, a reason is given, why Christ is begotten before all creatures, and that is, he made all things. He who was before all creatures, and who is the image of the invisible God, must be no creature, but must be of the same substance with God the Father, who is invisible.

The next proof I shall bring for Christ being of one substance with the Father, is the following passage, out of the apostle Paul's epistle to the Philippians: ^e "Christ Jesus, being in the form of God, thought it no robbery to be equal with God, nevertheless emptied himself, and took upon him the form of a servant, and was made in the likeness of man." There is no sense of Christ's being in the form of God, agreeable to the context, but that which supposes the form of God, ^f to signify the nature of God; for then it may serve for an antithesis to the form of a servant, which our Lord is said to assume; and which being explain'd, in the next words, by appearing in the likeness of men, means certainly the real human nature.

^a Αρχαιοτάτην πασῶν τῶν ἔχουσι ἰσοριῶν, τὴν Μωυσεως ἰσοριῶν. Justin. Paraenes. cap. 12. p. 70. Ed. Oxon.

Πρεσβύτατ' ὁ Μωυσῆς, ἢ οἱ λοιποὶ προφῆται, γενέσασιν, πάντων τῶν παρ' ὑμῖν σοφῶν. Idem, ibid. cap. 35. p. 118.

^d See Clarke's Script. Doct. p. 162.

^e Ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, ἐκ ἀρπαγμὸν ἠρέσατο, τὸ εἶναι ἴσα Θεῷ· ἀλλ' ἐαυτὸν ἐκένασε, μορφῆν δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων γενόμενος. Philip. ii. 6, 7.

Vid. Marekii Exegetic. Exercitat. p. 661—674.

^f Plane de substantia Christi putant & hic Marcionitae, suffragari apostolum sibi, quod phantasma carnis fuerit in Christo, quum dicit, "quod in effigie Dei constitutus, non rapinam existimavit parari Deo, sed exhaustit semetipsum accepta effigie feryi, "non veritate," & in similitudine ho-

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As Christ, by taking the form of a servant, or by assuming the human nature in its lowest circumstances, is proved to be really and truly man, by nature; so, by his being in the form of God, he is proved to be really and truly God by nature, or of the same nature and substance with the Father.

Our adversaries pretend, & that when Christ is said to be in the form of God, it is to be understood of his personating the Father, in his appearances under the old testament, to the patriarchs, and the church of Israel; but this notion is a fiction of their own, and has not the least foundation in scripture; and I wonder they have so long urged this fancy, without saying one word in proof of the fact. Were we to allow them this fiction, it could not be the sense of the words under consideration, for the form of God must be taken ^h for the highest station Christ ever was in, as the form of a servant must be understood, of the lowest degree of abasement he ever stoop'd to. Now, according to the scheme of our adversaries, Christ's highest station must be his creating the world, as the Father's instrument; but according to

minis, "non in homine," " & figura inventus homo," non substantia, id est, non carne: Quasi non & figura, & similitudo, & effigies substantiae quoque accedant. Bene est quod & alibi Christum imaginem Dei invisibilis appellat. Nunquid ergo & hic quo in effigie eum Dei, collocat; aequè non erit Deus Christus, si nec homo vere fecit, in effigie hominis constitutus. Tertullian. c. Marcion. Lib. V. c. 20.

Ὁ μοιογενὴς τοῦ Θεοῦ λόγος, Θεὸς ὑπάρχων ἐκ Θεοῦ, κενώσας ἑαυτὸν, --- καὶ τὴν ἄδοξον πάντην σὰρκα ἠμπέχετο. Hippolyt. fragment. com. in Gen. Vol. 2. p. 29. Ed. Fabricii.

Θεὸς μὲν κενώσας ἑαυτὸν, ἀπὸ τοῦ εἶναι ἴσα Θεῷ. Concil. An-
tioch. Labbe, Vol. I. p. 848.

^h Clarke's Script. Doct. p. 155.

^f See Dr. Waterland's sermons, p. 159, 160.

the scripture account, it is his being God by nature; so that this appears to be, what is meant by Christ's being in the form of God.

We are told, with relation to Christ, by the apostle Paul, in his epistle to the ⁱ Colossians, "That all fulness was pleased to dwell in him." This text is render'd thus by our English translators, "It pleased the Father that in him all fulness should dwell." The reason of which version I know not, for there is nothing like it in the original; yet our ^k modern Arians meanly quote the words as they stand in our translation, as a proof of Christ's subordination to the Father, without endeavouring to disabuse their English readers, by acquainting them, that there is no mention of the Father in the original.

There is another passage in the same epistle, that may serve to explain the preceding, and which is a more explicit proof of Christ's being of the same substance with the Father; it is this: ^l "In him dwells all the fulness of the Godhead, bodily." We shall better understand what is meant by the whole fulness of the Godhead, if we consider, what errors were started, with relation to Christ's person, in the apostolick age.

The apostle had, in the verse immediately preceding, warned the Colossians against being pillaged of their faith by undermining seducers; "Beware lest any man spoil you, thro' philosophy and vain deceit, after the tradition of men,

ⁱ Ἐν αὐτῷ ἐυδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι, Colof. i.

19.

^k See Clarke's Script. Doct. p. 166.

^l Ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος σαρωτικῶς. Colof. ii. 9.

after the elements of the world, and not after Christ." The times the apostle lived in were fruitful ^m of seducers, who endeavour'd to corrupt and overthrow the doctrine of Christ, and so lead Christians into idle conceits of their own, and into mean institutions, which were of the world, and not after Christ.

The chief thing that was a stone of stumbling, and a rock of offence, to the disputers of this world, in those early ages, was the great mystery of an incarnate God. The union of two natures in one person was a doctrine, that none of the old hereticks would admit. The Docetae, who had their scheme from Simon Magus, deny'd Christ's humanity, that they might secure his deity, pretending, he only took flesh in appearance, and not in reality; whilst others, convinced of the vanity of such a fancy, either made the word a different person from Jesus, which was the notion of Cerinthus; or boldly deny'd Christ's divinity, and made him a meer man, which was the opinion of Ebion. However they otherwise differ'd, it is certain, they all agreed to reject the belief of the union of the divine nature, with the human, in the person of our redeemer; because such an union was utterly repugnant to the principles of their vain philosophy, and to their pretended clear ideas, or science falsely so call'd.

That the christians, to whom the apostle wrote, might be convinced of the reasonableness of his caution against deceivers, he has declared, that in Christ dwelt all the fulness of the Godhead bodily: For the clearing which words, it may be proper to observe, that the

^m See Dr. Waterland's sermons, p. 262, 263.

hereticks, afterwards more commonly known by the name of Gnosticks, held an imaginary pleroma or fulness, in which resided the supreme unknown Father, whom they call'd Bythus, and another divine power, whom they call'd Sige or silence; from this Father, they derived the only begotten, and from him the Word; some of them supposed Jesus to be a man in appearance only; others allow'd him to be a real, tho' only a meer man, on whom Christ, or the Word, came down, at his baptism, in the form of a dove, but left him at his passion, flying back to the pleroma from whence he came. It is certain, ⁿ some of these monstrous absurdities were started very early by Simon Magus, the Father of almost all heresies; from whence it is apparent, they began to infest the church, before the apostle Paul's martyrdom.

ⁿ Ὁ μὲν γὰρ πρῶτος, διὰ τὴν λεγομένην γνωστικὴν αἵρεσιν τὰς ἀρχαίας εἰς ἰδίον χαρακτήρα διδασκαλίαις μεταρμύσας Ὀυαλεντίνου, ἔως ἐξηροφόρησεν ὀριστάμενον εἶναι δύαδα ἀνομόμαστον, ἧς τὸ μὲν τε καλεῖσθαι Ἀρρήτον, τὸ δὲ Σιγήν. Irenaeus, Lib. I. c. 11. p. 52. Ed. Ben.

Τάυτας βέλονται τὰς δυνάμεις προὔπαρχειν τῆ Βυθῆ καὶ τῆ Σιγῆς, ἵνα τελείων τελειότεροι φανῶσιν ὄντες, καὶ Γνωστικῶν γνωστικώτεροι. Idem, ibid. p. 56.

Cum sit igitur adversus omnes haereticos detectio, atque convictio varia & multiplex, & nobis propositum est omnibus iis, secundum ipsorum charactera, contradicere; necessarium arbitrati sumus, prius referre fontem, & radicem eorum, uti sublimissimum ipsorum Bythum cognoscens, intelligas arborem de quo defluerunt tales fructus. Simon enim Samaritanus, magus ille, — docuit; — esse se sublimissimam virtutem, hoc est, eum qui sit super omnia Pater. Idem, ibid. c. 22, 23. p. 98, 99.

Alii rursus portentuosam loquuntur, esse quoddam primum lumen in virtute Bythi beatum, & incorruptibile, Idem, c. 30. p. 108. De simonianis loquitur comp. c. 28. p. 106. c. 29. p. 107.

To the pleroma, or fulness, devised by these hereticks, it is likely, the apostle opposed the fulness of the Godhead in the text; it was not a remote emission from a fancied fulness, but it was all the real fulness of the Godhead, the Word, full and perfect God, the true divine nature, that dwelt in Christ. It is certain, ° Θεότης, Godhead, often signifies the divine nature. This fulness of the divine nature dwelt in Christ, bodily, (σωματικῶς,) which is an expression of a very comprehensive meaning; it may signify,

*Α ἢ Μαρκέλλοι ἐτόλμα ὑποτίθεσθαι πάλαι μὲν λέγων, εἶναι τὸν Θεὸν, καὶ τινα Ἑσυχίαν ἄμα τῷ Θεῷ, ὑπογράφων ἑαυτῷ, κατ' αὐτὸν ἐκείνου τὸν πᾶν ἀβῶν αἰρεσιωτῶν ἀρχηγόν, ὃς πρὸς ἀβῶν δόγματιζαν, ἀπεφάνετο λέγων, ἦν Θεός, ἔ Σιγή. Eusebius, Eccl. Theolog. Lib. II. c. 9.

Ἦνικα Σίμωνες μὲν καὶ Μαρκιῶνες, Ουαλεντινοὶ τέ τινες καὶ Βασιλείδαι καὶ Κέρδανες, Κηρινθεὶ τε καὶ Καρποκράτει, καὶ πᾶσα ἡ αἰεὶ ἐκείνης Φλυαρία τε καὶ τερατία ἐπὶ πλείστον τὸν πᾶν ὄλον Θεὸν τεμόντες, ἔ ὑπὲρ τῆ ἀγαθῆ τῷ δημιουργῷ πολεμήσαντες, ἔπειτα κατεπόθησαν τῷ ἑαυτῶν Βυθῷ καὶ τῇ Σιγῇ παραδοθέντες ὡσπερ ἦν ἄξιον. Gregorius Nazianzen. Orat. 23. Vol. I. p. 414. Ed. Par.

Simoniani octonarium numerum ob Aeones eos quos colebant honore prosequerantur. Nugabantur enim Bythum cum sua Sige congressum Mentem & Veritatem genuisse, ac generis principes Bythum & Sigen fingebant: ab his autem secundos Mentem & Veritatem; ab his tertios Sermonem & Vitam; ab his denique quartos Hominem & Ecclesiam. Elias Cretens. in locum Gregor. p. 819. Vol. I.

Simoniani octonarium numerum propter octo illos magistri sui Aeones honore habebant: Etenim ex Bythi cum Sige congressu Mentem ac Veritatem procreatas esse fabulatus est, atque ita primos parentes—Bythum & Sigen confinxit; ab his secundos Mentem & Veritatem; tertios rursus Sermonem & Vitam; atque ab his postremo quartos Hominem & Ecclesiam. Nicetas in Gregor. Orat. 44. p. 1227.

° Οὐ γέγονε φύσει θεότης μεταβληθεῖσα τὴν φύσιν, ἢ σαρκὶ γενομένη τῇ φύσει θεότης σαρκί. Hippolytus c. Beronem. Vol. I. p. 227. Ed. Fabric.

Ἐὶ καὶ γέγονεν ἐν νεκροῖς, ὡς ἄνθρωπος, ἀπομοιμήθηκε ζῶν, τῇ

that

that the divine fulness was united to the human nature of Christ, wholly, really, and truly; and it may be translated personally, for the best Greek P writers use the word *σωμα*, from whence it is derived, to express person. It was not a delegated fulness, but the whole fulness of the divine nature, that dwelt personally in Christ. It is not said, all divine power dwelt in Christ, except supremacy, independence, and absolute necessary eternity, which is the favourite scheme of some; but the entire fulness of the Deity. If the entire fulness of the divine nature dwelt in Christ, he must have the same common nature with the Father; and however personally distinct from him, he must be of the same substance with him; and can never want the perfections of absolute eternity, and necessary existence.

Since this passage gives such a stab to all antitrinitarian schemes, it is no wonder if we find little arts used to enervate it. Accordingly some

ἡ Θεότης φύσει. Idem. Fragm. Com. in Gen. Vol. II. P. 24.

Τὰ περὶ τὸν Ἰησοῦν, καθὼ μὲν νεότητι Θεότητι ἐν αὐτῷ πραγματοποιήτα, ἔστιν ὅσια --- καθὼ δὲ ἄνθρωπος ἦν, παντός μᾶλλον ἀνθρώπου κεκοσμομένον ὑπέμεινε. Origen. c. Celsum, Lib. VII. p. 342. 343. Ed. Cant.

Ἡ δὴ δύναμις --- ἡμετέρα --- τοῖς σώμασι τὸ πλεον, ἢ τοῖς χρήμασι. Thucydides, Lib. I. Sect. 121. p. 66. Ed. Oxon.

Σώμασι ἐτοιμότεροι οἱ αὐτεργῶς τῶν ἀνθρώπων ἢ χρήμασι πελεμείν. Idem, Lib. I. Sect. 141. p. 80.

Τὴν ὀλόφυσιν μὴ οἰκῶν καὶ γῆς ποιείας, ἀλλὰ τῶν σαρμάτων. Idem, Lib. I. Sect. 143. p. 82.

Τὸ μὲν --- πρὸς τὰ τοιαῦτα ὀκνηῶς διακείας, ἀ δὲ τοῖς σώμασι, καὶ τοῖς ἔστι λειτουργήσαι ἴκασον, ἔστι μὲν οὐκ ὀρθῶς ἔχον. Demosthenes. Philipic. IV. p. 99. Ed. Francof.

Ὅποτε χρεια γένοιτο ἐπὶ τὰ ὅπλα τὴν χαρητὰς καλεῖν, ἢ χρημάτων εἰσφοράς κατ' ἀνδρα ἐκλέγειν, ἔστι τὰ τε σώματα συγγεν, καὶ τὰ χρήματα εἰσπράττον. Dionysius Halicarnas. Antiquit. Lib. IV. cap. 15. Ed. Oxon. p. 320. Ed. Francof.

make

make it mean no more, than that the mind of God was made known in and by Christ; others say it only signifies, that the fulness of divine blessings dwelt in Christ; but such forced constructions need no confutation, and only expose the persons that invent them: Others ⁹ endeavour to explain them by these ^r words of Christ; "The Father that dwells in me does the works:" Indeed, the Father so dwells in Christ, inseparably, that with him he is the one God; but this is not what these persons mean, and no indwelling, in a lower sense, can answer to the whole fulness of the Godhead, dwelling in Christ personally.

Our adversaries seem convinced of the weakness of this evasion, and therefore ^r they have at hand another subterfuge; fulness of the Godhead they would have signify, fulness of divine power, dominion, and authority, for so they say the word *θεότης* always signifies; but if no more than this were intended, it should have rather have been *θειότης*, as ^r one of their predecessors would correct it: They tell us, it is as great an abuse of language, to suppose (*θεότης*,) the Deity, that is the dominion of God, to signify the substance of God, as it would be to understand (*ἀνθρωπότης*,) manhood, to signify the substance of man. This is a very false assertion; for (*θεότης*) Deity, often signifies the divine nature; as (*ἀνθρωπότης*,) manhood does the human nature. At other times we are told, "the word signifies divine dignity and authority; in short, it may mean any thing, but

⁹ Clarke's Script. Doct. p. 114. Reply, p. 283.

^r John xiv. 10.

^r Clarke *ibid*.

^r Enjedin. p. 357, 358.

^r Jackson's reply, p. 217, 218.

what it really does mean, because its true meaning is not consistent with a false heretical hypothesis. Were we to admit, that the word signifies divine power and dignity, all the fulness of divine power would take in all supreme and independent power; which would never answer the design of those that would obtrude this sense upon us. If Christ be invested with all divine power, without any limitation, he must be of the same substance with the Father, and possess'd of all the fulness of the divine nature; and it is impossible for him to be another, or a subordinate God; for no inferior derived being, can be conceived to have an arm strong enough, to wield the thunders of omnipotence.

I shall bring one argument more for Christ's consubstantiality with the Father, and that shall be taken from his being Son of God in a proper sense. I grant, that Christ is call'd Son of God, because of his miraculous birth, as man; for thus ^w the angel Gabriel said to the blessed virgin Mary; "The holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing, which shall be born of thee, shall be call'd the Son of God." I grant likewise, that he is call'd Son of God, as mediator, which Sonship was eminently proclaim'd at his resurrection and ascension: Then it was, ^x that "he was declared the Son of God with power; and then it was ^y that God said to him, "thou art my Son, this day have I begotten thee." However, I cannot help thinking, the scripture speaks of Christ's being Son of God, on a higher account,

^w Luke i. 35.

^x Rom. i. 4.

^y Psalm ii. 7.

which has been usually call'd eternal generation; the mode of which great mystery, I shall not go about ^z to explain. Christ has declared thus of himself; ^a "Jehovah possess'd me in the beginning of his ways, before his works of old, —before the mountains were settled, before the hills was I brought forth, —when he appointed the foundations of the earth, then was I by him, as one brought up with him; and I was continually his delight, rejoicing always before him." And it is said of him by the prophet ^b Micah, "His goings forth are of old, from everlasting," or from the days of eternity. These texts are most naturally ^c interpreted of Christ's eternal generation. He is, besides, ^d stiled, "the only begotten Son, who is in the bosom of the Father;" and, the ^e first begotten before all creation; he is call'd ^f God's own proper Son; and he call'd ^g God his own proper Father, which the Jews rightly understood, of a claim of equality with God; for he did not tell them

^z Siquis nobis dixerit, quomodo ergo Filius prolatus a Patre est: Dicimus ei, quia prolationem istam, sive generationem, sive nuncupationem, sive adapertionem, aut quomolibet quis nomine vocaverit, generationem ejus inenarrabilem existentem, nemo novit. Non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, neque principes, neque potestates, nisi solus qui generavit Pater, & qui natus est Filius. Irenaeus, Lib. II. cap. 48. cap. 28. p. 158. Ed. Ben.

^a Prov. viii. 22, 25, 29, 30.

^b Micah v. 2.

^c See Mr. Stephens's sermon on the eternal generation of the Son, p. 9---19. p. 31---40.

^d Ὁ μονόγενής υἱός, ὁ ὢν ἐν κόλπῳ τοῦ πατρὸς, Joh. i. 18.

^e Colof. i. 15.

^f Ὁς τοῦ ἰσίου ὑποῦ ἐκ ἐφίσεατο, Rom. viii. 32.

^g Πατέρα ἰδίον ἔλεγε τὸν Θεόν, ἴσῳ ἑαυτοῦ ποιῶν τῷ Θεῷ, Joh. v. 18.

they committed any mistake : As a Son over^h his own house, he is opposed to Moses, who was faithful as a servant in all his house, which contrast cannot be so direct, if we suppose Christ a Son by office; for in the execution of his office, he, by voluntary condescension, was the Father's servant. If what has been produced be carefully laid together, it will appear a direct consequence from scripture, that Christ is the Son of God properly, as to his divine nature; and if so, he is of the same substance with the Father : This has been used as an argument against the Arians, for above fourteen hundred years, and I have no inclination to quit itⁱ.

I know some persons, zealous for the orthodox faith, finding the Arians take advantage of some curious explications of eternal generation, have been inclined to think, Christ is only call'd Son of God, as he is mediator : But the explications of men may easily be thrown aside, without giving up God the Son's proper generation; and tho' the scheme they propose, may take some advantages from the Arians, (which yet I question,) I am satisfied, they would find as many difficulties attending their scheme, in engaging with the Sabellians, as can be pretended to clog the common notion, even fet-

^h Heb. iii. 5, 6.

ⁱ I do not however think, that, when it is said; "as the Father has life in himself, so has he also given to the Son, to have life in himself," John v. 26. it is to be understood of Christ's eternal generation; but rather of his having a quickening power conferr'd on him, as mediator, by the Father. See the controversial papers that pass'd between Messieurs Vitranga and Roel, relating to this text. M. Lampe on the place, Vol. II. p. 66---74. and Mr. Cumming's Postscript, relating to the Sonship of Christ, p. 224---227.

ter'd with too curious explications, in the controversy with the Arians. Eternal Generation, or the proper Sonship of Christ, is plainly gather'd from scripture, and it is best to take it on the foot it stands there, without enquiring how it is; for if Christ be a proper Son, it is not possible for us to comprehend how he is so. There is one thing that makes me have the less favourable thoughts of the opinion of Christ being Son of God, only as mediator; and that is, it is an hypothesis, framed to make scripture easy, and not drawn from it; whereas, I think, the scripture is to be the rule, by which every hypothesis must be tried.

The most that I have known pleaded for this scheme, is, that, in all the places, where Christ is spoke of as Son of God, there is something in the words, or in the context, which shews him to be mediator: This might be improved to a bad purpose, for there is scarce any place, except the beginning of John's Gospel, where Christ is spoke of as God, but there is something in the context, pointing to his office; yet, I believe, these worthy persons would think it strange, to argue from thence, that he is God only by office: For my own part, I think it would, and I do not apprehend, that, in the other case, the argument is more valid.

The eternal generation of the Son, has been the current doctrine, since the rise of Arianism, and no argument gravel'd the old Arians more, than that drawn for his proper divinity, from his proper Sonship; before this time the ancient writers did not universally go into the belief of Christ's eternal generation.

The

The learned well^k know, there was a three-fold generation of the Son, maintain'd by the primitive writers: One was his eternal generation, or his eternal existing in and with the Father, as the eternal Logos, of the eternal mind; the second was, his condescension in coming forth from the Father, to create the world; and the third was, his being born of a virgin. I do not say, that any have expressly mention'd these three, but some have gone into the first notion of Christ's Sonship, and some into the second; none, I think, affirming him to be Son of God, only on account of his being born of the virgin.

Some of the ancients have asserted eternal generation; or have said, what is equivalent to it: These are,^l Irenaeus, Clement of Alexandria, Origen, Gregory of Neocaesarea, Novatian, Dennis of Rome, Dennis of Alexandria, Methodius, Pam-

^k See Bull. Def. Fid. Nic. p. 92, 93. al. 100, 101. 204, 205. al. 232. Fabric. in Hippolytum. Vol. I. p. 242. Vol. II. p. 17. Dr. Waterland's first Defense, p. 134, &c. Second Defence, p. 280, &c.

^l Qui ait ---- verbum ejus esse hunc Nun, minus adhuc de Patre omnium sentiet; decentiora autem magis, quam hi, qui generationem prolative hominum verbi, transferunt in Dei aeternum Verbum, & prolationis initium donantes & genesin, quemadmodum & suo Verbo. Et in quo distabit Dei Verbum, imo magis ipse Deus cum sit Verbum, a verbo hominum, si eandem habuerit ordinationem, & emissionem generationis? Irenaeus, Lib. II. c. 13. p. 132.

Ὁ Θεὸς λόγος, ὁ φανερώτατος ὄντως Θεός, ὁ τῷ δεσπότῃ τῶν ὅλων ἐξισωθεὶς· ὅτι ἦν υἱὸς αὐτοῦ· καὶ, ὁ λόγος ἦν ἐν τῷ Θεῷ. Clemens Al. Protreptic. c. 10. p. 86. Ed. Oxon.

Λέγεται πρὸς αὐτὸν ὑπὸ τοῦ Θεοῦ ᾧ αἰεὶ ἐστὶ τὸ σήμερον, καὶ ἐν τῷ ἑσπέρα Θεοῦ· ἐγὼ δὲ ἠγοῦμαι ὅτι οὐδὲ πρῶτα· ἀλλ' ὁ συμπαρακτείναν τῷ ἀγεννήτῳ αὐτοῦ ζωῇ, ἐν ἕταις ἔπειτα, χρόνος, ἡμέρα ἐστὶν αὐτῷ σήμερον, ἐν ἣ γεννήσεται υἱὸς· ἀρχῆς γενέσεως αὐτοῦ οὐκ ἐπισκομένης, ὡς οὐδὲ τῆ ἡμέρας. Origen. Com. in Johan. p. 31. Ed. Huet.

philus, and Alexander of Alexandria; but all these authors speak of it sparingly, and do not enter into the particular discussion of it.

The ancient writers who were in the other hypothesis of temporal procession, are Justin Martyr, Athenagoras, Tatian, Theophilus of Antioch, Tertullian, and Hippolytus: They

Εἷς κίριϑ ---- υἱὸς ἀληθινὸς ἀληθινῶ πατρὸς ---- καὶ ἀδιϑ αἰδίϑ.
Gregor. Neocaes. Symbol.

Hic ergo cum sit genitus a Patre, semper est in Patre, semper autem sic dico, ut non innatum, sed natum probem, sed qui ante omne tempus est, semper in Patre fuisse dicendus est. Nec enim tempus illi assignari potest, qui ante tempus est: semper enim in Patre; ne Pater non semper sit Pater. --- Qui in Patre fuit, processit ex Patre; & qui in Patre fuit, quia ex Patre fuit, cum Patre postmodum fuit, quia ex Patre processit. Novatian. de Trinit. c. 31. p. 120, 121, 122. Ed. Oxon.

Ἐὶ γέγονεν υἱὸς, ἢν ὅτε ἐκ ἡν* αἰεὶ ἢν* εἰ ἢ ἐν τῷ πατρὶ ἔστιν --- καὶ εἰ λόγϑ, καὶ σοφία καὶ δύναμις ὁ Χριστὸς, --- εἰ γέγονεν ὁ υἱὸς, ἢν ὅτε ἐκ ἡν ταῦτα. --- ἀτοκώτατον ἢ ταῦτο. Dionys. Rom. apud Athanas. de decret. Syn. Nic. Vol. I. p. 276. Ed. Par.

Οὐκ ἦν ὅτε Θεὸς ἐκ ἡν πατὴρ. --- εἰ ἢ δὴ τοῦτων ἀγγελϑ ὦν ὁ Θεὸς, εἶτα ἐπαιδοποιήσατο. --- ὄντϑ ἢν αἰεὶ τοῦ φωτός, δῆλον ὡς ἔστιν αἰεὶ τὸ ἀπάνηγμα. --- ὁ ἢ γε Θεὸς αἰώνιον ἐστὶ Φῶς, ἔτε ἀρξάμενον, ἔτε λήξεν ποτε. ἐκαὶν αἰώνιον πρόκειται, καὶ σύνεστιν αὐτῷ τὸ ἀπάνηγμα ἀναρχον καὶ αἰετινός. 560. Dionys. Al. apud Athanas. de Sentent. Dionys. Vol. I. p. 559, Ed. Par.

Παρατηρητέον ἢν ὅτι τὸ μὲν υἱὸν εἶναι ἀορίσως ἀπεφῆναιτο* εἰ γὰρ υἱὸς, αὐτῷ ἔφη, καὶ οὐ γέγονας, ἐμφαίναν μῆτε πρόσφατον αὐτὸν τετυχηκέναι τ' υἱοθεσίας, μῆτε αὐ προὔπαρξοντα τέλος ἐχηκέναι, ἀλλ' εἶναι αἰεὶ τὸν αὐτόν. Methodius, de Castitate, apud Photium. Cod. ccxxxvii. p. 960. Ed. P. Steph.

Unigenitus Filius salvator noster, qui solus ex Patre natus est, solus natura & non adoptione Filius est. Pamphil. Apol. pro Origen. Quod coaeternus sit Filius Patri, & extra ullum initium sit generatio Filii Dei. Idem, ibid.

Ποῖα ἢ παρὰ πᾶς γραφᾶς ἐφειρόντες λαλοῦσιν ἐπὶ ταῦτα* Ὁυκ αἰεὶ ὁ Θεὸς πατὴρ ἦν ἀλλ' ἦν ὅτε ὁ Θεὸς πατὴρ οὐκ ἦν* οὐκ αἰεὶ ἦν ὁ τοῦ Θεοῦ λόγος ἀλλ' ἐξ οὐκ ὄντων γέγονεν. Alexander Alexand. Epist. apud Socrat. Hist. Eccles. Lib. I. c. 6. p. 9, 10. Ed. Par.

have often spoke of Christ's being begotten by the will and power of the Father; and they have not said any thing of eternal generation. Several of these writers^m argued, that Christ is God, because Son of God, but they did not consider him, from eternity, under the notion of a Son. Origen and Novatian, who held eternal generation, have also mentioned this temporary Sonship.

Whatever difference there was in the scheme of the ancients, relating to Christ's Sonship, yet theyⁿ all agreed, in affirming him to be consubstantial with the Father. This has been

Ἀσεβειάτης ἢ Φανείσης τῷ ἐξ οὐκ ὄντων ὑποθέσεως, ἀνάγκη τὸν πατέρα αἰεὶ εἶναι τὸν πατέρα --- ἰδεῖν ἐστὶν τὴν υἰότητα τοῦ σωτῆρος ἡμῶν, οὐδὲ μίαν ἔχουσιν κοινωνίαν πρὸς τὴν τῶν λοιπῶν υἰότητα --- ἢ υἰότης αὐτοῦ κατὰ φύσιν τυγχάνουσα τῆ πατρικῆς Θεότητος, ἀνεκτὴ ὑπερβολῇ διαφέρει τῶν δὲ αὐτοῦ θέσει υἰοθετηθέντων. Idem, Epist. apud Theodorit. Hist. Eccles. Lib. I. c. 4. p. 13, 14.

^m Ὁς καὶ λόγος, πρωτότοκος ἂν τῷ Θεῷ, Θεὸς ὑπάρχει. Justin. Apolog. I. cap. 84. p. 123. Ed. Ox. p. 94. Ed. Thirlby.

Κύριος ἂν ὁ Χριστός, καὶ Θεός, Θεὸς υἱὸς ὑπάρχων. Idem, Dial. cum Tryphone, p. 371. Ed. Jebb. p. 411. Thirlby.

Τὸν κατὰ βεβλήν τὴν ἐκείνη καὶ Θεὸν ὄντα υἱὸν αὐτῆς, καὶ ἀγγελον, τοῦ ὑπερητεῖν τῇ γνώμῃ αὐτοῦ. Idem, ibid. p. 370. Jebb. p. 411. Thirlby.

Θεὸς ἂν ὁ λόγος, καὶ ἐκ Θεοῦ πεφυκός. Theophilus, Lib. II. cap. 3. p. 174. Ed. Wolfii, p. 100. Ed. Par.

Hunc ex Deo prolatum didicimus, & prolatione generatum, & idcirco Filium Dei, & Deum dictum, ex unitate substantiae. Tertullian. Apol. cap. 21. p. 202. Ed. Havercamp.

Quod de Deo profectum est, Deus est, & Dei Filius, & unus ambo. Idem, ibid. p. 20.

Sermo Dei Deus, quia ex Deo. Idem contra Praxeam. cap. 26.

ⁿ This has been so fully proved, by the very learned bishop Bull, that, 'till our adversaries fairly answer his arguments, it is but doing over again, what has been once well done, to go about to labour this point; I shall therefore only set down a few passages, which at present occur to me, wherein the ancients assert, the Father and the Son to be of one substance, or to be one God; referring those who would see more on this matter, to bishop Bull. (Def. Fid.

often demonstrated against the adversaries of our Lord, with great clearness and strength of evidence, and tho' they oppose cavils to the proofs which have been given, yet they never thought fit to examine the matter fully and candidly. That Christ is of the same substance with the

Nic. Sect. 11.) and to Dr. Waterland, (first and second defenses, under Queries 2. and 8. Sermon 8. Reply to Dr. Whitby).

— *Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ πατέρα ἦν.* Ignatius Epist. ad Magnes. c. 6. p. 22. Ed. Oxon.

— *Ἰησοῦν Χριστὸν τὸ ἀπὸ ἐνὸς πατρὸς προελθόντα, ἔκ τινος ἑνα ἕντα καὶ χωριστά.* Idem, *ibid.* c. 7. p. 22.

Ὁ ὃ υἱὸς ἐκείνου, ὁ μόνος λεγόμενος κυρίως υἱός, ὁ λόγος πρὸ πάντων ποιημάτων καὶ συνῶν, καὶ γεννάμενος, ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε. Justin. Mart. Apol. II. c. 6. p. 14. 15. Ed. Oxon. p. 15. Ed. Thirlby.

— *Ἐνὸς ὄντος τοῦ πατρὸς, καὶ τοῦ υἱοῦ. ὄντος ὃ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἐνότητι ἔκ δυνάμει πνεύματος.* Athénagoras Apol. c. 9. p. 38. Ed. Oxon.

— *Λέγοντας καὶ Θεὸν πατέρα, καὶ υἱὸν Θεοῦ, --- δεικνύοντας αὐτῶν τὴν ἐν τῇ ἐνάσει δυνάμιν.* Idem, *ibid.* c. 10. p. 40.

Θεὸν φαρμέν, καὶ υἱὸν αὐτοῦ, καὶ πνεῦμα ἅγιον, ἐνέμενα κατὰ δυνάμιν. Idem, *ibid.* c. 22. p. 96.

Ὁ λόγος γέγονε κατὰ μερισμὸν, ἔκ κατ' ἀποτεμῆν. Tatian. c. 8. p. 21. Ed. Ox.

Ἐχων ὁ Θεὸς τὸ ἑαυτοῦ λόγον ἐνδιάβητον ἐν τοῖς ἰδίῃς σπλάγχχουσι ἐγέννησεν αὐτὸν, --- πρὸ πάντων ὅλων. Theophil. ad Autolyc. Lib. II. c. 14. p. 118. Ed. Wolfii.

Non infectus es, o homo, neque semper coexistebas Deo, sicut proprium ejus Verbum. Irenaeus, Lib. II. c. 25. p. 153. Ed. Benedictin.

Semper coexistens Filii Patri. Idem, *ibid.* c. 30. p. 163.

Qui omnia fecerit, cum Verbo suo, juste dicitur Deus & Dominus solus. Idem, Lib. III. c. 8. p. 183.

Is qui de rubo locutus est Moysi, & manifestavit se esse Deum Patrem, hic est viventium Deus: quis enim est vivorum Deus, nisi qui est super omnia Deus, & super quem alius non est Deus. --- Qui igitur a prophetis adorabatur Deus vivus, hic est vivorum Deus, & Verbum ejus, qui & locutus est Moysi. --- Ipse igitur Christus cum Patre, vivorum est Deus, qui & locutus est Moysi. Idem, Lib. IV. c. 5. p. 232.

Father,

Father, is the faith once deliver'd to the saints; and as it has hitherto been preserved in all ages, it will certainly stand the shock of all opposition, till the church militant be swallowed up in the church triumphant.

Cum fit unus & idem Deus Pater, & verbum ejus semper assistens humano generi. Idem, Ibid. c. 28. p. 266.

Ο γεννητός καὶ πεπλάσμενος ἄνθρωπος, κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ ἀγενήτου γίνεταί Θεοῦ· τοῦ μὲν πατρὸς εὐδοκῶντος καὶ κελεύοντος, τοῦ ἧ υἱοῦ πρέσσαντος καὶ δημιουργήντος, τοῦ ἧ πνεύματος τρέφοντος καὶ ἄυξαντος. Idem, ibid. c. 38. p. 285.

Ἐπιφάνης, ὁ ἐν τῷ ἔντι ἄν. Clemens Alexand. Protreptic. c. 1. p. 7. Ed. Oxon.

Λόγος Θεός ὁ ἐν τῷ πατρὶ. Idem, Paedag. Lib. I. c. 2. p. 39.

Ὡ τοῦ μεγάλου Θεοῦ, ὃ τοῦ τελείου παιδὸς· υἱὸς ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ. Idem, ibid. c. 5. p. 112.

Οὐδὲν ἄρα μισεῖται, ὑπὸ τοῦ Θεοῦ· ἀλλ' οὐδ' ὑπὸ τοῦ λόγου· ἐν γὰρ ἄμφω, ὁ Θεός. Idem, ibid. c. 8. p. 135.

Υἱὲ καὶ πατὴρ, ἐν ἄμφω, κύριε· — τῷ μόνῳ πατρὶ καὶ υἱῷ καὶ πατρὶ, — πάντα τῷ ἐνὶ — ἡ οὐσα. Idem, ibid. Lib. III. c. 12. p. 311.

Quod de Deo profectum est, & Deus est, & Dei Filius, & unus ambo. Tertullian. Apol. c. 21. p. 203. Ed. Havercamp.

Hunc ex Deo prolatum didicimus, & Deum dictum, ex unitate substantiae. Idem, ibid. pag. praeced.

Duas species unius & indivisae substantiae numerabo, quam Deum & Sermonem ejus, quam Patrem & Filium. Idem, c. Praxeam, c. 13.

Ἐὶ ὁ Λόγος πρὸς τὸ θεόν, θεὸς ἄν, τί ἐν φύσειεν ἄν τις δύο λέγειν θεός, δύο μὲν οὐκ ἐρῶ θεός ἀλλ' ἢ ἓνα, πρόσωπα ἧ οὐο. — εἷς ἐστὶν ὁ θεός· ὁ γὰρ κελεύων πατὴρ, ὁ ἧ ὑπακούων υἱός. Hippolyt. c. Noetum, cap. 14. Vol. II. p. 15, 16. Ed. Fab.

Ἐνα θεόν — τὸ πατέρα καὶ τὸ υἱὸν θεραπεύομεν. Origen, c. Celsum, Lib. VIII. p. 386. Ed. Cant.

Ἡ ἡμῶν τῷ θεῷ πάντων ὄλων τὸ λόγον. Dionys. Rom. apud Athanasium de decret. Syn. Nic. Vol. I. p. 276. Ed. Par.

— Οὐ λέγοντας τὸν Χριστὸν ὁμοίωσιν εἶναι τῷ θεῷ, — ἀλλὰ τὰ ἐπεχειρήματά μου τῆς διανοίας ταύτης οὐκ ἀπάδει. Dionys. Alex. apud Athanas. Vol. I. p. 561.

Μόνος δὲ ὁ υἱὸς αἰεὶ συνὼν τῷ πατρὶ. Idem, apud Athanas. Vol. I. p. 56.

C H A P. II.

Christ's Divinity proved, from his equality with the Father.

AS the scripture, in declaring Christ to be one with the Father, has effectually secured the unity of the divine nature, so in representing him to be equal to the Father, it has left no room to suppose him an inferior God. Whether Christ is equal with the Father, as to his divine nature, has been the turning point of the controversy between the catholicks and the Arians. For if he be equal to the Father, it is not possible the Father can have any natural rule or government over him, which is a thing now strenuously contended for. It is strongly proved that he is equal with the Father, by his being call'd by the same names, by his having the same attributes, and by his doing the same works with the Father; and therefore every proof which is given of the Son being Jehovah, and God, of his being eternal, unchangeable, omniscient, immense, and of his creative power, evidences his equality with God the Father. At present I shall confine myself to those passages of scripture, where he is positively declared to be equal with God, or is spoke of, together with the Father, in such a manner as necessarily infers the same.

When God, by the prophet ^a Zechariah, foretold the death of Christ, the great shepherd of the sheep, he declared, that the person who

^a Zech. xiii. 7.

was to fall a sacrifice to divine justice, as man, was at the same time his equal and fellow. "Awake, O sword, against my shepherd, against the man that is my fellow, saith Jehovah of hosts: Smite the shepherd, and the sheep shall be scatter'd." The sword of God's infinite justice was to be brandish'd, with the full strength of his almighty arm, to strike ^b the great shepherd of Israel, who took the nature of frail man, and in that nature, willingly offer'd his neck to the stroke; but he was able to stand the shock, because he was at the same time the mighty God, the Father's equal and fellow. As God has declared Christ to be his fellow, it shews, that he is no inferior derived being; for it can never be imagined, that the great Creator would speak thus of any creature, who received its being from the word of his power, and depends for the continuance of it, on his good pleasure.

Our Lord Jesus Christ, in the days of his flesh, did not give always plain declarations of his being God by nature; but chose to leave those that heard him in some suspence; reserving the full manifestation of himself to his disciples, till he was risen from the dead; yet at times he was pleased to testify his heavenly original, and to declare his divine nature and power; as in particular, on occasion of his healing the impotent man, who had been many years at the pool of Bethesda. This was done on the

^b I believe none will question, whether these words should be understood of Christ; but if any should unreasonably doubt, they may see the latter part of the verse, directly, by Christ, applied to himself, Mat. xxvi. 31. Mark xiv. 27. See the learned M. a Marck, on the place, p. 1090---1100.

sabbath-day; ^c “Therefore, (as the apostle John has told us,) the Jews persecuted Jesus, and sought to kill him, because he had done these things on the sabbath-day; but Jesus answer’d them; My Father works hitherto, and I work. Therefore the Jews sought the more to kill him, not only because he had broke the sabbath, but said also, ^d that God was his proper Father, making himself equal with God: Then answer’d Jesus, and said to them; verily, verily I say to you, the Son can do nothing of himself, but what he sees the Father do; for what things soever he does, these also doth the Son.” This passage may easily be supposed to grieve the Arians, who not knowing how to vent their rancor, would seem to discharge it against the Jews; accordingly, ^e they tell us, the Jews, willing to use any handle against Christ, accused him, by way of calumny, and not of strict reasoning, with his calling God his Father, in a peculiar manner; and by another step of calumny, they charged him with making himself equal with God. I confess, I do not see how our adversaries prove, that it was only calumny in the Jews, to charge Christ with calling God his Father in a peculiar sense, since they own, ^f elsewhere, that Christ might intend to hint to his disciples, that he was God the Word: As to making himself equal with God, they say, ^g the Jews accused him of no more than of assuming a power and authority, like that of God; which

^c John v. 16, 17, 18, 19.

Vid. Lampe in loc. Vol. II. p. 26---40.

^d Ὅτι πατέρα ἰδίον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

^e Clarke’s reply, p. 135, 136.

^f Clarke’s Script. Doct. p. 86.

^g Reply, p. 136.

is a mean and poor shuffle, for who can assume a power like God, (if the words be not design'd to be ambiguous,) but he who is possess'd of equality with God?

If we suppose the apostle John only repeated what the Jews charged Christ with, it does not appear that they were guilty of calumny, or drew^h a malicious inference from what he said; for had it been so, we can never think but Christ would have shew'd his abhorrence of what they laid to his charge; but, instead of that, he urged the same thing, by way of answer, that had given them offence. What had rais'd their indignation was this, he claim'd the same right to perform works of mercy on the sabbath day, as the Father had, "My Father works hitherto, (or, at this very time) and I work." When this was taken to imply his making himself equal with God, he did not tell them this was a groundless calumny, or a malicious insinuation, but he assured them, that tho' as commission'd and sent into the world by his Father, he could not do any thing without his concurrence, yet he had power to do whatsoever the Father did, or to work the same works, and he went on to set forth, in a cover'd way, his equality with God, by sayingⁱ, that he whom they reckon'd to claim to himself too high honour, was to be their judge, who was to be honour'd equally with the Father who sent him.

For my own part I am fully of the mind, that the apostle John in relating this transaction, did not give us the sense of the Jews, but de-

^h Jackson's collect. of Queries, p. 96.

ⁱ Ver. 22, 23.

liver'd his own opinion about the drift and true meaning of what Christ had said to the Jews: and I am satisfied every one, who narrowly considers the words without prejudice, will see, that the apostle has declared, the meaning of Christ's calling God his proper Father, to be making himself equal with God.

I shall next consider the noble passage we find, in proof of Christ's equality with God, in the apostle Paul's epistle to the Philippians. ^k "Christ Jesus subsisting in the form of God, thought it no act of robbery to be equal with God, nevertheless emptied himself, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." The phrases that fall most under consideration here are the form of God, which has been explain'd ^l above, and that which we render, "Thought it no

^k Ὡς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὲν ἠγήσατο τὸ εἶναι ἴσα Θεῷ· Ἄλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιότητι ἀνθρώπων γενόμενος: Καὶ ἡμιματι ἐεισθὲν ὡς ἄνθρωπος, ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντες γόνα κάμψω ἑπικρανίων, καὶ ἐπιγείων, καὶ καταχθονίων. Καὶ πάντα γλώσσαι ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς. Philip. ii. 6---11.

Vid. Marckii Exegetic. Exercitat. p. 674. ---- p. 689.

^l Chap. I p. 169. 170.

robbery to be equal with God." The expression *ἐκ ἄρπαγμον ἠγήσατο*, occurs in no classick writer, and there is no expression any thing like it in the new testament.

The adversaries^m of Christ's Deity would have the words rendered, "Did not greatly covet to be honoured as God;" and some others join in giving up this text: for the support of this they bring, as evidence, a passage or two out of Heliodorus, an elegant, tho' late writer; but there the phrase is different: it is inⁿ two places, *ἄρπαγμα ποιῆν*, which is nothing to the purpose; in one place, ^o indeed, it is *ἄρπαγμα ἠγείται*, but still that comes not up to the point, for there is a difference between *ἄρπαγμὸς*, and *ἄρπαγμα*; the first signifying the act of robbery, and the later the prey taken. It is therefore strange assurance in our adversaries to tell us, that in the places where this phrase occurs in profane authors, it is always

^m Enjedinus, p. 323. 324. Clarke's Scripture Doct. p. 156. Jackson's Collect. of Queries p. 35, 36. Reply, p. 54, &c. 251. Grotius and Whitby on the place.

I would here make one general remark, that it is seldom the celebrated author of the Scripture Doctrine makes any critical remark, but he borrows his strictures from Enjedinus. So that though his scheme be different from the Socinian hypothesis, yet he is content to fight with their weapons against the catholick faith.

ⁿ Ἡ δὲ Κυβέλη τὴν ξυνοχίαν ἄρπαγμα, καὶ ὡς περ ἄγλας ἀεχὼν ποιησαμένη. Heliodor. Aethiopic. lib. vii. cap. 19. p. 331. Edit. Lugdun.

^o Ἀρπαγμα τὸ ῥήθην ἐποίησατο ἡ Ἀρσάκη. Idem. lib. viii. c. 21. p. 387.

^o Τὶ τὸ ἀναφρόδιτον, νέος οὕτω καὶ καλὸς, καὶ ἀκμαῖος, γυναῖκα ἰμῶσιον καὶ προσητηκίαν ἀπαθεῖται, καὶ ὅσχι ἄρπαγμα οὐδὲ ἐγμῶσιν ἠγείται τὸ πρᾶγμα. Idem. lib. vii. c. 20. p. 350.

Commeline has observed on these words (not. p. 567.) that two manuscripts, which he used, read *ποιεῖται*, for *ἠγεί- taken*

taken in their sense, and yet to produce only a few passages of Heliodorus, where the phrase is not the same.

It is also pleaded, and pretended to be more material, that the text is always understood, in this sense, by the ecclesiastical writers of the three first centuries; this is false in part, as will be seen in the sequel. The P churches of Lyons and Viennæ, in their letter to the churches of Asia and Phrygia, part of which is preserved by Eusebius, seem to have used the phrase in the sense our adversaries contend for; making it expressive of part of Christ's humiliation, that he did not assume to himself, as he justly might, to be honoured as God; but as they refer'd to it only in a cursory manner, and did not expressly explain it, no great matter can be gathered from thence. Origen and Novatian understood the words in two different meanings; the ^q first has mistakenly apply'd the whole text to Christ's human soul, which he fancied to be pre-existent, so that it is no wonder he should take the words under consideration as he did; the ^r other meant no more, than that Christ did not affect

ται, so that it is not certain this is the true reading, especially since it appears, that ἀρπαγμα ποιῆν is a phrase used by the author elsewhere.

P. Ὅτι καὶ ἐπὶ τοσούτων ζηλωταῖ καὶ κωμηταῖ Χριστοῦ ἐγένοντο, ἐς ἐν μορφή Θεοῦ ὑπάρχων οὐχ' ἀρπαγμὸν ἠγάπησατο τὸ εἶναι ἴσα θεῷ, ὅστε ἐν τοιαύτῃ θεῷ ὑπάρχοντες, καὶ οὐχ' ἅπασι οὐδὲ εἰς, ἀλλὰ πολλὰς μαρτυρήσαντες, καὶ ἐκ θηρίων αὐθις ἀναληφθέντες, καὶ τὰ καυτήρια καὶ τοὺς μάλωπας, καὶ τὰ τραύματα ἔχοντες πεικνίμθρα, οὗτ' αὐτοὶ μάρτυρας ἑαυτοῦς ἀνεκῆστον, ἕτε μὴ ἡμῖν ἐπέτρεπον, τῆτα τῷ ὀνόματι προσαγορεύειν αὐτές. Epist. Eccles. Lugdun. & Vien. ad Eccles. Asiae & Phryg. apud Euseb. Hist. Eccles. lib. i. c. 2. p. 135. Ed. Paris.

^q In Joh. p. 34. Ed. Huet. vid. & c. Celsum. p. 172.

^r Hic ergo quamvis esset in forma Dei, non est rapinam arbitratus aequalem se Deo esse; quamvis enim se ex

to be the first person, or to make himself the Father. As these three interpretations are different, they cannot contribute to the settling the sense of the phrase in dispute.

It is farther pleaded, ^f that the following words, "But divested himself," shew the words immediately foregoing, not to be part of the preceding character of Christ's greatness, but part of the consequent account of his humiliation: but to this it has been ^r well replied, that the particle *ἀλλὰ* may be very naturally render'd nevertheless, as it is in many other ^u places in scripture.

If we were to allow our adversaries, that the words should be render'd, "Did not covet, or stand upon," the passage may bear a good sense. Tho' Christ was in the form of God, or God by nature, yet he did not covet, to be honour'd as God, but that he might effect the salvation of sinners, condescended to hide his glories, and to appear in the form of a servant.

After all, I cannot but be persuaded, our common rendering is much the best; "Thought it

Deo Patre Deum esse meminisset; nunquam se Deo Patri aut comparavit aut contulit, memor se esse ex suo Patre.----- probatur nunquam arbitratum illum esse rapinam quandam divinitatem, ut aequaret se Patri Deo; quinimo contra omni ipsius imperio & voluntati obediens atque subjectus, etiam ut formam servi susciperet, contentus fuit. Novatian, c. 17. al. c. 22. p. 84. Edit. Welchman.

^f Clarke's Script. Doct. p. 156.

^r Dr. Waterland's Sermons, p. 162, 163.

^u To instance in one, Rom. v. 13, 14. Sin is not imputed when there is no law; nevertheless (*ἀλλὰ*) death reigned from Adam to Moses, and yet with a strange assurance it is asserted, (Reply to Dr. Waterland, p. 231.) that *ἀλλὰ* is never taken in the sense of nevertheless, when it is used as an adverbative to a preceding *ὅτι* in the same period.

not robbery, (or an act of robbery) to be equal "with God," the later words our adversaries would understand of being honoured as God, so they say, the word ἴσα is understood in scripture; but were this true, it is of no moment, for they have not shew'd the words εἶναι ἴσα, to be taken so any where. Therefore there is no need to recede from the common rendering; but it is to be preferr'd, because it is literal, and the literal sense should never be deserted without necessity; now here is no manner of necessity to leave the literal rendering; for he who was in the form of God, God by nature, might very justly think it was no robbery, no act of injustice, to be equal with God, because it was his natural right. All the ancient versions translate the words in the sense I plead for, literally, and they are taken the same way by ^x Clement of Alexandria, and ^y Tertullian, and by almost all the ancient writers, after the Arian controversy sprung up. The other interpretation, were it screwed up to the height, wou'd contradict Christ's practice; for it has been proved, in vindicating the true sense of the text considered immediately before this, that our blessed Lord did not disclaim equality with God.

^w Ὁ Θεὸς Λόγος ὁ φαιερώτατος ὄντως Θεός, ὁ τῶν Δεσπότη τῶν ὅλων ἐξισωθεὶς. Ὅτι υἱὸς αὐτοῦ· καὶ ὁ Λόγος ἦν ἐν τῷ Θεῷ.
Clemens Alex. Protrept. c. 10. p. 86. Ed. Ox.

^x Ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐκ ἀρπαγμὸν ἠγήσατο εἶναι ἴσα Θεῷ· ἐκένωσεν δὲ ἑαυτὸν ὁ φιλοκέρμων Θεός, σώσαι τὸν ἄνθρωπον γλιγέμενος.
Clemens Al. Protreptic. cap. 1. p. 8. Ed. Ox.

^y Sermo enim Deus, qui in effigie Dei constitutus, non rapinam existimavit parari Deo. Tertullian. De resurrect. carnis, c. 6. p. 329. Ed. Par.

Deus erat Sermo. ----- Hic certe est, qui in effigie Dei constitutus, non rapinam existimavit esse se equalem Deo. Idem c. Praxeam. c. 7. p. 504.

Our

Our kind and gracious Redeemer, being in the form of God, did not account it robbery to be equal with God; "Nevertheless he emptied himself, taking the form of a servant being made in the likeness of men." I shall, for the illustrating this clause, use the elegant words of a very ² learned writer. "When (says he) our Lord is said to have made himself of no reputation, or to have emptied himself, which signifies much the same, we are not to suppose that he lost any thing which he had before, or that he ceased to be in the form of God, by taking on him the form of man. No, he had the same essential glory, the same real dignity which he ever had, but among men conceal'd it; appearing not in majesty and glory like to God, but divested himself of every dazzling appearance, and every outward mark of majesty and greatness, ² condescending to appear and act as a man, like to us, in all things, sin only excepted. In this sense it is, that our Lord emptied himself. He came not with any pomp and ostentation of greatness, he laid aside his godlike majesty, and disrobed himself, as it were, of all outward glories, becoming a man,

² Dr. Waterland's Sermons, p. 168, 169.

² Τὸ σκῆπτρον τῆ μεγαλοσύνης τῆ Θεῶ, ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς οὐκ ἤλθεν ἐν κόμπῳ ἀλαζονίας, οὐδὲ ὑπερηφανίας, καίπερ δυνάμει, ἀλλὰ ταπεινοφρονῶν, καθὼς τὸ πνεῦμα τὸ ἅγιον περὶ αὐτοῦ ἐλάλησεν. Clemens Roman. Ep. I. cap. 16. p. 68. 70. Ed. Cant.

Ἄυτὸς μὲν ἦν ἐν τῇ ἀφθάρτῳ αὐτοῦ δόξῃ πρὸς ἡμᾶς ἐλθεῖν ἠδύνατο ἀλλ' ἡμεῖς οὐδέποτε τὸ μέγεθος τῆς δόξης αὐτοῦ βασιλεύσειν ἠδυνάμεθα. Irenaeus Lib. IV. cap. 38. p. 284. Ed. Ben.

Ὅστις ἐν ἀρχῇ πρὸς τὸν Θεὸν ἦν, διὰ τοὺς κολληθέντας τῇ σαρκί, καὶ γεννητοῖς ἐπερ σὰρξ, ἐγένετο σὰρξ ἵνα χωρηθῇ ὑπὸ τῶν μὴ δυναμένων αὐτὸν βλέπειν, καθὼς Λόγος ἦν, καὶ πρὸς τὸν Θεὸν ἦν, καὶ Θεὸς ἦν. Origen. c. Celsum Lib. 6. p. 322. Ed. Cant.

a miserable man, and in that nature suffering, bleeding and dying for-us.”

As Christ freely and voluntarily, out of his great good will to men, condescended to veil his awful glories, and to shrowd his godlike majesty in a tabernacle of flesh; and out of his infinite compassion to sinners, not only took the human nature under a mean form, but in that poor appearance groan'd, bled, and died on the cross; “Therefore God has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord.” I shall illustrate this part of the text in the words of the judicious ^b author I quoted before, “Tho’, (says he) the absolute essential Divinity of our blessed Lord was always the same, and in respect of which he was ever equal with God, yet his relative dignity towards us, founded in the obligations we received from him, never so signally appear’d, as in that amazing and astonishing instance of condescension and goodness, his becoming man, and dying for us. We are hereby bought with a price, becoming servants to Christ, and Christ a Lord to us in a particular ^c sense, and under a new and special title. Upon this occasion, and on this account, it pleased God in the most solemn and

^b Dr. Waterland’s Sermons, p. 174, 175, 176, 177, 178.

^c Ἠγοράσθητε ᾧ τιμῆς· δεξάσατε δὴ τὸν Θεὸν, ἐν τῷ σώματι ἡμῶν, καὶ ἐν τῷ πνεύματι ἡμῶν ἀπέναντι ἐς τὸ Θεοῦ. 1 Cor. vi. 20.

Ἔως τοῦτο γὰρ Χριστὸς, καὶ ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν, ὅρα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Rom. xiv 9.

pompous manner, to proclaim the high dignity of God the Son, to reinforce his rightful claim of homage, and to command heaven and earth, angels and men, to pay him all honour, reverence and adoration suitable to the dignity of so great, so good, and so divine a person as the Son of God. He had lately run through an unparallel'd work of mercy, had redeem'd mankind, and triumph'd over death and hell; upon this his Divinity is recognized, and his high worth proclaimed. — After God the Son had shew'd such amazing and astonishing acts of goodness towards mankind, then was it pro-

Invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & Verbum homo, universa in semetipsum recapitulans: ut sicut in supercoelestibus, & spiritualibus, & invisibilibus princeps est Verbum Dei; sic in visibilibus, & corporalibus principatum habeat, in semetipsum principatum assumens, & apponens semetipsum caput Ecclesiae, universa attrahat ad semetipsum, apto in tempore. Irenaeus, Lib. III. cap. 16. p. 206. Ed. Ben.

Accipiens omnium potestatem, quando Verbum caro factum est, ut quemadmodum in coelis principatum habuit Verbum Dei, sic & in terra haberet principatum, quoniam homo justus, “Qui peccatum non fecit, nec inventus est dolus in ore ejus;” principatum autem habeat eorum quae sunt terra, ipse primogenitus mortuorum factus: & ut viderent omnia quemadmodum praediximus suum regem. Idem, Lib. IV. c. 20. p. 253.

Per omnem venit aetatem, & infantibus infans factus, sanctificans infantes; in parvulis parvulus, sanctificans hanc ipsam habentes aetatem, simul & exemplum illis pietatis effectus, & justitiae & subjectionis: in juvenibus juvenis, exemplum juvenibus fons, & sanctificans Domino. sic & senior in senioribus, ut sit perfectus magister in omnibus, non solum secundum expositionem veritatis, sed & secundum aetatem, sanctificans simul & seniores, exemplum ipsis quoque fons: deinde & usque ad mortem pervenit, ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vitae, prior omnium, & praecedens omnes. Idem, Lib. II. c. 23. p. 147, 148.

per to celebrate his name to the utmost, and to recognize the dignity and majesty of his person, and to recommend him to the world as their God and Lord, with all imaginable advantage, with such endearing circumstances as could not but affect, ravish, and astonish every pious mind. And thus I understand the words, “Wherefore God has highly exalted him:”^d that is, on account of the great work of redemption, so full of love and goodness, so astonishing and so endearing, God has remarkably proclaimed his dignity, and set forth his glory, commanding all men hereupon to acknowledge him their God and Lord, their Lord always, but now more especially, by a new and distinct claim, as their saviour and deliverer, and only redeemer.”

^aὉς ἐπερανίαν καὶ ἐπιγειῶν καὶ καταχθονίαν βασιλεύς, καὶ κριτὴς πάντων ἀποδείκνυται· ἐπερανίαν μὲν, ὅτι Λόγος τοῦ πατρὸς πρὸ πάντων γεγεννημένον ἦν· ἐπιγειῶν δὲ, ὅτι ἀνδραπέτης ἐγενήθη, ἀναπλάσσωσιν δὲ ἑαυτοῦ τὸν Ἀδάμ· καταχθονίαν δὲ, ὅτι καὶ ἐκ νεκροῦ κατελογίσθη, — διὰ θανάτου τὸν θάνατον νεκῶν· Hippolytus de Antichristo, c. 26. Vol. I. p. 14, 15. Ed. Fabric.

^d As to the sense of the word exalted, nothing is more frequent in scripture than that here given.

He is my God, and I will exalt him. Exod. xv. 2.

Exalted be the God of the rock of my salvation. 1 Sam. xxii. 47.

Let the God of my salvation be exalted. Psalm xviii. 46.

Be thou exalted, Lord, in thy own strength. Psalm xxi. 13.

Thou art my God, and I will praise thee, thou art my God, and I will exalt thee. Psalm cxviii. 28.

Jehovah alone shall be exalted in that day. Isa. ii. 11. 17.

These are enough to justify this interpretation of the word exalted. Dr. Waterland's Sermons, p. 179.

Ὁ Θεὸς αὐτὸν ὑπερέψασε· νέει ὁ Θεὸς ἣν λέγει τῷ Θεῷ μου Ἰησοῦ Χριστῷ, διὰ Δαβὶδ, Ἵψώθητι ἐπὶ τὰς ἐραυρὰς ὁ Θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἢ δόξα σου. — Ἐδόξασεν αὐτὸν ὁ Πατήρ, ἀλλὰ καὶ ὁ υἱὸς ἐδόξασε τὸν Πατέρα. Epistola Dionysio Alex. Ascript. p. 888. Vol. I. Collect. Concil. Labbe.

It is no wonder, seeing God thus exalted Christ, and commanded all creatures to serve him, and every tongue to confess him, if we find it added, that this must be done to the glory of God the Father. The Father contrived, in a peculiar manner, the stupendous method of our redemption, he sent the Son into the world, according to their covenant agreement, to execute it, and he accepted the satisfaction made by Christ on our account; therefore whenever we adore Christ for his redeeming love, we should not forget to ascribe glory to the Father, who chose us in him to salvation before the foundation of the world, and when the fulness of time was come, sent forth his Son, born of a woman, to complete the salvation concerted with him, before time begun.

Thus I have gone over the direct scripture proofs of Christ's equality with the Father; every proof of his true Divinity, is an indirect evidence of the same. There are many ^e texts, which a careful reader of the new testament cannot but observe, where tho' Christ's equality with the Father is not expressly asserted, yet the Father and the Son are spoke of together, in a manner we cannot account for, unless we suppose them equal in power and dignity; and whoever seriously weighs the texts which

^e My Father works hitherto, and I work. John v. 17.

That all men should honour the Son, as they honour the Father. v. 23.

He that sees me, sees him that sent me. xii. 45.

You believe in God, believe also in me. xiv. 1.

If you had known me, you would have known my Father also. xiv. 7.

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 3.

have been brought, for the immediate proof of this, without prejudice and partiality, will not, I hope, be backward to acknowledge, that tho' our great Redeemer appear'd once in the form of a servant, or in the human nature, yet he is possess'd of a nature infinitely higher in dignity, being in the form of God, and having a right to claim a full equality with God.

Preaching the things concerning the kingdom of God, and the name of Jesus Christ. Acts viii. 12.

Testifying—repentance towards God, and faith towards our Lord Jesus Christ. xx. 21.

Being not without law to God, but under the law to Christ. 1 Cor. ix. 21.

Inheritance in the kingdom of Christ, and of God. Eph. v. 5.

Which worship God in the Spirit, and rejoyce in Christ Jesus. Philip. iii. 3.

Taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. 2 Thess. i. 8.

According to the grace of our God, and the Lord Jesus Christ. i. 12.

Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ. Jud. 21.

The word of God, and the testimony of Jesus Christ. Rev. i. 2. 9.

They that keep the commandments of God, and the faith of Jesus. xiv. 12.





C H A P. III.

Christ's Divinity proved, from his having the name Jehovah, in the old testament.



Shall now proceed to the proof of Christ's eternal Godhead, from his taking the title of Jehovah in the old testament. There is scarce any argument, that more clearly sets forth his supremacy than this will be found to do, when duly laid open; for Christ is not barely stiled Jehovah, but he is described in all the pomp and majesty of the great God. I do not think this matter has been consider'd as it deserves; it has generally been thought sufficient, to prove, from some passages quoted from the old testament in the new, that Christ is called Jehovah; but I conceive this matter may be set in a much stronger light, if we consider in what manner Christ is spoke of and described, when he is introduced with the name Jehovah: for then there will be no high character of true and supreme Deity, but what will appear to belong to him.

I am sensible some may object to the proof that may be brought from the old testament, for our blessed Lord's Divinity, that it is scarce to be conceived, that the old testament church had so distinct and explicit a revelation of the divine glory of the Messiah, as this arguing will suppose them to have: but I would desire
it

it may be consider'd, that we must judge of their measure of light, by comparing scripture with scripture, and not by the fancies of men, who may choose to speak with contempt of those times, which they affect to call dark and obscure ages. The holy Spirit sure did not direct the apostles and evangelists, to apply the texts they quoted from the old testament wrong: if he did not, then what is quoted from an inspired writer and apply'd to Christ, must certainly belong to him, and the inspired writer who spoke of him, must have some explicit knowledge of the divine person whom he described. It is ridiculous to plead against this, the ignorance of the Jews in Christ's time, for sure the ignorance of such, as lived in the dregs of time, must not be the measure of the knowledge of the prophets, before them, who lived in better times, and had the supernatural light of inspiration to guide them.

There are no arguments have more cramp'd the enemies of Christ's Deity, than what may be drawn from the old testament; therefore, I think, it is pity that any who oppose them, should let them gain the advantage of not having those things urged against them, which they find it hardest to get over; we have no reason to be so complaisant to the sworn enemies of our Redeemer's honour, as to give up to them one of the best arguments we can use, merely because they will not admit it, and because they treat it with contempt, to hide their inability to answer it.

Jehovah is a name derived from יהוה, fuit, and signifies one who was, who is, and who is to come; it is a word of absolute signification, and denotes God, as he is: It imports eternity,

immutability, and necessary existence. This is the common sentiment of all men of ^a learning, and is not denied by those whom ^b we oppose. The name Jehovah is the incommunicable name of God; this he himself has declared, in terms so full and strong, that it would be insufferable arrogance for any to deny it. Thus he spoke by the prophet Isaiah, ^c "I am Jehovah, that is my name; and my glory will not I give to another." To the same purpose the psalmist Asaph says, ^d "Thou whose name alone is Jehovah, art the most High over all the earth:" To these more places might be added, but it signifies nothing to multiply proofs of such a plain thing.

The name Jehovah then being the incommunicable name of God, and signifying his eternity, immutability, and necessary existence, whenever it is given to Christ, it proves that he is God in as high a sense as the Father, and that he is equally eternal, immutable, and necessarily existent; and as it is certain, there cannot be two Jehovahs, two necessarily existing Gods, Christ must be with the Father the one Jehovah, the God of hosts.

It is said by ^e some of our adversaries, that Jehovah is the name of a living person, and not of an abstract substance, and that it signifies not at all, being, but person. These obscure ob-

^a See Dr. Waterland's first defense, p. 57---66. second defense, p. 175---178. Sermons, p. 29---34. 225, 226.

See also the second letter to the author of the history of Montanism, p. 2---9.

^b See Clarke's Scripture Doctrine, p. 264. Reply, p. 164.

^c Isaiah xlii. 8.

^d Psalm lxxxiii. 18.

^e Modest Plea, p. 160. 293. and elsewhere. Jackson's Reply to Dr. Waterland, p. 178, 179.

servations do not alter the case, for if it is the name of a living person, it denotes the necessary existence of the person it is apply'd to; and seeing Christ bears this name, as well as the Father, he is necessarily existing, as well as the Father, and so tho' he is not the same person with the Father, he is with him one Jehovah, since Jehovah is one.

That Christ has the name Jehovah in scripture, is what I shall now advance to the proof of. I must just premise, as to those passages which I shall use, which are not quoted and applied to Christ in the new testament, that wherever the person who takes the title of Jehovah, is stiled an angel, or is represented as appearing in a human shape, there I shall understand Jehovah of the person of the Son, the great angel of the covenant by office, who appear'd often in a human form, by way of prelude to his incarnation. I do not think any can oppose this, for the Father having not undertaken any subordinate office, he cannot be call'd an angel; and there is not the least ground in scripture for us to think, that the Father ever appear'd in a human shape, but many things establish the contrary, ^f as all men, so far as I know, allow.

In the seventeenth chapter of Genesis, we have an account of God's appearing to the patriarch Abraham, to confirm to him, that in

^f The only exception which may be made, is Daniel's description of the ancient of days, sitting on a throne, but this is a symbolical or emblematical description of the Father, and was not a real appearance. It is of the same nature, with those descriptions of the angels, we meet with in scripture, as having six wings, and being in the form of living creatures with four heads.

his old age he should have a son. In this history God is said ^g to appear to Abraham, and when he had done talking, to go up from him, so that it is highly probable, it was the person of the Son. He is called Jehovah, for it is said, ^h "Jehovah appeared to Abraham;" he declared himself to be God almighty, or all-sufficient, challenging his homage and obedience; "I am God all-sufficient, walk before me and be thou perfect." He promised ⁱ to be the covenant God of Abraham, and his seed: And he spoke in the language of a sovereign and a lawgiver, when he instituted the seal of circumcision, and promised he would make Abraham the father of many nations.

In the next chapter we have an account of another appearance of God to Abraham; at this time it is plain he appear'd in a human shape, attended by two angels, who were to be the ministers of his wrath, to destroy Sodom and Gomorrah, and the other cities of the plain. The appearing in a human shape sufficiently proves it was the Son; and he is call'd Jehovah at least ^k nine times; and he claimed to himself almighty power, when he said, ^l "Is any thing too hard for Jehovah?" The whole of Abraham's carriage, in his intercession with God for Sodom, shews, he was sensible he was in the presence of the sovereign lawgiver, who could save and destroy; and kept up a due apprehension of the infinite distance there was between a creature, and the maker of all things.

It is no new thing to take Jehovah, who is brought in, in these two chapters, to be meant

^g Gen. xvii. 1. 22. ^h v. 1. ⁱ v. 7, 8.

^k Gen. xviii. 1. 13, 14, 15. 20. 22, 26, 27. 33.

^l v. 14.

of the person of the Son; for it has been so understood of some of the ancient christian writers, according to the general scheme they went upon, that it was the Son who appear'd to the patriarchs: The seventeenth chapter is understood of Christ, by ^m Clement of Alexandria, as is the eighteenth by ⁿ Justin, Tertullian, and Novatian; and both of them are applied to Christ, ^o by Eusebius himself.

In the ^p history of Jacob's wrestling with an angel, the angel is call'd a man, and that it was one in a human shape, appears from the whole transaction, especially from his touching Jacob's thigh, and putting it out of joint: That this wrestler, who appear'd in a human shape, was the true God, is most evident, for we are told, ^q "Jacob call'd the name of the place Peniel; for, said he, I have seen God, face to face, and yet my life is preserved." That this must be the person of the Son is plain, from his taking a human form: And that this was Jehovah, the God of hosts, we are told by the prophet Hosea, who speaking of Jacob, has the following ^r words; "by his strength he had power with God, he had power even over the angel and prevailed, he wept and made supplication to him; he found him in Bethel, and there he spoke with us: Even Jehovah the God of hosts, Jehovah is his memorial." Jacob's seeking a blessing, and that with tears and entreaties, and the angels changing his name, are farther evi-

^m Vid. Clem. Al. Paedag. Lib. I. c. 7. p. 131. Ed. Ox.

ⁿ Vid. Justin Martyr. Dial. cum Tryphone, p. 248. 408, 409. Ed. Thirlby. Tertullian. c. Praxeam, c. 16, 17. Novatian. c. 26. al. 18. p. 66. Ed. Oxon.

^o Demonstrat. Evangel. Lib. V. c. 9.

^p Gen. xxxii. ^q v. 30. ^r Hof. xii. 3, 4, 5.
dences,

dences, that this angel was the true God, even † God the Son.

From the passage which has been quoted out of the prophet Hosea, we learn farther, that Christ who wrestled with Jacob, was the same person who appeared to him † before at Bethel, even Jehovah, the God of Abraham and Isaac : in a dream, he saw a ladder reaching from earth to heaven, by which the angels came down and went up, and we † are told ; “ Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it, and thy seed ; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee, and in thy seed, shall all the families of the earth be blessed ; behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land : For I will not leave thee, till I have done what I promised.” Any one who will compare the several passages which have been quoted, will see, that Jehovah, who appear’d to Jacob at Bethel, was Christ our Lord, which was the opinion of † Justin, and Clement of Alexandria. And if the manner in which he spoke be consider’d, it is plain, that he who spoke in this sovereign authoritative way, can be no other than the most High : well therefore might the wandering patriarch be surprized at such a vision in a desert place, and cry out, “ Je-

† See Dr. Knight’s Sermons, p. 125, 126, 127.

† Gen. xxviii. 10.---22. † v. 13, 14, 15.

† Vid. Justin. Dial. cum Tryphone, p. 261, 262, 263. Ed. Thirlby.

‡ Clem. Al. Paedag. Lib. I. c. 7. p. 131. Ed. Ox.

hovah is in this place, and I knew it not; how dreadful is this place! this is no other than the house of God, this is the gate of heaven x."

I shall now proceed to consider those places, where Christ is introduced with the character of Jehovah, in the account the scripture gives us, of the bringing the tribes of Israel out of Egypt, thro' the wilderness into Canaan. It was a prevailing opinion among the y Antenicene writers, that the divine person who brought the children of Israel out of Egypt, headed and conducted them in their passage thro' the wilderness, gave them the law at mount Sinai, and at last settled them in the land of Canaan, was our Lord Jesus Christ: They held, that this divine person was not the Father, because it was a maxim with them, that the Father never appear'd, which notion is very much countenanced in scripture: They were fully assured, this angel was not a created angel, from his assuming the divine titles; they therefore concluded that this person must be God the Son; and that very justly, because several of the passages, wherein Jehovah is brought in speaking, are apply'd to Christ by the inspired writers of

x v. 16, 17.

Ἦ Ἄυτὸς δὲ ὁ Λόγος τῷ Θεῷ, τοῖς μὲν πρὸ Μωυσέως πατρι-
άρχαις, κατὰ τὸ Θεῖκόν καὶ ἑνδοξὸν ἀμιλίει τοῖς δὲ ἐν τῷ νόμῳ,
ἱερατικῶν---τάξιν ἀπένειμεν, μετὰ δὲ τᾶντα ἀνδραποῦ γενόμενος.
Irenaeus, Lib. III. c. 11. p. 191. Ed. Bened.

Infeminatus est ubique in scripturis ejus (Mosis) Filius Dei, Idem, Lib. IV. c. 10. p. 239.

Τάχα δὲ αἱ προφητικαὶ μαρτυρίαι, εἰ μόνον κηρῦσσαντι Χριστὸν
ἐλευσόμενος, οὐδὲ τοῦθ' ἡμᾶς διδάσκουσι καὶ ἄλλο οὐδὲν, ἀλλὰ πολ-
λὴν Θεολογίαν, ἧσιν τε πατὴρ πρὸς υἱόν, καὶ υἱὸς πρὸς πατέρα
ἐστὶ μαθεῖν οὐκ ἔλαττον ὑπὸ τῶν προφητῶν δι' αὐτῶν ἀπαγγέλλουσι τὰ
περὶ αὐτοῦ, ἢ ἀπὸ τῶν ἀποστόλων διηγημένων τὴν μεγαλειότητα
τοῦ υἱοῦ τοῦ Θεοῦ. Origen. in Joh. p. 80.

the

the new testament. They did not imagine, that Christ took the names of Jehovah and God Almighty, only as personating the Father, but they held, that he was Jehovah ($\delta \omega \nu$) and God, ($\delta \Theta ε \delta \varsigma$.) in his own ^z person. I profess my self to have a very high esteem for those excellent writers, who tho' they may be exceeded in close reasoning by some in our day, yet they will not have many equals for piety. They are only despised by the ignorant, who have not read them, and by the erroneous, who hate their doctrines. As to the matter under consideration, I am satisfied they were entirely in the right. I believe the greatest part of the passages in the books of Moses, where Jehovah is introduced, are to be understood of the Son, the great angel of the covenant; but to avoid tediousness, and prevent cavils, I shall confine my self to those places, where we have something in the narration, pointing out to us the person meant, and to those passages which are actually apply'd to Christ in the new testament. And as I would set this argument before my readers in its full light, I hope they will excuse the length of some quotations.

Moses, in the third chapter of Exodus, has given us an account how, when he was tending his father-in-law Jethro's flock in the wilderness, he was surprized with a very unusual spectacle, of a bush blazing with fire, and yet re-

^z Πάλιν δὲ ὅταν λέγῃ, διὰ τοῦ ἰσίου προσώπου, ἑαυτὸν ἐμολογεῖ παιδαγωγὸν ἐγὼ κύριος ὁ Θεός σου, ὁ ἐξαγαγών σε ἐκ γῆς Αἰγύπτου. Clemens Al. Paedag. Lib. I. c. 7. p. 131. Ed. Ox.

Ex ipsius Domini persona, etsi fuerint delicta vestra tanquam roseum, velut nivem exalbabo. Tertullian. c. Marcionem, Lib. IV. c. 10.

maining unconsumed: He was willing, as well he might, to be satisfied concerning this strange sight, and turning aside to examine into it, was forbid to approach, and commanded to pull off his shoes, as a token of reverence, he being in the presence of Jehovah the God of his fathers. The person who appear'd to him, could not be God the Father, because he is call'd an angel; which could not be a created angel, because he calls himself Jehovah and God: I shall therefore make no scruple of affirming, it was God the Son who appear'd to Moses, to send him on the merciful errand, of delivering the Israelites from the tyranny of the king of Egypt, and the cruel bondage of his hard taskmasters. If we consider the whole passage, which is related with great nobleness, as well as simplicity of language, it will be seen, that no higher characters of true divinity can be taken by any person, than were assumed by Christ. "Moses kept the flock of Jethro his father-in-law, and he led it to the backside of the desert, and came to the mountain of God, even to Horeb: and the angel of Jehovah appeared to him in a flame of fire, out of the midst of a bush, and he looked, and the bush burn'd with fire, and was not consumed; and Moses said, I will turn aside, and see this great sight, why the bush is not burn'd: and when Jehovah saw that he turn'd aside to see, God call'd to him, out of the midst of the bush, and said, Moses, Moses; and he said, here am I: and he said, draw not nigh hither, put off thy shoes from thy feet, for the place where thou standest is holy ground. He farther said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob, and Moses hid his face, for

he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people in Egypt; and have heard their cry, because of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, into a good and large country, flowing with milk and honey: — come now therefore and I will send thee to Pharaoh, that thou mayest bring Israel out of Egypt. And Moses said to God, who am I, that I should go to Pharaoh, and bring the children of Israel out of Egypt? And he said, certainly I will be with thee, and this shall be a proof that I have sent thee, when thou hast brought the people out of Egypt, you shall serve God on this mountain. And Moses said to God, behold when I come to the children of Israel and say, the God of your fathers has sent me to you, and they say, what is his name? what shall I say to them? And God said to Moses, I am that I am, (אֲנִי כִי אֲנִי) thus shalt thou say to the children of Israel, I am (אֲנִי) has sent me to you. And God said farther to Moses, thus shalt thou say to the children of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this is my name for ever, and this is my memorial to all generations: Go, gather the elders of Israel, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared to me, saying, I have surely visited you, and seen what is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt, — to a land flowing with milk and honey: and they shall

shall hearken to thy voice, and thou and the elders of Israel shall go to the king of Egypt and say to him, Jehovah the God of the Hebrews has met us, let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to Jehovah our God: However I am sure that the king of Egypt will not let you go but by a strong hand; therefore I will stretch out my hand and smite Egypt with all my wonders, and after that he shall let you go. — And Moses answer'd, they will not believe me, nor hearken to my voice; for they will say Jehovah has not appear'd to thee. And Jehovah said to him, what is that in thy hand? and he said, a rod: and he said, cast it on the ground; and he cast it on the ground, and it became a serpent, and Moses run from it: And Jehovah said to Moses, put forth thy hand, and take it by the tail; (and he catch'd it, and it became a rod.) That they may believe, that Jehovah the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appear'd to thee. — And Moses said to Jehovah, O my Lord, I am not eloquent, neither before, nor since thou hast spoke to thy servant, but I am slow of speech, and of a slow tongue. And Jehovah said to him, who has made man's mouth? or who makes the dumb or deaf, or the seeing or the blind? have not I, Jehovah? ”

In this amazing dialogue between the eternal Word and Moses, Christ claim'd to himself the name Jehovah, in as emphatical a manner, as ever God the Father has done; this he declared was his name for ever, and this is his memorial in all ages, and he took to himself, in the strictest sense, the properties of true and supreme Godhead;

head; he stiled himself over and over, the God of Abraham, Isaac, and Jacob; he asserted in the strongest terms, his necessary existence, his independent eternity and immutability, when he said his name was, I am that I am; he manifested his knowledge of the heart, when he told Moses beforehand, that Pharaoh would not at first regard him; he promised to shew himself almighty, in the wonders he intended to work, for the salvation of his people; he asserted his creating power, when he told Moses he formed the mouth; and he claim'd to himself absolute sovereignty, when he ascribed it to his good pleasure, that some have the benefit of sight, whilst others are blind, and that some enjoy the pleasure of hearing sounds, whilst deafness is the unhappy lot of others. If all this be duly consider'd; this conclusion, that Christ is God in the highest sense, will force itself with irresistible strength on every ingenuous mind.

This passage was, by the ancient ^a christian writers, understood of Christ; and was by ^b Justin Martyr urged in proof of Christ's being himself God. "He whom Moses calls an angel, and affirms to have spoke to him in a flame of fire, being himself God, declared to Moses, that he is the God of Abraham, and of Isaac, and of Jacob."

The next passage which I shall consider, is this following; taken out of the sixth chapter

^a Justin Martyr. Apol. I. c. 83. p. 93. Ed. Thirlby. Tertullian. c. Praxeam. c. 17.

^b Ω' ἄνδρες νενοήκατε ὅτι ὃν λέγει Μωσῆς ἄγγελον ἐν πυρὶ φλογός, οὗτ' αὐτὸς Θεὸς ἄν, σημαίνει τῷ Μωσῆϊ, ὅτι αὐτὸς ἐστὶν ὁ Θεὸς Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ. Justin Martyr, Dial. cum Tryphone, p. 263. Edit. Thirlby.

of the book of Exodus. "God spoke to Moses, and said to him, I am Jehovah, and I appear'd to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by ^c my name Jehovah was I not also known to them?—wherefore say to the children of Israel; I will bring you out from under the burden of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and you shall know that I am Jehovah your God, who brings you out from under the burdens of the Egyptians; and I will bring you into the land, which I swore I would give to Abraham, Isaac and Jacob, and I will actually give it you for an heritage, I am Jehovah." The divine person here speaking, has spoke much to the same purpose, that Christ did in the third chapter; which makes it probable, that in both places the same person, even Christ, is brought in. This will farther appear if we consider, that he has declared he appear'd to Abraham and the other patriarchs, by the name of God All-sufficient; but the person who appear'd ^d to the patriarchs under this august title, was not God the Father, but God the Son.

It may be proper now to consider the account of Israel's passing the red sea. He who open'd them a foot way thro' the stormy waves, and cleav'd them a passage thro' the watry

^c So I choose to render the words by way of interrogation, for by this rendering a difficulty is avoided. See Dr. Waterland's first defense, p. 61.—65.

^d Gen. xvii. 1. xxiii. 13, 14, 15. compared with xxxv. 11. See above.

gulphs, whilst he that made the same angry billows, and the same tempestuous deeps to prove the graves of the proud Egyptian king, and his numerous hosts, was Jehovah the angel, God the word. It was this divine Person who conducted Israel in the cloud by day, and in the fire by night; as will appear, if we put together some verses of the ^e thirteenth and fourteenth chapters of Exodus. We are told that, “Jehovah went before the Israelites by day, in a pillar of cloud to lead them, and by night in a pillar of fire to give them light:” and that, “He took not away the pillar of cloud by day, nor the pillar of fire by night.” Whilst the Israelites were thus going with God before them, Pharaoh repented of his letting them go, and gathering his armed powers together, pursued them, and overtook them on the brink of the red sea. Here Israel was in poor condition, not knowing whither to fly, the red sea was before them, strong garrisons were on each hand, and behind was the armed force of Egypt, for whom the naked Israelites were far from being a match. This made them murmur, and caus’d their faith to fail; but the great prophet their general, was in no fear. “Stand still, (said he,) and see the salvation of Jehovah; — for as to the Egyptians whom you now see, you shall never see them any more, for Jehovah shall fight for you, and you shall not act at all.” On this Jehovah said to Moses, “Speak to the children of Israel to go forwards, but lift thou up thy rod, and stretch thy hand over the sea and divide it, and the children of Israel shall go on dry ground in the midst of

^e Exod. xiii. 21, 22. xiv. 13.—30.

the sea, and I, behold I, will harden the hearts of the Egyptians, and they shall follow them, and I will get me honour on Pharaoh, and on all his host, on his chariots and his horsemen, and the Egyptians shall know that I am Jehovah, when I have got me honour on Pharaoh, and on his chariots and on his horsemen." This Jehovah, whose salvation they were to see, and who was to gain himself honour over the hosts of Egypt, was Christ the angel; for it follows, that, "The angel of God who went before the camp of Israel, removed and went behind them, and the pillar of the cloud went and stood behind them:" and "Jehovah look'd to the host of the Egyptians thro' the pillar of fire and the cloud, and troubled it." Hence it appears, that it was Jehovah the angel, God the Son, at whose powerful word, Moses by stretching forth his rod divided the sea, to give Israel a safe passage, and at whose repeated command, he, by stretching forth his rod again, brought back the waters, which stood on a heap, to cover Pharaoh's numerous forces, which had insolently ventured into the gulph. Christ was, "Jehovah, who saved Israel that day, out of the hands of the Egyptians:" and therefore to him it is most probable the ^f hero, lawgiver, and poet address'd the following inimitably sublime strains of inspired eloquence: "I will sing to Jehovah, for he hath triumph'd gloriously, the horse and his rider he has cast into the sea. Jehovah is my strength and song, and he is become my salvation; he is my God, and I will

^f Sit mihi dux Moses, rubras ad littoris undas

Qui socios Phario duxit ab exilio.

Arida cum virgae tactu vestigia linquens,

Inferni tutum per freta vidit iter:

prepare him a habitation, my fathers God, and I will exalt him. Jehovah is a mighty warrior, Jehovah is his name. Pharaoh's chariots and his host he has cast into the sea, his chosen captains also are drown'd in the red sea.— Thy right hand, O Jehovah, is become glorious in power, thy right hand, O Jehovah, has dash'd in pieces the enemy; and in the greatness of thine excellence, thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble.

Suspensosque maris fluctus hinc inde relabi,

Abfortasque rotas, & Pharaonis equos.

Quas rerum Domino persolvit carmine grates,

Dum resonant hilari tympana quassa manu!

Urbanus VIII. Papa, Poem. p. 4, 5. Ed. Par.

Creditur Amramides, nihil est illustrius illo,

Ifacidis carmen praecinuisse suis.

Carmen erat populus, cui Mempheos arma timent

Ipsè Deus facilem straverat ante viam.

Iverat & montes inter securus aquarum:

Tanta fides pelagi dissilientis, erat.

Obruerat regem fluctu gravis unda refuso:

Tanta fides pelagi mox coeuntis erat.

Ibat Erythraeas Marcotica gaza per undas,

Et fracti currus, & juga vultu rotis.

Qui miseros regni casus luctusque referret,

Hausaque tot pelagi millia, nullus erat.

Omnia quae populus, populum praecunte poeta,

Audiit, & paribus retulit inde modis.

Ferd. Furstenberg, Episcop. Monasterf. & Paderborn.

Poem, p. 36, 37. Ed. Par.

————— Dux signa praeibat

Amramides, populumque sui dulcedine cantus,

Per montes undarum, & per deserta sequentem,

Lenibat, facilemque fugam praestabat eunti,

Authoremque fugae, submersamque aequore Memphim,

Carminibus patriis, & grata voce sonabat.

P. Francius Panegyric. in Episcop. Monaster. Heroic.

Lib. II. p. 52.

With

With the blast of thy nostrils the waters were gathered together : the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied on them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea cover'd them, they sunk as lead in the mighty waters. Who is like to thee, O Jehovah, among the Gods ! who is like thee ! glorious in holiness, fearful in praises, doing wonders. ——— Jehovah shall reign for ever and ever."

There was never a more glorious outward appearance of the great God, than when Jehovah the most High, appear'd in all the pomp of

Hic pater Amramides, ductis e gurgite turmis,
Victoris laudes cantat & arma Dei ;
Adspicio mersasque acies, mersosque tyrannos,
Sceptraque Erythraeo fracta natate mari.
Ora Deus movet ipse Viro, dictatque canenti
Quae velit a longa posteritate coli.

J. Broukshufius. Lib. II. Eleg. 2.

Largus ingentes animare grandi
Spiritu heroas, Deus ipse regum
Corda facundos agitante yates
Concitat aestu.

Testis insani domitrix profundi
Principis magni lyra, fabulosi
Thracis irridens remorata pronos
Carmina vivos,

Quae per undosum sine fraude pontum,
Calle siccato, solidos utrimque
Vitrea muros imitante, lympa
Mille phalanges,

Duxit ; & rursum coeunte fluctu,
Nereum sacra feriente virga,
Obviis hostes temere infecutos
Obruit undis.

Jo. Rotgerus Torck, Poem, p. 336. Ed. Amst.

terror,

terror, to give the law to Israel at mount Sinai. This Jehovah, who gave forth at Sinai a fiery law, was the person of the Son, as we are assured by the apostle Paul; who in his epistle to the Hebrews, in order to set off the privilege of believers under the new testament, above those under the old, told them ^g to whom he wrote, that they were not call'd to come to a mount that might be touched, and that burned with fire, nor to blackness, darkness and a tempest, and a sound of a trumpet, and the voice of words, which voice they that heard, intreated should not be spoke to them any more; but that they were to come to mount Sion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new covenant, whose blood sprinkled speaks reconciliation; from hence he took occasion to advise them ^h not to refuse him who speaks from heaven, and then has added; ⁱ "Whose voice then shook the earth:" this plainly refers to the shaking at the giving forth the law, and shews it was Jesus who then shook the earth. That it was Christ and not the Father who gave the law at mount Sinai, will appear from the process of the story, where it is said, that the elders of Israel saw their God in a human shape. Besides the martyr ^k Stephen has told us, it was the angel who spoke to Moses and Israel at mount Sinai. How great was the majesty, and how awful the glory of Jehovah

^g Heb. xii. 18, 19. 22, 23, 24.

^h v. 25.

ⁱ v. 26.

^k Acts vii. 38.

the Son at Sinai will appear, if we throw together some passages in the nineteenth, twentieth, and twenty fourth chapters of Exodus. “Jehovah said to Moses, lo I come to thee in a thick cloud; —Go to the people and sanctify them to day and to morrow; —and be ready against the third day; for the third day Jehovah will come down in the sight of the people on mount Sinai.—And it came to pass on the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mountain, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the lower part of the hill. And mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and all the hill quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answer’d him by a voice. And Jehovah came down on mount Sinai, on the top of the mountain, and call’d up Moses to the top of the hill: and Moses went up, and Jehovah said to Moses, go down, charge the people, lest they break thro’ to Jehovah to gaze, and many of them perish; and let the priests which come near Jehovah sanctify themselves, lest Jehovah break forth upon them.—So Moses went down to the people and spoke to them. And God spoke these words, I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make thee any graven images,—thou shalt not bow

bow down to them nor serve them, for I Jehovah thy God am a jealous God. — Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless, that takes his name in vain. Remember the sabbath day to keep it holy; — the seventh day is the sabbath of Jehovah thy God, in it thou shalt not do any work; — for in six days Jehovah made heaven and earth, the sea and all that in them is, and rested on the seventh, therefore Jehovah blessed and sanctified the sabbath. — And all the people saw the thundrings and the lightnings, and the noise of the trumpet, and the mountain smoking, and they removed and stood afar off; and said to Moses, speak thou with us and we will hear, but let not God speak with us lest we die. And Moses said, fear not, for God is come to prove you, and his fear is upon you, that you sin not. And the people stood afar off, and Moses drew near to the thick darkness where God was. — And he said to Moses; come up to Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship you afar off, and Moses alone shall come near to Jehovah; but they shall not come nigh. — And Moses came and told the people all the words of Jehovah, and all the judgments; and they answer'd with one voice, and said, all the words which Jehovah has said we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel, and sent young men who sacrificed burnt-offerings, and peace-offerings of oxen to Jehovah; and Moses took half the blood and put it in basins, and the other half

he

he sprinkled on the altar; and he took the book of the covenant and read in the hearing of the people, and they said, all that Jehovah has said we will do, and be obedient; and Moses took the blood, and sprinkled it on the people, and said, behold the blood of the covenant which Jehovah has made with you, concerning these words. Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel, and there was under his feet, as it were a pavement of saphir stone, like the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand: they saw God and eat and drank. And Jehovah said to Moses, come up to me into the mountain, and be there, and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them. And Moses rose up, and his servant Joshua, and Moses went up into the hill of God, and a cloud cover'd the mountain. And the glory of Jehovah abode upon mount Sinai, and the cloud cover'd it six days, and the seventh day he call'd to Moses out of the midst of the cloud. And the sight of the glory of Jehovah was like devouring fire, on the top of the mountain, in the eyes of the children of Israel; and Moses went into the midst of the cloud and ascended the hill, and Moses was in the mountain forty days and forty nights." In this wonderful account, our Lord Jesus Christ is over and over call'd Jehovah the God of Israel, and he is described as coming down in pomp and majesty, proper to the great God. He made the clouds his chariot, and darkness his pavilion; he came down in fire with his thunders rattling, and his lightning

flashing;

flashing; he was accompanied with a numerous train of the heavenly host, for ¹ by the ministry of squadrons of angels he gave forth the law; at his voice the earth shook, and at his presence the heavens melted; the work he came about, was the highest act of supremacy that ever God perform'd in a visible manner, since the creation; it was to republish with the utmost solemnity the moral law, and to institute the ceremonial and forensick laws, that were to be observed by the church and state of Israel; and to enter into a national covenant with that people to be their God, while they continued to keep his testimonies. Christ here appear'd and acted as Jehovah the supreme law giver, and if this does not prove his supreme Deity, it is not possible any thing should. He declared himself to be the only God, and prohibited the Israelites from having any other Gods besides him, and from worshiping any images; because he, Jehovah their God, was a jealous God, who would vindicate his own honour; he forbad the profaning his holy name; and in his institution of the sabbath, he declared himself the creator of heaven, earth and sea, and all things therein.

When Israel had provoked this divine person, Jehovah, the Word, who gave them the law, by making a golden calf, to worship God under a hieroglyphick figure, he threaten'd not to go himself among them, but to send an angel before them; and on this Moses by earnest prayer prevailed, that his presence might still be with them, and that he might have some token to assure him God would go along

¹ Acts vii. 53.

with him, he desired to see his glory. God in answer said, ^m “ I will make all my goodness to pass before thee, and I will proclaim the name of Jehovah before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy.” He then declared he would indulge his favourite and familiar friend, with as clear a sight of his glory, as was consistent with a state of mortality, but assured him it was not possible for him to see his face, or behold the utmost of his essential glory and live. The account we have of God’s gratifying Moses’s request, and renewing the tables of the law, which the zealous prophet, at seeing the golden calf had broke, is in the following words: ⁿ “ Jehovah said to Moses, hew thee out two tables of stone like the first, and I will write on these tables the words that were on the first tables, which thou brakest, and be ready in the morning, and come up to mount Sinai, and present thy self to me on the top of the hill, and no body shall come up with thee, nor be seen thro’ all the mountain; nor let the flocks feed before it. And Moses hewed two tables of stone, and rose up early in the morning and went up to mount Sinai, as Jehovah had commanded him, and took in his hand the two stone tables; and Jehovah descended in the cloud and stood with him there, and proclaim’d the name of Jehovah: and Jehovah pass’d by before him and proclaim’d, Jehovah, Jehovah, a God merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that

^m Exod. xxxiii. 19.

ⁿ Exod. xxxiv. 1---10: 28.

will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, to the third and fourth generations. And Moses made haste and bow'd his head to the earth and worship'd: and said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, (tho' this is a stiffneck'd people,) and pardon our iniquity and our sin, and take us for thy inheritance. And he said, behold I make a covenant: before all thy people I will do wonders, such as have not been done in all the earth, nor in any nation, and all the people among which thou art, shall see the work of Jehovah, for it is a terrible thing that I will do with thee.— Thou shalt worship no other God, for Jehovah whose name is jealous, is a jealous God.— And Moses was with Jehovah forty days and forty nights; he neither eat bread nor drank water: and he wrote upon the tables the words of the covenant, the ten commandments." I will not spend time to prove that Jehovah, in this place, is the same person that appear'd at mount Sinai, at the publishing the ten commandments: every one that reads this part of the book of Exodus will see, that God the Son is Jehovah, who in the manifestation of his glory to Moses, proclaim'd his absolute sovereignty, his infinite mercy, his boundless compassions, his strict righteousness, his terrible justice, and his jealousy of his own honour, in that he was not able to bear any rival: he received worship from Moses, and acted as the great lawgiver, and therefore must be true and supreme God.

When Moses, in the book of Deuteronomy, reminded the people of God's giving the law

at mount Sinai, he declared Jehovah, who there appear'd, to be the only God. °“ Take heed, said he, lest thou forget,——the day when thou stoodst before Jehovah thy God in Horeb; — and you came near and stood under the mountain, and the mountain burnt with fire to the midst of heaven, with blackness, clouds, and thick darkness; and Jehovah spoke to you out of the midst of the fire. —— Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live? or has God essay'd to go and take him a nation, from the midst of another nation, by tryals, and by signs, and by wonders, and by war, and by a mighty hand, and by a stretch'd out arm, and by great terrors, according to all that Jehovah did for you in Egypt, before your eyes? to thee it was shew'd, that thou mightest know that Jehovah he is God, there is none else beside him: out of heaven he made thee to hear his voice, that he might instruct thee, and upon earth he shew'd thee his great fire, out of which thou heardest his words: —— know therefore this day, and consider it in thy heart, that Jehovah he is God in the heaven above, and there is none else.” This passage will appear to be meant of Christ to any one who considers, that the person who spoke out of the fire, is the same with him whose voice shook the heavens; whose wonders wrought in Egypt prove him to be the only God: so that the Son, together with the Father, who jointly works with him, is Jehovah the true God, besides whom there is none else.

I might safely, I am apt to think, conclude

° Deut. iv. 9.---12. 33.---36. 39.

from what has been consider'd, that Jehovah, who conducted the Israelites thro' the wilderness, was the person of the Son, and consequently that all the places in the books of Moses, following those which have been proved to belong to him, are to be understood of him: but to prevent cavils, I shall only produce the account of their provoking God to destroy them with fiery serpents, which we have in the book of numbers. P "And the people spoke against God, and against Moses, — and Jehovah sent fiery serpents among the people which bit them, and many died. Therefore the people came to Moses, and said, we have sin'd for we have spoke against Jehovah, and against thee, pray to Jehovah that he may take away the serpents from us; and Moses pray'd for the people: and Jehovah said to Moses, make a fiery serpent and set it upon a pole, and every one that is bit, when he looks upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass if a serpent had bit any man, when he beheld the serpent of brass, he liv'd." If we look into the first epistle to the Corinthians, we shall find this passage expressly apply'd to Christ by the apostle Paul; for he says, 9 "Let us not tempt Christ, as some of them tempted him, and were destroy'd of serpents."

I shall now consider that admirable song of Moses, which he rehears'd just before he left the world, in which his design was, to upbraid Israel for their fathers ingratitude to the rock of their salvation; and to warn the rising generation, against repeating their ancestors crimes.

P Numbers xxi. 5, 6, 7, 8, 9

9 2 Cor. x. 9.

That it was sung in praise of the same divine Person that had deliver'd Israel, is plain; that therefore it must be understood of Christ, is, to say no more, extremely probable; especially when we remember, that Jehovah is here call'd the rock of Israel, and we are told by the apostle ^r Paul, that rock was Christ. If this song be to be understood of Christ, as is most likely, we shall find such high things said of him, as will shew him to be God in the strictest sense. ^f "Give ear, O heavens, and I will speak, and hear, O earth, the words of my mouth; I will publish the name of Jehovah, ascribe you greatness to our God. He is a rock, his work is perfect: for all his ways are judgment; a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation. Do you thus requite Jehovah, O foolish people? is he not thy father that has bought thee? has he not made thee, and establish'd thee? Remember the days of old,——when the most High divid-ed to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel. Jehovah's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, in a waste howling wilderness, he led him about, instructed him, and kept him as the apple of his eye. As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them and bears

^r 1 Cor. x. 4.

^f Deut. xxxiii. 1. 3, 4.---13. 15. 17.---20. 26, 27. 35, 36. 39.---43.

them on her wings; so Jehovah alone led them, there was no strange god with him: he made him ride on the high places of the earth, that he might eat the increase of the field. — But Jeshurun grew fat and kick'd;—then he forsook God who made him; and lightly esteem'd the rock of his salvation.— They sacrific'd to devils, not to God, to gods whom they knew not, to new gods whom their fathers fear'd not. When Jehovah saw it he abhor'd them; — and he said, I will hide my face from them, I will see what their end will be:— I would make their remembrance cease from among men, were it not, lest their adversaries — should say, our hand has high, Jehovah has not done this. How should one chase a thousand, — except their rock had sold them, and Jehovah had shut them up? for their rock is not as our rock, our enemies themselves being judges. — To me belongs vengeance and recompence.— Jehovah shall judge his people.— See now that I am he, and there is no God with me; I kill and I make alive, I wound and I heal; neither is there any can deliver out of my hand: for if I lift up my hand to heaven, and say I live for ever: if I whet my glittering sword, and my hand take hold of judgment; I will render vengeance to my enemies, and will reward them that hate me; I will make my arrows drunk with blood, (and my sword shall devour flesh,) and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy. Rejoyce, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people.” The divine person

who is celebrated in this noble and sublime ode, besides his having the names Jehovah and God, is declared to be perfectly righteous, holy, just, and true, to be the creator, the redeemer, and preserver of his people; whilst they were true to him they were safe, but when once they forsook him, none could be a guard, and a defense to them; he is also brought in speaking in the stile of the great and mighty God; he has declared himself to be the only God, unchangeable in his nature, irresistible in his power, absolutely sovereign in his dealings with his creatures, merciful to pass by the transgressions of his people, and just to take vengeance on his obstinate and implacable enemies. Surely all these things manifest the supreme Deity of him, of whom they are predicated; and as it is most probable they belong to Christ, he is the sovereign Lord Jehovah, ever the same, besides whom there is no God. And of him several passages of this song are understood ^t by the primitive writers.

Thus I have proved, that Jehovah who conducted Israel thro' the wilderness, was God the Son; and that he was the person who led them over Jordan, is certain from ^u his appearing to Joshua in the shape of a warrior, with sword drawn, and harness'd for the battle. He there took the title of captain of Jehovah's host; but that he was a person superior to any angel, is plain from the worship that was paid him by the religious hero, whom he came to encourage. But I design no farther use of this place, at pre-

^t Irenaeus, p. 211. 239. 269. Ed. Ben. Clem. Al. p. 128. 131. Ed. Oxon. Tertullian. De Pudicit. c. 10.

^u Jos. v. 13, 14, 15.

sent, than to shew, that it was Christ who still went before the Israelites, till he had brought them into the actual possession of the promised land.

It may not be foreign to the present argument, to produce some passages from other parts of the scripture, where mention is made of these great transactions, of bringing Israel out of Egypt, giving the law, and settling them in Canaan. This will give an opportunity of quoting some of the most beautiful passages of the lively oracles, where there is much greater elevation of thought, and pomp of language, than can be met with in any merely human compositions. As it was Jehovah the angel, Christ the Son of God, who did the works which are so magnificently set off, all the high things that are said of Jehovah, who brought Israel out of Egypt, serve to declare the supreme glory of our blessed Lord.

I shall first produce the following short, but sublime passage, from the ode, which the warrior prophetess, and the noble hero, that acted by her direction, sung to the glory and praise of God, who had afforded them a complete victory over the Canaanites, that oppress'd Israel. ^w "Jehovah, when thou wentest out of Seir, when thou marchest thro' the field of Edom, the earth trembled, and the heavens drop'd, the clouds also drop'd water; the mountains melted from before Jehovah, even Sinai it self, from before Jehovah the God of Israel." The thought is much the same, in that passage of the royal prophet, which we have in the sixty eighth Psalm. ^x "Sing to God, sing praises

^w Judges v. 4, 5.

^x Psalm lxxviii. 4, 8, 9, 10.

to his name, extol him that rides upon the heavens, by his name Jah; and rejoyce before him.—O God, when thou wentest forth before thy people, when thou marchedst thro' the wilderness, the earth shook, the heavens also drop'd at the presence of God, even Sinai itself was moved at the presence of God, the God of Israel. — The Lord gave the word, great was the company of them that publish'd it." This inspired king has a short ode, on the same subject, which is divinely beautiful. ^y "When Israel went out of Egypt, the house of Jacob from a people of strange language: Judah was his sanctuary, and Israel his dominion. The sea saw it and fled: Jordan was driven back. The mountains skip'd like rams, and the little hills like lambs. What ailed thee, O sea, that thou fled'st? thou Jordan, that thou wast driven back? you mountains, that you skip'd like rams, and you little hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob: who turn'd the rock into a standing water, the flint into a living spring." The same matter is touch'd upon, with great sublimity, by the psalmist ^z Asaph. "I will remember the works of Jehovah, surely I will remember the wonders of old.—Thy way, O God, is in the sanctuary, who is so great a God as our God? Thou art the God that doest wonders, thou hast declared thy strength among the people: thou hast, with thine arm, redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled, the

^y Psalm cxiv.^z Psalm lxxvii. 11. 13.—20.

clouds pour'd out water, the skies sent forth a sound; thy arrows also went abroad: the voice of thy thunder was in heaven, thy lightnings lighten'd the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known: thou leddest thy people, like a flock, by the hands of Moses and Aaron." I shall add but one passage more, and that is part of the song of the prophet Habbakkuk, which is as sublime and poetical a description, as any in the whole inspired volume. ^a "God came from Teman, and the holy one from mount Paran, his glory cover'd the heavens, the earth was full of his praise, his brightness was as the light, he had horns coming out of his head, and there was the hiding of his power; before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth, he beheld and drove asunder the nations, the everlasting mountains were scatter'd, the perpetual hills bow'd; his ways are everlasting.— Was Jehovah displeas'd against the rivers? was thine anger against the rivers? that thou didst ride on thy horses, and thy chariots of salvation? Thy bow was made quite bare, according to the oaths of the tribes, even thy word; thou didst cleave the earth with rivers. The mountains saw thee and trembled: the overflowing of water pass'd by: the deep utter'd its voice, and lifted up its hands on high: the sun and moon stood still in their habitation; at the light of thy arrows they went, even at the shining of thy glittering spear. Thou didst march thro' the land in indignation, thou didst thresh

^a Hab. iii. 3.—6. 8.—13. 15.

the heathen in anger, thou wentest forth for the salvation of thy people, even for the salvation of thine anointed; — thou didst walk thro' the sea with thy horses, thro' the heap of great waters."

It may be said, these passages are meant of the one supreme God, and not of Christ; but if we should suppose the inspired authors had the one supreme God of Israel in view, it could not be exclusively of Christ the second person; for full proof has been given, that he actually perform'd the great works which they celebrate. Therefore we may safely ascribe all the high things to him, which they speak of the most high God. Christ is the Lord Jehovah, who went forth in glory and majesty, whose brightness was as the light, whose glory cover'd the heavens, and with whose praise the earth was full. He is the most High, that rode on the heavens by his name Jah; before whom went the pestilence, at whose presence the heavens melted, the earth shook, the ancient mountains reel'd, and the perpetual hills bow'd. He is the God from whom the sea fled, before whom Jordan's stream ran back, at sight of whom the rocks danced, and the hillocks leap'd, and at whose command the sun and the moon stood still, when he march'd thro' the land in indignation, and thresh'd the heathen in anger.

Having shew'd that our Lord Jesus Christ was Jehovah, who appear'd to Moses, to deliver the favourite tribes of Jacob's sons out of Egypt, who gave forth the law, and settled the form of Israel's government and worship, and who conducted the people of his choice into the land of promise: it may be proper to see, whether the same divine person did not afterwards appear

pear under the same high character ; and in the book of Judges, we meet with one very remarkable appearance of his to Gideon, to send that valiant hero, on the merciful errand of delivering his country from the yoke of Midian.

^b “ There came an angel of Jehovah, and sat under an oak which was in Ophra, pertaining to Joash the Abi-ezrite: and his son Gideon was threshing wheat by a winepress, to hide it from the Midianites ; and the angel of Jehovah appear'd to him, and said Jehovah is with thee, thou mighty man of valour: and Gideon said, O my Lord, if Jehovah be with us, why is all this evil come upon us? and where are all the miracles that our fathers told us of? saying, did not Jehovah bring us up from Egypt? but now Jehovah has forsaken us, and deliver'd us into the hands of the Midianites. And Jehovah look'd upon him, and said, go in this thy might, and thou shalt save Israel from the hand of the Midianites, have not I sent thee? and he said to him, O my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house: and Jehovah said to him, surely I will be with thee, and thou shalt smite the Midianites as one man: and he said to him, if now I have found grace in thy sight, shew me a sign that thou talkest with me; depart not hence, I pray thee, till I come to thee and bring forth my present: and he said, I will tarry till thou come again. And Gideon went in, and made ready a kid and unleaven'd cakes, and put the flesh in a basket, and the broth into a pot, and brought it out to him under the oak, and presented it:

^b Judges vi: 11.---24.

and the angel of God said to him, take the flesh and the unleaven'd cakes, and lay them on this stone, and pour out the broth; and he did so: and the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh, and the unleaven'd cakes, and there rose up fire out of the rock and consumed them: and the angel of Jehovah departed out of his sight: and when Gideon was assured he was an angel of Jehovah, Gideon said, alas, O Lord Jehovah, I have seen Jehovah the angel face to face. And Jehovah said to him, peace be to thee, fear not, thou shalt not die: and Gideon built an altar there to Jehovah, and call'd it Jehovah-shalom." I have produced this story at large, because it will prevent any argument, to shew that the angel who appear'd to Gideon was Jehovah, and consequently it was Jehovah the Logos, who sent Gideon with trumpets, lamps, and pitchers, to discomfit the numerous armed forces of Midian and Amalek.

I shall now proceed to consider, the other places in the old testament, where Christ is call'd Jehovah, and I shall take them in the order of time, according to which, the books wherein they are, were wrote; therefore I must begin with the writings of the royal prophet, who was as remarkable for the sublimity of ^e his poetry, as he was for the triumphs that attend-ed his arms. He had a very distinct knowledge of Christ's person, and of the offices he was to

^e At nunc quae subito strepuit lyra! me mihi totum

Surripit & superis inserit ipsa choris.

Jesside, salve regum, salve optime vatum,

Sive lyram, docta seu geris arma manu:

Militiaene prius mirer, cantusne scientem?

Par utroque tibi nomine constat honor.

execute, and the sufferings he was to undergo, in order to work out man's redemption: he had a clear sight of the glories of that great redeemer, who was to be his descendant after the flesh, but was his Lord, as to his divine nature.

Quis ego te regem componere regibus ausim ?

Nil potuit regno sanctius esse tuo.

Quis ego te vatem componere vatibus ausim ?

Nil potuit plectro dulcius esse tuo.

Luce sibi sonuere tubae, lyra nocte canebat,

Victorique Deo carmine gratus eras.

Et modo strata tuis, modo fletibus ara madebat:

Et modo te tarda musa levabat humo.

Ferdinandus Furstenberg, Poem. p. 37. Ed. Par.

Hebraeas tenui mulcebat arundine silvas,
 Dum patrias custodit oves per pascua Bethlae,
 Pastor Iëssides: sceproque insignis & oïtro
 Rex idem, pastorque hominum, sublime canebat
 Carmen & a belli strepitu post horrida victor
 Proelia consueta de more redibat ad artes,
 Pulsabatque lyram digitis regalibus auream,
 Et vatium & regum clarissimus. Audiit illum
 Ipse Deus, placuitque suo modulamine vates.

Petrus Francius Heroic. Lib. II. p. 52.

Hic illum aspicias vatem, cui regia summus
 Sceptra dedit rex ferre, pedo post terga relicto,
 Regalem imponens capiti vittamque coronamque.
 O quae non, viridi temere projectus in herba,
 Inter oves patrias, densave sub arboris umbra,
 Concinuit! quae non folio praedixit ab alto!
 Fatidico quae non oracula fudit ab ore!
 Seu casa pastorem, sive illum regia regem,
 Sive Dei tenuit vatem domus, omnia late
 Implebat loca, divino percussus ab oestro;
 Immensasque Dei laudes, terraeque polique
 Cantabat Dominum, & regum super omnia Regem,
 Multa quoque e caecis fatorum idem eruta libris
 Protulit; adventumque Dei nascentis, amato
 Quem patris e gremio eliceret, gremioque foveret
 Virgo suo, certo venturum retulit aevo.
 Quam variis idem verbis, variisque figuris

The apostle Paul, in his epistle to the Hebrews, has quoted, and applied to Christ, a passage of the royal^d prophet; "When he brings again the first begotten into the world, he says, let all the angels of God worship him:" this is certainly a paraphrase on those words, in the ninety seventh Psalm: "Worship him all you gods:" which are render'd to much the same purpose in the Greek^e version. As these words are by the apostle, who wrote under the guidance of the infallible spirit, apply'd to Christ: the whole Psalm, which is an august description of the majesty and glory of Jehovah, must be understood of him. "Jehovah reigns, let the earth rejoyce, let the multitude of the isles be glad thereof: clouds and darkness are round about him, judgment and justice are the establishment of his throne: a fire goes before him, and burns his enemies round about: his lightnings lighten'd the world, the earth saw and trembled, the hills melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth: the heavens declare his righteousness, and all the people see his glory: confounded be all they that serve graven images; worship him all you gods. Sion heard and was glad, and the daughters of Jerufalem rejoyced because of thy judgments, O Jehovah: for thou,

Exhibet infanrem divinum, ex aethere summo
In terras descendentem, caestaque per alvum
Virginis, has ipsas venientem in luminis auras,
Exigua Bethle genitum; terraeque relictis
Sedibus aethereas remeantem rursus in arces!

Idem, Silv. Lib. III. opp. posth. p. 305.

^d Όταν δὲ πάλιν ἐισαγάγῃ ὁ πρωτότοκος εἰς οἰκὸν μηρῆν, λέγει καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Heb. i. 6.

^e Προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ. Psalm xcvi.
7. Juxta Veri. Gr.

Jehovah,

Jehovah, art high above all the earth, thou art exalted far above all gods. You that love Jehovah hate evil: he preserves the souls of his saints, he delivers them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoyce in Jehovah, you righteous, and give thanks at the remembrance of his holiness." Seeing this inimitably sublime ode is to be understood of Christ, it follows, that he is Jehovah the Lord of the whole earth, whose throne is establish'd on the lasting basis of truth and righteousness, and whose kingdom lasts for ever, whose lightnings lighten the world, whose righteousness the heavens declare, and whose glory the people see, before whose august presence the earth trembles, and the hills melt, whom angels are to worship, in whom the righteous are to rejoyce, and at the remembrance of whose holiness, they are to give thanks.

As the latter end of the hundred and third Psalm is understood of Christ, by ^f the apostle Paul, it must be granted, that he is Jehovah, to whom David address'd himself in the ^g following words; "Hear my prayer, O Jehovah, give ear to my cry: — encline thy ear to me in the day when I call, answer me speedily: — my days are like a shadow that declines, and I am wither'd like grass, but thou Jehovah shalt endure for ever; — thou shalt arise, and have mercy on Sion. — So the heathen shall fear the name of Jehovah, and all kings thy glory." The admirable description of Christ's immutability, towards the end of this Psalm, will come

^f Heb. i. 8. 10, &c.

^g Psalm ciii.

more properly, under ^h another head, where it shall be carefully discuss'd.

I shall now consider the evidence that may be found, for Christ's having the name Jehovah, in the writings of the prophets. In ⁱ Hosea's prophecy, we have the following remarkable words. "God said, — I will have mercy on the house of Judah, and I will save them, by Jehovah their God." As this place is a good proof of a personal distinction in the divine nature, so it is evident none but Christ could be Jehovah, the God, by whom Judah was to be saved, for we never find, in scripture, that God will save his people by any other, than by Jesus, whom he has appointed a prince and a redeemer, to grant repentance and remission of sins.

In the prophecy ^k of Joel, we have the following promise, of a plentiful effusion of the Spirit; "You shall know that I am Jehovah your God, and none else; — and it shall come to pass afterwards, I will pour out my Spirit on all flesh, and your sons and your daughters shall prophecy; — and I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah comes; and, — whosoever shall call on the name of Jehovah, shall be saved." The apostle Peter, in the ^l sermon he preached on the day of pentecost, after the Spirit enabled him to speak all languages, has assured us, that this promise was then begun to be made good: as it was certainly Christ,

^h See below chap. vi.

ⁱ Hof. i. 7.

^k Joel ii. 27, 28, 30, 31, 32.

^l Acts ii. 16.

who pour'd forth his spirit on the apostles, it follows, that he must be the Lord Jehovah, besides whom there is none else, that promis'd to do it; to whom part of this scripture is directly apply'd by the ^m apostle Paul.

I come next in order to the prophet Isaiah, who is call'd the evangelical prophet, because he has foretold the sufferings of Christ, and the glory that was to follow, in a more plain manner, than any other inspired writer, except the royal prophet. We are assured, by three ⁿ of the evangelists, that John the baptist was the voice of one crying in the wilderness, prepare you the way of the Lord; which was foretold by the prophet Isaiah, who call'd it, a voice crying in the wilderness, prepare you the way of Jehovah. Now as John the baptist came to prepare the way before Christ, it is certain Christ is Jehovah, who is described, in the fortieth chapter of Isaiah, in the most magnificent stile, as Creator and Redeemer. "The voice of one crying in the wilderness, prepare you the way of Jehovah, make strait, in the desert, a highway for your God; every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be strait, and the rough places plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of Jehovah has spoke it. The voice said, cry; and he said, what shall I cry? all flesh is grass, and all the glory thereof as the flower of the field; the grass withers, the flower fades, because the spirit of Jehovah blows upon it; surely the peo-

^m Rom. x. 13. ⁿ Mat. iii. 3. Mar. i. 3. Luke iii. 4.

ple is grass. O Sion! that bringest good tidings; get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, and be not afraid: say to the cities of Judah, behold your God: behold the Lord Jehovah will come with a strong hand, and his arm shall rule for him, his reward is with him, and his work before him: he shall feed his flock, like a shepherd, and gather his lambs in his arms, and carry them in his bosom, and gently lead those that are with young. Who has measured the waters, in the hollow of his hand, and meted out heaven with a span, and weighed the mountains in scales, and the hills in a ballance? who has directed the spirit of Jehovah, or being his counsellor, has taught him? with whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and shew'd him the way of understanding? behold the nations are as a drop in the bucket, and are accounted as the small dust in the balance: he takes up the isles as a very little thing: — all nations are before him as nothing, and are counted to him less than nothing and vanity. To whom then will you liken God? or what likeness will you compare to him? — It is he that sits upon the circle of the earth, and the inhabitants thereof are grasshoppers, that stretches out the heavens as a curtain, and spreads them as a tent to dwell in; that brings the princes to nothing, he makes the judges of the earth as vanity. — To whom then will you liken me, and to whom shall I be equal? saith the holy one: lift up your eyes on high, and behold who has created those things, that brings out their host by number: he calls them all by
name

name, by the greatness of his might, because he is strong, not one fails. Why sayest thou O Jacob, and speakest thou, O Israel? my way is hid from Jehovah, and my judgment is pass'd from my God. Hast thou not known? hast thou not heard? that the everlasting God, Jehovah, the creator of the ends of the earth, fains not, nor is weary; there is no searching his understanding; he gives power to the faint, and to them that have no might, he increases strength: the youths shall faint, the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Christ, as it appears from this discourse of the prophet, is the Lord Jehovah, the everlasting God, whose understanding is unsearchable, and his power irresistible: he is the creator of all things, who sits on the circle of the earth, whose right hand has span'd the heavens, who weighs the mountains in scales, and the hills in a ballance, who sustains and preserves all things, and with whom there is no variableness, nor shadow of turning. This mighty Lord was to come in the flesh, and to send John, a preacher of righteousness, to be his harbinger, to proclaim the glad tidings of the day-spring from on high, visiting the sons of men. This great God was to work out the redemption of his people with a strong hand, and was to behave himself, in the most tender manner, to the sheep of his pasture; he is the merciful saviour, who gives strength to the weak, and enables such as wait upon him, to spring up, as with the wings of eagles, to run and walk, without weariness and

fainting: surely he, of whom all this is said, must be the God over all, blessed for ever.

The apostle Paul, in ° his epistle to the Romans, has these words. “ We must all stand before the judgment seat of Christ ; for it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” This is taken from the forty fifth chapter of Isaiah, where it is spoke of Jehovah; so that it is Christ who is call'd Jehovah, in the following P passage. “ Thus saith Jehovah, that created the heavens, God himself that form'd the earth, and made it ; he has establish'd it, he has created it not in vain, he form'd it to be inhabited : I am Jehovah, and none else. I have not spoke in secret, nor in a dark place of the earth : I said not to the seed of Jacob, seek you me in vain : I Jehovah speak righteousness, I declare the things that are right.— Who has declared this from ancient time? have not I Jehovah? and there is no God else besides me ; a just God and a favour, and there is none besides me. Look to me, and be saved, all the 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 to me every knee shall bow, and every tongue shall swear. Surely shall one say, in Jehovah have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In Jehovah shall all the seed of Israel be justified, and shall glory.” Here we find Christ again set forth, under the highest characters: he is Jehovah the just God,

° Rom. xiv. 10, 11.

P Is. xlv. 18, 19. 21.—25.
besides

besides whom there is none else, who has created the heavens, and form'd and establish'd the earth, who is a just saviour, that speaks in truth and righteousness, to whom all the ends of the earth may look for salvation. He is the righteousness and strength of his people, so that all who have his merit imputed to them, may greatly rejoyce in him, the Lord Jehovah, and be glad in him, the God, who has mercy on them, because he has cloth'd them with the robe of righteousness, and deck'd them with the garments of salvation.

Seeing the evangelical prophet had such high things revealed to him, concerning the great God, who was to be manifested in the flesh, they must be very far gone in prepossession and prejudice, who can have the face to say; the Jewish church had not an explicit knowledge of the divine person, who was to work out their salvation.

The prophet Jeremiah, in a ⁹ prophecy which he utter'd concerning Christ's kingdom, has stiled him Jehovah. "Behold the days come, saith Jehovah, that I will raise up to 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 the name whereby he shall be call'd, Jehovah our righteousness." This King, who was Christ, was Jehovah, whose righteousness, imputed to his people, justifies them in the sight of God their judge.

The prophet Ezekiel ^r in the beginning of his book, has set down an account of a vision

⁹ Jer. xxiii. 5, 6.

^r Ezek. i. 26. 28. ii. 3, 4, 5.

he had, of the glory of Jehovah. "Above the firmament, that was over the heads of the cherubs, was the likeness of a throne, as the appearance of a saphir stone, and upon the likeness of the throne, was the likeness of a man, above upon it. — This was the appearance of the likeness of the glory of Jehovah, and when I saw it, I fell on my face:— and he said to me, son of man, I send thee to the children of Israel, to a rebellious nation: — and thou shalt say to them, thus saith the Lord Jehovah." As this Lord Jehovah was seen, by the prophet, in a human shape, it is extremely probable, it was Christ, who was the Shechinah which had resided in the cloud of glory, over the mercy seat, and whose glory the prophet saw, in vision, ready to depart; that his once favourite people might be left an easy prey to their enemies.

In the prophecy of ¹ Haggai we are told, that Jehovah would shake the nations. "Thus saith Jehovah of hosts, yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts." This is understood of Christ by the apostle Paul, in ² his epistle to the Hebrews, for speaking of him, he says; he has promised he would once more shake the earth and the heavens. Christ was Jehovah, who for many years shook the world in general, with political convulsions, and bloody wars, which ended in the Romans conquest of

¹ Hag. ii. 6, 7.

² Heb. xii. 26.

it; and who shook the Jews with great commotions, which ended in the dissolution of their government, under Herod: and then he, the bright morning star, the desire of all nations rose, and fill'd the earth with light; and as he was pleas'd to preach the gospel in the second temple, that was fill'd with a glory, unspeakably superior to what fill'd the old temple, tho' the old vastly exceeded the new, in the beauty of its structure, and the richness of its materials.

I pass on to the prophet Zechariah, who has spok'e of Christ, under the name of Jehovah, in ^u the passage, where he says; "I will strengthen them in Jehovah, and they shall walk up and down in his name, saith Jehovah." In which words Christ is not only call'd Jehovah, but the personal distinction of Jehovah the Son, from Jehovah the Father, is plainly evidenced: another ^w passage, which we have a little after; "Jehovah said to me, cast it to the potter, a goodly price that I was prized at by them:" it is very likely, was applied to Christ, by the apostle ^x Matthew, in his gospel, tho' our copies, at present, read Jeremiah instead of Zechariah.

In the same prophecy, we meet with the following passage: ^y "The burden of the word of Jehovah for Israel, says Jehovah, who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him; — I will pour out upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look on me whom they have pierced, and

^u Zech. x. 12.

^x Matt. xxvii. 9, 10,

^w Zech. xi. 12.

^y Zech. xii. 1. 10.

mourn." This is applied to Christ, by the apostle John, ^z in his gospel, for having mention'd Christ's side being pierced, by the soldier's spear, he adds, "The scripture says, they shall look on him whom they have pierced." Christ, who was pierced for sin, was no other than Jehovah, the creator of all things. We are indeed told, ^r that the meaning here is, Jehovah was pierced in effigie, in the sufferings of his Son; but this is so whimsical a turn, given to a plain text, that it does not need confutation.

There is one passage ^b more, in this prophet, deserving notice, which is a prophecy of the coming of Christ. "Then shall Jehovah go forth, and fight against the nations;—and his feet shall stand, in that day, upon the mount of Olives,—and Jehovah, my God, shall come, and all the saints with thee,—and Jehovah shall be king over all the earth; in that day, Jehovah shall be one, and his name one." I do not think, however I leave every one to his own judgment, that these words can be understood of any but Christ, who is, with the Father, one Lord Jehovah.

We are come at length to Malachi, the last prophet, who closed the canon of the old testament; in whom we find the following ^c words: "Behold I will send my messenger, who shall prepare the way before me; and Jehovah will suddenly come to his temple, even the messenger of the covenant, whom you delight in: behold he shall come, saith Jehovah of hosts." Christ,

^r John xix. 37.

^z Jackson's Collect. of Queries, p. 26.

^b Zech. xiv. 3, 4, 5. 9.

^c Mal. iii. 1.

the angel of the covenant, whose messenger John the baptist was, is Jehovah, whose coming the faithful longed for.

Thus have I traced this matter, thro' the whole old testament, from the writings of Moses, to the prophecy of Malachi. Christ is call'd Jehovah, and not barely so call'd, but has all the characters of independence, necessary existence, supremacy, and infinite power. That every reader might see this, I have produced the texts at large, which has drawn this argument out to a great, but, I hope, not unprofitable, length. The conclusion, which is the result of all, is, that Christ is really and properly supreme God, and is not a nominal, inferior, subordinate, and created God. As the texts, in the old testament, where God the Father is call'd Jehovah, and the only God, do not exclude the Son from being God; so those passages where God the Son is call'd Jehovah, and the only God, do not exclude the Father: but the Father and the Son are one Jehovah of hosts, one God supreme, for Jehovah is one, and there can be no more Gods than one.

The adversaries of Christ's Deity cannot deny, that Jehovah signifies necessary existence, nor that this name is given to the Son, in the old testament; they shew indeed their malice against him, in saying, it is not given him in the new testament, not considering, that it cannot be express'd in Greek, and that the Lord, (*ὁ Κύριος*;) there often answers it. They therefore rack their understandings, to find some methods to evade the force of this argument. It may be proper to consider what they have to say, to keep their wretched cause in countenance, and to fence off conviction from themselves.

One

One pretence is, that the name Jehovah is given to altars and places, and therefore by Jehovah our righteousness, and the like, no more is proved, than by Jehovah nissi, Jehovah shalom, and such like expressions; but it shews arguments to run very low, with our adversaries, that they take shelter in this poor Socinian surmise, which has been so often, and so thoroughly baffled, by those ^d who have employ'd their pens in confutation of that heresy. The name is never given to altars, places or cities, any otherwise, than as they are so call'd, in memorial of the trust and confidence reposed in Jehovah, by such as erected them. Neither can what is added to the name Jehovah, be properly predicated of the things so call'd; for an altar could not be Moses's banner, nor Gideon's peace, tho' it might be a memorial, that Jehovah, to whose honour those altars were erected, was a banner of aid to Moses, and appear'd, not in wrath, but in a way of peace, to Gideon. Now when Christ is, for instance, call'd Jehovah our righteousness, he may bear himself the name Jehovah, and he may properly be call'd our righteousness; because by the righteousness he wrought out for us, we are justified before God, our judge.

Our adversaries only insinuate, in a dark way, that Christ is call'd Jehovah, in the same sense that altars are; their chief resort is to a fancy of their own invention, that this name is given to Christ, as he personated the Father, and was his representative: this we are very often ^e told by

^d See Bishop Pearson on the Creed, p. 130.

^e Clarke's Script. Doct. p. 88. 92. 155. 240. 264. Reply, p. 162, 163. Jackson's Collect. of Queries, p. 20. Reply, p. 177. Appeal to a Turk, p. 83, 84.

them;

them ; but it is only a precarious hypothesis, minted by them, to preserve their cause from being openly baffled. I confess, I have wonder'd, to find this evasion so long, and so often, made use of ; when yet I never could meet with any appearance of an endeavour to support it. As they bring no proofs from scripture, to back their pretence, of Christ's being call'd Jehovah, only as he personated the Father, but content themselves with roundly affirming it, and falsely asserting, ^f it was the prevailing opinion of the ancient Christian writers ; we may safely reject it, without labouring to confute it. Hypotheses are but figments of the brain, and are not to be used as maxims, according to which scripture must needs be interpreted. Our blessed Lord did not barely personate God, but was himself really God, and he spoke in his own name, as well as in that of the Father, being himself Jehovah, Lord and God. The parallel that is brought, of a viceroy's personating his prince, is very trifling, and makes against what it is brought to support : for tho' such an one acts by authority from his prince, as his representative, yet he would be deem'd a traitor, were he to assume the name, stile, and title of his prince. Christ, according to the figment of the Arians, might have said, I am God the Father, which he never did ; therefore when he spoke under the name Jehovah, he spoke in his own person, being himself, with the Father, one Jehovah, the Lord God of hosts.

^f See Waterland's first Defense, p. 33, 34. Second Defense, p. 163, 164, 165. 173, 174. Sermons, p. 157, 158, 159.



C H A P. IV.

Christ's Divinity proved, from his being called God, without restriction, in the old and new testaments.



AS I have proved, in the preceding chapter, that Christ, the Son of God, bears the name Jehovah, the incommunicable name, whereby the divine being has been pleased to manifest himself; it will be no wonder, if we find him call'd God, in the oracles of truth. He is call'd ^a God, and the God ^b of Abraham, Isaac and Jacob a great many times, in the scriptures, which have been produced above, to which I shall be content to refer the reader, who will easily see, that it is impossible to take the word God in a subordinate sense, in those texts. I shall add a few more texts, from the old testament, where the Son is call'd God, and then shall consider the evidence we have for this, in the new testament.

It has been proved, that Jehovah, who spoke to Jacob from the top of the ladder, which he saw reaching from earth to heaven, when he

^a Gen. xvii. 1. 3. 8, 9. 15. 18. 23. Exod. iii. 4. 6. 11. 13, 14, 15. vi. 2. 3. 7. xix. 19. xx. 2. 5. 10. xxiv. 10, 11. xxxiv. 6. Numb. xxi. 5. Deut. iv. 10. 32, 33, 34, 35. 39. xxxii. 3, 4. 15. 18. Psalm cii. 24. Hof. i. 7. Joel ii. 27. Isaiah xl. 3. 8, 9. 18. 27, 28. xlv. 18. 21, 22. Zech. xiii. 5.

^b Gen. xxviii. 13. Exod. iii. 6. 16. iv. 5.

fled from ^c Esau, was the Son; the same divine person, appear'd to him, more than a single time afterwards, and assumed the name of God; once was to command him to leave Laban, and return to Isaac his father; this he himself related to his wives, in the ^d following words: "The angel of God spoke to me in a dream; — I am the God of Bethel, where thou anointedst a pillar, and where thou vowedst a vow, now leave this land, and return to thy native country." This appears to be Christ, the Son, from his being call'd an angel: to this God Jacob had recourse, when he was afraid of Esau's revenge, and to him he address'd himself ^e in this manner; "O God of my father Abraham, and God of my father Isaac, Jehovah, who saidst to me, return to thy kindred, — deliver me from the hand of my brother Esau." In order to scatter his fears, this God appear'd ^f to him in the form of a man, and wrestled with him, and blessed him, so that he could say, "I have seen God face to face."

When Jacob return'd to Bethel, that he might fulfil the vow, which he made, when he was there before, he built an altar to God, who appeared to him; then it was ^g that "God appeared to him again, — and bless'd him, and God said to him thy name is Jacob; — but Israel shall from hence be thy name: — and God said to him, I am God all-sufficient, be fruitful and multiply: — and God went up from him, in the place where he talked with him." Whoever compares these several appearances,

^c See above Chap. 3.

^d Gen. xxxi. 11. 13.

^e Gen. xxxii. 9. 11.

^f v. 24 — 30.

^g Gen. xxxv. 9, 10, 11. 13.

will find they are all meant of one divine person, which could not be the Father, because he never appears, nor is call'd an angel: so that it is the Son who is call'd God, in these passages.

Christ, the great redeemer, is call'd God, by Job, in the following noble confession of his faith. ^h“ O that my words were now written, O that they were printed in a book, that they were engraved with an iron pen, with lead, in the rock, for ever. I know that my redeemer is the living one, and that he shall stand at the latter day upon the earth: and, tho', after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and my eyes shall behold, and not another, tho' my reins are consumed within me.” Job, in these words, declared what was the firm foundation of his hope, which supported him, under the greatest heap of terrible worldly tryals, that perhaps ever fell on one mortal creature. He knew that the living God was his redeemer, and therefore he could willingly commit his faint and tired body to the grave, the house of silence, where the wicked cease from troubling, and where the weary are at rest; because he knew, that however worms and putrefaction might consume his flesh, and break his mortal form, yet he should awake, and springing from the dust, with strong immortal eyes, behold his incarnate God; which sight would be for his unspeakable joy and pleasure, and would make ample amends, for all the sorrows and pains, he could possibly endure here below. That Job had a respect to Christ the redeemer, and spoke of the resurrection, is so plain from

^h Job xix. 23.---27.

the words, that it is wonderful, itⁱ should be matter of doubt. The poor pretence, that so clear a degree of light, into the doctrine of Christ's appearing, and the resurrection, does not seem suited to Job's time, is not worth notice; for we are to judge, of what degrees of light the saints were favour'd with, from the accounts we have of them in scripture. The arrogance of men, who take upon them to say, how much light was proper for this, or the other saint, this and the other dispensation is worthy of no regard, and ought to be pass'd over with pity and contempt.

I should not deserve pardon of my readers, if I pass'd by the sixty eighth psalm, where Christ is described, as God, in the most pompous manner^k. "O God when thou wentest before thy people; when thou didst march thro' the wilderness; the earth shook, the heavens also dropp'd, at the presence of God, even Sinai itself, at the presence of God, the God of Israel. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the God Jah, might dwell among them. Blessed be the Lord, who daily loads us with benefits, even the God of our salvation, he that

ⁱ If any one has a mind, to see this matter discuss'd, which would be too great a digression for me, he may see it done to great advantage, by the incomparable Monsieur Spanheim. Hist. Job. cap. 13. vol. II. p. 106—105. opp. and by the learned and polite Dean of Chichester, in his dissertation on the sense of the ancients before Christ, concerning the consequences of the fall, p. 257—277.

^k Psalm lxxviii. 7, 8—17—20.

is our God, is the God of salvation, to Jehovah the Lord belong the issues from death." That this psalm is to be understood of Christ, is certain from the following words of the apostle Paul, in his epistle to the ¹ Ephesians. "To every one of us is given grace, according to the measure of the gift of Christ, wherefore he saith; when he ascended upon high, he led captivity captive, and gave gifts to men. Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also with him who ascended up, far above all heavens, that he might fulfill all things." From these words of the apostle, compared with those of the psalmist, it is exceeding plain, that Christ is the God of Israel; who went at the head of the people of his choice, and march'd before them, through the wilderness, whose voice at Sinai shook the earth, and at whose presence the heavens melted: He is the almighty, that rode upon the skies, for the deliverance of his inheritance, and scatter'd kings, in the day of his wrath: He is the God, who after he had humbled himself, and become obedient to death, broke the strong barriers of the grave; and ascended on high with power, and great glory, attended with thousands, and ten thousands of angels, the witnesses of his triumph, and dragging the powers of the infernal kingdom, as captives at his chariot-wheels: He is the God who purchased all spiritual gifts for his covenant seed, and who, in his exalted state, dispenses to those, whom of rebels he makes his willing subjects, the gifts which he procured by his death: He is the God of salvation, who

¹ Eph. iv. 7—10.

daily loads such as are under his care with benefits, 'till he brings them to partake of the joys that cheer the society of the blessed above. These are the great things, which are spoke of Christ, the God of our salvation; and they most evidently demonstrate, that he is not God in a low, improper, subordinate sense, but is with the Father the supreme Almighty God.

It is time now to consider the evidence we have, in the new testament, for Christ's true and proper divinity, from his being call'd God. And the place which first ought to be discuss'd, is the beginning of the apostle John's gospel; ^m "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made." In these words, the good apostle has sufficiently guarded against the notion, that the Son is not a distinct person from the Father, because he has declared, he was with God, and consequently could not be the same person, with whom he wasⁿ. The name Logos, or the Word, he did not borrow from Plato, as some have pretended, but chose a term, which had been in use, among

^m Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγενεν, John i. 1, 2, 3.

ⁿ Principio Pater omnipotens, rerum fator & fons,
 Ingens, immensus, solus regnabat ubique.
 Nondum fidereos mundi procuderat orbis;
 Nondum mundus erat, necdum ibant tempora in orbem,
 Nullaque coeruleo radiabant lumina coelo.
 Quicquid erat, Deus illud erat, quodcunque, ubicunque,
 Complexus circum penitus sese omnis in ipso.
 Filius huic tantum, quem non effuderat ulla,

his countrymen the Jews. This appears from
 ° the Chaldee paraphrafts, who often call the
 Messiah, the word of the Lord, Memra Jeho-
 vah, and from the apocryphal writers, and Phi-
 lo, who stile the Messiah Logos. The apostle
 has farther declared to us, the true and proper
 P divinity of this Logos; for it can hardly be
 imagined, that when he had used the word

Vel Dea, vel solito mortalis foemina partu :
 Ipse sed aeterna genitor conceperat illum,
 Aeternum aeternus, (dictum mirabile) mente.
 Haud olli terreni artus, moribundave membra,
 Sed sine corpore erat, Patris alta ut mente supremi
 Conceptum, arcanoque latens in pectore Verbum,
 Quod nondum in volucres vox edita protulit auras,
 Omnipotens Verbum, finisque & originis expers,
 Quo mare, quo tellus, quo constat maximus aether :
 Utque Pater Deus, aequae etiam Deus unica proles
 At geminos tu proinde Deos fuge credere porro,
 Numen idem simul ambobus, Deus unus uterque est.
 Quinetiam, quo inter se ambo junguntur, amorem,
 (Namque ab utroque venit conspirans mutuus ardor,)
 Omnipotens aequae numenque Deumque vocamus;
 Afflantem maria ac terras coelique profunda,
 Afflatu quo cuncta vigent, quo cuncta moventur,
 Tresque unum esse Deum, ter numen dicimus unum.

M. Hieron. Vida. Christiad. IV. 20, &c.

° See Bishop Stillingfleet's vindication of the doctrine of
 the Trinity, p. 128.---132. Dr. Allix's sentiments of the
 Jewish Church, p. 181.---264. Bishop Kidder's Demon-
 stration of the Messiah, Part III. p. 93.---109. Pref. p.
 5.---12. Ed. in Fol.

Vid. & Buxtorf. Lex Rabbinic. p. 125. 1268. Rittangel.
 in Jetziram. p. 81, &c. ejusd. libram veritatis. Seb. Edzardi
 Diss. Theol. Philol. de verbo substantiali. Bulli Def. Fid.
 Nic. p. 13, 14, 15. Hottinger. Hist. Creation, p. 56.
 Wolfii Biblioth. Heb. Vol. II. p. 1184.---1189.

P Dei Verbum imo magis ipse Deus. Iren. Lib. II.
 cap. 13. n. 8. p. 132. Ed. Ben.

Ἐν τῷ ἀρχαίῳ ὁ Θεός· ὅτι εἶπεν, ἐν ἀρχῇ ὁ Λόγος ἦν ἐν τῷ Θεῷ,
 καὶ Θεός ἦν ὁ Λόγος. Clemens Al. Paedag. Lib. I. cap. 8. p.
 135. Ed. Ox.

God,

God, in a proper sense, he would use it, in an improper sense, in the same sentence, without any guard or caution; besides that he intended to have it thought, the Logos was properly God, is plain, from his speaking of him as being God, not being constituted, or appointed God, in the beginning, before the creation; and from his ascribing to him the work of creation, in that all things were made by him, and not one individual creature was formed without him: for he by whom all things, nothing excepted, were made, must not be a creature himself.

I know the enemies ⁹ of our Lord's true Deity pretend, that the apostle uses the word God, in two different senses, in the same sentence, because it is used by way of contradistinction; but, in reality, there is not the least shadow of the latter part of the verse being added, by way of contradistinction to the former part: so that this may pass for a mere shift, devised to fence off conviction.

It will farther appear, that the beloved disciple's design was, to declare Christ's true and proper Godhead, if we consider the occasion of his writing: his life was extended to a much greater length, than any of the other apostles, for he reach'd the age of a hundred years; the ^r latter part of his time, after his return from Patmos, to which lonely island he was banish'd

⁸ *Εἰ ἔν ὁ Λόγος πρὸς τὸν Θεόν, Θεὸς ὢν, τὸ ἔν φήσειεν ἄν τις δύο λέγειν Θεούς; δύο μὲν ἕκ ἑρῶ Θεούς, ἀλλ' ἢ ἓνα, πρόσωπα δὲ δύο.* Hippolytus contra Noetum, cap. 14. p. 15. Ed. Fab.

⁹ Jackson's reply to Dr. Waterland, p. 183.

^r Irenaeus, p. 148. 178. Ed. Ben.

Euseb. Hist. Eccles. Lib. III. cap. 1. p. 56. Ed. Par. cap. 18. p. 71. cap. 23. p. 73. Lib. V. cap. 24. p. 155.

by the tyrant Domitian, he spent in the provincial Asia, chiefly residing at Ephesus. The parts where this good old disciple spent the last scene of his life, were infested with the heresies of Cerinthus and Ebion. The former of these was of the sort, call'd Gnosticks, from their pretending they were the persons, who had attain'd to clear and distinct ideas of scripture mysteries : he maintain'd, that the Word was a divine power, an emanation remote from the Father, begotten of silence, in time, and a separate person from Jesus, whom he supposed a mere man ; on whom Christ, or the Word, came down at his baptism, in the form of a dove, but left him, at his death, flying back

† Et Cerinthus autem quidem in Asia, non a primo Deo factum esse docuit, sed a virtute quadam valde separata, & distante ab ea principalitate, quae est super univēsa, & ignorante eum, qui est super omnia Deum. Jesum autem subjecit, non ex virgine natum ; (impossibile enim hoc ei visum est ;) fuisse autem eum Joseph & Mariae Filium, similiter & reliqui omnes homines, & plus potuisse justitia, & prudentia, & sapientia ab hominibus. Et post baptismum descendisse in eum, ab ea principalitate quae est super omnia, Christum, figura columbae, & tunc annunciaſſe incognitum patrem, & virtutes perfecisse, in fine autem revolasse iterum Christum de Jesu, & Jesum passum esse, & resurrexisse ; Christum autem impassibilem perseverasse, existentem spiritalem. Irenaeus, Lib. I. cap. 26. p. 105. Ed. Ben.

Verbum & Christum nec advenisse in hunc mundum volunt (sc. Gnostici) salvatorem vero non incarnatum, neque passum ; descendisse autem quasi columbam, in eum Jesum, qui factus esset ex dispositione, & cum annunciaſſet incognitum patrem, iterum ascendisse in pleroma. Incarnatum autem & passum, quidam quidem eum qui ex dispositione sit, dicunt Jesum, quem per Mariam dicunt pertransisse, quasi aquam per tubum ; alii vero Demiurgi filium, in quem descendisse, eum Jesum, qui ex dispositione sit ; alii rursus Jesum quidem ex Joseph & Maria natum dicunt, & in hunc descendisse Christum, qui de superioribus sit : sine carne, & impassibilem. Secundum autem nullam sententiam haere

to the pleroma, or fulness of the Deity, from whence he came. Ebion's ^r scheme was the same with what is now call'd Socinian; he maintain'd, that Christ was a mere man, with whom the Father dwelt, in an extraordinary manner, helping him to perform greater miracles than any other prophet. In opposition to these heresies, the great apostle, as we are told by some ancient writers of good ^u authority, at the request of the christians in Asia, wrote his gospel,

ticorum, Verbum Dei caro factum est. — Omnes igitur illos falsos testes ostendens discipulus Domini, ait, "Et Verbum caro factum est, & habitavit in nobis." Idem, Lib. III. cap. 11. p. 189.

^r Διπλὸν μὲν ἦν Χριστὸν καὶ κοινὸν ἠγοῦντο, κατὰ προκοπὴν ἕδρας αὐτὸ μόνον ἀνθρώπου δεικναιωμένων, ἐξ ἀνοβός τε κοινωνίας ἢ τῆς Μαρίας γεννητημένων, Eusebius, Eccles. Hist. Lib. I. cap. 27. p. 79. Ed. Par.

Vid. Epiphanium haeref. 30. sect. 23. p. 125, 126. Ed. Par.

^u Hanc fidem annuncians Joannes Domini discipulus, volens, per Evangelium annunciationem, auferre eum, qui a Cerintho infeminatus erat hominibus, errorem, & multo prius ab his qui dicuntur Nicolaitae, qui sunt vulsio ejus, quae falso cognominatur scientia; ut confunderet eos & suaderet, quoniam unus Deus qui omnia fecit per verbum suum; & non, quemadmodum illi dicunt, alterum quidem fabricatorem, alium autem Patrem Domini: & alium quidem fabricatoris Filium, alterum vero de superioribus, Christum, quem & impassibilem perseverasse, descendentem in Jesum Filium fabricatoris, & iterum revolasse in suum pleroma: & initium quidem esse Monogenem, Logon autem verum Filium Unigeniti: & eam conditionem quae est secundum nos, non a primo Deo factam, sed a virtute aliqua, valde deorsum subjecta, & abscissa ab eorum communicatione, quae sunt invisibilia, & innominabilia. Omnia igitur talia circumscribere volens discipulus Domini, & regulam veritatis constituere in Ecclesia, quia est unus Deus omnipotens, qui per Verbum suum omnia fecit, & visibilia & invisibilia: significans quoque, quoniam per Verbum, per quod Deus perfecit conditionem, in hoc & salutem his qui in conditione sunt, praestitit hominibus; sic inchoavit in ea, quae est se-

in the proem to which he has set forth Christ, under the high characters of true Divinity ; fo

cundum evangelium, doctrina: “ In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum, hoc erat in principio apud Deum. Omnia per ipsum facta sunt, & sine ipso factum est nihil.” Irenaeus, Lib. III. cap. 11. p. 188. Ed. Ben.

Johannes apostolus & evangelista, quem Jesus amavit plurimum, qui supra pectus Domini recumbens, purissima doctrinarum fluentia potavit, & qui solus de cruce meruit audire, Ecce mater tua. Is cum esset in Asia, & jam tunc haereticorum femina pullularent Cerinthi, Hebionis & caeterorum, qui negant Christum in carne venisse, quos & ipse in epistola sua Antichristos vocat, & apostolus Paulus frequenter percutit: coactus est ab omnibus pene tunc Asiae Episcopis, & multarum ecclesiarum legationibus, de Divinitate Salvatoris altius scribere, & ad ipsum (ut ita dicam) Dei Verbum, non tam audaci quam felici temeritate prorumpere: unde & ecclesiastica narrat historia, cum a fratribus cogeretur ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum deprecarentur: quo expleto, revelatione saturatus, in illud prooemium e coelo veniens erucitavit; “ In principio erat Verbum & Verbum erat apud Deum, & Deus erat Verbum, hoc erat in principio apud Deum.” Hieronymus, Proleg. Comment. in Matthaeum.

Johannes, novissimus omnium, scripsit Evangelium, rogatus ab Asiae episcopis, adversus Cerinthum aliosque haereticos, & maxime tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse, unde & compulsus est, divinam ejus nativitatem edicere. Idem in Catalogo. Eccles. Scrip.

Λέγουσιν μὴ εἶναι αὐτὰ, ἀλλὰ Κηρίνθῃς — πῶς ἔσαι Κηρίνθῃς πρὸς κατὰ Κηρίνθῃς λέγοντα; Κηρίνθῃς ἦν πρόσφατον καὶ ψιλὸν τὸν Χριστὸν ἔχει ἀνθρώπον. ὁ δὲ Ἰωάννης αἰεὶ ἔντα τὸν λόγον κεκήρυξε, καὶ ἀνάσσει ἡκοντα, καὶ σαρκωθέντα. Epiphanius Haeref. Alog. p. 424. Ed. Par.

Ἰσχυρὸν ἀναγκάζει τὸ πνεῦμα ἅγιον τὸν Ἰωάννην παρατρέμμενον εὐαγγελιστάσαι----- εἶπε τί πλανᾷσθε; ποῖ τρέπεσθε; ποῖ πλανᾷσθε Κηρίνθῃς, καὶ Ἐβίων, καὶ οἱ ἄλλοι; οὐκ ἔστιν οὕτως, ὡς νομίζετε· ναί, ἐγεννήθη ὁ Χριστὸς κατὰ σάρκα, δῆλον ἰδοῦ ἦν αὐτὸς ὁμολογᾷ, ὅτι ὁ Λόγῃς σὰρξ ἐγένετο ἀλλὰ μὴ ἐξ ὅτε ἐγένετο σὰρξ, νομίσθητε τὸν αὐτὸν εἶναι. ----- ἐν ἀρχῇ ἦν ὁ Λόγῃς, καὶ ὁ Λόγῃς ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγῃς. Idem, Ibid, p. 434.

that

that the beginning of this gospel, being wrote, with the view of confuting those, who denied Christ's Deity, is a more immediate proof of his true and proper Godhead, than if it had been wrote occasionally : nay we are told, that he caused some time to be spent in fasting and prayer, for farther instruction, and being inspired

Monfieur Lampe, the very learned and worthy professor at Utrecht, having entertain'd a fancy, without foundation, that the apostle John wrote his gospel, before the destruction of Jerusalem, rejects the opinion, that has much prevail'd, of the apostle's having in view, the confutation of Cerinthus and Ebion, in the proem to it. To this end he surmises, that Irenaeus's translator might mistake him; (Proleg. in Johannem, p. 182.) but this is not worth regard. And he lessens the credit of Irenaeus; (p. 183.) but if we must slight an ancient writer, because he is sometimes imposed upon, there is an end of all certainty. He urges, (p. 185.) that Irenaeus himself makes the Gnosticks to be after the apostle's times, but tho' those Gnosticks, that were the disciples of Carpocrates and Menander, were after the apostle's days, yet it is certain, that this name was given to the followers of Simon Magus. (Vid. Iren. Lib. I. c. 27. 29.) He farther urges, that Irenaeus says, the Nicolaitans diffused their errors, much sooner than Cerinthus did his, which may be true, and yet they might all do it before the apostle's death. He objects, that Cerinthus lived towards the middle of the second century, (p. 182.) but this does not prove, that he did not broach his heresy, towards the end of the first century. He also objects, that the apostle could not assert Christ's Deity, against Cerinthus and Ebion, because they did not directly deny it; (p. 189. 190. 195.) but certainly they denied it, by necessary consequence, when the one made Christ a remote emanation from the divine fulness, and the other held him to be a mere man. As to what this learned gentleman says, (p. 199.) of the Gnosticks having a value for the gospel of John, it is of no importance; they might pretend a value for it, to cover their errors, as our modern antitrinitarians do for scripture, which yet they make to bend to their reason. What he farther says, (p. 201.) that the Gnosticks gather'd their Emanations, from what the apostle has declared of the Logos, I confess, I do not understand.

with a fresh supply of knowledge from on high, he began in the lofty manner, we now find. From hence, he has been generally compared to an eagle, ^w that tow'rs, in her flight, above all other fowls, and can fix her sight, directly, on the sun; on which others of the feather'd kind are not able to look.

We see then, that the apostle John has stiled Christ God; this has been turned to his reproach, by that apostate bigot ^x Julian the emperor: he has affirm'd, that neither Matthew,

^v Under the emblem of an eagle, John is finely described by Sumazarius.

Hos post insequitur, pulchros pennata per artus,
 Alituum regina, sacrae cui vertice plumae
 Adfurgunt: flavoque caput diademate fulget.
 Ipsa ingens alis, ingentis fulminis instar,
 Supra hominum tecta, ac montes supraque volucres
 Fertur, & obstantes cursu petit obvia nubes.
 Partus. Virgin. 1. 426.

He is likewise compared to an eagle by Vida, in the following beautiful simile.

Qualis ubi alta petens, terris aufertur ab imis
 Alituum regina, vagas spaciata per auras,
 Dat plausum gyro, atque in nubila conditur alis:
 Aetherea jamque illa plaga levis instat, & acrem
 Intendens aciem criniti lumina solis
 Suspicit, obtutuque oculos fixa haeret acuto.

Christiad, IV. 10.

^x Τὸν Ἰησοῦν οὐτε Παῦλος, ἐπέλημσεν ἐπιεῖν Θεόν. ἔτε Ματθαῖος ἔτε Λευκῆς, ἔτε Μάρκου. ἀλλ' ὁ χρηστὸς Ἰωάννης. Julian. apud Cyrill. Lib. X. p. 327. Ed. Spanh.

I suppose, the same reason that made Julian rail against the apostle John, made Enjedinus insolently and blasphemously decry his stile. "If (says he) a concise, abrupt, and incoherent obscurity, and a way of writing, made up of allegories, is to be call'd sublimity; I own John is sublime. For you will scarce find one speech of Christ recorded by him, which is not entirely allegorical, and most difficult to understand. p. 135, 136.

nor Paul, nor Marc, nor Luke have call'd Christ God, but that John alone has been so bold as to do it. In saying this, he has shew'd himself a true predeceffor of those freethinkers who admire him, and manifested himself a man of free thought, who scorn'd to be kept within the narrow bounds of truth. This is a most impudent falshood, for he is call'd so by y all these sacred writers, except Marc; and, in particular, he is call'd God, in that famous passage, in the apostle Paul's first epistle^z to Timothy. "Without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preach'd to the gentiles, believed on in the world, received up into glory." It must be confess'd, there is some variety in the copies here; one manuscript, and the ancient Latin, Syriac, and Coptick versions, read it thus, Great is the mystery of godliness, which was manifested in the flesh. But this makes the words hardly sense; for tho' a mystery might be preach'd to the gentiles, and be believed in the world, yet it would sound odd, to say a mystery was manifested in the flesh, and justified in the spirit, that it appear'd to angels, and was received up into glory. One copy reads it, he who was manifested in the flesh, was justified in the spirit; but this is of very little authority. The common reading is found in far the greatest part of the old copies, and in the Arabic version, and is therefore to be retain'd. It is really a great mystery in our holy

^y Mat. i. 23. Heb. i. 8. Acts xx. 28.

^z Ὁμολογημένης μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ἠόφη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ. 1 Tim. iii. 16.

religion, that God should be manifested in the flesh, and should satisfy divine justice, so as to be justified in the spirit. I cannot but mention the willingness of our adversaries, to deprive Christ of the title of God, in this place: they own Christ is call'd *εἰός*, God, without the article, which, they say, is an evidence of his being God, in a subordinate sense: yet they are even for depriving him of this title, which, according to them, is inferior, in the words under consideration: this shews their rancor against him to be so great, that they not only would deprive him of the high titles others give him, but would, if they durst, sacrilegiously rob him of every name that carries dignity in it, even those names, which themselves allow him, under pretence, that they express his being God, only in a subordinate sense. If this should seem severe, I cannot help it, I am afraid it is too just.

Christ is, in all probability, called God in this passage of the epistle to the Hebrews: “^a He that built all things, is God.” Christ is the only divine person spoke of in the context; the design of which, is, to set forth his superiority to Moses: to bring in the Father so abruptly, as it must be, if we suppose these words meant of him, would make the sense perplexed; but it runs easy and natural, if we understand them of the Son.

Another place where Christ is called God, is the following, taken out of the apostle John's revelation ^b. “He that overcomes, I will be his God, and he shall be my Son.” This is

^a Ὁ πᾶντα κατασκευάσας, Θεός. Heb. iii. 4.

^b Ἐσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ υἱός. Rev. xxi. 7.
spoke

spoke by him that is described as sitting on the throne; now this was certainly Christ: for, in this chapter, the vision is pursued, that was begun in the preceding chapter; where he, who sat upon a throne, must be Christ; because he, and not the Father, is described, throughout the scripture, as sitting in judgment.

The enemies of our blessed Lord's divinity are forced to own, that he is call'd God; but then, with an air of insolence ^c, they tell us, he is not stiled God absolutely, and by way of eminence, not call'd ὁ Θεός, God, with the article. To this it has been well reply'd, ^d that the scripture does not lay so great a stress upon articles, because God the Father is often call'd God, without an article; as, for instance, four times in the first chapter ^e of St. John's gospel: and because the word God is used with the article in an improper sense, ^f where most suppose it meant of the devil. These things quite overturn the great stress that is laid upon the article; but, I confess, I wonder it has been so easily granted, that Christ is not call'd God, with the article, or God absolutely, and by way of eminence: for it may be fairly proved, that Christ is call'd ὁ Θεός, God, in an absolute construction, as well as with reference to any particular antecedent, as his adversaries ^g are pleased to distinguish. For my own part, I can see nothing in this distinction, and so should not regard it, if

^c Jackson's collection of queries, p. 41. Reply to Dr. Waterland, p. 188.

^d Dr. Waterland's first defense, p. 67, 68.

^e John i. 6. 12, 13, 18.

^f 2 Cor. iv. 4. ὁ Θεός τῆ ἀϊωνίου τούτου.

^g Jackson's reply, p. 188.

they did not make as if it was some great discovery.

The apostle Matthew, in relating how the birth of Christ was declared to Joseph by the angel, has told us, it was a completion of this prophecy of ^h Isaiah; "Behold, a virgin shall conceive and bring forth a son, and they shall call his name Immanuel, which, being interpreted, is ⁱ God with us." Christ is here stiled δ Θεός, God, with the article. Our adversaries ^k would willingly have the word God meant of the Father; but sure it was not the Father who was to be born of a virgin; so that in this force put upon the words, they only expose themselves, and their cause. They plead ^l farther, that the name Immanuel proves no more than the names of places, such as Jehovah Jireh, and Jehovah Shalom; but this has been so often ^m exposed, that it is surprizing any should now bring it up afresh.

When the martyr Stephen, in his apology before the Jewish Sanhedrim, was relating the appearance to Moses in the burning bush, he said, "the Lord spoke to him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob." It is every where δ Θεός, God, with the article; since it has been ^o proved, that it was the Son who appear'd to

^h Isaiah vii. 14.

ⁱ Ὁ Θεός μετ' ἡμῶν. Mat. i. 22, 23.

^k Clarke's Sc. Doct. p. 71.

^l Enjedinus, p. 102. and from him Clarke Scr. Doct. p. 71.

^m See especially Bishop Pearson on the Creed, p. 130.

ⁿ Εγὼ ὁ Θεός τῶν πατέρων σου, ὁ Θεός Ἀβραάμ, ὁ Θεός Ἰσαάκ, ὁ Θεός Ἰακώβ. Acts vii. 32.

^o See above, p. 209, &c.

Moses, it follows necessarily, that he is called δ Θεός, God, eminently, four times.

In the beginning of the epistle P to the Hebrews, a passage out of the Psalms is thus apply'd to Christ: "To the Son he says, Thy Throne, O God, is for ever and ever." So that, in this place, Christ is call'd God, in the strict sense; for it is δ Θεός in the Greek; and tho' it is the nominative case put for the vocative, it must have the same meaning, as if it stood for itself. Here we q are told, that the sense of the word God, when apply'd to the Son, appears from the following words; "God thy God has anointed thee:" but what may really be gather'd from the words taken together, is this; Christ is really and truly God, notwithstanding the Father, who anointed him to the work of a Mediator, may, on that account, be call'd his God.

Christ is called God eminently, δ Θεός, by the apostle Peter, in the salutation prefix'd to r his second epistle. "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtain'd like precious faith with us, through the righteousness of our God and Saviour Jesus Christ." That this rendering of the words is better than that in our English translation, "the righteousness of God and our Saviour," appears from the article being omitted, in the Greek, between God and Saviour, and from the Scriptures throughout asserting, that we obtain faith, and every saving

P Ο Θρόνος σου, ο Θεός, εις τὸν αἰῶνα τῶ αἰῶνος. Heb. i. 8.

q Clarke's Script. Doct. p. 77.

r Ἐν δικαιοσύνῃ τῶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. 2 Pet.

i. 1.

There is some variety in the copies here, but none that is material.

benefit,

benefit, through the righteousness of Christ, imputed to us. Our adversaries ^f plead, that the common rendering is more agreeable to the next verse, which is nothing to the purpose, and to the whole tenor of Scripture; which is a bold presumptuous assertion, and, as it is back'd with no proof, it may be despised.

To elude the force of these scriptures, our adversaries may perhaps plead, ^t that δ Θεός, in an absolute construction, is one thing, and δ Θεός, referring to any particular antecedent, is quite another thing. I shall therefore, in order to subvert such a poor quibble, shew, that Christ is called δ Θεός, God, in an absolute construction.

When the Evangelist Luke had cited the prophecy of Isaiah, relating to John Baptist's preparing the way for Christ, he thus, after the Greek version, has paraphrased part of it; “ “ All flesh shall see the salvation of God.” It is plain, that God whose salvation all flesh was to see, is he whose way John was to prepare, which was Christ; so that Christ is stiled δ Θεός, God, in the absolute sense, by the Evangelist.

When the apostle Paul took his final leave of the elders of the church of Ephesus at Miletus, he left the following charge with them; ^w “ Take heed to your selves, and to all the flock, over which the holy Spirit has made you overseers, to feed the church of God, which he

^f Clarke's Script. Doct. p. 36.

^t Jackson's reply, p. 188.

^u Ὅψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. Luke iii. 6.

^w Προσέχετε ἑαυτοῖς ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποίησατο διὰ τοῦ ἰδίου αἵματος. Acts xx. 28.

has purchased with his own blood." As none but Christ purchased the church with his blood, he it is that is here by the apostle call'd ὁ Θεός, God in an absolute sense. As the divine and human natures were personally united in Christ, what is proper to one nature, is predicated of the whole person; and the same way of speaking is used by some primitive writers ^x of the apostolick age. It must be owned, that all the Greek copies do not agree, in reading the church of God; the Alexandrian manuscript, and some others, read the church of the Lord; and thus ^y Irenaeus, and some other ancient writers, quote the place; there are more copies that read it, "the church of the Lord God;" and the Syriac version reads it, the church of Christ, in which manner ^z one or two of the ancients cite the words. This our adversaries ^a greedily catch at; but as many copies, and the vulgar Latin version, have the common reading; and as several ^b antient writers quote the words accord-

^x Τοῖς ἰφοδίοις τοῦ Θεοῦ ἀρκύμφοι, τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ἡμῶν. Clemens Rom. 1 Cor. ii. p. 8. Ed. Cant.

Ἐπιτρέψατέ μοι, μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου. Ignat. ad Rom. cap. 7. p. 39. Ed. Oxon.

Μιμηταὶ ὄντες Θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ. Idem ad Ephes. cap. i. p. 11.

^y Iren. Lib. III. cap. 14. p. 201. Ed. Ben. Lucifer Caralitanus. Didymus de Sp. S. Lib. 2. Constit. Apost. Lib. 2. cap. 26. Chrysostom. in Com. Hieron. Epist. ad Evagrium.

^z Theodoret. in Phil. i.

^a Clarke's Script. Doct. p. 74.

^b Athanasius Ep. ad Serapionem, Vol. I. p. 179. Ed. Par. Basilius Reg. Moral. 80. cap. 16. Vol. II. p. 555. Ed. Par. Epiphanius Haeref. 74. cap. 6. Vol. I. p. 895. Ancorat. cap. 69. Vol. II. p. 74. Ed. Par. Ambros. de Sp. S. Lib. II. Oecumenius in loc.

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ing to it, there is no need to doubt of its being genuine. Our adversaries have something else in reserve, supposing the word God to be genuine, they ^c tell us, it is most natural to understand it of the Father, that is, Christ is not stiled δ Θεός, in this place, because he cannot be call'd God absolutely, it being the peculiar title of the Father: Such a low and pitiful begging the question is unworthy of an answer.

There is another ^d passage in the apostle John's first epistle, of the same import with the foregoing; "Hereby perceive we the love of God, because he laid down his life for us." In the original it is τοῦ Θεοῦ, so that Christ is here stiled God in an absolute manner. I acknowledge, that several copies omit the word God, so that our common reading is not entirely certain: however if it be retain'd, the words run much easier; and our adversaries do not, so far as I know, oppose it, only they ^e shuffle away the sense, in the same mean way with that of the preceding text.

Christ has the title of δ Θεός, God in an absolute sense, indisputably given him, by the apostle Paul, in a passage, which in his epistle to the Romans, he has quoted from the prophet Isaiah, "We must all stand before the judgment seat of Christ, for it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give an account of

^c Clarke, *ibid*.

^d Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην τοῦ Θεοῦ, ὅτι ἐκείνῳ ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε. 1 Joh. iii. 16.

^e Clarke's Script. Doct. p. 36. 78.

^f Isaiah xlv. 23.

himself to God. s” I have consider’d the passage of Isaiah in another ^h place. It is as plain, as words can express it, that standing at the judgment seat of Christ, and giving an account of our selves to God, are used, by the apostle, to denote the same thing; so that it evidently follows, that Christ is the person, who is, in the words cited, twice stiled ὁ Θεός, God in an absolute sense. Our ⁱ adversaries fallaciously pretend, that the meaning of the words is; we must give an account of our selves to God, who judges the world by Christ; but the plain meaning is, Christ, at whose awful tribunal we are to appear, is God: and the turn which the enemies of his true Divinity give the words, only proves, that they are gravel’d, and have really nothing to say, while yet they would appear to say something.

When Christ is introduced, by the apostle John in his revelation, judging the world, he has the same high title of ὁ Θεός, God in the absolute sense: ^k “ I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which was the book of life, and the dead were judged, from those things which were written in the books, according to their works.” No one, who considers, that the book of life is, elsewhere in this prophecy, call’d the Lamb’s book of

^s Πάντες παρασησόμεθα τῷ βήματι τοῦ Χριστοῦ· γέγραπται γὰρ· Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γένος, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ἀρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λέγειν δώσει τῷ Θεῷ. Rom. xiv. 10, 11, 12.

^h See above p. 244, 245.

ⁱ Clarke’s Reply, p. 168.

^k Εἶδον τὰς νεκρὰς μικρὰς καὶ μεγάλαις ἐστῶτας ἐνώπιον τοῦ Θεοῦ. Rev. xx. 12.

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life, and that, throughout all the new testament, Christ is described as immediately judging the world, will scruple acknowledging, he is here call'd God absolutely, if he has not a turn to serve. It may, perhaps, be pretended, that God the Father is described, throughout this book, sitting on a throne: but it should be remember'd, this prophecy is divided into distinct visions, and a new vision is begun in this chapter. So that it does not follow, that because the Father is described, in other places, sitting on a throne, as chief ruler of the empire of providence, the Son is not here represented as judge; because, as I hinted before, the immediate work of judging the world, is always allotted to Christ, and never to the Father, who immediately judges none, having committed all judgment to the Son.

The argument I am upon, may farther be confirmed from some passages, where the Son is stiled Lord God, (Κύριος ὁ Θεός) in the most emphatical manner. The angel Gabriel, having foretold to Zecharias, the birth of his son John, added; ¹ "Many of the children of Israel shall he turn to the Lord their God, for he shall go before him, in the spirit and power of Elias." The application of these words to Christ is so plain, that I shall not go about to prove it. We are ^m told, indeed, the words, according to the whole analogy of scripture, cannot but signify the Father; but since it is granted, in strictness of construction, they must be meant of Christ; there is no reason why they must not be apply'd to him, as a proof

¹ Ἐπιτρέψαι ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. Luk. i. 16, 17.

^m Clarke's Script. Doct. p. 72. Reply, p. 119.

of his being God, in an absolute sense, unless the fixed resolution of confident men, that let Christ have ever such high things spoke of him; they shall be understood of him in a low sense, may pass for an argument.

When the apostle Thomas had been gently reproved by Christ, for not believing the report of his fellow disciples, that his master was risen, he in extasy cryed out; ⁿ “My Lord, and my God.” Here Christ is not barely call’d Lord, but δ θεός, God in the most emphatical manner, and in an absolute sense. I am not of the mind of those, who take these words as an invocation to Christ; I am satisfied they are spoke by way of confession; as if the doubting apostle, convinced of his sinful incredulity, had said; this is indeed my risen Lord, this is truly my God. The apostle here said nothing of Christ; but what belong’d to him, as is plain, from Christ’s approving of what he said. That the Father is any where call’d God, in a more emphatical manner, is what our adversaries will never be able to prove.

In the concluding part of the apostle John’s revelation, we have the following ^o words, “The Lord God of the holy prophets sent his angel, to shew to his servants the things that must shortly be done. Behold I come quickly.” The last words point out to us, that it is Christ, who is the Lord God, ($\text{Κύριος } \delta$ Θεός) of the prophets; for it is he who is to come again; but lest any doubt should remain, we are assured a little after ^p, that it is he. “I

ⁿ Ὁ Κύριός μου, καὶ ὁ Θεός μου. Joh. xx. 28.

^o Κύριος ὁ Θεός τῶν ἁγίων προφητῶν. Rev. xxii. 6, 7.

^p v. 16.

Jesus have sent my angel to testify these things to the churches." To which I do not know any material objection has been made.

I have proved that Christ is not barely call'd God in scripture, but that he is stiled God absolutely, in the emphatical manner, which the enemies of his Deity would appropriate to the Father, and that he is call'd Lord God. The necessary consequence of which is, that he is not God, only in an inferior, subordinate sense, but that he is truly and properly God, or God in as high a sense as the Father is.

Some of our adversaries, with a frontless insolence, deny that Christ is ever call'd ὁ Θεός, God, with the article, in the ancient Christian writers, and others pretend he is seldom call'd so, and when he is, not in the absolute sense; but these are as notorious untruths, as ever men had the hardiness to utter, for it is certain he is so stiled, by ^q Clement of Rome, ^r Ignatius, ^s Justin, ^t Tatian, ^u Theophilus, ^w Ireneaus,

^q Τοῖς ἐφοδίοις τῆς Θεῶ ἀρκέμενοι, καὶ προσέχοντες τῆς λόγους αὐτῆ ἐπιμελῶς, ἐσερνισμένοι ἢτε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν. Clemens Rom. Epist. I. cap. 2. p. 8. Ed. Cant.

^r Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. Ignatius Epist. ad Smyrnaeos, cap. 1. p. 1. Ed. Oxon.

^s Ἐν θελήματι τοῦ πατρὸς, καὶ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ ἡμῶν. Idem, ad Ephes. in Salutatione.

^t Ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκυφορήθη ἀπὸ μαρίας. Idem, ad eosdem, cap. 18. p. 18.

^u Ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν. Idem ad Romanos, in Salut. p. 36.

^w Ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πατρὶ ἄν. Idem, ibid. cap. 3. p. 37.

Ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάτρως τοῦ Θεοῦ μου. Idem, ibid. cap. 7. p. 39.

^x Ὁ Λόγος ἡ Σοφία, αὐτὸς ἄν ἔστῃ ὁ Θεός, ἀπὸ τοῦ πατρὸς τῶν ὄλων γεννηθείς. Justin. Dial. cum Tryphone, p. 184. Ed. Jebb. p. 267 Ed. Thirlby.

* Melito,

* Melito, ^y Clement of Alexandria, ^z Hippolytus, ^a Origen, and ^b Dionysius of Alexandria. So that our enemies only shew how men may

Τούτο ---- εἶπε ---- ὁ τοῦ Θεοῦ Λόγος, μνησάν ἡμῖν, ὃν ἐδήλωσε τὸν Θεὸν λέγειν. Idem, ibid. p. 185. al. p. 268.

Ὁ μὲν (Ἰησοῦς τοῦ Ναυῆ) πρόσκαιρον ἔδωκεν αὐτοῖς τὴν κληρονομίαν, ἅτε οὐ Χριστὸς ὁ Θεὸς ὢν, ἐδὲ υἱὸς Θεοῦ· ὁ δὲ μετὰ τὴν ἀγίαν ἀπέστειλεν, ἀπέστειλεν ἡμῖν τὴν κατέργησιν δώσει. Idem, ibid. p. 330. al. 378.

Ὁ δὲ ἐκείνους ἰατρὸς Χριστὸς ὁ Θεός. Idem (forfan) De Resurrectione, cap. 14. apud Grabe. Spicileg. Vol. II. p. 193.

τὸν δίακονον τοῦ πεπονητότου Θεοῦ. Tatian. cap. 22. p. 54. Ed. Oxon.

Ἡ Νουθετικὴ ἐχρησθη τῷ ὄντως Θεῷ. Theophil. Lib. III. c. 7. p. 306. Ed. Wolfi.

Ἐνωσεν οὖν τὸν ἄνθρωπον τῷ Θεῷ. Irenaeus, Lib. III. cap. 18. p. 211. Ed. Ben. cap. 20. p. 247. Ed. Oxon.

Εἰ μὴ συννηώθη ὁ ἄνθρωπος τῷ Θεῷ, ἐκ ἀνὴδυνήθη μετασχεῖν τῷ ἀφιδαρσίας. Idem, ibid.

Ὁ Θεὸς οὖν ἄνθρωπος ἐγένετο. Idem, Lib. III. cap. 21. p. 215. Ed. Ben.

Πῶς δύναται σωθῆναι, εἰ μὴ ὁ Θεὸς ἦν ὁ τὴν σωτηρίαν αὐτῶν ἐπι γῆς ἐργασάμενος; ἢ πᾶς ἄνθρωπος χαίρει εἰς Θεόν, εἰ μὴ ὁ Θεὸς ἐχαρήθη εἰς ἄνθρωπον. Idem, Lib. IV. cap. 33. p. 271, Ed. Ben.

* Ὁ Θεὸς πέποιθεν ὑπὸ δεξιᾶς Ἰσραηλιτίδος. Melito, citat. a Gratio. Annot. in Bull. p. 86. al. 80.

^y Ἰδετέ ὅτι Χριστὸς ὁ Θεός, Clemens Alex. Protrephe cap. 9. p. 72. Ed. Oxon.

Ἐτι δὲ καὶ ἀνομόμαστος ἦν ὁ Θεός, ὁ Κύριος μηδέπο γεγεννημένος ἄνθρωπος. Idem, Paedag. Lib. I. cap. 7. p. 132.

Πρόσωπον δὲ τοῦ Θεοῦ ὁ Λόγος ᾧ φησὶται ὁ Θεός, καὶ γνωρίζεται τάτε καὶ Ἰσραὴλ ἐπωνόμασαι, ὅτε εἶδε τὸν Θεὸν τὸν Κύριον· οὗτος ὁ Θεὸς ὁ Λόγος ὁ παιδαγωγός. Idem, ibid.

Καὶ ἦν ὁ Θεὸς ἐστίν (scilicet ὁ Λόγος) Idem, Lib. III. cap. 1. p. 251.

Πανταχοῦ ἢ τὸν Λόγον, ὅς ἐστι πανταχοῦ, καὶ ἐγένετο ἄνευ αὐτοῦ ἐν ἑαυτῷ ἢ μόνον ἀπὸ τῆς πῆς διαμένει, εἰ πάντοτε αὐτῷ συμπαρεῖναι νομίζοι τὸν Θεόν. Idem ibid. cap. 5. p. 273.

Τὸ ἢ παιδαγωγὸς τῷ Λόγῳ, ὃν διδάσκαλον ἀνηγορεύσαμεν, αὐτῷ ἐκείνῳ πιστεύουσαι εἰς, κατ' ἐδὲν ἀντιβαίνοντα· πῶς ἦν εἰόν τε ἀντιπίστασθαι τῷ Θεῷ. Idem, Strom. Lib. II. cap. 4. p. 436.

be steel'd against conviction, by being attach'd to a bad cause, and by being resolv'd to serve a false precarious hypothesis.

Ἄγνοια ἧ ἐκ ἀπτεται τοῦ Θεοῦ, τοῦ πρὸ καταβολῆς κόσμου συμδύλα γενομένης τοῦ πατρὸς. Idem, *ibid.* Lib. VII. cap. 2. p. 832.

² Οὗτός ἐστιν ὁ Θεὸς ὁ πάντων κύριος (sc. Χριστός) Hippolytus, *contra Noëtum*. cap. 13. p. 15. Ed. Fabric. Vol. II.

Οὗτός ὁ Θεὸς ὁ ἀίρωτος δι' ἡμᾶς γεγονώς. Idem, *ibid.* cap. 18. p. 20.

Τοῦ μὲν ἐν κυρίῳ Ἰησοῦ Χριστῷ τοῦ Θεοῦ ---- πρὸ κεκρυμμένον. Idem. *de Antichristo*, cap. 6. p. 7. Ed. Fab. Vol. I.

Ἡ ἐπιφάνεια τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἀπ' ἑρανῶν. Idem, *ibid.* cap. 64. p. 32.

Προσδεχόμενος ---- ἐπιφάνειαν τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν. Idem, *ibid.* cap. 67. p. 33.

Γέγονεν οὖν ἀληθῆς — μὴ τραπεῖς ὁ τῶν ὅλων Θεὸς ἀνδραποσ ἀναμάρτητος. Idem *contra Beronem*, cap. 2. p. 226.

Γέγονεν ἀνδραποσ ὁ τῶν ὅλων Θεός. Idem, *ibid.* p. 227.

Ἰπερφύξις τοῦ Θεοῦ σαματώσεως. Idem, *ibid.* cap. 3. p. 227.

Παναζίαν τοῦ Θεοῦ σάρκα. Idem, *ibid.* cap. 8. p. 230.

Τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Idem *de Charismat.* p. 245.

Σταυρὸν ὑπέμεινε, ἀιχίνην καταφρονήσας, ὁ Θεὸς Λόγος. Idem, *ibid.* p. 246.

Πάντα καλὰ καὶ καλὰ λίαν τὰ τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν δημιουργήματα. Idem *ferm.* in *θεοφάνειαν*. cap. 1. p. 261. bis.

Ομολογεῖ τὸν Θεὸν εἶναι τὸν Χριστόν. Idem, *ibid.* cap. 10. p. 264.

Ἰπερ ἡμῶν ἐξύθη Χριστὸς ὁ Θεός. Idem *Fragm.* p. 267.

Δαυὶδ — τὸν Θεὸν ἡμῶν ἐμελώθησεν διὰ τοῦ ἁγίου πνεύματος, πάντα τὰ ὑπὸ Ἰουδαίαν εἰς αὐτὸν ἐν τῷ πάθει γνώμῃ σαφῶς καταγγέλλετο. Idem, *contra Judaeos*, cap. 2. p. 2. Vol. II.

Ἐχων ἐν ἑαυτῷ τὴν τε τοῦ Θεοῦ οὐσίαν, καὶ τὴν ἐξ ἀνδρώπων. Idem *Fragm.* p. 45.

^a Μετὰ ἀνόμων ἐλογιάθη ὁ Θεὸς παρὰ τοῖς ἀνόμοις. Origen *contra Celsum*, p. 85. Ed. Cant.

Διοθεάρετος ὁ Θεὸς Λόγος. Idem, *ibid.* p. 323.

Ὁ Θεὸς Λόγος οὐκ ἐπεδέχετο τὸ ὑπερψαθῆναι. Idem in *Joh* p. 413. Ed. Huet.

^b Ὁ δὲ ἐπὶ πάντων Θεός, Κύριος ὁ Θεὸς Ἰσραὴλ, Ἰησοῦς Χριστός. Dionys. Alexand. *Epist. contra Paulum Samosat.* cit. a *Baillo Defens.* p. 134. al. 148.

It is indeed a brand, that has always stuck to the opposers of the doctrine of the Trinity, in all ages of the world, that they have not practised common honesty, in their representation of things; as they have ever been masters in tricking and disguise, so they have been remarkable for their hardness, in asserting notorious falsehoods, with relation to the evidence they produce, from scripture and antiquity. This is a sign, that the persons that oppose the Trinity, are by God left very much to themselves, and it is an evidence, that the cause can never be of God, which must be palliated with the artifices of human policy, and supported by all open methods of injustice and iniquity.

This may perhaps be thought too severe a reflection, on persons who lay so great a stress upon sincerity, as our adversaries generally do; but if these great pretenders to sincerity, are found to be most insincere, in their accounts of matters of fact; surely no censure can be too harsh, if it be just. When men practise the contrary to that sincerity, to which they make loud pretences, they are self condemn'd, and shew that it is not truth, which they seek after, but that they labour to prop up some precarious fancy of their own, to which reason and scripture must yield, and to which sincerity and common honesty must be sacrificed.

Were the matter before us of ever so little importance, all deceit and guile ought entirely to be banished from us, in our searches into it; but when we are engaged in a matter of the greatest moment, and of the last importance, surely, we ought sincerely, and in the fear of God to go about it. Now nothing can be of more weight, than that cause, in which the

honor of our God and Saviour, and the dignity of the holy Spirit our sanctifier, is nearly concerned. If the Arians had any thing of moment to plead, from reason, from scripture, or from antiquity, and would do it with candour and uprightnes, they ought to be fairly heard, and however mistaken, gently treated; but when they endeavour to support their baffled cause, by quirks and shuffles, lies and untruths, misreports and misconstructions, they can have no just ground of complaint, if these methods are call'd by their true names; and they cannot fairly charge us with breach of charity, if we say, their design has not always been soberly, and in the fear of God, to collect and consider, what our Saviour, and his apostles have taught us, in scripture, concerning the doctrine of the blessed Trinity.



C H A P. V.

Christ's Divinity proved, from his titles
of supremacy.



HERE is scarce any argument, for the catholick doctrine of our blessed Redeemer's true Divinity, where the dispute is brought to a closer pinch, than in the proof which may be drawn for his proper Deity, from the high titles that are given him in scripture. The adversaries of the truth, are sensible this might be improved, to the utter confounding their irrational, as well as unscriptural fancy, of an inferior God; and therefore they labour as much as they can, by wit and criticism, to perplex matters on this head. Some passages, where high titles are given to Christ, they, in spite of the context, will have to be understood of the Father, and in others they dispute the true reading and rendering. This has made many, in order to avoid digressive critical disputes, be content to drop some texts, which, were the reference of them to the Son, and their reading and translation, without dispute, might easily put an end to the controversy. This may sometimes be very commendable, because it may shorten a debate, and prevent running off from the main question; but it has often given advantage to the enemies, who have from hence taken occasion, to claim many important texts, as if they had
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been given up to them. There are as high titles given to God the Son, in scripture, as are any where given to God the Father; and if the high titles given to the Father, prove him to be supreme God, the high titles given to the Son, prove likewise his supremacy, and cut off all pleas and pretences for the supreme authority and dominion of the Father over him. Therefore since our adversaries, of late, seem to make the question chiefly turn on this point, whether the Father is alone supreme in authority and dominion over all, I shall endeavour to set in as good a light as I can, the argument for Christ's Deity, taken from his titles of supremacy, or prove, that he, as well as the Father, is absolutely supreme over all.

The first title I shall mention, proving Christ's supreme Divinity, is that of true God. Thus he is stiled by the apostle John in his ^a first epistle. "We know, that the Son of God is come, and has given us understanding, that we may know him that is true, (or the true God,) and we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal life." It is most ^b natural to make the pronoun this, οὗτος, to refer to the nearest antecedent, Christ the Son, and the words here would hardly be sense, were it refer'd to the more remote. Besides, eternal life is a title

^a Ὁ δὲ μαρτυροῦν ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῶν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἕσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. 1 John v. 20. many copies read γινώσκωμεν τὸν ἀληθινὸν Θεόν.

^b See Dr. Waterland's Sermons, p. 206.---214.

Dr. Calamy's Sermons, p. 56.---65.

Lampe in Johan. Vol. III. p. 371, 372.

given, in a peculiar manner, to the Son of God, by the apostle John; thus towards the beginning of his epistle, “The life was manifested, and we have seen it, and bear witness, and shew that eternal life, which was with the Father, and was manifested to us.” Some would understand no more to be meant by the true God, than the true religion, but this is below confutation. It is pretended that the text, in one part of it, should be read, we know the true God; but if this reading be admitted, as I think it ought, it alters not the case, for then the sense is, Christ has given us understanding to know the Father, the true God, and well he might, for we are mystically united to the Son, who is also himself the true God, and eternal life.

I do not remember any thing of moment, urged against applying this text to Christ; it is ^d insinuated, that it may be understood of the Father; but this deserves no farther answer, than that it may, with much more ease from the context, and as agreeably to the stile of the apostle John, be apply'd to the Son. Seeing our adversaries have nothing more to object to our construction, I see no manner of cause for them to plume themselves, and to run it down as modern. Some moderns, they tell us with an arrogant air, understand this text of the Son, but others, with all the antients, understand it of God the Father: This is mere romance, and ought to be despised; for the case is, this text happens not to be quoted at all by any antenicene writers; yet it is often quoted by the antients, who wrote against the Arians; nay,

• Chap. i. v. 2.

^d Clarke's Script. Doct. p. 51.

the Arians themselves, as appears by many of their creeds, scrupled not to give Christ the title of true God, which they would hardly have done, had it not been for the sake of this text of scripture.

Christ is stiled the living God by the apostle Paul, in these words of his epistle to the Hebrews: ^e “Take heed, brethren, lest there be in any of you an evil heart of unbelief, of departing from the living God.” The apostle’s design in this chapter, is to set forth Christ’s superiority to Moses, in that he was faithful as a Son, while Moses was only faithful as a servant; and thereupon to shew, that if we tempt Christ, believe not in him, provoke him, or depart from him, we are more worthy of punishment than the murmuring Israelites were, who were shut out of Canaan for their unbelief: Since this is the drift of the apostle’s reasoning, it is plain, Christ is the living God, from whom he warns the believing Hebrews not to depart by unbelief. Christ is also call’d the living one, and God at the same time, by Job, in the noble confession ^f he made of his faith; “I know that my redeemer is the living one, and that he shall stand, at the last day, on the earth; and tho’ after my skin worms destroy this body, yet in my flesh shall I see God.” As a farther confirmation, in part, of the title of living God being given to Christ, it is to be observed, that he is emphatically ^g stiled eternal life; and that he thus has declared concerning himself in the

^e Βλέπετε, ἀδελφοί, μή ποτε ἔσαι ἐν τινὶ ὑμῶν καρδία πονηρῆ ἐπιστίας, ἐν τῷ ἀποσῆναι ἀπὸ Θεοῦ ζῶντος. Heb. vii. 12.

^f Job xix. 25, 26.

אני ידעתי כי גואלי חי

^g 1 John i. 2. v. 20.

revelation; ^h “I am the first and the last, and the living one.” Christ here declared himself to be the living one, ⁱ in the same sense, in which he was the first and the last, and that is, as to his divinity, he is the living one, as he is eternal God, having life in himself. The title of the living one is not to be understood of Christ’s living again from the dead, for that follows in the next words, “I was dead, and behold I am alive, and I live for evermore.”

Another high title given to Christ, is that of great God: Thus he is call’d by the apostle Paul in his epistle to Titus; ^k “Looking for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity. “We have very just reason to think, that the titles of great God, and Saviour, are equally apply’d to Christ, because the article is not inserted in the Greek before Saviour, as it generally is when two persons are spoke of; besides which, the apostle goes on in the next sentence, to speak of Jesus Christ only. The same may be farther argued, from the appearing of him who is call’d the great God; for, as expositors^l have observed, the word which we translate appearing, is always used in the new

^h Ἐγὼ εἰμι ὁ πρῶτος, καὶ ὁ ἔσχατος, καὶ ὁ ζῶν. Rev. i. 17, 18.

ⁱ See Dr. Knight’s letter to Dr. Lee, author of the history of Montanism, p. 92.

^k Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, ἃ ἐπιφάνειαν τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς, ἀπὸ πάσης ἀνομίας. Tit. ii.

^l 13, 14.

¹ See Dr. Waterland’s sermons, p. 214, 215. Meyeri Fundamentalia, p. 285, &c.

^m testament, to express the coming of Christ in the flesh, or his return to judgment, whereas the Father is never said to appear. Our adversaries own, that the text will grammatically bear this construction, but it is ⁿ pretended to be more reasonable, that we should understand the title great God of the Father, for which this reason is given, that the word God, with any high title annex'd to it, always signifies the Father, which is a false assertion, and a mere begging the question. As to our translation of glorious appearing, it may be well retain'd, but if we were to grant, that the words should be render'd, "the appearance of the glory," it would make no alteration, for the clause might then be turn'd, "The appearance of the glory of our great God and Saviour Christ Jesus." We are not told, in the new testament, that Christ shall appear as the glory, or the representative of the Father, but that he shall appear in his Father's glory, and also in his own glory.

If we consider the text in the apostle John's

^m Then shall be revealed the wicked one whom our Lord shall destroy with the brightness (*τῆ ἐπιφανείᾳ*) of his coming, 2 Theff. ii. 8.

I charge thee to keep this commandment without spot unrebukeable, till the appearing (*μέχρι τῆ ἐπιφανείας*) of our Lord Jesus Christ, 1 Tim. vi. 14.

The grace which is now made manifest by the appearing, (*διὰ τῆ ἐπιφανείας*) of our Saviour Jesus Christ, 2 Tim. i. 10.

Christ Jesus who will judge the quick and the dead at his appearing (*κατὰ τὴν ἐπιφάνειαν*) and his kingdom, 2 Tim. iv. 1.

There is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but to all them that love his appearing (*τὴν ἐπιφάνειαν αὐτοῦ*) *ibid.* v. 8.

ⁿ Clarke's Script. Doct. p. 77. Reply, p. 85, 86.

revela-

revelation, which is brought to prove, that the title of great God is peculiar to the Father, it will appear to prove the contrary. An angel is introduced calling thus ° to the fowls, “Come gather your selves together, to the supper of the great God.” In the preceding part of the chapter Christ, the Word, is represented majestically riding forth against his enemies, and is stiled King of kings, and Lord of lords; and in the following part, he is brought in slaying those, whose carcases the fowls were call’d to feast on, or providing the very supper, which is call’d the supper of the great God. It is more than probable therefore, that Christ is here call’d the great God, because he evidently provides that feast for the fowls, which is call’d the supper of the great God.

The Arians have a farther pretence, that the title of great God is made proper to the Father in the old testament, but they will never be able to prove, that the great God, in the old testament, always signifies the Father personally, and not the one God essentially; but let this be as it will, it is certain that Christ has the title of great God in the ninety fifth P Psalm; “Jehovah is a great God, and a great King above all gods.” The latter part of this Psalm is apply’d to Christ, as well as to the Spirit, by the inspired penman of the epistle to the Hebrews, ¶ as I have before shew’d, and consequently the whole Psalm must be understood of Christ, in conjunction with the Father and the

° Δεῖτε καὶ συνάγετε εἰς τὸ δείπνον τοῦ μεγάλου Θεοῦ. Rev. xix. 18.

¶ Psalm xcvi. 3.

* Heb. iii. 7. iv. 78. See Part I. c. 3. p. 71, 72, 73.

Spirit, and he is with them the great God, and the great King above all gods.

Christ is call'd the mighty God in the following famous prophecy ^r of Iſaiah. "To us a child is born, to us a Son is given, and his name ſhall be call'd the wonderful counſellor, the mighty God, the everlaſting Father, the Prince of peace." This title mighty God, El gibbor, is one of the higheſt titles given to the ſupreme God of Iſrael in the old teſtament, and its being plainly given to Chriſt in theſe words of Iſaiah, proves him, who was to aſſume our nature, to be the ſupreme God. The Greek translators have here looſely paraphraſed the words, rendering them thus, according to the ^f Alexandrian copy, "his name ſhall be call'd the angel of the great council, the wonderful, the counſellor, the mighty, the potentate." But as this is only a tranſlation, it cannot ſtand againſt the original: Beſides, ^t Irenaeus, and Clement of Alexandria, who uſed, and always follow'd the common Greek verſion, when they bring this text in proof of Chriſt's divinity, quote it as it ought to be render'd, agreeably to the Hebrew text. This makes it probable, that the copies we have of the Greek verſion are corrupted, eſpecially ſince we find, that thoſe publiſh'd after the Roman

^r Iſaiah ix. 6.

Vid. Vitringa in loc. Vol. I. p. 245.

^f Καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἀγγελῶ, θαυμαστὸς, σύμβελῶ, ἰσχυρὸς, ἐξουσιαστὸς, ἀρχὼν ἐμήνης.

^t "Vocatur nomen ejus admirabilis, conſiliarius, Deus fortis" --- Deus fortis eſt & inenarrabile habet genus. Irenaeus, Lib. IV. cap. 33. p. 273. Ed. Ben.

Θαυμαστὸς σύμβελῶ, Θεὸς δυναστὸς, πατὴρ αἰώνιῶ. ὁ τοῦ μεγάλου Θεοῦ, ὁ τοῦ τελείου παιδὸς. υἱὸς ἐν πατρὶ, ἢ πατὴρ ἐν υἱῷ. Clement Alex. Paedag. Lib. I. cap. 5. p. 112. Ed. Oxon.

“ manuscript, leave out most of the titles here given Christ. This alteration however must be pretty early, for ^w Justin Martyr quotes the text, as it now is in the Greek.

Christ is stiled the mighty one, or the most mighty, by the royal Psalmist, and at the same time is call'd by him God. * “ Gird thy sword upon thy thigh, O thou most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously; — Thy throne, O God, is for ever and ever, the scepter of thy kingdom is a right scepter.” Lest any should doubt whether these words are to be understood of Christ, we have the authority of the apostle Paul ^y, applying them to him. When Christ is call'd the most mighty, and, at the same time, God, it shews that his power is supreme, and his strength irresistible.

Christ is, by the apostle Paul, call'd the Lord of glory. He, in his first epistle to the Corinthians, after he had been speaking of the great mystery of the incarnation of the Son of God, has added these words, ^z “ which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.” The title of Lord of glory, or the glorious Lord, is expressive of Christ's supreme power. In the old testament we find the one

^u The Roman copy only retains the title of angel of the great council; the Alcalá edition, and that publish'd by Aldus, read the text thus, Θεὸς ἰσχυρὸς, ἐξουσιαστὴς. The mighty God, the Potentate.

^w Dial. cum Tryphone, p. 302. Ed. Thirlby.

^x Psalm xlv. 3, 4. 6.

^y Heb. i. 8.

^z Εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐκρίνουσαν.
1 Cor. ii. 8.

U

supreme

supreme God, taking the appellations of King of glory, God of glory, and glorious Jehovah, where he is, in the fullest manner, declaring his absolute supremacy. And 'till any good reason appears to the contrary, we may very justly conclude, that when Christ is call'd the Lord of glory, in the new testament, as much is meant by it, as when the one God of Israel is call'd the God of glory, and the King of glory, in the old testament.

Christ is call'd the most High, or the Highest, by good old Zechariah, when inspired by the holy Spirit, he open'd his mouth, after he had been dumb some time, upon the birth of his son John. When he had thank'd God for the near approach of the appearing of the promised Messiah, he thus address'd himself to his new-born son, who was to be the forerunner of the messenger of the covenant. ^b "Thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways." The reason why John the Baptist was to be call'd the prophet of the most High, was, that he was to go before the face of him, who was the Lord, Jehovah, the great angel of the covenant, as his harbinger, to declare the joyful news of the rising of the sun of righteousness, or of the day-spring from on high visiting the sons of men. As he was to declare, or foretel the coming of Christ, he was the prophet of him the most High.

Christ bears the glorious title of God over all, blessed for ever: Thus he is stiled by the apo-

^a Psalm xxiv. 7, 8, 9, 10. xxix. 3. Isaiah xxxiii. 21.

^b Σὺ παιδίον, προφήτης ὑψίστη κληθήσῃ· προπερεύσῃ ᾧ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδὸν αὐτοῦ. Luc. i. 76.

stle Paul, in his epistle to the Romans. ^c “Who are Israelites, — whose are the fathers, and of whom, after the flesh, Christ came, who is over all, God blessed for ever. Amen.” The words are found, without variation, in all the manuscripts which have been ever collated, and in all the antient versions; besides which, they are often quoted, as we read them, by the antient Christian ^e writers. That they are to be understood of Christ, and not of the Father, is most evident from the context, and the form of expression; “he who is,” (ὁ ὢν) refers to the person of Christ, mention’d in the words immediately preceding; and the opposition between what he is according to the flesh, which is express’d, and what he is according to the spirit, which is imply’d, necessarily requires, that the whole passage be apply’d to him. This scripture, in the most ample manner, sets forth Christ’s supreme power and dignity; as he is the God over all, blessed for ever, to which the apostle has added his Amen, or his solemn attestation, to confirm it.

^c Ἐξ ὧν ὁ Χριστός, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητός εἰς τὰς αἰῶνας. Αμήν. Rom. ix. 5.

^d See bishop Pearson on the Creed, p. 133. Dr. Mill on the place. Dr. Waterland’s sermons, p. 221, &c.

^e Irenaeus, Lib. V. c. 16. p. 205. Ed. Ben. Tertullian. c. Praxeam. c. 15. 15. Hippolytus, c. Noet. cap. 6. Vol. II. p. 10. Ed. Fab. Origen. in loc. & Quaest. 96. in Gen. Cyprian. c. Jud. Lib. II. c. 6. p. 354. Ed. Pam. p. 35. Ed. Oxon. Novatian. c. 13. 30. p. 43. 118. Ed. Oxon. Pat. Antioch. Concil. Vol. I. p. 845. Ed. Labbe. Dionys. Alex. ibid. p. 873. 876. Athanas. Orat. I. c. Arian. Vol. I. p. 317. Ed. Par. De Incarnat. Christi, p. 623. Gregor. Nyssen. De Perfect. Christ. Vol. II. p. 719. Ed. Par. Epiphan. Haer. lvii. c. 2. 9. Vol. I. p. 481. 487. Ed. Par. Ancorat. c. 69. Vol. II. p. 74. Chrystom. & Theodorit. in loc. Cyril. Alex. saepius.

If these words are understood of Christ, they necessarily overthrow the notion of an inferior God, therefore it is not surprizing to see ^f the Arians, and other enemies of Christ's true Deity, endeavouring all they can to wrest them from their true sense. They would fain apply them to the Father, turning the latter part into a sort of doxology: "Of whom after the flesh Christ came: He who is God over all be blessed for ever;" or, "of whom Christ came, who is over all: God be blessed for ever." But this ^g makes the passage harsh and unnatural, and not agreeable to the way of writing used by the apostle Paul, who tho' he sometimes breaks out into sudden doxologies to the Father, yet never does it without mentioning him in the words going before. The word blessed being elsewhere apply'd to the Father, does not prove that it must not be understood of the Son here. It is besides, more agreeable to the design of the apostle, in setting forth the great honour conferr'd on the Israelites, by Christ's being of the seed of Israel, after the flesh, for him to assert Christ's glory, by saying he was the God over all, blessed for ever, than to break out into

^f Whiston's Primitive Christianity, Vol. IV. p. 13. Second Letter concerning doxologies, p. 39, 40.

Clarke's Scripture Doctrine, p. 75. Reply, p. 86.

Modest plea, p. 142.

Jackson's reply to Dr. Waterland, p. 13.

Appeal to a Turk, p. 92.

^g See Beza on the place.

Dr. Whitby on the place.

Bishop Stillingfleet's Vindication of the Trinity, p. 153---156.

Mr. Boyse's answer to Emlyn, p. 9---14.

Grabe's defects in Whiston's testimonies, p. 23, 24. ejustem. Annot. in D. Bull. Sect. II. cap. III. p. 60. al. 57.

a rapture of blessing the Father, who is not mentioned in the whole paragraph.

Some have suggested that the word God is not genuine; this doubt was first raised by Erasmus, because some copies of Cyprian, where he quotes this text, had not the word; but other copies of Cyprian have it, so that it was an error of the transcriber's; and had not Erasmus been bias'd towards Arianism, he would not have doubted of the genuineness of the word God, tho' all the copies of Cyprian had agreed. The Socinians have taken hold of Erasmus's authority, which is of no signification, since all the manuscripts and versions agree. It is therefore most astonishing, that any, who pretend to be sincere seekers of truth, should have the confidence to say, ^h that the word God is wanting in many copies, and yet not tell us where one may be found in which it is wanting. Such a flagrant falshood, when there is the clearest evidence for the contrary, shews the persons that utter it to have faces of flint, and brows of brass. I hope the party, when they have dared to publish such notorious untruths, will not have the boldness to say, ⁱ that their design has always been soberly, and in the fear of God,

Dr. Waterland's sermons, p. 221---227. Second defense, p. 36---41.

Dr. Mangey's Defense of the bishop of London, p. 71---75.

Dr. Berriman's seasonable review of Whiston's account of primitive doxologies, p. 13, 14. Second review, p. 15---29.

Mr. Moore's calm defense of the Deity of Christ, Part I. p. 23, 24. Part II. p. 53---57.

Dr. Calamy's sermons, p. 38---40.

Dr. Bishop's sermons, p. 73, 74.

^h Clarke's Script. Doct. p. 75.

ⁱ See Jackson's preface to his reply, p. 2.

to collect and consider, what it is that our Saviour himself, and his apostles have, in scripture, taught us, concerning the doctrine of his true divinity.

Our adversaries ^k have something farther to offer, concerning this text; they tell us, that when Christ is call'd God over all, it is manifest he is excluded, by communication of whose divine power and supreme authority, Christ is God over all. I readily grant, that when Christ is call'd God over all, the Father is excepted; just as when the Father is stiled the only true God, the God and Father of all, who is above all, and the one God, of whom are all things, these expressions do not exclude the Son and Spirit, but only idols and inferior gods. As to what is said about supreme authority being communicated, if it is not a quibble, it is no better than nonsense, for absolute supreme authority can never be communicated, in our adversaries sense of communication. As Christ has the same divine nature with the Father, he is one with him in authority, or with him the one God over all, blessed for ever.

Some of our ^l adversaries have, with great falshood, asserted, that the primitive Christians never gave Christ the title of God over all; were this true, as it is not, it would be of no force, since he is call'd so in scripture. The ancient Christians, indeed, often call the Father, as they well might, God over all; but they never scrupled to give Christ this title, as appears from their applying the text under considera-

^k Clarke's Script. Doct. p. 75.

^l Whitton's Primitive Christianity, Vol. IV. p. 13. Second letter concerning doxologies, p. 39.

Clarke's answer to bishop Gassrel, p. 268.

tion to him, and from their exprefs calling him fo. In particular, ^m Eusebius has told us of the inhabitants of a city in Phrygia, who, in the Dioclesian perfecution, becaufe they would not sacrifice to idols, were environ'd with troops, and burnt in their houses, men, women, and children, in which miserable manner they died, calling upon Christ, the God over all. Here our adversaries ⁿ pleasantly reply, that they cannot think Eusebius would thus have chose to represent the matter, and therefore they insinuate, his text is corrupted; as if Eusebius, supposing him to be of the same principles, must be as great a cheat as themselves, and not be able to relate a matter of fact, without falsifying it. Surely Eusebius, allowing him to have scrupled calling Christ the God over all, if he was an impartial historian, might relate that others, who could do it, ascribed that title to him. This noble company of martyrs, who follow'd the Lamb thro' burning flames, died owning and confessing their great master to be God over all.

Christ has the august title of the only sovereign God and Lord given him, by the apostle Jude, who, in the beginning of his ^o epistle, has the following words. "It was needful for

^m Ἡδὴ γαῶν ὅλην Χριστιανῶν πολίχην ἀντανδρῶν ἀμφὶ τὴν Φρυγίαν ἐν κύκλῳ περιβαλόντες ὀπλίται, πύρ τε ὑφαίψαντες, κατέφλεξαν αὐτοὺς ἅμα νηπίους καὶ γυναῖξί τ' ἐπὶ πάντων Θεὸν Χριστὸν ἐπιβοαμένους. Euseb. Hist. Eccles. Lib. VIII. c. 9. p. 249. Ed. Par.

ⁿ As to these words of Eusebius, I cannot tell how to believe they are genuine: It is no way likely that our Eusebius, of all men then living, should choose to represent this matter as our copies now have it. Whiston's second letter, concerning doxologies, p. 39.

^o Παρεσιδύσαν γὰρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένους εἰς

me to write to you, and exhort you, that you should contend earnestly for the faith, which was once deliver'd to the saints; for there are certain men crept in unawares, who were of old ordained to this judgment, ungodly men, turning the grace of our God into lasciviousness, and denying our only sovereign God and Lord Jesus Christ." The apostle Jude, in this passage, has given the reason of his writing, which was, to exhort the Christians, to whom he directed his epistle, to contend earnestly for the faith, once deliver'd to the saints; because the Gnostics and Nicolaitans had crept in, as it were unseen, who were ungodly pretenders, who abused the doctrine of grace, for the encouragement of loose practices, and who deny'd Christ Jesus the only sovereign God and Lord. All these characters are to be apply'd to Christ, because they are not separated by an article in the Greek, and because we do not find that the Gnostic heresy had, in the apostle's time, rose to such an height, as to deny the supremacy of the Father, and to assert, as some of the later Gnostics, and the Marcionites did afterwards, that he had a God above him.

Some have P labour'd, to have the title of Despotes applied to the Father, for they say, the title of only God, can by no means be ascribed to Christ; but this is a bold presump-

ταῦτο τὸ κρίμα, ἀσεβεῖς, πρὶν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγησαν, καὶ τὸν μόνον δεσπότην Θεὸν, καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνέμενοι. Jud. 3, 4.

Some copies omit the word Θεὸν, and others put it before Δεσπότην.

P Whitby on the place.

Clarke's Scripture Doctrine, p. 8. 50. Reply, p. 110,

111.

Emlyn's answer to four London ministers, p. 6, 7.

tuous assertion, for which they can bring no good proof. Such arbitrary hypotheses, for interpreting scripture, deserve no consideration; for the scripture must be the rule, whereby all such maxims and hypotheses must be tried. If the Father, in the new testament, is call'd the only true God, and the only wise God, this no more excludes the Son from being the only God, than Christ's being call'd, in the old testament, Jehovah, besides whom there is none else, excludes the Father from being Jehovah.

This precarious assertion is, by the same persons, back'd with another, as empty and groundless; that the title Despotēs is never given to Christ, in the new testament. Never was any thing so confidently asserted, left more naked of proof: If we will take our adversaries' affirmation it is well, but if not, they have no more to say. The apostle Peter wrote his second epistle on the same ^a occasion that Jude did his, and he has declared there would be ^r false teachers, who would privily bring in damnable heresies, denying the Lord, (the sovereign master) that bought them, bringing on themselves swift destruction." None that, without prejudice, considers these words, will entertain any doubt, whether Christ be the Despotēs, the sovereign master here spoke of, because we are bought and redeemed from sin by him only. If against this any should bring these words in Moses's [†] song, "Is not he thy Father, that

^a See Dr. Sherlock's Dissertation on the second epistle of Peter.

^r Ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεσιδέξασιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγαράσαντα αὐτοὺς Δεσπότην ἀρνέμενοι, ἐπάγοντες εαυτοῖς ταχὺν ἀπόλειον, 2 Pet. ii. 1.

[†] Deut. xxxii. 6.

hath bought thee." I would answer, that the song of Moses ^r is most probably to be understood of Christ, the angel, who had redeemed Israel. There is a passage in the apostle Paul's second epistle to Timothy, which is not foreign to our present purpose. " " Let every one that names the name of Christ, depart from all iniquity ; — If a man therefore purge himself from these things, he shall be a vessel to honor, sanctified and meet for the master's use, and prepared to every good work." Any impartial enquirer, who views these words in their connexion, will see, from the scope of the apostle's discourse, that Christ is the Despot, the sovereign master, here spoke of.

Christ is call'd the King eternal, immortal, invisible, and the only wise God, by the apostle Paul, in his first epistle to Timothy. ^w " Christ Jesus came to save sinners, of whom I am chief ; however on this account, I obtain'd mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them who should hereafter believe on him for life everlasting : now to the King eternal, immortal, invisible, and the only wise God, be honour and glory, for ever and ever, amen." It is very evident, from what goes before, that this doxology is directed to Christ: it is the apostle's expression of his thankfulness to Christ, for his abundant mercy and grace shewn to himself, who had been a great sinner, and a bigotted

^r See above chap. iii.

^u Ἔσαι σκένον εἰς τιμὴν, ἡγιασμένον, καὶ ἔυχρησον τῷ Δεσπότην εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. 2 Tim. ii. 19. 21.

^w Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. 1 Tim. i. 15, 16, 17.

persecutor of the right way. I question not, but the supposal, that the word only, is never apply'd to Christ, will be here urged; but we must be determin'd by the scope of the place, and not by false and precarious hypotheses, which are obtruded upon us, as infallible titles. The titles here given to Christ, are given him elsewhere, as to the substance of them. He is the King of kings, and of his dominion there is no end; he is incorruptible, or the same yesterday, to day and for ever; he is invisible, for none has seen, or known the Son, as to his divine nature, to perfection; he is the only wise God, for he knows all things, and searches the heart and the reins; and glory is, at other times, ascribed to him. Seeing the scripture attributes all to Christ, that is imply'd in the titles of King eternal, immortal, or incorruptible, invisible, and only wise God, there is no reason to make the apostle's discourse incoherent, by asserting this doxology to be address'd to any, but the Son of God.

One of the titles here given to Christ, only wise God, is, in all probability, given him by the apostle Jude, in his concluding doxology. * “Now to him that is able to keep you from falling, and to present you faultless, before the presence of his glory, to your exceeding joy, to the only wise God, our saviour, be glory and majesty, dominion and power, now and for ever, amen.” The keeping believers from falling is the work of Christ, who is in an eminent

* Τῷ δὲ δυναμῶν φυλάξαι ὑμᾶς ἀπώσεως, καὶ ἕξει κατενόησον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα, καὶ μεγαλοσύνη κράτος καὶ ἐξουσία καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν. Jud. 24, 25.

manner their saviour; therefore it is most likely, that it is he who is call'd the only wise God; besides we have no warrant from scripture to say, God the Father will present believers to himself. Christ will present his followers to his heavenly Father, and he will likewise present them to himself, where he appears in glory, as their judge, cloath'd with his own righteousness, unblemish'd and complete, for their exceeding joy.

Christ is, by the apostle Paul, described under the sublime characters, of the blessed and only potentate, the King of kings, and Lord of lords, who alone has immortality, whom none has seen or can see, in the following charge, which he gave his son Timothy, in his first epistle to him. y “I charge thee, in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witness'd a good confession, that thou keep this commandment without spot, unrebukable, till the appearing of our Lord Jesus Christ; which in his own times he shall shew, who is the blessed and only potentate, the King of kings, the Lord of lords, who only has immortality, dwelling in the light, to which no man can approach, whom no man has seen, nor can see; to whom be honour and power everlasting. Amen.” In my apprehension, the context shews, that these high characters are to be understood of Christ; when the apostle had mention'd Christ's ap-

y Παραγγέλλω σοι — τηρᾷσάι σε τὴν ἐντολὴν ——— μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἢν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνατής, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, ὡς οὐκ ἄνθρωποι, οὐδὲ ἰδεῖν δύναται· ὡ τιμὴ καὶ κράτος αἰώνιον. Αἰμήν. 1 Tim. vi. 13, 14, 15, 16.

pearing, he has added, that he would shew it at his own time, who is the blessed, and the only potentate, the King of kings, and the Lord of lords, who is invested with absolute and proper immortality, whose dwelling is in light unapproachable, which no created eye can pierce: now if we were to suppose all this, to be understood of the Father, we make the sense more abrupt than there is need to do; seeing these high titles may well be apply'd to the Son, for they are only the titles of King eternal, immortal, invisible, and only wise God, which the apostle had given Christ before, explained a little more largely. The title of King of kings, and Lord of lords, is one of the peculiar titles of Christ, in the new testament, which makes it probable, that he is here meant. I can think of no objection against applying this place to God the Son, but what may be drawn from the word only, which is of no weight, as I have more than once observed; unless any should think the character of one who has not been seen, and who can never be seen by any man, does not so properly belong to the Son, who was manifested in the flesh: but the force of such an objection will vanish, if we consider, that Christ has declared, that none knows the Son, but the Father: the Son, as to his divine nature, is not to be seen as he is, by any creatures, during their state of mortality and imperfection. Upon the whole, I doubt not but this noble passage is to be understood of our blessed Lord; and if he be the blessed and only potentate, the King of kings, and the Lord of lords, it is impossible, that the Father should have any supreme dominion over him as a creature, but he is, with the Father, the one supreme Lord, the one true God over all. In

In the old testament, Christ is called God Almighty, or God All-sufficient, El shaddai. This title he took, when he appear'd to Abraham; for thus he said to the father of the faithful, ^z "I am God Almighty, walk before me, and be thou perfect." And the same title he took, when he appear'd to Jacob, on his return from Mesopotamia, speaking thus; ^a "I am God Almighty, be fruitful and multiply." He is also call'd the Almighty, by ^b the royal psalmist. I shall not spend time in proving the fact, that Christ is the person, of whom these scriptures are to be understood, having done it ^c before. The title El shaddai, is very comprehensive, it signifies the Almighty power, and the All-sufficient fullness of the great God; therefore since it belongs to Christ, it proves, that he is not a precarious dependent being, but is with the Father, the Almighty and All-sufficient God, the creator and preserver of men.

There remains but one of Christ's titles of supremacy to be consider'd, which is the glorious title of the Almighty, or the supreme over all, which is the proper rendering of Παντοκράτωρ. This title is given to Christ by the apostle ^d John, in the following passage of his Revelation. ^e "Behold he comes with the clouds, and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall

^z Gen. xvii. 1.

^a Gen. xxxv. 11.

^b Psalm lxviii. 14.

^c Chap. III.

^d See Dr. Waterland's Sermons, p. 227. --- 232. first Defense, p. 451, 452. second Defense, p. 241. --- 245.

^e Ἐγὼ εἶμι τὸ Α, καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν, καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ Παντοκράτωρ. Revel. i. 7 & 8.

Several good Copies read λέγει Κύριος ὁ Θεός.

wail because of him : even so amen. I am Alpha and Omega, the beginning and the ending, saith the Lord God, who is, and who was, and who is to come, the Almighty, or the supreme over all." In the first part of these words, the apostle, with rapture and wonder, describes the glory of his exalted master, which will be shew'd when he appears again, without sin, to salvation. Christ, at the last day, will appear array'd with majesty and power, and all the tribes of flesh and blood, rising from the bed of death, shall see him: his saints shall, with strong immortal eyes, behold their Saviour, and his enemies shall, with shuddering horror, behold their inexorable judge. The Jews, who mock'd and insulted Christ, when he appear'd as a man, a miserable man, and hung on the cross, groaning, bleeding, sighing, dying, shall, with confusion, see him, whom they executed as a malefactor, come riding on the clouds, attended with the glorious legions of the host of heaven. And all the nations of the earth, who have follow'd lying vanities, or have slighted Christ, when declared to them, shall be struck with astonishment, when they see him exalted on his judgment seat, and shall, with piteous outcries, call to the rocks to fall on them, and the hills to cover them, and to hide them from the wrath of the Lamb.

That we may with the greater subjection, worship Christ the judge of all, the apostle, speaking in his name and words, has added immediately, a most august description of him. "I am the beginning and ending, saith the Lord God, who is, who was, and who is to come, the supreme Almighty." Christ has declared, in these words, his necessary existence,
his

his independent eternity, and his absolute supremacy: there is a change from speaking in the third person, to speaking in the first person, as is very common in the prophetick writings, but there is no change of the person meant.

The title Pantocrator is what the disputers of this world will not allow to be given to Christ, because, as it signifies the absolutely supreme and Almighty Lord over all, it dashes in pieces their favourite scheme, of the Son's inferiority to the Father, in nature and power, if it be apply'd to Christ: therefore they labour, very strenuously, to have this passage of scripture understood of the Father, making up their want of just reasoning, with bold surmises, and confident assertions.

That this text of scripture is to be refer'd to God the Son, will appear, if we consider, that the words immediately foregoing are certainly meant of Christ: it, at the first view, appears plain, that the same person, who is to come with the clouds, whom every eye shall see, even they that pierc'd him, speaks of himself, in the next words: to bring in any other person speaking, will only serve to make the sense incoherent, without necessity; besides it is the Son, who is magnificently described, in the subsequent part of the chapter.

It will farther appear, that Christ is here to be understood, in that the titles of Alpha and Omega, and other titles explanatory of them, as beginning and ending, first and last, are always ^f used of the Son in this book. I would not from hence argue, that they cannot be attributed to God the Father, but since they are

^f Revel. i. 10. 17. ii. 8. xxi. 6. xxii. 12, 13.

so often, in this prophecy, made peculiar to Christ, and do not appear, in any other place, to be given to the Father, there is no need, in spite of the context, to apply them to any but Christ here.

As the revelation, recorded in this book, is, in the beginning, call'd the revelation of Jesus Christ, so it is throughout deliver'd to the apostle, immediately by him, or mediately by his angel; who sometimes speaks in Christ's name, and sometimes in his own person. If we search the book throughout, we shall not find the Father brought in speaking once. Christ is the only divine person who speaks: indeed there is one place, that may seem an exception; in the twenty first chapter, we are told, § “He that sat upon the throne said, behold I make all things new.” Many understand this of the Father, because he is represented as sitting upon a throne ^h in the fourth chapter; but this is not probable, if we consider, that this book is divided into seven distinct visions, and that the twenty first chapter begins no new vision, but carries on the seventh vision, which was begun in the foregoing chapter. Now the person sitting on the throne must be the same with him, who is described sitting on a throne, in the ⁱ twentieth chapter, which is Christ coming to judgment, and not the Father who is never thus represented. So that it is Christ who is brought in saying, “Behold I make all things new.” Since then the Father is no where brought in speaking in this book, but always the Son, there is no reason to suppose that the

§ Revel. xxi. 5.

ⁱ Revel. xx. 11.

^h Revel. iv. 2, 3.

Father, and not the Son, is brought in speaking in the text under consideration.

This text was by the ancients understood of Christ; in particular, ^k Tertullian and Hippolytus apply'd it to him, in their dispute with Praxeas and Noetus: tho' their adversaries, at least Noetus, had abused this text, to prove that the Son was the Father; yet they scruple not to apply it to Christ, which shews, that this was the current interpretation in their time, as it certainly was, after the Arian heresie had infested the world.

There are some exceptions made by our adversaries, against applying this text to the Son, which it may not be improper to consider; because shewing the weakness of the pleas against it, will be as good as using arguments for it.

One pretence ^m is, that the appellation of he who is, who was, and who is to come, is used, in the fourth verse, as the distinguishing character of the Father, and therefore must be understood of him here. In answer to this I would observe; that it is a gross begging the

^k Interim, hic mihi promotum sit responsum adversus id quod & de apocalypsi Johannis proferunt: "Ego Dominus qui est & qui fuit, & venit, Omnipotens;" & sicubi alibi Dei omnipotentis non putant filio convenire. Quasi qui venturus est, non sit omnipotens, cum & filius omnipotentis tam omnipotens sit, quam Deus Dei filius. Tertull. contra Praxeam, cap. 17.

Καλῶς εἶπεν (sc. Ἰωάννης) παντοκράτορα Χριστόν. Τὸτο γὰρ εἶπεν, ὅπερ καὶ αὐτῷ μαρτυρήσει ὁ Χριστός. Μαρτυρῶν γὰρ Χριστός ἐφη, Πάντα μοι παραδέδοται παρὰ τοῦ πατρὸς· καὶ πάντων κρατεῖ. Παντοκράτορα παρὰ Πατρὸς κατεξείδη Χριστός. Hippolyt. contra Noetum, cap. 6. p. 10. Ed. Fabric. Vol. II.

^l Vid. Epiphani. Vol. I. p. 488. Ed. Par.

^m Eusebius, p. 435, 436.

Clarke's Script. Doct. p. 53.

Jackson's Reply to Dr. Waterland, p. 506.

question;

question, to suppose, that what is apply'd to the Father as God, must needs be a distinguishing character of the Father from the Son. We assert that the same divine titles and characters are ascribed to the Father and Son in scripture, and thence we justly conclude, that they are the one God. Besides, as often as Christ is call'd Jehovah, he has this which is pretended to be the distinguishing character of the Father, for it is no more than a paraphrase on that glorious name.

Another pretence ⁿis, that this must be meant of the Father, because of the introduction of this verse, as it is found in the best manuscripts, "saith the Lord God." If this reading be allow'd, as I think it ought, I can see no meaning in the objection, unless it be supposed, that the title of Lord God cannot be apply'd to Christ, which is again begging the question. For Christ is call'd Lord God by the angel Gabriel, who speaking of John Baptist, thus declared, ^o "Many shall he turn to the Lord their God, for he shall go before him, in the spirit and power of Elias." If the reading of Lord God be admitted in the ^p text I am considering, it will only be a farther proof, that Christ is call'd Lord God.

It is farther ^q pretended, that this verse must be understood of the Father, because the name Pantocrator is always apply'd to the Father by the most ancient writers, but this is false in fact; for when Tertullian and Hippolytus understood this text of Christ, they gave

ⁿ Clarke's Script. Doct. p. 53.

^o Luke i. 16, 17.

^p See above chap. IV.

^q Clarke's Script. Doct. p. 53.

him this title; besides, Clement of Alexandria has called the Son Pantocrator; his words^r are, “That man needs nothing who has for his portion the Logos, the almighty God. Our adversaries tell us, that this name is given to the Father only in scripture: But this title being given to the Father elsewhere, does not prove that it is not given to Christ here. It is still a farther begging the question, to suppose, that because the Father is call’d Pantocrator in some places, the Son cannot be call’d so, where the context requires he should.

It is certain, that Christ is call’d often in the old testament Lord of hosts, which is a title render’d sometimes in the Greek version Lord Almighty. And if we consider one place, in the sixteenth chapter of this book of the revelation, it will appear most natural to take God almighty to be meant of Christ. The words are these; ^r“They are the spirits of devils, working miracles which go forth to the kings of the

^r Ἐξὸν ἧ, εἰ βέλεσθε, τῷ παναγίῳ ποιμῆνι καὶ παιδαγωγῷ, τῷ παντοκράτορι καὶ πατρικοῦ Λόγου τὴν ἄκραν σοφίαν καταμαρτυρῆν ἡμῖν. Clem. Alex. Paedag. Lib. I. c. 9. p. 148. Ed. Oxon.

^r Ἀνευδὲς ἦν ὁ ὅτι παντοκράτορα Θεὸν Λόγον ἔχων. Idem, ibid. Lib. III. c. 7. p. 277.

The following passage of Tertullian is worth notice.

Nomen Patris Deus omnipotens altissimus, Dominus virtutum, Rex Israelis, Qui est quatenus scripturae docent. Haec dicimus & in Filium competisse, & in his Filium venisse, & in his se semper egisse, & sic ea in se hominibus manifestasse. Omnia inquit Patris mea sunt. Cur non & nomina? Cum ergo legis Deum omnipotentem, & altissimum, & Deum virtutum, & Regem Israelis, & Qui est, vide ne per haec etiam Filius demonstratur suo jure Deus omnipotens, qua Sermo Dei omnipotentis. c. Praxeam. c. 17.

^r Ἐσὶ ἡ πνεύματα δαιμόνων ποιῶντα σημεῖα ἀεὶ ἐκπεριέεται ἐπὶ τὰς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλιν τῆς ἡμετέρας ἐκείνης τῆς μεγάλης τῷ Θεῷ τοῦ Παντοκρά-
earth,

earth, and of all the world, to gather them to the battle of that great day of God almighty: Behold I come as a thief, blessed is he that watches." This may be compared with what Christ has declared of himself in the third chapter. "If thou shalt not watch, I will come on thee as a thief." If we consider, that it is Christ who will come as a thief, to surprize such as do not watch, and that this does not so well suit the supremacy of office, which God the Father sustains; and if we farther consider, that in the nineteenth chapter the kings of the earth are described, as gathering themselves to battle, against the Word, the Son; we need not be afraid of affirming, that Christ is God almighty and supreme, who will come suddenly to be avenged of his enemies, and to be admired of his saints, and adored of all that believe.

I have been the longer in asserting to our great Redeemer, the character of Almighty, or Supreme over all, because several have unwarily given up this text to our adversaries; who have nothing to shew their right to it, but pitiful begging of the question: And because I apprehend, this character, had we no other arguments, would be sufficient to demolish that heathenish idol, which men of corrupt minds have raised, a created, or inferior, or subordinate God.

I have now gone thro' the argument for Christ's true Divinity, taken from his titles of supremacy; which, as the controversy has of late taken a turn, must be own'd to be an argument of the greatest moment and concern. I shall

τοφⓄ · ἰδὲ ἔρχομαι ὡς κλέπτης · ΜακάριⓄ ὁ γρηγορῶν. Rev. xvi.

14, 15.

! Rev. iii. 3.

briefly sum it up: Christ is call'd the true, the living, and the great God, and the Lord of glory; he is stiled the most High, the God over all blessed for ever; he bears the august characters of the only sovereign master God and Lord, of the King eternal, incorruptible, invisible, and the only wise God; and of the blessed and only Potentate, the King of kings, and the Lord of lords, who only has strict immortality, and who inhabits light unapproachable; and he is dignified with the high titles of God all-sufficient, and God almighty, or Supreme over all. If all this does not prove his supreme Deity, it will be impossible for any scripture proof to be given of the Father's supremacy. Our adversaries plead, that the Father is alone supreme in authority and dominion over all; this we, who defend the catholick faith, are as forward to assert as they, only we deny that God the Son is naturally subject to God the Father's dominion; and we deny it, because the scripture, which is the pillar and ground of truth, has represented the Son under as high characters of supremacy, as it has the Father. There remains therefore no other way to take, but that prostrating our reason at the foot of divine revelation, we acknowledge these two divine persons, the Father and the Son to be the one almighty supreme God, the one King eternal, immortal, and invisible, the one blessed and only Potentate, dwelling in light unapproachable, whom no mortal has seen, or ever can see, so as fully to comprehend.

C H A P. VI.

Christ's Divinity proved, from the divine attributes being ascribed to him.



Shall not spend time in proving, that it is impossible for a creature to have divine attributes; or for infinite perfections to belong to a finite being; for I take it to be self-evident, that the finite limited nature of a creature is incapable of receiving the infinite perfections of God. It would be confounding one contrary with another, to allow, that the essential, and necessary properties of an infinite substance, can possibly become the properties of a finite substance.

The divine perfections are attributed, in scripture, to the Son, in the same manner they are to the Father, without the least guard or restriction; it therefore follows, that he is God, in as high a sense as the Father; and since God is but one, that he is the same God with him: It would be irrational to suppose, such high characteristicks as eternity, immutability, omniscience, omnipresence, and omnipotence, can be understood of two distinct beings, one infinite and independent, and the other finite and dependent.

Christ is, in scripture, described as having a proper eternity. The expressions which are used to describe his eternity, are sometimes taken in a lower sense, to denote a limited, tho' long, duration; but they cannot be taken always in this low sense, without weakening the scripture proofs of the Father's eternity. They must

must denote a proper eternity, when used of the Father; therefore it is mere obstinacy to say, they signify less, when used of the Son. It is no wonder that words are wanting, to express properly what thoughts cannot conceive; for of all things, an eternity past most surmounts our capacity; it not only puzzles our reason, but makes our imagination reel. This is certain, that the Son's eternity stands on the same foot, in scripture, as that of the Father, and is express'd in as strong words.

That Christ is properly eternal, appears from his being call'd Jehovah; this name expresses necessary existence and eternity, and would by our adversaries be allow'd to signify so much, could they have the face to confine it to the Father; but since they find it given to both Father and Son, it must signify less^a when apply'd to the Son, than when apply'd to the Father. This does not deserve confutation, for no reason can be given for it, but insufferable prejudice.

Christ's eternity is described in the revelation of the apostle John, in most significant words; for he is brought in speaking in this manner, "I am alpha and omega, the beginning and the ending, which is, and which was, and which is to come." It is very rightly observed by our adversaries^c, that these words signify necessary eternity, only they would understand them of the Father: But seeing it has been^d fully proved, that they belong to the Son, it is but reasonable to take them for an express proof

^a Jackson's reply, p. 177.

^b Rev. i. 8.

^c Clarke's Script. Doct. p. 264.

^d See above, p. 303--309

of his necessary, independent eternity; and indeed the Son is proved to be independently eternal, as often as he is call'd Jehovah; for these emphatical words, who is, who was, and who is to come, are no other than a paraphrase on that glorious and incommunicable name.

When Christ took to himself the titles of alpha and omega, beginning and ending, first and last, as he often did in the book of ^e the Revelation, he declared his majesty, supreme power, dignity, and glory, and his creating and governing all things; but above all, he has set forth his absolute eternity and immutability. Of this we need no proof, if we consider, he has used the same stile, in which the supreme God of Israel spoke, in the following passages of Isaiah's ^f prophecy, "I Jehovah the first, and with the last I am he. I am the first, and I am the last, and besides me there is no God." If these phrases express the eternity of the one God, or of the person of the Father, they can mean no less when by Christ they are taken to himself.

We have a famous proof of the Son's eternity, in the wise King Solomon's ^g Proverbs, where he has described him by the name of Wisdom: "Jehovah ^h possess'd 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; when there were no depths, I was brought forth, when there were

^e Rev. i. 8. 10. 17. ii. 8. xxi. 6. xxii. 12, 13.

^f Isaiah xli. 4. xlv. 6. See also xlvi. 12.

^g Prov. viii. 23---31.

^h The Greek translation of this passage is thus, Κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ. This was laid hold on by the old Arians, as an evidence of the Son's being a

no fountains abounding with water; before the mountains were settled, before the hills was I brought forth; whilst as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass on the face of the deep; when he establish'd the clouds above; when he strengthen'd the fountains of the deep, when he gave the sea his decree, that the waters should not pass his command; when he order'd the foundations of the earth, then was I by him, as one brought up with him, and I was daily his delight, rejoicing

creature; but this is of no force, since the original says nothing like it. I cannot help being of the opinion of such as think, the copies are corrupted, and that, at first, it was read *ἐκτίσατο*, as it was also render'd by Aquila, Symmachus, and Theodotion. As the antient christian writers were not skill'd in Hebrew, they were a little perplex'd with this passage in the Greek version; but they never imagin'd it was a proof of Christ's being a creature; therefore they chose to understand it of the Father's constituting and appointing Christ to be the head over the creation. It was certainly thus taken by Dionysius of Rome, and Eusebius.

Διὰ τοῦτο κοινῶς τοῦ ἀληθοῦς διημερτηκέναι, ἑτέρας ἢ βέλεται πάντα ἢ θεία ἢ προφητικὴ γραφή. τὸ Κύριον ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, ἐνδύξάμενος· ἢ μία ἢ ἡ τοῦ ἔκτισεν, ὡς ἴτε σημασία· ἔκτισε γὰρ ἐνταῦθα ἀκρίτως, ἀπὸ τοῦ ἐπίσθησε τοῖς ὑπ' αὐτοῦ γηγουόσι ἐργοῖς, γηγουόσι ἢ δὲ αὐτοῦ τοῦ υἱοῦ· οὐχὶ ἢ τὸ ἔκτισε νῦν λέγεται ἀπὸ τοῦ ἐπίσθησε· διαφέρει γὰρ τοῦ ποιῆσαι τὸ κτίσαι. Dionys. Rom. apud Athanas. de Decret. Syn. Nic. Vol. I. p. 276. Ed. Par. p. 232. Ed. Ben.

Εἰ, ἢ λέγει ἐκτίσθαι ἑαυτὴν, οὐχ' ὡς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρελθὼν ταῦτα ἀν' ἵππει, ἐδ' ὡς τοῖς λοιποῖς κτίσμασι καὶ αὐτὸς ἐκ τοῦ μὴ ὄντος ὁμοίως γηγουός, ὅτινες ἐκ ὁρῶς ὑπελήφασιν· ἀλλ' ὡς ὑφ' ἑσῶς μὲν καὶ ζῶν· προῶν τε καὶ προὑπάρχων τὸ τοῦ παντός κτίσις συστάσεως, ἄρχειν ἢ τῶν ὅλων ὑπὸ τοῦ κυρίου τοῦ ἑαυτοῦ πατρὸς κατατεταγμένον· τοῦ ἔκτισιν ἐνταῦθα ἀπὸ τοῦ κατέταξεν ἢ κατέστησεν εἰρημένως. Euseb. c. Marcell. Lib. III. p. 150, 151. Ed. Par.

See Dr. Waterland's second defense, p. 340—345. and a
always

always before him; rejoicing in the habitable parts of his earth, and my delights were with the sons of men." There is no need to prove, that it was Christ who was here introduced speaking by the wise man, because very few dispute it. Christ was from everlasting, before any of the works of the creation, and consequently before time, from eternity: He was from everlasting the Father's delight, and was rejoicing always before him. He is the Father's Wisdom, as inseparable from him as his own Wisdom, and so is coeternal with him.

The same that the wise King has declared of the Son of God, is affirmed of him, more briefly, by the apostle Paul, in his ⁱ epistle to the Colossians. "He is before all things, and by him all things consist." Seeing Christ was before all things created, as it is impossible for him to be a creature, for then he would have been before himself, so he must be the true eternal God, who was not produced within the narrow span of time, but was infinitely perfect, and happy in the enjoyment of himself, before any creature was made, or before the thread of time began to run. To say Christ is not properly a creature, and yet to deny him a proper eternity, is so gross an absurdity, and so glaring a contradiction, that it is really astonishing such stuff should be vended, by those who arrogate to themselves the titles of masters of reason: It only shews us, that when conceited mortals

dissertation on this text by Mr. Alexander, annexed to a learned treatise on the sentiments of Irenaeus, relating to Christ's divinity, which has come out since these papers were finish'd and in the press, p. 170—181.

ⁱ *Αὐτός ἐστι πρὸ πάντων, καὶ πᾶ πάντα ἐν αὐτῷ συνέστηκε.*
Col. i. 17.

will

will take the boldness to advance their reason into the throne of revelation, they often spin out cobweb speculations, which as they are not to be found in scripture, so they are contrary to reason, to which they make such confident pretences.

A farther proof of Christ's eternity, we may gather from the words of the prophet ^k Isaiah; "To us a child is born, to us a Son is given, and his name shall be call'd the wonderful Counsellor, the mighty God, the everlasting Father," or, ^l "the Father of eternity." It is ^m pretended, the last clause should be turned, "the Father of the world to come," as it is translated in the Greek ⁿ version, and that it must be understood of Christ, as the founder of the gospel state: But this is perfectly precarious; for the word here translated everlasting, ^o elsewhere in scripture signifies a proper eternity. So that since this word signifies so much, when apply'd to God absolutely, or to the Father personally, there is no reason why it should mean less when apply'd to the Son, especially when he is, at the same time, call'd the mighty God.

The same thing is declared of Christ by the ^p prophet Micah; "Thou Bethlehem Ephraim, art thou little among the thousands of Judah? Seeing out of thee shall come forth a ruler, whose goings forth have been of old,

^k Isaiah ix. 6.

^l אֲבִי עָד

^m Clarke's letters, 5. 16.

ⁿ Πατήρ τοῦ μέλλοντος αἰῶνος.

^o Thus saith the high and lofty one, who inhabits eternity, (עֶלְיוֹן) whose name is holy, Isaiah lvii. 15.

^p Micah v. 2.

from the days of eternity." There are two goings forth here ascribed to Christ: He is said to come out of Bethlehem, this was within the compass of time, and this he did as man, when he was born of the virgin Mary; and his outgoings are said to be from of old, from the days of eternity; this must be before time commenced, and this could not have been, had he not been eternal God.

I shall add one scripture more, and that is part of the prayer, ⁹ which Christ offer'd up, just before his apprehension. "Now, O Father, glorify me with thine own self, with the glory I had with thee before the world was." Christ had condescended to veil his glory, and to appear in the likeness of sinful flesh: He had indeed the same essential glory, the same real dignity, but he appear'd not in majesty like to God, and divested himself of every dazzling appearance, and every outward mark of greatness, condescending to act as a man, like to us, in all things, sin only excepted. He came not with pomp and glory, but disrobed himself of all outward splendor, and being now ready to humble himself, and become obedient to death, he pray'd, that when he had drunk the cup of wrath divine, the same glory might be restored to him, as to the manifestation of it, which he had with the Father before the world was, as he was coeternal with him. If the glory of Christ was eternal, his person must be eternal; if he had a glory before ever the world was, this glory must be without a begin-

⁹ John xvii. 5.

See Mr. R. Taylor's discourse on Christ's divinity. p. 33--38.

Mr. Hurrion's second sermon, on the knowledge of Christ crucify'd, p. 34, &c.

ning ; and if his glory had no beginning, he must have subsisted with the Father, in the divine nature, from eternity.

The eternity of the Son of God, as it is deliver'd in the sacred records, with great clearness, so it has always been believed in the christian church. The ancient ^r writers have always held Christ to be eternal, and have declared this in as strong terms, as can be desired ; so that they who now contend for this truth, stand in the old way, and tread in the ancient paths.

^r Τὸν ὑπέρχαιρον προσόκα, ἢ ἄχρονον τὸν ἀύρατον, τὸν δὲ ἡμᾶς ὄρατὸν. Ignat. Epist. ad Polycarp. c. 3. p. 8. Ed. Oxon.

Εἷς Θεὸς ἐστίν, ὁ φανερώσας ἑαυτὸν, διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀίδιος, οὐκ ἀπὸ συγῆς προσελθὼν. Idem Epist. ad Magnes. c. 8. p. 23.

Οὗτος ὁ ἀπ' ἀρχῆς, καινὸς φανείς, --- ἔστι ὁ αἰεὶ, σήμερον υἱὸς λογισθεῖς. Justin Martyr. Epist. ad Diognet. sub fin.

Ὁ λόγος πρὸ τῶν ποιημάτων συνών. Idem Apol. 11. c. 6. p. 14. Ed. Ox. p. 115. Ed. Thirlby.

Ἐξ ἀρχῆς γὰρ ὁ Θεὸς, νοῦς ἀίδιος ἂν, εἶχεν ἐν αὐτῷ τὸν λόγον, ἀίδίως λογικὸς ἂν. Athenagoras Apol. c. 10. p. 39. Ed. Oxon.

Generationem prolativi hominum verbi transfulerunt in Dei aeternum verbum. Irenaeus Lib. II. c. 13. p. 132. Ed. Ben.

Non infectus es o Homo, neque semper coexistebas Patri sicut proprium ejus verbum. Idem, ibid. c. 25. p. 153.

Semper coexistens Filius Patri. Idem, ibid. c. 30. p. 163.

Filius Dei existens semper apud Patrem. Idem, Lib. III. c. 18. p. 209.

Αἰδῖος οὗτος Ἰησοῦς. Clemens Alex. Paedag. c. 12. p. 92, 93. Ed. Ox.

Λόγος ἀέναντος, ἄϊων ἄπλητος, φῶς ἀίδιον. Idem Hymn. ad Christum. p. 312.

----Ομοιότης τυγχάνων τοῦ πατρὸς οὐκ ἐστὶν ὅτε οὐκ ἦν. Origen apud Athanas. de decret. Synod. Nic. Vol. I. p. 227. Ed. Par.

Εἰ γέγονεν ὁ υἱός, ἦν ὅτε οὐκ ἦν, αἰεὶ δὲ ἦν. Dionys. Rom. apud Athanas. ibid. p. 276.

Unchange-

Unchangeableness is a perfection peculiar to God, for none but an absolutely perfect being, can be without variableness and shadow of turning. This attribute belongs to Christ, and is imply'd in his being eternal, and is proved by some of the evidence brought on that head. He who is Jehovah, who is the beginning and the end, the first and the last; he who is, and was, and is to come, must be liable to no changes, but must himself be the unchangeable God, who remains always, and for ever the same.

This is not without separate evidence in scripture: in the first chapter of the ¹ epistle to the Hebrews, it is recorded of God, that; "To the Son he saith, thy throne, O God, is for ever and ever, the scepter of thy kingdom is a righteous scepter." These words are taken from the forty fifth Psalm, and are brought, by the apostle, to prove, that Christ, whom all the angels are commanded to worship, had a far more excellent name than they. Of them it is said; "God makes his angels spirits, and his ministers a flame of fire." This indeed shews them to be glorious creatures, but still they are infinitely beneath the Son, whom they are

¹ Ἀπάνγασμα ὃν (sc. υἱός) φωτὸς αἰδῖς, πάντως καὶ αὐτὸς αἰδῖς ἔστιν. Dionys. Al. apud eundem Vol. I. p. 299.

Αἰώνιον πρόκειται, καὶ συνέσειν αὐτῷ τὸ ἀπάνγασμα ἀναρχόν καὶ ἀειγενές. Idem apud eundem. p. 560.

This matter has been so fully demonstrated by the accurate Bishop Bull, in the third section of his Defense of the Nicene faith, that 'till our adversaries fairly answer his arguments, they must give us leave to disregard their cavils. The reader may likewise consult Dr. Waterland's first and second Defenses, under the seventh and eight Queries; and the learned Earl of Nottingham's answer to Whiston.

¹ Πρὸς τὸν υἱόν· ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐκθύτητος ἢ ῥάβδος ἰσχυροῦ βασιλείας σου. Heb. i. 8.

¹ v. 7.

commanded to worship ; seeing to him God the Father says, “ Thy throne, O God, is for ever and ever, the scepter of thy kingdom is a righteous scepter.” When all the kingdoms of this world fail, and are subject to changes and revolutions, the throne of Christ, being founded on the lasting basis of truth and justice, and his scepter, being sway’d in righteousness, his kingdom will last, without change, amidst all the shaking revolutions, that overturn kingdoms here below. It is “ pretended, with what view I know not, that these words, “ To the Son he says,” should be render’d, “ Of, or concerning the Son he says,” as before, “ Of the angels he says.” But the passage may very well bear the rendering of our english version ; however if it were turned otherwise, I cannot see how it would alter the matter, seeing what is said of the Son, is far above what is said of the angels : it is ^x pretended, that the next words may as well be render’d, “ God is thy throne.” But this is against the genius of the original, and scarce makes the words sense.

I pass on to what is added, towards the end of the chapter. ^y “ And, (viz. to the Son he says,) thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are

^u By Dr. Clarke in his Scripture Doctrine, p. 81. which pretence he has borrow’d from Enjedinus, p. 390.

^w Πρὸς τὰς ἀγγέλους.

^x Clarke, *ibid.* p. 77.

^y Καὶ σὺ κατ’ ἀρχῆς Κύριε τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοὶ· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμῦεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται· καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς· καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ· καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. Heb. i. 10, 11, 12.

Psalms ciii. 28. אַתָּה הוּא וְשִׁנִּיתִךָ לֹא יָתֵמוּ

the work of thy hands, they shall perish, but thou remainest, they all shall wax old as a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail." This is the strong, lively, magnificent, and expressive description, which the royal prophet has given of the unchangeable nature of Jehovah, the God of Israel. Notwithstanding the many fruitless attempts of ^z Socinians, and others, to apply it here to the Father, it is as plainly, as words ^a can do it, applied to the Son, and as it is no way restrain'd, it must mean as much here, when applied to the Son, as when it is applied to Jehovah, in the Psalm, whence it is quoted. No words can be more emphatical than these. "They shall perish, but thou remainest; they shall be changed, but thou art the same." If these words do not express the absolute immutability of God the Son, I cannot see of what use words can be. When the visible heavens shall vanish away like smoke, and when the earth, and all in it, shall be changed, Christ shall remain the same, that he has been, and now is, and that to all eternity.

This may receive farther light from a passage in the same ^b epistle, "Jesus Christ the same yesterday, to day and for ever." Christ who is elsewhere call'd, ^c "He who is, and who was, and who is to come;" is here said to be the same yesterday, to day, and for ever; past, pre-

^z Enjedin. p. 190, 191, 192. Emlyn's answer to Dr. Bennet, in his Tracts, p. 399.---402.

^a Dr. Waterland's first Defense, p. 95.

^b Ἰησοῦς Χριστὸς ἦν ὁ αὐτὸς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τὰς αἰῶνας.
Heb. xiii. 8.

^c Rev. i. 8.

sent, and to come, are joined together, to make the description complete. Some tell us^d, the meaning of this place is, the doctrine of Christ once taught by the apostles, ought to be preserved unchanged. It would indeed be happy for such seducers, if they would keep the doctrine of Christ pure and unchanged, and not corrupt and change it, by reducing it to the standard of their blind reason; but this is not the sense of the text; for the proposition the inspired author has laid down, is this: Jesus Christ, undoubtedly as to his person, is the same to day, that he was yesterday, and will be the same for ever, that he is to day: and what the enemies of our Lord's Deity would foist upon the text, as the sense of it, is the inference drawn from it, in the words following: "Be you not therefore carried about with divers and strange doctrines, for it is a good thing, that the heart be establish'd with grace." Seeing the person of Christ is unchangeable, it is the duty of his faithful followers, not to be carried about with every wind of doctrine, but to be fixed and established in the true doctrine of Christ. Seeing the great captain of their salvation remains the same for ever, they who have lifted themselves under his banner, ought not to be fluctuating in their belief, but should be constant and establish'd in the faith.

We see Christ's immutability is set forth, in scripture, not in a low, inferior way, but in the most lively manner. Every thing in the visible world, that lies subject to our view, is liable to variation; the heavens shall wax old as

^d Enjedinus, p. 413, 414. Clarke's Script. Doct. p. 117. Reply, p. 169.

a garment, and they shall vanish away like smoke, and be shrivel'd up like a scroll of parchment; the stars shall fade; the sun it self, the fountain of light, shall grow dim with age, and the whole frame of nature shall sink under the burden of years; the strong foundations of the earth shall fail, the deeply rooted rocks shall depart, the lasting hills shall be removed, and the ancient mountains shall melt away; in short, the whole world shall be broke to shivers, and tofs'd into a heap of ruin and confusion; but amidst all these changes of the visible creation, and in this general wreck of matter, Christ shall remain, without the least shadow of change or alteration.

Christ's immutability is not very often insisted on, in those antenicene writers, we have remaining, but they must be supposed to assert it in effect, when they declare the Son to be necessarily existent: however, some of ^e them speak full enough, as to this matter.

^e Quaecunque initium sumpserunt, & dissolutionem possunt percipere & subjecta sunt, & indigent ejus qui se fecit; necesse est omnino, uti differens vocabulum habeant apud eos etiam, qui vel modicum sensum in discernendo talia habent: ita ut is quidem qui omnia fecerit, cum Verbo suo juste dicatur Deus & Dominus solus. Irenaeus Lib. III. c. 8. p. 183. Ed. Ben.

Semper idipsum Verbum Dei. Idem, Lib. IV. c. 35. p. 276.

Unum & idem cum semper sit Verbum Dei. Idem, ibid. c. 36. p. 278.

Caeterum Deum immutabilem & irreformabilem credi necesse est, ut aeternum. Transfiguratio autem interemptio est pristini. Omne enim quodcunque transfiguratur in aliud, definit esse quod fuerat & incipit esse quod non erat. Deus autem neque definit esse, neque aliud potest esse. Sermo autem Deus, & Sermo Domini manet in aevum, perseverando scilicet in sua forma. Tertullian c. Praxeam. c. 27.

Omniscience, or the knowledge of all things, is a divine perfection, which is attributed to Christ in scripture. To search the heart, and to know the thoughts, is a privilege, which belongs only to the all-wise God, as he has assured us, speaking by the prophet Jeremiah. † “I Jehovah search the heart, I try the reins, to give every man according to his works, and to the fruit of his doings.” This knowledge belongs to God, as the wise king ‡ Solomon has declared; “Thou, even thou only, knowest the hearts of the children of men.” Yet this power of searching the heart, Christ has assumed to himself, in the epistle which he dictated to his beloved disciple, to be sent to the church in Thyatira. † “All the churches shall know, that I am he, which searches the reins and the hearts, and I will give to every one of you, according to his works.” To know the heart is the prerogative of God, therefore since Christ searches the hearts, he must be omniscient, that is, he must be truly and properly God.

Τὸ καταβιβηκὸς εἰς ἀνθρώπους ἐν μορφῇ Θεοῦ ὑπῆρχε· καὶ διὰ φιλανθρωπίαν ἑαυτὸν ἐκένωσεν, ἵνα χωρηθῆται ὑπ’ αὐτῶν δινηθῆ. Οὐ δὴτις δὲ ἐξ ἀγαθῶν εἰς κακὸν γέγονεν αὐτῶ μεταβολή---οὐδ’ ἐκ καλοῦ εἰς αἰσχρὸν. οὐδὲ ἐξ εὐδαιμονίας ἤλθεν εἰς κακοδαιμονίαν---οὐδὲ μεταβολὴ τις αὐτῶ γέγονεν ἐκ τοῦ ἀρίστου εἰς τὸ πονηρότατον ---- Ἐἰ δὲ καὶ σῶμα θνητὸν, καὶ ἀνθρωπίνην φύσιν ἀναλάβαν ὁ ἀθάνατος Θεὸς Λόγος, δοκεῖ τῷ Κέλσῳ ἀλλάττεσθαι καὶ μεταπλάττεσθαι μανθανέτω ὅτι ὁ Λόγος τῆ οὐσίας μόνων Λόγος οὐδὲν μὴ πάχει ὡν πάχει τὸ σῶμα ἢ ἡ ψυχὴ. Origen c. Celsum Lib. IV. p. 169, 170. Ed. Cantab.

† Jer. xvii. 10. See also 1 Sam. xvi. 7. Psalm vii. 9. Jer. xi. 20.

‡ 1 Chron. vi. 30.

† Γινώσκονται πάσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφρὰς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. Rev. ii. 23.

Christ,

Christ, in the days of his humiliation, manifested his knowledge of the thoughts of men: this was the chief thing, that induced the honest, plain-hearted Israelite, Nathanael, to become his disciple; the account we have in the beginning of the apostle John's gospel. ⁱ "Jesus saw Nathanael coming to him, and said of him, behold an Israelite indeed, in whom there is no guile: Nathanael said to him, whence knowest thou me? Jesus answer'd, before Philip call'd thee, when thou wast under the fig-tree, I saw thee. Nathanael said to him, Rabbi, thou art the Son of God, thou art the King of Israel." When Christ gave Nathanael the character of a sincere person, the good man, conscious of his plain heartedness, wonder'd he should be so well known to one, whom he apprehended to be an utter stranger. On this, our Lord made him sensible of his being acquainted with the thoughts of his heart, while he was musing alone, in a place where he was not seen by Christ's fleshly eyes: this convinced him, that Jesus was the true Messiah.

We have an instance something like this, in the story of Christ's discourse with the woman of Samaria: she had lived with a man, that pass'd for her husband, but was not; this was known only to herself, therefore upon Christ's letting her understand, that tho' he was a stranger in those parts, he knew this secret; she acknowledged him to be a prophet, and upon his owning himself to be the Messiah, she readily believed in him as such. After her discourse with Christ, the apostle John has acquainted us; ^k "She went her way into the city, and

ⁱ John i. 47, 48, 49.

^k John iv. 28, 29.

said to the inhabitants, "Come see a man, that told me all things that I did, Is not this the Messiah?" The knowledge Christ had of what the woman knew to be a secret lock'd up in her own breast, made her justly conclude, that he was more than a common person, and that he was the Messiah, the Saviour of Israel.

Christ never was at a loss, in the time of his conversing with men on earth, to know the secret imaginations of the heart. When his ^l disciples had doubts rising up in their minds, he knew them, when they did not utter them. When his ^m enemies had hard thoughts of him, and when they contrived his ruin, before his hour came, he knew their thoughts, and so could confute their unjust surmises, and could

^l And he asked his disciples, what was it that you disputed among your selves by the way? but they held their peace, for by the way they had disputed among themselves who should be greatest; and he sat down, and call'd the twelve, and said to them, If any man desire to be first, he shall be last of all. Mark ix. 33, 34, 35.

They said, what is this that he saith, a little while? we cannot tell what he says. Now Jesus knew that they were desirous to ask him, and said to them, Do you enquire among your selves of what I said? John xvi. 19.

^m The Pharisees said, this man doth not cast out devils, unless by Beelzebub, the prince of devils. And Jesus knew their thoughts, and said, every kingdom divided against it self cannot stand. Matt. xii. 24, 25. See Luke xi. 15, 16, 17.

They sent to him certain of the Pharisees and Herodians, to catch him in his talk: --- and they said, Master, we know that thou art true, and carest for no man; --- is it lawful to pay tribute to Caesar or no? --- but he, knowing their hypocrisy, said to them, Why tempt you me? Mark xii. 13, 14, 15.

The Pharisees watch'd him, whether he would heal on the sabbath day, --- but he knew their thoughts. Luke vi. 7, 8. See also vii. 39, &c.

keep

keep them from putting their mischievous designs in practice, by avoiding their malice. Nay he knew what thoughts ⁿ would spring up in the heart, for he knew that Judas would betray him, before that unhappy man had any such thoughts himself. In short, he knew all men, and did not need to be informed of any thing in man. This the apostle John plainly has told us, ^o “Jesus knew all men, and needed not that any should testify of man, for he knew what was in man.” The apostles, when they solemnly address’d themselves to him, to direct them in the choice of a person to fill up the place of Judas, owned his knowledge of the heart: ^p “Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen.” It is plain, Christ has an inspection into the hearts of men, and is acquainted with their secret and most retired thoughts.

Lest any should think, that knowing the hearts of men is not a sufficient proof of absolute omniscience, we are assured that Christ knows all things. This the disciples declared, ^q “We are sure that thou knowest all things.”

ⁿ Jesus knew, from the beginning, who they were that believed not, and who would betray him. John vi. 64.

He that eats bread with me, has lift up his heel against me; now I tell you before it come, that when it is come to pass, you may know that I am he. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say to you, one of you shall betray me;--- He it is to whom I shall give a sop, ---and when he had dip’d it, he gave it to Judas Iscariot, the son of Simon; and after the sop Satan enter’d into him. John xiii. 18, 19. 21. 26, 27.

^o John ii. 24, 25.

^p Acts i. 24.

^q John xvi. 13.

And the apostle Peter, when Christ question'd him about his love to him, appeal'd to his master's omniscience, to confirm the sincerity of his value for him. "Lord, (said he,) thou knowest all things, thou knowest that I love thee."

Christ's omniscience is asserted in the strongest terms by the apostle Paul in his epistle to the † Hebrews. "The word of God is living and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart: neither is there any creature that is not manifest in his sight, but all things are naked to the eyes of him with whom we have to do." I have often wonder'd to find any understand this of the word preach'd; it is certainly meant of a person, even Christ the Word, which I need not prove, because our adversaries allow as much. It is a most elegant and full description of Christ's absolute omniscience, for certainly, he before whom all things are naked and bare, in whose sight every creature is manifest, and who discerns the thoughts and intents of the heart, must be omniscient in the strictest sense.

I shall add another proof on this head, and that is the following passage in the apostle Paul's epistle to the † Colossians, "The acknowledg-

† John xxi. 17.

† Ζῶν ὁ Λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τεμνότερος ὑπὲρ πᾶσαν μάχαιραν ὀξυμοῦν, καὶ διάνεμος ἀρχὴ μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐνοιῶν καρδίας. Καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα ἕ γυμνά καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος. Heb. iv. 12, 13.

† Ἐν ᾧ ἔσι πάντες εἰ θεσραυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἐπόκιμφοι, Col. ii. 3.

ment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." Here our adversaries tell us, it is ambiguous, whether the latter words are to be understood of the Father, or of Christ; but there is no ambiguity in this case, therefore they own, they are most probably to be understood of Christ. If there be any doubt, it is whether they should be apply'd to Christ, or whether we are to take them thus, that in the mystery of God and Christ all treasures of wisdom and knowledge are hid; but the words "in whom" may be very well apply'd to the next antecedent, and then they are a proof of Christ's omniscience.

It may very well be said, that all the treasures of wisdom and knowledge are hid in Christ, for he knows the Father, in the same manner as he is known of him; this he himself has assured us; ^w "As the Father knows me, so know I the Father:" And at another time he said, ^x "I know him, for I am from him." And he has farther assured us, that he only knows the Father, and so can savingly reveal him. ^y "No one knows the Son, but the Father, neither knows any one the Father, save the Son, and he to whom the Son will reveal him." The Son only can give a saving knowledge of the Father, because he knows him intimately, in the same way that the Father knows the Son. Origen has given us a noble explication of this text, which I cannot but produce. ^z "Our

^u Clarke's Script. Doct. p. 114.

^w John x. 15.

^x John vii. 29.

^y Mat. xi. 29. See also Luke x. 22. John i. 18.

^z Ὁ πατήρ ἡμῶν καὶ κύριος, ὁ λόγος τῆς Θεῆς, τὸ μεγάλως πα-
Saviour

Saviour and Lord, says he, the Word of God, setting forth how great a thing it is to know the Father, that he is comprehended and known, principally, and according to his dignity, by himself, (the Son) alone, and in the second place, by those who have their minds enlighten'd by the very Word of God, says, no one knows the Son, but the Father; neither the Father, but the Son, and he to whomsoever the Son shall reveal him: For no one can be so able, worthily to know him, that was unmade and begotten before all created nature, as the Father who begat him: Neither can any one know the Father, as (he is known by) his living word, his wisdom, and his truth."

As the scripture has fully declared Christ's omniscience, so several of the ancient christian writers, of ^a the earliest date, assert it in very full terms.

ρίστὸς τῆς γνώσεως τῆ πατρὸς, ὅτι κατ' ἀξίαν προηγεμένως αὐτῷ μόνῳ λαμβάνεται καὶ γινώσκειται, δευτέρως ἢ τοῖς ἐλλαμπομένοις τὸ ἕγερτον ὑπ' αὐτοῦ τοῦ Λόγου καὶ Θεοῦ, Φησὶν, ἕδεις ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, ἕδὲ τὸν πατέρα εἰ μὴ ὁ υἱός, καὶ ὧ ἂν ὁ υἱός, ἀποκαλύψῃ· οὐτὲ γὰρ τὸν ἀγένητον καὶ πάσης γενητῆς φύσεως πρωτότοκον κατ' ἀξίαν εἰδῆναι τίς δύναται· ὡς ὁ γενήσας αὐτὸν πατήρ, οὐδὲ τὸν πατέρα, ὡς ὁ ἔμφυχος Λόγος καὶ σοφία αὐτοῦ καὶ ἀλήθεια.
Origen. cont. Cellsum, Lib. VI. p. 287. Ed. Cant.

The translation of this excellent passage, I have made bold to borrow from Dr. Waterland's second Defense, where that learned gentleman has vindicated it from the charge of corruption, which is insolently brought against it by our adversaries, because Christ is call'd in it ἀγένητος. See p. 275---279.

^a Οὐδὲν λανθάνει τὸ κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἔγγυς αὐτῷ εἶσι. Ignat. Ep. ad Ephes. c. 25. p. 17. Ed. Oxon.

Προμαθεῖν μὲν αὐτὸν εἰχὸς ἕδὲ ἐν Θεὸν ὄντα. ἕ ἡδ' μείζαν τίς εἶη τῆ Λόγου. Clem. Al. Paedag. Lib. I. c. 6. p. 113. Ed. Oxon.

Τὸν κύριον Ἰησοῦν λέγω τὸν τῷ παντοκρατορικῷ θελήματι ἐπίσκοποι τῆ καρδίας ἡμῶν. Idem, Strom. Lib. IV. c. 16. p. 611.

Our

Our adversaries offer some objections against Christ being omniscient, which I must now consider: One is taken from these words of Christ, ^b “I do nothing of my self, but as my Father has taught me, I speak these things;” but it is certain, that Christ came as mediator, not to do his own will, but the will of him that sent him; and as he was sent of God, to declare his will, he was taught of the Father; and he did nothing of himself, having voluntarily condescended to act as the Father’s servant: There is nothing in this text that can overturn the passages, which attribute strict omniscience to Christ.

The main objection of our adversaries is taken from what is said of Christ’s being ignorant of the day of judgment: Of this matter he himself has thus spoke, in the evangelist Mark’s ^c gospel. “Of that day, and that hour knows

’Οὐ γὰρ ἔξισταί ποτε ἢ αὐτοῦ περικοπῆς ὁ υἱὸς τοῦ Θεοῦ· ἔμερίζομεν ἑκ ἀποτεινόμεν, ἔμεταβαίνων ἐκ τύπε εἰς τύπον, πάντη ἢ ἂν πάντοτε, ἔμηδαμῆ περιεχόμεν, ὅλος νοῦς, ὅλ’ ὀφθαλμοῦ, πάντα ὄραν, πάντα ἀκάν, εἶδωσ πάντα, δυνάμει τὰς δυνάμει ἐρευνῶν. Idem, *ibid.* Lib. VII. c. 2. p. 831.

’Αγνοία γὰρ ἔχ’ ἀπτεται τοῦ Θεοῦ, τοῦ προ καταβολῆς κρῆσμιε συμβῆλε γενομένε τῷ πατρὶ. Idem, *Ibid.* p. 832.

^b John xiii. 28.

There is a passage of Irenaeus, (Lib. II. c. 28. p. 158, 159.) which our adversaries would make use of, to support their pretence to that great author’s concurrence with them in denying the Son’s omniscience; but any one may be satisfied, their cause can receive no countenance from that passage, who will consult bishop Bull’s defense of the Nicene faith, (p. 82. al. 76, 77.) Dom. Renaud. de Massuets preliminary dissertation, (p. 133, 134.) Dr. Waterland’s first Defense, (p. 102---109.) his second Defense, (p. 235---239.) and Mr. Alexander’s Essay on Irenaeus’s sentiments concerning the divinity of Christ, (p. 129---140.)

^c Mark xiii. 32.

no man, no not the angels which are in heaven, nor the Son, but the Father." The apostle Matthew^d has rehearsed Christ's words a little differently, "Of that day and hour knows no man, no not the angels in heaven, but my Father only." From hence they^e would insinuate, that Christ in his highest capacity is ignorant of some things: But as scripture is consistent with it self, some way must be taken to reconcile those words, with those passages where Christ is said to know all things: Now the method of solving this difficulty is pointed out to us in the context of both the evangelists; for it is plain, that Christ is spoke of there, as^f the Son of man: This shews that the solution of the difficulty is just, § which supposes Christ not to know the day of judgment only as to his human nature. Christ, as to his human nature, encreased in wisdom, and his knowledge was bounded; but, as to his divine nature, he knew all things. Our adversaries object^h, that this is making Christ guilty of equivocation; but where different natures are united in one person, some things may be said of that person consider'd in one capacity, which may not be true of him consider'd in another capacity. Thus we say, without equivocation, that man

^d Mat. xxiv. 36.

^e Emlyn's Humble Enquiry, p. 15---24.

Clarke's Scripture Doctrine, p. 132, 133, 134.

Jackson's Reply to Dr. Waterland, p. 237, 238.

Appeal to a Turk, p. 105, 106.

^f Mark xiii. 26. 34.

Matth. xxiv. 37. 39.

[§] See Mr. Boyse against Emlyn, p. 92---108.

Dr. Waterland's sermons, p. 268---273.

Dr. Bishop's sermons, p. 108---116.

^h Emlyn's Humble Enquiry, p. 17, 18, 19. 22. 33.

is mortal, tho' his soul never dies, because his body, one part that constitutes him a man, is subject to mortality: So it might be said of Christ, especially in the days of his flesh, that he knew not the day of judgment, as Son of man, whilst he knew all things, as Son of God. As he might speak of himself, either in his human or divine capacity, he might, without equivocation, deny that he knew a thing in one capacity, which he only knew in the other capacity.

Another divine attribute, that belongs to Christ, is immensity or omnipresence. This evidently follows, from what is said of him by the apostle Paul, ⁱ "By him all things consist." If he upholds all things, he must be every where present. The same may be proved, from his being present in heaven and earth at the same time; whilst he was on earth, he affirmed himself to be, ^k "the Son of man who is in heaven:" And he declared thus of himself; ^l "where two, or three, are gather'd together in my name, there I am in the midst of them." Christ also promised, that after the heavens should receive him, he would be ever present with his faithful followers; ^m "Lo I am always with you, even to the end of the world." From these scriptures it appears, that Christ is present throughout the whole creation; that tho' his abode is in heaven, yet he is present in all the assemblies of his people, in all corners of the world, and that he will be present with all that believe in him, till the end of time. This is the scripture account of Christ's immensity, or

ⁱ Col. i. 17.

^l Matth. xviii. 20.

^k John iii. 13.

^m Matth. xxviii. 20.

omnipresence, which was a point expressly taught by the ⁿ antient christian writers.

There is one divine perfection more, which the scripture attributes to Christ, and that is almighty power. His almighty power is evident, from his being call'd the ^o mighty God, and the Almighty; and there are some places which manifestly prove his omnipotence. I have shew'd ^p it to be most likely, that he is

ⁿ Nomen filii Dei magnum & immensum est, & totus ab eo sustentatur orbis. Herm. past. Lib. III. Sim. 9. Sect. 14. p. 1000. Edit. Fabric.

Λόγος ἦν ὁ ἐν παντὶ ἄν. Justin. Martyr. Apol. 2. c. 11. p. 27. Ed. Oxon. p. 125. Ed. Thirlby.

Ὁ τῶν ἀπάντων τεχνίτης λόγος --- ὁ συνέχευεν τὰ πάντα. Irenaeus, Lib. III. c. 11. p. 190. Ed. Ben.

Mensura Patris filius quoniam & capit eum. Idem, Lib. IV. c. 4. p. 231.

Quomodo ea, quae extra pleroma est conditio cepit eum, qui continet universum pleroma. Idem, Lib. V. c. 18. p. 315.

Dominus noster --- secundum invisibilitatem, continet quae facta sunt omnia. Idem, ibid.

Ὁ υἱὸς τοῦ Θεοῦ --- πάντῃ ἄν πάντοτε, ἐ μνημόνη περιεχόμενος. Clem. Al. Strom. Lib. VII. c. 2. p. 831.

Ὁ Λόγος πάντῃ κεχυμένος, καὶ τὰ σμικροτάτα τῶν τοῦ βίβης πράξεων ἐπιβλέπει. Idem, ibid. c. 4. p. 840.

Scimus enim Deum --- ubique consistere, sed vi & potestate: Filium quoque ut individuum cum ipso ubique. Tertullian. c. Praxeam. c. 23.

Ὁ λόγος ἦν παῖσι καὶ πανταχοῦ, γεμίσας ἧ τὸ πᾶν. Hippol. Fragm. Vol. II. p. 45. Ed. Fab.

Ὁ τοῦ Θεοῦ παῖς οὐ τότε μένον, ἀλλὰ καὶ αἰεὶ μετὰ τῶν μαθητῶν ἔστι. --- ἡδὴ ἧ καὶ μετὰ τῶν οὐκ εἰδόντων αὐτὸν πανταχοῦ ἔστι. Origen. c. Celsum. Lib. V. p. 239. Ed. Cant.

Si Homo tantummodo Christus, quomodo adest ubique invocatus cum haec hominis natura non sit sed Dei, ut adesse omni loco possit? Novatian. c. 14. p. 45, 46. Ed. Ox.

There is an objection which may be made, relating to some passages of the fathers, which would be too long for me to consider, besides it has been admirably, fully, and fairly answer'd by the learned Bishop Bull; to him therefore I shall refer the reader. Def. Fid. Nic. Sect. IV. c. 3. p. 267---279. al. p. 236---247.

^p Isaiah ix. 6. Rev. i. 8. ^p See above, p. 228.

the

the divine person celebrated in Moses's last song. There he is brought in speaking ^a thus: "See now that I am he, and there is no God with me, I kill and I make alive, I wound and I heal: Neither is there any that can deliver out of my hand." If Christ be the only God, ^r so irresistible in strength, that none can deliver out of his hand, when his wrath is kindled, surely he must be almighty.

The next proof I shall bring for Christ's omnipotence is from the forty fifth Psalm, that incontestibly belongs to Christ: There the inspired poet has thus address'd himself ^t to him, "Thou art fairer than the children of men, grace is pour'd into thy lips, therefore God has blessed thee for ever. ^c Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall shew for thee terrible things. Thy arrows are sharp in the

^a Deuteron. xxxii. 49.

^r Nunc igitur, nunc me solum cognoscite verum
Esse Deum soli mihi verum ascribite numen
Quem penes arbitrium est rerum vitæque necisque,
Tristitia qui infligo membris, inflictaque sano
Vulnera nec nostram est possit qui fallere dextram.

Scaevola Sammarthanus. Cantic. Lib. I.

Ecce ego sum solus; nullus Deus omnia nutu
Temperat aeternum regnans, me praeter, in aevum.
Mors & vita mihi parent; sum vulneris auctor;
Non oberit quisquam, libeat si ferre salutem.

Urbanus VIII. P. Poem. p. 21. Ed. Par.

^t Psalm xlv. 2, 3, 4, 5.

^c Ergo, armis invicte Heros, age fortibus apta
Ensem humeris: Ensem per quem te gloria coelo
Aequat & adversum fidens fer pectus in hostem.
Fraena tibi currus verum moderetur & aequum;
Et quae praecipitem clementia temperat iram

hearts of the king's enemies : whereby the people fall under thee." Christ's almighty power is express'd, when he is called the most mighty, or the mighty one; and it appears from the manner in which he is described riding forth, array'd in glory and majesty, arm'd with power irresistible, and subduing all to himself. Whether we take the words to signify Christ's subduing his enemies, or rather, of his subduing his people to himself, and making them willing, in the day of his power, they express his irresistible omnipotence.

Christ taking vengeance on his enemies, is dress'd in all the pomp and terrors of omnipotence, by the prophet Isaiah, in the following beautiful passage; " ^u Who is this that comes from Edom, with died garments from Bozrah! this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thy apparel, and thy garments like him that treads the winefat? I have trod the winepress alone, and of the people there was none with me : For I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment : For the day of vengeance is in my heart, and the year of my redeem'd is come : And I look'd, and there was

His ducibus tibi furget honos, tua dextera factis
 Clara per ignotas fundet miracula terras ;
 Cordaque vulnificis figens inimica sagittis,
 Sponte tibi coges validas procumbere gentes.
 Nec maris aut terrae spatium, nec terminus aevi
 Timet imperium, sceptri moderamine justī
 Quod regis, & leges mollis clementer acerbas.

G. Buchananus.

^u Isaiah lxiii. 1--6.

none to help: And I wonder'd, that there was none to uphold: Therefore my own arm brought salvation to me, and my fury it upheld me. And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth." I suppose, none will question the justness of applying this to Christ; some understand the words of his struggling with infinite wrath, and vanquishing sin and Satan on the cross; but I apprehend, it is manifest from the words themselves, that they are to be understood of Christ taking vengeance on his and his peoples enemies. He is introduced as a victorious conqueror, dress'd in triumphal garments, and in robes stain'd with the blood he had shed in battle: He, in the fullest manner, has declared his almighty power: He travels in the greatness of his strength, and no opposite force can stop his march: He is mighty to save his people from the fiercest and strongest foes; let ever so many confederate against him, when anger lightens in his face, and displeasure clouds his brow, all their strength is wither'd, all resistance drops, and they are trod under his feet, as grapes are trod in the winepress. He has no need for any to help him, for his own arm can work salvation for his redeemed; and can bring down the strength of the most powerful of his enemies, even to the very ground: Certainly he who can do all this, by his own arm, and by his own fury, must be irresistible in strength, and almighty in power.

In the new testament we have one passage which is an evident proof of Christ's omnipotence, it is contain'd in these words of the

apostle Paul, w^o “our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body, according to the working (or energy) whereby he is able even to subdue all things to himself.” I do not infer Christ’s omnipotence from its being barely said, he can subdue all things, because that may be pretended, by our adversaries, to be only a general expression. But when it is said, he can subdue all things, the thing, that this power to subdue all things is brought to prove, shews that the apostle intended omnipotence: It is brought to prove the resurrection and glorification of the body. It is affirmed, that Christ will change our vile body, and transform it into a likeness to his glorified body, and this is to be done by the energy, or efficacious virtue, whereby he overcomes every thing; so that, since Christ’s efficacious power to subdue all things, is made to be the reason of his raising the dead, which is a work surpassing the power of creatures; it follows, that the power, or energy, which Christ has to subdue all things to himself, is really almighty.

Christ may be proved to be almighty, from the works that he performs; none but one who is omnipotent, could bring all things into being out of nothing; none whose power is limited, could accomplish the great work of the

Ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ ἧς καὶ σωτῆρας ἀπεκδιχόμεθα κύριον Ἰησοῦν χριστόν. Ὅς μετασηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενεᾶς αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δυνάμει αὐτὸν καὶ ὑποτάξαι ἑαυτῷ πᾶ πάντα. Philip. iii. 20, 21.

redemption of sinners; no created arm can sustain the weighty cares of an universal lordship and dominion. These works are all performed by Christ, and shew him that can go through with them, to be almighty. But these I shall consider in the sequel, as so many distinct arguments of Christ's true divinity.

Thus we see, that the divine perfections are attributed to Christ, in as distinct and ample a manner, as they are any where, in scripture, to God the Father. It can never be imagined that such high perfections, as eternity, immutability, omniscience, omnipresence, and omnipotence, can any ways be understood to belong to two distinct beings, unspeakably different in kind; one infinite, independent, and necessarily existing, and the other finite, dependent, and of an uncertain, precarious existence. From the divine perfections being ascribed to the Father, and the Son, without any difference, it evidently follows, that these divine persons are the one and the same eternal, unchangeable, all-knowing, immense, and almighty God.



C H A P. VII.

Christ's Divinity proved, from his being creator of all things.



Am now to enter on another set of arguments, for the true and proper Divinity of our blessed Lord Jesus Christ, which are taken from the works of God being ascribed to him in scripture. He is represented doing such works, and performing such offices, as necessarily require divine powers in the person who goes through with them; these are creation, redemption, universal dominion, and judging the world. As to which there is a general objection, which I must obviate. The scripture represents Christ, in some places, as performing the command of the Father in creation; and the work of redemption, the government of the church, and the world, and the power of judging, are committed to Christ. From hence it may perhaps be insinuated, that Christ is only the Father's under agent; but whoever makes this objection, forgets, that persons of the same, and of equal dignity, may, by voluntary mutual agreement, act in subordination one to another. Taking the matter on this foot, the question ought not to be, whether Christ can be truly God, seeing he acts in subordination to the Father; but whether he could perform the works and offices committed to his charge, if he were not truly God; and whether the works he performs, and the offices he executes, require infinite powers. The works and offices which Christ performs,
by

by agreement with the Father, are committed to him, because he is able to execute them, or because he is possess'd of infinite powers, to enable him to go through with what he has undertaken; but he is not render'd able to perform them, because they are committed to him; he is not constituted God, because he is Creator, Redeemer, and Lord, and Judge of all; but because he is really divine, he is able to create, he is sufficient to finish the work of redemption, and is duly qualified to be Lord of all, and judge of angels and men.

The first work that requires divine powers, in him who performs it, which is attributed to Christ, in scripture, is creation. To bring any thing into being out of nothing, requires almighty power: Reason assures us of this, and scripture abundantly confirms it. In the oracles of truth, the work of creation is confined to God alone. This the prophet ^a Jeremiah has asserted in the most emphatical manner. "Jehovah is the true God, he is the living God, and an everlasting King:—the Gods that made not the heavens and the earth, shall perish from under the earth and the heavens: He has made the earth by his power, he has establish'd the world by his wisdom, and has stretch'd out the heavens by his discretion:—they are vanity, and the work of errors, in the time of their visitation they shall perish; the portion of Jacob is not like them, for he is the former of all things:" God has affirm'd the same of himself, ^b by the prophet Isaiah. "I am he, I am the first, I also am the last, my hand has laid

^a Jeremiah x. 10, 11, 12. 15, 16.

Isaiah xlviii. 12, 13.

the foundation of the earth, and my right hand has span'd the heavens." The Levites, whose prayer is recorded in the book of that excellent governor Nehemiah, begun their solemn address to God, with professing him to be only creator, ^d "Thou alone art Jehovah, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the sea and all that is therein, and thou preservest them all, and all the host of heaven worships thee." The apostle Paul, in ^e his speech to the inhabitants of Lystra, who would, thro' ignorance, have worship'd him, has stiled God, "the living God, who made heaven, and earth, and the sea, and all things therein." Whoever has but read the old testament, must have observed, that the great God has thought proper, often to dwell on ^f this topic, of his creating all things, to shew his infinite superiority over the gods of the nations, and to raise suitable and high ideas of himself, in them that worship him. And well he might, for, as the apostle Paul has acquainted us, ^g "The invisible things of him, from the creation of the world, are clearly seen, even his eternal power and Godhead." From hence we may infallibly conclude, that he who is properly creator, is truly God.

It remains then to enquire, whether Christ be creator of the world, in a proper sense; if he is, it inevitably follows that he is true God. By the Psalmist he is call'd our maker, in this

^d Neh. ix. 6.

^e Acts xiv. 15.

^f See Dr. Waterland's Sermons, p. 82--98.

^g Τα ἀίρατα αὐτῷ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθαράται, ἢ τε αἰδοῦν αὐτῷ δύναμις καὶ θεότης. Rom. i. 20.

passage in the ^h ninety fifth Psalm, which has been proved to belong to Christ, in conjunction with the Father and the holy Spirit. “Come let us worship and bow down, let us kneel before Jehovah our Maker, for he is our God, and we are the people of his pasture, and the sheep of his hand. By the apostle John ⁱ Christ is stiled, “the beginning of the creation of God;” that is, the author and the efficient principle of every thing that was made, for so the word ἀρχή, which we translate beginning, may signify. Christ was the author of nature, and every thing that is, was brought into being by his effective power, he ^k call’d light out of darkness, order out of confusion, and by his word raised the beautiful fabric of this world, out of a chaos without form, and void.

That Christ is properly Creator, the apostle John has declared in the beginning of his gospel, ^l “All things were made by him, and without him was not any one thing made, that was

^h Psalm xc. 6. 7. See above Part I. chap. 3. p. 72.

ⁱ Ἀρχὴ τῆς κτίσεως τῆς οὐσίας. Rev. iii. 14.

^k ——— At his word the formless mass,

This world’s material mould, came to an heap:
Confusion heard his voice, and wild uproar
Stood ruled, stood vast infinitude confin’d:
Till at his second bidding darkness fled,
Light shon, and order from disorder sprung.

Milton’s Paradise Lost, B. III. v. 708, &c.

They view’d the vast immeasurable abyss,
Outrageous as a sea, dark, wastful, wild,
Up from the bottom turn’d by furious winds,
And surging waves, as mountains, to assault
Heavens height, and with the center mix the pole:
Silence ye troubled waves, and thou deep peace,
Said then th’ omnific word, your discord end.

Paradise Lost. B. VII. v. 210.

^l Πάντα δι’ αὐτῆς ἐγένετο, καὶ χωρὶς αὐτῆς ἐγένετο ἕδὲ ἐν ᾧ γέγονεν.
Joh. i. 3.

made:” For the right understanding of these words, it may be proper to take notice, that ^m Simon Magus supposed God, by the ministration of the first production of his mind, to have created the angels, and the highest heavens, but he affirm’d the lower world to be made by angels: From him ⁿ Menander, ^o Saturninus, ^p Basilides, ^q Carpocrates, and ^r Cerinthus, (against which

^m Simon Samaritanus, ex quo universae haereses substiterunt, habet hujusmodi sectae materiam. Hic Helenam quandam --- secum circumducebat, dicens, hanc esse primam mentis ejus conceptionem, matrem omnium, per quam initio mente concepit Angelos facere & Archangelos. Hanc enim Ennoiam exsurgentem ex eo, cognoscentem quod vult pater ejus, degredi ad inferiora, & generare Angelos, & Potestates, a quibus & mundum hunc factum dixit. Irenaeus, Lib. I. c. 23. p. 99. Ed. Bened.

ⁿ Hujus (sc. Simonis) successor fuit Menander, qui primam quidem virtutem incognitam ait omnibus, --- mundum autem factum ab angelis; quos & ipse similiter ut Simon, ab Ennoia emissos dicit. Idem, ibid. p. 100.

^o Saturninus quidem, similiter ac Menander unum Patrem incognitum omnibus ostendit; qui fecit angelos, archangelos, virtutes, potestates. A septem autem quibusdam angelis mundum factum, & omnia quae in eo; hominem autem angelorum esse facturam. Idem, ibid. c. 24. p. 100.

^p Basilides autem, ut altius aliquid & verisimilius invenisse videatur, in immensum extendit sententiam doctrinae suae, ostendens Nun primo ab innato natum patre, ab hoc autem natum Logon, deinde a Logo Phronesin, a Phronesi autem Sophiam & Dynamin, a Dynamini autem & Sophia Virtutes. Et principes, & angelos, quos & primos vocat, & ab iis primum coelum factum. Dehinc ab horum derivatione alios autem factos, aliud coelum simile priori fecisse, & simili modo ex eorum derivatione cum alii facti essent, Antitypi eis qui super eos essent, aliud tertium deformasse coelum: Et a tertio deorsum descendantium quartum, & deinceps secundum eum modum, alteros & alteros principes, & angelos factos esse dicunt, & coelos CCCLXV. Quapropter & tot dies habere annum secundum numerum coelorum. Idem, ibid. p. 101.

^q Carpocrates autem, & qui ab eo, mundum quidem &

last

last the apostle John level'd the proem of his gospel,) adopted this notion. The Gnostics who succeeded them, grafted, if it could be, greater absurdities upon it. It would be fruitless to enter into a detail of their nonsense and contradictions, but this was a prevailing notion among them, that the upper world had a different author from the lower. This, in all probability, made the apostle, after he had positively told us, that all things were made by God the Word, to add, without him not one single thing was made. If all things were made by God the Word, and nothing came into being without him, it is impossible he should be a created derived being, as the Arians suppose him; for if so, he must make himself, or at least must act in a way of ministration to the Father, in making himself, which is grossly absurd. The Socinian exposition of the place, that all things relating to the new creation, or the gospel dispensation, were done by Christ, is so extremely silly and unnatural, that it needs no confutation, and scarce deserves mention.

Another scripture, which proves Christ to be properly Creator, we find in the apostle Paul's epistle to the Colossians. "Who is the image of the invisible God, the firstborn before all creation, for by him were all things

ea quae in eo sunt, ab angelis multo inferioribus ingenito Patre factum esse dicunt. Idem, ibid. c. 25. p. 103.

† Et Cerinthus quidem in Asia, non a primo Deo factum esse mundum docuit, sed a Virtute quadam valde separata, & distante ab ea principalitate, quae est super universa, & ignorante eum qui est super omnia Deum. Idem, ibid. c. 26. p. 105.

† Ὁς ἐστὶν εἰκὼν τῆς Θεοῦ ἀόρατου, πρωτότοκος τῆς πατρὸς κτίσεως ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς ἑρανοῖς, καὶ τὰ ἐπὶ τῆ γῆς, τὰ ἕρυσσά τε καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες, εἴτε ἀρχαί,

created,

created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him, and for him, and he is before all things, and by him all things consist." This is a noble and elegant description of the power put forth by God the Son, in creation: He ^t is firstborn before every creature, and the reason is, "by him all things were created, both things nigh and subject to our view, and things remote and invisible; not only the earth and all its inhabitants, the visible world and its fulness, and rational creatures of a lower rank; but the heaven, and all its glorious inhabitants, from the lowest, to the highest orders, whether they are angels or archangels, whether they are cherubs or seraphs, whether they are thrones or dominions, whether they are principalities or powers, all received their being from the Son: As he was their first cause, to bring them into being out of nothing, so he is their last end, for all things were created for him, or for the manifesting his glory. As he is before all things, so they depend on him for their preservation, for by him all things consist. Accordingly the apostle ^w, in another place, has described Christ as "upholding all things by the word of his power." By him the creation is kept from sinking into nothing, out of which he brought it: He preserves it from splitting and breaking in pieces,

ἔι τε ἔξουσίαι· τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν, ἵκτισαι· καὶ αὐτὸς εἰς ἑσὶ πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. Colof. i. 15, 16, 17.

^t See above chap. I. p. 168, 169.

^w See Dr. Waterland's Sermons, p. 60, 61.

^x Φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Heb. i. 3. and

and he knits all things together, which otherwise would inevitably tumble into a chaos of confusion.

The Arians plead ^x, in opposition to the argument for Christ being Creator, drawn from those texts; that what we translate, "by him," should be translated, "through him;" that it denotes the Son to be only the Father's minister; and that it is used, to distinguish the operation of the Son from that of the Father; this, they pretend, is countenanced by those ^y texts, which say, "God created all things by Christ." But the preposition *διὰ* ^z, can never necessarily imply this; because, as our adversaries are

^x Clarke's Script. Doct. p. 78, 79.

Jackson's Reply, p. 6. 19. 184, 185, 186. 316, 317. 319, 320.

^y To us there is one God, of whom are all things — and one Lord Jesus Christ, by whom (*δι' ἑ*) are all things, 1 Cor. viii. 6.

God who created all things by Jesus Christ, (*διὰ Ἰησοῦ Χριστοῦ*) Eph. iii. 9.

By whom (*δι' ἑ*) he made the worlds, Heb. i. 2.

^z The preposition *διὰ* is used in scripture, and in sacred and classic writers, in a sense which denotes the principal and not the instrument, as may appear from the following quotations.

Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν, τὰ πάντα, Rom. xi. 36.

Πιστὸς ὁ Θεὸς, δι' ἑ ἐκλήθητε, 1 Cor. i. 9

Παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ, 1 Theff. iv. 2.

Τὴν καλὴν παρακαταθήκην φύλαξον διὰ Πνεύματος ἁγίου, 2 Tim.

i. 14.

Δι' οὗ τὰ πάντα, Heb. ii. 10.

Οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες. Ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν. Ὡμοσε Κύριος καὶ ἐμεταμεληθήσεται. Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, Heb. vii. 20, 21.

Ἐκτίσαμεν ἄνθρωπον διὰ κυρίου, Gen. iv. 1.

Ἐαυτοῖς ἐβασίλευσαν καὶ ἐ δι' ἐμοῦ ἤρξαν, Hof. viii. 4.

Ἐποίησατε βελὴν, οὐ δι' ἐμοῦ καὶ συνθήκας οὐ διὰ πνεύματός μου, Isai. xxx. 1.

forced

forced to own, it is used of the Father, for it is said with relation to him, "of him," or "through him are all things." The phrase, through him, is used of the Father, as well as of the Son, with respect to the work of creation, and therefore it cannot be used to distinguish the operation of the Son from that of the Father, seeing it is used of the Father himself, who is confessedly inferior, or subordinate to none.

That our adversaries may be taken off from gaining any advantage from perverting those texts, where the Father is said to create all things by the Son, I shall proceed to consider

Ἐγράφη διὰ βασιλείας, Esth. viii. 20.

Προφήτης καὶ βασιλείας οὕτως εἰπόντος διὰ προφητικοῦ Πνεύματος. Justin. Martyr. Apol. i. c. 50. p. 78. Ed. Ox. p. 60. Ed. Thirlby.

Ὅτι καὶ πρεσβύτων διὰ πνεύματος Θεοῦ. Theoph. ad Autolyc. Lib. I. p. 38. Ed. Ox.

Πολλῶν ἀκρόβωτον ἀδελφῶν --- λαλοῦντων διὰ τοῦ πνεύματος γλώσσαις. Iren. Lib. V. c. 6. p. 299. Ed. Ben.

Σὺ ᾧ κράτιστε βασιλεῦ Θεοδόσει --- πάσαν ἐπισκήσας ἀρετὴν διὰ Θεοῦ. Sozomen. praef. p. 321. Ed. Vales.

Ὅτι ἀπόστολοι διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκήρυξαν. Epist. Syn. Arim. apud Socrat. Hist. Eccles. Lib. II. c. 37. p. 113.

Ἐπεὶ οὖν πάντες --- γένησιν ἔχον, λέγει πρὸς αὐτὸς ὁ τῷδε τὸ πᾶν γενήσας τᾶδε· Θεοὶ Θεῶν ἂν ἐγὼ δημικρῆς, πατὴρ τε ἔργων, ἀ δὲ ἐμοῦ γενόμενα ἄλλω, ἐμοῦ γε θελοντος. --- δὲ ἐμοῦ ταῦτα γινόμενα καὶ βίβ' μετέχοντα, θεοὶς ἰσαζοιτ' ἂν. Plato in Timaeo, Vol. 3. p. 41. Ed. Steph. p. 1054. Ed. Francof.

Τῶν θεῶν ἐννοία, δὲ ἕς --- ἐλευθεραν τὴν πόλιν ταύτην διοικοῦμεν. Dionys. Halicarnaf. Antiquit. Lib. VIII. c. 26. p. 481. Ed. Oxon.

Ὁ Δῆμος --- τοῦτο αὐτὸ τὸ πρῶτον ἔγκλημα ποιέμενος, ὅτι τὸ καθόδε δὲ ἐκείνον τυζῶν οὐ τὰ πρὸς ἡδονὴν αὐτῷ θεραπέυομαι; Idem. ibid. c. 31. p. 486.

Ἐκ ταπεινῶν μέγας διὰ τῶν θεῶν ἐγένεμεν. Idem, ibid. c. 33. p. 487.

Τῷ ᾧ πάντων πατρὶ Θεῷ, τὰ μὴ σπευδᾶία δὲ αὐτοῦ μόνον ποιεῖν ἐκμιώτατον ἦν. Philo. de Mundi Opificio, p. 16. Ed. Lipsf.

some passages of scripture, where creation is immediately attributed to the Son. The fortieth chapter of Isaiah must, ^a as has been proved, be understood of Christ; there he is represented as the immediate Creator; ^b “Who has measured the waters in the hollow of his hand? and meted out heaven with a span? and comprehended the dust of the earth in a measure? and weigh’d the mountains in scales, and the hills in a balance? — To whom will you liken me, and to whom shall I be equal, saith the holy one? Lift up your eyes on high, and behold who has created these things, that brings out their host by number, he call’d them all by names, in the greatness of his might, for that he is strong in power, not one fails.”

The same is declared in stronger terms, ^c in the forty fifth chapter, the latter part of which the apostle Paul has apply’d to Christ; “Thus saith Jehovah, that created the heavens, God himself that formed the earth, and made it, he has established it; he created it not in vain, he formed it to be inhabited, I am Jehovah, there is none else.” He whom the Jews were to pierce, and consequently Christ, has declared himself, by the mouth of the prophet ^d Zechariah, to be, “Jehovah who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him.” Seeing Christ is Jehovah, besides whom there is none else, who himself form’d, whose right

^a See above chap. III. p. 241, &c.

^b Isaiah xl. 12. 25, 26.

^c Isaiah xlv. 18. comp. v. 23. & Rom. xiv. 11.

See above, chap. III. p. 244.

^d Zech. xii. 1. comp. v. 10. John xix. 37.

See above, chap. III. p. 247, 248.

hand span'd the heavens, who created the earth, and comprehends it as it were in a measure, weighing the mountains, and holding the waters, who has made all the inhabitants of the lower world, and formed the immortal spirit of man within him; it can never with any justice be pretended, that he is creator only in an inferior sense, but he must properly be the Former of all things, the almighty maker of the universe.

I shall produce one scripture more to prove Christ to be properly Creator, against which our adversaries have not room to play the artillery of their vain criticisms; because, as ^e others have observ'd, there are none of the prepositions, in, and, thro', to labour with. It is in the apostle Paul's epistle to the ^f Hebrews. "To the Son he says, thy throne, O God, is for ever and ever, — and thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thy hands." These words, taken from the Psalms, are as plain and express, in asserting Christ to have laid the foundations of the earth; and with his own hands to have form'd the heavens, as words can be, and they will stand the test against all that the wit and dexterous subtilty of men can invent, to overturn Christ's creative powers. Some ^g have been bold and foolish enough to insinuate, that they have been added to the text; but as this conjecture has not one copy,

^e See Dr. Waterland's Sermons, p. 62, 63, 64.

^f Πρὸς τὸν υἱόν, ὁ Θεὸς σέ, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος— καὶ σὺ κατ' ἀρχαίς, κύριε, τὴν γῆν ἰθεμελίωσας, καὶ ἔργα τῶ χειρῶν σου εἰσὶν οἱ οὐρανοί. Heb. i. 8, 10.

^g See a Socinian pamphlet, call'd, the Judgment of the Fathers, p. 30.

nor one version to back it, it is fit only to be scorned. The Socinians ^h would have this place meant of a moral reformation, figuratively call'd creation; but this notion is too silly to be defended. The ⁱ Arians tell us that these words, spoke of God, by the Psalmist, and applied thus to the Son, by the apostle, are a paraphrase on what was said in the beginning of the chapter; "thro' whom he made the worlds:" If so, then they shew, there is no inferiority or inequality, between the Father and the Son. So that our adversaries have nothing to say, unless possibly the words may be intended, as a description of the immutability of the Father, for a confirmation and assurance of what is declared, that Christ's kingdom shall ever last. But these words are most certainly meant of the Son, and I cannot see, how a description of the Father's immutability, coming in abruptly, can be any confirmation of what is before said of Christ; whereas a description of Christ's immutability, is a very proper confirmation of what is declared, of his throne being for ever and ever.

Upon the whole, it is certain, from the entire tenor of divine revelation, that the great God has no partner in the work of creation: It is likewise certain, that Christ, as well as the Father, is the creator of all things; therefore Christ is, with the Father, the one almighty creator, and maker of all things, visible and invisible.

The antient christian ^k writers, who lived before the Arian times, in the fullest terms de-

^h Vid. Enjedin. p. 393, 394.

ⁱ Clarke's Script. Doct. p. 81.

^k Πρὸς αὐτῶν καὶ δι' αὐτοῦ τῶν, πάντα ἐνὸς ὄντος τοῦ πατρὸς καὶ υἱοῦ. Athenag. Apol. c. 9. p. 38. Ed. Oxon.

clare, that Christ is truly and properly creator. Arius, at his first setting out, and afterwards Eunomius and Aetius, roundly asserted Christ to be a creature; but a created Creator was so shocking to the ears of Christians, that the Arians, even when the civil power was on their side, were forced to soften the matter, and to deny the Son to be a creature, and even to thunder out anathema's against such as affirm'd

Ὁ Λόγος αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας. Tatian. c. 8. p. 22. Ed. Ox.

Λόγος ἀγγέλου δημιουργὸς γίνεταί. Idem, c. 10. p. 26.

Λέγει (sc. Ἰωάννης) ---- τοῦτον μονογενῆ, τοῦτον πάντων ποιητὴν ---- τοῦτον κόσμος ποιητὴν, τοῦτον εἰς τὰ ἴδια ἐληλυθότα. Irenaeus, Lib. I. c. 9. p. 44. Ed. Ben.

---- συγκλειότατον τὸν ἅπαντων κτίσιν, καὶ δημιουργόν, καὶ ποιητὴν Λόγον τοῦ Θεοῦ. Idem, ibid. c. 15. p. 79.

Ὁ ἅπασι τεχνίτης λόγος. Idem, Lib. III. c. 11. p. 190.

Fabricator omnium Verbum. Idem, ibid. c. 22. p. 219.

Fabricator universorum Dei Verbum. Idem, Lib. V. c. 12.

p. 307.

Mundi factor vere Verbum Dei est. Idem, ibid. c. 18.

p. 315.

Ὁ Λόγος ---- ὧ τὰ πάντα διδημιέργεται. Clemens Al. Cohort. c. 1. p. 9. Ed. Ox.

Συμπάντων Θεῶν ἕνα μόνον εἶναι ---- δημιουργόν ---- υἱὸν ἐν πατρὶ. Idem, Paedag. Lib. I. c. 8. p. 142.

Πάντα ὁ Λόγος ποιεῖ ---- οὗτος τὰ ὅλα δημιουργεῖ ---- οὗτος ---- ὁ τοῦ κόσμου καὶ τοῦ ἀνθρώπου δημιουργός. Idem, ibid. Lib. III. c. 12. p. 310.

Ὁ Λόγος δημιουργίας ἄριστος. Idem, Strom. Lib. V. c. 2.

p. 654.

Ἐνεργεῖ ὁ Θεὸς Σωτὴρ ---- ἡ τῶν ὅλων ἀρχή. Idem, ibid. c. 6.

p. 669.

Τὸν Λόγον πεποιηκέναι πάντα, ὅσα ὁ πατὴρ αὐτῷ ἐνετείλατο. Origen. c. Celsum. Lib. II. p. 63. Ed. Cant.

Ὁ δημιουργός ὁ Λόγος, ὁ ποιητὴς τῶν ὅλων. Euseb. in Psalm. p. 125. Ed. Montf.

Τὸν τῶν ἀπάντων γενησιουργόν τε, καὶ ποιητὴν. (De Christo loquitur) Idem. de laud. Constant. c. 14. p. 536. Ed. Par.

See the Arian creeds recorded by Athanasius, (opp. Vol. I. p. 895, 896. 900. Ed. Par.) and by Socrates, (Hist. Eccles. Lib. II. c. 10. p. 73. Ed. Par.)

it. As no cause, that is not of God, can stand long, so the darkness of this heresy, which, for some time, overspread the world, was soon scatter'd before the prevailing light of truth; and nothing contributed more to this, than the argument drawn from Christ's being Creator.

Our modern Arians ^m, that they may seem not to incur the guilt of making Christ a creature, have invented a new notion of a creature; they say, a creature is something brought into being, by the power of the Word, acting in subordination to the will of the Father; this they arrogantly call the scripture notion; but the scripture notion of a creature is, something brought into being out of nothing, by the immediate power of the almighty God. So that this new and whimsical notion of a created being, which they would obtrude upon us, as the scripture notion, is an invention of their own, contrived to prop up feebly a ruin'd and desperate cause.

If we bear in mind, that Christ is truly and properly creator of all things, we shall be moved by every thing, in the creation, which we view with our eyes, or contemplate with our minds, to have high thoughts of him. ⁿ If we turn our eyes to the spacious regions of the sky, we shall see that they declare his glory; and if

^m See Jackson's Collection of Queries, p. 60.

ⁿ I doubt not but every lover of true politeness will pardon me, for inserting here, tho' it be something long, the following admirable hymn, of that incomparable poet Pope Urban the eighth, who has, in all his composures, shew'd, how the true dignity of poetry may be preserved by propriety of thought, without the false ornaments, which persons of little judgment use to trick it up. The hymn seems to be directed to our God and Saviour Christ Jesus, but it certainly may be apply'd to him, as he is creator of all.

we look into the great space expanded over our heads, we shall see evident footsteps of his handy-work; the numerous stars that garnish the cope of heaven, proclaim their great original. If we look to the sun, that glorious fountain of light and heat, we shall see reason to admire the power of him, who prepared a tabernacle for it, to convey its influences to all the planets that move about it. If we view the planetary chorus, that with regular motion dance round it, we cannot but admire the wisdom of Christ who made them, who nicely adjusted their distances, that they might not disturb one another's motion, and who enables them uniformly to perform their several revolutions:

Arbiter omnipotens, rerum suprema potestas,
 Cujus ab aeterno dependent omnia nutu,
 Labra mihi referta, vocemque resolve canenti,
 Ut mea lingua tuae delibet laudis honores:
 Tu sine principio fueras, semperque fuisti,
 Quique es semper eris, regum ter maximus, idem
 Optimus, atque tuum regnum non desinet unquam:
 Omnia tu sapiens nosti, potes omnia quae vis:
 Te nihil ante fuit, terras, mare, sidera, coelum,
 Quaeque suo claudit gyro, tua sola voluntas
 Ex nihilo eduxit, fieri simul annuit, atque
 Protinus extat opus, patuit tunc lucidus aether,
 En roseis invecsta rotis aurora diei
 Nuncia praecurrit radios, quibus aureus ambit
 Sol maris immensos tractus, quos undique terrarum
 Protenfis late spatiis amplectitur orbis:
 Hinc saliant colles, illinc fastigia tollunt
 Aerii montes, salebris riget ardua rupes,
 Labunturque vagi per prata virentia rivi,
 Ac tumidi volvunt parvis e fontibus orti,
 Spumantes undas fluvii, pontique frementi
 Gurgite se miscent, qua plangunt litora fluctus,
 Nec tamen excedunt positos in margine fines:
 Coeruleum per iter veloci carbasa motu
 Ventus agit, pandasque rates ac tonsa triremem
 Dum crebro refluxas ictu ferit aequoris undas.

It was his almighty arm, that first flung forth those vast bodies, which have been kept from following the propensity of their natural gravity, to fall to their centre, by the projectile force impress'd upon them by his powerful hand.

If we come nearer home, and take a survey of the earth on which we live, we shall see in it such footsteps of skill, power, and contrivance, as cannot but call for our wonder, love, and praise, to Christ that has framed it, and adorn'd it, and may keep us from degrading thoughts of him who has establish'd it. It is he has enrich'd it with the beautiful and useful

Quis varios memoret squamosa examina pisces,
 Inclusosque rudis praeduro tegmine testae,
 Crustaceumque genus pelagique natantia monstra ?
 Ut juvat insidias illis hamove parare,
 Aut nassa per aquas nantes dum pabula quaerunt ?
 Cernimus e scopulis evulsa corallia ramos
 Quae pandunt, minioque nitent diffusa rubenti :
 Succina miramur, quae Sarmata promit ab undis,
 Miramur niveo conchas candore coruscas,
 Quas dives Bengala suo de littore mittit :
 At dudum mea mens, liquidum spatiosa per aequor,
 Evehitur levi sublata per aera motu
 In vacuas oras, avium quas turba volatu
 Huc illuc peragrant, aquilae se regia profert
 Qua reliquis praestat species, ausuque superbit,
 Seu praedae studio, pugnae vel amore feratur :
 Sic aliae pugnant doctae venantis in usum
 Nam rapidis alis sectantur, & unquibus urgent
 Segnem, quae fugit, aut rostro generosa resistit :
 Pennigerum plures cicurum, multaeque ferarum
 Dulcia divitibus praebent obsonia mensis :
 Oblectant aliae suavis modulamine vocis
 Attonitas aures, miros philomela canendo
 Ingeminat variatque modos, seu fundat acutum
 Submissive sono concentum, sive moretur,
 Aut properans iteret diversos gutture flexus :
 Et rostro referens humanae verba loquelae

variety of land and sea, plains and rivers, hills and vallies, trees and flowers, corn and fruit, shady groves and chrystal springs, painted meadows and purling streams. All plants, from the towering forest trees, whose waving tops shade the mountains brow, and the trees which glister with all manner of pleasant fruit, to the moss that creeps along the wall, may bear witness against us, if we are for lessening him, who causes them to spring out of the earth; as may likewise the corn, with which the vallies stand thick, and the grass that covers the hills. Every thing that raises pleasure in our imagination, ought to raise our ideas of the Son of God,

*Pfittacus appellat dominum, puerosque salutat,
Iratuſque fremens adſtanti jurgia, dicit,
Seu blandum loquitur, gratam cum porrigit eſcam.
Dant aliae galeis & equino in vertice criſtas,
Hae virides, illae croceas, albaſque, nigraſque,
Coeruleas, fulvas, & rubro murice tinctas
Artifici praeſtant commiſſas undique plumas,
Quae juncta varios aptant compage colores,
Et referunt pictas nativa ab imagine formas.
Divite pennarum pavo ſibi cyclade plaudit :
Dat queruloſ gemituſ viduatuſ conjuge turtur.
Stagna colunt anates, velox petit ardea nubes :
Haſ vapor agglomerat, ſolis quem vivida virtus
Elicit humenteſ gravida telluriſ ab alvo :
Natiſcitur hinc ventuſ, ſeu blandae ſpirituſ aurae
Aera quae tenuem perflat, coelumque ſerenat.
Hinc pluviuſ verno labuntur tempore roreſ,
Illinit hinc pratiſ albenteſ bruma pruinaſ,
Et nivibuſ monteſ tegit, & rigat imbribuſ agroſ.
Quam pulcram referunt radiantia ſidera pompam :
Dum ſuda ducunt hilareſ in nocte choreaſ !
Quis celereſ lunaſ curſuſ, ſoliſque meatuſ
Explicit ? hinc oritur ſerieſ, & temporis ordo :
Pomiſer autumnuſ, floreſ ver, torriduſ aeſtu
Cancer, & argenti caper addituſ arbiter horae
Uſque viceſ mutant ; donec novuſ appetat annuſ,
Qui ſua per trituſ repetit veſtigia calleſ.*

whether

whether it be the beautiful variety of flowers that adorn the garden, or the gay enamel that paints the meadow, or the curious drapery that vests the grove. All the tribes of living creatures proclaim his greatness: He has made the mighty elephant, the noblest of brute creatures, gentle and harmless, and fit for the use of man; he enables the lyon to hunt his prey; and has beautified the leopard with curious spots; he has given the horse strength, and cloathed his neck with thunder; he has made the ox strong to labour, and has overspread the pastures with flocks of sheep; by his wisdom the hawk flies, and at his command the eagle towers on high, and builds his nest in the craggy rock; he has given a beautiful train to the peacock, and graceful feathers to the ostrich; he has fill'd

Sic homines, pecudumque greges, armenta, ferasque
 Foetus alit terrae & servat spirabilis aer
 Omnibus unus amor, socia cum compare junctum
 Conjugii foedus celebrant, sobolemque propagant.
 Humanae parere jubes haec omnia menti,
 Quam penes arbitrium statuis, fator optime rerum,
 Aut vesci velit, aut operis servilibus uti,
 Pellere seu frigus, villosae pellis amictu.
 Candida nec desunt lini, nec munera lanae,
 Nec qui se tenuans orditur stamina bombyx.
 Quam bonus es coeli rector! tua dextera campos
 Fecundat segetum donis, dat vitibus uvas,
 Dat baccas oleis, apibusque liquentia mella
 Butyrum armentis pressique coagula lactis,
 Floribus ornat agros, & laeti graminis herba
 Planitiem, colles, & montes germine vestit,
 Lataque pomiferis replet viridaria plantis,
 Ac decorat lauris, & myrti frondibus hortos:
 Serpillum areolas & mollis amaracus ambit,
 Quae cinarum & marathrum fundunt, menthamque cro-
 cumque,
 Cinnama cum granis piperis, quod fercula condit;
 Balsama cum styracis guttis, myrrhaeque liquore

the groves with variety of birds of song, who in their unartificial notes, with an agreeable melody, chant forth their Maker's praise. In the great deep his wonders are seen, he has made the huge whale that plays in the mighty waters, and has replenish'd the sea with innumerable creatures of the finny race.

If we regard our selves, we cannot but say, we are fearfully and wonderfully made; therefore when we consider the exquisite art, and consummate workmanship, that is laid out in the formation of our bodies, much more when

Dat felix oriens, & odori munera thuris.
 Quid loquar artis opus, seu ducat molliter aera,
 Cudere seu libeat spiranti e marmore signa
 Vel miro tabulas telasque animare colore;
 Belgica seu jactet pictis aulaea figuris,
 Quae textu vario fulgens interlinit aurum,
 Exprimat aut chartis quod nulla obliteret aetas,
 Intentique legant ventura in saecula nepotes?
 Non ego gemmarum speciem, lapidumque decorem,
 Non chalybum quod alit tellus, celatque metallum
 Aeris, & argenti, nec massam divitis auri
 Persequar, & quicquid medicae vim sufficit arti;
 Omnibus his hominem ditas, nihil utile quod sit
 Deficit, aut possit jucundum optare voluptas.

Cardinalis Barberini, seu Urbani VIII. Poemata, p. 194---
 199. Ed. Paris, 1642. fol. Carmin. illust. poet. Ital.
 Vol. II. p. 29.

Christe potens, alto proles aequaeva parenti,
 Prono supercilio qui regis astro tuo,
 Arbiter annorum, gemini fabricator Olympi.
 Tu pedibus mundi pondera vasta premis.
 Tuque jubes Phaebum radiantes luce quadrigas
 Ducere, & optatum celsa per arva diem:
 Tuque jubes Lunam unicos agitare jugales,
 Et cum fidereo fulgere nocte choro,
 Tu valida fraenas lege irreparabile tempus
 Et rerum varias conditor usque vices:
 Cogis & hibernos cursu properare citato,
 Cogis & aetivas tardius ire dies:

we consider the nobler part of our constitution, our immortal souls, we should cause our tongues, the glory of our frame, to be employ'd in sounding forth the praises of the Son of God.

If we go one step farther, and raise our contemplations to the world of Spirits, the more we think on the little we know, of the activity and power of those bright intelligences, those ministers of the court of heaven, which excel in strength, the more we shall see of the glory of Christ, whose workmanship they are.

The argument drawn from the order and beauty of the creation, is good to prove the wisdom and power of the author of nature, against Atheists, and the same may to us, who

Induis ac nivibus brumali fidere montes,
 Et viduas vividi frondis honore nemus:
 Et tu multiplici variorum flore colorum,
 Fœcundam verno tempore pingis humum:
 Et tu dum rabida findit fœce Sirius orbem,
 Flavere auratis messibus arva jubes:
 Tuque rubescenti roseis diademate baccis
 Pomorum nectis tempora laeta patris.
 Tu gregibus campos, tu piscibus aequora, turbæ
 Aera das volucris, frondea tecta feris.

Jacobus Gaddius, Poem. Lib. I. p. 25, 26.

Seu pascit hortus lumina
 Florum colore gemmeo,
 Seu fons susurrans vitreis
 Delectat undis illico
 Vox surgat in laudes Dei.
 Sol, Luna, fulgor siderum,
 Lapsus perennes amnium,
 Formosa silva, frugibus
 Ager redundans, omnia
 Quaecunque cerno maximam
 Sancti beati numinis
 Benignitatem cernere,
 Manuque tractare faciant.

M. Antonius Flaminius Carm. Sac. p. 84, 85.

Ed. Flor. 12^{mo}.

enjoy the light of revelation, serve to aggrandize the eternal Son of God. I shall therefore end this chapter, with adapting to his praise, a hymn framed in honour of the Creator of the world, by our incomparable Milton, as noble a genius for poetry, as ever appear'd in the world.

These are thy glorious works, author of good!
Almighty! thine this universal frame,
This wonderous fair; thy self how wonderous
then!

Unspeakable! who sitt'st above these heavens
To us invisible or dimly seen
In these thy lowest works: Yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak ye who best can tell ye sons of light,
Angels for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing, ye in heaven.
On earth join all ye creatures to extol
Him first, him last, him midst, and without end!
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day that crown'st the smiling
morn

With thy bright circlet, praise him in thy sphere,
While day arises that sweet hour of praise.
Thou sun of this great world both eye and soul,
Acknowledge him thy greater, sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou
fall'st.

Moon that now meet'st the orient sun, now fly'st:
And ye five other wandering fires, that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light.
Air,

Air, and ye elements, the eldest birth
Of natures womb, that in quaternion run
Perpetual circle, multiform; and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye mists and exhalations that now rise
From full or streaming lake, dusky or grey,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great author's rise;
Whether to deck with clouds the uncolour'd sky
Or wet the thirsty earth with falling showers,
Rising or falling still advance his praise.
His praise, ye winds that from four quarters blow,
Breath soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship, wave:
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise:
Join voices, all ye living souls, ye birds,
That singing up to heavens gate ascend,
Bear on your wings, and in your notes, his praise:
Ye that in waters glide, and ye that walk
The earth, or stately tread, or lowly creep:
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise.



C H A P. VIII.

Christ's Divinity proved, from his behaviour here on earth.



OUR blessed Redeemer, when he came down to our lower world on the merciful errand of working out our salvation, and for that end assumed our flesh, took on him all the sinless infirmities of our human nature. As he came to lay down his life a sacrifice for sin, it would have been inconsistent with his design, to have unveiled all the glories of his Godhead; for had he declared himself all along to be God, and acted as such, who would have had the insolence, or the power to have apprehended, and executed him as a malefactor. However, though Christ, for the most part, chose to veil the glories of his Deity, yet at times, he gave evidence of what he was: This the apostle John has assured us of; ^a “We beheld his glory, the glory as of the only begotten of the Father.” And in another place, having related Christ's first miracle of turning water into wine, he has added, ^b “Jesus shew'd forth his glory, and his disciples believed in him.” These passages entirely subvert the notion, of the divine nature of Christ being wholly quiescent, during his ministry on earth, which some ^c have entertained. Since his disciples, on seeing the miracle of turning wa-

^a John i. 14.

^b John ii. 11.

^c See Bennet on the Trinity, chap. 8, 9.

See this more fully confuted by the learned Mr. Stephens, in his Sermon on the union of the two natures in Christ, p. 17—31.

ter into wine, acknowledged his glory, and believed in him; and since they saw the glory of the Word, as of the Son of God, whilst he dwelt in flesh among them; it is impossible to suppose a quiescence of the word so total, ^d that the disciples did not believe that Christ was more than a mere man, conducted and assisted by the spirit of God; nay so total, ^e that the whole course of our Saviour's wonderful actions, affords not the smallest intimation of his having a divine nature.

One argument for Christ's Divinity from his behaviour on earth, may be taken from his method of teaching. The prophets always introduced their messages with, "thus saith the Lord;" but when Christ rescued the precepts of the moral law, from the corrupt glosses of the Scribes and Pharisees, he founded the reinforcement of the statutes, which had been corrupted, on his own authority, introducing his injunctions with ^f "I say to you." Such a way of talking would have been insolent in the most dignified creature, and from Christ's using it, who was the most perfect pattern of humility, we may safely conclude, that he is the sovereign lawgiver, whose commands are uncontrollable. When he, who to appearance was a mean man, a carpenter, thus taught as one having authority, no wonder that his hearers were astonished ^g at his doctrine, his word, that was ^h in power.

Another thing that proves Christ's Divinity, may be drawn from the absolute promises he

^d Bennet, *ibid.* p. 90.

^e Bennet, *ibid.* p. 94, 95.

^f Mat. v. 22. 28. 32. 34. 39. 44.

^g Mat. vii. 28, 29.

^h Luke iv. 24.

made to his followers, such as these; ⁱ Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. ^k He that loses his life for my sake, shall find it. ^l Come to me all you that labour, and I will give you rest; take my yoke upon you, and you shall find rest for your souls. ^m On this rock will I build my church, and the gates of hell shall not prevail against it. ⁿ He that has forsaken houses, or land, for my sake, shall inherit eternal life. ^o Whatsoever you shall ask in prayer, believing, you shall receive. ^p He that shall humble himself, shall be exalted. ^q Whosoever shall give you a cup of cold water, because you belong to Christ, I say to you he shall not lose his reward. ^r Whosoever drinks of the water that I shall give him, shall never thirst, but it shall be in him a well of water, springing up to eternal life. ^s He that hears my word, shall not come into condemnation, but is pass'd from death to life. ^t The dead shall hear the voice of the Son of God, and they that hear shall live. ^u I am the bread of life, he that comes to me shall never hunger, and he that believes in me, shall never thirst. If any man eat of this bread, he shall live for ever, and I will raise him up at the last day. ^w If a man keep my saying, he shall never see death. ^x I give my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand. ^y I will come again, and receive you to my self, that where I am, you may be.

ⁱ Mat. vii. 7.^k Mat. x. 39.^l Mat. xi. 28, 29.^m Mat. xvi. 18.ⁿ Mat. xix. 29.^o Mat. xxi. 22.^p Mat. xxiii. 12.^q Mark ix. 41.^r John iv. 14.^s John v. 24.^t John v. 25.^u John vi. 35, 51, 54.^w John viii. 51.^x John x. 28.^y John xiv. iii.

“ If I depart, I will send the Comforter to you.” To which many more might be added. This sort of language belongs not to a creature; one who has his being from God, and depends on his good pleasure, for the continuance of it, can never promise, that he will bestow spiritual blessings: Therefore, since Christ promised, in the days of his flesh, that he would give all spiritual blessings, nay eternal life, he manifested himself to be the great God, who quickens whom he will.

One thing in our Saviour’s conduct, greatly manifested his divine nature, and that was the power he assumed to forgive sins. A most eminent instance we have of this, in the account of Christ’s healing the paralytic. ^a “ Some came to him, bringing one sick of the palsy, who was borne of four, and when they could not come nigh to him for the press, they untiled the roof where he was; and when they had uncovered it, they let down the bed, where the paralytic lay, [before Jesus,] when Jesus saw their faith, he said to the sick man, Son, [be of good cheer,] thy sins are forgiven thee: But there were certain of the Scribes sitting there, and reasoning in their hearts, why does this man speak blasphemy? who can forgive sins, but God only? and immediately, when Jesus perceived, in his spirit, that they so reasoned within themselves, he said to them, why reason you these things in your hearts? Which is easiest, to say to this sick man, thy sins are forgiven thee, or to say, arise and walk? But that you may know, that the Son of man has power on

^z John xvi. 7.

² Mark ii. 3---12. Matth. ix. 1---8. Luke v. 18---26.

earth to forgive sins, (he said to the sick man,) Arise, take up thy bed, and go thy way to thy own house; and immediately he rose, took up his bed, and went forth before them all, [glorifying God,] and they were all amazed, and glorified God, saying, we never saw any thing like this." The Jewish Scribes were certainly in the right, that it belongs only to God to forgive sins, for as they are ^b committed against him, and him only, he, and he alone, can forgive them; therefore, since Christ could authoritatively ^c forgive sin, it follows, that he is God. Some pretend, that Christ only forgave sins declaratively, or that he declared what was revealed to him, concerning the remission of the sick man's sins; but this is a bold contradiction to scripture, for our Lord assured them that murmur'd at what he said, ^d that he had power, or right, to forgive sins; and he proved this from his power to restore strength to the limbs, that had long lost their use. It is plain then, that our Lord Jesus Christ had power, or right, to forgive sin, which is God's prerogative, from

^b Bene igitur Verbum ejus ad hominem dicit, "Remittantur tibi peccata tua." Idem ille in quem peccaveramus in initio Remissionem peccatorum in fine donans. --- Peccata igitur remittens, hominem quidem curavit, seipsum autem manifeste ostendit quis esset. Si enim nemo potest remittere peccata nisi solus Deus; remittebat autem haec Dominus & curabat homines; manifestum, quoniam ipse erat Verbum Dei filius hominis factus, a Patre potestatem remissionis peccatorum accipiens, quoniam homo, & quoniam Deus, ut quomodo Homo compassus est nobis, tanquam Deus miseretur nostri, & remittat nobis debita nostra, quae factori nostro debemus Deo. Irenaeus, Lib. V. c. 17. p. 313, 314. Ed. Ben.

^c See also Luke vii. 47, 84.

^d ἵνα εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῆς γῆς ἁμαρτίας.

whence

whence it follows, that he was God; and this proof of his divinity he gave in the days of his humiliation.

It appears from what our Lord said, in justification of his right to forgive sins, that he would have his power of working miracles, taken as a proof of his divine nature; or to be equivalent to forgiving sins, which only God can do. As many miracles, the same in kind with those our Saviour wrought, were performed by his apostles; I shall not argue, from the works themselves, that the worker must be God; but from the manner in which they were performed. When the apostles healed the sick, and cast out devils, they did it in the name of Christ; but Christ did his mighty works in a Godlike way, or in such a manner, as shew'd his divine authority. When the leprous man own'd his power, and said; ^e "Lord if thou wilt, thou can'st make me clean;" he answer'd like a sovereign, "I will, be thou clean." When he restored blind men to sight, who profess'd to believe he could do it; he said, ^f "According to your faith, so be it." When he cast the Devil out of any, it was with a command, ^g "Come out of the man, thou unclean spirit;" or, ^h "be still, and come out." The devils were forced to obey his commanding voice, and as they knew him ⁱ to be the Son of the most high, the holy one of God; they with shuddering horror saw and heard him, and worship'd him thro' fear, and entreated him not to inflict fulness of torment on them before the time. Nay, in such subjection were

^e Mat. viii. 2, 3.

^f Mat. ix. 31.

^g Mark v. 8.

^h Mark i. 25.

ⁱ Matth. viii. 29. Mark i. 24. ii. 6, 7. Luke viii. 28.

they, that till he gave leave, they durst ^k not so much as enter into a herd of swine. When he restored to life Jairus's daughter, it was with saying, ^l "Maid, I say to thee, arise." When he raised from the dead the widow's son of Naim ^m, it was by such another sovereign word. When he call'd Lazarus from the grave, and broke the bands of death, which had tied him down several days, it was only by saying, ⁿ "Lazarus come forth." In short, if we were to consider all the wonders which our Lord wrought, whilst he tabernacl'd with men on earth, there is something so divine in the manner of his working them, that we cannot but conclude, that he who wrought them must be God.

If we consider the miraculous feeding ^o of five thousand with five loaves, and two small fishes; and the feeding ^p four thousand with seven loaves, and a few small fishes: The nature of this miracle shews the almighty power, and consequently the true Divinity of the worker. Christ who could encrease a small quantity of provisions; and make it sufficient to satisfy the desires of so many thousands, must be the all-sufficient Creator, who can produce what he pleases by his own power out of nothing.

There was one very remarkable miracle wrought by Christ, which I shall consider; it is told in the fullest manner by the evangelist Mark. ^q "They took him, as he was in the

^k Matth. viii. 31. Mark v. 12. Luke viii. 32.

^l Mark v. 41. ^m Luke vii. 14. ⁿ John xi. 43.

^o Mat. xiv. 15---21. Mark vi. 35---44. Luke ix. 12---17. John vi. 5---13.

^p Matth. xv. 32---38. Mark viii. 1---9.

^q Mark iv. 36. 41. See also Matth. viii. 23---27. Luke viii. 22---25.

ship, and there were besides with him other less ships, and there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship asleep on a pillow, and they awaked him, and said to him; Master, carest thou not that we perish? and he rose, and rebuked the wind, and said to the sea, peace, be still; and there was a great calm. And he said to them, why are you so fearful? How comes it that you have no faith? And they feared exceedingly, and said one to another, What manner of man is this? that even the wind and the sea obey him." They might well wonder at what they saw, for none could do what Christ did, who was not possess'd of almighty power. He who with a look could lay the noise of the blustering wind, and who, with only saying, peace, be still, could smooth the lowering face of the tempestuous deep, must be the same, who, by his powerful command, silenced the noise of the primitive chaos, and, by his word, raised order and harmony, out of ruin and confusion.

Christ's mighty works were perform'd in the view of the world, and were plain evidences of his divine mission, and often not obscure proofs of his divine nature; they were not done in a corner, but as one of the noble army of martyrs, in the first age of the church, has expressed it, ^r "they were always seen, because they were true: those who were healed, and those who were raised from the dead, were seen

^r Τοῦ Σωτῆρος ἡμῶν τὰ ἔργα ἀεὶ παρῶν· ἀληθῆ γὰρ ἦν· οἱ θεραπευθέντες· οἱ ἀναστάντες ἐκ νεκρῶν, οἱ ἐκ ἀφῆθσαν μόνον θεραπευόμενοι, καὶ ἀνιστάμενοι, ἀλλὰ καὶ ἀεὶ παρόντες· ὅθι ἐπιδημῶντος μόνου τῷ σωτῆρι, ἀλλὰ καὶ ἀπαλλαγέντῳ, ἦσαν ἐπὶ χρόνου ἰσ-

not only at the time of their being heal'd, and raised, but long after; nay they were seen not only all the while our Saviour was upon earth, but survived after his departure out of this world."

So great was the fame of Christ's miracles, that it drew the following ^t testimony from Joseph the noble historian, tho' a Jew. "At that time lived Jesus a wise man, (if we may call him a man,) a worker of miracles, and a teacher of such as receive the truth with pleasure; he gather'd to him many Jews and Gentiles: This was the Christ. After Pilate, upon his being accused by the chief men of our nation, had inflicted on him the punishment of the cross, his followers, who loved him before, did not forsake him. He appear'd to them again alive on the third day; the divinely inspired prophets having foretold this, and many other wonderful things concerning him. The people call'd christians from him, continue to the present time." This testimony is ^t by some reckon'd spurious, but I profess I know not

νόν· ὡς τε καὶ εἰς τὴς ἡμετέρας χρόνας τινὲς αὐτῶν ἀφίκοντο. Quadratus, apud Euseb. Hist. Eccles. Lib. IV. c. 3. p. 94. Ed. Par.

^t Γίνεται κατὰ τῆτον τὸν χρόνον Ἰησοῦς σοφὸς ἀνὴρ, εἶγε ἀνδρὰ αὐτὸν λέγειν χριστὸν ἢ ἡδ' παραδόξαν ἔργων ποιητὴς, διδάσκαλός τ' ἀνδρώπων τῶν ἡδονῆ τ' ἀληθῆ δεχομένων· καὶ πολλὰς μὲν Ἰουδαίους, πολλὰς ἢ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς ἔστ' ἢν, καὶ αὐτὸν ἐνόηξε τῶν πρώτων ἀνδρῶν παρ' ἡμῖν, σαυρῶν ἐπὶ τετιμηκότ' Πιλάτῃ, ἐκ ἐπάυσαντο αἶγε πρώτον αὐτὸν ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχον ἡμέραν πάλιν ζῆν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλαι μυθεῖα σαυραῖα περὶ αὐτοῦ εἰρηκόταν· εἰς ἔτι νῦν τῶν χριστιανῶν ὁπὸ τοῦδε ὀνομασμένων ἐκ ἀπέλιπε τὸ φῦλον. Joseph. Antiquitat. Jud. Lib. XVIII. c. iii. n. 3. p. 798. Edit. Oxon. Vol. I. p. 877. Ed. Havercamp.

ⁱ Vid. Macarii martyrii Acta, Gr. Vol. V. Act. Sanct. Maii. p. 149. Euseb. Hist. Eccles. Lib. I. c. 11. ibiq; not.

why

why, for scarce any passage has more vouchers to confirm its genuineness, and nothing has been advanced to prove it spurious, but groundless, and consequently contemptible conjectures.

If we examine Christ's life, we may often see great power, shewing it self in the lowest parts of his humiliation: If he humbled himself ^u so far, as to be born in a stable, and lie in a manger, he could cause the angels to proclaim his

Vales. Demonstrat. Evangel. Lib. III. c. 5. Sozomen. Hist. Eccles. Lib. I. c. 1. Hieronym. de Script. Eccles. c. 13. Hegesip. De excid. Hierosolym. Lib. II. c. 12. Isidor. Pelus. Lib. IV. Ep. 225.

Vid. etiam, Collectanea ad calc. Ed. Havercamp. p. 61, 62. 89---92. 187---284. Fabric. Biblioth. Gr. Lib. IV. c. 6. Vol. III. p. 237, 238. Delect. Script. De Verit. Relig. Christian. c. 2. p. 135---142. Spanheim. Hist. Eccles. Sect. I. cap. V. p. 533, 534. Ed. in fol.

See also M. Martin's Dissertation on this testimony.

^u ——— Lapsus ab alto est

Virginis in gremium pater ipse hominumque Deumque
Induit humanam faciem, moribundaque membra:
Tantus amor nostri, miserans incommoda nostra
Ille ipse immensi fator, & regnator olympi
Multa tulit nostro subeundo mille labores
Nomine, sudavitque, alitq; famemque, sitimque
Sensit: & extremo crudelem tempore mortem,
Crudelem, nobis vitam tamen inde ferentem
Perpeffus, clausi portas referavit olympi.

Lazarus Bonamicus.

Jamque tibi pecudum vigiles ante omnia cingunt
Pastores, tuguri exiguum, & penetrabile culmen
Immiti Boreae, matutinaeque pruinae,
Parvaeque dona ferunt, cernuntque in limine primo
Insolitos coeli thalamos & virginis aureae.
Jamque domo procul exciti, distantibus astris,
Adveniunt longe Nabathaeo a littore vates.
Nec minus aetherii juvenes, circum undique culmen
Exiguum, choreasque agitant plaudentibus alis,
Et totus rerum artificum descendit Olympus.

Daniel Heinsius de Contemptu Mortis, Lib. IV.

P. 328, 329.

nativity, and he could not only bring the neighbouring shepherds to do him honour, but by a star he could lead the wise men from a far country to adore him, and to offer him presents: If

— Deus ipse, Deo genitus, summoque parente
Ante dies omnes ante omnia secula tandem,
Temporibus summis coelo descendit, & ultro
Factus homo est; voluitque integra e virgine nasci
Pauper & ignotus, Davidis non regis in aula,
Verum in conductis stabulis, asinumque bovemque
Inter —————

Pastores igitur simul illos montibus altis
Nuncius excivit, claro demissus Olympo:
Numen adoratum gregibus venere relictis,
Et cecinere Deo laudes & carmina laeti:
Angelicae voces illis cum haec verba praecirent,
Pax homini in terris, Domino fit gloria coelo.
Hanc quoque vim sensere Magi coelestibus acti
Carpere iter monitis quos longo Oriente profectos,
Ignarosque loci, praecessit fidus euntes:
Et dux stella viae supra caput astitit ipsis.
Dum stratum foeno & palea subiere cubile,
Ternaque lactanti puero tres dona tulere.

Michael Hospitalius Galliae cancellarius, Lib. I. Epist. 7.
p. 28, 29. 32. Edit. R. Stephani.

Siderei vero domus aurea plaudit Olympi,
Fulgida natali gaudet & aethra tuo:
Lux diffusa polo nocturnas dimovet umbras,
Ignea quin solito clarius astra micant:
Auditi resonant, coeli per inania cantus,
Angelicus laeto quas dedit ore chorus.

Georg. Sabinus, Lib. 5. Eleg. 2.

Pastores veniunt, tenerum ut venerentur alumnum,
Intrat & exilem rustica turba casam.
Attoniti spectant matrem, pulcrumque nitorem,
Qui sacro pueri multus ab ore venit.
Mox funduntur humi, cuncti mox poplito flexo
Obsequii praebent signa notasque sui.

D. Hoogstratanus, Poem. p. 24.

Expectate diu populis mea fera voluptas
Dive puer, Deus ipse Dei immutabile verbum
Aeternum genite, aeterni aequa parentis imago

he stoop'd so low as to suffer the Devil to tempt him, he was able to confound and abash the tempter: If he submitted to such poverty, as

Aeternum spirans, divinum flaminis ignem;
Nunc genite o terris mortales indue cultus
Virginea de matre fruens, & paupere tecto
Majestatem aperi, coelique solique potentem.

Philomathus seu Alexander VII. Papa. Mus. Juvenil.
p. 119. Ed. Par.

Descendit coelo Deus, & mortalia membra
Induit, & nasci paupere gaudet humo.
Bethlemii salvete lares, vos scilicet illum
Excipitis quem nec terra nec aethra capit.
Clauditur abjecto desolatoque mapali,
Qui mare, qui terras, sideraque alta regit.
Qui coelum stellis, qui terram gramine vestit,
Lana homines, pecudes vellere veste caret.
Est illi praesepe torus, virgulta tapetes,
Turba pecus, parvae tecta superba casae.
Ille autem, quem mox totus venerabitur orbis,
Vilibus in stabulis straminibusque jacet.
Majestas tamen in puero est, divinaque virtus
Emicat e teneris, & pater ipse, genis.
Agnoscent illum aligeri toto aethere coetus:
Et plausu & laeto murmure cuncta sonant:
Pars carmen coeleste canit: pars nunciat orbi
Adventum pueri faustum, hominemque Deum.
Deserit excubias pastor, cunasque salutat,
Et variis sacram floribus ornat humum.
Eoi veniunt extremo a litore reges
Plurimaque obsequii munera signa ferunt.
Ipsa viam monstrant summo rutilantia coelo
Sidera natalem respiciuntque locum.

P. Francus, Lib. I. Eleg. 5.

Auditis? haec quid stramina, & furentibus
Ovile ventis pervium;
Quid usta glacie membra, quid vili jubet
Projectus in fimo Deus?
Tun' ille mundi rector, atque hominum arbiter,
Tun' ille naturae parens?
Nunc exoletis nudus in caulis jaces,
Perfessus imbres & nivem;

not to have any thing to pay tribute, when it was unjustly demanded, he could cause a fish to bring him a present supply: If he ^w condescended to be apprehended as a malefactor, he could shew, ^s that it was in his power to have deli-

En alta regum despuens diademata
Aurique speciosum decus,
Mutas ferinis splendidas lustris domos,
Paleamque praefers purpurae.

N. Sanadon Carm. Lib. I. Od. 22,

Dum coeli varios spectant revolubilis orbes,
Inque vago noctis sidera picta sinu ;
Chaldaei inductam mirantur fulgure flammam,
Quam mutet radiis Phosphorus ipse suis
Continuoque viam, lingua suadente corusca,
Versus Idumaeas corripuere plagas.
Ipsa comes ductorque facem de nocte ministrat,
Deque die gressus officiosa regit.
Ast ubi Bethlemae limen tetigere cavernae,
(Regia bis geniti nam fuit illa Dei,)
Resistit, excubitorque novus super antra resedit
Functurus vigilis nocte dieque vicem.
Ite Magi, atque aliam jam quaerite lampada vobis :
Hic fixa est errans quae modo stella fuit.

Johannes Commirius Carmin. Vol. I. p. 264.

^w Territa neglexit leges natura suetas,
Morte tua, quando est nostra redempta salus.
Sol rubuit faciemque atro velavit amictu,
Informis medio nox erat orta die
Omnia tunc stabili stupuerunt sidera coelo.
Vix etiam, misere quassa, resedit humus.
Per sua demissi ceciderunt culmina montes,
Saxa procul querulo dissiluisse sono.
Condoluit natura tuae rex optime morti
Et merito quia tu conditor hujus eras.

Elias Eobanus, Heroid. Lib. I. Epist. 3.

————— Pendantem, mediaque in morte trementem,
Saxa Deum miserata, horrendo rupta fragore,
Dissiluisse —————

Jacobus Wallius Heroic. Lib. I. Carm. 3. v. 37, &c.

^s John xviii. 5, 6.

ver'd himself, by causing those who came to take him to fall to the ground: If he abased himself so far as to hang on the cross, he there ^y could promise eternal life to one who suffer'd with him: ^z If he became obedient to death, he could throw all nature in an agony, as if it sympathized with its suffering master.

Through the whole of Christ's actions, there appear'd some glances of that divine glory, which for a time was shaded under the veil of his humiliation and sufferings: Insomuch, that from many of the things Christ did whilst he continued in his earthly abode, it may be safely gather'd, that he was the great God manifested in the flesh.

^y Luke xxiii. 40---43.

^z Matth. xxvii. 45. 51, 52, 53. Mark xv. 33. 38. Luke xxiii. 44, 45.



C H A P. IX.

Christ's Divinity proved, from his accomplishing the work of redemption.



AMONG the many arguments with which scripture furnishes us, for the true Deity of our blessed Lord, there is none that comes with greater force upon the conscience of a sincere Christian, who has experienced any thing of his kind Redeemer's love, than this consideration; that he who is fit to redeem him from sin, Satan, and hell, must be a person of infinite power. Accordingly, the argument which may be drawn from Christ's having completed the great work of redemption, to prove his proper Divinity, has satisfied and quieted many a common Christian, who, perhaps, could not answer every cavil that is raised by the subtilty of such as lie in wait to deceive. When a Christian is satisfied, that it is the great Immanuel only, God manifested in the flesh, that can redeem his lost soul from eternal misery, his faith remains unshaken, amidst all the attempts that are vainly used to weaken and lessen the rock of ages.

The case is quite different, as to them who never tasted that the Lord is gracious; such are not sensible of the great evil there is in sin, and so they vainly imagine themselves able to satisfy for it; and apprehend nothing of the need of a satisfaction of infinite value: Nay, this is a thing they rise up with obstinate malice against, because it leaves no room for them to add any thing to the value of it. This is
the

the true spring of all the pains they take to ungod the Son; if they must not be sharers with him in the glory of their salvation, they will endeavour to bring him down into the rank of creatures, that his obedience may not be pretended to be of infinite value. Such allow not Christ's sufferings to have higher merit in them, than those of any other creature without sin; but since they are what he needed not to have submitted to on his own account, they are for allowing them so much merit, as may serve to piece out the sincere obedience of those, who can do nothing without sin.

This being the case, I cannot expect what I shall urge on this head, will be of equal weight to all sorts of persons; but as I am persuaded, it is an argument in it self of good force, I shall throw together a few considerations that may serve some ways to illustrate it.

When man had sinned against his Maker, and by not continuing in the honour in which he was created, had forfeited the favour of the author of his being, it was not possible that he should be his own Redeemer. None of the posterity^a of Adam can answer the law for themselves, because of the imperfections that attend the best duties, performed by such, as carry about with them a body of sin and death; much less can any imperfect creature answer for the defects of others. Sinful guilty man cannot remove the guilt of sin, extirpate its dominion, subdue the tyranny of Satan, and destroy the power of death. Man, who has contracted a habit of sinning, can never reform himself, re-

^a See Mr. R. Taylor's Scripture Doctrine of Justification, p. 61---78.

new the image of God in his own soul, and work faith by his own power.

Man can never satisfy God for his sins, but yet satisfaction must necessarily be made to the divine being, even such a satisfaction as is full and complete, and commensurate to the righteousness of God, and the holiness of his law: For were God to remit sin without satisfaction, his holiness and justice would be tarnished, in that he would seem to connive at sin; his truth would be sullied, in that he would not fulfil his own threatening; and a blemish would be cast on his infinite wisdom, in that it would seem as if he gave forth too rigorous a law, and, on second thoughts, saw fit to soften it ^b: As none of these things, which follow from the supposition of God's remitting sin, without satisfaction, can be imagin'd of a God of infinite and unchangeable holiness, justice, truth, and wisdom, it must be affirmed, that satisfaction must be made to God for man's sin, before he could be reinstated in the favour of his Maker.

As satisfaction was necessarily to be made to God's justice, which could not be done by mere man, so the oracles of truth assure us, that, ^c "without shedding of blood, there could be no remission;" so that salvation must be brought about by the ^d means of man. Therefore, in order to recover fallen man, the eternal Son of God, according to what was agreed between him and the Father in the councils of peace, before the world began, in the

^b See Mr. R. Taylor's Scripture Doctrine of Justification, p. 46—52.

^c Heb. xi. 22.

^d Εἰ γὰρ μὴ ἄνθρωπος ἐνίκησεν τὸν ἀπίπαλον τῷ ἀνθρώπῳ, οὐκ ἂν δικαίως ἐνίκηθη ὁ ἐχθρός. Irenaeus III. 20.

fulness of time, took the human nature into a personal union with himself: and that he might be in a capacity to suffer for sin, assumed a human soul, and a body of flesh, and appear'd, in all things, like those whom he came to redeem, sin only excepted. When the blood of bulls and of goats could not wash away the stains of sin, and when the ashes of sacrificed heifers could not make atonement for guilt, then Christ undertook our cause with God the Father, and with love and tender compassion, said to our awful and offended Judge; ^e “Sacrifices and offering thou wouldest not, but a body hast thou prepared for me: in burnt offerings and sin offerings thou hast no pleasure; Then said I, Lo I come, (in the volume of the book it is written of me,) to do thy will, O God.”

As Christ, the Son of God, assumed our nature into a personal union with himself, our redemption was brought about by one who is God and man, in one person. And this the scripture sets forth to us with full and plain evidence; for we are there told, that ^f “Jehovah was pierced;” that ^g “God redeem’d the church by his blood;” that ^h “God, out of love, laid down his life for us;” that ⁱ “the sovereign Lord has bought us;” and that ^k “the Lord of glory was crucified.” These expressions are scarce intelligible, unless we suppose, that the man Christ Jesus, who suffer’d for sin, was personally united to the Godhead, that by the means of such an union, his sufferings might be sufficiently meritorious. This was likewise

^e Heb. x. 5, 6, 7.

^f Zech. xii. 1. 12.

^g Acts xx. 28.

^h 1 John iii. 16.

ⁱ 2 Pet. ii. 1.

^k 1 Cor. ii. 8.

the current doctrine of the primitive ¹ writers, who held, that it was only one who was God

¹ Εἰς ἰατρὸς ἐσιν, σὰρκικός τε καὶ πνευματικός, γενητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεῶ, πρῶτον παθητὸς, καὶ τότε ἀπαθής, Ἰησοῦς Χριστὸς, ὁ κύριος ἡμῶν. Ignatius Ep. ad Ephes. cap. 7. pag. 14. Ed. Oxon.

Εἰ μὴ ὁ Θεὸς ἐδωρήσατο τὴν σωτηρίαν, οὐκ ἂν βεβαίως ἔχομεν αὐτήν· καὶ εἰ μὴ συνηγάθη ὁ ἀνθρώπος τῷ Θεῷ, οὐκ ἂν ἠδυνήθη μεταγαγεῖν τὴν ἀφθαρσίαν, ἔδει γὰρ μεσίτην Θεῶ τε καὶ ἀνθρώπων, διὰ τὴν ἰδίαν πρὸς ἑκατέρως οἰκειότητα, εἰς φιλίαν καὶ ὁμόνοιαν τὴν ἀμφοτέρως συναγαγεῖν· καὶ Θεῷ μὴ παρασῆσαι τὸν ἀνθρώπον, ἀνθρώποις ἢ γνωρίσαι τὸν Θεόν. Irenaeus, Lib. III. cap. 18. pag. 211. Ed. Bened.

Ὡσπερ γὰρ ἦν ἀνθρώπος ἵνα πειραδοῖ, ἔτω καὶ Λόγος ἵνα δοξαδοῖ. Idem, Lib. III. cap. 19. p. 212.

Ἐπίδοξεν ἡμᾶς ὁ Κύριος, ὅτι Θεὸν εἰδῆναι οὐδεὶς δύναται, μὴ οὐχὶ Θεοῦ διδάξαντος· ταῦτέσιν, ἀνευ Θεοῦ μὴ γινάσκουσι τὸν Θεόν. Idem, Lib. IV. cap. 6. p. 234.

Ἀνακρινεῖ ἢ καὶ τὴν Ἡβραίων. Πῶς δύναται σωθῆναι, εἰ μὴ ὁ Θεὸς ἦν ὁ τὴν σωτηρίαν αὐτῶν ἐπὶ γῆς ἐργασάμενος· ἢ πῶς ἀνθρώπος χωρήσει εἰς Θεόν, εἰ μὴ ὁ Θεὸς ἐχωρήσῃ εἰς ἀνθρώπον. Idem, Lib. IV. cap. 33. p. 271.

Θεὸς ἐν ἀνθρώπῳ· καὶ ὁ ἀνθρώπος Θεός· καὶ τὸ θελημα τοῦ πατρὸς, ὁ μεσίτης ἐκτελεῖ· μεσίτης γὰρ ὁ Λόγος ὁ κοινὸς ἀμφοῖν· Θεοῦ μὲν υἱός, σωτὴρ ἢ ἀνθρώπων. Clemens Alex. Paedag. Lib. I. cap. 1. p. 251. Ed. Ox. 215. Par.

Deum colimus per Christum. Illum hominem putate --- Licuerit & Christo commentari Divinitatem rem propriam, qui homines --- in agnitionem veritatis ocularet --- Quaerite ergo, si vera est ista Divinitas Christi. Tertullian. Apologet. cap. 21. p. 212, 213. Ed. Havercamp.

Cur homo Christus & filius Hominis, si nihil hominis, & nihil ex homine? nisi si aut aliud est homo quam caro, aut aliunde caro hominis quam ex homine, aut aliud est Maria quam homo. Deus haud aliter non diceretur homo Christus sine carne: Nec hominis Filius sine aliquo parente homine: Sicut nec Deus sine spiritu Dei, nec Dei Filius sine Deo patre. Ita utriusque substantiae census hominem & Deum exhibuit: Hinc natum, inde non natum; hinc carneum; inde spiritalem; hinc infirmum, inde praefortem; hinc morientem inde viventem. Quae proprietates conditionum divinae & humanae, aequa utique naturae veritate cujusque distincta est. eadem fide spiritus & carnis: Virtutes spiri-
and

and man, could restore us to the favour of God.

Upon a narrow view of Christ's sufferings it will be found, that when he was at the lowest

tum Dei, passiones carnem hominis probaverunt. Si virtutes non sine spiritu, proinde & passiones non sine carne. Si caro cum passionibus ficta, & spiritus ergo cum virtutibus falsus. Idem, De carne Christi, cap. V.

Hic sequester Dei atque hominum appellatus, ex utriusque partis deposito commissa sibi, carnis quoque depositum servat in semetipso, arrhabonem summae totius. Idem, De Resurrect. carnis cap. 51.

In deposito est (caro) apud Deum, per fidelissimum sequestrem Dei & hominum, Jesum Christum, qui & homini Deum, & hominem Deo reddet, carni spiritum & spiritui carnem. Idem, ibid. cap. 63.

Ex his Jesus constitit, ex carne homo, ex spiritu Deus, quem tunc Angelus (Luc. i. 35.) ex ea parte qua spiritus erat, Dei filium pronunciavit, fervans carni filium hominis dici. Sic & Apostolus (1 Tim. ii. 5.) etiam Dei & hominum appellans sequestrem, utriusque substantiae confirmavit. Idem contra Praxeam, cap. 27.

Ὄρατε ἔν, ἀδελφοί, πῶς ἐν συμβόλῳ τὸ ἰμμάτιον τὸ ἕρραντισμένον αἵματι, τὴν σάρκα διηγήσατο, δι' ἧς καὶ ὑπὸ πάθος ἦλθεν, ὁ ἀπαθὴς τοῦ Θεοῦ λόγος. Hippolytus contra Noetum, Sect. 15. p. 16. Ed. Fab. Vol. II.

Ἰνα ἡ διεχθὴ τὸ συναμφοτέρον ἔχων ἐν ἐαυτῷ τὴν τε τοῦ Θεοῦ οὐσίαν καὶ τὴν ἐξ ἀνθρώπων, ὡς καὶ ὁ ἀπόστολος λέγει, μεσότης Θεοῦ καὶ ἀνθρώπων ἀνθρώπος Χριστὸς Ἰησοῦς· ὁ ἡ μεσότης ἐνὸς ἀνθρώπου οὐ γίνεταί ἀλλὰ δύο· ἔδει ἐν τὸν Χριστὸν Θεοῦ καὶ ἀνθρώπων, μεσότην γενόμενον παρ' ἀμφοτέρων ἀρραβῶνά τινα εἰληφέναι, ἵνα φανῆ διὰ προσώπων μεσότης. Idem, Fragment. ex Benedict. Abraam. Vol. II. p. 45. Ed. Fab.

Θεὸς γὰρ ἂν, ἀμοῦ τε καὶ ἀνθρώπου τέλειος, ὁ αὐτὸς πᾶς δὴς αὐτοῦ οὐσίας ἐπιστάσατο ἡμῖν. Melito, apud Cave Hist. Lit. Vol. II. p. 33.

Deus cum homine miscetur; hic Deus noster, hic Christus est, qui mediator duorum, hominem induit quem perducatur ad Patrem. Cyprian. de Idol. Vanit. p. 289. Ed. Pamel.

Et Homo & Deus Christus, ex utroque genere concretus, ut mediator esse inter nos & patrem possit. Idem, Testimon. Lib. II. cap. 10. p. 355.

Ratio & temperamentum scripturarum coelestium Christum ostendunt Deum, sed qua filium Dei, & adsumpto a

ebb, he gave an amazing instance of his divine power, in converting ^m the thief, who was executed with him, nothing but a work of more than human power could make a poor creature in torture, cry out to one seemingly in a worse condition than himself, "Lord, remember me, when thou comest to thy kingdom:" And none but one who had divine power, and knowledge, could say, "Verily, I say to thee, to day thou shalt be with me in paradise." In what an amazing manner did he who was insulted, for not saving himself, shew himself mighty, to save one who was suffering with him?

When Christ, the God over all, cry'd out, "My God, my God, why hast thou forsaken me;" and breath'd out his spotless soul into the hands of his Father, whose will he came to do; "this was the most wonderous transaction, that ever pass'd since time begun. What

Deo etiam filio hominis, credendum & hominem. Quoniam si ad hominem veniebat, ut mediator Dei & hominum esse deberet, oportuit illum cum eo esse, & Verbum carnem fieri, ut in semetipso concordiam confibularet terrenorum pariter atque coelestium, dum utriusque partis in se connectens pignora, & Deum homini, & hominem Deo copularet; ut merito filius Dei, per adsumptionem carnis, filius hominis, & filius hominis per receptionem Dei Verbi, filius Dei effici possit. Novatian. cap. 18. alias 23. p. 88. Ed. Welchman.

Uti Christum Jesum Dominum, ex utroque connexum (ut ita dixerim) ex utroque contextum atque concretum, & in vadem utriusque substantiae concordia mutui ad invicem foederis confibulatione sociatum, Hominem & Deum, scripturae hoc ipsum dicentis veritate cognoscant. Idem, cap. 19. al. 24. p. 92.

^m Luke xxiii. 40--43.

ⁿ Ἀπὸ ἑκτῆς ἄρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ἄρας ἑνάτης· περὶ ἧ τὴν ἑνάτην ἄραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλι, Ἥλι, λαμὸὶ σαβαχθάνι; ταῦτ' ἔστι, Θεέ μου, Θεέ μου, ἰναπὶ με κατέλιπες; --- Ὁ ἧ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ, could

could be more miraculous, than to hear the Lord of thunders groan, and sigh, and cry? What could be more surprizing, than to see the

ἀφῆκε τὸ πνεῦμα, καὶ ἰδὲ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἀνάθεν ἕως κέρας· καὶ ἡ γῆ ἐσειόθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίαν ἠγέρθη· καὶ ἐξελλόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰς τὴν ἀγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Matt. xxvii. 45, 46. 50---53. vid. & Marc. xv. 33-38. Luc. xxiii. 44---48.

Τέτς χάριν Ἡλι[⊙] σκοπίζεται, ρήγνυται πέτραι, γίξεται καταπέτασμα· Τὰ θεμέλια γῆς σειέται, ἀνοίγονται ταφοί, καὶ ἐγείρονται νεκροί· καὶ ἄρχοντες καταχύνονται· τὴν γὰρ κοσμήτορα τοῦ παντός ἐπὶ σαυροῦ βλέποντες καίμυύσαντα τὸν ὀφθαλμὸν, καὶ παραδώσαντα τὸ πνεῦμα ἰδοῦσα ἢ κτίσις ἐταροῦσσετο, καὶ τὴν αὐτοῦ υπερβάλλουσα δέξαν χοῦσαι οὐ δυναμένη ἐσκοπίζετο. Οὗτ[⊙] ἐμφυσῶν οἶδασι τὸ πνεῦμα μαθηταῖς, καὶ θυρῶν κεκλεισμένων εἰσέρχεται, καὶ βλέπόντων μαθητῶν ὑπὸ νεφέλης ἀνολαμβάνεται, καὶ ἐκ δεξιῶν πατὴρ καθίζεται, καὶ ζώντων καὶ νεκρῶν παραγίνεται κριτής· οὗτ[⊙] ὁ Θεός, ὁ ἀνθρώπ[⊙] δι' ἡμᾶς γεγωνίας, ᾧ πάντα ὑπέταξεν Πατὴρ. Hippolytus contra Noctum, cap. 18. p. 20. Ed. Fab. Vol. II.

Jamque fere medium cursu trajecerat orbem,
Cum subito ecce! polo tenebris caput occulit ortis
Sol pallens, medioque die (trepidabile visu!)
Omnibus incubuit nox orta nigerrima terris,
Et clausus latuit densis in nubibus aether,
Prospectum eripiens oculis mortalibus omnem.
Hic credam, nisi coelo absint gemitusque dolorque,
Aeternum genitorem alto ingemuisse dolore,
Sidereosq; oculos terra avertisse nefanda;
Signa quidem dedit, & luctum testatus ab alto est.
Emicuere ignes: diffulsit conscius aether,
Concussuque tonat vasto domus ardua Olympi,
Et circa immensum percurrunt murmura coelum:
Diffiluisse putes divulsi moenia mundi.
Sub pedibus mugit tellus: sola vasta moventur:
Tecta labant, nutant succussae vertice turres.
Obstupuere humiles subita formidine gentes,
Et positae extremis terrarum partibus urbes.
Causa latet, cunctis magnum & mirabile visum!
Et populi aeternas mundo timuere tenebras
Attoniti dum stare vident caliginè coelum.
Ipsam autem propior Solymorum perculit urbem,

Almighty

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Almighty maker of heaven and earth hang on
a cross, between the earth and the heaven, as
if worthy of neither, and in that rueful plight,

Ac trepidas stravit mentes pavor: undique clamor
Tollitur in coelum: Sceleris mens conscia cuique est.
Templa adeunt subito castae longo ordine matres:
Incedunt mixti pueri, intactaeque puellae,
Perque aras pacem exquirunt, quas thure vaporant
Suppliciter, sacrisq; adolent altaria donis.
Ecce aliud coelo signum praesentius alto,
Dat pater altitonans & templum saevit in ipsum.
Velum latum ingens quod vulgi lumina sacris
Arcet inaccessis, in partes finditur ambas,
Et templi ruptae crepuere immane columnae.
Jamque Deus rumpens cum voce novissima verba
Ingenti horrendumque sonans, eu! cuncta peracta:
Hanc insontem animam tecum, pater, accipe, dixit
Supremamque auram ponens caput expiravit.

Vida. *Christiad.* Lib. I. 964---1000.

Quod scelus Eois ut primum cernet ab undis
Sol, indignantes retro convertere currus
Optabit: frustra que suis luctatus habenis,
Quod poterit tandem, atratos ferrugine crines
Inficiet, moestamque diu sine lumine frontem
Ostendet terris, ut qui jam ploret ademptum
Auctorem, regemque suum. —————
At contra horrifono tellus concussa tremore
Cum genitu fremet & ruptis excita sepulcris
Emittet simulacra.

Sannazarius, *Part. Virg.* I. 369, &c.

Heu scelus, heu crudele nefas! jacet altus Olympi
Rector: & amisso torpent elementa magistro.
Quinetiam vacuum afflueto sine pondere coelum
Nutat, & ipsa suum quaerunt folia aurea regem.
Quem diversa procul saevo cum crimine tellus
Ignotum populis caput, & miserabile corpus
Sustinet, exsanguesque sinu complectitur artus,
Et tremefacta, graves testatur murmure questus.
Testatur sol ipse suum sub nube dolorem
Jam latitans, atraque notans ferrugine frontem.
Tu quoque deformesq; genas, pallentiaque ora
Contegis, inferiasque tuo das, Luna, Tonanti.

Idem, *Lament. de Morte Christi*
fwear

sweat and bleed? What could be more astonishing, than to behold the great Jehovah number'd among transgressors, and the God of glory expire and die? So great was this wonder, that things inanimate seem'd to be affected with the sorrows of their great Master. All

Pastorum ad caulas, Christo exoriente, per umbram
 Emicuit peregrina dies, superumque canoris
 Laudibus insonuere agri. Nunc deficit una
 Cum Domino, & mediam abrumpens ferrugine lucem
 Numinis occasum trepido sol indicat orbi.
 Nunc tremefacta gemit tellus, nunc luget olympus.
 Quam bene conversa in tenebras, funestior omni
 Squallet nocte dies! graviorque effusa nocentum
 Caligo Judaeum animis, prorupta Erebo nox.
 Perpetuum Solymaea chaos, coecaeque tenebrae
 Tecta premant. Quin tu vasto discedis hiatu,
 Visa, solo trepidante, crucis sub pondere tellus
 Horrere; ac tanto sed lenius excita monstro?

Leonardus Frizon. Theandr. Lib. II. Vol. I. p. 283.

Ipsa suo postquam rerum natura parenti
 Indoluit, sensitque tuos, O Christe, labores
 Multa gemens, ipsi flerunt tua funera montes,
 Ipsae te rupes, ipsae sub rupibus altis
 Visceribus diffusae imis flevere cavernae.
 Quin & purpureo dum Titan ore niteret,
 Et vespertino praeberet lumina coelo,
 Horruit aspectu tam diro, oculosque retorfit,
 Pallentemque atri lunam infecere colores.
 His super incensis erumpere nubibus ignes
 Terrifici, maculae obscurum per inane rubentes,
 Nigranti fulgere polo, tristesque per auras.
 Audiri voces moestae, & suprema minari.
 Criminis ipse etiam tanti jam conscius aether
 Occuluit sese tenebris, & nocte profunda
 Indixit toti servanda silentia mundo.
 Rupit & ille dolor tumulos, manesque sepulchris,
 Invisam rursus in lucem, prodire coegit.
 Et passim simulacra, modis pallentia miris
 Visa sub obscurum, confusam errare per urbem,
 Et terrere vagum subito formidine vulgus.

Rapini Christ. Patien. v. 603, &c.

nature shudder'd, and was in pangs, as if it heard the groans of the Almighty sufferer: The earth shook and trembled, when the great Creator, who brought it into being, struggled under the agonies of death: The mountains totter'd, and the hills reel'd, when he who founded them

————— Atra ferrugine coelum,
Sol faciem tenebris texit miseratus acerbum
Interitum, timuit tremefacta fatiscere tellus,
Inque Chaos priscum timuere elementa reverti,
Dum crucis in trunco pendens, pro fontibus infons
Occidis ut places iratum victima patrem
Sanguine: Tanta fuit nostrae tibi cura salutis:
Vis perimi, ut parcas, omnes clementia fines
Transit ut effusae cures contagia culpae,
Aeternique libens repares dispendia damni:
Post triduum e tumulo surgens redivivus ad auras
Immortale refers victa de morte trophaeum.

Urbanus VIII. Papa, p. 199. Ed. Par.

Pendet ab infami ligno Deus intremittit omni
Colle Sion; templique sui velamina scindit.
Dissiliunt montes: sudant elementa: Fugit sol:
Cumque suo Domino rerum natura laborat.

Petrus Francius Eclog. 11. p. 95.

Occumbit, moriturque Deus, sol, occule vultum,
Lucidaque inductis nubibus ora tege.
Audit, & inductis condit sol nubibus ora,
Ne videat Domino tantum obeunte nefas.
Induit atratas vestes, nostrique colorem
Criminis, extincto, machina tota, Deo.
Horrendo reboat tonitru, micat ignibus, aether.
Hunc solum praebet gentibus ille diem.
Succutitur tellus: surgunt maria aspera ponto:
Dissiliuntque altis ardua saxa jugis.
Ecce Sion sua templa quatit, sacra lintea rumpit,
Dilectus superis ille, Deoq; Sion.
Ipse dator vitae vitales deserit auras:
Dumque perit genitor lucis, & illa perit.
Damnatur, luce indignus, caligine mundus,
Illud inextinctum lumen ut umbra tegit
Hic dum justitiae sol occidit, occidit & sol,
Ulteriusq; suis ire recusat equis.

by his power, and establish'd them by his wisdom, bow'd his head, and breath'd his last: The sun hid his face, and overspread the earth with darkness, as if he was ashamed to see the light and life of the world close his eyes, and sleep the sleep of death: The veil of the temple rent asunder, when the great high priest, by offering himself a sacrifice, fulfill'd all that was prefigured, by the types and shadows of the Levitical ministraton. When the living God submitted, for a short season, to the power of death, he shew'd himself really a conqueror of that enemy, before whom, as to appearance;

Quid mirum! Natura cadit, dum concidit auctor:
 Naturae moritur lex, moriente Deo.
 Ecce Deus moritur, diroq; e stipite pendet,
 Opprobrium populo ludibriumq; suo.
 Pendet ab excelfo ligno, terramque polumq;
 Inter, qui nutu solus utrumq; regit.
 Latrones inter geminos sanctissimus ille
 Pendet, & hanc mortem, ceu sceleratus, obit
 Morte cadit turpi, quo magnificentius uno,
 Nil habet haec mundi machina, & ipse polus.

Francius Eleg. I. vi. p. 136. 138.

Nate Deo, tibi nos, tibi quem debemus honorem
 Solvimus, & folium volvitur ante tuum.
 Quamvis in media pallens jam morte teneris,
 Quamvis nil pendens in cruce, regis habes:
 Majestas non tota latet. Quod terra, quod aether,
 Quod mare dent luctus tristia signa sui:
 Quod procul adverso coeli festinet ab orbe,
 Et retro celeres luna reflectat equos,
 Quod solis vultus, quod se, coelumque, diemque
 Occulat, imperii vis manifesta tui est.
 Tu modo pallentes revocas ad corpora manes,
 E tumulisque cives ossa sepulta suis.
 Tu modo perpetuis frenas Plutona catenis
 Et mortem moriens sub tua jura trahis.
 Nunc quoque te, cum summa trahens suspiria sensim
 Deficis, aeternum credimus esse Deum.

Sidronius Hoffichius, Eleg. Lib. IV. 10. p. 148.

he bow'd. When he died himself, he powerfully burst afunder the bands of death, that had tied down others for perhaps ages; for he raised from their graves the bodies of many saints that slept, that they might be the ensigns of his victory over death, and the attendants on his triumph over the power of the grave.

These things, if they are well weigh'd by us, will give us some notion, that our Redeemer was a glorious person, at the same time that he was despised and rejected of men; and that he was possess'd of infinite power, when he appear'd as a man of sorrows, and acquainted with grief.

He who bore our sins must be God, because there was a necessity for him to be almighty, who bore the weight of infinite wrath: To bear the whole wrath of an infinite God, without being broke with it, shew'd the omnipotence of him who bore it. The wrath of God is commensurate to his infinite power, and therefore must be inconceivably great; of this Moses was sensible, as appears by the following words of the funeral ode he compos'd on the Israelites, who fell in the wilderness. ° “ Who knows the power of thy anger? according to thy fear is thy wrath.” No creatures can stand against infinite wrath, but must groan for ever under it, if they are left to answer only for themselves. It is much more above the power of any creature, to bear the wrath of God which is due to others. Had Christ been a creature, he could never have bore the weight of the Father's anger, without sinking under it; but he is infinitely superior to all creatures, and

° Psalm xc. 11

could, in the greatness of his strength, tread the winepress of the Father's wrath, because he is mighty to save. He fully satisfied justice, which exacted of him the last mite: And as his infinite purity enabled him to encounter divine displeasure, without being abandon'd to despair; so his almighty power exempted him from suffering endless torments, because it furnish'd him with strength, to undergo a punishment infinite in measure. Christ could not have stood against infinite wrath, had he not been Almighty; and his having gone thro' this work, which required Omnipotence, proves him to be God, who only could accomplish the great work of redemption.

Another thing that proves him who accomplish'd the work of redemption to be God, is the necessity there is for infinite merit, in him who satisfies infinite justice. There is an infinite evil in sin, because it is committed against a God of infinite perfections; for the evil of the transgression is to be measured, by the greatness of the lawgiver, against whom it is committed. The eternal punishment of sin is so plain a proof, that there is infinite evil in it, that I cannot but wonder, how men can dare to pronounce this notion absurd; it is impossible for any to disprove it, unless they deny eternity of punishment; this, indeed, I believe they, who make a jest of the infinite evil of sin, would willingly do, if they durst; but it can never be done, without throwing off the mask of Christianity, which they choose to wear for their interest. If there be an infinite evil in sin, there must be infinite merit in him, who atones for it, to infinite justice: The person satisfying, must be equal to the person satisfied;

that at the same time he lays his hand on the criminals, whose guilt he expiates, to bring them near to their offended judge, he may also lay his hand on the provoked lawgiver, to appease his fury, and to prevent the sword of justice from descending with force upon them.

As Christ has, in fact, completed the great work he undertook, and actually has satisfied divine justice, he must have infinite merit; and if he has infinite merit, he must be God. No creature could satisfy for the sins of so many thousands, as he did, neither could any being, inferior to God, possibly bring so many sons and daughters to glory. That merit must be infinite, which could expiate the infinite evil of sin, satisfy the infinite justice of the offended Deity, and not barely free from endless punishment, but procure, over and above, a right and title to the joys of heaven. He that had merit to do all this, must be an infinite person. It was Christ's offering himself, thro' the power of the eternal Spirit, or by the strength of his divine nature, that render'd him able to make a proper satisfaction to infinite justice, and yield himself a sacrifice, absolutely, and perfectly, without spot, to God. This we are told by the apostle Paul, in the following passage of his epistle to the Hebrews; *P* "The blood of Christ, who, thro' the eternal Spirit, offer'd himself, without spot, to God, shall purge your conscience from dead works, to serve the living God: And for this cause, he is the mediator of the new testament, that, by means of death, for the redemption of transgressions, that were

P Ὁς διὰ πνεύματος ἁγίου ἑαυτὸν προσήνεγκεν ἁμάρτην τῷ Θεῷ.
Heb. ix. 14, 15.

under the first testament, they which are call'd might receive the promise of the eternal inheritance." I choose to understand the eternal Spirit, of Christ's divine nature, and not of the person of the holy Spirit, because it makes the apostle's argument run easier; and, I believe, it is generally so understood now; I know it is by some of our adversaries. The apostle's argument is to this effect; Christ's being able, by the strength of his divine nature, to offer himself a sacrifice, absolutely perfect, makes him fit to be the mediator of the covenant of grace, that, by his death, he might redeem those who had broke the covenant of works, from the condemnation they deserved, and might give them a right and title to inherit that land of rest which is above, where joys will ever live, and pleasures will ever last. This I take to be the meaning of the text quoted, and it is a good proof that Christ, by the power of his divine nature, was able to offer up a sacrifice of value sufficient to appease God's anger, and to purchase the salvation of his people.

There is one thing, which renders it impossible for any mere creatures to atone for others; and that is, all the obedience they can yield to God, is previously due to him by the law of creation; and tho' the sinless obedience of creatures may exempt them from punishment, yet it cannot atone for the sins of others, because it is but the payment of a just debt, which they owe themselves to the sovereign lawgiver, who gave them their being. A creature's paying his just debt of obedience to his Maker, cannot entitle him to any reward for himself, any farther than what is by God's free promise, and covenant agreement; much less can there

be any merit in it, to purchase a reward for others. It alters not the case, if we suppose a creature exalted to ever so high a station; for the higher he is in rank, the more he has received from God, and is under the higher obligations to him, who has raised him to that eminent dignity.

Since then no creature can satisfy for sin, and since Christ has actually satisfied for it, it follows that he is no creature; and since there is nothing between God and a creature, it follows, that he must be truly God. Since no creature can do more than obey the law for himself, and since Christ has procured our reconciliation with God, it follows, that his merit is of infinite value, and if so, his person must be of infinite dignity.

I know it will be objected, that Christ's sufferings are meritorious, on account of their being the ordination and appointment of God; but if nothing were required, in order to satisfy God's justice, but a sacrifice of his ordination and appointment, I know not why the offering of slain beasts, which was appointed by God, might not have put away sin; but the apostle Paul has assured us, ⁹ "it is impossible that the blood of bulls and of goats should take away sin." If the appointment of God were sufficient to make a satisfaction for sin of due value, without any regard had to the intrinsic merit of that satisfaction, I can see no reason why the legal sacrifices, which had the sanction of God's ordination and appointment, should not be able to take away sin. I know it is pretended, by such as deny the need of a com-

⁹ Heb. x. 4.

plete proper satisfaction of infinite value being made to God, that God acts as a merciful creditor, who compounds with an insolvent debtor, to take a small part for the whole debt; but let not the potsherds of the earth take upon them, to prescribe methods of composition to their provoked Maker. God has declared, that he will magnify his law, and make it honourable, and he has power to do this; so that there is no room to imagine, that he will abate the far greatest part of his demands, and will accept of a satisfaction every way imperfect. Besides, if sin could have been satisfied for in such a way, consistently with divine justice, it never can be thought God would have sent his Son to suffer death, merely to set a good example to his followers to suffer. Till justice is satisfied, mercy will never work for the salvation of sinners. They, therefore, who think of being saved, by God's accepting their sincere imperfect obedience, by way of composition for their vastly larger debt of perfect righteousness, will, unless they are driven from this refuge of lies, be left, with confusion, to answer for their sins, when they appear before their judge.

A farther consideration I shall mention, to prove Christ's Divinity, from his completing the work of redemption, is, his raising himself from the dead. He has declared himself, in conjunction with the Father, to be the author of his own resurrection: as, I believe, all will grant, that to raise the dead, requires almighty power; it follows, that Christ is proved to be God, by his raising himself from the dead. It is to be owned, that God the Father concurr'd in raising Christ from the dead; but yet Christ has declared, his resurrection to be the work of his

his own power, as well as of the Father; and no wonder, for he and the Father are the same in power, because the same God. Christ, speaking of his body, said, † “ Destroy this temple, and in three days will I raise it up:” And he declared, that whenever he laid down his life, he had power to reassume it in the following words; † “ I have power to lay down my life, and I have power to take it up again.” Christ, as man, in the bloody conflict which he maintain’d against the vengeance of God, and the guilt of sin, lost his life †, but he could not be kept under the power of death, because, as he was also God, he had strength to swallow up death in victory. It was not possible for the holy one of Israel to see corruption; but when

† John ii. 9.

† John x. 18.

• Tertia lux aderat, roseo cum laetus Eoo

Surgis, mox victor sidera laeta petis,

Confortemque capis patrio cum numine curam,

Dextra tenens, dextro perspiciusq; loco.

Johannes Jovianus Pontanus.

Prisca superstitione, simulacraque vana Deorum,

Hoc duce, firmata religione, cadent.

Sponte sua post hac se tristibus offeret aris,

Victima sacrilega percutienda manu.

Tum stygias lethi descendet victor ad undas,

Terribilique geret signa tremenda manu.

Titus Vespasianus Strozza Aeoloſtich. Lib. IV.

p. 222. Ed. Ald.

Pro nobis conditor orbis

Mortales induit artus,

Confors hominisque Deique,

Et lethum pertulit ultro:

Post victa morte triumphans

Et vi propria per inane,

Cum carne reversus Olympo,

Patri haesit in omnibus aequus.

Heracles Strozza, Od. VI. p. 3. Ed. Ald.

he

he had satisfy'd God's justice, by dying for sin, he again trod the path of life. His being able, by his own power, to rise from the dead, proves him almighty; and as his resurrection is effected by his omnipotence, his Deity is manifested from thence. For a while Christ submitted to the stroke of death, and for three days made the grave his dark abode; but the almighty prisoner did not lie long in obscurity; for the prince of life soon sprung from the bands of death, and, as a triumphant conqueror, burst asunder the bars of the grave.

Christ, by his death, abolish'd death, and, by his resurrection, brought life and immortality to light: He died that he might appease the vengeance of God, that he might atone for the guilt of sin, and destroy its dominion, and that he might put an end to the tyranny of Satan, and that he might abolish death: He rose, that he might manifest the efficacy of his death, and the fulness of his satisfaction, and proclaim his

— Summi numinis
 Aeterne fili, fiderum,
 Terrae marisque Conditor,
 Nil vasta coeli immensitas,
 Nil magnus orbis continet,
 Non dextera factum tua;
 Tu patris in sinu sedens
 Alis, gubernas omnia.
 Tu charitate maxima,
 Nostrae misertus miseriae,
 Mortale corpus induis;
 Diraque affixus cruci,
 Nos morte vindicas tua
 A sempiternis ignibus.
 Tu morte victa regiam
 Reversus ad tuam simul,
 Tu colentes aurea
 In parte coeli collocas.

M. Antonius Flaminius, Carm. Sac. p. 74. Ed. 1551.

victory

victory over sin, death, and the infernal powers: He ^u ascended on high, carrying the marks of his bloody death, those scars of honour, in

^u Ite Dei bellatrices in tempora lauri :

Mors debellata est victaque morte Dei

Ite triumphales lauri : spinisq; rubisque

Implicitum vestra cingite fronde caput.

Magna Deo parta est victoria gaudeat aether.

Et bis Io, bis Io, terra triumphè canat

Morte Deus victa, ducit de morte triumphum,

Sub pedibusque suis illam Erebumque premit

Ipse suo furgit tumulto. Letiq; Erebiq;

Victor Idumacam, ceu prius ambit humum.

Francus, Eleg. I. vii. p. 141.

Surrexit; atra non cruce lividus

Qualis pependit, vulneribus lacer,

Informis obducto cruore,

Funereo cohibetur antro.

Florent reflexis vepribus aurei

Crines, & altum sidera verticem

Cinxere, fundunturque laeti

Purpureos radii per artus.

Ubi trophaeum, Mors? ubi funebres

Inter cupressus falcis ovans rigor?

Mors victa victore perempto

Immoritur, stimuloque Christus

Mortis refracto vividus emicat,

Vindex paternis clarus honoribus;

Ac fulgurum in morem, corusci

Aligeri tumulum frequentant.

Leonardus Frizon Lyric. IV. 15. Vol. II. p. 190, 191.

Hauferat aethereos regali pectore flatus:

Transmissoque animo ventura in secula Christum

Magnaque oliviferi collis spectacula longe

Ceperat admirans: manibus tum nablia Vates

Increpuit: facris tum cantibus ora resolvit.

Laetisonum clangorem inter Deus ecce tubarum

Ascendit: Captivae Animae ducuntur in altum,

Libertae Domini, & donis potiuntur opimis.

O ego felicitis possim pars esse cetervae,

Victoremque sequi, & cithara tua dicere facta,

O mea progenies! non me fulgentis olympi

Siderea chorus ille lyra, non carmine vincet:

his flesh, with glory, crowning his head, and dragging the principalities and powers of the kingdom of darkness, as vanquish'd slaves, at

Dicam Orci domitas acies, portasque revulsas
 Carceris inferni : Mortis feralia regna
 Disturbata canam, & stygia data vincla draconi ;
 Quem teneri illudant pueri intactaeque puellae,
 Te duce gaudentes, dirum, sed inane furentem.
 Conscensa tu nube equitas : Tibi milia dena
 Aligerum, currus pennis per mutua nexis
 Intextent oculisque rotae stellantibus ibunt
 Fulguris in morem. Vitreae super aera lymphæ
 Nectareos, veniente Deo, liquantur in imbres :
 Et volvi assidui miris concentibus orbes :
 Suavius astra rotent, Domino modulata recepto.
 Tuque prior, tu laude Deum celebrare memento,
 O dilecta Deo, & genitum visura tonantem
 Abrami foboles ; coelique ad jura vocandæ
 Isacidas inter nullo discrimine gentes ;
 Scendenti Domino coeli super ardua, qua se
 Purpureo exoriens tollit novus aequore Titan,
 Plaudite adorato gratantes plaudite regi.
 At vos, queis superi custodia credita regni,
 Aligeri proceres, valvis bipatientibus alte
 Regem, fidereo tollit quem gloria curru,
 Accipite ingentem, & spoliis hostilibus auctum.
 Quis novus hic superis adventat sedibus hospes !
 Quis tanta se mole ferens & luce coruscus
 Regia, honoratum summis caput admovet astris !
 Armipotens Dominus, parta certamine duro
 Illustris palma Dominus, victricia coelo
 Signa inferre parat. Portas diducite late
 O proceres, portas aeterno adamante rigentes :
 Et, sua quem volucris sublimem gloria curru
 Extulit, aetherei Rex ingrediatur olympi.
 Axe triumphali nam quis petit aethera victor
 Queritis, eximio Regis spectatus honore ?
 Bellipotens Dominus Mortis qui victor & orci,
 Humanae assertor gentis, sacroque sequester
 Sanguine, discordes coelo componere terras
 Instituit ; pacemq; novam, nova foedera sanxit :
 Hic ille imperio patrii succedet olympi.
 Ocyus indomito postes adamante superbos,
 Terrigenae obstructos fatali crimine postes,

his chariot wheels, that he might make sure to his people the blessings which he purchased by his death, and might authoritatively intercede for them, being a high priest, not barely by office and appointment, but * by the power of an endless life.

There is one thing more I shall mention, and

Alati referant proceres, aethramque recludunt.

Ille subit cantusque inter plaususque clientum.

Leonardus Frizon. Theandric. II. Vol. I. p. 299, &c.

Interea jam non oculis spectabile Numen

Invehitur liquidis in sua regna rotis.

Campus erat, coeli spatium; cava nubila, currus,

Flamina aequi; ventos currus habebat equos.

Aurea coeruleum variabant sidera currum,

Ut formam coeli posset habere sui:

Auratae fulsere rotae; temo aureus illi:

Aureus, & stellis concolor, axis erat:

Argentum se per radios diffuderat omnes;

Ad juga Chrysolithus, multaq; stabat onyx.

Protinus aerium coeli per inania currum

Cum Zephyro Boreas, Eurus & Auster agunt.

Ipse triumphali Deus insidet aetheris axi,

Caecaque quadrijugis nubila findit equis.

Candida erat, simplexq; Deoq; simillima vestis:

Ornabant dextram gemmeo scepra manum.

Ornabant sua scepra manum, sua sidera crines:

Splendebat sacro multus ab ore decor.

At chorus aligerum, coelo delapsus ab alto,

Occurrit Domino, Patre jubente, suo.

Hi currum circumvolitant, niveoque coronant

Agmine. Coelestum personat aethra tubis.

Coelestes fonuere tubae, laetumque triumpho,

Qua vehitur, magno concinere Deo.

Ille simul terras linquit, simul aethera tangit,

Altaque despecta sidera calcatur humo.

Aetherae patuere fores, patet aula tonantis,

Seque suum sistit filius ante patrem.

Confidet ad dextram magni genitoris, & orbis

Commune imperium cum patre gnatus habet.

P. Francius, Eleg. I. viii. p. 146, 147.

* Heb. vii. 16.

then put an end to this argument. Christ is, in the new testament, worship'd on account of the work of redemption; now had not this been the work of God, divine adoration could not be offer'd for it; and if it be the work of God, he that wrought it, and is therefore adored, must be God. The apostle Jude has concluded his epistle with a doxology to Christ, on account of redemption; ^x "To him that is able to keep you from falling, and to present you faultless, before the presence of his glory, to your exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and for ever. Amen." And the apostle John has directed a doxology to him on the same account; ^y "Jesus Christ — loved us, and wash'd us from our sins in his own blood, — to him be glory and dominion, for ever and ever, Amen." Indeed, the essential dignity of Christ's person, which is the foundation of this worship, is always the same; but by his redeeming us, he has made a greater display of his glory, and afforded a new motive for praise; but of that I shall treat ^z hereafter. As Christ, who is God, has, by the power of his divine nature, redeem'd mankind, they ought to adore and glorify him on that account: He, by his death, delivers the objects of redeeming love from the wrath of God, from the curse of the law, from the guilt and dominion of sin, from the reign of death, and from the power of Satan: He reconciles them to God, and justifies them, by imputing to them his own righteousness, a righteousness of infinite value; and he has purchased the gift

^x Jude 24, 25.

^y Rev. i. 5, 6.

^z Chap. XII.

of the holy Spirit, to renew and sanctify them, and to be their conductor in their passage thro' the wilderness of this world, till they safely reach the borders of a land of heavenly rest. He was moved to do these great things by free sovereign love, and by infinite compassion, and he has effected them with infinite power. They, therefore, who are made partakers of these excellent benefits, will never be backward to join with angels, and archangels, and all the host of heaven, in ascribing blessing, honour, glory, and power, to the great God of their salvation, who assumed human nature, and was slain, that he might redeem his chosen seed from hell, and might purchase for them the heavenly kingdom, where all sorrows shall be banish'd from their breasts, and all tears shall be wiped away from their eyes.



C H A P. X.

Christ's Divinity proved, from his universal Lordship.

AS Christ is God, in a proper sense, or one God with the Father, he is the universal Lord and King: As he is God the Creator, who made the earth by his power, establish'd the world in wisdom, and stretch'd out the heavens in discretion, he is the everlasting King, at whose wrath the earth trembles, and whose indignation the nations are not able to

to abide. He is therefore in scripture call'd ^a the King eternal, immortal, and invisible; the blessed and only Potentate, the King of kings, and the Lord of lords, who only has immortality, whom none has seen, nor can see to perfection; the only sovereign God and Lord. His right of dominion is founded in the infinite perfections of his nature; his power has brought all things into being out of nothing, the highest angels, as well as the lowest creatures, therefore all are subject to his almighty nod; whether they are the thrones, dominions, principalities, virtues, and powers of the spiritual world; or whether they are the inferior tribes of flesh and blood.

Christ gave some display of his kingly power, as God, when he gave the law at mount Sinai: There he appear'd as the only sovereign, who had a right to prescribe statutes and ordinances to his creatures, and there he assumed the character of the universal King, in requiring the homage and obedience of all who were the product of his hands.

Besides this essential kingdom, which must belong to Christ, of necessity, if he be really God; he has, as Mediator, a kingdom, which he holds by another title, even that of purchase; the affairs of which he never could be able to manage, were he not truly and properly God. The essential dignity of Christ remains for ever the same, as it must needs, supposing him the unchangeable God; but his mediatorial glory is the reward of his sufferings, and his relative dignity towards us appear'd with greater lustre, in his becoming man, and dying for us, than

^a 1 Tim. i. 17. vi. 15, 16.

ever it had before: His suffering for us was rewarded with glory, honour, and a kingdom, or universal Lordship, as Mediator, over all persons, and all things; and for this dominion he would not be fit, had he not infinite perfections.

Christ, tho' equal to God in nature, assumed the nature of man, and in that nature made a mean appearance, endured the contradiction of sinners, died, and suffered, that he might redeem them that were under the curse, by being made obedient to the cursed death of the cross; for this cause, as the apostle Paul has ^b acquainted us; "God has highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." Christ, by dying for us, procured a right to reign over us, by a new and special title: And as his obedience was of infinite value, no reward could be too high for it: Therefore we find that he, as Mediator, is exalted to a royal dignity, which is universal; the angels, who never sin'd, are commanded to pay him homage, under the character of Redeemer of men; and the principalities and powers of the kingdom of darkness, who deluded man to work out his own ruin, are forced, with confusion and regret, to submit to Christ, as he stands in the relation of the Saviour, and recoverer of man, whom their infernal arts had drawn to rebel against his Maker.

When Christ rose from the dead, he was de-

^b Phil. ii. 9, 10, 11

clared to be the Son of God with power; after he had, by himself, purged our sins, he sat down on the right hand of the Majesty on high. This is very distinctly represented to us in the second Psalm; ^c “I have set my King on my holy hill of Sion: I will declare the decree; Jehovah has said to me, thou art my Son, this day have I begotten thee: Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession: Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel.” Christ, on his ascension to heaven, was invested with full power, to subdue his enemies, and to make his people the willing subjects of his kingdom of grace. This we are informed by the royal ^d prophet: “Jehovah said to my Lord, sit thou at my right hand, till I make thy foes thy footstool: Jehovah shall send the rod of thy strength out of Sion, rule thou in the midst of thy enemies: Thy people shall be willing, in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth.” It was one end of Christ’s dying, and afterwards rising, that he might be universal Lord. * “For this end Christ died, and rose, and revived, that he might be Lord of the dead and the living.” That he might bring this about, he drank of the ^e brook in the way, or of the flood of wrath divine, and then he lifted up his head, far above all principalities and powers.

It is very plainly laid down, in scripture, that Christ’s Lordship is universal; this cannot but

^c Psal. ii. 6—9.

^d Psal. cx. 1, 2, 3.

^e Rom. xiv. 9.

^f Psal. cx. 7.

appear in part from some passages which have been produced; and may farther be manifested. The apostle Peter, while he preach'd to Cornelius and his family, & speaking of Christ, said, "He is Lord of all;" and by the apostle ^h Paul, Christ is stiled, "Lord over all." Christ Jesus, tho' as a Lamb he condescended to be sacrificed, and to be slain, is yet the King of kings, and the Lord of lords, having power sufficient to subdue his enemies: This we are told in the book of the Revelation, where, when the beast, or antichrist, and they that deliver their power to him, are brought in, making war with the Lamb, it is ⁱ added, "The Lamb shall overcome them, for he is King of kings, and Lord of lords." And in the ^k same book, where Christ is described, marching to the destruction of his enemies, in all the pomp of war; this is the name that is written upon his thigh, and upon his imperial robe. "He has on his vesture and on his thigh, a name written, King of kings, and Lord of Lords." It is therefore plain, that to our blessed Lord is given a kingdom, and dominion over all.

I readily allow to our adversaries, that this kingdom, which they seem to make Christ's highest dignity, is committed to him by the Father; but what I would maintain is, that seeing Christ manages the affairs of his mediatorial kingdom himself, he must be possess'd of divine powers. This government would be too heavy for his shoulder, if he were not the mighty God; and this scepter would be too weighty for him to wield, if he were not the Lord of glory.

^c Acts x. 36.

^h Rom. x. 12.

ⁱ Rev. xix. 14.

^k xix. 16

One divine perfection, which is absolutely necessary to Christ, that he may rightly order the concerns of an universal dominion, is infinite wisdom. The Lord of all must have a complete view, at once, of all affairs, relating to his mediatory kingdom: He must know all the wants of his people, that he may be ready to supply them; he must be apprized of their weaknesses, that he may keep them from falling; and he must be intimately acquainted with their thoughts, and with the intentions they have in view, otherwise he could not present their services before his heavenly Father: He must be omniscient, that he may afford an ear to all that call upon him, throughout the various parts of his dominion. With respect to his enemies, he must know all their secret machination, and hidden designs against him and his interest, that he may prevent them; and he must know them before they are put into act, that he may be able to disappoint them, or to overrule them for his own glory; both which he very often does.

Another divine perfection, necessary in him who is Lord of all, is almighty power. Were not the King of saints, and the King of nations almighty, he could not carry on his designs, either with regard to the people of his choice, or to the sworn enemies of his sway.

Almighty power¹ is requisite, for Christ's carrying on his designs on his people. The

¹ Excellent are the following words of the very learned bishop Bull.

Admirationem plane omnem excedit, inter Christianos, de Christo suo longe sanctiora & sublimiora per Evangelium clarissime edoctos, vel hodie reperiri, vel unquam repertos fuisse, qui nudum ipsum hominem, vel meram creaturam

converting of a sinner is a work of so great power, that in scripture it is represented as raising from the dead, which is the work of God. Christ has told us, ^m“the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” It requires almighty power, to bring

suspiciantur. Ut enim taceam Novi Testamenti loca, quae Θεολογίαν ejus immediate respiciunt, in quibus scilicet Dei Filius, & Deus ante secula, per quem omnia facta sint praedicatur; (loca sane tot ac tam diferta, ut dedita opera caecutiatur necesse sit qui eorum lucem non videat;) etiam ea quae de οἰκονομίᾳ ejus dicuntur, quaeque ad ipsius officium, sive honorem pertinent, qua Messias, Christus, & Mediator noster est, certe plusquam hominem aut creaturam sonant. Οἰκονομία, quae ipsi tribuitur, Θεολογίαν necessario, (ut loquuntur) praesupponit, ipsamque omnino statuit. Quid enim, Messiam, sive Christum, praedicant sacrae nostrae litterae, & credere nos profiteremur omnes, qui sit animarum sospitator; qui nobis sit Sapientia, Justitia, Sanctificatio & Redemptio, hoc est, nos sapientes, justos, sanctos, ac tandem perfecte beatos efficiat; qui preces suorum, ubivis sacrosanctum ejus nomen invocantium illico exaudiat, adeoque omnipraesens, omniscius, & καρδιογνώστης sit; qui ecclesiae suae per universum terrarum orbem disseminatae semper praesto sit, ac vi sua omnipotente ita eam tueatur ac protegat, ut contra ipsam nihil terrae potestates, nihil inferorum portae quicquam valent. Qui Deo patri σύνθρονος & in eadem sede collocatus sit non modo ab hominibus nobis humi repentibus, sed ab ipsis angelis atque archangelis, atque universo orbe supercoelesti, divino cultu adorandus; qui denique in exitu mundi, immensa gloria ac majestate retulgens, angelis ministris stipatus, veniet orbem judicaturus, non modo facta omnia, sed & cordis secreta omnium, quotquot unquam fuere hominum, in lucem proditurus, inimicos suos ad tartarum usque relegaturus, ipsius obsequentes, non opibus, non honoribus, non voluptatibus terrenis, sed coelesti gloria, vitaque ipsa aeterna donaturus. Haecce omnia in purum hominem aut creaturam posse competere? Fidenter dico, qui ita sentiat, non modo contra fidem, sed & rationem ipsam insanire. Bull. Judicium, Eccles. catholicae, pag. 12. alias 292.

^m John v. 25.

one contrary out of another. It is necessary that Christ, the King of saints, should be almighty; for on that supposition he can speak the word, and they that lie dead in sins, can arise and live, and he can give forth the command; and they that lie buried in the grave of corruption, can come forth and shew themselves, shake off the dust and pollution of sin, and shine forth in the beauty of holiness. It requires infinite power to fill the understanding, that is naturally dark, with a clear light; to change the heart of stone into a heart of flesh, and to inspire the will, which is violently set on rebellion, with new desires after righteousness and true holiness. All this is done by Christ, when he makes the day of his power pass on a sinner; and he that does this must be Almighty. Infinite power is also requisite, for Christ's defending his people from all spiritual evils, and outward distresses, which attend them in their passage thro' a waste and howling wilderness: He must be Almighty, in order to keep any created power from plucking his sheep out of his hand, till he brings them to feed in the green pastures of the land of rest and pure delight, where salvation will spring up fresh for ever, and to lie down beside the still waters of the river of life, whose pleasant streams flow from his right hand, to refresh and regale all whom he brings to stand there, in their lot among the righteous, to all eternity.

Almighty power is also necessary, in order to Christ's carrying on his designs, with respect to his enemies. Indeed there is no creature but what may be exceeded in power, by God's communicating more strength to another; but Christ has not only subdued his spiritual foes,

but he carries on a continued victory over them : He goes forth conquering, and to conquer, and is never interrupted in his designs by all the powers of hell and earth : And that power which is never obstructed, must be absolutely irresistible, and such a power must be infinite. Were Christ's power over his enemies ever so great, yet if it were circumscribed by finite bounds, tho' he might obtain the conquest, yet it would be with difficulty ; but he has the hearts of his enemies in his hand, and can turn them like rivers of water. Tho' the powers of the earth rage, and vainly imagine to throw off his dominion ; and tho' the devil and his angels do all they can to obstruct his designs, their opposition is of no more force, than the breath of an infant is, to overspread the ocean with storms.

Christ will reign till he has put all his enemies under his feet, and has accomplish'd all the designs of his righteousness, towards his enemies, and of his wisdom and love towards his people ; and when he has destroy'd all his enemies, and brought all his elect to glory ; it will be the continual employment of those, who have wash'd their robes, and made them white in his blood, to cry out with rapture, and shout with triumph, Jesus Christ the Lord God omnipotent reigns.

It may be objected, that Christ's kingdom is not eternal ; since the apostle Paul has told usⁿ, in his first epistle to the Corinthians, " Then comes the end when he shall have deliver'd the kingdom to God the Father, when he shall have put down all rule, and all authority and

ⁿ 1 Cor. xv. 24. 28.

power; — and when all things shall be subdued to him, then shall the Son himself be subject to him, that put all things under him, that God may be all in all." But this place can never conclude against Christ's reigning, as Mediator, in any sense, as King to eternity, because the scripture ° has fully declared, that his kingdom is everlasting. The sense is, that Christ's kingdom will cease, as to the form of its administration, which is by the word, and sacraments, by the cross, afflictions, and conflicts with enemies. In the administration of this kingdom Christ employs under him angels and men, but when his enemies are all conquer'd, and when the ministry of men and angels is finish'd, Christ will deliver up his kingdom, by presenting all those committed to his charge, before God, that he may appear to be a faithful Mediator: He thus will deliver up his kingdom, not to be divested of his power, but that he may give a proof, that his work is finish'd, that not one enemy is less unsubdued, and that not one soul committed to his care is lost. Tho' he will thus deliver up his kingdom, as to the form of administering it, P yet his kingdom will be everlasting; he will sit

° His dominion is an everlasting dominion, that shall not pass away, and his kingdom such as shall not be destroy'd. Dan. vii. 14.

He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke i. 33.

Now to the King eternal, immortal, and invisible. 1 Tim. i. 17.

The kingdoms of the world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. Rev. xi. 15.

P Though the royal office of Christ be resign'd, yet we must not think that Christ shall cease to be a King, or lose any of the power and honour which before he had: The

down

down as a glorious victor, when all his enemies are brought under: He now reigns as one that is conquering; but then he will reign as one that has actually triumph'd over all his enemies. Then there will be an open declaration of his voluntary submission to the Father, in his mediatorial capacity; and then God will be all in all, because he will communicate himself immediately to the blessed inhabitants of the regions of light, without external means.

It would be most irrational to allow, that when Christ has fully accomplish'd his designs of mercy and goodness, to bring about which he laid down his life, that he should be strip'd of one great part of the reward of his sufferings, which is universal dominion: This would be to suppose him punish'd, instead of his being rewarded: He will sit King for ever and ever, and all that he has conducted safe within the heavenly gates, shall reign with him in life and glory for ever, beholding his face in righteousness, and satisfied, to all eternity, with the joys which are in his presence.

dominion which he has, was given him as a reward for what he suffer'd: And certainly the reward shall not cease, when the work is done. He has promised to make us kings and priests, which honour we expect in heaven, believing we shall reign with him for ever, and therefore for ever must believe him King. — Christ shall reign for ever and ever, not only to the modicated eternity of his mediatorship, so long as there shall be need of regal power, to subdue the enemies of God's elect; but also to the complete eternity of the duration of his humanity, which is for the future coeternal to his Divinity. Bishop Pearson on the creed, p. 284.

C H A P. XI.

Christ's Divinity proved, from his being judge of the world.



THE scriptures often acquaint us, that all persons must appear before God to be judged by him; and they likewise inform us, that the work of judging the world, is, in a peculiar manner, left to Christ. God has appointed a time, for all persons to appear before the awful tribunal of justice, to be judged in righteousness by the man Christ Jesus. Thus the apostle Paul, when he preached to the Athenians, acquainted them, that ^a "God has appointed a day, in which he will judge the world in righteousness, by that man whom he has ordained." Our blessed Lord has himself assured us, that ^b "The Father judges no man, but has committed all judgment to the Son." And, indeed, throughout the whole new testament, there is not the least shadow to suppose, that any person shall be immediately employ'd in this wonderful transaction of judging the world, except Christ Jesus; who, as man, will appear; but could never be fit to be judge of all, if he were not God.

It is most agreeable to the awful solemnity of the last day, that the Judge, before whom the tribes of flesh and blood must appear, should be visible, and therefore none can be so fit for this work, as the man Christ Jesus. It is also

^a Acts xvii. 31.

^b John v. 22.

most congruous to justice, that he who suffer'd so much pain and shame, for sins not his own, should be exalted to this high dignity. Christ, when he was ignominiously drag'd before the insolent jewish priests, solemnly assured them, that as much as they then despis'd him, he was to be their judge: "Hereafter (said ^c he) you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." He who in the days of his humiliation, came meek and lowly, riding on an ass's colt, shall come riding on the clouds of heaven: He that was slighted and abused shall be feared of all, and he that expired upon the cross, shall speak with power from the supreme tribunal.

It is the man Christ Jesus that will appear at the last day; but that this judge is God as well as man, may even be gather'd from the august manner of his appearance. When Christ comes without sin to salvation, to be exalted by his saints, and to be adored by all who believe; as his manhood will no more be in the likeness of sinful flesh, but be glorified; so his Godhead will no more be conceal'd, but his awful glories shall be unveil'd. Christ will ^d descend in power and great glory, in his Father's glory,

^c Matt. xxvi. 64.

^d The Son attended gloriously, from heaven, Shall in the sky appear, and from him send The summoning Archangel, to proclaim His dread tribunal: forthwith from all winds The living, and forthwith the cited dead, Of all past ages, to the general doom Shall hasten, such a peel shall rouse their sleep! Then all his saints assembled, he shall judge Bad men and angels, they arraign'd shall sink Beneath his sentence; Hell (her numbers full)

and his own, with thousands and ten thousands of holy angels attending him. He will come in flaming fire, with thunder clouding his brow with the sword of justice arming his hand, and with a crown of victory encircling his head: His face shall be as lightening, his eyes like flames of fire, and his voice shall be louder than the noise of great waters: And from his pre-

Thenceforth shall be for ever shut. Mean while
The world shall burn, and from her ashes spring
New heaven and earth, wherein the just shall dwell.

Milton.

Tum perterricrepos sonitus per viscera terrae
Iri exauditum certum est, & motibus orbis
Insolitis, circum & coeli domus alta tremiscet;
Procumbent succussae urbes, territaeque tellus
Excutiet, magno senior jam pondere nutans,
Quod diu onus tulerat, longo post tempore collo.
At dum terribiles minitatur terra ruinas,
Et motu ingenti magnas tremefecerit urbes,
Non face sol roseâ ex alto se ostendet Olympo,
Sed caput obscurum densa inter nubila condet
Tristis, egens lucis, concedens is quoque fati;
Lunai globus ipse etiam tabescet, & astra
Per noctem, ex undis: & cum jam surgere Eois
Deberet Phoebus, nonnulla cadentia cernent
Attoniti passim juvenes trepidaeque puellae.
Interea nigrantem infana per aequora nimbum
Fulminibus gravidum ferri, & maria omnia arenam
Evomere, & magno compleri murmure pontum,
Acclives portus, jamque oppida consternantem,
Et falsos coeli tollentem ad nubila fluctus,
Horrentes populi rerum novitate videbunt.
Sustulit haec ubi signa igitur dux maximus, arce
Ex coeli creber tonitrus, clangorque tubarum
Complebunt omnem raucis mugitibus orbem.
In summum deducta locum, flammescere coeli
Incipiet moles longe candentibus auris,
Amfœctique graves fauces, & tristis Averni
Ignitam efflabunt animam: nec tempore quoquam
Antra Aetnaea nigram magis evomuere favillam,
Flammaramque globos, vastis nec hiatibus aequè
Expirare ignem tellus est visa cavernis.

414 THE TRUE SCRIPTURE DOCTRINE

sence the heavens and the earth shall fly away. His coming will be preceded with dreadful shakings and revolutions. When he gave the law at mount Sinai, it was done with terrible solemnity, the mountain burnt with fire, there was blackness, darkness, and a tempest, and the

Perſaepe interea fumantes aethere ab alto
 Prorumpent acri piceae caligine nubes
 Fulminibus gravidae, late exurentibus omnia.
 Jam mare non mare, at exuſtae magis aequor arenae,
 Haec urbes eadem & montes incendia magnos
 In cinerem & coeli fulgentia moenia vertent.
 Ergo ubi clangore ingenti taratantara raucum
 Inſonuerunt tubae, & magnis mugitibus aether,
 Terribilique omnis ſonitu reboavit olympus,
 Pandentur coeli portae, & ſtipante caterva
 Innumera Rex egreſſus, legionibus ire
 Ordine compoſito, & praeferri ſigna jubebit.
 Mox ubi quadrato fortis ſtetit agmine quiſque,
 Atque utrinque acies ardentibus adſtitit alis,
 Et paſſim hac illac ſeſe explicuere cohortes,
 Frontibus aequatis Rex ardua caſtra movebit :
 Quem procul ut nubes, coelique ſerena ſecantem
 Suſpicient gentes, palmas ad fidera tendent
 Ingentemque una clamorem ad fidera tollent,
 Effuſaeque ruent. —————

Aonius Palearius. De Immortalitate Animorum. Lib. III.
 v. 439, &c. 493, &c. 583, &c.

Credimus ex alto rediturum rurfus Olympo.
 Cum iudex olim noſter, ut orbis eris :
 Et te coerulea ſublime in nube ſedentem
 Conſpiciet Dominum terra, tremetque, ſuum.
 O praeclara dies, huiusque noviffima mundi,
 Tam ſperanda bonis, tam metuenda malis :
 Adſis fortunata, precor, coeloque ſereno,
 Lucidaque & felix, non metuenda veni ;
 Ergo dies veniet, volventibus ordine ſaeclis,
 Cum mare, cum tellus, cum polus, ignis erunt :
 Totaque diverſis flagrabit partibus aethra ;
 Cunctaque ſub priſcum ſunt reditura chaos ?
 Illa dies veniet, veniet quoque Numen in illa :
 Si qua fides verbis, pagina ſacra, tuis.

found of a trumpet waxing louder and louder. There was all this at giving the law, and sure there must be more, when Christ comes to judge men for their iniquities. The rocks will rend, the deserts will quake, the hills will totter, and the mountains reel, the sun shall be turn'd into

Nuntia terribilis tempesta atra diei,
 Emissusque suo carcere ventus erit.
 Terrebunt pavidas, quatientque, tonitrua terras ;
 Spargentur toto fulmina crebra polo.
 Exibunt tumulis cariosa cadavera ruptis,
 Aligerum clara faecla citante tuba.
 Hos inter Deus ipse suo descendet Olympo,
 Vestus in aeriis, vestus ut ante, rotis
 Justitiaeque trucidis medius veniaeque faventis
 Digna dabit meritis praemia cuique suis.
 A dextro positos coelo transcribet & astris,
 A laeva, Stygiae gurgite merget aquae.
 Protinus affument alias elementa figuras
 Accendet vastum, qua patet, ignis humum.
 Fumabit late vesper, fumabit & ortus ;
 Immensus cinerum mundus acervus erit.
 Ardebit coelum, superumque vorantibus axem,
 Vix domus a flammis tuta futura Dei est.
 Alme Deus, quem, quae coelo vexere reducent,
 Labentem patrio nubila curva polo :
 Aere qui medio, facto de nubibus arcu,
 Arbitr in totam, Christe, sedebis humum :
 Et tibi dilectae facies discrimina turbae ;
 Et tecum caras ire jubebis oves :
 O utinam nobis ita sit felicibus esse,
 Simus ut illius pars modo parva gregis !
 Quique suis terram lustrabit, & aethera, flammis,
 Sit nobis, utinam, candidus ille dies !
 Parce, precor, mundoque fave, mundi inclite iudex,
 Nec iudex nobis, sed pater, esse velis.
 Sis bonus o, placidusque tuo, bone ductor, ovili,
 Et profit populo mors tua, Christe, tuo.
 Christe veni, gentemque tuam coelo asserere, pro qua
 Non detrectasti, vivat ut illa, movi.

P. Francius, Lib. I. Eleg. 10. p. 154, 155.

———— Sedet orta Deo proles, Deus ipse, sereno

darkness,

darkness, and the moon into blood, the heavens will pass away with a great noise, the elements will melt with fervent heat, the earth and all therein will be burnt with fire, and the

Lumine perfusus radiisque inspersus acutis.
 Circum tranquillae funduntur tempora flammae,
 Regius ore vigor spirat, nitet ignis ocellis,
 Plurimaque effulget majestas numine toto.
 Quantum dissimilis, quantum o mutatus ab illo
 Qui peccata luit cruciatus non sua, Vitam
 Quando luctantem cunctata morte trahebat!
 Sed frustra voluit defunctum Golgotha numen
 Condere, dum victa fatorum lege triumphans,
 Nativum petiit coelum, & super aethera vectus
 Despexit lunam exiguam solemque minorem.

Illustrissimus Addisonus. De Resurrectione, opp. Vol. I.
 p. 415. Ed. 4^{to}.

O quam terribili complebit lumine terras
 Illa dies, extrema dies & sacra furori!
 Qua subito emotis convulsus sedibus orbis
 Ibit in ultrices, flamma evertente, favillas.
 Credite, divino verax ita carmine vates
 Regius, & veteres olim cecinere prophetae.
 Qualis erit rerum facies quantusque subibit
 Mentibus attonitis, membrisque trementibus horror!
 Cum tonitrus, ignesque inter, jaculataque coelo
 Fulgura, candenti volucres in nube per auras,
 Humanos Christus veniet disquirere mores.
 Primum horrenda dabit sonitum tuba, quo fremet omnis
 Oceanus late, quo tellus concita manes
 Evomet attonitos, & coram iudice sistet.
 Tunc adeo natura novo percussa stupore
 Excitata e gravibus mirabitur ossa sepulchris
 Inter se commissa iterum compagine jungi;
 Quaeque atro fuerant resolutae pulvere carne
 Ossibus induci, veteremque resumere formam:
 Vulnere mors etiam sua cum reparata videbit
 Se victam, possitis fugitiva fatebitur armis.
 Ergo ubi compositae redivivo corpore gentes
 Strabunt ante oculos & summi iudicis ora;
 Dejiicient hebeti pallentia lumina vultu
 Ad terram exangues, facietque silentia terrar.

Joh. Antonius du Cerceau. Opp. p. 38, 39.
 frame

frame of the visible world will be dissolved. The archangel, a creature of the highest rank, will reckon it honour enough to sound the trumpet before his great Lord, to summon the dead to appear at the bar of God, the Judge of all. This is the account the scripture has given us of the manner of Christ's appearing to judge the world; and if this does not express the coming of a divine person, it would be impossible for any words to do it.

There are several divine perfections necessary in the judge of all, and therefore Christ must be truly God, or he could not be capable of this great work; but as the scriptures represent him able to go through it, it follows, that he is really possess'd of those divine perfections which are requisite for that end.

Infinite power is absolutely necessary for raising the dead, and uniting together the several parts of their bodies, which have been scatter'd hither and thither after their dissolution into dust. That almighty power which first brought men into being, only can raise them from the dust of death. Christ, if we allow him to be God, is Almighty, and therefore, when once he speaks the word, Arise ye dead, and come to judgment; the dead shall start from their silent beds, and shaking off their long slumber, it may be of many thousand years, shall all stand before his judgment seat, to be either acquitted or condemn'd by him. That the dead are to be raised by Christ, he himself has assured us, "The hour is coming, when all that are in the graves shall hear his voice, and shall come forth, they that have done good, to the

ε John v. 28, 29.

resurrection of life; and they that have done evil, to the resurrection of condemnation." That it is by Christ's almighty power, that he will change the bodies of the saints into glorious bodies, the apostle Paul ^f has expressly told us, "He shall change our vile body, that it may be fashion'd like to his glorious body, according to the energy whereby he is able to subdue all things to himself." As the fleshly substance of man was at first from Christ's creating power, so he only who can do all things, can call forth the shatter'd parts of dissolved bodies, from the several repositories and dormitories of the earth, that men may come before him, in the same bodies they laid down in the dust.

As the dead could not be raised by Christ, if he were not infinite in power, so he could not take cognizance of their actions, if he were not infinite in knowledge. Christ is declared, in scripture, to be the searcher of hearts; and were he not so, he could not be judge of all, because men will be tried for every secret thing, every retired thought, that has lain hid in the close recesses of the mind, and never broke out into act, as well as for the deeds they have done, in the open view of the world. Christ must be omniscient, to bring on the stage all the actions of men, in order to their being canvass'd at the great day of account. None but one infinite in knowledge, can bring to view all the secret and open actions of all the men, that have been since the foundation of the world: And none but such an one can be a proper judge, what design men had in view in the

^f Phil. iii. 21.

works they did, whilst in the body, and whether they were sincere, or insincere, in their intentions, when they performed what was good as to outward appearance. Christ's divine knowledge will enable him to be an infallible witness, of things that have been done in private as well as in publick, by them who appear before him; and were his knowledge limited, it would not be possible that hypocrisy, in all cases, could be open to him, but as he is infinite in knowledge, the policy of the most crafty cannot deceive him; he will not be led aside by shifts and disguises, but the most complete proficients in dissembling, and the most able masters of disguise will stand mute before him.

Infinite knowledge is not more necessary in the judge of all the earth, to know the crimes of men, than infinitely perfect justice, in order to his doing right, and awarding a just judgment. Now if we allow Christ's true Divinity, he is every way fitted to do the work of a just Judge, for he is a God of truth, and without iniquity, just and righteous in his decrees, and holy in all his determinations: He is of purer eyes than to behold iniquity, and will never suffer the evil doer to come into his blissful presence, nor the impenitent sinner to be united to his assembly: As he is faithful and just, he will never forget his peoples work of faith, and labour of love, but will acquit and absolve them, and conduct them to the possession of that kingdom of glory, which he has provided and purchased for them.

When Christ has pass'd a righteous sentence, there must be in him infinite power to inflict it. Were he a creature, his sentence might be disputed, for he sits not only judge of the fallen

race of Adam, but of the powerful princes of the kingdom of darkness, whom for not submitting to his mediatorial rule, he threw from the battlements of heaven. Those strong and subtle spirits might have another opportunity to contest their doom, if their judge were of a created nature like themselves. As Christ is Almighty, when once anger lightens in his displeased face, all the strength of rebellious creatures will be wither'd. Reprobate mortals, with rueful shrieks, will cry out to the rocks to hide them, and to the mountains to cover them, and the prince of the power of the air, and all the hapless companions of his fall will tremble, and lose all their might, and confess that strong is the Lord God who judges them.

In short, he who passes an irreversible sentence, must be the God over all, or must be possess'd of absolutely supreme and uncontroll'd dominion. That judge, from whose sentence there can possibly be no appeal, must have no superior in dominion; now there is no appeal from the award of Christ, therefore his dominion must be supreme, that is, he must be God in a proper sense. When once a sentence of condemnation has pass'd Christ's mouth, it can never possibly be revoked; after millions of ages have roll'd away, and the wicked have roar'd out many ages, under the sharpness of his wrath, his sentence will be as far from being disannull'd, as when first pronounced, it will stand firm and inviolable for ever. His sentence of absolution will entirely determine the state of the righteous; for when he declares guiltless, as he has no superior, who shall condemn? The last judgment shall be the compleating of the happiness of the saints, for from the bar they shall go,

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in body, as well as soul, into life everlasting, to be for ever in the presence of God, their exceeding joy, even Jesus the mediator of the new covenant, where they shall possess pleasures grown to full perfection, and comforts that will ever last.



C H A P. XII.

Christ's Divinity proved, from the religious worship that is paid to him in scripture.



ACCORDING to the positive and express commands of scripture, God only is the object of religious worship, and we find nothing more strictly prohibited, than worshipping more Gods than one; but notwithstanding religious worship is appropriated to the one God, we find precepts and warrants for paying the highest worship to our Lord Jesus Christ. His title to religious worship fully proves his true and supreme Godhead; for as one God, and he only, is to be worship'd; and as Christ is to be worship'd, the manifest consequence is, that he is one God with the Father, and not a distinct inferior being, as the Arians pretend.

If we take a survey of the old testament, it will appear that Christ, or the angel who took the name of Jehovah, was all along worship'd by the patriarchs, and the Jewish church: And unless we suppose, they were so inconceivably

wretched and miserable, as to be left to worship they knew not what, we must conclude, they paid distinct religious worship to Christ, the Son of God, who, in the fulness of time, was to take human nature, and to perfect man's redemption.

I shall prove the fact, that Christ was actually worship'd by the patriarchs, before the publishing the law at mount Sinai. And to begin with the Father of the faithful; Jehovah, ^a who appear'd to Abraham, to assure him, that contrary to the course of nature, he should have a Son, and to establish a sure covenant with him and his posterity, by that Son, was Christ, as I have proved ^b: Now if we look into the history of this matter, it will be found, that Abraham worship'd the divine person who appear'd to him. It is ^c said, "Abraham fell on his face, as God talked with him." He also put ^d up a solemn petition on behalf of his Son Ishmael. "Abraham said to God, O that Ishmael might live before thee!" His addressing Christ, as the sovereign author of life, shew'd, that he paid him supreme worship.

The divine person who appear'd to Jacob at ^e Bethel, was God the Son; to him Jacob bound himself by a solemn vow; for we are told ^f that "Jacob vow'd a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace, then Jehovah shall be

^a Gen. xvii.

^b See above Chap. III, p. 204, 205.

^c Gen. xvii. 3. See also ver. 17.

^d See above Chap. III. p. 206, 207.

^e Gen. xxviii. 20, 21.

^f V. 18.

my God." To this divine person he applied himself, when he was in distress, and in fear of Esau his brother, in the following prayer, "O God of my father Abraham, and God of my father Isaac, who saidst to me, return to thy own country, and I will deal kindly with thee; I am not worthy of the least of thy mercies, and of all the truth thou hast shew'd to thy servant:—Deliver me, I pray thee, from the hand of my brother Esau." When Christ, the night after this request was put up, appear'd to Jacob, he declared, he would not let him go without ^h a blessing, and this blessing he sought with earnest prayer, for the prophet Hosea has assured us; ⁱ "He had power over the angel and prevail'd, he wept and made supplication to him." When the same divine person, God the Son, whom Jacob had recourse to in his straits, appear'd to him again at Bethel, when he was almost got home to his father Isaac's house, the good man remember'd his vow, and offer'd the tribute of thanksgiving for the mercies he had received. ^k "He set up a pillar of stone, where God talked with him, and pour'd a drink offering and oil thereon." Thus we see that Jacob worship'd God the Son, while he wander'd up and down, absent from his father's family. When he came to be near his end, he invoked Jehovah the angel, God the Son, who had deliver'd him, to bestow the best mercies on his grandsons, Ephraim and Manasseh. When he laid his hands on their heads,

^z Gen. xxxii. 9, 10, 11. Comp. xxviii. 13---21. xxxi. 11.
13. See above Chap. III. p. 206, 207. Chap. IV. p. 253.

^h Gen. xxxii. 26.

ⁱ Hof. xii. 4.

^k Gen. xxxv. 14. See above Chap. III. p. 207. Chap. IV. p. 253.

he pray'd for a blessing to rest upon them, in these ¹ words; "The God before whom my fathers, Abraham and Isaac, walked, the God which fed me all my life long, to this day, the angel which redeem'd me from all evil, bless the lads." That it was Christ, whom the good old patriarch invoked, is exceeding plain, from his being call'd the angel, at the same time that he is stiled God; and from the work of redemption being ascribed to him.

We are assured by the apostle Paul, that it was Christ who gave the law at mount Sinai; and if we look into the account of this glorious appearance, we shall find, that Jehovah the Son was worship'd by the Israelites, for it ^m is said; "Moses sent some young Israelites, who offer'd burnt-offerings, and sacrificed peace-offerings to Jehovah." To him the church of Israel gave up themselves, for upon hearing the law, they ⁿ said, "All that Jehovah has said, we will do, and be obedient." When the Israelites had provoked their great lawgiver, by making a golden calf, and Moses, by earnest prayer, prevail'd with him to pass by their transgression; as an assurance of his being heard he desired God to shew him his glory: After God had condescended to let as much of his glory be seen, as was consistent with a state of mortality; ^o "Moses made haste, and bow'd his head, and worship'd, and said; if now I have found favour in thy sight, O Lord, Let my Lord go among us, — and pardon our iniquity, and our sin, and take us for thy inheritance." It was the same divine Person, whose goodness

¹ Gen. xlviii. 15, 16.

ⁿ Ver. 7.

^m Exod. xxiv. 5.

^o Exod. xxxiv. 8, 9.

pass'd before Moses, who gave the first tables of the law at mount Sinai, and now was pleas'd to renew them; but it was God the Son ^p who appear'd at Sinai before, therefore it was he who renew'd the tables, and whom Moses worshiped.

When the tribes of Israel were gather'd together, to receive a blessing from their departing general and law-giver, and it came to the turn of the sons of Joseph to be blest'd, Moses, after he had wish'd them an affluence of all temporal blessings, pray'd that the good-will of him that dwelt in the bush, might rest upon them. “^q Of Joseph he said; blessed of Jehovah be his land, — for the good-will of him that dwelt in the bush, let it rest on the head of Joseph.” He who appear'd to Moses in the burning bush, was ^r Jehovah the angel, God the Son; therefore when Moses pray'd, that the good-will of him who dwelt in the bush, might rest on the posterity of Joseph, he invoked Christ, as the author of all good, and the spring of all spiritual blessings.

When the great general of Israel, Joshua, who succeeded Moses, lay before Jericho, he was surprized with the sight of a man in a war-like dress, standing opposite to him; and when that valiant hero, upon enquiry on which side he was, found that he was the captain of God's host, he worship'd him. This remarkable transaction is thus related: ^f “When Joshua was by Jericho, he look'd out, and saw a man standing over against him, with his sword drawn

^p See above Chap. III. p. 223, 224, 225.

^q Deuteron. xxxiii. 13. 16.

^r See above Chap. III. p. 209---213.

^f Joshua v. 13, 14, 15.

in his hand, and Joshua went to him, and said, Art thou for us, or for our adversaries; and he said, no, but as captain of Jehovah's host am I come: And Joshua fell on his face, and worship'd, and said to him; what says my Lord to his servant: And the captain of Jehovah's host said to Joshua; Loose thy shoe from thy foot, for the place whereon thou standest is holy, and Joshua did so." I will not attempt to prove this was not a common angel, because I do not believe that our adversaries will say it. It was certainly the same angel who appear'd to Moses, and promised to lead the Israelites out of Egypt into Canaan[†], which was the Son of God: He appear'd to Joshua, when he had just got within the borders of the promised land, to encourage him, to carry on the great work which was committed to him; and he required him to shew the same sign of humiliation in his presence, as he did before of Moses, which was pulling off his shoes. When he had once declared, that he came as captain of God's host; Joshua was no longer at a loss how to behave himself, but fell down and worship'd as became a creature, when in the presence of his Lord and his God.

The angel that appear'd to Gideon, to send him against the Midianites, was the Son of God; this divine Person Gideon " worship'd, for he built an altar to Jehovah, who appear'd to him. The same divine Person appear'd to Manoah and his wife, to foretel the birth of Sampson; and when they had offer'd a sacrifice to Jehovah, and he who appear'd in a human shape,

[†] Exod. iii. 2. 5. 8. 17. See Chap. III. p. 209---213.

^{''} Judges vi. 24. See above Chap. III. p. 234, 235, 236.

ascended in the flame of the altar ^w; they were sensible that the God whom they had worship'd, had been present with them, and seen by them, and that they had offer'd sacrifice to Jehovah, the very angel, which had told them at that time they should have a Son,

The royal poet and prophet David having, in the second Psalm, spoke of Christ's resurrection, and exaltation at the right hand of God, calls upon the powers of the earth, that were banded against the Messiah to worship him, ^x "Kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little; Blessed are all they that trust in him." That this is meant of religious homage, the very words themselves shew; besides, the form in which the Kings of the earth were to do homage to the Son, was used as a token of worship, as appears from these words of the prophet Hosea, ^y "They say of their images, let the men that sacrifice kiss the calves." The same inspired Prince calls upon the church, to worship Christ her King and her Lord; ^z "He is thy Lord, worship thou him." Nay he calls upon the angels to worship him. ^a "Worship him all ye Gods." He himself pray'd to God the Son in his distress, ^b and said, "Hear my prayer, O Jehovah, and let my cry come up to thee." These are the first words of a Psalm, the conclusion of which is applied to Christ, by the apostle ^c Paul. We shall find that the same sweet Psalmist of Israel, raised his

^w Judges xiii. 19---23.

^x Psalm ii. 12.

^y Hof. xiii. 2.

^z Psalm xlv. 11.

^a Psalm xcvi. 7. Comp. Heb. i. 6. See above Chap. III. p. 236. 239.

^b Psalm cii. 1.

^c Heb. i. 10, 11, 12.

voice to the highest pitch, and tuned his harp in the most charming manner, to sound forth the praises of him who was to be his Son, as man; and was his Sovereign, as God. An example we may take, in some verses of the sixty eighth ^d Psalm, part of which is by an ^e inspired apostle applied to Christ, and every one that looks into it will own, that if part of it be understood of him, all the rest must. There the greatest of poets sings to the honour of God the Son, in the following inimitably elegant manner. “ Let the righteous be glad; let them rejoice before God, yea let them exceedingly rejoice. Sing to God, sing praises to his name, extol him that rides upon the heavens, by his name Jah, and rejoice before him.--- O God, when thou wentest forth before thy people, when thou marchedst through the wilderness, the earth shook, the heavens also drop’d at the presence of God, even Sinai it self was moved, at the presence of God, the God of Israel. — Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious, that the Lord God might dwell among them. Blessed be the Lord, who daily loads us with benefits, even the God of our salvation: He that is our God, is the God of salvation; to Jehovah the Lord belong the issues of death. — Bless God in the congregations, even the Lord, you that are of the fountain of Israel. — Sing to God, all kingdoms of the earth, O sing praises to the Lord, to him that rides upon the heaven of heavens, which have been of old; so he sends out his

^d Psalm lxxviii. 3. 4. 7. 8. 18. 19. 20. 26. 32. 33. 34. 35.

^e Eph. iv. 8.

voice, and that a mighty voice. Ascribe strength to God, his excellence is over Israel, and his strength is in the heavens. O God thou art terrible out of thy holy places. The God of Israel is he that gives strength and power to his people; blessed be God." David here paid the highest worship to Christ. They who are for lowering the honour that is paid to God the Son, would be much puzzled, to find a place in scripture, where God the Father is worship'd in a higher manner.

The prophet Joel has declared, ^f that "Who-soever shall call upon the name of Jehovah, shall be saved." These words are ascribed to Christ by the ^g apostles, Peter and Paul. If salvation shall be bestow'd on all that call upon Christ, he has a right to worship, and this his right was declared by the prophet Joel, long before his incarnation.

In Isaiah's ^h prophecy, Christ is brought in speaking thus; "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 to me every knee shall bow, and every tongue shall swear." Here Christ claim'd universal homage, and requir'd all to worship him; this claim is founded in righteousness, for he is God, besides whom there is none else; and since he has sworn, that all shall yield him subjection, if they will not do it in this life, they shall at the great day of account; for his oath shall stand, tho' the antient mountains may depart, and his word shall remain firm, tho' the perpetual hills may bow.

^f Joel ii. 31.

^g Acts ii. 21. Rom. x. 13.

^h Isaiah xlv. 22, 23. Comp. Rom. xiv. 11. See above Chap. III. p. 244, 245. Chap. IV. p. 272, 273.

I have shew'd that Christ was worship'd under the patriarchal and levitical dispensations, and that his right to worship is fully establish'd in the old testament, as interpreted by the inspired writers of the new testament. Had not the person who appear'd to the patriarchs, and conversed with them in a human shape, and who gave the law at Sinai, been truly God, he would have rejected the worship that was offer'd to him. And were not those passages in the Psalms, and the writings of the Prophets, where Christ's right to worship is so strongly declared, certainly to be understood of him, they would never have been applied to him by his apostles, who were the best interpreters of scripture, being directed by the same spirit, who fill'd the prophets before.

I must now enquire what evidence we have of Christ's being worship'd in the new testament, and what authority we may gather from thence, for our paying him religious adoration; and method requires, that I begin this head with considering the worship that was paid to him in the days of his humiliation. That Christ was worship'd here on earth is exceeding plain, and had it ¹ not been his right to receive worship, we can never imagine that he, who was the most perfect pattern of humility and meekness, and who on all occasions waved every thing that verged towards a shew of greatness, would have suffer'd any to have paid it him. Our adversaries pretend it was only civil worship that he received on earth; but nothing is more ridiculous than this pretence, for Christ was worship'd by such as own'd him to be the

¹ See Mr. Bradbury's *Mystery of Godliness*, p. 485---488.
Son

Son of God, and the true Messiah, and can we think civil worship was all that was paid him? When the wise men found the child Jesus in Bethlehem, whom they knew to be born King of the Jews, we are told, ^k “they fell down and worship’d him, and when they had open’d their treasures, they presented to him gifts.” Now it can never be thought, that persons of such great figure, as the eastern Magi were, would pay civil worship in so humble a manner, to him who in appearance was a poor infant, born of mean parents: No, they knew him to be the Messiah, and worship’d him as such. When the ^l leprous man worship’d Christ, he own’d his sovereign power to heal whom he pleased. When Peter, surprized at the great draught of fish, which he and his companions had catch’d, upon casting their net where Christ had commanded, he worship’d Christ as a person infinitely above him. ^m “He fell down at Jesus knees, saying, depart from me, for I am a sinful man, O Lord.” Surely this was something more than civil respect. When Jairus, the ruler of the synagogue ⁿ, worship’d Christ, he own’d his quickening power, and profess’d his persuasion that a touch of his hand would bring back his daughter from the brink of the grave: This

^k Mat. ii. 11.

^l There came a leper and worship’d him, saying, Lord if thou wilt thou canst make me clean. And Jesus put forth his hand and touch’d him, saying, I will, be thou clean, and immediately his leprosy was cleansed. Matt. viii. 2, 3.

^m Luke v. 8.

ⁿ There came a certain ruler, and worship’d him, saying, my daughter is even now dead; but come, and lay thy hand upon her, and she shall live. Matt. ix. 18. See also Luke vii. 41, 42.

strong faith in Christ's power to heal, shew'd that the worship he paid him was more than civil, which yet could not be due from a ruler of a synagogue to a private man. When the poor ° Canaanitish woman worship'd Christ, he himself declared, that her faith was great, and consequently her worship was not of a low kind. When the disciples P saw Christ was able to walk on the tempestuous sea, and at his pleasure still the raging of it, "they worship'd him, saying, of a truth thou art the Son of God." They worship'd him from a fresh conviction of his almighty power, therefore this must be religious worship.

When Christ was pleas'd 9 to shew something of his glory to three of his disciples, and appeared to them with his face shining like the sun, and his cloaths glistering as the light; and in their sight talk'd with Moses and Elias, who appear'd in glory; God the Father gave him a fresh attestation, saying, "this is my beloved Son, in whom I am well pleas'd, hear you him:" On this the apostles fell down before him, thro'

° A woman of Canaan ---- cried to him, have mercy on me, O Lord, Son of David, my daughter is grievously vex'd with a Devil: ---- she came and worship'd him, saying, Lord help me: ---- Jesus said, Woman great is thy faith, be it to thee as thou wilt. Mat. xv. 22. 25. 28.

P Matt. xiv. 33.

9 Matt. xvii. 1---8.

Ecce! autem subito rubra vibratus ab aethra
 Cum sonitu fulgor micat, & polus intonat ingens:
 Nam Pater omnipotens manifestus ab aethere nubem
 Ostendit radiis illustrem lucis, & igne.
 Omnia collucent late loca: turbine Christus
 Corripitur rapido, mediaque in nube refulsit,
 Verus & aspectu patuit Deus, atque per auras
 Divinum toto spiravit vertice odorem
 Luminis aetherii specimen, genitoris imago.
 Nec secus emicuit roseo pulcherrimus ore;

fear; if this their low prostration was only civil honour, it is strange so amazing a sight should draw no more from them. When the ten lepers were ^r cleansed by Christ, only one, who was a Samaritan, came back to give him thanks: "He with a loud voice glorified God, and fell down on his face at his feet, giving him thanks." I cannot help thinking, that the evangelist Luke here call'd Christ God, when he told us, that the man who was heal'd glorified God and fell at his feet: If so, the honour he paid, cannot be pretended to be civil worship. When the blind man, that Christ had restored to sight, was question'd by him, if he believed on the Son of God; and upon asking who this Son of God was, that he might believe in him, was inform'd, that he had seen him, and at that time talked with him; he, being at the same time secretly enlighten'd by Christ, in the knowledge of himself, presently cry'd out, ^r "Lord, I believe, and worship'd him." Had this been only civil worship to Christ, as a prophet sent of God, there would have been no need for him to have forbore wor-

*Insolita circum perfundens omnia luce,
 Quam cum mane recens, lucis fons, aureus, ingens,
 Lumine sol coelum exoriens, rigat omne profuso,
 Oceani in speculo longe resplendet imago,
 Et croceae effulgent aurata cacumina silvae.
 Talem se fociis mirantibus obtulit heros,
 Amborum in medio vatum; quorum alter adivit
 Flammifero quondam investus coeli ardua curru;
 Et tranavit, equis insultans, aeris auras.
 Isacidum Phariis genus alter duxit ab oris
 Dux profugum, legesque dedit, moreinque sacrorum.*

M. Hieronymus Vida, *Christiad.* Lib. I. v. 933, &c.

^r Luke xvii. 15, 16.

^r John ix. 35---38.

shipping Christ, till he question'd him as to his belief in the Son of God; but it was necessary he should believe Christ to be truly the Son of God, in order to worship him aright: And on his being brought to a right belief in this point, he worship'd him with religious worship. When Mary ^t worship'd Christ, it was with an acknowledgment, that he had power to have prevented her brother Lazarus's death. The acknowledging this, shews she paid him more than common civil respect. When the disciples were conducting Christ in triumph into Jerusalem, they ascribed glory to him. ^u "When he was at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the wonders they had seen, saying, Blessed be the King that comes in the name of the Lord, peace in heaven, and glory in the highest." No one that is not attach'd to a particular hypothesis, will deny, that in these words the evangelist Luke has represented the disciples as praising Christ as God; for he had wrought the wonders they had seen, and it was to him they directed their worship, which must be of the highest nature, for they ascribed to the King that came in the name of the Lord, glory in the highest: And this worship was not misplaced, for when the Pharisees were surprized at it, and said to Christ, "Master rebuke thy disciples;" he answer'd, "I assure you, if these should hold their peace, the stones would immediately cry out." So that Christ, in the fullest

^t When Mary was come where Jesus was, she fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. John xi. 32.

^u Luke xix. 37—40.

manner, asserted his right to the highest kind of religious worship. The very devils ^w were forced to worship Christ, and to own him to be the Son of God, humbly entreating him not to inflict fulness of torment upon them, till the last day. These are the instances of Christ's receiving worship, in the time of his abode on our earth, before his passion, and there is not one of them that can be interpreted of mere civil worship, with any tolerable propriety. He was worship'd, as Son of God; and since he declared, in the strongest manner, for worshipping one God, when he resisted the devil, who tempted him to pay him inferior worship; it follows, that however imperfect notions of his glory were entertain'd, at times, by his followers, yet when they offer'd him religious worship, they own'd him to be Son of God, or one God with the Father.

After Christ was risen from the dead, the eleven apostles, at his appointment, met in a mountain of Galilee, where he appear'd to them; ^x "and when they saw him, they worship'd him, notwithstanding some doubted." When, on the mount of Olives, the disciples saw Christ, after he had solemnly blessed them, parted from them, by a cloud, and beheld him

^w There met him a man with an unclean spirit, --- and when he saw Jesus afar off, he run and worship'd him, saying; what have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. Mar. v. 2. 6. 7.

What have we to do with thee, Jesus thou Son of God, art thou come hither to torment us before the time? Matt. viii. 29.

What have I to do with thee, Jesus thou Son of God, most high? I beseech thee torment me not. Luke viii. 28.

^x Matt. xxviii. 17.

ascend in triumphant state to heaven, ^y they worship'd him. Our adversaries grant that at this time the apostles paid Christ distinct worship; for they say, worshipping Christ, in his own distinct person and character, commenced from his resurrection; but as this is only affirming what should be proved, it can never supersede the evidence that has been given of Christ's being worship'd under the old testament, and of his receiving worship in the days of his humiliation.

We often, ^z in the new testament, find that calling on Christ's name, is made to express the character of Christians; this phrase of calling on Christ's name, as well as those of naming the name of Christ, and having his name call'd upon us, seem to denote confessing him to be our God and Saviour, professing our selves to

^y Luke xxiv. 22.

^z Whosoever shall call on the name of the Lord shall be saved. Acts ii. 21.

He has authority from the chief priests, to bind all that call on thy name. ix. 14.

Is not this he, who destroy'd them that call'd on this name, in Jerusalem. ix. 21.

The Gentiles, upon whom my name is call'd. xv. 17.

Arise, be baptized, and wash away thy sins, calling on the name of the Lord. xxii. 16.

I strived to preach the Gospel, not where Christ was named, lest I should build on another's foundation. Rom. xvi. 20.

Paul an apostle of Jesus Christ, --- to all, that in every place, call on the name of Jesus Christ our Lord. 1 Cor. i. 1, 2.

Let every one that names the name of Christ, depart from iniquity. 2 Tim. ii. 19.

Follow righteousness, faith, charity, and peace with them that call on the Lord, out of a pure heart, 2 Tim. ii. 22.

They blaspheme that worthy name, which was call'd upon you. James ii. 7.

be his disciples, and consecrating our selves to him in our baptism. All this seems fully express'd by the apostle Paul, ^a in his epistle to the Romans. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God raised him from the dead, thou shalt be saved; for with the heart man believes to righteousness, and with the mouth confession is made to salvation; for the scripture says, whosoever believes on him, shall not be ashamed; for there is no difference between Jew and Greek, for the same Lord over all, is rich to all that call upon him. For whosoever shall call on the name of the Lord, shall be saved: How then shall they call on him, in whom they have not believed?" This passage will appear in an easy light, if we take it to signify that confession of Christ, which is made at baptism, and that solemn invocation of his name, which is likewise to be made in that act of worship, wherein we dedicate our selves to his service.

We find, in scripture, that prayers are not always offer'd up to the Father, through Christ, but are sometimes directly address'd to him. Thus the apostles pray'd to him, as the heart-searching God, when they wanted direction in the choice of one to fill up their number, which was broke by Judas's apostasy. ^b "They pray'd, and said, thou, Lord, that knowest the hearts of all men, shew which of these two thou hast chose, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his place." Our adversaries pretend ^c it is ambiguous, whe-

^a Rom. x. 9---14.

^b Acts i. 24, 25.

^c Clarke's Script. Doct. p. 122.

ther this prayer be directed to the Father, or to Christ; but since they give us no reason for this pretended ambiguity, we may very well conclude, that it was Christ was address'd to by prayer, to point out which person he design'd for his own apostle. When the leader of the glorious army of martyrs, Stephen, was stoned to death, for bearing witness to Christ, he ended his life with a solemn prayer to that good master, for whose sake he laid it down, and whom he saw exalted in glory, at the^d right hand of the majesty on high. We are told of^e the Jews, that, "they stoned Stephen, invoking and saying, Lord Jesus receive my spirit; and he kneel'd down, and cried with a loud voice; Lord lay not this sin to their charge; and when he had said this, he fell asleep." This great saint directly invoked Christ, to receive his departing spirit, into the rest he had prepared for it; and being fill'd with the pure fire of heavenly love, he pray'd that the sin of taking his life away unjustly, might be forgiven his murderers. The apostle Paul, when he was buffeted by a messenger of Satan, said thus of himself, ^f "I besought the Lord thrice, that it

^d Cui se, quantus erat, manifesta in luce videndum
Ipse pater Divum dederat, cum compare nato,
Sublimis, medioque illi fulgebat olympto.
Quinetiam extremo cum jam sub fine laborum,
Disiectus duro frontem, & cava tempora, nimbo
Iret iter propius lethi; tamen hostibus ipsis
Pro scelere immani moriens, pro talibus ausis,
Ah! veniam superos anima fugiente rogabat.

Pet. Bembus, Cardinalis, Hymn. in S. Stephanum.

^e Ἐλιθοβόλησαν τὸν Στέφανον, ἐπικαλεσάμενον καὶ λέγοντα· Κύριε Ἰησοῦ δεξάσαι τὸ πνεῦμά μου. Θεὸς ἢ τὰ γόνατα ἔκραξε. Φωνὴ μεγάλη, Κύριε μὴ σήσεις αὐτοῖς τὴν ἁμαρτίαν ταύτην, καὶ τὸ ἐπιπέων ἐκοιμήθη. Act. vii. 59, 60.

^f 2 Cor. xii. 8, 9.

might

might depart from me." This was certainly Christ, for when the apostle had told us, that the Lord to whom he prayed said to him, "My grace is sufficient for thee, for my power is perfected in weakness;" He explain'd it of the power of Christ; "Most gladly therefore will I rejoice in my infirmities, that the power of Christ may rest upon me." Tho' our adversaries & insinuate, without any ground, that it is doubtful whether the Lord be Christ, or the Father; yet they own, that from the following words it seems rather to be understood of Christ, as indeed it certainly must. The apostle John has spoke of Christ, as the hearer of prayer, who never denies those requests, which are agreeable to his righteous will. ^h "This is the confidence which we have in him, that if we ask any thing, according to his will, he hears us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions we desired of him." Our adversaries would insinuate ⁱ, that by the scope of the whole discourse, these words seem to refer to the Father; but this I cannot understand, for it is the Son of God, and not the Father, that is spoke of in the words immediately preceding. The same apostle ^k concluded his revelation, and so seal'd up the canon of the new testament, with a prayer to Christ. He who had shew'd him the things which he committed to writing, promised soon to return; "surely I come quickly." To this the apostle added his seal, his solemn attestation, and pleaded, in prayer, the quick

^e Clarke's Script. Doct. p. 125.

^h 1 John v. 14, 15.

ⁱ Clarke's Script. Doct. p. 6. 8.

^k Rev. xxii. 20.

accomplishment of it : “ Amen, even so come, Lord Jesus.” These instances of prayers being directly made to Christ, entirely overturn a favourite maxim of our adversaries¹, that all prayers ought primarily, or ultimately, to be directed to the Father. Such bold assertions, which are advanced by way of open defiance of scripture examples, to the contrary, only shew, those that advance them to be void of shame, much more of modesty.

Christ is in many places, in the apostolical epistles, invoked for grace and peace, and that directly and ultimately. ^m “ The grace of our Lord Jesus Christ be with you,” or “ with your spirits,” is the form of blessing, wherewith the apostle Paul concludes most of his epistles, and the same invocation the apostle ⁿ John subjoins to his revelation. Had it not been every way proper, to offer distinct religious worship directly to Christ, we can never imagine, that the holy apostles of our Lord would have left us so many examples to encourage us to do so.

In the new testament, Doxologies are directed to Christ in the fullest manner, and they are often drawn up in the strongest terms that can be used to express his true Divinity. I have consider'd most of them in other places of this work, and therefore shall be the shorter here. The apostles ascribed glory to Christ in the highest strain, whilst he was on earth, as I have

¹ Clarke's Script. Doct. p. 324.

^m Rom. xvi. 20. 24. 1 Cor. xvi. 23. Gal. vi. 18. Philip. vi. 23. 1 Theff. v. 28. 2 Theff. iii. 18. 2 Tim. iv. 22. Philem. 25.

ⁿ Rev. xxii. 21.

above observed. ° “Blessed is the King that comes in the name of the Lord, peace in heaven, and glory in the highest.” The apostle Paul, in his first epistle to Timothy, has directed a thanksgiving to Christ. P “I thank Jesus Christ our Lord, who has strengthen’d me;” and, in the same epistle, he has directed two doxologies to him, conceived in the most august terms; the one is this, q “Now to the King eternal, immortal, invisible, and the only wife God, be honour and glory, for ever and ever. Amen.” The other r is as follows; “I charge thee,—to keep this commandment,—till the appearing of our Lord Christ, which in his own time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who alone has immortality, dwelling in light unapproachable, whom none has seen, nor can see, to whom be honour and power everlasting. Amen.” I have vindicated the application of these two doxologies to Christ s elsewhere, and so need not do it here. If they are to be applied to him, surely none will deny, that he is worship’d on account of his divine perfections. It is most likely, that the same apostle intended to direct to Christ the following doxology, in his second epistle to Timothy, t “The Lord shall deliver me from every evil work, and will preserve me to his heavenly

° Ευλογημένῳ ὁ ἐργάμην βασιλεὺς, ἐν ὀνόματι Κυρίου; εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. Luke xix. 38.

P Χάριν ἔχω τῷ ἐνδυναμώσαντί με, Χριστῷ Ἰησοῦ, τῷ Κυρίῳ ἡμῶν. 1 Tim. i. 12.

q 1 Tim. i. 17.

r 1 Tim. vi. 13---16.

s See above Chap. V. p. 298---301.

t ῥύσεται με Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπεράνειον· ᾧ ἡ δόξα εἰς τὸς αἰῶνας τῶν αἰώνων. Αμήν. 2 Tim. iv. 18.

kingdom,

kingdom, to whom be glory for ever and ever. Amen." This is rather meant of Christ than the Father, because he is most commonly stiled the Lord, and the heavenly inheritance is generally call'd his kingdom, in the new testament. In the epistle to the Hebrews, glory is expressly given to Christ; " "May the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working in you what is well pleasing in his sight, through Jesus Christ, to whom be glory, for ever and ever. Amen." The apostle Peter, in his first epistle, has given glory to Christ: w " "If any man minister, let him do it as of the ability which God gives, that God in all things may be glorified through Jesus Christ, to whom be glory and dominion, for ever and ever. Amen." This is a plain proof, that God the Father may be glorified through Christ the Son, as mediator; and yet Christ, as God, may be directly glorified. The same apostle has concluded his second epistle, with a doxology to our blessed Lord; x " "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory, both now and for ever Amen." Here glory is ascribed to Christ in so full a manner, that I know of none that dispute it. The apostle Jude has concluded his epistle with this

* Διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Heb. xiii. 20, 21.

" Ἴνα ἐν πᾶσι δοξάζηται ὁ Θεός, διὰ Ἰησοῦ Χριστοῦ ᾧ εἰς τὴν ἡ δόξα καὶ ἡ κράτις εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

x Ἀυξάνετε ἐν χάριτι, καὶ γνώσει τῆς Κυρίας ἡμῶν, καὶ σωτῆρος Ἰησοῦ Χριστοῦ· αὐτῷ ἡ δόξα, καὶ νῦν, καὶ εἰς ἡμέραν αἰῶν. Ἀμήν. 2 Pet. ii. 18.

y doxo-

^y doxology: "To him that is able to keep us from falling, and to present us faultless before the presence of his glory, to our exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen." I have, in ^z another place, shew'd, that it is most probable this refers to the Son. However this be, the following doxology ^a of the apostle John, is certainly directed to Christ. "To him that has loved us, and wash'd us from our sins in his own blood, and has made us kings and priests, to God, even his Father, to him be glory and dominion for ever and ever. Amen." These scripture examples of glory ascribed to Christ, in as full and strong a manner, as it is any where to the Father, may serve to check the presumptuous confidence of our adversaries, who roundly affirm, without the least shadow of proof, that the Father, exclusive of the Son, is the ultimate object of praise and glory.

Christ has a right to supreme honour, and the angels are commanded to pay him such worship as the apostle Paul has inform'd us; ^b "when he brings again the first begotten into the world, he says, let all the angels of God worship him." Tho' the Father here commanded Christ to be worship'd, and tho' the worship required was paid upon his resurrection, yet the worship is supreme, and it is founded on the Son's essential

^y Jude 24, 25.

^z See above Chap. V. p. 299, 300.

^a Τῷ ἀγαπήσαντι ἡμᾶς, καὶ λῆσαντι ἡμᾶς ἰσὺν τῶν ἁμαρτιῶν ἡμῶν, ἐν τῷ αἵματι αὐτοῦ· καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα, καὶ ὁ κράτος, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Revel. i. 5, 6.

^b Heb. i. 6.

perfections; for in the ninety seventh psalm, from which the words are taken, the gods, or the angels, are call'd upon to worship him, as he is Jehovah, the Lord of the whole earth, who reigns supreme over all gods. Christ has himself asserted his right to the worship of all men in these words, quoted from Isaiah's prophecy, by the apostle Paul; ^c "We must all stand before the judgment seat of Christ, for it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." This worship must be paid to Christ, the judge of all, but he has a right to it as he is the only God, or ^d Jehovah, besides whom there is none else. Upon Christ's resurrection and exaltation, God anew proclaim'd his right to be worship'd by all creatures; ^e "God has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." That this is meant only of a new declaration of Christ's claim to religious worship, and not of a proper exaltation, is certain, because in the scripture consider'd before, we find Christ founding his claim to worship on his own right, and swearing by himself, that to him every knee should bow, and him every tongue should confess.

Christ has assured us that we ought to pay him equal honour with the Father, in these

^c Rom. xiv. 10, 11.

^d Isaiah xlv. 18. 21. 22.

^e Philip. ii. 9, 10, 11. See above Chap. II. p. 196---199.

words, recorded by the apostle ^f John; “The Father judges no man, but has committed all judgment to the Son, that all men should honour the Son, even as they honour the Father.” Our adversaries ^g pretend, that the only honour due to Christ, is upon account of his being appointed by the Father to judge the world; but the case ^h is, Christ is not raised to this honour, because he is judge of the world, but the Father has left the work of judging all men to the Son, that men might be induced to yield him the honour, to which he has an equal right with the Father, from the consideration of his being appointed to be their judge, and so having authority to take vengeance on all, who should deny him his right. I grant that the particle *as*, (*καθώς*) does sometimes express a general similitude, and not equality; but in this place it must signify equality, because the words are spoke as a confirmation of Christ’s claim of equality with God, which had offended the Jews, his right to which appear’d, from his doing the same works with God. Christ, in this discourse, declared his power to do all that the Father did; he had the same power to work works of mercy on the sabbath-day, to give life to whom he pleased, to raise the dead, and to judge the world; which last work is peculiarly committed to him, that men may be apprized of his dignity, and power, and may not be backward to allow him his right, in honouring him equally with the Father.

^f ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.
John v. 23.

^g Jackson’s collection of Queries, p. 96.

^h See Dr. Waterland’s first Defense, p. 279---288. Second Defense. p. 413---418.

We have the fullest evidence of Christ's having equal worship with the Father, from his being join'd with him, in invocations of grace, mercy, and peace. The apostle Paul begun all his epistles, except one, with this salutation, ⁱ "Grace and peace be to you from God our Father, and the Lord Jesus Christ;" and he concluded one epistle with this ^k salutation: "Peace be to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ." In another ^l place, he has joined the Father and Son together, in such a manner, as shews their glory to be equal; "May our Lord Jesus Christ, and God even our Father, — comfort your hearts, and establish you in every good word and work." These two divine persons are here equally honour'd, for it would have been preposterous and monstrous, to have put the inferior before one infinitely superior to him. The apostle John also has join'd the Father and the Son together, ^m in a salutation; "Grace be with you, and mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." So that it fully appears, that the Son is honour'd equally with the Father, in the new testament.

The whole creation is represented by the apostle John, in his ⁿ vision, as paying the same worship, and ascribing equal glory, to the Father and the Son: "The four living creatures, and the twenty four elders, fell down before

ⁱ Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Ephes. i. 3. Phil. i. 2. Col. i. 2. 1 Theff. i. 1. 2 Theff. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 2. Philem. 3.

^k Eph. i. 23.

^l 2 Theff. ii. 16, 17.

^m 2 John 3.

ⁿ Revel. v. 8---14.

the Lamb, all having harps, and golden vials full of odors, which are the prayers of the saints, and they sung a new song, saying, Thou art worthy to take the book, and to open the seals of it, for thou wast slain, and hast redeem'd us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us to our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels about the throne, and of the living creatures, and the elders, and the number of them was ten thousand 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 in heaven, and on the earth, and under the earth, and in the sea, heard I saying, Blessing, honour, glory, and power, to him that sits on the throne, and to the Lamb, for ever and ever : And the four living creatures said, Amen ; and the twenty four elders fell down, and worship'd him that lives for ever and ever." To the same purport, in part, is this other passage, ° " I beheld, and lo a great multitude, which no body could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloath'd with white robes, with palms in their hands, and cried with a loud voice, Salvation to our God, that sits upon the throne, and to the Lamb." These are elegant representations of the constant practice of the true church, in all ages, in paying equal worship to the Father of mercies, and to the great redeemer of the world of the elect.

° Revel. vii. 9, 10.

From this strict survey which I have taken, of the worship paid to Christ in scripture, it fully appears, that all sorts of acts of religious worship are paid to him, and that the highest degree of worship is his due, that he is worship'd equally with the Father, and consequently, that the Father and the Son must be the one God, the one object of religious worship.

There is nothing gravels the Arians more, than the worship paid to Christ; to deny him religious worship, is to throw aside scripture, and at the same time to worship a creature is flat idolatry, and is ridiculously shocking to common sense. Not knowing therefore what to do, they have invented a distinction of worship into supreme and inferior; but this is an unscriptural ^p figment, and never can be supported: They are put to great shifts to give it some colour; sometimes they plead, that the worship we pay to Christ must be inferior worship, because we worship God through him; but this is of no force, because we have warrant from scripture to pay Christ direct worship; and to join him with the Father in acts of religious adoration: Sometimes they tell us, we may offer to Christ worship of a lower kind, because the Father glorifies the Son, but this proves no more the worship to be inferior, than the Son's glorifying the Father, proves inferior worship only to belong to him. They generally, of late, found Christ's right to ^q worship, on the Father's commanding him to be worship'd,

^p See Mr. Bradbury's *Mystery of Godliness*, p. 675, 676-736, 737-791, 792, 793.

^q See Jackson's *Collection of Queries*, p. 94, &c. Reply, p. 301---397.

and on the powers conferr'd on him at his resurrection; but this is deserting their own hypothesis, and taking shelter in the Socinian scheme; which is no advantage to them, for the Father's commanding Christ to be worship'd †, does not prove the worship to be inferior, any more than the one God's commanding himself to be worship'd, proves all worship to be inferior: Neither can power conferr'd on Christ at his resurrection, be the only foundation of the worship paid to him; because Christ pray'd to be restored to that glory, in the manifestation of it, which he had from eternity with the Father, and which he had veil'd in a tabernacle of flesh. He was God from the beginning, he made all things, and surely must have a claim to religious worship, before he rose from the dead, and ascended on high.

Our adversaries † talk much of mediatorial worship, and of Christ's being the mediate object, or a medium of worship; but they have never explain'd what they mean by this. † Whether they design by it, praying to Christ to pray for us, or asking on account of the merits of Christ, or glorifying the Father in and through Christ, as a medium; or whether they mean worshipping Christ, on account of his office of mediator, with some low kind of worship. In short they are altogether confus'd, and know not where or on what to fix.

They say there is some adoration due to Christ as mediator, which cannot be paid to the

† See Dr. Waterland's first Vindication of Christ's Divinity, p. 267---276. Second Vindication, p. 405---412. Further Vindication, p. 13, 14.

† See Jackson's Reply, p. 360, 361. 366.

† See Dr. Waterland's second Defense, p. 370---378.

supreme God, but the worship due to Christ mediator, is on the account of his divine nature; for whenever we worship him as mediator, it is because our mediator is God as well as man: He wrought out our redemption, and authoritatively intercedes for us, by the power of his divine nature; and therefore, when we pay our adoration to him, on account of what he has done for us, it is because he who did these great things, is truly God.

“As to the scriptures seeming, in some places, to found Christ’s title to worship, not so much on what he is in himself, as on what he has done for us, (that I may use the words of a very learned writer) a very good reason may be given for it, if it be well consider’d, by what springs and movements moral agents are actuated, and that we love even God himself, with respect to our selves, because he first loved us. Abstracted reasons of esteem and regard are un-affecting, without a mixture of something relative to us, which our selves have a near concern in. The essential dignity of Christ’s person is really the ground and foundation of honour and esteem, (and consequently of worship, the highest expression of both,) which ought always to bear proportion to the intrinsic excellency of the object: But his offices relative to us are the moving reasons, which principally affect our wills, and without which, we should want the strongest incitement to pay that honour and worship, which the essential excellence of his person demands. Scripture has sufficiently apprized us of both, discovering at once both his absolute and relative dignity; so that we being

* Dr. Waterland in his first Defense, p. 276, 277.

instructed, as well concerning what he is in himself, as what he is in respect to us, might understand what honour justly belongs to him, and want no motive to pay it accordingly. Christ's office relative to us, naturally leads us back to the antecedent excellence and perfection of that person, who was able to do such astonishing things for us. Besides, that it must appear in the highest degree probable, that no creature whatever, (supposing him to have suitable abilities,) could have been entrusted with so great, so endearing a charge; such as must inevitably draw after it a larger share of our love, respect, and esteem, than seems consistent with our duty to God, and the rules laid down in scripture for our behaviour towards the creatures."

w "All the acts and offices of Christ, relative to us, are only so many manifestations of his goodness, power, wisdom, and other attributes, which attributes are founded in his divine nature, which nature is common to the Father and him: Thus all our acknowledgments terminate in one and the same divine nature; and all the particular worships amount to no more than one worship, one divine worship, belonging equally to both."

I shall now enquire, what evidence we have of worship being paid to our God and Saviour, Jesus Christ, during the three first centuries: I have in another ^x place given plain and full proof, that Christ was worship'd, during this period, in conjunction with the Father, and the Spirit, from Clement of Rome, the letter con-

^w Dr. Waterland's second Defense, p. 378.

^x See Part I. c. 3. p. 79---88.

cerning the martyrdom of Ignatius, Polycarp, the church at Smyrna, Justin Martyr, Clement of Alexandria, Hippolytus, Origen, Julius Africanus, and Dennis of Alexandria. I shall now collect the separate evidence we have, that Christ was really worship'd.

Clement of Rome is the most antient christian author remaining. He has advised the christians at Corinth, to worship or to live in subjection to Christ, who died for them; ^y "Let us worship our Lord Jesus Christ, whose blood was given for us." In conformity to the pattern and example of his great instructor, the apostle Paul, he has pray'd, that the grace of Christ might rest on those to whom he wrote; ^z "May the grace of our Lord Jesus Christ be with you, and with all, every where, who are call'd by God, thro' him." And he has in two places given glory to the Son in the fullest manner: One of his doxologies is in these words, ^a "The great creator and Lord of all — is kind to all his creatures, but more abundantly so to us, who fly to his mercy, thro' our Lord Jesus Christ, to whom be glory and greatness, for ever and ever, Amen." The other runs thus, ^b "The blessing of forgiveness of sins is be-

^y Τὸν Κύριον Ἰησοῦν Χριστὸν, ἃ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη, ἐντραπέμην. Clem. Rom. Epist. 1. c. 21. p. 106. 108. Ed. Cant.

^z Ἡ χάρις τῆς κυρίας ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν, καὶ μετὰ πάντων πανταχῆ τῶν κεκλημένων ὑπὸ τοῦ Θεοῦ, καὶ δι' αὐτοῦ. Idem, ibid. c. 59. p. 222.

^a Ὁ μέγας δημιουργὸς καὶ δεσπότης ἀπάντων --- εὐεργετῶν πᾶντα, ὑπερεκπερισσῶς ἢ ἡμᾶς, τοὺς προσπεφυγότας τοῖς δικτεμμῶσι αὐτοῦ, διὰ τοῦ κυριοῦ ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα ἃ μεγαλοσύνη, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Idem, ibid. c. 20. p. 102.

^b Οὗτ' ὁ μακαρισμὸς ἐγένετο ἐπὶ τῆς ἐκκληγεμένης ὑπὸ τοῦ Θεοῦ, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυριοῦ ἡμῶν, ᾧ ἡ δόξα, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Idem, ibid. c. 50. p. 200.

flow'd upon such as are chose by God, thro' Jesus Christ our Lord, to whom be glory for ever and ever. Amen."

Ignatius is the next author to be consider'd; he paid immediate worship to Christ, as appears from the following ^c noble exclamation, with which he begun his epistle to the church at Smyrna; "I glorify Jesus Christ our God, who has thus made you wise." The same may be gather'd from these ^d words; "I pray for your welfare at all times, in our God Jesus Christ." He has also given ^e it as his opinion, that we should glorify Christ, who glorifies us; "It is meet that by all methods you glorify Jesus Christ, who has glorified you." And he desired the Christians at Rome to pray to Christ on his behalf, that, when the ravenous beasts devour'd him, he might offer up himself an acceptable sacrifice; ^f "Pray to Christ for me, that by those instruments, (the wild beasts) I may be found a proper sacrifice." When the Emperor Trajan had pass'd sentence on this faithful servant of Christ, he broke out into the ^g following thanksgiving, which every one who consults the context, will see was directed to Christ. "I thank thee, O Lord, that thou hast been pleas'd so far to honour me, for the

^c Δοξάζω, Ἰησοῦν Χριστὸν τὸν Θεὸν, τὸν ἕταος ὑμᾶς σοφίσαντα. Ignat. Epist. ad Smyrn. c. 1. p. 1. Ed. Oxon.

^d Ἐπρώωξ ὑμᾶς διὰ παντός, ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ, εὐχόμεναι. Idem, Epist. ad Polycarp. c. 8. p. 11.

^e Πρέπον ἔν ἐσιν, κατὰ πάντα πρῶτον, δοξάζειν Ἰησοῦν Χριστὸν, ἃ δοξάζοντα ὑμᾶς. Idem, Epist. ad Ephes. c. 2. p. 12.

^f Διακένουσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τῶν τῶν θυσιῶν εὐρεθῶ. Idem, Epist. ad Roman. c. 4. p. 38.

^g Ευχαριστῶ σοι δεσποτα, ὅτι με τελεία τῇ πρὸς σὲ ἀγάπῃ τιμῆσαι κατηξίωσας, τῷ ἀποστόλῳ σε Πάυλῳ δεσμοῖς συνδήσας σιδηροῖς. Epist. de Martyr. Ignat. c. 1. p. 48. Ed. Oxon.

perfect love I bear to thee, as to cause me to be bound with iron chains, as thy apostle Paul was." And just before he was led into the amphitheatre, to finish his testimony, this eminent martyr ^h kneel'd down, and solemnly pray'd to Christ, that he would bless his churches; that the fury of the persecution might cease, and that brotherly love might abound among all that profess'd the Gospel.

Under the Emperor Trajan, that learned and polite gentleman, Pliny the younger was consul of Bithynia. In one of the letters which he sent to his Master, to know how he would have him proceed, with relation to the Christians, he told ⁱ him, that having examin'd some of them, "They declared, that it was their custom to meet together on a certain day, before it was light, and jointly to sing a hymn to Christ, as to their God." This shews that it was the custom of the Christians, in the most pure ages, stately and solemnly to worship their incarnate God.

Polycarp has, in imitation of the apostles, begun his epistle ^k to the church at Philippi, with jointly invoking God the Father, and Christ; "Mercy and peace be multiplied to you from God almighty, and the Lord Jesus Christ, our

^h Μετὰ γονυκλισίας πάντων τῶν ἀδελφῶν, παρακαλέσας τὸν υἱὸν τοῦ Θεοῦ, ὑπὲρ πάντων ἐκκλησιῶν, ὑπὲρ τῆ τοῦ διαγμοῦ καταπαύσεως, ὑπὲρ τῆ τῶν ἀδελφῶν εἰς ἀλλήλους ἀγάπης, ἀπήχθη μετὰ σπυδαῖς εἰς τὸ ἀμφιθέατρον. Ibid. c. 6. p. 51.

ⁱ Affirmabant, --- quod essent soliti, stato die, ante lucem convenire; Carmenque Christo, quasi Deo, dicere secum invicem. Plin. Lib. X. Ep. 97.

^k Ἐλεῖται ἡμῶν, καὶ εἰρήνη, παρὰ Θεοῦ πάντοκράτορος, καὶ κυρίου Ἰησοῦ Χριστοῦ, τοῦ σωτῆρος ἡμῶν, πληθυνθείη. Polycarp. Epist. init. p. 54. Ed. Oxon.

Saviour." And in another place, he ¹ wor-
ship'd these two divine persons together, "May
the God and Father of our Lord Jesus Christ,
and the eternal high Priest himself, the Son of
God, Jesus Christ, build you up in faith and
truth, and in all meekness without wrath,
and in patience, long-suffering, forbearance,
and chastity, and give you a lot among his
saints, and bestow the same upon us, and upon
all under the heaven, who shall believe in our
Lord Jesus Christ, and in his Father, who raised
him from the dead."

The church at Smyrna have begun their let-
ter to the church at Philadelphia, and other
churches, wherein they have given an account
of the martyrdom of Polycarp their pastor,
with equally invoking the Father and Christ;
^m "Grace, peace, and love be multiplied, from
God the Father, and from our Lord Jesus
Christ." These worthy Christians had a right
notion of divine worship being due to no crea-
tures, for when they had mentioned the malice
of some stupid Jews, who advised the governor,
that had executed Polycarp, not to let the
Christians get his ashes, lest they should wor-
ship him, as they did Christ; they have added

¹ Deus autem & Pater Domini nostri Jesu Christi, & ipse
sempiternus Pontifex, Dei Filius, Jesus Christus aedificet vos
in fide & veritate; & in omni mansuetudine & sine iracun-
dia; & patientia & longanimitate; & tolerantia & castitate;
& det vobis fortem & partem inter sanctos suos; & nobis vo-
biscum, & omnibus qui sunt sub coelo, qui credituri sunt in
Dominum nostrum Jesum Christum, & in ipsius Patrem, qui
resuscitavit eum a mortuis. Idem, ibid. c. 12. p. 60.

^m Ἐλεῶ, εἰρήνη, καὶ ἀγάπη, ἀπὸ Θεοῦ πατρὸς, καὶ τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη. Epist. Eccles. Smyrn. init. p. 62.
Ed. Oxon.

" the following noble declaration ; " We can never leave Christ, who suffer'd for the salvation of the whole world of such as are saved, the just for the unjust ; neither can we worship any other. Him, who is the Son of God, we worship ; but the Martyrs we have a due love for, as the disciples and imitators of our Lord, because of their exceeding great esteem for their own King and Teacher ; whose companions and fellow disciples may we prove our selves." When they had been speaking of Polycarp, they have ° added ; " He having received the crown of immortality, with the apostles, and all the just, cheerfully glorifies God the Father, and blesses our Lord the governor of our bodies, and the shepherd of the catholic church, scatter'd over the world." They have inserted two doxologies to Christ in the close of their letter : One they have thus introduced ; P " Let them glorify the Lord, who makes such choice out of his own servants, who can bring us all, by his grace and gift, to his everlasting kingdom,

ⁿ "Ουτε τὸν χριστὸν ποτε καταλιπεῖν δυνήσόμεθα, τὸν ὑπὲρ τῶ τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, ἁμαρτοῦν ὑπὲρ ἁμαρτωλῶν, ἕτε ἕτερον τινα σέβειν. Τούτου μὲν ἡδ, ὡς ἅπαντα τοῦ Θεοῦ, προσκυνούμεν, τῆς ἡ μαρτυρίας, ὡς μαθητῶν ἢ μιμητῶν τοῦ Κυρίου, ἀγάπαρ ἡ ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτης τῆ εἰς τὸν ἴδιον βασιλεία καὶ διάσκαλον ὧν γένοιτο καὶ ἡμᾶς κοινανός τε καὶ συμμαθητῶν γενέσθαι. Ibid. c. 17. p. 72.

^o Τὸν τῆ ἀφθαρσίας εἶφανοι ἀπολαβάν, σὺν τοῖς Ἀποστόλοις καὶ πᾶσι δικαίοις ἀγαλλιάμενοι, δεξάζει τὸν Θεὸν καὶ πατέρα, καὶ εὐλογεῖ τὸν Κύριον ἡμῶν, καὶ κυβερνήτην τῶν σωμάτων ἡμῶν, καὶ ποιμένα τῆς κατὰ τὴν οἰκουμενὴν καθολικῆς ἐκκλησίας. Ibid. c. 19.

P. 74.

^p Ἴνα ἐκείνοι δεξάζωσι τὸν Κύριον, τὸν ἐκλογῆς ποιῶντα ἅπαν ἰδίων δόλων, τὸν δυνάμενον πάντας ἡμῶν εἰσάγαγεῖν, τῆ αὐτοῦ χάριτι καὶ δωρεᾷ, εἰς τὴν αἰώνιον αὐτοῦ βασιλείαν, διὰ παιδὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ ὃ ἡ δόξα, τιμὴ, κράτος, μεγαλοσύνη, εἰς αἰῶνας. Ἀμήν. Ibid. c. 20. p. 74.

by

by his only begotten Son Jesus Christ; to whom be glory, honour, strength and greatness, for ever; Amen." The other doxology is ⁹ this; "Our Lord Jesus Christ reigns for ever, to him be glory, honour, greatness, and an everlasting throne, from generation to generation. Amen."

Justin Martyr has declared, ^r that it was the current practice of his time to worship Christ: "We love and worship the word of the uncreated and ineffable God, after God." And he has given it as his opinion ^f, that Christ is the mighty God, who is to be worship'd, whose coming was foretold by David and Isaiah.

Eusebius has, in his ecclesiastical history, given large extracts, from a remarkable letter, wrote from the churches at Lyons and Vienne in France, to the churches of Asia and Phrygia, wherein they have given an account of their brethren, who suffer'd martyrdom in the persecution under Marc Aurelius and Lucius Verus: They have begun their letter with the old apo-

⁹ Ὁ μακάριος Πολύκαρπος ---- συνελήφθη ---- Βασιλευόντος εἰς τοὺς αἰῶνας Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα, τιμὴ, μεγαλοσύνη, θρόνος αἰῶνος, ἀπὸ γενεᾶς εἰς γενεάν. Ἀμήν. Ibid. c. 21. p. 74, 75.

^r Τὸν δὲ ἀπὸ ἀγενήτε καὶ ἀρρήτε Θεῷ Λόγον μετὰ τὸν Θεὸν προσκυνῶμεν καὶ ἀγαπῶμεν. Justin. Apol. 11. c. 13. p. 133. Ed. Thirlby.

^f Ὅτι γὰρ καὶ προσκυνητός ἐστι, καὶ Θεός, καὶ Χριστὸς ὑπὸ ταῦτα ποιήσαντος μαρτυρούμενος, καὶ οἱ λόγοι οὗτοι διαρρήδην σημάινουσι. (De Psalm. xlv. loquitur) Idem, Dial. cum Tryphone, p. 273.

Δαβὶδ ---- αὐτὸν ---- Θεὸν ἰσχυρὸν καὶ προσκύνητον, Χριστὸν ὄντα ἐδήλωσε. Idem, ibid. p. 303.

Χριστὸς καὶ Θεός, προσκυνητός, [διὰ Δαβὶδ.] Idem, ibid. p. 407.

Δι' αὐτοῦ Ἠσαΐης λέλεκται, ὅτι οἱ ἐπρασδοκῆσαντες αὐτὸν λαοὶ τῶν ἔθνων, προσκυνήσασιν αὐτὸν. Idem, Apol. 1. c. 63. p. 71, 72.

stolical ^c form of invoking Christ, in conjunction with the Father; wishing them, to whom they wrote, “Peace, and grace, and glory, from God the Father, and from the Lord Jesus Christ.” And afterwards, giving an account of ^u Blandina, who after undergoing divers other tortures, was put into a net, to be tofs’d by a wild bull, they have acquainted us, that she felt no pain, by reason of her being engaged in a prayer to Christ.

It was Irenaeus’s opinion, that Christ was worship’d by the patriarchs, as one God with the Father; ^w “He who was worship’d by the prophets, as the living God, is the God of the living, together with his Word, who spoke to Moses, who reprov’d the Sadducees, who is the author of the resurrection; who shew’d to those whose minds were blinded, that he was the Resurrection, and God: If God is not the God of the dead, but of the living, and yet is call’d the God of the patriarchs that slept, they, doubtless, live to God, being the children of the resurrection. Our Lord himself is the resurrection; — so that Christ, in conjunction

ⁱ Ειρήνη, καὶ χάρις, καὶ δόξα, ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ, τοῦ κυρίου ἡμῶν. Apud Euseb. Hist. Eccles. Lib. V. c. 2. p. 125. Ed. Par.

^u Ἡ μακάριος Βλανδίνα ---- μετὰ τὰς μαστίγους μετὰ τὰ θύρια μετὰ τὸ τηγεῖν, τοῦσχατον εἰς γύρωλον βληθεῖσα, πάυρι παρεβλήθη· καὶ ἰκανῶς ἀναβληθεῖσα πρὸς τοῦ ζῶε, μὴ ἵ ἀποδῶσιν ἔτι τῶν συμβαινόντων ἕχαστα, διὰ τὴν ἐλπίδα καὶ ἐποχὴν τῶν πεπιστευμένων, καὶ ὁμιλίαν πρὸς Χριστὸν, ἐτύθη καὶ αὐτή. Ibid. p. 133.

^w Qui a prophetis adorabatur Deus vivus, hic est vivorum Deus, & Verbum ejus, qui loquutus est Moyse, qui & Sadduceeos redarguit, qui & resurrectionem donavit: utraque his qui caecutiunt, ostendens, id est resurrectionem & Deum. Si enim Deus mortuorum non est, sed vivorum, hic autem dormientium patrum Deus dictus est, indubitate vivunt Deo, & non perierunt cum sint filii resurrectionis. Resurrectio

with

with the Father, is the God of the living, who spoke to Moses, and was manifested to the patriarchs.—He is himself the maker of heaven and earth, the only God. This writer, in another place, having been speaking of the miracles wrought by the church in his time, especially of casting out Devils, has thus declared concerning them; * “The church does nothing by invocations of angels, or by enchantments, or by any wicked shift, but directing her prayers clean, pure, and openly to the Lord who made all things, and invoking the name of our Lord Jesus Christ, she works miracles for the benefit of men, and not to seduce them.” From hence it appears, that Irenaeus did not question Christ’s right to divine worship; and we may farther gather, that, in his time, it was the common practice of Christians, religiously to invoke the holy name of that mighty Saviour, who by submitting to the power of death for a time, gain’d a complete conquest over Satan, and all the powers of darkness.

It is plain likewise from γ Clement of Alexandria, that it was the constant practice of the Christians, to worship Christ, agreeably to the

autem ipse Dominus noster est: --- ipse igitur Christus cum Patre vivorum est Deus, qui loquutus est Moyfi, qui & patribus manifestatus est: --- ipse est factor coeli & terrae, solus Deus. *Ἄυτις ἐστὶν ὁ ποιητὴς ἑρανοῦ καὶ γῆς, μόνος Θεός.* Irenaeus, Lib. IV. c. 5. p. 232. Ed. Ben.

* Nec invocationibus Angelicis facit aliquid, nec incantationibus, nec reliqua prava curiositate; sed munde, & pure, & manifeste orationes dirigens ad Dominum, qui omnia fecit, & nomen Domini nostri Jesu Christi invocans, virtute ad utilitates hominum, sed non ad seductionem, perficit. Idem, Lib. II. c. 32. p. 166.

γ Σέθειν ἕ δὲν ἐγκελεύομεθα τον αὐτόν, καὶ λόγον, σωτήρα τε κὺτόν καὶ ἡγεμόνα εἶναι πειθόντες, καὶ δι’ αὐτοῦ τὸ πατέρα, ἕκ σὺ

command

command of God; "We are commanded to worship Christ, persuaded that he the Word, is our Saviour and guide, and thro' him the Father, and that not on select days only, as is the custom of some, but practising this constantly, during our whole lives, in all places where we may come." Seeing this very learned Christian has so fully declared for the worship of Christ, it will not be strange, if we find him ascribing glory to him, together with the Father, in the strongest manner; ² "This was the case, no one knew the Father, who is all in all, before the Son came; that it might be truly manifest, that there is one God only, the good, the just, the creator, the Son in the Father, to whom be glory for ever and ever. Amen." He has also left us a hymn composed to the honour of Christ, which besides o-

ἐξαιρέτοις ἡμέραις, ὡς περ ἄλλοι τινές, ἀλλὰ συνεχῶς τὸν ἔλεον βίον τοῦτο πρᾶττοντες, καὶ κατὰ πάντα τρόπον. Clem. Alex. Lib. VII. c. 7. p. 831. Ed. Oxon.

² Τοῦτο ἦν τὸ, οὐδεὶς ἔγνω τὸν πατέρα, πάντα αὐτὸν ὄντα, πρὶν ἔλθειν τὸν υἱόν· ὡς εἶναι, ταῖς ἀληθείαις καταφανές, τὸ τῶν συμπάντων Θεόν, ἕνα μένον εἶναι, ἀγαθόν, δίκαιον, δημιουργόν, υἱὸν ἐν πατρὶ, ᾧ ἡ δόξα, εἰς τοὺς αἰῶνας τῶν αἰῶνων. *Αμήν. Idem, Paedag. Lib. I. c. 8. p. 142.*

Clement has (p. 311.) directed a prayer to Christ, which he has concluded with a doxology to the three divine persons, but this I have produced above, Part I. c. 3. p. 83, 84.

There is likewise a fragment quoted under the name of Clement, by Macarius Chrysocephalus, in his commentary on Luke, which is a Manuscript in the Bodleian Library, (Cod. 211. Baroc.) but it is a little doubtful, whether it be his or no. However it concludes with ascribing glory to Christ, in conjunction with the Father and the Spirit.

Τίς ἡμᾶς χαρίσει λπὸ τῆς ἀγάπης τοῦ Χριστοῦ, αὐτῷ πρέπει Δόξα καὶ τιμὴ, σὺν τῷ πατρὶ, καὶ ἀγίῳ πνεύματι, εἰς τὰς αἰῶνας τῶν αἰῶνων. Αμήν. Clem. Al. Fragm. p. 1019. Edit. Ox. & ap. Fabric. Spicileg. Pat. iii. Saecul. p. 70.

ther things, contains the following lofty strains of praise ascribed to him, “^a O King of saints, almighty Word of the most high Father, author of wisdom, O Jesus, Saviour of the human race, be thou the shepherd of thy sheep, lead us, O holy one, our King; O everlasting Word, O eternal, O fountain of mercy; may we, replenish’d by the dew of the Spirit, sing praises to Christ our King; may we, the children of peace, begotten of Christ, a people

^a Στόμιοι πάσαν ἀδαῶν,
 Πτέρον ἐρήθων ἀπλατῶν,
 Οἰαξ νηπίων ἀτρακῆς,
 Ποιμὴν ἀρνῶν βασιλικῶν.
 Τῆς σῆς ἀφελείης
 Παῖδας ἀγειρον,
 Ἄινειν ἀγίας,
 Ὑμνεῖν ἀδύλοις,
 Ἀκρίκοις σόμασιν,
 Παῖδαν ἡγήτορα Χριστόν.
 Βασιλεῦ ἀγίων,
 Λόγε παιδάματῶν
 Πατρός ὑψίστης,
 Σοφίας πύργων,
 Στήριγμα πάντων
 Αἰωνοχαρῆς,
 Βροτέας γενεᾶς
 Σῶτερ Ἰησοῦ,
 Ποιμὴν, ἀροτῆρ,
 Οἰαξ, σόμιον,
 Πτερόν ἐράνιον
 Παναγῆς ποιμνῆς,
 Ἀλιεῦ μερέπων
 Τῶν σωζομένων,
 Πελάγης κακίας
 Ἰχθύς ἀγνῆς
 Κύματ’ ἐχθρῶν
 Γλυκερῆ ζωῇ δελεάζων.
 Ἠγοῦ προβάτων
 Λογικῶν ποιμίν.
 Ἄγχι ἡγοῦ
 Βασιλεῦ παιδῶν ἀνετάφῶν.

Ἴχθια Χριστοῦ,
 Ὅδὸς ἐράνια,
 Λόγος ἀένα’,
 Ἄϊων ἀπλετ’,
 Φῶς αἰδίων,
 Ελέως πῆγη,
 Ρεκτὴρ ἀρετῆς,
 Σέμνη βιωτὴ
 Θεὸν ὑμνοῦντων, Χριστὲ Ἰησοῦ,
 Γάλα ἐράνιον
 Μασῶν γλυκερῶν
 Νύμφης χαράται,
 Σοφίας τῆς σῆς ἐσθλιβόρμον.
 Ὅι νηπίαχοι,
 Ἀταλοῖς σόμασιν,
 Ἀτιταλλόμμοι,
 Θελῆς λογικῆς
 Πνεύματι δροσερῶ
 Ἐμπιπλάμενοι,
 Ἄϊωνος ἀφελείης,
 Ὑμνεῖς ἀτρεκεῖς,
 Βασιλεῦ Χριστῶ,
 Μισθὸς ὁσίως
 Ζωῆς διδασκῆς,
 Μέλιπαμην ὁμοῦ,
 Μέλιπαμην ἀπλάς
 Παῖδα κράτερον.
 Χορὸς εἰρήνης
 Ὅι χριστόγονοι,
 Λά’ σάφρων,
 Ψάλωμεν ὁμοῦ Θεὸν εἰρήνης, p.
 312, 313.

made wise by him, praise him, the God of peace." The same excellent writer has left us another hymn, in which he has praised Christ, in conjunction with the Father, which is drawn up in the following terms; ^b "This garland of praise, O teacher, I offer to thee, which I have gather'd from the untainted meadow, where thou affordest us pasture: As the diligent bee, gathering honey from the buds and flowers, by useful labour, in her hive, affords pleasant combs to her owner. Tho' I am one of the least of thy servants, yet I ought to praise thee for thy laws. O great King of men, the giver of all good, the guide of the just, O Father, who hast created all things, who hast alone fixed the heavens, disposing them by thy divine Word, who hast shew'd the day and the light, and hast appointed the true course of the stars, who causest the earth and sea to continue separate, who hast establish'd the return of different seasons, and the exact succession of spring,

^b Σοὶ τὸν δὲ κἀγὼ, παιδαγωγέ, προσφέρω
 Λόγοισι πλεῖστας, σεφάνων ἐξ ἀκηράτου
 Λαμῶν, ἡμῶν ἔ παρέχῃς τὰς νόμας,
 Ὡς ἐργάτις μέλιττα χάριαν ἄπο
 Βλάστην τρυῶσσι χρῆσον ἐν σὺμβλαν πόνου,
 Κῆρον οἰῶσι τ' ἡλικὸν τῷ προσάτη·
 Εἰ καὶ βραχὺς δ' ἐγὼ πῆς οἰκέτης γε σὺς·
 Δεῖ γὰρ δὲ τοῖς σοῖς ἐυλογεῖν θεσπισμασιν·
 Ἄκαξ βροτῶν μέγιστε πῶν καλῶν δοτήρ,
 Ἐδλῶν χαρηγέ, καὶ τὸ πᾶν κτίσας, πάτερ,
 Ὡς ἔρανον τε καὶ τ' ἔρατου μύθη
 Κόσμον τέθεικας, ἀεργάσας θεῶν Λόγω
 Ὁ δαιξας αὐτῆς ἡμέραν τε καὶ φάθη,
 Καὶ τὸν πολοῦσιν ἄστρα νυμερτῆ δρόμον.
 Εἰ τῷ δ' ὅποι γῆ καὶ θαλάσσα προσέρθει,
 Τρόπαν τε καιρὸν ἐυστόχως δήσας κύκλω,
 Ἔαρ τε καὶ χειμῶνα καὶ θέρη πάλιν,
 Τῷ τε μεταπαρῆς τάξιν ἐξαχτισμένην.

summer, autumn, and winter; who hast raised the fabrick of the world out of confusion, and matter without form and void; Do thou assist me to live a life agreeable to thee, and afford me thy grace, that I may speak and act according to thy holy scriptures, and may always praise thee, and thy allwise Word, who is consubstantial, and always present with thee: Give me neither poverty nor riches; but, Father, afford me a sufficient competency, and a happy passage from this life to another."

Towards the latter end of the second century lived Theodotus, a citizen of Byzantium, by trade a currier, but a person of learning; this unhappy man denied ^c Christ in a time of persecution, and being reproach'd for denying his God, he, to get off, pretended, that Christ was no other than a meer man, and consequently he had not deny'd God but man: This confident creature was the first who was call'd a Christian, that ever had the front to say, Christ could not be call'd God. For the Ebionites, who had maintain'd the same error before him,

Ὅλον τε κόσμον ἐξ ἀκοσμίας κτίσας
 Ἰλῆς ἀμέρφε, τὸ ἢ τὸ πᾶν καταρτίσας,
 Ἄυτὸ ζῶν τε τὴν σὴν ἀσφαλῶς ἀεὶ βιοῦν,
 Χάριν τε σὴν ἀσφαλῶς παράχε μοι,
 Ποιεῖν τε πᾶς σὰς λέγειν θείας γραφάς,
 Ἄινεῖν ἀεὶ σε καὶ ἔκ σε σὸν πάνσοφον,
 Τὸν σοι συνόντα, καὶ παρόντα σοὶ Λόγον.
 Μὴ μοὶ καὶ πενίαν, μηδὲ μὲν πλοῦτον δίδε.
 Τάξις ἢ τοῦ δέοντος ἀυταρκεστάτην,
 Πάτερ, παράχε, καὶ καλὸν βίης τέλος.

P. 313, 314.

^c Εἰς ἑαυτοῦ ἢ δὴθεν κακὴν ἀπολογία ἐπιεινήκε, τὸ πὲρ τὸ κενὸν δόγμα, φήσας· ὅτι Θεὸν ἐγὼ ἐκ ἡρησάμην, ἀλλὰ, ἄνθρωπον ἡρησάμην· εἶτα ἐρωτώμενος, ποῖον ἄνθρωπον, ἀποκρίνεται λέγων, Χριστὸν ἡρησάμην ἄνθρωπον, Epiphanius, Haer. l. iv. c. i. Vol. I. p. 463. Ed. Par.

were despised as a sort of Jews. A few years after, Artemon, who fell into the same sentiments, had the impudence to assert, that Christ's Divinity had never been maintain'd, till the time of Victor and Zephyrin, bishops of Rome, the former of whom excommunicated the Byzantine currier. This horrid falshood was confuted by an antient author, of whom a fragment is preserved by Eusebius, in his church history, and who^d is judg'd to be Caius, a Roman presbyter: One argument he used to confute Artemon, was taken from the hymns, which were sung by the faithful, from the beginning, in honour of Christ as God. His words^e are, "These persons affirm, that all the antients, and the apostles, held and taught the same opinions with them, and that the true doctrine was preserved, till the time of Victor,

^d Vid. Photii Biblioth. cod. 48. p. 35. Ed. P. Steph. Vales. in Euseb. Lib. V. c. 28. Pearsoni op. posth. p. 147, &c. Cave Hist. Liter. an. 210. Fabric. Biblioth. Graec. Lib. V. c. 1. Vol. V. p. 267.

^e Φασι τὸς μὲν προτέρους ἀπαντας, καὶ αὐτὸς ἀποστόλους, παρεληφέναι τε καὶ δεδιδάχεναι ταῦτα ἀ πῦν οὔτοι λέγουσι· καὶ τετηρηθῆσθαι τὴν ἀλήθειαν τοῦ κηρύγματος, μέχρι τῶν Βικτωρῶν χρόνων, ὃς ἦν τοισκαιδέκατοι· ἀπὸ Πέτρῳ ἐν Ῥώμῃ ἐπίσκοπος· ἀπὸ ἧ τοῦ διαδόχου αὐτοῦ Ζεφυρίνου παρακεχαράχθαι τὴν ἀλήθειαν· ἢ ὃ' ἂν τυχόν πιθανόν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν ἀντέπιπτον αὐτοῖς αἰθεῖαι γραφαί· καὶ ἀδελφῶν δέ τινων ἐστὶ γράμματα, πρὶςβύτερα τῶν Βικτωρος χρόνων, ἀ ἐκεῖνοι πρὸς τὰ ἔθνη ὑπὲρ τῆς ἀληθείας, καὶ πρὸς τὰς τότε αἵρεσις ἔγραψαν· λέγοντες ἡ Ἰουδαίῳ, καὶ Μιλτιάδῳ, καὶ Τατιανῷ, καὶ Κλήμεντος, καὶ ἑτέροις πλείοις, ἐν οἷς ἀπασὶ θεολογεῖται ὁ Χριστός· τὰ ἧδ' Ἐιρηναῖος τε καὶ Μελέτιανος, καὶ τῶν λοιπῶν πῶς ἀγνοοῖ βιβλία, Θεὸν καὶ ἄνθρωπον καταγγέλλοντα τὸν Χριστόν; ψαλλοῖ ὅσοι καὶ ὠδοὶ ἀδελφῶν, ἀπαρχῆς ὑπὸ πιστῶν γραφεῖσθαι, τὸν Λόγον τοῦ Θεοῦ τὸν Χριστόν ὑμνοῦσι θεολογοῦντες· Πῶς ἔν ἐκ τούτων καταγγελλομένη τοῦ ἐκκλησιαστικοῦ φρονήματος ἐνδέχεται τοὺς μέχρι Βικτωρος· οὕτως, ὡς ἔστι λέγουσιν, κεκηρυχέναι. Anonymus, seu Caius, apud Euseb. Hist. Eccles. Lib. V. c. 28. p. 159. Ed. Pat.

the

the thirteenth bishop of Rome from Peter; but that it was corrupted from the time of Zephyrin, who succeeded Victor. This might seem probable, did not the holy scriptures, in the first place, contradict them; besides we have the writings of some brethren before Victor's time, who defended the truth against the Pagans, and against the heresies of those times; I mean the treatises of Justin, Miltiades, Tatian, Clement, and many others, in which the divinity of Christ is asserted. Who is ignorant of the books of Irenaeus, and Melito, and others, which declare Christ to be God as well as man? Many psalms and hymns, wrote from the beginning, celebrate the divinity of Christ the Word of God. Seeing then the contrary doctrine has been declared in the church so many years, how can these men pretend, that till Victor's time, all preach'd agreeable to their scheme?" This is a good evidence that Christ was worship'd, in the days of this author, and that it had been the custom of the faithful, to worship Christ as God, by singing hymns to his praise, from the beginning of Christianity.

Tertullian allow'd ^f, that the Christians were worshippers of Christ, but not that they were worshippers of him, as he was man; but as he was God, he supposed ^g invocations might be

^f Sed & vulgus jam scit Christum, hominem uti aliquem, qualem Judaei judicaverunt, quo facilius quis nos hominis cultores existimaverit. Verum neque de Christo erubescimus, ut quos sub nomine ejus deputari, & damnari juvat, neque de Deo aliter praesumimus. Necessè est igitur pauca de Christo ut Deo. Tertullian. Apologetic. c. 21. p. 194, 195. Ed. Havercamp.

^g Quae Dei mentio? quae Christi invocatio? Idem, ad Uxorem, Lib. II. c. 6.

address'd to him, and he declared that he was adored by the Christians all over the world, in these remarkable ^h words; "The name and rule of Christ extends every where, he is believed on every where, he is worship'd by all nations, he reigns every where, he is adored every where; he is King of all, Judge of all, and God and Lord of all."

Origen has a passage ⁱ which our modern Arians have taken hold of, as an evidence for the subordinate worship, which they only allow to God the Son. "We ought to send up all supplication, prayer, intercession, and thanksgiving, to the God over all, thro' the high priest, who is above all angels, being the living Word, and God: And we may also offer up supplication to the Word himself, and intercession, and thanksgiving, and prayer, if we can but apprehend, how prayer is taken in propriety of speech, and in an improper sense." Origen meant no more by this, than that prayers under the christian dispensation, are, for the generality, more properly offer'd to the Father, thro' Christ the great high priest, than immediately to Christ. He was far from disallowing Christ's title to

^h Christi regnum & nomen ubique porrigitur, ubique creditur, ab omnibus gentibus --- colitur, ubique regnat, ubique adoratur. --- omnibus Rex, omnibus Judex, omnibus Deus & Dominus est. Idem, c. Judaeos, c. 7.

ⁱ Πᾶσαν μὲν δέησιν ἢ καὶ προσευχὴν, καὶ ἔντευξιν, καὶ εὐχαρισίαν, ἀναπεμπτέον τῷ ἐπὶ πᾶσι Θεῷ, δι' αὐτῶν ἐπὶ πάντων ἀγγέλων ἀρχιερέων, ἐμφύχως Λόγος καὶ Θεὸς δεησόμεθα ἢ καὶ αὐτῷ τῷ λόγῳ, καὶ εὐχαριστήσομεθα αὐτῷ, καὶ εὐχαριστήσομεθα, καὶ προσευξόμεθα ἢ, εἰς δυνάμειν κατακένει τὸ περὶ προσευχῆς κυριολέξεως, καὶ καταχρήσεως. Origen. c. Celsum, Lib. V. p. 233. Ed. Cant.

Vid. Bull. Def. Fid. p. 120, 121. al. p. 110. See also Mr. Bingham's Antiquities, Book XII. chap. 2. Vol. V. p. 45---48. and Dr. Waterland's second Defense, p. 399, 400.

worship, for he has represented it as proper, to ^k pray to him for spiritual healing, and ^l to worship him with the Father; and he might well allow this, because he has assured us, that he and his fellow Christians worship'd the Father and the Son as the one God: ^m “We worship the one God, the Father, and the Son.” If Origen has indulged any fancies, inconsistent with this declaration, in some of his less accurate writings, such things only shew the weakness of a great man; but it may with justice be concluded, that his books have been corrupted. His sentiments may best be learned, from his excellent treatise against Celsus, which was wrote with care and judgment, and has not been corrupted, as some other of his pieces, in all probability, have been.

Novatian supposed Christ had a right to invocation, and from thence he very well ⁿ infer'd his omnipotence, and consequently his true Deity. “If Christ were only a man, how could he be present, wherever he is invoked?”

^k Ἐυχέσθω τῷ Λόγῳ Θεῷ δυναμένῳ αὐτὸν ἰάσασθαι. Idem, ibid. p. 238.

^l Τὸν πατέρα τῶν ἐν αὐτοῖς προφητειῶν, καὶ τὸν δάκνον αὐτῶν Λόγον τοῦ Θεοῦ προσκυνήσομεν. Idem, ibid. p. 239.

^m Ἐνα Θεὸν — τὸν Πατέρα καὶ τὸν υἱὸν διακτούμεθα. Idem, ibid. Lib. viii. p. 386.

This passage may explain the words following.

Τὸν ἓνα Θεόν, καὶ τὸν ἓνα υἱὸν αὐτοῦ, καὶ λόγον, καὶ εἰκόνα, ταῖς κατὰ τὸ δυνατόν ἡμῶν ἰκεσίαις, καὶ ἀξιόσσει σεβόμεν· προσάγοντες τῷ Θεῷ τῶν ὅλων πᾶς εὐχαρίαν, διὰ τοῦ μεταγενέους αὐτοῦ· ᾧ πρῶτον προσφερομένη αὐτάς, ἀξιούμεν αὐτὸν, ἵλασθῆναι ὄντα τῶν ἀμαρτιῶν ἡμῶν, προσαιαγεῖν, ὡς ἀρχιερεῖς, καὶ εὐχαρίαν, καὶ πᾶς δυσίας, καὶ πᾶς ἐντέλλεις ἡμῶν, τῷ ἐπὶ πάντων Θεῷ. Idem, ibid.

Vid. Bull. Defens. Fid. Nic. p. 120, 121. al. p. 110. See also Mr. Bingham's Antiquities, Vol. V. p. 46--49.

ⁿ Si homo tantummodo Christus, quomodo edest ubique invocatus, cum haec hominis natura non fit, sed Dei, ut

Seeing it does not belong to the nature of man, but to the nature of God, to be present in all places: If Christ were only a man, how is a man invoked, as mediator, in our prayers? Seeing the invocation of a man must be reckon'd ineffectual for salvation: If Christ is only a man, why must hope be placed in him? Seeing the scripture has pronounced that hope cursed, which has man for its object." The same author allow'd, that Christ was the angel whom Jacob invoked, as his God, to bless his grandsons, Ephraim and Manasseh.

Cyprian has, in full and express terms, own'd Christ's right to worship, and that as God. ^p "We ought first to pray to our Lord, and then thro' him, to offer our sacrifice to God the Father: we have an advocate and an intercessor for our sins, Jesus Christ, our Lord and God." He has ^q declared thus of himself and his brethren, "We do not cease, in our religious addresses, to give thanks to God the Father, and his Son Jesus Christ our Lord, and to pray to

adesse omni loco possit? Si homo tantummodo Christus; cur homo in orationibus Mediator invocatur, cum invocatio hominis ad praestandam salutem inefficax judicetur? Si homo tantummodo Christus, cur spes in illum ponitur, cum spes in homine maledicta referatur. Novatian. cap. 14. p. 45, 46. Ed. Oxon.

^o Nemo igitur Christum, sicut Angelum non dubitat dicere, ita etiam Deum haesitet pronunciare, cum hunc eundem, & Deum & angelum, intelligat invocatum fuisse. Idem, cap. 19. p. 76.

^p Primo ipsum Dominum rogare, tum deinde per ipsum Deo Patri satisfacere debemus. Habemus advocatum & deprecatorem pro peccatis nostris, Jesum Christum, Dominum & Deum nostrum Cyprian, Ep. 8. p. 24. Ed. Pamel.

^q In orationibus nostris non cessantes Deo patri, & Christo filio ejus, Domino nostro, gratias agere, & orare pariter ac petere. Idem, Ep. 58. p. 136

them." And he has ^r argued, that the forbearance of Christ must be very great, seeing he who is worship'd in heaven, did not avenge himself on such as persecuted his church here on earth.

Some time after the middle of the third century, Paul of Samosata, bishop of Antioch, a proud and vainglorious, as well as immoral man, opposed the Deity of Christ, and as far as we are now able to judge, revived the heresy of Artemon, and maintain'd Christ to be a meer man: Perhaps at his first setting out he might entertain some of the tenets which before had been held by Cerinthus; these might be his sentiments, when the first synod, in which Firmilian, bishop of Caesarea presided, met at Antioch on his account; but it is certain, the second synod at Antioch, which deposed him, took his opinion to be the same with that of Ebion, Theodotus the currier, and Artemon, which made Christ a meer man. This heretic forbid the singing hymns in praise of Christ, in his church of Antioch, condemning the practice as an innovation; but he had the amazing insolence, to set women to sing hymns in his own praise on Easter day. This we are told by the bishops who met at Antioch on his account; in their ^f letter to Dennis bishop of Rome, and Maximus bishop of Alexandria: "He discarded the hymns that were wont to be sung, in honour of our Lord Jesus Christ,

^r Qualis Dominus Jesus, & quanta patientia ejus, ut qui in coelis adoratur, necdum vindicetur in terris? Idem de Bono patientiae. p. 319.

^f Φαλμῶς δὲ τὰς μὲν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν παύσας, ὡς δὲ νεωτέρως, καὶ νεωτέρων ἀνδρῶν συγγράμματα· εἰς αὐτὸν ἔχοντες ἐν μέσῳ τῆς ἐκκλησίας, τῆς μεγάλῃ τοῦ πάχα ἡμέρας, ψαλμοῦδων

as innovations, and the compositions of moderns: But he provided women to sing hymns to his own praise, in the midst of the church, on the great festival of Easter, the hearing of which was enough to fill any person with horror." This shews, that it was the custom in the churches to sing hymns to the honour of our blessed Lord, and that it has always been the practice of heretics, impudently to arraign this custom as novel.

When the martyrs, who counted not their lives dear for the sake of Christ and the Gospel, came to finish their testimony, they breath'd out their pious souls, praying to the Saviour, for whose sake they died. Eusebius has told ^t us of the inhabitants of a city in Phrygia, who were burnt in their town by Dioclesian's troops, that they died, crying out to Christ, the God over all. The same author has ^u related of Porphyry, a Scholar of Pamphilus, that he went to the stake with a chearful and sedate countenance, and when he was burnt, with a slow fire, he pray'd to the Son of God to assist him, and then quietly and silently yielded up his spirit. Ambrose has ^w related of Vitalis a martyr, that he spent his last breath in this prayer, " O Lord Jesus Christ, my Saviour,

γυναῖκας παρασκευάζων, ὧν καὶ ἀέσπας ἂν τις φρίξειεν Epist. Synod. Antioch. apud Euseb. Hist. Eccies. Lib. VII. c. 34. p. 229. Ed. Par.

^t Κατέφλεξαν αὐτὰς, ἅμα νηπίοις καὶ γυναίξιν, τὴν ἐπὶ πάντων Θεὸν Χριστὸν ἐπιβοαμένους. Euseb. Hist. Eccles. Lib. VIII. c. 11. p. 249. See above 294, 295.

^u Μετὰ μίαν ἦν ἅμα καταφωμένης αὐτοῦ τῆς φλογὸς ἀπέρρηξε Φωνὴν, τὸν υἱὸν τοῦ Θεοῦ Ἰησοῦν βοᾶσθαι ἐπιβοᾶμαι Θεοῦ. Idem, de Martyr. Palaestin. c. 11. p. 277.

^w Domine Jesu Christe, Salvator meus & Deus meus, jube suscipi spiritum meum; quia jam desidero ut accipiam co-
and

and my God, command that my spirit be received, for I earnestly desire the crown which thy holy angel has shew'd me." *

I have shew'd, that Christ the eternal Son of God, was worship'd by the patriarchs, and by the church of Israel; I have evidenced, that he received worship in the days of his flesh, which he, the most perfect pattern of meekness and humility, would never have accepted, had it not been his right; I have proved, that all acts of worship are paid to him in the new testament, and that he is set forth, as the object of the religious adoration of angels and men; and I have manifested, that he was actually worship'd in the primitive ages of the church, before the rise of Arianism. It is needless to demonstrate, that Christ has been adored,

ronam, quam angelus tuus sanctus mihi ostendit. Ambros. exhort. ad Virgin.

* The learned Dr. Waterland has observed, (second Def. p. 124.) that there are some considerable testimonies, for the worship of the Father and the Son as one God, in Ruinat's select acts of the Martyrs, which tho' not certainly genuine, have no certain mark of spuriousness: I shall therefore give them from him, not having the book by me.

Christum cum Patre & Spiritu sancto, Deum esse confiteor. Act. Epipodii mart. A. D. 178. p. 76.

Polemon (rogat.) Quem Deum colis? Respondit (Asclepiades;) Christum. Polemon. Quid ergo iste alter est? Respondit: Non sed ipse quem & ipsi paulo ante confessi sunt. P. 144.

Dominum enim Christum confiteor, Filium altissimi Patris, unicum: Ipsum cum Patre & Spiritu sancto, unum solum Deum esse profiteor. Act. Vincentii Mart. A. D. 304. p. 369.

Patrem & Filium & Spiritum Sanctum adoro: sanctam Trinitatem adoro, praeter quam non est Deus. Acta Eupli Mart. A. D. 304. p. 407.

Adorem Trinitatem inseparabilem, quae Trinitas unitas Deitatis est. ibid. p. 408.

since that time, because none will be so frontless as to deny it.

Christ has a right to religious worship, because of his divine perfections; but he has laid all who hope for salvation, on the account of his merit and righteousness, under the highest obligations: When he was rich, for the sake of such he became poor; when he was in the form of God, and thought it not robbery to be equal with God, on their account, he was content to shroud his glories behind the veil of human flesh, and to take upon him the form of a servant, and in that mean appearance to die the accursed death of the cross: For this cause the Father has highly exalted him, and has resolved, that all shall, one way or other, bow to him: They therefore, who are concern'd for their own welfare, will be very cautious, how they rob him of that supreme worship, which is his due. Confident men may make light of this now, but they ought to consider, that he will hereafter be their judge, and then, if they have not given him his right, they may expect he will say of them; These my enemies, who would not that I should reign over them, bring them forth, and slay them in my sight: When such a dreadful word is spoke, what heart can endure, and what hands can be strong? All that hope to appear, without shame, at Christ's impartial tribunal, should be afraid of denying him the supreme honour which is his due, for he will be able to vindicate his right, and he will be too just, to pass by any encroachments on it. Such will worship their Saviour, who is to be their judge, not as a God subordinate to the Most High, but as one supreme God with the Father, remembering that when once they come

the desirable and pleasant realms of rest, and peace, and joy, they shall be employ'd in the delightful work of adoring with pure affections, and with high strains of devotion, God the Father, who chose them, and God the Son, who redeem'd them, by his blood, out of all kindreds, and tongues, and people, and nations.

To Jesus Christ, the only begotten Son of God, of the same substance with the Father, and equal to him, the Lord Jehovah of hosts, the true, the mighty, the great, and the only wise God, the blessed and the only potentate, who alone has immortality, whom none has seen, nor can see, the absolutely supreme God over all, the eternal, unchangeable, alwise, immense, and all-sufficient creator and preserver of the world, the redeemer of the elect, and the Lord and Judge of all, be ascribed, with the Father and the holy Spirit, all glory, honour, praise, and greatness, might, majesty, power, and dominion, now, henceforth, and for evermore. Amen.



THE





THE TRUE

Scripture Doctrine

OF THE

TRINITY.

PART THE THIRD.

Containing the separate proofs of the true
and proper Divinity of the holy SPIRIT.





THE TRUE

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HE scripture has fully established the belief of the divine Unity, and has confirm'd to us what reason dictates, that there is but one God; but we find, that the sacred Oracles not only declare the Father to be God, and the Son to be God, but also the holy Spirit to be God; from whence we conclude, that these three are one God. The Spirit is represented as proceeding from the Father, and the Son, but the mode of this procession is ineffable, because incomprehensible, and they who have gone about to explain it, have only shew'd how foolish it is to attempt to be wise above what is written. The proofs of the Spirit's true Divinity are not so numerous, as of the Sons; but besides the proofs we have in common of the true Divinity of all the three persons

persons in the holy Trinity, we have separate proofs of the Spirit's Divinity. He, in scripture, bears the incommunicable name of Jehovah, he is call'd Lord and God, he has divine perfections attributed to him, he is represented as performing works, which cannot be done, without infinite powers, and he is set forth to us as the object of worship. These things manifest, that he is one God with the Father and the Son. The only part of my design that remains is to consider, by ^a the blessed Spirit's assistance, the separate scripture evidence, which we have for his true Divinity, in which I only need to be short, because, whatever some of the Macedonians might do formerly, there are none to be found now, that own Christ's true Deity, but they also allow the holy Spirit to be properly God: And if he is truly God, at the same time that Christ is truly God, then since the scripture allows of but one God, and none will now deny the Father's true Divinity, it will follow, that these three Persons, the Father, the Son, and the Spirit, are the one true God, the

^a Tu mihi, perpetui quo lumina condita coeli,
 Infima quo fudit tellus, & mobilis haeret
 Collectus telluri humor, quo purior aether
 In spatia effundit vasti se ingentia mundi;
 Per mare, per terras, tenuisque per aeris oras,
 Omnia qui vitam spiranti numine replet;
 Aequaevum Patri natum qui foedere jungis
 Aeterno, triplex unum quod numen adorat
 Gens pia; qui rudibus sibi quos rex junxit olympi
 In terris comites, radiis afflata repente
 Ora tuis solvisti, & linguis edita centum
 Vox eadem summi ostendit pia iussa parentis,
 Et mira attonitae gentes stupuere locutos,
 Sancte ades, ignarumque tuo da flamine pectus
 Perfusum dignas ausis effundere voces.

Scipio Capicius De Vate Maximo, Lib. I.
 same

same in substance, equal in perfections, power, and glory.

C H A P. I.

The holy Spirit's Divinity proved, from his names and titles.



THE third person of the adorable Trinity, is often call'd in scripture the spirit of the Lord, or of Jehovah, and the spirit of God, sometimes the spirit of Christ; but most frequently the holy Spirit, as all know, who have but look'd into the inspired writings. Our adversaries unmercifully insult us, as if he were not once call'd Jehovah, Lord, or God, but this is only triumphing without a victory, and is no more than pleasing themselves with fictions of their own brains, and boasting, in a mean arrogant way, of supposing what they should prove. If we search into the scripture account of this matter, we shall find, that the blessed Spirit is stiled Jehovah, Lord, and God.

The royal prophet David, in the ninety fifth Psalm, has ascribed the highest degree of worship to Jehovah, the rock of salvation, a great God, and a great King above all gods: ^a "Come let us sing to Jehovah, let us make a joyful noise to the rock of our salvation, for Jehovah is a great God, and a great King above all gods." This, as I have ^b proved, is to be

^a Psalm xcvi. 1. 3.

^b See above Part I. Chap. III. p. 72, 73.

understood of Father, Son, and holy Spirit, who are worship'd as the one Jehovah; and the subsequent words are applied, in particular, to the Spirit, by the apostle Paul, who has thus ^c quoted them; "The holy Spirit says—your fathers tempted me, proved me, and saw my works;—I was grieved with that generation;—so I swore, in my wrath, they shall not enter into my rest." So that it plainly appears, that the Spirit is included in Jehovah, the great God and the great King above all gods, and is so stiled, in conjunction with the Father and the Son. This passage refers to the account given us by Moses in the book of Numbers, of the Israelites provoking God, to swear they should not enter into Canaan; where ^d it is plain, that it was Jehovah who was provok'd by them; "Jehovah said,—as truly as I live, all the earth shall be fill'd with the glory of Jehovah, because all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me these ten times, and have not hearken'd to my voice, surely they shall not see the land, which I promised by oath to their fathers, none of them who have provoked me shall see it:—I have heard the murmurings of the children of Israel against me:—As sure as I live, saith Jehovah, as you have spoke in my ears, so will I do to you, your carcases shall fall in this wilderness;—certainly you shall not come into the land, concerning which I swore to your Fathers." The prophet Isaiah ^e referring to this behaviour of the Israelites, has told us, that "they rebell'd, and

^c Heb. iii. 7. 9, 10, 11.

^d Numb. xiii. 20, 21, 22, 23. 27, 28, 29.

^e Isaiah lxiii. 10.

vex'd his holy Spirit." And the martyr Stephen, having the same thing in view, said ^f thus to the Jews, "You always resist the holy Spirit, as your fathers did, so do you." If these several passages of scripture be compared together, it will plainly appear, that it was Jehovah, whom the rebellious Israelites provoked, tempted, and grieved; but it as plainly will appear, it was the holy Spirit, whom they provoked, tempted, and grieved; therefore it undeniably follows, that the holy Spirit is Jehovah, who being provoked by that stubborn race, resolved to vindicate his glory in the sight of all the earth, by not suffering those harden'd rebels, who slighted the good land, to enter into the rest, which he had promised to their fathers.

When Isaiah, in vision, saw the glory of God, it has ^g been proved, that Jehovah whose glory he saw, was the Father, the Son, and the Spirit; in particular, ^h the message he was to carry from Jehovah to the people of Israel, he received from the holy Spirit, as the apostle Paul has assured us. So that the holy Spirit is the King, Jehovah of hosts, who was exalted on a throne high and lifted up, whose glory the prophet saw.

The prophet Jeremiah ⁱ has recorded a very kind promise of God to his people; "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and the house of Judah; — this shall be the covenant I will make with the house of Israel, saith

^f Acts vii. 51.

^g See Part I. Chap. III. p. 70, 71.

^h Isaiah vi. 1, 2, 3. 5. 8, 9, 10. Comp. Acts xxviii. 25.

ⁱ Jeremiah xxxi. 31. 33—37.

Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people—they shall all know me, from the least to the greatest, saith Jehovah, for I will forgive their iniquity, and I will remember their sin no more. Thus saith Jehovah, which gives the sun for a light by day, and the ordinances of the moon, and of the Stars, for a light by night, which divides the sea, when the waves thereof roar, Jehovah of hosts is his name. If these ordinances depart from before me, saith Jehovah, then the seed of Israel shall cease from being a nation before me for ever: Thus saith Jehovah, if heaven above can be measured, and the foundations of the earth search'd out beneath, I will also cast off all the seed of Israel, for all that they have done, saith Jehovah." The apostle Paul, in his epistle to the Hebrews, has assured us, this was spoke by the holy Spirit: ^k "The holy Spirit is a witness for us, in that he has said before; this is the covenant I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." From hence it appears, that the Spirit is call'd by the names of God, and Jehovah of hosts, who created the sun to give light by day, and the moon and the stars to rule the night; who establish'd the constant succession of morning and evening, who separates the roaring waves of the sea. This Jehovah the Spirit promised

^k Heb. x. 15, 16.

The same apostle had before told us, these words were spoke by Christ, (viii. 7---13.) which shews, that Christ and the holy Spirit are the one Jehovah.

to establish his covenant with his people, to be their God, who would enlighten them in the knowledge of himself, and his will; to keep them stedfast in an adherence to his law; and to forgive their iniquities, which God only can do. As the Spirit is Jehovah, he is unchangeable, and so well might declare, that it is as unlikely for him to leave off to do his people good, as it is for the sun to cease of its returns of night and day to cease; as impossible for him to cast them off, as it is for any man to measure the heavens, or search into the strong foundations of the earth.

The prophet Ezekiel has expressly stiled the holy Spirit the Lord Jehovah, ¹ or rather he himself, speaking to the prophet, has call'd himself so: "The Spirit enter'd into me, and set me on my feet, and spoke with me, and said to me, Go shut thy self up in thy house; — but when I speak with thee, I will open thy mouth, and thou shalt say to them, thus saith the Lord Jehovah, he that hears, let him hear; and he that forbears, let him forbear, for they are a rebellious house." The Spirit who enter'd into the prophet, and spoke to him, has expressly stiled himself the Lord Jehovah, in whose name he was to speak to those of the captivity.

Having proved, that the holy Spirit is sometimes call'd Jehovah, God, and Lord; I shall next consider some other texts of scripture, where he has the name of God given him; as in the introduction to the last words of the sweet Psalmist of Israel: "The spirit of Jehovah spoke by me, and his word was in my tongue; the God of Israel said, the rock of Israel

Ezek. iii. 24. 27.

spoke to me." If any should deny that the same person, who is call'd the Spirit of Jehovah, is also call'd the God and the Rock of Israel; he would only manifest that he is blinded by prejudice, and attach'd to some hypothesis.

In the new testament the Spirit is call'd God, ὁ Θεός, God with the article: As in the following words, in the apostle Paul's ^m first epistle to the Corinthians; "Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him will God destroy, for the temple of God is holy, such you are." These words may receive light by comparing them with another passage in the same apostle's ⁿ next epistle; "Your body is the temple of the holy Spirit, which is in you, and which you have of God." From hence it appears ^o, that true Christians are the temple of God, but they are at the same time the temple of the holy Spirit, who dwells in them, and by sanctifying them, fits them for his abode; therefore the holy Spirit must necessarily be acknowledged to be God, and to be call'd three times ὁ Θεός, God absolutely, by the apostle.

When Ananias had attempted to deceive the apostles, Peter thus address'd ^p himself to him, "Ananias, why has Satan fill'd thy heart, to lie to the holy Spirit? — thou hast not lied to men,

^m Οὐκ εἰδότες ὅτι ναὸς Θεοῦ ἐσε, καὶ τὸ πνεῦμα τῷ Θεοῦ οἰκεῖ ἐν ὑμῖν; ἔι τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν οἳτινές ἐσε ὑμεῖς. 1 COR. iii. 16, 17.

ⁿ 2 Cor. vi. 19.

^o See bishop Pearson on the creed, p. 319, 320.

^p Οὐκ ἐψευσα ἀνθρώποις ἀλλὰ τῷ Θεῷ. Acts v. 3, 4.

but

but to God." And on his speaking these terrible words, the impostor fell down dead at his feet. It is plain here, that lying to the holy Spirit is ⁹ the same with lying to God, which is opposed to lying to man: And as it is God with the article, ὁ Θεός, it is certain, that the Spirit is call'd God absolutely. Our adversaries tell us, ^r the obvious meaning is, that attempting to deceive inspired persons, was not barely the crime of attempting to deceive men, but was in effect attempting to deceive God, by whose spirit those men were inspired; but this is only a shift, invented to serve a turn, and makes the words flat and insignificant; for according to such a sense, they should have run thus; Thou hast not lied to man, nor to the holy Spirit barely, but to God: As the holy Spirit is not opposed to God, as man is to God, it is plain, that the holy Spirit is here call'd God absolutely, against which our adversaries have nothing to urge, but this, that the holy Spirit is not call'd God in scripture, which pitiful begging of the question is beneath regard.

Having thus shew'd, that the Spirit is, in scripture, call'd God, none, I hope, will be surprized, if I assert, that he is so call'd in these words of the apostle Paul; ^f "The God of patience and consolation grant you to be like-minded to one another, according to Christ Jesus, that you may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ." Here he who is call'd the

⁹ See bishop Pearson on the creed, p. 318, 319.

^r Clarke's Reply, p. 72. See Script. Doct. p. 12.

^f Ὁ Θεός ὑπομονῆς καὶ τῆς παρακλήσεως δέη ὑμῶν τὸ αὐτὸ φρονεῖν ἐν ἀλληλαιοις. Rom. xv. 56.

God of patience and consolation, is plainly distinguish'd from Christ, and from God the Father, whom he was to bring Christians unanimously to glorify, and consequently can be no other than the holy Spirit, who may well be so call'd, because it is his peculiar work, to comfort all the followers of Christ.

I cannot forbear thinking, that the Spirit is call'd the God of peace by the apostle Paul ^t, in his first epistle to the Thessalonians; "The God of peace himself sanctify you wholly." The work of sanctification is so much the peculiar work of the Spirit, that it is extremely probable, this prayer is directed to him. "

^t Ἄυτος ὁ Θεὸς τῆς εἰρήνης, ἀγιασάσαι ὑμᾶς ὁμοτελεῖς. 1 Thess. v. 23.

^u We are not without evidence, that the antenicene writers stiled the holy Spirit God, as may appear by the following citations.

Ἀνθραπὸς κατ' εἰκόνα τοῦ ἀγενήτου γίνεται Θεοῦ — τοῦ πνεύματός τρέφοντός καὶ ἀυξαντός. Irenaeus, Lib. IV. c. 38. p. 285. Ed. Bened. See above p. 109.

Unus Deus --- ostenditur --- in omnibus, --- in omnibus autem nobis Spiritus. Idem, Lib. V. c. 18. p. 315. See above p. 110.

Non hic hominis, sed columbae similitudinem Deus assumpsit; quia volebat nova quadam apparitione Spiritus per columbae similitudinem, simplicitatem & mansuetudinem declarare. Clemens Alex. Fragment. p. 1013. Ed. Oxon.

Unum ex his --- quae impolita adhuc specie penes Deum quiescebant; "In primordio Spiritus Dei super aquas ferebatur. --- solus liquor --- dignum vestaculum Deo subiciebat. Tertullian. de Baptismo, c. Quintillam. c. 3.

Quidam putant ipsum Deum significari Spiritum, quia Spiritus Deus. Idem, c. Hermogenem, c. 32.

Cum ipse sit de Spiritu Dei, & Spiritus Deus est. Idem, de Carne Christi, c. 10.

Spiritus Deus & Sermo Deus, quia ex Deo. Idem, c. Praxeam, c. 26.

Pater Deus est, & Filius Deus, & Spiritus sanctus Deus, & Deus unusquisque. Idem, ibid. c. 13.

I come

I come now to shew, that the holy Spirit is call'd the Lord. This title is given him, by the apostle Paul, twice, in the following ^w passage, in his first epistle to the Corinthians; "The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty; but we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Lord, the Spirit." Here the Spirit is call'd the Lord, in such express terms ^x, that it may reasonably be thought no one can dispute it; yet our adversaries being resolutely bent on depreciating the Spirit, will not so much as allow him the title of Lord, tho' they reckon it to be only an inferior character. They say, ^y to take the word Lord here to mean the Spirit, is entirely contrary to the inspired writings. We might justly look for something of weight, to support so high a charge against us; but all the reason given for their assertion is, that neither in the old, nor in the new testament, is there any one place, where the Spirit is call'd Lord: That is, he is not call'd Lord in Scripture, because he is not. But what a barbarous indignity do these self-sufficient creatures offer to the understandings of men, in thinking they must take a poor begging of the question, and a bold affirming what should be proved, for clear reasoning?

Si baptizari quis apud haereticos potuit templum Dei factus est: quaero cujus Dei?— Si Spiritus sancti, cum "tres unum sint," quomodo Spiritus sanctus placatus ei esse potest, qui aut Patris aut Filii inimicus est. Cyprian Ep. 73. ad Jubaianum, p. 184. Ed. Pamel. See above p. 122.

^w Ὁ ὃ Κύριος τὸ πνεῦμά ἐστιν, — καθάπερ ἀπὸ Κυρίου πνεύματος. 2 Cor. iii. 17, 18.

^x See bishop Pearson on the creed, p. 317.

^y Clarke's reply, p. 203.

They shew no persons are really more despicable, than such arrogant opiniators, as insolently assume to themselves the character of masters of reason.

There are two other passages in the writings of the apostle Paul, where the Spirit is call'd Lord; the one is in his first epistle to the Thessalonians; ² "The Lord make you to increase and abound in love, — that he may establish your hearts, — before God, even our Father, at the coming of Jesus Christ." The other is in his second epistle to the same, ³ "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." In both these texts, the Lord is so plainly distinguish'd from the Father, and from Christ, that a much better reason must be given against taking it to be meant of the Spirit, than a bold affirming it to be absurd, and contrary to the tenor of scripture.

Thus I have proved, by comparing scripture with scripture, that the holy Spirit is call'd God, the King, the Lord Jehovah of hosts, the God of Israel, the great God, and the great King above all gods, the God of grace and consolation. These high titles are ascribed to him without limitation, and in as full a manner as they are to the Father, and to the Son; from hence no just conclusion can be drawn, but that the holy Spirit, in conjunction with the Father, and the Son, is the one Lord, the one true God, the one most holy Jehovah of hosts, whose glory fills the earth and the heavens.

² Ὁ Κύριος ὁ πλεονάζει καὶ περισσεύει τῆ ἀγάπῃ. 1 Theff. iii. 12. 14.

³ Ὁ Κύριος κατευθύνει ὑμῶν τὰς καρδίας. 2 Theff. iii. 5.

C H A P. II.

The holy Spirit's Divinity proved, from his attributes.



THE holy Spirit is, as I have proved, called in scripture by those names, which are peculiar to the great and the true God. I am next to shew, that divine perfections are attributed to him, those eminent perfections of eternity, immutability, omniscience, omnipresence, and omnipotence, even the same perfections which belong to the Father, and to the Son; from whence it will appear, that he is the same God with them.

The apostle Paul, speaking of Christ offering up himself a sacrifice to divine justice, ^a has told us, "He, thro' the eternal Spirit, offer'd himself without spot to God." Some copies read the holy Spirit, but the common reading has the best and the most vouchers. If the eternal Spirit be to be understood of the third person in the Trinity, we have a plain proof of the Spirit's eternity; but, I confess, I rather choose to understand the words of Christ's divine nature. The Spirit's immutability is strongly imply'd in these words, which he spoke by the prophet Jeremiah; "If those ordinances (of the sun, moon, and stars) fail from before me, saith Jehovah, then the seed of Israel shall cease from being a nation before me for ever." These words hint thus much, that the holy Spirit is

^a Heb. ix. 14.

^b Jer. xxxi. 36. See above Chap. I. p. 481, &c.

invariable in his designs of mercy, and if so, he must be in himself unchangeable. The eternity, immutability, and necessary existence of God the Spirit, inevitably follows, from his being call'd Jehovah, which name all allow to signify one who is eternal, unchangeable, and necessarily existing. The same attributes must be allow'd to belong to the Spirit, if he be creator, and that he is so, I shall shew under the next head.

The holy Spirit's omniscience is express'd in very full and strong terms by the apostle Paul, in his first epistle to the Corinthians; "The Spirit searches all things, even the deep things of God; for what man knows the things of a man, save the Spirit of man which is in him? even so the things of God knows none but the Spirit of God." The holy Spirit searches out all things, nay the deep mysteries of God's will are not hid from him; he has as perfect a knowledge of them, as the soul of man has of the thoughts which pass within it self: He being more closely united to the Father, than the soul of a man is to the man himself. The wisdom and knowledge of the Spirit is infinite, he knows all things, by an intuitive knowledge, and does not need any to instruct him; therefore the prophet Isaiah ^d might well ask, "Who has directed the Spirit of Jehovah? or being his counsellor, has taught him? with whom took he counsel? and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shew'd him the way of understanding?" The Spirit has perfect knowledge inherent in himself, and needs not to be taught

^c 1 Cor. ii. 10, 11.

^d Isaiah xl. 13, 14.

wisdom. That the Spirit has the knowledge of the thoughts of men, is apparent from the apostle Paul's calling him to witness, for the truth of his sincerity, in the following solemn asseveration; ^e "I say the truth in Christ, I lie not, my conscience bearing me witness in the holy Spirit." If the Spirit did not know the thoughts of the heart, as well as Christ, it would have been very impertinent in the apostle to have appeal'd to him, at the same time that he declared he spoke the truth in Christ, who is known to be the searcher of hearts.

The holy Spirit is declared to be equally immense with Jehovah (the Father, as we may reasonably suppose,) and the omnipresence of these two divine persons is described alike, by the royal prophet David, in a beautiful passage in one of his Psalms; ^f "Whither shall I go from thy Spirit, and whither shall I fly from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me; yea the darkness hides not from thee, but the night shines as the day, the darkness and the light are alike to thee." That the holy Spirit's presence must be as extensive, according to this text, as that of God the Father, none can reasonably deny. The immensity of God is not described so fully, in any other place in scripture; and as the Spirit is join'd with him, he must be omnipresent in

^e Rom. ix. 1.

^f Psalm cxxxix. 7---12.

the strictest sense. We cannot direct our flight any where, so as to exclude his presence; the spacious regions of the sky cannot afford us a lurking place, for if we ascend the heavenly heights, he is there, and if we seek a hiding place in the gloomy land of silence and of death, we shall not find it, for go where we will, we are within his reach: Could we mount with the wings of the morning, and equal the swift motions of light, that in the dawning of the day darts it self in a moment over the world, yet we could not fly from the Spirit's presence: It would be vain for us to imagine, that the blackness of the night can intercept his piercing sight, or that the solitude of any place can hide us from his view, for a glance of his eye scatters the darkest shades, and pierces the thickest gloom, and he is as much with us in the most secret recess, as when we tread the open stage of the world. Neither the height of heaven, nor the depth of hell, nor the silence of the grave, nor the remotest region of the earth, nor the thickest darkness of the night, can exclude the presence of the holy Spirit, but he is present in all places, and he fills all things, by the immensity of his divine nature.

There is one divine perfection more which I shall mention, as belonging to the holy Spirit, and that is almighty power: This plainly appears from his being Creator, and that he is Creator, is what I shall next proceed to prove.

The divine perfections of eternity, immutability, omniscience, immensity, and almighty power, belong to the Spirit: It would be ridiculous to say, such eminent characteristics of true Divinity, can be attributed to a creature,

may to one created by a creature, as the Arians suppose the good Spirit of God to be. So that we have no other way to turn our selves, than to affirm, that since the oracles of truth ascribe the same divine perfections to the holy Spirit, as they do to the Father and the Son, he must be with the Father, and the Son, the one God blessed for ever.



C H A P. III.

The holy Spirit's Divinity proved, from the works he performs.



THE holy Spirit is in scripture represented as doing such works as require divine power, and performing such offices, as require infinite perfections. To him is ascribed the work of creation, in a full and direct manner. It was his work to form Christ's body, and to conduct his human nature, during his humiliation: He inspired the prophets and apostles, and dictated the sacred books, that compose the canon of scripture: He has presided over the church of God in all ages, and particularly he takes care of the edifying of the church under the new testament, and furnishes the preachers of the Gospel with different gifts, and he renews and sanctifies Christians, enables them to persevere in holiness, and at last conducts them to the rest of heaven. These works require infinite perfections, and since the Spirit can go through with them, he must be possess'd of infinite perfections, and consequently must be truly God.

Creation,

Creation, which requires infinite powers, is not only the work of the Father and the Son, but also of the holy Spirit. It has been a prevailing notion among many Christians, that the three divine persons had each his different part in the creation of all things; that the Father gave forth the command, that the Word, the Son, brought things into being out of nothing, and that the holy Spirit disposed and adorned the things that were brought into being. This notion is not without countenance from scripture: The Spirit's work may be denoted by these words in Moses's account of the creation; ^a "The earth was without form and void, and darkness was upon the face of the deep: The Spirit of God moved upon the face of the waters." The earth, when it was first formed by the almighty Word, was cover'd with confusion, it was a formless mass, overspread with a watery abyss, and involved in darkness; then the ^b Spirit hovered over it, with a brooding motion, as fowls do over their eggs, for so the word signifies, and

^a Gen. i. 2.

^b — O Spirit, thou from the first
Wast present, and with mighty wings outspread,
Dove-like sat'st brooding o'er the vast abyss
And mad'st it pregnant.

Milton's Paradise Lost, B. I. v. 21.

————— Darknes profound
Cover'd th' Abyss; but o'er the watry calm
His brooding wings the spirit of God outspread,
And vital virtue infus'd, and vital warmth,
Throughout the fluid mass; but downwards purg'd
The black, tartareous, cold, infernal dregs,
Adverse to life: then founded, then conglob'd
Like things to like the rest to several place
Disparted, and between spun out the air:
And earth self-balanc'd on her center hung.

Par. Lost. B. VII. v. 233.

caused

caused uproar to cease, brought order out of confusion, and raised the fair structure of the earth out of a ruinous heap. All the beauty we see in the works of nature, is from the wisdom and power of the Spirit of life; he has garnish'd the heavens with all their glories, and he has adorn'd the earth with all that agreeable variety, which serves to please the eyes, and recreate the minds of them that dwell upon it.

That the Spirit's particular work is to regulate and beautify the creation, will appear from the words ^c of Job, where speaking of God, he said, "by his Spirit he has garnish'd the heavens." The royal Psalmist ^d has told us, that, "By the word of the Lord the heavens

Thou, on the deep's dark face, immortal dove,
 Thou, with almighty energy, did'st move,
 O'er the wild waves incumbent didst display
 Thy genial wings, and hatch primeval day:
 Order from thee, from thee distinction came,
 And all the beauties of this wond'rous frame.

Sir Richard Blackmore's Creation, B. I.

Tu moderaris opus triplicis mirabile mundi,
 Aeternamque doces cuncta tenere fidem,
 Aeris & liquidos tractus, coelique meatus
 Quicquid & in toto nascitur orbe, foves.
 Vis tua praecipiti magnum vertigine coelum
 Non intermissis curribus ire facit.
 Tu regis obliquo contra surgentia nisu,
 Omnia quae certis legibus astra micant.
 Quaeque suos peragunt clarissima lumina motus:
 Te sine sol fixis lunaque staret equis:
 Vis tua felices viridanti gramine colles
 Vestit, & innumeris floribus ornat humum.
 Tu patulos mulces foecundo flamine campos,
 Ut gravidos oneret frugibus arva sinus.

Petrus Lotichius Secundus, Precat. ad Spiritum. S. Eleg. IV. 7.

^c Job xxvi. 13.

^d Psalm xxxiii. 6.

were made, and all the host of them by the Spirit of his mouth." That this is meant of the holy Spirit, I believe, will not now be disputed. All the garniture of the heavens is from the Spirit of God. When things here below fail, their places are supply'd by the Spirit of God; agreeably to those words spoke by David ^e to God; "Thou sendest thy Spirit, and they are created, thou renewest the face of the earth." No sooner does God send forth his Spirit, as a creating principle, but whatever he pleases is made, and the decays on the face of the earth are repair'd.

Lest we should take up with a fancy, that because God creates by his Spirit, and sends him to perform acts of creating power, he is only an inferior agent, employ'd by the Father to do his will, we may farther consider, creation is ascribed to the holy Spirit in a proper manner, as in these words of ^f Elihu; "The Spirit of God has made me, and the breath of the Almighty has given me life." Here proper creation is ascribed to the holy Spirit, and he is described as the creator of man, in as full and strong a manner, as Jehovah is, in the Mosaic account of man's formation; ^g "Jehovah formed man of the dust of the ground, and breath'd into his nostrils the breath of life, and man became a living soul." I am satisfied, that all the three persons acted together in the formation of man; but if our adversaries will needs confine the words of Moses to the person of the Father, they must however grant, that from Elihu's words it appears, that the Spirit is Creator, as properly as God the Father.

^e Psalm civ. 30.

^f Job xxxiii. 4.

^g Gen. ii. 7.

I have

I have proved ^h above, that the ninety fifth Psalm is to be understood of the Son, and of the Spirit, as being with the Father one God, being applied to both these divine persons, by the apostle Paul. In that Psalm, creation is, in the fullest manner, attributed to the God who is there worship'd, whom we know to be the Spirit, as well as the Son: "The sea is his, and he made it, and his hands form'd the dry land. O come let us worship and kneel down, let us bow before Jehovah our maker, for he is our God, and we are the people of his pasture, and the sheep of his hand." The holy Spirit is, with the Father and the Son, the one Jehovah, our God and creator, by whom we are made and preserved, who also has made the sea, and whose hands have form'd the dry land.

Another work attributed to the holy Spirit, is the forming of Christ's body, and conducting his human nature on earth. It is not for us to give reasons for the parts the divine persons take in the oeconomy of our salvation, or to shew, why the holy Spirit conducted Christ's human nature, for the most part, rather than his own divine nature; the reason of these things is only known to the divine persons themselves; for us it is sufficient, as it is written, to believe. This however we may safely rest in, that Christ's human nature would never have been conducted by a person less knowing, less wise, and less powerful, than he was himself, as to his divinity. Therefore this work of the Spirit proves him to be divine. The formation of Christ's human body, in the womb of the virgin, is at-

^h See Part I. Chap. III. p. 71--73.

ⁱ Psalm xc. 5, 6, 7.

tributed to the Spirit. Of this the angel Gabriel assured Mary, in these words, ^k “The holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy Thing, which shall be born of thee, shall be call’d the Son of God.” Christ was to be call’d the Son of God, on account of his miraculous conception, by the power of the holy Ghost: Now were the Spirit a creature, or not properly God, Christ would have been called the Son of God, because a creature formed his body in an extraordinary manner; but there is no need to put such a nonsensical meaning on the words. It was foretold in the old testament that Christ, as to his human nature, should be under the conduct and direction of the holy Spirit, as in these words of the prophet Isaiah, ^l “The Spirit of Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of Jehovah.” And in another ^m place, “Behold my servant whom I have chose, my elect in whom my soul delights, I have put my Spirit upon him.” And again, Christ, by the same ⁿ prophet, is brought in thus speaking, “The Spirit of the Lord Jehovah is upon me, because Jehovah has anointed me, to preach good tidings to the meek.” And, in another place, ^o Christ has declared, that the holy Spirit, in conjunction with the Father, had sent him; “The Lord Jehovah and his Spirit has sent me.” Accordingly in the new testament we are told, that ^p “God anointed Jesus of Nazareth with the

^k Luke i. 35. See also Mat. i. 18. 20.

^l Isaiah xi. 2. ^m Isaiah xlii. 1.

ⁿ Isaiah lxi. 1.

^o Isaiah xlviii. 16. ^p Acts x. 38.

holy Spirit, and with power." The holy Spirit descended like a dove upon Christ, at ^q his baptism, and after that rested and abode upon him, during the time of his humiliation, and led and guided him; for when Christ ^r went into the wilderness to be tempted by the devil, he was led up by the Spirit; and when he returned from vanquishing the tempter, he return'd in the power ^f of the Spirit. The Spirit was, in some sense, the worker of the miracles perform'd by Christ on earth, for by the Spirit of God ^t he cast out devils. Nay, when Christ lay in the grave, the Spirit's power concurr'd with the Father's, and Christ's, in his divine capacity, to raise him from the dead; for the apostle Peter has assured us, that ^u "When Christ was put to death in the flesh, he was quicken'd by the Spirit."

The holy Spirit acted and inspired the prophets and apostles, and dictated the sacred oracles: Now he could never have done this, had he not been infinite in wisdom; none can shew things to come, with an irreversibile certainty, but God only wise, who foreknows every thing that shall come to pass; none can infallibly direct men in their teachings, but he to whom no error can approach; and none can give a perfect rule of righteousness, but he whose understanding is infinite. He inspired the prophets, for they spoke ^w as they were moved by him,

^q Mat. iii. 16. Mark i. 10. Lukè iii. 22. John i. 32.

^r Mat. iv. 1. Luke iv. 1.

^f Luke iv. 14.

^t Mat. xii. 28. Acts x. 38.

^u 1 Pet. iii. 18.

^w 2 Pet. i. 21.

and all * their knowledge came from him, as the fountain of light.

The holy Spirit conferr'd upon the apostles, the amazing gift of speaking all languages, the account of which wonderful transaction is thus told, y "When the day of Pentecost was come, they were all with one accord in one place, and suddenly there came a sound from heaven of a mighty rushing wind, and it fill'd all the

* 1 Sam. xxiii. 2. Ezech. iii. 24, &c. Mar. xii. 36. Acts i. 16. xxviii. 25. Heb. iii. 7. 1 Pet. i. 11. Luke i. 15. 41. 67. ii. 25, 26.

y Acts ii. 1—4.

Ecce! autem coeli ruere ardua vice repente,
 Et superum tonat ingenti domus alta fragore:
 Suspiciunt, nova lux oculis diffulfit, & ingens
 Vifus ab aethereo descendere vertice nimbus
 Lucis inardescens maculis, tectumque per omne
 Diversi rumpunt radii: tum innoxius ignis
 Omnibus extemplo supra caput astitit ingens,
 Et circum rutilis incanduit aura favillis:
 Stricturis veluti crebrae crepitantibus olim
 Diffiliunt scintillae, acres dum incudibus ictus
 Alternant Chalybes, robustaque brachia tollunt,
 Candentem curva versantes forcipe massam.
 Nam pater omnipotens, superaue aequaevus ab arce
 Filius aspirant una omnipotentibus auris,
 Infunduntque viris numen: Deus! ecce repente!
 Ecce Deus cunctis divinitus algida corda
 Incipiunt afflata calescere, numine tacti
 Implentur proprio viri, sacrumque furorem
 Concepere, Deumque imis hausere medullis.
 Nec mora nec requies, ter scintillantibus ignis
 Terrifico radiis fulgore, ter alitis aerae
 Turbine correpti, blando inflammantur amore,
 Ignoscuntque animis, atque exultantia cunctis
 Exercent acres stimulis proecordia motus.
 Diffugiunt animis terrores: mira loquuntur
 Mira canunt: eadem variis (mirabile dictu!)
 Gentibus accipitur vox haud obscura, sibi que
 Quisque videbatur patrias haurire loquelas.

M. Hieron. Vida. Christiad. Lib. VI. v. 914, &c.

house where they were sitting, and there appear'd to them cloven tongues, like as of fire, and sat upon them, and they were all fill'd with

Ardua cum victor repetisset sidera Christus ;
 Pollicitus nobis qui tua dona fuit,
 Ipse ministrorum linguis ardentibus haerens,
 Sparfisti eloquii schemata mille tui :
 Et Deus effusus, totis jam plenior alis,
 Armasti instinctu pectora casta tuo.
 Orta Dies fuerat, qua quondam in luce corusca
 Edita lex, Sinae rupe tremente fuit,
 Haec legitur priscis lux quinquagesima factis,
 A reditu rubei per loca vasta freti :
 Sic res visa Deo pulcherrima certa salutis
 Nuncia fit poenae quae fuit ante dies.
 Mane erat, & tota vox festa sonabat in urbe
 Munifici celebrans facta benigna Dei.
 Ipse etiam simul heroum convenerat ordo,
 Quos sibi legatos legerat ipse Deus.
 Candida divinas pangebant pectora laudes,
 Pectora spectanti concio grata Deo.
 Promissumque decus votis precibusque petebant,
 Unanimi jungat quod pia corda fide.
 In medio Petrus Bethsaidos acer alumnus,
 Pectore sincerus stabat, & ore senex.
 Ille sacros hymnos & vatum scripta legebat ;
 Qui decus alta tuum praecinuere Sion.
 Ecce repentino commotus murmure flatus
 Insonat, impulsae per latus omne domus :
 Illis ossa tremor frigusque perambulat artus,
 Spes tamen in solo numine fixa manet.
 Nec mora ; conspicua numen spirabile forma
 Delapsum sancti sedit in ore chori.
 Alter in alterius flammantem vertice linguam,
 Attonitus, docto mox & in ore videt.
 Jamque nova dociles pariter virtute calescunt ;
 Et capiunt vivo pectora plena Deo.
 Mox etiam omne genus sermonis, & omne decorum
 Incipiunt docto suaviter ore loqui.

Johannes Stigelius Hymn. in Spirit. S.

Sunt rata verba Dei, sunt ut rata semper Olympo
 Quem modo venturum, dixerat, ecce venit !
 Ecce venit, sanctusque polo delabitur alto
 Spiritus in terras, discipulosque Dei.

the holy Spirit, and begun to speak with other tongues, as the Spirit gave them utterance." He who could in a moment enable men, who till then could speak perhaps only in their native tongue, to speak all the languages in being, must be the same who form'd the mouth, and first endow'd men with the gift of speech. The Spirit not only gave the apostles power to speak all languages, but he enabled them to teach with infallibility. The promises Christ gave his disciples, as to the Spirit's help, which they were to have, were of a large extent; ^z "The Comforter—shall teach you all things." ^a "The Spirit of truth—shall guide you into all truth." The holy Spirit could never have taught the apostles all things, necessary for them to know in the course of their ministry, had he not been omniscient; neither

Tempus erat quo grata suo libamine terrae
 Gens Hebraea Deo, primitiasque dedit.
 Ducebant Solymen solemnia festa per urbem,
 Surgerit agricolae messis ut ampla suo.
 In sacris urbs tota fuit. Sua sacra colebant
 Discipuli, una quibus mens erat, una domus.
 Protinus auditur rupto fragor aethere, qualis
 Amramida leges accipiente fuit.
 Ventus erat, multo permixtus turbine ventus;
 Si fuerat ventus, nec magis ille Deus.
 Intremuit, timuitque domus: domus igne reluxit,
 Flammaque praesentem testificata Deum est.
 Ante oculos lapsae stabant ex aethere linguae.
 Ignis erant linguae: Spiritus ignis erat
 In partes sectus varias, variasque figuras,
 Igneus adstantum sedit in ore Deus.
 Ocyus innumeras illi effudere loquelas,
 Haestenus ignotis multaque verba sonis.
 Discipuli, linguas, quas non didicere, locuti
 Spectaclum Solymos, & stupor orbis, erant.

P. Francius, Lib. I. Eleg. 9. p. 149, 150.

^z John xiv. 26.

^a John xvi. 13.

could he have furnish'd them with the knowledge of all truth, and have kept them from mistakes in their teaching, had he not been infinite in wisdom. The Spirit never left the apostles to themselves, ^b but assisted them in every difficulty, and enabled them to speak things, which the most enlarged natural abilities could never have furnish'd them with the knowledge of.

The holy Spirit inspired the prophets, under the old testament, and the apostles, under the new testament, to write those books which make up the canon of the scripture, which contain the revelation of what we are to believe, and are the only rule of our practice. All scripture is, as the apostle ^c Paul has told us, of divine inspiration. "All scripture is by inspiration of God." But the apostle ^d Peter has assured us, that the scripture was dictated by the holy Spirit. "No prophecy of scripture, (says he,) is of private interpretation; for prophecy came not, at any time, by the will of man, but holy men of God spoke, as they were moved by the holy Spirit." If all scripture is by inspiration of God, and if, at the same time, it is by inspiration of the holy Spirit, it inevitably follows, that the holy Spirit, who dictated the written word, must be God. Supposing we had not had a solemn declaration, that all scripture is by di-

^b Mat. x. 19, 20. Mark xiii. 11. Luke xii. 11, 12. John xvi. 13. xx. 21. Acts i. 2. 8. iv. 8. 31. vi. 3. 10. vii. 55. viii. 29. 39. x. 19, 20. xi. 12. 28. xiii. 2. 4. xv. 28. xvi. 6, 7. xx. 23. 28. xxi. 4. 11. 1 Cor. ii. 13. vii. 40. Ephes. iii. 5. 1 Tim. iv. 1. Heb. x. 15. 1 Pet. i. 12. Rev. i. 10. ii. 7. iv. 2. xiv. 13. xvii. 3. xxi. 10.

^c Πᾶσα γραφὴ Θεόπνευτος. 2 Tim. iii. 16.

^d 2 Pet. i. 20, 21.

vine inspiration, common sense would tell us that if the scripture is from the holy Spirit, he must be God. For it would be most absurd and irrational to suppose, that a revelation could be given by the inspiration of any creature, which contains a system of doctrines ^e too mysterious and sublime for any to comprehend, without a spiritual discerning; and comprehends the holy law, according to which our lives must be govern'd, and the unerring rule of perfect rectitude, by which our actions must be tried, without appeal to any superior authority. The holy Spirit must be infinite in wisdom, otherwise he could never have given us a perfect rule for faith and practice.

The holy Spirit has always taken care of the affairs of the church of God. Under the old testament he conducted and guided the Israelites, and from time to time raised up instruments, to

^e *Coelestes chartae, coelesti nectare plenae,
Sacrum opus, aeterno pagina plena Deo;
Delapsae coelo chartae, via sola salutis,
Mansurae, dum, qui vos peraravit, erit:
Et tu, qui foliis contenta oracla sub istis
Scripsisti propria, spiritus almae, manu;
Sedibus & superis olim domibusque relictis
Lustrasti nostram, ventus & ignis humum;
Oraque discipulûm divino tacta calore
Jussisti variis edere verba sonis:
Pandite coelestes coeli, precor, ardua chartae,
Claude nec aethereas, aethere lapsæ, fores.
Da, quas scripsisti, sacras cognoscere voces,
Atque iterum aurato labere sancte polo:
Et, quae discipulûm quondam sedere sub ora
Ardentes acuant pectora nostra faces:
Usque illos variis docuisti dicere linguis
E coelo lapsi grandia facta Dei;
Sic nobis concede, tua data munera dextra
Oribus & linguis commemorare novis;
Acquaevumque patrem Gnato, Gnatumque parenti
Aeternum numeris, teque, referre meis.*

P. Francius Lib. I. Eleg. 9. p. 152.

deliver

deliver them, and fitted them to do things far above the power of meer men. When the Israelites were pursued close by the Egyptians, and knew not which way to fly, the sea being before them, he could enable ^f Moses to divide the sea, and to lead them in safety through: When they had need of a wise, as well as a dauntless hero, to subdue the nations devoted to destruction, he could furnish ^g Joshua with so much wisdom and courage, that none could be able to resist him: When the Philistines distress'd them, he could call the ^h heroic shamgar from the plough, and could furnish him with strength, to knock down a small army of his country's foes, with the same goad, with which he used to drive his oxen. When the Midianites, in swarms, overspread the promised land, he could take Gideon from ⁱ threshing corn, and could enable him to discomfit their numerous army, by the means of a few pitchers, trumpets, and lamps; and could strengthen him to thresh his foes, as it were, smaller than the dust, and to set his feet on the necks of their insolent kings. When the Israelites were another time cruelly oppress'd by their constant enemies, the Philistines, he could enable ^k Sampson, to act against them, with more than gigantic strength, and could inspire him with courage to rush upon them, arm'd with no better weapon than the jaw bone of an ass, with which he overspread the field with heaps of slain. When the daring Philistine

^f Isaiah lxiii. 11. 14.

^g Deuteron. xxxiv. 9. comp. Josh. i. 5, 6.

^h Judges iii. 31.

ⁱ Judges vi. 34. vii. 15.--22. viii. 10, 11, 12. 21.

^k Judges xv. 14, 15, 16.

defy'd the armies of Israel, he could call ¹ David a stripling, in the early bloom of youth, from tending the sheep, and could furnish him with strength to sell, with a stone out of a sling, the haughty boaster, whose menaces made the boldest warriors tremble. In short, he never was at a loss, to find instruments to do his work, but chose such, as might seem unfittest to man's judgment, that he might make his power known. His presiding over the church of Israel, and fitting those whom he appointed to govern it, for their work, shews that he is not bounded in power and knowledge, and consequently that he is truly God.

Under the new testament dispensation, the holy Spirit takes care of edifying the church, and furnishes the ministers of the gospel of reconciliation, with variety of gifts, for the instructing christians, in what they are to believe, and what they are to do. He furnished the apostles, and the first preachers of the gospel, with power to work miracles, and with extraordinary gifts in teaching; and he furnishes uninspired teachers, with ordinary gifts, for the edification of the church. The apostle Paul ^m has told us; "None can say that Jesus is Lord, but by the holy Spirit: Now there are diversities of gifts, but the same Spirit, the manifestation of the Spirit, is to every man to profit with it. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another gifts of healing, by the same Spirit; to another the working of mira-

¹ 1 Sam. xvi. 13. xvii. 40.----50.

^m 1 Cor. xii. 3, 4. 7.----11.

cles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these works that one and the self-same Spirit, dividing to every man severally as he will." The apostle here spoke chiefly of the extraordinary gifts, which were dispensed in the early times of the church; but he likewise included common gifts, as appears from his saying, "None can say Jesus is Lord but by the Spirit." The holy Spirit fits persons for the great work of preaching the gospel; and as he makes use of none but what are fitted for the work, he must have a discerning of their hearts; and as he bestows different gifts, on different persons, he shews his sovereign authority, whereby he has a right to distribute his gifts, according to the good pleasure of his will.

The last work of the holy Spirit, which proves his true Divinity, which I shall mention, is the part he bears in renewing, sanctifying, and conducting to heaven, all the members of Christ's mystical body. ⁿ He enlightens such when they are in darkness; he ^o quickens them, when they are dead in sin; he ^p regenerates them, and renews them when they are contrary

ⁿ That the Father of glory may give you the spirit of wisdom and revelation. Eph. i. 17.

The spirit of truth — shall lead you into all truth. John xvi. 13.

The natural man receives not the things of the spirit of God, — they are spiritually discern'd. 1 Cor. ii. 14.

^o The law of the spirit of life has made me free from the law of sin and death. Rom. viii. 2.

If you thro' the Spirit mortify the deeds of the body you shall live. Rom viii. 13.

^p Except a man be born of the Spirit, he cannot enter into the kingdom of God. John iii. 5.

to God; and ^q he sanctifies, and purifies them, when they are unholy: When he has turn'd them from sin to righteousness, he ^r dwells in them, he ^s comforts them; he ^t leads them in the way of truth and holiness; he ^u assists them in praying to God; he ^w bestows a spiritual unction upon them, that they may know all things which are for their profit; he ^x witnesses to the truth of their adoption; ^y seals them to the day of redemption, and ^z when they have finish'd their work of faith, and labour of love, he conducts them safe, to that glorious rest that remains for all the elect people of God, in

^q He saved us by the renewing of the holy Spirit. Tit. iii. 6.

Being sanctified by the holy Spirit. Rom. xv. 6.

You are sanctified by the spirit of our God. 1 Cor. vi. 11.

^r The spirit of God dwells in you. 1 Cor. iii. 16.

^s The comforter, if I depart, I will send to you. John xvi. 7.

Walking --- in the comforts of the holy Spirit. Acts ix. 31.

^t As many as are led by the spirit of God, they are the sons of God. Rom. viii. 14.

^u Praying always, with all prayer, and supplication in the Spirit. Ephes. vi. 18.

Praying in the holy Spirit. Jude 20.

The Spirit helps our infirmities, for we know not what to pray for as we ought, but the Spirit himself makes intercession for us, with groanings that cannot be uttered. Rom. viii. 26.

^w We have an unction from the holy one, and you know all things. 1 John ii. 20.

^x The Spirit himself bears witness with our spirits, that we are the children of God. Rom. viii. 16.

^y You were sealed with that holy Spirit of promise. Eph. i. 13.

Grieve not the holy Spirit of God, by whom you are seal'd to the day of redemption. Eph. iv. 30.

^z Thy Spirit is good, lead me into the land of uprightness. Psalm cxliii 10.

the defireable and pleafant land of uprightnefs that is now afar off: At the ^a laft day, he will raife and quicken their mortal bodies, that their whole perfons being glorified, they may tafte, in body, as well as foul, the pleafures of that happy country, to which fin will never approach, and where forrow fhall never dwell. Thefe works require infinite perfeftions, in him that performs them; and fince we find the Spirit is able to perform them, we muft conclude, that he is one invested with infinite perfeftions, that is, he muft be truly God.

One divine perfeftion neceffary in him that quickens, regenerates, and fanctifies finners, and afterwards conducts them in the way of holinefs, is almighty power. To turn perfons from one contrary to another, from darknefs to light, from fin to holinefs, and from the power of Satan to God, ^b is a work that transcends the power of creatures. This appears from feveral metaphorical ways of fpeaking which the fcripture ufes to exprefs this matter; it is call'd a new birth, a new creation, and a changing the heart of ftone into a heart of flefh; thefe

^a He that raifed up Chrift from the dead, fhall alfo quicken your mortal bodies, by his fpirit that dwells in you. Rom. viii. 11.

^b Tu miferis duro folatia tempore praeftes
 Tu foveas coetus, Spiritus alme, pios.
 Discute follicitos terrores, fuffice vires,
 Cord: finas coecae noctis habere nihil.
 Affit amans veri ftudium, probitasque, fidesque,
 Aetherae per quam fedis adimus iter.
 Omnipotensque tuae firmet nos halitus aerae,
 Solamen cunctis, hofte furente, malis.
 Erige tu pavidos & opis coeleftis egentem,
 Sicut avis plumis mollibus ova tege:
 Tu requies animi, tuus omnia temperat ardor,
 Muneris eft, quicquid fpirat ubique tui.

ways of describing conversion, shew thus much, that the same almighty power is put forth, in changing and renewing a sinner, as was put forth in creating the world out of nothing. This work is peculiarly allotted to the holy Spirit, who must therefore be boundless in power, and so can bend the stubborn will, that is resolutely fix'd on sin, and can make it pliable to the commands of God. The almighty Spirit is able to break the confederacy with Satan, and the league with death, into which sinners have unhappily enter'd; he can make those who are as untractable as lions of the forest, meek as lambs; he can wash away their worse than Ethiopian blackness, and he can cause all the loathsome spots that overspread them, and are the signs of their natural savageness, to disappear. Were the Spirit's power bounded, as he could not convert sinners at first, so he could not conduct them to heaven: The way of Christians lies thro' great difficulties, and very powerful opposition they meet with; and if we suppose the Spirit to have only limited power, we can never safely conclude, but that other power might obstruct, if not overturn his designs; but if we suppose their conductor to be almighty, nothing can hinder his completing his intentions of mercy on their behalf. He can cast down every mountain of opposition,

*Aspice tu miseros, tu consolare jacentes,
 Rore salutifero, Spiritus alme, juva.
 Pectora te flammis agitante beata calescant,
 Sitque Deus, soli cui placuisse velint.
 Nec sacro avertant nos iussa minantia verbo,
 Auxilio cedat mors quoque, victa tuo:
 Ut fragiles, summa cum luce, reliquerit artus,
 Vivat in aeternae spiritus arce domus.*

*P. Lotichius secundus Lib. IV. Eleg. 7.
 that*

that the infernal powers throw in his way, he can lay low every high thing, which inbred pride, and corrupt imaginations, raise to obstruct his progress; and he can enable Christians, while they tread a rugged way, to go on from strength to strength, till they come where weakness will never clog the wheels of their spiritual motion any more.

Another divine perfection, absolutely requisite for the Spirit to carry on his work, in the souls of men, is omniscience. He that enlightens the mind, in all things which are necessary for it to know, must be infinite in wisdom. We find not a syllable in scripture, of the wisest creatures, the angels who have had many thousand years, to treasure up a large measure of knowledge and experience, being employ'd in enlightening the minds of persons; they only have been employ'd, to make external revelations of the will of God to the prophets. It is the work of the Spirit to enlighten the mind; and as we never read of God's revealing any thing to the Spirit, tho' we read of his revealing things to us by his Spirit; it follows, that when the Spirit brings us to know things pertaining to salvation, he does it by virtue of his own infinite knowledge. The Spirit must know all things, in order to his knowing all our wants, and finding out the best way to supply them. He must have the power of searching the heart, and knowing the thoughts of such as are under his care, that he may assist them in prayer; for if he did not know with what design Christians pray for any mercy, it can never be imagined he would assist them in calling to God for it: He must infallibly know who belong to God, otherwise he would never witness

witness to the truth of their adoption, and to the reality of their justification.


The Spirit must not only be omniscient, but he must be omnipresent, in order to execute his office, in defending, supporting, and guiding Christians in their way to heaven. He must be ever present with those committed to his charge, to prevent them from falling into sin, to rescue them out of danger, to keep them in the paths of holiness, to secure them against their spiritual enemies, and to conduct them safe into the possession of the land of honour and of happiness.

We have seen that works are ascribed to the Spirit, which cannot be done without divine or infinite powers. He is creator of all things, he is the sovereign lawgiver, who dictated the rule of our faith and practice, he guided Christ in his human capacity here on earth, and he is sent to supply his place, in bringing his people to be where he is, to see him in all his glory. These mighty works are too great for the power of creatures; the Spirit therefore who performs them, must, with the Father and the Son, be the true and the blessed God.



C H A P. IV.

The holy Spirit's Divinity proved, from the worship that is paid to him.

 F we had neither precept nor example in scripture for worshipping the holy Spirit, yet seeing he is declared to be God, it is plain he has a right to religious worship. But this is not the case, for we have several ^a examples in scripture of worship paid to God the holy Spirit. He, as well as the Father and the Son, was worship'd by the church of Israel, ^b as Jehovah the great God, and the great King above all Gods; he is worship'd in conjunction with the Father and the Son, by the angels, ^c as the most holy Jehovah of hosts; he is solemnly ^d invoked for grace and peace, in the same manner as the Father and the Son are; and we are baptized ^e in his name, as well as in the name of the other two divine persons. All this ^f I have distinctly and fully proved; so that our cause would not suffer, if the holy Spirit were no where separately worship'd: But there are some other texts, where his title to distinct worship is declared, which I shall now consider.

Our blessed Lord has assured us, that blasphemy against the holy Spirit is irremissible, and if blasphemy can be committed against him, he

^a See above, Part I. Chap. III. p. 67--78.

^b Psalm xcvi. comp. Heb. iii. 7--11.

^c Isaiah vi. 1, 2, 3. 5. 8, 9, 10. Comp. Acts xxviii. 25.

^d Rev. i. 4, 5. 1 Thess. iii. 11, 12, 13. 2 Cor. xiii. 14.

^e Mat. xxviii. 20.

^f See Part I. Chap. III, and IV.

must be God who has a right to religious worship; this declaration of his is thus recorded in the apostle & Matthew's Gospel; "The blasphemy against the holy Spirit shall not be forgiven to men: Whoever speaks a word against the Son of man, it shall be forgiven him; but whoever speaks against the holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come." The evangelist Mark has expressed this declaration something stronger, ^h "He that shall blaspheme against the holy Spirit has never forgiveness, but is in danger of damnation." It does not follow, that because the holy Spirit is God, blasphemy against him is unpardonable; but it is most certain, it could not be irremissible, if he were not God. Our adversaries ⁱ pretend, that it is evident, by the holy Spirit, cannot be meant the person, but the works of the Spirit; for they say no reason can be given, why blasphemy against the person of the Spirit is more unpardonable, than blasphemy against the persons of the Son, and of the Father; but this is nothing to the purpose, for we may as justly argue, that no reason can be given, why blasphemy against the works of the Spirit, should be more unpardonable, than blasphemy against the works of the Son, or of the Father. Blasphemy against the person of the Spirit is unpardonable, because he is the author and bestower of the greatest and best gifts that ever were bestow'd on men, and consequently despising his gifts, is casting contempt on the author and giver of the best blessings, which must be the highest aggravation of guilt. Blas-

^g Mat. xii. 31, 32.

^h Mark iii. 29.

ⁱ Clarke's Script. Doct. p. 18-

phemy against a person is intelligible, but sin and blasphemy against works is a very silly way of talking. Our adversaries farther alledge, for the support of their fancy, that there is no mention made in scripture, of any sin against the Spirit, but only of blasphemy against him; but here their memories are either very short, or else their insincerity is most flagrant; however, what they say is a notorious untruth, for when mention is made of lying to the holy Spirit, or endeavouring to deceive him, surely the scripture mentions some sin against him; as it does also, when it takes notice, that the murmuring Israelites rebell'd against him, tempted him, provok'd and resisted him.

An oath has universally been look'd upon, as an act of religious worship, a solemn appeal to the searcher of hearts; now the apostle Paul, in his epistle ^m to the Romans, appeal'd to the holy Spirit, as well as to Christ, as a witness of his sincerity; "I say the truth in Christ, I lie not, my conscience bearing me witness, in the holy Spirit." This solemn appeal made by the apostle to the Spirit, is in the nature of a religious oath, and shews that the blessed Spirit is to be worship'd by us.

There are two scriptures, in which the holy Spirit is directly invocated; the one is in the apostle ⁿ Paul's epistle to the Romans, "The God of patience and consolation grant you to be like minded, towards one another, according to Christ Jesus, that you may with one mind and one mouth glorify God, even the Father of

^k Acts v. 3, 4.

^l Numb. xiii. 20---23. Psalm xcvi. 8, 9, 10. Isaiah lxiii. 10.

Acts vii. 51. Heb. iii. 7, 9, 10, 11.

^m Rom. ix. 1.

ⁿ Rom. xv. 5, 6.

our Lord Jesus Christ." The other is, in the same apostle's second epistle to the Thessalonians, ° "The Lord direct your hearts, into the love of God, and into the patient waiting for Christ." In these two texts the holy Spirit is so plainly distinguish'd from the Father and Son, as I have P before observed, that nothing but prejudice and prepossession can make persons deny that he is in them pray'd to, as the author and giver of spiritual blessings. Our adversaries 9 tell us, it is a very weak thing, to think, the word Lord, in the latter of these texts, signifies the holy Spirit; this they say will appear from this text, in the † first epistle to the Corinthians; "Waiting for the coming of our Lord Jesus Christ, who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ." But this is not a parallel place, and comes not up to the point, so that the charge of weakness may, with great justice, be retorted upon them.

From the examples which have been given here of the Spirit being pray'd to, and elsewhere of his being join'd with the Father and the Son in solemn invocations, we may know what to make of the following assertion of the sworn enemies of his honour ‡, that, "for putting up prayers directly, and expressly, to the person of the Spirit, there is no clear precept, nor example in scripture." Such bold and sacrilegious

° 2 Theff. iii. 5. P See above, Chap. I. p. 485. 488.

9 Clarke's Reply, p. 204. † 1 Cor. i. 7, 8.

‡ See Part I. Chap. III. p. 74. 78. See also the proofs that the Spirit was worship'd in the primitive times, in conjunction with the Father and the Son. Ibid. p. 79---91.

† Clarke's Script. Doct. p. 345.


attempts to rob the great God, our comforter and sanctifier, of the honour and worship which is expressly paid to him in scripture, shew how far men, wise in their own eyes, may be left to blindness of mind, and hardness of heart, as a just punishment for their endeavouring to advance their imperfect reason into the throne of revelation. We find, in scripture, that the holy Spirit is pray'd to, to bestow the greatest blessings, and we have an example of glory and praise ascribed to him, by the angels, in Isaiah's vision; but supposing we had no example of a doxology being directed to him, yet since we find he has a right to some parts of religious worship, it necessarily follows, that he has a right to all other parts, and it would be daring sacrilege for us to deny him any act of religious adoration. When we worship God the Father, as the author and spring of all our happiness, and God the Son, as the redeemer of our souls from guilt, and the purchaser of all blessedness for us; we must not omit to worship God the holy Spirit, the sanctifier and renewer of our hearts, and the comforter, who must conduct us safe to the purchased inheritance. These we must worship, not as three Gods, but as the one God, of whom, and by whom, and from whom, are all the blessings we can enjoy here, or hereafter.

To the Father, to the Son, and to the holy Spirit, three divine Persons, but one God, the King eternal, immortal, and invisible, be praise, honour, glory, might, power, and dominion ascribed, henceforth and for evermore. Amen.




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