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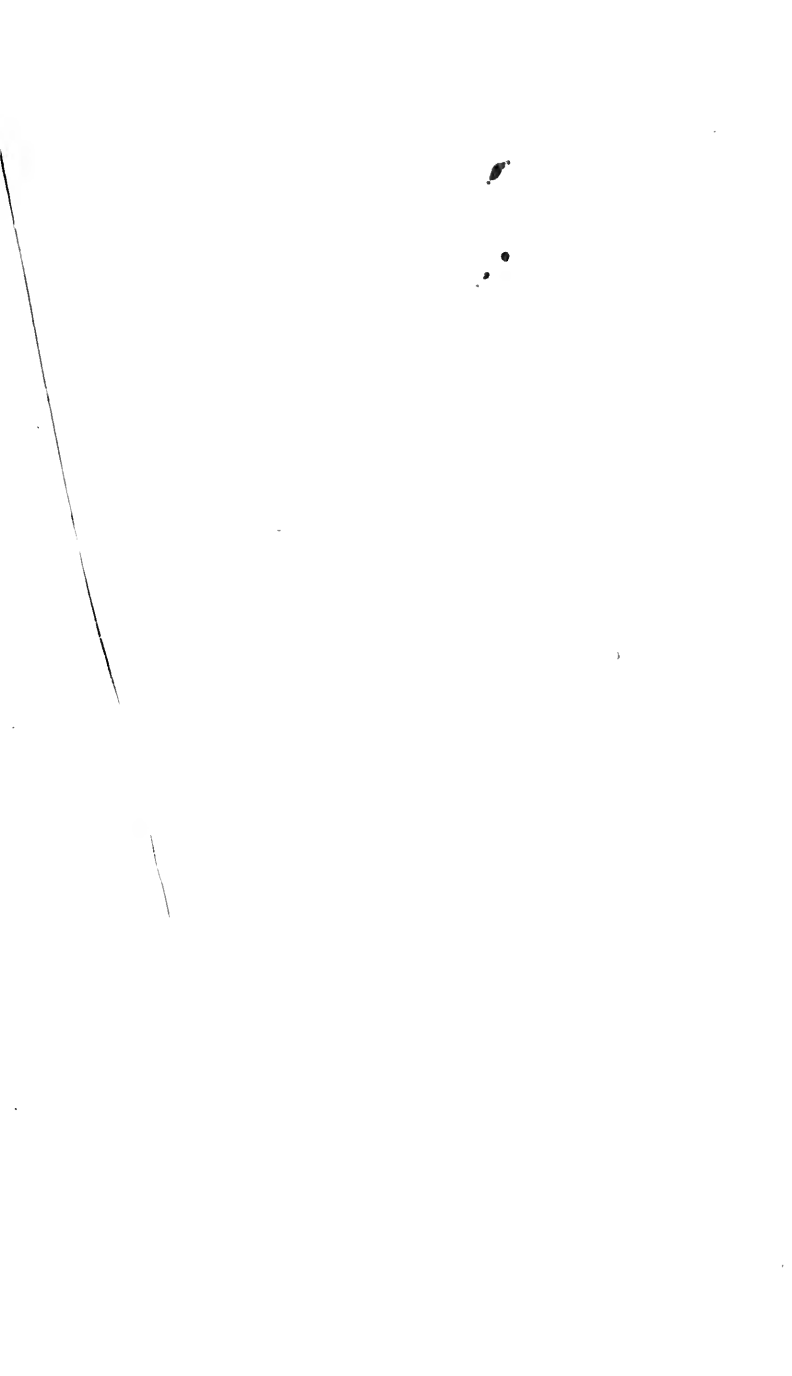
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Useful and Important  
A N S W E R S  
F R E E L Y G I V E N,  
T O  
Useful and Important  
Q U E S T I O N S,  
C O N C E R N I N G  
*JESUS* the SON OF GOD,  
Freely propos'd:  
O R,

A VINDICATION of the *Co-essential*  
*Sonship* of the SECOND PERSON  
in the *Trinity*;

With an ANSWER to  
The learned ROEL, Dr. RIDGLEY,  
Dr. ANDERSON, &c.

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—*Unto us a SON is given* — and his Name shall  
be called, — the MIGHTY GOD, &c. II. ix. 6.

*Thou art CHRIST the SON of the LIVING GOD.* —

*I say unto thee, Upon this Rock I will build my  
Church: &c. Mat. xvi. 16—18.*

I AND THE FATHER ARE ONE. Jo. x. 30.

*Search the Scriptures. Jo. v. 39.*

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By DAVID MILLAR, A. M.

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L O N D O N:

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Princeton, N. J.

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From the Rev. W. B. SPRAGUE, D.D. *Sept.* 1839.



T O

*John Winter, Esq;*

*Of Dartmouth-Street,*

*Westminster ;*

T H E S E

USEFUL and IMPORTANT ANSWERS,

I N

VINDICATION of *that*

*Fundamental Article, The*

**Co-essential Sonship of CHRIST,**

*Are most humbly dedicated,*

*By his much obliged,*

*and most obedient Servant,*

DAVID MILLAR.



T H E

# P R E F A C E.



*Thought, in a long Introduction, to have given some Account, of my Concern in this Controversy; how I came to undertake this Work; of a Conference I had, several Years ago, with the learned and worthy Author with whom I have now to do; why I have considered what the learned Roel, Dr. Ridgley and Dr. Anderson have advanced against the proper, and coessential Sonship of the second Person in the Trinity; and of the woful Tendency, and unavoidable Danger of Error: But the following Discourse is swoln to such a Bulk, that I can only, at present, give these few short Hints.*

*The very first Time I hear'd that these Useful and Important Questions were published, I presently said to the Ministers who told it me, That, if the Lord spared me my Life, I would, with his Assistance, answer them; which I the rather then did, that I might, if possible, prevent the other Discourse, concerning the Pre-existence of Christ's human Soul, &c. which, they told me, the Author had promised: And therefore, being, from the Conference I had with him, &c. not wholly unprepared, I set immediately about it.*

*I had some Reason to think, that my Resolution soon came to his Ears; and that it hasten'd the Publication of the other: But, before it came from the Press, I had provided Materials, form'd my Plan, and digested my Method. And, resolving not to be moved from it, I have not, to this Day, seen that Discourse with my Eyes; nor have I, these Twenty Years, read so much as one Line of Mr. Fleming's Christology, from which, I hear and believe, our worthy Author has borrowed many of the principal Things in his second Book.*

*My Answers were almost ready, above three Years and a Half ago. — I had written them, as in a Letter to himself; and, from what had past betwixt us, taken the Liberty to explain, and confute, several Things of Moment, of which he has given us, in the Book, I am now to answer, only some remote Hints, or some very dark, or general and ambiguous Expressions; not to say several others, of which I cannot here find one Syllable.*

*When I was ready for the Press, hearing of his ill State of Health, &c. the very great Esteem I had for him, and the sincere Love I bore to him, gave me a very sensible Pain, lest my Answer should discompose or add any Uneasiness to him, in that Condition — In these Circumstances, being in a Strait, whether to publish my Answers then, or delay them, at least, till we might see whether he should recover, I advised with several Ministers and others, and with one of the Deacons of the Church of which he was the Pastor, a grave, solid, serious old Gentleman yet alive: But, while I was in this Suspence, I was called upon, and invited to other Work, even the Defence of the great Foundation of all our Hopes, THE SATISFACTION OF CHRIST; and, much about the Time I had finish'd it, our worthy Author went, I have no Doubt, into Everlasting Rest.*

*His Death put me to many Inconveniences, more and greater*

*greater than every one will think. I was forced to alter a very great Part of what I had composed; to write almost the whole of it over again, and many Pages of it oftner then once; to drop altogether some of my principal Arguments, which I had levell'd chiefly against some of the Things, which had past betwixt us: I say drop altogether, because I abhor such Baseness, as to alledge, or impute any Thing to one in his Grave, that is not known to all. I have been also obliged to be very reserved in opposing many Things, which, tho' often plainly enough hinted and implied, are no where literally, no nor clearly express'd. — Those who consider these well, will not think it strange to find a Thought which, now and then, may not seem so pertinent; or an Argument, which may not come fully up to the Purpose, or may, possibly, appear to prove too much, &c. But, if any Person shall point out any Fault, of any kind, instead of evading, excusing, or wriggling, I shall be one of the first who shall acknowledge it, shall heartily thank him, and be more careful to avoid the like for the future.*

*I write not for the learned, but for the young Student, and the plain, illiterate Christian, That, if it please God, I may be so happy, to confirm such as have kept the Truth, establish those who may be wavering or unsettled, and recover some who have been seduced into Error. — To Answer these Ends, I have, throughout, 1. Avoided scholastic Terms, as much as possible, or explained them. 2. Have studied to express myself, in Scripture Language. The Doctrines of Christianity, sound best, and are, commonly, most clearly and fully taught in Christ's own Words. 3. Have given the same Thought in a great Variety of Phrases, that every Thing may be made the more easy and perspicuous; and those for whose sakes I write, may be the more secured from Temptation.*

*If any shall be displeas'd, with my too frequent repeating the very same Answers, let them remember the Necessity of it. — Our worthy Author abounds with them: And I have seldom repeted the same Answer, but when he gives us the same Thought, and in the same, or nearly the same Words.*

*I have not offer'd Mr. Perrault's Opinion of the Generation of Animals, to explain the Doctrin of the TRINITY, which is as clearly and fully revealed in the Scriptures, as infinite Wisdom thought fit and necessary for us, in our present State; but to remove the Difficulties, which the scholastic Notion of the Generation of the own, the only begotten, Son of God, has brought into Divinity, which seem'd so insuperable to these learned Men Roel, Dr. Ridgley, Dr. Anderion, &c. that they denied, either "That the second Person, and purely as such, was, in any Sense, the Son of God;" or "that he was his Son, in a strict and proper Sense:" And this, I persuade myself, it will, with all judicious and impartial Readers, do effectually.*

*I hear from several Hands, I am to have "more Questions to answer," &c. — I hope they do not think, That sending me more Questions, will be a defending the Things, I have more than superabundantly confuted: And may therefore, I humbly conceive, expect, they will answer me first. — However, If they send me any, I hope they will be to our present Purpose: And if, through the Grace of God, I can answer them, I assure them that, with his Help, I will; but, if I cannot, I shall freely own, I cannot, which is more, I verily think, than they will do, when they cannot answer me.*

*Tho' I have not, at large and of Purpose, considered and answer'd all our learned Author's Notions, about Christ's pre-existent human Soul, I have not wholly past them all. — Some of them are of much greater Moment, and consequently, of much more dan-  
gerous*

gerous Consequence; (such as, “That his human Soul is properly the Son of God, and therefore, That he is not as God, properly, the Son of God; &c.”) and these, I hope, I have superabundantly confuted: The others, I have almost altogether waved. — If my Friends think, that a more full and particular Consideration of them is necessary, I shall, with the Help of God, be ready to gratify them; being well satisfied, that what Mr. Fleming has said, may, so far as I can understand him, be easily and fully answered. — And yet, I humbly conceive, That single Point, Whether Christ’s human Soul existed before his Conception? or rather, ever since the Creation of Adam? (for, I cannot see any Reason for supposing, that it was created before the World was,) may remain a Problematical Question: And that serious Christians may be of different Minds about it, without much Danger.

Should any think it worth their while to answer me, I desire no Quarter. Let them treat me with the same honest Freedom, they desire to be treated: — Let them produce Scripture Texts, instead of human Authorities; and good Reasons instead of Suppositions: — Let them not beg the Question which they should prove, shift any thing they should answer, fly off when they should come up to the Point, or wriggle and quibble when they have nothing to say: — And let them remember, That the Subject is not only Sacred, but very awful and of the last Importance; and therefore, treat it with all becoming Decency and Seriousness, and I am pleased; and so far from being uneasy, that I shall heartily thank them. — If they act this Part, the Question betwixt us, may be brought to a short Issue; and then the Danger of erring about it, may very easily be discerned.

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USEFUL and IMPORTANT  
ANSWERS  
FREELY given, to  
USEFUL and IMPORTANT  
QUESTIONS, &c.

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*Some* THOUGHTS *on the*  
INTRODUCTION.

**T**HE *Introduction* having several Things in it *New*, and *Strange*, and which seem to have been advanced as a Sort of *Foundation*, for the following *Super-structure*; we shall not think it *Labour lost*, to give the Reader every Word of it, p. 1—5. with some very necessary, but short, *Remarks* upon the whole.

“ ’Tis of some Importance in the Doctrines of  
“ the Gospel, and especially in the great Article of the  
“ blessed *Trinity*, to know the Meaning of the  
“ Name SON OF GOD, which is so often given to  
“ our Lord *Jesus Christ* in the New Testament:  
“ for hereby we shall be better able to understand  
“ the chief Import and Design of those Places of  
“ Scripture.” — To all this, we heartily agree:  
And add, ’Tis not only of *some*, but of *very great*

*Importance*, in all the *principal Doctrines* of the *Gospel*; and especially *that great, and most Fundamental, Article* of the most *Holy and Undivided Trinity*; to know the *true*, i. e. the *whole Meaning* of the Name *SON OF GOD*, when given to the Lord *Jesus Christ*, in the *Scriptures*: Because, without it, we shall hardly, if at all, be able to understand the *chief Import and Design*, of any *one*, of all those *Passages* wherein he is so stiled.

“ But here I desire my Reader to observe, that  
 “ I am not enquiring into the highest and most  
 “ sublime Sense of which 'tis possible that our  
 “ Lord himself might have the Idea when he used  
 “ that Word;” \* He cannot, it seems, deny,  
 That *this Title* may possibly have a higher and  
 more sublime Sense, then he intends to take it  
 in, nor that our Lord himself might possibly have  
 that *Idea*, when he used it: And we shall see pre-  
 sently, That the *Jews*, as soon as they heard him  
 use it, or Words of the same Signification, readily  
 took them in the highest Sense they could possibly  
 bear; whence, I conceive, 'tis undeniable that they  
 well knew *that Sense*, that it was *familiar* to them,  
 and *common* amongst them, and the Sense of *that*  
*Title* then generally received. — “ but what is the  
 “ Sense that *Christ* or the Apostles and Writers of  
 “ the New Testament more directly designed to  
 “ convey to those who heard them;” Ans. 1.  
*Christ*, undoubtedly, designed to convey the *true*  
 Sense of it, to his Hearers: For, surely, he did not  
 design, to amuse them, nor puzzle them, and much  
 less to impose upon them. — Wherefore 2. When  
 the *Jews* took it, in the highest and most sublime  
 Sense, it could possibly bear, *Jo. v. 17. 18.* if it was not

\* *N. B.* The worthy Author, almost every where, calls these three Words, *SON OF GOD*, the *Name*, or the *Word*, neither of which are, I humbly conceive, proper. I therefore every where call them, *the* or *this Title*.



the *true* Sense, He would, most certainly have, one Way or another, told them so : And, if it was not the very Sense, “ which he more directly designed to convey to them,” He would surely, yea he ought to, have *rectified* this *Mistake*, set them *right* in a Matter of *such Moment*, and told them plainly “ the Sense he more directly designed.” And — 3. The same we say of “ the Apostles, and Writers of “ the New Testament.” They would, they should, have acquainted those, to whom they *preached*, or *wrote*, with the *true* Sense of *this Title*, which they “ more directly designed to convey to them,” whether it was the highest and most sublime Sense it could have or not : And, if they perceived (as they could not but perceive) them in Danger of taking it, in a higher Sense than they designed they should ; they ought, plainly and freely, to have *warned* them of *that Danger*. “ and in what Sense “ the People generally did and could understand “ this Name.” Ans. The People, generally, so far as appears, both could, and did, understand it in a Sense *far*, if I may not say *quite*, *different* from *that* which this Author gives it : And neither did, nor could, upon his own Principles, understand it in his Sense, as we shall *demonstrate* by and by.

“ ’Tis evident from several Expressions of *Christ*, “ that he well knew that his own Words some- “ times carried in them a much nobler and sublimer “ Signification, than barely that which he designed to “ convey to the *Jews*, or even to his own Disciples “ at that Time :” Ans. One would not have expected these strange, these unguarded Words, from our worthy Author ; and much less, at the Beginning, and with so very much Assurance, as to say, “ ’Tis evident.” — However, How does he support *this evident* Proposition, which has so very *barsh* a Sound ? Or, since, ’tis plain, it is not *self-evident*,

How does he, How can he, prove it? Why, the only Two, I do not know what to call them, *Proofs*, or *Instances*, he gives of this, are both very unlucky for him: As, indeed, are most by far of all that follow. — “As when he says to the *Jews*, *Before Abraham was I am*, Jo. viii. 58.” And yet, whatever he *designed*, the *Jews*, to whom he spoke them, presently took them, as “carrying in them “their most noble and sublime Signification,” and the Words themselves seem plainly, yea necessarily, to have led them to it. They are not, *Before Abraham was, I was*: (which, had he not “*designed* “to have conveyed to them a much higher, if not “an infinitely more sublime *Idea*,” would have been a clear, and very sufficient Answer to their Objection, or Question, Ver. 57. *Thou art not yet fifty Years old, and hast thou seen Abraham?*) But, *ἐγώ εἰμι*, *I am*, i. e. Whether you believe or no, I am, as I told you before, Jo. 5. 17. 18, *the Son of God, who does whatsoever he does, &c.* and, as such, have a *necessarily existing* and *unchangeable* Being, as GOD; not the FATHER, but the SON, who was *always in Him, of Him, and with Him*. Verses 18. 29. 38. 42. 49, &c. That the *Jews* took them, in this Sense, or as implying it, is undeniable from the very next Words, Ver. 59. *Then took they up Stones to cast at him, as a Blasphemer*, for assuming to himself *Eternity, Necessary-Existence, and Immutability*: Or speaking of himself, in such Strains, as no *one*, who is not, indeed, *the one true God*, can, or should do. — “And so when he says to his “Disciples, Jo. xiv. 10. *I am in the Father, and “the Father in me*, they could not know that glorious and sublime Relation of Christ to the Father, “and his intimate *Oneness* with the Father, which “he himself was perfectly acquainted with.” Anf. 1. Supposing this, What then? Will it, can it, follow, “that he did not *design* to convey to the Disciples,”

(the

(the only Persons present when he said those Words,) the Knowledge “ of that glorious and sublime Relation, and his intimate *Oneness* with the Father ;” which was the Thing to be proved ?—By no Means. — The direct contrary seems rather manifest. — What *need* was there to talk to them in such Strains ; or, what *good End* could it have answer’d ; if it was not to *inform* them of what, upon this Supposition, they were *ignorant*, and teach them what was most necessary for them to *know* ? — But, 2. How does it appear, “ That they *could* not know “ these.” “ The most glorious and sublime Relation of *Christ* to the *Father*,” and as such, That he was his *own, proper, begotten, only begotten, Son* : And *could* they not know this, when they had heard their ever blessed Lord *declare* it, with the greatest Solemnity ; and in the plainest and most significant Words, openly *proclaim* it, over and over ? Jo. iii. 16 18. ch. v. 17—26. And had themselves also publickly profest it, again and again ; Mat. xvi. 15 — 18. Jo. vi. 69, &c. and that with the most gracious *Acceptance*, and kindest *Approbation*, of their *truly Divine Master* ? — And could they not “ know his intimate *Oneness* with “ the Father,” when they had heard himself so strongly, so emphatically, assert, Jo. x. 30. *I and the Father* *ὃν ἔσμεν*, ARE ONE THING ; *i. e.* not one Person ; for a *Father* and a *Son* are, most certainly, *Two Persons* ; but, *one Essence, Substance or Nature* ? Why, if they *could* not, It was not, because he did not “ *design* to convey to them “ the noblest “ and sublimest Signification of the Words :” Because, 1. This “ intimate *Oneness*” is not revealed any where in Scripture, more clearly, expressly, fully and strongly, than in this very Text ; and in that, 1 Jo. v. 7. which seems, thus far, plainly parallel to it : And consequently, if he designed to reveal to them this “ *intimate Oneness*,”

any

any where in Scripture, one would think, it must have been in *these*. — 2. This Proposition, *I and the Father ARE ONE THING*, (ἐν ἑσμεν) which must be farther explained and vindicated hereafter, if we more carefully consider the Context, and remember the Occasion and other Circumstances, and take a nearer View of the Words themselves, hath, I humbly conceive, but *one* Signification; and can admit no other, neither higher nor lower. — To confirm this, 3. The Senses which the various Sects of *Antitrinitarians*, would force upon it, seem, to me, ungrammatical, strained, and very contrary to all the Circumstances of the Passage, many other clear Texts, and to the emphatic Words themselves; not to add, would hardly leave them any tolerable Sense at all. And therefore, 4. The *Jews*, readily, and very naturally, took them in *that*, which seems really their *true*, yea their *only* Sense: And hence *took up Stones again to stone him*, Ver. 31.—They could not, it may be said, “be so perfectly acquainted with that *Oneness*, as himself was.” We acknowledge it: But, neither could, nor can, the highest Angels in Heaven, to all Eternity. — Be it therefore still remembered,

*N. B.* 1. That, how intimate soever this *Oneness* is, it is neither *destructive* of, nor any way *inconsistent* with, the *Distinction* of Persons in the Godhead: Or, the blessed *Three* are, notwithstanding “this most intimate *Oneness*,” *Three true distinct Persons*.

2. That the *Father*, and *He* only, *always* and necessarily, *was, is, and still will be*, the *Father*; and the *Son*, and *he* only, *always* and necessarily, *was, is, and ever will be*, the *Son*. And,

3. That, tho’ they are *the one God*, and therefore each of them *the true God*; yet, as the *Father* is not the *Son*, so the *Son* is not the *Father*, or any mere *Attribute*, or *Perfection*, of the *Father*, as  
our

our learned Author seems to have hinted he is, in many more Places than one.

What then shall we say to this odd, this strange Assertion, which is here laid down as a *Postulatum*, i. e. a *Truth* to which he may demand our *Assent*, and which we must grant to be *true*, without any the least *Proof*; or any *Authority*, but his own? — Does it not, to say the least, appear very *injurious* to our ever blessed Saviour; and a heavy *Impeachment* both of his *Wisdom* and *Goodness*: That He, who was anointed to preach the Gospel to the Poor, Mat. xi. 5. and to BABES, Ver. 25. Luke iv. 18. &c. i. e. the unlearned, the ignorant, and Persons of weak Capacities, &c. should so frequently, and familiarly, use Words and Expressions, of the highest Moment, which he well knew “carried in “them a much nobler and sublimer Signification, “than barely that which he *designed* to convey to “them;” and when he saw that many, if not all of them, took them, contrary to his Intention, as *designed* to convey to them the sublimest Signification they could possibly have, did not, plainly and expressly, *inform* them of their *Error*, and *deliver* them, from the great Risk they run, by continuing in it? — What *Cause* was there for such Expressions? What *Good* could they do? Would not other *Phrases* have done as well; and suited the *Capacities* of his Hearers, and answered his own *Character*, much better? — Those who teach *Babes*, or the Young, the *Ignorant* and *weak*, &c. are wont to speak to them in their own Way; chuse the easiest, and plainest Words, such as they are best acquainted with, and can best understand; and are so far from being fond of Expressions which are above them, or like to be mistaken by them, that, if they must use any such, they are always careful, one Way or another, in less or more, to make them so plain,

plain, and bring them so low down to their Capacities, that their Scholars may not mistake them, but receive them in that Sense, which they directly design to convey to them; and especially if *their all* is at Stake: And, as soon as they perceive they have mistaken them, they studiously endeavour to set them right; and cease not, upon all proper Occasions, to keep them so. — This was expected from the *Messiah*, as is clear from the second Article of the Woman of *Samaria's* Creed, *When the Messiah is come, he will tell us all Things*. Jo. iv. 25.—This, He who *knew how to speak a Word in Season to him that is weary*, Is. l. 4. could have done most sweetly, easily, and effectually. — But, upon this Supposition, it seems he did not, yea, would not; even in Points of such vast Importance! Suffer me then to ask, Were there no other Expressions, in which he could have conveyed the Sense he intended? Or, if there were not, Would he not have plainly told them, some way or other, by some *Periphrasis*, or *Similitude*, &c. the Sense in which he would have them to take them, and so prevented their taking them in another? — Or, if in his *Wisdom*, he did not then think it proper, “to convey to them the Signification which he barely “designed,” in express and plain Terms, which they could not mistake: Would he not, (since he knew they took these and other his own Words, in a Sense which he did not design,) at least have *kindly* told them so; and that the Sense which they put upon his Words, was not the Sense he designed to convey to them? — Or, was there, is there, any *Danger*, in taking them in their “much nobler “and sublimer Signification? &c.” But,—This *Postulatum* then, we cannot grant, *because of the Fear of God*. Neh. v. 15. 'Tis not only at best, a mere *begging the Question*, but absolutely false, as

is plain from both the *Instances* given. — *Postulatum*, did I say? Why, it is really the principal *Basis*, upon which a great Part of the following Discourse is built. For, if this Title, SON OF GOD, ever “ carries in it the highest Sense of which ’tis “ possible that our Lord himself might have the “ Idea when he used that Word,” or, signifies a *coessential Son*; as we shall demonstrate it does; and as, in this very Text, it evidently does, if it ever can do: It will be very hard to prove, That the *Idea* of *Coessentiality* is ever, can ever, be quite dropt or excluded from it. But, if so, his whole Fabrick, which chiefly rests upon *This*, which is also the principal Thing he undertakes to prove, *viz.* “ That it never signifies a *coessential Son*,” must needs fall with it. — And indeed, That Building can never stand *sure*, or *long*, which stands on so *weak* and *sandy* a Foundation.

“ My chief Business in this Discourse therefore is “ only to shew what is the true Idea or Meaning of “ the Word *Son of God*, which our Saviour or the “ sacred Writers designed to convey to their Disci- “ ples thro’ all Ages and Nations by this *Name*.” Surely, if they intended to give “ the *true* Idea or “ Meaning” of it, they would, once at least, give the *whole* of it: And therefore would, some where or other, give “ the highest and most sublime Sense” of it. “ And in which, ’tis possible, their Hearers “ could understand them.” Had our Author been alive, I should have used a little more *Freedom* with *this*. However, *ab esse ad posse valet Consequentia*. What actually *has* been, or now *is*, *was*, or *is*, most certainly, possible; yea, more than possible.—Well then, Whenever the *Jews* heard our Lord assume *this* most august *Title*, or call *God* his *Father*, in the Manner, and with all the Circumstances, which he did; or speak of *God*, or *Himself*, in Terms equivalent; they took it in the highest Sense possible, as

implying, *a making himself* EQUAL *with God*, Joh. v. 17, 18. yea, A MAKING HIMSELF GOD; Ch. x. 30, 33: And consequently, that, if he was indeed a *Son*, he was most certainly a CO-ESSENTIAL SON: Therefore, it was very *possible*, they *could* understand it in this Sense.—The *Catholic Church*, every where, and in all Ages, ever since, have actually taken *this* to be the *true* Meaning of *this Title*: And therefore it was very possible, yea more than possible, they could. --Very few, if any one, till very lately, even of those *who concerning the Truth have erred*, have been wholly of our Author's Mind, as to the Signification of *this Title*: And we shew, by and by, from his own Words, that it was very hardly, if at all, possible, that any one, and much less that the Generality of Christians, should ever put his *sense* upon it; yea, that he has, with *his own Hands*, wholly and for ever demolished *his own Scheme*.

“ And in order to find this Sense of it, let us consider those Texts of Scripture wherein the Belief of *Christ* to be the *Son of God*, is made the great Requisite in order to Salvation, and a necessary Ingredient of Christianity.” Whether this was the most easy, natural, and sure Way “ to find this Sense;” and whether those Texts have any Thing in them, which leads to *his Sense*, shall be considered afterwards: But the *confessed Importance* of knowing the *true Sense*, ought to make us all very serious indeed.—“ For in those Places of Scripture, these two Considerations will offer themselves; (1) That the Sense of these Words must be *plain, familiar, and easy to be understood*; otherwise it could not be made a necessary Article, or a Fundamental of the Christian Faith.” This, and the next, require a much longer Reply, than I have here Room for; and much *freer*, than I am, at present, disposed to give. However, we answer, 1. The WORDS, *Son, own Son, begotten Son, only begotten Son*, are as *plain, familiar,*  
and



and *easy to be understood*, as most ; yea, any Words, which convey the same Ideas ; or, as any which can well be desired : And much more so, than any other which can now possibly be chosen by us, to signify the *great Thing*, or *Things*, meant by them. 2. The SENSE of them is as *plain, familiar, and easy to be understood*, in our present *imperfect* State, as *Infinite Wisdom* thought fit it should be understood by us : Or, as it can be from so many *plain, familiar, and easy Terms*, so often repeated, and illustrated also from, or by, the Circumstances of the Places where they are found. And, 3. The SENSE we put upon those Terms, is, as shall be proved, much more *plain, familiar, and easy to be understood*, than the Sense he puts upon them ; and upon many other Words in this his Discourse. — “ It must have also (2) *some apparent Connection with, and Influence into our Salvation,*” So the Meaning, which we give it, manifestly has. Yea, it has a much greater, nearer, and more *apparent Connection*, &c. than his own. — Because, (1) Had not the second Person in the *Trinity*, and as such, been *coessential*, and consequently as such, *equal with God*, He neither was, nor could have been, *qualified*, for the *Offices* he executes as our *Redeemer*. (2) We leave out no very “ Important Part ” of *his Sense of this Title* : But, he leaves out the most “ important Part,” by far, of ours, which is the *only true, Sense*, as we shall see presently. “ otherwise the Belief of it would not have been made “ so grand a Requisite in order to be saved ; ” — I, for my Part, shall now freely, and fully, grant *this*. “ for it is scarce to be imagined that the “ blessed God would appoint any mere arbitrary “ and unoperative Speculations to be the Terms of “ enjoying his Favour.” What strange Language, is this ; and from such a Man ! However, we ans. 1. That the second Person, in the ever blessed *Trinity*, is *the proper, the only begotten*, and therefore

*coessential*, *Son of the Father* is not a “mere Speculation,” but a *Matter of Fact*; and of so very great Importance to be believed, That they, who deny him, to be such a Son, deny the Father to be such a Father: And, consequently, have Reason to consider, whether they do not deny both *the Father and the Son*. 1 Jo. ii. 22.— 2. The Belief of his being a *coessential Son*, is so far from being an “arbitrary Speculation,” That, upon the Supposition he really is so, it necessarily arises from the *natural Relation*, that is between the Two Divine Persons; and must be owned a *fundamental Article* of the Faith once delivered to the Saints. — And, 3. It is so far from being an “unoperative Speculation,” That the firm, and practical, Belief, That God so loved the World, that he gave his only begotten and therefore *coessential Son*, another Self, &c. Jo. iii. 16. and that *this only begotten Son laid down his Life for us*, &c. 1 Jo. 3. 16. Ch. 4, &c. will, powerfully and effectually, excite, and quicken, and enflame us, to the most humble and thankful Acknowledgments, the most sincere and universal Obedience, &c. if the practical Belief of any one Truth possibly can; and, indeed, more, by far, than any other. — “Now, both these Considerations will give us some Assistance toward our finding out the true Sense of this Title.” And we shall see, alas! before we have done, what good Use our learned Author has made of this Assistance.

“The Texts of Scripture, wherein a Belief of *Jesus* to be the *Son of God* seems to be made the great necessary Term of our Salvation, are such as these. Jo. iii. 18. Jo. xx. 31. 1 Jo. v. 13. 1 Jo. iv. 15. 1 Jo. ii. 23. and Acts viii. 37. 38.” I hope the Reader will consult these Passages himself, read them attentively, and excuse me from transcribing them, according to my Promise;

Promise: And I'll give him several more, the more deeply to *impress this* most *weighty Truth*. See then, Jo. v. Verses 17. 18. 23. 25 and 34. Rom. viii. 32. Gal. iv. 4—7. and carefully ponder these following. *He that believeth on the Son, hath everlasting Life: And he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.* Jo. iii. 36. *This is his Commandment, that we should believe on the Name of his Son, &c.* I Jo. iii. 23. — *God sent his ONLY BEGOTTEN SON into the World, that we might live through him.* Ch. iv. 9. — *Who is he that overcometh the World, but he that believeth that Jesus is the SON OF GOD.* ch. v. 5. *He that believeth on the SON OF GOD, hath the Witness in himself, &c.* Ver. 10. — *And this is the Record, that God hath given to us eternal Life: And this Life is in HIS SON.* Ver. 11. *He that HATH THE SON, HATH LIFE: And he that hath not the SON OF GOD, hath not Life.* Ver. 12. *Even in his Son Jesus Christ. THIS is the TRUE GOD, and ETERNAL LIFE.* Ver. 21. — *And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* Jo. xvii. 3. This last Text, I have here quoted, only to prove, That the *Knowledge of Jesus Christ*, i. e. his *Person and Offices*; or *what he was, became, did, suffered, purchased for, promises to and bestows upon his People*; is as *necessary towards their obtaining Eternal Life*, as the *Knowledge of God the Father*; i. e. of what *He does for, or gives unto them*. And this it does, if any Text well can: Because, if it is true, it is certainly, and as much, *Eternal Life*, to know the *One* as to know the *other*; i. e. to know *Jesus Christ* as to know the *Father*. Yea, we are sure, That *that no Man can either know the Father, Matt. xi. 27. or come to the Father, but, by or through him, Jo. xiv. 6.* — Our Author therefore, with very great Reason, goes on,

“ Now if *believing or not believing Christ to be*  
 “ *the Son of God* has Salvation and Damnation an-  
 “ nexed to it by the sacred Writers,” Then the  
*Belief* of it is so *absolutely necessary to Salvation*, that  
 no *one*, who *bears the Gospel*, can have any Reason  
 to expect Salvation without it. “ then surely ’tis  
 “ of considerable Importance to know what this  
 “ Name means,” Yes, it is so: Yea, it must  
 needs be of the *very greatest* Importance. “ that  
 “ we may not include *too little* in it, and by leaving  
 “ out some important Part, expose *ourselves* to that  
 “ Anathema;” An awful Thought! *Damnation* is  
 a terrible *Anathema* indeed! *Lord teach us thy Truth*,  
 and *help us to love, and keep, and do it*; that we  
 may not *come into that State of Torment*. “ nor in-  
 “ clude *too much* in it, and so be tempted to lay  
 “ our *weaker Neighbours* under the like Condem-  
 “ nation for want of sufficient Knowledge.” But,  
*this Danger*, when compared with the former, is  
 really very little, or rather none at all; because,  
 1. With respect to ourselves, “ should we include  
 “ too much in it,” if *that too much*, is not false,  
 does not overthrow, or leave out, “ some impor-  
 “ tant Part;” lead us aside from some other mo-  
 mentous and necessary Truth; occasion, involve us  
 in, or draw us to, some considerable *Omissions*, or  
*Commissions*; we hope, we shall not be, *thereby*, ex-  
 “ posed to that *Anathema*.” —But, 2. “ Our lay-  
 “ ing our *weak Neighbours* under the like Condem-  
 “ nation,” whether in our own *secret Thoughts* only,  
 or in private *Admonitions*; or joyning with others,  
 in any *judicial Act*, as in the lesser or greater *Ex-*  
*communication*, as they are called, (provided there  
 be good Reason for our so doing, and we proceed  
 with Caution and Deliberation, *that Concern* for  
 the Glory of God, and *that Compassion and Love* to  
 our Brethren, which is required;) is *our Duty*, and  
 may, probably, do *them Good*: Whereas, if we do  
 these,

these, or either of them, ignorantly rashly, maliciously, and much more if without *uß Cause*; it is *our Sin*, but can do them *little* or *no hurt*, and does not, at all, make them obnoxious to the *everlasting Judgment of God*. But, — 3. They who “*expose themselves to Damnation*,” as opposed to *eternal Salvation*, do, by their *own Act and Deed*; expose themselves to an *endless Anathema*. — And, 4. If their “*want of sufficient Knowledge*” is owing to their *Carelessness, Pride, Prejudice, or any Fault of their own*, it will neither much extenuate their *Guilt*, nor lessen their *Punishment*.

“*But blessed be God, since it is a Name of such Importance, he has not confined this Name precisely to one single, narrow, abstruse and difficult Idea,*” *i. e.* To signify precisely a *coessential Son*, and nothing more. — Granted: And what then? — Will it follow, That *Coessentiality* is no “*important Part of its Signification; or, not one of those several Ideas affixed to it in Scripture?*” By no Means. — Sometimes ’tis confined, precisely, as we shall see, to the single Idea of a *coessential Son*; and, at other Times, it signifies the complex Person of the *Mediator*, who is *God-man*. — But, I must further answer, a *proper Name*, when given to any one single Person, denotes that individual Person and him only: The *Title of an Office*, which is peculiar to, or can be executed by, *one only*, when ascribed to any particular Person, denotes that individual Officer, and no other: Tho’ the Idea of an *only begotten*, and therefore, *coessential Son*, and as such, is confined precisely to one single Person, exclusively of all others, it is neither so very “*abstruse, nor difficult an Idea:*” And, in the Case before us, the Idea we affix to this Name, is neither so abstruse, nor difficult, as *that* which himself does, as we shall see. “*but has affixed it to several Ideas*

“ in Scripture,” This I have freely granted ; and only add, That, whatever Ideas ’tis affixed to, it always signifies *one* and the *same* Person only ; and always includes his *Divinity*: Or, *coessential Sonship* is always the *primary*, and *most important* of them. “ that so if we receive it in the most important “ Senses, we may be secured from the Scriptural “ Condemnation, tho’ we should not happen to un- “ derstand and receive it in all the sublime Senses “ which may be applied to it.” — This is very general, and ambiguous. — However, If *one* of these *sublime* Senses, is the *most important* of all, and the *Foundation* also of most or all the rest ; whoever are so far from receiving that into it, that they *always* and *absolutely* exclude it from it, have great Reason to look to themselves : Not to add, they can neither, as some wou’d say, understand the *most important Sense* of it ; no, nor sufficiently *know*, nor consequently *receive*, and *believe* in, the ever blessed Person, who is frequently so called ; for a Reason obvious enough of itself.

“ Let it be noted also, that perhaps the various “ Imaginations and Reasonings of Men may have “ affixed more Senses to this Phrase than Scripture “ has ever done :” A sad Truth ! Many Ages, *since* Christ’s Ascension, bear Witness to it ! We need not go back to the antient *Heresies* condemned by the first four *General Councils*, &c. &c. since there are several such Senses now before us. — “ Yet, “ in order to give this Enquiry a fuller Considera- “ tion,” Hitherto, we have not, I think, had any one Consideration of it at all. — “ we will survey the “ several Senses which have been usually put upon “ it ;” And yet, the second of these, “ which he “ is very much inclined to believe, &c. p. 10.” has very seldom, if ever, been heard of, till very lately. — “ And this shall be the *first Argument* which I “ shall

“ shall use towards the Proof of the true Signification of this Name in the New Testament, *i. e.* by Way of a disjunctive Syllogism, proposing several and excluding some of them.” — With respect to this, one would have thought, 1. That the Title, *The Son of God*, considered abstractedly; and especially when any of these Adnouns *own, proper, begotten, only begotten*, are affixed, could have no *true* Signification but *one*. 2. That there was hardly, if at all any Danger, of mistaking *that* Signification, when all Things should be duly considered. And, 3. That it had, and has, the *same* Signification in both Testaments. But much more of this last Sentence, by and by.

Having thus briefly, but plainly, examined the *Introduction*, proceed we now to the *Discourse* itself.



Useful and Important

A N S W E R S

F R E E L Y G I V E N, T O

Useful and Important

Q U E S T I O N S

C O N C E R N I N G

*JESUS* the SON of GOD,

Freely proposed :

Or, the CO-ESSENTIAL SON-  
SHIP of the SECOND PERSON in  
the TRINITY clearly proved, &c.

**T**HE *Introduction* thus animadverted on and dispatched, we hope, to the full Satisfaction of the impartial Reader, we now proceed to consider the Work itself. And, that he may, if possible, have a true, clear, and full Idea, of the worthy Author's *Principles* and *Design*, we shall first give him *the CONTENTS*, whence he may, perhaps, at least in some good  
Mea-





“tion,” is, That the blessed Person, so stiled, was, and is, *the co-essential Son of the Father*, who, being *anointed before the Foundation of the World* to be the *Saviour* of his People, was *now manifested in the Flesh*, having assumed our Nature, that, *in and by it*, he might execute all those *Offices*, which were necessary to our Salvation. — So that,

*N. B.* This *Title* does always, and every where, even in the New Testament, primarily, either pre-suppose, imply, or denote, his *Divine Nature*: Nor is, nor can, his *co-essential Sonship* be ever wholly dropt, or quite excluded from it.

“*Quest. II. Did the Disciples of Christ certainly believe that Jesus was the true and eternal God during his Life-time, or not till after his Death and Resurrection?*”--- His Reply, if put into plain Words, is, “*Not certainly till after his Resurrection;*” which he also labours, with all his Might, to prove.

*Ans.* His Disciples never did, nor could, believe, that he was the *Father*: But, they most firmly *believed*, and oftener than once readily, publickly, cordially, and most emphatically, *professed*, That he was *the Son of God*; and heard himself frequently, and solemnly declare, That he was *his own, begotten, only begotten Son*, and therefore, if these Words have any proper Meaning, his *co-essential Son*: And consequently, they certainly might, and I humbly conceive did, and could not but, *firmly believe*, even “*during his Life-time,*” That he was *EQUAL WITH HIM*, and, as such, *true and eternal God*, as well as he; or, *with him the one true God*. — But,

*N. B.* Since the Disciples believed this, after his *Resurrection*; Are not *we also* to believe it *now*?

“*Quest. III. Could the Son of God properly enter into a Covenant with his Father before the Creation of the World, to do and suffer what was necessary to our Redemption, without having any*  
“*human*

*human Soul, which was to suffer all?* — He would have us think, “ He could not.”

Ans. Why could he not? If the *second Person* in the ever blessed *Trinity*, who is called sometimes the *Logos*, but much more frequently the *Son*, or the *Son of God*, was, as such, from all Eternity, a *true* and *proper Person*, *distinct* from his *Father*, he might (and we believe did) properly enough, enter into a *Covenant* with him, before the *Creation* of any Thing; wherein he consented, and promised, to *take upon him our Nature*, and so become our near *Kinsman*, (*Goel*,) that he might have a *Right*, and be put into a *Capacity*, to do and suffer *for us*, i. e. in our Name and Stead, *all* that was necessary for our *Redemption*. — *All this*, I say, he might *undertake*, as well before the *Creation*, as after it; and before he had a *human Soul*, as well, as when he had one: Because, tho’ he could not either *actually do*, or *suffer*, *ALL* that was necessary without one; yet, the to us *incomprehensible Measure* of the *Gifts*, and *Graces*, of the *Holy Spirit*, which the *Father* promised him to pour out upon *his human Soul*, when it should be *created*, would, as he could not but know, most sweetly and effectually prevail with it to *give*, and most certainly *secure*, and *continue*, its most *free* and *cordial Consent*, both to *do*, and *suffer*, *ALL* that should be required. — But before I leave this *Question*, I must observe upon it these four Things, out of many well worth the while.

(1) If it is properly proposed, his own *Words* evidently imply, That *God* had a *Son* without, and consequently before he *had*, a *human Soul*; which manifestly overthrows his own Cause, and establishes mine. --- It should therefore have run thus, Could the *Logos* properly enter into such a *Covenant*, &c? --- And then,

(2) I should have ask’d, if the *Logos*, as such, was a true and distinct Person, Why could he not?

--- Should

--- Should it be said, he was not a true Person : I must have replied, This is pure *Sabellianism*, &c.

(3) Whence does it appear, that his *human Soul* was, (if I may not say, could be,) a *Contractor* in the Covenant of Redemption, as is necessarily insinuated in this Question, &c. — Permit me only to add,

(4) That, if we should, without all Reason, suppose that it did exist from Eternity, and that it did actually enter into *this Covenant* with the *Father*, it neither was, nor could be, the *primary* and *principal Undertaker* : Because, our learned Author often acknowledges, That it was absolutely necessary *our Redeemer* should be both *God* and *Man* ; p. 44. 68, &c. and consequently, his Soul was not, of and by itself, *equal* to the most glorious Undertaking.

“ Quest. IV. *Is the Godhead of Christ and the Godhead of the Father one and the same Godhead?*” — His whole Reply, from p. 130, to 141. to say the least, favours too much of *Sabellianism*.

Ans. Seeing there is, there can be, but *one only the living and true God* ; there is, there can be, but *one only Godhead*, or *Divine Nature* : And consequently, the *Godhead*, or *Divine Nature*, of the *co-essential Son* and *that of his Father* is, and must needs be, *one and the same Godhead*, subsisting in the *Father* as a *proper Father*, and in the *Son* as a *proper Son*.

“ Quest. V. *Is there an intimate Union revealed between our Lord Jesus Christ and God the Father?*” --- His Mind is, That, “ by the intimate Union of the *Man Christ Jesus* with *this one Godhead* or *Divine Nature* which is in the *Father*, *Christ* is the *Lord Jehovah*, &c. p. 144,” &c. --- I shall leave it to those that can, to make *Sense* of this at their Leisure.

Ans. There is an *intimate Union* between them, the *most intimate possible* : And this most intimate Union, is very clearly, strongly, and most emphati-

phatically, *revealed*. — If we consider him purely as *the SON OF GOD*, *He* and the *Father*, are, as we have heard, *JO. X. 30. ONE THING*: If merely as *MAN*, *the Holy Spirit* was given unto him, *rests* upon him, and *abides in him*, in a *Manner* and *Measure* inconceivable to us; and so as he never did, nor shall, in any other; *II. XI. 2—5. JO. III. 34*: And, if as *GOD-MAN*, *In him dwelleth all the FULNESS of the GODHEAD*, *BODILY. COL. II. 9. CH. I. 19.*

“ *Quest. VI. Is Christ the express Image of God the Father in his Human Nature, or in the Divine.*” — To which he replies directly, and roundly, “ *In the Human Nature. p. 153.*

*Ans.* I do not know but I may say in both.— Or rather, to be more particular, thus, Christ is the *Brightness of the Father's Glory*, and the *most express Image* possible of *his Person*, only in his *Divine Nature*, i. e. as his *only begotten Son*: And, in his *Human Nature*, i. e. *merely as Man*, He is, I believe, more the *express Image of God*, than any other *mere Creature*, whether in *Heaven or Earth*, ever was or shall be.

“ *Quest. VII. Are the Worship of God the Father and of his Son Jesus Christ consistent with one another*” — I cannot tell how to give his Reply? to this, in full, with any *Freedom*, without seeming to expose him.

*Ans.* What should render them inconsistent? We worship them both as *the one God*, tho' *distinct Persons*: And as the *Worship* we pay to the *Father*, as such, is the highest *relative Worship*, we can give *him*; so the *Worship* we give to *the Son*, as such, is the highest we can pay *him*. — In other Words, As it is the highest *Glory* to the *Father*, as such, that he has such a *Son*; so it is the highest *Glory* to *the Son*, that he had such a *Father*: And as the *Glory* we pay the *Father*, as such, redounds,

in-

infinitely, to the *Honour* of the *Son*; so the *Glory* we ascribe to the *Son*, and as such, reflects infinite *Glory* to the *Father*. — When we worship any *One* of the blessed *Three*, by Name, tho' we consider him as a *distinct Person*, we do not as a *Being* distinct from the *DEITY*; or a *Person divided*, or *separated*, from the other *Two*: But as having the *same Divine Nature*, with all its *Essential Perfections*, which they have. — In short, we believe the *Unity* of the *Divine Nature* is not so *singular*, *strait*, or *close*, as to exclude a *Plurality* of *real Persons* in it: And that the *Distinction* of the *Persons* in it, is not so *wide*, so *great*, or so *large*, as that a *Division* of *that Nature* is implied in, or can be inferred from it. — Thus, to be somewhat more particular, we worship the *Father*, as the *Father*; and the *Son*, as the *Son*: The *Father*, as the first in *Order*, and consequently in *Operation*, who also, in the *Covenant* of *Redemption*, sustains the *Majesty* and *Glory* of the *DEITY*, demanding, and accepting, a *Satisfaction*, &c. But his *own*, *proper Son*, tho' *coessential* with him, as having condescended to become our near *Kinsman*, and act in a *delegated Capacity*, &c. &c. And then, we consider his *Divinity*, or *co-essential Sonship*, as the only *Foundation* of the *religious Worship* and *Adoration* we pay him; and his unparall'd *Condescension*, with the glorious *Fruits* of it, as the most affecting, endearing, and constraining *Motives*, to trust in, fear, honour, obey, and love him, and delight ourselves in him.

“ *Quest. VIII. What is the Worship paid to our blessed Saviour Jesus Christ, God's express Image?*” — I shall not here perplex the Reader with his strange Reply, what is necessary may come in hereafter.

*Ans.* This is an odd Question, very hard to be understood, if at all intelligible: And his Reply, or Explication, p. 165—170. is so very general, loose,

loose, and unguarded, not to say very offensive and dangerous, that I know not what to say to it. — I cannot remember I ever heard any such a *Question* before, and am apt to think that not one in a Hundred, of all the Christians upon Earth, ever did, any more than I. Does he mean, is *Christ* to be worshipped as God's Image; which, from his Manner of proposing it, p. 165. seems to be the Sense? I then desire to have it explained. — Is it, what *kind* or *sort*, of Worship do we, upon this Supposition, give him? *viz.* Is it supreme, or only inferior Worship? Is it directed to the *Creator*, or only to a *Creature*? Is it absolute, or relative? Is it intended to *terminate* upon himself, the *Image*, or to *pass through him* to the *Father*, whose *Image* he is? Is it, that we are to worship him purely as the *Image* of God, and not as his Son: And that it is not *himself* we worship, but the *Father* in him? Or, what does he mean? — Till we know, I am persuaded this clear and direct Answer to this Question, will satisfy every serious, impartial Christian. Our blessed Saviour being the *own, begotten, only begotten*, and consequently, the *Natural and coessential, Son* of God, He is, as such, the most *express Image* possible of his *Father*; and, when we worship *this Son*, and as such, we *honour him*, according to his own express Words, Jo. v. 23. *even as we honour the Father*: But, because He, *who being in the FORM OF GOD*, (as his *Human Soul* neither ever was, nor could be,) and thought it not *Robbery to be EQUAL with God*, (as he must have thought it, had he not been really equal with him,) *emptied himself, taking the Form of a Servant*, — *humbled himself and became obedient unto Death, even the Death of the Cross*; for all which God also hath highly exalted him, (in his whole complex Person,) and given him a Name above every Name, &c. Seeing, I say, the Case is

fo, we heartily and thankfully confefs, "Ὁρί Κόρος  
 Ἰνοῦς Χρῆς-ὸς, ἐῖς δόξαν Θεῦ πατρὸς, *That the Lord Jesus  
 Christ is in the Glory of God the Father.* Ph. ii. 6—11.  
 And therefore, with *the Angels round about the  
 Throne, the living Creatures, and the Elders,* we  
 fay, in as long a *Doxology,* as any we find in the  
 Bible, (and which is almost the very same with  
 that, which is ascribed unto *our God,* Rev. vii. 12.)  
*Worthy is THE LAMB that was SLAIN, to receive  
 Power, and Riches, and Wisdom, and Strength, and  
 Honour, and Glory, and Blessing:* And, with every  
*Creature which is in Heaven, and on the Earth, and  
 under the Earth, and in the Sea,* we cheerfully say,  
 with the very same Breath, and in the very same  
 Words, *Blessing, and Honour, and Glory, and  
 Power, be unto him that sitteth upon the Throne, and  
 unto THE LAMB, for ever and ever.* Rev. v. 12, 13.  
 Whence it seems evident, that our dear Redeemer,  
 in his whole complex Person, or, He who is the  
 Lamb, even *the Lamb of God,* has the very same  
*Worship* with the *Father.* And this is strongly, and  
 invincibly confirmed from, Ver. 6. where *the Lamb,*  
*as it had been slain,* was seen *standing in the Midst  
 of the Throne,* as partaking of the same Glory, Dignity  
 and Authority, with *Him that sat on it:* And his  
 own most express, solemn, and emphatic Words,  
 which put it out of all Doubt, Rev. iii. 21. *even as  
 I also overcome, and am set down with my Father in  
 his Throne.* See and compare, Jo. xiv. 9. Ch. xvii.  
 ii. 5. Heb. i. 8—13. Rev. xix. 16. 17. Ch. xxi.  
 Ver. 22. 23. Ch. xxii. 1. and 3, &c. — Thus we  
 have, I would fain hope, fully satisfied all true  
 Christians, as to this Point.

He then concludes *the Contents,* with these Words  
 by themselves, " *To which is added an Essay of the  
 " true Importance of any human Schemes to explain  
 " the sacred Doctrine of the Trinity. — When the  
 " learned Author wrote " The Christian Doctrine  
 of*



“ of the TRINITY,”—it was to be, “ without the “ Aid or Incumbrance of *Human Schemes*.” p. 1. Happy had it been, had he kept to *this* his good Resolution. But, since then, we have a Scheme made up of a Medley of the worst *human Schemes*, oddly blended together!—However, this being very little, if at all, to our present Purpose, we shall only say,

*Scripture* is, itself, the best *Explainer* of *Scripture*. — Human Schemes seem not so proper for this End, *viz.* to explain any Doctrine of *pure Revelation*, except there be something in *Nature*, level to our Capacity, and well known to us, which some Way resembles, or may, in some Measure, illustrate, the *Thing revealed*. This can hardly be expected, or but very imperfectly, feintly, and confusedly, in the Case of the adorable *Mystery* of the *Trinity*, which, as Divines are wont to say, *nec capit Ratio, nec demonstrat Exemplum*, i. e. which created Reason can neither fully comprehend, nor any Example or perfect Analogy in, or from, *inferior Beings*, clearly illustrate. — There are, I know, several *figurative* Expressions, both in the Old and New Testament, which have been commonly thought to cast some *glimmering Light*, on this great Doctrine: But, 1. Even these, are but general; and what *Light* they give, is but very feint, and imperfect, leaving it still an *unsearchable Mystery*. And, 2. Schemes founded on *Scripture Phrases* and *Similitudes*, are more than merely *human*. — In short, all Human Schemes hitherto invented, “ to explain this sacred “ Doctrine,” have, in my Opinion, been so far from answering the Design pretended, or desired, that they have but the more perplexed, and manifestly obscured, debased, or corrupted it: And, whatever *Evil* our Author’s Scheme, (which is not only *Human*, but a very *Modern* one too,) has done, or may do; it never did, never will,

never can, do any *Good*. — The *Doctrin* itself runs through the *Bible*, from the very Beginning to the End of it: 'Tis sufficiently *revealed*, for the Faith, Hope, and Love, yea for the Direction, Peace, and Comfort, of all *Penitent Believers*: And may be as easily *believed*, as many other *Matters of Fact* recorded in *Scripture*. To the *Law* then, and to the *Testimony*, *If. viii. 20.* and let *Human Schemes* of all Sorts, be for ever cashiered, by *all* who have *Wisdom*, and *Humility*, enough to be contented with the *BIBLE, OUR ONLY RULE*.

The Reader will now, readily and clearly, perceive, that the first, of the former Eight Questions, is the principal One: And that the Answer to it, whether true, or false, will naturally lead us to reply to all the rest, and indeed draw all the rest after it. — If this Title, *the Son of God*, ever belongs, or is ascribed, to the second Person in the *Trinity*, and purely as such; or, if the second Person, and as such, is indeed the *proper, only begotten*, and therefore *coessential, Son of the Father*; then it will, clearly, and undeniably, appear, That he is, as such, as truly, and properly, a Person, as the *Father*: — That he might therefore, very properly, enter into a Covenant with him: — That his *Godhead*, and the *Godhead* of the *Father*, is *one* and the *same* *Godhead*: — That there is the most *intimate Union* possible between them: — That, as a *coessential Son*, he is the most *express Image* possible, of his *Father's* Person, &c. &c. But, if *this Title* does never belong to the *Second Person*, and purely as such; or, if the *Second Person*, as such, is not, in Reality, a *coessential Son*; then, it will, as undeniably, appear, That *Christ*, purely as *the Son*, is not the *true and eternal God*: — That therefore, purely as such, he is a *mere Creature*: — That, how intimate soever the *Union* between the *Father* and the *Son* is, it is but the *Union* of the  
*Father*

*Father*, with a *mere Creature*: — That the *Son*, as such, cannot, possibly, be *so express* an Image of the *Father's* Person, as if he were a *coessential Son*: — That, as *the Son*, he is not to be *honoured as the Father*: — Yea, That, purely as such, he cannot be, at all, the Object of *religious Worship*, &c. — This being really the Case, the great Question, which will determine all the rest, and upon which they all depend, will be, if put into plain *English*, as our worthy Author's is not, run thus,

Does this Title, *the Son of God*, ever denote or signify the second Person in the Trinity, and purely as such: Or, is the second Person in the Trinity, and purely as such, in Fact, *the own, begotten, only begotten*, and consequently, *coessential Son* of God the *Father*? — The Catholic Church, in all Ages, have most firmly, and steddily, believed he is: But our Author is of another Mind, and appears most zealous to draw others to his Opinion.

The Subject “ if Salvation and Damnation are “ annexed to it,” &c. must be confest to be of the last Importance: And therefore, since our all is at Stake, we cannot be too attentive, serious, and inquisitive about this Matter. He himself, “ *has spent many Years of his Life in diligent Inquiries into the sacred Doctrines of the Gospel, &c.* Pref. p. 3. And now, “ *takes the Freedom to say, these Papers are the Product of that Part of Life, when his Powers of Mind and Body were in full Vigour.*” *ibid.* p. 4. And yet, a great many Things not only new and strange, uncouth and abstruse, but besides, and against the Word of God, &c. and which were little expected from such a Man, are found all over them.

“ *He has one Favour to beg of his Readers, and that is, that they would not examine any of these Papers, by the mere Dictates of their own reason-*  
“ *ing*

“ *ing Powers*, *ibid.* p. 4. 5. O that he had taken this wife, this necessary, Admonition in writing them. “ *for the Subject is a mere Matter of Divine Revelation;*” It is so: And consequently, we can know nothing more of it, than what we learn from thence. — And the true, the sure, the only, Way to know the true and full Meaning of the *Word of God*, is, not to bring our own Dreams, Fancies, and Wisheſ, &c. to it; and then twist, and torture it, to vouch for, support, and establish them: But, to take Things, as we find them in Scripture; examine every Word; compare one Passage with another; *cast down Imaginations* (*λογισμοὺς Reasonings*;) and every Thing that exalteth itself against the Knowledge of God, &c. 2 Cor. x. 5. &c. and then submit all our own Conclusions, to his Authority. “ nor that they would take the “ Sentiments or Schemes of elder or later Writers, “ whether Schoolmen or Fathers, or Divines of “ any Party,” A shrewd Evidence, he well knew, they were all against himself! “ *for a perfect Test of “ Truth and Orthodoxy in these sacred Subjects.*” I appeal to the impartial Reader, whether I have not complied with this good Counsel. — Tho’ I have, and most justly, a very high Regard, for the *concurring* Testimony, Opinion, or Judgment, of the *Fathers*, and *that* of many of our modern *reformed* Divines; and particularly, those of the famous and most venerable *SYNOD of Dort*, and *ASSEMBLY at Westminster*; yet, I never did, and, by the Grace of God, never shall, take the Schemes of any *mere Man*, or *Men*, “ for a perfect Test of “ Orthodoxy,” in these or any *religious Subjects*. — *THE BIBLE, THE BIBLE, is the ONLY RULE of Protestants.* — And I can, for myself, call the *most High* to witness, whether, “ in all mere “ Matters of *divine Revelation;*” or any Matters which can be *determined* by it, my first, my chief, my

my last *Resort* is not, WHAT SAITH THE SCRIPTURE? And had this Author *spoken more according to this Word*, If. viii. 20. and been less sway'd by the Scheme of a very *modern* Writer, (who, tho' an ingenious and learned Man, neither indeed was, nor was ever thought to be, the best of *Guides*;) I am inclined to think, the World had never seen "*these his Papers*." And hope, by that Time I have done, to convince my Readers, they had been at no great Loss, if they had not.

They are not to expect I should follow him, through almost every Page, not to say Sentence, as some tell me I have too much done with my last Antagonists; for this Reason, among several others: There are so many Things in these Papers, which were so little expected from this learned Author, That were I to take this Method, except I should transcribe every Word from the Beginning to the End, those who have not read them throughout, again and again, and very attentively too, would be tempted to think, either that I had not plainly quoted his Words, as they lye; or, had taken them by a wrong Handle; or concealed some Passages which would have qualified them, if not set them in another and in a better Light; or slyly palmed some Conclusions upon him, which are not really in his Premises; &c. All which mean, base Arts, I most heartily abhor; and, should scorn to use, did my *Cause* need them: But, blessed be God, it does not. — Withal, there are not a few Particulars, which I could not answer, with that *necessary Freedom*, the *Importance* of them requires, without being supposed to take Pleasure in insulting his Memory, which is the farthest of all Things from my Thoughts. — That I may therefore, as much as possible, without injuring the *Cause of Truth*, avoid all Suspicion of any such pitiful Shifts, I shall wholly pass by a great many  
*dubious*

*dubious, and offensive*, Passages; and treat others, which must be animadverted on, with all *faithful Tenderness*: And, instead of a direct, and severe *Confutation* of many of his numerous *Mistakes, and Errors*; or dwelling too long, or frequently, upon them, as if I delighted in such ungrateful Work; I shall rather set myself to *prove, illustrate, and vindicate*, those *Doctrines* of the *Gospel*, which, tho' very dear to the Church of Christ in all Ages, he has *perverted, denied, or opposed*. *Rectum est Index sui & obliqui*. — If *Truth* is clearly *proposed*, fairly *proved*, and fully *vindicated*; the contrary *Errors*, whoever patronises them, or however speciously advanced, or plausibly mainrained, will be easily discerned and for ever demolished. — This Way also, I shall have the desirable Opportunity of rescuing, explaining, and illustrating, a great many *Scripture Texts*; (to which he has given a *Sabellian, or Arian Turn!*) an Exercise, which I have, for many Years, look'd upon, as the chief *Delight* of my Life. — And, that this may be done to the best *Advantage*, and with the most convenient *Brevity*, we shall follow this Method, *viz.* Shall

1. State the principal *Question, or Questions*, between us, in the plainest and most candid Manner, that every one may, clearly, discern what we are disputing about, and may keep the *true Points* in Controversy still in his Eye.

2. Offer some *just and weighty Prejudices* against those *novel Opinions*, which this learned Author has espoused, and labours, so industriously and zealously, to maintain, recommend, and spread.

3. Propose several *Preliminary Considerations*, which may help us to some *clearer Ideas* of the principal Things in this Controversy; remove several *Difficulties* attending them; and lead us, the more easily and fully, to *perceive*, not only the

the *Truths* we are contending for, but the *Importance* of them.

4. Discuss some of *his subordinate Questions*, if they may be so called, and answer the most plausible Things, he has, any where, brought in support of his *Notions*, against *the Faith once delivered to the Saints*.

5. Produce, and vindicate, a great many *Scripture Texts*, which the Church of Christ. in all Ages, have pleaded, as so many *convincing Proofs* of the *coessential Sonship* of the *second Person* in the ever blessed *Trinity*: Or PROOFS, That this Title, *the Son of God*, so frequently ascribed in Scripture to our ever blessed *Redeemer*, does always, primarily and directly, either presuppose, or denote, his *Divinity*, or *natural Relation* to the *Father*. whose *own, only begotten Son* he is; and, That *this Idea*, is, every where, implied in all the *Passages*, wherein he is so styled.

## C H A P. I.

*The principal Question, or Questions, stated, in the plainest and most candid Manner, that the Reader may clearly see what we are disputing about, and have the true Points in Controversy still in his Eye.*

WHEN one engages in any Work, wherein he, designedly and professedly, sets himself to oppose any *commonly received Opinion*, or *Article of Faith*; and especially, if it be, in his own Judgment, “an Article of such Importance as to have “*Salvation or Damnation* annexed to the believing, “or not believing it;” he ought to be careful, in  
I
the

the first Place, to propose "*his Theme,*" in the clearest Manner he can, That his Readers may neither mistake his *Notions*, nor *Intention* in advancing and supporting them:—And the first Thing an *honest Respondent* should do, is to *state* the *Questions*, fairly and clearly; and then explain his *Terms*, declaring wherein, and how far, he and his Antagonist agrees, and in what Things, with what Views, and how far, they differ. If either, and much more if both, forget these, they may *talk*, or rather *wrangle*, without End, and to very little Purpose. And hence it is, as well as from other Causes, that *Controversies* of all Sorts, and particularly *religious* ones, have so little good Effect.—That this therefore may be, I hope, prevented at present, we shall give our learned Author's Mind, in his own Words, faithfully, without altering, adding, or abridging them; make some Observations on them; acquaint the Reader wherein we differ; and then, honestly and clearly, give the *State* of the *Questions* between us, and especially the *principal One*.

Having, in the last Sentence of his Introduction quoted above, promised "to survey the Senses which have been usually put upon the Name *Son of God*,—by Way of a disjunctive Syllogism, proposing several and excluding some of them;" He begins his first Section, in the very next Words, p. 5. thus, "This Name, *Son of God*, hath been supposed to be given to our Lord *Jesus Christ*, upon some or all these five Accounts," which he there gives us, and must be particularly considered afterwards.—Ans. Upon *One* of them, it *always* has; upon some others, *frequently*; and upon *one*, very *seldom*, and but by very few. The fifth, which is that which he, in these Papers, pleads for, we have, p. 16. You shall have every Word of it.

"V. The last Sense in which *Christ* is called the *Son of God*, is to signify that *glorious Person*  
who



“ who was appointed to be the Messiah, the anointed  
 “ Saviour who was derived from God, and did bear  
 “ some very near and extraordinary Relation to God  
 “ above all other Persons; and therefore he is call-  
 “ ed his Son, his own Son, his only begotten Son, his  
 “ beloved Son. And since the several other Senses  
 “ cannot be admitted to be the precise Idea and  
 “ common Meaning of the Name *Son of God* in  
 “ the New Testament, I take this to be the true  
 “ Idea of it, as it is generally used in the New  
 “ Testament, and especially in those Scriptures  
 “ where the Belief or Profession of it is made ne-  
 “ cessary in Order to the Salvation of Men in the  
 “ Writings of the Apostles.” He should have  
 added, and of the *Evangelists*.

How *orthodox* now does all this appear! Had he stopt here, we could hardly have desired more. Take this, in a *Catholic Sense*, and I, for my Part, can heartily subscribe almost every Word of it, but one. Thus, “Christ is called *the Son of God*,” in numberless Passages; and we most stedfastly believe, He is *what* he is called; and that, in a most peculiar, even in the highest, and most, yea only, *proper* Sense:—This *Son of God* was, and could not but be, as such, a most “*glorious Person*;” Heb. i. ver. 2, 8, 10. and when he *took on him* our Nature, He was, and is, still *one Person* only, and a most glorious one:—He, and he only, “*was appointed to be the Messiah, the anointed Saviour*;” Prov. viii. 23. and he, and he only, *i. e.* as *the Son of God made Flesh*, could *actually* execute that most glorious Office; Rev. v. 3—6:—He “*was derived from God*,” even the *Father*; for, he is *his own, his only begotten*, and therefore, *coessential Son*: John iii. 16. and 18:—He *bears a very* “*near and extraordinary Relation to God*;” for, *He and the Father*, John. x. 30. ARE ONE:—“*Above all other Persons*;” Yes, (if we must not except

the *Holy Ghost*,) for, he is his *only begotten*, who *always was*, and *is*, of *him*, and yet *with him*, and *in him*. John i. ver. 1, 2, 14. and 18, &c.—And now, taking these Words as Christians, in all Ages, would have taken them, and one can hardly say any Thing more *found*.—But alas! *this* is not his Sense, tho' " he takes it to be the *true Idea* of this " *Name!*" as is clear from the very next Paragraph, which you shall also have *verbatim*.

" It includes some special and glorious Relation " to God;" p. 17. It does, it must do, so, if it includes any Thing in it at all: Nor can any one possibly doubt of it.—" but whether that Relation " belongs to his *Flesh*," *i. e.* if it be Sense, to the *Body* he assumed. Strange Words indeed! The *Son of God himself took Part of the same Flesh and Blood, of which the Children were Partakers*; Heb. ii. 14. and thereby, became *our near Kinsman*: But, I never heard it surmized, till now, that, by taking our *Flesh*, he became more nearly *related* to God, than he was before he took it.—" or his human " *Soul*," which, he tells us, had " *a glorious and " peculiar Derivation from God the Father before the " Foundation of the World*," p. 10, &c. Of which peculiar Derivation of his *human Soul*, the Scriptures, so far as I can find, are entirely silent.—" or " his *Divine Nature*," a Clause which our Author, above all Men, should have clearly explained, for a Reason which will come up by and by.—" or to " all these," And yet, if " this Relation belongs " either to his *Flesh*, or to his *Divine Nature*, or " to all these *three*," his darling *Nostrum*, " That " his *Human Soul* is *properly* the *Son of God*, p. 150, " &c." is most evidently demolished thereby.—" is not so directly determined by those Texts," Is it not? Why; If those Texts, where our Lord is so frequently stiled *the own, the begotten, the only begotten Son*; and such as *that, I and the Father*.

ARE ONE, &c. do not directly, I'll add fully, and strongly determine, That *that Relation* belongs to him, as the *proper, natural*, and therefore *coessential Son*, no Texts, no Words can. — If any think otherwise, I wish they would only tell me What Words, or Phrases, can determine it more plainly, strongly, and undeniably? “ Because, says he, “ the chief Design of them is but to point out the “ Person and Character of the *Messiah*.” Very well: And can the *Person* of the *Messiah* be, possibly, pointed out, without some Mention of both his *Natures*; his *Divine* as well as, if not much more than, his *Human*?—Yea, can it be pointed out without some Account, or Hint, of both his *Sonships*; or, that he is both *the son of God*, and *the Son of Man*; and as properly *God*, as *the Son of God*, as he is *Man*, as *the Son of Man*? Or, can his *Character* be pointed out, without some Notice both of his *Natures*, and his *Sonships*?—Had he said, The chief Design of them is but to point out the *Office*, which the *Logos*, or the *second Person* in the *Trinity*, when *made Flesh*, sustained; he had said something to his Purpose, and we had understood him: But, as it is, it had been as well omitted.—However, This Reason, as he has given it, evidently destroys his own Cause, and confirms mine.

He proceeds to prove this to be “ the true Sense “ of the Name *Son of God*; and that it doth origi- “ nally respect the Glory and Excellency of his Per- “ son, and his near Relation and Resemblance to “ God, as appears from the Use of the Word *Son* “ and *Son of God* in other Places of Scripture.” Still, every *Catholic*, one would think, must acquiesce in this; and add, That it is next to impossible, that a serious Reader of *the Bible* should doubt of it. All the World must own, that the *Word, Son*, as it is used among Men, always denotes a *Person*; that it never did, nor does, signify an *Office*; that

that he, who is indeed a proper *Son*, is so very nearly related to his *Father*, as to be of his own *Flesh and Blood*; and that, if a *Father* is himself a *Person of Honour and Distinction*, this cannot but add to the *Glory of the Son, &c.* — If then, we apply these *Ideas* to this Title, *the Son of God*, as the *Christian Church* have ever done, 'tis expressive of the highest possible “*Glory and Excellency of his Person:*” — Whereas, the *Ideas* he means by it, viz. “that it cannot necessarily imply his *divine Nature*, p. 63. and that the pre-existent Soul of “*Christ is properly the Son of God*, p. 150, &c.” 'tis certain, are not. For surely, The *proper, i. e. coessential Son of God*, and as such, is in his *Person, infinitely* more glorious and excellent; stands in an *infinitely* nearer *Relation to God the Father*; and resembles him *infinitely* more; than the highest possible *mere Creature* either does, or can do, were all the highest possible *created Glory and Excellency* in him alone. — And yet, says he, p. 20. in a Paragraph of which you shall have every Syllable.

“But let us raise this Idea of the Name as high as we can suppose any of the *Disciples* had attained before the *Death of Christ*,” — Which, as we shall afterwards see, was much, yea inconceivably, higher than he thinks. — “or as high as could be requisite in Order to *Salvation in that Day*,” — How could our Author know this? — and I think “it must be granted that this Name *Son of God* (so far as it denotes the *Nature of Christ* distinct from his *Offices*) can necessarily be construed to rise no higher than to denote some peculiar and glorious *Likeness to God*,” What is that; or what *Conceptions* can we have of it? “Some more near and excellent *Relation to God the Father*,” What *Relation* can “the *Nature of Christ*, distinct from his *Offices*,” have to God? — “or some special *Derivation from him*,” Could *his Nature* be any

any otherwise *derived* from God, but either by *eternal Generation*, or proper *Creation*? — “some  
 “ *divine Character* more eminent than belongs to  
 “ *Men* or *Angels* when they are called the *Sons of*  
 “ *God*,” He was speaking of the *Nature of Christ*,  
 and not of any *Character*. — “without any pre-  
 “ cise *Determination* wherein this peculiar Relation  
 “ to God consisted.” This has been already an-  
 swered. — But to be more particular.

What does, what cou’d, our learned Author mean, by “the *Nature of Christ* distinct from his  
 “ *Offices*?” The Word CHRIST, is a Title of *Of-  
 fice*: He who is *the Christ*, is GOD-MAN, having  
 two infinitely distinct *Natures* in his *ONE Person*;  
 as himself often confesses, p. 34, 44. &c. — Which  
 of them then could he mean? If he meant his *Di-  
 vine Nature*, then the *Idea* of this Name *Son of*  
*God*, especially as it denotes the *Nature of Christ*,  
 “ &c. must necessarily be construed to rise *infinitely*  
 “ higher,” than he here alledges it can: Because,  
 he is very express, (*the Christian Doctrine of the Tri-  
 nity*, Prop. 8. p. 37.) “Yet these very *Names*,  
 “ *Titles*, *Attributes*, *Works* and *Worship*, which  
 “ are peculiar to God, and incommunicable to  
 “ another, are ascribed to *Three* by God himself in  
 “ his Word; which *Three* are distinguished by the  
 “ *Names*, *Father*, *SON*, and *Holy Spirit*.” and  
 (Prop. 14. p. 149.) These Sacred *Three* “are evi-  
 “ dently and plainly discovered in Scripture, to be  
 “ *one and the same God*, and *Three distinct personal*  
 “ *Agents or Persons*; &c.” and below, “That  
 “ *there are three divine Persons*,” &c. — And now,  
 Would one have thought that he should, after this,  
 have so positively affirmed, “I have made it ap-  
 “ pear that the Name *Son of God* cannot necessarily  
 “ imply his *divine Nature*?” p. 63. &c. — If he  
 means his *human Nature*, I grant we need not, and  
 I think, we cannot, raise his human Nature any  
 higher

higher than our Author has done: But then, I deny that this Title, *Son of God*, ever denotes, any where in Scripture, “the *human Nature of Christ*” only, and as distinct from his *Offices*.”—But, to wave such disagreeable Work, I shall here leave only these few Thoughts with the Reader, and shall afterwards confirm every one of them.

This Title, *the Son of God*, must, in the Judgment of all Men, originally, and properly, denote a PERSON:—It never did, directly, if at all, signify his *Offices*; but, the *Divine Person*, as *cloath-ed* with them:—When ever the *Jews* heard our Lord assume it to himself, they always took it, in its only proper, which is also its common, grammatical, natural Sense, as implying *Sameness of Nature* with the *Father*, or COESSENTIAL SONSHIP; nor did he himself ever once deny it, or let either them, or his Disciples, or any other, know that it was not to be taken in that Sense:—We cannot think, that the Disciples, who heard this so often, either did, or could, put any lower, or indeed any other, Sense upon it:—Could any Thing be rationally suggested, against our taking it, when it comes alone, in the highest, which is indeed its only *proper*, Sense; yet, when these Adnouns, *own*, *proper*, *begotten*, *only begotten*, are joined to it, we cannot tell how to lessen the *Idea*, without questioning the *Veracity*, *Wisdom*, or *Goodness*, of him who affixed them:—And, to wave some others, This Title, especially with these Adjectives, gives, as we have said, “as precise a Determination where—“in this peculiar Relation to God consisted,” as any Title, or any other Words can. If any are otherwise minded, let them instance in one or more of them, at their Leisure.—I cannot help adding the two next Paragraphs also, Word for Word.

“ Now

“ Now to proceed: This *Glory and Excellency of the Person of Christ*, which is originally denoted “ by the Name *Son of God*,” p. 20.—Well then, 1. This Name, *originally*, denotes *the Glory and Excellency of his Person*. And yet, 2. He will not have his *Divine Nature*, in which is the *infinitely chiefest Glory and Excellency of his Person*, so much as *implied* in it! “ is part of his Qualification for the Office of “ the *Messiah*,” No doubt, the *peculiar Excellency of his human Nature* is; but much more is the *infinite Excellency of his Divine Nature*, if it be proper to use such an Expression. “ part of the “ Foundation of his Office, and what made him “ a proper Person to undertake, sustain and fulfil “ it.” But, should we (as we need not, yea cannot,) grant him, that his *pre-existent human Soul* could *undertake* his Office, it could neither have *sustained*, nor *fulfilled* it: But, as the *coessential Son of God* could, from Eternity, *undertake* it, so could he, in *the Fulness of Time*, assume a *true Body* and a *reasonable Soul*, i. e. *our Nature*; and *in*, and *by*, that Nature, most gloriously and effectually *sustain* and *fulfil* it. And therefore, his *Divine Nature* ought not, upon any Account, to have been omitted, especially by one, (who acknowledges *Christ* to be *God-Man*, p. 34. & *passim*) when speaking of the *Glory and Excellency of his Person*. — What was *all* his other *Glory and Excellency to this*? — Might not every *Arian* in the Kingdom have said as much as all this, if not much more? —

“ Yet this *Excellency of his Person, this Likeness and Nearness to God*,” Still not a Syllable of his *Godhead*, or *coessential Sonship*! Still he speaks of his *Human Nature as a Person*! “ is not the complete Sense and Meaning of the Word *Son of God* in those forecited Texts of the Gospel;” Very true: Nor is it possible to give the complete Sense of it, if any *true* Sense of it at all, without some

Notice, or Mention, of his *Divine Nature*. “ but  
 “ it includes also a *Designation to his Office*, viz.  
 “ that glorious Person of extraordinary Nearness  
 “ and Likeness to God, who was ordained to be  
 “ the Saviour of Men:” p. 21. All who read,  
 understand, and believe, the *Bible*, are agreed, That  
 the *Messiah*, and as such, is indeed *the Son of*  
*God*, and often so called; or, that *this* is one of the  
 Titles of the *Messiah*; which it may be, tho’ it  
 originally, and chiefly signifies, and always pre-  
 supposes and implies the *coessential Sonship*. “ And  
 “ tho’ the Name *Son of God* signifies and includes  
 “ both these, yet sometimes the Scripture in using  
 “ this Name seems to have a more special Regard  
 “ to the *Excellency of his Person*, and sometimes to  
 “ *his Office*,” This may be granted, without dis-  
 puting. “ and perhaps for this Reason, that a  
 “ Belief of his *Sonship* in one of those Senses, but  
 “ especially the latter, (i. e. *his Office*) in that Day  
 “ might be a sufficient Ground for the Faith or  
 “ Hope of Sinners.” Ans. 1. Could any *Jew*,  
 in that Day, believe him to be the *Messiah*, without  
 believing him to be also the *Son of God*? 2. Whe-  
 ther they could or no, surely *Sonship* and *Office* are  
 not, nor ever were, at least among Men, synony-  
 mous Terms. The two Ideas are quite different.  
 Nor was ever a *Son*, as such, called an *Officer*; or  
 an *Officer*, as such, a *Son*.—A *Son* indeed may have  
 an *Office*, and be stiled by it too: But no one would  
 call him a *Son*, as an *Officer*, or because he is an  
*Officer*; because he was a *Son* before he had, or  
 could have that *Office*, and would have still been a  
*Son*, tho’ he had never had it. 3. What was a  
 “ sufficient Ground in that Day,” is not the Que-  
 stion, but what is so in ours.—4. I may, I con-  
 ceive, positively deny, That either the Disciples, the  
 Scribes and Pharisees, or our Saviour’s ordinary  
 Hearers, ever took this Title, barely for a Title  
 of



of *Office*; or, That when the Disciples publicly professed, that he was *the Christ the Son of the living God*, they meant nothing by it, but that he was *the Messiah*; and shall give my Reasons for my Denial, hereafter. And, 5, I may safely defy the whole World to prove, That any one of all these, or any other, did or could, in that Day, take it in our Author's Sense. — Yea, 5. He himself has almost expressly own'd as much, as we shall see. — But, to wave this unpleasant Work, I would only ask every serious, impartial Christian these few Questions.

1. Is not “ a Belief of his *Sonship*, in this latter Sense especially,” *i. e.* as having “ a more special Regard to his *Office*,” when put into plain *English*, neither more nor less than, a Belief that these two Titles, *Son of God* and the *Messiah*, are synonymous, or signify the very same Thing? And if so, would it not have been as well to have told us this, expressly, as the other learned Gentlemen, with whom I have now to do, have done? — But, whether this be so, or not,

2. Can a serious Person think, That a Belief of this; or even of this Proposition, That “ Christ was the glorious *Messiah*, p. 63. was a sufficient Ground for the Faith and Hope of those Sinners,” who had heard himself so frequently and solemnly declare, that he was the *own, only begotten Son*, and that *He and the Father were ONE*, &c. without a firm Belief also of his *Divine Nature*?

3. Can an impartial Person, who has no pre-conceived Opinion to bias him, if he really believes, “ that *the Messiah* hath two distinct Natures united in him, even the *Nature of God* and the *Nature of Man*: and that *Christ* is *true God*,” p. 34. &c. ever be induced to think That this Title, *the only begotten Son of God*, does not always denote, or at least imply, his *Divine Nature*? Or,

“ That his *human Soul* is properly *the Son of God?*” &c.

4. When this Title, *the Son of God*, has, as he says it often has, “ a more special Regard to the *Excellency of his Person*, p. 21.” &c. Can it be imagined, That “ *this his Sonship* may, (even then) “ be better referred to his inferior Nature, or to “ his *Offices?*” p. 44. Or “ cannot refer to his *Divine Nature?*” *ibid.* &c.

5. When it has a more special Regard to his *Offices*, Is not his *Godhead* pre-supposed to, or implied in, his being *the Messiah?* — The Title itself naturally, easily, and directly, leads to this; and the Nature of the Thing necessarily requires it: Because, he confesses *Christ* is both *God* and *Man*, p. 44. &c. — However, If it does neither denote, nor imply, his *divine Nature*, it must of necessity either signify, or imply his *human Nature* only, or no Nature at all! But his *human Nature* neither is, nor ever was, nor ever will be, a *Person*: And, if so, it neither ever did, nor can, act of itself, or divided from, the second Person in the Trinity. — Yea, should we suppose it could, yet it never was, nor could be made, *equal* to the *mighty Undertaking*: &c. For Example, *It* could never, of itself, have *assumed the Seed of Abraham*; it could never have had *Power to lay down its Life*, and much less, *of itself, to take it up again*, whatever *Commandment* it might have *received of the Father*. John x. 18. &c. &c. — Should any alledge, that this is not sufficiently proved; 'twill be enough at present, to say, That if he will consult “ the Christian Doctrine,” p. 28—84. he will see it is, at least, an invincible Argument *ad Hominem*. Once more,

6. Would not one have thought, That “ those “ Articles he has borrowed from the *Athanasian* “ Creed, which he freely and delightfully confesses, “ *viz.* That *Christ the Son of God, is both God and*  
“ *Man*;

“ *Man*; — *perfect God and perfect Man*; — ONE,  
 “ *by taking the Manhood into God*, so as to become  
 “ one personal Agent, or *one Person*; and as the  
 “ *reasonable Soul and Flesh is one Man*, so God and  
 “ *Man are one Christ*, who suffered for our *salva-*  
 “ *tion*,” &c. Pref. p. 5. 6. Would not, I say, one  
 have thought, That these would have kept him,  
 from several very unguarded Things, &c. &c.

I am very heartily sorry, he has given Occasion  
 for such Questions: And, that I may have done  
 with such *ungrateful Work*, since it is hardly pos-  
 sible to give his *true and full Meaning* of this *Title*,  
 in any one or two Propositions, we shall give it the  
 Reader, as much as may be, in his *own Words*, in  
 several very short, and plain ones. And shall, as  
 we go along, hint at some only of the necessary  
 and inevitable Consequences: And observe also  
*wherein*, and *how far*, he agrees or disagrees from  
 the other learned and worthy Persons mentioned  
 above; some of whose Notions I am also to con-  
 fute. — Well then,

1. 'Tis his avowed Design, throughout, to insi-  
 nuate and prove, “ That the *second Person*, in  
 “ the *Holy and Undivided Trinity*, is not indeed, as  
 “ such, at all, *the Son of God*; and is never so call-  
 “ ed, any where in Scripture:” And therefore he,  
 every where, opposes “ his *Eternal Generation*, and  
 “ the *coessential Sonship of Christ*, p. 6. &c. &c.

In this, he differs from the Christian Church in all  
 Ages, and the generally received *Creeds*, &c. —  
 Withal, if this is so, *The Son of God*, is not, as  
 such, *one of the Three undivided Persons*; is not  
 GOD OF GOD; yea, is not at all *God*, &c. &c.

2. He is positive, he “ has made it appear,  
 “ That the Name *Son of God* cannot necessarily  
 “ imply his *divine Nature*,” &c. p. 63, and ex-  
 press, “ That this is his present *Theme*, to prove  
 “ that this Name, in the *New Testament*, does not  
 “ gene-

“ generally (if ever) signify his *divine Nature*,” &c. p. 45, &c. &c.

In this, I conceive, he differs, from all the *Trinitarians* that ever were, or now are, in the World; and in particular from the other learned Gentlemen, with whom I am now to deal, and all others like minded, &c. — Withal, if this is the Case, 'tis then undeniable, That *the Son of God* is not, as such, in any Sense, *God*; has not the *divine Perfections*; is not the Object of *religious Worship*; &c.

3. He is express, “ The pre-existent Soul of “ Christ,” (which he frequently calls *his human Soul*!) “ in whom the Divine Nature or Godhead *always dwelt*,” (then it must have been *Eternal*!) is “ *properly the Son of God*,” (which it could not possibly be, even tho') “ derived from the Father before all “ Worlds, as his *only begotten Son*,” &c. p. 150, &c. And “ is very much inclined to believe,” that this Title “ relates to *his human Soul*, and signifies “ the *glorious peculiar Derivation of it from God the “ Father* before the Creation of the World,” &c. p. 10, &c. — What *this “ glorious and peculiar Derivation*” is, he has no where pretended to tell us. — However, This *Soul* was either *unmade*, or *made*, tho' in a very *peculiar* Manner. — If *unmade*, it is necessarily *Existent*, *Eternal*, &c. — If *made*, it was not only “ derived from the *Father*,” but the *second Person* also, even the *Logos*; for, *all Things were made by him, and without him was not any Thing made that was made*. John i. 3. Col. i. 16, 17. &c.

All this now, to the best of my Knowledge, is a very *modern Fancy*, *unknown* to all *Antiquity*! — 'Tis not at all *sufficiently proved*, tho' it makes no small *Alteration* in the *Christian Faith*! — Yea, if it is not almost downright *Arianism*, it, in my Opinion, comes not only too near it, but is very like it!

it! — And, tho' he doth not, in this Work, set himself, so *directly*, to *maintain* it, as in a following one; yet, he has it often up; frequently insinuates, and supposes it; and makes no little Use of it, upon several Occasions! &c.

4. That which he principally seems to plead is, as we have heard already, “ The last Sense in which *Christ* is called the *Son of God*, is to signify that *glorious Person who was appointed to be the Messiah, the anointed Saviour who was derived from God, and did bear some very near and extraordinary Relation to God above all other Persons*; and therefore he is called *his Son, his own Son, his only begotten Son, his beloved Son.*” p. 16, &c. &c.

Upon this, besides what has been offered above, I would desire the Reader to observe, — 1. 'Tis *Christ* or his *human Soul*, and not the *second Person*, as such, who, according to him, is called the *Son of God!* — 2. This Title, in his Opinion, signifies a *Person*, tho' “ not his *Divine Nature!*” — Then 3. His *Human Nature* must be that *Person*, except he has some other Nature, besides his *Divine* and his *Human Nature!* — 4. If his *Human Nature* is a *Person*, since he acknowledges the *second Person* in the *Trinity*, who assumed *that Nature*, is also a *Person*, and was so before he assumed it; then there are *two Persons*, in the *one Person* of *Christ the Messiah!* &c. &c. — 5. *This Person* was “ appointed to be *the Messiah;*” i. e. according to him, his *Human Person* was! — 6. He was derived from *God*; but not by *Generation!* — 7. “ He did bear some, *very near and extraordinary Relation to God,*” (but what that *Relation* is, he has not told us;) “ *above all other Persons!*” Not, surely, above the *second* and *third Persons* in the ever blessed *Trinity.* — And 8. “ And therefore is called *his own Son, his only begotten!*” But no *Relation*, how *near* and *extraordinary* soever, is, or can be, in the Language  
of

of Men, and of common Sense, a sufficient *Foundation*, or *Reason*, for calling any one an *own Son*, an *only begotten*, who has not, as such, the *same Nature* with his *Father*, of and from him also. And therefore, as no one, who is not as truly and properly *Man* as his *Father*, can be called *his own*, *his only begotten son*: So no one, can be truly called *the own*, *the only begotten, Son of God the Father*, who is not, as such, *coessential* with him, and consequently, as truly *God* as he. — But, this must be very particularly considered, by and by.

5. He is plain, “ This Title, *Son of God*, is given to Christ, sometimes upon the Account of his *Incarnation* and *miraculous Birth*, Luke i. 31, 32, 35. p. 11. — Tho’ God be the Father of all Men by *Creation*, and of the Saints by a *New Creation* or *Regeneration*,” He is so called, but *improperly* only: And therefore, no one of them had ever the Honour to be called *his Son*, in the singular Number, on any such Account; and much less that transcendent, that singular Honour to be styled his *own Son*, or *his only begotten*. &c. “ yet in a more special Manner he is the Father of the *blest Jesus*; because his Body was so formed or *begotten* by him, in so peculiar a Manner, as no other Man ever was.” p. 12. Why then, his pre-existent Soul was properly the *Son of God*,” p. 150. and his “ peculiarly formed Body” seems also, in this Way of talking, to have been the *Son of God*! — But,

It is not, nor ever was, nor ever will or can be, the Part of a *Father*, as such, to *form a Body*: — Nor was ever a *Father*, I believe, before now, said, or thought, to have *formed* the *Body of his own Son*: — Nor are the Words *formed* and *begotten*, of the same Signification: — No, nor were they ever, till now, supposed to be.—So far from it, that they cannot be predicated, either of the same *Object*, or *Subject*:

*jeſt*: Yea, They are evidently inconſiſtent; He who *forms* a *Body* does not, cannot poſſibly, *beget* it, any more than he who *begets* a *Body*, does, or can *form* it. But more of this hereafter.

Theſe are the principal Things, wherein our worthy Author has departed, from the *common Faith* of the *Chriſtian Church*: And theſe are a few only of the neceſſary, and unavoidable *Conſequences* of them. — Every intelligent Reader muſt ſee, That as I have not *ſtrained* them, ſo neither have I been fond of multiplying them. — Several more, alas! out of many, muſt be animadverted on, ere we have done.

The other learned Gentlemen agree with him, in ſome of theſe Notions, tho' not in all: Nor, be it ſpoken to their *Praiſe*, have they, even in the Things wherein they have *erred from the Truth*, gone his ſad Lengths. Their Principles, which we are now to oppoſe, as well as ſome wherein we agree, are

1. They all ſolemnly declare, That they firmly believe the *fundamental Doctrines* of the *Trinity*, as well as he, *viz.* “ That there are *Three* diſtinct  
“ *Divine Perſons*, of each of whom it may be af-  
“ firmed, That he is *the true and moſt high God*,  
“ and that *theſe Three are one.*” \* — Thus far, we  
*moſt heartily agree with them.*

2. *Roel*, very fully and freely, confeſſes, “ That  
“ *the Son, the ſecond Perſon of the moſt Holy Trini-*  
“ *ty, was from Eternity begotten of the Father.*” — †  
In every Title of this, we agree with him, with all our Hearts: But our worthy Author, and his other

\* *Credimus tres eſſe diſtinctas perſonas divinas, de quibus ſingulis affirmari queat quod ſint verus & ſummus Deus, Patrem, Filium & Spiritum S. & hos tres eſſe Unum. Roel. Diſſert. Theol. de Gen. Filii, &c. Th. 8. p. 4. Ridg. vol. 1. p. 100—118.*

† His Tenth *Theſis* is, *ibid.* “ *Dicimus Filium, Secundam Perſonam S. S. Trinitatis, ab æterno a Patre eſſe genitum.*”

Brethren, will by no Means allow, That the *second Person*, as such, was, in any Sense, *begotten* of the FATHER, or is ever called *a, the, or his Son*.

3. *Roel*, in the very next Words, *Thesis* eleventh, is plain and full, That his *eternal Generation* is the first and principal Reason, why the “second Person” of the Trinity is called *the Son*: And because “he is the *true and eternal Son*, || he is therefore said to have been *begotten from Eternity*.” — In this also, we most cordially agree with *him*, in Words at least. But, as our Author and his other Brethren vehemently oppose the *Things* meant by these *Words*, so they will not allow, that they are ever used of the *second Person* in the *Trinity*, and purely as such.

Should it then be askt, wherein *Roel* and we differ? We answer, Tho’ he cannot deny, as his Brethren do, that the *second Person*, and purely as such, is often stiled *the Son, the own, the begotten, the only begotten, Son of God*; yet he will not grant that any of these Names or Titles are used of him *properly*, *Thes.* 17. p. 3. or as they are commonly used among Men. *Thes.* 16.—He thinks that the Words, *Son* and *Generation*, when used *properly*, necessarily imply “*Production, Inferiority, Dependence, &c.*” *Thes.* 14. p. 5. which cannot be affirmed of “a *Divine Person*, who is the *true, the supreme God*,” and consequently, “*Eternal, independent, God of himself, and of no other Person.*” &c. *Thes.* 15. And this is almost the only Thing, of any Moment, in which *he* has, thus far departed from the *common Faith*; and in these last his Brethren agree.

4. He thinks therefore, “That it is the *most simple, most agreeable to the Nature of the Thing*,

|| *Hancq; esse primam & precipuam Rationem, quod secunda illa Persona S. S. Trinitatis dicatur Filius: & vicissim, quia verus & æternus Dei Filius, hanc esse causam, cur ab æterno genitus dicatur.*



“ most safe, and, in a Word, *most* ORTHODOX Sense,  
 “ to say, That the Words, *Son* and *Generation*, in  
 “ the present Case, do most *emphatically* signify,  
 “ That *the second Person has the same Essence and*  
 “ *Nature with the First, and did co-exist with him*  
 “ *from Eternity.*” Thef. 20. p. 5. \* — Whence 'tis  
 plain, he thinks, that this is a Title of *Nature*, and  
 not of *Office*, tho' he seems afterwards to have  
 somewhat changed his Mind upon this Head.

So that, *N. B.* 'Tis evident, he believes, that  
 the *second Person*, and purely as such, is, and is  
 called, *the Son*: — That he is, as such, as *truly* and  
*properly, a Person*, as the *First*: — That he is a *co-*  
*essential Son*: — That he is *co-eternal* with the *First*  
 also: — That he is *αὐτοθεός*, *God of himself*, as well  
 as *He*: — That therefore, he is, as such, in every  
 Sense, and upon every Account, *equal with him*;  
 and no Way *derived* from, or *dependent* upon him.

I do not remember, That the learned *Dr. Ridg-*  
*ley*, or *Dr. Anderson* have, any where, *express* them-  
 selves so clearly, and strongly: But, in some of  
 those, they agree, or very nearly agree; and, in  
 others, they differ from him. — They deny, That  
 the *second Person*, and purely as such, either is,  
 or is ever called, *the Son of God*; and consequently,  
 deny also, that he is either a *co-essential*, *co-eternal*,  
 or *co-equal* SON: But they believe, That the *second*  
*Person*, and purely as such, is the *true* and *supreme*  
*God*; that he is *co-essential*, *co-eternal* and *co-equal*  
 with the *First Person*, and no Way *derived* from, or  
*dependent upon him*. — Yea, neither they, nor the  
 learned *Roel*, will hardly confess, that there is any  
*natural Priority*, no not of *Order*, among the *blessed*

\* *Simplicissimum puto, naturæ rei convenientissimum, — deniq;*  
 ORTHODOXISSIMUM, *fidicatur: vocibus Filii & Generationis,*  
*significari in emphasi, quod secunda Persona habeat, eandem cum*  
*prima Essentiam & Naturam, illiq; ab æterno co-exstiterit.*  
 Thef. 20. p. 5.

*Three*; no, nor any *Subordination*, such as there is between a Father and a Son among Men, tho' supposed, in all other Respects, to be *equal*. — Whatever *Priority* or *Subordination* there is, they think it is purely *Oeconomical*, and not *Natural*; insomuch, that they seem backward to call them the *first*, *second*, or *third* Persons. And hence, they cannot bear to hear the first Person, the *Father*, called *the Fountain* of the *Deity*, or of the *Trinity*; or that any of the other two, were *derived from*, or *produced by* him: And, instead of *calling* them the *first*, *second*, and *third* Persons, while they consider them purely as God, they rather chuse to say, in *Roel's* Words, they are *alius*, *alius*, and *alius*, one Person, another Person, and another Person. *Differ. Theol.* p. 39. &c. and not *aliud*, *aliud*, and *aliud*, *i. e.* *one Thing*, *another Thing*, &c.

Our worthy Author agrees thus far, with the two *British* Divines, only in these and their Consequences, “ That the *second* Person, and purely as such, “ neither *is*, nor is ever called, *the Son of God*, his “ *own*, *his begotten Son*, &c; and therefore, is “ neither a *co-essential*, *co-eternal*, or *co-equal* SON, “ &c. That he is, purely as such, neither *derived* “ from, nor *dependent upon*, any other.” — But he differs from them in these following, They knew nothing of “ *Christ's pre-existent human Soul*;” and never dreamt That “ this human Soul was properly “ *the Son of God*;” or, That the Father's peculiar *Formation* of his Body was a *begetting* it, or the Reason of his being called *his own*, *his only begotten Son*, &c. which are our learned Author's beloved *Nostrums*. — He differs yet farther from the learned *Roel*. This worthy Professor, as we have heard, freely grants, That the *second* Person was, from *Eternity*, *begotten* of the *Father*, and is therefore called his *begotten Son*, &c: That the Words, *Son* and *Generation*, imply *Cessentiality* and *Coeternity*

nity with the *Father*, and that this Title is a Title of *Nature*: That therefore *the Son*, as such, is the *true God*, the *Object* of Worship, &c.—But our worthy Author believes neither of these, nor any of their Consequences: Yea, he, with all his Might, opposes them! — But I must add,

5. Tho' the Catholic Church have always believed, That this Title, *the Son of God*, is a Title of *Nature*, they seem all to be unanimous, That it is rather only, or at least chiefly, a Title of *Office*.— For,

Dr. *Ridgley* is express, That “Christ is called “*the Son of God*, as *Mediator*.” vol. 1. p. 128, &c. So is Dr. *Anderson*, “All the Texts relating to the “*Sonship* of *Christ*, in the *New Testament*; all, none “excepted, are applied to him as the *Mediator*.” p. 39. — And, tho' Mr. *Roel*, has nothing like this in any of his *Theses*; and tho' it can have no Place, in what he calls the most *Orthodox* Sense of this Title, as must be clear to every one that does but read it: Yet he seems afterward to have changed his Mind a little, and admit, p. 40. “That, “tho' these Names, *Father*, and *Son*, chiefly signify “a *Communion of the same Nature*, yet they seem “also to respect the *Oeconomy* of our *Redemption*,” &c. — Our Author's Opinion we have had already. He thinks, That, this Title, *the Son of God*, is a Title of *Office*, yet some Way or other implying, that he, who is so stiled, “was *derived from God*, “and bears some very near and extraordinary *Relation to him*,” &c. *i. e.* that his “*human Soul* had a “glorious peculiar *Derivation* from him.” —

Upon the whole, if any learned *Man* shall think it worth his while to read this, he will easily see, That, whether Dr. *Ridgley* and Dr. *Anderson* were, in these Things, the *Disciples* of the learned *Roel* or no, they are, in most of them, pretty much of his Mind; and that, if they were, they have endeavour-

deavoured to exprefs themselves with more Caution, and Reserve: And That, tho' our worthy Author has followed the excellent Mr. *Fleming*, as he calls him, and laboured to *improve* upon him, yet he has not been so happy, as to have much mended Matters.

On the other Hand, tho' the Church of Christ, in all Ages, have most unanimously confessed, That this Title, *the Son, the own Son, the only begotten Son, of God*, is often ascribed to the *Messiah*, as such, and in his complex Person; yet, they believed it was not, strictly speaking, fynonymous to, or of the same Signification with these, *the Mediator*, or the *Messiah*; or, in other Words, was not, in its first and principal Sense, a Title of *Office*, but of *Nature*: — But that it primarily, and strictly, signifies the *second* Person in the most holy *Trinity*: — That this ever-blessed Person was, from Eternity, the *true, natural*, and therefore *co-essential* Son of the *Father*: — That he was so, and might have been so called, in the Order of Nature, *before* the *Scheme* of *Redemption* was laid, and abstracting from all Consideration of it: — That, as such, he was, with *the Father*, the *joint* Creator of all Things, *visible and invisible*, &c. and that *by him* all Things consist: — That therefore, he is, as such, the Object of *Religious Worship*: — And, That his glorious *human Soul* is not properly *the Son of God*; nor is ever, nor can be, so called; and much less *his own, his only begotten Son*. So that,

N. B. 1. The Question is not, whether CHRIST indeed is, and is called, *the Son of God*, which is their unfair Way of proposing it, and which we heartily believe, as well as they: But, whether the *second* Person is; which they deny, and we affirm?

2. The Question is not, whether CHRIST indeed is not, and may be called, *the Son of God*, upon several Accounts; which many yield, and we may grant without disputing: But, whether *he* is not indeed

deed also, *his Son*, (*i. e.* whether the *second* Person is not,) by *eternal Generation*? And whether this is not the *Foundation*, or principal Reason, of his having this Title? Both which they vehemently oppose, and we heartily contend for.

3. The more particular Questions, with our worthy Author, are

1. Whether “Christ’s *human Soul* is properly “*the Son of God*?” 2. Whether he has made it appear, “That the Name *Son of God*, cannot necessarily imply his Divine Nature?” 3. Whether *this* is a Name, or Title of Office? — Each of these, especially the two first, he boldly affirms, and pleads for with all his Might: And we positively deny.

So that the great Truths I am, through the *Grace of God*, to prove and defend, are these,

1. That the *second* Person, in the *holy and undivided Trinity*, and as such, is called, in Scripture, *the Son of God*; and therefore, is, in Fact, what he is called.

2. That the same ever blessed Person is stiled *his own, his begotten, his only begotten Son*.

3. That therefore, *this* is a Title of *Nature*, and not of *Office*. And consequently,

4. That in all Places, where he is so called, it, necessarily, does either pre-suppose, imply, or denote, *his Divine Nature*. And therefore,

5. That, as *the Son*, he is GOD of GOD, VERY GOD of VERY GOD, BEGOTTEN, not MADE. And

6. That his pre-existent *human Soul* is not properly *the Son of God*.

I have been so very plain, and copious, in stating the Questions, (some of the Terms whereof must be hereafter explained, a little more particularly,) That the plain unlearned Reader may, the more clearly and easily, understand the true State of the *Controversy*, and the *Importance* of it: — That neither he, nor we, may mistake, or forget the

true *Points* in Debate: — That we may wholly cut off, or at least abridge, what is either altogether foreign to, or comes not near, or at least not up to, our present Dispute: — That the Case may be brought to a short *Issue*: — And, that I might, even in stating the Questions, shew how an *illiterate* Person, of but an *ordinary Capacity*, may answer more than one Half of all that I ever heard urged, against the *true* and *proper Sonship* of the *second* Person in the *Trinity*. — This he may easily do, if he will only remember, That the Terms, *the Christ*, the *Mediator*, or *Redeemer*, respect not the *second* Person, merely as *the Son of God*; but as *God-man*, as is readily confessed; *passim*: And that, tho' the Title, *Son of God* strictly taken, signifies only the *second* Person, and as such; yet, we freely grant, it most frequently denotes in the New Testament (even when the Adnouns *own*, *only begotten*, &c. are affixed) the whole *complex Person* of the *Messiah*. — And one principal Reason why the *Mediator*, as such, is so often stiled *the Son of God*, seems to be, because that glorious Title primarily implies the most *transcendent Excellency* of his *Person*; his *coessential Sonship* being *that* which chiefly qualified him for, or made him capable of, acting the *Redeemer's* Part. — It was not necessary, that *all* his Titles should be given him, on every Occasion, when he was mention'd: But, it was highly so, upon several Accounts, when one of them was thought sufficient, frequently to use the *leading* one, which would most conduce to his own *Glory*, and the *Support* of his People's *Faith*, &c. — These Thoughts, I say, will help even the weak Christian, to answer more than one Half of all that can be objected, against the *coessential Sonship* of the *second* Person. Of which, take now this one Proof, by Way of Sample.

The late learned Dr. *Ridgley* having, with more *Modesty, Brevity, and Plainness*, and not less *Judgment*, than some others, proposed his Opinion, "That Christ is called *the Son of God*, as *Mediator*," vol. I. p. 128, adds immediately, "we proceed to prove this from Scripture." Let us then now, very briefly consider the Texts.

"And here we are not under the Necessity of straining the Sense of a few Scriptures, to make them speak agreeably to this Notion of Christ's *Sonship*; but, I think, we have the whole Scripture, whenever it speaks of Christ, as *the Son of God*, as giving Countenance to this plain Sense thereof;" Here, (1) 'tis *insinuated*. That *We* are under this sad "Necessity of straining Scripture Texts, to make them speak our Mind;" whereas, we indeed are not: Yea, we are so far from straining the Sense of any of these Words, *the Son, the own, the proper, the begotten, the only begotten, Son*, that, in the Case before us, we take every one of them, in the plain, *common, natural*, and therefore *necessary* Sense, in which all the World takes them, when they read, or hear them; and in which he himself, and all his Followers do, in every other Case but this; *viz.* as a Title, or Titles, signifying the *natural Relation* of *the Son* to *his Father*, and not an *Office*. (2) 'Tis also hinted, 'That there are but a "few Scriptures" which we have to strain, or which can be strained to our Purpose.—Whereas, every Text, where any of these Titles occur, is, we conceive, as plainly for us, as we need desire. (3) Can any one, who has no darling *Nostrum* to defend, indeed think, That the "plain Sense" of this Title, *the Son of God*, or his *only begotten Son*, is, That he is not in Reality, *the Son, the only begotten Son* of the *Father at all*; but a *Servant*, or one in *Office* under him? &c. Yea, (4) What hard straining must it cost, to make a great many Texts, which literally, and

most properly, and emphatically, *affirm* any one Thing, to signify nothing less; if I may not say, to make them, point Blank, *deny* what they so *positively* do affirm? — “So that I cannot find one  
 “ Place, in the whole New Testament, in which  
 “ Christ is called *the Son of God*: but it is, with  
 “ sufficient Evidence, proved, from the Context,  
 “ that it is applied to him, as *Mediator*.” *ibid*.  
 And then goes on, as if the whole *Difficulty* was  
 got over, “to refer to several Scriptures, in which  
 “ he is so considered.” — In the very same Manner,  
 the late learned Dr. *Anderfon*, who has acted his Part,  
 upon this Subject, as well as any of his Brethren, in  
 his very learned Sermon, for so it is, *The Word*  
*made Flesh*, p. 39. “In the New Testament, all  
 “ the Texts relating to the *Sonship of Christ*; all,  
 “ none excepted, are applied to *Christ* as Mediator.”  
 — To all which we ans. 1. This Assertion seems not,  
 to me, to be true, in Fact. There are more Places,  
 I conceive, than one, (for Example, *Heb. i. ver. 8.*  
*comp. with ver. 10.*) in which Christ is called *the*  
*Son*, or *the Son of God*, where this Title denotes  
 only his *Divinity*, or *coessential Sonship*, and not at  
 all his *Mediatorial Office*; which we shall by and by  
 produce, and explain. I desire the Reader would,  
 in this, give me Credit, for a little; which he may  
 the more safely do, because. — 2. Were it true, it  
 comes not home to the Point. — None of the Scrip-  
 tures, which any of them have alledged, prove any  
 Thing which we ever denied. — What he should  
 have proved was, That these Titles, *the Mediator*  
 and *the Son of God*, signify not only the very same  
*Person*, but the very same *Thing* in *that Person*: —  
 That this latter, is a Title of *Office*, and not of *Na-*  
*ture*: — That, if he, the second Person, had not been  
*the Mediator*, he had never been, or been called,  
*the Son of God*: — That his Destination to his *Office*,  
 was, if I may so say, the *Foundation* of *this Title*,



&c. — Whereas, all that the Scriptures quoted prove, is, That this Title, *the Son of God*, is one of the Titles of the *Mediator*, as such; which was never doubted by any of us. — 'Tis one Thing to say, That the *Messiah*, and as such, is called, and is actually, *the Son of God*; because, he really is so, and could not have been the Mediator, if he had not: And quite a different Thing to say, That these Titles are indeed synonymous; or, That the *second* Person, and purely as such, was not indeed, in the Nature of Things, *the Son of God*, before his Designation to his *Office*, or abstracting from all Consideration of it. — The Scriptures quoted to support this Notion, tho' they must come up hereafter, may be very briefly considered here, That the Reader may, by having a *Taste* of them, perceive more clearly what we have been saying, and what little Service they do their Cause. We shall treat them very modestly,

The first is, “ That Scripture where *Peter* confesses, *Thou art Christ, the Son of the living God*; “ *Matt. xvi. 16.* in which, speaking of himself as “ *Christ*, or the *Mediator*, *i. e.* the Person who “ was invested in the *Office*, and came to perform “ the Work of a *Mediator*, he is, in this Respect, “ *the Son of the living God.*” Here you have every Syllable he has offered upon this Text. — Ans. No doubt of it. — The *Mediator* is, in this Respect, *i. e.* as the *Mediator*, *the Son of the living God*: I add, and *the Seed of the Woman*, *the Son of David*, and *the Son of Abraham* also, *Gen. iii. 15.* *Mat. i. 1.* *Gal. iv. 4.* But it will by no Means follow, either that these Titles, the *Mediator* and *the Son of God*; or, *the Mediator* and *the Seed of the Woman*, are strictly synonymous, or signify the very same Thing precisely, in the complex Person of the *Messiah*.

The next is, the High Priest's Question, “ *Mat. xxvi. 63.* *Art thou the Christ, the Son of God?* *i. e.*

“ *Art thou the Messiah*, as thou art supposed to be  
 “ by thy Followers?”. Here also you have every  
 Word that respects this Question, *ibid.* Ans. Since  
 all acknowledge, that the Word *Messiah*, answers in  
 HEBREW, to the GREEK Word, *Christ*; and since  
 he is pleading, that these two are synonymous with  
 the Title, *the Son of God*; his Explication of this  
*Question* is, in plain *English*, neither more nor less than  
 this, “ *Art thou the Christ, the Christ, i. e. the Christ,*  
 “ as thou art supposed to be by thy Followers?” A  
 palpable *Tautology*, if any ever was, or can be! —  
 But we shall by and by demonstrate, That the  
 High Priest took these two Titles, *the Christ* and  
*the Son of God*, in two very different Senses; which  
 will, for ever, confute and quite demolish this  
 Fancy. — The next twelve Lines make no Mention,  
 of the Title, *the Son of God*.

The third is, “ And, doubtless, the *Centurion*  
 “ and they that were with him, when they confessed  
 “ that *he was the Son of God*, in *Mat. xxvii. 54.*  
 “ understood by it, that he was the *Messiah*, or the  
 “ *Christ*, which is a Character, by which he was most  
 “ known,” &c. p. 129. He should have added,  
 to the *Centurion*, and those that were with him;  
 and then, though I have some Reason to doubt  
 this; yet, if I had granted it, it would do his  
 Cause no Service. — However, the true Meaning of  
 this *glorious Confession*, will be clearly determined  
 hereafter.

The next is, “ that in *Luke iv. 41.* When the  
 “ Devils are represented as crying out, *Thou art*  
 “ *Christ, the Son of God, it follows, that they knew*  
 “ *he was the Christ* ;” What then? Will it follow,  
 that they knew that he had this Title, *the Son of*  
*God* given him, only because he was *the Christ*, or  
 the *Messiah*: And that he would not, could not,  
 have been so called, had he not been *the Messiah*;  
 which is what he intends, if to his Purpose? By

no Means. No doubt, *they knew he was the Christ*; but this they might know, and yet know also, that he was *the Son of God*, before he was, or could be, *the Christ*. “So that the commonly received Notion of our Saviour’s *Sonship* was, that he was *the Christ*.” *ibid*. Was the commonly received Notion then, commonly exprest in such *Tautologies*, i. e. in those two Phrases, Names, or Titles, which he will have to be of the very same Import?—And, Did the Devils learn to tautologize, in the usual Mode, after the People? Or, are we indeed to believe, that this was the commonly received Notion, because the Devils so exprest themselves?—Or rather, Would not the so common Use of these Titles together, or by *Apposition*, as *Grammarians* speak, naturally lead all Men to think, That, tho’ they were given to, or denoted, the very same Person, yet it was in different Respects; and because, they signified different Things in that individual Person?—However, this learned Gentleman’s Conclusion, “that the commonly received Notion of our Saviour’s *Sonship*, was, that he was the Christ,” will by no Means follow, from the Evangelist’s Remark on the Words of the Devils, “*they knew that he was the Christ* ;” no, nor any Thing like it. All that does, or can, follow from them, supposing that our Translation is the best, is either one, or both of these. 1. That the Devils knew, that he, who was *the Eternal Son of God*, had undertaken to be our Redeemer; and was therefore, in *the Fulness of Time*, to be made *Flesh*: And consequently, since they well know, that *Jesus* was indeed the *Messiah*, they concluded, and therefore confest, that he was really also, *the Son of God*.—Or, 2. They knew, that these two Titles, *the Christ* and *the Son of God*, which primarily imply his two Natures, belonged both to the *one Person* of the *Messiah*, tho’ in different Respects. Neither

ther of these answer his End: Yea, they plainly destroy his Notion, and strongly confirm the Truth we contend for. — But, if we read the Words, as in the Margin, *He suffered them not to say, that they knew him to be the Christ*; since, He never forbid them, nor any other, to say that he was, or they knew that he was, *the Son of God*; we may therefore much rather conclude, That these *two* Titles are not, strictly taken, originally equivalent, but convey to us Ideas very different. — And we shall shew, by and by, That our Lord was so far from being shy of proclaiming his being *the Son, the only begotten Son of God*. &c. *i. e.* his being *God of God*, and consequently his having the *Divine Nature*, that he, many Times, avouched it openly, and maintained it strenuously: Whereas, he never, so far as we know, *expressly* and in so many Words, avowed himself to be *the Messiah*, either in public or private, but to the Woman of *Samaria* only, John iv. 25, 26. till he was on his *Trial*: And, if I remember right, did, all along and upon every Occasion, forbid his *Disciples* to speak of him under *that Character*, till after his *Resurrection*. The Reason of which must be given, and enlarged upon, hereafter.

The fifth is that Passage, “*John xi. 4.* when *Jesus* says concerning *Lazarus*, that *his Sickness was not unto Death, but for the Glory of God, that the Son of God might be glorified thereby*; the Meaning is, that he might give a Proof of his being *the Christ*, by his raising him from the *Dead*.” *ibid.* What is this for his Purpose, or against us? We never doubted, that this Title, *the Son of God*, is one of the Titles of the *Messiah*, as such. — This, surely it may be, tho’ it originally, directly, and chiefly, if strictly taken, signify his *coessential Sonship*. Nor will *Martha’s* Reply, “*ver. 27. I believe that thou art the Christ, the Son of God,*”  
“*which*

“ *which should come into the World*” do him the least Service.— It was *the Son of God*, i. e. according to us, the *second Person* in the ever blessed *Trinity*, who was *to come into the World*, i. e. be *manifested in the Flesh*, take upon him the *seed of Abraham*, be *made of Woman*, that he might execute the *Mediatorial Office*: And when he did come, and was *made Flesh*, he made it known, by his *Divine Works*, that he was indeed *the Son of God*, *Immanuel*, *God in our Nature*, *the Christ*.

The last is “ *Acts ix. 20. Saul when converted, preached Christ in the Synagogues, that he is the Son of God*, i. e. he proved him to be *the Messiah* ;” *ibid.* What then? If he proved that he, whom he so called, was indeed *the Son of God*, i. e. the *Divine Person* so stiled by the Prophets, it could not be denied, that he was *the Messiah*: Because, no other *Son was to be given*, and be a *Child born*, whose *Name was to be called the MIGHTY GOD*, &c. *Is. ix. 6.* but *the Messiah*. “ and accordingly, ver. 22. when he was establishing the same Doctrine, it is said, that *he proved that he was the very Christ.*” *ibid.* ’Tis evident he took the plain, the ready, the *only Way* to prove *this*, by proving the *other* first: Because, if he had not *preached Christ, that he is the Son of God*, he could not possibly have proved, *that he was the very Christ*.

These are all the Scriptures here produced, which seem, to me, directly to his Purpose: If these do him no Service, those that follow, which must be afterward considered, will do him as little.— And these few Thoughts I have here offered upon them, only that I may, as I said, fully convince every Reader, That most, by far, of the Texts urged against us, come not at all up to the Point: And, That the *Conclusions* drawn from them, are, almost all, merely, what the *Logicians* stile, *Ignorantiones Elenchi*, Proofs of what we never doubted,

or Conclusions beside the Question. — One Thing I must observe before we proceed, which will appear, more and more, as we go on, quite throughout.

We have, from these Texts now quoted, pretty plain Evidence, That, tho' our Adversaries seem very ready to *multiply* Scripture Passages for themselves, yet they never much care to *bear, see, quote, or meddle* with, any of those Texts, where the Adnouns, *own, proper, begotten, only begotten*, which undoubtedly *limit* and necessarily *fix* the Sense, are annexed to the Word *Son!* — This learned Person, tho' he dwells upon this Subject, for more than ten Pages in *Folio*, Vol. 1. p. 120—130. has not so much as once mentioned any one of them, but thrice. *viz.* Ps. ii. 7. p. 124. and *John* i. 14. and 18. p. 125! every one of which shall be very particularly considered by and by. The like Observation, as every Reader must see, is true of every one of them. One Reason of this will be easily guessed, *viz.* 'Tis very natural to think, That should serious, unprejudiced, Christians frequently meet, in such a Dispute, with these Titles, *his own*, or *his proper Son*; *his begotten*, or *the only begotten of the Father*; &c. or of *his Son, who was, and is, the Brightness of his Glory, and the express Image of his Person*, Heb. i. ver. 2, 3. &c. they could not fail to wonder what those Disputants meant, who durst set themselves to shew, That the *true* Sense of these *Titles* is, That he is not at all *his own Son*, nor *his only begotten*; no nor, as such, the *Brightness of his Glory*, nor *the express Image of his Person*, &c.

Having thus clearly, and honestly, stated the *Questions*, go we on now to

## C H A P. II.

*Some JUST and WEIGHTY PREJUDICES against these his NOVEL OPINIONS, which will go far quite to overthrow them.*

WHEN any *Principle* is well established, or the *Truth* of any *Proposition* is fully confirmed, no *Prejudices* against them, how plausible soever, are much to be regarded; because, no *Truth* is, or can be, *inconsistent* with, *opposite* to, or *destructive* of, any other *Truth*; and consequently, those *Prejudices*, how strong soever they may appear, must either be, at best, but *ill grounded*, or they do not, in *Reality*, come up to the *Point*, whatever those who entertain, or urge, them may think: But, when up-start and unproved *Opinions*, against the *common Faith*, even in *Matters* of the greatest *Moment*, are obtruded on us, with great *Importunity*, and *mighty Efforts*; then all *Sorts* of *Arguments*, and even *just Prejudices* amongst the rest, may be of very considerable *Use*; and well deserve, upon several *Accounts*, to be regarded. For this *Reason*, I offer these few, out of many, against this *his new Scheme*.

I. The first *just Prejudice*, we offer against these *Notions*, is, The *NOVELTY* of them. — Take them all together, and they are but of *Yesterday*: And therefore we conclude, They are not likely to be *true*; yea are pretty sure, they *cannot* be *true*. —

That the plain *Reader* may perceive the *Weight* of *this Prejudice*, and *some* others that follow, let it be remembered,

(1.) We do not plead for, no nor pretend to, *Perfection of Knowledge*, in this *imperfect* State, wherein we now are: Nor, in particular, That any Persons, even the most holy, sagacious, learned, and useful, that ever were in the World, ever had the *full Knowledge* of the Meaning of every *Word* and *Phrase* in Scripture; and much less, that they ever had, or could have, clear, distinct, and adequate, *Ideas* of the *sublime Things* themselves, which are *signified* by them, — The Royal *Psalmist* himself, who had *more Understanding than all his Teachers*; Ps. cxix. 99. *yea, than the Ancients*; ver. 100. did not pretend to any such *Perfection*; and therefore, fervently prays, ver. 18. *Open thou mine Eyes, that I may behold wondrous Things out of thy Law*: — The *Prophets* were obliged, by Reading, Meditation, and frequent, fervent *Prayer*, to *enquire and search diligently*, 1 Pet. i. 10—12. into the *Scope* and *Meaning* of their own *Prophecies*: — And the *Apostle Paul*, who had as *profound* and *comprehensive a Knowledge* of the *Scriptures*, and the great *Things* revealed in them, as any meer Man ever had, found DEPTHS in them, which he could not fathom. Rom. xi. 33 — They all had the *fullest Satisfaction*, that they were under the *infallible Inspiration* of the *Holy Ghost*; or, *were moved*, *φερόμενοι*, *born up*, by him; 2 Pet. i. 21. so that they did not, could not, *err*, when thus *instructed*: And *knew* as much, of what they delivered, by *Word* or *Writing*, as was at that *Time necessary*, for themselves, and those to whom they were sent: But, a *perfect Knowledge*, of many of the *Mysteries* they revealed to others, they neither had, nor could have; because, the *Things* were *revealed* to them but in part, and they themselves could only *know them* but in part. 1 Cor. xiii. 9. Much less can we, or any others, not *so inspired*, now pretend to any such Attainments. — So that, we do not deny, That there are many  
*Difficul-*



*Difficulties* in Scripture, which we do not *thoroughly understand*; 2 Pet. iii. 16. many *Expressions* or *Phrases*, here and there, of the true *Meaning* of which we are not *sure*; many single *Words*, which cannot now be easily *translated*; many *Allusions*, which we hardly at all know; many different *Readings* of particular Texts; and several, yea contrary, *Expositions* of the same Passages; &c. — And therefore, we need not scruple to grant, That the *true* and *full* Sense, of some of these, has never been known, since the *Death* of the *Apostles*: — That *Interpreters* and *Ministers* may have, for some Ages, generally, if not universally, *mifunderstood* several of them: — That some of these *Mistakes*, through the *Devices* of *Satan*, and the vile Designs of his *Emiffaries*, may have prevailed, and been almost unanimously delivered to, and received by, the Churches of Christ, as so many *undoubted Truths*: — And, That they may, (especially, if we join with them the inexhaustible *Fund* of *unwritten Traditions*, from whence the *Popes* have had always some ready, whenever they thought they wanted them) have sadly affected the *Christian Faith*, and *corrupted the Worship of God*, &c. — But yet,

(2) These need not much disturb us, or be a *stumbling Block* to us; because, most of those Passages relate to the *Histories*, or *Genealogies*, &c. we find in the Bible; or to the proper Names of Men, Cities or Countries; or the Computations of Time; or the Names of Animals and Herbs; &c. or some *Customs* of the Eastern Nations, well known to the *Israelites*, in those Days; which very little concern plain Christians: — Or, they occur only in some more *obscure Prophecies*; in Places where a Word, or two, are found, which we no where else meet with, whence we might more surely learn their true Meaning; or in Passages, which seem to have no near Relation either to our *Faith*, or *Practice*,

which serious Persons have not so carefully enquired into:—Or, what is obscure, and hard to be understood, in one Place, is made plain and clear in another; &c. — We need not, I say, then be troubled, because,

(3.) The *Scriptures* are, in *all Things necessary* to Salvation, in some or more Places, so *clear* and *perspicuous*, that he that *runs may read them*, and may *assuredly know* the *true Sense* of them also. One may not deny, no, nor doubt of this, without *Blasphemy* against their ever blessed *Author*. — If they are not so clear, it must be either, because God *could not*, or *would not*, make them so: A Suspicion, which highly *reproaches*, either his *Wisdom*, or his *Goodness*! — The ENDS, for which they were given, even to be a *RULE* of *Faith* and *Manners*, Pf. xix. 7—10, &c. a *LIGHT* and a *LAMP*, Pf. cxix. 105. 2 Pet. i. 19. &c. strongly confirms this. — A *Rule*, which cannot be *perceived*, is *useless*: And a *Light*, which can't be *seen*, is a *Contradiction*. — Hence it will follow,

(4.) That, when God was pleased to reveal his *Mind* and *Will*, to his People, *immediately*, he did it in *Words* that they understood; or by *Visions*, *Emblems* and *Signs*, the *Meaning* of which they knew; or if they did not, at first, clearly *perceive* the *Sense* of his *Words*, or *Design* of those *Visions*, &c. he was careful to *make them understand them*. This was, undoubtedly, the Case, when he *gave them Laws*, *made Promises*, or *denounced Threatnings*.—And, when he spoke of his *own Being*, *Perfections*, or *Actions*; or mention'd any of his *NAMES*; had he not, one Way or another, done this, He had as good have kept his *Mind* to himself: Because, what he had *said* to, or *shewn* them, could answer no valuable End, or do them any Good. — *Words* not understood are, to him that hears them, *mere Sounds*: And *Emblems*, or even *Visions*,

*Visions*, of which we know not the *true Meaning* or *Intention*, are full as likely to lead us into *Mistakes*, as into *Truth*. — This was yet rather, I conceive, more necessary, when he employed *Prophets* to bring his *Will* to others: Because, If they had not known the *Meaning* of his *Words*, or of the *Emblems* they were to represent to them, &c. sufficiently to answer his End in sending them; I cannot see how they could have *remembred* them, or *delivered* them to those to whom they were sent, &c. — Withal, upon this Supposition, I cannot help thinking, That, if the People had but suspected so much, they would have alledged that they came to ridicule, expose, banter or insult over them, and have treated them accordingly. But, it seems, they had no such Thought. — Need I add, That, when *the most High* saw it necessary, he was often pleased to *explain* the *Visions* and *Emblems* to them, *Am. vii. 1, 2, 3. Ch. viii. 1, 2. Zech. i. 18—21. and Ch. iv. 5, 6. &c. &c.* and sometimes also the *Predictions* of *future Events*, *Dan. Ch. ii. iv. Ch. vii. 16—23. Ch. viii. 19—29. Ch. ix. 22—27. and Ch. xi. throughout, &c. &c.* so that, even under the *Old Dispensation*, which was but a Dispensation of *Darkness*, the Church had *Light* sufficient to *teach* them all that they were obliged to *know*, and *believe*; and *shew* them the *right Way* they were to take, to obtain *everlasting Life*. — Shall I offer one Thing farther,

(5.) That the true and full *Import* of *Terms*, and *Expressions*, which had been long used by the People of God, and familiar among them, and all Ranks of them, for many Ages, could not but be *well known* among them; at least to the most intelligent and learned, the *Expounders of the Law*, and *the Priests*, who were to have *the Law of Truth in their Mouths*, and whose *Lips were to keep Knowledge*. *Mal. ii. 6, 7.* — No *reasonable Creature* can well

well doubt of this: But, if any should, let them recollect, That they had *Prophets* with them, for several Ages, who were *able*, and would be very *ready*, to give them *all the requisite Information* they could; and the URIM and THUMMIM also, which would afford them, at all Times, *infallible Instruction*; and then, they cannot entertain the least Demur about this.

Having premised these Things, the *Weight of this Prejudice* will be very apparent, if we do but well consider these few Thoughts, every one of which will much confirm the rest.

1. The *Christian Religion* was not like the *Arts and Sciences*, which are capable of various and numberless *Improvements*, from Age to Age; but *perfect*, (and therefore, not to be *altered*;) as soon as the *Canon of Scripture* was complete. — Our Lord himself *knew all Things*; John xxi. 17, and *all that he had heard of his Father he made known unto the Apostles*; Ch. xv. 15. to whom he also gave *the Spirit to teach them all Things*. Ch. xiv. 26. So that they could not but know, the *true*, the *complete*, Sense of a Title, they were so frequently to use.

2. This Title, *the Son of God*, was well known, as we shall see, in Old Testament Times: Yea was, as our Author confesses, “*universally known*,” when our Lord himself was upon Earth. “*The Scribes, the Pharisees, the Priests, and all the Jews*, says he, talk’d with our Lord *Jesus* freely about the *Messiah* under this Name and Title, as being the common Name of the *Messiah*, and perfectly well known amongst them,” &c. p. 73. But, if it was “*perfectly well known*,” the *true and complete Sense* of it, must, I conceive, have been *well known* also: And, “*if all the Jews* knew it,” the Disciples and the ordinary Hearers of our Lord, could not be *Ignorant* of it. — Whence I gather,  
That

That this *true* and *full* Sense would be *continued*, at least, among the Disciples; who would *communicate it* to others, wheresoever they went: That it would be well known among their immediate Successors, and frequent in their Sermons and Writings:— And consequently, That it was next to impossible, it should ever be quite forgot; and absolutely impossible, it should be soon forgotten, all over the World. And yet,

3. *Antiquity*, to the best of my Remembrance, never, any where, mentions his “compleat Idea of “Christ’s *glorious pre-existent human Soul*,” &c. p. 10. and very seldom his other Notions; nor are they found, in the Writings of any Age, ever since, till very lately. — His *Caveat*, against “taking the “Sentiments or Schemes of elder or later Writers, “whether Schoolmen or Fathers, or Divines of “any Party, for a perfect Test of Truth and Orthodoxy in those sacred Subjects,” Pref. p. 5. seems a tacit Confession of this. But this, as we have hinted, was next to an absolute Impossibility, if his “compleat Idea of this Name” had ever been known in the first Ages. — Need I add, I cannot recollect, that it, (if any other of his Fancies) was ever once mention’d in the famous *Council of Nice*, or any of the other *General Councils*, whose *Decisions* are much set by, and very justly, among *all* the *Protestant* Churches: Whence ’tis plain, it was either not at all then known, or but very little regarded. — Yea,

4. So far were the Ancients, who were esteem’d *Orthodox*, from being of his Mind, in *these Notions*, that, as all the World know, they were unanimously, zealously, and steadily, for the *true* and *proper Generation*, and *co-essential Sonship*, of the *second Person* in the *Trinity*. This will hardly be denied: But, if it should, the *Nicene* and *Athanasian* Creeds, so well known

known among us, put it out of all Doubt. — Be it considered further,

5. This Title, *Son of God*, does not occur once, or a few Times only; in one, or a few, obscure Places only; or without any Parallel, or equivalent Expressions to *explain*, and *confirm* it: But a great many Times, all over the New Testament; in a great Number of Passages, which are clear, and easily understood; and with many other Phrases, which ascertain the *true*, the *full* Sense. — Had we met with it only once, or twice; occasionally only, or by the by; in some dark *Prophecy*, or some *figurative* or *ambiguous* Expression; there might have been some Pretence for hesitating, demurring, disputing: But, when we meet with it, so very frequently, on so many Occasions, and with so many significant *Ad-nouns* also, which so certainly determine the Sense, if any Words can determine it; and have, in the Judgment of the Christian Church, actually determined it, at least, from the *coming of the Holy Ghost* to this Day; there was but very little Reason, for all this extraordinary Opposition to it.—Once more,

6. The *Sense* of this Title we plead for, has been not only the general Sense of the *Church*, in all Ages, but always accounted *the Rock on which it is built*.— And tho' *the Gates of Hell*, i. e. Satan and his Emis-saries, have been, according to our Lord's Prediction, *Mat. xvi. 16—19.* by all manner of Means, incessantly, and ever since, endeavouring to *batter*, or *undermine* it, yet have they never, nor shall they ever *prevail against it*. Learning and Criticism, Quirk and Quibble, and Sophistry of all Sorts; Yea, Banishments, Imprisonments, Racks, Wheels, Gibbets, Axes, Fire, Faggots, and all Manner of Tortures, have been often used, for this End, and in many Places, but, blessed be God, *all to no Purpose*. The *coessential Sonship* of Christ, is still, and,  
if

if he is *the Truth*, ever will be *One* of the *Foundations* of the *Christian Faith*! — Let those otherwise minded, consider these well, and they will easily see, there is more in them, than they were aware of.

II. These *Notions* were not only, so far as appears, wholly *unknown*, when our Saviour was upon Earth, but, by our Author's own Confession, could hardly be *known*, even to any of the Apostles themselves, but one only; which, in my Opinion, as I have hinted above, wholly and for ever, demolishes his own Cause and establishes mine. — One of the Reasons he gives, (even when he is telling us, “ he is very much inclined to believe, that the “ Name, *Son of God*, relates to his *human Soul*, and “ signifies the *glorious peculiar Derivation of it “ from God the Father*, &c. p. 10.) why he cannot “ think this precise Idea is the very Thing designed “ in those Texts, — wherein our Salvation is made “ to depend on the *Belief of Christ being the Son of “ God* ;” is *this* : — You shall have every Syllable of the whole Paragraph.

“ Tho' the Apostles *Paul* and *John*, and perhaps the rest of them, arrived at this complete Idea of his *glorious pre-existent human Soul* in due Time, yet it doth not appear evident that the Disciples had all attained such an Idea, so soon as they believed that he was the *Son of God*, in a sufficient Manner for their attaining the Favour of God and a State of Salvation.” p. 10, 11.

On which observe, He dare hardly say, That any *one* even of “ the Apostles, arrived at this complete Idea,” at least for some Time, but *two* at most : — He puts a “ perhaps upon the rest of “ them : — He mentions a “ due Time ;” but neither tells us when that due Time was, nor whether the rest did then actually arrive at it, when the due Time came : — Is plain “ it doth not evidently

“ appear they had all attained such an Idea so soon  
 “ as they believed he was *the Son of God,*” &c:  
 And talks of their “ believing this, in a sufficient  
 “ Manner for their attaining the Favour of God :”  
 &c. But neither acquaints us what he understands by  
 “ this sufficient Manner ;” nor when they “ attain-  
 “ ed the Favour of God, and a State of Salvation.”  
 — But, to answer all this more particularly, I must  
 ask,

1. Why the Apostle *Paul*, in the very first  
 Place, who was no *Disciple*, yea knew nothing of  
*Christ*, till long after *his Ascension*; if it was not,  
 That *he verily thought with himself, that he ought to*  
*do many Things contrary to his Name?* Acts xxvi.  
 9—12. — Did he, could he, know the *true* Mean-  
 ing of *this Title*, before any other of the *Twelve*?—2.  
 Why the Apostle *John*, more than *Peter* and *James*;  
 yea, and the other Evangelists also, who all mention  
 this Title, with several Thoughts to establish the  
*true Sense* of it?—Did he so much excel even  
 all these in *Knowledge*, or other *Abilities*?—Or, did  
 our Lord *reveal* any Thing to him, in his Life-Time,  
 which he did not to his other two *Favourite*s?  
 Yea, Is it not from the Apostle *John*, we have se-  
 veral of the clearest, fullest, and strongest Proofs,  
 both of the *Divinity*, and *coessential Sonship*, of the *se-*  
*cond Person*; and of his *Unity*, and *Equality*, with the  
*Father*? — 3. Why did he say, “ and perhaps the  
 “ rest of them arrived at this compleat Idea in due  
 “ Time?” Can there be any Doubt, That every  
 one of them arrived at it *in due Time*; if it was in-  
 deed the *true Idea* signified by this Title: Or “ the  
 “ Sense which *Christ* more directly designed to  
 “ convey to those that heard him?” — Is not  
 himself very exprefs, *All Things that I have heard*  
*of my Father, I have made known unto you?* John xv.  
 15. And could they then be *ignorant* of it? — If  
 the Knowledge of it, or his other Notions, was *necef-*  
*sary*,



*Jary*, either for their *own* Instruction, Faith, Peace, Comfort, Joy, or Salvation: Or, for the faithful *Execution* of their *Office*; Would not the *Spirit of Inspiration* teach it them? — Or, Was there any Thing in “this complete Idea, or indeed in any of “his other Notions,” so very hard to be conceived, retained, or conveyed to their Hearers, which *the Holy Ghost* could not make clear and plain, to the weakest of them all? 4. When was “the due “Time,” he speaks of? — Was it to come soon, or not till several, yea many Ages after? — Is it now past, or not? — One would think, That, if it is already past, it arrived, if not before, yet *when the Day of Pentecost was fully come*; Acts ii. 1—4. Or very soon after it: But, if that was the Time, we may, I think, be sure, That every one of them knew the *true*, the *full Sense* of this Title; and “that which Christ more directly designed to convey to his Church,” long before the Apostle *Paul* did. — Yea, surely, every one of them knew all that was necessary to the *faithful* and *successful* Execution of their Office, soon after that remarkable *Event*, through the whole Course of their Lives. — 5. Did not *Peter*, in his own Name, and in the Name of his Brethren, over and over, *confess* that their blessed Master was *the CHRIST, the SON of the living God*? John vi. 69. Mat. xvi. 16—18. And did neither himself, nor any one of them, but *John*, know the *true*, the *full* Meaning of their own *Confession*! — 6. Did not our Lord kindly *accept*, and most highly *approve* of this their *Confession*; adding, *Blessed art thou Simon Barjona: For Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven*? Mat. xvi. 17. And, did not the Father then *reveal* to them “the Sense of this Title, “which he more directly designed to convey to “them?” Or, did neither of them, even then, *know* what they *believed*? Or, Could our worthy

Author, had he reflected on this: Or, can any other now, soberly think they did not? — 7. Whence should any of them, at last, have “arrived at this *complete* Idea?” or any other of these Ideas? — The *Old Testament*, I humbly conceive, is wholly *silent*, as to these Matters: — There is not a Syllable, that dropt from the Mouth of any of their Contemporaries, which, so far as I can find, comes up to the Point: — And our blessed Lord, so far as we know, never spake one Word “of the *glorious peculiar* Derivation of his Soul from God “the Father before the Creation of the World.” He never gave any Hint, That “his *human Soul* was *properly* the *Son of God*.” — Yea, so far was he from insinuating any such Thing, That when he assumes this Title, *the Son of God*, or speaks of himself in equivalent Terms, he does it as a *co-essential Son*, attributing to himself such Things, as none but a *con-substantial Son* could, or *durst* have done; &c. as shall be fully proved by and by. See John v. 17—20. Ch. viii. 54—59. Ch. x. 29, 30, &c. — 8. Whence then does it appear, That any one of them ever arrived at “this *complete* Idea” of his, or ever entertained any other of his *Nostrums*? — 9. If any one of them ever did, It was either *necessary*, upon one Account or other, in less or more, that it should then be made known by them to the Churches of Christ, or it was not. If it was not, *then*, in any Degree, *necessary*; I cannot but believe, it was not, is not, *now*: And therefore, humbly conceive, That, however our learned Author came by the Knowledge of these Notions, he had as good have kept it to himself: Because, if it was no Way *necessary*, the World can never be the better for it, and had been full as wise, and as well, without it. — 10. If it was, in any Degree or on any Account, *necessary*, Is it not somewhat strange, That they never made any of these *Notions*, expressly known

known to the Church? Or, if they did, any where or any how, That we hear nothing of them in the *Bible*, or any of the *ancient Creeds*, or the *Writings* of the *Fathers*, or in *some Tradition* or other from the first Ages; and but very little of some of them, for many Ages after; yea, till very lately?—And, II. Since he was very sensible, he could not, upon his own Principles, make it evidently clear, That they all ever “arrived at this complete Idea;” it was very modest, to express himself with so much Caution, “and perhaps the rest of them,” (i. e. *Peter*, *James*, and eight or nine more of them!) “arrived at this complete Idea in due Time!” However, he is pretty plain, “That the due Time” came at last; (no great Matter when!) that others arrived at his complete Idea besides the Apostles; that “the excellent Mr. *Fleming*” was one of them; and that some of his Followers are so very fond of it, as to employ all their Talents, to diffuse the Knowledge of it far and near, lest it should ever be unhappily lost again!—But, we shall reserve half a Dozen Questions more relating to “this complete *Idea*,” till another Opportunity.—Upon the whole,

From these *two just Prejudices*, I conclude, with almost the Evidence of a *Demonstration*, That *Sense of this Title*, which he dare not positively say was known to any one of the Apostles themselves, but *two*; and consequently, could very hardly, if at all, be known to ordinary Christians, before the Conversion of *saul* the *Persecutor*, at soonest; could not be “the Sense, which Christ himself or the “Apostles and Writers of the New Testament more “directly designed to convey to those that heard “them:” But he dare not say, “that this his complete *Idea*,” was known to any of the Apostles themselves, except two, before that Event; *Et c. Ergo*, It cannot be the Sense directly and designed, *Et c.*

III. We

III. We cannot think it at all *safe*, needlessly to depart from the *Common Faith* of Christians, in all Ages; especially, when we find it so frequently, expressly, fully, and strongly, *revealed* in the *Scriptures*. Why should we? — How dare we? — Should it be said, These Words, *coessential Sonship*, no where occur in the *Bible*. We grant it. — But, (1.) These Words, *own Son*, *begotten Son*, *only begotten Son*, &c. are equivalent, and full as strong: Nor can any Words, more emphatic and clearly for our Purpose, be given or desired: Nor can they have any *proper Sense* at all, if they do not signify *coessential Sonship*. — (2.) We do not, at least need not, believe the *coessential Sonship of Christ*, merely because of *these Titles*, as express and significant as they are; but because we find, That *this only begotten Son*, and as such, is frequently mentioned as having the *Names, Titles, Perfections, Works and Worship*, proper to *the One true God*, clearly attributed to him; as must be shewn by and by: And this, absolutely and invincibly, confirms the *Catholic Doctrine*. — (3.) Are any of those Notions, he would court us to embrace, to be met with, any where expressly in the *Word of God*? Where do we find the Words, “*Christ’s human Soul?*” — Where is it written, “*That his pre-existent Soul is properly the Son of God; or that the divine Nature always dwelt in it?*” p. 150. Or, “*That Christ is the express Image of God, in the human Nature?* p. 153.” &c. &c. — Yea, How can any of these be, any how, proved from *Scripture*? Withal, (4.) Should we desert the *Catholic Church* and go over to his Opinions, We should gain nothing by our so doing: And he must be very fond of Change, who will change for Changing’s Sake. — We should not, I say, gain any Thing by our forsaking our Principles; Because, if we indeed continued to believe the *Scriptures*

*ture Doctrine of the Trinity, and the Personal Union of the Divine and Human Natures in Christ, the Difficulties attending those two fundamental Articles of Christianity, would be just the same they are, upon our Principles: And the like we may say of most, if not every one, of his other Notions. — Or, if he may seem, here and there, to give us some Light to help to remove some inconsiderable Difficulty, we shall soon find ourselves plunged into another, and a greater! — This leads us naturally on to another Prejudice.—We conceive,*

IV. Not only, That it is not *safe* to espouse his Scheme; but cannot help thinking, That it is *dangerous, yea very dangerous* to do it: And his Management of his Cause convinces us of this Danger. We find him, in many Places, talking too like, if not directly in the Strains of, the *Arians, Sabellians, Nestorians, Eutychians*; &c. *expounding many Passages of the Scripture, as those Hereticks did, and do; and obliged to wrest them, with all his Might, to support their Sense. — For Example, those remarkable Passages Prov. viii. 22—36. John v. 17. p. 39, 40. Mark xiii. 32. p. 42. 1 Cor. xv. 28. p. 43—44. Mat. xxviii. 19, &c. &c.—Yea, these Notions have led him, throughout, as every one must see who reads him attentively, to many unguarded and suspicious Expressions, as if our Lord were not now, or was not when he was upon the Earth, Mediator secundum utramque Naturam; or, to speak of him, as if there were two Persons in him; or sometimes, as if he was only Man, and not God-man; &c. &c.—Now we dare not, especially in an Age so prone to apostatise from the Truth, give Way to, and much less fall in with, such Fancies, or Ways of speaking, as may entangle us, 'ere we are aware, into the Paths of Error; yea, and draw us to a manifest Opposition to the great*  
Doctrines

Doctrines of Christianity.—A more particular Prejudice is,

VI. The *Denial*, of the *coessential Sonship* of the second Person in the *Trinity*, robs us of a very good, and convincing, Argument for the two great and *fundamental Doctrines* of the TRINITY, and the DIVINITY of Christ. This, I take it for granted, will be owned to be an *insuperable Prejudice*, if well proved; as shall be done presently, as soon as I have answered his fourth Section, p. 63—69. which is a Reply to this Question, “*What Advantage is there in not applying the Name Son of God to the divine Nature of Christ?*” — After all, says he, “many a pious Christian will be ready to enquire and say, since you acknowledge *Jesus Christ* to have a *divine Nature*,” This, to say the least, is somewhat strangely express’d! “and to be truly and properly *God*, why have you taken so much Pains to shew that this Name *the Son of God* in Scripture, does not necessarily signify either his *Godhead* or his *co-eternal Generation and Sonship?*” p. 63. 64. — ’Twas very natural indeed to think, That “many a pious Christian,” would, with Wonder, make this Enquiry: And, I believe, every one, who has heard and considered it, hath been ready to ask this necessary Question, and to expect a plain, direct and pertinent Answer to it. — Well, “he hopes he can give some satisfactory *Answers*, and offer such *Reasons* as may justify and support this Attempt; &c.” and accordingly he gives us *four*, not one of which is at all satisfactory, or indeed comes up to the Point.

“1. I was willing to search the true Sense of Scripture in this Point, and to understand the Meaning of God in his Word.” p. 64. — So has, so may, and so will, every one say, who has a Mind to obtrude his own *Dreams* upon the World, be they ever so silly, or ridiculous. — However, no doubt,

’tis

'tis every one's Duty, to search the Scriptures, that he may understand the true Meaning of them: But, when we have proved all Things, we must hold fast that which is Good; 1 Th. v. 21. or else, every honest Man will say, we have either not indeed proved all Things, or that we have lost the happy Fruits of our Search. &c. "Where any Expression is used so very frequently in the Bible, as this Name *the Son of God* is, and that in Texts of awful and solemn Importance,—'tis of great Moment to know the Meaning of that Expression," for the Reason given and weighed above, viz. "that we may not include too little or too much in it," &c. *ibid.* This is a great, and an acknowledged Truth: But, blessed be God, there is no great Need, if we will but believe *his Word*, of much searching, to know the true Meaning of it.—Not to add, That it is next to absolutely impossible, the Catholic Church should have been mistaken, in this Point, till very lately.

"2. I was afraid to build my Belief of the Deity of Christ upon feeble and insufficient Foundations, and therefore I thought it necessary to examine this Argument which is drawn from his Sonship." Blessed be God, Our Belief of the Deity of Christ, is built upon such strong and firm Foundations, that all the Devils in Hell, with all their Enmissaries upon Earth, shall never be able to move them—He goes on, "The great Doctrine of the Godhead of our Lord Jesus Christ, and Faith in him as the true God, has been by many Persons built chiefly upon this Name which is given him, viz. *the Son of God*; and that upon this bare Presumption, that as a Son amongst Men has the same specific Nature with his Father, so *the Son of God* must have the same individual Nature with his Father; but how weak this Argument is to support such a Doctrine, appears in the foregoing Discourse." &c.

p. 65. Anf. 1. I must crave Leave to question the *Truth* of what is here alledged. I do not remember, I ever heard of one Man of Sense, if any one Man, who ever “built this great Doctrine chiefly on this Name, and upon this bare Presumption:” And am pretty sure, I never any where read any such Thing. None of the Systems, I have by me, give any Countenance to such a Notion. I have carefully consulted two of the last, and best, systematic Writers in the World, the ever famous *Turretine*, and his learned Nephew *Piëtet*, both Professors of Divinity in *Geneva*, who say nothing to this Purpose. The former, invincibly and at large, proves the *Divinity of Christ*; or, That *the Son is true and eternal God, coessential and coeternal with the Father*; from the common *Topics*, That the NAMES, ATTRIBUTES, WORKS, and WORSHIP, of *the one true God*, are so frequently ascribed to him in Scripture: And then adds *three* more particular Arguments, from *the Equality of the Son with the Father*, his *Oneness* with him, and his *mediatorial Office*;\* but not a Syllable of building his *Deity*, chiefly on this Name. He adds, ’tis true, in one Line, That *the true and proper Divinity of Christ* might be invincibly also gathered from his *FILIATION*, or *SONSHIP*, which no Man, who believes his *coessential Sonship*, will, I presume, be so ridiculous as to deny. — The latter has also a whole Chapter, of *God the Son*, wherein he uses the very same *Topics*, as our worthy Author himself has done since; but he doth not so much as mention his *Sonship*, as any Proof at all of *his Deity* †. So that what follows upon this Head, must pass for just nothing. — 2. Had he no other Way “to examine this Argument, drawn from the *Sonship*,” of the *second*

\* *Turret. Theol. Vol. 1. Loc. 3. Quest. 28. De Deitate Filii.*

† *Piët. Theol. Par. 1. Lib. 2. Cap. 15. De Deo Filio.*



Person, but by denying that he is a *coessential Son*; which some will think, will amount to a denying, That he, or, if you will, that *Christ*, is, in any Sense, *the Son of the Father*? — 'Tis plain, and indubitable, That, if he is not a *coessential Son*, He is not, at all, a *proper Son*; is not, at all, a *Son* who is *co-equal* with him; who *doth what Thing soever he doth*; or could say, *I and the Father are one*; as the *Bible* assures us He is, and could say. &c. &c. But,—3. Supposing the Fact, I want to know whence, and how, “the Weakness of this Argument appears?”

“3. 'Tis necessary as far as possible *to remove all Cavils from every important Doctrine of Christianity*, and such is that of the *Deity of Christ*.” p. 66. Let us grant this, at present, tho' I shall freely retort it upon himself before I have done. “Now if the Doctrine of his *Deity* be built on “his *Sonship*,” We do not build this Doctrine upon it alone, as we have said, and as every Body knows. “then he must be *true God* considered “as he is a *Son* ;” What then? “but the Notion “of a *SON* in all Languages of Mankind importing some Sort of *Derivation* and *Dependence*,”—The best Way to answer this, will be to turn the Question. Does ever, Did ever, “the Notion of a “*Son*, in any Language of Mankind, import, “That his *Body* was *formed* by his *Father*?” p. 12. Or, That *Generation* and *Creation* are the same? — Withal, these Words, *Derivation* and *Dependence*, are general and ambiguous: Nor is the *Derivation* and *Dependence* of a *Son*, in any Language of Men, inconsistent with his *Coessentiality* with his *Father*; or, with his enjoying all the *Perfections* of his *Nature*, as well as he. — “and the Notion of *Godhead* “importing *Independence* and *Self-existence*, seem to “carry a Sort of *Contradiction* in them.” — Why, If it is but “a Sort of *Contradiction*,” it may yet, be very consistent with the *Coessentiality* of the *Fa-*

*ther* and the *Son*: And, if they but seem to do this, since numberless Things *seem*, to us, to be what they are not; or to carry in them what they indeed do not; they may, in reality, notwithstanding this *seeming*, carry no sort of Contradiction in them at all. — “And this becomes a mighty Prejudice to “the Minds of Men,” &c. *ibid.* — Why, if it does, Who can help it? — Must we give up *the Faith once delivered to the Saints*, or any “important Part” of it, because some are mightily prejudiced against it? Did not the Apostles *preach Christ crucified*; tho’ as such, *to the Jews a stumbling Block, and to the Greeks Foolishness?* 1 Cor. i. 23. Is not *He a Stone of stumbling, and a Rock of Offence*, &c. 1 Pet. ii. 8. Is *He not set for the Fall*, as well as *rising again, of many in Israel, and for a SIGN which shall be spoken against?* Luke ii. 34. And, is not *his SONSHIP, the ROCK, against which the Gates of Hell have, from the Beginning, levelled all their Artillery?* Mat. xvi. 18.

But, after all, who are they to whom this becomes so mighty a Prejudice? Not, surely, the *Catholic Church*; for they have always unanimously confessed, That the *second Person* is, as such, *a SON, or GOD OF GOD!* — Who then? Why, “the *Arians* “and *Socinians!*” You shall have the whole Paragraph. “Now if by this Exposition of the Name “*Son of God* I remove any of the great Impediments out of the Way of the *Arians* or *Socinians* “from believing the *true Deity of Christ*, then “I shall account myself to have done Service and “Honour to that glorious Article of our Faith.” p. 67. I do not know what to reply to these odd Words, and have too great an Esteem for the worthy Author, to treat them as they very well deserve. We have an Apostle’s Words for it, *If any of you do err from the Truth, and one convert him, he shall save a Soul from Death*, &c. James v. 19, 20. and

is consequently, well employed. — It seems then, That, as *innocent* a Thing as *Error* is, now a Days, too commonly, *said* to be, it exposes the *erroneous* Person to *Death*! — However, Was there no other Way “to remove any of those great Impediments,” but by talking too much in their Strains! *&c. &c.* — Was this the Way to *convert* them to the true, *i. e.* the Catholic Faith? — Why, if he did indeed, or could, think so, he has been very unlucky and unsuccessful; as every one, I really think, will be, who shall follow his Steps. Some, to my own Knowledge, in several Places, have been, or say they have been, tempted, or drawn, from the *Truth* of the Gospel, by his unhappy *Dissertations, &c.* to the Blasphemies of *Arius* and *Socinus*: But, I have never heard of any one *Arian*, or *Socinian*, Man or Woman, young or old, who has been, by any of his Writings, by *trimming*, or by such Means, brought from *those Abominations*, “to believe the *true Deity of Christ*,” and am apt to think, I never shall. — Those that are gone so very far wrong, are not so soon, or so easily, recovered; and much less, by such Methods: And, to yield any Part of the *Truth* to them, complement them, or meet them as it were half Way, *&c.* is not the direct Course to bring them over to the *Truth*; but to *harden* them in their *Errors*, *desert* the Truth ourselves, and so, betwixt us, to *lose* it wholly. My own Eyes have seen some *finer*, — and my Ears have heard others make their Boasts of him, as if he was a coming over to them, *&c.* —

Two Paragraphs under this Head, p. 66, 67. I must almost wave. They are so very *metaphysical*, as to be far above the plain Christian's Reach. — If any one will but explain the first of them, and shew the Pertinence of it also, he will easily see what Use may be made of it, and how little it serves our Author. — In the other, “he dares not utterly re-  
nounce

“ nounce all those Schemes of explaining the Tri-  
 “ nity, which make the Divine Nature of *Christ*  
 “ to be in any Way or Manner whatsoever *derived*  
 “ or *communicated from the Father*,” Even these  
 very Words need *Explanation!* But, Why then all  
 this Stir? Why so very much ado? And, Why  
 “ dares he not” do this? “ for I must own myself  
 “ lost in these Unsearchables, &c.” And no Wonder,  
 That a *finite Being* should be lost, in *searching* out  
 an *Infinite* one. How can it be otherwise? But, bles-  
 sed be his Name, it is neither our *Duty*, *Wisdom*,  
 nor *Interest*, to *search* what is *unsearchable*. Let us  
 but *read*, and *believe*, the plain and familiar Language  
 of our *Bibles*, and through the Grace of God, we  
 shall *know enough*. “ yet he would not make the  
 “ necessary Proof of the *Divinity of Christ* to depend  
 “ upon this,” &c. No more did those great Men  
 just named, and no more do we.

“ 4. I would do something *to take away the*  
 “ *Anathema and damning Sentence* which some Par-  
 “ ties of Christians who believe the Divinity of  
 “ Christ have thrown on others, who also believe  
 “ his Divinity, merely for *not explaining some parti-*  
 “ *cular Scriptures in the same Way and Manner that*  
 “ *they do*, or for not using the same Arguments to  
 “ prove his Divinity.” Our worthy Author, seems  
 to be much afraid of *that Anathema*, forgetting that  
*the Curse causeless shall not come!* And yet, “ a dif-  
 “ ferent *explaining of some particular Scriptures*,”  
 may, in some Cases, make the *Faith of Christians*  
 quite another Thing from what it was, and should  
 be; so that we ought all to be very *cautious*, in  
 such Matters. Those who are fond of *new Explana-*  
*nations*, and *new Ways* of speaking, are, generally,  
 found to be looking to *new Doctrines* and *Princi-*  
*ples*: And those, who begin, pretending only to  
 be *displeased with Words or Modes of Speech*, which  
 have been long in Use and become familiar, are,  
 com-

commonly soon observed, to be also *displeas'd* with the *Things* meant by them. — It is in *the old Paths, the good Way, in which we shall find Rest for our Souls:* Jer. vi. 16. And therefore, Those take the *safest* Course, who go forth by *the Footsteps of the Flock;* especially, where there is a *plain and long beaten Track.* — 'Tis next to an absolute Impossibility, the *Catholic Church* should have been so very long mistaken, and in such a Point: — But, nothing alas! is more *Ordinary*, than to see even very great and good Men *err*; and be pretty *tenacious* too, of their own *Fancies.* — I know no “ Party of Christians, who believe the Divinity of Christ, that have pass'd a *damning Sentence* on any, who indeed believe his *true and proper Divinity,*” merely, for these Reasons: And, if there are any, I for my Part, neither am, nor, through the Grace of God, ever will be, one of them. — “ He does not love to see everlasting Death thrown upon Persons who believe the same Scripture Doctrine of the *Deity of Christ* that we do, but chuse to explain it another Way.” p. 68. No, nor I neither, if, in Fact, any do this. — 'Tis a Maxim in our Law, *Apices Juris non sunt Jura.* — However, were he now alive, I assure the World, I should not throw an *Anathema* on him; because, I really believe, he was not aware of the *Consequences* of the Things he has said; and seems not, to me, to have been either very clear, or fixed, or steady, in these his new Notions, as I gather from these very Pages I am now examining, among others: And, now that he is dead, I have no Doubt he is in Heaven; and am well satisfied, that, if ever I shall be so happy as to go there, he will never reprove me, for endeavouring to prevent the *bad Effects* of his *lately invented, and dangerous Notions.*

And thus have I considered every Sentence of these Answers, that is worth any Notice, or can  
do

do him any Service ; tho', perhaps, with too much Regard to his Memory : And must now leave it, to every impartial and serious Christian, to judge between us ; and say honestly, Whether “ these *Answers* are satisfactory, and whether these *Reasons* “ may justify and support his taking so much Pains “ to shew that this Name, the *Son of God*, cannot “ necessarily imply his *Divine Nature*, or *co-eternal* “ *Sonship* ?” p. 63, 64. An Attempt, I think, never undertaken before ! To return then to this *Prejudice*, which has led us to examine this Question.

Those *Notions*, which rob us of a *good*, and *convincing*, Proof of the *Divinity of Christ*, can be neither *safe*, nor *true* ; and therefore, are not to be espoused, or vindicated : But, so do these his *Notions* : *Ergo*. — The Proposition, or *Major*, as it is called, cannot be doubted, in Reason, by any One, who really believes *his Divinity*. The Assumption, or *Minor*, is evident. If the *second Person* is indeed *coessential* with the *first*, he is, most certainly, *God* as well as he. For, if he is *coessential*, he is *co-eternal* also ; because, the whole *Divine Essence*, if I may so express myself, is *Eternal* : — And, if he is *coessential* and *co-eternal*, he has *all the essential Perfections* of the *Divine Nature* ; because, the *Essence* cannot be *divided* from *itself* or the *Perfections*, nor the *Perfections* from *themselves* or the *Essence* ; and therefore, he is *co-equal* with him also : But He, who is *coessential*, *co-eternal*, and *co-equal with him*, is *God* as well as he. — This *Prejudice* therefore, must needs appear *weighty* ; and, 'tis evident, remains unremoved. — Should it be suggested, That the *Deity of Christ* may be, and has been many Times, invincibly proved, from many other Arguments ; We grant it heartily : But, the more of them we have, I humbly conceive, the better. — Should it be said, That the Argument from his *Sonship* “ may seem, to many, feeble or false.”

p. 65. which may be thought to weaken the Evidence of the other, and give "Occasion to some " to insult the Faith of Christ, &c." *ibid.* I can perceive no just Cause, for any such Suspicion. Why, or How, should *one feeble* Argument, *weaken many strong Ones?* — However, The Catholic Church have never thought this Argument either feeble or false, inconclusive or dubitable. Yea, *the eternal Generation* and *coessential Sonship* of the *second Person*, if really, *true* and well supported, amounts to a Demonstration of his *true* and *proper Divinity*, as is evident to common Sense. The Thing tells itself: And, if well managed, like *Jonathen's Bow*, it will hardly *turn back*; yea, it never did, it never can, fail to do Execution. — The *sober Appellant*, with the shuffling and wriggling, which are the best Artillery of the Party, made a Shift, tho' some Times a very sorry one, to answer, or rather evade, most, or all, of our Author's *Proofs* of the *Deity* of Christ: But, had he heartily and closely urged his *coessential Sonship*, that Gentleman would have found, that denying it absolutely, would have been the best, the only Way, to get rid of it. — But, this will come up by and by, when we shall illustrate, and confirm, it much farther, after we have demonstrated Christ's *coessential Sonship*.

I have yet two other *Prejudices*, which, tho' perhaps, not so considerable, in the Opinion of some, as these foregoing, are yet of too much *Importance* to be wholly omitted; *viz.* The *Denial* of the *coessential Sonship of Christ*, is not only a *symbolizing* with the *Jews* and *Mahometans*; but must therefore, be likely to *harden* them, in their malicious *Oppositions* to him, and *Blasphemies* against him.

1. The *Denial* of the *coessential Sonship of Christ*, is not only, a *symbolizing* with the *Jews*; but must therefore, be likely to *harden* them, in their *inveterate Hatred of, rooted Opposition to, and odious*

*Blasphemies* against him. — That they always, during his Life-time, denied his *proper Sonship*, and were filled with Rage and Madness, when he asserted it, either expressly, or in equivalent Terms, cannot be denied. — When, by Way of *Allegory* for his *healing* the impotent Man, on the *Sabbath Day*, &c. he began, *My FATHER worketh hitherto, and I work*; John v. 17. we are told, in the very next Words, *Therefore the Jews sought the more to kill him*, &c. ver. 18. — When he strongly asserted, *I and the Father ARE ONE*; John x. 30. in the very next Line, it follows, *Then the Jews took up Stones again to stone him*. — That they took him to have always spoke of a *coessential Sonship*, is evident from their continued charging him with *Blasphemy*, whenever he stiled himself by that Title, &c. — Now, To deny That he was, and is, a *coessential Son*; or That as a *Son, he and the Father WERE, and ARE ONE*, is a *justifying* the Charge the *Jews*, in his own Life-time, advanced against him, &c. &c. John xix. 7. — But, to *justify* their Ancestors, in what they said, or did, against him, is the ready and the sure Way to *harden* their *Posterity*, in their confirmed and resolute *Enmity* against him, &c. &c. — And is this then, a light Thing? — Surely, they had need to be very *certain* they are in the Right, who will continue to maintain such *dangerous Novelties*. See p. 83. — But more of these, in a more proper Place.

2. The Denial of the *proper, or coessential, Sonship of Christ* is likely to humour, and, thereby *harden*, the *Mahometans* also. — Every Body knows, That a *Jew*, who was, as such, an Enemy to the Name of *Christ*, and an *heretical Christian*, who was little better, assisted in composing that *vile, that accursed, Hodge-podge, the Alcoran*, &c. And that the *Mahometans* expressly, avowedly, and maliciously, blaspheme the *Eternal Sonship of Christ*, &c. This you shall have with the Reason of it, in the Words of



of the very learned and most judicious Bishop *Pearson*. “ It was the chief Design of *Mabomet* to  
 “ deny this Truth, because he knew it was not  
 “ otherwise possible to prefer himself before *our*  
 “ *Saviour*. — Wherefore he frequently inculcates  
 “ that Blasphemy in his *Alcoran*, that God hath no  
 “ such Son, nor any equal with him: And his  
 “ Disciples have corrupted the Psalm of *David*,  
 “ reading, (instead of, *Thou art my Son, this Day*  
 “ *have I begotten thee*,) *Thou art my Prophet, I*  
 “ *have educated thee.*” &c. &c.\* We may also  
 add, That crafty and wicked *Impostor* well knew,  
 that the Generality of those who were called *Christians*, in *Arabia*, and the neighbouring Countries, in  
 those Days, were most miserably *divided* and *dis-*  
*tracted*, by a great *Variety* of *Heresies* relating to  
 the PERSON OF CHRIST, even those of *Sabellius*,  
*Arius*, *Eunomius*, *Nestorius*, *Eutyckes*, and I do  
 not know how many more, which, tho’ absolutely  
*inconsistent* with each other, did all agree in opposing  
 the *proper* and *coessential* Sonship of the *second* Per-  
 son, or the *Unity* or *Distinction* of the *divine* and  
*human* Natures in the ONE PERSON of *Christ*: And  
 that the few, who remain’d thoroughly *sound* in the  
*Faith*, had been long sadly harras’d, and persecuted,  
 by those *Hereticks*. He, I say, who knew this  
 well, might, very naturally, conclude, That they  
 would not *unanimously* concur in any one Thing, and  
 much less, to oppose him, who, so far, agreed with  
 them, in so material a Point: That one of the most  
 likely Ways to gain them, would be, openly and  
 zealously, to declare against the *co-essential*, and  
 therefore *co-eternal*, and *co-equal*, Sonship of the *second*  
 Person: And That, if he should prevail with them,

\* *Pearson’s Exposition of the Creed*, p. 136 and in the Margin of that Page, *Est ipse Deus unus Deus Aternus, qui nec genuit, nec genitus est, &c.*

frankly and totally, to give up his *proper Sonship*, and consequently his *Divinity*; it would not be very hard, with some Care and Management, to bring them to part with his *Satisfaction* also, &c. &c. — Accordingly he succeeded, and much more easily than can well be thought, *God*, in his just Judgment, *giving up* those, who did no longer hold *the Head*, &c. and therefore, could hardly be called *Christians*, not only to be subdued by the Sword of *Makomet*, but to *believe* even those most *stupid Lies* wherewith his *Alcoran* is stuffed. — Now then, Is not the pleading, and with so much Vehemence too, against the *coessential* and *coeternal Sonship of Christ*, yielding them a great Point? &c. What will they be apt to think, when they shall hear, (not that *idoltrous Papists*, who are so clearly *condemned* by the *Light* and *Law* of Nature itself, which is yet *written in the Hearts of all Men*, whatever some Men may say to the contrary, *Rom. ii. 15.* and so evidently, so invincibly, *accused, confuted, and judged*, by the *Scriptures of the Old and New Testament*, for the most *gross* and *senseless Idolatries*, which ever were committed under Heaven, even amongst the most *ignorant, barbarous, and degenerate* of Mankind, but) That even *reformed Christians*, who are under no external Force; yea, and Men, much, and deservedly, celebrated for *Learning* and *Piety*, shall not only give up, but zealously contend against, the *coessential Sonship of Christ*, &c. and by so doing, justify the *Jews* in charging him with *Blasphemy*, &c. if not themselves also, at least in some Measure, for denying his *proper Sonship*; and, in Consequence of *that*, his *true and proper Divinity*? &c. But, — I shall urge this, and several other Things relating to it, no farther. — I verily believe, our worthy Author would have been as far from laying a *stumbling Block* before them, or  
any

any other, as any Man; had he thought that they, or any others, would have stumbled upon it.

Let not our *Antitrinitarians* of any, or all Sorts; or *Unitarians*, as those Men most ridiculously stile themselves, who dare not deny, yea, who confess, That there are, even to us *Christians*, at least two *living and true Gods*, for very Shame, object to us the Doctrine of the *Trinity*.—Does the Doctrine of the *Trinity* fall in, with any of the Doctrines of the *Mahometans*? Does it, any how, countenance any of their Blasphemies, against the *Person, Natures, or Offices* of our EMMANUEL? &c.—Should we give it up, and go over to the Camp of the *Socinians*, who most scurrilously and maliciously deride it, we should then harden them, with a Witness, in their Rebellion against *Christ*: But, instead of remaining *Christians*, we should be not only ALMOST, but very near ALTOGETHER, *Mahometans*. — The true TRINITARIANS, who have kept themselves from *Creature-Worship*, and *Idol-Worship*, and believe in, fear, serve, and love, *the one true God and him only*, Mat. iv. 10. are, and always have been, the only UNITARIANS upon Earth. — But, a few Thoughts relating to these Things may, perhaps, come in hereafter.

Thus have we produced, and urged, these *just Prejudices*; and shall now leave it to all *impartial and serious Christians*, to say, Whether they are not, as I have stiled them, both *just and weighty*? — They are not, I acknowledge, equally *weighty*; but, if they take them altogether, and consider them well, &c. our worthy Author's most zealous Admirers, will not find That, with all their Arts, they will be easily removed: Yea, I would hope, will perceive, That they will go far quite to overthrow those *his novel Opinions*. Several others might have been added, but they will come naturally in,  
under

under another Form, in a more proper Place. Advance we then to,

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### C H A P. III.

*Several* PRELIMINARY CONSIDERATIONS, or PROPOSITIONS, which may help us to some CLEARER IDEAS of the principal Things in this Controversy; remove several DIFFICULTIES attending them; and lead us, the more easily and fully, to perceive not only the TRUTHS we are contending for, but the IMPORTANCE of them; &c.

THE *previous Propositions* or Considerations, we shall now offer, with the necessary *Explication* and Confirmation of them, are only these seven.

1. The Doctrine of the *Trinity*, is the *first* and *great Foundation*, upon which, the *Christian Religion*, as such, is built.

2. There is a *natural Order*, both of *working* and *subsisting*, among the ever blessed *Three*.

3. The Terms, *Father* and *Son*, of whomsoever understood, are *relative Terms*.

4. These Terms are, in *Scripture*, and all other Books and Languages, used sometimes *properly*, and sometimes *improperly* or *figuratively*; and that, on divers *civil*, *moral*, and *spiritual Occasions*.

5. The *first Person* of the most *holy* and *undivided TRINITY* is, in the truest, strictest, most proper, and sublime Sense, a *Father*; and the *Father* of the *second*, who is called *his Son*: And consequently, the *second Person* is, as such, in the truest,

trueſt, ſtricteſt, moſt proper, and ſublime Senſe, a *Son*, and *his Son*.

6. Whereas, in the *one complex Perſon* of the Redeemer, there are *two diſtinct Natures*, the *Divine* and the *Human*, He is a *Son*, and frequently ſo called, in reſpect of each of theſe *Natures*: i. e. As *God*, he is often called, as he indeed *is*, *the Son of God*; and as *Man*, he indeed *is*, and is frequently called, the *Son of Man*.

7. Tho' our ever bleſſed Saviour, when on Earth, did never, ſo far as we know, but once, in expreſs Terms, acknowledge himſelf to be the *Meſſiah*, till he was upon his Trial: Yet, he was never, from his Entrance upon his public *Work*, to the Day of his Death, ſhy or backward, to declare and proclaim his *true* and *proper Divinity*, by publiſhing himſelf to be *the Son, the only begotten Son of God*; and to maintain, and prove, that he was, as ſuch, *equal with the Father*, John v. 17—19, and that *he and the Father are one*. Ch. 10. 30, &c.

I. The Doctrinè of the moſt *holy* and *undivided Trinity*, is the *firſt* and *principal Foundation*, upon which the *Chriſtian Religion*, as ſuch, is built.

This Doctrinè is, That there are THREE, clearly diſtinguiſhed by PERSONAL Names, Pronouns, Titles, Characters and Actions, (who have been therefore, called *Three Perſons*,) viz. the *Father*, the *Son*, and the *Holy Ghoſt*, to whom the *very ſame* ESSENTIAL Names, Titles, and Perfections, as well as the *very ſame Works*, and *Worſhip* alſo, which are *proper* to *God moſt High*, are, in a great Variety of the moſt plain and emphatic Phraſes, aſcribed in *Scripture*: Whence it is concluded, and moſt juſtly, That, ſince GOD IS ONE, THESE THREE ARE THE ONE TRUE GOD.

The Form of *Baptiſm*, Mat. xxviii. 19. which is a ſhort, but full, *Summary* of the moſt *eſſential Articles* of our *Faith*, put this out of all *ſober Doubt*:  
—The

— The Form of *Blessing*, 2 Cor. xiii. 14. which is nothing but the *Blessing*, wherewith the High Priest of Old was *to bless the People*, Numb. vi. 22—27. put into *New Testament Language*, makes it more evident: — The Work of our *Redemption* plainly supposes, and requires it: — The *Creds*, which were generally received, in the first Ages, and contained little more than a *Confession* of this *Doctrine*, as revealed in the Form of *Baptism* and *Blessing*: — And indeed, in a Word, the *whole scriptures* strongly confirm it. — Here, because thus far we agree, or seem to agree, in Words at least, let us only observe these few Things.

1. This great *Foundation Truth*, runs quite through the *Word of God*. — The *Bible* is full of it, from the very Beginning to the End. — Whoever reads *that Holy Book*, with Reverence and Diligence, and in the *Fear of God*, must find it there, whether he will or no: Yea, he that *runs may read it*. — In short, It is not revealed, only in a few Places, or in *obscure* and *dubious* Words: But, almost all over it; and, in some Passages, I verily believe, in as easy, clear, and proper Expressions, as the *infinite*, and therefore *unsearchable* and *incomprehensible*, *Subject* would well admit, or our present and imperfect State bear. — The three very first Verses in the *Old Testament*, and three very first Verses of the *New*, (if we allow the three first Verses of the Gospel according to *John*, to be the first three) *plainly* enough *reveal* this *Doctrine*. There we find *God*, i. e. the FATHER, (he being clearly distinguished from the other *Two*,) the SON, or WORD, and the SPIRIT OF GOD, *all three* concurring in the *Creation of all Things*: And therefore, the *Joint Creator*, or, if you will, *Creators* or *Makers* of the World. I say *Makers* or *Creators*, because this Word is, several Times, found in the plural Number, when spoken of the *ever blessed Three*, as  
*Job*

*Job* xxxv. 10. *Eccl.* xii. 1. *Isaiab* liv. 5. &c. &c.  
 Here then, are THREE PERSONS and ONE GOD:  
 For, *whoever* MADE ALL THINGS, IS GOD.

2. Tho' the *Distinction* of the *Three* ever blessed  
 Persons; the *Part*, which each of them was to  
 act, in the *Work* of our *Redemption*; the *Obligations*  
 Believers are laid under to every one of them;  
 the *Glory* and *Honour*, they are to give each of  
 them; &c. &c. are much more frequently, clearly,  
 and copiously, revealed in the *New Testament*,  
 than in the *Old*: Yet, are *all these* to be found, in  
 the *O'd Testament*, in a Suitableness to the *Dispensation*  
 the Church was then under. See *Gen.* i. 26,  
 27. *Ch.* iii. 9—22. *Ch.* vi. 3. *Ch.* xi. 7. *Ch.* xviii.  
 20, 21, 25, and 33. *Ch.* xix. 16. and 24. *Ch.*  
 xviii. 15. 16. — *Exod.* iii. 2—6. *Ch.* xxiv. 10,  
 11. *Ch.* xxxiv. 5—8. *Lev.* ix. 22, 23. compared  
 with *Numb.* vi. 22—27. *Ch.* xii. 8. comp. with  
*Ex.* xxxiii. 11. — *Josh.* v. 13—15. *Ch.* vi. 2.—  
*Judg.* ii. 2—5. *Ch.* vi. 11—25; &c. — *Job* xix.  
 25—27. *Job* xxxiii. 24. *Pf.* ii. 7—12. *Pf.* xxii.  
 throughout. *Pf.* xxxiii. 6. *Pf.* li. 11, 12. *Pf.* lxxviii.  
 13—20. compared with *Eph.* iv. 8—10. *Pf.* xc.  
 7.—11. compared with *Heb.* iii. 7—11. *Pf.* xcvi.  
 1 and 7. comp. with *Heb.* i. 6. *Prov.* viii. 22—36.  
*Ch.* xxx. 4. — *Isaiab* vi. 1, and 3. compared with  
*John* xii. 41. and *Acts* xxviii. 25. *Ch.* ix. 6, 7.  
*Ch.* xxxv. 4—6. *Ch.* 40. 9—11. *Ch.* xliv. 3.  
*Ch.* l. 4—9. *Ch.* lii. 12—14. and *Ch.* liii. through-  
 out. *Ch.* lix. 20, 21. *Ch.* lxi. 1—3. comp. *Luke* iv.  
 18—21. *Ch.* lxxiii. 7—14. *Jer.* xxiii. 6. *Ezek.* xxxvi.  
 27. *Dan.* ix. 17. and 24. *Hof.* i. 7. *Ch.* xiii.  
 14. *Joel* ii. 28—32. *Zech* xi. 11—13. compared  
 with *Matt.* xxvii. 9, 10. *Ch.* xiii. 7. *Mal.* iii. 1.  
 &c. &c. These are some of the many Proofs, which  
 might have been adduced, and vindicated, for this  
 Purpose. If any serious Person will read them  
 attentively, he will find they strongly confirm both  
 this,

this, and the former Proposition; and, I dare assure him, he will have no Reason to repent his Care.

3. If a really honest, and diligent Inquirer were, or could be, in any *Hesitation*, about the Doctrine of the *Trinity*, he needed nothing more, to satisfy him fully, than to hear a judicious *Sabellian* and an *Arian* dispute upon the Point. — These taking the two opposite Extremes, the former believing That the *Unity* of the Divine *Essence* is so very *strict* and *singular*, as to exclude any *Distinction* of *Persons*; and, by Consequence, that the *distinct* Names and *Titles*, which are given to the blessed *Three*, signify or denote only *three* Characters, Relations, or I do not know what, of the same *one individual Person*: And the other, That the *Distinction* of the *three Persons* is so very *wide*, as that they are not *Three* distinct *Persons*, in the same *one undivided Essence*, but *Three* divided Beings, and *infinitely* distant from each other also: --- These, I say, if they acted their Parts well, would effectually, and irresistably, destroy each his Antagonist's Opinion; and so, between them, illustrate, and *invincibly* confirm, *this great Fundamental*. — The *Sabellian* would *irrefragably* prove, That the ESSENTIAL Names and *Titles* of *God most High*, which are given to each of the *Three*, are *peculiar* to the *one true God* and *him only*; that the *Attributes* or *Perfections*, ascribed to each of them, are *infinite*, agreeably to their *Names* and *Titles*; and that the *Works*, which each of them do, *require*, and the *Worship*, which is *paid* to each of them, *suppose* the *Divine Nature*; which is all he could possibly prove: And the *Arian* would *demonstrate* from, the PERSONAL Names and *Titles* of each, which cannot be given to any of the other *Two*; the *different* Characters, or *Offices*, they sustain, which cannot, could not, be possibly executed, at least in the same Manner, by any but *one* of them; their *various* Properties  
pecu-



peculiar to each of them; and their *different*, yea seemingly *contrary*, *Actions*, resulting from those their *Properties* and *Offices*, &c. from these, I say, he would easily *demonstrate*, That they are in fact THREE DISTINCT PERSONS; which is all he could possibly prove. — Here then, we have one Party *demonstrating*, That they are *three distinct Persons*; and the other, That they have every one of them the *same one Divine Essence*, or *Nature*: Whence, 'tis undeniable, That there are *three Persons in the Godhead*; or, *three distinct Persons and one God*. — Not ONE only Divine PERSON, or *Personal Agent*, but THREE: And not THREE Divine NATURES, or GODS, but ONE only.

4. As fashionable as it is become, in this *back-sliding* Age, to make a *Jest* of the *Doctrine* of the TRINITY; and to speak of it, in such a light and impious Manner, as to shew that the *profane Sneerers* have thrown away all *Modesty* and *Shame*, as well as *Sense*: Yet, it is unto the *Belief* of *this* DOCTRINE, we are BAPTIZED; and hence all Parties, from the Beginning, have thought themselves bound, by their *Profession*, to acknowledge, That there is a *Trinity*, in some Sense or other; and to believe some Parts, at least, of the true *Doctrine*; if they would bear the *Christian Name*. — *Sabellius*, the *Patripassians*, and several other *Seets*, who were much of their Mind; *Arius*, *Eunomius*, and I do not know how many more of them, with their Followers, were *all forced* to own some *Sort* of a *Trinity*; and found themselves very hard put to it, to *believe* the *Bible*, and yet reject *the true Scripture Doctrine*, which was indeed, all along, the *Faith*, of the *Catholick Church*. Those who took the two *Extremes*, invincibly proved, as we have heard, that Part of the *Truth*, which each of them held; but quite confounded their Antagonists, and easily baffled all the Arts which they used to support their *Errors*. Whence we may

gather, 1. That all Parties have owned a *Trinity*: That the *Scriptures* are full of it: That the *Christian Religion* is founded upon it: And that he is not a *Christian*, who *denies* this. --- I think, I may add, 2. That he neither is, nor ought to be called, a *Christian*, who, in his ordinary Conversation, can even *pride* himself, in *jeering*, or *ridiculing*, &c. either the *Name* or the *Thing* commonly meant by them.

N. B. As the Proofs, That the very same *ESSENTIAL Names, Titles, and Attributes*, and that the very same *Works and Worship*, which seem naturally and necessarily to suppose, denote, or require, *Sameness of Essence*, are ascribed, frequently in *Scripture*, to the *Father*, the *Son*, and the *Holy Ghost*, must have appeared to the *Sabellians*, very strong, and indeed irresistible; when, notwithstanding their *PERSONAL Names, Titles, and Offices*, &c. which seem undeniably, to suppose, denote, or require, *different Persons*, they thought they even *forced* them to believe, That those *THREE PERSONAL Titles*, denote but *ONE individual PERSON*, under *Three* distinct *Characters or Relations*: So, the Proofs of the *real Distinction* of the *three Persons*, notwithstanding those *ESSENTIAL Names, Titles, Perfections*, &c. which necessarily suppose, and require, the same *ESSENCE or NATURE*, must have appeared to the *Arians*, full as strong, and undeniable, when they thought, they even *compelled* them to believe, That the *Three Persons* have no *Communion* at all, in the *same Essence*, but are really *Three DIVIDED BEINGS*, as *seperate as infinite* is from *finite*.

I might also have observed, 1. That, when the *Jews* charged *Christ*, with *making himself EQUAL with GOD*, *John v. 18.* they did not accuse him with *Polytheism*. --- Yea, 2. That, when they charged him expressly, with *MAKING HIMSELF GOD*, *Ch. x. 33.* they did not, durst not, alledge, That he made *himself* *ANOTHER GOD*; or was a *Setter forth of a*

STRANGE GOD, as the *Athenians* did the *Apostle*, because *he preached unto them* JESUS. *Acts* xvii. 18. 3. Tho' the *Apostle John*, in the very first Verse of his Gospel, mentions *one*, who *was with God*, and therefore *distinct* from *him* who is so called, and was himself *God*, as well as *he with whom he was*; adding, ver. 3. as an undeniable Proof, that he *was indeed God*, as well as the other, *All Things were made by him*, and *without him was not any Thing made that was made*: And consequently, That *He* was not himself *made*: That he was *before all Things*, that were *made*, and therefore is, in Scripture Stile, *Eternal*: That he himself *made all Things*: see *Col.* i. 16, 17. and *Heb.* i. 10—12. And therefore, is *God*. *Ch.* iii. 4. — Notwithstanding all this, I say, the *Jews* in those Days, did not, durst not, charge either the *Apostle*, or the *Christian Church*, with *Polytheism* or *Idolatry*: Nor can I certainly say, that any of them, to this Day, have ventured to charge those who believe the *true Scripture Doctrine* of the *Trinity*, with these horrible Crimes. — But these, and some others, will come up, in a more proper Place, when I shall urge them home to my Purpose; and offer some Consequences from them, which our Adversaries will never be able to evade.

II. There is a *natural ORDER*, both of *Working* and *subsisting*, among the *most Holy*, and *undivided Three*. — Here we shall prove, That there is such an Order, and that it is natural.

I. There is an *Order of Working*, or *Operation*, among them, according to which, they *all*, in their *natural Order*, concur to, or in, *all their Works* without themselves; not only of *Redemption* and *Grace*, but of *Creation* and *common Providence*. That there is an *Order*, and that they *all* act according to it, cannot, I think, be rationally doubted. — And hence, tho' the very *same Works*, of all Sorts, are attri-

attributed to each of them, in many Passages of *Scripture*, yet it is, with some *Difference*, in some *Respect*, or other: Whence we may gather, most evidently, both the *Unity of Essence*, and the *Distinction and Order of the Persons* in the TRINITY. — Several of the Fathers, in the first Ages, and many of the most serious and judicious Divines ever since, and none more so, than the very learned and famous Dr. *John Owen*, have observed, That, tho' they all jointly concur to the very same Work; (of *Creation* for Example,) yet each of them do it, according to his own *Personal Property*: And hence, the *Contrivance*, or the *Designing Part*, if I may so say, is, in a peculiar Manner, attributed to the first Person, the FATHER; the *Production, making, or executive Part*, to the second, the SON; and the *polishing, finishing, and perfecting Part*, to the third, the HOLY GHOST. — And so it may be observed in, or of, all their Works, *ad extra*, as the Schools speak, *i. e.* without themselves. — And hence God, the FATHER, is said often to have *created, or made all Things* BY CHRIST, or *the Son*; Eph. iii. 9. Col. i. 16. Heb. i. 2. &c. and BY *his Spirit*, to have *garnished the Heavens*, Job xxvi. 13. and to *send forth his Spirit to create, and renew the Face of the Earth*, Pf. civ. 30. Pf. xxxiii. 6. &c. — And yet, to, or of the *Son*, it is expressly said, *Thou Lord in the Beginning hast laid the Foundation of the Earth; and the Heavens are the Works of thine Hands*; Heb. i. 8—12. see John i. 3. Col. i. 16, 17. and we are told, in so many Words, That *the Spirit of God moved upon the Face of the Waters*, *i. e.* communicated a cherishing, quickning Virtue to them, Gen. i. 2. and *Elihu* is full to the Point, *The Spirit of God hath made me*. Job xxxiii. 4. &c. — Whence these Things are plain and undeniable, (I.) That they all *Three* concur to the very same Works; and therefore are, as we have observed above,

above, the *Joint-Creator*, or *Creators*, of all Things. (2.) That the *second* and *third* Persons, are not the *instrumental Causes* of all Things, as some most ridiculously and impiously speak, but the *Joint-Efficient*, or *Efficients*; with the *first*, each of them, immediately in his own Person, applying himself to the *same Work*: And therefore, each of them, without any diminishing Circumstance, or any Particle, or Word, to lessen, or sink the *Idea*, are expressly said to have *made* some of them at least, as if each had been the *sole Efficient*. (3.) That these different Phrases or Expressions, manifestly imply, or denote, some *Difference* or *Peculiarity*, in the *Manner* of their Operation. And hence, 'Tho' the *first* Person is said to have *created*, or *made*, all Things, BY the *second*, or *third*: Yet neither of these is ever, or could ever have been, said to have done those Works, BY the *first*. — (4.) That this Difference, or Peculiarity, in the *Manner* of their Operation, necessarily and manifestly supposes a *Distinction* of Persons. For, (5.) No imaginable Reason can be assigned, or indeed imagined, for this *Peculiarity*, except what results from their distinct *Personal Substances* and *Properties*. Because, (6.) Should we suppose all the Three to be indeed distinct Persons; and yet, absolutely and omnimodously, *equal*, without any Sort of *Natural Order* at all amongst them: Whence is it, that we so frequently hear of the *first* Person's doing all these, BY the *second*, or *third*, or *both*; and not *vice versa*? Surely, the Phraseology denotes some Sort of *Pre-eminence in the first*, and some Sort of *Subordination* in the other Two. But enough of these high and mysterious Things at present, tho' many pretty obvious Thoughts clearly to our Purpose, may possibly be hereafter deduced, and urged, from them.

(2.) From

(2.) From this *Order of Working*, among the ever blessed *three*, I cannot help thinking, we may safely, yea assuredly, conclude, That there is an ORDER of *subsisting* among them also, according to which, they may, they should, at least, be called the *first*, *second*, or *third*; and that this *Order* is *natural*; and consequently neither arose from, nor is founded upon, any *Dispensation*. — Whence came, whence could come, the former *Order* without *this*? — What Cause, or Reason can be conceived, for such Expressions, as *making the Worlds BY his Son*; *BY the Word of the Lord were the Heavens made*; *who created all Things BY Jesus Christ*; &c. which not only seem clearly to hint to us, but strongly to imply some Sort of *Priority*, *Pre-eminence*, or *Precedency*, in the *first* Person, and some Sort of *Subordination* in the *second* and *third*? — In these, there is no Room to suggest the *Oeconomy of Redemption*, as the Reason. — Because, here was no *voluntary Humiliation*, or *Condescension* in the *Son*, or *Spirit*; no, nor any Sort of *Condescension* at all. — Here was nothing, that seems beneath the *Dignity* of Persons *co-equal* with the *Father*; or, any how, *unworthy* of, or *derogatory* to, the *Divine Nature*. — But, this is not all; The *Manner* in which each of these *three* applied themselves to those *Works*, and consequently, their *Order* in the *Operation*, seems manifestly *natural*, and therefore *necessary*: Which, I conceive, will almost force us to believe, That there is an *Order of subsisting* among them, that is also *natural*, and consequently *necessary* and *unalterable*. This I thought, which I offer chiefly against *Rock*, brings us near to the *true Point* in Debate: For, if there is such an *Order of Working*, and consequently of *subsisting*, then the *first* Person is naturally and necessarily, the *first*, and acts as the *first*; and never could, in any *Dispensation* whatsoever,

soever, or upon any *possible Supposition*, act as the *second*, or *third*; or by any *Commission* from either, or both of them. — Now, if this *Order* is *natural*, and consequently the *Manner* of their *Operation* is *necessary*, these Things will clearly follow, 1. That the blessed *three*, are really *three distinct Persons*. 2. That whatever is the *foundation* of it, there is a natural, and therefore necessary, *Distinction* between them, so that neither of them is any of the other; nor could, nor can, the *first* be, or act as, the *second* or *third*, or any of these be, or act as, the *first*. 3. That there is some Sort of *Priority*, or *Pre-eminence*, in the *first* Person, and purely as such, above the other *two*; and of the *second*, above the *third*: But, a *Priority of Order only*, and not of *Existence*; and a *Pre-eminence* fully consistent, with the true and proper *Coeffentiality* of all the *three*. No *Father*, among Men, ever *existed*, as we shall see, *before* his *Son*: And whatever *Pre-eminence* a *Father*, as such, has above, or over *his Son*, as such; yet, when he, the *Son*, grows up, he is as properly a *Man* as his *Father*. Yea, and often proves, in all other *Respects*, by far the greatest and worthiest Person of the two. 4. If these Things are so, no other Account can be given of *this Distinction*, either the *Nature* or *Foundation* of it; yea, no other need be enquired after, or desired, than what the *Scriptures* give us, *viz.* That the *first* Person is, as such, a *proper Father*, who *begot* the *second*: That the *second*, and as such, is a *proper Son*, and was *begotten* of him; and therefore, has the same *Nature* and *Perfections* which he has, as all *proper Sons* have: And, That the *third* Person, who is sometimes called *the Spirit*; frequently stiled *the Spirit of God*; Rom. viii. 9. 1 Cor. iii. 16. &c. and elsewhere, *the Spirit of his Son*, Gal. iv. 6. and of *Christ*; Rom. viii. 2. Ph. i. 19, &c. proceeds from them both; John xiv. ver. 10,

17, and 23. Ch. xv. 26. Ch. xvi. 7, &c. and works with them also immediately, according to his own *Personal Property*. — But, because these Things do not lie so directly before us, at present, I wave them, and desire the Reader, carefully to weigh and remember, these following Thoughts.

*N. B.* These Observations will be thought, perhaps, to appear more plainly, in that most astonishing, and unparallel'd, of all the Works of God, even the Work of our Redemption. — The Source, Rise, or Original, of this stupendous Work, is, every where in Scripture, ascribed to the *Father's Love*; John iii. 16. Rom. v. 8. Ch. viii. 32. 1 John iii. 16. Ch. iv. 9, 10, &c. and the whole *Contrivance* or *Design*, is assigned to him. There is a manifest *Dignity* and *Precedence*, in the very *Title* and *Idea* of *Father*. — In this amazing Design he sustains the *Majesty* and *Honour*, of the *Deity*, requiring and accepting a *Satisfaction*, and from *one* in our Nature too, &c. — It therefore did not become him to take upon him the *Seed of Abraham*, and act the near *Kinsman's* Part: Nor would the *Order* we are speaking of, upon any Account, permit it. — The *Execution* then of this unparallel'd Work, belong'd to, or devolved of Course upon, *the Son*; and the *Application* of all the glorious Fruits or Effects of it, upon the *third* Person? — And yet, the *Father* is said to do all these, by the other *two*, &c. &c.

*N. B.* 2. If any are pressed with Objections, against the Doctrine of the *Trinity*, let them remember, That the *Bible* is full of it: That the *Form of Baptism*, and the *Part* each of them act in our *Redemption*, make it *absolutely necessary* to be believed: That the *Catholic Church* has been always unanimous and steady, in the *Belief* of it: And, That the chief Difficulties arise, from the Difficulty we find in conceiving the *Manner* of it. And, to give some *Assistance*, if not *Satisfaction*, in



n this Case, let them remember, That the *Divine Essence* is *infinite*, and therefore *incomprehensible* and *unsearchable*:—That, many Things therefore may, and must, be predicated of it, which cannot be predicated of any *finite Essence* whatsoever: --- That therefore we cannot clearly conceive how, the *one undivided Divine Nature* can subsist, in *three distinct Persons*; because, we think, and judge, of it, as we do of other *Essences*; and perceive no such Thing in any *finite Essence*; and consequently, find nothing in *Nature* parallel to it, or which can tolerably *illustrate* it.—And, That it is from the *Infinity* of the *Divine Essence*, That it may, it always did, it must, and could not but, *subsist in three*: As we are sure, from Scripture, it does, and ever did, and shall.

N. B. 3. Tho' the *Idea*, which *Philosophers* and others, have of *God*, as of a *Being infinitely, and therefore, omnimodously perfect*; Or, a *Being, which has all Perfections in itself, and subsisting in the absolutely most perfect Manner*: Tho', this *Idea*, I say, doth not, in this our present State of Imperfection, rise up to the *Idea of the Trinity*; or, of *three Persons* in the *one Divine Nature*; yet there is nothing in it, that is inconsistent with, or destructive of it, neither.—We can know nothing of *God*, but what we know from *himself*, or *his Works*, by Sensation, or Reflection: And therefore, it is *Presumption*, and rank and ridiculous *Pride*, to imagine, That our *Reason* is the *Measure of Truth*; That nothing is, or can be *true*, which we cannot have *clear and distinct Ideas* of; or, That *we can find out the Almighty unto Perfection*. — But, 'tis *Impiety*, and *Rebellion against God*, to dare to say, That what *God* has said, is not, or cannot be, *true*. — I have no Doubt, That, if we had the *perfect, and adequate Idea*, of the *Divine Essence*, of *infinite Perfections*, and the *most perfect Manner of existing*, we should have *the fullest Satisfaction of the Truth* of

the *Catholic* Doctrine of the *Trinity*. — But, enough of this, for those for whom I chiefly write, especially since a Passage of Scripture, which led me, long ago, to this Way of thinking, must be a little explained, by and by, which will give us some clearer Apprehensions of the several Things to this Purpose. And, whereas,

*N. B.* 4. The learned *Rocł* reasons against the proper *Sonship* of the *second* Person, chiefly from his *absolute* and *omnimodous Equality* with the *Father*; and has carried Matters so far, as to deny any *Order*, either of *Working* or *Subsisting*, among the blessed Three, but what is purely *Æconomical*! — Yea, and to venture to say, That he who is called the *Father*, might have been called *the Son*, &c. because the Name *Son*, as well as the Name *Father*, signifies most *perfect* and *true Deity*! His own Words are thrown into the Margin. I shall not stay to shew, That his *Conclusion* out runs his *Premisses*; and, That, if it did not, it would not follow from them, for another Reason: And therefore shall only suggest, to the plain Reader, a very easy and full Reply. — Tho' the Name *Son*, among Men, especially, if the *Son* is grown up, equally signifies *true Humanity*, or *Manhood*, as well as the Name *Father*; and tho' the *Son* may be, in many Instances, upon every Account, a more worthy and considerable, or, if you will, a more *perfect Man*, than his *Father*: Yet, as long as they are both alive, the *Relation* between them remains. The *Father*, is still *Father*; and considered purely as such, there is

*Sed, ut ingenue loquar, — potuisse — fieri, ut quæ Persona nunc Pater vocatur, Filius vocata fuisset. Si enim nihil secundæ Personæ Perfectionis detrahit Nomen Filii, nihil primæ præ secunda addit Nomen Patris, & omnes Personæ sint æquales omnimodo; Nihil Divinitati ullius Personæ decederet, si alterius Nominē vocaretur, cum unum Nomen æq; ac aliud significet perfectissimam & veram Deitatem. Differ. Theol. de Gener. Filii, p. 40, & passim.*

some-

something in the very Name, more venerable, great and honourable, as all Mankind, I think, agree. — Advance we then to another Proposition, about which there will be no Dispute.

III. The Terms, *Father* and *Son*, of whomsoever understood, are both *relative* Terms; and therefore, necessarily suppose each other.

This is undeniable, and self-evident. He who is a *Father*, has a *Son*: And he who is a *Son*, has a *Father*. No one ever could, or can be, truly called, a *Father*, but one who either had, or has a *Son*: And he who is, or ever was called, a *Son*, either had, or has, a *Father*. — This holds, whether we speak of *God the Father* and his *only begotten*: Or, of *God* and his *Creatures*, whether *Angels* or *Men*, who are sometimes called his *Sons*: Or, of *Fathers* and *Sons* among *Men*. In short, where there is no *Father*, there is no *Son*; and *vice versa*.

IV. These Terms, *Father* and *Son*, are, in Scripture and among all Nations, used sometimes *properly*, and sometimes *improperly*, or *figuratively*, and that on *divers*, *civil*, *moral*, and *spiritual* Occasions.

I. They are sometimes used *properly*, as all do, and must confess. — There would be no Room to say they are ever used *improperly*, if they were not. The first Sense of every Noun-Substantive, is the *proper* Sense, including *all the Essential Ideas* chiefly, together with those which we know do commonly agree to, or are found in the *Subject*: And, when we use it *improperly*, we drop several of those *Ideas*, and especially the *primary* ones, retaining sometimes more and sometimes fewer of the others, as the Word is used more or less *improperly*.

Among *Men*, when they are used *properly*, they are either taken more *strictly*, or *largely*. — When taken more *strictly*, He is a *Father*, as both *Philosophers* and *Divines* have been wont to speak, who by *natural Generation*, communicates the *same Nature*

ture which himself has, with all its *essential Attributes*, to another: And, He is a *Son*, to whom, the *same Nature*, with all that is *essential* to it, is, that Way, communicated\*. This is not only the common, but has been thought to be the proper, Signification, or philosophical *Definition*, of the *Terms*, when taken strictly. Thus *Cain* and *Abel* were the *Sons* of *Adam*.—In a larger Sense, He is a *Father*, who does not immediately, but, by the Intervention of some proper *Son*, communicate the same Nature, &c. in the common Way, to another: And, He is a *son*, to whom the same Nature is thus communicated.—Thus *Enoch* was the *Son* of *Adam*. And, as we commonly say, when we stretch the Idea, *Adam* was the *Father* of all Mankind, or *our first Parent*; because we were *all in his Loins*, and all *sprang of*, or *from* him.—Thus *Israel* is, frequently, stiled the *Father* of *all* his Posterity, as they are very frequently called *the Children of Israel*.—These, as all Men know, are the *primary* and *chief Ideas* annexed to these two Terms: And, in this Sense, they are *always*, without Exception, used among Men, when the Adnouns *own*, or *proper*, are added to the Word, *Father*; or the Adnouns *own*, *proper*, *begotten*, *only begotten*, are affixed to the Term *Son*. In this, all are agreed: Nor can any one Exception be given, I think, to the contrary. I desire the serious Reader always to keep this in Mind.

2. These two Relatives, *Father* and *Son*, are, in Scripture and among all Nations, often used *improperly*, or *figuratively*; and that both when spoken of *God*, with respect to the *Creatures*; or of *Men* with respect to other *Men*: And that, upon divers *civil*, *moral* and *spiritual* Occasions.

\* *Idea* GENERATIONIS PROPRIE DICTÆ, est *Idea* Productionis rei similis, sive Communicationis ejusdem Naturæ. Roel. *Differ. Theol.* p. 21. & *passim*.

These Words are used *improperly*, when the *first* and *principal Idea*, or *Ideas*, denoted by them, when taken properly, are dropt; and they are used to signify Persons, who stand not in so near a *Relation* to each other, because of some *secondary Ideas*, which are supposed, naturally, to arise from, or accompany, the *Relation* of a *Father* to a *Son*, or *vice versa*. An Example or two will make this plainer. — Thus, because (besides the *Idea* of *begetting*, and thereby *communicating* the *same Nature* with all that is *essential* to it, to *another*, which is, or has been, thought the *primary Idea* signified by the Word *Father* among Men;) it has been, in all Ages, and every where, observed, by universal Experience; That there is in all *proper Fathers*, a natural, strong, and almost indelible, *Instinct* or *Propension*, powerfully inclining them tenderly to *love* those whom they have *begotten*, *provide* for them, protect them, hide their *Infirmities*, bear with them, instruct them, pity and relieve them in *Distress*, and the like: Because of these, I say, Other Persons, who are observed to be *very fond* of those, whom they have *not begotten*, to take them under their Protection, look after their Education, put them out to some Trade, set them up in the World, assist or direct them in their Affairs, and the like, have been thought, and said, to act the Part of *Fathers* to them: — And hence have been, every where, and in all Ages, very commonly stiled, their *Fathers*: And those, to whom they have shewed all this Kindness, have been as usually called their *Sons*. — On the other Hand, because *own proper Sons* have been generally observed to *resemble* their *own Fathers*, either in their Faces, Complexion, Air, Temper, &c. to speak or walk, like them; to reverence, fear and love them; to have the same Tempers, Passions, Foibles; &c. to imitate them, embrace their *Notions* or *Opinions*, and be very tenacious

cious of them, or zealous for them; to depend upon them, and run to them, upon all Occasions, for what they want; and the like: Those young Persons, who, tho' not *akin*, very much resemble other Men, either in their Faces, or Tempers, &c. who imitate them, study under them, are advised and managed by them, and put themselves under their Protection, depend upon their Favour, Assistance, or Interest, &c. — Those young Persons, I say, have been commonly called *their Sons*: And those, whom they have thus resembled, imitated, or studied under, &c. have been as usually stiled their *Fathers*.—This may suffice, for the various *improper* Uses of these two Terms, among Men.—For Example,

Holy *Job* speaking of himself could, in his *Afflictions*, remember with much *Satisfaction*, That he *had been a Father to the Poor*; Ch. xxix. 16. and that *the FATHERLESS was brought up with him, as a FATHER*. Ch. xxxi. 17, 18. — The pious Youths, who were bred in *the Schools of the Prophets of Old*, were commonly stiled, *the Sons of the Prophets*; 2 Kings ii. ver. 3. and 5. &c. and they, with Reverence, called the Prophets *their Fathers*. ver. 12. 15, &c. — This, or something very like it, was, and is still, also frequent, every where, among *Divines, Philosophers, and Teachers* of all Sorts of *Arts and Sciences*, and those who *attend their Lectures*, &c. — We read of some called *Fathers and Sons*, upon a *civil or political* Account. — Whence *God* is said to have *made Joseph a FATHER to Pharaoh*, Gen. xlv. 3. *i. e.* his chief Counsellor or prime Minister, whom the King respected as a *Father*, and who counselled him with the Wisdom and Prudence of a *Father*: And 'tis said of *Eliakim*, *he shall be a Father to the Inhabitants of Jerusalem*, &c. II. xxii. 21. *i. e.* shall be very careful and tender of them, &c. as a *Father*. — And

And hence it is, That wise and good Princes; who have really *studied* the Welfare of their *Subjects*, have ruled them justly, and in the Fear of God, and have been to them as the Light of the Morning when the Sun riseth, &c. 2 Sam. xxiii. 3. 4. have been deservedly honoured with the most glorious of all their Titles, *The Fathers of their Country*: And those Princes have reciprocally honoured their *Subjects*, with the endearing Compellation of, *their Children*. — We read also of *Fathers and Sons*, so called upon a religious Account. — In something like this Sense, was the young *Levite* invited, first by *Micha*, Judg. xvii. 10. and then by *the Children of Dan*, Ch. xviii. 19. to be to them a FATHER and a Priest: But, much more truly, and emphatically, does the Apostle *Paul* speak of himself, 1 Cor. iv. 15. as the FATHER of those, whom he had begotten through the Gospel. see Gal. iv. 19. 1 Tim. i. 2. &c. &c.

Had our learned Author been as particular, and accurate, upon these Things, as he should have been, our Work had been much shorter, and much more pleasant: But, seeing he has not, as the Reader will see presently, we must observe in general. That

1. Tho' the Terms, *Father* and *Son*, when spoken of *Men*, are often used *improperly* as well as *properly*, the Scope of the Speaker, common Sense, or several Circumstances, &c. and the Adnouns *own*, *begotten*, &c. do so clearly determine the Meaning, That we can be in no Danger of mistaking.

2. That whenever these Terms, *Father* and *Son*, are used of *God* and his *Creatures*: Or, when *God* is called *the Father* of any of his *Creatures*, whether in *Heaven* or in *Earth*, or any of them are called, *his Sons*; both Terms are, every where, and without any Exception, used very *improperly*. And the Reason is, Because they are CREATURES, *created*, *made*, or *formed*, by him, of an *Essence infinitely inferior* to,

and *divided* from his own: And not, in a proper Sense, *begotten* of him, or *coessential* with him, as all *proper Sons* are. So that, neither is He the proper *Father* of *any one* of them; nor is *any one* of them, in a strict and proper Sense, his *own Son*.—In how many near, and dear, *Relations* soever, *any One* of them may stand to him; or how much soever *any one* of them may resemble him, or be *like him*, in *Dominion*, or *Holiness*, or *any other Qualities*, the first and chief *Idea* denoted by those Terms, when taken *properly*, is wanting: And therefore, they are not, in those Cases, used *properly*, but *improperly*; as will appear, by a very particular Consideration of all those Places, where any Creatures are, any where in Scripture, stiled *the Sons of God*, or to whom he is said to be a *Father*.

1. Whatever the *whole Creation* are, or have, the *Creatures* have all they have from *him* that made them; even their *Beings*, particular *Natures*, *Forms*, *Powers*, &c. And hence, their *Almighty Creator* has been often, and in all Places and Ages, (tho', to the best of my Remembrance, never in the *Scriptures*,) stiled their *Father*, or the *Parent of all Things*.—But, 'tis self-evident, they have not, or he did not confer upon them, or give them, *his own Essence*: And therefore, He is not, in a proper Sense, their *Father*, nor is *any One* of them properly *his Son*. — 2. Because *Angels* are *spiritual Beings*, excelling in *Strength*, like God in *Knowledge* and *Holiness*, &c. they are, three or four Times in the *Bible*, called the *Sons of God*; Job 1. 6. Ch. 2. 1. Ch. 38. 7. and upon the same or the like Accounts, is the *most high* called, *the Father of Spirits*; Heb. 12. 9. but, *improperly* also, for the very same Reason. — In like Manner, 3. If that Passage, *Luke 3. 38. which was the Son of Adam, which was the Son of God*, be justly translated, as perhaps it is not, *Adam was*, and the only mere Man that ever was, in the Singular Num-

ber,



ber, dignified with this glorious Title; because he was made after the Image, and in the Likeness of the blessed Three; Gen. 1. 26, 27. i. e. made a living Soul, endued with Knowledge, Righteousness, and true Holiness, 1 Cor. 15. 45. Col. 3. 10. Eph. 4. 24. having also Dominion over the Creatures: Gen. 1. 26—28. But, tho' he did, upon these Accounts, more nearly resemble his most blessed Maker, or Father, than all the lower World besides; yet, God is said to have made and created, but never to have begotten him; and no Man now dreams, That the Divine Essence was communicated to him; for the Poet's, *Divinæ Particulæ Auræ*, is, to say the least, too bold, and cannot be justified. In short, the very Idea of Creation, as we have hinted above, is absolutely inconsistent with Generation or Filiation: And the Relation, between a proper Father and a proper Son, is as different from that between a Creator and the Work of his Hands, as any Relation can well be.—4. Because MAGISTRACY is of God, and all Authority and Dominion is from him; and Magistrates represent him, and act in his Name and Place, &c. Deut. 1. 17. 2 Cro. 19. 6. &c. hence Magistrates, especially the higher Powers, are once stiled Children, or Sons of the most High: Pf. lxxxii. 6. But, they have been so far from being, in a proper Sense, Sons of God, that many of them have been, in all Ages, as properly, as they well could be, Sons of Satan.—5. Because those great Men, who have been very instrumental, active, and successful, in founding, raising, enriching, establishing, and protecting, Families, Cities, Kingdoms, or Empires, giving them sound and wholesome Laws, or ruling them with paternal Care, Tenderness and Love, &c. &c. have been distinguished, and honoured, with the Title of Fathers; and have, with great Affection, called their Subjects, Sons: For these, or the like Reasons, The most High, who chose the Children of Israel for a peculiar

*liar Treasure unto himself above all People, Ex. xix. 5. &c. brought them out of Egypt, bare them on Eagles Wings, bought them, made them and established them, &c. Deut. xxxii. 6 — 12. entred into a Covenant with them, Ex. xxiv. 6—12. gave them Laws and Ordinances, &c. Ex. Chs 20, 21, 22, &c. and at last, put them in Possession of the Inheritance promised. For these, or the like Reasons, I say, is He called their FATHER; and he himself, most singularly honours them, stiling *Ijrael* HIS SON, his FIRST-BORN: Ex. iv. 22. And they, in their Distress, many Ages after, encourage themselves in Prayer, looking unto him as, *their FATHER*. Is. lxiii. 16. Ch. lxiv. 8. But, notwithstanding all these, 'tis undeniable, That the Terms are here taken very improperly. — 6. Among the Ancients, 'twas very common for Persons of some *Distinction*, who had *great Estates*, but no *Heirs* of their *own Bodies*, to chuse some others, whom they *loved*, from any *Families* they pleased; and, in a public Manner, according to a *Form* then prescribed by *Law*, to *adopt* or *chuse* them for, and so *make* them, their *Legal Children*: Whence the *ADOPTERS*, were, in *Law*, reputed, and always after called, their *Fathers*; and the *ADOPTED* were, by that Means, as it were, *cut off* from their *old natural Families*, and *inoculated* into another Family, and called by their *new Fathers Names*, or the Names of their *Families*, *treated* and *educated* as their *own*, and to them were their *Possessions* at last *bequeathed*. — In Allusion to this *Custom*, *GOD* is said to have *predestinated his People to the Adoption of Children*; Eph. i. 5. and *CHRIST* to give them *Power*, ἐξουσίαν, *Right*, or *Privilege* to *become the Sons of God*; John i. 12. and hence we read of their *receiving the Adoption of Sons*; Gal. iv. 5. and of the *Spirit of Adoption*; Rom. viii. 15, 17, &c. But the very Word, *Adoption*, pre-supposes, That *God* is neither their *own proper Father*, nor they*

his *own proper Sons*. And consequently, when he is said to have *begotten* any of those *adopted Children*, or when they are said to have been *born of him*, 'tis self-evident, That the Words, *begotten* and *born*, must be used *improperly*: Because, if they had been, in a *proper Sense*, *begotten*, or *born of God*, they would have been his *Sons by Nature*; and then, there would have been neither any Reason, nor Room, for *adopting* them.—And 7. Those who are *born from above*, or *born again*; John iii. 3 and 5. are called the *Sons of God by Regeneration*. Ch. i. 13. Hence they are said, to be BORN OF THE SPIRIT; John iii. 5, 6, and 8. BORN OF HIM, *i. e.* I humbly conceive, CHRIST; 1 John ii. 29. (for, it is of *Him* the Apostle is speaking; 'tis *He*, in whom Believers are to *abide*, ver. 28. comp. with John xv. 4, 6, &c. 'tis *He* only, who *shall appear*; ver. 28, and Ch. 3. 2. who *was manifested*; ver. 5, &c.) and in so many Words, BORN OF GOD. Ch. iii. 9. — Ch. iv. 7. Yea, the Apostle James is express, *Of his own Will begat he us*; Ch. i. 18. and another has it, *God who hath begotten us again*, &c. 1 Pet. i. 3. and the Apostle John is very clear, *He that believeth, is born of God*, 1 John v. 1. and whosoever *is born of God sinneth not*, but *he that is begotten of God keepeth himself*, &c. ver. 18. These, I think, are all the Texts in the New Testament, where any such strong Expressions occur. And strong, and clear, and full, they are, and blessed be his Name, there are such in the Bible: But yet, 'tis plain, 'tis undeniable, that even in these, the Words, *born* and *begotten*, &c. are *improper*.—1. From the *Texts* themselves. It *the Father of Lights* is said, to have *begotten them again*, 'tis evident they were *begotten once before*, viz. in the *Likeness of their sinful Parents*; Gen. v. 3. and that this *begetting them again*, was only a *renewing* them: Because, we cannot be *properly begotten* twice. — 2. From the *Nature* of the Thing, The

*Divine*

*Divine Nature* is indivisible, and a *Finite Subject* is not capable of receiving, or containing, what is *Infinite*.—And 3. From this, that CHRIST calls himself, and is often called, *the ONLY BEGOTTEN SON*; and he is confessedly, *the true God*, having the *same Essence and Perfections* with the *Father*; and therefore, the Terms are used of *him*, most *properly*; and consequently, He is, in the truest, most sublime, and most proper Sense, a SON, *i. e.* a *coessential Son*: But, if he is, in a proper Sense, *the only begotten*, 'tis Demonstration, That when the *renewed* are said to be *born* or *begotten* of *God*, both these Words, *born* and *begotten*, are used *figuratively* for the *Renovation* of their *Natures*; and not, *properly*, for *communicating* his own *Essence* unto them; and so making them *coessential Sons*.

'Twill be in vain, if these Things are well considered, to object to us those Words, wherein *true Believers* are said to be made θείας κοινωνοὶ φύσεως, *Partakers of the Divine Nature*, 2 Pet. 1. 4. which are the strongest to this Purpose, we find any where in the Bible: Because, that Expression is clearly explained by many others; such as, *I will put a new Spirit within you*, &c. Ezek. 11. 11. *A new Heart also will I give you*, &c. Ch. 36. 26—29. *Put on the new Man, which after God is created in Righteousness and true Holiness*, Eph. 4. 24. *That we might be Partakers of his Holiness*, Heb. 12. 10. and several others of much the same Importance. These all strongly imply, against our *Pelagianizers* of all Sorts, and especially our *Socinians*, That a *supernatural Change* is wrought in his People, wherein, or whereby, *the Image of God*, in which Man was made at first, Gen. 1. 26, 27. and which was sadly *defaced*, and, in several Respects, absolutely *lost*, by the *Fall*: That *this Image*, I say, is, in some good Measure, *restored* in them, and an inward, vital, habitual, abiding *Principle of spiritual Light, Life and Strength*, is infused into

into, or, *created in them*, by *the Holy Spirit* who is *given unto them*, and whereby they are made *New Creatures*, and in some good Measure to *resemble* their *heavenly Father* : But, except the wretched *Servetus*, and some half-crazed Creatures in the last Age, not worthy any one's Regard, I do not remember any who ever dreamt, That, *by the Promises*, true *Believers* have the very *Essence* of *God communicated* to them ; and consequently, tho' they are called, upon several Accounts, his *Sons*, 'tis only in an improper Sense.

Our learned Author hath neither so accurately distinguished upon this Head, nor so clearly, and fully, explained his Terms, any where, as we could have wished. And tho' he, in several Places, for several Pages together, is explaining them, or essaying somewhat like it, he never once, I think, tells us, That they, as almost all other Terms, are sometimes used *properly*, and sometimes *improperly* or *figuratively* ; &c. nor acquainted us with the *true*, or *common Definition* of them, when taken properly, &c. — In short, all is general ! *Et in Generalibus latet Ambiguitas.* — Thus, p. 17. having observed, “ That the Name *Son of God* doth originally “ respect the Glory and Excellency of his Per- “ son,” Would not one then have thought, That it originally respects his *Divinity* ? “ appears from “ the Use of the Word *Son* and *Son of God* in other “ Places of Scripture.” He goes on, in the very next Paragraph, which you shall have *verbatim*.

“ *Son* or *Daughter* or *Child* in the *Hebrew* “ Tongue implies eminently two Things. (1.) It “ notes some *Derivation* of one Thing from ano- “ ther.” How general, and equivocal is this ? However, perhaps it does so, in some very large, improper, or figurative Sense : But, if taken *properly*, he should have said, The *Derivation* of the *same Nature*, with all that is *essential* to it, from  
the

the *Father* to the *Son*. “ *Men* are frequently called “ *Sons of Men*.” Yes. All *Men* that ever were born, might and have been called *Sons of Men*; because they really were so: And none but such, could be, *properly* so called. “ *Israelites* are called “ the *Sons* or *Children of Israel*.” They are so: And here, ’tis plain, the Word is used, *properly*, tho’ with some Latitude: “ So *Sparks* are called “ *Sons of the burning Coal*, Job v. 7. to signify “ the Derivation of one from the other.” They are so, in the *Margin* of our *Bibles*: And here, every *Man* must see, they are used *figuratively*, and very *improperly*; tho’ the *going forth* of the *Sparks* from the *Coal*, and their having something of the *same Nature*, gave rise to this lively, strong and poetical Expression.

“ (2.) It is also an Idiom of the *Hebrew Language*, and a peculiar Way of Speaking much in use among the *Jews*, to call one Person *the Son* of any other Thing or Person whose *Quality* and *Likeness* he bears. So wicked Men are called the “ *Sons of Belial*, &c. p. 17. 18.” If this is so, in all those Cases, and the like, the Word is used very *improperly*: Because, otherwise, *Sons* are the *Sons of Persons*, and not of *Things*. He then takes Notice, “ That *Adam*, *Angels*, *Saints*, *Magistrates* “ are called the *Sons of God*,” p. 18. for the same, or the like Reasons, that we have given: But, it is undeniable, they are all so only, in an *improper* Sense.

He then adds, p. 19. “ Now it is evident that “ our Lord *Jesus Christ* is *the Son of God*, in a “ Sense superior to Men or Angels, for he is called *God’s own*, Rom. viii. 32. *his only begotten* “ *Son*, John i. 14. 18.” Why then, surely, He is, as such, BEGOTTEN and NOT MADE: And therefore, a *coessential Son*; if these Words have any Sense. — He goes on, He is called *his First-born*,  
the

“ *the Image of the invisible God, the first born of every Creature: or that in all Things he must have the Pre-eminence.* Col. i. 15, 16, 18. p. 19.” Here it is insinuated, That the *Son of God*, as such, is himself, in reality, *one of the Creatures*, tho’ created before them all, and the *chief* of them! Whereas, that very Context, strongly, and invincibly proves, That he is *no Creature*, but a *coessential Son*, if any Words can prove any Thing. — Because, *By him were ALL Things CREATED that are in Heaven, and that are in Earth, visible and invisible, &c. ALL Things were created BY HIM, and FOR HIM: And he is BEFORE ALL Things, and BY HIM, OR IN HIM, ἐν αὐτῷ all Things CONSIST.* ver. 16, 17. What more then could be said? He is the *First Cause*, and *Last End*, of *all Things*: And therefore, as such, absolutely and in all Respects, yea infinitely, above the Rank of *Creatures*. — “ These scriptural Expressions plainly imply both *Derivation* and *Resemblance*.” What then? A proper *Son*, as such, is *derived* from his Father: And the nearer the *Resemblance*, the more likely he is to be an *own*, a *coessential Son*. — Yet, in the very next Words,

“ He craves Leave to insert one Caution,” And a strange one it is! “ Tho’ ’tis sufficiently manifest from the New Testament, and especially from *Heb. i.* that *Christ* is the *Son of God* in a Sense far superior to Angels, yet I am in Doubt whether the Disciples at first could have any such Idea of his Superiority to all Angels: Perhaps their Idea of the *Son of God* arose no higher at first then to suppose him superior to all their Prophets and Kings, who were called *Sons of God*, tho’ afterwards it grew up to an Idea superior to all the Angels of God.” p. 19, 20. When “ *Doubts*,” “ and *Perhaps*’s,” and that against all Probability, are brought in to support a Cause; at the same Time, that the Author shews us his extraordinary Zeal, he too evidently

dently makes it appear, That *Arguments* are very scarce, and other Proofs no where at Hand!—More particularly, 1. The Proofs of the *Sonship of Christ*, *Heb. i.* are all from the *Old Testament*; *Pf. ii. 7. Pf. lxxxix. 26, 27. Pf. xcvi. 7. Pf. xlv. 6, 7. Pf. cii. 25—28.* most, if not every one, of which were, by the ancient *Jewish Church*, interpreted of the *Messiah*.—2. Could the Disciples be ignorant, That the Second Psalm, (to take the first that offers) was a Prophecy of *Christ*; or, That He whose *universal Dominion* is there spoken of, and whom the *Father* calls *his begotten Son*, &c. was *superior to Angels*?—3. Was it possible, That those, who had heard himself so solemnly declare, That he was *the Son, the only begotten Son of God*; *John iii. 16, &c.* who was equal with him, and, to prove it, could say, *What Things soever the Father doth, these also doth the Son likewise*; *Ch. v. 17, 19, &c. &c.* who had heard the *Baptist's* Discourses, *Ch. i. 29—34.* and *Ch. iii. 27—36.* as several of them no doubt did, and soon after, made that glorious *Confession*, *Ch. vi. 69.* Could they, I say, have any Doubt “of his Superiority to all Angels?” Why really, if they had, I shall only say at present, They might, certainly, have known better.—4. How did they know “that the Prophets were ever called Sons of God?” To the best of my Remembrance, they were never so called, till our Lord himself honoured them so far, &c.—But, to wave trifling, I must ask, What will follow from this, should I grant, That the Idea the Disciples had of him, at first, was so very low? That this was the *true Idea*: That it will suffice, if we have now the *same Idea*? &c. No, by no Means. The Idea, we *now* enquire after, is that which, at last, they arrived at. I shall therefore, once for all, desire the Reader to remember,

1. That *Doubts* and *Perhaps's*, against all Probability, deserve no Regard.—
2. That *Hints* and *Insinuations*



*uations* unsupported, and without Reason, deserve very little.—3. That *begging the Question*, throughout, *i. e.* *asserting*, or *supposing*, what should have been proved, is not *reasoning* or *disputing*, but *talking*, at best, and to very little Purpose too. And 4. That I might have given *twice twenty* Instances of this Kind, more than I shall, as every judicious, attentive, and honest Reader must observe, whether he will or no.—But,

That you may be yet more convinced, That our Author has been, throughout, very general and ambiguous, yea perplexed, in proposing the *Question*, and explaining the *Terms*, we shall consider two or three Paragraphs more.

The *Objection* he puts into our Mouths, p. 36, is this, “The Word *son*, among Men, properly signifies one of the same Nature with the *Father*; and therefore *Son of God*, when ’tis applied to *Christ*, must signify One of the same Nature with God the *Father*,” &c.—Now, this is not only very general, but really defective, if not plainly false. Would he have given our Minds, it should have run thus, *One of the same Nature with the Father*, and of him, *from him*, or some Way or other *communicated* by him. But, his Answer to it, is yet much more so!

“*Ans.* 1. The Word *Son* taken in its common Senses and Uses, among Men, may be applied to several Ideas,” p. 36. So may almost every Word. “*viz.* a *Derivation from the Father*,” Had he said of the *same Nature*, with all that is *essential* to it, that had been the *first*, and *chief* Idea of the Word, when used *properly*: But, as it is, ’tis to say the least, very general and equivocal. The others are all applied to it very *improperly*, to say no worse—“a *Likeness to*, or *Imitation of the Father*, a *Subordination*, or some Sort of *inferior Relation to the Father*,”—At this Rate, I do not know but some Sons may have Ten Thousand *Fathers*! “or a *Being of*

“ *the same Species, Kind or Nature with the Fa-*  
 “ *ther, and an individual Being distinct from the Fa-*  
 “ *ther.*” — If so, there is not one Man upon the  
 Face of the whole Earth, who is not the *Son* of  
 every other Man in the World: Because, There  
 is not one Man, this Day alive, who is *not a* “ *Be-*  
 “ *ing of the same Species, Kind or Nature with, and*  
 “ *an individual Being distinct from,*” every other  
 Man! — Surely there must have been some Rea-  
 sons, for this Way of talking! Let others guess  
 them. — So much for this Paragraph, which you  
 have had *verbatim*, as you shall have the three fol-  
 lowing; the two first of which come in as a Sort  
 of Explanation, or Confirmation, of that which we  
 have now considered.

“ Now 'tis plain that when *human Words* and  
 “ *Similes*” (and, I conceive, we have no other)  
 “ are used to represent *Divine Things,*” (as they  
 frequently are,) “ there is no Necessity that those  
 “ Words should include all their original Ideas,  
 “ nor indeed is it possible:” Granted, at present.  
 “ 'Tis enough to support the Analogy, if but one  
 “ or two of the same Ideas are denoted by the Use  
 “ of the same Word.” p. 36. — If the Words are  
 taken *properly*, the *original* and *principal*, or, if  
 you will, the *essential Ideas* denoted by those Words,  
 are never, can never, be quite dropt: But, if they  
 are taken *improperly*, one or more of the se-  
 condary Ideas, according as the Scope and Circum-  
 stances of the Passage require, are, yea must be suf-  
 ficient. “ Why may we not then suppose that the  
 “ Name *Son of God*, when applied to *Christ*, may  
 “ signify his *peculiar Derivation from the Father*, as  
 “ *to his Soul*, or *as to his Body*, or his *subordinate*  
 “ *Character in his Mission by the Father*, or his being  
 “ *appointed by the Father to be his Vicegerent in the*  
 “ *Kingdom*, or his *Likeness to the Father* in his na-  
 “ *tural Qualifications and Powers*, or in his kingly  
 “ Office,

“ Office, together with his being *another individual*  
 “ *distinct from the Father?* Why may not one or  
 “ two of these Ideas, and much more all of them,  
 “ be sufficient to account for the Use of this Name  
 “ *Son of God*, without making it necessary that  
 “ the Word *Sonship* in this Place must include a  
 “ *Sameness of Nature?*” p. 37. Here our Author  
 will allow, That this Name signifies any Thing, or  
 every Thing, that it can signify, but that which it  
*originally*, and *primarily*, signifies, when used *pro-*  
*perly*. — But we shall here give a direct and short  
 Answer, to every one of these Questions.

1. We cannot grant it signifies “ the *Peculiar Deri-*  
 “ *vation of his Soul;*” 1) Because, the *Scripture* gives  
 no Hint of any *such Derivation*. (2) No Man can tell  
 what he means, by this *peculiar Derivation*. And,  
 (3.) *All Things were made by the Logos*, as well as the  
*Father*: And therefore, had he been the *Son of God*,  
 on the Account of this *Derivation*, he had been the  
 Son of the second Person as well as the *first*, &c. —  
 2. It does not “ signify *the peculiar Derivation of*  
 “ *his Body;*” Because, had he had this Title, on  
 any such Account, he should not have been called  
 the *Son of the Father*, but of the *Holy Ghost*; as  
 we shall see. — 3. With respect to “ *his Mission by*  
 “ *the Father;*” Tho’ an *own Son*, may accept of a  
*Commission*, from his *Father*; and *the only begotten*  
*Son of God condescended* to accept of one from *him*:  
 Yet, no *One* was ever *honoured* with this Title,  
 SON, OWN SON, &c. because of any such a *Com-*  
*mission*: And the same we may say with respect to  
 his *Vicegerency*, or *kingly Office*. — 4. “ The *Like-*  
 “ *ness*” of *the coessential Son of God*, to his *Father*,  
 must needs be *infinitely nearer*, than the *Likeness* of  
 any *possible Creature*: And “ the natural *Qualifica-*  
 “ *tions and Powers*” of such a *Son*, *infinitely greater*,  
 &c. — To pass several others, 5. Tho’ “ one or  
 “ two of these his *Ideas* might be, in some Places,  
 “ *suf-*

“ sufficient for the Use of this Name *Son of God* ;” yet, (1) They could not be sufficient for this Title, *the own, the proper, the ONLY BEGOTTEN Son of God.* (2) They could never have been a sufficient Foundation, for those glorious Things which our Lord spake of himself *as a Son* ; *I and the Father are one* ; *What Things soever the FATHER doth, these also doth the SON likewise, &c.* And therefore, I must turn the Question upon him, when I have considered the next Paragraph.

“ Besides, it is evident that the Word *Son of God* “ is applied to *Angels*, *Joh* i. 6. and to Men, “ *Phil.* ii. 15. *1 John* iii. 1, 2. and even the “ Term of *begotten Son* is applied to *Men* ; *1 John* v. “ 1. Yet neither Men nor Angels are of the same “ *Kind or Nature* with God their Father, and in these “ Instances ’tis impossible that the Idea of *Sameness*, of “ *Kind or Nature* should be included.” — A grand Discovery ! And what then ? And therefore *the own, the only begotten Son*, who is EQUAL with the *Father*, and ONE THING with him, &c. &c. is not a *coessential Son* ? Is not this —————

— But, because the *Substance* of what he offers against the *proper Sonship* of the *second Person*, which comes often up, and is frequently urged with all his Might, tho’ with some Variety of Expression, lies in this and the next Paragraph, which he calls his second Answer, I shall, I must, consider them very particularly, and with some *faithful Freedom*. — Let us then, observe, in the general.

1. Here seem to be two, or three, *Solecisms*. “ The Word *Son of God* is never applied to *Angels*, or *Men*. — 2. Where this Title *Son of God* is given to *Christ*, ’tis always, without any Exception, with the Article, *the*, thus, *the Son of God* ; which is both distinctive, and very emphatic, evidently implying, as we shall see, That he is not only *the Son of God*,

“ in

“ in a Sense superior to *Angels* and *Men* ; p. 10.” but in a quite different Sense ; *they*, *improperly* only, being his *Creatures*, *he properly*, and in the *sublimest* Sense, being *God equal* with him. — 3. As to the Text, 1 *John* v. 1. where he will have it, “ That the Term of *begotten Son* is applied to “ *Men*,” I ho’ we are not so hard put to it, we shall only now give his own Answer to us, in another Case, p. 45. “ Neither is the Name *Son of God* “ there used, nor is *God* called *his Father* :” And therefore “ it is not to our present Purpose.” — But, 4. Tho’ true *Believers* are said to be *begotten of him*, Yet that Title, *the only begotten Son*, is so very *restrictive*, as to *exclude* all others, from being *Sons*, in the same Sense that he is. --- *Christ* alone is titled *God’s own*, or *proper Son* ; yea, his *only begotten Son* : And consequently, no other Person *Divine*, *Angelical*, or *Human*, is, or can be, so his *Son* as he. — Others, as we have heard, are called his *Sons*, in a *figurative* and an *improper* Sense, by *Creation*, *Election*, *Regeneration*, or *Adoption* : But *He* only, in a *proper*, or if you will, *natural* Sense, by *Generation*. --- All others, so called, are *Creatures*, his *Creatures*, who were *made by him*, as well as by the *Father* : *John* i. 3. *Col.* i. 16, 17. But *HE*, as a *Son*, was *BEGOTTEN*, and *NOT MADE*. --- If then his *human Soul* be a *Creature*, it cannot be, *properly*, said to be *begotten* : Because, *creating* is not *begetting*. “ A peculiar Manner of “ *making* or *creating*,” be it ever so *peculiar*, does not alter its *Nature* ; ’tis still a *making*, or *creating*. *Majus & minus non variant Speciem*. But, to be more particular,

Obf. I. Tho’ *Angels* are, in the plural Number, in a *Parabolical* Speech, *Job* i. 6. and *Ch.* ii. 1. and in a *Poetical* Description, *Ch.* xxxviii. 7. and no where else, called *the Sons of God* : Yet no one *created Angel*, no not the highest, is ever in the singular

gular Number, honoured with this Title; no, nor ought to be.—The Apostle lays a mighty Stress on this, and so should we. *For unto which of the Angels, said he, at any Time, thou art my Son. this Day have I begotten thee?* Heb. i. 5. Whence 'tis plain, That tho' *Angels* were stiled the *Sons of God*, no particular *Angel* was ever called *a, the, or his Son*; and much less *his own, his begotten son*. They are not therefore, *begotten and not made, or properly SONS*, as the ONLY BEGOTTEN SON is, but, *improperly and figuratively only*, so called, as some other Creatures also are.

2. Tho' some Men, and particularly the *Regenerate*, &c. have been, in a Body, if I may so say, called the *Sons of God*, &c. Yet no one particular Man, was ever, I think, in the Singular Number dignified with this Title, *the Son of God*, if we except *Adam* only, the first Man; *Luke* iii. 38. for which, *two* very particular Reasons may be assigned, which never could, nor can, be given in any other Case.—And, as to that Exception, since the Words, *which was the Son*, are not in the Original, in all *that Genealogy*, but *once*, when spoken of *Christ* himself, ver. 23. I do not know, whether they had not been better omitted, by our learned *Translators*, quite throughout, and the whole read, as in the *Greek*, thus, *And Jesus himself began to be about thirty Years of Age, (being as was supposed) the Son of Joseph, of Heli, i. e. truly and properly, tho' with some Latitude, the Son of Heli, of Matthat, of Levi, and so on ascending all the Way to, of Enos, of Seth, of Adam, of God.*—So that it was *CHRIST*, who is said to have been the Son of every one of those; and consequently, it was *he* himself, and not *Adam*, who is stiled *the Son of God*. Or, to make it somewhat plainer, *CHRIST* was not only, in a proper Sense, tho' with some Latitude, the *Son* of every one of those from *Heli* to *Adam*, but over and above all these, and before them all, he was also, *the Son of God*,

God; and therefore, as truly and properly, *the Son of God*, as *God*, as the *Son* of either, or all the others, as *Man*.—If this be allowed, no one is ever called, in Scripture, in the Singular Number, *the Son of God*; but *himself*: And then, in these Verses; we have both his *Natures* in his *one Person*, and both his *Sonships* also; being, as *God*, *the Son of God*, and, as *Man*; *the Son of Man*. I need not contend about this, my Cause not needing it, tho' that Text, *Mat. i. 1. The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham*, I think, seems to confirm it. For there, 'tis *Christ*, and not *David*, who is said to be the *Son of Abraham*: *q. d.* of *Jesus Christ*; who is not only *the Son of David*, but also *the Son of Abraham*, in the same Sense; and in the same Manner so.

3. Tho' *Magistrates* are *once*, collectively, if I may use the Expression, said to be *Children of the most High*, *Pf. lxxxvi. 6.* as they are, in the very same Verse, stiled *Gods*; and in both of them very *improperly*: Yet no one *Magistrate*, *Prince*, or *King*; is ever, in the Singular Number, distinguished by the glorious Title, *Son of God*; and much less with that, *the Son of God*.

4. Tho' *Believers* in *Christ*, are not only called *the Sons of God*; but, as we have heard, said to be *born*, or *begotten of him*: Yet, no one of them, no not the most wise, holy, useful; or most peculiarly *favoured*, is ever dignified with this distinguishing Title, *Son of God*, in the Singular Number.—From all these.

5. I conceive there is in the Expression, "*Christ is the Son of God*, in a Sense superior to Men or Angels." p. 19. and in that, "*the glorious peculiar Derivation of his human Soul from God*," p. 10 &c. several *Ambiguities*, or *Fallacies*, which our Author ought to have guarded against, or removed; by *explaining* his Terms, or, more accurately *stating* the

Questions, &c. which would not only have *shortned* the Dispute, but made it *easy* and *pleasant*:—For, 1. *Christ* is a Term of Office, supposing, or implying *both Natures*; and his *Condescension* and *Humiliation* in them. 2. Tho' the Title, *Son of God*, is sometimes used, upon several Accounts, in a low and figurative Sense: Yet those Titles, *his own*, and *his only begotten Son*, &c. neither ever are, nor can be so used; because many other Things spoken of him, as such, do even compel us to believe he is a *coessential Son*. 3. The Phrase, “in a Sense superior to Angels or Men,” is very equivocal.—Plain, honest Christians, might think this enough; because, they hear of none superior to *all* the Angels, but *God* only; I mean the most blessed *Three*: Whereas, our Author means one, who, tho' superior to Angels, is but *himself* a Creature; and therefore, *infinitely inferior* to the *Creator*; and consequently, let him be ever so high, is, as such, as *dependant*, and as *annihilable*, &c. as you or I, or the meanest Insect.—4. That Expression, “the *glorious peculiar Derivation of his Soul from God*,” is also very ambiguous, if it has any Sense at all!—It could not be *derived* from him, but either by a proper *Generation*, or *Creation*. If by proper *Generation*, then is it *coessential* with the *Father*, as is evident to common Sense. If by proper *Creation*, then it was either *made out of nothing*, or out of *something made before*; unless there was, as the great *Dr. Waterland* has it, “an *Eternal Substance* “not *Divine*,” out of which, this *Soul*, which our Author says, “is properly the *Son of God*,” was made.—An *eternal Substance*, not *divine*, is a monstrous Contradiction, implying many, yea numberless Absurdities: And, if this *human Soul* was *made*, either out of *nothing*, or of *something made before*, 'tis self-evident, it is, in every Sense, as much a Creature; and therefore, as *dependant* for *all* that it *is*, or *has*, or *can do*, and as *annihilable* too, &c. as either you



or I. — 5. The Adnoun, “*peculiar*,” tho’ it may seem to signify something; yet, it really here does not: Or, if it does, it is something *unconceivable*, and *unintelligible*. For, it either respects the *Thing derived*, or the *Manner of the Derivation*, or both. Let any one chuse which he will, and then explain it, if he can. — But, to pass many such Things, I shall now, according to Promise, turn his Question, p. 37. upon himself, thus, — Supposing, but not granting, “That one or two of these Ideas, and much more all of them, were sufficient to account for “the Use of the Name, the *Son of God*,” when it comes alone, and without any Adnoun, or other Phrase, to *determine* and *heighten* the Sense: Why is he so very zealous to make it not necessary, That these Titles, *God’s own*, or *proper Son*, *his only begotten Son*, who is, as such, *equal with the Father*, *does whatsoever Things he doth*, and is *one Thing*, with him, &c. to make it not necessary, I say, That these Titles “must include a *Sameness of Nature*,” or *co-essential Sonship*? — Is it possible, they should indeed include less? Let us then go on to his next Reply, which must be very particularly considered.

“*Ans.* 2. The Word *Son* in the Language of “Men,” p. 37. He means, if to his Purpose, when applied to the Sons of Men. “wheresoever “it means a *Sameness of Nature*,” As it most certainly does, in all Places, and on all Occasions, without Exception, when it is taken in its first, its usual, its only *proper* and natural Sense. “it always “means the *same specific Nature*, or a Nature of the “*same Kind* and *species*,” And it could mean no other; because, the *human Nature* is a *specific Nature*, *i. e.* a Nature that subsists in all the *Individuals* of the *Species*. “but it never means the “*same individual Nature*,” No, nor cannot; because our Nature is not an *individual*, *i. e.* *indivisible Nature*. “for it always denotes a *distinct*, in-

“*dividual Being.*” And it always must do so; because every distinct Person, which partakes *of*, or *in*, a *specific Nature*, must needs be a *distinct individual Being*. — “Therefore, in order to keep up  
 “this Part of the Idea of *Sonship*,” Which we never designed, never pretended to keep up. “and  
 “to maintain the Parallel in this Point,” Which neither can be done, nor does our Cause require it. “if we will have the *Son of God* to signify  
 “one of the *same Nature with the Father*,” As it must do, when taken *properly*, especially if those Words *own*, *proper*, *only begotten*, are joined to it; if they signify any Thing at all. “it must mean  
 “one of the same specific Nature, that is, a *distinct individual Being of the same Kind with the*  
 “*Father* ;” By no Means. The *Divine Nature*, in the common Language of Philosophers as well as Divines, is not a *specific*, but a most *singular* and therefore *indivisible Nature*: And therefore, the SON is not a *distinct individual BEING of the same KIND*, but a *distinct individual PERSON, in the same NATURE*, with the Father. “and thus we  
 “shall be in danger of making two Gods.” — *i. e.* If we admit *Premisses* which we do not, some *Conclusions* would follow which we abhor.—However, the Enemies of the Doctrine of the *Trinity* have, in all Ages, *pretended to terrify* themselves, and their *decluded Followers*, with *this Danger*; tho’, Would one think it! even the most subtle of those of them, with whom we are acquainted, are neither *afraid*, nor *ashamed*, to declare, That there are, to them, *two living and true Gods!* When, blessed be his Name, the *Catholic Church* have retained the *antient Faith*, That the *THREE Persons*, into whose *NAME* we are *baptized*, are the *ONE ONLY, THE LIVING and TRUE GOD*. “But it is plain, that  
 “in order to support the Analogy of the Name  
 “*Son*, we can never make the Word *Son of God*  
 “to

“ to signify one of the *same individual Nature or*  
 “ *Essence,*” Why pray? “ because it never signi-  
 “ fies so in the Language of Men ;” p. 38. Strange  
 indeed! — Anf. 1. ’Tis enough to us, that it al-  
 ways signifies so in the *Word of God.* — But, 2. We  
 reply in his own Words not two Pages before,  
 “ Now ’tis plain that when *human Words* and *Simi-*  
 “ *les* are used to represent *Divine Things*, there is  
 “ no Necessity that those Words should include all  
 “ their original Ideas, nor indeed is it possible:  
 “ &c. p. 36.” We never include all their *origi-*  
*nal* Ideas in neither of the Terms, *Father* or *Son*,  
 when they denote the *first* and *second* Persons in the  
*Trinity*, which we do, when we use them, in com-  
 mon Conversation, to signify a *Father*, or a *Son*  
 among Men. So far from it, that we know, That  
 the *Divine Essence* is *infinite*, and *indivisible*: That  
*the Son of God* is still *in the Father*, and *the Father*  
*in him*: That they concur in *all* their Works *ad*  
*extra*, without themselves, &c. &c. not one of  
 which could ever be said, of any one *Father* and  
*Son*, among Men: But, we cannot help being  
 fully persuaded, that the first and principal, or, if  
 you will, the *leading Idea*, viz. of *Coeffentiality*,  
 can never be excluded; yea, that it must be chiefly  
 included, especially, when the Adnouns *own*, *proper*,  
*only begotten*, &c. (which he has never mentioned,  
 in any of these Paragraphs!) *force* us to include  
 them. — 3. I shall not tarry to tell you, That  
*this*, were it *true*, is a mere *begging the Question*;  
 or, That it is very *confusedly* proposed, whether  
 with Design, or no, I know not: But, must be so  
 plain to say, It is absolutely *false*; and to declare,  
 in Opposition to it, That “ the Word *Son of God*,  
 “ strictly and properly taken, never signifies, in  
 Scripture, *any Essence* but the *same individual Essence*  
 which the *Father* has; and to defy all the World to  
 give one Instance to the contrary. — And 4. Had his  
*Argu-*

*Argument* been fairly proposed, it should have run thus, “The Word *Son of God* cannot signify one “of the *same individual Essence* with *his Father*; “because the *Word Son of Man* cannot signify one “of the *same individual Essence* with *his Father* :” And then every one would have seen, That it is no Argument. — The strange Conclusion, he draws from all these *Metaphysics*, is, “and therefore there is no Necessity that it should signify “one of the *same Nature* in any Sense when applied to Christ.” p. 38. The Words, “in any “Sense,” need to be explained; and, when they are, I shall make a proper Use of them. — Till then, let this suffice, 1. This is just such arguing, as if one should say, one Title *cannot* signify what it naturally, and necessarily *signifies*; because, another *does not* signify what it *cannot*. Or thus, more largely,— 2. Because the Title, *Son of Man*, never signifies one of the *same individual Nature* with *his Father*, who never had an *individual Nature* to *communicate* to him; therefore, this Title *the Son of God*, never signifies *one* of the *same individual Nature* with his *Father*, who had no other *Nature*, of *his own*, to *communicate* to his *Son*! Where is the Connection? Or, how can this follow from that? — But, I have no Inclination to —

There is a *third Answer*, p. 38. which will lead us on to more *delightful Work*, even to explain, and vindicate, several very *remarkable Texts*, to which he has given a *Sabellian* or *Arian Turn*: But, because they will come in, very naturally, hereafter, I shall now pass them, and go on, when I have observed,

That, if any learned Person shall think it worth his while to read this, he will readily see that I might have given another, and much fuller *Reply*, to our Author's *Metaphysics*, in this last Paragraph. But, I think he will also grant, that it is a sufficient

An-

Answer *ad Hominem*; and as such only, did I give it: What is deficient, will come up in another Place. Advance we then, to the next *Preliminary*.

V. The *first Person* of the most holy and undivided *Three*, is, in the truest, strictest, most sublime, and most *proper* Sense, a FATHER; and so called, with respect to the *second Person*, who, as such, and abstracted from all Consideration of his *human Nature* or Mediatorial Offices, is, in the truest, strictest, most sublime, and most *proper* Sense, a SON, and *his Son*. In short, the *first Person*, as such, is as far as possible, a *proper Father*; and the *second*, as such, as far as possible a *proper SON*.

I need not tarry to prove, That the Terms, *Father, Son, begotten, &c.* when used of the *first* and *second Persons* in the *Trinity*, are taken from their common Use among Men. — This is owned by one of our greatest Adversaries; of this Mind, I think, are they all; and *common Sense* evidently confirms it fully\*.

Nor, perhaps, is it worth while to spend Time in shewing, That, tho' the Terms, *Father* and *Son*, amongst Men, are often used *properly*, and often *improperly*, and that in all Nations, and in all Sorts of Wirings, and in the *Bible* as well as in common Conversation: Yet, if the *subject Matter*, the *Scope* of the Discourse, or some *Circumstances* hinted or expressed, do not so sufficiently determine the *true Sense*, as to remove all *Ambiguity* or *Doubt*; the Addition of such Adnouns as these, *own, proper, begotten, only begotten, &c.* does so *precisely* determine the Sense, that the Terms are to be taken *properly*; That there can be no Room

\* *Extra Dubium est, Voces Filii & Generationis desumptas esse ex Ufu inter Homines.* Roel. Dissert. Theol. 3. p. 5.

left, for the least rational Delay, Demur, or Hesitation, in the Case. — For Example.

Were *A* and *B*, two Friends, talking of *D*; and *A* should ask *B*, Whence is this *D*? Of what Family is he? — And *B* should answer, Why, He is the *Son* of *C*. Don't you know that? Did you never hear it before? I thought every Body had known it. — And should they carry on the Conversation thus,

*A*. I confess I have heard it often, but can't think it *true*: Or, if he is, 'tis only in a low, or figurative Sense.

*B*. I assure you, he is *his Son*, his *own Son*.

*A*. *Son!* I know he is "a-kin" to *C*, a very near Relation, a great Favourite of his, highly esteemed and beloved by him, and very like him, &c. But I cannot believe that ever *C* had an *own* or *proper Son*.

*B*. Cannot! Why can you not? — Depend upon it, he is his *own Son*, as much as *you* are your *own Father's Son*.

*A*. What! his *own Son*, say you, as much as I am my *own Father's Son*? It cannot be.

*B*. Be satisfied he is his *own*, his *proper Son*, for he *begat him*.

*A*. I know there are many who, upon various Accounts, are called his *Sons*, to whom he acts the Part of a *Father*; for, he is a most *generous* Person, and has many *Relations*, &c. But, he can't be his *own Son*.

*B*. I protest he is his *own Son*; for he *begat* him: Yea, he has no other *proper Son*, *D* is the *only begotten*.

*A*. You may say what you will, I will not believe you. It cannot be. I say it cannot be.

*B*. It cannot be! — Why, the Thing tells itself. *D* is the very *Piēture* of *C*, and as *like* him as he can look; he has his very *Complexion*, *Features*,  
Shape,

Shape, Temper, &c. if you but saw them together, you could not doubt of it.

*A.* I will not believe it; should *C* and *D* both tell me so. Say what you will, I will not believe it.

*B.* Say what I will! Why, *C* has *published* it often, and in the most *open* Manner. He calls him *his Son*, *his own Son*; declares he is *his begotten*, *his only begotten*; speaks of him as his *Darling*, his *Soul's Delight*, his *Right Hand*, &c. and, in short, has acknowledged him *Heir of all*.—Yea, *D* himself has publickly, avowedly, and expressly, proclaimed; ay, and proved all this, and more! Is it now possible to express any Thing more literally, clearly, fully, and strongly?

What would the World think of *B*, if he should assert all this, so emphatically, without good Reason? What must *B* think of *A*, if, after all this, he should make any Hesitation in the Case?—He must think, either that *A* took him to be the greatest Trifler, Deceiver, or Liar, &c. or, that he was the hardest to be *persuaded* of all the Men he had ever seen.—But, if *B* was a Man of Probity, and established Reputation and Honour, he could hardly forbear resenting his *Carriage*, as the greatest *Affront* which could be put upon him.—How highly must *C*, the *Father*, think himself injured? He that could say such Things to, or of, one whom he indeed did not believe to be his *own Son*, must be both Knave and Fool, if not something worse.—But, if *D* himself had, publickly and privately, on all proper Occasions, avowed, in express Words, that he was the *own*, *the begotten*, *the only begotten Son* of *C*, &c. I shall leave it to the Reader to say, how much his own Honour would be concerned: And what Thoughts he must have of *A*.—And yet, in the present Case, every Thing is more fully and strongly to our Purpose.

The FATHER, by the *Prophets* of old, proclaimed,  
T

ed,

ed, *Christ* to be his SON, *his begotten Son*; Ps. ii. 7, and 12. Ps. lxxxix. 26—37. If. ix. 6, 7. Ch. xlii. 1—8, &c. and immediately, in his own Person, again and again, declared, by a *Voice from Heaven*, That he was *his beloved Son*, *in whom he was pleased*, Mat. iii. 17. Ch. xvii. 5. John xii. 23—30. and *confirmed all*, by the *Works which he gave him to do*, to which our Lord also often *appealed*. John v. 36, 37. Ch. x. 25.—The *Baptist*, who was a sort of a middle Person between both Testaments, witnessed the same Thing. *John* i. 34. comp. with Ch. iii. 31—36.—The SON himself, frequently *published this great Truth*; and that in the clearest Manner, it could be done. He often, with a mighty Emphasis, styles himself *the Son*, *the own*, *the begotten*, *the only begotten Son of God*, &c. *John* ix. 35. Ch. iii. 16—18. Ch. v. 17, 19, &c. &c. He commonly speaks to, and of, the *first* Person as a *Father*, and *his Father*; and, in such Words, and with such *Familiarity*, as *such a Son* might be supposed to do to, and of, *such a Father*.—He in many Places declares, That he was *with him before the World began*; That he *came from him*, and yet was still *in and with him*, &c. *John* iii. 13. Ch. vi. 38, and 62. Ch. viii. 42, &c. and That the *Father loved him*, and would *glorify him*, as *his Son*, *John* xvii. ver. 1, 5, &c.—Yea, he avows, and proves too, That he was *so his Son*, as to be EQUAL with him; *John* v. 17—26. That *he*, and the *Father*, ARE ONE; *John* x. 30. That *he was in the Father*, and *the Father in him*; Ch. xiv. 10, 11. and, in one Word, *died to seal all these Truths* with his *Blood*, as we shall see.—And the *Apostles*, especially the *beloved Disciple*, wherever they went, inculcated this great, this *fundamental Truth*, (which they could not but do, as often as they *baptized any uncircumcised Converts* to the Faith) proclaiming him to be *the Son*, *the only begotten of the Father*, &c. *John* i. 14, and 18.—*the Son of his Love,*



*Love, by whom, and for whom, all Things were created, and by whom all Things consist*; Col. i. 13—17.—the *Son*, who is owned by the *Father*, to be *God*, Heb. i. 3. and to have *laid the Foundations of the Earth, &c.* ver. 10. yea, and who is always *the same, &c.* ver. 12, &c. And that, before his *Incarnation*, he was *in the FORM OF GOD, and thought it no Robbery to be equal with him, &c.* Ph. ii. 6—11, &c. &c.—All which help to explain his own Words, *he that hath seen me, hath seen the Father.* John xiv. 8. Not, because *he was the Father*; (an Expression to which several of our Author's approach too near) for, 'tis certain, there is a *personal Distinction* between the *Father* and the *Son*: But, to use one of *Milton's* Phrases, *q. d. He that hath seen me, hath seen a Son, "IN WHOM ALL HIS FATHER SHINES;"* and therefore, most certainly, a *coessential Son*.

And now, What more was necessary? What more could be said, to *demonstrate* this great *Truth*, that the Terms, *Father* and *Son*, when used of the *first* and *second* Person in the *Trinity*, are taken in the truest, strictest, most sublime, and most *proper* Sense possible?—If the Terms themselves, are not thought sufficient; yet, surely, the Adnouns, *own, proper, begotten, only begotten, &c.* joined to them, may well be thought more than sufficient, to put the Matter out of all Doubt: But, when we remember, That the *Son* is, as such, *EQUAL with the FATHER, ONE with him, GOD, who laid the Foundation of the Earth, &c.* BY, and FOR *whom all Things were created, &c.* these are more than enough, to put *Unbelief* itself to the Blush. And so they would, were not *Pride*, some strong, long contracted, *Prejudices, &c.* in the Way.—Can any Words prove any Thing, if these and the like, (so often repeated, and with so many concurring *Circumstances* to strengthen them) do not prove this?—Let me ask them again, What would they have had the *Holy Ghost* to have

said, “ precisely to determine, wherein the peculiar  
 “ *Relation of the Son*, as such, to the *Father*, as  
 “ such, consists.”—Let them tell us, if they can.—If  
 they *can*, I am pretty sure they *will*; tho’ they may  
 keep their Countenances, say ———, but pretend  
 something or other as a Reason for their not  
 doing it.—If they cannot, as I am sure they cannot,  
 the least we can expect is, That, if they *will not be-*  
*lieve*, they will be *silent*, and keep their Notions to  
 themselves.—But, because the *fuller Proof* of this  
 great Point, is to be the Subject of the last Chapter,  
 we shall wave it, at present; and shall, while we are  
 upon this *Proposition*, do these *two Things* at large,  
 where they come so naturally in.

I. We shall consider *all the Objections* offered  
 against the *proper Use* of these *Terms*, in this Contro-  
 versy, *i. e.* in other Words, against the *coessential*  
*Sonship* of the *second Person*; and answer them fully.

II. Shall, after our learned Author, carefully  
 “ survey all the five several Senses, which have been  
 “ put upon this Title, *Son of God*;” and more espe-  
 cially, when the foremention’d Adnouns are joined  
 to it.

I. We shall consider *all the Objections*, which are  
 produced, and urged, against the *coessential Sonship*  
 of the *second Person*: Or, against taking the Terms,  
*Father* and *Son*, in this Controversy, in their truest,  
 strictest, and most *proper* Sense, as they are used to  
 denote the *Relation* of an *own Father* to an *own Son*,  
 or, *vice versa*, of an *own Son* to an *own Father*,  
 among Men; as far as the *Divine* and *Human* Na-  
 tures are analogous, or may be compared, and will  
 permit us to carry the *Ideas*.

The plain, honest, serious Christian, after what  
 has been offered from *Scripture*, in the most com-  
 mon, easy, and familiar Expressions, which are read-  
 ily and well understood, may be, perhaps, dispo-  
 sed to ask, What need is there for this? — Can such

'a *Truth* be more plainly, directly, or emphatically, exprest? In what Words can it be done? — Those who will not be satisfied, with such a Number of Passages, and such a Variety of the clearest, easiest, and strongest Phrases, each mutually illustrating the other, and all directly to the Purpose, will hardly be satisfied with any Proofs: And the Men, who can think, by Quirk, or Quibble, &c. to evade these; or to wrest, and torture, them to mean what they never do, in any other Case, or to mean just nothing; may, full as easily, gloss away the Sense of any Words, or give them any Turn, how ridiculous soever, their Cause requires. — But, because the Sense, we put upon these Terms, is vehemently opposed; a great many Things are objected to it; flagrant Absurdities charged upon it; and our worthy Author is, so very positive in the Case; it may not be *Labour lost*, to consider, and answer, every One of them.—And, That this may be done, the more easily, clearly, and to the greatest Advantage; We shall first offer some Thoughts upon the true, strict, and proper Use of these Terms, among Men; and then propose, and remove, the Objections.

We have before observed, That, when these Terms, *Father* and *Son*, &c. are taken in their true, strict, and only proper Sense, He is a *Father*, as both Philosophers and Divines have been wont to speak, who, by *Natural Generation*, communicates the same Nature, which he himself has, with all that is essential to it, to another; who is, upon that Account, called *his Son*: And, He is a *Son*, to whom the same Nature, which the *Father* has, &c. is, that Way, communicated. — Whence 'tis evident, That, in the Relation between a proper *Father*, and a proper *Son*, COESSENTIALITY is the first, the leading, the principal Idea: He being no proper *Father*, who has not the same Nature, &c. with his *Son*; nor he a proper *Son*, who has not the same Nature, &c.

with

with his *Father*, and *vice versa*.—In this Latitude, were the Terms of old used, when applied to the *first* and *second* Person in the Trinity: And happy had it been, if the *Importunity* and *rash Boldness* of the Enemies of the Divinity of the *Son*, had not, as they thought, obliged them, (the Fathers, I mean, and other Divines ever since,) to try to explain and illustrate, not only the Thing itself, but the Manner of it. But, since the Opposers of the *coessential Sonship* of the *second* Person in the Trinity, have, so vehemently urged many Conclusions drawn from the *Nature* and *Manner* of *human Generation*, against this Article of the *Christian Faith*, something must be said upon that Head, to remove all their Objections.

After the *Revival* of *Learning*, in the Western Parts of *Europe*, and the prodigious *Progress* it made, every where, in the two last Centuries, especially, since *Natural Philosophy* became the darling Study of many great, and noble Persons, of very distinguished *Abilities*, who, in that their favourite Study, had many extraordinary Advantages above the Antients; (chiefly from the amazing Discoveries of several famous *Chymists*, and the *Providential* Invention of the *Microscope*;) the *Nature* and *Manner* of the GENERATION of *Animals*, came, of Course, to be more narrowly enquired into.—This *Enquiry* they had hardly begun, when the palpable Absurdities, attending what was then called *equivocal* or *spontaneous Generation*, appeared so very evident, that most of the celebrated Inquirers soon resolved to expose that ridiculous Notion, which had too much prevailed for many Ages. And this they easily, and quickly, did; and with such Success, that it was, in a little while, every where, given up and run down; and is now, I think, universally exploded.—Having rid themselves of this, when the *Nature* and *Manner*, of *regular* and *proper*, or,

as it was then called in the Schools, *univocal Generation*, fell under their clofer and deeper *Researches*; they quickly perceived, that all the former *Hypotheses*, to account for, or illustrate, these Things, were either so precarious and ill-grounded; so dark and unconceivable, as well as inexplicable; so contrary to *Experience*, as well as *common Sense*; or, so evidently above, or contrary to, *all the known*, or *imaginable Laws of Matter and Motion*; that, after many, and various *Essays* to prop, or amend, they were even forced to abandon them absolutely. — In this Case, several great Men were ready to propose each his own *Fancy*, few of which gained either very much, or long *Credit*, till that very ingenious and polite *Philosopher*, the famous *Mr. Perrault*, gave it as his *Judgment*, That “*God created all the Animals*, at first; not only the first of every *Kind*, or *Sort*, but *all*, and every one of the *Individuals* :” So that every *Individual*, that was to be afterward produced, by *natural* or *ordinary Generation*, *i. e.* the *semina*, or *stamina*, or *Seeds* of them, were actually all *made*, or *formed*, and *inclosed* in the first *Male* of the *Species*: And that they were afterward to be brought forth to view, in his own *appointed Time*, according to *Laws* of his own *establisbing*, as we see they daily are. — Of this *Mind*, with many others, was that great and learned *Philosopher* and *Physician*, my famous *Country - Man*, *Dr. Pitcairn*, who carried this *Thought* very high indeed, as is undeniable from those *Words* of his, when speaking of the *Stone* in the *Kidney*, which need not now be translated: \* And this is now the prevailing *Opinion*, I may call it *Doctrine*, and generally entertained by the most

\* *Vel etiam, in Adami Testibus, Animalcula istos Homines exhibitura Calculo renum aequaliter nascente laborabant; &c.*  
Pitcar. Elem. Med. p. 207.

learned; tho', with some Difference, in explaining some Things in it.

That most excellent Philosopher, the Author of *the Religion of Nature delineated*, tho' he seems not to think, That the *Animalcula* of every *Species* were, from the Beginning, enclosed in the *first* of their respective *Sorts*, p. 89. is yet positive, "That the  
 " Body (of Man for Example) cannot be formed  
 " by the Parents, — For, says he, all the *vital* and  
 " *essential* Parts of it must be one *co-eval* System,  
 " and formed *at once* in the first Article of the  
 " nascent *Animalculum*; — And since an organized  
 " Body, which requires to be thus *simultaneously*  
 " made (fashion'd as it were at one Stroke) cannot be  
 " the Effect of any *natural* and *gradual* Process, I  
 " cannot but conclude, that there were *Animalcula*  
 " of every Tribe originally formed by the Almighty  
 " Parent, to be the *Seed* of all *future* Generations of  
 " *Animals*. — And it is certain, that the Analogy of  
 " Nature in other Instances, and microscopical Ob-  
 " servations do abet what I have said *strongly*."

I might quote many Things, from the most learned Dr. *Nieuwentyt*, that religious Philosopher, who is express, "That our *Parents* are nothing else  
 " but *unknowing*, and consequently no *true*, but,  
 " at the most, *instrumental Causes* only of our  
 " Existence. — That none of them all, were ever  
 " capable of knowing, or saying, whether it should  
 " be a *Male* or *Female*, a *deformed* or *well-shaped*  
 " Child, that was to be produced, &c. &c." I might, I say, quote many Things from this great Man, and many others, to the same Purpose: But, I have no Mind to make any *needle's Ostentation* of Learning; and therefore, shall only observe,

I. Tho' I dare not undertake, to account for *all* the Difficulties, in this Notion or Scheme; or, to answer *all* that may be objected against it: Yet, I  
 am

am pretty sure, it can never be proved *impossible*; as, I humbly conceive, all the other Hypotheses, I have heard and can now remember, easily may be. — And therefore, 2. 'Tis, to say as little as can well be said, egregiously the most *probable* Account of these Matters; and attended with the least by far, and fewest Difficulties. — 3. The *Scripture* Phraseology seems to favour it: Or, at least, there are several Expressions, or Hints, in *Scripture*, which seem to me to look directly this Way. — For Example, these Expressions, to name no more, IN WHOM, ἐφ' ᾧ, ALL HAVE SINNED, Rom. v. 12. AS IN ADAM ALL DIE, 1 Cor. xv. 21. LEVI paid Tythes IN Abraham, for he was yet IN the Loins of his Father, &c. Heb. vii. 9, 10. and many others, lose Nothing of their Beauty, or Emphasis, if this *Opinion* is admitted for Truth. Lose, did I say? No. According to *this Hypothesis*, the *literal* Sense of each of them is *true*, and *proper*, and *strong*: Whereas, according to any other, it may, perhaps, be questioned, by some, whether it be either? But, 4. Whether it be *true* or no, since it is, and must be, I think, allowed *possible*, 'tis sufficient for my Purpose at present. — If we cannot, from *Scripture*, prove, yea *unanswerably* prove, the *coessential* *Sonship* of the *second* Person in the *Trinity*, and as such; I, for my Part, shall give it up; for I mortally hate all *shameful Evasion* and *pitiful Shuffling*: — But, if we do, it will be in vain to talk of the *Absurdity* or *Impossibility* of it, when we can shew a *possible* Way, how all Difficulties may be removed. — For, tho' that Way should prove not to be indeed the right one, 'tis plain, there must be some other, sufficient in the Nature of Things, to remove them; tho', perhaps, it may remain still unknown to all Mankind.

This *Opinion* now wholly removes many Things, which are objected against the *coessential* *Sonship* of

the *second* Person, by our Author; or the proper Use of the Terms, *Son* and *Generation*, &c. by *Roel*, Thef. 17. and his Followers. — Remove them, did I say? Why, this Account of *human Generation* leaves no Room for most, if for any one, of the Objections. — If this is admitted, 'tis plain, No Father *exists* before his Son; No Father is the true and efficient Cause of his Son, *i. e.* forms or makes his Body; or his Soul, &c. &c. and consequently, many of the Difficulties pretended, and urged, against us, vanish without an Answer. — Yea, 'twill be ridiculous, hereafter so much as to mention them; as we shall shew, when I have put the Reader in Mind of what needs no Proof, That our Author's, and his Brethren's, principal Arguments are drawn from the *Nature* and *Manner* of *human Generation*; or, “the Meaning of the Word “*Son* in the Language of Men,” &c. as is clear from the many Hints already given. — Suffer me only to repeat his principal Objection, or Reason against our Sense, p. 38. which I have given already *verbatim*; and shall now do again, with a clearer and fuller Answer, to shew how many Fallacies are in it, &c. --- The Reader will excuse me, Because, if this falls, all his *Sophisms* fall with it.

“But it is plain, that in order to support the “Analogy of the Name *Son*,” which we never pretended, nor does our Cause require it. --- However, be it still remember'd, That the principal Idea denoted by the Word *Son*, when taken *properly*, is *Coessentiality* with his Father. “we can never make, “the Word *Son of God* to signify one of the *same* “*Individual Nature or Essence*,” Why? If it does not signify one that has the very *same Essence* with the *Father*, it does not, it cannot, signify *any Essence* at all, as is evident to common Sense. --- But, why can we not make it to signify one of the *same Individual Nature*? “because it never signifies so  
“ in



“ in the Language of Men.” Anf. 1. This Title, *the Son of God*, never, any where, signifies *One* of *any other Nature*, in any Language. — But, 2. Here are more *Fallacies* than one, or two. “ (1) ’Tis the Name *Son*,” in one Line, but “ the Word *Son of God*, in the next; which, ’tis self-evident, are not the same. (2) Himself has given an Instance, where the Word *Son*, or *Sons*, when used improperly, do not signify a *Person*, no nor any *living Thing*! “ Sparks are called the *Sons of the burning Coal*; p. 17.” but the Title, *the Son of God*, always and every where, without Exception, signifies a *Person*, and so does the Word, *Son of Man*, &c. — 3. This Expression, “ in the Language of Men,” seems to have been studied, on Purpose, to ———. If it has any *true*, and *pertinent* Sense, in this Place, it must be this, “ Wheresoever it signifies a *Son of Man*.” And then, his Argument, in plain *English*, is this, The Title, *the Son of God*, cannot signify one of the *same individual Nature with his Father*, because, the Title, *the Son of Man* never signifies so! *i. e.* As I have given it above, there is no Necessity, that This Title, *the Son of God*, should signify what it cannot but signify; because this Title, *the Son of Man* never signifies what it cannot! Is not this now, a goodly Argument? “ and therefore, there is no Necessity that it should signify one of the *same Nature* in any Sense when applied to Christ.” *ibid.* Here are several more *Fallacies*. What does he mean by “ in any Sense?” &c. — Where is the Connection? — Or, How does this follow from the other? I earnestly desire to know. Mean while I rather reason thus, and have no Fear of being confuted. 1. The Word, “ *Son of Man*,” whether taken properly and strictly, or more largely and figuratively, always signifies *one* of the *same Nature* with his *Father*: And therefore, the Title, *Son of*

God, especially when the Adnoun *own, only begotten, &c.* (which necessarily limit and determine the Signification, that it must be taken, in the most strict, and proper Sense) are adjoyned, must always signify one of the same Nature with God the Father. — 2. This Title, *The Son of God*, is never applied to any but him, who could say, *I and the Father ARE ONE, &c. &c.* And therefore, there is an absolute Necessity, that it should alway signify a *coessential Son*. — 3. Our Lord's *Human Soul*, how great soever, was never in the *Form of God*; &c. Phil. ii. 6. was never called *God*, by the *Father*; did never, could never, *lay the Foundation of the Earth*; &c. Heb. i. 3, 10. nor could it ever be said of it, That *BY it were all Things created that are in Heaven, &c. All Things were created BY it and FOR it. And it is before all Things, and BY it all Things consist,* Col. i. 13---17: &c. &c. But, all these Things are clearly, and strongly, affirmed of the *Son, God's only begotten Son*; &c. Whence I draw these Conclusions among others, and shall, through his Grace, be bound to make them good. (1.) That it is not his *human Soul*, that is called *the own, the only begotten Son of God*. --- And (2.) That He, who is called *the own, the only begotten, Son of God* is, as such, most certainly a *co-essential Son*. — I shall add, 4. Every *own, proper Son* is *coessential* with his *Father*, whether the *Essence* they have is *individual* or *specific*, or in "what Sense" soever that Word is used. — But,

Because the learned *Roel* has, very clearly, given us all the Objections against *this proper Sonship*, together and in a very small Compass, *Diff. 1. p. 25.* we shall here, for once, fairly propose them in his own Words, of which you shall have every Syllable; and answer every one of them, in Order, and, I hope, to the Reader's *full Satisfaction*.

“ If, says he, we compare the *Ideas* of true DEITY and GENERATION properly so called, it will appear that they cannot both agree to one and the same Thing or Person;” To pass the *Fallacies* here, What follows? “ and therefore, *That a Divine Person cannot be said to be properly begotten.*” How does he prove this? Or, What Reasons has he for it? “ In GENERATION PROPERLY SO CALLED,” *i. e.* In the *Generation* of all *Animals*, and particularly of *Men*. “ we have observed, 1. Production, and consequently a Transition from *Non-existence* to *Being.*” Ans. These Words are very general, and ambiguous: But, take them in what Sense he would, or could, they are manifestly, and absolutely false. *Fathers* among *Men*, were never said, or thought, to be *CREATORS*: Nor, in *human* or *any proper Generation*, is there “ a *Transitus a non esse ad esse.*” — Nor can a greater Absurdity be conceived, if these Words are taken strictly, than to say there is. — 2. “ That the Begetter, among *Men*, is *prior to*, *i. e.* exists before, or, is older than the Begotten.” Ans. (1.) Not at all: They were both *created* at the same Time. Yea, all the *Individuals* of every *Species* were *created*, when the *first* of the *SPECIES* was. — (2.) The Terms, *Begetter*, and *Begotten*, being *Relatives*, neither of them could subsist without the other. There can be no *Father* without a *Son*: Nor before he has a *Son*. The *Father*, indeed, is first brought forth into View: But, the *Son* existed, *in Animalculo vel Semine*, as soon as he. — “ 3. In him that begets an *active Power* of begetting, and in him that is begotten a *passive Power* to be begotten.” — If he means, by an *active Power of begetting*, a Power to produce out of *Nothing*; or, to give Existence to what does not exist, according to his first Observation; we ans. (1.) No *Father*, among *Men*, ever had, or possibly can have, any such Power. — And,

To apply this to the Point in Hand, (2.) In the *Eternal Generation* of the *Son of God*, the *Father* did not produce any Thing *out of Nothing*: But, to speak after our *Fathers*, “*communicated his own Essence to him.*” — And, (3.) If we transfer the *Ideas of human Generation*, according to *Mr. Perrault’s* Opinion, to the *Generation* of the *second Person* in the *Trinity*, then the *active Power* of the *Father* to beget the *Son*, was only a *Power* to send him forth, on any Occasion; to send forth, I say, his always *coexistent Son*: And the *active Power* of the *Son*, for there could be no proper *Passion* in the Case, was his *Power* to go, or actual going forth. And (4.) That Expression, often quoted to prove his *Eternal Generation*, whose GOINGS FORTH have been from Old, from the Days of Eternity, Mic. v. 2. seems to hint to us, (as several of the *Fathers* many Ages after, seem, to me, to have thought,) That there were several of these *Goings forth*, or *Generations*. — “4. In both of them, (*viz.* the *Father* and *Son* among Men) some Change.” No other Change but this, the *Animalcule*, which existed, as such, before *Generation*, is brought forth into another Bed, or Nest if you will, more convenient for *Augmentation*. — “5. In the *Begetter*, the *voluntary Act* of begetting.” And, What then? — 6. “*Materia & semen ex quo gignat.*” This, as it is here exprest, seems neither clear nor true. However, his *Materia & Semen* is, or are, no other than the little *Fœtus*, or *Embryo*, perfectly formed already; and which was, in all Probability, actually formed, and, perhaps, enlivened with, and in, the first Man: Or, according to that *Hypothesis* of the most ingenious, and learned, Author of *the Religion of Nature delineated*, which, he says, “had been long his,” p. 90. *viz.* the little *Animalcule*, which “being already formed from the Beginning, and pre- served in some opportune Place, is taken in by  
 “ the

“ the Father, some convenient Time before Procreation,” — p. 89. which may be thought to remove, or take off much of the Force of, some Objections, which seem to bear very hard upon Mr. *Perrault's* Opinion. “ 7. In the Act of begetting *the Beginning and End.*” And, What then? “ 8. In the Son *Dependence* upon the *Father*, as the Cause of his Existence.” The Word, *Dependence*, is very ambiguous, and so is the Expression, “ the Cause of his Existence.” However, the Father is, as we have heard, at most, but an Instrument in the Hand of *God*, or of *Providence*, to bring forth the *little Animalcule*, into a Situation, where it may have more Room, and proper Nourishment also, for its Growth, &c. — True indeed it is, That when we are born, we are, for a great while, the most *helpless* and *miserable* of all *Creatures*, &c. (the humbling Effects of *Original Sin*) and under numberless Obligations to our Parents for the Care they take of us, &c. — But, when Children grow up, they are able to do for themselves; and sometimes, tho', alas! not so often as they should, *requite their Parents*; and their Parents come to *depend* upon them. — These now are all the *Ideas* of *Generation* he mentions! How just they are, and how little they help him, shall be left to others.

*N. B.* While his Hand was in, he would not, one would think, have forgotten the *very Wise* Reason which the most polite, learned, and pious *Muhammed*, or, as we commonly call him, *Mahomet*, (which was also greedily lickt up by a *Son*, I mean a *Disciple*, of his, a Person of much the same *Spirit*, if not *Size* for *Abilities*, the unhappy antichristian *Socinus*!) gave to prove, That God had not, yea could not have, a *proper Son*, viz. Because he had not a *Wife*. And, I am apt to think he would not, had he not clearly perceived, That it was so ridiculous, as to have moved Laughter, or Pity, or Contempt,

Contempt, rather than done himself any Honour, or his Cause any Service. But, least it should be objected to us, we anf. — 1. The *first* Person is, in numberless Passages of Scripture, stiled the *Father* of the *second* Person; yea, is called *his own*, or *proper Father*, and expressly said to have *begotten* him; And, which is more, in so many Words, *Pf. ii. 7.* tells himself, that *he had begotten him*: And the *Son* as often stiled *the Son*; *the own*, or *proper Son* of *God*, and calls himself *the begotten Son*, yea, *the only begotten of the Father*, &c. Now, *They* must certainly *know*: And we cannot think, that either of them would tell us a Lie; or that they would conspire to do it, and so impose upon us, &c. — 2. Tho' the FATHER had no *Wife*, he might, to speak with the Ancients, *communicate the Divine Essence and Perfections to another*; who, upon that Account, would be *his Son*, *his proper*, *his begotten Son*. — Or, 3. According to the more *probable*, and now more *current*, Opinion of *natural Generation*, might send forth the *second* Person, who had been *always*, and *necessarily*, with him as a *Son*: And the *second* might go forth from him, upon any Occasion mutually agreed upon between them, and so be *manifested* to be indeed a *distinct Person* from him, and *properly* a *Son*. — Upon either, or both, of these Accounts, supposing either, or both of them to be true, might the *Father*, tho' he had no *Wife*, be, and be stiled, his *proper Father*, and the *Son*, tho', as such, he had no *Mother*, be, and be called, *a*, *the*, or *his*, *proper Son*. — Let us then go on to “his Ideas of “true *Deity*,” which cannot, he says, consist with “the Ideas of *Generation* properly so called.” You shall have every Word of them *in Latin*, in the Margin, tho' I shall not, for Perspicuity's sake, tie myself to a *literal Translation*. \* “But, says he, in

\* *In DEITATE VOTO existentiam necessariam & eternam, cum qua pugnat.*

“ the DEITY we have observed-*Existence necessary*  
 “ *and eternal.*” p. 25. So have all the World. But,  
 if the *Existence* of the *Deity* is *necessary* and *eternal*,  
 “ it quite excludes the *Idea* of *proper Generation.*”  
 Yes: his *mistaken* Ideas, but not the *true* Ideas of  
 it. But how does he support this? “ \* 1. If the  
 “ *Deity* is *necessarily existent* and *eternal*, it always  
 “ Was,” True. “ and could never *begin to be.*”  
 Who says the DEITY ever did, or could, *begin to*  
*be*. We abhor such stupid Blasphemy. — But, *the*  
*Son*, we say, was *begotten*. — We do so, and what  
 then? Therefore, *he began to be*? I deny the Con-  
 sequence. He was always, and necessarily, a *proper*,  
 and therefore, a *coessential Son*; as the *Father* was  
 always, and necessarily, a *proper*, and *coessential Fa-*  
*ther*. † “ 2. The *Deity* cannot be *posterior* to, or  
 “ *younger* than another?” The Reader will easily per-  
 ceive the *Fallacies*, in this Way of talking, which  
 I am ashamed to trouble him with. We shall  
 therefore propose this, more plainly, thus, “ In the  
 “ *Deity*, there can be no *Person posterior* to, or  
 “ *younger* than, another.” Who says there is? —  
 As the *Son* never *began to be*, he could have none  
*before* him, or be *posterior* to any other. ‡ 3. The  
 “ *Deity* cannot *produce its like* or *equal.*” Who  
 says it does, or can? The *Deity* does not, cannot,  
 in any Sense, *produce* another *Deity*. The Notion  
 is pregnant with numberless odious, monstrous,  
 Contradictions. The very Supposition is an abso-  
 lute Impossibility. But, from this Principle, “ the  
 “ *Deity* cannot *produce its like*, i. e. another *Deity*,  
 “ or *Divine Nature,*” to infer, That therefore,  
 the *Father* could not have a *coessential Son*, or could  
 not *beget the Son*, is not only a mere *Shuffle* founded  
 upon his own Mistakes, and a poor *begging the*

\* 1. *Non esse, & incipere esse.* † 2. *Alio posteriorem*  
 esse ‡ 3. *Producere sui simile posse.*

*Question* also, but a plain, avowed Contradiction to numberless Passages of the *Word of God*. “ || 4. The “ *Deity is immutable, but Generation supposes, or “ implies, that it is changed.*” Wherein? The *Father and Son* both, are, necessarily, the same that they were from Eternity. ——— And, *the go-ings forth* of the *Son*, were rather *Manifestations* of his *Sonship*, than the *Foundation* of it: Or, if there was any Thing in it, which might be called a *Change*, it was purely *relative*; at most, no Way inconsistent with the *Unchangeableness* of *God*. “ \* 5. In proper *Generation*, there is a *Production* by “ *a voluntary Act*: But, the *Deity* cannot be *produced* “ by any such *Act*.” No, nor by any *Act*. Who-ever dreamt it could? — Here, and in the third, the ambiguous Words, *produce* and *be produced*, must do the Business? But, “ the *Communication* of “ *the Divine Essence* to the *Son*, as our *Fathers* used to speak, was not a *Production* of any new Thing, that did not *exist* before; *i. e.* was not a *Creation*: And, according to the new Opinion, the *Generation* of the *Son* was only the *sending him forth*, &c. as we have just now hinted. “ † 6. Proper *Gene- “ ration* supposes *Matter*, both in the *Begetter* and “ *Begotten*: But, the *Deity* is *immaterial* and *spiritual*.” And what then? Because, in *Human Generation*, there must be *Matter*; and the *Body* of the *Son* must be *corporeal*, as well as his *Father's*: Must the *Son* of *him*, who is a *most pure Spirit*, be *material* also? — He is, in the most proper Sense, a *Son*, who has the *same Essence* or *Nature* his *Father* has, and of him, what *Nature* soever that be. † 7. “ In proper *Generation*, as there is a *voluntary Act*, “ so must there needs be a *Beginning* and *Ending* of it, “ considered both *actively* and *passively*?” Ans. 1. We

|| 4. Mutari. \* 5. Voluntario Actu produci. † 6. Ex materia generare aut generari. † 7. Initium aut Terminus generationis activæ aut passivæ.



observed already, that there was, there could be, no proper *Passion* in this Case. 2. Tho' the *Son* was always, and necessarily, a *Son*, we may easily conceive both the Beginning and the Ending of his *Going forth* from the *Father*; or of the *Father's sending him forth*, and of the *Son's going forth*. 3. Those of the *Fathers*, who speak of more of his *Goings forth* than *one*, must have given much the same Answer. \* “ 8. In proper *Generation*, the *Son* “ receives his *Essence* and *Existence* from his *Father*, “ and *depends* upon him: But, this cannot be said of “ the *second Person*, if he is indeed *the true God*.”

Ans. 1. All the *Sons of Men* receive their *Essence* and *Existence* too from their *MAKER*, and not from their *Fathers*; as their *Parents* also, did *before* them. — 2. Notwithstanding the *Dependence* of the *Sons of Men*, upon their *Fathers*, they are *coessential* with them; and, when grown up, are as truly, and as much, *Men* as they. 3. If the *first Person communicated*, from *Eternity*, his *own Essence* and *Perfections* to the *second*; 'tis undeniable, he is *coessential*, and *coeternal*, and, in every Thing but the relative *Precedency* of a *Father*, *coequal* with him also: And consequently, *the true God*, as well as he. *N. B.* When I say he is the *true God*, I do not say he is *the Father*, but *the Son*. — From all which, he says, 'tis easy to conclude,

† “ *Deum nec generare nec generari posse,*” p. 25. *i. e.* That *God can neither beget, nor be begotten.*”

In these Words, we see *one* of the *Fallacies*, which runs through every one of these Particulars. — It was *DEITAS*, *the DEITY*, or *Divine Nature*, and in *Capitals* too, in the *Premisses*; 'tis *DEUS*, *GOD*,

\* 8. *Ab alio Essentiam & Existentiam accipere, ac dependere.*  
 † *Unde proclive est concludere, Deum nec generare, nec generari posse, atq; adeo de quo Generatio proprie dicta affirmatur, de eo negandam esse veram Deitatem; & de quo vera Deitas affirmatur de eo generationem proprie dictam esse negandam.*

an equivocal Word, in the *Conclusion*! So that 'tis either another *Ignoratio Elenchi*, a *Conclusion* besides the *Question*, or, it is plain, it does not follow from his *Premisses*. — If therefore, his Meaning be, The DEITY, or *Divine Nature*, can neither *beget*, *i. e.* according to him, *produce another Divine Essence*, nor *be begotten* by another *Divine Essence*; Nothing can be more certain, nor more self-evident: But then, 'tis nothing against us. — If, That the *first Person* could not *beget* the *second*; 'tis a mere *begging* the *Question*, without any the least *Proof*. But, should all the *World* beg this of us, never so hard, we cannot, dare not, grant it, for our *Souls*. 'Tis a *Contradiction* to the whole *Word of God*, directly contrary to the *Form of Baptism*, and to our *baptismal Covenant*, &c. &c. — And yet, he is so sure of this, as to be positive, “ That he of whom *Generation* properly so called “ is affirmed, of him *true Deity* must be denied,” and *vice versa*. Ans. 1. His Ideas of *Generation* properly so called are, as we have heard, manifestly false. 2. All that will follow from his *Premisses* is this self-evident *Truth*, That he who is *begotten* is not, as such, a *Father*; and he who *begets* is not, as such, a *Son*! --- “ Unless, says he, the *Idea* of “ another Sort of *Generation* properly so called shall “ be given, which may be consistent with the *Idea* “ of *Deity*.” *ibid.* — Whether this learned Man had heard of Mr. *Perrault's* Account, “ of *Generation* “ properly so called,” I cannot say: But, his *Way of Reasoning* upon this Head, invited and led me, many Years ago, to consider it; because, it furnishes us, with such an easy, ready, and clear Reply to almost all his *Objections*. — However, we ans. 1. We have given “ another *Idea* of *Generation* properly so called,” which, when transferred to the *Generation* of the *second Person* in the *Trinity*, supposes, implies, and requires, his *Coessentiality* and *Coeternity*

with

with the *Father*; and consequently, *his true Deity*: i. e. That, as the *Father*, is, properly, *his Father*, so *he* is, properly, *his Son*; and that *He* and *the Father* are *iv, unum*, ONE THING. — But, I must add, 2. The old Idea, That the *Father*, from *Eternity*, communicated *his own Essence and Perfections to the Son*, has never yet been proved inconsistent with the *Idea of Deity*, nor never will; no, nor never can. Yea, should it be supposed, That we are indeed *mistaken* in this Case; yet, unless *God* himself should *reveal* it to them, all Mankind can never prove that we are. — Because, Since we are sure it can never be proved from the *Scriptures*: Whoever shall, without a *new Divine Revelation*, undertake to prove we are in this *mistaken*, must reason upon a Subject *infinitely above him*, and of which he can know very little or nothing *without Revelation*; and consequently, must reason without any *Ideas* at all; or with *Ideas* very precarious if not ridiculous; which can never do a good Cause any *Hurt*, nor a bad Cause any *Service*.

This learned Man goes on, in the next Paragraph, p. 25, 26. to acquaint us, “ That Divines, to avoid these Difficulties, have removed all Sort of Imperfection from the *Generation of the Son of God*,” Surely, there cou’d be no Manner of *Imperfection* in it. “ and call it a *Hyperphysical, or Supernatural Generation*.” Had he given us a more proper Word, we should have used it. This, says he, “ they say, “ is, — 1. *Eternal*.” It is so. — 2. “ It admits of no *Priority or Posteriority*.” Not of *Existence*. — “ 3. “ Nor any Power of begetting, whether *active* or “ *passive*.” Not of proper producing or being produced, viz. *out of Nothing*: Nor any other than we have allowed. — “ 4. No, or *Change*.” No *Change* of their *Nature*; nor any *Change* inconsistent with the *Immutability* of the *most High*. — “ 5. ’Tis “ a natural, but no *voluntary Act* in the *Father*.”

Why

Why might not a *Natural Act* be *Voluntary*? — But, according to the Explication I have now given, I see no Inconvenience in allowing a *voluntary Act*. — 6. It admits “*Nullam Materiam ac Semen.*” There can be neither, in a *most pure Spirit*. — “7. No *Beginning* or *End* in the *Act* of *Generation*.” But, according to the *Idea* now given, we may grant both. — “8. Nor any such *Dependence* of the *Son* upon “the *Father*, as is the *Dependence* of the *Effect* “upon its *Cause*.” If by the *Cause* he means the *Efficient Cause*, we anf.—No proper *Father* is, as such, the *Maker*, or *Creator*, of *his Son*, nor ever was, or can be. — In short, says he, “They will have the *Begetter* and *Begotten* to be not only *alike*, but “plainly or altogether *equal*, in *Essence*, *Existence*, “*Power*, *Dignity*, and in one Word *true Deity*.” And so they are, If the *Son* was, from *Eternity*, in the *Form of God*; if he thought it no *Robbery* to be EQUAL with him; if he was in the *Beginning* with *God*, and was *God*; and if all *Things* were made by him, &c. &c. &c. And so he must be, if *He* and the *Father* are ONE, &c. — If these *Things*, I say, are so, The *Son*, and the *Father* are omnimodously EQUAL, excepting only in this, That *He* is the *Son*, and not the *Father*; and the *Father* is the *Father*, and not the *Son*.

In the next Paragraph, p. 26. He honestly grants, “That this *Idea* of *Generation* does not overthrow, “*i. e.* is not inconsistent with the *Idea* of *Deity* :” And this every one must grant, who believes the *Doctrine* of the *Trinity* : But insists upon it, “That “it is wholly inconsistent with the *Idea* of *Generation* properly so called.” Why so? “Because, “between this *Hyperphysical Generation* and that “which is properly so called, *nulla remanet ne minima quidem Similitudo*, there remains no *Likeness*, “no not the least.” Anf. But, if his *Idea* of *Generation*, properly so called, is evidently false, as all  
the

the World do, and I think, must agree; and the *Idea* of this *Hyperphysical Generation* agrees very well, with the *true*, i. e. the new *Idea* of *Generation* properly so called, as it really does; as I have, I conceive, sufficiently shewn; then all is still right. — Suffer me to add, 1. His “own *most* ORTHODOX EXPLI-  
 “ cation of the Words, *Son* and *Generation*,” when spoken of the second Person, “*That they emphati-*  
 “ cally signify, that the second Person has the same  
 “ *Essence and Nature with the first, and did from E-*  
 “ *ternity coexist with him;*” *Thef.* 20. agrees well enough with the *Old Account* of the *Generation* of the *Son*, viz. That the *Father* Did, *from Eternity*, communicate his own *Essence and Perfections* to the *Son*. — For, here are the *first* and the *second* Persons; here is their *Coessentiality*, or *their having the same Essence and Nature*; and, here is also, their *Coexistence from Eternity*: And this is all, that is in his *most orthodox* Sense of these Terms! Let every Reader judge. — It will be said, I have added the Word, *communicate*. — I have so; because, the *Ideas* “of  
 “ *Father, Son, and Generation*,” if we had no more to say, seem naturally to suppose, or imply, a *Communication*; and, in the Judgment of our Fathers heretofore, they actually, in this Case, did: And no Man has, or can, prove, either that it is *impossible*; or inconsistent with the *Nature, Perfections, or Blessedness* of THE DEITY; or, of either *the Father*, or *the Son*. — But, 2. If we take *Perrault’s* Account “of *Generation* properly so called,” to be the *true* one, as is egregiously the most probable, and transfer the *Ideas* to the *Generation* of the *second* Person, then, as we have seen, most of his *Objections* appear to be indeed no *Objections* at all, but merely his own *Mistakes*. So that, I think, I may conclude,

1. That, if this learned Man had heard of, and considered *Mr. Perrault’s* Opinion, and then applied his  
*Ideas*

*Ideas* “ of *Generation* properly so called,” to the *Generation* of the *second* Person; he could not but have seen, that his Difficulties would have almost all-vanished; and therefore, that he might have saved himself the Labour, of making such a Stir in the World. According to him, in “ *Generation* properly so called,” there is, as we have heard, “ No proper *Production*, or giving *Being* to that which is not; the *Father* does not exist before his *Son*; nor is there any *Change* in *Procreation*, but the going forth of the little *Animalcule*, into a more convenient Place for *Augmentation*; &c. &c.” — Let these then be applied to the *Generation* of the *second* Person, and you shall find, “ That the Words, *Son* and *Generation*, emphatically signify, That the *second* Person, has the same *Essence* and *Nature* with the *first*, and existed with him from *Eternity*.” — This, I humbly conceive, might have removed his *Scruples*: And seeing he is so open, and expresses, in the *Doctrine* of the *Trinity*, might have fully satisfied him. — Because, Since an *Order*, among the ever-blessed and undivided *Three*, there ever was, and must have been, and is also acknowledged; 'tis hard to think, that any one can doubt, That that *Order* is *natural*, and therefore *necessary*: And himself has honestly yielded, “ That this *Idea* of *Generation* is consistent with the *Idea* of *true Deity*.” But, if it is consistent with the *Idea* of *true Deity*, and of *Generation* properly so called also; it might, I think, have given him the fullest Satisfaction. — Let others judge. — And, 2. I leave it to all, who were acquainted with the learned Dr. *Ridgley* and Dr. *Anderson*; Whether, if they had known of such an easy, plain, and *natural*, Way of getting clear of those *Objections*, which the *Arians* and *Socinians* urge, with so much Confidence and Importunity, against the commonly received *Notion* of the *Generation* of the *Second* Person, &c. which are all drawn

drawn from the *mistaken Opinions* of the *Generation* of *Animals*, which had, for so many Ages, been, I think, universally entertained: Whether, I say, had they known of such an *easy, plain, and natural*, Way to get rid of those Objections, and had well consider'd it, they would not have heartily embraced it, and cheerfully acquiesced in it. — They were both of them very *zealous* for the *Christian Doctrine* of the Trinity above-mentioned, and very *strenuous* in defending it: But could not, so well, digest “ the *Communication* of the *whole Divine Nature*, or “ *Essence from, or by, the Father to the Son;*” (tho', to the best of my Knowledge, they never opposed it; and only said, they thought it not so *convenient* a Way to *explain* the Doctrine of the *Trinity*, or the *Sonship* of Christ;) nor reconcile it, with his *Deity*. They therefore, it seems, thought themselves obliged to deny, that he was *a Son*, as *God*; and to take this Title, *the Son of God*, even when the Adnouns, *own*, or *proper*, *begotten*, or *only begotten*, &c. were annexed, to be a Title of *Office* and not of *Nature*; and to signify *the Mediator*, or be of the very same Importance precisely with that Title; which, I am well satisfied, neither of them would have done, if they could have extricated themselves out of those Difficulties. — Well then, here, I humbly conceive, is a clear, a ready, Method to get rid of them all: And to retain also *the Truth*, and, I hope, the *whole Truth, and nothing but the Truth*. Those Difficulties all arose from mistaken Notions of the *Generation* of *Men*, which they applyed to the *Generation* of the *second Person*: Let their Disciples then, hearken to the *truer Account* of the *Generation* of *Men*, and of *all Animals*; and then, if they please to transfer, or apply, the *true Ideas*, to the *Generation* of *the Son of God*, most, if not every One, of those Difficulties will vanish; Yea, and every Thing will appear to be, just as they would have it. For then,

Here will be *Two distinct Divine Persons, coessential*; and therefore, *coeternal*; and consequently, every Way *equal*, excepting only, That there is a *natural*, and therefore, *necessary* ORDER among them; according to which, they are not only the *first* and the *second* Persons, but *the* FATHER, and *the* SON. — Here, the *Father* is not the *Efficient CAUSE* of the *Son*, nor *before* him, &c. Nor was *the Son*, as such, *produced* by him, nor is he *inferior* to him, or, properly, *dependent* upon him, &c. — Here, *the Father*, as such, has all the *natural Preeminence* and *Prerogatives* of a *Father*; and yet, *the Son*, as such, is as *necessarily existent*, I had almost said, as *self-existent* as he: For, the *Idea* of a *Father*, among Men, does no more imply *self existence*, than the *Idea* of a *Son*; every *Father* as well as every *Son* being, at the same Time, *made* by *God*, and equally *dependent* upon *him*. — According to these *Ideas*, tho' the Title, *the Son of God*, primarily and strictly taken, denotes the *second* Person, as such, and *him only*; yet, *may* it, even with the distinguishing *Adnouns*, and in the *New Testament*, denote the *complex Person of the Mediator*, in the full Execution of his *Office*: — And then, as I hinted already, as this Title, *the Son of God*, implies his *Coexistence* with the *Father*, the Words, his *Generation*, or *being begotten*, may denote only some *Mission*, or *Manifestation*, or HIS GOINGS FORTH to do what no One but such a *Son* could do, which would be an irresistible Evidence of his *coessential* and *coeternal* *Sonship*. — In these, I say, I appeal to the Disciples of these two learned Men; Whether as many of them as knew them won't acknowledge, 1. That I have given the principal, if not the only, Reasons of their leaving the *Catholic Church*, in the Doctrine of the *proper*, and *coessential* *Sonship* of the *second* Person. And, 2. That what has been now offer'd, would have satisfied them, and brought them back to their *Old Faith*. — And,

3. Tho'



3. Tho' I might not, by any Thing here said, have *convinc'd* the worthy Author, with whom my chief Business now is, (who has erred in many more Things, than any of those now mentioned; and in Points of greater Moment too;) yet, I think, I may alledge, That, if he had considered Mr. *Per-rault's* Opinion, as it well deserves, he would not have talkt so very *unphilosophically*, and so unlike himself, and so very positively too, in many Cases, as he has done: And, as to those Errors, in which he stands alone, *viz.* " That Christ's human Soul " is properly *the Son of God*; p. 150. that this Title " *Son of God* cannot necessarily imply his *divine Na-* " *ture*, &c. p. 63. &c. if, thro' the Grace of God, I do not confute them all, I am very willing, That every Word I have urged against them, should pass for *just Nothing*. — I would not, however, by all this, be thought,

*N. B.* 1. To presume to say I have, or can convey to any other, *clear, distinct*, and much less *adequate* Ideas of the *coessential Sonship*, or *Generation*, of the second Person of the Trinity; and yet, much less of the *Manner* of it. *Hic Mens deficit*, that I may speak with some of the Ancients, *nec mea tantum sed Angelorum*. All I pretend to, is to prove *the Matter of Fact*, That he is a *coessential Son*. And THIS, or the τὸ ὄντι, as the School Phrase is, *viz.* that he is *the own, only begotten*, or *coessential Son* is, as clearly, fully, and strongly, revealed in Scripture, as any Thing is, or can be, in any Words; and THIS, even that he is *the only Begotten of the Father*, &c. the weak, the ignorant, the young, may most firmly *believe*, and *steddily profess*; and *must* do so, if they expect *Salvation* by him: But, the τὸ διότι, and the τὸ Πῶς, *i. e.* the *WHY*, and the *HOW*, are not so revealed; but, if at all, much more generally only. — Should it then be askt, as some are presumptuous enough, when they are talking of such

sublime Things to forget all Decency ; WHY is the First Person, the *first* ; and the Second, the *second* ? Answ. They are each of them, *naturally* and *necessarilly*, WHAT they are, and WHO they are. — WHY is the *first* Person called the *Father*, &c. Answ. Because he really is so. — Might not He have been called *the Son* ? Answ. No. Because he is not, could not be, *the Son*. — Thus, several such bold Questions, may be more easily answer'd than some think. — Should it be askt, How the *Son coexisted* with the *Father* ? Answ. The blessed Three only knows this, clearly and fully : But, in general we may say, *He coexisted* with the *Father*, just as the *Father coexisted* with him. — Each of them is called, JEHOVAH, in some Hundreds of Places in the Bible ; and therefore, is JEHOVAH : And consequently, they *necessarilly* exist, and *every where* ; and therefore, tho' *distinct Persons*, they are *ever*, and *every where*, *in* and *with* each other, &c. — But enough, if not too much by far, of these *adorable Things*, which are *incomprehensible* and *past finding out*. — Through the Grace of God, I desire not *to exercise myself*, in *Things too high for me* : And always to stand in Awe of that Question, *Job xxxviii. 2. Who is this that darkneth Counsel by Words without Knowledge ?* Blessed be his Name, I can very readily receive, and most securely and firmly believe, what I find plainly and clearly in *his Word* ; especially, if it runs thro' it, and occurs in a great *Variety* of very emphatical Phrases, which mutually explain or illustrate each other, without enquiring WHY ? or How ? when he has thought fit to conceal them : Or, so much as *desiring to know* what is so evidently *above me*, and which he would not have me *now* know. — Nor, Would I have it supposed,

N. B. 2. That this *great Mystery*, the *coessential*, or proper *Sonship* of the *second* Person, is in every respect, or indeed in any, to be *exactly measured* by, *fully resembled* to, or *compared* with, the *Sonship*

or *Generation* of any *Creature*. — *God* is a *SPIRIT*, *John* iv. 24. a most *pure Spirit*: And therefore, there can be no Sort of *Likeness* between these *two Generations*, if I may so speak, but what is merely *analogous*. — 2. The *Divine Nature* is most *singular* and *indivisible*: And consequently, cannot be *communicated*, if I may so say, by *Parts* or *Halves*; or *subsist* in *different* and *divided* Beings. — 3. The *Divine Essence* is absolutely *infinite*, betwixt which and what is *finite*, there is no Sort of *Proportion*. And, by *Consequence*, — 4. These *Conclusions*, It is so and so, in *human Generations*, and therefore it must be so, exactly so, in the *Generation* of *the Son*, if it be a “*Generation* properly so called;” or, No such Thing is, ever was, or can be, observed in *human Generations*; and therefore, there can be no such Thing observed in *this*: These *Conclusions*, I say, must appear, even to the common *Sense* of all *Men*, not only most *precarious* and *uncertain*, but most *presumptuous* and *ridiculous*. — Nor,

*N. B.* 3. Would I have any to think, That what has been now offered is *sufficient*, to *answer* all the *Questions*, which may be proposed; or *remove* all the *Difficulties*, which may be *started*, concerning this *adorable Mystery*: Or give *full Satisfaction* to those, who will not be *content* with the *Testimony* of both the *Father* and *the Son*, and the *Holy Spirit* also, in the *Scriptures* of *Truth*. — There is no *End* of *insinuating*, *asking*, *doubting*, *demurring*, *objecting*: And little good can be expected, from any *Attempt* to reply to them; or to *persuade* the *unbelieving* and *obstinate*. — The only *Way* to have *Ease*, and *Peace*, in all these *Cases*, is to *cast down* *Imaginations*, (*λογισμῶς καθαιρῶντες*, casting down, demolishing, purging out, or throwing away *Reasonings*, *Thoughts*, *Arguments*) and every *Thing* that *exalteth* itself *against* the *Knowledge* of *God*; &c. 2 *Cor.* x. 5. If we would *know* the *Truth*, let us *to the Law* and

*to the Testimony.* We are sure, That *God cannot lie* : — That he would not *deceive us* : — That he well knew how to *reveal* his Mind, so easily, and clearly, that even the *weak*, and the *ignorant*, who sincerely and diligently *meditate upon his Word*, begging fervently, that *he would open their Eyes, shew them his Truth, and lead them in it*, should not fail of *knowing* it, in all Matters of Moment, sufficiently for *his own Glory*, and their *Happiness* : — That the Catholic Church hath, from the Beginning, most zealously and steddily contended for the *coessential Sonship of Christ* ; and cannot help thinking, they *could not be mistaken*, in the Sense of all those *Scriptures*, upon which it is founded : — And shall endeavour, by and by, to prove, That this Doctrine, even the *coessential Sonship of Christ*, is *the Rock upon which the Church is built*. — Let us then *receive*, and *believe the Word of God*, without Demur, Hesitation, or enquiring WHY ? or HOW ? — If *Men will not believe, surely they shall not be established*. Isa. vii. 9.

Should any, after all, ask, Why we have enlarged so much on these Things, and been so very particular in answering all these Objections ? Ans. — 1. The *Importance* of the *Subject* made it necessary. Much depends upon it : The more accurately therefore, and clearly, all *Objections* are proposed and answered, so much the better. — 2. To shew those, who may be too apt to doat, upon great Names, That there is not, indeed, so much, in some *high and fanciful Notions*, or *Pretensions* to great *Attainments*, as they may be too ready to think. — 3. To let the *weak*, but *honest*, *Believer* see, That there is Nothing so momentous, in *all the deceitful Opposition*, that has, or can be made, to the *coessential Sonship* of Christ, as, in the least, to shake his *Faith* in the *catholic Doctrine*. — 4. To convince even those, who are fondest of *Novelties*, That *all*, or *almost all* of, the Arguments which are produced to support them, are, in  
reality

reality, founded upon evident, great *Mistakes*: And consequently, do no Service, if it is not to *expose* those who urge them. — 5. That I might, by the by, give an Hint, That *true Philosophy* is not, in any Thing, inconsistent with *true Divinity*: And, That no *Objections*, whether from *Physics* or *Metaphysics*, against any of the MYSTERIES of the *Christian Religion*, do ever come home to the Point; or, are sufficient to overthrow them. — 5. That all may see, That the more the *Secrets* of *Nature*, and *Providence*, are known, the more clearly may several abstruse *Points*, in the *Christian Theology*, be understood, and more easily defended. — I myself have long thought, That some *Discoveries* in the *New Philosophy*, and some *Notions* lately introduced, or illustrated and maintained, by Men of Figure in the learned World, tho' supposed to bear very hard upon some *favourite Doctrines* of the *reformed Churches*, (and, perhaps, so vehemently inculcated for that very Reason!) do, when all Things are well considered, in very Deed, confirm them not a little.

'Tis like enough, 'twill be expected I should shew, *How the Father* is, in the most *proper* Sense, a *Father*; and *the Son*, in the most *proper* Sense, a *Son*: Or, at least, That they are so.—For, should we suppose *the Son*, as the *Father's own Son*, to be in the truest, strictest, and most sublime Sense a *Son*, and *vice versa*; yet may it be askt, How can it be said, That he is a *Son*, in the most *proper* Sense of the Word as it is used among Men, when there are so many *Ideas* implied in the one Case, which can have no Place in the other?

In Answer to this, I shall prove every one of these four *Superlatives*, very clearly, and as briefly as I can.

1. If *the Son*, as such, *is God*, as the *Father* himself speaking to and of him, as *the Son*, expressly acknowledges, *Heb. i. 8*. And, if he is not *another*,  
a *strange*,

a *strange*, or a *new* God, as he is never said to be in Scripture, and indeed cannot be; then he must needs be *the same God* with the *Father*. — But, if as *the Son*, he is *the same God* with *the Father*, he is, in the *truest* Sense, *his Son*, as is self-evident: Because, if he is so, we have here *Coessentiality*, (however *the Son* came by it) and consequently, *Coexistence*, and *Coequality*, and the most omnimodous *Likeness* possible also, which plainly imply all the chief Ideas of *Sonship* in the *truest* Sense. — Or thus shorter, If *God* is *ONE*: And if the *Father*, as such, *is God*, and *the Son*, as such, *is God*; then, it is self-evident, they are *the One God*: But, If the *Father* and the *Son* are *the One God*; 'tis undeniable, That the *Son* is, in the very *truest* Sense *his Son*.

2. If *the Son*, with *Truth*, could say, *I am in the Father, and the Father in me*, as he does, *Job. xiv. 10, &c.* and, *I and the Father are ONE*, as he does, *Jon. x. 30, &c. &c.* 'Tis self-evident, *the Son* is, in the *strictest* Sense, *his Son*: Because, no other *Son* could ever, with *Truth*, have talk'd of the *Relation* betwixt him and his *Father*, in any such *Strains*.

3. If *the Son*, as such, *is God*; and therefore, is *coessential, coeternal* and *coequal* with *the Father*, then is he, in the most *sublime* Sense, *a Son*; as is self-evident, and needs no *Proof*. — And

4. As to the last *Superlative*, That the *second Person*, as such, is *a Son*, in the *most proper* Sense of the *Word*, as it is used among *Men*; tho' there are many *Ideas* implied in the *Words, Son* and *Generation*, when spoken of *Men*, that can have no *Place*, when we apply them to the *eternal Generation* of *the Son of God*. We may answer, That *all the Ideas*, drawn from the *Generation* of *Animals*, which can have no *Place* in the *Sonship* and *Generation* of the *Second Person*, plainly imply manifold *Imperfection*; and are also visibly inconsistent, with an *indivisible*, and *spiritual Nature*; and therefore, must be far removed

moved from it: But, where all the most *perfect* Ideas of *Sonship* meet, and the most *perfect* Manner of *Generation* also; there, I humbly conceive, *the Son* may be rather said to be *a Son*, in the *most proper* Sense, than not. — But, for the farther Satisfaction of the learned *Roel's* Followers, we add these five Thoughts more.

(1.) A Word may be used *properly*, in several Cases, or of several Objects, tho' *all* the *Ideas* may not be implied, in every one of them; or, tho' the very same *Idea*, or *Ideas*, may be somewhat enlarged in one Case, and restricted in another; or, tho' many Circumstances, either in the Nature, or Qualities, &c. of the Things signified by that Word, may differ vastly. — The Term, *Legs*, is *properly* used to signify those *Members*, of *all* Sorts of *Anima's*, upon which they *stand*, or *walk*; tho' some of them have but two, others four, or more; tho' some of their *Legs* may be shorter or longer, stronger or weaker; tho' some of them may have more or fewer *Joints*, which may differ in Size, Shape, or Colour; and, in short, be hardly any how *alike*, &c. yea, and tho' the almost *only* *Idea*, that can be applied to them *all*, is *that* which is taken from their Use. — And thus, the Terms, *Head*, *Eye*, *Hand*, &c. when used of *Animals*; the Terms, *Seed*, *Plants*, *Blossoms*, *Leaves*, *Flowers*, *Fruit*, &c. when we are speaking of *Vegetables*; and the Words, *Skill*, *Acuteness*, *Learning*, &c. when talking of *Men*; are all used *properly*, tho' the *Ideas* signified by them, when attributed to distinct *Kinds*, *Sorts*, or *Individuals*, may have hardly any Thing, in them *similar*; or but very little — Thus also, the Terms, *Wisdom*, *Goodness*, *Holiness*, *Justice*, *Dominion*, &c. are used *properly* both of *God* and *Men*: And yet, the *Wisdom* and *Goodness*, &c. of *God*, are *essential* and *infinite*, &c. whereas, the *Wisdom*, and *Goodness*, &c. of *Men*, are *finite*, *changeable*, *given* to us or *acquired*

by us, &c. — Why then should not *the Son of God*, be said to be, in the most *proper* Sense, a *Son*, or to have been *begotten by him*, when *all the chief and primary Ideas* denoted by the Words, when spoken of Men, (even *his eternal Coexistence in, and with, the Father*, and his *Goings forth from him as a Son*, &c.) are plainly implied in this Case; tho' some *inferior and less important Ideas*, in *Human Generation*, are not?— Let them not say, That the *Ideas*, of *Sonship* and *Generation*, necessarily imply *Imperfection*: Because, 1. If they do so, when used among Men, they imply rather the *Imperfection* of our *Nature*, than of our *Persons*.— For, 2. They imply no Manner of *Imperfection*, but what is, or was, common to *all the Fathers*, as well as *all the Sons of Men*.— Because, all the *Fathers* were once *Children*, except the *first*, and he was *immediately created by God*.— 3. They imply no Sort of *Imperfection*, inconsistent with *Coesentiality* and *Coexistence*: And therefore, when transferred to the *Second Person*, can imply no *Imperfection* at all; because, the *Divine Essence* is absolutely above *all possible Imperfection*.— And, 4. What *Imperfection* can be conceived in *Eternal Co-existence in, and with, the Father*: Or, in the *natural or necessary Communication* of the *indivisible Divine Essence* and *Perfections* to the *Son*, from all *Eternity*? — But,

(2.) When we say the *first Person* is, in the most *proper* Sense, a *Father*; and the *Second*, in that Sense, a *Son*: We do not, need not, say, That *all the Ideas*, of *Paternity* and *Filiation* among *Men*, are, or can be, transferred to the *Divine Persons*; or, That the *Generation* of the *Second Person* is, in every Thing, to be resembled to, or measured by, *Human Generation*: 'Tis enough, if the *principal Idea*, or *Ideas*, are transferred and retained. — The *Generation* of the *Volatiles* of all *Sorts*, differs, in many Things, at least in the *Manner* of it, from that of the various *Species* of the *Beasts* of the *Field*; and both



Both of them, vastly, from *that* of the *Fishes*. — And yet, were we, in any of those Cases, to call the Begetters, *Fathers*, or the Young, *Sons*, as is sometimes done; the Words, *Generation*, *Father*, *Son*, would, I think, be properly used, in all those Cases: And every Body, even the weakest, would understand what we meant; and would still retain the *Idea* of the *Relation* between the *Begetter* and *Be-gotten*, tho' they might hardly have any *Ideas* at all, or those but very general, obscure, and indistinct, if not wholly *false*, of the *Manner* of their gendring or being engendred. — 'Tis just so here. We say, when we speak after our *Fathers*, That the *first* Person is, in the most *proper* Sense, a *Father*; because he *communicated his whole Nature, with all that is essential to it, to the Second*; and according to Mr. *Perrault*, because as a *Father* he *sent forth his coexistent Son from Self*, and so *manifested* him to have been *in, and with him, from all Eternity, as his Son*: And, That the *Second* Person is, in the most *proper* Sense, a *Son*; because the *whole Divine Essence* with all its *Perfections* were *communicated* to him *from all Eternity, by the first*; or, upon the Account of *his Coexistence in the same Essence with him, and his Goings forth from him, &c.* And all this, without presuming to determine the *Manner* of these Things; and much more, without “supporting the Analogy of those “ Names in every Respect.”

(3.) I said, That *the Son* is, in the most *proper* Sense, a *Son*; because, I could not think it amiss to speak after *the Holy Ghost*; or, to use the Expressions, which he had used before us. — Yea, I should have been very *injurious*, to the *Second* Person; and unjust to the *Catholic Church*, whose Faith I am defending, if I had not taken particular Notice of them, and set them in the clearest Light I could. — The Apostle is very express, *ὅς γὰρ τῆ ἰδίᾳ υἱὸς οὐκ ἐφείσατο*, Rom. viii. 32. *Is quidem qui proprio Filio non pepercit, He*

that spared not his own, or his proper Son; for, so the Word is: But, if *the Son*, is *his proper Son*, the *Father*, is his *proper Father*. — And the *Jews* charge our Lord, in so many Words, with saying, *that God was his Father*, Πατήρ ἰδίου, *Patrem proprium*, his *proper Father*, John v. 18. and therefore, by so doing, with *making himself equal with God*. — This Charge, high and grievous as it is, if not true! he was so far from *denying*, (which he might very easily have done, many Ways, and ought to have done,) That he strongly confirms it, and proves by many Arguments, ver. 19, 23, 26, &c. that he really was so. — But, if *the Father*, is *his proper Father*, and He, *his proper Son*, then are these Terms, I humbly conceive, used, in the most *proper* Sense, of the *first* and *second* Persons in the *Trinity*, let Men oppose it with ever so many *Cavils*; with which the serious, honest *Believer* has very little to do; and therefore, needs not at all trouble himself.

(4.) I would ask, Whether the blessed *Virgin* was not, in a *truer*, *stricter*, *higher*, and more *proper* Sense too, the *Mother* of that *which was conceived in her*, Mat. i. 20. of that *Holy Thing which was born of her*, Luke i. 35. than any *other Mother ever was*, of any *other Child*: And, Whether *that Child*, was not, in a more *true*, *strict*, *high*, and more *proper* Sense too, *her Son*, than any *other Son ever Was*, of any *other Mother*? No Body, I conceive, can doubt of it. — The Angel told her, *she should bring forth a Son*, ver. 31. who had been long before promised, as *the Seed of the Woman*; Gen. iii. 15. and God is said, by the Apostle, to have *sent forth HIS SON made of a Woman*, &c. Gal. iv. 4. — The *Virgin* is said to have *brought forth her first-born Son*; Mat. i. 25. and she herself called him *SON*: — *Elizabeth*, *Simeon*, and the *Evangelists*, called him *her Son*, Luke i. 43. Ch. 2. ver. 27, 34. Mat. 12. 47, &c. — And yet, many of the *Ideas*, signified by the Words, *conceive*,  
*Mother*,

*Mother, Son*, in ordinary Cafes, can have no Admittance in this. — Here was no *proper Father*, nor any *pre-existent material Animalcule*, as, I am inclined to think, there has been in all other *Conceptions*. — Here was a *creating*, and not a *begetting*. — In short, every Thing here was extraordinary, preternatural, miraculous! — But, Was she, in any Sense, the *less his Mother*; or he, in any Sense, the *less, her Son*? No: By no Means. — Was she not then, in a truer, higher, stricter, and therefore, in a rather more *proper Sense*, *his Mother*, than any *other Mother* ever was, or could be, of any *other Son*? And was not He, in all these Senses, rather more *her Son*, than any *other Son* ever was, or could be, of any *other Mother*? — I humbly conceive he was. He being *the Seed of the Woman, conceived in a VIRGIN, MADE of a Woman, &c.* his *blessed Body* was MADE, OR CREATED, OF HER SUBSTANCE; (as the Body of the *first Woman* was *made of the Rib which God had taken from Adam*: Gen. ii. 22.) not one of which, could ever have been said of any *other Mother*, or *Son*. — Her *Love* to him therefore, must have been, *naturally*, by many Degrees, more *intense* and *fervent*; and her *motherly Care* of him, and *Sympathy with*, or *for* him, egregiously more *affectionate* and *tender*, than in any other Case: Forasmuch, as her *Relation* to him, was exceedingly nearer, and her *Interest* in him, so much more *natural* and, above Parallel, *endearing*. — And, on the other Hand, the merely *natural Love*, which, in other Children, is, naturally, *divided* between the Parents, being, in him, center'd in her alone, his *purely natural filial Love* to her, must have been, *naturally*, above Comparison, more *strong* and *flaming*; and his *Care* of, *Pity* for, and *Affection* towards her, superlatively more *constant* and *active*. — So that, as the *Ties of Nature* between them, were closer, their *purely natural Endearments* must needs have, upon that Account,

count, had there been no other, much more *exquisite*; and consequently, their *merely natural Happiness*, in their *singular Relation* to each other, egregiously more *exalted*, and *delicate*. — Here then was a *Son*, in the truest, strictest, highest, and I doubt not to say, the most *proper Sense*, tho' several of the *Ideas* implied, in what we commonly call *natural Generation*, could have no Room in his. Here we have *Sameness of Nature*, the *Communication of the same Nature* from the *Mother* to the *Son*, or, if you will, his *Participation of the same Nature*, &c. which are the *first* and *chief Ideas* in natural Generation; and therefore, was the *Mother*, I conceive, in a more *proper Sense*, *his Mother*, and he, in a more *proper Sense*, *her Son*. — In fine, 'tis because of the Difference we find, betwixt the *Ideas* of *this*, and *other Generations*, that we conclude, That *Christ* was in the truest, strictest, highest, and consequently, in the most *proper Sense*, a *Son*. To confirm this, somewhat at least,

N. B. One of the *Names of the Son that was given, and the Child born to us*, II. ix. 6. is *Wonderful*! May we not then think, That it was with Respect to, or upon the Account of, this *miraculous Conception*, as well as some other Things, that he had *this Name or Title*? — May we not then, with Reverence, say, That he is *wonderful as God*, i. e. the *coessential Son* of God; and *wonderful also as Man*, the *Seed of the Woman*, and *made of her*! *Wonderful as the Son of a Woman*, without a *Man*; and *wonderful as the Son of God*, without a *Wife*! — May we not venture to say, That his *singular Relation* to his *Mother*, as her *Son*, is the very likest, comes nearest to, and does best resemble, his *Relation to God*, as *his Son*, of any Thing in Nature: And that, consequently, he is his *coessential Son*? — However, *Christ* is indeed a *Wonder of Wonders*! — *Wonderful* in his complex Person, Natures, Offices, Relations, States! —  
*Wonder-*

*Wonderful as Man, in his Conception, Birth, Life, Doctrine, Miracles, Death, Resurrection, &c. ! Altogether Wonderful ! — But*

5. When pleading for the *coessential Sonship* of the *second Person*, or, in *Roel's* own Words, *Thef. x.* That *the Son, the second Person of the most holy Trinity, was from Eternity begotten of the Father*; and *Thef. xx.* That the most *ORTHODOX* Sense of the Words, *Son* and *Generation*, is, that they emphatically signify, That *the second Person hath the same Essence and Nature with the first, and did from Eternity coexist with him*: — When, pleading, I say, for this, (and I plead for no more, when I plead for the *coessential Sonship* of the *second Person*!) I could not well avoid saying, That he is, in the most *proper* Sense, the *SON* of the *FATHER*; because, I conceive, the Phrase, *coessential Sonship*, does really, and necessarily, imply it. Nor can I help believing, that every Body will say with me, That a *coessential Son*, is, in the most *proper* Sense, a *Son*. — No; will this learned Man and his Followers say, that cannot be. “Between “*Generation* properly so called,” and the *Generation* of the *second Person*, there remains no *Likeness*, “no “not the least.” — But, say I, *their Ideas* “of “*Generation* properly so called,” *i. e.* of *human Generation*, are all *false*. Let them rectify these, and then apply them to the *Sonship* of the *second Person*, and they will see, as I have hinted above, that, in *all* the *principal Ideas*, they very well agree, as far as the *Ideas* we have of an *infinite*, and *most pure Spirit*, will permit us to carry them. — In fine, We are apt to think, That the Reasons, why the *most High*, in his *infinite Wisdom* and *Goodness*, has chosen to call the *first* and *second Persons* in the *Trinity*, by the Names of *Father* and *Son*, is to signify to us, — 1. That the *Relation* of the *first Person* to the *second*, is the nearest to, and is best resembled by the

*Relation*

*Relation of an own Father, to an own Son, among Men, of any Relation in Nature, except, that between the Virgin and her Son, purely as such. — 2. Because the Father is as properly, a Father, and the Son as properly a Son, as they can be. And consequently, — 3. These Words both could and would excite in us, the most familiar, easy, and clear Ideas of this Matter, which he saw necessary for us, and thought meet to excite in us; or that we were capable of, in this present State. — And I cannot help being persuaded, — 4. That, if any Thing in the World, within our Reach, or of which we have any Knowledge, could have given us more distinct and adequate Ideas of the Generation of the second Person, or the Manner of it, so as to have strengthened our Faith and Hope in our dear Redeemer, and enflamed our Love to or Delight in him, Our most gracious God and Saviour would have kindly indulged us with it. — This then he thought sufficient: Let us therefore, be content with it, and thankful for it, and careful to improve it, and make the best Use of it; without daring to enquire Why, or How, or break through unto the Lord to gaze, Ex. xix. 21. lest we perish. — Can we, by searching, find out God? Can we find out the Almighty unto Perfection? Job xi. 7.*

Before, I conclude this, I must remove some *Objections*, which, I am well aware, will be made to me, which indeed require an Answer, and will be of Use throughout all that follows.

Obj. 1. Tho' I seem, and with much Zeal too, to oppose the learned Roel; yet, by adopting Per-*rault's* Opinion of the Generation of *Animals*, i. e. "of Generation properly so called," I do, in Effect, fall in with him; and believe (not that *the Son of God* was, in a proper Sense, *begotten of the Father*, but) that *he coexisted with him* from all Eternity; and therefore, is *unoriginated*, and, ἀυτόθεος i. e. *God of him-*

himself, as well as he ; and consequently, is not, in a proper Sense, his Son.

Ans. 1. Tho' I am much inclined to believe *Perrault's* Notion, of the *Generation* of *Animals*, to be true ; and to apply his *Ideas*, to the *Generation* of the *Son of God* : I shall not contend so earnestly for my so doing, till I hear how serious and judicious Christians relish it. Nor shall I, till then, ever say any Thing more, against the old Account of the *Generation* of the *Son*, but that it gives *Occasion* to many seemingly strong, but really *needless Objections* ; and does not so well agree, with the *true Ideas* of *human Generation*. — 2. When Mr. *Perrault's* *Ideas* of *Generation* properly so called, are applied to the *Generation* of the *Son*, they are much, if not exactly the same, as we have heard, with what *Roel* calls the most *orthodox Sense* of the Words, *Son* and *Generation*. Thef. 20. — 3. Had Mr. *Roel* heard of *Perrault's* Notion, and consider'd it well, it would, I conceive, have removed *all* his *Difficulties* ; and saved him the *Trouble*, of making such a *needless Stir* in the *World*. — 4. Had he embraced it, he needed not have gone near so far from the *common Faith*, as he has done : Yea, needed not, in any one Thing, but in the *Change* of a very few *Expressions*, which are founded, I conceive, upon palpable *Mistakes* ; and therefore, deserved to be cashier'd ; especially, when it may be done without any *Danger*, and a very probable *Prospect* of several desirable *Advantages*. — 5. His not doing it, has led him to many Things, which seem of much greater *Moment*, than he was aware of. Such as, — 1. To deny, That there is any *Natural Order*, among the *blessed Three*, either of *Subsisting*, or *Working* ! — 2. To affirm, That *whatever Order* there is among them, is purely *Œconomical* ; and therefore, voluntary and arbitrary ! — 3. To rob the *first Person* of *all* the *Privileges* of a *Father*, and purely as such ; by grant-

ing, That *he*, who is now called the *first* Person, or the *Father*, might have been called the *second*, or the *Son*; and consequently, might have been appointed, and sent, to be *incarnate*, and become obedient unto *Death*! &c. all which, to me, appear *shocking*, contrary to the *whole Scripture*, and what turns all Things upside down! — 4. To give the *Son*, and as such, an *omnimodous Equality* with the *Father*, and as such; which is absolutely inconsistent, with all the *Ideas* of *Father* and *son*, whether used *properly* or *improperly*; and directly contrary to his 10 *Thesis*, “ That *the Son, the second Person, was begotten of the Father from Eternity.*” &c. &c. So that, I answer directly to the *Objection*, — 5.

Tho’ I incline to apply Mr. *Perrault’s Ideas* of the *Generation* of *Men*, to the *Generation* of *the Son of God*, the *second Person* in the *Trinity*: Yet, I do not agree with Mr. *Roel*, in any one Thing now controverted, if it is not to doubt of, or to deny, the *Propriety* and *Truth* of the *old Account* of the *Generation* of the *Son*, which, as all own, is founded on the *old Ideas* of the *Generation* of *Animals*, and which are now, generally, thought to be *false*. — And *This* is the *only Thing*, wherein I differ from the *common Language* of the *Catholic Church*. — I say *common Language*; because, I do not differ, in one *Hair’s breadth*, from *the common Faith*. For,

1. I firmly believe, That there are *Three distinct Persons* in the *most holy and undivided Trinity*, *the Father, the Son, and the Holy Ghost*. — 2. That there is a *natural, and therefore, necessary and unalterable, ORDER* among them, both of *Subsisting* and *Working*. — 3. That the *first Person* could never have been called, nor acted as, the *second*; and *vice versa*. — 4. That the *first Person* is properly, a *Father*; and the *second* properly, a *Son*. — 5. I reserve all that *Preeminence* and *Precedency* that is *natural* to a *Father*; and, in a *Word*, all the *Prerogatives* of a  
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*Father*, and purely as such, to the *first* Person: And hence, He might, very *naturally*, chuse, appoint, and commission, *his only Son* to be the *Mediator*, &c.—And, 6. I believe there is some Sort of a *natural Subordination* in the *Son*; or, That *the Son*, as such, is some Way *naturally subordinate* to the *Father*, as such: And therefore, That there was a *Becomingness* in it, that he should be *deputed* to be the *Mediator*, &c. and not the *Father*. — All this I leave with the judicious, serious, impartial Christian, who, I am sure, will acquit me of all affected, unnecessary, or hazardous *Innovation*.

Obj. 2. You have talk'd so very expressly, and emphatically, of *three distinct*, and *proper, coexistent* PERSONS, that you must surely, for aught we can conceive, make them, or *believe* them to be, *Three distinct* SPIRITS, or MINDS, which is neither more nor less, than pure TRITHEISM. — To this I answer directly,

Ans. What I have said is no more *Tritheism*, than the *Doctrine* of the *Catholic Church*, from the Beginning, is *Tritheism*. — For, 1. However they *express'd* themselves, they must have believed them to be *three distinct proper Persons*; because, they all believed a REAL TRINITY: And, That the *Father* did really, some Way or other, *beget the Son*; and that *the Son* was really, some Way or other, *begotten*: That *the Father* was not *the Son*, nor *the Son the Father*, &c. — 2. However they *express'd* themselves, they must, they did, *believe* them to have been, *from all Eternity, coexistent Persons*: Because, they believed, That *the Father* was *always a Father*; never without *the Son*, or *ἀλόγος*; &c. &c. and that *the Son* never began to be; or, was *without a Beginning*, and *always a Son*, &c. &c. But, if the *Father* was *always a Father*, and *the Son* *always a Son*; They must have, as such, *coexisted from all Eternity*. — 3. They all believed, that the blessed *Three*

did all subsist in *one Divine Nature*; or, were *coessential*; and that *the Father and Son are ONE THING, &c.* and therefore, are *the one only, the living and true God*: But, if *they are the one only God*, they cannot possibly be *Three Gods*. — 4. Our Saviour is express, *God is A SPIRIT, John iv. 24.* not *two or three Spirits*: And, *I and the Father are ONE THING, Ch. x. 30. &c.* not *two Things*: And we read, in numberless Passages of Scripture, of *Jehovah*, and *Jehovah*, and *Jehovah*, but never of *Three Jehovah's*: And of *God*, and *God*, and *God*, but never of *Three Gods*. — We therefore believe, 5. That tho' *each* of them is *Jehovah*, they are *all the ONE JEHOVAH*; and though *every one* of them is *God*, they are *all*, but *THE ONE GOD*. — Thus *God*, who knows *best*, and *cannot lie*, has plainly and expressly *revealed himself*, all over his Word: And thus *we* most firmly *believe*, according to our *Baptismal Covenant*; and, by *receiving his Testimony*, have set to *OUR SEAL*, against all the blasphemous *Antitrinitarians* in the World, that *GOD IS TRUE. Jo. iv. 33.*

Let it then suffice, in a Word, once for all, to say, That it is *essential*, and therefore absolutely *necessary*, to the *Divine Nature*, to subsist in *three distinct Persons*: And, that it *necessarily*, tho' not without *their Wills*, subsists in the *first Person*, as a *Father*; in the *second*, as a *Son*; and in the *third*, as *proceeding* from them *Both*. Or, if you will, That there are *three distinct*, and *necessarily existing Subsistences*, or *Persons*, in the *GODHEAD*, a proper *Father*, a proper *Son*, and a *Third* which properly *proceedeth* from them *Both*.

Thus far have I now ventured, contrary to my Custom, in these *mysterious* and *adorable Things*! And now, O *Lord*, to thee do I look. *Thou knowest how fearful I am, at all Times, to say any Thing, on such Subjects, without, besides, or beyond, THY WORD*; and to wander from the *FOOTSTEPS OF THE Flock*;

*Flock: In every Thing I have said amifs, O Lord forgive, and prevent its doing any Hurt, to any of thy People; and bless any Thing that may conduce to the Inſtruction, Excitation, Eſtabliſhment, or Recovery, of thoſe, who truly fear and love thee, according to the moſt earneſt Deſire of thy poor and moſt unworthy Servant, for the Sake of thine ONLY BEGOTTEN, the Son of thy Love, and our ONLY REDEEMER and ADVOCATE. Amen.*

II. We ſhall now “ ſurvey the ſeveral Senſes, “ (which our worthy Author alledges, p. 5.) have “ been uſually put upon this Phraſe *Son of God* :” And that, in Conſequence of an Endeavour, “ to “ find the true Idea or Meaning of it in thoſe Texts “ wherein the Belief of Chriſt to be *the Son of God* “ is made the great Requiſite in Order to Salvation, “ and a neceſſary Ingredient of Chriſtianity.” p. 2. This is an awful Thought indeed! enough to make us all look about us.

Of theſe Texts, he has given us ſix celebrated ones, p. 3. and 4. which are all, I conceive, clear, full, and home to the Purpoſe. *John* iii. 18. Ch. xx. 31. 1 *John* v. 13. Ch. iv. 15. Ch. ii. 23. and *Acts* viii. 37. — Theſe we have mentioned already, p. 12. and added to them about twice as many, p. 13. the more to confirm a Point of ſuch vaſt Importance.

His firſt Argument propoſed “ by Way of a “ diſjunctive Syllogiſm,” begins thus, p. 5. “ This “ Name, *Son of God*, hath been ſuppoſed to be “ given to our Lord *Jeſus Chriſt* upon ſome or all “ of theſe five Accounts, (1.) Becauſe of an Eter- “ nal and Unconceivable Generation by the Perſon “ of the Father in the Sameneſs of the Divine Ef- “ fence. (2.) Becauſe of the glorious Derivation of “ his human Soul from God before the Creation of “ the World. (3.) Becauſe of his Incarnation or “ coming into this World by an extraordinary Con- “ ception, and Birth of a Virgin without an earthly  
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“ Father, by the immediate Operation of God,  
 “ (4.) Because of his Resurrection from the Dead,  
 “ and high Exaltation. (5.) In order to point out  
 “ that glorious Person who had in general some  
 “ sublime and singular Relation to God, and who  
 “ also was to sustain the Character and Office of the  
 “ *Messiah*, the Saviour of the World.”

Here, let the *impartial* Reader diligently consider, and carefully remember, these few Things.

1. The *Ambiguity* often hinted above. The Question is not, whether this Title, *the Son of God*, may be, and *is* actually, given in Scripture, to THE WORD MADE FLESH, in his whole *complex* Person; or, to the *Messiah*, and as such; which no one of us ever once doubted: — But, Whether it does not *originally*, and especially if *strictly* taken, denote the *second* Person in the *most holy* TRINITY, and purely as such; or, Whether the *second* Person, and purely as such, is not indeed the *coessential* Son of the *Father*; and might not have had this Title, from all Eternity, antecedently to, or abstracting from, all Consideration of his *Mediatorial Undertaking*, or Office; which he strenuously denies, and we stedfastly affirm?

2. That if he had invincibly proved, That *Christ*, *the Mediator* between God and Man, may be, or *is* actually, called *the Son of God*, upon all these four last Accounts, which is, I think, impossible to be done; yet it could never have *fully* served his Purpose, or opposed the *Catholic* Doctrine of the *Sonship* of our Redeemer, except he had also proved, That the *second* Person in the *Trinity*, and purely as such, is not, and therefore cannot be called, the *coessential* Son of the *Father*; which he has but very *feebly* attempted, and can never, indeed, be done.

3. Many great and eminent Men, who have most zealously, strenuously, and successfully, *contended* for the *coessential* *Sonship* of the *second* Person in the

Trinity, have granted, yea and pleaded, That Christ is, or may be called, *the Son of God*, upon four of these five Accounts. — I shall name but two, and those two of the greatest Lights and Ornaments, the Church of *England* ever had; (and she has had a great many,) even that universal Scholar, who was indeed a Sort of a *Prodigy* in Learning, the famous Dr. *Isaac Barrow*, and the most worthy, and judicious, Bishop *Pearson*. The former, enquiring into “ the Grounds and Respects upon  
 “ which this Relation of our Saviour to God is  
 “ built, or the Reasons why he is called *the Son of*  
 “ *God*; tells us there are several expressed or im-  
 “ plied in Scripture. \* 1. Christ is called *the Son of*  
 “ *God*, in Regard to his temporal Generation, as  
 “ being in a Manner extraordinary conceived in the  
 “ *Blessed Virgin by the Holy Ghost*, Luke i. 35. Gal.  
 “ iv. 4. — 2. Christ also may be termed *the Son of*  
 “ *God* in Regard to his *Resurrection* by Divine Effi-  
 “ cacy; that being a Kind of *Generation*, or Intro-  
 “ duction into another State of Life immortal.  
 “ Luke xx. 35, 36. *Acts* xiii. 32, 33. — Others,  
 “ says he, are upon this Ground called *the Sons of*  
 “ *God*: — How much more then may he? — 3.  
 “ Christ is capable of this Title by reason of that  
 “ *high Office*, in which by God’s special Designation  
 “ he was instated. — If ordinary *Princes* and *Judges*  
 “ have been called *the Children of the most High*:  
 “ Pf. lxxxii. 6. — With how much greater Truth  
 “ and Reason may he be called *his Son*? John x. 35.  
 “ — 4. Whereas God hath constituted *our Saviour*  
 “ *Heir of all Things*, given him to be *Head above all*  
 “ *Things to the Church*, put all Things under his  
 “ *Feet*, given him *Power over all Things to the*  
 “ *Church*, — *exalted him to, or at, his Right Hand*,  
 “ — and committed all Judgment to him; well may

\* *Barrow’s* Expof. of the *Creed*, Serm. 21. Jo. i. 14.

“ he in that Respect be entitled *the Son of God*; as  
 “ thereby holding the Rank and Privilege fuitable  
 “ to such a Relation: He being the *chief* of the  
 “ Family, and next in Order to the great *Pater-*  
 “ *familias of Heaven and Earth.* — In these Re-  
 “ spects is our Saviour properly, or may be fully  
 “ denominated the *Son of God*, with some Peculiarity  
 “ and Excellency beyond others: But his being  
 “ with such *Emphasis* called *God’s only begotten Son*,  
 “ (denoting an Exclusion of all others from this Re-  
 “ lation upon the same Kind of Ground) doth sure-  
 “ ly import a more excellent Ground thereof, than  
 “ any of these mentioned,” &c. Thus far this great  
 Man, with his usual Sagacity, Judgment, and vast  
 Compass of Thought. On which I obs. 1. His  
 Modesty. “ Christ is called *the Son of God*, may be  
 “ termed, is *capable* of this Title, and well *may be be*  
 “ thus entitled:” His Modesty, I say, in not affirming  
 without what appeared to him sufficient Proof.  
 And, tho’ I humbly conceive, that Christ is never  
 actually so called, upon any of these Accounts, yet  
 I can readily agree with him, That he *may* be so  
 termed, is *capable* of this Title, &c. — 2. Among  
 all these Senses, there is not a Syllable of our worthy  
 Author’s second Account, *viz.* “ That this Title  
 “ signifies *the glorious peculiar Derivation of his hu-*  
 “ *man Soul from God the Father*, p. 10” Whence I ga-  
 ther, That there was no such Fancy known in his  
 Time; or, that he thought it *groundless*; and there-  
 fore, not worth *any Notice.* — 3. That none of  
 these, nor altogether, were in his Judgment, incon-  
 sistent with the *coessential Sonship* of Christ.

Of much the same Mind is the other great Man,  
 who gives us the same Reasons, tho’ not in the same  
 Order, and, I think, with more Positiveness. 1.  
 “ It cannot be denied that *Christ* is the *Son of God*,  
 “ for that Reason, because he was by *the Spirit of*  
 “ *God* born of the Virgin; *Luke* i. 35. — 2. ’Tis  
 “ un-

“ undoubtedly true, That he being designed to fo  
 “ high an Office, (as that of the *Messiah*,) he must  
 “ by Vertue thereof be acknowledged the *Son of*  
 “ *God*, Jo. x. 34 — 36. — 3. He must be ac-  
 “ knowledged the *Son of God*, because he is raised  
 “ by God out of the Earth unto immortal Life.  
 “ *Luke xx. 36. Rom. i. 4. — 4. Christ* is, after his  
 “ Resurrection, made actually Heir of all Things in  
 “ his Father’s House, — from whence he also  
 “ hath the Title of *the Son of God*. — But besides  
 “ these four, says he, we must find yet a more peculiar  
 “ Ground of our Saviour’s *Filiation*, totally distinct  
 “ from any which belongs unto the rest of the Sons  
 “ of God; that he may be clearly and fully ac-  
 “ knowledged *the only begotten Son*.” \* — From  
 these, the same Observations offer themselves, as  
 from the former. — Suffer me only to add, That,  
 if, by these Expressions, “ he must be acknow-  
 “ ledged because, or by Vertue thereof,” he means,  
 That they are irresistibile *Declarations*, or *Evidences*,  
 that He, who had *assumed our Nature*, was, from  
 Eternity, *the Son of God*, we are agreed.

I need not give any more Quotations, to shew  
 their *Opinions*: Nor will there be any Occasion for  
 Citations, from the Writings of the *Protestant Dis-*  
*senters*, not a few of whom have granted the same.  
 Nor will it be necessary, after the Hints given, to  
 acquaint the Reader, how ready I should be to *ex-*  
*cuse* these *lesser Mistakes*, in Persons of so very great  
 Eminence, and real Worth: But, because, as I hum-  
 bly conceive, they are *Mistakes*, I shall take the Li-  
 berty, with all due Deference, to give my Reasons,  
 why I think them so, and, at the same Time, pro-  
 pose what I take to be *the Truth*. — The first of  
 these will come naturally in, when I consider “ the

\* *Pearson’s Expos. of the Creed*, Art. 2. p. 105, 106.

“ five various Accounts, upon which this Name *the Son of God* hath been supposed, according to our Author, to be given to Christ:” The last we shall offer in the Words of the learned *Piètete*, a Man who had a very *clear Head*, and *solid Judgment*.\*

“ Christ, says he, is not called *the Son of God*, either because of his *Conception of*, or *by*, the *Holy Spirit*, or because of his *Ordination to the Mediatorial Office*, or his *Resurrection from the Dead*, or because of his *Exaltation to the Right Hand of the Father*. — These are not the Reasons, for which he is called *the Son of God*, tho’ from them we may gather that HE is *the Son of God*, whence the Apostle tells us, *Rom. i. 4*. That *he was DECLARED to be the Son of God with Power by his Resurrection from the Dead*.”

This will, I hope, be clear, if we remember, 1. That the *second Person* as such, as has been and shall be, by and by, farther proved, is a *coessential*, or *natural*, and consequently, an *eternal Son*. — 2. If so, he was *the Son of God*, and therefore might have been so called, not only abstracting from all these, but, in the Order of Nature, even before he could be *designed for the Mediatorial Office*: — But it is not likely, That *one who is*, and is *acknowledged to be*, *the Son of God by Generation*; or *his own, proper, or peculiar Son*; should be called *his Son*, on any of these, or any *lower Accounts*. — 3. He is, for the same *Reasons*, and upon the same *Grounds*, called *the Son of God*, that he is called *his only begotten Son*: But he could not be called *his only begotten Son*, upon any of these *four Accounts*. *Er.* — He could not be

\* *Non igitur Christus dicitur Filius, aut propter ejus Conceptionem ex Spiritu sancto, aut propter ejus Ordinationem ad Munus Mediatorium, aut ejus Suscitationem a Mortuis, aut Exaltationem ad Dextram Patris. — Hæ non sunt Rationes, propter quas dicitur est Filius Dei, etsi ex illis Christum fuisse Filium Dei colligere possumus, &c. Rom. i. 4. Pièr. Theol. Christ. Lib. 2. Cap. 17.*



called, I say, *his only begotten Son*, on any of these Accounts: — Because, if the Word, *begotten*, is taken in a *proper* Sense, 'tis evident, he is a *coessential Son*; which, at once, demolishes our Author's whole Scheme: If, in an *improper* or *figurative* Sense, all *true Believers* are, in that Sense, said to be *born of God*, and *begotten of God*; and then 'tis as evident, He is not, *the only begotten*. — 4. All those Texts which prove *the Son*, as such, to be *God*, (as those evidently do, *Jo. x. 30. Heb. i. 8. Col. i. 13 — 17, &c.*) invincibly prove him to be a *coessential Son*; and consequently, not there called *his Son*, for any such low Reason. — 5. I cannot pass *Piëtete's* chief Argument, from *Heb. iii. 3 — 6.* where the Apostle, says he, “ teaches us that *Christ* “ was *the Son of God, as God;*” (tho' there, I conceive, he is spoken of in his complex Person, as the *Messiah*,) “ where he saith, that *Christ as a Son was* “ *over his own House*, ver. 6. after he had said, ver. “ 3. that he *had built the House*, and ver. 4. that “ *he that hath built all Things is God.*” — And, 6. When I proved at large, p. 127 — 131. that no *one*, neither in Heaven nor on Earth, is ever, in the Singular Number, called *a*, or *the*, *Son of God*, but *our Lord* himself; *N. B.* I should have put the Reader in Mind of *his Creed*, in which he professes his Faith, in *Jesus Christ, the Father's ONLY SON!* Whence it is evident, That, in the *Western Church*, for many Ages past, *this* has been an *Article* of their Faith, That *God had but ONE ONLY SON*, who being there proposed as the *Object* of our FAITH; and consequently, of our *religious Worship, Fear, Obedience, Love, Trust, &c.* as well as the *Father*, is, by Consequence, professed to be his *coessential Son*, and therefore, *GOD EQUAL with him.* This, I conceive, is of *some Weight*, and therefore, should not be *forgotten*. *N. B.* The *Eastern Church*, instead of *his only Son*, keep to the *Scripture Phrase*,

his *only begotten Son*, which is very much the same. Proceed we then to his *five* Accounts.

Those five we have given already, in his own Words. The *first*, which is the *principal*, and, in my Opinion, the *only true* one, he flatly denies, and opposes with all his Might, and by all Means; the *three* next, he gives better Quarters to; and then fixes upon the *last*, and pleads strenuously for it. — We, on the contrary, firmly believe the *first*; doubt of, or deny, the next *three*; and partly admit the *last*. We shall therefore, as he has done, dispatch those we oppose; explain that, which we think is, in some Sense, true; and then establish *that*, which we are, through Grace, to defend. — Begin we then, with his Second, in which he stands *alone*, or almost so; this *new Article* of Faith being reserved, for a very late Discovery!

“ II. Some may suppose the Name *Son of God* relates to his *human Soul*, and signifies the *glorious peculiar Derivation of it from God the Father* before the Creation of the World, and that in this Sense he is called *the first-born of every Creature*, and *the Beginning of the Creation of God*. Col. i. 15. and Rev. iii. 14. — that so *in all Things he might have the Preeminence*. Col. i 18.” — p. 10.

This we have had, under our Observation, several Times; and have freely examined, and rejected it. See p. 125, and p. 73 — 77, &c. where I have honestly, and very particularly, exposed that Paragraph “about the Apostles *Paul* and *John*,” &c. tho’ we have as many more Observations upon it in Reserve. But, I cannot here so pass it, and therefore now add. — 1. Some may suppose any Thing; but, *Suppositio nil ponit in esse*. Supposition is no *Proof*. But, what “some may suppose in this Paragraph, in the next he is very much inclined to believe,” and boldly, at last, affirms, “That the pre-existent Soul of Christ — is properly  
“ *the*

“ *the Son of God*, p. 150, &c. &c.” — 2. There is not the least Syllable of Christ’s *human Soul*, in any of the *Texts* cited ; no, nor in the whole *Epistle to the Colossians*, nor *Book of the Revelation*. — Nor, 3. Is there, to the best of my Remembrance, any the least Syllable of the *glorious*, or *peculiar Derivation of it*, in all the Bible. — Yea, 4. The *Texts* quoted, will not, cannot, bear his Sense. — He does not deny, yea, he often confesses, That Christ’s *human Soul was a Creature, and nothing but a Creature*, tho’ the *first and chief of all the Creatures* : But the *Words*, upon which he builds this *Fancy*, that Christ’s *human Soul* is properly *the Son of God*, oblige us to reject it. — *The Son of his Love*, Col. i. 13. is *πρωτότοκος πάσης κτίσεως*, *born before all Creatures*, ver. 15. and therefore, not *created*, but *born or begotten, before them* ; and consequently, not *a Creature*, but *a Son*, yea, an *Eternal Son*. To answer his Purpose, it should have been *πρωτος κτισθεις*, as we may learn from the very next Line, *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα*, *for by him were all Things CREATED*. --- He is *begotten or born, they created or made*. The Holy Ghost makes, and keeps up, the Distinction ; and the distinct or proper Signification of the *Words*, and so ought we. — In the other, *Rev. iii. 14*. He is *ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ*, *the Beginning of the Creation of God*. Not the *first Person*, or *Thing, he made* : But He who *gave a Beginning, or Being to all Things* ; or He *BY WHOM*, and *FOR WHOM*, they were *made*. *Ἡ ἀρχὴ*, *the Beginning*, excludes *all Beginning of his own* : And therefore, this *Divine Title* could never belong to his *human Soul*. --- But, 5. Did these *Words themselves* afford any Ground for the shuffling Interpretation of the *Arians*, which is much the same with our Author’s, the *Contexts* would strongly restrain us from such a Dream. Because, in that Passage, *Col. i 13, --- 17*. it is said of *the Son*, *ALL Things were created BY him, and FOR him*.

And

And he is BEFORE ALL Things, and BY HIM ALL THINGS CONSIST. Not a Word of which ever was, or could be, true of his *human Soul*. And in the Epistles to the *Asian Churches*, he is said to be *Alpha* and *Omega*, the BEGINNING and the END, the FIRST and the LAST, he that bath the seven Spirits of God, and THE AMEN ; &c. Titles peculiar to JEHOVAH, the true God only, and which never could belong to any Creature. --- And, 6. As to his other Text, “ Col. i. 18. that so in all Things he might “ have the Preeminence,” it can do him no Manner of Service ; no, not the least. For, allowing that these Words respect his *human Soul*, surely, it may have the Preeminence among, or before, the Members of his Body the Church, of whom only the Apostle speaks in that Verse ; as will be manifest to every one that considers it.

After all, “ he cannot think this precise Idea is “ the very Thing designed in those Texts, wherein “ our Salvation is made to depend upon the Belief “ of Christ being the Son of God ; — because, there “ have been Thousands of Christians, who have been “ saved, and yet have not entertain’d this Opinion “ concerning the Soul of Christ, &c. p. 10, 11.”

Ans. 1. ’Twould have been strange indeed, if they had entertain’d an Opinion, which they had never heard of ; p. 10. and which very few Thousands, any where, have heard of, to this Day. --- 2. ’Till he tell us what he means, by the Derivation of his *human Soul* ; and what, by “ the glorious peculiar Derivation of it ; I cannot see how any one can entertain his Opinion. --- 3. I have proved, That his *human Soul*, however derived, is not properly the Son of God ; and every one must see, that there is not a Syllable of *this Soul* in any of his Texts. --- But seeing, according to a Hint already given, my present Purpose, is not to pursue *this Notion*, any further, except when I meet with something which must be removed :

moved: I shall only, *en passant*, very briefly, offer a few more Thoughts, out of many, sufficient, I humbly conceive, to make all serious Persons beware of it; and excite them to consider it well, before they incline, in the least, to favour or embrace it; and much more, before they undertake to maintain it, or dispute and contend for it. I do not offer them as absolute Certainties, or as invincible Arguments; but rather, that they may be well weighed, before we embrace *This Notion*: --- They are these.

1. This *human Soul*, according to him, “is a *supra-angelical Spirit*,” and not only more *glorious* than, but *before*, all the Angels: And therefore, I humbly conceive, very improperly called a *human Soul*. The *Arians*, who call *the Logos* a *supra-angelical Spirit*, talk, I cannot but think, more accurately, when they say, That, when *this Spirit* was made *Flesh*, Jo. i. 14. it *supplied* the *Place* of a *human Soul*.

2. It seems as great a *Solecism*, and very *unphilosophical*, to speak of the *actual Existence* of a *human Soul*, so exceeding long, *before* the *Creation* of the *human Species*: Or, *before* any *One Man* was made.

3. A *supra-angelical Spirit* united to a *human Body*, as our *Souls* are to our *Bodies*, would not constitute a *true Man*; even tho’ *that Spirit* and *that Body*, were *derived* from *God*, in a very *peculiar Manner*. If this be so, as, I humbly conceive, it is, then these Things, and several others, I sincerely think, will clearly follow. --- 1. That, had *Christ’s human Soul* been (pardon the Expression) a *supra-angelical Spirit*, He could not *in all Things*, if indeed, strictly speaking, in *any one Thing*, have been made like *unto his Brethren*: Heb. ii. 17. Nor could he, perhaps, in *Reality*, and in a proper Sense, have been their *Brother*. (2.) He could not *himself* have *suffered*, being *tempted*, either *WHAT* they suffer, or *AS* they

they suffer. ver. 18. --- (3.) He could not have been *touched with the feeling of their Infirmities*, so as became their great High-Priest: Nor could he have been *in all Points*, if indeed in *any one Point*, *tempted like* as they are. Ch. iv. 15. (4.) He could not have such *Compassion upon the Ignorant, and upon them that are out of the Way*, as was absolutely necessary for us, in this State of *Temptation, Darknefs, Sin, and Misery*. Ch. v. 2. — In fine, (5.) He could not, in *Strictnefs*, have been *One of our Species*; and consequently, could neither have been our *Prophet, Surety, Priest, Sacrifice, Intercessor, Advocate, King, nor Saviour, &c.* — I shall offer no more now, on this Head, but refer the kind Reader, if he thinks it worth his while, to *the RESCUE of the ASSEMBLY'S SHORTER CATECHISM*, p. 63 — 65. and *the Answer to Mr. GIBBS'S miserable LETTER*, p. 26 — 36. both of which I acknowledge to be mine; wherein he will find a great deal to this Purpose, which may give him farther Satisfaction, and which will not, in the Opinion of many, be so easily confuted.

4. This Notion of the *Pre-existence* of a *supra-angelical Spirit*, which was to be Christ's *human Soul*, especially, if we take in a great many *loose and unguarded Things* relating to it, and several *offensive Expressions* about *the Logos*, I am heartily sorry to say, looks so very like, differs so very little from, and comes so very near to, the *Abomination* of *ARIANISM*, that it well deserves to be better consider'd by all, who *truly* love the Doctrine of the *TRINITY*. — The *Arians* talk, and with a great deal of professed Reverence too, of “ *the glorious peculiar Derivation* “ of that *supra-angelical Spirit*, which they call *the* “ *Logos*, from the *Father* before the *Creation* of the “ *World* :” And Dr. *Clarke* seems to think, That the Word, *begotten*, in the present Case, denotes or implies something between *necessary Existence*, and *being*

*being created!* — They will freely grant, I think, That *the Logos*, which supplied the Place of Christ's *human Soul*, is as “near *a-kin* to God,” (a Phrase of our Author's,) if the Expression is, in any Sense, *tolerable*, as any Thing, which is *not God*, can be. — They ascribe *all the great and glorious Things* to it, which our Author has done to *this human Soul*: And I cannot see, how either of them can well add any more, that is *conceivable* by us; if they, the *Arians*, do not add true and proper *Divinity* to *the Logos*, and *be*, to *Christ's human Soul*. — Briefly, the *Arians*, I think, will not scruple to grant, That the *supra-angelical Spirit*, which supplied the Place of Christ's *human Soul*, is, in some near and extraordinary Manner, to use some other suspicious Expressions of our worthy Author, “united to God, and has God-  
“ *head*, in some special Way, *in* or *with* it, &c.” — How far then does *this Notion*, with all he has said concerning it, differ from *Arianism*? I do not say it does not at all differ; because he speaks sometimes of *the Logos* and *this human Soul*, as two distinct Persons: But, it had been better, had he kept farther from it. However, *That* I shall, at this Time, leave to others. I only wish, it had been somewhat more consistent with what he has said of *the DEITY* of the *second Person*, in his *Christian Doctrine of the Trinity*.

“ III. I say therefore, in the *Third Place*, that this  
“ Title, *Son of God*, is given to Christ, sometimes  
“ upon the Account of his *Incarnation and miracu-*  
“ *lous Birth*. Luke i. 31, 32. *Thou shalt bring forth*  
“ *a Son*, — *he shall be called THE SON of the Highest*.  
“ ver. 35. *The Holy Ghost shall come upon thee, ---*  
“ *Therefore also that Holy Thing that shall be born of thee*  
“ *shall be called THE SON OF GOD.*” — p. 11. This  
also with the next Paragraph, has been considered al-  
ready, p. 48, 49. &c. I now only add, 1. This *somet-*  
*times* is only, at most, this *once*. 2. It does  
not come up to the Point in Question, as we shall

see presently; and himself owns, a very few Lines after. “ This cannot be the chief Meaning of this Name, — For surely the Belief that the Man *Christ Jesus was begotten of God and born of a Virgin without an earthly Father was not made the Term of Salvation; — doth not seem to have any such special Connection with our Salvation; — doubtless many a poor Creature might become a true Believer in Christ when he was upon Earth, by the Sight of his Miracles, and hearing his Doctrine, without the Knowledge of the particular Circumstances of his Incarnation or Birth; and many were converted by the Apostles, without any Notice of it, — for we scarce find any Mention of it in their Preaching or Writings.*” p. 12, and 13.

Ans. 1. “ The Man *Christ Jesus,*” is never, in Scripture, said to have been *begotten of God.* — 2. He, who was “ born of the *Virgin,*” was not *only Man,* but GOD-MAN; and his Mother was therefore, really, θεοτόκος, *Dei-para,* the *Mother of him who is God.* Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16, &c. — 3. If *Christ was born of a Virgin,* it was certainly, “ *without an earthly Father.*” — 4. Those Prophecies, *The Seed of the Woman shall bruise the Serpent’s Head,* Gen. iii. 15. and *that, II. vii. 14. Behold, a Virgin shall conceive, and bear a SON, and shall call his Name IMMANUEL,* were Prophecies of such Moment, so very emphatic, so generally known among the *Jews* and believing *Profelytes,* and so universally understood of the *Messiah;* that I can hardly help thinking, that the more *considerate and intelligent,* at least, who really *believed* him to be *the Christ,* knew also, very well, that he was to be, and was actually, *born of a Virgin.* — And therefore, 5. If the bare *Nescience* of this Doctrine, which is really a **FUNDAMENTAL;** (because, had he not been *conceived by the Holy Ghost,* “ *without an*

an



an *earthly Father*," He could not have been *holy, harmless, undefiled, and separate from Sinners*, Heb. vii. 26. absolutely *without Blemish, and without Spot*; nor could *that which was born of the Virgin* have been, τὸ ἅγιον, THAT HOLY THING; nor could his blessed *Body* have been called, as I humbly conceive it is, THINE HOLY ONE; Acts ii. 27.) If, I say, the bare *Nescience* of this, may be thought not so very *criminal*: Surely, a *Disbelief* of it, and wilful *Opposition* to it, must have been *inexcusable*; and therefore, very *dangerous*. — But, 6. I cannot see, how any of the *believing Gentiles*, could have been *baptized into his Name*, without some *Knowledge* of this. — And 7. There seems not to have been so much *need of frequent mentioning a Thing*, so very well known; and, at that *Time*, not only, no where, *contradicted*, but most *cordially and unanimously* believed, without any *Hesitation*: Not to add, That the *Apostles*, no *Doubt*, *mention'd* it, wherever they saw it *necessary*. In fine, — 8. Tho' we should allow, that "his *Incar-*  
*nation and miraculous Birth*," were *Ground* sufficient for giving *Christ* this *Title, the Son of God*; they could never have been sufficient for calling him, *the own, or proper, or the only begotten Son*. For, says *Dr. Barrow*, "the *first Adam* did also immediately receive his *Being* from the *Power and Inspiration of God*; (God formed his *Body* and breathed his *Soul* into it;) *Isaac, Sampson, John the Baptist* had also a *Generation* extraordinary and *miraculous*; and *Sarah* herself *received Strength to conceive Seed*; Heb. xi. 11. which *Productions* do not so greatly differ from the *Production of Christ as Man*." &c. *ibid.* p. 232. And *Bp. Pearson*, "Surely the *framing Christ* out of a *Woman* cannot so far transcend the making *Adam* out of the *Earth*, as to cause so great a *Distance* as we must believe between the *first and second Adam*; or to place him in that *Singular*

“Eminence which must be attributed to *the only begotten*. p. 107.” — So that granting what we need not, cannot do, yet the *second* Person in the *Trinity* may be, and most certainly *is*, the *coessential Son of the Father*. And therefore we might go on, But,

Because Christ's *miraculous Conception and Birth* are, according to the *Socinians*, those most malicious Enemies of his *Divinity*, as well as of his *Cross*, the *chief*, if not *the only Reason*, why this Title, *the Son of God*, is ascribed to him, we must consider this Matter more particularly, tho' very briefly. Let the Reader then observe,

1. That THE LOGOS *was, in the Beginning, with God; and was God*. — That *all Things were made by him*, and that *without him was not any Thing made that was made*; are the very first Words of the *Gospel* according to *John*, a Writer noted for a *noble Simplicity of Stile*, above all the Writers in the World. — If they are true, 'tis undeniable, That *Nothing that was made, was made without him*: That therefore, he was the *Maker of all Things*: And consequently, That *himself*, as such, was *not made*: That therefore, he not only *existed before any Thing was made*; but, by consequence, That he was, *from Eternity, a necessarily existing Person*: And therefore, GOD OVER ALL, as he is expressly stiled, *Rom. ix. 5*. — This *Divine Person, the Logos, was made Flesh*, *Jo. i. 14*. and his Disciples *beheld his Glory, the Glory as of the only begotten of the Father*; ver. 18. and consequently, *the Logos and the only begotten* are the same Person; or, these two Titles signify the *very same Thing*. — But this is not all, It was the *Father's dear Son, the Son of his Love*, i. e. the *only begotten, by whom all Things were created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, &c. Col. i. 13 and 16*. Yea, it is added, in the clearest, and most *emphatic*, Words that could be used, *ALL Things were created by him and FOR HIM. And he is*

BEFORE ALL *Things*, and BY HIM ALL THINGS CONSIST. ver. 16, 17. Whence 'tis as clear, as Words can possibly make it, That THE SON, as such, was *before all Things*: That he is *the FIRST CAUSE* and *LAST END* of all Things: And That, as *all Things*, from the highest *created Spirit*, to the most inconsiderable *Particle of Matter*, were, at first, *MADE by him*; so are they, to this Day, *sustain'd and govern'd* by him. — And, if this is not enough, the *Father's* own express and most emphatic Words *to*, and *of* him, are more than sufficient, one would think, to confound all the Opposition of *Hell*. *But unto THE SON, he, the Father*, ver. 5. *saieth*, *THY THRONE, O GOD, is for ever and ever*; &c. *Heb. i. 8*. — *And, THOU LORD in the Beginning, hast laid the Foundation of the Earth*; which, by the by, was not the least Part of the Work; and *the Heavens*, the highest as well as the lowest of them, *are the Works of thine Hands: They shall perish, but THOU REMAINEST, &c.* ver. 10 — 12. — From all which, these Things invincibly follow, if the *Father* himself did not *exaggerate* prodigiously! That *the Son*, as such, *is God*; and therefore, a *coessential Son*: That, as such, he has a *Throne, an everlasting Throne*: And, That he was not an *Instrument* in the *Creation* of all Things, as the *Arians*, as ridiculously as blasphemously, speak; but, in the strictest Sense, the *Author, Efficient Cause, and Maker*, of them all. — *He himself laid the Foundation of the Earth! The Heavens, all of them, are the Works of his Hand!* — Here are no *Prepositions*, for his *Enemies* to quibble about. — Here is no Room to wriggle about the *New Creation*, which they dare not say *shall perish!* — What, more plain, express, or emphatic, Words are, any where in *Scripture*, used to declare, That the *Father himself* is the *Creator* of all Things? Yea, What more clear, and strong Words, and full home to the Point, (especially if we take in with them) that Con-

text, *Col.* i. 13 — 17. and *Jo.* i. 3, &c.) could have been used to prove, That *the Son* was, in the truest Sense, the *Creator*, the *first Cause* and *last End*, of *all Things that were made*? I may defy them all to answer any of these Questions? And therefore, *N. B.* from these, I draw these invincible Conclusions. 1. Against our worthy Author, That *the Son, as Son, is God*; and therefore, That he is a *coessential Son*: That it is the *second Person*, who *is*, and *is called the Son*: And, That these Things could never be said of *Christ's human Soul*; and consequently, That it is not *properly the Son of God*, and cannot, with Truth, be so called. — And, 2. That the odious, and *accursed Doctrine of Socinus*, who shamelessly denied, That our ever blessed *Saviour*, had *any Existence*, (but in the *Decree*, as you, and I, and all Men had,) before his *Conception* in the *Womb* of the *Virgin*, is, (1.) In *itself*, a mere palpable *Delirium*. And (2.) In *him*, One of the most open, and avowed, Contradictions to *the whole Word of God*, which he *pretended to believe*, that ever entred into the Heart of Man. — And (3.) In *many* of his Followers, 'tis not at all strange, That, in this, they have, long ago deserted him, and are *really ashamed* of him. — May not I then ask, 4. What *Regard* they owe to this Man's *Authority*, in other Things? And, Whether they have not *great Reason*, to *doubt* every One of his *Nostrums*? &c. — But,

2. If Christ indeed *made all Things*, he, most certainly, *existed* before his *Conception*; against the odious Blasphemy of *Socinus*: And, if he was, really, *the Son of God*, before *he laid the Foundation of the Earth*; he was, most evidently, a *coeternal, coessential, and coequal Son*, against the Abomination of *Arius*. --- For, if he was then *his Son*, he did not *cease* to be *his Son*, when he was *manifested in the Flesh*: Nor did, nor could, his *infinite Condescension* to become *Man*, change his *pre-existent Nature*; or  
make

make him less *the Son of God*, than he was. — The Fathers express Words *to*, and *of* him, put this out of all possible Doubt. *They shall perish, but thou remainest*: Heb. i. 11. and ver. 12. *σὺ δὲ ὁ αὐτὸς εἶ*, *Tu autem idem ipse es, but thou art the very self-same He*, i. e. *always the unchangeable, or the very same from Everlasting to Everlasting*. — And therefore, should we grant, that in *Luke i. 35*. he is called *the Son of God*, upon the Account of his *supernatural Conception*, it would be still true, That he is a *coessential* and *coeternal Son*; and therefore, *a Son*, upon an infinitely higher Account. — But, we need not yield this. For,

3. This Text, I humbly conceive, proves no such Thing. — Because, 1. “Were his *miraculous Conception and Birth*,” the *Foundation of this Relation*; or, the *Reason*, why he is, and is called, *the Son of God*; then he should have been, and been called, *the Son*, (not of the *Father*, the *first Person*, but) of *the Holy Ghost*, the *third*; which yet he never is. There is, I think, no Mention of the Agency of the *Father*, in his *Conception*: But, the Agency, of the *Holy Ghost* is mentioned, in several very strong, and significant Phrases. *The Holy Ghost shall come upon thee*, &c. *Luke i. 35*. ’Tis expressly said, That the *Virgin was found with Child of the Holy Ghost*, *Mat. i. 18*. And the Angel, in so many Words, told *Joseph*, *That which is conceived in her is of the Holy Ghost*, ver. 20. i. e. says that learned and most judicious Annotator, *Mr. Samuel Clark*, upon this Place, “Proceeds from the powerful Work of *the Holy Ghost*, (who yet cannot be called the *Father* of *Christ*, as *Mar.*, because he bestowed a *different Nature* on him from his own, which is the Part of a *Creator*, and not of a *Begetter*.”) — 2. Had this been the *Foundation of this near Relation*, between *God* and *Him*, I am apt to think, that the Words had run, *therefore also that holy Thing that shall*

shall be BORN OF THEE, SHALL BE *the Son of God*: Whereas they are, shall be called *the Son of God*, which admit easily, I conceive, of another more natural, and emphatic Sense also, viz. This *miraculous Conception* shall be the *Evidence and Proof*, or solemn and public *Declaration*, That *God is now manifested in the Flesh*; — That the *Father* has now *sent forth his Son*, MADE OF A WOMAN; Gal. iv. 4. — That thou art the happy *Virgin*, who shalt *conceive, and bear a Son*, and shalt call his Name *Immanuel*; If. vii. 14. — Who, as he really is, the eternal *Son of God*, so shall he still be called, *i. e. owned and acknowledged*, notwithstanding his amazing *Condescension to empty himself*, and take upon him the *Form of a Servant*, --- and become obedient unto *Death*, &c. Phil. ii. 6 --- 10. I say *Immanuel*, or *God-Man*; because, he that was born of the *Virgin*, was not *Man only*, but *God and Man in one Person*: So that, neither was *God* changed into *Man*, nor *Man* into *God*; --- nor are there *two Christs*, one *the Son of God*, and the other *the Son of Man*; but the *two Natures* are personally united, in *one Christ* --- 3. I am inclined to take *this*, for the true Sense; because, otherwise, as I hinted above, *Christ as Man*, had been *the Son of the second Person*, as well as of the *first*.-- The *miraculous Conception* of his *Body*, was really a *Creation*; But all Things, that ever were made, were *made by the Logos*: If therefore, *this Creation* was the *Reason* why he had this *Title*, *Christ, as Man*, was *the Son*, yea *the only begotten*, of *himself*, as *the Logos*; which seems not a little absurd. — Should it be said, not more so, than that he *created his own Body and Soul* too. Ans. This is not at all absurd. Yea, upon the *Supposition* of his *assuming our Nature*, it was absolutely necessary: Nor could he, I conceive, in *Strictness*, have been said to have *taken upon him the Seed of Abraham*, Heb. ii. 16. ---- had he not been indeed the *Creator*. --- But, the *Relation* of a  
Crea-

*Creature* to its *Creator*, is one Thing, and that of a *Son* to his *Father*, is quite another. — In fine, 4. 'Tis, perhaps, not only *needless*, but *vain*, to seek for any other *Foundation* of Christ's *Sonship*, or *Reason* for his being called *the Son of God*, but his *Eternal Generation*. And, I doubt not, the two great Men, I have spoken of with so much Honour, would have thought so, had they ever heard of several Things which I have now to consider.

“ IV. Christ may be sometimes called the *Son of God*, because of his *Resurrection from the Dead*, and his *Exaltation to universal Dominion*, by the peculiar Favour and Power of God. In this Sense Christ is said to be *begotten of God*, &c. Acts xiii. 32, 33” p. 13. But the Question is not, Whether Christ *may* be so called, *because* of this or the other Thing; except *that Thing* be the *Foundation*, or *Grund*, of this Relation; or, to use his own Words, p. 15. “ except this Title depend upon it ” which he there owns it does not. — However, “ 'tis certain, says he, p. 14. that the Name *Son of God*, cannot directly and chiefly signify his Resurrection and future Exaltation in all those Places of the Gospels, where the Belief of it is made the Term of Salvation.” And, 'tis certain, say I, that it never did, nor can, either “ directly and chiefly,” or any other Way, “ signify his *Resurrection*, &c.” in *any* of those Places, or any where else. — Four or five Reasons, he gives for this.

“ (1.) Because he is very often called *the Son of God*, long before his Death, Resurrection, &c.” p. 14. True; He is so; and his *own*, *begotten*, *only begotten Son* also: And he most certainly was, what he was called. — (2.) “ The *Jews* were required to believe him to be *the Son of God* long before his Death and Resurrection. &c. p. 15.” No doubt, they were required to believe *ALL that was written*

of him: And all that the *Baptist*, or *himself*, had taught concerning him. “ Nor did Christ himself “ in plain Language openly and publickly preach “ his own Death and Resurrection to the Mul- “ titudes.” *ibid.* — This seems not so consistent with the former Sentence; and is, I conceive, itself a Mistake. See *Jo.* ii. 19 — 22. *Ch.* iii. 14 — 16. *Ch.* vi. 51 — 56. *Ch.* vii. 19 and 33. *Ch.* viii. 28. *Ch.* x. ver. 11 — 18. *Ch.* xii. 23 — 36, &c. — “ (3.) The Apostles themselves, who were true “ Believers in the *Son of God* did not know that he “ was to die and rise again, &c.” p. 15. An astonishing Truth! which yet undeniably proves, “ That “ this Title the *Son of God* in those Texts does not “ depend upon his *Resurrection* and *Exaltation*.” &c. *ibid.* — “ (4.) ’Tis abundantly evident from Scrip- “ ture that he was the *Son of God*, before he died “ or rose again, because he was only *proclaimed* or “ *declared to be his Son* by his Resurrection and Ex- “ altation: The Apostle *Paul* explains it thus, “ *Rom.* i. 4.” p. 15. Very right! And this Answer will serve, for a full Reply to all those Texts, which he produces to prove, That *Christ* has this Title “ given him, on Account of his *Conception*, “ *Birth*, *Office*, *Resurrection*, *high Exaltation*, or “ being appointed *Heir of all*.” — The second Person in the *Trinity* was, as such, the *Son of God*, his only begotten Son: And therefore, when he took upon him our Nature, he was only, by these, manifested, declared, proved, and proclaimed, to be what he always was. — His *Sonship* was not founded, or did not depend, upon any, or all of these: But they are the undeniable *Proofs*, according to the *Scriptures*, That *He*, who had, by this *miraculous Conception* and *Birth*, become *Man*, and, (after his offering himself a meritorious *Sacrifice for Sin*,) rose again from the *Dead*, &c. was the *coessential Son of God*, who had, from *Eternity*, undertaken, and in the *Fulness of Time*,



*Time, was made Flesh*, That he might, by *being made a Curse for his People, redeem them from the Curse of the Law*. Gal. iii. 13. In a Word, this Title does “not directly or chiefly signify any one, or all, of these:” Nor was it, at first, given him, because of them: But, he was so stiled, because he was indeed *the coessential Son of God*; and all, and every one, of these were so many convincing *Signs*, or *undeniable Confirmations*, of what he called himself; even that he was, notwithstanding his *unparallel'd Humiliation, the only begotten of the Father*; and, in particular, his *Resurrection and Exaltation* were such.

I. HIS RESURRECTION, which is ascribed, (1.) Sometimes to THE FATHER, *Acts* ii. 24 and 32, &c. because, in the *Æconomy* of Grace, He sustains the *Majesty* of the *Deity*, and vindicates the *Glory and Honour* of it; and is therefore to be considered, as *exacting* and *accepting* the *Satisfaction* given by our *Surety*; and thereupon, *releasing* and *discharging* him, when he had, *to the full*, answered *all Demands* upon him. — (2.) Sometimes to THE SON *himself*, *Jo.* ii. 19 — 22. *Ch.* x. 18, &c. because, whatever he *undertook*, he was to *do of himself*, and by his *own Power*; and whatever he *purchased*, was to be the *Purchase* of his *own infinitely meritorious Obedience even unto the Death of the Cross*: — And because, by his *Resurrection*, he was, in an especial Manner, to display and confirm his *Divinity*, &c. &c. — And, (3.) Sometimes to the HOLY GHOST, *Rom.* iii. 11. *1 Pet.* ii. 18, &c. not only, because *all* the blessed *Three* concur in every Work, as we have heard, without themselves, or relating to the *Creatures*; but, because the *Holy Ghost* was given to Christ, as the *Head* of the Church, (though, not by *Measure*, *Jo.* iii. 34.) that, *by him*, Christ, as *Man*, might *cast out Devils*, *Mat.* xii. 28. and consequently, might do *all his wonderful Works*;

and to teach, and assure Believers, That he, who could, and did, *raise up the Head*, could, and would also, *raise up the Members!* — Now, *in*, and *by*, his *Resurrection* from the Dead, *The Three that bear Witness in Heaven* did, in the most glorious Manner, *declare* and *proclaim* his *coessential Sonship*. — *The FATHER* had, as we have heard, attested it by the *Prophets*, and several *Times*, immediately, by a *Voice from Heaven*: But, in *raising him* again from the Dead, he did it, in a yet more *public* and *uncontestable* Manner. — *The SON* had often ascribed *this Honour* to himself, *proclaiming* himself *the Son*, *the only begotten of the Father*; and avowing himself to be *so* his *Son*, as *that he doth whatsoever Thing the Father doth*, Jo. v. 17 — 19. and that he is *ONE* with him, Jo. x. 30, &c. But, his *Resurrection* was the highest possible *Proof*, that he could possibly give, or that could possibly be given, that he really was *so*; and that he *raised himself* also, as he said he could, and would. — And the *HOLY GHOST* would never, by *raising him again*, have *set his Seal* to a *Lie*, to convince the World, That all that Christ had said was *Truth*; and consequently, that he was *so the Son*, as to be *One* with him, &c. had he not indeed been *so*. — For, his *Resurrection* put the *Truth* of all that he had ever *taught*, *promised*, *threatened*, or *said*, out of all Doubt.

2. His *Exaltation to universal Dominion*, was another invincible *Evidence* of his *coessential Sonship*; and that, many Ways. — 1. As it, unexceptionably, confirmed his *Veracity*, who so often *foretold* his own *Resurrection* and *Advancement* to it; and, even then, when he could say, *I am a Worm, and no Man*, Ps. xxii. 6. and ver. 27 — 31, &c. --- 2. As it was a most glorious *recognizing* his *natural Right* as an *own Son*, yea an *only begotten*; after he had *so emptied himself*, as to *become obedient unto Death*; when it was very hard to believe, That the greatest *Sufferer* that ever was,

was, was even then, when *assaulted* by all the *Powers of Darkness!* *insulted* and, most spitefully and cruelly, *abused*, by all *Sorts of Men upon the Earth!* *deserted*, yea, and *bruised by the Father!* was, I say, indeed, *his only begotten Son.* — 3. As it so conspicuously *manifested* his *Qualifications* for that *Dominion.* For, surely, the *most High* would not have *exalted* any *one* so far, as to *give him all Power in Heaven and on Earth*, Mat. xxviii. 18. &c. who had not *Wisdom* and *Prudence*, *Patience* and *Goodness*, &c. to fit him for such *superlative Honour*; which no *mere Creature*, how great and glorious soever, ever had or could have. — 4. As it is therefore, a visible and continued *Demonstration*, That he was a *Divine Person*, and *equal with God*, and consequently, a *coessential Son*; no *one*, who was not *equal* with him, being *capable* of such *Authority*, *Power* and *Glory.* — Whence I gather, That as this does not originally signify, so neither *is* Christ called, *the Son of God*, on the Account “ of his *Exaltation to universal Dominion:*” But, That *this Dominion* actually presupposes his *coessential Sonship*, necessarily *requiring Divine Perfections* in *him* who can execute it. — I should conclude this, but that I cannot pass these Words, That “ Christ’s *Exaltation to universal Dominion* is by the peculiar *Favour and Power of God.*” A strange Expression!

I shall not ask several Things, which might be ask’d: But, taking it for granted, that there is little need of *Favour*, except where there is no other good and lawful Claim; I must observe, 1. We have already put it out of all Doubt, if God’s own express Words can put any Thing out of all Doubt, That *the Son*, as the *Son*, is *GOD*; and, as such, has *a Throne*: Heb. i. 8. That, *in the Beginning, he laid the Foundation of the Earth*; and *that the Heavens are the Works of his Hands*: ver. 10. That *all Things*

*in Heaven, and in Earth, were created BY HIM and FOR HIM: Col. i. 13 and 16. And, That he is before ALL THINGS, and that BY HIM ALL THINGS CONSIST. ver. 17, &c. &c. — 'Tis therefore undeniable, That "the universal Dominion" over them all, is his, by Nature; by all Right; and therefore, necessarily: For, surely, he hath the supreme Dominion over all the Works of his Hands. — And therefore, 'tis certain, 'tis infallibly true, That, as the Son, he has not this Dominion, by "the peculiar "Favour of God." --- 2. The Exaltation of the Son, when made Man, or of the Mediator, and as such, was not by mere Favour, if at all by Favour. For, Whatever there was, in his Exaltation to this Dominion, more than his natural, and therefore unalterable RIGHT, was necessary to answer the glorious Ends of his Mediation; and, for that Reason, was promised him, in the Covenant of Redemption, H. lii. 12 --- 14. Ch. liii. 9 --- 12. &c. &c. upon Condition of his bearing the Iniquities of his People, and making his Soul an Offering for Sin, &c. — When therefore, he had to the utmost, fulfilled all his Engagements, and by his own Power, he had a Claim and Right, in Equity and Justice too, a dear bought Right! to all that was promised him. --- But this is not all, for, 3. By his Obedience unto the Death of the Cross, he, in the strictest Sense, MERITED his Exaltation, in all the Steps of it; so that it became to him, in his whole complex Person, in Strictness, a just REWARD, and no more. --- He merited his Resurrection, Heb. xii. 13 — 20. &c. --- His Exaltation to the highest authority, Dominion, and Power, Phil. ii. 6 --- 11, &c. — His being glorified with the Father, with the Glory he had with him, before the World was, Jo. xvii. 4, 5. — His sitting down with the Father on his Throne, Rev. iii. 21. &c. — and His being ordained of God to be the Judge of the Quick and the Dead, Acts x. 38 — 43. Jo. v. 27, &c.*

&c. And therefore, to talk “ of his *Exaltation* by  
 “ *Favour*,” be it ever so *peculiar*, seems to me to  
 detract prodigiously from his *Merit*! Yea, the more  
*peculiar* the *Favour* was, the *Merit* will, perhaps,  
 be thought the less. — But now, 4. Had Christ’s  
*human Soul* been properly *the Son of God*, even sup-  
 posing it to be as great as it could possibly be, ’tis  
 self-evident, (1.) That it was never, could never  
 be, called *God*, by the *Father*. (2.) That it never  
*laid the Foundation of the Earth*, &c. (3.) That *all*  
*Things were not created by it*, and *for it*. (4.) That  
*by it all Things do not consist*. And, (5.) ’Tis  
 capable of the clearest Proof, That it could never,  
 by *all* it could *possibly do*, have, in the strictest *ju-*  
*stice*, *merited* its *own Resurrection* and *Exaltation* to  
*this Dominion*, and much less the *Resurrection* and  
*Glorification* of all *Believers*: And consequently, these  
 Scripture Passages could never, with Truth, have  
 been spoken of it, as such. — To conclude this, 5.  
 Tho’ Christ was *raised* from the Dead, by “ the  
 “ *Power of God*,” in the Sense, and for the Reasons,  
 already hinted; yet, *As no Man could take his Life*  
*from him*, without, or against, his *own most free*  
*and generous Consent*, which was the principal Thing  
*required of*, and *accepted in*, the *Offerer of a Sacrifice*:  
 And, as he *had Power to lay it down of himself*, i. e.  
 as his *own Act and Deed*; (for, so much, his *own*  
*most observable Words*, ἀλλ’ ἐγὼ τίθειμι αὐτὸν ἀπ’  
 ἐμαυτοῦ, most emphatically declare,) so he *had Power*,  
*to take it up again*. Jo. x. 17, 18. — But, such a  
 Power being equivalent to a *creating*, i. e. an *infi-*  
*nite Power*, his *human Soul*, which was its self but  
 a *Creature*, neither ever had, nor possibly could have:  
 And consequently, ’tis Demonstration, That it never  
 was, never could be, dignified with this most  
 glorious Title, *the only begotten Son of God*, be-  
 cause, or upon the Account, of any such Power,  
 without

without which he neither was, nor could have been,  
 “ exalted to universal Dominion.”

“ V. The last Sense in which Christ is called *the Son of God*, is to signify that *glorious Person who was appointed to be the Messiah, the anointed Saviour who was derived from God, and did bear some very near and extraordinary Relation to God above all other Persons*; and therefore he is called *his Son, his own Son, his only begotten Son, his beloved Son*. — And this he takes to be the true Idea of it, as it is generally used in the New Testament, and especially in those Scriptures where the Belief and Profession of it is made necessary to the Salvation of Men.” p. 16.

This we had before, and considered it very particularly, and half a Dozen Paragraphs more, wherein he tries to *explain*, and *prove* it. p. 34 — 49. Nothing then, is here necessary, but to offer a few Observations, desiring the Reader to keep them constantly, in his Mind, throughout. And

1. Since the *Relation* of a *Father* to a *Son* is the *nearest* of *all natural Relations*, I refer it to every one to say, Whether he would not have thought, That *ONE*, who bears so very near and extraordinary a *Relation to God*,” as to be “ *near a-kin to him*,” p. 26. and called, *God’s own, his begotten, yea only begotten Son*, was not indeed a *coessential Son*? Or, whether any but a *coessential Son*, could have been so called, with either *Truth* or *Propriety*? But,

2. Since he says, “ he has made it appear, That the Name, *Son of God*, cannot necessarily imply his *Divine Nature*; &c. p. 63.” &c. and is express, “ That this is his present *Theme*, to prove that this Name, in the *New Testament*, does not generally (if ever) signify his *divine Nature*; &c. p. 45 ” &c. and therefore, every where denies, “ that Christ is a *coessential Son*,” yea, seems to plead,

plead, That “*God has not, yea cannot have, a consubstantial Son :*” p. 36 — 38. & *passim*. And since he is plain, “*The pre-existent Soul of Christ in whom the Divine Nature or Godhead always dwelt, is properly the Son of God, derived from the Father before all Worlds, as his only begotten Son ;* p. 150, &c.” — Since, I say, he is, in all these, plain and clear, These Things will undeniably follow. — That, in his Opinion, this Title, *Son of God*, is never the Title of the *second Person* in the *Trinity*, and as such : — That it does not, *yea cannot*, necessarily imply Christ’s *Divine Nature* : — That therefore, our Author does not imply his *Divine Nature* in it : — That consequently, when he gives Christ that Name, he means only his *pre-existent Soul*, or *that Soul incarnate* : — That *that Soul* was a *glorious Person*, before all Worlds : — That it was *appointed to be the Messiah, or Saviour of Men* : — That it was to have a *Body prepared for it*, for the full Execution of that *extraordinary Office* : — And, That when it was *united to that Body*, it was still, or *that Soul and Body now united*, became, a *glorious Person*. — But, 3. *Christ’s human Soul*, how glorious soever it is, was never a *Person* ; neither before its *Union* with his *Body*, nor after it : — And much less was *his Body*, (or in our Author’s Words, *his Flesh*,) ever a *Person*, tho’ he will have it, “*That it was formed or begotten by the Father, in so peculiar a Manner, as no other Man ever was.*” p. 12. For,

If either, or both, of these ever were, or now are, a *Person* ; since ’tis granted by our Author, that the *second Person* in the *Trinity*, who, as such, is *unchangeable*, was *united to this Person*, it will evidently and necessarily follow, either, That one of these Persons did, upon this *Union*, cease to be a *Person* ; or, That they were, one Way or another, *in* or *by* it, confounded or blended together into one *Person* : Or, That there are two Persons in the

*Messiah*; and therefore, two Christ's: Or, That neither of these Persons either were, are, or could be, *the Christ*. One of these, 'tis plain, must follow.

As for the first, Nothing, some think, can be more absurd than to imagine, That a *true*, or *proper Person*, continuing to *exist*, should ever *cease* to be a *Person*: Because, if it ceases to be a *Person*, it not only ceases to be *what* it was; but, in their Opinion, ceases *to be*. — The second, That these *Two Persons*, and consequently, their *Two Natures*, were, in, by, or upon, this *Union*, some Way or other, *confounded* or *blended* together, into *one Person*; is either the very *Heresy* of *Eutyches*, (condemned in the famous General Council of *Chalcedon*, the most numerous and one of the most considerable, the *Christian Church* ever saw) or very much so; and is *pregnant* with numberless Absurdities; *contrary* to the whole *Scripture*; Luke xxii. 42. Jo. i. 14 --- 18. Rom. i. 3. 4. Phil. ii. 6, 7. Heb. ix. 14, &c. and really *eversive* of our *Salvation*. — The third, That there are *Two Persons* in Christ, and consequently, *two Christs*, is the very *Heresy* of old imputed to *Nestorius*, and condemned by the third General Council; is *contrary* to the whole *Scripture*; If. ix. 6, 7. Acts xx. 28. Rom. iii. 4. Ch. ix. 5. Gal. iv. 4. &c. and *destructive* also of our *Salvation*. — The 4. That neither of *these* is, was, or could be, *the Christ*; as is plain from this, That *the Christ* was to be *God-Man*; This also, I say, is directly *contrary* to the whole *Scripture*, and absolutely *eversive* of our *Religion*. — One, or other, of these must follow from this *Nostrum*. His Disciples may chuse which: For it is hard to say which, of the last three, is the most ridiculous and ruinous. — But to go on,

2. As Christ's *human Soul* was never a *Person*, neither before, nor after, its *Union* with his *Body*; 'tis self-evident, it could never "be appointed to be" *the Messiah, the anointed Saviour*:" Because, nothing,



thing, that is not a *Person*, can be an *Agent*, or, in a strict Sense, do *any Thing* at all; and much less, execute any Office; and yet much less, such an Office! — I may, I conceive, add 3. If it was not a *Person*, it could neither, with any *Truth*, or *Propriety*, be called a *Son*, an *own Son*, &c. — 4. Supposing his *human Soul*, had been a *Person*, it could never have been “appointed to be the *Messiah*.” Because, how *glorious* soever it was, it was never *capable*, nor could be *made capable*, of that *Dignity*, as being no Way, *Par Negotio*, equal to the Task, as our Author himself has owned. --- 5. How nearly soever *this Soul* was related to the *Father*, the *second* and *third Persons* in the *Trinity*, were, in an *infinite* Manner, more *nearly related* to him. --- In fine, 6. It was the *second Person* in the *Trinity*, and not his *human Soul*, that agreed, in the *Covenant of Redemption*, to become our *Surety* and *Saviour*; and for that Purpose, to become our *near Kinsman*, &c. For,

The SON that was given to be the *Saviour*, was to be called *the Mi bly God*, II. ix. 6. as his *human Soul* could never be: ---- 'Twas *the Logos*, who was *made Flesh*, Jo. i. 14. and who is called *the only begotten Son*, &c. ver. 18. and not a *Creature*: — 'Twas *God*, i. e. *the Son*, as is evident, who was *manifested in the Flesh*, I Tim. iii. 16. and not *Christ's human Soul*: --- 'Twas *God*, (*ὁ Θεός*, with an Article,) i. e. *the Son of God*, who *purchased the Church with his own, proper Blood*, Acts xx. 28. and no *created Person*: &c. &c. --- 'Twas, I say, the *second Person* in the *Trinity*, who is acknowledged, (*Christ. Doct. of the Trinity*, Prop. 14. & *passim*) to be *true God*, tho' a distinct *personal Agent*, or *distinct Person* from the *Father*, who undertook to *redeem* his People. --- Well then, If he is *true God*, he is from *Eternity* so: — If a distinct *personal Agent*, he needed nothing “to strengthen his *Personality*,” to use an Expression, tho' almost *unintelligible*, well

known to our Author: — This Divine Person, is, as such, in many Passages, stiled *the Son, the own Son, &c. of God*: — 'Tis as *the Son of God*, that he is, and is called, *GOD*; this being the Title, whereby he is distinguished from *God the Father*: — Ever since he *emptied himself, and took upon him the Form of a Servant, &c.* He is both *GOD* and *MAN*, in ONE *PERSON*, as the Scriptures now quoted, and many others, put out all Doubt: — And this ever-blessed Person, *God-Man*, is commonly known by the Title, *CHRIST, or THE CHRIST*: And hence, 'tis plain, That, when we speak of *the Christ*, we mean *that glorious Person, who is GOD-MAN, the Messiah*. From all which, I here offer these *Demonstrations*, against our Author's principal *Nostrums*.

This Title, *the Son of God*, says he, “ signifies “ that *glorious Person who was appointed to be the Messiah*: — Christ's *human Soul*, and as such, say I, neither ever was, now is, nor ever shall be, a *Person*: — Therefore, this Title, *the Son of God*, neither ever did, does, nor shall, signify Christ's *human Soul*, and as such. *Q. E. D.* Or, if you will, Christ's *human Soul*, as such, is not properly, *the Son of God*.

This Title, *The Son of God*, says he, signifies that *glorious Person, who was appointed to be the Messiah*: — The *second Person* in the *Trinity*, say I, and *he only*, and as such, was *that glorious Person who was appointed to be the Messiah*: — I therefore, the *second Person* in the *Trinity*, and *he only*, and as such, is, strictly speaking, *the Son of God*; or, 'tis he only, who is *honoured* with this Title. *Q. E. D.*

This Title, *The Son of God*, signifies, says he, that *glorious Person who was appointed to be the Messiah*: — That *glorious Person*, say I, when *appointed to be the Messiah*, had the *Divine Nature*, and no other *Nature*, but the *Divine*: — Therefore, if *this Title* pre-supposes, implies, or signifies *any Nature*; it

it always, every where, and necessarily, “ even in “ the New Testament,” pre-supposes, implies, or signifies, *the Divine Nature*. Q. E. D.

When this *glorious Person emptied himself, and took upon him the Form of a Servant, &c.* he did not, could not, cease to be *the Son of God*: And therefore, this *Title* neither did, nor could, lose its strict, primary, and only proper Signification: And by Consequence, This *Title*, every where, pre-supposes, implies, or signifies, his *Divine Nature*, or *coessential Sonship*. Q. E. D.

Several more might be offered, but these may suffice at present, since some others must come up in another Place. — Were our worthy Author alive, I should freely alledge what, as I oftener than once hinted to him, I supposed was, at Bottom, his main Design, — which can never succeed, without the Art of *reconciling* a great Bundle of manifest Contradictions, to say no worse. — But,

Having thus dispatched these *four* Senses of this *Title*, we return to his *first*, which we have p. 6.

“ The *first* of these Senses is patronized by many “ Writers,” Yes, by the whole Body of the *Catholic Church*, from the Beginning to this Day! tho’ “ he is persuaded this can never be the Sense of “ this Name in those several Texts before cited!” *ibid.* “ viz. *That an eternal unconceivable Generation “ of the Person of the Son by the Person of the Father “ in the Sameness of the Divine Essence, consubstantial, “ coequal and coeternal with the Father, is included “ in the Name SON OF GOD.*” p. 6.

Had our worthy Author pleased, he might have express’d our Minds briefly, in the Words of the *Nicene Creed*, which are *familiar*, and clearly give our Sense, viz. That *the Son*, even the *second Person*, “ is God of God, very God of very God, be- “ gotten, not made, being of ONE SUBSTANCE with “ the Father, &c.” or in those Expressions, “ He “ is his *eternal, and coessential Son*,” which are com-

mon and easily understood: But this *Definition, Description*, or I do not know what to call it, (to the best of my Remembrance, having never read, or heard, it before,) is so very *Scholastic*, as to be hardly intelligible! — However, to avoid trifling, seeing what, I suppose, he means by it, has been the *Faith* of the *Christian Church*, in all Ages: Let us try to bring it down, to the *Capacity* of the *weak and unlearned*, in these few Propositions. —

*One*, viz. the *first*, of the blessed *Three*, is, in many Passages of *Scripture*, called a *Father*, a *proper Father*; and said to have *begotten another*, who is, as often, stiled a *Son, his own or proper, yea only begotten Son*: They are therefore, both of them *Persons*; and the *first* a *proper Father*, and the *second*, a *proper Son*. — If *the Son* was *begotten*, or was a *Son*, before the *Foundation of the World*, &c. as we are sure he was; *Col. i. 13 — 17. Heb. i. 8 — 12. &c.* then was this *Generation*, in *Scripture Language*, “*eternal,*” or *from Everlasting*. — If the *Manner of this Generation*, is *infinitely* above us, and but very *generally* revealed, as we know it is; *Pro. xxx. 4. Is. ix. 6, &c.* then is it to us, almost “*unconceivable.*” — If the *Father* *begat*, and *the Son* was *begotten*, as we are sure from many Passages; *Pf. ii. 7. Jo. i. 18. &c.* then was “*this a Generation of the Person of the Son, by the Person of the Father.*” — If the *Divine Nature* is *immense*; and if *the Father is in the Son, and the Son in him*, as *Christ* assures us, *Jo. x. 38. Ch. xiv. 10, 11, &c.* then is this “*Generation in the Sameness of the Divine Essence.*” — If the *Father* is a *proper Father*, and *the Son* a *proper Son*, as we have super-abundantly proved; then it is self-evident, That *the Father and Son* are *coessential*; or, that “*this Generation is consubstantial.*” — If “*this Generation was consubstantial;*” or, if the *Son* have the *same Nature* with the *Father*, he is “*co-equal with him,*” as to *his Essence*: Because, as the *Divine Essence* is *indivisible*, so the *Divine Perfections*

*fections* go with it, and can neither be *seperated*, nor *divided*, from it nor *themselves*. — If *the Father* was never *ἀλόγος*, or without a *Son*; and if *the Son* never *began* to be, or *always* was a *Son*; then it is undeniable, That “ *this Generation* was *coeternal*.” — All this now may be easily *assented* to, as a *Matter of Fact*, not only by the *unlearned*, but by those of very *ordinary Capacities*. And *all this*, I humbly conceive, I *understand*; and so may they, *sufficiently* for their *Direction*, in all the *Acts of Faith, Worship, Obedience, and Love*, which we owe to *the Eternal Father*, and to his *coeternal*, and consequently, *coessential Son*. And *this* is enough, for us to know, of *this adorable Mystery*, in our present State.

All we plead, in the Controversy before us, is only, That the *second Person* is indeed, and as such, *WHAT* he is so often in Scripture, said to be, even *the own, the only begotten Son* of the *Father*; and, That the *human Soul* of our dear *Redeemer*, is not, *properly, the Son of God*, nor is ever so called. — The former of these, tho’ very frequently *revealed* in the *Bible*, and as expressly, clearly, and fully too, as any Thing can well be, he very confidently denies; but the latter, tho’ no where revealed, so far as I can find, he positively *asserts*: And, to introduce and confirm *THIS*, it was, as I am apt to think, that he so resolutely, rejects and opposes *THAT*. *Scholastic Niceties*, in *this Case*, I desire to have nothing to do with. — *THAT THINGS* are so, as all alledge; or, that *the Matter of Fact* is so; the *Scriptures* have made undeniable; *for he that believeth not God hath MADE HIM A LIAR, because he believeth not the RECORD that God gave of his Son.* 1 John v. 10. The *MODUS*, or the *How*, we acknowledge is above us; and, being but *generally revealed*, cannot be *comprehended* by us: Yea, cannot be *comprehended* by any, but *themselves Two, and Him who searches all Things, yea, the deep Things of God.* 1 Cor. ii. 10. — When  
Doctrines

*Doctrines* are only *revealed* in general, in Part, or darkly, *general, imperfect, or obscure Ideas*, are sufficient: And no other are *required* of us, or *expected* from us. — There always were, and will be, yea, must be, manifold *Imperfections* and great *Indistinctness*, in all our *Ideas* of Things so *sublime* and *abstruse*; and especially of *that* unsearchable, incomprehensible *Being* we call God, his *Essence, Perfections, Decrees*, and the ever-blessed *Persons* in the *Godhead*, &c. were the *Revelation* of them, *inconceivably*, more *particular, clear, and full*, than it is. — Let us not, however, *deny* or *reject* what we *know*, because we cannot know *all* Things: Or, *doubt* of what is *certain*, because we meet with many Things which are not so. — But to proceed, Against this Sense of the Title, *Son of God*, our Author offers *three* Reasons,

“ 1. If this be never so true, yet it is confess’d  
 “ to be unconceivable.” Not in itself: And not absolutely so, or altogether so, even to *us*. THAT IT IS, we may, we do, conceive; tho’ HOW it is, we well cannot. “ Now, if it be so very unconceivable, so  
 “ mysterious and sublime a Doctrine,” It is not more so, than several which himself did, and *all Christians* do, believe; and which even *the Light of Nature* teaches! “ then I do not think the gracious God  
 “ would put such a difficult Test upon the Faith of  
 “ young Disciples, poor illiterate Men and Women,  
 “ in the very Beginning of the Gospel, and exclude  
 “ them from Heaven for not believing it.” p. 6. A strange Reason indeed, as ever was! You have every Syllable of it. To which I might answer,

1. As I have given, and incline to believe, another Account of *human Generation*, upon which this, so far as I can understand it, seems to be founded; I might say, That *this* is not, perhaps, the *Scriptural Sense* of this Title; and therefore, I need not defend it: But, because the *Catholic Church* seem

to have taken it, for the *primary*, the *true*, if not the *only Sense*, we shall try to support it. — 2. I might plead, That this Doctrine is neither so “unconceivable, nor so mysterious and sublime,” as that we can have *no Ideas* of it at all; or, as we cannot give a *rational Assent* to it. — 3. I might allege, That these Words, “then I do not think,” are neither *Reason* nor *Proof*. — 4. I might, perhaps, boldly assert, That this *very same Test*, was, from the Beginning, put upon *all Disciples*; the *Young* as well as the *Old*; the *unlearned*, as well as the *learned*; &c. as seems *undeniable*, from the *Form of Baptism*. — And, 5. I might, without Fear, say, That *many*, of the *poor* and *illiterate*, have *truer Ideas* of these *Mysteries*, than the *great*, and the *learned*. — The *poor* and the *illiterate*, who are *evangelized by the Gospel*, have generally so much *Modesty*, as to think the *most High* is *wiser* than themselves; and so much *Faith*, as to *believe*, He will not *deceive them*. — They therefore, humbly take Things, as they *find* them in their *Bibles*; come to *the Word*, for *Instruction*, and *receive it with Meekness*; dare not dispute, nor ask *Why*, nor *How*, when they cannot meet with any Answer in *the Scriptures*; are not *distracted* with *Heretical Cavils*, or *Philosophical Quirks*, &c. and seldom so far puff’d up, as to swell themselves, and *dream*, that they know more than *all the World* ever did, &c. as many of the *great*, and the *learned*, or those who think themselves so, alas! too often are! — One of the Fathers, used wittily to speak of a *learned Ignorance*, which consists in a being *willing* to be *ignorant* of what is *infinitely* above us, and of what *God* has *concealed* from us: Or of what we can never know, or would do us no *real Service*, if we could. — Happy are they, upon more Accounts than One, who are so *learnedly ignorant*! But, to wave these, and some others, at

present; I shall answer, in another Manner, by some *Interrogations* only. — And,

1. WHAT does he mean by “*unconceivable?*” — Is it, that we can have no *Conceptions* of it at all? This I absolutely deny, and appeal to the *Propositions*, into which I have thrown this Sense. — Is it, That we can have no *clear* and *distinct* *Ideas* of it? And, May we not have *as clear* and *distinct* *Ideas* of this Sense, even as he has given it; yea, much *more clear* and *distinct*; than any Man can have, of several Things himself has offered upon this Subject, in the *Christian Doctrine*, &c. Propof. 9, 10, 11, &c. p. 100 — 134. if compared with these Papers? &c. I appeal to all the Admirers our Author has in the World. Had he been alive, I should have produced more, than one or two. — Is it, That we cannot conceive the *Modus* of it? Pray, how few Things are there, of which we can conceive, the *Manner?* — Is it, that we can have no *adequate*, and *comprehensive*, *Ideas* of it? And can we have *any such* *Ideas*, of *any* of the *Divine Perfections*, &c. I had almost said, of any Thing else? — 2. WHAT is this, That is “*unconceivable* and *so mysterious*,” &c? Is it the *Doctrine* of the *Trinity?* No. This he has confess’d, tho’ in every Respect, as “*unconceivable*, as *mysterious* and *sublime*,” as the Point in Debate, ever was, or can be pretended to be: Yea, tho’ that *Doctrine*, in the Judgment of the *Catholic Church*, cannot be believed, or professed, without *professing* also the *coessential Sonship* of the *second Person*. — Nor could he, nor can any Christian now, deny, That “*this Doctrine* was put as a *Test*,” (I dare not say *difficult Test!* because, it ill becomes us so much as even to surmise, That it is a *difficult Test*, to believe the *Truth* of whatever *God* has *revealed* as a *Matter of Fact*;) “*upon the Faith* of young *Disciples*, poor illiterate *Men* and *Women*, in the “*very Beginning* of the *Gospel*,” &c. (I mean, ever since



since the Ascension of Christ,) even upon *all* the *Gentiles*, that were *converted* to the Faith; and that, if not before, yet when, they were *baptized*. — We all know *who*, and of *what Spirit*, they were, who said, *This is an HARD SAYING, Who can HEAR IT?* *Jo.* vi. 60. — 3. WHAT then is this *difficult Test*? Is it, That the *first* Person is an *own*, or *proper Father*, who *begat the Son*; and, that *the Son* is an *own*, or *proper Son*; yea, *his only begotten*; and therefore, “*consubstantial, coequal, and coeternal with the Father?*” Why! Be it ever so *difficult*, Christ did, again and again, as we have heard, *assert* and *proclaim* it, in express Terms, or in Words fully equivalent; and that, in the strongest Manner: — The Disciples, over and over, *profess’d* it; *Jo.* vi. 69. *Mat.* xvi. 16. yea, and were *sure of it*: — *Martha* knew and *believed* it, *Jo.* xi. 27. and so did *Nathanael*, *Ch.* i. 49: --- And the Apostles, every where, *preached* it. *Rom.* viii. 32. *Gal.* iv. 4. *Heb.* i. 8 — 12. *Ch.* iii. 3 — 6, &c: --- Yea, *this*, as we shall see, was the *Doctrine* of the *Prophets*; and was also, generally, believed and acknowledged by the *Jews*, both before *his coming into the World*, and when he was in it, as our Author seems fully to own; p. 73, 74, &c: --- And has been, as all the World know, the constant Faith of the *Catholic Church*, every where, and in all Ages, ever since. — So that, “*This* “ was not such a *difficult Test*,” but that it was “ put upon the young Disciples, &c. p. 6.” and the “ poor and the ignorant, the labouring Men and “ the Children;” p. 7. and was received, without any Demur, by all *true Believers*; and openly *profess’d* also, by them all, without any *Hesitation*. — I myself have often heard such People *publickly* profess, That the *second* Person was *the eternal Son of God*, *his only begotten*, &c. and that he *became Man*, by taking to himself a *true Body and a reasonable Soul*, &c. and talk much more like *our Lord* and his *Apo-*

*stles*, than the great and the learned. — And, till of late, *this* Doctrine was, with much Diligence and Zeal, *instilled* into the *tender Minds* of *all* the *Children* of *Protestant Dissenters*. — And, 4. Was *this* *Doctrine*, of the *coessential Sonship* of the *second Person*, yea, or the *Manner* of it, more *unconceivable*, than some, if not every One, of the *Attributes* of *God*, which the very *Light* of *Nature* teaches, and confirms? --- Or, the *Doctrine* of the *Creation* of the *World*, and *all* Things in it, *visible* and *invisible*, &c. *out of Nothing*, which *Reason* even *forceth* us to admit? --- Or, *the Resurrection* of *the Body*, without the *Belief* of which, no Man can with *Truth* be, or be called, a *Christian*? 1 Cor. xv. 12 --- 22. and ver. 42 --- 44. &c. --- Yea, I think I may add, or many of *the Miracles* recorded both in the *Old* and *New Testament*, which every one, who professes to believe his *Bible*, will blush to say he *doubts* of? I, for my Part, as firmly believe, That those *Miracles* were wrought, where, when, by whose *immediate Agency*, or by whose *Ministry*, we are told they were, as if I had been present, and seen them with my *Eyes*. — And, as to some of them, I do not know, but, I have almost as *clear* and *distinct Ideas* of them, as if I had seen them, and had had also Opportunity and Leisure to have considered, and examined, them with the greatest Care. — And, I may, I think, well venture to say, That, when any one of the *Enemies* of the *coessential Sonship* of *Christ*, shall give me clear, distinct, direct, and satisfying Answers, to *all* the Questions which have, or may be, ask'd; (for Example, concerning the very first in the *Old Testament*, even *Moses's Rod* being turned into a *Serpent*, &c. Ex. iv. 1 — 4. and the very first in the *New*, viz. *Christ's turning Water* into *Wine*; Jo. ii. 1 --- 11.) I may then promise, to give them clear, distinct, direct, and satisfying Answers, to *all* they shall ask me, concerning the *coessential Sonship* of the

the *second* Person; not to add the Doctrine of the TRINITY also! — These *great* and *Fundamental Doctrines*, of our *Religion*, (if they are indeed *two*, and not rather *one* only,) are *revealed* in Scripture, as *Matters of Fact*; and *professed*, in *Baptism*, as absolutely *necessary* to be *believed*; and as being also of the very last *Importance*, for regulating the *whole* of our *Worship* and *Practice*: And not, as he alledges, as “mere arbitrary and unoperative Speculations;” p. 3. which are therefore, of very little or no *Moment*; and which may be, in his Opinion, entertained, or rejected, with very little, or not very much, either *Profit* or *Danger*! And therefore, they ought to be *believed*, *professed*, and *maintained*, at least, as readily, and firmly, and constantly, as the *Truth* of the *Miracles*; which are recorded, not as *Problems* to be lightly talk’d over, canvass’d, and bandy’d about, on every Occasion; &c. but, as *plain*, and *unquestionable*, *Histories* of those *Works of Wonder*; and the highest possible Proofs also, of the *Divine Commission* of every one of those by whom they were wrought. — Blessed be his Name, I never found any *Difficulty*, in *believing what God said*. — Having all the *Affurance*, which *intrinsic* and *extrinsic Evidence* can give me, That, *All Scripture is given by Inspiration of God*, 2 Tim. iii. 16. 2 Pet. i. 21, &c. I can as readily, as stedfastly, and with as much *Rational Security* too, be *persuaded* of the *Truth*, of the Things therein revealed; (tho’ I do not pretend to answer every Thing, which may be proposed concerning them;) as I can be of the Things I now see, or that *I am now writing*. -- *Blessed are they that HAVE NOT SEEN, and yet HAVE BELIEVED*. Jo. xx. 29.

“ 2. Nor indeed is this *eternal Generation* and “ *consubstantial Sonship* clearly enough revealed in “ Scripture for us to make it a *fundamental Article* “ in any Age, and to damn all who do not receive “ it.” p. 6. Anf. 1. Those very Words, and in this Order, are not indeed, any where, literally, found in  
Scrip-

*Scripture*: But the Thing we mean by them; or the *proper*, and therefore, *coessential Sonship* of the *second Person* is, as we have heard, (in several Places, and particularly, p. 135 — 140. & *passim*.) as plainly, fully, and strongly, revealed, in many Passages, as it can be. --- And the Men, who can think to evade these, may, as easily, pervert any Words, which can be possibly chosen. If they think otherwise, let them tell us what Words would convince them. — 2. Whether the Doctrine we plead for, be a *fundamental Article*, or no; if it be a *Truth*, and much more a *Truth*, of *considerable Moment*, as it certainly is, if it be a *Truth*; it ought not to be *denied*, and much less *opposed*. — 3. It is so nearly connected with, if it is not indeed founded upon, the Doctrine of the *Trinity*; that, if the Opposition to it is not an *Error contra*, it is certainly one, *circa Fundamentum*. — 4. What was not a *fundamental Article*, at least, ever since *the Canon of Scripture* was *closed and sealed up*, neither ever was, nor could be made so, in any succeeding Age. — 5. We never pretended to make any Doctrine a *fundamental Article*, which *Christ* has not made one: And, as those, who do, take too much upon them, their *Authority* needs give no *honest Christian* any Trouble. — “ I  
“ cannot see Evidence enough in the Word of God  
“ to make the Salvation of all Mankind, the poor,  
“ the ignorant, — (even in such a Day of Know-  
“ ledge as this is) to depend on such a Doctrine, - -  
“ confess’d by the most learned and pious Chri-  
“ stian, to be attended with so many Difficulties,  
“ which, after the Labour and study of near 1400  
“ Years, (he might have said 1700) is so uncon-  
“ ceivable in itself, and was at first so obscurely re-  
“ vealed,” &c. --- Anf. Whether “ the Salvation of  
“ all Mankind, or of any one Man, depends upon  
“ it,” is not, with me, the present Question; but,  
whether it be true: — I am very sorry, that *Poper*y  
and *Deism* should be making such Ravages, and a  
*loath-*

*loathsome Luke-warmness*, &c. should be every where prevailing, “in such a Day of Knowledge as “this is;” which makes me afraid, That such a Day of *Indifference* about, or Hatred of, the Faith, of itching Ears, Error, and Ignorance, &c. is its *truer* Character: — As many *Difficulties* it is attended with, the most *learned* and *pious* Christians, have, in all Ages, *believed* it; many of them have suffered, unto *the Death*, for it; and many more *lived*, and *died*, in the *Comfort* of this, that *the eternal Son of God* had become *their near Kinsman*: — There needs neither very much “*Labour*, nor *Study*,” to *find* it in the *Bible*, if we will but dip into it; no, nor to *understand* it, as far as it can be understood by us, in this State of *Imperfection* and *Darkness*; if we will but *believe plain, easy, familiar Words*: — It is not “so *unconceivable* in itself;” but that “even the poor, the ignorant, labouring Men,” &c. may readily *assent* to it, as a *Matter of Fact*; and a *Doctrine*, which may also, not only regulate *their Worship*, but establish *their Faith*, confirm *their Hope*, and excite and enflame *their Love*: — And, It is so far from being true, that it “was at first so obscurely revealed,” that it was clearly enough revealed in Old Testament Times; it was well known to the *Jews*, when our Lord was in the World; and was then as clearly *preached*, and as convincingly *defended*, by *himself*, Jo. Chs. iii. v. viii. x. xiv. &c. as ever it has been since. — The last *Reason* is the weakest of them all.

“3. There have been some very pious and learned “Men in several Ages,” Which Ages? “who “have acknowledged Christ’s *true Godhead*,” Who were they that did this, and did not believe his *coessential Sonship*? “and yet supposed that his *Sonship* “referred rather to his *human Nature*,” I desire first to see this explained, and then the Fact proved.

“or

“ or to his Office of *Messiah*, than to such an Eternal  
 “ Generation :” p. 7. I know there have been several  
 such, who, I believe, well deserved this good  
 Character: But, I know none of them, who ventured  
 to say, “ I have made it appear that the Name  
 “ *Son of God*, cannot necessarily imply his *Divine*  
 “ *Nature*,” &c. or, “ That his *human Soul* was  
 “ properly *the Son of God*,” &c. &c. All of them,  
 whom I knew, or have heard of, and the learned  
*Roel* in particular, *believed*, That this Title denoted  
 Christ’s whole Person; and consequently, could not  
 but “ imply his *Divine Nature*.” — None of them,  
 not one, divided his *Natures*, so as to seem to *di-*  
*vide* his *Person*, and make *two Christs*. — None of  
 them, Not one, when they used this Title, spake of  
 him only, *as Man*, &c. &c. — “ And there are some  
 “ in our Age — who heartily believe the *eternal God-*  
 “ *head of Christ*,” Do they indeed believe, That,  
*as God*, he is a *distinct Person*, from *the Father*?  
 “ and yet doubt of or disbelieve this *eternal Genera-*  
 “ *tion*,” But, Is this *Doubt*, or *Disbelief*, either a suf-  
 ficient *Proof*, or the genuine *Fruit*, of either their  
 good Learning or sincere Piety? “ and I will  
 “ never pronounce an *Anathema* upon them. p. 7.”  
 No, nor I neither; upon any one, who heartily be-  
 lieves *the eternal Godhead* of the *second Person*. — Our  
 Author has *this Anathema* so very often up, for we  
 have had it before, that it seems he is much *afraid*  
 of it; tho’ I never heard of any one, who was for  
 pronouncing it upon him: And, as for the *Judg-*  
*ment* of the *most High*, *He knows them that are his*.  
 — The “ most learned and pious” are not *ab-*  
*solutely* exempted, from gross and damnable *Errors*,  
 any more than from heinous and grievously aggra-  
 vated *Immoralities*: If therefore, he permits any,  
 of them *that are his*, to *fall* into such *Errors*, he will ei-  
 ther keep them, from the *practical Effects* of them;  
 or sooner, or later, *give them Repentance*, to confess,  
 for-

forfake, and turn from them, to *the Truth*; or, it may be, *forgive* them, as some think, in some Cafes, at leaft, upon a *general Repentance*, as he does thofe, who cry with the Pfalmift, *Who can underftand his Errors? Cleanfe thou me from* SECRET FAULTS. Pf. xix. 12. i. e. I conceive, from *unknown Sins*; or Sins, which tho' really Sins, he did not know to be fuch.

Thefe now are all the Reasons, “ that perfuade “ him,” or *all the Proofs* he gives, “ that this “ cannot be the Senfe of this Name!” p. 6. And what, I pray, is there in them, that looks either like a *Reason*, or a *Proof*? For my Part, I can neither fee any, nor any Thing that has the *clear Appearance* of any! But, fo zealous is he for this Notion, That he will anfwer all our Objections alfo againft it! — He makes us object, as well we may.

“ *Object.* Some will fay, If the Name *Son of God*, “ doth not fignify *eternal Generation by the Father*, “ *in the Sameneffs of the Divine Effence*, yet furely it “ muft at leaft import *Chrift’s true and eternal God- “ head.*” p. 7, 8. Why really, one would think fo, if he indeed has *the Divine Effence*; and can hardly think otherwife; efppecially, when the Adnouns, *own, proper, begotten, only begotten*, are affixed to it. — The Christian Church have, always, every where, and univerfally, been of this Mind; *Roel* and others overcome, by the Evidence of *Truth*, have frankly acknowledged it; and, if the *Scriptures* are *the Word of God*, and *Chrift himfelf* fpeaks the *Truth*, common Senfe, ftrongly confirms it. — But, our Author gives three *Answers* to it, of much the fame Importance with his *Reasons*.

“ Anf. 1. This Name *Son* and *Sons of God* is “ often ufed in the Bible, and applied variously to “ *Men* and to *Angels*, as well as to *Chrift* :” p. 8. This alfo, or fomewhat like it, we had before: And in it are feveral little *Fallacies*, and plain *Miftakes*.

The Name, *Son of God*, in the Singular Number, is never applied to any *mere* Creature, either in Heaven or Earth, but to the first *Adam* only, if to him; but it is never, can never, be applied to any *One*, but *Christ* alone, when the Adnouns, *own*, &c. are added: And *Christ*, never is, never could be, called *Sons of God*, &c. “ — but it is never used — “ to signify *true and eternal Godhead* — but in “ those Places under Debate,” *ibid.* Here are more *Mistakes*, and of the same Kind. — This Name always signifies a *Divine Person*, and as such, and not directly *the Divine Nature*: — I have given about twice the Number of his Texts: — And have proved, from many Passages, That it is used of the *second* Person, and purely as such; and therefore, (1.) That it “ necessarily implies his *Divine Nature*.” And, (2.) That then, “ his *human Soul*, is not properly *the Son of God*.” See *Jo. v. 19. Col. i. 13 — 17. Heb. i. 8. 10. 11. &c.* — Withal, if it “ signifies *true, and eternal Godhead*, in those Places,” ’tis more than sufficient for ever to demolish his whole Scheme. — “ And therefore when “ *Christ* is called eminently and absolutely *the* “ *Son of God*, the Meaning of it does not necessarily rise higher than that he is the most “ eminent of all other Beings (Men or Angels) “ that are called *Sons of God*, without a certain Determination whether he be *true God*, or no, by “ the mere Use of that Name. *ibid.*” — Here are more *Fallacies*, than I care to point out. — The *Conclusion* will not, cannot, follow from the *Premisses*; because, there is more in *it*, than in *them*. — The Name *Son of God*, is not, in them, used eminently or absolutely, as it is in the *Conclusion*. — Had it been so used in them, the Proposition had been eminently and absolutely false: Because, no one Angel, or Man, ever is, or ever can be, called, eminently and absolutely, *the Son of God*; nor are  
any



any Number of either, or both of them, in that Sense, *the Sons of God*, or ever so called. — I shall only add, That, since these two Adverbs plainly hint, that this Title is often applied to Christ, in a lower Sense; 'twould not be hard to prove, That, when he is called, eminently and absolutely, *the Son of God*, the Meaning necessarily is, That he is *his Son*, in a Sense “far more proper in itself,” to use Bp. *Pearson's* Words, “and more peculiar to him, “in which no other Son can have the least Pretence “of Share or of Similitude; and that his *Filiation* “is totally distinct from any which belongs to his “*other Sons.*” *Expos. of the Creed.* p. 106, 107.

“Ans. 2. This Name *Son of God* cannot necessarily signify his *true Godhead* any otherwise, than “by supposing it *primarily* to signify his *coessential* “*Sonship*, -- and then consequentially that the *Son of* “*God* is *true God*, because his *Father* is so.” p. 8. This we readily grant; and think it *Reason*, or Ground, sufficient; especially, when the Adnouns, *own*, *proper*, *only begotten*, are prefixed to it; had we no other *Reason*, to believe him to be the *true God*. “Now, we have before proved, that this Name “cannot necessarily signify his *coessential* or *consub-* “*stantial Sonship*, &c.” — Pray where? We have given every Syllable, that but looks this Way; and have fully answered them too: And, if the *intelligent*, *impartial* Reader, can see any Thing like a *Proof*, he must, see what is not be seen.

“Ans. 3. It is evident from some Part of the “Conduct of *Peter* and other Disciples during the “Life of *Christ* on Earth, that they did not heartily believe they had the true and eternal God “among them, and that their Master was the true “and eternal God, as when they rebuked him, “when they questioned his Knowledge of some “Things, when they wondred, and were astonished “at his working Miracles, &c. as, says he, I shall

“ shew, hereafter : Yet they then believed him to  
 “ be *the Son of God* ; — and profess this Belief  
 “ roundly, &c. Therefore this Name does not certainly  
 “ declare his Divine Nature.” p. 8. and 9. — This  
 Argument, in short, is, “ They *believed* him to be  
 “ *the Son of God* :” But, had they *believed*, that  
*this Title* declared his Divine Nature, they would  
 “ not, as they did, “ have rebuked him, &c. And  
 therefore, “ it does not certainly declare his Divine  
 “ Nature.” Ans. This Conclusion, ’tis plain, does  
 not at all follow from the Premises. — Or,  
 “ Therefore, they did not *believe*, That this Title  
 “ declared his Divine Nature.” Ans. Supposing  
 they did not *believe* this, What then ? Therefore it  
 did not, indeed, declare this ? I deny the Consequ-  
 ence. --- But, because he harps upon this oftener  
 than once, we shall answer it fully hereafter.

“ Obj. 2. It will be said then, How comes it  
 “ about, that when the High Priest asked our Sa-  
 “ viour, *Art thou the Christ, the Son of the Blessed ?*  
 “ *And Jesus answered, I am.* Mark xiv. 61, 62.  
 “ he charges our Saviour with *Blasphemy*, ver. 64.  
 “ if his calling himself *the Son of God* did not imply  
 “ his *true Godhead* ?” p. 9. --- The *Jews* charged  
 him, before this, oftener than once, *with Blasphemy*,  
 Jo. v. 18. Ch. x. 33. and after this also, even when  
 he was before *Pilate*, Ch. xix. 7. upon the very  
 same Account. --- But, tho’ *this Objection* has been  
 thought, by the *Catholic Church*, in all Ages, *un-*  
*answerable* : Our Author answers it presently, and  
 seems to boast of it too, “ I have shewn, --- Thus it  
 “ appears,” &c. p. 9.

“ *Answer*. It is evident that the Design of the  
 “ wicked *Jews* was to fix the highest and most  
 “ criminal Charge they could against him : — ”  
 And a higher, and more criminal, Charge they could  
 not possibly fix on him, or any other Person in the  
 whole World, even the most wicked ; if he was not,  
 in-

indeed, *what* he confess'd himself to be; and in their Sense also: Because, if he, indeed, was not, His Answer much better became *Satan, the Father of Lies*, Jo. viii. 44. than *the Saviour of Men!* — And, had he not then, really, been *the Son of God*, and in their Sense of that *Title*, Would he not, even at first, have, plainly, yea, and with *Horror*, denied their *malicious* Charge? --- Would he not have taken Care, to prevent *all* such *Accusations* for the future? — Ought he not to have done all in his Power to have kept his Disciples, and other Followers, from such a grievous Error? &c. &c. — “ But there was no sufficient Foundation for this Charge, which our Saviour in another Place fully proves, *John* x. 33, 34. as I have shewn elsewhere in what follows.” And we shall wait till we see this, and then forever confute it. — “ Thus it appears,” Not yet I am sure! “ that tho' it be fully agreed that *Jesus Christ, the Son of God*, has *true Godhead* belonging to him,” What an odd Phrase is this? I wish his Friends would but explain it. — I do not know but every *Sabellian, Arian, Nestorian, Eutychian*, and *Tritheist*, in the World, may confess this, in a full Consistency, with their respective blasphemous Notions! “ because Divine Names and Titles are given to him,” Given! To whom? To *the Son of God*? Why then; this puts it out of Doubt, That, if those divine Names and Titles are proper, and signify any Thing, *the Son*, as such, is *Divine*, or, is *God*: And therefore, a *coessential Son* --- If then they are given to the “ true Godhead belonging to him,” I shall only *now* ask, Is *this true Godhead* a *Person*, or not? If it is not, those “ divine Names and Titles,” are given to *what* is not a *Person*, which is not a little strange; and the personal Pronoun, *him*, to something not a *Person*, which is either very *figurative* indeed, or not a little absurd: Not to alledge, that this looks like *Sabellianism!* &c.---

If

If *this true Godhead* is a *Person*; since he, every where, speaks of *the Son of God*, as a *Person*; here are either, (1.) *Two Persons* in the *One Christ*. Or, (2.) *Two Christs*. — If these divine Names and Titles are given to *Jesus Christ*, the same Difficulties occur, as is plain. “yet this Name *Son of God*, “ does not necessarily and certainly discover or imply it.” *i. e.* that he has “true Godhead belonging “ to him.” And this, if it be Sense, shall be fully confuted. “Thus much for the first supposed “ Sense of this Name.” p. 9. 10. Thus you have every Syllable of these two Paragraphs. — And, to avoid trifling, May I not ask, How he could prove, in his Way of reasoning, “That the divine Names “ and Titles given to Christ, do necessarily and “ certainly discover or imply, that he has true God- “ head belonging to him?” or is the *true God*? p. 57. & *passim*.

May I not argue, as he has done, p. 8 — 10. thus, “Divine Names and Titles are, in the Bible, “ applied variously, even to *Men*, (*viz. Magistrates*, “ Pf. lxxxii. 6. and, as some think, *Prophets*,” Jo. “ x. 34, 35.) as well as to *Christ*: And therefore, “ when those Divine Names and Titles are emi- “ nently and absolutely ascribed to him, the Mean- “ ing of them does not necessarily rise higher, than “ that he is the most eminent of all other *Men*, “ (Magistrates or Prophets) to whom those Names “ and Titles are given, without a certain Determi- “ nation, whether he be the *true God*, or have *true “ Godhead* belonging to him, or no, by the mere “ Use of those Names and Titles?” — But, I have no Inclination to ——— ———

I wish his Admirers would consider these, &c.

———— Advance we then, to another Proposition,

VI. Tho’ our *ever blessed Saviour*, when on Earth, did never, but once, so far as we know, directly, or in express Terms, profess himself to be *the Messiah*,

*fiab*, till he was upon *his Trial*: Yet he was never, from his Entrance upon his Public Work, to the Day of his Death, shy, or backward, to declare, proclaim, and *profess, his Divinity*, both in private and in public, yea, and inculcate the Belief of it; by calling himself often *the Son, the own, the begotten, the only begotten, Son of the Father*; and maintaining and proving, that he was, as such, *equal with God*, Jo. v. 17 — 19. and *that he and the Father ARE ONE*. Ch. x. 30, &c. &c.

The latter Part of this complex or compound Proposition consists of two Parts, 1. That he was never shy, or backward, to *declare, and proclaim, himself to be the Son of God*; and that, many Ways, by calling *God his Father*, speaking *to and of him* as a *Father*, claiming the very nearest *Relation* possible, to him, &c. and stiling himself *his Son, his own, his only begotten, whom he loved, who was ever with him, &c.* All this, I say, is so frequently, and clearly revealed, that no One, who believes the *Bible*, ever did, or can, doubt of it. How full and express is he upon these, in his *Conference with Nicodemus*, Jo. iii. 16 — 18. when before the *Jewish Sanhedrim*, Ch. v. ver. 17 — 47. in his *Disputes with the Pharisees*, Ch. viii. 18 — 59. in his *Answer to the Jews*, Ch. x. 24 — 42. in his *Mediatory Prayers?* Ch. 17. &c. &c. — 2. That *this* was a proclaiming his *true and proper Divinity*, is, I humbly conceive, as clear and undeniable. Thus, when he taught his Disciples, That *all Things were delivered to him, the Son, of his Father*; Mat. xi. 27. and *all Power in Heaven and in Earth*; Ch. xxviii. 18. --- That he *had Power to lay down his Life; and Power, as the Son, to take it up again*; Jo. ii. 19. Ch. x. 17, 18. --- That he was, *as the Son, EQUAL WITH GOD*; and to prove it, declares, That **WHATSOEVER THING the Father doth, these he, the Son, DOTHS LIKEWISE**; That *the Son quickneth whom HE WILL*; That *all*

*Men*

*Men should honour the Son, even as they honour the Father*; That he, the Son, *hath Life in himself, can raise the Dead*, and is appointed *to judge the World*; &c. *Jo.* v. 17 --- 19. and vers. 21. 23. 26. 28. 29. — That *the Son is Eternal*; *Ch.* viii. 58. and *ONE THING with the Father*, *Ch.* x. 30, &c. &c.—When all these are well considered, they declare his *true and proper Divinity*, as *the Son*, if any Words can do it. --- But, seeing all these, and many Things more to the same Purpose, must be enlarged upon, in a Chapter by themselves, we shall now pass them, when I have offered these Two Observations.

(1.) That, tho' our Lord, as we have already hinted, did, on many Occasions, both in public and private, expressly and solemnly, *charge and forbid his Disciples, and others, to tell any Man that he was THE CHRIST*; or to speak of him under the *Character of THE MESSIAH*, till after his *Resurrection!* *Mat.* viii. 4. *Ch.* ix. 30. *Ch.* xvi. 20. *Ch.* xvii. 9. &c. &c. Yet, he never, any how, charged, or forbid, any Man, To say, or declare, that he was *THE SON OF GOD*, when, or wheresoever, they pleased! — And yet,

(2.) That he very seldom, if ever, either in public or private, so far as we know, *stiled himself*, by this Title, *the Son of God*, or *his begotten*, &c. or openly, and in so many Words, confess'd, That he was *his Son*; except when he had to do with the more *learned*, as *Nicodemus*, *Jo.* iii. and the *Pharisees*, *Chs.* viii and x. or, when he was before *the Sanbedrim*. *Ch.* v. and *Mark* xiv. 62. &c. — The Reasons of both which remarkable Observations, we shall have, by and by.

The former Part of this Proposition, That our Lord, when on Earth, did never, any where, or at any Time, but *once*, so far as we know, in public or private, in express Terms, *declare, or profess, himself to be the Messiah*, till he was upon *his Trial*:

This,

This, I say, needs no Proof. — If any one doubts it, let him shew when, or where, he did so, in express Terms. — Our learned Author, however, “ confesses, there are two or three Occasions also “ which our Lord took to profess himself the *Messiah*, in direct and plain Words;” p. 77. and yet gives us but two, viz. “ *Jo. iv. 29.*” it should have been 26. “ and *Ch. ix. 37.*” in which are no such Words as *Christ*, or the *Messiah*! These notorious Slips here, and in several other Places, inclines me to think, there have been several Mistakes in the Copy, &c. Our Lord’s Words, ver. 35. are, *Dost thou believe on the Son of God?* Wherein he, expressly, proposes himself, even as *the Son of God*, for the *Object of Faith*: And therefore, strongly professes himself to be *the coessential Son of God*; because, if he had not been a *coessential Son*, he could not, as *a Son*, have been the *Object of Faith*. — In like Manner, he seems to talk, p. 24, 25.

“ If we consult the Gospel and Epistles of St. “ *John*, we shall find the Name *Son of God* and “ the Name of *Christ* used very promiscuously for “ one another,” And so they well might, because they denote the *very same Person*; tho’ these Names are not strictly synonymous: Nor is the *Foundation*, or *Reason*, of them the *same*. He could never have been *the Christ*, had he not been *the Son of God*: But, he was, from Eternity, *the Son of God*, in the Order of Nature, before he was, or could be, appointed to be the *Messiah*. “ and sometimes with a “ Design to explain each other,” — This is, to say the least, very ambiguous. We use to explain what is less known, by what is more known: Which of them then, explained the other? — He often, before the *Jews*, professed himself to be *the Son of God*: But never once, to be THE CHRIST. — They had *right Ideas* of the *Meaning* of the Title, *the Son of God*! even, That he who was *the*

*Son of God, was equal with God!* Jo. v. 18. yea, and was *God!* Ch. x. 33. But they seem, in his Days, to have lost *all true Ideas of the Office of the Messiah!* — I say, they knew well the *true Meaning* of the Title, *the Son of God:* For, otherwise, Our Lord would, I cannot but believe, have corrected their Mistake, and set them right in a Matter of such Importance: — Or else would have roundly denied their Consequence, and told them plainly, That the Title, *the Son of God,* in the highest Sense, did neither presuppose, imply, nor signify, *Equality* with God: And therefore, That, tho' he used that Title of himself, he was not guilty of *Blasphemy,* and did not *make himself God.* Might he not have askt them, How such a Fancy came into their Heads? Did they ever hear of *a Son of God,* that was *equal* with him? Yea, and *was God?* &c. — “ and both “ to denote the *great promised Redeemer, the Saviour of the World.*” This they might do, tho' one of them, strictly speaking, was a Title of *Nature,* and the other of *Office.* The Texts he quotes, tho' no way against us, may be afterwards considered: Only the last, I cannot now pass.

“ And that awful Text, Jo. viii. 24. is certainly “ to be interpreted the same Way, *If ye believe not that I AM HE, ye shall die in your Sins.* That is, “ as Christ himself explains it in the next Verse, “ that I am *the same that I said unto you from the Beginning;* that is, the *Christ, the Messiah, the Son of God, the Saviour of the World.*” p. 25. But we must carefully remember, That, so far as we know, he had never, before them, used any of those Titles, but one; nor said to any one *Jew,* no not *once,* that he was the *Christ, the Messiah, the Saviour of the World;* but only, That he was *the Son of God:* And therefore, this Answer was only a persisting in it, That he was, as he had often said, *the Son of God.* — He goes on, “ Nor is the Absence of the Word *HE* in the



“ the *Greek* any Bar to this Interpretation, for the “ Expression is the same, *Jo.* iv. 29. *ἐγὼ ἐμὶ.*” —

Anf. 1. We are not enquiring here about the *Interpretation*, till we first agree about the literal and common Sense of the Words. ——— 2. Supposing the Meaning of our Lord’s Answer, is justly translated, by adding the Pronoun, *HE*; and that the Sense our Author puts upon it, be also right, viz. *I am the Messiah*; I see no just Reason, for dropping the *Emphasis* of the Phrase, *ἐγὼ ἐμὶ*, (which was a well-known Title of the *most High*,) in either of the Passages. — For, 3. In his Answer to the *Jews*, the Phrase, *ἐγὼ ἐμὶ*, I AM (see *Ex.* iii. 14.) implies no more, than the Sense which they themselves put upon this Title, *the Son of God*; viz. That, by assuming it to himself, *he made himself equal with God*; yea, *made himself God*. — And, 4. In reply to the Woman of *Samaria*’s Creed, *Jo.* iv. 25. *I know the Messiah cometh: When he is come, he will tell us all Things*: This most emphatic Name, or Expression, would give her higher, and juster, Thoughts of the *Messiah*, than perhaps, she had ever heard; keep, or recover, her and her Country Folks, from the *selfish, unworthy, carnal, and low Ideas* of the *Messiah*, which the *Jews* had entertain’d, and with which they were then generally *bewitched*; and confirm her *Faith*, That he could, and would, *tell them all Things*. — He closes the Paragraph thus, “ and *Jo.* ix. 37. *ἐκεῖνος ἐστίν, he it is,*” (which by the by, comes no way near the Point,) “ where we “ are sure that *Christ* means that *he is the Messiah*.” But, whoever will read the Passage, he will see he means, That he is *the Son of God*: And, That the Word *Christ*, or *the Messiah*, does not occur in all that Chapter; but ver. 22. where we hear of an *Aēt*, to *excommunicate* any Man that *should confess him to be the Christ*. — After all,

'Twill be alledged, That these Titles are all tantamount, denoting the very same Person, and conveying to us the very same Ideas. Ans. They do indeed frequently denote the same Person; and, so far, are synonymous: But, they are ascribed to him, upon different Accounts; and do not, always, convey to us the very same Ideas; and therefore, they are not, strictly synonymous, and of the same Signification.—They are all Titles of *the Messiah*, and as such: But, the *Reason*, or *Foundation*, of them is very different; and sometimes they excite in us very different Ideas.—The Title, *the Messiah*, which in the *Greek*, is *ὁ χριστός*, *the Christ*, are, properly, and directly, Titles, or rather, a Title, of *Office*; and, primarily, imply his *Relation* to his *People*, or *Work*: But, the Title, *the Son of God*, does neither, primarily, properly, nor directly; nor, indeed, if we consider the natural and common Signification of the Words, and take them strictly, any other Way, imply, or denote *any Office*; but is a Title of *Nature*, which primarily and literally excites in us the Idea of his *Relation* to his *Father*; and, I humbly conceive, *that only*. — But, because it is about Words, the proper, or improper *Signification* and *Use* of them, we are now disputing; an apt *Simile*, or *Example*, once for all, may make the *Debate* and *Importance* of it, more plain, to the honest, serious, and unlearned Christian.

These three. *The King's second Son*, *The Duke of Cumberland*, *The Generalissimo of our Army*, are all *Titles* denoting the very same Person: But, 'tis plain, they are not of the same Signification; nor are they given to him, upon the same Account. They express *very different Relations*, and, when taken strictly, raise in us *very different Ideas*.—The first, denotes his *Relation* to his *Royal Father*; and is, evidently, a Title of *Nature*: The second, his *Peerage*; and is, manifestly, a Title of *Honour*: The third,

third, his *Relation* to the *Army*; and is, undeniably, a Title of *Office*. — Any one of the three may be, and sometimes are, used when speaking of him; and considering, that it is well known, that every one of them belong to him, and him only; every one of them is sufficiently *distinguishing*: But, 'tis evident, the Words are not of the same Signification; nor do they, directly, raise in us the same Ideas. — He was the King's second *Son*, before he was either of the other: He would still have been so, had he never been any of the other; or were he to resign his Commission: So that the first is *natural*, which can never be taken from him; whereas, the other two, were *freely given*, &c. — Were the Question put, What is the Meaning of these Words, *The King's second Son*? 'Twould be thought an odd Reply, *The Duke of Cumberland*! — Or, if it were askt, *Why*, or upon what Account, is he, and is called, the *King's second Son*? 'Twould be thought a very strange Answer, Because *he is the Generalissimo of our Army*! — Let us apply these to the Case in Hand. “The *Christ*, the *Messiah*, the *Son of God*, the *Mediator*,” &c. are all Titles given to *our Lord*, in the New Testament: They all denote the *same Person*, and *him only*: And therefore, any one of them, is sufficiently *distinguishing*: — But, the *Words* do not signify the same Things; nor are these Titles given to him for the *same Reason*, or upon the *same Account*; nor do they raise in us, or convey to us, the very *same Ideas*. — The Idea of this Title, *the Son of God*, is evidently more strict, and *singular*; the Idea of, *the Christ*, &c. more *complex*. — He was *the Son of God*, antecedently to all Consideration of, and independently upon, *his Office*; and will be so, when *he shall have delivered up the Kingdom to God even the Father*: 1 Cor. xv. 24 — 28. And therefore, *his Sonship* was not *founded*, nor does it *depend* upon, *his Office*. — Were the Question put, *Why is Christ called*

called *the Son of God*? I can't but think, it would be an odd Answer, because he is *the King of the Jews*, or *the Mediator*, &c. — But, were it askt, Why is he called *his begotten Son*? The Answer would sound very strange indeed, Because, he is *not* at all *his Son*, and neither was, nor could be *begotten of him*! And, were the Query, Why is he called *the only begotten of the Father*? The Reply would not sound much more agreeable to *Christian Ears*, Because “ *of the glorious peculiar Derivation of his human Soul from God the Father!* ” &c. p. 10. — So that, in a Word, (1.) This Title, *The Son of God*, as we have already hinted, when strictly taken, according to its primary, grammatical, and I had almost said, *necessary* and *only Sense*; and especially, when the Ad-nouns, *own*, *begotten*, &c. are affixed; is a Title of *Nature*, denoting his *Relation* to his *Father*, and *that only*; or his *Divine Nature*, and that he is *GOD OF GOD*. (2.) The Titles, the *Christ*, the *Messiah*, the *Mediator*, &c. are naturally, and, according to their only *grammatical Sense*, necessarily, Titles of *Office*; which, tho' they do not, directly or properly, signify *any Nature*, yet they, *in him*, pre-suppose, or imply, *both his Natures*: Because, he could not have *fully* executed his *Offices*, had he not been *GOD-MAN*! — Nor can I, by the by, help thinking, That *common Sense* may convince every Man, had we no other Proof of it, That the *Mediator* between *God* and *Man*, must of *Necessity*, himself be both *God* and *Man*. --- To return,

The only Time our Lord ever, directly and in express Terms, declared, or confessed, he was *the Messiah*, (till he was brought to *his Trial* before his Judges, *Ecclesiastical*, Mark xiv. 61, 62. and *Civil*, Jo. xviii. 32--38. where *he* before them and *Pontius Pilate* witnessed a good Confession, 1 Tim. vi. 13.) was to the Woman of *Samaria*, who seems to have had *truer Notions*, both of the *Person*, and *Office*, of *the Messiah*, than  
the

the Generality of the *Jewish* Nation, yea their *learned Rabbins*, then had. — That poor Creature having given him two principal *Articles* of her *Creed*, *I know the Messiah cometh*, &c. *Jo.* iv. 25. why, says our Lord, *I that speak unto thee* AM, or, as we translate it, AM HE; Ver. 26, which he never did, on any Occasion, to the *Jews*; no, not when questioned upon it! — After that solemn Declaration, *Jo.* viii. 24. *If ye believe not that I AM*, or, as it is in our Translation, *that I AM HE*, *ye shall die in your Sins*; when they immediately asked him, *Who art thou?* Ver. 25. tho' he had then a fair Opportunity to profess himself, in so many Words, to be *the Messiah*; yet he did it not, in express Terms: But only replied, *Even the same that I said unto you from the Beginning*, i. e. THE SON OF GOD; and in their Sense of this Title too, *so his Son*, as to be *equal with him*; which his Words, ἐγὼ εἰμι, I AM, plainly enough imply. — Yea, when afterward they seem even *impatient*, to know *the Truth*; and therefore ask, *How long dost thou make us to doubt?* *If thou be THE CHRIST*, tell us plainly, *Jo.* x. 24. παρρησία, freely, above board, in Words we can't mistake: Whence 'tis clear, he had not hitherto been so open, or plain. And now, tho', one would have thought, he could not have handsomely waved, or declined, a direct, full, and *categorical* Reply; yet he only answered, as before, *I told you*, and *ye believed not*: &c. Ver. 25. — Now, he had never *once* told them, that he was *the Christ*, *the Messiah*, or *the King of the Jews*; but only that he was *the Son of God*, Chap. v. 17—47. and that *before Abraham was*, he was *the I AM*, i. e. the Eternal, Unchangeable, I AM; Chap. viii. 58. — And his Discourse following his Answer, Chap. x. 25. wherein he is very plain, *I and the Father ARE ONE*, ἐν ἑσμεν, ARE ONE THING, Ver. 30. seems necessarily to lead us to this Sense. — One more Evidence, I cannot pass,

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When the *Baptist* sent *two of his Disciples*, for their own full Satisfaction, and that they might be thoroughly established in the Truth, with that most important Question, Luke vii. 19. *Art thou he that should come, or look we for another?* i. e. in short, *Art thou THE MESSIAH?* — His Answer is very remarkable. He does not readily reply, *Yes*, or, *I AM*; as to the Woman of Samaria: But, *Go your Way, and tell John what Things ye have seen and heard, how that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, &c.* Ver. 22. For, *in that same Hour he cured many of their Infirmities, and Plagues, and of evil Spirits, &c.* Ver. 21.—But, Why this Answer? Why so shy to such Messengers, and such a Message! — We reply, 1, That he might shun all *Ostentation*; &c. and avoid all unnecessary Disputes with the Scribes, and the needless Cavils of the Multitude, &c. — 2, That he might suit himself to the Weakness of the two that were sent, who envied him for their Master's Sake; Jo. iii. 26. and, remembering also that the Baptist himself was then a Prisoner, might have been offended, had one, in such low Circumstances, and who made so mean an external Appearance, openly avowed himself to be the Messiah. This, I conceive, may be gathered from Ver. 23. *And Blessed is he whosoever shall not be offended in me.* — And 3, That he might put Honour upon John, by leaving it to his Sagacity and Integrity, to answer his own Question, to the full Conviction of his Disciples, from the Things their own Eyes had seen, and their own Ears had heard. q. d. Go tell your Master what you have seen and heard; and he will easily, clearly, and thoroughly, resolve all your Doubts concerning me; by shewing you, that those Prophecies of Isaiah, Chap. xxxv. 4—7. and several others, which always have been, and must be, understood of him that should come, and of no other; and by which, the

*Messiah*

*Messiah*, when he should come, was to be known; are, even before your own Eyes, most fully, exactly, and to a Tittle, fulfilled in me: And consequently, That I am your God, who was to be manifested in the Flesh, and to come and do all these Things. — These will be sufficient to keep you from stumbling, at the Meanness of my outward Appearance; &c. And him you will attend to, and regard, with less Prejudice, than you would, at present, do me: And, by these Means, you will also be the more readily disposed to receive, and believe in me, to your own eternal Salvation. — But,

This Remark, which cannot but seem strange to many pious Christians, naturally requires a clear, and full, Resolution of these Three Questions. Did our Lord, indeed, never once, till upon his Trial, declare to, or among, the Jews, That he was the *Messiah*? — What Reason can be imagined, or assigned, for this his Reservedness? — Did he never tell his own Disciples, that he was the King of the Jews, or speak to them of his Kingdom, or promise them a Kingdom?

Quest. 1. Did not our Saviour, indeed, declare, and proclaim, himself in so many express Words, to be the *Messiah*, neither to the Scribes and Pharisees, nor to the Multitudes, till he was upon his Trial?

Ans. He never did, not so much, as once, so far as we know, in so many Words, so much as say, either to the Scribes and Pharisees, or to his ordinary Hearers, or the Multitudes, or any other, except to the Woman of Samaria, That he was the *Messiah*! Yea, so far was he from boasting of it, from talking of it, upon every Occasion, &c. that he never allowed any of the Jews to speak of him under that Character! And expressly forbid, yea, Solemnly charged, those who were healed by him, to say to, or tell no Man that he was the Christ. — I cannot re-

member any Exception. — He bid *the Leper*, whom he had *cleansed*, to go and shew himself to the Priest; Mat. viii. 4. and the poor Man, out of whom he cast a Legion of Devils, to go home to his Friends, and tell them, how great Things the Lord had done for him; Mark v. 19. and charged the impotent Man, to sin no more; Jo. v. 14. &c. &c. but never proclaimed himself to be *the Messiah*! — Yea, tho' his Fore-runner, the *Baptist*, declared indeed openly, That he was before him, and exceeding greater, and more glorious than he; Mat. iii. 11. that he was *the Lamb of God*, Jo. xi. 29. and *the Son of God*: ver. 34. Yet he never, in so many Words, stiled him *the Messiah*! What he said of him, was true only of *the Messiah*; and sufficient also, to incline his Disciples, to take him for *the Messiah*; nor was it without Effect, for he came to prepare a People for him, and prepare his Ways: Luke i. 17. and 76. But he never, in express Words, called him so. — This, I presume, is not a little confirmed, from the Message he sent by his two Disciples. — As for the *Twelve Apostles*, they believed, and were sure, That he was *the Christ the Son of the living God*; Jo. vi. 69. as *Martba* also, and many others of his ordinary Hearers and more intimate Acquaintance, I make no Doubt, did: But, so far as we know, he never to, nor before, them assumed to himself *this Title*! — Yea, we certainly know, That, when he sent them out, he ordered them, Mat. x. 7. to preach saying, *The Kingdom of Heaven is at Hand*; and gave them Commission also, and Power, to work Miracles: ver. 8. But, gave them no Command to proclaim, in express Terms, That *the Messiah was come*! And much less, That he himself was He.

Quest. 2. How can *this strange Skyness, this unexpected Reservedness*, be accounted for? — Would not every One, and not without some probable Ground, have thought, That, if he was, indeed,  
*the*



*the Messiah*, he would, on all proper Occasions, or now and then at least, have *openly proclaimed* it: And, if he could also have clearly proved that he was, would have, in so many Words, *avowed*, and *maintained* it, even to the Faces of his Enemies? — What sufficient *Reason* then could there be, why he was not more *explicite*, in this most *momentous* Case?

Ans. I. That serious Christians may not be here mistaken, let them remember, That, from his *Baptism*, (when *the Father* and *the Holy Spirit* did both, *personally*, bear *Witness* to his *coessential Sonship*; and consequently, That he was *the Christ*; Mat. iii. 16, 17) to the Day of his *Death*, he lost no *proper* Opportunity, every where, and to all Sorts of People, to *declare*, yea and *prove*; that he was THE CHRIST: Tho' not in direct Terms, and in so many Words, yet by several *infallible Proofs*. — Such as, I. By the TITLES, which he either assumed himself, or *accepted* from others; some of which, primarily, and evidently, signify his *Divine Nature*, some his *Human*, and others, suppose or imply the *Union* of both *Natures*, in *the Person* of the *Messiah*. (1) By those Titles, which, directly and necessarily, signify his *Divine Nature*, viz. *the Son*, *the begotten*, *the only begotten Son*, of *God*, which he so frequently *assumed* to himself. These the *Jews* very well knew, as our Author has owned, were Titles *peculiar* to the *Messiah*. Ps. ii. 7. Il. ix. 6. &c. They also well understood the *true Import*, or Meaning, of them; nor did they ever *mistake* it, or *vary* from it! as we have, and shall, put out of all Doubt. (2) By those, which he either commonly took to himself, or *accepted* from others, and which, chiefly and clearly, denote his *Human Nature*; viz. that peculiar One, *the Son of Man*, and those, *the King of Israel*, Jo. i. 49. *the Son of David*, Mat. xx. 30, &c. which are

acknowledged to be Titles of *the Messiah*, and that with Respect to his *Manhood* — Now, when he assumed, or accepted, those Titles, which were proper to *the Messiah* and him only, He, constructively, if not directly, acknowledged himself to be *the Messiah*; and that so plainly, and fully, as no one of common Sense could either mistake, or doubt of, his Meaning: For, surely, he would neither have assumed, nor accepted, any Title which did not belong to him. (3) When the same Persons, who so well knew the true Import of the Title, *the Son of God*, heard him assume that Title one Day, and stile himself *the Son of Man* the next, they could not but think, (if he spoke Truth, and knew also what himself said,) That he spoke of himself as both *God* and *Man*, as the Prophets had often done of the *Messiah*, Ps. ii. 7—12. Is. ix. 6, 7. Jer. xxiii. 5, 6, &c. and therefore made himself *the Messiah*. And, it is plain enough, they knew, or were sure, he spoke of himself as, or made himself, THE CHRIST. —

2. He *proved* himself to be *the Messiah*, by his DOCTRINE, and his MANNER of delivering it, and the EFFECTS of it, &c. — His *Doctrine* manifested itself to be *Divine*, when he *expounded* and *vindicated* the *Law*, *exploded* the *false Glosses* of the Scribes, and *confronted* the *Traditions* of the *Elders*, &c. &c. — He delivered it, with a certain *Divine Majesty* proper to himself; an *Authority*, becoming his *Dignity*; an inimitable *Plainness* and *Sweetness*; and a most convincing *Power* and *Efficacy*; &c. Mat. vii. 28, 29. Luke iv. 22. Ro. vii. 42. according to the Prophecies of him. Ps. xlv. 2. Is. xi. 2. Ch. l. 4, &c. So that those, who were not *converted*, were *convinced*! And, they who would not *believe*, had nothing to *reply*, or *oppose*.---3. By His MIRACLES, especially if we consider their *Number*, almost past numbering! their *Nature*, requiring *infinite Power*!

his *Manner* of working them, at a Distance! with a Word! in the *Twinkling* of an Eye! &c. &c. These, I say, put the Matter out of all Doubt. If we now take all these together, the *Evidence* is so *irresistible*, That it is no wonder it rendered *all*, and every one, who knew the *Scriptures*, and *heard him*, and *saw his Works*, and yet *received him not*, wholly *inexcusable*. — This was his own *Judgment*, upon the whole, *If I had not come and spoken unto them, they had not had Sin: But now they have no Cloke for their Sin. If I had not done among them the Works which no other, ἄδεις ἄλλος, did, they had not had Sin: But now they have both seen and hated both me and my Father. Jo. xv. 22, 24.* I might have added his *Life*, and the most perfect *Example* he has given, &c. &c. but these may suffice.

Why then, will you say, did he not tell them plainly, *who* he was? Ans. He told them often, and as plainly as was possible, That he was both *the Son of God*, and *the Son of Man*. — But, why did he not expressly tell them, That he was *the Messiah*? Why was he so studiously cautious in this Point? Especially, since *this* was *the very Thing* chiefly aimed at, in, and by, *all his Discourses*, and *Miracles*, even to shew, and to prove, That *he himself was*, indeed, *the Messiah*!

Ans. 2. Several *Reasons* may be suggested for this, when I have remembered the Reader of these Things.

The *Hebrew* Word, *Messiah*, and the *Greek* Word, *Christ*, both signify *anointed*: — Among the *Israelites*, *Prophets*, *Priests*, and *Kings*, (who were all *Types* of *Christ*, the great *Prophet*, *Priest*, and *King* of his Church,) were *anointed*; and sometimes stiled, *the Lord's anointed*, and called by himself, *my anointed*: 1 Sam. xxiv. 6. Ps. cv. 15. 1 Kings xix. 16. Lev. viii. 12. and 30. &c. — Hence *the glorious promised Saviour* was, frequently, by the *Prophets*, emphatically

cally stiled, THE MESSIAH, *i. e.* THE ANOINTED: — Whether it was, because *Kings* were more frequently anointed; or, because of the greater *Solemnity* of their *Consecration*; or, of the *Superiority* of the *Regal*, to the *Prophetical* and *Sacerdotal*, Offices; or all of these; the Title, *the Lord's anointed*, came to be reserved, and, in a Manner, appropriated to *Kings*: — In one of the principal *Predictions*, of HIM *that was to come*, Dan. ix. 25. He is stiled, *Messiah, the Prince*: — From that Time, none of the Princes of the *Jews* were *anointed*; and they had no more *Kings*: — Not long after, this Title, *the Messiah*, or the *Anointed*, was commonly given by way of *Eminence*, to the *great expected Deliverer*: — Many great Things being foretold of, the unparalleled *Dignity* of his *Person*; and of his *Kingdom*, the *Extent*, *Glory*, and *Perpetuity* of it; &c. the numerous *Conquests* he was to make; &c. the *Peace*, *Splendor*, *Magnificence*, and *Felicity* of his *Reign*; &c. the extraordinary *Blessings* wherewith he was to *enrich* his happy *Subjects*; &c. and that he was to *reign in Zion God's holy Hill*, and *sit upon the Throne of David his Father*; &c. *Pf. vi. 12. Pf. lxxii. throughout. Pf. cx. 5, 6. Is. Chs. xi. xxxv. xlix. lv. &c. Dan. ii. 34, 35. and 44. &c. &c.* These Prophecies, I say, in process of Time, came *all* to be taken, (even contrary to the *plain Scope*, yea and *clear express Words* of many, if not most by far of them,) by the degenerate *Jews*, in a narrow and carnal Sense, which was every Way *unworthy* of him; as if he was to be a *Temporal Prince*, who was to come with an irresistible Power to *overcome*, yea, and *destroy* all their *Enemies*; to *restore the Kingdom to Israel*, *Exalt their Nation* to the highest Pitch of *Honour*, *Power*, *Happiness*, if not to *live* among them, *in Person, for ever!* &c.—That this was, in *Fact*, the *Case*, at least in almost every Part of it; especially, after they fell under the *Roman Yoke*, is too evident, from the *New Testament*,

to be denied : — This *strange, unworthy, and vile Notion* gradually prevailed, among all Sorts ; and the more their Necks were galled, the deeper Root it took : — The *Infection*, at last, became Epidemical ; and the *whole Lump was leaven'd* ! — By Degrees, the Word, *Messiah*, came to be with them, the same with *Messiah the Prince, or the King Messiah*, i. e. in their mistaken Opinion, a *mighty temporal Warriour and Conqueror* ; &c. and all other *Thoughts* of him, his *Person and Offices*, and *all other Expectations* from him, were either almost forgotten, or wholly dropt and lost ; or very much *altered, obscured, or corrupted* ! — Hence it was, that, when they could not but know, and, 'tis plain, did actually well know, That the *Time of the Coming of the Messiah*, foretold by the Prophets, was at Hand ; they long'd so vehemently for *his coming*, as to be ready to follow every wicked *Impostor* ! &c. see Jo. i. 19—27. Ch. vii. 26. 41. Mat. xxiv. 11. and 24. Acts v. 36. Ch. xxi. 38. — The growing *national Prejudice* continued, till all seem to have been tainted ! — Yea, The Disciples themselves were so *invincibly enchanted*, That neither the plain *Admonitions*, nor frequent and clear *Instructions*, Mat. xvi. 20, 19—23. Luke xiii. 31—34, &c. &c. nor the Example, Jo. xii. 7. no nor the *Sufferings and Death*, &c. of their *blessed Master*, could recover them ! Acts i. 6. or give them *truer Ideas* of the *great End of his coming* ! — And, as for his ordinary Hearers, they once intended to *take him by Force, and make him a King* : Jo. vi. 15. Upon a Time, Luke xix. 11. *they thought the Kingdom of God should immediately appear* : And, when he made his *public Entrance* into *Jerusalem*, the Cry of the Multitude was, *Hosanna to the Son of David*, &c. Mat. xxi. 9. i. e. Save or prosper, this King we pray thee, &c. From all these now, we may easily learn *the Causes* of his not openly, and frequently, declaring himself, in express Terms, to be *the Messiah*.

1. That the *Scribes* and *Pharisees*, &c. who, most cruelly and desperately, hated him, (not only for *his Doctrine*, but chiefly because of his *low and mean Appearance* in the World, which prodigiously, yea, and totally, disappointed *all their carnal Expectations* from the promised *Deliverer*!) and therefore; had he, in exprefs Terms, avowed himself to be *the Messiah*, i. e. *the King of the Jews*, would have most readily and spitefully, and with many Aggravations, &c. informed against him, as a *sedition* and *dangerous Person*; yea, a *Pretender* to the *Crown*; and therefore, an *Enemy to Cesar*, &c. as they afterwards, as maliciously as falsely, did: *Luke* xxiii. 2, 5, 10. *Jo.* xix. 12.—That, I say, *they* might have no *just Matter of Accusation* against him, no, nor any *Pretext* for any, he so studiously declined to call himself *the King of the Jews*. — 2. Least, by his assuming *that Title*, he himself should have given any *Umbrage* to the *Romans*; or, any the least *Handle* to *Pilate*, to molest, and *persecute* him, before *his Hour was come*: Or given them any *Advantage*, upon any Account, either against himself, his *Disciples*, or ordinary *Hearers*, as if he had been an *ambitious, worldly minded Person*, or *proud, a Self-seeker*, &c. — 3. That he might give no *Occasion*, of any Sort, to the great *Multitudes*, that followed him wherever he came, to imagine, he ever designed to set up for a *temporal King*. — And, 4. That he might, by Degrees, lead them *all*, and the *World* also, to *juster Thoughts* of himself, his *Person* and *Offices*, &c: — And let them know, That he was *the Son of God*, who was *come to seek and to save that which was lost*; *Luke* xix. 10. and to *save his People from their Sins*, *Mat.* i. 21, &c. from *Satan*, *Acts* xxvi. 18. and from *this present evil World*; *Gal.* i. 4. and not from *Cesar*, or their Subjection to the *Romans*. — And this brings us to the last Question,

Quest. 3. Did our Lord never tell his Disciples (nor any others,) That he was *the King of the Jews*, or of *Israel*; nor speak to them of his being a *King*, nor of his having a *Kingdom*; no, nor *promise* them a *Kingdom*?

Ans. Tho' he was sometimes stiled *the King of Israel*, and *believed*, by as many as indeed took him to be *the Christ*, to be *the King of the Jews*; Jo. i. 49. Ch. xii. 12—16, &c. Yet he never, so far as we know, no not once, called himself, in so many Words, *the King of Israel*, nor confessed that he was *the King of the Jews*, till he was upon his *Trial*. — He spoke indeed often, and most expressly and solemnly, of a *Kingdom*, which he sometimes called *his Kingdom*: But it was a *Spiritual* and not a *Temporal Kingdom*; *the Kingdom of Heaven*, &c.—Thus, when his Forerunner entred upon his Ministry, he began with this, *Repent ye*: Mat. iii. 2. *For the Kingdom of Heaven is at Hand*. — In the very same Strains, did himself, Ch. iv. 17. commence his *own public Work*: And, when he sent out the Twelve to preach, Mat. x. 7. he put the *same Words* into their Mouths: — Yea, in many of his *Parables* and *Discourses*, Ch. xi. 11. Ch. xiii. ver. 24, 33, 44, &c. he calls the *New Dispensation*, or the State of the Church under the *Gospel*, *the Kingdom of Heaven*! — But, in all these, there is not the least Word, or Circumstance, which favoured the *Carnal Notion* the *Jews* had entertain'd of the *Kingdom of the Messiah*! — Not a Syllable of such *mean, perishing* Things as *Worldly Grandeur*, or *external Power*, *Pomp*, *Opulence*, *Vanity*! &c. — Not a Letter to *feed the Pride*, *Avarice*, *Malice*, &c. of that *degenerate Age*; or *flatter* the vain Expectations of that *narrow-spirited*, and *selfish Race*! — All here is *pure, spiritual*, and *heavenly*, having a direct Tendency to *wean* them from such *base*, and *low* Things; and lead them, to *seek first the Kingdom of Heaven*, and

to set their Affections on Things above. — He himself came from Heaven, *i. e.* condescended to empty himself, and assume our Nature, &c. That he might gather a People out of the World, instruct, renew, sanctify, and prepare them for Heaven, whither he declared he was to go, to prepare a Place for them, Jo. x. 9--18. and ver. 27--29. Ch. xiv. 2, 3, &c. Yea, Instead of promising his Followers worldly Riches, Honours, Pleasures, Delights, or indeed any sensual and fleshly Prospects; he told them, plainly, what they were to expect: Mat. viii. 20. Ch. x. 16--22, &c. And many of his Instructions were designed to prepare them for Contempt, Reproach, Poverty, and Persecutions of all Sorts; and to teach them how to behave wisely, peaceably, contentedly, yea and joyfully, under them, resigning themselves wholly to the Disposals of Providence, &c. &c. — In short, many of his Doctrines, his Promises, as well as most perfect Example, were intended, chiefly, to eradicate their selfish, narrow Hopes, &c. to sweeten their Natures, and inspire them with the most ardent Love to all, who feared God, and loved their blessed Master; yea, and with universal Benevolence to all Men, &c. in the Expectation of the heavenly Inheritance, in another World! — From all which, 'tis plain, That, tho' he was, and is, a King; and had, and has, a Kingdom; his Kingdom is not of this World.

'Twill, perhaps, after all, be thought strange, That our Lord should not only never, in express Terms, profess himself to be the Messiah; but, so often, and so solemnly, charge his Disciples to tell no Man that he was, or, to speak of him, under that Character; when he was so ready, and before the chief of his Enemies too, on all proper Occasions, to proclaim, maintain, and prove, That he was the Son of God, his own, his only begotten Son! What could be the Reason? — Did not this Title plainly imply the other? And, Did not the Jews know,



know, That, when he called himself *the Son of God*, his Design was to intimate, that he was, indeed, *the Messiah*? — Anf. These two Titles, *the Son of God* and *the Messiah*, did both belong to *him that was to come*; or, both denoted the same *Person*; and, therefore, might be used of *him*, promiscuously: — The *Jews* were very sensible of this, as is plain enough, and our Saviour well knew it: — But yet, they are not, strictly speaking, synonymous; nor is the *Foundation* of them, or Reason of ascribing them to him, the same; nor would they, nor did they, in the *Roman Governour*, nor, perhaps, in the common People, excite the very same Ideas.—And therefore, tho' his avowed Declaration, That he was *the Messiah*, might, and very probably would, and could not but, produce *the Effects* above hinted; yet his assuming the Title, *the Son of God*, neither would, nor did. But, That the unlearned Reader may the better understand this, let him remember,

1. That, as we have observed above, Our Lord seldom, if ever, at least publickly, called himself *the Son of God*, but before the more *intelligent* and *learned*, as *Nicodemus*, the *Scribes*, *Pharisees*, and their *Council*; who might know better, how to make a right Use of it. 'Twould convince them, That, as *mean*, and *miserable*, his *external Appearance* was, he yet openly avowed himself to be a *Divine Person*: — And might, and should, therefore, have led them more carefully, to *search the Scriptures*, that they might see, (1) Whether *the promised Saviour*, was not to be EMMANUEL, GOD-MAN? *Is. vii. 14. Ch. ix. 6. &c. &c.* (2) Whether they did not, in so many Words, call him as *God*, *the Son of God*, *his begotten Son*; *Pro. xxx. 4. Is. ix. 6. Ps. ii. 7, &c.* and as *Man*, *the Seed of the Woman*, *Gen. iii. 15. the Seed of Abraham*, *Gen. xii. 3, &c.*

and *the Son of David*: Pf. lxxxix. 27—37, &c. (3) Whether they did not, in many Places, clearly speak of a two-fold State of his; and that, *the Messiah* was to be first *humbled*, and *afflicted*, &c. and then *exalted*? Pf. xvi. 8—11. Pf. xxii throughout, If. lii. 13—15. &c. &c. (4) Whether they were not very particular, and express, concerning the singular and unparall'd *Depth* of *his Humiliation*? Pf. xxii. Pf. lxix. 1—4. compared ver. 20, 21. If. liii. throughout, Zech. xiii. 7, &c. &c. (5) Whether they were not very clear, and full, in declaring, That *the Messiah* was to be the *Light*, the *Saviour*, and *King*, of the *Gentiles*, as well as of the *Jews*? Pf. xxii. 27. Pf. lxxii. 10, 11. Pf. xcvi. throughout, Pf. cxvii. 1, 2. If. xlii. 4—6. Ch. xlix. 6. Ch. xlv. 22, &c. Ch. li. 5, &c. &c. (6) Whether they ever say, That he was to be a *temporal* Prince; That his *Kingdom* was to be of *this World*; That he was to *conquer his People* by *Fire* and *Sword*? &c. Or whether the *Blessings*, and *Salvation*, he was to bestow, were not *spiritual* and *heavenly*; tho' often predicted, under the *Type* of sensible, and worldly Things? see *If.* ii. 1—5. Ch. xi. 1—10. Ch. xii. 3. Ch. xxxv. 7—10. Ch. xli. 17, 18. *Ezeck.* xxxvi. 25 ---38. *Mal.* iv. 2, &c. &c. And, to add no more, (7) Whether *all the Prophecies* relating to *the Messiah*, and in particular those concerning *his Family*, and the *Meanness* it was to be reduced to, the *Place* and *Time* of his *Birth*, the *Miracles* he was to work, &c. &c. were not exactly, and to a Tittle, *all fulfilled* in him? *If.* xi. 1 *Mic.* 5, 2. *Dan.* ix. 24---27. *If.* xxxv. 5, 6, &c. &c.

2. Our Lord, on those Occasions, chose this Title, *the Son of God*, (which could give no just Reason, to his Enemies, to *accuse* him of being a *Rival* of *Cæsar*, &c. this, being absolutely unworthy of a *Divine Person*;) That, when it should come

his Ear, it might strike the *Roman Governour* with *Reverence* and *Fear*, as it actually did. *Jo. xix. 3.*  
 — And,

3. He seems to have used this Title chiefly, That, by putting them in Mind, of the *infinite Dignity* of him, who had, from Eternity, undertaken to be the *Saviour* of his People, *i. e.* to be *the Messiah*, he might convince them of the *Stupidity* of that *national Prejudice*, which had even enchanted them. — And had they considered it well, and suffered it to have had its full Weight with them, it could not, one would think, have failed even of breaking the *Charm*. --- Nothing can be *conceived* more *unworthy* of *the most High*, than that he had such a Purpose: Or, of the *Eternal Son*, than that he should have *bumbled* himself, and be *made Fleſh*, &c. to execute it. — 'Tis a Contradiction to *all the Perfections* of *the Divine Being*; directly *contrary* to the *whole Scriptures*; and vile and unjust in itself! Yea, If *the Eternal Father* could have entertain'd such a Purpose, it might have been easily perform'd, without those most astonishing of all Events, the *Incarnation*, *Sufferings*, and *Death*, &c. of *his own, only begotten Son*. — Had he but raised up an *Abraham*, a *Moses*, a *Jeshua*, a *Sampson*, a *David*, &c. and lengthened out their Lives far from half the Length of *Metuſelah's* it might have been easily done. — Say not with those most malicious Enemies of his *Cross*, the *Socinians*, That the *Ends* of the *Sufferings* and *Death* of *Christ*, which we assign, are as *unjust*, &c. and every Way *unworthy* of the *Most High*: Because they are not so. — *Mankind*, in general, by the Use of *expiatory Sacrifices*, every where, &c. have agreed they are not so: — The *Scriptures* are clear, full, and strong, in assigning the *Ends* which we assign; and therefore, we are sure they are not so: And the *Things themselves* confirm us in it, that they are not so. — Yea, so far is this from being  
 true,

true, That in, and by, the *Scheme of Redemption*, we have the most glorious *Display* of the *Veracity*, *Holiness*, and *Justice* of *God*, &c. and of his *Regard* for the *Glory* of his *Law*, and the *Honour* of his *Government*, on the one Hand: And of his *Goodness*, *Mercy*, *Grace*, and *Love to the World*, on the other, that ever was, or could be given. So that *the Ends* intended by his *Obedience even unto the Death of the Cross*, and all his unparallell'd *Sufferings*, were really the *most glorious* of any that could be conceived; every *Way worthy* of OUR IMMANUEL: And which none in *Heaven*, or in *Earth*, but *himself*, either were or could be made, capable of compassing. *Mat. xx. 28. Rom. iii. 24 — 26. 1 Jo. i. 7. Ch. iii. 16. Ch. iv. 9, 10. Rev. v. 9 — 14. &c. &c.* And,

4. The *Reasons* why our Lord so often stiled himself *the Son of Man*, especially before the *Multitudes*; and, in private, with his *Disciples*; were such as these, (1) As we have hinted, That he might inculcate it upon them, That he was *that Son of Man*, who was to be a *Man of Sorrows*, and acquainted with *Grief*; to be *wounded*, *bruised*, *scourged*, *cut off out of the Land of the Living*, and *stricken for the Transgressions of God's People*, because he was to *bear their Iniquities*, &c. *If. liiii. 3 — 12. Ch. l. ver. 5 — 7. Zech. xiii. 7. &c.* To *inculcate* this, I say, upon them; and, by *Degrees*, to *prepare* them for, and to *reconcile* them to all this, or *fortify* them against it. — 2. That, as *Man*, he might suit himself to the *Estate of Humiliation* he was in; shew how *dearly he loved the World*, and how *contented* he was with his *Circumstances* in it; &c. make it appear, that, as his *Condition* was low, his *Heart* was lowly; and as He, who was *rich*, *πλάσιος ὢν*, (being *the Heir of all Things*, *Heb. i. 2.*) *ἐπτώχευσε*, had *beggar'd himself*, or *made a Beggar of himself*, *2 Cor. viii. 9.* so he was satisfied to be *accounted* as one. I do not know but I may add, That, by a frequent mentioning

tioning of this Title, he might the more familiarize his *future Suffering* to himself; *Heb. v. 8.* and be the better fitted for it. — But the chief Reason, I humbly conceive, was, 3. That, by his so studiously forbearing to call himself *the Christ*; his avoiding *all Names of worldly Honour, Grandeur, &c.* and assuming this *humble Title*, like one delighted with it, &c. he might gradually wean them from *that Prejudice* which had taken so deep Root in *them*, as well as in the great and the learned, That *the Messiah* was to be a *temporal Monarch, &c.* — One would wonder, how the Disciples, considering their Circumstances, could be so strongly possess'd with it: But so it was! And, to root out this wretched Notion, took *he* all this Pains. — And, hence, (1.) Tho' he always carried himself as *God manifested in the Flesh*, as his *Doctrine, Miracles, and whole Conversation* witnessed: Yet, he never, any where, took *State* upon him; never *affected worldly Pomp, Greatness, or Power*, no, nor *meddled with secular Affairs; &c.* never assumed a coercive Authority, or gave any the least Reason to any of them to think, that he, in his Heart, aspired after, or would have accepted, *Dominion. &c.* Yea, would not so much as *speake to one's Brother to divide the Estate with him*, Luke xii. 13. &c. &c. (2.) When he observed any Thing in them carnal, or selfish, or aspiring, he always checkt it: And, when they contended, which of them should be *the greatest*, he told them plainly, and with much Solemnity, That the Way to be *greatest in his Kingdom*, was to be the most *humble, the Servant of all*, Mat. xx. 25 — 28. &c. — Yea, in the whole of his *Behaviour* before them, he, (3.) Shewed even a *Contempt* of all these; &c. never spoke of any such Things to them, and much less promised them any of them; &c. but, was very exprefs, That *the Son of Man came not to be ministred unto, but to minister*; &c. that the *Servant was not above his Master*;

ster; &c. yea, That *he himself was among them, as he that serveth*; Luke xxii. 24 — 27. &c. And consequently, That, if they would be *his Servants*, they must *follow his Example*. — In fine, (4.) So far was he from giving them any Reason to expect the *Honours, Riches, or Pleasures, &c. of this World*, That he told them plainly; they were to be persecuted, imprisoned, scourged, spoiled of all, put to Death, yea, and *bated of all Men for his Names sake*; &c. *Mat. x. 16 — 22. Jo. xv. 13 — 21. Ch. xvi. 1 — 4. &c. &c.* — And now, Would not one have thought, that all this would have totally eradicated this *groundless Principle*? Yea, must have done it, if they had had any *Regard*, for what their blessed Master said? And yet, so incurably were they *bewitched* with it, that nothing could recover them, till *the Holy Ghost* was poured out upon them!

These Things I thought might be of very great Use, upon many and various Accounts, to the young Student, and the plain honest Christian: And therefore have expatiated so much upon them; for which, I hope, they will readily excuse me. — Proceed we then to the last Preliminary.

VII. Whereas, in the *one complex Person* of the Redeemer as such, there are *two distinct Natures*, the *Divine* and the *Human*; He is a *Son*, and frequently so called, in Respect of each of those *Natures*: i. e. As *God*, he *is*, and is often called, *the Son of God*; and as *Man*, he *is*, and is often called, *the Son of Man*.

The latter Part of this Proposition, (That as *Christ*, as *Man*, is really *the Son of Man*, so is he, as such, frequently stiled, *the Son of Man*;) is not, cannot be, denied. — Hence is he called *the Son of the Virgin, the Son of David, the Son of Abraham*; Yea, as we have hinted, p. 128, 129. *the Son* of every One of his *Ancestors*, according to the *Flesh*, from the *Virgin* to *Adam*: And the Reason is, be-  
cause

cause he was of them, ἐξ ὧν τὸ κατὰ σάρκα, as to what concerned the *Flesh*; or, of them as concerning the *Flesh* he came; Rom. ix. 5. i. e. to use a common Phrase, because he had the *Blood* of every one of them in his *Veins*, and took Part of their *Flesh and Blood*; Heb. ii. 14. and therefore, was not ashamed to call them *Brethren*. ver. 11. Here, let us only remember, 1. That therefore, this Title, *the Son of Man*, strictly speaking; or, if we consider the common, grammatical, and proper, Use of the Words; is a Title of *Nature*, and not of *Office*: And therefore, signifies only his *Human Nature*, or his *Relation* to his *Ancestors*. — But, 2. The *eternal Son of God* having taken upon him the *Seed of Abraham*; or, assumed his *human Nature* into a *Personality* with himself, (and so prevented its *Personality*,) that, in and by it, he might fully execute the *Mediatorial Office*; this Title, *the Son of Man*, I say, does often, in *Scripture*, by a *Figure* very frequent in all Languages, signify, or denote, the complex Person of *the Redeemer*, as appointed to, and in the actual Execution of, that most glorious *Undertaking*. Mat. xxvi. 64. Luke xix. 10. Jo. xii. 34, &c. &c. — And yet, 3. Tho' it, in many Places, signifies, or denotes, the complex Person of *the Messiah*, and in the actual Execution of his *Office*: Yet it, every where and without Exception, has an especial Respect to his *human Nature*, pointing directly to his unparallel'd *Humiliation*, &c. in it; or to some very extraordinary *Actions*, or *Passions*, of our blessed Lord, as *Man*. Every one, who will but consult the Passages, may see this. — And 4. As the *Delights* of the *Eternal Son*, before the *Foundation* of the *World*, were with the *Sons of Men*! Prov. viii. 31. So, when he became our *near Kinsman*, he seems to have been so much pleased with his *New Relation*, as to have been highly delighted with the Title, *the Son of Man*! And therefore, as if he had even gloried in it, he more fre-

quently used it than any other ; particularly, before his *Disciples* and other *Followers* ! and especially, when the Time of *his Death* drew near !

The second Part of this Proposition, (That *Christ*, as *God*, is indeed *the Son of God*, and often, in *Scripture*, so called,) I hope, we have, by this Time, sufficiently proved ; and shall, through Grace, put it, by and by, out of all *rational* Doubt. --- Taking it then here for granted, I now, only offer these Observations. --- 1. This Title, *the Son of God*, strictly speaking, is also a Title of *Nature* : Or, if we consider the common, grammatical, and *proper*, Use of the Words, denotes, or signifies, only his *Divine Nature* ; or his *natural Relation* to *God the Father*, as *his own Father* ; and not his *Office*. — 2. The *only begotten Son of God*, having *condescended* to be the *Mediator between God and Man* ; and having *assumed our Nature*, (that, *in* and *by* it, he might act the *Mediator's Part*,) and so become *God-Man*, or *God and Man in one Person* : This Title, *the Son of God*, does often, by a Figure very usual in *Scripture*, and in all Sorts of Writings, denote, or signify, the whole complex Person of the *Redeemer*, or *God-Man*, as called to, and in the *actual Execution* of, that stupendous Undertaking. *Jo. v. 25. Ch. ix. 35. Mark xiv. 61, 62. &c. &c.* And yet, --- 3. Tho' it, in many Places, denotes the complex Person of *the Messiah*, as *God-Man*, and in the *actual Execution* of his *Office* ; yet, even in all those Passages without Exception, where it is taken in this large Sense, it has a particular Respect to his *Divine Nature*, plainly leading us to remember, That it was the *natural* and *coessential Son of God*, who had undertaken our *Redemption* ; and that it was the *infinite Dignity* of his *Person*, as such, and *that only*, which render'd his *Obedience unto Death, even the Death of the Cross, infinitely meritorious and satisfactory*. --- And therefore, 4. That this Title, every where, and necessarily, pre-



pre-supposes, implies, or directly signifies, *his Divine Nature*.

Against all this, Our Author puts an Objection into our Mouths, which, tho' we have had before, or somewhat very like it, you shall have every Word of it, and his Answer to it. --- " If it be allowed, " that there are any Places of Scripture where the " Name *Son of Man* denotes the *humane Nature of " Christ*, or that he was *really and truly Man*," Surely it signifies his *human Nature*, if it signifies any *Nature* at all: Nor can it, possibly, signify any other. " why may not the Name *Son of God* as well sig- " nify his *Divine Nature*, and denote that he is *true " and real God*?" p. 33. --- And, Why may it not, say I? — The *Catholic Church* have always thought this Question, *unanswerable*: But our learned Author makes nothing of it! " To which I answer, " that the Case is widely different;" *ibid*. Wherein, or upon what Account? " for the Name *Son of " Man* is never applied to any Person who is not *true " and real Man*;" 'Twould have been strange, indeed, if it had, for this plain and evident Reason: Because, there is no *one* Creature, in the Universe, who is not *really and truly Man*, who either was, or could have been, either in a *proper* or *improper* Sense, called *the Son of Man*. " and the Scripture applying it absolutely and eminently to *Christ*, shews " him to be *the chief of the Sons of Men*:" --- Ans. 1. I want to know the Meaning of these two Adverbs, " absolutely and eminently," in this Place. — 2. Tho' *Christ*, even as Man is, blessed be his Name, the great *Restorer* of Mankind; and so egregiously *the chief of the Sons of Men*, that the very *greatest* of them, were never *worthy to bear his Shoes*; Mat. iii. 11. Yet this Title, as we have hinted, is applied to him, not so much, if at all, to denote his *Greatness*, as the unparall'd and unconceivable *Depth* of his *Humiliation*, who was the Person to, and of, whom,

the *Father* himself said, *As many were astonished at thee*; HIS VISAGE was so marred more than ANY MAN, &c. If. lii. 14. &c. &c. and who could say of himself, *But I am a WORM, and NO MAN!* &c. Pf. xxii. 6. &c. “ But the Name *son of God* is applied often in the *Old Testament*, and in the *New*, “ both to *Angels* and to *Men*:” But this, say I, is a great Mistake. See p. 127---131. &c. For, (1.) No one in Heaven, or in Earth, but himself, is ever, in *Scripture*, stiled *the Son of God*: And it would be a Blunder, indeed, to say, that *Angels* and *Men*, in the Plural Number, are called *the Son of God* in the Singular. No one, I say, (having *thought* more fully of that Text, *Luke* iii. 33.) but himself, is ever, in *Scripture*, called *the Son of God*: For, it is not *Adam*, but *Christ*, who is there so called, as I humbly conceive, for these Reasons. (1.) There is no need of an *Ellipsis*, where the Sense is plain, and full, yea, and very *emphatic*, without any. (2.) It seems very strange, to meet with upwards of *seventy* of these *Figures*, where there was no Occasion for so much as one of them. (3.) 'Tis yet much more so, That these Words, *which was the Son of*, should be, within the Compass of a few Verses, *seventy* Times at least, taken in the most *proper* Sense; to signify, that every one of those mentioned, was the Son of his Father by *natural Generation*: And yet, at last, and in the very same Line, should be taken *once*, and *but once*, in a very, if not the most, *improper* Sense; to denote, not that *Adam* was *the Son of God* by *natural Generation*, (as *Christ*, as *God*, or *the only begotten of the Father*, really is,) but only, improperly, by *Creation*. — And, (4.) The Evangelist having carried up the *Genealogy*, to the *first Man*; there was no need to tell us, that *Adam* had *no Father*, except his *Creator*: But, there was great Reason to remind all, to whom his History should come, That *this Child*, who, tho' *conceived miraculously*, was yet *born in a Stable*, &c.

was indeed *the Son* that was to *be given unto us*, and *be called, the Mighty God*; &c. *If. ix. 6.* and consequently, was *GOD-MAN*: Or, That He was not only, *according to the Flesh*, the *Son* of every *One* of his Progenitors; but also *the Son of God*, and, as such, *over all, God blessed for ever*; *Rom. ix. 5.* or, as the Angel told *Zacharias*, *Luke i. 16.* *the Lord their God* — (2.) No one of them ever was, or can be, stiled *God's own, proper*, and much less *only begotten Son*. — But, these Adnouns were here very wisely forgotten! — And therefore, (3.) Those Angels and Men, who are called *his Sons*, are so called, in an *improper* Sense only, for this undeniable Reason: Because, they are all his *Creatures*; and therefore, not properly *his Sons*. “and yet they are not *true and real God*;” No: they are not, cannot be. — *No Son of God*, but his *only proper, coessential Son*, is *true and real God*. “and therefore when this Name “ is given absolutely and eminently to *Christ*, it can “ necessarily be construed to signify no more, than “ the *most eminent and chief of all who are called the “ Sons of God, or one who is above them all, in Character and Office.*” *Anf. 1.* This I considered before, and now again, deny, that this *Conclusion* does, or can, follow from his *Premisses*. — 2. The “ *most eminent and chief of all, who are called the “ Sons of God,*” is his *coessential Son*, his *only begotten*. — 3. We do not, or need not, believe that he is a *coessential Son*, and, as such, *the true God*, merely because of these Titles; tho’ considering the *Number*, the *Variety*, the *Emphasis* of them, and how frequently they occur, they are a sufficient *Foundation* for the *Faith*, of any *rational Creature*: But, because there are so many and great Things affirmed of, or ascribed to, *this Son*, *If. ix. 6.* *Ch. xlv. 22 — 25.* *Rom. ix. v.* *Tit. ii. 13.* &c. &c. as even force us to *deny the Bible, blaspheme* the ever-blessed *Author* of it, or *confess* him to be a *coessential Son*; and there-

therefore, *the true God*, as he is also expressly, and very emphatically, called. 1 *John* v. 20. — 4. It is not “the Character” of *this Son*, but his *Person*: Nor his “Office,” but his Nature, about which we are now contending. And, to name no more, — 5. His “Character and Office,” as we have often observed, do necessarily pre-suppose, imply, or require, his *coessential Sonship*. — And this naturally leads me to his third Answer, to the first grand Objection, p. 38. which he makes, in our Name, against himself; which I promised to examine, and where we shall have more delightful Work.

“*Ans. 3.* There are many Places of Scripture “wherein Christ is called the *Son of God*, and the “*Son* absolutely,” If, by this Adverb, and that other, *eminently*, which come so often up, that I may observe it once for all, he means, in the highest Sense, in which this Title, *the Son of God*, is taken in *Scripture*, as he must mean, if it is to his Purpose; ’Tis, in itself, absolutely *false*; and, in him, a meer *begging the Question*, even against the clearest Proof: If any Thing else, it does him no Service. The only Sense of, *the Son absolutely*, in the Places where it occurs, that I can think of which is true, is that the Title, *the Son*, comes alone; or, that Christ is called only *the Son*, and not *the Son of God* or *the Son of Man*, or the *own, only begotten Son of God*; or, in short, without any Word or Expression to limit or fix the Sense: And thus I understand it. “where God is said to be *his Father*, “wherein we cannot suppose *the Godhead of Christ*, “is or can be designed in the most just and natural “Interpretation of the Text; such as are most of “these that follow, viz.” p. 38 to 45. Here he quotes fourteen or fifteen *Texts* to prove this; some of which are as *remarkable*, and *peculiar*, upon several Accounts, as any in the *Bible*: And, would one think it, disputes as zealously, against the *Truth*,  
and

and the *Catholic* Church, as the *Arians* and the *Sociu-ians* themselves do ; yea, and in their Manner, and sometimes in their very Words ! — These Jo. v. 18, 19, 20. Ch. viii. 38, and 44, and Jo. v. 30. will come up hereafter, when they shall be remembered : The rest you shall have in Order, with a direct Reply to each of them, when I have reminded the Reader of these few Things by Way of Question.

1. Should we grant that he is right, in *all* these Instances here given ; Will it, Can it, follow, That he is so, in many more, where “ the most just and “ necessary Interpretation of the Texts,” does even force us to believe he is wrong ? --- 2. Because he may make a hard shift, *plausibly*, to *pervert* the Sense of this Title, *the Son of God*, alone, or without any of the Adnouns, *own*, *proper*, &c. to limit, and determine the Sense : Will he, Can he, conclude, That “ the most just and necessary Interpretation of those many Texts,” in which he is stiled *God’s own Son*, his *only begotten*, &c. is, that he is not indeed his *own Son* ? is not, yea cannot be, his *proper*, or *only begotten Son* ? — 3. Should we allow, That this Title in every one of those Places, signifies *the Messiah* ; and that the *primary* Design of it, in those Texts, was not directly to point out his *Godhead* : Is not *the Messiah*, and as such, *God-man* ? Can then either his *Person*, or *Office*, be designed by this Title, if it does not *imply his Divine Nature* ? — Is not his *Divinity* always presupposed to his engaging to be our *Redeemer* : And necessarily required, in his fulfilling *that Office* ? — 4. Might not the *first* Person in the *Trinity*, who, as such, is a *Father* ; and has, as such, *all the Prerogatives* of a *Father* ; for the more *conspicuous Display* of the *Divine Attributes*, &c. out of his *unconceivable Love to the World* ; delegate *his own only begotten*, and as such, *his coessential Son*, to an *Office*, in *Appearance*, indeed, beneath him, and *unworthy* of him : And  
might

might not *this Son*, upon *mutual Promises* agreed on between them, for *Ends really worthy* of them both, voluntarily and freely, in his *unspeakable Love to us*, accept of a *Commission* from him, to execute *that Office*? — 5. If it was absolutely necessary for our *Redeemer*, to be *GOD-MAN*: Might not *the coessential Son*, who had so greatly *condescended*, as to *redeem us with his precious Blood*, 1 Pet. i. 19, &c. *humble himself* so far, as to *empty himself*, and *take upon him the Form of a Servant*, and *be made in the Likeness of Men*, &c. Phil. ii. 6---11. &c. that he might have a *Right*, and be put into a *Capacity*, to act the *Redeemer's Part*? Heb. ii. 9---18. &c. --- 6. When *the Son* had *assumed our Nature*, or taken a *true Body and a reasonable Soul* into a *Personality* with himself: Might not the *two Natures*, with all their *essential Properties*, remain distinct; so that, in his complex Person, all the *Perfections of the divine Nature*, and *all the natural Imperfections and sinless Infirmities* also of our *Nature*, might meet? --- 7. If we consider him purely as *Man*, a *mere Creature*, made under the *Law*, &c. who was also to give his People a most *perfect Example of all Righteousness*: Was it not his *Duty*, always to fear, serve, worship, pray to, *trust in*, and love God, and do every Thing else, for his *Glory*? — 8. Since the *coessential Son* voluntarily undertook to be the *Redeemer*, and, for that End, *emptied himself*, and *took upon him the Form of a Servant*; &c. since the *Father* is the *first* of the blessed *Three*, both in *subsisting* and *working*; since they all *Three* concur, in *all* their Works relating to the *Creatures*; and since *the Son* as such, *accepted* of a *Commission* from the *Father*, upon the *Promise* of his *constant Concurrence* with him, in the *whole* of his Work: May not I ask, Why may we not think, That the *Redeemer*, who is *God-Man*, and as such, especially when his *unconceivable*, if I may not say *infinite*, *Passion* drew near; when in *his Agony*; and when

when *forsaken of his God*? Why, I say, may we not think, That, at all Times, but especially on those Occasions, he (not only might, but) actually would, and did, most heartily, fervently, and importunately, *pray*, or rather *plead*, that *his Father* would *remember*, and *perform*, his *Promises* to him, then when, as *Man*, he was in his greatest Extremity? — Would not this, that he had *those Promises* to plead, be an unspeakable *Support*, and *Relief*, to his *holy*, and *blessed Soul*, in that unconceiveable *Distress*? — Yea, with the utmost *Reverence*, as in *his Presence*, I speak it. — 9. Why might not the *second Person*, and as such, *plead the constant and promised Concurrence of his Father*, upon all proper Occasions; and especially, upon these now mentioned: And *plead*, I humbly conceive I may say, *insist upon it*, (see Jo. xvii. 24.) That *all the Promises* made to him in the *Covenant of Redemption*, might be fully *performed*? — Is it, any how, or upon any Account, more unbecoming, or unworthy of, *the consubstantial Son*, and as such, to *plead for that promised Concurrence*, than it was to *accept of the Promise of it*, and *rely upon it*: Or, to *insist upon the Reward*, when he had *fully answered all Demands* upon him, than it was to *undertake and sustain his Office*, upon the *Promise of that Reward*? — Suffer me to observe farther,

N. B. 1. Christ being as *truly God*, as *the Son of God*, as he is *Man*, as *the Son of Man*, this Title, “*the Son* absolutely,” *i. e.* (if true and to the Purpose,) without any other Words added to it, may denote him either as *the One*, or *the other*, or *both*, as the Context, the Scope, or Circumstances of the Place where it occurs, direct and require. — This is evident of itself, and the *common Sense* of all Men will grant it is so.

N. B. 2. When *our Lord* was, in a long Discourse, Jo. v. 17—47. Ch. x. 24—38, &c. *plead-*

ing, and proving, That he was a *coessential Son*, or so *the Son of God* as to be *equal with him*; he might, notwithstanding this, give several Hints, That, for the full Execution of his *Office*, he had *condescended* to become *Man*, &c. as their own Eyes saw: And consequently, might sometimes, in the same Discourse, speak of himself in Language proper only to the *coessential Son*; and sometimes sink his Stile to suit the *Nature* he had assumed, or the *Character* he then sustained. There is nothing in this inconvenient, improper, or improbable. — Yea, How could he speak of himself, and of Things concerning himself, what was absolutely necessary he should speak, if he had not? For,

N. B. 3. Had not our blessed Saviour, as proper Occasions offered, declared himself to be *God the Son*, and therefore, as such, *the one true God*, or *equal with the Father*, he had not *publicly* proclaim'd himself to be the *Divine Person*, who the Prophets foretold, *was to come*; see *If. ix. 6. Ch. vii. 14. Ch. xxv. 9. Ch. xxxv. 4---7, Ch. xl. 9---11. Ch. xlv. 21---25. Jer. xxiii. 6. Zech. xiii. 7, &c.* nor could *judicious People*, who *knew the Scriptures*, have, upon just Grounds, *received him as the promised and expected Saviour*: And, had they not seen, and been satisfied, that he was indeed *true Man*; and that he acted in *Character* as *became him*, and as it was *written of him*; they could not have been blam'd, if they had not acknowledged him to be *THE CHRIST*. — And,

N. B. 4. In no one of the Texts, I am now to examine, but one, (which should therefore have had no Place here,) is *Christ* called *the Son of God*, but only, *the Son*: And therefore, as we have now observed, since he is both *the Son of God* and *the Son of Men*, this Title may be applied to him, as either the one, or the other, or *both*, as the Scope and Circumstances of the Passages may determine. —

Should



Should I therefore grant, (1) That the Language of any, or all, of these Places where he calls himself *the Son*, and no more, is not the Language of the *second* Person; and could he also prove it; 'twould be nothing against me, who am not pleading, That the Title, *the Son*, every where denotes the *second* Person, and as such: But, that the Title, *the Son of God*, when strictly taken, always does. — Should I say, (2) That *Christ*, in some of those Places, speaks of himself chiefly, if not only, as *Man*, as I shall prove he does; 'twould, no way, contradict myself, or serve our Author: Because, I freely grant, That this Title, *the Son*, when it comes alone, and is applied to *Christ*, sometimes signifies only his *human Nature*; or that, when he uses it, he speaks of himself, as *Man* only. — (3) Should I say, This Title, *the Son*, signifies the *Mediator*, and as such, as, at least, in several of those Places, it certainly does; (tho' sometimes with a particular Respect to one Nature, and sometimes to the other;) yet the *Idea of Mediator* necessarily implies them both. — So that, let these Texts be interpreted how his Admirers can desire, they can never answer their Purpose, except they should insist upon it,—(4) That this Title, *the Son*, is in them taken, “eminently and absolutely.” And then, I answer, If, by these Adverbs, they mean, that it is taken in the very highest Sense, in which this Title, *the Son of God*, is ever taken, when applied to the *second* Person, or to *Christ*; we shall, by and by, prove, That it is eminently and absolutely *false*: If they mean any Thing else, it no way serves their Cause; as every judicious and impartial Reader must see, whether he will or no. — And these now might suffice to shew every intelligent Person, how to reply to all that can be urged against the *Truth*, from these or the like Places, were there many more of them;

without observing how much our Author is mistaken, in the *Turns* he has given them; &c. or the sad *Tendency* of several ———— But, we shall here answer every one of them, directly and fully, in another Manner. — Proceed we then to his Texts

“ Jo. vi. 28. *I came down from Heaven, not to do mine own Will, but the Will of him that sent me; i. e. the Father.* This does not sound like the “ *Language of Godhead,*” An out-of-the-Way Expression! “ which is supreme and independent, and “ can do all Things of itself, and by its own Will.” p. 40, 41. — Ans. But, it sounds very like the Language of the *second Person*, who voluntarily condescended to receive a *Commission* from the *Father*; and who humbled himself also, egregiously, I think I may say *infinitely*, in the *Execution* of it: Yea, and could not possibly have done *this Will*, had he not indeed been a *coessential Son*.

“ Jo. xiv. 28. *My Father is greater than I.* ’Tis “ hardly to be supposed that Christ here intended to “ speak of his *Divine Nature.*” And it could be no *News* to the Disciples, nor any other Persons upon the Face of the Earth, to tell them, That *God the Father* was greater, yea *infinitely greater*, than his *human Nature!* “ The eternal God is the *greatest* of “ Beings, and can acknowledge no greater than “ himself.” But, *the eternal Son* has an *eternal Father*, who has all the *natural Prerogatives* of a *Father*; and therefore is, as such, or so far, and in this Sense, *greater than he.* — Withal, tho’ Christ might not here, “ intend to speak directly of his “ *Divine Nature,*” as indeed he did not; this Title, *the Son*, might “ necessarily imply it:” And, if taken in its most *eminent* Sense, certainly does so. — But, our Author seems to have quite mistaken the Scope of this Passage: For, our Lord does not here, I humbly conceive, speak directly of *any* of his *Natures*, but of his

his *Estate of Humiliation as Mediator*, and chiefly as *Man, &c.*

“ *Jo. xiv. 31. As the Father gave me Commandment,*  
 “ *even so I do.* This does not seem to be the Lan-  
 “ *guage of supreme Godhead, which receiv es no*  
 “ *Commandment from another.*” p. 41. It does  
 not indeed seem to be, nor is it, the Language of  
*the Father;* the *first Person in the Godhead,* who  
 neither ever did, nor will, nor can, “ receive om-  
 “ *mandments from another:*” But it is, plainly,  
 the *proper Language of the Son,* the *second Person,*  
 who *humbled himself,* or *condescended* to accept of an  
*Office under him;* and, by Consequence, *to receive*  
*Commandment from him.* — After all, “ *Language*  
 “ *of Godhead, and of supreme Godhead,*” and  
 several other such strange and uncouth Phrases, are  
 far from being proper: — But, too clearly, con-  
 ceal some Thing under them.

“ *Jo. xvii. 5. Father, glorify me with thy Self,*  
 “ *with the Glory which I had with thee before the World*  
 “ *was.* Surely Christ as God does not offer up  
 “ *Prayers to the Father,*” p. 41. This and the  
 Three following Paragraphs you shall have *verbatim,*  
 the subject Matter contain'd in them requiring a  
*direct,* and very *full Reply.* *Ans. 1.* And surely,  
 say I, *the Son of God,* i. e. the *second Person,* *now*  
*made Flesh,* might offer up Prayers: Or rather, if you  
 will, might *claim,* and *insist* upon, the *Performance*  
 of the *Promises* made to him. -- For, these Words  
 are not so much, if at all, a proper *Prayer,* i. e. a  
 Desire of, or Supplication for, something out of *mere*  
 Favour; and which therefore might be granted, or  
 denied, according to *mere Pleasure,* without any  
*Injustice:* But, a *proper Claim* of what was now *due*  
 to him, (not only by *Promise;* but) in the *strictest*  
*Justice.* “ q. d. says that most judicious and accurate  
 “ *Annotator, Mr. Clark,* upon the Place, *Now I*  
 “ *have done my Work pay me my Wages for it,*  
 “ *Phil.*

“ *Phil.* ii. 8, 9.” — 2. It was actually the *second* Person who made this *Claim*: Because, Christ had no other *real Existence*, before the Foundation of the World, but as the *second* Person, or in *his Divine Nature*: At least, the *Catholic Church* have generally thought he had no other; and *the Scriptures*, so far as I have observed, do, no where, *affirm* he had.—But, 3. No one, who was not a *coessential Son*, could, or durst, have *offered up that Prayer*, which is indeed a *Samplar* of his *Intercession* in Heaven, as *our Advocate with the Father.* 1 *Jo.* ii. 2. — Yea, 4. It would have been direct *Blasphemy* in any One, but the *second* Person, in any Act of *Worship*, to use such Words of himself, as those, vers. 2, 3, 10, 20, 22, 24. if I may not say, to use any one Verse in the whole Chapter. — “ and much less could  
 “ he pray for a Glory, which his Divine Nature  
 “ once had, of which he seems divested at present.  
 “ All this is hardly consistent with supreme Deity  
 “ belonging to his *Sonship*,” This new, and almost unintelligible Expression wants sadly to be explained! However, if it is consistent, tho’ *hardly*, all may be still well. “ *i. e.* either to be divested of his Glory, or to pray for the Restoration of it.” p. 41. Ans. --- 1. The *essential Glory* of the *Divine Nature* is absolutely, and in itself, *always the same.* — 2. The *essential Glory* of each of the *three Persons*, and purely as such, is also, absolutely, and in itself, always the same, and can neither be laid aside, nor interrupted: Nor can any one of them divest himself, or be divested, of it, any more than of *his Godhead.* — But, 3. The *second* Person, who purely as such, *was in the Form of God*, (as his *human Soul*, never was,) and thought it not *Robbery to be EQUAL WITH GOD*, (as his *human Soul* must have thought it; and as the *second Person* must needs have also thought it, had it not been strictly true;) The *second* Person, I say who was in the *Form of God*, might, and did, volun-

voluntarily suffer his Glory to be *veiled* from us : Or might, and did, to use our Author's Words, so far divest himself of it, as to *empty* himself, as the Apostle expresses it, *and take upon him the Form of a Servant*, and be *found in Fashion as a Man*, (neither of which, I conceive, his *human Soul* could do, or, with Truth, be said to have done,) and *humble himself*, (not only to be a *Man of Sorrows*, and *acquainted with Grief*, &c. but) to *become obedient unto Death*, even the *Death of the Cross* ! Phil. ii. 6 — 8. [Be it here, by the way, remembered, That the *Humiliation* of the highest possible *Creature*, was just nothing to the *Humiliation* of the *coessential Son of God* : — That the *Obedience* of no mere *Creature* to his *Creator*, could be, with any Emphasis, called an *humbling of himself* : — And, That the *Obedience* of no *created Person*, could be, in the strictest Sense, *meritorious* ; and much less *Satisfactory*, for any other *Person* ; and yet much less, for *all the Redeemed*. &c.] And, 4. *The Word made Flesh*, or the *coessential Son of God in our Nature*, might be *reviled*, *abused*, &c. &c. put under an *ill Name*, &c. yea, and be *condemned as a Malefactor*, a *Deceiver*, &c. or a *Blasphemer*, for calling *himself the Son of God* ; and when suffering for our sins, be *made a CURSE for us* ; Gal. iii. 13. yea, and *be forsaken of his God* ! Mat. xxvii. 46. &c. Might, did I say ? Why, it was really so. *The Word made Flesh* actually *suffered all these* : For, it was One who is called *God*, and with the Article too, *who purchased the Church with his own BLOOD* : Acts xx. 28. And *the Son of the Father's Love*, through whose *Blood* we have *Redemption*, was *He BY WHOM*, and *FOR WHOM*, *all Things were created*. &c. Col. i. 12 — 17. 1 John iii. 16. — And who, that had seen him in the Garden, in an *Agony*, or on the *Cross* ; and had heard him cry, *My God, my God, why hast thou forsaken me* ! could have then thought, That he was indeed, *the only begotten of the Father* ? How hard was this, then to be *believed* ?

Verily,

Verily, *Flesh and Blood could never have revealed it to any Man.* Mat. xvi. ver. 17. — And, 5. Why might he not then have *prayed, or insisted* upon it, That *the Father* would *glorify him*, according to his Promise, (1.) By *wiping off all those Reproaches, &c.* — (2.) *Justifying him* in all that he had said of himself, &c. --- (3.) Giving the highest possible *Proof*, that he was indeed *his only begotten Son, &c.* by *raising him from the Dead*; ——— (4.) And conferring upon him *all that additional Glory*, which was *promised* him as *God-Man*, such as the *Ascension* of his *human Nature* into Heaven? &c. &c. — This being, in my Opinion, the chief Text which Mr. *Fleming*, as I remember, produced for his principal *Nestrums*, I have been so particular in considering it; and shall therefore illustrate it also, by a common *Simile*. When we speak of an *Eclipse* of the *Sun*, every one now knows, that the Expression is improper. It is not the *Sun* that is then darkned, (as the *Moon* really is when she is in an *Eclipse*;) but our *Earth*. The *Light* of the *Sun* is not then, absolutely and in itself, in the least diminished: But the *Moon*, by coming between it and us, hides it from us, that we cannot see it; and hence proceeds the *Darkness*. — 'Twas just so, in the Case before us. The *Glory* of the *Son of God*, the *second Person*, and as such, was, absolutely, and in itself, *always the same*: But, when he came to *tabernacle among us*, the *Veil* of his *Flesh* and the *unconceivable Depth* of his *Humiliation*, in, or under it, did so very much intercept the *Rays* of his *Glory*, That it was not easy, yea, without *Divine Revelation* and the Concurrence of his *Grace* also, hardly possible, for them, who saw him *in the Days of his Flesh*, stedfastly to *behold his Divine Glory*, or, clearly, see that he was indeed, *the coessential Son of God*.

“ *Jo. xx. 17.* Christ says, *I ascend to my Father and your Father,*” Yes, πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, *to the Father of ME and the Father of YOU*; and

and not τὸν πατέρα ἡμῶν, *our Father*, as he has taught us to say ; plainly hinting a Distinction ; and, That the *Foundation* of *this his Relation* to the *Father* was quite different, from the *Foundation* of *theirs* to him. And, indeed, *Generation* and *Adoption* are wholly different, yea, and inconsistent. “ *and to my God* “ *and your God.*” Where the same Manner of Expression, *the God* OF ME, &c. is used ; tho’ for another Reason. “ So 2 Cor. xi. 31. and 1 Pet. i. 3. “ *the Father* is called *the God and Father of our Lord Jesus Christ.*”—Ans. *God the Father* is, (1.) actually *the OWN FATHER* of *Christ*, as *God*, i. e. of the *second Person* : As he is *his own Son*, by a *proper Generation*. (2.) He is, or may be called, the *Father of Christ*, as *Man* ; because he created him : But then, it is only in an *improper* Sense, that he is *his Father*. And, (3.) He is, I think, or may be called, *his Father*, but *improperly* also, as *Mediator* ; because he concurred in, and to, the *personal Union* of the *two Natures* in him ; and appointed and called him to *that Office*. — And he is *THE GOD* of *Christ*, (1.) *As Man* ; because *he* not only *created* his *human Nature*, but *chose* it to *that* most *peculiar Honour*, to which any *created Thing* was ever advanced, viz. to be *personally united* to the *only begotten SON* OF *GOD*.—(2.) I do not know but I may say, *As the second Person* in the *Trinity*, tho’ not purely or merely as such ; but as he had *voluntarily condescended* to *accept* of a *Commission* from him, and act as his *Deputy*, in *Consequence* of a *Covenant* between them. And, (3.) *As the Word made Flesh*, or the *Mediator* ; for as much as he had engaged to *do every Thing* for his *Glory*, expecting his *Concurrence*, and a full *Reward* at last. “ Now the *Father* cannot properly be *the* “ *God of the Deity of Christ,*” Another very odd Expression ! And what then ? Because he is not, properly, *the God* of *the Deity* of *Christ* : May not he be *the own, proper Father* of *his own, only be-*

gotten Son? “ *i. e.* his Creator, his absolute Governor, and his Object of Worship, which is the proper Sense of *my God* in all other Scriptures.” This, I humbly conceive, is a *Mistake*. The Expression, *my God*, every where in Scripture, directly and primarily denotes a *Covenant Relation*, between *God* and *him* that uses it: But, in a *Covenant*, there are *mutual Promises*, and, if I may so say, *mutual Obligations* on both Sides. — And hence, when *God* declares his *Covenant Relation* to any *People*, or *Person*, he always calls himself, or promises to be, *their God*: And, when they, or any of them, plead such a *Relation*, or the *Promises* made to them in the *Covenant*, they stile him *their God*, or *our God*; and each of them for himself, *my God*. — Thus did our Lord himself. *Is.* xlix. 4, 5. *Mic.* v. 4. *Mat.* xxvii. 46. &c. — Whence it is plain, That those Expressions, in these Texts, refer to the *eternal Transactions*, that were between *the Father* and *his Son*, relating to *our Redemption*. — “ Nor is there any sufficient Reason then why we should construe the Words *my Father*, as relating to the *Deity of Christ*, since the Words *my God* cannot be so construed: And since both these Titles seem so intimately connected and referring to one and the same Subject.” p. 42. Ans. 1. The Texts do not say, That the Father is properly *the God of the Deity of Christ*: And therefore, it may be sufficient, if we can shew, as we have done, That he is, in any Sense, *his God*; and much more, in so many Senses, tho’ *improperly* only. 2. Tho’ these Titles are so intimately connected, as to refer to one and the same *Person*, they neither refer to *the same Nature* in that *Person*; nor, precisely, to the same *Relation* that is between *the Father* and *the Son*. — But seeing, ’tis plain, there is nothing in these Texts that can do him any Service, we go on,

“ *Mark*



“ *Mark xiii. 32. Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither THE SON, but the Father.*” p. 42. This being the Passage, which the *Arians* and all other Enemies of the *Divinity of Christ*, and the Doctrine of the *Trinity*, have, in all Ages, had perpetually in their Mouths; and of which they are incessantly boasting, as absolutely *unanswerable*; we shall the more carefully examine it. — Their Argument is this, *THE TRUE GOD knew the Day of Judgment*, i. e. the *Day and Hour* when it shall be: *Christ*, when he spake these Words, *know not*, as he tells us himself, *of that Day and Hour*: Therefore, he was not *then*, and consequently, is not *now*, *THE TRUE GOD*. Or, thus shorter, *The Son knew not the Day of Judgment*: And therefore was not, could not be, *God*. — One would not have expected our learned Author among them: But, since it is otherwise, we shall first consider every Syllable *he* has said; and then, offer some other *Thoughts*, upon it.

“ I confess it may be said in that Paragraph he is called *the Son of Man*, ver. 26.” He is so; and no where in all that Chapter, nor indeed, but twice or thrice, in *that whole Gospel*, *the Son of God*, tho’ he, a great many Times, in it, styles himself *the Son of Man*. “ yet it must be granted that the more natural Sense of the Words is, *Of that Hour knoweth not the Son of God, but only God the Father.*” — Why; if it must, it must! --- But, Whence does this appear? Has he any Thing, any Word, to support this *must*? No: Not so much as *one Syllable*! Only it would suit his Purpose; and therefore, he roundly asserts it: And consequently, it must be granted! But, *tho’ an Angel from Heaven* should say it, *Gal. i. 8.* we should not, durst not, grant it. “ *but only God the Father!*” And now, Will any of his Admirers, upon second Thoughts, assert this? — The *second Person in the Trinity*, and as such, is not

*God the Father*: And yet he grants, within four Lines, as we shall see presently, (if his Words have any Sense, and are true;) that he did *know it!* — *The Holy Spirit*, the *third Person*, is not *God the Father*: And, did not *he, who searcheth all Things, yea, the deep Things of God*, 1 Cor. ii. 10. know the Day of Judgment? Could not, did not, *he, who knoweth the Things of God, as the Spirit of Man which is in him knoweth the Things of a Man*, ver. 11. know the Day of Judgment? — “ This Text does so plainly shew *Christ’s Ignorance* of the Day of Judgment “ as he is the Son,” — He should have here added, “ of “ *God*,” and in the second and third Line below also; or else, it is not at all to the Purpose: Or, “ absolutely;” and then it would have been absolutely *false*. But, *the Fear of God*, I hope, restrained him. — This Title, *the Son*, when applied to *Christ*, may, as we have often heard, signify either *the Son of Man*, or *the Son of God*, or the *Mediator*, and purely as such. — If it here signifies, as it certainly does, *the Son of Man*, and purely as such, we freely grant, That *Christ*, as *Man*, did not know the Day of Judgment. — If it signifies, *the Son of God*, we believe, (and so, I think, does our Author, in the two very next Lines,) That he *knew*, and *knows*, all that the *Father* does. See *John* xxi. 15—17. *Mat.* ix. 4. *Jo.* ii. 24, 25. *Jo.* xiii. 4. *Rev.* ii. 23, &c. — If it denotes *the Mediator, God-Man*, I cannot help thinking, That he knew it: Because, if the *Eternal Son*, and purely as such, ever *knew that Day*; I cannot believe, That his *taking our Nature*, or his *undertaking and executing that Office* in it, could make him *forget it*; or, that he could *forget it*. “ that tho’ it be “ granted the *Divine Nature of Christ* knows the Day of Judgment,” *i. e.* That *God the Son*, or the *second Person*, knows it. This must, I say, be the Sense, if it has any; and if it is not downright *Sabellianism!* If he means the former, we are agreed; but

but then, every one almost of these Lines contradicts another: If the latter, it destroys the Doctrine of the *Trinity*, and overturns the *whole Christian Faith*. “yet as a *Son*, he does not:” It should have run, “yet, as the *Son of God*, he does not:” or, it is not at all to the point: And, had it been so, ’twould have been Answer enough, to have replied, Neither does *this Text* say so, nor *any other*. “therefore as a *Son*, he hath not a Divine Nature, or true Godhead.” Thus you have had every Word of this strange Paragraph. I need say no more to it; nor indeed can I, without seeming to delight to ————— If any Man, upon the Face of the Earth, shall, from these *Premisses*, draw a *just Conclusion*, which shall destroy the Cause I am pleading, I have done. ————— I cannot help saying, i am apt to think, that there has been several Mistakes in the Copy, &c. for surely, such Paragraphs as this and some others, wherein are so many little Things, &c. could never come from our worthy Author.

But, I cannot, so lightly, pass this celebrated Text; and therefore, must ask,

Quest. 1. *Who*, or *what*, does, or could he, here mean by, “*the Son of God?*” ——— It cannot be the *second Person*, in the *Trinity*: Because, he is positive throughout, That *he*, as such, neither *is*, nor is ever called, *his Son*, or a *Son*. ——— It cannot be, “*the Divine Nature of Christ*,” to use one of his own Expressions: Because, as he grants, it knows the Day of Judgment. ——— It must therefore be his *human Nature*, if he has any Nature at all: For verily he took not upon him the Nature of Angels; Heb. ii. 16. and the Scriptures never speak of any *created rational Nature*, but the *Angelic* and the *Human*. — If he means his *Human Nature*, I want sadly to know, Whether these two Titles, *the Son of God*, and *the Son of Man*, do not, with him, signify the very same Thing precisely: Or, if they differ at all,

all, Wherein, or how far, they do differ? Should it be said, "His pre-existent Soul, is properly the *Son of God*," and is a *supra-angelical* Spirit. Ans. Waving the *Impropriety* at present, and supposing also all this to be true; our Author has, in another Place, said enough, in my Opinion, to make us think his *human Soul* could not but *know* the Day of Judgment. "Supposing the Divine *Wisdom*, in *Prov. viii.* primarily to signify the Idea of the Divine Counsels and Decrees about Creation and Redemption, it may be properly said, This *Wisdom* was *begotten* or *brought forth* before the Creation," (May it indeed? We shall see presently.) "and all this System of Divine Counsels being deposited with the pre-existent Soul of *Christ*, (*in whom are all the Treasures of Wisdom and Knowledge*,) &c. p. 46." Then, surely, it could not be ignorant of the Day of Judgment! — "And those who believe the Doctrine of the *pre-existent Soul of Christ*, have made it appear," Yes, perhaps to themselves! "that if it refer to *Christ*, it is very probable this *pre-existent Soul* considered as having the *Divine Nature united* to it," This sadly wants to be explained, "is here represented as commencing its Existence, its Union with Godhead, receiving its Commission, and beginning its Office." p. 47. Ans. 1. Surely, it did not commence its Existence, after the *divine Nature* was united to it. 2. I want to know what he here means by *Godhead*; and what Kind of an Union this was, &c.—However, supposing, I say, all this to be true, I can hardly think any Thing more improbable, than, That among all "those Counsels and Decrees about Creation and Redemption, which were deposited with *this Soul*," there should be nothing relating precisely to the Day of Judgment. — Are all the *Treasures of Wisdom and Knowledge*, indeed in it, or him: And could it, or he, then be ignorant of that Day? — Did he not, when

when he had received his Commission, *know all that were given him of the Father?* Jo. vi. 37. Ch. xvii. 2. and 6. &c. --- Was he not, by his Office, *to be the Shepherd of the Sheep*, who was to *give his Life for them*, &c. Jo. x. 14. — 18. and give an *Account* of them? And does he not *know* them: *John* x. vers. 11. 17. 27. &c. *yea, and call them by their Names?* ver. 3. — Are they not *in his Hand*, and does he not *give unto them Eternal Life?* ver. 28. &c. — And does he not, thro' all that Chapter, speak of the *first Person as his Father*, and of *himself as his Son*, vers. 17. 18. 30. 36. &c. — And could he then be ignorant of the Day of Judgment? Yea, I must ask,

Quest. 2. How the *Arians*, and others, who dream, That *the Logos* supplied the Place of Christ's *human Soul*, and that he had no other *Soul*; nor any other Thing in him, that was *immaterial* and *rational*: How, I say, can they interpret this Text? — All these Things now quoted, and several others to the same Purpose, (not to mention the many Proofs he had given of his *knowing the Thoughts* and the *Hearts* of Men; *Mat.* ix. 4. Ch. xii. 25. &c. nor what the Evangelist asserts very clearly, fully, and solemnly, That *he knew all Men*, Jo. ii. 24. and *knew what was in Man*, ver. 25.) he affirmed of himself, long before he told his Disciples, That *the Son knew not the Day of Judgment!* — Can all these Passages then be indeed true, if he was really ignorant of the Day of Judgment? — If he really *knew his Sheep*, Jo. x. 14. 27. &c. &c. *and other Sheep whom he was to bring home*; ver. 16. *If he could call them by their Names*, ver. 3. *and knew all that the Father gave him*, Ch. vi. 37. and was to *lose none of them*; ver. 39, &c. &c. — If all these, I say, are really true, surely he *knew when, and where*, they should be *born*, and *live*; &c. which of them should be *last called*, and *converted*; &c. &c. when *the Number of God's*  
*Elec*

*Elect* would be accomplished; &c. and when he would give unto them eternal Life: And therefore, one would think, could not but know the Day of Judgment. — From all which, I conceive, we may conclude, 1. That there are two distinct Natures in Christ, the Divine and the Human: And that, as God, i. e. the Son of God, he knew all these Things, and consequently, the Day of Judgment also; but that, as the Son of Man, he did not know them all, nor this in particular. 2. That, till they can prove, That the eternal Son did not take unto himself a true Body, and a reasonable Soul, which can never be done; this Text can never, with a good Grace, be urged against his true and proper Divinity, except they deny all those other Passages.—And, 3. That, if they cease their Noise and Blustering about this Expression, till they have well considered, and confuted, what I have here offered, as I would fain hope they will, we shall hear no more of it in haste. — Should it be asked of us,

Quest. 3. Since Christ's Words, *neither the Son,* are plain, How we ourselves can get over this Difficulty?

Ans. We see no Difficulty in it at all, no not the least; any more than there is, in that Passage, Luke ii. 52. And JESUS, i. e. the CHILD, who was not only BORN of, but MADE of, the Virgin, and as such, INCREASED in Wisdom and Stature, &c. i. e. increased in the one, as he did in the other, even as, *mutatis mutandis*, other Children do. — This Text clearly explains the other, and makes every Thing easy and expedite: And, if this no Way derogates from the Glory of our ever blessed Redeemer, the other cannot. — Our worthy Author confesses, Pref. p. 5. “That Christ the Son of God, is both God and Man; — perfect God and perfect Man; — and that he who suffered for us, was God and Man, tho’ one Christ.” Well then, that we may remove every Thing that but

but looks like a *Difficulty*, we shall first offer a few Propositions, and then consider this Context.

1. If *Christ is perfect God and perfect Man*, let these Propositions be well remembered, (1) The *two Natures*, tho' *personally* united in him, were and are, yet *distinct*; or else he could not be *perfectly* and *purely*, either the one, or the other. (2) If they were *distinct* and *perfect*, he had in *his Person*, all that is *essential* to them both, *distinctly*. — Very well. Christ, as *Man*, was a *Creature*, a *mere Creature*, and as *much* so as other Men: — As *Man*, he could *know nothing*, as *God* does; but *learned Things* by *Sensation*, *Observation*, and *Reflection*, &c. according to his *Age* and *Capacity*, just as other Men: — What could not be *known*, any of these Ways, he must have been *ignorant* of, as well as they; unless it was, one Way or another, *communicated* to him by *Revelation*: — The *Day of Judgment* could not be *known*, any of these Ways: — Let his *Capacity*, as *Man*, have been as great as *possible*, he could not possibly *know all Things*: — *God*, i. e. *any* of, or *all*, the ever blessed *Three*, might *reveal* to him more or less, as *he*, or *they* saw meet; and that, at what *Times*, by what *Means*, in what *Manner*, to what *Degree*, and for what *Purposes*, he or they thought *Good*: — It was no *Diminution* of his *Character*, as *Man*, not to *know* what was above *his Capacity*, as such; what was no *Way necessary*, or could answer no *valuable End*, in his then present *Circumstances*; provided, he had always the *full Knowledge* of every *Thing*, which could, any how, contribute to the *successful* and *effectual Accomplishment* of his glorious *Undertaking*: — The *Knowledge of the Day of Judgment*, was no more *necessary* to him as *Man*, nor could have been any more *useful* to him, at that *Day*, than it is to *us* now; to whom it would be really, upon several *Accounts*, *dangerous* and *hurtful*; for which *Reason*, *God* has, in great *Wisdom* and *Love* to us, con-

vealed it from us:--- And himself, in these Words, signifies, That God had not *revealed* it to him, as such. ——— And that this is the Sense, will appear, ———.

2. If we consider the *Time*, the *Occasion*, and the *Persons* to whom *our blessed Lord* spake these Words. They are Part of the Answer, he gave his Three *Favourite*s and *Andrew*, Mark xiii. 3. who, (perhaps *presuming* too much, upon the *Familiarity* where-with he distinguished and honoured them,) *asked him privately*, *When shall these Things be?* &c. or as *Matthew* has it, Ch. xxiv. 3. *What shall be the Sign of thy coming, viz.* to execute thy Judgments upon *Jerusalem*, ver. 20. *and of the End of the World*, when the universal and final Judgment shall commence? ver. 26. 27. ——— Our Saviour, (well knowing, that it would be of great and manifold Use, to the *believing Jews*, to have some *Signs*, whereby they might know when the former should draw near; and to *his Church*, in all Ages, to have some, to acquaint them with the *Approach* of the latter, &c.) gives them many and various, interspersing many weighty *Cautions*, and *Instructions*, and *Exhortations* also how to improve them, so as that they might be *always ready*: ——— But, as to *the Day and Hour*, i. e. the *precise Time*, it was no *Concern* of theirs; would do them *no Service*; and therefore, they were not to *ask* any Thing about it. And, to make them easy, He assures them, That *no one, no not the Angels, neither the Son*, knew it, *but the Father*; not excluding the *second* and *third Persons*, as we have heard, but *Creatures only*, all of them, even the *greatest, the Son of Man* himself, and as such, not excepted. — He well knew their *Temper*, Mark. x. 35. Jo. xxi. 21, &c. and the *Prejudice* they were under, &c. and that they would be very fond to know the very *Time*, even to *the Day and Hour*. That he might therefore, check this *vain Curiosity*, teach



teach them *Humility*, &c. and *prevent* any further *Sollicitations*, about such Things which they had no *Concern* with, did he give this *very particular Answer*. q. d. What was *necessary* for me, as *the Son of Man*, either to *know* or to *teach*, the *Father* hath *revealed* to me; *Jo. v. 20. Mat. xi. 27.* and I *have made known* unto you; *Ch. xv. 15.* and shall farther *explain*, and *confirm* every part of it, hereafter; *Ch. xvi. 12:* But the *precise Time* of the *Day of Judgment*, which was not *necessary* for me, now in my present State, to *know*, he hath not. — I am *easily* and *satisfied*, not desiring *now* to *know* it, seeing it is his *Pleasure*; and so should you. — *The People is not above his Master: Mat. x. 24. Learn then of me, for I am lowly in Heart. Ch. xi. 30.* — What is *that Day*, and *that Hour*, to you? 'Tis *not* for you to *know* the *Times* or the *Seasons*, which the *Father* hath put into his *own Power*. *Acts i. 7. i. e.* 'Tis not your *Business*; would be of no *real Service* to you, nor any other; yea, might and would *do Hurt*: *Refrain* therefore your *sinful Curiosity*; trouble not yourselves with what does not *belong* to you; you have other *Work* enough to do; mind *that*. — That, the *Disciples* took those Words, or might and should have taken them, as spoken of him only as *the Son of Man*; or that he spake of himself only as such; seems to me undeniable, (1) From the Words of the beloved *Disciple*, to *Peter*, a few Days after, *ὁ Κύριός ἐστι, It is THE LORD. Jo. xxi. 7.* (2) From the *Apostle Peter's* own *Confession*, *LORD, thou knowest ALL THINGS*: And therefore, he could not but know the *Day of Judgment*. *ver. 17.* And, (3) From that glorious *Confession* of *Thomas*, *ὁ Κύριός μου καὶ ὁ Θεός μου, MY LORD and MY GOD*: And therefore, surely, did, as such, *know that Day*. *Ch. xx. 28.* — And thus, I hope, we have rescued this Text forever, from the vile *Drudgery* to which the *Enemies* of his *true* and *proper Divinity*, have long striven to *press*

it, tho' in a direct Opposition to the *whole Word of God*. — We therefore proceed to the next Passage, of which also you shall have every Word.

“ Jo. iii. 35. *The Father loveth the Son, and hath given all Things into his Hands.*” — Whence I conclude, That therefore, he is a *coessential Son*: Because, if he were not, He could not possibly have received all Things from him. — “ ver. 34. *God giveth not the Spirit by Measure unto him.*” — This also seems necessarily to imply his *Divinity*: Because, if the *Recipient* was *finite*, he could not have possibly received the Spirit, but, if I may use the Expression, in *some certain Measure*. — “ All this implies an Inferiority or Dependency.” What Words imply any Thing, which we have not granted? Does *the Father's loving the Son* imply this; or any *Inferiority of Essence* in him! Or, *his giving all Things into his Hands*, any *Dependency*, which is beneath a *coessential Son*, who voluntarily *condescended to accept of a Commission* from him, and *act as his Servant*, upon the *Promise*, that he would give all these Things to him? — “ As a Son he receives all from another, which Godhead cannot do.” p. 42. — Our good Fathers would have replied directly and roundly! He received all Things, as well as *his Essence*, from his *Father*; and, could not have been a *proper coessential Son*, if he had not. — 2. That it is full as improper, to talk of *Godhead's giving, as receiving!* And, I shall say nothing against either of these. — But, they would, I believe, all of them have also said, That this Title, *the Son*, in these Texts and some others which we have now *vindicated and explained*, and many more, denotes the Person of *the Messiah*, who, as such, is both *God and Man*; and therefore, necessarily, (not only *pre-supposes*, but) *implies his Divine Nature*; and consequently, does his Cause no Manner of Service, nor ours any Hurt.

“ *Luke*

“ *Luke xxiii. 47.* When the *Centurion* or *Captain*,  
 “ saw the Miracles at the Death of Christ, he *cried*  
 “ *out*, Verily, *this Man was the Son of God.* He  
 “ cannot be supposed to mean that this Man was the  
 “ true and eternal God, &c. p. 42. 43.” Ans. 1.  
 There is a Mistake here. These Words are found,  
*Mat. xxvii. 54.* and not *Luke xxiii. 47.* — 2. Christ  
 is, by the *Centurion*, called *the Son of God*; and not  
 “ *the Son* absolutely,” in his Sense; and therefore, this  
 Text should have had no Place among those Passages  
 where, he will have it, he is so called. — We shall  
 consider it, with Pleasure, by and by. ——— The  
 last is,

“ 1 Cor. xv. 28. *Then shall the Son also himself be*  
 “ *subject to him that hath put all Things under him,*  
 “ *that God may be all in all.* This is a Character of  
 “ too much Inferiority for true Godhead.” p. 43.  
 What is *this Character*? Is it that *Christ* is called,  
*the Son*; and is, at last, to *be subject*, &c? — We  
 may answer in his own Words, to one of our Texts,  
 the very next Page but one, “ The Name, *Son of*  
 “ *God*, is not here used;” and therefore, is not to  
 “ our present Purpose.” p. 45. Or we may say, this  
 Title, *the Son*, may denote our *Saviour*, as *Man*;  
 or, as *the Mediator*, as we shall shew presently it does  
 in this Place: But because this Text is not without  
*its Difficulty*, as all Parties find; We shall therefore,  
 more carefully consider it, when I have reminded  
 the Reader, 1. That *Christ*, as *God*, is *the Son of*  
*God*; and, as *Man*, is *the Son of Man*; see p. 256. 257.  
 2. That each of these Titles, *the Son of God* and *the*  
*Son of Man*, tho’, strictly and properly, both Titles  
 of *Nature*, do sometimes denote and signify the com-  
 plex Person of the *Mediator*, and as such. see p. 256. 257.  
 3. That, when *Christ* is stiled “ *the Son* absolutely,” *i. e.*  
 if it be Sense and true, when this Title, *the Son*, is given  
 him, without any Word added precisely to deter-  
 mine, whether he is spoken of as *God*, as he is *the*

*Son of God*; or, as *Man*, as being *the Son of Man*; or, as *the Messiah*: This Title may, yea must, denote him either as *the Son of God*, or as *the Son of Man*, or as *the Messiah*, and, as such, both *God* and *Man*; and that either with a more peculiar Respect to his *Godhead*, or *Manhood*, as the Scope, or Circumstances, of the Text or Context require. — These remembered, let us observe,

1. Our *Lord* is not, in all that long Chapter, 1 *Cor.* xv. no, nor in all that Epistle, so much as once, called *the Son of God*. — 2. He is not, in all that Chapter, so much as once, spoken of purely, or merely, if at all, as *God*. — 3. He must therefore be considered, all thro' it, either merely as *Man*; or, in his delegated Capacity, as the Mediator, and, as such, *God-Man*. — 4. It is plain, That, thro' the whole Context, he is considered as *the Mediator*, but with a very particular Respect to his *Human Nature*. — For, strictly speaking, — 5. 'Twas only as *Man*, he could die; ver. 3. 'twas his *blessed BODY* only, which could be BURIED; ver. 4. 'twas only as *Man*, he could be RAISED UP, and be SEEN of his Disciples; ver. 4 — 8. &c. — And, 'twas only as *our REDEEMER*, he could DIE FOR OUR SINS; ver. 3. and RISE AGAIN, and that by *his OWN POWER*; ver. 4. comp. with *John* x. 18. *become the FIRST FRUITS of them that slept*; ver. 20. 23. and the glorious Person, IN WHOM ALL shall be made alive. 21 — 23. Yea, 'Twas only as *the REDEEMER*, or *Mediator*, that he bruised the *Serpent's Head*, Gen. iii. 15. *put away Sin by the Sacrifice of Himself*, Heb. ix. 26. *and obtain'd Eternal Redemption* for his People, ver. 12. by which Means he also came to have such an *Interest* in them. &c. 1 *Pet.* i. 18 — 20. &c. — And it is only as such, that *he shall deliver up the Kingdom*: *Cor.* xv. 24. — *For he must reign till he, i. e. God hath put all his Enemies under his Feet*; ver. 25. even *Death* itself! ver. 26. —

From

From all which, 'tis plain, That it is not *the Son of God*, and purely as such, but *the Redeemer*, the *Delegate*, and as such, who shall be *subject to God even the Father*. ——— Let us therefore return to our Author; and, tho' the Paragraph be long, you shall have it also, *verbatim*.

“ The Argument stands thus: If the Son of God  
 “ be *true God* considered as a Son, then he is origi-  
 “ nally and necessarily Lord of all,”—He is so.  
 “ and then it must be said 'tis by his own vo-  
 “ luntary Condescension that he is so far *depressed* and  
 “ *humbled by the Oeconomy* as to become the Father's  
 “ Deputy and Vicegerent;” I should rather have said,  
 with the Apostle, By his own voluntary Condescension, *He, who being in the Form of God, thought it no Robbery to be equal with God, yet EMPTIED HIMSELF,—HUMBLED HIMSELF, and became obedient unto Death, even the Death of the Cross, Phil. ii. 6—8. and so was made A CURSE for us. &c. Gal. iii. 13.* For, I humbly conceive, the *coessential Son*, might, possibly, by *another Oeconomy*, have “ become the Father's De-  
 “ puty and Vicegerent,” without *so humbling him-  
 self*, or being *depressed*, thereby, “ and when that  
 “ Oeconomy ceases, he is of course exalted to his  
 “ Equality with the Father,” As *an own Son*, he was necessarily, *coessential* with the *Father*, and, purely as such, he desired no *other Glory*, after his *Humiliation*, than *that which he had with his ownself before the World was*. Jo. xvii. 5. “ and to his essential and  
 “ natural Lordship over all. p. 43.” If *the Son of God* be *true God*, considered as *a Son*, his *essential* and *natural Lordship* over all was never, could never, be laid aside; nor could there, possibly, be any Intercession of it. It was *always the same*, and could no more be *diminished*, or *parted with*, than his *Essence* or *Godhead*. See p. 269--272. “ But the Representation  
 “ of *St. Paul* is just the contrary:” Is it so? This is News indeed! Pray, where? “ In many Parts of his

“ Writings (particularly *Phil. ii.*) he shews, that the  
 “ *Son of God is not depressed but exalted by the Oeco-*  
 “ *nomy to the Kingdom.*” This is so very strange,  
 ——— that, I cannot help thinking, there  
 must have been many accidental Mistakes in the Copy :  
 For surely, Our learned Author could never talk at  
 this Rate.—I have given some Clauses from that  
 Context, in this very Paragraph : And If, for *One*,  
 who *thought it no Robbery to be equal with God, &c. to*  
*empty himself, take upon him the Form of a Servant, —*  
*humble himself, and become obedient unto Death, even*  
*the Death of THE CROSS, be not to abase and depress*  
*himself : I may defy all the World to tell me, How*  
*he could humble himself, or be depressed, more !—His*  
*Glory, as a Son, was from Eternity, with the Father,*  
*as one brought up with him, and daily his Delight,*  
*&c. Pro. iii. 30. But when, for the full Execution*  
*of the Office he had undertaken, he became Man, he*  
*was first to be humbled and then exalted. And, as*  
*his Humiliation was to be as deep as possible, even, if I*  
*may so say, to the lowest Hell : His Exaltation was*  
*to be fully answerable to it, even to the highest Hea-*  
*ven. ——— So spake the Prophets of old, Ps. xxii.*  
*throughout, Is. lii. 13 — 15. Ch. liii. i — 12. &c.*  
*So spake he himself, Mat. x. 24, 25. Ch. xix. 28,*  
*29. Ch. xx. 18. 19. and ver. 28. Ch. xxv. 31 —*  
*46. &c. and so did all his Apostles. Luke ii. 7 — 21.*  
*Mat. xxvii. 26 — 54. Rom. iii. 24 — 26. Ch. iv. 25.*  
*Ch. viii. 3 and 32. 1 Pet. i. 18 — 20. Ch. ii. 21 —*  
*24. Rev. v. 9. &c. — In a Word, he was first to*  
*suffer, and then to reign. --- For, (1) Tho’ there*  
*were many and great Reasons, why the Mediator*  
*should empty himself, &c. there were none why he*  
*should be always humbled. — (2) ’Twas neither con-*  
*sistent with the Wisdom, the Goodness, the Justice,*  
*nor the Truth of God, that he should have been for ever*  
*depressed. — (3) ’Twas not possible, in itself, that*  
*the Glory of the eternal Son, should be, always*  
*veiled*

veiled and hid : — (4.) The *two Natures personally united in the Messiah*, were never to be *divided* : (5.) There was a *Glory* designed for him, as *God-Man* : (6.) He had in, and by, his *human Nature*, merited the highest *Glory possible for it* : And, (7.) Had not *the Redeemer* been exalted, he could never have accomplished his *great Work*, even to *save his People from their Sins*, and all the woful *Effects* of them ; and give them *the Kingdom* ; &c. &c. — “ And he tells “ us in this Text, that when the Son gives up this “ *Oeconomical Kingdom*, he comes again into Sub- “ *jection* ; *Then shall the Son himself be subject* “ *to the Father* ;” Ans. 1. His *essential and natural Lordship over all*, when we consider him purely as *the Son*, tho’ it might be *hid* for a Time, from us, is and was always, in itself, *the same*, without any possible *Alteration*. ——— 2. *Christ Jesus*, before he *emptied himself*, and took upon him *the Form of a Servant*, &c. *Phi. ii. 7, 8.* was, or existed, *ἰσάρχων*, in the *Form of God*, and *ἔχ' ἀρπαγμὸν ἠγήσατο τὸ ἶσθαι ἰσὰ Θεῷ. i. e.* literally, *thought it no Robbery*, i. e. no *Usurpation*, no *Presumption* in him, or nothing but *his Due*, to be *EQUAL* with God, ver. 6. i. e. to reckon himself, speak, and act, upon all Occasions, as *one equal* with him : And therefore, was not then, in any *Subjection* ; for the mere *relative Subordination* of a *coessential Son* to his *own Father*, was not *Subjection*. 3. What then could he mean, by his coming “ *again* “ *into Subjection* ?” He was not, properly, in any *Subjection*, till he *emptied himself*, ——— and *hum- bled himself*, &c. — He was never in any such *Sub- jection*, but *once* ; even in his *Estate of Humiliation*. — I hope our learned Author could not think, he would ever come into any *such State* again. — 4. *The Oe- conomical Kingdom* was given him for *certain Ends* ; and therefore, only till *those Ends* should be *fully an- swered* ; and consequently, must then be given up : But, surely, he is not, after *all his Obedience, Suf- ferings,*

*ferings, and Conquests, to be reduced to a worse State, than he was in before. The very Thought is highly blasphemous, and, being full of Contradictions, absolutely impossible in itself. — 5. So far from it, that the Apostle assures us the Issue shall be, That every Knee shall bow, — and every Tongue confess, That the Lord Jesus Christ, i. e. the Person of the Mediator, GOD-MAN, is IN the Glory of God the Father. ver. 10, 11. --- And therefore, 6. His Conclusion, “ which “ plainly shews, that considered as a Son, he is naturally subject to the Father ; and that at the End “ of this œconomical Exaltation he shall return to “ his natural Subjection, and shall be so for ever “ when God appears all in all. This is most evidently the Meaning of the great Apostle.” That all this, I say, is either manifestly false, or another Ignoratio Elenchi, i. e. a Conclusion beside the Question, or I do not know ————— several Sheets wou’d not be sufficient, for a full Answer to it, as it well deserves. — I shall only remind the Reader,*

1. *Christ* is not, in all that Chapter, called *the Son of God*; but, only *the Son*: And therefore, he may be either spoken of as *the Son of God*, or as *the Son of Man*, or as *the Mediator*, as the Scope and Circumstances require. --- 2. Though *the only begotten*, and purely as such, was *subordinate* to the *Father*; he was yet a *coessential Son*; and therefore, not properly, (or only by voluntary Condescension,) in *Subjection*. 3. As such, he expected, yea, he desired, no *higher*, no *other Glory*, than *that which he had with the Father*, as his *only Son, before the World was*: And indeed, seeing *he existed in the Form of God, &c. i. e.* not only in the *Nature*, but in *all the Glory of God*, he could not possibly be *exalted any higher*. --- 4. *This Glory* is absolutely *inseperable from the Essence*: And therefore, it was as absolutely impossible it should be ever taken from him, laid aside, or interrupted,



rupted, &c. as it was that his *Nature*, or his *Sonship*, should be taken from him, &c. — 5. The *Æconomical Kingdom* was not *given* to him, purely as the *second Person*, or *the only begotten*; but, as having *condeſcended* to become the *Redeemer*, and for that Purpose, to become *our near Kinsman*: And therefore, because he could not *fully execute that Office*, but in, and by, *our Nature*; nor be *actually inveſted* with, or inaugurate to it, till he had *redeemed his People with his Blood*; therefore, I ſay, he is not commonly thought to have *entred upon his Kingdom*, in the higheſt and moſt proper Senſe, or *commenced his Reign*, till his *Reſurrection* or *Ascenſion*. — 6. When *he ſhall have given up the Kingdom to God even the Father*, as the *coeſſential Son*, and as ſuch, ſhall be no *Loſer*, upon the whole, by or for his amazing *Humiliation*, but ſhall receive *all the Glory promis'd* him in his whole complex Perſon, as *Mediator*: So ſhall he, as ſuch, be, to *all Eternity*, the *Means* of the bleſſed *Union* between *God and his People*; and ſhall *reign* alſo, for ever and ever, as the *Head* of his Church, tho' not in that Way, that *Diſpenſatory Way* if I may ſo call it, which he now does. — Surely, the Union between him and them, ſhall never be diſſolved: Because, as the Church, can never be without a *Head*, the *Head* can never be without a *Body*, Eph. i. 22, 23, &c. — Surely, when *the Marriage of the Lamb* is *conſummatcd*, no *Divorce* ſhall ever follow: But they ſhall continue in that State to all Eternity. *Iſ.* liv. 5 — 10. *Hof.* ii. 19. *Jo.* xii. 26. *Ch.* xiv. 23. *Ch.* xvii. 24. *1 Theſ.* iv. 17. — As *he* is the *Light* of his People, in *this World*; the *Lamb* is the *Light* of the *New Jeruſalem* above. *Rev.* xxi. 2, 3. — As he is their *Life*, and *quickens whom he will*, here, *Jo.* v. 21. and continues to be *their Life*, while they are here; *Col.* iii. 4. ſo, BECAUSE HE LIVES, *they ſhall LIVE alſo*, hereafter, for ever, *Jo.* xiv. 19. &c. &c. And, 7. To wave many other, even neceſſary Things,

the *Difficulty* arising from this Passage may, I hope, be enough, or to Satisfaction, clearly answered thus, Tho' *the Redeemer*, and as such, is often spoken of as *God's Servant*, and consequently, some Way, in *Subjection to him*, If. xlii. 1. Ch. liii. 11. and accordingly, did *all* he did for *his Glory*; Jo. viii. 28, 29. Ch. 10. 37, 38. &c. Yet, to answer, all the *Ends* of his Office, *All Power is given to him in Heaven and in Earth*, Mat. xxviii. 18. &c. and consequently, he *sits at Helm* managing *all Affairs* in the World, according to his *own good Pleasure*; &c. *all Things* in his Church are, in a very particular Manner *transacted* in his Name; &c. HE IS ALL, AND IN ALL, unto his People; and does, in his own Person, so eminently exercise the *Authority and Dominion of God*, (as if the *Father* had resigned the *Sovereignty* to him) especially since *he judgeth no Man, but hath committed all Judgment to the Son*; John v. 22. &c. as if he were, indeed, no Way, or upon no Account, *subject* to him; at least, not visibly, and manifestly so. — Well then, since these are so, When *all Things*, at the End of the World, shall be *subdued unto him*; &c. When he has *sentenced the Wicked to Everlasting Punishment*, and received the *Righteous into Life Eternal*; Mat. xxv. 46. &c. and, When all the *Ends* of this Dispensation, shall be fully answered: Then shall he *deliver up the Kingdom*, presenting *all* those that were *given* to him perfect and *without Spot*, &c. Eph. v. 26, 27, and resign *that Dominion* also over all Things, which was *given* him chiefly for their Sakes; and so put an End to the present *external Dispensation* of the Kingdom, by the *Word, Sacraments*, and other *Means* of Grace: — And then *shall the Son*, i. e. the *Mediator*, also *himself*, who has so long acted as having the *Sovereign Power*, *be subject unto him* who gave him that *Dominion*, by resigning, as it were, his *Commission*, and *manifesting* himself evidently to be, as he had always been,

been, tho' not so visibly and clearly, a *Substitute* or *Deputy*: That God, *essentially* considered, *i. e.* the *whole Trinity*, may be ALL IN ALL, as *Christ* now is; Col. iii. 11. and the present *Æconomy*, by a *Vicegerent*, and all the *external Means*, whereby *Christ* now *communicateth* himself to his People, may for ever cease. — Our learned Author begins the next Paragraph thus,

“ This Text will not prove that *Christ* is not God, p. 44. No, blessed be his Name, nor any other. — “ for he is so by personal Union to the “ *Divine Nature*,” I earnestly desire to know the *Sense* of this: Having some Reason to question, whether any *Christian* ever heard such Words before. — “ he is *God manifested in the Flesh*,” He is so, *Eternal Glory* be to him who *took upon him the Seed of Abraham!* But, it was *the second Person* only, and no other, who was so *manifested*. — “ he is God and “ *Man in one complex Person*.” He is so, or he could never have been our *Redeemer*: However, *the blessed Three*, are not *one Person*. — “ But, in “ *most or all these Scriptures*,” which we have considered, “ it is manifest, that the Character of “ *Christ* as a *Son* is set far below the *Father*, not “ only in Order or in Office, but in Knowledge, “ *Power, Sovereignty, Self-sufficiency and Au-* “ *thority, &c.*” Ans. *Christ* is not here called *the Son of God*: — Nor is this Title, *the Son*, used in several of these Places in the highest Sense, in which this Title, *the Son of God* is: — As *the Son of Man*, he is *infinitely* inferior to the *Father* in all these: — As *Mediator*, he *condescended* to be a *Delegate*, to receive a Commission, and consequently Commands from him; &c. &c. I am glad, however, to hear, “ That *Christ*, (as God the *Son*) or “ in his Words, in his *Divine Nature*, is equal to “ the *Father in Power and Glory*.” *ibid.* Because then

then, he is not *the Father*, but a proper Son really distinct from him. — But,

While my Hand is in, I must retort the Difficulty, (not only upon our worthy Author, who resolutely denies *the coessential Sonship* of *Christ*, or that *he is God of God*; but) upon our *Arians* and *Socinians*, who obstinately oppose his *true and proper Divinity*; and ask, What Answer they, or any of them, can give to this Difficulty? Our Author will have it, That *Christ's human Soul*, which he grants is a *mere Creature*, “ is properly *the Son of God*:---The *Arians* dream, That the *Logos* is *not God*; and therefore, must be a *Creature*:---And the *Socinians* will have it, That *Christ* when on Earth, was a *mere Man*, tho' since, *Risum teneatis, made a God!* Well then? Was not this *human Soul*, the *Logos*, and *this Man*, always *finite* Beings, omnimodously dependent upon *God*? &c. — Was it possible, that either of them could be in *the Form of God*; or have the *Divine Names*, and *Titles*, &c. attributed to them? — Could either of them possibly be *capable, of all Power in Heaven and Earth*, &c. Or be ALL AND IN ALL to Believers? &c. — Were not they *all naturally*, and therefore *necessarily*, every Way, in every Sense, and always, *subject* to the *Father*? --- Could there possibly be any *Doubt* of *this*, by any Man in his Senses? &c. — Could any possible *Dispensation* alter the *Nature* of Things?—Or, Can a *Creature* possibly *cease* to be a *Creature*? Or, to be always, and *omnimodously*, *subject* to his *Creator*?—What then is, what can be, the Meaning of these Words, *Then shall the Son also himself be subject*, &c? — When I shall hear a satisfactory Reply to these Questions, I have several more ready.

Thus have we considered these Texts, and, I hope, explained, and vindicated them, to the Satisfaction of the *serious* Reader. We have shewn, That,  
in

in some of them, this Title, *the Son*, denotes the *human Nature of Christ* only; that, in others, he is spoken of as *the Mediator*, but with a particular Regard to his *human Nature*; and in others, with a more particular Respect to him, as *God the Son*, who had undertaken to be *Redeemer*. And must say it again, That if the serious Christian remembers, That *Christ*, as *God*, is *the Son of God*; and as *Man*, *the Son of Man*; and that *the Mediator*, as such, or in his complex Person, is often called *the Son of God*, or “the Son absolutely,” *i. e.* if it be Sense, and true also, without any Adnoun or other Word joined to it: And consequently, That when he is called “the Son absolutely;” this Title may either refer to him purely as the Son of God, or purely as the Son of Man, or as the Mediator, as the Scope or Circumstances of the Passages direct and require: If, I say, he remember these, he needs not be much moved, with any Thing which can be urged from these, or any the like, were there ever so many of them. — Go we on then to,

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#### C H A P. IV.

*Some Considerations upon his SUBORDINATE QUESTIONS, with proper Answers to the most plausible Things offered in support of his Notions: Or, An Answer to that Question, Did the Disciples of Christ fully believe that he was the true God during his Life-time, or not till after his Death and Resurrection? p. 70.*

**A** Direct and plain, but brief Answer, we have given, in general, to this *Question*; p. 20. and

and have, and shall, by and by, more clearly and fully, *prove* it to the *Conviction* of *all*, who will be satisfied with *the Word of God*, and the *Testimony* of the *Three Witnesses* in *Heaven*, for a *Proof*: But, “in order “to solve this *Question*,” our learned Author “makes these five *following Enquiries*; p. 70.” every one of which, with all his *Answers* to them, with his *Design* in proposing them, we shall consider, very briefly, if worth the while, as they come in our *Way*.

“SECT. I. *The Jews old Opinion concerning the Messiah.*

“1. *What Notion had the Jews in general concerning their Messiah?*” p. 71.

His *Design* in this *Section*, as appears from his *Questions* and *Answers*, p. 72 — 76. and the *Conclusion* of it, “In short their *Notions* of this *Matter* “were so very confused, so uncertain, so incon- “sistent, so various, that they cannot be reduced “to any certain or settled *Scheme* of *Sentiments*. “p. 76.” is *obliquely* to deprive us, of any *Assistance*, from the *Principles* of the ancient *Jewish Church*, in support of *the coessential Conscription of the Messiah?*

He cannot deny, That “the *Old Testament* furnished them with sufficient *Prophecies* concerning “his *divine* and *human Nature*, his *spiritual King-* “*dom*, his *Sufferings*, his *Death* and *Resurrection*, “&c. p. 71.” He might have said, That *many* of those *Prophecies* were so *plain*, *full*, and *minute*, that they lookt rather like *exact Histories* of *Matter of Fact*, than *Predictions*. “yet so wretchedly blind- “ed were they with the corrupt *Glosses* of their “*Teachers* and with their own foolish *Prejudices*,” (which they also learned from their *Teachers*, those *blind Guides* who caused them to err;) “that they did agree “in no *Notion* concerning him more universally, “than that he was to be a *temporal Prince*, that he “was never to suffer, nor to die, &c. *ibid.*” Granting this, What then? — Tho’ they had so far turned

turned aside from *the Truth*, as to have *perverted*, or *forgotten*, their *Creed*; The *Old Testament*, especially as explained and illustrated by the *New*, strongly supports the Doctrine of THE TRINITY, and *the coessential Sonship* of Christ: And therefore, through the Grace of God, we shall neither suffer those *Proofs* to be *wrested* from us; nor *shut our Eyes*, against *so clear a Light*, because the *degenerate Jews* *shut theirs*. But I must observe, That here, as in many other Cases, he is very general and ambiguous, which may lead plain serious Christians into great Mistakes! For, his first Words,

“ *The Jews old Opinion*,” one would think, was their *Opinion*, in their *old and best* Times; or if not so old as the *Patriarchs*, or *Moses*, or *David*, or the prophetic Ages after the *Revolt* of the Ten Tribes; yet at lowest, of *Ezra*, *Nehemiah*, and the Men of the *great Synagogue*: Whereas, he seems to mean their *Opinion*, when our Lord was upon the Earth! — *Abraham saw Christ's Day*; Jo. viii. 56. and knew that he was *the true God*; (not the *first* Person, but the *Second*;) for, when he *appeared to him*, Gen. xviii. 1. he heard him call himself, JEHOVAH; ver. 13, 14. and he also in his *Intercession*, called him JEHOVAH, ver. 30, and *the Judge of all the Earth*; ver. 25. and knew, I conceive, as well as *Moses*, That *he* was JEHOVAH, who *rained upon Sodom and upon Gomorrah* *Brimstone and Fire from JEHOVAH out of Heaven*. Ch. xix. 24. So that, tho' he well knew, That *Jehovah* is ONE; or, that there is but ONE JEHOVAH; he knew there were *two*, who were so called: Or, he knew *Jehovah and Jehovah*, but not TWO JEHOVAHS. — *Jacob* knew, that *the Man who wrestled with him*, was *God*; Gen. xxxii. 24 and 30. (who is called by the Prophet, *God*, Hof. xii. 3. *the Angel*, ver. 4. and *the LORD GOD of Hosts*, &c. ver. 5.) and even when under *the Spirit of Prophecy*, worshipped him as the *Angel which redeemed him from all Evil*.

Gen. xlviii. 16, &c. — And hence, when we remember, that he *appeared* to them, in a bodily Shape, as a *Man*, as a *Prelude* to his *Incarnation*, we may learn what *was the Faith* of the *Church*, concerning *the promised Redeemer*, in their Days. — Should it be said, That *this was Christ's pre-existent human Soul*, which *appeared*, &c. and not the *second Person*. We Anf. 1. This is *gratis dictum*, said without any Proof, or any Appearance of any. — 2. Tho', in those Days, and for many Ages after, we find he was often called *an Angel*, *the Angel of the Lord*, *the Angel of his Face*, or *Presence*, &c. yet we find no Mention, no not the least, of *his human Soul*. — 3. The Patriarchs spoke often to him, and of him, and *worshipped him as God*, *the God of his People*, *Jehovah*, &c. without any *Apprehension*, so far as appears, of any such *human Soul*. — 4. Himself often assumed the *Names*, and *Titles*, accepted the *Worship* and did the *Works*, &c. of the *One true God*; but gave no Hint of his having then, any *human Soul*. — And, 5. To the best of my Knowledge, There remains *no Tradition*, of any Sort, That the *Jewish Church*, from the Beginning, if I may not say, to this Moment, ever heard of, and much less entertained, the Opinion of his *pre-existent human Soul*, &c. Yea, — 6. We shall shew, by and by, That *Moses*, *David*, *Solomon*, *Isaiab*, and the *Prophets*, knew his *coessential Sonship*; and therefore, reasonably presume, That this was the *common Faith* of the *Jews*, in the several Ages wherein they lived. — And, 7. I cannot think it possible, That, in the Days of *Ezra* and *Nehemiab*, when the *Canon of the Old Testament* was *closed and sealed up*; and when they had three, if not more, *Prophets* alive, to explain Things to *them*; *the Jews in general*, should not have some *right Notions* of the *Person*, *Natures*, and *Offices*, of the *promised Saviour*, and his *spiritual Kingdom*: Or be ignorant, That he

was



was first to be *humbled*, and *then exalted*; or to *suffer*, *die*, *rise again*, &c. &c.---See, besides the many Texts quoted above, *Hag.* ii. 9. *Zech.* ii. 10—13. Ch. iii. 8, 9. Ch. vi. 12, 13. Ch. ix. 9. Ch. xi. 12, 13. Ch. xii. 10. Ch. xiii. ver. 1 and 7. Ch. xiv. 4. *Mal.* iii. 1. Ch. iv. 2, &c. — They did indeed, soon, alas! too soon, *degenerate*; and, had I Time, I might give some Hints, when, by what Means, and by what Steps, &c. Things grew worse and worse, till they came to that almost *desperate* State, in which they were, when *Christ* was in the World; when, (excepting that their *Love* to *Idolatry* had been check'd, or cured, in and by their *Captivity* in *Babylon*,) they were, generally, more corrupt, both in *Faith* and *Manners*, than ever they were, at any Time before. — And, I have sometimes thought, when considering the first and second Chapters of *Luke*, that there was a remarkable Change for the worse, very visible among those in the Tribe of *Judah*, between the Time of our *Saviour's Birth*, and his *Baptism*. — But, to pass many such Remarks as these at present, I shall only ask, What could be expected from those, who so shamefully *gloss'd away*, the *Sense* of the *moral Law*; but, that they would also *sadly corrupt* the *Faith*? — And, What *Regard* can we owe to the *Opinion* of such People? &c. &c.

I might also ask, what he means by “the *Jews* “in general?” &c. 'Tis enough for us, if the *wisest* and *best* of them, wherever they were, had a *right Opinion* concerning the *Messiah*, &c. — Should the Question be put, What *Notions* have the *Church Party*, or the *Protestant Dissenters*, in general, concerning *Predestination*, *Grace*, the *Trinity*, &c? Or, How far they differ from their *Old Opinions*? &c. 'twould not be easy to give a just and direct Reply. — However, to his own Query, he answers,

1. They generally believed he should be a *Man* “ of *their own Nation*, of the Tribe of *Judah*, of “ the Seed of *David*, &c. p. 72.” I do not think there was a native *Jew*, in the whole World, who retained the Profession of the *Jewish* Religion, that did not *believe all these*. — And, as for the Exception he makes, from *Jo. vii. 27.* in the next Paragraph, it proceeded, in my Opinion, rather from *willful Perverseness*, &c. than *Ignorance*.

“ 2. They believed that he had an *Existence before* “ *he came into the World* ;” p. 73. This they must have believed ; because he could not *come into the World*, before, or till, he had an *Existence*. — for, the Prophet speaks of him as “ *a Ruler in* “ *Israel*, whose Goings forth have been from of Old, “ *from everlasting*.” *Mic. v. 2.* — Whether “ this “ Opinion was universal,” *ibid.* or not, one would think, That whoever thought these Words were spoken of *the Messiah*, must have believed him to have *existed from Eternity* : And consequently, if then *the Son of God*, a *coessential Son*. — But, the *Jews*, in those Days, had never heard of any “ *pre-existent human Soul* of his :” Or, if they had, these Words could never have been spoken of it.

“ 3. They believed that he had some *glorious* “ *and eminent Relation to God*.” p. 73. It was not possible, That any one who believed the *Old Testament*, could have any the least *Doubt* of this. “ This “ appears from the Name of Honour that *the* “ *Messiah* was universally known by amongst them, “ *viz. The Son of God*, *ibid.*” This we had before, and answered it also ; p. 70, &c. and shall only now add, If “ all the *Jews* talkt with him under this Name, “ as being the common Name of the *Messiah*, and “ perfectly well known amongst them.” *ibid.* then surely they knew the Meaning of it : Or our Lord would have set them right. — Well then, what higher,

higher, or more glorious, *personal Title* could possibly have been given him? — If he is *the Son, the own Son of God, &c.* and, as such, *equal with God*, which was *their Sense*, and the only *natural and proper Sense*, of that Title; then is he *God the Son*: And we can give him no higher Title, if we do not call him *God the Father*. But surely, our learned Author would have been greatly offended, to have heard any One call *the Messiah, God the Father!* I might have added, That it is undeniable, That the *Jews* did not use this Title, *the Son*, “as a Name of Office;” or not chiefly, and only so; but, as a Name of *Nature*, as it always is, in every other Case.

“4. The Prophets in the Old Testament frequently intimate the *Divinity of Christ*;” p. 74. They do so: And, I’ll add, they do it clearly, and strongly; yea, and as *a Son* too. *Pf. ii. 7—12. Pro. xxx. 4. Is. ix. 6. Ch. xl. 10—12, &c.* What follows about Dr. *Allix’s* and Mr. *Fleming’s* Account of *the Memra, &c.* is out of my Way at present. I have read them both, &c. ————— “But what doubtful Hints or plain Evidences there might be, that *Christ was to be the true God*, yet the *Jews* in *Christ’s* Time did not generally believe it.” p. 75. Ans. 1. Supposing this, What will follow? That it was not, clearly and fully, *revealed* in the *Old Testament*; or *known*, and *believed*, by their Fathers? By no Means. ————— 2. The *Jews* could not but know, That the Word, *ELOHIM*, which we commonly translate *God*, is plural: --- That there were several, to whom *this Name*, and the other *Titles* of the *Most High God*, and his *Perfections* also, are ascribed in *Scripture*: — That, how intimately soever united they are, and how *inseparably* soever they act, in all their Works relating to the *Creatures*, they are spoken of, as distinct *personal Agents*: --- That there is not only a *Distinction*,  
but

but an *Order* among them: --- That *one* of them is sometimes stiled *the begotten Son of another*; who is, therefore, *his own, his natural Father*: --- And that *this Son* was he, who had *undertaken*, and was *anointed*, to be *the Messiah*; as we have, and shall, farther prove, &c. --- 3. What much confirms me in these two last Thoughts is, that the *Opinion*, That *God most high*, had a *Son*, an *own Son*, who was to be *born of a Virgin, become Man*, and the *Governor*, if not also the *Redeemer of the World*, &c. was then dispersed far and wide, and well known to many of the Heathens. I need not mention the *Sibylline Oracles*, nor offer any other *Proofs* of this, but the famous fourth *Eclogue* of *Virgil*, which was written near the Time of our Lord's *Birth*, and is now known to every School-Boy; and particularly that glorious Line, so much, so justly admired,

*Cara Deum soboles, MAGNUM JOVIS INCREMENTUM!*

Which, I conceive, very clearly and strongly expresses the *Idea* of a *proper and coessential Son*; and was, however he came by it, most certainly taken from *Isaiab*, or some other of the Prophets, or some *Jewish Tradition*. — I, for my own Part, have been long persuaded, from many Passages of the *Æneid*, as well as of that *Eclogue*, that *Virgil* was no stranger to the *Septuagint*, (a Translation of the *Old Testament* into *Greek*,) not unknown to many learned Heathens long before that Poet was born. — But, says our Author,

“ Surely if the Pharisees had but embraced this  
 “ Opinion, they could never have been at a Loss  
 “ to have answered our Lord's Question, *Mat. xxii.*  
 “ 43---46. *If Christ be David's Son, how doth he*  
 “ *in Spirit call him Lord?* It was plain by their  
 “ Silence and Confusion, that they did not believe  
 “ his *Godhead*. p. 75. *Anf. 1.* Whence did our  
 Author learn this? 'Tis plain, indeed, that they  
 gave

gave him no Answer: But, the Text speaks nothing of their *Confusion*. --- 2. 'Tis certain they believed, That God had a Son, who was *equal with him*, Jo. v. 18. and who *was God*, Ch. x. 33. and that they charged Christ, with giving out *himself* to be *that Son*. --- Or, 3. If they did not know, that *the Messiah* was to be *God, Jehovah, &c.* and therefore, *the true God*, they must either have been very *ignorant* indeed, or almost incurably *obstinate*: Because, all this is so frequently, fully, and emphatically, revealed all over the *Old Testament*. Gen. xviii. 13, 25, &c. Numb. xxi. 5---9. compared with 1 Cor. x. 9. Ps. xvi through-out, &c. Is. ix. 6. Ch. xxxv. 4--6. Ch. xl. 9---11. &c. Jer. xxiii. 6, &c. Hof. i. 7. Ch. xii. 3---5, &c. Zech. xi. 13, &c. Mal. iii. 1---4. --- 4. We can otherwise, much better, account for their *Silence*. And, to pass their *Pride, Enmity* against him, &c. They knew very well, That our *Lord*, by all his *Parables, Miracles, &c.* designed to prove himself to be *the Messiah*; tho' he had never, for the Reasons above given, expressly so called himself:--- They remembered the *Dilemma* he brought them into, by a *Question* he askt them, but a little before: *Mat. xxi. 24---27.* — They perceived, that, if they should deny that *Christ* was *the Son of God*, and as such, *the true God*, they had the *Scriptures, the Judgment* of their Ancestors, and their *own Sentiments* also, all directly against them; and if they should confess him to be *the true God*, he would then turn it upon them, and say, How could they then, for *shame*, dream of his *temporal Kingdom, &c.*? And therefore, seeing they were resolved to hold fast that *wile*, that *ridiculous Opinion*; and knowing that, which Way soever they replied, he would be too many for them; they *wisely* thought, it would be best for them to hold their *Peace*. --- But, 5. I must retort this, upon our learned Author, thus, Had they known, any Thing “*of Christ's glorious pre-existent human Soul, &c.*”

they

they might have readily, and without any Confusion, answered him, and perhaps have kept their scandalous *Prejudice* too! Tho' Christ is *David's Son*, "according to (his fleshy Original, or) the Influence of the Flesh into his Birth, p. 50." (if these Words are really intelligible!) Yet, his "pre-existent human Soul is a *supra-angelical Spirit*, &c." and therefore, is He, upon that Account, HIS LORD also. I humbly conceive, I may add, — 6. Had this been the Case, they would have openly *derided* him for his *silly Question*. — But, we wave several others, and proceed to,

“ S E C T. II. *What Ideas did Christ give his Disciples of himself?*” p. 76 — 83.

“ Anf. :. He takes particular Pains upon many Occasions to shew that he was *sent from God*, or *received Commission from Heaven* to teach the Doctrines which he taught, and perform those glorious Miracles which he wrought, to confirm both his Doctrine and Commission : And then refers to *John v. vi. viii. &c.*”---He did so : And his *Works infallibly* proved both these ; tho', in the Chapters referred to, his *Discourses* were rather *Apologies* for himself, or Answers to and Reasonings with the *Pharisees*, the *Sanbedrim*, and the murmuring cavilling *Capernaïtes*, than Instructions to his Disciples.

“ 2. He proves by most infallible Evidences, that *he was the Messiah, the Saviour of Mankind* :” He did so : Tho' this could not have been done, as we have shewn, without declaring and proving, That he was *the coessential Son of God*, and, as such, *equal with him*. — See what we have offered to this Purpose. p. 36, 37, &c.

“ 3. He often takes Occasion to declare, that *he had a Being before he came into this World*. Jo. iii. 13. Ch. v. 38. and 51. &c.” p. 77. Yes : But, (1.) He never, so far as I know, spoke one Word of his *pre-existent human Soul* ; which, I am inclin'd

to

to think, he would have done, once at least, had he had any. (2.) He is very *solemn*, in declaring himself *the only begotten Son of God, whom he sent into the World*; and that he that *believeth on him, the Son, and as such, is not condemned, &c.* Jo. iii. 16—18. &c. But, to *believe on him, or in his Name*, is an Act of *religious Worship*: Whence I conclude, he is a *coessential Son*, and as such, *the true God*. (3.) In some of the Texts quoted, Our Author has, upon his own Principles, much over done it; and, in others, as much under done it. — Christ's *human Soul* was not "*the living Bread, which came down from Heaven; &c.*" Jo. vi. 51. — He that *was sent*, "not only *came down from Heaven, but came forth from the Father*; Ch. xvi. 28." and could say, *παρ' αὐτῶ ἐγώ, I am FROM, or OF him, viz. as a Son*. Ch. vii. 29. &c. &c.

4. He assumes to himself the *Character of the Son of God*, in a more eminent and superior Way than Men or Angels are his Sons; for he calls himself *the only begotten Son of God*. Jo. iii. 16. 18. p. 73." Anf. (1.) The Title, *the Son of God*, is not properly, if at all, a *Character*, but a Title of *Nature*. (2.) In every Sense, in which the Word, *Son*, is used, except its only *proper* Sense, to denote the *natural Relation* of one that is *begotten*, to him that *begat* him, there are many who have been called *the Sons of God*: But, *Christ* is an *only begotten Son*: Whence I conclude, as above, That he is a *Son*, in a quite different Sense from all others; or, in the only *proper* Sense, *i. e.* a *coessential Son*. (3.) He not only *assumed* this Title to himself, but *accepted* it often from others. — And therefore, to pass several Things, (4.) What more would he have had our *Lord* to have said? Yea, What more could he have said, to prove his *coessential Sonship*, than he has said, "*John v. 19 — 23.*" which I have, and must yet farther consider? — He owns "these cannot be sup-

“ posed to be spoken of any mere Creature,” Right.  
 “ And therefore — they give some Intimations of his  
 “ Union with *Godhead*, &c.” p. 79. — This *suspicious* Language needs Explication. Is, or was, this a *personal* Union? — If it was, Which of the *Persons* does he mean? — If it was not a *personal Union*, and with a particular *Person*, What was *this Union* with *Godhead*? &c. &c. — No other Name is here mention’d, but *the Son of God*, or *the Son*; and therefore, if these Words are *true*, they must be true of him, as *the Son*: Not chiefly, not merely, if at all, as *the Son of Man*; and therefore, as *the Son of God*: And consequently, “ the meer Name, *the Son of God*, in these Passages, gives,” with his good Leave, “ some Intimations of his *Divinity*.” *ibid*. And, I may add, having proved it, every where else in *Scripture*, from the Beginning to the End.

“ 5. He sometimes takes Opportunity to acquaint  
 “ them with his *most intimate Union or Oneness* with the  
 “ *Father*, &c. p. 79.” He does so: And does it as clearly, and strongly, as it is ever done; or as it could be done, in a Consistency with the *Distinction* of the *Two ever-blessed Persons*.---“ For when he says, *John*  
 “ x. 29. *My Father, who gave me my sheep, is greater*  
 “ *than all* ;” Yes: He is absolutely, yea, infinitely *greater than all*, who would *endeavour* to *pluck them out of his Hands*. — “ yet he adds in the next Verse,  
 “ *I and my Father are one* :” Yes: These *Two Persons*, *the Father and the Son*, are *¶, Unum, ONE THING*. — *One Thing*, as having the *same Essence*; and therefore, *One* in *Consent, Will, and Power*, who will most *perfectly concur*. and *agree*, in *preserving the sheep*: And consequently, Whatever *Prerogative*, or *Creations*, *the Father* as such has, which *the Son*, as such has not, it is purely *relative* and *personal*, and fully consistent with their *Coeffentiality*. —  
 “ which I think are Intimations of a superior and  
 “ inferior Nature, and that the Divine Nature of  
 the



“ the Father was in him.” p. 79. — Which Words give these Intimations? Not, surely, the Words, FATHER and SON: — Not the Order in which they are placed, *I and my Father*: — Not the Predicate of this Proposition, *ἐν, ONE THING*: — What then? — Why, either these, 1. “ The Father is greater than all.” Ans. No surely: For the Words, *Father and Son*, intimate their having *the same Nature*, and not a “ superior and inferior Nature;” and the Words, *ἐν ἑσμεν, ARE ONE THING*, put it out of all Doubt. Or, 2. These, “ *Who gave me my Sheep,*” Ans. This Expression intimates, indeed, a Priority of Order, which is natural; and an *economical Superiority and Inferiority*, which on the Part of *the Son*, as such, is purely *voluntary*: But, it plainly presupposes, and requires, an *Equality*, or rather *Sameness of Nature*; because, had not he, to whom the Sheep were given, been *equal with God*, he had been no Way *Par Negotio*; and could neither have redeemed, led, kept, nor saved them. — It will be said, That, when he spake these Words, every one saw he was *Man*, and had *our Nature*. Ans. Yes. Blessed be his Name, *He, who thought it no Robbery to be equal with God*, had emptied himself, and taken upon him the Form of a *Servant*, &c. which if he had not done, he could never have been *the good Shepherd*, &c. *John x. 11 — 18*. But this was no Way inconsistent, with his being a *coessential Son*, as *God*. Or, 3. These, “ That the Divine Nature of the Father was in him.” Let it be remembered, that the Person he here calls *him*, is *Christ*: And then I answer, *Christ* may be considered as *Mediator*, and as such, *God-Man*, or merely as *the Son of God*, or merely as *the Son of Man*. — If we consider him as *Mediator*, he is *God and Man in one Person*: And therefore, Since there is but *one Divine Nature*, “ the Divine Nature of the Father was, and is, in him?” — If merely as *the Son of God*, and if he is indeed his own, his *only be-*

*gotten Son*, then surely he is *coessential* with him: And therefore, the *same Divine Nature*, which is in the *Father* as a *Father*, is in *him* as a *Son*: — If merely as *the Son of Man*, he has no other Nature but the *Human*. — But, he is not, in any of the Texts here quoted, called *the Son of Man*; and therefore, in every One of them, his *coessential Sonship* is necessarily implied. I, for my own Part, believe, That, in every one of them, he is spoken of, as *the Mediator*, and as such, as *God-Man*: But, with a very very peculiar Respect to his *Divinity*. — Let the Reader impartially consult the Passages, “*John* iii. 16 — 18. Ch. v. 19 — 23. Ch. x. 29. 30. and 38. Ch. xiv. 7 — 11. Ch. xvi. 28. p. 78 — 80.” and his own Eyes will convince him.

“ 6. There are also several other Intimations that our Lord gave of his *Divinity*, tho’ it was not the Doctrine that he thought fit at that Time to teach in plain and express Language. — Thus the Words, *Mat.* xviii. 20. seem to denote a divine Omnipresence: — Those, Ch. xvi. 19. sound God-like: And, when he promises the Disciples, as *Luke* xxi. 15. or says, as *John* ii. 19. he imitates divine Language so much, that it might have led the Disciples onwards to the Belief of his Deity. p. 80.” — Ans. Why, really, if it did not, they were, indeed, very *slow of Heart to believe*: And very *slow of Understanding* also! But, to be more particular, I must ask him again, What would have pleased him: Or, What should *Christ* have said, which he has not said? — 1. Would He, who was so *lowly in Heart*, have given any Intimations of his *Divinity*, had he not indeed had *Divinity*? — Wou’d he, who was the most perfect Example of *Humility*, have used Words of himself, which seem to denote a *divine Omnipresence*; or, *sound Godlike*; or, *imitate divine Language*; &c. had it not become him to do it? — Or, Would the most *self-denied* Person that ever was,

was, and who most studiously shunned all *Ostentation*, &c. have *claim'd* to himself what was not *his Right*, or spoken of himself in Strains, which did not belong to him. — 2. How could he have more clearly, fully, and strongly, intimated *his coessential Sonship* than he has done? — I want sadly to know, 3. How could our Author then say, That “ Christ did not think fit at that Time to teach his *Divinity*, in plain and express Language? Surely he would not have had him to call himself *the Father*: And he has as plainly, expressly, and emphatically, called himself *his Son*, *his only begotten Son*, &c. as he could! Surely he would not have had him forget the *Distinction of Persons* in the *Trinity*; his own *voluntary Condescension*; his *æconomical* SUBJECTION; EXINANI-TION, &c. &c.—What should he then have said, in his State of *Humiliation*, that he has not said? — Would he have had him to talk out of *Character*, and of his *Exaltation*, before he could say, *But I am a WORM, and NO MAN*? — Did he not behave, while he was in the World, just as the Prophets said he would, &c. — 4. Is it not somewhat strange, That he should so often mention his *Sonship*; speak to, and of, the *Father*, with all the *Familiarity* of a *coessential Son*; and in Strains, which sound *Godlike*? &c. and yet never, in plain Terms; no, nor in any Terms, so far as I can find, of “ the Pre-existence of his *Human Soul*;” or, of “ the *glorious peculiar Derivation of it from God*?” — 5. Is not his alledging, That our Lord “ did not think fit to teach his *Divinity*, &c.” either a mean *Equivocation*, very unworthy of himself; or to use a Law Phrase, a direct *Protestatio contra Factum*? — 6. I desire earnestly to know, How he could *instruct* his Disciples, or any others, *Who*, or *What*, the *Messiah* was? What he was to *do*, or *suffer*? What *Benefits* he was to *procure* and *confer*, &c. and how he was, or could

be,

be, *qualified* for all these, &c. without teaching them his *Divinity*? &c. &c. — But — —

What he has said of “*Christ’s Active and Passive Behaviour*, p. 80 — 83.” is true, and exceeding well said: And tho’ we need “not lay the whole “*Stress of the Cause*,” *i. e.* of his “being true “*God*, upon this;” because we have many more Proofs: Yet we might “venture to do it;” because, if we did, we should be in no very great Danger.

“*One special Reason why our Lord did not pro- claim his own Godhead*,” --- which he says “is evi- dent and sufficient,” is very strange indeed! Marginal Notes. p. 82. “He must have done it ei- ther with *plain and convincing Proofs* of it or *with- out them*.” Ans. He did actually give both *plain*, and *convincing Proofs* of it: And those who were well-dispos’d, and did seriously consider them, were con- vinced by them; so that it was the Fault of all who had those Proofs, if they were not *fully convinced*. See *John* i. 14. I say, convincing Proofs, if calling and proving himself *the own, the only begotten Son of the Father*; and if *doing the Works*, and *accepting the Worship of the true God*, be such. *Jo.* v. 17 — 47. *Is.* 25. 6---9. Ch. xxxv. 4 — 6. comp. with *Mat.* xi. 2—6. Ch. xlv. 22—25. comp. with *Mat.* xi. 28. &c. *Jer.* xxiii. 6. comp. with *Mat.* xx. 28. *Jo.* x. 30. &c. “If he had only asserted it plainly, *with- out convincing Proof*, he had hastened the Malice of “the *Jews* to put him to Death for Blasphemy.” — The *Jews* had not Power to put any one to Death:— When they actually did charge him with *Blasphemy* before *Pilate*, which put the Governor into a Fright, *John* xix. 7. 8. he did not ground his *Sentence* upon that *Accusation*, as is plain from the *Title over his Cross*: ver. 19. ---And yet, our Lord did often, and most solemnly, assert his *coessential Sonship* before them; and that in such Words, and with such Cir- cumstances, that they presently charged him with *making*

*making himself equal with God*; Ch. v. 17, 18. &c. which he was so far from denying, that he proved it by many plain Arguments, which were, really, *convincing Proofs*! ver. 19 — 47. — I call them *convincing Proofs*, not only because they were, in themselves, *sufficient to convince*: But, because they, seem to me to have, then *actually convinced them*. --- For, They never, so much as once, *interrupted* him, in all that long, that *glorious Apology*! They never *opposed* one Word, to any Thing he said! They seem to have heard him composedly, with Attention, without murmuring, and to have been so *struck* with the over-bearing *Evidence* of his *Defence*; and the divine *Authority*, and *Majesty*, which appeared in his *Person* and *Delivery*; that, if they were not *effectually convinced*, they had nothing to object, durst not gain-say, but were obliged to be silent: And therefore, suffered him *peaceably* to finish his *Discourse*, and then permitted him *quietly* to depart! Whereas, having afterwards *hardened themselves*, in their *Prejudice* and *Unbelief*, they no sooner ever heard him speak in such Strains, but they were filled with such *Madness* and *Fury*, that *they sought to take him*, &c. Ch. vii. 29, 30. or, *took up Stones to cast at him*, Ch. viii. 58. 59. or *to stone him*! Ch. x. 30, 31. —

“ On the other Hand, if he had given *most convincing Proofs* of it while he asserted it, the *Jews* and “ *Gentiles* had been restrained from putting him to “ Death at all; for St. Paul tells us expressly, 1 Cor. “ ii. 8. *Had the Princes of this World known it, they “ would not have crucified the Lord of Glory*. This would require a long Answer; but, passing several Things, it may suffice in short to say, There is a mighty Difference between the *most convincing Proofs* considered abstractly, or in themselves, and *convincing, overcoming Grace*. ——— The *most convincing Evidence* we (I mean every Man hath, or can,) have of any Thing, at least next to our *own Existence*,

is that of the Being of a *Deity*: And yet, some have denied, That there is a *God!* --- Men generally *acknowledge*, and are most firmly *persuaded*, That *God sees* what they do: And yet, very few of them, alas! act as if they did! --- Yea, the *most convincing Proofs* are not, in themselves, *effectual* against rooted *Prejudice*, wilful *Unbelief*, habitual *Enmity!* &c. --- I shall therefore only ask, 1. Was the *Ignorance* of those who *crucified our Lord*, a *sufficient Excuse?* — 2. Will not *sufficient Proof* render the *Unbelief* of all, who have, or might have it, a *heinous Crime?* — 3. Will not *sufficient Proof* render all, who have it, *cæteris paribus*, *equally obliged* to believe? &c. — 4. Could *any Proofs*, in the present Case, have actually *convinced the Jews*, and *impressed the Conviction*, so as to have *restrained* them, from what they did, without *sufficient Grace?* &c. And, to name no more, 5. What *Proofs* were wanting, which, all Things considered, would have been more *convincing*, merely as *Proofs?* I may defy the World to name me any *One!* But, I must observe upon a few Lines more, p. 83.

“ And tho’ we can never tell exactly what makes  
 “ the *personal Union* between the divine and human  
 “ Natures in *Christ* ;” We cannot, I humbly conceive, ever tell exactly what makes the *Personal Union*, between our own *Souls* and *Bodies*: But, as *this* comes the nearest to, or most resembles *that*, of any *Union* between such *different Substances* known to us; so, by seriously considering *this*, and carefully examining what we may learn from *Scripture* concerning *that*, we shall, with the *Illuminating Grace*, which is promised to *all* those who *ask* it as they are required, arrive at as *exact a Knowledge* of it, as is necessary for us in this World. “ yet perhaps this may  
 “ be a just Evidence of a *personal Union with the*  
 “ *Godhead*, (viz.) when the *Actions* and *Characters*  
 “ and *Sufferings* which *Christ* performed and sus-  
 “ tained, might be properly said to be performed  
 “ and

“ and sustained *immediately* by God himself.” To treat this, and such *suspicious* Language, which occurs, in almost every Page, as it well deserves, would be thought by some, ————— I shall only observe, 1. Here is no Mention of the *second* Person! — 2. “ A *personal Union with the Godhead*,” is neither the Language of Divines nor Philosophers, *Christians* nor *Jews*. — 3. The *human Nature* of *Christ*, was not, is not, *personally united* to the *Godhead* as such, i. e. to *all the Three Persons in the Godhead*; but only to the *second*, even *the Son*. — 4. “ The “ Actions and Characters and Sufferings, which “ *Christ* performed and sustained,” were not the Actions and Characters and Sufferings of *the Father*, for, to say so would be downright *Patripassianism*; nor of *the Holy Spirit*, for, we find no Intimations of any such Thing in *Scripture*: But only of the Person of our Redeemer, even *the Son*, the *second* Person, in our Nature. — And therefore, 5. They “ could not be properly said to be performed and “ sustained *immediately* by God himself,” whatever he meant by these Words, “ God himself:” Because, (1.) God himself cannot at all be *properly* said to *suffer Pain*, or *die*, i. e. to sustain Sufferings *immediately*. (2.) The Actions of *Christ*, as *Man*, (for Example, his *eating*, *drinking*, *walking*,) cannot be “ properly said to have been performed *immediately* “ by God himself,” who as such neither *eats*, nor *drinks*; &c. no, nor by *the Son of God* himself, and as such; but of *the Man Christ Jesus*, and as such; or, if you will, of *the Mediator*, but purely as *Man*. — They may indeed by a *Figure*, (which the Fathers called *Communicatio Idiomatum*, and we a *Communication of Properties*, if not by a much more common one, even a *Synecdoche*;) be said to have been done “ by “ God himself;” because, they were done by One, who is not only *true Man*, but also *the Son of God*, and, as such, *true God*: But they cannot be *properly*

said to have been performed even by *the Son of God* as such, and much less *immediately*. 'Tis a *Maxim* among Divines, That, when the *first* and the *second Cause* concur to any *one Action*, it is attributed to the *next* and *immediate*, i. e. the *second Cause*. Thus, Tho' *it is God which worketh in us both to will and to do*; Phil. ii. 13. for Instance, to *believe* and *repent*: Yet, because we ourselves *work under*, and *with*, his *Grace*, and so are really the next and immediate Causes, 'tis *we* who are said to *believe* and *repent*, and not *He*. — I shall leave the Intelligent Reader to make other *Remarks* upon this, and the like Passages, as he may a great many more: And to say, Whether they do not sound more like the *Heresies* of *Sabellius*, the *Patripassians*, if not the *Eutychians*, &c. than the *Faith* of the *Christian Church*, or the *Scriptures of Truth*? — He concludes thus, “ But I much question whether his Disciples in that Day did certainly infer so much from these Words, viz. *I and my Father are one. I am in the Father, and the Father in me.*” (Then they were certainly *Two*, how intimate so ever the *Oneness* was!) “ *The Father who is in me doth the Works.*” (Not *he* only; for *the Son, who doth what Things soever the Father doth*, was neither *unactive*, nor *passive*.) “ *He that hath seen me hath seen the Father.*” He hath so: And yet surely, he hath not seen that *he* was *the Father*.--- But our Author needed have made no Question of this: For, I dare assure the World, and shall be bound, through *Grace*, to make it good, That the *Disciples*, so far as appears, never “ *inferred so much,*” no, nor any such Thing, neither in that nor any other Day, “ *from these Words:*” And, that he has inferred *many* other Things, which never came into their Minds; nor, for aught which can be proved, into the Minds of any others, till very lately.

'Twould, perhaps, be thought *severe*, &c. to hint what seems to have been the true *Design* of *this Section*:



tion : I shall therefore, leave the Reader himself to find it out ; and proceed to another Subject.

“ S E C T. III. *What Idea the Disciples had of Christ in his own Life-time ?*” p. 83---86.

We agree, “ That the Disciples did not understand and effectually learn all that our Lord taught them,” till they were *filled with the Holy Ghost* : Acts ii. 4. And, that “ there were *many Things which, they could not bear* in his Life-time. *John xvi. 12.*” Let us then hear “ the Sentiments they (actually) entertained concerning him,” while he was here,

“ 1. They firmly believed *that he was sent of God.* Jo. xvii. 8.” p. 84. They did so : And it was next to an absolute Impossibility, that those, who *saw* and *heard* what they did, should not. — Numbers, besides them, most firmly believed this.

“ 2. They were convinced *that he was the true Messias.* John vi. 69. p. 85.” They were so : And were also *sure*, That he was *THE SON of the living God.* And, I humbly conceive, That he was *the Son of God*, before he engaged to be the *Messias* ; and that he could not have been *qualified* for being *the Messias*, if he had not. — And yet, as *convincing* the *Proofs* of his being *the Messias* were, they were not *effectual* to *restrain* one of them from *betraying* him, another from *denying* him, and two more, at least from *doubting* it. *Luke xxiv. 21.*

“ 3. That *he had a peculiar and glorious Relation to God,* p. 85.” ’Twas absolutely impossible, That any One, who *knew* and were *sure* he was *the Messias*, could doubt of this “ that he was the *Son of the living God,*” They could not have believed that he was *the Messias*, without believing *this*. “ which primarily referred to the Dignity of his *Person,*” ’Tis plain, it did so ! — Why then, (1.) ’Tis primarily a Title of *Nature*, and not of *Office* ; which alone, overthrows Dr. *Ridgley’s* No-

tion. (2.) Did they, could they, think, That *this Son*, was, as such, a *mere Creature*; though a very glorious one? &c. — “and oftentimes included “ in it also his Character, or Office as the appointed “ Saviour.” Yes. And when *the Eternal Son* had undertaken that *Office*; and even when he had assumed our Nature into a *Personality* with himself, and, in his whole Person, had enter’d upon the *Execution* of his *Office*; it was still the most glorious of all his *Personal Titles*; and frequently used also, for the Support of his People’s *Faith* and his own *Honour* and *Glory*, to denote his *complex* Person and as *Mediator*. — The three Texts he quotes must be considered by and by.

“ 4. They believed also, that *he had an Existence “ before he came into the World.* p. 85.” They could not possibly doubt this: Because, it was impossible, that he could come into the World till he had one, or before he existed. — But, he durst not say, p. 10, 11. they believed, that his *Human Soul then existed*: And therefore, when they professed, and *were sure*, that *he was the Son of the living God*, I cannot help thinking, they *were sure* he was the *second Person*, and, as such, the *coessential Son, now made Flesh*. And the Text quoted, “*John xvi. 28. and 30. I came forth from the Father, &c.*” makes much for me. “ This, says Mr. Clark, confirms us in the *Belief* of “ *thy Deity and Omniscience.*”

5. “ They believed also that *God was in a most “ eminent and peculiar Manner present with him,* “ &c. p. 86.” This is so plainly implied in the former Thoughts, that those, who believed them, could not possibly doubt of *this*: Not to add, That *Nicodemus’s Reasoning* is clear, invincible, and *convincing*. Jo. iii. 2. *No one can do those Miracles which thou doest, except God be with him.* — “ But they “ did not seem to have any fixed and certain Belief “ of such a peculiar and personal Union of the Man “ *Christ*

“ *Christ Jesus* with the *true God* during his Life  
 “ Time, as to give him the Name and Title of  
 “ *God.*” This Sort of uncouth Language comes so  
 often up, that I can hardly, with a safe Conscience,  
 help setting it in its true Light! —

They never, neither during his Life-time nor  
 after it, heard, or spoke, one Word of his *personal*  
 Union with *the true God*, in his Sense of that Title:  
 — They heard him often, and plainly, speak of  
*the Father* and *the Son*, which were the *personal*  
 Titles of *Two distinct* Persons; and therefore, could  
 not but know, That the *One* was neither the *other*,  
 nor them both: — They never called him the  
*Father*, but always *the Son*, which was the Title  
 proper to him: — They could not but know, that,  
 when he called himself *the Son of God*, in the Way  
 and Manner he did, the *Jews* always charged him  
 with *making himself EQUAL WITH GOD, OR MAKING*  
*HIMSELF GOD*, *Jo. x. 33.* and that he never denied  
 that he was; and therefore, I humbly conceive,  
 could not but believe, That he was actually *equal*  
*with God*, i. e. *the Father*, and being a *coessential*  
*Son*, was indeed *God*, tho’ not the *Father*: — This  
 they might believe, tho’ they might not always either  
*speak*, or *act* fully up to their Faith: — When he is  
 spoken of as *Mediator*, the Name *God* is *Æconomi-*  
*cally* ascribed, if not reserved, to the *first* Person, the  
*Father* with whom he *mediates*: — Notwithstand-  
 ing the *personal Union* of the Divine and Human  
 Natures in the *Mediator*, “ The Man *Christ Jesus*,”  
 as such, had never the Name and Title of *God* given  
 him, either during his Life-time or after it; nor  
 never will: — And, to wave some others, I do  
 not know but I may add, That, supposing them to  
 have been most “ certain that he was the *true God*,”  
 they might doubt, Whether, during his Estate of  
*Humiliation*, they were “ to give him the Name and  
 “ Title of *God*,” without particular Instruction  
 from

from himself; which he, in his Wisdom, had not thought meet to give them, for the Reasons hinted above, or the like. — If “they did scarce understand his *Oneness* with the Father, in so sublime a “Sense;” it was not, because it was not so clearly revealed before his *Resurrection*; for it was as clearly revealed before it, as after it: But, it proceeded from their *Prejudices*, their *Weakness*, their *slowness of Heart to believe and understand*, &c. — And yet, I am satisfied, they believed, That there is but *one God*: That *the Father was the true God*: And, That *the Son was a coessential Son*, and therefore *EQUAL with him*. — After all, the Question betwixt us is not,

What *Idea* they had: But, what *Idea* they *might and should* have had: Or rather, What *Idea* WE, who have the *whole Scriptures complete*, ought to, and may now, have of *Christ*. — Were a *Socinian*, or modern *Jew*, disputing against the SATISFACTION of *Christ*; and, in prosecuting his Purpose, should divide his Discourse into several Sections: What would our Author have said, had one of them begun thus, What *Idea* the Disciples had of the *Death* of *Christ*, with the glorious *Ends* and blessed *Effects* of it? — Surely he would have smiled, had either of them answered, 1. They firmly believed, that he was the *true Messiah*; and therefore, was *never to die*. Jo. xii. 34, &c. — 2. They believed, that he was to be a *King*, a *mighty Conqueror*, &c. --- But, 3. Had the *Socinian*, without either *Fear* or *Shame*, asserted, That he was not to be a *Priest*, till after his *Resurrection*! nor *offer his Sacrifice*, till he *ascended into Heaven*! &c. that he was only a *metaphorical Redeemer*, and that the *Sacrifice* which he *offered* as a proper *Sacrificer*, was only a *solemn Address*! &c. &c. Would he not, and with some *Zeal* too, have told the *Jew*, That the Old Testament *Sacrifices in Blood*, with the acknowledged *Design* and *Effects* of them, were

were all *typical Prefigurations* of the great, and true *Sacrifice*, even *his own precious Blood*, which he was to offer as the *Price of Redemption*; &c. and that several of the Prophets had, in the clearest and fullest Manner, prophesied of his *Sufferings*, and *Death* as a *Sacrifice for Sin*, &c. Pf. xxii. throughout, If. lii. 14. Ch. liii. throughout, &c. &c. And, Would he not have told the *unbelieving Socinian*, That their ever blessed Master had so plainly, and frequently, yea, and emphatically, told them, That he was to *suffer* many Things, and be *crucified*, &c. that he was to *lay down his Life for the Sheep*, &c. and *give his Life a Ransom for many*, &c. &c. and therefore they might, they ought to, have known better? &c. &c. — Would he not have thought, That *all their Arguments* against it, were poor, pitiful *Sophisms*; and *all their Reasonings* like the senseless, perverse *Chat* of some conceited, obstinate, peevish *Boys*? &c.

The *Design* of this *Section* is so plain, that the serious Christian will excuse me if I pass it.

“ SECT. IV. *What Evidence they gave of believing his true Deity.* p. 87—94.”

The plain *Design* of this *Section* cannot be mistaken. Several Things recorded by the Evangelists, have been thought sufficient Evidence, that the *Disciples* and *others* believed him to be, what the Prophets foretold he was to be, even IMMANUEL, GOD in our NATURE: Pf. ii. 6—12. If. vii. 14. Ch. ix. 6. Zech. xiii. 7, &c. &c. But, Our Author, with his “*Doubtings, perhaps's*, &c. tries to invalidate them all! and is very zealous in it too!

“ 1. Upon some special Occasions *they worshipped him.*” p. 87. And, considering the Faith of the *Jews*, in those Days and ever since, if the *Worship* they gave him was “*Religious and Divine Worship*,” ’tis an irrefragable Argument, (1) That they *believed his true Deity*: Because, if they had not, their

their *worshipping* him with *religious* and *divine Worship*, had been, in them, *wilful*, and *direct Idolatry*.

(2) That *he knew* himself to be *the coessential Son of God*, and as such, really *God*: Because, if he had not, he would not, could not, have accepted *religious* and *divine Worship* from them, without daring *Robbery* of the *most High*, making himself an *IDOL*, &c. — He gives us five Instances, where the very same Verb is used, which is commonly used to signify *religious* and *divine Worship*; even those of “the *Leper*, Mat. viii. 2. the *Ruler*, Ch. ix. 18. “the *Woman of Canaan*, Ch. xv. 25. the *blind Man*, “Jo. ix. 38. and the *Disciples that were in the Ship*. “Mat. xiv. 32, 33. — But it may be *doubted*, “says he, whether all this arises to the Notion of “*religious* and *divine Worship*, since this Word is “sometimes used in Scripture, referring to *moral* “or *civil Honours* paid to our *Fellow-Creatures*, “1 *Chron.* xxiv. 20. *Mat.* xiii. 26.” &c. —

It is so: And very frequently, in this Nation, we use the *English* Word, *Worship*, to signify *civil Honour*; as when we bow to a *Justice of the Peace*, and call him your *Worship*, &c. — But, it is not from the mere Use of the Verb, *προσκύβειν*, nor the *English* Word, *Worship*, that we reason: But, from the whole *Action*; or all that was said, and done. —

The *Leper* did not only *worship*, i. e. *bow his Head* or *Body*, and “pay him a meer high Degree of “*Reverence and Obeifance*,” p. 88. but professed his *Faith* in his *Power* to *make him clean*: And the others, besides the *Respect* they paid him, professed their *Faith*, that he could *cast out Devils*, *raise the Dead*, &c. — Were any serious understanding Christian now to see, and hear one who had the *Leprosy*, *bowing* reverently, and saying to another, *Lord, if thou wilt, thou canst make me clean*: Would he not think, and say, either, That the *Leper* be-  
lieved

lieved him to be *the Lord*, who could make him clean; or that he was a mere *Fool*; or *distracted*; or, that he *mocked* the other; or, that he really made an *Idol* of him, in expecting *that* from him, which he could not do, and attributing *that* to him which did not belong to him? &c. And, Would he not think, and say, That he, who *accepted* such an *Address*, and did not *admonish*, or *reprove* him, &c. either took him for a *mad Man*, &c. or was himself a *vile, proud Monster*, &c. or, indeed, *the Lord, who could cleanse him?* ——— but, I must be more particular, when I have observed,

1. That the *Enquiry*, in the preceding and following *Sections*, was concerning the *Ideas* the *Disciples* had of him, or, what he had *taught them*, &c. and so his Words, in this, seem plainly to imply: Whereas, of the six Instances here given, four or five, so far as appears, were not his *Disciples*, and had never *seen* him till that Day! — So that,

2. Those *four* or *five* Instances, are no Way to his Purpose: And therefore, should we grant every one of them, and every Word he has said upon them, and that *all* his *Doubts*, &c. in these Cases, are reasonable, they do him no Service. — But, we shall shew, that every one of his *Perhaps's* are groundless. And therefore,

“ As to the *Leper's* *worshipping* him, I think we may be sure, it was with “ *Religious* and *Divine* “ *Worship* ;” and therefore, an “ Evidence that he “ believed *his true Deity* .” — Whether this Sort of *Leprosy* among the *Jews*, was only an *Uncleanness*, or a real *Sickness*, or both, I am not so certain. These Things however, concerning it, I conceive, we certainly know. — 1. The *Leper* was not sent to the *Physician* ; nor do we read of any *Medicines*, of any Sort, or any other Means, prescribed, either for his *cleansing* or *Cure* . — 2. The *Priest*, to whom he was sent, neither pretended to *cleanse*, nor *heal* him;

but only to pronounce him *clean*, or *unclean*, according to the *Directions* prescribed, *Lev. xiii.* and *xiv.* — 3. The *Jews* generally think, and several Things render it almost *certain*, That the *Leprosy*, was a *Punishment*, or *Brand*, inflicted *immediately*, by *God* himself, for some *particular Sin*: And consequently, could be neither *removed*, nor in the least *abated*, by any *natural Means*, whether applied externally or internally, till he himself interposed. — 4. This, we are sure, was the Case with *Miriam*, *Numb. xii. 10 — 15.* *Gebazi*, *2 Kings v. 27.* and *Uzziab.* *2 Chro. xxvi. 19- 21.* the only *three Lepers*, whose Names are mentioned in the Old Testament. — And, 5. Hence it would appear, That *this Leprosy* differ'd greatly, if not totally, from the Disease known at this Day, in *Europe*, by that Name. — It seems therefore *clear*, — 6. That none could *cleans*e the *Leper*, i. e. remove the *Effect*, but *He* who could remove the *Cause*, i. e. *forgive the Sin*: And consequently, That none could *cleans*e the *Leper*, but *God* himself; because, none but *he can forgive Sin*. — Of this Mind, was the King of *Israel*, *2 Kings v. 7.* *Am I God, that I should recover a Man of his Leprosy?* And of this Mind was the *Leper*, of whom we are speaking; and therefore, believing *Christ* to be *th<sup>e</sup> Son of God*, and, as such, his *coessential Son*, and *equal* with him, he *worshipped him*, saying, *Lord, if thou wilt thou canst make me clean.* q. d. *Lord, I firmly believe, that, thou art the Son of God; and therefore, if it be thy good Pleasure, thou CANST forgive my sin*, the *Cause*; and, consequently, *canst* also remove my *Leprosy*, or *make me clean*: --- I know also, that thou art *most merciful*, and *ready* to *forgive* the *Penitent*; and *most wise*, and knowest when it is *most seasonable*, to remove the *visible Effects* of thy *Displeasure for Sin*: — I cannot tell, if it is agreeable to thy *Wisdom*, or consistent with thy *Glory*, *so soon* to *make me clean*: --- But I leave my most humble Desires



fires with thee, *Tby Will be done.* The likeliest Way, in such a Case, to obtain a gracious Answer, that cou'd be conceived! — But, if the Leper had any *Doubts of Christ's Divinity*; his Answer, and what followed, could hardly fail to remove them.

“ As for the *Ruler of the Synagogue*, Mat. ix. 18.” Since the other *Rulers*, the *Scribes*, and the *Pharisees*, well knew the Meaning of the Title, *the Son of God*; even that he who assumed it to, or used it of, himself, was *equal with God*, &c. we have no Reason to doubt, that *this Ruler* was of the same Mind: And his Request, That *Christ would come, and restore his dead Daughter to Life*, may confirm us in it. Whence I conclude, that he worshipped him with *religious and divine Worship*.

As to “ the Woman of Canaan, her Case was *singular*. She was not a Descendant of *Abraham*; was not, for aught appears, a *Profelyte*; had never seen *Christ*: And yet, was one of the most eminent *Believers* that ever was! — She had *heard of him*, and of *his Works*: And, *Faith cometh by hearing*. — 'Tis plain, from all that pass'd, that she was a Woman of *good Sense* and *quick Apprehension*, as well as of such a strong *Faith*, as would take no *Denial*. — She knew, by Report, That our Lord had, and therefore could, *cast out Devils*; &c. and consequently, was *the Messiah, the Son of God*: No one of the *Prophets*, nor any other before him, having ever pretended to do any such Thing, which plainly required *divine Power*. — She might, possibly, have heard, That, *to cast out Devils*, was the *proper Work of the Messiah*, who was to *bruise the Serpent's Head*: And, That *the Son of God was to be manifested, to destroy the Works of the Devil*. — These and the like, or, what other *Hints* she might have had, concerning the *expected Saviour*, from *Tradition* then very common, as we hinted above, all around, far and near, among the *Heathen*; and what other Things she,

who lived just on the Borders of *Canaan*, might have heard, or learned, from some pious *Jews* her Neighbours; or otherwise, from those who had *heard* him, or *seen his Works*, and perhaps had themselves been *healed* by him; and what she herself had *then* observed in him, to *raise* her *Idea* of him, and *encourage* her *Faith* in him and *Expectations* from him, I cannot say: But, it seems plain, she, at that Time, spake and acted, under a very special *Influence* of the *Holy Spirit*; and neither would, nor could, have acted the Part she did, if she had not. — And therefore, seeing 'tis clear, that she spake to him, as to a *Divine Person*; I humbly conceive, we may be satisfied, that the *Worship* wherewith she *worshipped* him, was *Religious and Divine Worship*: Or else, that our Lord would have admonished, and directed her, as he did *the young Ruler*, Luke xviii. 19. instead of giving her so very ample a Commendation. And the *Grant* of her *Request*, *Be it unto thee, even as thou wilt*, “ sounds so *God-like*, and “ imitates *divine Language* so much, that it might “ have led,” and considering her *Sagacity*, *Humility*, *Importunity*, and *Constancy*, I conceive, could not but, yea, did actually, lead “ her onward “ to the *Belief* of his *Deity*,” should we suppose her to have been, even to that *Minute*, utterly *ignorant* of it.

The Case of the *poor blind Man*, John ix. is rather more clear. He was not so much as *enquiring* after *Christ*; or *minding* him, in the least; so far was he from expecting, that he either could, or would, *open the Eyes of one that was born blind!* ver. 30---32. But, our Lord, *saw* him, as he *was passing by*, ver 1. and without being asked, or, so far as appears, speaking one Word to him, *spat on the Ground*, having no Water at hand, *made Clay*, ——— *anointed his Eyes*, ——— ordering him, for the *Trial* of his *Faith*, what to do; ver. 6, 7. and then went his Way, before his

his *Patient* was so happy, as to see the *extraordinary Person*, who had not only *opened his Eyes*, but done it by such Means as were more likely to close, or keep them shut, than to open them; and on *the Sabbath-Day* too, against the then received superstitious Interpretation of *the Law of the Sabbath!*— All the Account, he could afterwards give of his *wonderful Physician*, was, that he was a *Man called Jesus*, that he *made Clay*, and *anointed his Eyes*, &c. ver. 11. Whence he very rationally, and justly, concluded him to be a *Prophet*; ver. 17. and that he was not a *Sinner*, as they *falsly and maliciously* alleged, but a *Favourite* of Heaven and of God; &c. and, as a sure Proof of it, had done to him, what had never been done *since the World began*. ver. 30 — 33. — As the open, judicious, and brave *Apology*, for his glorious *Benefactor*, (for which they, in their mad Zeal, *excommunicated* him, ver. 34.) shews him to have been a *sensible, grateful, well-disposed Man*; Our Lord, *when he had found him*, (that he might further *instruct* him concerning himself, and *confirm* him in it, That he *was* indeed, *παρὰ Θεῶν*, OF GOD, or *from him*, viz. by *Eternal Generation*;) *said unto him*, *Dost thou believe on THE SON OF GOD?* ver. 35. A Question which necessarily pre-supposes, and implies, *his true and proper Divinity*. *πιστεύειν εἰς τὸν υἱὸν τοῦ Θεοῦ*, *to believe on the Son of God*, is an Act of *religious and divine Worship*, John xiv. 1. if any Act of Worship can be so: But, our Lord assures us, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. Mat. iv. 10. And therefore, if he then spake Truth, and is here consistent with himself, 'tis undeniable, That *He is the Lord our God*, and That he proposed himself, *the Son*, as the Object of *Divine Worship*; and consequently, That the *blind Man* should *worship* him, as *the Lord his God*. — The poor Man's Answer plainly declaring, that he was very ready and willing

to do it, as soon as he should know, *Who he was*: ver. 36. Our Lord presently replies in the clearest, and fullest Manner, *Thou hast both seen him, and it is he that talketh with thee*. ver. 38. q. d. I, whom thine Eyes see, and who am the very Person who opened them, Am *the Son of God*, who, according to the Prophets, was to be given, to be *the Child born, whose Name was to be called the Mighty God*; Is. ix. 6. even the *Virgin's Son, Immanuel, God with us*. Ch. vii. 14. I am he whom *Isaiab* calls *your God*, and of whom he prophesies, *that I was to come*, and that, when I should come, *Then the Eyes of the Blind shall be opened, &c.* Ch. xxxv. 4, 5. &c. Dost thou then *believe the Report*, I now make to thee? And, Dost thou not only *believe*, that I am *what*, and *who*, I tell thee, I am: But, Dost thou *believe on me*, as the *promised Saviour*? i. e. Dost thou *receive me*, and *yield thyself to me*, as *thy Saviour*; who has given thee full Evidence, that I can *save thee from thy Sins*, and *open the Eyes of thine Understanding, &c.* by opening thy bodily Eyes, which thou *knowest* none but *God* could do? — Upon which, the Evangelist informs us, That he readily, and heartily, *said, Lord, I believe*. And, to testify that he did, προσεκύνησεν αὐτῷ, *he worshipped, or adored him*. q. d. Notwithstanding the *Meanness* of thine Appearance, and the *malicious Surmizes* of thine Enemies; &c. &c. I firmly *believe* what thou *sayst* of thyself, That thou art *the Son of God*, now *come unto the World*: And, I *receive* thee, and *accept* of thee, as *my only Saviour*: And, in Testimony of it, I now most humbly worship thee as EMMANUEL, *My Saviour and my God*.

“ *The Leper*, Luke xvii. 15. who was the only  
 “ *One of the Ten that were cleansed, who glorified*  
 “ *God, and fell down on his Face at Christ's Feet*;  
 “ *Luke xvii. 15, 16!*” was a *Samaritan*: And  
 consequently, 1. For aught appears, no *Disciple*:  
 And

And therefore, should have had no Place here. — But, if he was, 2. It is not said, That “ he gave “ *Christ Thanks*, as the glorious Means and miraculous Instrument of his Deliverance,” Words that need to be explained! Nor, — 3. Is it certain, that “ he did not know, That *Christ* who healed “ him, was himself the *true God*.” p. 88. Because, (1) Our *Lord* had been *two Days* among the *Samaritans*, by whom he was also kindly received. *Jo.* iv. 40 — 42. — (2) *Many of them believed on him, for the Saying* of their Town’s-Woman. ver. 39. and *many more believed on him, because of his own Word*: ver. 41. for that they had heard him themselves; and declared, *they knew that he was indeed the Christ, the Saviour of the World.* ver. 42. — Whence it appears, — (3) That his *Word* had more Success among them, than generally among the *Jews*: And, That they had clearer, and better, *Notions* both of his *Person*, and *Office*, than the others. And, (4) For any Thing we know, probably he might have heard *our Lord*, when he was in *Samaria*, call himself *the Son of God*; or might have heard from his Neighbours, that he had. — Or, Those, who *knew* that he was *indeed the Christ, the Saviour of the World*, might, many other Ways have heard, as well as *Virgil*, &c. that he also was *the Son of God*, and therefore the *true God*.

In a Word, I cannot help thinking, That, in the four former Cases at least, they worshipped him with *religious and divine Worship*, for these Reasons. — 1. It cannot be doubted, that every one, whom he *healed*, or *dispossessed*, &c. “ paid him *moral or civil Honours*;” and yet, none, I think, but these, are said to have *worshipped* him. — 2. These Instances were all extraordinary, requiring more *Power* and *Authority*, than ever had been given to any *Creature*. — No one, before him, had ever pretended to *cleanse a Leper*; raise *the Dead*, only by *taking them by*  
the

*the Hand*; or, *open the Eyes of one that was born blind*; &c. — 3. The happy Persons were, every one of them, *endued* with a very extraordinary Degree of *Faith*; and were also, at that Time, under the *exciting* and *quicken*ing Power of the Holy Spirit. —

4. The *Manner* and *Circumstances*, as well as *Words*, of their Address, seem to make it plain, that it was *religious* and *divine Worship* they paid him. — And,

5. I cannot bring myself to think, That our Lord, who was *meek and lowly*, would, in *his Humiliation*, have *accepted* of *such Worship*, had it not been *religious Worship*; or *healed* them, till he had *admonished* them, had they ascribed more to him than was his *Due*.

The Case of the *Disciples*, Mat. xiv. 25 — 33. I humbly conceive, is undeniably for me. — *Jesus went unto them walking on the Sea*, — *he bid Peter come to him on the Water*, — *caught him when he was sinking*, — *when he was come into the Ship, the Wind ceased*. — Here were several *Miracles*, and such as they had never seen; no, nor heard of! Upon this, *they came and worshipped him, saying, Of a Truth thou art the SON OF GOD*. And therefore, the Object of *religious and divine Worship*.

“ 2. The Sense he gives us of *Peter's Words*, “ when in a great Surprise, *Luke v. 4. Depart from me, for I am a sinful Man, O Lord*,” is exceeding good; and his Thought, “ he might at this Season “ have an overwhelming Glimpse of his Divinity,” I, for my Part, readily admit and believe: But, he adds, “ it may be easily said, that this Miracle alone, “ the *great Draught of Fishes*, was not sufficient to “ give a just convincing Proof of his Godhead. “ p. 89.” Anf. I do not pretend to know, what “ might be, to our Author, a just convincing Proof,” But, it is plain, that taking it, with all the Circumstance of it, it exceedingly *astonished them all*; yea, rather more, than some others we have now considered,

dered, which were, as, I humbly conceive, I have made appear, a *just* and *convincing* Proof of it: — *This* might still convince *them* the more, who had seen so many of another Nature: — The “overwhelming Glimpse of *his Divinity*,” would give them the *most convincing* Proof that could be given them: — And, *Peter’s* Words make it evident, That himself was, at least at that Time, most fully convinced, &c.

“3. The Apostles seem to make a Petition to *Christ* for spiritual Mercies in a Way of divine Worship, *Luke xvii. 5. And the Apostles said to the Lord, Increase our Faith*; which Address seems to have more of the Appearance of Religious Worship paid to him by them, than any other Expression I know of before the Resurrection of *Christ*.” 89, 90. This I have given *verbatim*. — Anf. 1. Here we have, “they seem to make a Petition to *Christ*!” Surely, this was a Petition, if any Words can signify a Petition: And “they made it too;” if they knew what they were saying, and did not *jest* with their blessed Master. — 2. It was certainly, “for *spiritual Mercies*,” if *the Increase of Faith*, be a spiritual Mercy! — 3. It was certainly, “in a Way of Divine Worship,” Whether we consider the *Object*, the *Matter*, or the *Manner* of it, or the *End* of the Disciples in making it. — 4. It had not only “the Appearance of Religious Worship,” but was really either religious and divine Worship, or downright *Idolatry*! Yea, It not only “seems to have the Appearance,” But was indeed, if it was any Thing, actually *religious Worship*. — And, 5. It will be hard to find, any greater Appearance of “religious Worship paid to him,” by them in a Body, either before or after his Resurrection. — But I must wave several Things here, — — — Yet,

So very zealous is our learned Author, upon this Head, That if he must grant, That this was indeed

“*religious and divine Worship,*” and that Christ also accepted it; yet, says he, “some would question whether this Petition did evidence their firm Belief of his *Godhead,*” for a *Perhaps* or two, which I do not now care to mention, and this strange Observation, “For it is remarkable, that when he *forgave the Sins of the Man sick of the Palsy,* Mat. ix. 2 — 8 — though the *Scribes and Pharisees* charged him with Blasphemy, yet the Multitude only *marvelled and glorified God who had given such Power unto Men.*” — What, I pray, is this to the Purpose? We were speaking of the Disciples, who were never called *the Multitude.* — Surely, they might, and did, know more than the Multitude. — But, ——— enough of these. ——— His “parallel Case, *Mark ix. 22. p. 91.*” is of one who was no Disciple, &c. — and yet might be turned against him, with a Witness.

“4. The Disciples may seem to own his *Omniscience,* John xvi. 30, &c. but probably, at that Time, they understood this *all Things,* in a limited Sense, (as the Woman, 2 *Sam. xiv. 20.*”) &c. If so many *may be’s, perhaps’s, and probably’s,* may pass for *Arguments,* ’twou’d hardly be impossible, to prove, that Monster of Monsters, *Transubstantiation!* ——— “For the utmost Inference the Disciples make from it was, that *Jesus came forth from God,* ver. 30. not that he was God himself.” p. 92. — But, If they had known, that he was a *coessential Son,* and, as such, *equal with God;* and intended also, in these Words, to *profess* as much; they could not possibly “have made a higher Inference from it,” except they had said “*by this we believe that thou art the FATHER!*” and not, *that thou camest forth from him,* viz. as a *Son.* — The great Mr. Clark’s Note upon this is, “This confirms us in the Belief of *the Deity and Omniscience.*” He gives “another Reason for this, because Christ had told them, ——— but



“ but a very little before, that he himself did *not* “ *know the Day of Judgment.*” But, *there*, as we have fully proved, he spake of himself as *the Son of Man*; whereas, *here*, he spake of himself as *the Son of God*, who, as such, *came out from God*, ver. 27. *came forth from the Father*, ver. 28. and could say, ALL THINGS that the FATHER *hath* ARE MINE, ver. 15. and that the SPIRIT OF TRUTH *shall receive of MINE*, and *shall shew it unto you*, ver. 14. &c. all which make it undeniable, that he speaks of himself, as a *coessential Son*. It makes it, I say, undeniable, 1. Because *all* the Disciples, by his own Confession, p. 10. 11. quoted above, knew Nothing of his *pre-existent human Soul*; and therefore, could not think, that *that* was it which *came out from God*, &c. 2. They could not dream, that *his Body*, which was MADE of a *Woman*, *came forth from the Father*. 3. He must therefore, have spoken *all these* of himself, as *God the Son*. And, 4. These Words cannot, if we take them all together, be properly predicated of any but a *coessential Son*: Because, it would be hideous *Blasphemy* in any, but *such a Son*, to use such Expressions of himself. ———

“ 5. They *believed that he was the Messiah*; who “ is spoken of in several Places of the Old Testa- “ ment, as the *true God.*” They did so: Nor is it possible, one would think, to *read*, and *believe*, the *Old Testament*, without believing it. See *Is.* ix. 6. *Ch.* vii. 14. *Ch.* xxv. 6—9. *Ch.* 35. 4---6. *Ch.* xl. 10---12. &c. &c. “ But as we cannot find that “ the learned Doctors of that Age did generally un- “ derstand those Prophecies, or believe the true *Dei- “ ty of the Messiah*, &c.” p. 93. This is another *Protestatio contra factum*. The learned Doctors of that Age, understood the Prophecies so well, That they readily, and always, put the *only true Sense* upon our *Lord’s* Words, when he spake of himself, as *the Son*, who *wrought the same Works with the Fa-*

ther, John v. 17, 18. or was *One with him*, Ch. x. 30. &c. even that *he made himself equal with God, or made himself God.* “ so neither do we find any “ Hint in the History of the Gospel, that the Apo- “ stles themselves before the *Death of Christ* under- “ stood these Prophecies, so far as to apply them to “ the *Messiah* in that Sense; &c.” p. 93. ’Tis well they understood them afterwards! And yet, Would one think it, the first two Lines of the very next Paragraph sufficiently confirm it, and confute himself!

6. “ They believed and confessed him to be the Son of “ God.” They did so: And that he was *the Christ*, i. e. *the Son of God*, now become *the Son of Man*, that he might fully execute the Office of *the Messiah*. --- They had also heard himself often stile himself *the begotten, the only begotten Son of God*: And, no Doubt, believed he was really what he called himself. And what do *we*, what can *we*, desire more? Yea, What could *He* say more, if he had not called himself *the Father*? “ but, says he, this Title does “ not necessarily amount to any more than a glorious “ Likeness to God, &c.” But, say I, we have proved the contrary; and these Texts, *Is. ix. 6. Phil. ii. 6. Col. i. 13---17. Heb. i. 8. 10. 11.* and many the like, put it out of all Doubt.

“ Thus I have mentioned the fairest and strongest “ Evidences that I can find of any Degree of Faith “ or Belief they had of the *Deity of Christ* during his “ Life,” And fairer, and stronger, Evidences could not then, yea cannot now, be given of *his Deity*; especially the last. And ’tis not a little strange, that our worthy Author, should so zealously reason against plain *Fact*; or forget, That *there are three Persons in the Godhead*; and that *Christ* is not the *first*, but the *second*; &c. “ and ’tis possible they “ might sometimes have a Glimpse of that glorious “ Doctrine.” p. 93. This was not only possible, but our Lord has assured us, *Mat. xvi. 17.* That  
Flesh

*Flesh and Blood had not revealed it unto them, but his Father which is in Heaven.*

The *Design* of this *Question*, and of his *Answers* to it, is too palpable to be mistaken; and his *Management* of the Whole, too \_\_\_\_\_ for me to take any more Notice of it. Let the Reader only remember,

1. That the Disciples were not only *weak Men*, but under the *Power* of very strong *Prejudices*, from which no *Instructions*, &c. could deliver them, till the *Holy Ghost* was poured out upon them!

2. That therefore, though we should grant every Word he has said, through *all* these Sections, tho' we dare not grant but a very *few* of them, it would do him no Service. The *Sufferings* of the *Messiah*, with the glorious *Ends* and *Effects* of them, were as clearly, fully and emphatically prophesied of under the Old Testament, if not more so, than his proper, i. e. *coessential Sonship*! And yet they could not be brought to believe, that he was ever to *suffer*!

3. What would our Author have said, If a *Socianian* disputing against the *Satisfaction* of *Christ*, had given so many, and such little, Things concerning the *Disbelief* of the Disciples? &c. But \_\_\_\_\_

“ S E C T. V. *What Indications the Disciples gave during the Life-time of Christ of their Disbelief of his Godhead, or at least of the Uncertainty of their Faith in that Matter.*”

P. 94.

The *Design* of this is manifest to all, and gives a very *strange Proof* of our learned Author's extraordinary *Zeal* for his *Nostrums*! — His *Argument*, in short, is this. — The Disciples so firmly believed, that he *was the Son of God*, his *only begotten*, as never to *disbelieve* it; no, nor shew any *Uncertainty* about it: And therefore, had they as firmly believed, That “ this Title, did necessarily imply his *Divine Nature*, p. 63. or, that “ as *the Son of God*, he “ was

“ was true God;” they would never have given any *Indications* of their *Disbelief* of it, or the *Uncertainty* of their *Faith* in that Matter: But, they did actually give some *Indications*, of their *Disbelief* of the *Godhead* of the *Son* as such; *i. e.* that *Christ*, as *the Son of God*, if at all or in any Sense, was indeed *true God*; or, at least, of the *Uncertainty* of their *Faith* in that Matter: *Er.* They either *disbelieved*, or, at least, were *uncertain* of, his *Godhead*; either absolutely, or as *the Son*.

To which we might reply, 1. Supposing all this, What then? Will it follow, That this Title, *the own Son, the only begotten Son of God*, does not necessarily imply *coessential Sonship*; because they did not believe it did? Or, That *Christ* was not *the true God*, because they did not believe he was; or, were *uncertain*, as to that Matter? By no Means.—2. They could not be brought, to believe he was ever to *suffer such Things*, as the *Prophets* had most clearly *predicted*; and *himself* had, over and over, *assured* them of, as plainly as it could possibly be done! So strong, so deeply rooted, were their *Prejudices*! Besides, 3. The *Disciples* were *weak Men, slow of Heart to believe*, Luke xxiv. 25. *of little Faith*, Mat. viii. 26. (*i. e.* says the great *Mr. Clark*, That had a mean Opinion of *Christ's* Power and Care of them.) who sometimes also were apt to *forget* what they had *seen*, but a little before, *Mat.* xvi. 9, 10. yea, whose *Heart was hardened*, Mark vi. 52. so that they neither *perceived*, nor *understood*, what they might easily have done, Ch. viii. 17. and Ch. xvi. 14. &c. &c. And, 4. Sometimes they spake before *they wist what to say*, Mark ix. 6. and sometimes, *not knowing what they said*, Luke ix. 33. &c. &c.—In such *earthen Vessels* was the *Treasure* of the Gospel put, that the *Excellency* of the *Power* might be of *God*, and not of *Men*! 2 Cor. iv. 7. — Let us then consider the Answer he gives to his own Question.

“ 1. If they had a firm and steady Belief that he  
 “ was the true God, — they would, some where  
 “ or other, have evidently expressed their Faith in this  
 “ Mat-

“ *Matter,*” p. 94. Anf. 1. If they indeed, believed him to be *God*, they believed him to be *the true God*: Because they knew of *no God*, but *ONE*. --- 2. They as evidently expressed their *Faith*, that he was *the Son of the living God*, as they possibly could do. -- “ They would have upon some Occasion “ or other, address’d him as *Thomas* did, *My Lord* “ and *my God.*” ---- Anf. Our Lord had never expressly stiled himself *God*, but only *the Son of God*: --- They might need *Direction* in that Case: — The *Name*, or *Title*, *God*, was not so *suitable* to his *Estate* of *Humiliation*: — The *Œconomy* might then require this Title, to be generally reserved to *the Father*: --- And the *Jews* knew, That *the Son of God*, was indeed *God*. Jo. x. 33, &c. “ We cannot “ but suppose also, that among their *Doubts* and “ *Queries,*” many of which, to say the least, were very weak? “ they would have askt him this obvious and important one, *How could he be God,* “ and *his Father be God also, and yet not two Gods?* “ p. 94.” --- Why, if they had, He could, I conceive, have given them no other Answer, than he actually did; *I and the FATHER ARE ONE.* &c. “ They did not talk of him to the *World* under “ any *Character* of *Godhead.*” p. 95. A poor *begging the Question!* Did they not believe, and *profess* him to be *the Son of God*? And was not this a *Character* of *Godhead*? --- And that he was *the Messiah*? And, Could they speak of him as such, without implying his *Divinity*? &c. --- But these, and many the like, deserve \_\_\_\_\_

2. “ If they had believed him to be the *true God* that made the *Heavens* and the *Earth*, &c. “ they would not have been so *surprised*, as they “ were, *Luke* viii. 24, 25. or *astonished*, as they “ were, *Ch. v. 9.* or *marvelled*, &c. as *Mat. xxi. 19, 20.*” Anf. (1) Should we suppose, that all this proceeded from *Weakness*, it would do his Cause

Cause no Service, But, (2) Surely their *Surprize*, &c. at these Miracles, if we consider them well, with all the Circumstances of them, was no *Indication* of their *Disbelief*: Or, if they were, they might, by a more close Attention, have *strengthened* their Faith. — (3) When they were *astonished*, Luke v. 9. they had been but lately acquainted with him: ----- The *Obedience* which *the Winds* and *Waves* immediately, and in an Instant, paid to his *Commands*, Luke viii. 24, 25. could not, I am apt to think, fail to remove all their Doubts of his Divinity, if they indeed had any: — And much the same we may say of *the Barren Fig-tree*. Mat. xxi. 19. 20. — When we remember, that all he said to it was, *Let no Fruit grow on thee hence forward*, &c. and that it *immediately withered away*; not only the *Leaves*, but the *Body* of the *Tree*, and in an Instant, &c. and that none could do this but *God*, we may easily perceive why they wondered, &c.

3. “ If they had believed *Christ* to be the *great and glorious God*, they would not have *treated him with such an indecent Roughness*, as they did, Mat. xv. 33. when they answered, *Whence should we have so much Bread in the Wilderness to fill so great a Multitude!*—and ver.—12, &c. nor would *Peter* have been so free as to give such a *Rebuke to his God!* as he did, Ch. xvi. 22.” p. 96, 97. — We might Anf. 1. The Disciples were *Galileans*, a heavy, ignorant, and stupid Sort of People: *Jo. i. 46. Ch. vii. 52.* They had not been *polished* by such *Education*, as to make them *Masters of good Breeding*: Fishermen have, commonly, a *Roughness*, and *Rudeness*, about them, more than their Neighbours: And therefore, it is not so strange to hear such *indecent Language* from them, &c. — 2. The *affable, sweet, and loving Way*, in which our Lord, at all Times, so *familiarly* conversed with them; his *Readiness* to *cover* their lesser *Faults*, or  
*excuse*

*excuse* them; his *Tenderness* to them, upon all Occasions; &c. might, at last, so much *embolden* them, as to transgress the Rules of *Good Manners*. — *Familiarity*, says the Old Proverb, is apt to *breed Contempt*. — 3. Even *good*, and *wise* Men, sometimes *forget* themselves; *speak* before they *think*, and what does *not* become them: And many *unworthy* Things may drop from their Mouths, not only without any *ill Design*, but, perhaps, with a *good One*. — 4. 'Tis plain the Disciples themselves were, in all these Instances, much to blame. They *considered not*, &c. Mark vi. 52. *Perceive ye not yet, neither understand*, &c. said their blessed Master? Ch. viii. 17--21. Whence 'tis plain, they *ought* to have known better, and *might* have known better! *Have ye your Hearts yet hardened*, *πεπωρωμένους*, *callous or brawny*, i. e. *stupid*, and *insensible*, so as nothing will make any *deep and lasting Impression* upon them? --- He is there speaking of the *Miracles of the Loaves*, which could not possibly have been wrought, but by *one* who is *the true God*. --- He, who could *multiply five small Loaves*, so as to *fill five Thousand Men*, &c. could *make a WORLD*! And indeed, ALL THINGS WERE MADE BY HIM. Jo. i. 3. So that, if they did not *believe the DEITY of Christ*, it was not for want of *Evidence*! For, their *Eyes saw*, and their *Ears heard*! ver. 18. And therefore, he sharply *rebukes* them! ver. 21. — These Passages then, are so far from serving our Author's Purpose, in the least, that they quite overthrow it! — 5. As to *Peter's Case*, we know his *Temper*, his *Forwardness*, &c. nor was this the only Time when he spake, *not knowing what he said*. — But, it will be urged, “ We cannot suppose he would give such a Rebuke “ to his God.” p. 97. And therefore, 'tis plain, “ he *disbelieved his Master's Godhead*.” Ans. Tho' *honest Peter* said what he said, out of a Sort of *Love* to him; yet, it was very ill, and very ill said.

There was a great deal of *Arrogance, Ignorance, carnal Wisdom, &c. &c.* in it: And therefore, our Lord gave him the severest *Reproof*, he ever gave to any. --- But it will not follow, that he did not firmly believe, that *Christ* was *the coessential Son of the Father*, and as such, *the true God, or equal with him*. For, (1) He had, again and again, solemnly, and *deliberately professed* the contrary: Whereas, these Words were spoken *hastily*, and without *Consideration*; as his *Denial of Christ* afterwards was. ---

(2) The *holiest mere Man* that ever lived, did not *always* speak to, or of, *the most High*, according to his *Faith* in him: Such is our present *Imperfection!* — It is one Thing to have a *fixed, yea, habitual, Belief* of the *Being and Perfections* of God; and quite another, to *think, speak, or act*, at all Times, according to *Principle*. — Where is he to be found, who *always* behaves, as in the *Presence*, and under the *Eye*, of the *Omniscient*? — How often did the Children of *Israel*, the Body of that Nation, (who had *the Pillar of Cloud, in which the Lord went before them*; who were *fed and clothed by Miracle, &c.* and who could not possibly, one would think, *doubt* either of his *Presence* with them, or his *Power, &c.*) call them both in *Question*? — And, 3. To give an Instance to confront all these, When God had told *Moses*, (who *knew* as much, and, I conceive, a great deal *more*, of God, than *Peter* did of *Christ*; who had *seen all his Wonders in Egypt, and at the Red Sea, &c. &c.*) That he *would give Flesh to his People* in the *Wilderness*; and *Moses said, shall the Flocks and the Herds be slain for them, or shall all the Fish of the Sea be gathered together, &c.* Numb. xi. 19. — 22. 'tis plain from God's Answer to him, (*Is the Lord's Hand waxed short?*) That *Moses*, even the *renowned Moses, by whom the Law was given, and by whom God saved them, &c.* 'Tis plain, I say, that he *doubted* the *Promise*, and spake very indecently



decently and unlike himself: And that, tho' God was graciously pleased to pass it by, yet he *kindly reproved him for it, Thou shalt see now whether my Word shall come to pass unto thee, or not.* ver. 22. see also, Ch. xx. 7---12. --- But now, Did ever any one think, That "*these were Indications of his Disbelief of the Deity*" of him that promised? &c. I think not. They were, 'tis true, plain Evidences of the *Imperfection* of Grace, and of the *Remains* of Unbelief, &c. even in *Moses*; as the Examples, we are considering, are of the *Imperfections* and *Weakness*, &c. of the Disciples: And that is all. No mere Man ever yet behaved, in all Cases, as he ought and might; no, nor never will in *this World*.

"I might add also, that tho' the *Virgin Mary* under the Influence of Rapture and Inspiration, expresses herself thus, *Luke i. 47. My spirit hath rejoiced in God my Saviour,*" p.97. Then, surely! she knew, — 1. That she was under *Inspiration*. ---- 2. That *Christ* was really *her God and Saviour*. And therefore, — 3. If ever she forgot this, or suffered the *Impressions* to languish, or wear off, it was her great *Imperfection*, and her *Fault*. "yet if she had firmly believed *her Son* to be *her God*, she would not have chid him so severely when he was twelve Years Old, *Luke 2. 48. Son, why hast thou dealt thus with us?* p 97." --- Ans. I can perceive no *chiding* at all, in these Words: Nor any Thing, but what was becoming, and exceedingly *tender* and *affectionate*. She and *Joseph* had sought him *sorrowing*: --- And had they known where he was; or had he told her, he had *Business at the Temple*, &c. and must tarry some Time; they had been easy. And, I verily believe, he would have told her, or gone with her, had he not been under some sudden and special *Influence of the Holy Ghost*.---With-  
all, his Mother might firmly believe him to be *God*

*manifested in the Flesh*; and yet could not but remember, that he was made of a *Woman*; and consequently, was *true Man*; and that she was his *Mother*, who was therefore to take Care of him: And yet might not know, that it was proper for *him*, as such, and *at his Age*, to tarry behind, without acquainting her with it. --- He had never done any such Thing before; and therefore, seeing he had not told her, that he would, or must, tarry, she might, she ought, in *Duty* as a *Mother*, to enquire what had kept him behind. --- And his Answer, *How is it that ye sought me? Wist ye not, &c.* (*q. d.* says Mr. Clark, Having had such Notice several Times, Who, and What I am, you might have learnt from thence that I have another Father to serve and obey) which has more of a *Rebuke* in it, than her *Question*, makes it pretty plain, She was to blame; and that he would remind her, That, tho' he was *her Son according to the Flesh*, he was from Eternity *the coessential Son of God*, and must therefore mind *his Business*: And, that he came to do his *WILL*, and *not theirs*.

“ 4. If they had thought *Christ* was the *true God*, they would never have tried to entertain his *Curiosity*, by shewing him how magnificent the *Buildings of the Temple* were, Mat. xxiv. 1.” p. 97. 98. I am inclined to think, it was not to entertain his *Curiosity*, which might have been often so entertained before; but to move his *Pity*, (by trying, if they could thus prevail with him, to revoke, or at least suspend, that dreadful *Doom*, Ch. xxiii. 36 — 38.) that they shewed him the *Buildings of the Temple*: And, if so, this was rather an *Indication* of their *Belief*, than *Disbelief*, of his *Deity*! --If I am here mistaken, this Action of the Disciples was only another Instance of their *Incogitancy*, or *Weakness*, &c.

“ 5. His

“ 5. His Hint from *Jo. xvi. 30. p. 98.*” I have already considered, and turned it against himself. — In the next Page, he tells us, “ These Things will give Occasion to three or four Questions.”—They all lie out of my Way, at present, but the first: And therefore, (since they are of the same Kind with most of the rest, would require a very long Answer, and several *Remarks* which I am not now disposed to make, &c.) I shall wholly wave them.

“ *Quest. Did the Disciples believe him then to be a mere common Man? p. 99.*” A strange Question, and yet *ambiguously* worded!—*Moses, Solomon, and Isaiah, &c.* were *mere*, but, I think, not *common* Men. Even the wretched *Socinians*, those malicious Enemies of his *Divinity* and *Cross*, who dream he was a *mere Man*, do not, I suppose, degrade him so far, as to think he was a *common Man!* Even they will hardly scruple to agree to every Thing he has offered, p. 100. except the *Pre-existence* of his *human Soul*. — It was almost impossible, that any one should take him for a *Common Man*. None of the *Jews* did, *Mat. xvi. 14.* no not his Enemies, *Jo. vii. 46.* — But, — I need say no more. — Proceed we then to

## C H A P. V.

*Plain and clear PROOFS, of the COESSENTIAL SONSHIP, of the SECOND PERSON of the ever-blessed Trinity: Or, That this Title, THE SON OF GOD, so frequently ascribed to the SECOND PERSON, or to CHRIST as GOD, does, directly and primarily, denote his DEITY, or natural Relation to the FATHER, whose SON, whose ONLY BEGOTTEN SON he is.*

**T**HIS being the *principal* Thing, which will, of itself, *determine* the *Controversies* between us, we shall be the more careful in advancing, and illustrating, the *Testimonies* we produce; and removing whatever may be offered to *weaken* them. And, tho' our learned Author seems to limit the *Question*, p. 1. "to the *true Meaning of the Name SON of GOD, given to Christ in the New Testament,*" (as Dr. Clarke, in a Case nearly parallel, very unfairly, if not ——— did!) We shall enquire into the *true Meaning* of it, in both Testaments: And that, for these Reasons. — 1. The *second Person* is, in the Old Testament, sometimes stiled, *the Son, the Son of God, his begotten Son, &c.* as well as in the New. — 2. The *Scriptures* of the Old Testament were *given by Inspiration of God*, 2 Tim. iii. 15, 16, &c. and *Holy Men of God spake*, and wrote, in *them*, as they were moved by the *Holy Ghost*, 2 Pet. i. 21. &c. as well as in the New. — 3. The *Faith* of the Church of God, was, as to the *Substance* of it, and in *all Essentials*, the same of Old as now. *Acts* xv. 8 — 11. *Eph.* iv. 4 — 7. *2 Cor.* iv. 13. *Rom.* iii. 30. &c. — 4. The New Testament *explains* the Old Testament, as the Old *confirms* the New: And indeed, each of them do much *illustrate* the other. — 5. Our *Lord* and his

*Apo-*

*Apostles*, on all Occasions, *appealed to Moses*, and the *Prophets*, for all that they delivered: Nor did they *preach* any other *Doctrines*, or *teach* any other *Commandments*, than those had done before them, or *said should come*. Mat. iv. 4 --- 10. Ch. xv. 3 --- 9. Ch. xxii. 29 --- 46. *Luke* xxiv. 25 — 27. and ver. 44 — 47. *Jo.* iii. 14 — 18. Ch. v. 45 — 47. Ch. vi. 45. Ch. vii. 23. *Acts* ii. 16 — 36. Ch. ix. 22. Ch. xiii. 32 — 41. Ch. xv. 14 --- 18. Ch. xvii. 2, 3. Ch. xxvi. 22, 23, &c. &c. — 6. The Old Testament is as much a Part of *our Rule*, as the New. *Whatsoever Things were written afore Time, were written for OUR LEARNING*, &c. Rom. iv. 23, 24. Ch. xv. 4. &c.—Yea, 7. *They were able to make even Timothy WISE UNTO SALVATION, and the Man of God PERFECT, thoroughly furnished unto all good Works.* 2 Tim. iii. 15 — 17. *Luke* xvi. 29 — 31. — In fine, 8. The *Church* itself, and the *Faith* of Believers, *are built upon the FOUNDATION*, not only of *the APOSTLES*, but of *the PROPHETS.* *Eph.* ii. 20.

Begin we then, with our Proofs from the *Prophets*, and then we shall proceed to those from the *Apostles*, and our blessed *Lord himself*; that, out of *the Mouth of those two Clouds of Witnesses*, and of *Him who is the AMEN, THE FAITHFUL AND TRUE WITNESS*, *Rev.* iii. 14. the *important Truths*, we are contending for, may be *established*. And, because *Moses*, that great Prophet, both *spake* and *wrote of him*; *Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days, &c.* *Acts.* iii. 20 — 24. Ch. x. 43. *i. e.* both who he was that *should come*, and *what he came to be, to do, to suffer, to purchase, to promise, and to bestow upon his People*, we shall begin with *Moses*, and then offer a few Things from several of the rest, as we meet with them in our Bibles.

I acknowledge the Terms, *Father* and *Son*, as ascribed to the *First* and *Second Persons* in the *Trinity*,  
are

are not, any where, found in the *Writings of Moses*: And therefore, it may be suggested, That no *Testimonies* deduced from them, can come home to the Point in Hand. But, tho' these very Words, thus applied, do not, any where, occur in them, yet, there are not a few Things, to be met with in them, which are very much to Our Purpose. — For, 1. In them we find the Doctrine of the Trinity, *i. e.* of *Three*, which are plainly distinguished, by distinct *Personal Names, Characters and Actions*; to whom the *essential Names, Titles, and Perfections* of, as well as the same *Works and Worship*, which are proper to, *the One only true God*, are frequently, and clearly ascribed: But if so, each of them is *the one true God*; and is always spoken of as such, even when acting in a *delegated Capacity*. Gen. iii. ver. 8. 9. 13, 14 --- 24. Ch. xi. 5 --- 9. Ch. xii. 7, 8. Ch. xvii. 1 --- 22. Ch. xviii. 1. 13. 25 &c. &c.—2. We no where, in them, have any the least Hint, so far as I can perceive, of a *created supra-angelical Spirit*, or a *pre-existent human Soul*, to which any of those *Divine Names, Titles, or Perfections, &c.* are, or could be, attributed. To be more particular.

1. We read in the Books of *Moses*, of a *Plurality of Persons* in the *Deity*. — And God said, *Let US make Man*, Gen. i. 26. *Behold the Man is become as one of US*, Ch. iii. 22. *Let US go down.* &c. Ch. xi. 7. --- 2. There we find the plural Word, *Elohim*; to denote a *Plurality of Persons*, in numberless Places, joined to a Verb singular, implying the *UNITY* of the *GODHEAD*: And, sometimes we meet with it joined with a Verb in the plural Number, more clearly, and emphatically, to point out the *Plurality of Subsistences*, in the *One Divine Essence*. Thus, Gen. xx. 13. *When God caused me to wander, hithbbu otbe Elohim*, literally, *THEY* the *Almighties, errare facerent, did cause me to wander*. — So also, Ch. xxxv. 7. *because there God appeared*

peared unto him, *Niglu Elohim*, (literally *the Al-  
powerfuls, revelariffent, had revealed* to him. &c.  
This will appear more plain, from the Passage re-  
ferred to, Ch. xxviii. 12, 13. where, if the *Ladder  
Jacob saw in his Dream*, represented the *second Per-  
son*, as *Mediator*, see *John i. 51. the LORD GOD  
who stood above it*, most certainly was the *First Per-  
son*: And so, here were *Two Almighty Persons re-  
vealed unto him*. — In a Word, in *Moses's Writings*,  
we frequently hear, 1. Of ONE, who, in some pe-  
culiar Manner, or Sense, is called *JEHOVAH, the  
LORD GOD, God Almighty, the God of Abraham,  
Isaac, and Jacob, &c.* who is never said to be *sent*,  
or *imployed* on any *Message*; and who is never said to  
have *appeared* in, or under, or with, any *visible  
Shape, Form, or Similitude* whatsoever. — 2.  
Of ONE who is, every where, called by those very  
Names, and distinguished by those very Titles; and  
who also expressly stiles himself, *El Shaddai, God  
Almighty, or God All-sufficient*, Gen xvii. 1. Ch.  
xxxv. 11. *the God of Bethel*, xxxi. 13. *the God of  
Abraham, and Isaac, &c.* Ex. iii. ver. 6. &c. yea,  
assumes that most august and *incommunicable* Title,  
that Name of *Essence, JEHOVAH*: And *JEHOVAH*,  
Ch. vi. 2, 3. and ver. 6 — 8. &c. &c. Who also  
*did the Works of, and accepted the Worship due, and  
reserved, to the One true God only*, Gen. vi. 13. and  
17. Ch. xvii. throughout. Ch. xviii. 23 — 33. Ch.  
xix. 24. Ch. xxviii. 16 — 22. Ch. xxxv. 1 — 15.  
&c. &c. who yet, is sometimes called an *Angel*,  
*the Angel, of the Lord, and of his Presence or Face*;  
and who *appeared* often to the Patriarchs, in, or un-  
der, some *visible* Symbol, and usually in a *human  
Shape*, and acted as one *sent* by the other. &c. Gen.  
xxii. 15. Ch. xlviii. 16. Ex. xxxiii. 14, 15. Gen.  
xvii. 1. 3. 22. Ch. xxxii. 24 — 30. Ch. xxxv. 7.  
and 13. &c. &c. --- And, 3. If ONE called the *Spirit*,  
and *the Spirit of God, who moved upon the Face of the*

*Waters*, Gen. i. 2. *strove with* the old World, Ch. vi. 3. *was in Joseph*, Ch. xli. 38. *rested upon* the Elders, Numb. ii. 26 *came upon Balaam*, Ch. xxiv. 2. (and is, in my humble Opinion, in his own Person, expressly called *God*, and *the Almighty*, ver. 4.) and *with whom*, those excellent Mechanics, *Bezaleel* and *Abeliab*, were filled. Ex. xxxi. 3 and 6. &c.---So that, the *Three Persons*, in the ever-blessed *Trinity*, were well known in the Church, in *Moses* his Days, and indeed, as we have heard, from the Beginning. But, this is not all, For, by comparing several Places together, we shall find,

That it was the *second* of these, who was to *assume our Nature*, and who was actually *God's own Son*, whom *he sent forth, made of a Woman*. Gal. iv. ver. 4. This will appear so plain, from these Considerations, as to admit of no rational Doubt. — 1. It was he who *appeared with the two Angels to Abraham*, who were all, at first, called *Men*, because they appeared in *human Shape*, Gen. xviii. 2. And yet, *He* is stiled *JEHOVAH*, ver. 1. 13. 17. 20. 33. &c. and *the Judge of all the Earth*, ver. 25: But, *the Father judgeth no Man*, having committed all Judgment to *THE SON*. Jo. v. 22. *For we shall all stand before the Judgment-Seat of CHRIST*; Rom. xiv. 10. who is both *Lord*, ver. 9. and *God*, ver. 12. — 2. It was this *Angel of the Lord who appeared unto Moses in the Bush*, Ex. iii. 2. who is called *JEHOVAH*, and *God*, ver. 4. and in so many Words, proclaims, *I am the God of Abraham*, &c. ver. 6. *I AM THAT I AM*, ver. 14. and Ch. iv. ver. 11. *Have not I the Lord?* It was he, I say, who sent *Moses to Egypt*, giving him Power to *work Miracles*, ver. 9. promising to *be with him*, ver. 12. who went before the *Camp of the Israelites, by Day in a Pillar of Cloud, and by Night in a Pillar of Fire*, &c. Ch. xiii. 21. comp. with Ch. xiv. 19. who is called *God*, and *JEHOVAH*, whom they tempted, Numb. xxi. 5. *who sent the fiery*



*fiery Serpents among them*, ver. 6. &c. &c. But, this was He, even *the Son*, who had undertaken to be the *Saviour* of his People; and who, after he had been *sent forth in the Likeness of sinful Flesh*, Rom. iii. and *had put away Sin by the Sacrifice of himself*, Heb. ix. 26. *was declared to be the Son of God with Power, by his Resurrection from the Dead*. Rom. i. 4. This, I say, was *Christ*, as is undeniable from these Reasons, among many others. (1.) *Moses* knew, and could not but know, and no Doubt told others, *whose Reproach* it was, which he *esteemed greater Riches than all the Treasures in Egypt*: But, the Apostles assures us, Heb. xi. 26. That it was *the Reproach of Christ*. (2.) I cannot help thinking, That he and the *pious* Part at least of the Congregation, well knew, That it was *the promised Deliverer*, who had *brought them out of the House of Bondage*, and conducted them in *the Wilderness*, and that *That Rock that followed them was Christ*, &c. 1 Cor. x. 4. — And, (3.) 'Tis undeniable, It was *him they tempted*, for which they were *destroyed* of the Serpents. ver. 9. &c. &c. —

3. He who called himself *the good Shepherd*, John x. ver. 11. and 14. and is stiled, *the great Shepherd*, Heb. xiii. 20. and *the chief Shepherd*, 1 Pet. v. 4. He, I say, and not another, was *the Shepherd of Israel* of Old, *who dwelt between the Cherubims, that led Joseph like a Flock*, Pf. lxxx. 1. and did this by the *Hand of Moses and Aaron*. Pf. lxxvii. 20. —

But He, we have seen, was not a *Creature*, no not a *created supra-angelical Spirit*, nor a *pre-existent human Soul*, but *JEHOVAH, the Lord God, the God of Abraham*, &c. the great *Ehje asher Ehje, I AM THAT I AM*, literally, *I SHALL BE WHAT I SHALL BE*, *i. e. IMMANUEL, God in our Nature*, who should *save his People from their Sins*. But, to be yet a little more particular,

*Moses* spoke, and wrote, both of the *Divine* and *Human Nature*, of *him that was to come*; and of *all*

the *Offices* also, which he was to execute, as our *Redeemer*: But, not a Syllable, so far as I can find, of his pre-existent *human* Soul. — 1. He spoke, and wrote, of his *Divine* Nature, as is undeniable from those Passages now quoted, and numberless others. That he was *God, God Almighty, &c. &c.* and yet a distinct Person from another, (to whom all those Names, Titles, and Perfections, &c. are also ascribed,) and *sent* by him, and acted as *his Angel*. — Here then were Two Persons, the one the First, the *Father, the Sender*; the other the Second, the *Son, the Sent*. — 2. He spoke and wrote of his *human* Nature. That he was to become *the Seed of the Woman*, Gen. iii. 15. *the Seed of Abraham, in whom all the Nations of the Earth should be blessed*, Gen xxii. 18. &c. and of *Isaac*, Ch. xxvi. 4. and *Jacob*, Ch. xxviii. 14. &c. &c. — 3. He spoke and wrote of him as the MESSIAH who was to be the *Prophet, Priest, and King* of his Church. (1.) The PROPHEET, *from the midst of his People, like unto Moses*, Deut. xviii. 15 — 18. but *infinitely* preferred before him, ver. 19. *as a Son over his own House*, and as *God who built the House, and all Things*. Heb. iii. 3 — 6. — (2.) The PRIEST, who was to offer a *Sacrifice for Sin*, typified by all the *Sacrifices* of the Ceremonial Law, but of *infinitely* greater Value; inasmuch as, tho' it was not possible that the *Blood of Bulls and of Goats, should TAKE AWAY SINS*, Heb. x. 4. &c. He appeared to PUT AWAY SIN by the *Sacrifice of HIMSELF*, Ch. ix. 26. and *hath, by ONE OFFERING, perfected for ever them that are sanctified*; Ch. x. 14. and having thus made an *End of Sins*, Dan. ix. 24. *he entred in once into the holy Place, by his OWN BLOOD, having obtained eternal Redemption for them*, Heb. ix. 12. and there APPEARS in the *Presence of God for them*. ver. 24. *as their ADVOCATE with the Father*, 1 John ii. 2. and ever lives to make INTER-

CESSION *for them*; Heb. vii. 25. and from thence *commands also the BLESSING upon them.* — Now it is clear, from Scripture, and common Sense too, that none but *one*, who was GOD-MAN, could do *all* this. — Had he not been MAN, he had had no BLOOD *to shed*, no *proper, meritorious, satisfactory*, SACRIFICE *to offer*: And had he not been GOD, *the true God*, the *Sacrifice of himself* cou'd not possibly have had so much *Worth*, as to *take away Sins*, and *perfect for ever them that are sanctified.* — Yea, had he not been *true God*, he could never, by his *Obedience and Death*, have *obtained Eternal Redemption* for any *One* of them; could never have *raised his own dead Body* from the Grave; and consequently, could not have *ever lived to make Intercession for them*: But, having been *made a Curse for them*, when he was *crucified*, must have *continued under that Curse* for ever. — Now this *Divine Person*, was not the First Person, the *Father*; and therefore, it is plain, it was the Second Person, the *Son.* — What do I say? *Christ*, as a *Priest*, who was also to be the *Sacrifice*, and the *Altar* too, was indeed both the *Substance*, and the *End*, of the *Ceremonial Law.* --- And, (3.) The KING of his Church, even the SHILOH, to whom *the gathering of the People was to be*; Gen. xlix. 10. and consequently, was to *reign for ever*, and of *whose Kingdom there was to be no End*: And therefore was certainly both the *Son of God*, and the *Son of Man.* See *Luke* i. 31 — 35. comp. with ver. 16.

I have enlarged so long on these Things, not only to shew, That the *Faith* of the Church, as to *all* the principal Points in Dispute, was the same, as to the Substance of them, in *Moses's Days*, as in our own: That the Old and New Testament, bear Witness to each other: That the Old *confirms* the New, and the New *illustrates* the Old, representing the *Shadows*, *Types*, *Prefigurations*, *Prophecies*, and *Promises* of  
*that,*

*that*, which had not a little *Obscurity* in them, as *plain historical Facts*, which may be much more easily, clearly, and fully understood: But chiefly, because our Lord himself appeals to *Moses*, in that long *Defence* against the supposed Crime of *making himself equal with God*, by saying, *My Father worketh hitherto, and I work.* John v. 17, 18. and 46. — I take it for granted, That *Christ* knew what he said: — That he could and would talk to the Purpose: — That he would neither trifle with them, nor amuse them, nor impose upon them: — And consequently, would not have called *Moses* to prove the Point in Question, if he had not indeed been clearly and fully, for him: — But if he is, we may certainly learn, even from him, That *the Son of God* is a *coessential Son*, and as such, *equal with the Father*; and consequently, That it is the *second Person* in the *Trinity*, as such, and not his pre-existent *human Soul*, that is called, and is, *the Son of God*.

I need not tarry to shew, That *he*, who appeared to *Joshua* as a *Man*, and declared that *as Captain of the Host of the Lord he was come*, Ch. xv. 14. was the *Mediator*, (this being a chief Part of his Office as such;) and is, Ch. vi. 2. expressly called **Jehovah**: — That the *Angel of the Lord that came to Bechim*, and speaks as *the true God*, Judg. ii. 1 — 5. was the second Person: — That it was he, who appeared in *human Shape*, to *Gideon*; and is expressly called, **Jehovah**; Ch. vi. ver. 11. 14. 16. &c. and *God*. ver. 36. 39: — That it was also *this Angel of the Lord*, who, in like Manner, appeared to *Manoah* and his *Wife*; Ch. xiii. and is stiled by him, *God*. ver. 22. and by her, **Jehovah**, ver. 23. and who tells them *his Name was SECRET*, or rather, *wonderful*; ver. 18. which is one of the Titles given to *Christ*, by *Iaiab*; Ch. ix. 6: — That *Job* knew that *his Goel, near Kinsman, Redeemer*, i. e. the *Messiah*, *liveth*, and that he was *God*: Ch. xix. 25 — 27. —

That

That *David*, *Solomon*, and *Isaiab* speak of him as *the Son*, and, as such, as *God*; of which more presently: — And That *Jeremiab* mentions, *one* whom *God* would raise up unto *David*, a *King*, who yet should be called, and therefore indeed be, **JEHOVAH OUR RIGHTEOUSNESS**; Ch. xxiii. ver. 6. &c. &c. — But, this Divine Person, who is spoken of in all these Passages, was not *the Father*, as is confessed; and therefore, must be *the Son*: And consequently, seeing he is in them, and in many other Texts, stiled **JEHOVAH**: He is, and must be acknowledged to be a *coessential Son*. — But it is Time to proceed to those Passages, wherein the first Person is expressly called a *Father*, or the second *the Son*.

And here, we must dispute some principal Texts with this great Man, who saw very well, That, if the Sense of this Title, *the Son of God*, when applied to *Christ*, in the *Old Testament*, was then *known*, and *fixed*, and *received*, 'twould be in vain to try to wrest it to another, and an *infinitely* inferior one, in the *New*. He therefore opposes many of them, and urges whatever has been offered, even by several *Antitrinitarians*, to pervert their *true Sense*! and has suggested somewhat of his own, with a very plausible Air! — Come we then to them, in Order as we meet with them.

S E C T. I. *Proofs of the COESSENTIAL SONSHIP of CHRIST from the Prophets.*

The first of them is, “ that remarkable Text, “ *Pf. ii. 7. Thou art my Son, this Day have I begotten thee*; which has been usually interpreted, to signify the *eternal Sonship of Christ* as *God*.” p: 47. To which he gives five Answers! It seems he thinks it very remarkable indeed. — “ 1. 'Tis evident “ that in *Acts* xiii. 33. *St. Paul* applies this to the “ *Resurrection of Christ*, — and not to any eternal “ *Generation*.” Anf. Did the *Apostle* say, He was not *his Son* before? If he did not, then, it is plain, his

his *Resurrection* was not the *Foundation*, or *formal Reason*, of this Denomination, but the solemn and public *Declaration* of it, as we have heard from *Rom.* i. 4. and our Author has acknowledged, p. 14. — “ 2. *Christ* is here said to *become a Son by a Decree*; “ &c.” *ibid.* But here is no such Thing said. No such Sound, no such Sense! Nor can any such Meaning be put upon, or wrested from the Words! Tho’, according to this learned Person’s own Notion, *Christ* did indeed *become a Son by a Decree*, whether the Word *Son* “ relates to the *Glory and Excellency of his Person!* or to his *Office!*” p. 20. — “ 3. ’Tis “ spoken *literally* of the Exaltation of *David* to his “ Kingdom, as the *Type* of *Christ.*” How does he prove this? How can it be proved? “ and not concerning the natural Production or Generation of “ *David*; and therefore, it must in the *Antitype* “ signify *mystically* the Exaltation of *Christ* to his “ Kingdom, and not his natural eternal Generation.” p. 47, 48. Strange Reasoning! Must every Thing then, in the *Type*, have something, in the *Antitype*, exactly to tally with it? Or, cannot *this*, in several Things, egregiously, yea *infinitely*, exceed *that*? Is it not certain, that, in all such prophetic, or mystical Passages, several *Circumstances*, agree both to the *Type* and the *Antitype*; several, more or less, to the one, or the other; and several, to one of them only? — “ 4. The Word, *this Day*, never signifies “ *Eternity* in Scripture in any other Place, and why “ then must it do so here?” *ibid.* Many Words have a peculiar Signification, in one Place of a Book, which neither of them have any where else in that Book. — But, I shall not stay to dispute about *this Word* here; because, if we can prove the *proper*, or *coessential*, *Sonship* of the *second Person*, I hardly think, that any one will question the *Eternity* of it. — Not to add, *Non amo nimis argutam Theologiam*: We have no need, blessed be his Name, of any *Arguments* that

that are either *strained*, or *far-fetched*, or not *obvious* and *well supported*, to prove the *coessential Sonship* of the *second Person*, &c. — Let us therefore consider *this* glorious Passage, which is the first, in the Bible, wherein the second Person is expressly called *the begotten Son of God*; is plain enough of itself; and is *thrice* quoted in the New Testament, from whence we may, more clearly and certainly, gather the true and full Meaning of it.

The Psalm is Prophetical.—The *coming* of the *Son of God*, i. e. the *second Person*, in the *Flesh*; his *Exaltation* to his Kingdom, maugre all the Opposition of Hell and Men; and the Extent, and Glory, and Continuance, &c. of his *Reign*, are the *Contents* of it. — Of *him*, and of *him only*, does the Prophet here speak.—There is not a Syllable in it, which does not agree to him, in its plain, and obvious, yea and fullest, and strictest Sense; and is not exactly true, to a Tittle: But there are but very few, which, with all the *wresting* in the World, can be, any how, applied to any other; and even then, in a very low and diminutive Sense, and far short of the plain *Import* of the Phrases: Yea, 'T'wou'd be direct *Blasphemy*, &c. to apply several of them to any, but himself. — The *Father*, in this Verse, calls him *his Son*, declares he had *begotten him*, and speaks of him with the utmost *Complacency*. — He promises him a widely extended Dominion, if not an universal Monarchy, ver. 8. irresistible Power, and sure Conquest, ver. 9. so that, if even Kings would be *wise*, they would *serve him with Fear*, even in the midst of all their Glory, ver. 10. And, If he is not stiled *JEHOVAH*, ver. 11. as seems to me undeniable; yet it cannot be doubted, he is proposed as the *Object* of Worship, even of his People's Allegiance, Obedience, and *Trust*, i. e. in New Testament Language, *Faith*. ver. 12. Therefore he is *the Lord their God*, Mat. iv. 10. and is expressly so called, by the Angel. *Luke* i.

16. — This is the more remarkable, because JEHOVAH only is the Object of religious *Trust*; If. xxvi. 4. those only who *trust in him* are *blessed*; Jer. xvii. 7. but *curst is the Man, that trusteth in Man*, ver. 5. i. e. as I take it, in any *Creature* whatsoever, should we even grant it, (if there indeed be any such,) to be a *supra-angelical* one. — To be yet more particular, The Psalmist, having in *Vision*, or by the *Spirit of Prophecy*, a clear Prospect of the outrageous Opposition, that would be made to the setting up the Kingdom of the *Messiah*, begins with a triumphant *Defiance* to all his Enemies; ver. 1 — 3. reads their Doom; ver. 4, 5. introduces the *Father* as proclaiming, that he had *set up his King* in spite of them all; ver. 6. and the *Son* declaring *his own full Assurance of this*, from what the *Father* had *said* to him, according to the *Agreement* between them, in the *Covenant of Redemption*. ver. 7. — So that the Words are the Words of *God the Son*, and the Psalmist speaks them in his Name. — The Word, *Hock*, as commonly, and frequently, signifies a *Statute, Ordinance, or Law*, as, (if not much more so, than) a *Decree, or Resolution*, i. e. something determined, and done, and past already, as a *Decree* or *Purpose* of something *future*. — The Phrase is not, *Thou SHALT be my Son*, or *I WILL MAKE THEE my Son*, as it should have been, “if *Christ* was to “*become a Son by the Decree*;” but, *Thou ART my Son*: And therefore, he was so, and must have been so, before the *Decree* could be told him by the *Father*. But, If he was then a *Son*, he was then also a *begotten Son*; for surely, he was not as a *Son, begotten* after he was a *Son*, unless, as a *Son*, he was *twice begotten*: And consequently, this *Decree* was not a *Purpose, or Promise*, to make him *what he was not*; but, in the most evident, public, and glorious Manner, to *declare* what he *always was*, and had continued to be, notwithstanding, and during, his  
*deepest*



*deepest Humiliation*; and that *the Father* would give uncontestable Proofs of it. — So that, the Verse may be thus paraphrased, I, the Messiah, WILL DECLARE THE DECREE, *i. e.* will reveal and publish the Purpose of the *first Person* concerning me; or rather, his Agreement with, and Promise to me, when I undertook to *save his People from their Sins*, and for that End, *condescended to become Man*, and *humble myself even to die upon the Cross*, and *under the Curse*; THE Lord, the *Father*, HATH SAID UNTO ME, for my *Encouragement* and *Support* under all I am, as *Man*, to go through; THOU ART MY SON, as thou *always wast*; tho' it will not be easily believed, when thy Glory shall be so very much, almost totally, *eclipsed*; THIS DAY, the Day of thine *Incarnation*, and more especially of thy *Resurrection*, and *Ascension* to my *Right Hand*; HAVE I BEGOTTEN THEE, declared and made it appear before all the World, that *thou indeed art*, what thou didst, or shalt, so often declare, even *my own, proper, only begotten Son*; And, as such, the *Lord God*, in whom thy People shall *trust*. ver. 12.—But, before he leaves these Words,

“ He adds, 5. This Text is cited in *Heb. i. 5.* “ where it is joined with God’s Promise in future “ Times *to be a Father to Christ*; *I will be to him a “ Father, and he shall be to me a Son*; which does “ not signify *Eternal Generation.*” p. 48. What if it does not?—Does it signify any Thing inconsistent with it? — Is it unusual, or impertinent, among Men, for an *own Father*, to promise, with much Pleasure, to be *a father* to a *worthy obedient Son*? In such Cases, there is a strong *Emphasis* in the Expression. I will be more so than ever: Whatever others are to me, I’ll delight to call him *my Son*: I shall think it an Honour, yea my greatest Happiness, that I have such *a Son*. — The Promise here referred to is *that*, 2 *Sam. vii. 14.* (which the Psalmist also seems to have in his Eye, *Pf. lxxxix. 26, 27.* and

we may add, *Pf. lxxii. 17.* in the Margin, *He shall be as a Son to continue his Father's Name for ever;*) in all which, *Solomon* is originally meant, as is, I conceive, too evident to be denied; and *Christ*, only more remotely: Nor is he, in those Places, considered purely, or principally, as *God*, or the *second Person*, but as *MEDIATOR, GOD-MAN*; and that with a peculiar Respect to his *human Nature*, his being *the Son of David*. — This Promise then, I say, primarily respected *Solomon*, who was not *then born*, ver. 12. He was to *build the House for God*, ver. 13. which his good Father's Heart, was *set upon doing*. ver. 2, 3. 'Tis supposed he *might, and would, commit Iniquity*; ver. 14. But God assures *David*, that his *Mercy should not depart away from him, as he took it from Saul*. ver. 15. Now, none of these can be understood of *Christ*, or of any but *Solomon*. — But, *Christ* was undoubtedly meant, in the Clause refer'd to; because, “the Apostle applies it to him.” He was so. — And the Words are express, “*he shall be to me a Son.*” Yes. But they are not express, that he was not *his Son*, from *Eternity*; or, that he was, long after that Prophecy, to *begin to be his Son*; and much less, that the formal Reason, of his being, or being called, *the Son of God*, was his being promised to *David*, as his *Successor in his Kingdom*; &c. — The plain Meaning then is, when the *promised Seed, who shall proceed out of thy Bowels*, is come, notwithstanding the *external Meanness* of his Appearance, I WILL, (by my *Presence*, and *Spirit with him*; the Signs, Wonders, and Miracles, I will do by him; mine *infinite Love* to him, and *Complacency in him*; and my *full Acceptance* of him, and my People for his Sake; &c.) manifest, and declare, before all, That I am his *own proper Father*, and he my *only begotten, the Son of my Love*. *He shall build an House for my Name, even his Church*; and I will *establish*

*establish the Throne of his Kingdom for ever.* See *Luke* i. 32, 33.

The same Answer will serve, for the other two Passages. *David* himself was, perhaps, primarily intended, in *Pf.* lxxxix. and *Solomon*, in *Pf.* lxxii. Several Things in both of them, do not so naturally, directly, and literally, refer to *Christ*, as to them: But, several of them, must be applied to *him*; because, they do not appear, at all, or in any Sense, true of them. But, in both, He is prophesied of as the *Messiah*, that *was to come*; and principally, with Regard to his *human* Nature: His *Divinity* being only implied, or taken for granted; it being well known, That it was *the Son of God*, who was to *come into the World*, and that he was *David's Lord*, before he was to be *David's Son*. *Pf.* cx. i. — To proceed, Our Author is at great Pains to weaken our next Argument also, from

“ *Prov.* viii. 24, 25. where *Wisdom* says, *Before the Hills, was I brought forth*, &c. which whole Chapter is generally interpreted concerning the divine Nature of *Christ*. p. 45.” — It has been, now is, and ever will be, generally interpreted of *him*; nor can it, with all the torturing in the World, without making *pure Nonsense* of a very great Part of it, be interpreted of any other: But, I never heard of any One, who interpreted it, merely, wholly, or solely, of him as *the Son of God*, or of his *divine* Nature.—No; *Christ* who is the Speaker, here speaks of his *divine* Nature, and of his *Office* too: Of himself as, from Eternity, *the Son of God*, but rejoicing in the Prospect of his becoming also, in Time, *the Son of Man*.

“ *Anf.* 1. He neither here affirms nor denies, that the *Divine Nature of Christ*, has any Sort or Manner of Derivation from the Father.” *ibid.* And yet, one of his chief Designs, throughout, is to alledge, or prove, that it has not; And, if it has,  
his

his darling *Noftrum* is not only manifeftly *false*, but moft *dangerous*. “ But that the Name *Son of God*, “ in the *New Testament*, does not generally (if ever) “ fignify his divine Nature; this, fays he, is my “ prefent Theme:” To which we again reply. 1. If it ever does, ’twill be hard to give a good Reafon, why it fhould not generally, yea always, do. 2. If it fignify this, in the *Old Testament*, ’twill be a ftrange Attempt, to prove that it does not this alfo, at leaft fometimes, in the *New*. “ And therefore the Allegation of this Text out of *Proverbs* is not to our “ prefent Purpose.” It was always a Piece of Prudence, to let thofe Things alone, which could not be meddled with, without *Hazard*. — But, we believe the *whole Word* of God is *our Rule*: And therefore, think it our Duty, to *fearch* it diligently, and *weigh* every Syllable of it carefully, that we may gather *his Mind* in it, from the whole. “ nor is the “ Name *Son of God* there ufed, nor is God called “ *his Father*.” *ibid*. But, if there are feveral Phrafes there, fully equivalent, and which ftrongly confirm the *Truth*, we conceive it is much to our prefent Purpose: Tho’, by the Way, the very fame Thing, may be objected to not a few of his own Texts. — If I have not given you every Word of this Paragraph you fhall have every Syllable of the next.

“ Anf. 2. I dare not deny this Chapter to relate to “ *Chrift* ;” ’Tis hard to think, that an *honeft* Man, can deny it. — “ Yet it does not follow, that “ it refers only to his divine Nature, as I fhall fhew “ immediately.” p. 45. Nor do I know any one, who ever faid it did. — “ And it muft be acknowledged, that it is very hard to prove, that “ this 8th of *Proverbs* does certainly, denote the Per- “ fon of CHRIST. p. 46.” I am fo far from acknowledging this, that, I humbly conceive, it is eafily capable, of the *moft certain* Proof. Pray, what does it denote in, or of *Chrift*, if it does not fup-  
 pofe,

pose, or principally denote, *his Person*? “ *Athanasius* himself sometimes explains it another Way.” And if, upon second Thoughts, he altered his Mind, and then gave the *true* Sense; all is well. — “ Bishop *Patrick*, that noble Commentator, will scarce allow of it;” And not a few others, as noble Commentators as he, admit it most readily, and upon the clearest Evidence, and with all their Hearts. — “ and many others have been of the Opinion, that *Solomon* means only *Wisdom* as a Principle of Contrivance and Counsel, whether human or divine;” Strange Words! But, who those many others are: Or, What could induce them to *dream*, that *Wisdom*, i. e. the Speaker of, or in, these Passages, is only a *Principle* of Contrivance and Counsel; and much more to add, “ whether *human* or *divine*;” is so far above me, that I must leave them to *those many others*. — “ or at most, the ideal World in the Mind of God, tho’ he uses such Sort of *personal* Characters in his Description of this *Wisdom*, in the *Hebrew* Idiom.” Stranger still! That this *Ideal World* should be so *personified*! and be introduced, as calling to Sinners, teaching, exhorting, promising, threatening, proclaiming what it was, declaring what it did, &c. &c! — Would one have expected these, from our worthy Author? — If the *Socinian* Notion, (that, by *Wisdom* here, we are to understand that *Perfection*, or *Attribute*, of God, so called; or, as some express themselves, that *Quality*, or *Virtue*, &c.) be here intended: I would only ask,

1. Why should *this Perfection* be so *personified*, and gloriously celebrated, rather than his *Power* and *Goodness*, which were as conspicuously displayed, in the Works of *Creation* and *Redemption*, as *this*? —
2. Could any one possibly doubt, that the *Wisdom of God*, was *always with him*, as well as his *other Attributes*? —
3. Upon this Supposition, What *Sense* can these Phrases have, *I was set up*, ver. 23.

*I was*

*I was brought forth*, ver. 24, 25. *I was there*, ver. 27. *then was I by him*, as one brought up with him, — *rejoycing always before him?* ver. 30. I most earnestly desire to know, if any *one* can tell me. — 4. Might not these have been said of, or by, the other Perfections now named, with as much Truth, Propriety, and Emphasis too, as of *this*? — I am heartily sorry, I am obliged to make such Remarks.

“ ’Tis granted that many of the Ancients explained it of *Christ*,” Yes; by far the greatest Number, and those too of the greatest Weight and Authority. “ but some of the Fathers supposed it “ to mean the *Holy Spirit* ;” And some of the *Moderns*, we see, suppose Things full as absurd. “ and “ all Men know they were but very poor Expositors, “ who dealt much in Allegory, and in straining of “ plain Texts to their Purposes,” &c. p. 46. And yet, I do not know, if any one Instance, of *grosser straining* a plain Text, to serve any of their Purposes, can be produced, out of any of their Writings, than this we are now examining! But, if the *Ancients* were “ but very poor Expositors,” we have, at least, Nineteen in Twenty, if not Ninety-nine in a Hundred, and those the most learned too, through all the *middle Ages*, and of the *Moderns* also, all *witnessing* to the *coessential Sonship* of the second Person! — I cannot conceive the Reason of this Gird upon the Ancients, if it was not, because “ all Men know ” they were, and are, clearly, fully and strongly, against himself: And therefore, lest any should be moved or swayed, by their *venerable* Names, they are branded, as “ but very poor Expositors!” But, had any of them, who were not stigmatized as *Heretics*, patronized any of these *New-fangled* Notions, I doubt not we should have heard of this “ *excellent* “ Father,” and the other “ *excellent* Father!” I shall only add, I pretend to so much Acquaintance with the Ancients, as to wish that the same *Good Sense*,

*Sense, Seriousness, Piety, and Zeal for the Truth*, appeared, as generally, in the common Run of the Writings of our Day, as in theirs. He has not yet done.

“ *Ans. 3.* Supposing the Divine *Wisdom* in *Prov. viii.* “ primarily to signify the Idea of the Divine Counsels “ and Decrees about Creation and Redemption,” *ibid. i. e. Supposing*, what cannot be *supposed!* Who can suppose, that an *Idea* should be represented as a Person, *calling, promising, &c.* as *set up, or anointed*, *ver. 23. &c.* as *rejoicing*, and having *Delight?* *ver. 30, 31. &c. p. 46.*— “ it may be properly said, This “ *Wisdom* (i. e. this *Idea!*) was *begotten*, and *brought “ forth* before the Creation,” May it so? Did any one before this, ever hear of the *begetting an Idea*; or of an *Idea’s* being *begotten*? If any one ever did; if he considers what he is saying, I cannot think, he will alledge that the Expression is *proper*. — “ and “ all this System of divine Counsels (i. e. this *Idea*) “ being deposited with the pre-existent Soul “ of “ *Christ*; (*in whom are all the Treasures of Wisdom “ and Knowledge,*)”—That *all the Treasures of Wisdom and Knowledge are in Christ*, as *GOD*, or as *his Son*, I as surely believe, as I do that they are in the *Father*: But, supposing that his *human Soul* existed before the Creation, yet, 1. I must, with all Humility, question, whether it was *capable of receiving, or containing, all this System, i. e. this Depositum*. But, — 2. Should we grant its *Capacity*, ’tis plain that *all this System*, was not, in fact, *deposited* with it; because, our Author declares that, “ as *the Son of God*, “ *He knew not the Day of Judgment.*” *p. 42.* The Strength of this Argument rests upon these two, (1.) That the *Day of Judgment* was *fixed* in this System, and was a *Part* of it; which, I verily suppose, none will deny. And, (2.) That such a *supra-angelical Spirit*, as was capable of receiving this *Depositum*, could never forget, and totally too, such a remark-

able Part of it; which, I really think, no one will affirm. — “this human Soul of *Christ*, thus vested “with divine Ideas,” what? and is this *proper* too! — “may be included in *Solomon’s* Idea of *Wisdom*.” p. 47. *i. e.* in his Idea of *this Idea*! But, What does he mean by *Solomon’s* Idea? The Words are *Christ’s* own Words. His, and his only. — This glorious Account of his Person, *Generation*, Characters, and Works, he gives himself, who best cou’d do it; and only borrowed *Solomon’s* Pen: For, *Solomon*, with *all his Wisdom*, could never talk in these Strains, or write this Chapter. — But, What if this *human* Soul were included in this Idea? Will it therefore follow, That “many Things, in this Chapter, do not “seem much more naturally to refer to his God-“head,” which was the Objection he was to remove? p. 45. By no Means. — Thus have I given you these four Paragraphs, almost Word for Word, and have considered them so largely, chiefly to shew what very hard Shifts even learned Men are put to, in Defence of their own *private* Opinions, when once they have wandered from the *Truth*: And how unwilling, yea how backward, they are to give up their *Nostrums*, as long as they can have any Thing to say for them, be it ever so weak, or even perfectly ridiculous!

In his next Words, he gives us a *Supposition*, and from thence, infers a *Probability*; which, tho’ very far from being well-supported, we might grant, without any great Detriment to our present Cause. And therefore, we shall now pass them, and proceed to consider this glorious Chapter, which, for these many Years, I could hardly ever read, without thinking I was reading a Chapter in *the Gospel according to JOHN*. — And here, we shall shew, —

1. That it is a proper *Person*, who speaks quite Throughout. — 2. That he is a *Divine* Person, even *one* of the ever-blessed *Three*. — 3. That, as such,



such, he is a SON, THE SON OF GOD. And yet, — 4. That he speaks, in most of the Verses, as the MESSIAH, *our Saviour*. This I say, we shall do, when we have only observed these few Things.

That the first eighteen Verses of *Jo. i.* will give *great Light*, for the understanding of this Chapter: — That the *Divine* Speaker does, at least from ver. 4. of this Chap. quite throughout, act the *Prophet*, and *Teacher*, of his Church; thereby shewing, that he was indeed the *Logos, the WORD*; and perhaps, upon this Account, (as well as his being *the OMNIFIC WORD*, as *Milton* calls him, *by whom the Father made all Things, that were made*,) well deserved that glorious Title: — That (considering the well-known *Occasion*, and the *Time* of the writing of *John's Gospel*,) when the Holy Ghost stiled him so emphatically, *THE WORD*, he probably intended to point us to this Chapter; and those Passages in particular, where he is stiled *Wisdom*, or speaks of himself as the greatest *Teacher*, even the *Light of the World* (here the learned will call to mind the *λόγος ἐνδιάθετος* and *προφορικὸς* of the Ancients) and the joint *Maker* of the World: — And That, perhaps, the first three or four Verses of this Chap. are a glorious Preface spoken by *Solomon*, to awaken Attention, and introduce this sublimely *Divine* Speech, with a suitable Solemnity.

1. That he is a *Person*, who here speaks, from ver. 4. to the Close, will appear very *evident*, from these Considerations. — (1.) *All the Pronouns, Personal and Possessive*, which any Person, speaking of himself, ever used, or could use, viz. *I, me, my, mine*, are here found, in many Places, and with the greatest *Emphasis*. — I. ver. 4. 17. 20. 23. &c. ME. ver. 15. 16. 17. 18. &c. MY. ver. 6. 7. 8. 19. 31. 32. &c. MINE. ver. 14. — (2.) The *Divine* Speaker instances, in a great *Variety* of his *own personal Actions*, which are also very beautifully

and strongly exprest. — *I call*, ver. 4. *I will speak*, ver. 6. *I love*, ver. 17. *I lead*, 20. *I cause*, *I will fill*, ver. 21. *I was there*, 27. *I was by him*, — *rejoycing always before him*, 30. *rejoycing in the habitable Parts of his Earth, and my Delights were with the Sons of Men*. 31. &c. — (3.) A great Number of *Personal Characters*, are also ascribed to him. He is The ever-blessed *Teacher and Exhorter*; ver. 4. — 6. &c. The *Truth*; 7. 8. The *Counsellor*; 14. The *King of Kings*; 15. 16. &c. He is the *Captain, or Leader* of his People, ver. 20. And is very exprest, *I was set up, or anointed*, viz. to an Office. 23. *I was brought forth*; i. e. begotten, or born, as a *Son*. ver. 24. 25. *I was there*, 27. *I was by him*, 30. not as an idle, or unconcerned *Spectator*, but *joint Worker* with him; for, he *made all Things BY me*. John i. 3. Heb. i. 2. *I was daily his Delight*; 31. the *Father's Darling*, as his *only begotten*. — In fine, He may be *sinned against*, and *hated*, to the utter *Destruction* of those that do hate him, ver. 36. and *loved*, and *found*, to the everlasting *Happiness* of all his own People. ver. 17. and 35. i. e. He is the *Life*, the *saviour*, of his People, and the *Judge of all the Earth*, &c. ver. 21. 34. 36.—If all these now, do not prove, that the *Speaker* is really a *distinct proper Person*, 'tis absolutely impossible to prove any *Thing* by *Words*.

2. That he is a *Divine Person*; and *one*, even the *second*, of the blessed *Three*. — If the former be well supported, and should Our learned Author demur to this, it is easy to evince it, beyond all modest *Contradiction*, from his *personal Characters* just named. The great *Prophet* of his Church, is *the Truth*, John xiv. 6. *the Faithful Witness*, Rev. i. 5. and *the God AMEN, or God of Truth*, If. lxxv. 16. &c. all which agree well with, vers. 6, 7, 8. — He speaks in the *Language* of *One* who is the *true God*, ver. 14. *Counsel is mine, and sound Wisdom, I*

*am Understanding, I have Strength.* See *If.* ix. 6. Ch. xlv. 24. John i. 4 — 9. — 'Tis only by *One*, who is *God*, that *Kings reign*, &c. ver. 15. 16.— None but a *Divine* Person could promise, what we have, ver. 17 — 19. or, that he would *cause those that love him to inherit* SUBSTANCE. &c. ver. 21.— It was the *second* Person, who was *set up*, or *anointed*, constituted, ordained, *from Everlasting*, &c. ver. 23. before *the Creation* of the World; *i. e.* in Scripture Language, from *Eternity*: He and no other. — It was he, *by whom all Things were made*, ver. 24---29. comp. with *Col.* i. 16, 17. &c. therefore, He was *not made*, but *necessarily existing*; and consequently, *Eternal*. — This was not the *first* Person, but *one who was with him*: But, there was none with him, before all Things, except his *Son* and *Spirit*. — Briefly, in *his Favour* is *Life*; in *his Wrath* is *Death*; and consequently, He is *God over all*. 35, 36. Rom. ix. 5.

3. That this *Divine* Person was, and is, as such, a *Son*, THE SON OF GOD, his *begotten*, his *only begotten*. — This being the very Hinge of the Controversy, we shall put it out of all Doubt; which will be easily done, if it be remembered, — That there is not, in the Verses to be quoted, the least Hint, that the Speaker was then a Complex Person, or had then *two* Natures: — That there is not a Syllable, in this Chapter, beneath, unworthy of, or any how unbecoming, the *second* Person, when he had undertaken our *Redemption*: — That there are many Things in it, which could not be said of any possible *Creature*, be it ever so high: — And, That it would be *Blasphemy*, to ascribe several of them, to any other, but one of the ever-blessed *Three*.---The Passages I now pitch upon, are these glorious ones, which come full home to the Point; are too clear and plain to be denied; and too direct and strong to be evaded, or glossed away.---*The*

LORD *possessed me*, ver. 22. *I was brought forth*, ver. 24. and again, ver. 25. *I was there*, ver. 27. *Then was I by him, as one brought up with him; I was daily his Delight, rejoicing always before him.* ver. 30. 31.

1. *The Lord POSSESSED me in the Beginning of his Way, before his Works of Old.* The Objection taken, from the *Septuagint*, is well known; and has been, a great many Times, unanswerably answered.—The plain Christian hath nothing to do with it.—The *Hebrew Verity* is clearly, and fully, for us.—*The Lord, the Father, possessed me*, not as a *Creature*, or *One of another Nature*; and therefore, as a *Son*, and co-essential with him, as is plain from the next Verses.—He *possessed me*, that is, *In the Beginning I was*, not began to be: *I was with God*, a distinct Person from him, and yet *existing*, or *subsisting* IN him; *John* i. 1.—He *possessed me*, for I WAS always, and AM in his *Bosom*: ver. 18.—I am his *only begotten*; ver. 14. but so, that I am still not only *with him*, but *in him*; and He *with*, and *in me*. *John* x. 38. Ch. xiv. 10 and 11.—So that, this Phrase clearly supposes, and implies, the *ἐμπερίχωρησις* of the Ancients; agrees well, with the modern Notion of *Generation*, formerly mentioned; and accounts for the several *goings forth* of the *Son*, frequently mentioned by some of the Fathers.

2. *I was BROUGHT FORTH*; ver. 24. and the same Words are repeated, ver. 25. *Brought forth* as a *Son*: And therefore, I am a *Son*.—These Expressions, can bear no other Sense: Nor will the Emphasis of them permit, or leave Room for, any Evasion.—The Verbs, *yalad*, Pf. ii. 7. *gignere*, to *beget*, and *hbul*, *parturire*, to *bring forth*, in these Verses, are both emphatic. This latter does more properly denote the Act, or Part, of the *Mother*, in *Child-bearing*: And, *strictly*, signifies to *bring forth* with Labour, Pain, and Sorrow. And were they

they then *chosen*, by the *second* Person himself, (for he is the Speaker in both Places,) in vain, and without Cause? Was one of them *repeted*, so soon, and in such a Manner, without any Emphasis? And must they all pass, for little or nothing! Or would, or could, such strong Phrases, have been pitcht upon, either with any *Propriety*, or even *Truth*; only to intimate his being “*created, in a peculiar Manner?*” Words, by the by, of which no Man can form *any Idea*! But, both these will receive yet more *Light* and *Force* too, from what follows. —

3. *I was there*, ver. 27. and, *I was by him*, ver. 30. I was *brought FORTH*, says he, *BEFORE the Mountains*, and *BEFORE the Hills*; ver. 25. &c. in other Words, *before the Creation, i. e.* according to the Stile of Scripture, from *Eternity*. — *I was there*; When? *when he prepared the Heavens, when he set a Compass upon the Face of the Deep.* &c. &c. ver. 27 — 29. *i. e.* when he, if I may so say, delineated, or drew the first Draught of them, and all along till they were all gloriously finished. — Well, but was he there, only as an idle, unconcerned *Spectator*? No. Had this been the Case, ’twould neither have been so much worth his while, to have entertained us, with such a pompous Account of little or nothing; nor ours to have so much regarded it. — Well then, *How* was he employed? Why, *In working with the Father.* — *All Things were made by him*, &c. *John* i. 3. *Him, the Son, and as a Son too*; at least, if the Apostle may be credited: For, *BY his dear Son WERE ALL THINGS CREATED, that are in Heaven, and that are in Earth*, — yea, and *FOR HIM* also. *Col.* i. 13 and 16. — Withal, if this is not superabundant Proof, the *Father* himself is yet more express, and strong to our Purpose. *Thou Lord in the Beginning hast laid the Foundation of the Earth*, &c. *Heb.* i. 8 -- 10. Will any one Man now say, “*That this Name Son of God cannot necessarily imply his Di-*  
“ *vine*

“vine Nature.”—Should it be suggested, That even in these Places, it “denotes the *Messiah*,” and as such. Anf. 1. Granting this, ’tis clear, it will not, it cannot, help our learned Author: Because, it is undeniable, “His *Divine* Nature is here necessarily “implied.” — 2. ’Tis evident, That, though the Person spoken of, is *the Mediator*; and, in most of the Verses of that Chapter, is mentioned as *the Mediator*; yet is he, as such, *God-Man*: And, ’tis certain he is considered, ver. 10. as the *Creator*; and therefore, as *God*, and not as *the Mediator*; because, 1. None of the *Divine Works* ascribed to him, in that Verse, by *the Father* himself, were *Mediatorial Acts*, or any Part of the *Mediatorial Function*.—Nor, 2. Was his *human Nature* considered at all, in that Verse, or but very remotely: For, it was not *his human Soul*, by which all Things were created; nor did it lay the *Foundation of the Earth*, &c. &c. — It was *the Son*, whom the *Father* himself thus addresses, *Thy Throne*, O God, ver. 8. — and, *Thou Lord in the Beginning hast laid the Foundation of the Earth*, &c. ver. 10. — The *Son* therefore, and purely as such, is, not only, in a strict and proper Sense, a *Person*, but He who *did all* these Things: And consequently, as such, he is *God*, the *true God*; who, being infinitely perfect, *could do* them all. — But, as a *Son*, he is not the *first* but the *second* Person: And consequently, It is the *second* Person in the *Trinity*, and not *Christ’s human Soul*, who is stiled, and is, *the Son of God*. Q. E. D.

N. B. Here is one Text, and a very remarkable one too as any in *the Bible*, in which *Christ* is, I conceive, spoken to as a *Son*, where the Title is not, cannot be, a Title of *Office*, but of *Nature*: Or, where he is considered, as the great *Creator of all Things*, or purely as the *coessential Son of God*, and not as the *Mediator* between God and Man.

*Then*

Then was I BY HIM, *Halo, juxta, apud*, as a distinct Person from God the Father; — as ONE BROUGHT UP *with him*, AMON, NUTRITIUS, ALUMNUS, as *one begotten of him*, and brought forth by him, ver. 25. and *cherished, nursed*, as it were, and brought up with him, as dear to him as his OWN SON; — I was DAILY, continually, and forever, HIS DELIGHT, as an *only begotten Son*; — REJOYCEING ALWAYS, without ceasing; --- BEFORE HIM, as a wise and loving Son, before a Father, ver. 30. — These Words are spoken after the Manner of Men, and suited to our Capacities, that we might have the clearer, and more lively, Notions of the *Divine Things* contained in them: And, considering who was the Speaker, have in them the Force of a Thousand Arguments. — How *familiar*, how full, how *strong*, are these Expressions! How apt to raise our *Ideas* to the very highest? How sublime, yet how becoming, how like, *such a Son!* How *worthy of such a Father!* Were the *second* Person, indeed a *coessential Son*, Is it possible he could act more in Character: Or, talk in a Strain, more proper, or congruous to that nearest, and most sublime Relation? Were the *first* Person, in Reality, a *coessential Father*, Is it possible, *his own Son* could represent the Heart of *such a Father*, to an *only begotten*, in a more emphatical Stile: Unless it were in *unspeakable Words*, if I may allude to 2 Cor. xii. 4. *which it is not possible for a Man either to utter, or understand?*---Upon this Supposition, every Word has its *natural, genuine, and full Sense and Force*; and the *Two Divine Persons* are, most beautifully described, as acting in Character, the Father as the Father, the Son as the Son; and that, in Expressions the sweetest, dearest, most lively, and yet to us intelligible! But, upon any other, the *Sense* is infinitely sunk, the *Beauty* is lost, and the inconceivable *Emphasis* does almost totally vanish. —

Such Language is so *natural*, from an *own*, a *proper Son*, and every Way so *easy*, so *familiar*, that we might reasonably expect it: But, from a *Creature*, even the highest possible, they seem quite to lose, not only their *Propriety and Beauty*, but both their *Sense and Truth*. — Need I add, What *would* our Author have had a *coessential Son* to have said? What *could* he have said, more clearly, fully, and strongly, to our Purpose? — To conclude this, This Verse most sweetly represents to us, not only the inconceivable *Satisfaction*, the *Father and Son* had, in their *Counsels*, concerning the *Creatures*, and, in particular, the *Work of Redemption*: But chiefly their most near and intimate, their most constant, familiar, and sweet *Converse* together; the *infinite Complacency* they had, and have, in each other; yea, and the unconceivable *Delight*, which all the Persons of the ever blessed *Trinity* have in themselves, and one another; wherein, by the Way, consists much of the *Happiness* of the *Divine Nature*. — How much did I say? Yea, if the Expression may be allowed, *infinitely* the greater Part of it: For all the *Pleasure, Complacency, and Satisfaction*, (I dare not call it *Happiness*!) which the ever blessed Persons in the *Deity* can have, in the whole *Creation*, seems in *Reality*, just *nothing* to this. — But, because none but themselves can comprehend the full Meaning of these Verses, we shall leave them, to the most serious Consideration of the *pious Reader*: And only say, That, if we have not put this Proposition, beyond all reasonable Doubt, we may well despair, of ever proving any Thing, by any Words.

4. That the *Son* speaks of himself, tho' not I conceive quite throughout, as the *MESSIAH, our Saviour*. — This our worthy Author, would have readily admitted. Every Verse almost, of this Chapter, which is all over *Gospel*, renders it undeniable.



niable. — He here acts the *Prophet*, instructing, calling, counselling, exhorting and persuading his People to *come to, hear, and love him*, promising *Life* to those that *find him*, ver. 35 and threatening *Death* to all who *bate him*; for so he interprets, or constructs *sinning against, or not hearing him* ver. 36! — But, those most amazingly *kind and loving Words* must not be omitted, *rejoycing in the habitable Parts of his Earth*, as if these had been his chiefest Joy! *and my Delights were with the Sons of Men!* ver. 31. — When he was daily the *Father's Delight*, no Doubt, the *Father was also his*: But, how astonishing is this! Not only *my Delight*, as if this was the principal: But, *my DELIGHTS were*, as if all of them had been, *with the Sons of Men only!* — Oh thou eternal, and only begotten, coessential Son of God, what was it in the *Sons of Men*, all of whom thou sawest lying wallowing in *Sin!* guilty, polluted, inflaved! *Weak*, Rom. v. 6. *Sinners*, ver. 8. *Enemies*, ver. 10. yea, *Enmity*, Ch. viii. 7. — What, Oh! What was it in them, which could be *thy Delights!* — What *Communion could Light have with Darknes?* Or, *Purity with Filthines?* — Or, What was it thou wast to do *with them, for them, or to them?* — Thine own Words, *I DELIGHT to do thy Will, O God.* Pf. xl. 8. are the best Answer. — But, What was *this Will?* Why; That, having undertaken to *redeem his People from the Curse of the Law*, Gal. iii. 13, &c. he might, in *the Fulness of Time*, take unto himself a *true Body* and a *reasonable Soul*; that so, he might have a *Life to give a Ransom for them*, Mat. xx. 28. and thereby *put away Sin, by the Sacrifice of himself*, which it was not possible the *Blood of Bulls and Goats should do*; Heb. ix. 26. Ch. x. 4 — 14. and, in the glorious Issue of all, *bring many Sons to Glory!* Ch. ii. 10. — *Praise and bless him, O Heavens and Earth.* — O all ye his *Angels and People*, Exalt him, Sing of him,

Rejoyce in him. — I have dwelt so long, upon this celebrated *Gospel-Chapter*, (tho' considering the glorious *Subject*, 'tis but little, very little, I can say upon it,) because, I humbly conceive, the Arguments from it are so irrefragable, that I could venture our whole Cause upon it alone: — But, I shall be briefer on the following

Prov. xxx. 4. *What is HIS NAME, and what is his SON'S NAME, if thou canst tell?* In which, these Things appear to me invincibly clear. Here are *two* distinct, *true*, and *proper Persons*: ---- One of them is the *Son* of the other; and therefore, the other is *his Father*: — They are *Divine Persons*, even *Two* of the *Holy and Undivided Three*; because, *Divine Actions, Characters, and Works*, are ascribed to them: — None, but *One* who is *God*, could *gather the Wind in his Fists; bind the Waters; Is. xl. 12, or establish all the Ends of the Earth*: — And, all these are attributed, not only to the *Father*, but to the *Son*, as we have just now heard. — 'Tis plain, That *they* who do these Things, have been *always co-existent*, and are also *infinite*, in *Wisdom*, and in *Power*, &c. — Whatever then may be meant by *NAME*; whether the *Nature and Essence*, or *Authority*, or any *Perfection or Perfections*, of these *Divine Persons*; or, whether if by the *Name* of the *Father*, we are to understand *his Person*, and so of the *Name* of the *Son*; 'tis evident, the *NAME* of the *Son* is as *secret, unknown, and incomprehensible*, as that of the *Father*: And therefore, the *Question*, or *Challenge*, runs thus, *What is his (the Father's) Name, and what is his Son's Name, if thou canst tell?* — They are plainly put upon a *Level*, as to this; and are equally, *unsearchable, unconceivable, and past finding out*: And consequently, these ever blessed Persons are *equally God*; because, *the Name*, (whatever be meant by the *Word*,) of no *Being*, or *Person*, who is *not God*, can be so *secret, ineffable,*  
and

and infinitely above us, as the Name of ONE *who is*. — If then, by *Name* is meant *Nature, Perfections, or Authority*; these, in *themselves*, are the *same*; and they are *equally*, in both Persons, only in the One as a *Father*, and in the other as a *Son*: But, If by *his Name*, is denoted the *Person* of the *Father*, or his *personal Property*, and the *Relation* resulting from it, viz. *Paternity*, as the Schools speak; and by the *Son's Name*, his *Person*, or *personal Property*, and the *Relation* arising from it, viz. *Filiation*: Yet still, the *Name* of the *Son* is as *unsearchable* and *incomprehensible*, as *that* of the *Father*; and therefore, He is *God equal* with him.

N. B. Here then is another Text, where the *second Person* is stiled *Son, his Son*, — 1. Without any *Respect* to our *Redemption*.--- And therefore, it seems undeniable, That the Terms *Son*, and the *Messiah*, or *Redeemer*, are not of the very same Signification: — That this Title is not *founded* on his most kind Undertaking, but *Antecedent* to it: — That he was, and is, *his Son*, and might have been so called, independently of, and abstracted from, his *Messiahship*: And therefore, it is a Title of *Nature*, and not of *Office*. — 2. Hence 'tis clear, That his *human Soul*, even as fully qualified for our *Redemption*, is not here meant by *his Son*: Because, these *Works*, or *Effects*, viz. to *gather the Wind in his Fists*, to *bind up the Waters in a Garment*, and to *establish all the Ends of the Earth*, require *infinite Wisdom* and *Power*, in their *Cause*, which are not, so much as supposed to be, in *this his Soul*: And consequently, That it is the *second Person*, *He only*, and as such, who *is*, and is here stiled, *his Son*. — Withal, 3. 'Tis self evident, that the *Essence, Existence, Perfections, &c.* of this his *human Soul*, be they ever so extraordinary, or far above us, are not so *incomprehensible*, as those of *God the Father*: Or, that the *Name* of it, might possibly be *told* by those, who

who could not, possibly, tell what is *the Name* of the other. — I do not remember, that any One of our Adversaries, ever medled with this Text! The Reader shall be left to guess the Reason.

If. ix. 6. *For unto us a Child is born, unto us a SON is given, and the Government shall be upon his Shoulder: And his Name shall be called, Wonderful, Councillor, THE MIGHTY GOD, The everlasting Father, The Prince of Peace.* — Here, a great many Things offer themselves, at first View, which are clearly and fully for us; and, in my Opinion, do indisputably determine the Cause in our Favour. In Reality, so many *Words*, were it necessary to expatiate, so many *Arguments*. — One glorious and ever blessed *Person*, is the Subject of this Verse: — He is a complex Person, having, in him, the *Divine*, and the *Human Nature*: — He was to be *born*, and born of a *Virgin*, Ch. vii. 14. and therefore, was, as her *Child*, or as *made of a Woman*, TRUE MAN: — His *Name was to be called*, i. e. he should be really, and also declared and acknowledged to be, THE MIGHTY GOD; and therefore, was, and is, *the TRUE GOD*: — And consequently, He is, indeed, GOD-MAN. — This Person, tho' named, *The everlasting Father*, or *The Father of Eternity*, was not the First in the Trinity, as is self-evident; for, *the first* never was in any Sense, *begotten* or *born*; and never was to be called a *Son*, or a *Child*: — No one ever dreamt that *this* was the *Third* Person; for the very same Reasons, and many others: — And therefore, He was the *Second*. — *This Son*, even after he was to become a *Child born*, or *made Flesh*, was to be called, i. e. to be proclaimed, and publickly own'd, to be what he always was, *El Gibbor*, THE MIGHTY GOD: Not a *new*, an *inferior*, a *made*, a *puisney* God, (I desire the Reader to pardon the Nonsense,) but the strong, the powerful, *the mighty*, and therefore, the *true God*. -- I say  
always

*always* was ; because, if this Title had not always belong'd to him, it could never have belong'd to him : Or, he had never really been *the mighty God*, had he not been *necessarily*, and *eternally* so. --- This *Child's Body*, purely as such, never was, never could be, *The mighty God* ; nor, with any *Propriety* or *Truth*, be so filed. --- His *Human Soul*, notwithstanding its enlarged *Capacity* and *all its peculiar Privileges*, never was, and consequently, never could be called, *the mighty God*. --- It remains therefore, That this glorious, This *incommunicable Title*, is due to Christ as *God the Son*, even the *second*, of the ever blessed *Three* ; for, it is undeniable, it is here ascribed to *the Son given to us* : And therefore, This ever blessed *Son* is, as such, truly, and properly, *The mighty God* : And consequently, A COESSENTIAL SON. Q. E. D.

'Tis needless to enlarge any farther on this Text, at present : And therefore, I shall only remove an Objection or two out of the Way. 1. The *Divine Person*, who is the Subject of this Passage, is the *Mediator*, and is here described, as such. ----- Anf. Supposing this ; the *Mediator* is both *true God* and *true Man*. --- As *God*, he is *the Son of God* ; and as such, here said to be *a Son given to us* : As *Man*, he is *the Son of Man* ; and, as such, here said to be *a Child born to us*. — 2. The *Mediator* “ has true “ *Godhead*, in him, and upon that Account, he is “ the *true God* ; tho' he is not so, as he is *the Son “ of God*.” Anf. The *Mediator* is GODMAN, in whom dwelleth ALL THE FULNESS of the GODHEAD, which is indivisible, *bodily* : Col. ii. 9. But, the Expression, “ has true *Godhead* in him, or belonging to him,” is, to say the least, hardly, if at all, intelligible.—Is the *second Person*, in the *Trinity*, as such, truly a *distinct Person* from the *first* ! Was it *he*, and as such, who undertook to be the

*Me-*

*Mediator?* And, is not *he*, as such, here called *a Son given?* If so, we are agreed. --- If not, Our Author must not have taken it ill to have been told, That an *Arian* might say all this, if not much more!

Dan. iii. 25. *And the Form of the fourth is like THE SON OF GOD.* To which our Author objects, p. 19. “The *Son of God* who was with the three Children “in the fiery Furnace, *Dan. iii. 25.* is so called, to “signify a glorious and excellent Being, that had “something Divine or Godlike in him;” To pass this, which needs much to be explained, I ask, Why? “for this is the Expression of *Nebuchadnezzar*, who is not supposed to know any Thing “of *Christ* or the *Messiah.*” Ans. *Nebuchadnezzar* calls this *Divine* Person, whom he here styles *the Son of God*, *his Angel*; ver. 28. — How then, or whence, should we suppose, he knew any Thing of the Existence of *good Angels*? Or, of one eminent One, who, in the most emphatic or peculiar Manner, was *his Angel*? And, That the *Son of God*, was, or should be called, *his Angel*? or *vice versa*? &c. The only satisfying Account can be given is, that he knew these, some Way or other, by *Revelation*; and very probably, by his Conversation with *Daniel* and *his Fellows*. — That King was, confessedly, a great Genius; a Man of Parts, well acquainted with Men and Things: And such are usually *inquisitive*. — *Daniel* and his Companions had been long about the Court; were not only very intimate with him, but in great Credit and Confidence; and much trusted, and employed, by him.—Nothing then, is more likely, than that he would, (especially after that glorious *Confession* of the *infinite Excellency* of *the God of Daniel*, above all other Gods, Ch. ii. 47.) either out of *Curiosity*, or for *Instruction*, or both, enquire farther about *his God*; *Who*, and *What*, he was? How to be worshipped?

shipped? And in what Manner, or by what Means, he made *himself*, and his *Mind*, known unto them? &c. — Or, that *Daniel* and his Friends would lay hold of some favourable Opportunities, to inform him of *their Faith*, concerning *the true God*; how he came to be *their God*, in Covenant; what great Things he had, in all Ages, done for their Nation, &c. and would yet, in his own Time and Way, do for them, and their Posterity; &c. and that it was He, who, for *their Sins*, had *cast them out of their Land*, &c. &c: And, in particular, to give him some Account of their *Religion* and *Laws*, which, as he well knew, were full as *singular*, as they were *famous*, &c. — On these Occasions, they would be naturally led to acquaint him, with his *proper*, and *incommunicable Name*: That, tho' this Name was peculiar to *the one true God*, yet it was ascribed to more than One: That one of these had often appeared, to their Ancestors in *human Shape*, and with or in a *visible Glory*; &c. which infallibly assured them, that he was *the true God*: That it was *he*, who brought them out of *Egypt*, and went *before them*, through the Wilderness, *by Day in a Pillar of Cloud*, to lead them *the Way*; and *by Night in a Pillar of Fire*, to give them *Light*; Ex. xiii. 21, &c. &c. and that he was, by Way of Eminence, stiled *the Angel of Jehovah*; &c: And that, in after Ages, he was revealed to them, by the Title of *a Son*, an *own Son*, a *begotten Son*, who had also promised, that when they should *walk through the fire*, they should *not be burnt*; *neither should the Flame kindle upon them*; H. xliii. 2. the which Promise, the King and that numerous Assembly had lately, with their own Eyes, seen literally, and to a Tittle, fulfilled, &c. — If these, or either of them, (which are so very likely, that we can hardly doubt of them;) be granted, we clearly see, how *Nebuchadnezzar* came to talk so exactly, in the

Language of *Scripture*: — And his very Words, *the Form, Aspect, Countenance, or Appearance, of the fourth is*, not is the Form of, but *is like the Son of God*; seems even to force this Sense upon us. *q. d.* His *Form* exactly answers to the Accounts I have heard of his former Appearances. — Or, If we should suppose, as the Thing itself speaks, that he was now under some extraordinary Influence of the Spirit of *Illumination*, as he seems afterwards to have been, Ch. iv. 34—37 under *sanctifying* Influences; this will make the whole Matter yet clearer. — However, One or both of these must have been the Case; because, it is hardly possible any other Way, to account for the King's Words. — How could he know, that *God* had a *Son!* an *only Son*? That *this Son*, was *his Angel*? That he could restrain the Power of the Fire, so as to preserve his Servants in it, without the least *Hurt*, insomuch, that *there was not an Hair of their Heads singed*? &c. ver. 25, 27. Yea, how could he, or any Man, have used any such Expressions? To say, he spake in the Language of the Heathens, (whose *Gods* were fancied to have *Sons*, and *Daughters* too, some more, some fewer, and more or less eminent, or beloved,) is not true: For then, he would have mentioned which of their *Gods*, and which *Son*, &c. — And to say what our worthy Author has done in the Words quoted, is to say just nothing — But —————

Mic. v. 2. *Whose Goings forth have been from Old, from the Days of Eternity.* This Text is, upon several Accounts, very observable; and so has been reputed, in all Ages. — That the *Messiah* is the Subject of it, is not, cannot, be denied. — That the *twofold Generation* of his Person, as both *God* and *Man*, is here very particularly revealed, has been the *constant Faith* of the Catholic Church, from the Beginning. Here is plainly, a *Generation*, or *Generations*, from Eternity, and another in Time:

Or,



Or, at least, *goings forth* from Eternity, which cannot agree to his *human* Soul, and can be true of no other but the *second Person*, as such; and another in Time, *out of Bethlehem shall he come forth*; &c. which can be applied to none, but the *Child* born of *the Virgin*, and as such. — This was the principal Text, that led some of the Fathers to talk of several *Generations* of the *second Person*, as such. — And, I cannot help adding, It is evidently more agreeable to Mr. *Perrault's* Notion of Generation, &c. than to the old one. — But, I shall not detain the Reader any longer upon this: Nor take any Notice, at present, of several Passages, which seem strongly to support our Doctrine, tho' the Terms, *Father* and *Son*, are not found in them. What I have offered is more than sufficient for our Purpose, *viz.* to prove, That the Title, *The Son of God*, as ascribed to *him who was to come*, was well known in Old Testament Times: — That it is a Title of *Nature*, and not of *Office*: — That it primarily, and always, supposes or denotes a *coessential Son*: — That *this Son*, and purely as such, is the *second Person* in the *Trinity*; tho' sometimes, this Title may design the complex Person of the Redeemer, in the Execution of his Office: — And, in one Word, That it *necessarily*, and therefore *every where*, supposes, or implies his *true Godhead*. Q. E. D!

N. B. From these Things, I humbly conceive, we may be fully satisfied, 1. Whence it was, that this Title was so common and universally known, among the *Jews*, when our Saviour was upon Earth, as this learned Author has acknowledged; and that, as the most glorious and most distinguishing Title of the *Messiah*. — 2. That the *Meaning* of it, as ascribed to the promised Saviour, is exactly the same in the New Testament, that it was in the Old. If he was a *consubstantial Son* then, he is most certainly so still. And, — 3. That hence it was

that the *Jews*, in our Lord's Days, knew so well, and so readily, that *God had a Son*, who was *equal with him*; and therefore, was a *distinct Person* from, tho' of *the same Essence* with, him. Knew this, I say, so readily, that (when they heard him stile himself *the Son of God*, or call *God* his Father, in such a peculiar Manner as he did, and no other could,) they, without any Hesitation, charge him with *making himself equal* with him. Proceed we then to our Proofs, from the New Testament, which are many, various, clear, and strong, and which come full home to the Point.

*Plain Proofs of the COESSENTIAL SONSHIP of the SECOND Person in the TRINITY, as such, drawn from the New Testament only, and chiefly from Christ's own Words.*

To produce, explain, and vindicate, all the Passages, in the *New Testament*, wherein *Christ*, the *Mediator*, or the *second Person* in the *Holy and undivided Trinity*, and as such, is called *the Son of God*, would swell this Discourse to a large Volume; and is really at present, I hope, needless: We shall therefore, now, confine ourselves to the *Gospels*, and illustrate the Argument with all Brevity, waving a great Number of other Texts, which are no less plain and strong for our Purpose, till, if we are encouraged, another Work shall be published, in which, with the Divine Assistance, I intend to prove, and confirm, the *true and proper Divinity* of *Christ*, from his *Mediatorial Offices* of *PROPHET*, *PRIEST*, and *KING*, of his Church.

That the Argument may be the clearer, we shall range our Proofs into these five Classes; *viz.* Those where he is called *the Son of God*, without any other Word annexed: — Those in which, the *Father* bears Testimony to him, as *his beloved Son*: — Those wherein the Adnouns, *own*, *proper*, *begotten*,

or only begotten, are joined to the Word Son:—Those in which the two Titles, *the Christ*, and *the Son of God*, come together:—And Those in which he is charged with *Blasphemy*, in *making himself equal with God*, only for saying, *My Father worketh hitherto, and I work*; or, *making himself God*, for much the same Reason; and for vindicating his own Words, with which they were highly provoked.

We shall not need to produce every one of the Texts, under each of these; but shall content ourselves with some few of the Principal, desiring the Reader to observe, That every new Class will the more clearly illustrate, and strongly confirm, *all* the former, and add not a little Light to those that follow ——— Begin we then with,

1. Those Texts, where *Christ* is called, *the Son of God*, without any other Word added to it.

N. B. We must not forget these most remarkable Things, before we go any farther, — 1. When the Angel came to foretell the Birth of *John*, the *Fore-runner of our Lord*, he does not call our Lord, THE CHRIST, or the KING OF THE JEWS: No, nor speak of him as *a Man*, or as *any Creature*; but, only as THE LORD GOD of his People. *Luke* i. 16, 17. ——— 2. When the same Angel, at the Annunciation, as we call it, of the blessed *Virgin*, had said unto her, *thou shalt conceive in thy Womb, and bring forth a Son, and shall call his Name JESUS*; he adds, in the first Place, as his chief and most honourable Title, *He shall be great*, (not as having a *supra-angelical* Spirit for his *human* Soul, but) *and shall be called THE SON OF THE HIGHEST*, *ibid.* ver. 31, 32. and then mentions his *everlasting Kingdom*, ver. 33. — 3. *Elizabeth* also, when under the Spirit of *Inspiration*, stiled him MY LORD, ver. 43. and his Mother, THE LORD, ver. 46. and GOD MY SAVIOUR. ver. 47. And, 4. *Zacharias* called him

ex-

exprefly THE HIGHEST: *And thou Child, fpeaking of or to his Son, John, fhalt be called the Prophet of THE HIGHEST.* — Why, or upon what Account? *for thou fhalt go before the Face of THE LORD, i. e. of Chrift, our Saviour, to prepare his Ways.* ver. 76. Whence we may gather, thefe feveral Things, very naturally.

1. That the *promifed Deliverer* was well known, in Old Teftament Times, by the Titles of, THE LORD, and THE LORD God of *Iſrael*. Had it not been fo, I cannot but think, That the Angel would not have fo ftiled him, when he fpake of him to *Zacharias*; or would have, for feveral very obvious Reafons, added fome other Name, or Names, to explain it; &c. — 2. That neither the Angel, nor *Elizabeth*, nor *the Virgin*, nor *Zacharias*, give any the leaft Hint of a *pre-exiſtent human Soul*. — 3. That every One of them profefs *his Deity*, as the *Foundation* of their *Faith* in him. — 4. That neither of them, when under the *Inſpiration* of the Holy Spirit, degrade him fo infinitely, as if he were only a *made God*, a *God but of Yeſterday*, &c. or a *new God*, &c. as our blaſphemous *Antitrinitarians* dream. So far from it, That one of them exprefly calls him, *The Lord their God*, another *God*, and with an Article too, and a third *the Higheſt*, an *incommunicable Title*, peculiar to the *one only true God*. To proceed,

When his *Fore runner pointed him out* to the World, 'tis very obſervable, He did not begin thus, *Behold the Meſſiah*, the long expected *King of Iſrael*; but (to correct their falſe and unworthy Notions of the *Meſſiah*, and vain and fooliſh Expectations from him) thus, *Behold the Lamb of God which taketh away (ὁ ἀγαπῶν, who beareth as a Sacrifice) the Sin of the World*; Jo. i. 29. thereby very emphatically declaring, that he was to be the *great Sacrifice for Sin*; that his other *Offices*, were founded in *this*; that

that he was first to be *humbled, suffer, and die*, before he was to *set up his Kingdom* in the World; and that his chief Business, by *his Doctrine, Life, and Death*, was not to make his People *great*, but *good*; and to *save them*, not from external Slavery, but *their Sins*; and consequently, that his Kingdom was to be *the Kingdom of Heaven*, Mat. iii. 2. *i. e.* not a *temporal*, but a *spiritual Kingdom*. — And, to satisfy them, that he was an *all-sufficient Saviour*, every Way *qualified* for, and *equal* to, this *great Task*, he also *bare Record*, that THIS IS THE SON OF GOD. ver. 34. — And that there might be no Doubt, about the Meaning of that most glorious Title, he tells his Disciples, That *this Son of God cometh from above*, and *is above all*; and therefore is *supreme*: Ch. iii. 31. That *he hath seen and heard*, *i. e.* he most certainly knew and most fully comprehended, *that he testifieth*: ver. 32: That *God giveth not the Spirit by Measure unto him*; and therefore, he giveth him *immeasurably*, which no possible Creature is capable of receiving or containing: ver. 34. That *the Father loveth the Son, and hath given all Things into his Hand*; ver. 35. but the highest possible Creature cannot so much as know *all Things*, and much less order, manage, and rule them:—And, That *he that believeth on the Son hath everlasting Life*; &c. ver. 36. and consequently, *the Son*, as such, is the *Object of Worship*, who is to be *believed on*, and *trusted in*; and has also *Life in himself*, and hath purchased *everlasting Life*, which he gives to his People. — But, *He* of whom *all* these Things are true, is most certainly TRUE GOD: And therefore, THE SON, as such, is the TRUE GOD: And, by consequence, when this Title, *the Son of God*, is given to Christ, it denotes a *coessential Son*; and therefore, does necessarily *suppose*, or imply his *Divine Nature*. Q. E. D.

To illustrate this, and put it out of all Doubt with the plain Christian, Let him remember these six Things, 1. I take it for granted, That the *Baptist* understood the *Meaning* of his own *Testimony*, and *intended* to instruct his Disciples, in the *true Sense* of it. — 2. Our learned Author has not so much as alledged, That *John* knew any Thing of his new fangled Notions: *i. e.* That he had ever heard of the *pre-existent created Soul* of the *Messiah*: Or, That this his *human Soul* was but a *created*, tho' a *supra-angelical Spirit*; and much less, That it was *this human Soul* that *was*, or was called, *the Son of God*. — 3. It clearly appears, from what has been said, and will be yet more certain, and evident, from what follows; That, by this Title, *the Son of God*, which was of old ascribed, and indeed *appropriated*, to the *second Person*, who was, from Eternity, *anointed* to be the *Saviour* of his People, the *Jews*, commonly, if not univerfally, understood a *consubstantial Son*. — But, if so, 4. The Baptist could have *no other Notion* of this Title; and therefore, could design to convey no other Notion, or Idea, of it, to his Disciples. — And therefore, 5. Had the Sense of it been afterwards *changed*, this would have been *plainly* revealed, somewhere or other, that *all might* have *known* it, and might have been *set right* in this great, I may say, *Fundamental Article*. — But, 6. Since no such Intimation is, any where, given, we may be fully satisfied, That the Sense of this Title, when ascribed to *Christ*, is the *very same* that it ever was: And consequently, That, ever since this Title was applied to the *second Person*, the Church of God hath, in all Ages, and every where, understood it to denote a *consubstantial Son*; and, accordingly, have *acknowledged*, and *believed in him*, as such, *i. e.* as *God of God*. Q. E. D.

He that pleases may consult, *Mark*. xiv. 61---64. *Mat*. xxvii. 43, and 54. *Luke* xxii. 70. *Jo*. xi. 4, &c. &c.

Ec. Ec. But, having already considered several of these, and other Texts, where this Title occurs, I shall only offer a Thought or two upon these few more.

Mat. xi. 27. *ALL Things are delivered unto me of my Father*; but *this*, as we have just now heard, necessarily implies his *Godhead*; and *no Man knoweth the Son, but the Father*; neither *knoweth any Man the Father, save the Son*; therefore, they are equally *incomprehensible to all the Creatures, infinite in themselves, and intimately and perfectly known to each other*: Yea, it seems plain, that *the Son knew the Father, as thoroughly, as the Father did him*. The Words ἅδις and ἅδις τις, and the compound Verb ἐπιγινώσκει are emphatic; and lead directly to these Thoughts. — The Phrase seems yet stronger, *Luke x. 22. No one knoweth WHO THE SON IS, but the Father*; and *who the Father is, but the Son*. So that, they are equally past being found out to Perfection; and their Nature, Attributes, and the Relations in which they stand to each other, as distinct Persons, are equally *unsearchable*: And Therefore, *The Son, as such, is God*: Or, this Title implies *true Godhead, and coessential Sonship*.

Jo. vi. 46. *Not that any Man, τις, any Creature, hath seen the Father*; i. e. either hath, or can, immediately or fully, know his *Essence, Counsels, Will*; save he which is of God, παρὰ τοῦ Θεοῦ, of, or from him as his *Son, by natural and ineffable Generation*; and therefore, so of him, as to be still with, and in him, as I am; he hath seen the Father. i. e. He, He and he only, hath *intuitively and perfectly*, been acquainted with *himself, his Secrets, and Purposes*: Nor can any Man know the Father, know him at all, or know him to be a Father, and much less to Salvation, but he to whomsoever the Son will reveal him. Mat. xi. 27. — Christ then is, and was,

*the Light of the World*: — The Doctrine of the *Trinity*, is to be known only by the *Revelation* of the Word and Spirit, and not by the Light of Nature: — Nor should we had any Knowledge of the Distinction of the THREE undivided Persons; or, that one of them was an *own*, i. e. a *proper Father*, and another an *only begotten Son*; had not *this Son* himself, who was, from the Beginning, the great *Prophet* of his Church, *revealed them* to us — These Words then, seem plainly to imply the *Divinity* of *Christ*, as a *Son*. See *Jo.* vii. 29.

*Mat.* xiv. 33. *Then they that were in the Ship, came and worshipped him, saying, Of a Truth thou art the SON OF GOD.* — They, *viz.* his Disciples, *ver.* 22. had, from their first Acquaintance with him, firmly *believed* he was the *Messiah*, and constantly *acknowledged* him as such.—Even *Andrew*, *Jo.* i. 41. and *Philip*, *ver.* 45. who were neither the most eminent, nor most forward, of the sacred College, and of whom we hear but very little more, were yet, from the first, fully persuaded of this. — No Doubt, the more *Miracles* he wrought before them, they would be the more confirmed, in the *Truth* of this great Doctrine: But, there was something, in this, both in the *Nature*, and *Manner* of it, so very extraordinary, that they came and *worshipped* him, not as *the Messiah*, or not only and merely as such; but as him who was *of a Truth, the Son of God*; and therefore, the Object of *Religious Worship*. --- The common, but mean and false Notions, they had entertained of the *Messiah*, as such, had no Relation to such extraordinary Works. — None of the Prophets had ever wrought such *Wonders*, and much less in such a Manner. --- It lookt so like *gathering the Wind in his Fists*, *Pro.* xxx. 4. which none but the *Almighty Father*, and *his equally Almighty Son* could do: And seem'd so clear a Proof of his *absolute Power* over all Nature, that even the  
*Wind*



*Wind and the Sea obeyed him*; that they seem to have had rather higher Thoughts of him, than they usually, if perhaps ever, had before; and therefore, *worshipped* him, (which, so far as we know, they had never, I think, done before, on any such Occasion;) as having now, to their full Conviction, proved himself to be *the Son of God*, i. e. as the *Jews* generally understood it, the *coessential Son*, and therefore, *equal with God*. q. d. *Lord*, We know the *Scribes* and *Pharisees* seek to *kill thee*, because thou callest thyself *the Son of God*: But, had they been here, and seen, and heard, what we have now done, they might have had the fullest *Conviction* possible, as we have, That thou art indeed his *only begotten*; and therefore, *equal with him*.

Jo. ix. 35---38. Our *Lord*, (having found the Man *which was Blind from his Birth*, ver. 1. whom he had *cured*, ver. 6, 7. who had been called before the Sanhedrim, examined, and by them *excommunicated*, ver. 15, 24, 34. only because of the grateful Sense he entertained of the Kindness done him; and the just Regard he shewed towards, or for, his unknown Benefactor;) *said unto him*, *Dost thou believe on πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ*, THE SON OF GOD? Upon his answering to his Question, *Who is He, Lord, that I might believe on him?* Our Saviour rejoins, *Thou hast both seen him, and it is he that talketh with thee*. Upon which, the Man readily replies, *Lord, I believe*. And he, *προσκύνησεν*, *adoravit*, *worshipped him*. — This was mentioned before, and we shall now only observe, That he does not call himself the *Messiah*, but *the Son of God*: That he requires *Faith* in himself, as such; and therefore, proposes himself, and as such, to the Man, as the *Object* of Religious Worship; which none, but one who was, as such, *true God*, could be: And, that the Man declared his *Belief* in him, and *adored* him; which, as a *Jew*, he would not, should not, durst

not, have done, had he not taken him to be, as such, *the true God*, the one *Object* of Worship. And therefore, That *Christ*, as *the Son of God*, is indeed *true God*; and consequently, a *coessential Son*: For surely, he would not have accepted *that Worship*, as *the Son of God*, which was not due to him, as such.

To wave many others, and that very observable One, Mat. xvii. 24—26. *Of whom do the Kings of the Earth take Tribute or Custom? ἀπὸ τῶν υἱῶν αὐτῶν, of their own Sons? &c.* We shall add but one more.

Mat. xxvii. 34. *Now when the Centurion, and they that were with him, watching Jesus, saw the Earthquake, and those Things that were done, they feared greatly, saying, Truly THIS WAS THE SON OF GOD.* To this our Author objects, “He cannot “be supposed to mean that this Man was the true “and eternal God,” p. 43. — These were not the Words of the *Centurion* only, but of those that were with him also; several of whom might, perhaps, know the *true* Meaning of that *Title* better than he: Nor did he, nor any of them, mean, that He was the *Father*, the *first* Person; or, that *He only* was the *true* and *eternal* God; or, that *he* was *only the true* and *eternal* God, and not also *true Man*. — “but only that he was a great and glorious Person, “*like God*, or some *Way related to God*,” — Pray What *Ideas* could the *Centurion* have of these Words, “*like God*, or some *Way related to God?*” I want much to know — However, If by this Phrase, *related to God*, he meant, with our Author, *near a-kin to him*, he express’d himself most strongly; and perhaps, as properly too, as he could do, when he called him *the Son of God*. — “or he was the Person “whom the *Jews* expected for their *Messiah*.” That this only was not his Meaning, will presently appear evident; tho’, by this Time, I have no doubt he firmly

ly believed him to be the *Messiah*.—"This Roman Captain could not imagine Christ to be God himself." Thus you have every Word of this strange Objection. — Ans. This Roman Captain had heard his *Trial*, before *Pilate*: Heard the Question proposed, *Art thou the King of the Jews*; to which he replied, *Thou sayest it*. Mark. xv. 2. *i. e.* It is as thou sayest: And heard him accused, that *he made himself the Son of God*; and therefore deserved to die, by their Law; Jo. xix. 7. the Law against *Blasphemy*, Lev. xxiv. 16. to which *he gave no Answer*; no, not one Word, (either to *vindicate* himself by explaining, excusing, or justifying, what he had said, or, to *deny* the Charge, tho' his *Life* was at Stake!) and consequently, might well have been thought to have acknowledged the Charge, that he had indeed *made himself the Son of God*; and well deserved to die, if he was not really, and in their Sense too, *what he made himself to be*.—Had these two Titles been of the very same Import, *Pilate's* last Question, had been perfectly ridiculous. Our Lord, having acknowledged that he was *the Messiah*, had really, upon that Supposition, acknowledged the other Charge also! — 'Tis then self-evident, That, tho' these Titles, *the Christ*, and *the Son of God*, denoted the same Person; yet they were not exactly synonymous, and did not mean the very same Thing in him, but were given to him upon several, and quite different Accounts; the former being a Title of *Office*, the latter of *Nature*. This the Centurion might, yea, could not but, know, as we shall demonstrate by and by.

We need not offer any more under this Class. What we have said is sufficient, especially since it will be much strengthened by what follows. But to all these he will object,

In all these Passages, the Baptist, the Disciples, the blind Man, and our Saviour himself, use this  
*Title*

*Title* to denote *the Messiah*, and as such. Anf. Supposing this, Is not *the Messiah*, as such, GODMAN? Might not they then, in these Passages, have a peculiar Respect to his *Divine Nature*? Could all these have been said of his *human Soul*? Or, of *the Messiah*, had he not been *true God*? &c. This his Objection therefore, is, in reality, no Objection. Proceed we then to,

II. Those in which the *Father* publickly, by an audible Voice, bears *Testimony* to him, as *his Son*. We shall consider these two, the one at his *Baptism*, when he was just entering on his publick Ministry, and the other in his *Transfiguration*, to confirm him for his *Passion*, and prepare his Disciples against their Trial therein.

Mat. iii. 17. *And lo, a Voice from Heaven, saying, This is MY BELOVED SON, in whom I am well pleased.* — Here, the Repetition of the Article, by the Three Evangelists, who retain it also, in the History of his *Transfiguration*, must not be slightly pass'd by. The Words, I think, may be rendered, *This is THAT MY SON, THAT MY BELOVED, whom Moses, the Psalms, and the Prophets, did say should come into the World.* — Let us then observe, That here was a glorious *Revelation* of the *Trinity, the Three that bare Record in Heaven*, Jo. v. 7. which gave Occasion to that triumphant Challenge of the *Catholics* of old, *Abi Ariane, &c.* Go thou *Arian* to *Jordan*, and there thou shalt see *the Trinity*: — This was the *Father's* own *Testimony*; and plain, clear, and full, it was; the *Language* of a *Father*; expressive of his very *Heart*; and such as might be, in the present Case, expected from him. — He does not stile him, *mine Elect, my Servant*, as *Is. xlii. 1. the Messiah*, Dan. ix. 25. or *my King*, Ps. ii. 6. *mine Anointed*, as elsewhere; tho' all Expressions of *Love* and *Delight*, as well as *Honour*: But, *my Son, my beloved Son*, thereby shewing, not only the high-  
est

est possible Satisfaction with, and Complacency in him, but the Son's transcendent and *infinite* Dignity and Glory. — The Phrases themselves, the Circumstances, and the End also of this *Testimony*, will not permit us to take *this Title*, in any common, low, or improper Sense; but, in the very highest it will bear, as implying that he was *his own, his only begotten Son*; so *his Son* as no other ever was, now is, or shall, or can be, *i. e.* by *proper Generation*: Because, (1) In every other Sente, there are many, who may be called *his Sons*, yea, *his beloved Sons*. — (2) His being *such a Son*, was that only, whereby he was rendered *equal* to his glorious Undertaking. And therefore, (3) The *Father* not only declares himself well pleased WITH *him*, but IN *him*, *i. e.* with *all* his People, for *his Sake*; because, such a Son, so every Way well qualified, had voluntarily engaged to *lay down his Life for them*, Jo. x. 15, 17. If. liii. 10—12. &c. to *seek, find, and bring* them home to him. Luke xix. 10. Heb. ii. 10. &c.

Mat. xvii. 5. During his *Transfiguration*, ver. 5. *Behold a bright Cloud overshadowed them: And behold a Voice out of the Cloud, which said, This is MY BELOVED SON, in whom I am well pleased, HEAR YE HIM.* To pass many Things of the Time, Place, Design, and other Circumstances, of this *Testimony*, as well as of the *Witneses*; and desiring the Reader to remember what we have said upon the former Text; we shall only here offer these few Thoughts. — 1. *Moses* that renowned *Giver*, and *Elias* the most zealous *Restorer*, of the *Law*, appeared unto them. — 2. That remarkable Addition, *Hear ye him*, in the present Case, and before those illustrious Persons, especially if we remember, that *they spake of his Decease*, and his Death, *which was to be accomplished at Jerusalem*, Luke ix. 31. (his Death being the Completion or *Fulfilment* of all that he was to do, and suffer, in his Estate of Humiliation,)

is very emphatic, implying many Things in it, viz. That this was the *great Prophet* foretold: *Deut.* xviii. 15. and 18. — That tho' hitherto, Believers were referred, chiefly, yea only, to the *Law, and to the Testimony*, *Is.* viii. 20. now they must *hear him*:—*Hear him*, (not *correcting* the *Law*, or *adding* any Thing to *that* which was *perfect* before, *Pf.* xix. 7. or *able to make Wise to Salvation*, *2 Tim.* iii. 15. so that even *the Man of God might be perfect*, &c. ver. 17. but) vindicating, explaining, illustrating, confirming, fulfilling it, and *expounding in all the Scriptures the Things concerning himself*. *Luke* xxiv. 27. — 3. That *Moses* and *Elias* heartily consented to this *Testimony*, and *Command*; most willingly referring all the Honour they had, as *Prophets*, to *the Son of God*; and rejoicing to see all that was *foretold* of him, so gloriously fulfilled in *him*. — 4. That in this consists one chief Glory of the *New Dispensation*, above the *Old*, that, in it, *God speaks to us in, or by, his Son*. *Heb.* i. 1. — 5. That the Church is now, absolutely, and implicitly, to *believe the Son*: He, as such, being, as we have heard, *the God, Amen*, i. e. *the God of Truth*, is *αὐτοπιστος*, worthy of *all Credit*, purely upon his own *Account*: And therefore, as a *Son*, he is a *coessential Son*, and equal with the *Father*. — What puts this out of all Doubt with me, is, — 6. That the *Prophets of Old*, even the most eminent and distinguished amongst them, prefaced their Discourses and Predictions, with a, *Thus saith the Lord*; even after their *Authority* was most established: But, *Christ* never once did! — His *verily, verily, I say unto you*; or his naked, *I say unto you*, was equal to, *Thus saith the Lord*! — And, seeing a *Divine Faith*, must needs have a *Divine Testimony*, to rest upon; and the *Faith* of the *New Testament Church*, cannot be supposed to be built upon a more weak, fallible, or disputable,

*Foundation*, than was *that* of the Old: It must needs be so: And therefore, *Christ* is *Jehovah*, not *the Father*, but *the Son*. — From all which it follows, even with all the Certainty and Evidence of Demonstration, That *the Son*, as *the Son*, is *absolutely infallible*, which *Christ's human Soul*, with *all* its Glories, neither was, is, nor can be: Because, no one *Person* can be *absolutely infallible*, who is not *omniscient*, yea, and *infinite* in *all* Perfections: And consequently, as *a Son*, he is *infinite* in *all* Perfections: And therefore, a *coessential Son*, and so *equal* with the *Father*. Q. E. D.

To this, all our Adversaries will object, 1. This Testimony was a public, solemn, and most glorious, Attestation of his being the *Messiah*. Ans. Who doubts it? But, he could not have been *the Messiah*, had he not been antecedently to that, the *coessential Son of God*; because, he had not been *equal* to the *Office*, if he had not.

Obj. 2. What End could it answer, for *the Father* to bear Testimony, That *Christ* was *his coessential Son*? Answ. Many, and those the most *necessary* Ends. — The Prophets had foretold, that it was *the Son of God*, one who had, formerly, assumed the *Names and Titles*, done the *Works*, and accepted the *Worship*, of *the one true God*, who was to *save his People from their Sins*: And therefore, the Disciples must be most *convincingly* assured, That the *Son* who was promised, was actually *come upon* that blessed Errand; and, that *this was He*. — *Isaiab* had predicted, Ch. xl. 9, 10, 11. That it was *the Lord God who should come, and feed his Flock like a Shepherd*: Seeing then, that *Christ* had declared himself *the good shepherd*, see *Jo.* x. ver. 11. and 14, &c &c. it was therefore now most necessary, that the *Father* should bear Witness, that he was *that Shepherd* which was foretold; and consequently, *the Lord God*. &c. ——— God had promised  
E e e by

by *Jeremiah*, Ch. xxiii. 16. That *the Lord would raise up unto David a King* — whose Name should be called, *i. e.* who should be, THE LORD OUR RIGHTEOUSNESS! JEHOVAH, as *God the Son*, for, it is certain, *he is not the Father*; and *our Righteousness*, as the *Messiah*, *our Saviour*! Now, nothing could be more necessary, than the *Father's* Testimony, that *this* was the Person: And that he was JEHOVAH, as *his beloved Son*; and *our Righteousness*, as *he in whom he is well pleased*: Because, it is only *for*, or upon the Account of, *his Righteousness*, that he is so well pleased with any *Sinners*, as to *forgive all their sins*, pronounce them *righteous*, adopt them for his Children, &c. &c.

In short, If they will have it, That the *Father* here proclaimed his *Messiahship*, as I, for my Part, most readily grant, We must insist upon it, That there are two *Ideas* in this Testimony; not only that he is *the Christ*, a *Deputy*, a *Servant*, one in an *Office*: But, that he is more than so; even THE SON, THE OWN SON, THE ONLY BEGOTTEN of *the Father*, and consequently, his *coessential Son*; which is always the first, the principal, the leading Idea, when we speak of the complex Person of the *Messiah*.—And hence, in the New Testament, *the Father*, as we have just now observed, never styles him, *my Servant*, or *the Christ*, but *my beloved Son*, who *can*, and *will*, *do all my Pleasure*; and in whom, I can, and do acquiesce. — N. B. His *Office* is the greatest *Honour* imaginable, yea, possible, to his *human Soul*, be it as great, and glorious, as it possibly can be; and to which it never had, nor could have, been advanced, had not *the own, the only begotten Son*, assum'd it into his *own Person*, or been *personally united* to it. But, his DEITY, *i. e.* his *Divine Nature*, as THE SON, or the *second Person*, is an *infinite Honour*, both to the *Person* of the *Redeemer*, as such, and to *his Office*.

III. Those



III. Those in which the Adnouns, *own, proper, begotten, only begotten*, are annexed to the Word, *Son*: Of which there are a great many, and all of them most memorable. — We shall now give a few Thoughts only upon the three or four, which first occur in the Gospel according to *John*.

Jo. i. 14. *We beheld his Glory, the Glory as of THE ONLY BEGOTTEN of the FATHER.* Upon this observe, 1. He was then the Son, the begotten, *the only begotten son*, not of *the Deity*, but of *the Father*. — It was not the *Essence* that begat another *Essence*, or begat itself; but the *Father*, the *first* Person, begat *the Son*, the *second* Person. — It is not, at all, or hardly, *Sense*, to talk of a *Nature's begetting*, but of a *Person's begetting*: Nor is it proper to say, an *Essence* is a *Father*, or a *Son*; but a *Person*, is the one or the other — 2. It was *the Logos, THE WORD, that was made Flesh, i. e.* assumed our Nature into a personal Union with himself, (by taking unto himself a *TRUE BODY* and a *REASONABLE SOUL*, the Word *Flesh*, being here taken *synecdochically*, for the whole that was *Human* in him, or his *whole Manhood*, as in innumerable Places of Scripture. — It was *his Glory*, says the Apostle, *we beheld, i. e.* the *Glory of the Logos*, even when *made Flesh*; and this *Glory*, was *the Glory as of the only begotten of the Father*, such as became, and could be found in no other but, his *own, proper Son*. Whence, I humbly conceive, that *the Logos, i. e.* the *personal Word*, and *the only begotten*, are convertible Terms; or that each of them, in strictness, denotes the *second* Person only; and then, 'tis undeniable from ver. 1—3. That the *only begotten*, as such, *was in the Beginning, was with God, and was God, and that all Things were made by him*: But if so, *the only begotten*, and as such, is the *Creator of all Things*, (as his *human Soul*, is not, cannot be, supposed to be)

and consequently is, as such, *the true God*; and therefore, *God the Son*. — Or, if this should be *doubted*, I cannot but think, from the Manner of Expression, &c. that, of the two Titles, *the only begotten* is rather the Superior, and more August: And that, *The Logos, or the Word*, is a Title of Office, denoting the *Omnific Creator*, or the great *Revealer* of the Father's Will, or both; and the *Son, the only begotten*, is a Title of Nature, expressing his *coessential Sonship*, or his having the same Nature and essential Perfections with the *Father*. — The Title, *the only begotten Son*, is never, was never, among Men, a Title of Office; nor is it ever so used; but always denotes the *natural Relation* between an own *Father* and his own *Son*: Whereas, the Title, *THE LOGOS, i. e.* as we render it, *THE WORD*, (if it is not used to denote the Relation between *Thought* and the *Mind* whose Thought it is, or *Speech* proceeding from *the Mind*, as some of the Fathers seem to have conceived; and then, it is much, if not wholly, the same, with the Idea they had of the *Generation of the Son*; or, whereby they tried to explain the most *intimate*, and *natural*, *Union* of the first and second Persons, in the most Holy and Undivided *Trinity*: If, I say, this is not the Meaning of it, then this Title, *THE WORD*,) plainly denotes *the omnific Word, i. e.* the *Divine Person* who *made all Things*, Jo. i. 3. *who spake, and it was done*, &c. Ps. xxxiii. *who said, Let there be Light, and there was Light*, Gen. i. 3. &c. and who was also the great *Revealer* of the *Will of God*; either immediately, Ex. xx. 1—17, &c. &c. or by *his Spirit in the Prophets*, and that from the Beginning, till the Canon of Scripture was Sealed. 1 Pet. i. 11. Ch. iii. 18—20. Rev. xxii. 6 and 16, &c. And, if this is the Case, then 'tis evident, That, tho' this Title, *THE LOGOS*, plainly supposes and implies, *infinite Power* and *Wisdom* and indeed *all Perfections*;

fections; and consequently, that *he*, to whom it is given, is *true God*: Yet, it seems rather a Title of *Office*, than of *Nature*. All this I leave with the serious Reader, not daring any farther, *to break through unto the Lord to gaze*. — And, 3. The Phrases are, *We beheld*, (*we*, even as many as received him, to whom he gave Power to become the Sons of God, ver. 12. or, at least, *we* the Disciples, who were afterwards constituted *his Apostles*, Mat. x. 1, 2. *beheld*) *his Glory*, i.e. saw, in some Sense, with our Eyes, *θεασάμεθα τὴν δόξαν*, the Divine Glory and Majesty that was in him, *the Glory as of the only begotten of the Father*, i. e. of one who was *with him*, and was so *with him*, as to be *God*, tho' a distinct Person from him. — This must be the Meaning, as is evident, not only from all these Hints, and what we shall subjoin under the next Proof, but from this Consideration, That our learned Author, as we have heard, durst not say, that *all* the Apostles did ever arrive at his own Notion. — All he would venture upon is, “ Tho' the Apostles *Paul* and *John*, and “ perhaps the rest of them arrived at this com-  
 “ plet Idea of his *glorious pre-existent human Soul* in  
 “ due Time, &c.” p. 10, 11. But, if they did not arrive at it, it could not be said they *beheld the Glory* of it: And yet, the Apostle assures us, *they* i. e. all of them, *beheld* such a Glory, as was worthy of *the only begotten*, now manifested in the *Flesh*; and confirmed them in it, that he was indeed, what he called himself, *the only begotten*: Whence 'tis plain, they did not, could not, think that he was called *the only begotten*, upon the Account of his *Soul*; Or, that his *glorious human Soul*, was properly *the Son of God*. Q. E. D. — And this is too much to confute this Fancy.

Jo. i. 18. *No Man hath seen God at any Time; the only BEGOTTEN SON, which is in the Bosom of the Father,*

*Father, he hath declared him.* If the Reader will compare this, with our Explication of *Mat. xi. 27.* p. 385. he will clearly see, they very much illustrate each other; and that here, we have as many Arguments as Words. NO MAN, ἄδεις, no one, no Man, no, nor Angel, *i. e.* no *Creature*; HATH SEEN GOD AT ANY TIME; *i. e.* as the next Words shew, hath, or can, intuitively know him, his Mind, and Will; or, no Man could have known that he was a Father, or who, and what, he was, and what his Purposes are; &c. THE ONLY BEGOTTEN SON, his own Son, who was always *with him*, and *was God*; ὁ ὢν, WHICH IS, not which was, or shall be, but *is now*, *i. e.* *is*, and was always, (which could not be said of his human Soul, when he was upon Earth, if it was not *Omnipresent*,) IN THE BOSOM OF THE FATHER, near and dear to him, in him, and inseparable from him, and who *knows* the Father, as the Father knows him, and therefore is, as *the only begotten, the true God*; HE HATH DECLARED HIM. All the Acquaintance his Church ever had of him as a *Father*, and of his Mind and Will, they had from *him*: But since his Coming, ἐξηγήσατο, he hath *explained*, more clearly *revealed*, his Person, Counsels, Grace, and Will. — Now, these Words are much too high, for *any Creature*. — Even the *human Soul* of Christ, neither did, nor could, know God *perfectly*; or as it was *known of him*: For, we have seen, that Christ, as Man, did *not know the Day of Judgment*. — 'Twill be said, *In him are hid all the Treasures of Wisdom and Knowledge*, Col. ii. 3. Yes, in Christ, *Godman*. — Yea, all those Treasures, as far as a *Creature* is capable of them, or as far as they were *necessary* for the *perfect fulfilling* his *Work*, were, or are, *treasured up* in his *human Soul*: But, absolutely, *all the Treasures of Wisdom and Knowledge* could not be hid in it; be-

because, it was not capable of *containing*, or *comprehending* them ; but in the *second Person*, who is, as such, *the only begotten of the Father* : In HIM, even *when made Flesh*, were all those *Treasures hid*.

Jo. iii. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting Life.* — FOR GOD, *i. e.* the Father, LOVED, not only spared, wished them well, and did them good, yea shewed them many undeserved Favours, but LIVED ! THE WORLD, *i. e.* Men, not Angels ; fallen Men, not fallen Angels ; the Jews, as well as the Gentiles ; and *some of every Kindred, and Tongue, and People, and Nation* ! Rev. v. 9. SO LOVED THAT HE GAVE ; not so AS, there being, in Nature, no Parallel to it ! but SO THAT HE GAVE the highest *possible Evidence* of it, which he gave *freely*, and out of *pure Love* ! HIS SON ! not a Man, not an Angel, not a Creature, even the highest possible, but A SON ! not a Son, by Creation, or Adoption and Grace, but by Nature, A BEGOTTEN SON ! not one of more or many, but an ONLY BEGOTTEN ! He had no more ! not *begotten* in a common, low, or figurative, but in a full and proper Sense ! THAT WHO-EVER, of any Nation, or any Degree, without Exception, BELIEVETH IN HIM, *i. e.* *assenteth to all that is revealed concerning him, consenteth to be his as he requireth, receiveth him as the only Saviour, and giveth himself up to him as his Teacher and Ruler, and resteth upon him alone, for Wisdom, Righteousness, Sanctification, and Redemption*, SHOULD NOT PERISH ! for ever, as he would most certainly do, if he did not believe in him ; BUT HAVE EVER-LASTING LIFE ! *i. e.* all *possible Happiness*, without any Alloy, Interruption, or End ; a Title to it in his *Justification*, the *Beginnings* of it in his *Regeneration*, a growing *Meetness* for it in his *Sanctification*,

tion, and, at last, the *actual Enjoyment* of it in *Heaven forever*.

What more now, would our learned Author have the *Lord Jesus*, when in this World, to have said, to determine the Case between us? — What more could have been said, had he intended, in the plainest and fullest Manner, to have decided for us? Or rather, forever to obviate all Doubts, Demurs, or Cavils, against the *Truth*?—Yea, I must again ask, What more *can now* be said? I want sadly to know. — For, 1. He is express, He is *the only begotten Son of God*. Therefore, no other, is so his Son; or his Son, in the same Sense that he is; or called his Son, upon the same Account, or for the same Reason, that he is. — No different Manner of creating, if these Words have any Sense, could have made him an only *begotten Son*. — 2. He was so, i. e. *his only begotten*, before the *Father gave him*, as the Words put out of all Doubt. He did not then become his *Son* upon his being *given*, or after it; for he was his *only begotten* before. This Title then, was not ascribed to him, upon the Account of his being given, or sent, or in Consequence of it. Whence these Things are undeniable, (1.) He is not, cannot be, *the only begotten Son*, because of his miraculous *Conception*, in as much as he was *the only begotten Son of God*, before the Creation of the World. (2.) For the same Reason, he could not be properly stiled *the only begotten*, on Account of his *Resurrection, Ascension, or Exaltation*, because he was *the only begotten*, before he was first given. (3.) Seeing the Expressions, *God gave his Son*, &c. plainly imply his Office; he gave him to be the *Messiah*, or as the *Messiah*,) I humbly conceive, 'tis undeniable, That he was *the only begotten*, before he was, or could be called, the *Messiah*, or could be designed to his Office; and consequently,

This

This Title is not ascribed to him, upon the Account of *his Office*; and therefore, is not a Title of *Office*, but of *Nature*; and, by Consequence, he is a *coessential Son*. — But, if this will hold, This alone is sufficient, forever to confute that Notion, That the Titles, *the only begotten Son of God*, and the *Messiah*, are synonymous, *i. e.* of the very same Signification. — 3. He was the highest, the greatest possible, Gift the Father could give. He *so loved*, THAT *he gave HIM*, a Son, an *only begotten*! And therefore, could not possibly give any higher Proof, or Effect of his Love! But, let Christ's *human Soul* be ever so glorious, since it was but a *Creature*, God might have created another *equal*, if not *superior*, to it; and could have given *that*; which had been an *equal*, if not *greater*, Evidence of his Love to the World. — 4. He gave *him to be lifted up upon the Cross*, first as a *Sacrifice for Sin*; and then, in *the Preaching of the Gospel*; as a *Saviour*, that the *wounded, sensible, Sinner* might look unto *him*, and be saved, as the *stung Israelites* were to look to the *brazen Serpent in the Wilderness*, and live, ver. 14, 15. comp. with *Numb. xxi. 7—9*. — 5. Here then, Christ proposes himself as the Object of *Faith*, and *Religious Worship*; and consequently, *as the Lord our God*, whom only we are to serve. *Mat. iv. 10*. But, it is *the only begotten Son of God*, in whom the *sensible Sinner* is to believe: And therefore, *he is the only begotten Son*, and as such, *the Lord our God*; but if so, he is *God of God*, or a *coessential Son*. — 6. He is the *Author of eternal Life*, to all that obey him: But none, but *one who is God*, could either purchase eternal Life for his People, give them the sure *Promise* of it, a *Right* to it, *prepare* them for it, or *keep* and *bring* them to it, &c. And hence, *the only begotten*, is called and is, as such, *the Lord of Glory*, *1 Cor. ii. 8*. *the God of Glory*, *Acts vii.*

2. *over all, God blessed forever.* Rom. ix. 5:  
Q. E. D.

But, I cannot so lightly pass over this so remarkable a Text, wherein we have the *whole Gospel*, (in *Miniature* indeed, but) plainly, sweetly, and fully. — It is here evidently *supposed*, That the World was in a miserable, perishing, lost Estate; and had continued in it, had not God himself most kindly interposed. — It is clearly *implied*, that he did *pity* them in that State; and contrived a Way, for the *Salvation* of his People. And, in this we have, — 1. The glorious and divine *Spring, Source, or Rise*, of this Salvation, even the unparallel'd, stupendous, *Love of God.* *God so loved, THAT, &c.* 2. The Adorable *Means* of obtaining this Salvation, in the *Undertaking and Mission* of *his only begotten Son.* No other was, or could be made, *equal* to the Work: And therefore, tho' he had but *one only proper, begotten Son*, yet *him* he gave! Matchless Love! and on both Sides, truly Divine! 3. The prime and leading Duty of the Gospel, viz. *Faith* in him. *That whosoever believeth, &c.* 4. The *great Salvation* itself, expressed both negatively, *should not perish*, and positively, *but have Everlasting Life.* — But, among many other obvious Things, I shall only, at present, add, these few Thoughts.

1. That, in the Order of Nature, *God's Love of the World* preceded, not only *this giving* his Son, but the *Purpose* of it. — 2. That Christ was neither the *Cause*, nor the *Foundation*, as the Schools speak, of *this Love*, but the *Consequent*, or the *Fruit*, and *Effect* of it. *God loved first, so loved, and then gave* his Son: Or, *so loved THAT he gave him.* — 3. Tho' *Christ* is the only *meritorious Cause* of the *Salvation* of those, that were *given him* of the Father; *Jo. 6. 37—40. Ch. x. vers. 11, 15, 17, 28. Mat. xx. 28. 1 Pet. i. 18—21. Ch. ii. 24, &c. &c.* yet he was no Way, the *Cause* of their  
*Election*



*Election* to it. — That was absolutely, and in every Respect *free*, Rom. ix. 11. Eph. i. 4—12. 2 Tim. i. 9, &c. &c. — 4. That, in the Order of Nature, or of Things, Christ was not the Father's *first Elect*. — He first, *so loved* his People, as to *chuse* them: And then, in Consequence of this, (and that he might *save* them, in a Way becoming himself, *secure the Honour* of his Law and Government, and *display* his own *Perfections*, and particularly, his Wisdom, Love, Grace, Holiness, Justice and Truth, to the *uttermost*, &c.) he *CHOSE his own Son*, to be the *Mediator* between him and them, and *redeem* them to God by his Blood. Rev. v. 9. *Herein is Love, not that we loved God, but that HE LOVED US, AND SENT his Son to be the Propitiation for our Sins.* I JO. iv. 10. Rom. v. vers. 6, 8, 10. I Pet. i. 19, 20, &c. In all which Passages, The *Love of God*, towards his People, is not only spoken of as *preceding* the *Mission* of Christ, but as, in a Sense, the *Cause* of it. — And, 5. That the supreme and ultimate *End* of *all* the *Divine Counsels*, concerning the *Redemption* of Believers *through Christ*, was not the *Glory* of the *second Person*, as such; and much less, of that *creatèd, supra-angelical Spirit*, which our learned Author says was his *pre-existent Soul*, and will have to be “*properly the Son of God;*” nor of his whole *human Nature*; no, nor of the *Messiah*, in his whole complex Person, and as such: But, *the Eternal Glory of God* essentially considered, *i. e.* of the *whole Trinity*, FATHER, SON, and HOLY GHOST, (each of whom, has a distinct Part ascribed to him, agreeable to the Order of his *Subsistence*, in the *Deity*, his personal *Property*, and the Nature of the Work itself;) and the *essential Perfections* of the *Godhead*, just now named, which are common to them all. — Thus, the *Father* is, in a peculiar Manner, said to have *chosen* his People, to have *given* them to the *Messiah*, to have *laid*

*their Sins upon him*, to have demanded, and accepted, his meritorious Sacrifice; &c: — The second Person, when manifested in the *Flesh*, is said to have executed the Offices of the *Prophet*, the *Priest*, and the *King*, of his Church, to have brought in everlasting Righteousness, been made *Sin*, and a *Curse for us*; &c: — And the *Holy Ghost*, not only to convince us of Sin, to enlighten, lead, sanctify, quicken and comfort his People, &c. but to have been the chief Conductor of *Christ*, as *Man*, during his Humiliation, &c. In all these were, and are, the personal Glories of each, in a most astonishing Manner displayed! and shall be so to all Eternity. — I freely grant, there was a peculiar Honour due to the Person of the *Messiah*, and as such, as the Reward of his Humiliation, &c. and I desire to rejoice in it with all my Heart, That, after his Exinanition, God hath highly exalted him, and given him, in his whole Person, a Name above every Name: But, all this is no Way inconsistent with the Proposition I am now illustrating; since, all his Glory, some Way redounds, to the Honour of all, and every one of, the ever blessed *Three*.

There are many other Passages, wherein Christ is styled the *own*, or *the begotten*, or *the only begotten Son*, with several Circumstances, which strongly confirm the *Catholic Doctrine*, against all *Innovations*: But these, I conceive, may suffice at present, especially since our Argument will gather both Evidence, and Strength, in our Progress; tho' we may safely venture our whole Cause upon this single Class.

I would desire the Reader, only to remember what we have so often hinted, 1. That, in every other imaginable Sense of the Word *Son*, many have been, are, or may be, styled *Sons of God*; except the true and only proper Sense, even a *Son by Generation*: — *Christ* is not, cannot be, called *the only*

*only begotten Son* of God, in any of the former Senses: — None but he can be *the Son*, in the latter Sense: — Therefore, as no other is *his Son* by *Generation*, the second Person most certainly is. — 2. That no *Manner of Creation*, whether of *Souls* or *Bodies*, be it ever so *peculiar*, can be a Foundation, for calling any one the *proper, begotten, only begotten Son of God*, with either Propriety or Truth. — For, how *peculiar* soever any *Creation* may be, it is still but a *Creation*; and nothing more: But, no sort of *Creation*, is *Generation*. — Well then, permit me to argue the Case a little, (1.) This Title, *the Son, the only begotten Son*, was often, if not always, taken, by the *Jews*, to signify his being *equal with God*, tho' as a *Son* distinct from him: And, Would not Christ then have set them Right, if it had not? — (2.) This is the highest Title our Lord ever assumed; or that, in their Sense, he could assume, or any other give him: And did he always, and every where, when he used it, conceal his *Divinity*? — (3.) Even when he said to *Philip*, *he that hath seen me, hath seen the Father*; Jo. xiv. 9. he doth not call himself *the Father*; but, tho' a *Son*, and because he was so, *one in Essence* with him. — (4.) What End could it have answered, to be so often, so emphatically, calling himself *the Son, the only begotten*; (unless it was to lead his Disciples, thro' all Ages, into most dangerous Errors;) if he was not really so, as his Words were then, and ever since, understood by the Catholic Church? — (5.) Can we believe, that Christ would have left the World in such a Mistake, when he might so easily have rectified the Matter? — *In fine*, They that can think so of him, may even think any Thing! as, Alas! we see they do.

IV. Those in which the Titles, *the Christ*, and *the Son of God*, come together. Of these there are several;

several; but there are two, upon many Accounts, very remarkable, which must, for that Reason, be a little considered, when I have first mentioned some others.

Our Saviour having, at his first Interview with *Nathaniel*, in answer to his Question, acquainted him, that he knew Things absent as well as present, at a Distance as well as near; *that Isrrelite indeed*, gathering what he *was* from what he had *heard*; as, by Divine Inspiration, cried out, *Rabbi, thou art the Son of God, thou art the King of Israel, i. e. the promised Messiah, or long expected King of the Jews*; for these three last, were very nearly, if not wholly, of the same Signification. — The plain Meaning is, Thou art *the Son of God*, who wast to become *Man*, to be our *Deliverer*, and *Saviour*, *Immanuel, God in our Nature*, Jo. ix. 6. comp. with Ch. vii. 14. and *our God*, JEHOVAH *for whom we have waited*, Ch. xxv. 9. &c. — We have considered the Devil's Testimony, *Luke iv. 41.* already. — *Martha's Creed*, Jo. xi. 27. is not to be forgot. *Thou art the Christ the Son of God, which should come into the World*, (*i. e. Thou art the promised Messiah, even the Son of God, whose Appearance in our Nature has been so long promised, and so earnestly expected,*) is so much the same with the two following, that we pass it.

When many of his Disciples went back, as not believing, or not relishing his Doctrine, tho' he had explained it, Jo. vi. 66. and he had said unto the Twelve, to engage them to a more full, explicit, and open Confession of him, *Will ye also go away?* ver. 67. Peter answered in the Name of them all, *We believe, and are sure*, ἐγνώκαμεν ὅτι σὺ εἶ we know, *that thou art*, ὁ Χριστὸς, *The, or That Christ*, ὁ υἱὸς, *The, or THAT SON*, τῷ Θεῷ τῷ ζῶντος, *of the living God*. — The Repetition of the Article, four Times, before

before four Words immediately following each other, is pretty rare; and renders the Passage both very remarkable, and very emphatic. q. d. *Thou art that Son*, of that God, who is, the only *true* and *living God*, and who declared, by a Voice from Heaven, that *thou art the Messiah*, the *Saviour* promised to our Fathers. Or, the Sense, I conceive, amounts to this, Thou art *The one*, *The only begotten*, and therefore, *The coessential Son*, of the *one only living*, and therefore *true God*, who wast to be also the *Virgin's Son*, and so GOD WITH US, God in our Nature: And *this* we firmly *believe* concerning *Thee*.

This very *Confession*, in the very same Words, is repeted, by the very same Mouth, as their joint *Creed*, on another memorable Occasion; when our Lord himself put the Question to them, *But whom say ye that I am?* Mat. xvi. ver. 15, 16. — And now, Can any one, after this, surmise, that they *knew not their own Meaning?* — Their ever blessed Master was much pleased with this Answer, and highly approved of it, declaring, at the same Time, that it was not by their own Sagacity, or Industry, or any other *natural* or *human* Means, but by immediate *Divine Revelation*, that they came to the *Knowledge* of this great, and FUNDAMENTAL TRUTH. *For Flesh and Blood bath not revealed it unto thee*, says our Lord, *but my Father which is in Heaven.* ver. 17. — And, Did they not then indeed *know* what they *believed?* and professed too! — Would Christ have so publickly, *testified* his Satisfaction with them, if they had not? — The Words of themselves are easy, and plain, and such as were familiar to them; and did they not then *understand* them? — Their *Confession*, was clear, and *full*, but *short*; and had they, no *Right Apprehension* of the first, and most obvious, *Sense* of it? Or, was there any need of *superfluous* Words in it?

it? — If *this is Life Eternal to know the Father to be the only true God, and Jesus Christ whom he has sent*; Jo. xvii. 3. it is plain, they had *this Knowledge*; and consequently also, *Eternal Life*. — Here then, they professed, That the *Father* of Christ was *the Living God*: That he had a *Son*: That their *Master* was *He*: And, That he was not only *his Son*, but *his Son made Flesh*, THE CHRIST. — He was therefore *his Son*, before he was *the Christ*, and independently of his being so. — Whence 'tis self-evident, That his *Sonship* did not consist in his being *the Messiah*; or, was not *founded* upon it: And consequently, That he was not called *the Son of God*, because he was *the Christ*: And therefore, that these Titles are not synonymous; but that the former is a Title of *Nature*, necessarily implying his *Divinity*, and the other a Title of *Office*.  
Q. E. D.

I think I may also say, That this Confession is a compound Proposition, which is equivalent to, or made up of, two; *Thou art the Christ*, *Thou art the Son of the living God*. Nathanael's Salutation, Jo. i. 49. makes this evident, *Thou art the Son of God*, *Thou art the King of Israel*; if these two Titles are not of the very same Signification? — The only Difference, between this Confession, and that of the Apostles are, *Nathanael* inverts the Order of the Propositions, and uses the Title, *the King of Israel* instead of *the Christ*, which are confess'd to be, in their Sense at least, perfectly synonymous; and therefore, do hardly alter the Case. — Well then, taking both their Confessions for compound Propositions, I humbly conceive, they are much in the Nature of *Entbymemes*; and, if we thus consider them, the plain Sense of them will readily appear. — *Nathanael* reflecting upon our Lord's Words (*Before that Philip called thee, when thou wast under the Fig Tree, I saw thee*, Jo. i. 48. and there-

therefore saw what no other could see ; and what could not be seen, in the Place where he had been ; without some miraculous and divine Power ;) gathered *who*, and *what*, he was ; and, being also under the Impulse of the *Spirit* of God, proclaimed aloud, *Thou art THE SON OF GOD* : And therefore, seeing *Thou art come into the World*, and hast manifested *thyself in the Flesh*, I know *Thou art the King of Israel*, *i. e.* the promised *Messiah*. — On the other Hand, the Confession of the Disciples, and *Martha*, may run thus, *We believe, and are sure*, from thy *Works*, thy *Doctrines*, and the *Fulfilment* of all the *Prophecies* in thee, which relate to the *Messiah*, &c. *that thou art*, in very Deed, *THE CHRIST* ; and consequently, *That thou art the SON OF GOD*, *which should come into the World*. — Whence 'tis evident, *That*, tho' these two Titles do both denote the Person of the *Messiah*, yet they are far from being perfectly synonymous, or having the very same Signification. — It is therefore clear as the Sun, that there are two Ideas, in all these Confessions, *That he was the Christ* ; and therefore, *the Son* : Or, not only *the Christ* ; but also *the Son* : Or, because he *the Son* was now *made Flesh*, 'twas certain he was *the Son of God*, which should come into the World ; and therefore, *the Christ*.

*Roel*, Dr. *Ridgley*, and others, who agree in this, “ that *Christ's Mediatorship* explains his *Sonship*, “ and that he is *Son* as *Christ* or *Mediator*,” would fain overlook this Difficulty. They do not well know what to say to it. Many Texts they bring, wherein the Mediator is, as such, called *the Son* ; and where this Title denotes the *Mediator* ; all which we freely grant : But, they bring none, can bring none, which say he is not an *eternal* and *coessential* *Son* ; was not a *Son*, in the Order of Nature, antecedently to his Designation to that *Office* ; or that he might not have been called *the Son*, had he

never undertaken, or sustained it: And therefore, bring not any one Passage, offer not any one Thought, no nor Syllable, that comes home to the Point. — They do not much care to meddle with the Adnouns, *own, proper, begotten, only begotten*: And avoid considering these *Tautologies*. &c. &c.—  
But,

Our worthy Author, who will have it, “that  
“ Christ’s *created, but pre-existent, human Soul* is  
“ properly *the Son of God*,” tries to get over this  
Difficulty another Way. He alledges p. 20, 21, &c.  
“ That this Name *Son of God* originally denotes  
“ *the Glory and Excellency of the Person of Christ*,”  
Indeed it always does this, in the true Sense of  
these Words. “ but it includes also a *Designation*  
“ *to his Office, viz. that glorious Person* — or—  
“ *ordained to be the Saviour of Men* :” But these are  
not the same! “ Yet sometimes it is used, with a  
“ special Regard to *the Excellency of his Person*, and  
“ sometimes to *his Office*,” Anf. Tho’ this Name  
may sometimes be used to signify the whole Person  
of the *Mediator*, as such, and in the Execution of  
his *Office* also; yet his *Divinity*, which is always  
the primary Idea presupposed to, or implied in it,  
is, one would think, the chief *Excellency of his*  
*Person*: And, whether Men will think it or not, *it*  
is indeed *infinitely* above *all his other Excellencies*. —  
“ It may seem to have some special Regard to the  
“ *Excellency of his Person*, where it is joined by  
“ Way of Exposition to the Word *Messiah* or  
“ *Christ*, as a further Description of the Person  
“ who sustained that Office; as in these Scriptures  
“ *Mat. xxvi. 63. Ch. xvi. 16. Jo. xi. 27*. Which  
“ Expressions mean thus much, Thou art the  
“ *Christ* or *Messiah*, that glorious Person of peculiar  
“ Relation to God who was ordained to this  
“ Office. p. 21.” — This Paragraph I have  
given without any Alteration, excepting only that



I have not given the Words of these Texts, at large ; and thus reply.

1. The *Excellency of his Person and his Office* are, in Reality, two quite distinct, and wholly different Things ; and, taking them as such, it was no *Tautology* to say, *Thou art the Christ, the Son of God* : Yea, there can be no true and *living Faith* in him, without the Knowledge and Belief of them both ; even *That he is the proper, the only begotten, Son of God, now made Flesh*, in Order to the Execution of the Office of our *Redeemer*.— But, if we take them, to be synonymous, as the learned *Roel* and *Dr. Ridgley* do, they make as poor a *Tautology*, as if one should thus address his Majesty King *George*, *Thou art the King of Great Britain. Thou art the King of England and Scotland* : Whereas, if we take this Title, *the Son of God*, in our worthy Author's Sense, who will have it, That it was “ his *pre-existent human Soul*, that was properly “ *the Son of God*,” the Confession is not only very *imperfect*, but a very *dangerous Error* ; not to add, That *this created Soul*, how *excellent* soever, could not possibly be *capable of this Undertaking*, which, tho' not indeed absolutely unworthy of the *coessential*, and therefore *eternal, Son of God*, was yet *infinitely above any Creature*.— 2. How glorious soever any Person is supposed to be, and in whatever near and peculiar Relation he may stand to God, no Person called *his Son*, and considered purely as such, or with Respect to his *Existence*, can stand in any Relation to him, but either *that of a proper, begotten*, and therefore *coessential Son*, or of a mere *Creature*, the *Work* of his Hands. — Our learned Author, with much Zeal, pleads, That *the Son of God*, and as such, is only a glorious *Creature* sustaining the *Offices of the Messiah*. Upon which, I would ask, (1.) What then becomes of “ *the Scripture Doctrine of the TRINITY* ?” — (2.) How, and with what

Truth, could the *Messiah* be, so frequently, so emphatically, stiled, *God, Jehovah, the Lord God, THE LORD OUR GOD, &c.* as we have seen he is, both in the *Old and New Testament*? And, to wave several other Questions, — (3.) Wherein does this Notion differ from pure *Arianism*? —————

3. Whereas he says, that “this Name *Son of God*” is joined by Way of Exposition to the Word “*Messiah* or *Christ*,” I wou’d have the Reader to remember, that, in the three Texts quoted, the high Priest, *Peter*, and *Martha*, were the Speakers: And, Did they then explain the Word *Messiah* or *Christ*, of which, we are sure, they had some *Notion*, by another, of which they seem to have had none? Our Author durst not, as we have heard, venture to say, that even “*Peter* had, at “this Time, arrived at this *his* compleat Idea of his “*glorious pre-existent human Soul*;” and if so, we have little Reason to think, that the high Priest, and much less, that *Martha* had: And is it then to be imagined, that either of them would use a *Name*, which they did not at all understand, to *expound* another which, in some Measure at least, they did? —————

4. When he talks “of a further Description of the Person of the *Messiah*,” he seems to think, That the Person of the *Messiah* might be described, without taking any Notice of his *Divinity*; which is a very great, and obvious Mistake, and a direct Contradiction to himself: Or, That his *Humanity* is the first, and principal *Idea* in his *Person*; which, tho’ it seems to run thro’ the whole of *this* Performance, is, in Reality, to say the very least, to invert both the *Nature* and *Order* of Things. ————— Proceed we then to,

V. Those in which our Lord is charged with *Blasphemy*, in making himself EQUAL WITH GOD, &c. for saying with some apparent Solemnity and Authority:

thority: *My Father Worketh hitherto, and I Work,* &c. &c. and for supporting, and vindicating, his own Words.

The Texts are, *Jo.* v. 17, 18, &c. Ch. viii. ver. 54 and 56 — 59. Ch. x. 29—39. Ch. xix. 7. *Mat.* xxvi. 63—65. compared with *Mark* xiv. 61—64. — This last he hath tried to answer, p. 9, 10. and we have replied to it above. Of the first compared with the third he says, “they afford “perhaps the most important Objection against his “Sense of the Name *Son of God*,” p. 52. and therefore, tho’ we have met with it already, he has brought it up twice more; has spent almost twelve Pages upon it; viz. 39, 40, and 52—63. and turns himself every Way to get rid of it! — We shall first remove what he has offered, by perplexing and perverting these Texts, to ward off the Blow; (these being the *Places* I formerly waved,) and then explain, illustrate, and confirm them in Order.

He begins, p. 39. “*Jo.* v. 18, 19. When the “*Jews* had made a strange Inference, and charged “*Christ* with making *himself equal to God*, because “he called *God his Father*, he answered, *Verily,* “*verily I say unto you, The Son can do nothing of* “*himself, but what he seeth the Father do, &c.* “This is not an Expression which represents the “*Son as the true and eternal God*,” It does not indeed represent him, as the *Father*: Nor did our Lord intend so to represent himself. — “or that grants “their Inference; for it is plain that this Expression “represents him under a Degree of Impotence and “Dependance, that he could do nothing of himself. Ans. 1. The ever blessed *Three*, in all their Works without themselves, do all concur as the *One joint Cause*, or, if you will, as the *joint Causes* of them: But each of them, as we have heard, according to  
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the *Order* of their *Subsistence* and *Working*; or the *Part* each of them act in our *Redemption*.——2. *The Son*, i. e. the *second* Person, and as such, is not a *separate Being*, or *divided*, from *the Father*; and therefore, neither of the *Two*, in any *Thing* they do, which relates to the *Creatures*, ever *do*, *will*, or, with the utmost *Reverence* be it spoken, *can*, act without the other: But, *the Father*, who is the *First* in *Order*, works *by the Son*, and *the Son* with, or as some say *from, the Father*; so that the very same *Work*, is the *Work* of, or is wrought by, them both, as *one joint Cause*. — 3. In a *Word*, in *all* of them, they naturally, *consent*, *concur*, and *co-operate*: And consequently, our *Lord's Words* do not “contradict their, and our *Inference*, and deny “his *Equality with God* ;” but “rather allow and “confirm it.” — For, If he indeed, CAN DO *what he seeth the Father do*, I humbly conceive, 'tis undeniable, he is *Omnipotent*: And consequently, *equal with him*; which is the very *Inference they*, and we also, draw from his *Words*, ver. 17.

“The *Sense* of this *Expression* may be learned “from *Jo. viii. 38*, and *44*. *I SPEAK that which I “have seen with my Father, and you DO that which “ye have seen with your Father. — Ye are of “your Father the Devil, &c.*” — Is it so? 'Tis the first *Time* I ever heard so much; or, I am apt to think, any other *Person* ever did! And, Is the *Sense* of *Christ's speaking what he had seen with his Father*, to be indeed learned from their *doing*, that which they *had seen with their Father*, i. e. *the Devil*! *God* forbid. — I love our worthy *Author's Memory* too well, to say any more of such an odious *Comparison*, or *Similitude*. — But, How does he attempt to prove this? “Now 'tis plain that the “*Jews* had never seen the *Devil* do these *Things* “which they did, &c.” — And, If we are to talk

talk at this *odd Rate*, I do not know but I may add, And 'tis as plain, That Christ had never *seen his Father turn Water into Wine*, Ch. ii. 9. *heal the Nobleman's Son*, Ch. iv. ver. 50. or say to an impotent Man, *Rise, take up thy Bed and Walk*. Ch. v. 8. But, ——— “ And so also, that Christ doth all, “ by God's Influence and Direction, is the plain “ Meaning of Christ's *speaking or doing what he “ has seen with his Father.*” Ans. 1. If these Words are intelligible, they want fadly to be explained. 2. This clearly contradicts several other of his Sayings. 3. Is Christ the *Efficient Cause* of what he is said to *do*, or not? &c. ——— So zealous is he, that he goes on

“ Nor will the following Words destroy this “ Interpretation, *Whatsoever Things the Father doth, “ these also doth the Son likewise.*” Will they not? Then no Words can! ——— For, If they are *true*, *the Son* doth the *very same Works*, and *all and every one* of them also, *ὁμοίως, pariter, similiter*, in like Manner, equally, not less than he, or together and conjunctly *with him*. ——— “ that is, whatsoever “ Things the Father contrives and appoints, the “ Son executes and performs as commissioned by “ the Father; or the *Son* performs them by the “ Father's Influence.” p. 39, 40. Strange Words! You have every Syllable of them. — Is this then *all*, that the *Father* doth, in the Works of Creation and Providence? even to contrive and appoint them, and commission the *Son* to perform them! If so, I desire the Reader to turn to what I have offered upon this Head, p. 101, 105. &c. and then I answer, ——— 1. Then *the Father* can hardly, with either Propriety or Truth, be said to be the *Efficient Cause of any one* of them! or, in our Lord's own Words, be said to *work* them! — 2. Then *the Son* is, in strictness, yea in Truth, the *only Efficient, or Worker, of every one* of them! Then, — 3. He is, surely,

surely, OMNIPOTENT; and consequently, a *co-essential Son*: For He, who works *all* the Works of Creation and Providence, is *the One only, the living and true God*; tho' not *the Father*, but *the Son*. Gen. i. 1, 3 and 31. compared with *Jo.* i. 1—3. — *Col.* i. 12—17. *Psf.* xcv. 1—7. compared with *Heb.* iii. 7—11. — *Psf.* c. 3. *Psf.* cii. 24—27. compared with *Heb.* i. 10—12. &c. &c. — As to the Expression, “the Son performs them by the “Father’s Influence,” it, 1. Needs sadly to be explained. — 2. Whatever be meant by it, it no Way agrees with the former, but rather directly contradicts it: 'Tis evident, they cannot possibly be both *true*. For, 3. If *the Son* executes and performs them as commissioned, so far as he actually executes and performs them, he does it, not only as the *next* and *immediate Cause*, but does it also by his *own Power*, &c.

“Then it proceeds ver. 20. *The Father loveth “the Son, and sheweth him all Things that himself “doth,”* p. 40. Whence, I humbly conceive, he is a *coessential Son*: Because, no Person of an inferior *Nature*, is, or can be made, capable of *seeing* and *knowing* all Things that the *Father* doth. “*and he will shew him greater Works than these, “that ye may marvel.*” i. e. He will *with, and by, me, as his coessential Son*, work yet greater Works, than curing the *impotent Man*, which will more evidently, and fully, *convince* you, that I had a Right to say what I said; and that I am, *his own Son*, and as such, indeed *equal with him*: — Or, he will *enable* me, as *the Son of Man*, to work yet *greater Miracles*, to convince you that I am *the Messiah*; and consequently, tho' *made of a Woman*, and *a Man of Sorrows, and acquainted with Grief*, yet *He* who was to be called, *the mighty God*? — This, I say, must be the Sense; because, if we take the Words literally, they were not *true*.  
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The Father never *shewed* him *these*, nor the *greater Works*, *i. e.* never did any of them before him, nor shew'd him how to do them. — “Hence it follows, that the Father had not then *shewn to the Son* these *greater Works*,” All that follows is, That our Lord had not yet had *Opportunity*, or had not yet thought *Good*, to do them; and therefore, *the Father*, who never wrought any such Thing *without* him, but always *with* him, and *by him*, had not hitherto, but would, at all proper Seasons, do them *with* him. “or given him *Commission* and “*Power* for the Performance of them,” p. 40.

Ans. 1. This is no Exposition of the former Words. — 2. I never heard of any *Commission* Christ had, but one; which was to *do every Thing*, which the faithful Execution and full Success of his *Mediatorial Office* required. — 3. He had *all Power* in himself, as *God the Son*, who *made and upholds all Things that were made*: Nor could he, *possibly*, be any how, upon any Account, or in any Degree, deprived of it: And — 4. The *Father* had *given all Things*, before this, *into his Hand*, Jo. iii. 35. *as the Messiah*: And consequently, *Power* to do these *greater Works*, when fit *Opportunities* should offer, without any either *new Commission* or *Power*, &c. “But this can never be “said concerning the *Divine Nature* of Christ, “which can receive and learn nothing new.” The old uncouth Words! Ans. in short, 1. Tho’ the *Divine Nature* is not, in any of the ever blessed *Three*, capable of any either *Increase* or *Decrease*: Yet the *Second* in Order might, and did, *condescend* to accept of an *Office*, for the mutual *Glory* of them all, and as such, act as a *Delegate* and *Inferior*. — 2. Tho’ it is no where said, in Scripture, that the *second Person*, or *the Son of God*, as such, did, even in his lowest *Condescension*, ever either *receive* or *learn* any Thing *New*: Yet, as neither of them could act, (*ad extra*, as the School Phrase is,)

without the other ; and, as the *Second* had, according to a Covenant between them, condescended to accept of a *Commission* from him, to act *under*, and *for* him, as a *Deputy*, he might, in the Execution of his Office, (especially having assumed *another*, and consequently an *infinitely inferior*, Nature) insist, as we have formerly hinted, upon the Fulfilment of the *Promises* made to him, and that the *Father* would, on all proper Occasions, *concur* with him, &c.

— And, 3. I do not know, but it may be as proper, to say, That the *Divine Nature receives* and *learns*, as that it *shews* or *teaches*.

Thus you have had almost every Word of these four Paragraphs, with a direct Answer to them : And, that I am right, will, I conceive, appear from his own Words, in the very next Lines !

“ And tho’ there are some Expressions in that Paragraph of Scripture down to the 30th Verse.”

— Ay, and in several of the following Verses also.

“ which seem superior to the Character of any mere Creature,” — Seem ! Why, they are absolutely superior : Because, he is plain, *What Thing soever he (the Father) doth, these also* (all and every one of them) *doth the Son likewise, i. e.* in like Manner and together with him, &c. “ and which would have been hardly applied to *Christ* the Man, if not united to Godhead ;” — Were I answering any other, I would try to set these, and such like, *suspicious* Words, once, in the true Light. But, —

Our Lord himself is there the Speaker ; and is answering a Charge, That *he made himself EQUAL with God* : A very heinous one, the most heinous possible, if not true ! — And, if asserting, That *what Thing soever he (the Father) doth, these also doth the Son likewise, &c. &c.* does not prove that he indeed *made himself EQUAL with God*, I may defy the World to tell me, how he could have done it, if he had not directly said, *I am equal with*



with God, or express'd himself as the Apostle has, *Phil. ii. 6.* except he had, in so many Words, called himself *the Father*: And nothing less, it seems, would convince some People, That he was *the true God*, or *equal* with him! “ yet  
 “ Christ considered as *the Son of God* throughout  
 “ that Paragraph, is represented as dependent on  
 “ the Father for all, and receiving all from the  
 “ Father,” p. 4. Ans. 1. I cannot see one Syllable, in all those Verses, which speaks of his being  
 “ dependent on the Father for all;” no, nor any Thing like it, in his Sense of the Word *dependent*.  
 — 2. Our Lord does not there speak of himself *merely*, as *the Son of God*; but, in several Verses at least, as *the Son of God*, who had condescended to become our near Kinsman, and act as the Father's *Delegate*, and our *Redeemer*: And therefore, he might, in the same Discourse, speak of himself as *EQUAL with God*, when considered purely as his *coessential Son*; and yet, as *infinitely inferior* to him, when considered merely as *Man*; and, in some Sense, as *receiving* many Things, (his *Commission*, *Authority*, *Assistance*, and *Success*,) as the *Father's Deputy*. “ which is hardly consistent with the Idea  
 “ of supreme Godhead,” Ambiguous, suspicious Words! “ if that were included in *Sonship*.” Ans. 1. If, by *Godhead*, he means *Essence*, *Nature*, or *Substance*; then, if the second Person is *the own Son*, *the only begotten*, of *the Father*; and if these Words are *true*; he is certainly *coessential* with him: And the one supreme *Godhead* is in the *Father*, as a *Father*; and in *the Son*, as a *Son*. — 2. If, by the Idea of supreme *Godhead*, he means, the Idea of *Paternity*, or (if I must use the Word) *Fathership*, as he should mean from the Term *Sonship*, (if we have not here some poor Quibbles,) we Ans. — *The Son* never spake of himself as *the Father*; nor did he ever assume to himself the *Idea*, or any of the *Prerogatives*, of

*the Father*, as such; nor did any other ever apply any of them to him, and much less call him, *the Father*. — And, 3. To receive any Thing, and much more *all Things*, from the *Father*, is not at all consistent with the Idea of the *first* Person, even *the Father*, who neither ever could, did, nor can, receive any Thing but Praise, Glory, and Service, from any other. But, 4. Our good Fathers, with the Catholic Church, would have thought it no *Solecism* to say, That *the Son*, *i. e.* the *second* Person, received Power, Wisdom, and *all Things*, together with *his Nature* or *Essence*, from *the Father*: And, I'll venture to say, That this is so far from being inconsistent with his being a *co-essential Son*, that it plainly supposes and implies that he is so.

“ Wheresoever *Christ* calls God *his Father*, he “ himself stands under the special Character of a “ *Son*.” Even in this, as we have several Times hinted, there is one or more Equivocations. *Christ* is, properly, both *the Son of God*, and properly also, *the Son of Man*: And the Question is not, Whether this Title, *the Son*, when given to him, but whether the Title *the Son of God*, especially when the Adnouns, *own*, *only begotten*, are added to it, does not always, and necessarily, presuppose, imply, or denote, his *coessential Sonship*? And neither he, nor any one else, has, or ever can, give any one Instance, or Text, where it does not. “ Now *John* v. 30. where he says, *I can of myself “ do nothing, I seek not mine own Will, but the “ Will of the Father which hath sent me.* — This “ does not sound like the Language of God- “ head, &c.” p. 40, 41. Tho’ I had these Words up before; we again answer, 1. Language of *Godhead* sounds very Uncouth. 2. This is not the Language of the *first* Person, but of the *Second*. 3. ’Tis not the Language of the *second* Person, and

and purely as such; but, as having *condescended* to act in an *inferior* Capacity, and for that End, to take unto himself *a true Body* and a *reasonable Soul*: And therefore, this Language was very suitable to his Character. 4. As whatever *the Father* doth, he doth *with*, and *by*, *the Son*, i. e. the *second Person*, and never *without* him: So the *second Person*, and as such, does *whatever the Father doth*, not as a *separate Being*, but as *one with him*. And therefore, I may venture to say, 5. That whatever *the Son*, i. e. the *second Person*, and as such, does, he “does it of himself, and by his own Will,” as well as the first Person, &c. — But,

So very zealous is he to pervert this Text, which he says, “affords perhaps the most important Objection against his Sense of the Name,” *Son of God*, that tho’ we have had it *twice* already, he brings it up the *third* Time, p. 52. and turns himself every Way to obscure, evade, or wrest, it and a parallel Passage, from us; from thence to p. 63. And, to observe it once for all, uses the same uncouth, improper, ambiguous Expressions, &c. here, as almost every where else; and, by trying to “make it clearer,” p. 53. does only the more pervert it, and intangle himself.

He gives our Objection thus, “If the Title *Son of God* did not signify *true Godhead*, why did the *Jews* charge *Christ* with *Blasphemy*, and say, that *he made himself equal with God*, and seek to kill him, because he said, *God was his Father.*” p. 52. Our Lord’s Words were, *My Father Worketh hitherto, and I Work*, which are much more emphatic, than as he has given them. — “And why do they charge him again with *Blasphemy*, when he said, *I am the Son of God?*” Jo. x. 33. *because that thou being a Man, makest thyself God.*” p. 53. The Words upon which they founded

founded this Charge were, *I and my, or the, Father are one.* see vers. 30, 31. “How could this be, if “the Name *Son of God* did not signify *Godhead*?” *i. e.* If this Title did not denote a *coessential Son*. To which he replies thus.

*Answer* 1. It is possible that some learned Men “among them might have a confused Notice “from the Prophecies of the *Old Testament*, “that the *Messiah* or the *Son of God* was to have “true and real *Godhead* in him, &c.” p. 53. — Verily, this seems to be very confused. The learned *Jews*, who were but tolerably acquainted with the *Old Testament*, might, yea, I conceive, could not but know, That the Word *Elohim*, is *plural*: That, tho’ *JEHOVAH* is *ONE*, yet this Title of *Essence* is ascribed to more than *ONE*: That *one* of them was *anointed* to be the *Messiah*: That this *One* was *brought forth*, or *begotten* of another, and *brought up with him*; and was therefore *his Son*: That *this Son* who is said to be *given*, was to be called *the mighty God*: That, when *their God should come*, then the *Eyes of the Blind should be opened*, &c. and, That *he should feed his Flock like a Shepherd*, &c. &c. as is undeniable from the many Texts quoted above. — “Yet I have much “reason to doubt, whether they did certainly know “that the *Messiah* was to be the *true God*, for they “were most stupidly and shamefully ignorant of “his true Character, &c.” p. 53. — As ignorant as they were of this, they knew very well the *true Meaning* of the Title, *the Son of God*: And, That he, who called himself so, pretended to be *the Messiah*, &c. — The other Reasons of his *Doubt*, *viz.* their “being puzzled at that Question, *Mat.* “xxii. 45. “that they cannot be supposed to have “known more of his *Divinity* than the *Disciples* “did; p. 54. or than *Peter* ;” *ibid.* have been very particularly considered and confused. — His next  
Reply

Reply, which he calls the plainest, &c. we have also met with before.

“ *Answ. 2.* ’Tis evident that the Design of the “ wicked *Jews* in these Places was to bring the “ highest Accusation against him, &c. p. 55. — Granting this, Would he not, Should he not then, have been the more careful to have vindicated his Character, and cleared himself from those “ grossest “ *Calumnies,*” if they had indeed been so? — “ If “ ever he spake of his *Kingdom* (tho’ he owned his “ *Kingdom was not of this World*) yet they in their “ Malice would construe it into *Sedition, &c.*” *ibid.* — He never called himself *a King*, or *their King*; nor could they prove, before *Pilate*, that he had: But, when *Pilate* interrogated him, upon their Accusation, *Art thou the King of the Jews*; our Lord’s Reply, acknowledging that *he was a King*, but such an one as needed give him no Umbrage, satisfied the Governor. — “ And so when he called “ *God his Father*, and declared himself to be the “ *Son of God*, they in the Fury of their false Zeal “ construe it into *Blasphemy*; as tho’ to own him- “ self to be the *Son of God*, were to *assume Equality* “ *with God:*” — This Case is neither fully nor fairly represented! — “ whereas Christ shews them “ plainly, that these Words did not necessarily “ imply such a Sense;” I have read it most carefully many Times; and must say, if he shews this any how, I am sure he does it not *plainly*: --- And ’tis clear, they did not think he had. — “ And this “ is sufficiently manifest by the Defence which “ Christ made for himself in both those Places.” — Surely he *could* have done it so *plainly*, and, I must say, ought to have done it, some where or other at least, as to have removed all Manner, or Reason, of Doubt; which, ’tis almost self-evident, he has not done. Let us however, consider the Defence.

“ *Jo. v. 17.* When the *Jews* accused him that by calling *God his Father,*” p. 56. (*i. e.* with such Circumstances, and in such a peculiar Manner, as he had done to their Faces,) “ *he made himself equal with God,* he doth by no Means vindicate that Sense of his Name *Son of God,* but rather denies his *Equality with God* considered as a *Son,* ver. 19 — 30.” — This is News indeed! — If the Reader will look to the whole Passage, and reflect upon what I have suggested a few Pages above, we shall leave it to his own Conscience, till it comes up again; and only now ask, In what Sense could he affirm “ *his Equality with God,*” if not “ considered as a *SON?*” — His Inference from these, in the next Words, has really nothing in it, if we remember what has been again and again suggested already, That our Lord might, in the same Discourse, plead his *coessential Sonship,* and yet intimate his *voluntary Condescension:* Or, acknowledge his *personal Subordination* to the *Father* as his *Son,* when defending his *Co-equality* with him as *GOD.* And, in Reality, since they saw he was a *Man,* he could not have acted his Part, if he had not.

“ The other Text where our Saviour is thus accused, and defends himself, is *Jo. x. 30—39.* Seven of these Verses, he has given us at length: But, if the Reader will consider the other two, he will see all he has said sufficiently confuted. “ In which Portion of Scripture we may observe these three Things.

“ (1) That Christ doth neither plainly and expressly own nor deny himself here to be *true God,* &c.” Strange! And what then? — He never, any where, so far as we know, to the *Jews,* either affirmed, or denied, these very Words of himself. “ for this was not a proper Time to satisfy the Curiosity of the malicious *Jews* in such a sublime Doctrine, in which he had not as yet clearly and

“ and fully instructed his own Disciples.” Stranger still! — Ans. 1. The Question the *Jews* proposed, ver. 24, was not a Question of *Curiosity*, nor merely about his *Divinity*; but, *How long dost thou make us to doubt: If thou be THE CHRIST, tell us plainly.* To which our Lord answered presently, ver. 25. *I told you, i. e.* as we have proved already, *the Son of God*, (for tho’ he had never expressly told them that he was *the Christ*; he was never shy of professing himself to be *the Son of God*;) And, tho’ ye *believed not, the Works that I do in my Father’s Name, i. e.* that I do with him, and by his Commission, *they bear Witness of me*, that I am indeed *his Son, his only begotten*, and therefore, *coessential Son*, tho’ I have emptied myself, and taken upon me the Form of a Servant: Because, no *one* but a *coessential Son*, can do *what I do, and as I do.* — Whence, I gather, that he did then, as “ clearly “ and fully instruct *them*, and his own Disciples “ too,” that he was *the true God*, as ever he did, or could do, if he had not either used these very Words, or, expressly, called himself *the Father*.

“ Yet (2) he gives several Hints of his *Godhead*,” Yes, verily, and more than Hints. — “ or his “ being *one with the Father*, when he says, *I and “ my Father are one;*” — And was *this* but a Hint? — “ and when he says, ver. 38. *I do the Works of “ my Father, that ye may know and believe that the “ Father is in me, and I in him;*” — What, and are all these but Hints too? — What could he possibly have said more, or more fully, and strongly? — “ by which he secretly intimated,” — Our Lord’s Words were spoken *openly and above Board*, were *plain* and not *in Parables*. — “ that the *Man Jesus* “ had also a Divine Nature in him,” — How now? And is there any Divine Nature, but *One*? — If his own Words are true, *He and the Father are, &c.*

*unum*, ONE THING. — “ and was personally united “ to God,” — What, and is this Scripture Language? Or, the Language of any but *Sabellians*, &c. ? — Our Lord calls himself the *Son*, and the *first Person the Father*, plainly declaring they are *two Persons*: And none but the *Patripassians*, &c. ever dreamt, either that these *two Persons* were *one Person*; or, that *the Father* was *personally united* to the *Human Nature* of Christ. — “ tho’ he did not think fit to preach “ his own Godhead plainly at that Time.” p. 57. — To pass what ought to be said on these Words; or observing, that they almost expressly contradict the preceding Lines; I want sadly to know *when*, or *where*, he ever *preach’d* it more *plainly*? Thus, for the ——— of them, I have given you every Syllable of these two Paragraphs: And desire the learned Reader to say, Whether we may not find in them somewhat very like both *Sabellianism*, and *Nestorianism*, &c.

He goes on in the next Line, “ And indeed if “ he had not been the *true God*, and in that Sense, “ *one with the Father*,” — He should have added, tho’, as a *coessential Son*, a *distinct Person* from him; for the *Man Jesus* was not *the true God*. — “ we “ may justly suppose, that he would upon this “ Occasion have denied himself to be *true God*, and “ thus roundly renounced the *Conclusion* itself which “ they pretended to draw from his Words,” p. 57. — Suppose! We may be sure, he would. — Would he that was *meeke and lowly*, have suffered them to surmise, That *he made himself God*, without his declaring his utter *Abhorrence* of any such *hidcous Blasphemy*, had he not indeed been *God*? and had also said, and avowed as much? “ as well “ as he did deny the *Justness of their Consequence*, “ from his calling himself *the Son of God*.” p. 58. He did not then, it seems, *renounce the Conclusion* itself *i. e.* that he was really *the true God*! But only



only “the *Justness of their Consequence*,” *i. e.* That this followed from any Thing he had then said! So that, as *Logicians* are wont to say, Tho’ the *Conclusion* was *materially* true, it was not *formally* so! Or, tho’ it was *true* in itself, and might be otherwise proved, it did not follow from these *Premisses*! — But, here are several Mistakes, besides his perverting the Sense of our Lord’s Words. For, —

1. He had not, at that Time, expressly, called himself *the Son of God*: So that this was none of his *Premisses*. —
2. The Words, for which *they took up Stones again to stone him*, ver. 31, were, I AND MY FATHER ARE ONE. ver. 30. which they took to have a very *different* Meaning and Tendency. —
- For, 3. The Sense they put upon them, or the *Inference* they drew from them, was (not that he *made himself equal with God*, but) that *he made himself God*, ver. 33. and therefore, had not kept up the Distinction between the *two Divine Persons*. —
- So that, 4. They seem to me, to have put much the same Sense upon them, which our Author seems to have put on them, or on others not unlike them, in many Places where he talks of “the same *numerical* “*Essence or Nature*,” &c. “of the *Man Jesus* being “*personally united to God*,” p. 57, &c. “his most “*intimate Union with the Godhead of the Father*,” p. 61, &c. &c. — So that the more he struggles, he finds himself the more entangled! As all will find themselves, who plead for Error: The farther they wade, the deeper are they in the Mire.

“I say therefore (3.) The chief Design of his “Answer, was to refute the Calumny of the *Jews* “and the Weakness of their *Inference*, by shewing “that the Name *Son of God*, doth not necessarily “signify *one equal to God*,” &c. p. 58. But, whoever will read the Verses will see, that there are no such Expressions in them, as we have just now observed: And consequently, That all this

is a mere *Evasion*, and nothing to the Purpose.

“ Prophets or Kings, Judges or Doctors of the Law were called *Gods*, and *Children* or *Sons* of the most High, *Pf.* lxxxii. 6. and in other Places of Scripture,” *Ans.*—1. Only Magistrates and Judges, I humbly conceive, and that most improperly, p. 129, &c. — 2. Not one of them singly was ever so distinguished. — 3. Much less was ever any one of them said to be *his own*, *his begotten*, *his only begotten Son*. — Nor, 4. Did any one of them ever assume this Title to himself, or say, *I am the Son of God*. — Nor, 5. Did ever God himself honour any of them with those Titles, &c. — Nor, 6. Are they ever called *Sons of the most High*, but in that *poetical* Passage. “ because they came from God, &c.” — No one is ever said to have *come from God*, or *come forth from him*, but *his own*, *only begotten Son*.

“ Our Lord’s Argument is a *minori ad majus*, “ They who were *originally in and of this World*, “ *unto whom the Word of God came*, had the Title “ of *Gods* given them: Therefore the *Messiah* who “ was not originally *of this World*, but was *with the Father*, &c. may surely be called the *Son of God* without danger of *Blasphemy*. p. 59, 60.” No Doubt, he might: Because, if he had not been really *the Son of God*, *the only begotten*, and therefore his *essential Son*, and, as such, *true God*, he could not, possibly, have been *the Messiah*. “ And indeed ’tis worth our Observation here,” — And since it is so, you shall have every Word of it.

“ Tho’ the Jews built Part of their Accusation “ upon his saying, *I and the Father are One*,” p. 60. — These were the very Words which excited, and inflamed, their *Fury*, and on which they principally founded their Charge. — “ *Jesus* did “ not

“ not directly answer to those Words,” — What then, did he shuffle with them! “ nor undertake to vindicate or explain them;” — The direct contrary is manifest! “ because he might design in those Words to intimate his *Godhead* or his *Oneness with God the Father* :” — Might design? Why, if he designed any Thing at all, 'tis self-evident, this was actually his Design, if he did not intend to amuse, or impose upon them, and deceive them. — “ Therefore he neglects and drops this Part of the Ground of their Charge,” — Could any Thing be more unworthy of our blessed Lord? — *This* was the chief, if not the only, Ground of their Charge! And could he pretend to answer it, by neglecting and dropping it? — If these his Words were *true*, he *made himself God*, tho' not the Father: If they were not *true*, himself was certainly a *Deceiver*! “ and applies himself intirely to answer their Accusation, as it was built upon his calling *God his own Father*, and himself *the Son of God* :” — But, this was not their *Accusation* at this Time, as any one will see who consults the Place: And consequently, all this is but a mere Evasion.—However, How, or when, did he answer their Accusation? “ And this he did because he knew that this Name did not necessarily imply *Equality with God*, and so he could boldly refute their Inference and renounce their Charge. p. 61. — Stranger still! Ans. 1. There is not a Syllable of *Equality with God*, in all that Chapter. — 2. Where did he say, or where is it said, or whence does it appear, that “ he knew that this Name did not necessarily imply *this Equality*? — 3. Where did “ he boldly,” or any how, “ refute their Inference?” — And, 4. Was “ neglecting and dropping this Part of their Charge, boldly to renounce it?” &c. — The Cause of all these *Mistakes*, is his con-  
founding

founding the two Passages, which, as we shall see, are not only distinct, but very different. — In short, 'tis plain, as every Child may see, That he did not deny their Charge, *viz.* that *he made himself God*, which he could not have done, without directly contradicting his own most solemn Words: And then all he denied was, That he was guilty of *Blasphemy*, or was *the Father*. — Whence I infer, and shall prove it presently, “ That he both vindicated and explained his own Words ;” and is therefore *God*. — But, would one think it, he begins his next Paragraph thus,

“ Yet it should be observed also, that before “ Christ leaves them,” — The Words, ver. 39. *Therefore they sought again to take him: But he escaped out of their Hands*; as well as those, Ch. viii. 59. make it plain, that they intended tumultuously to have *murdered* him, had he not, (which might have the more convinced them, that he was indeed God,) *miraculously* delivered himself, and so escaped their Fury. “ he leads them to his “ *Godhead*,” — Did he so? Why then, (1.) He confirmed his own Words, ver. 30. and acknowledged their Charge, That *he made himself God!* This, 'tis undeniable, he did, if it was possible to do it! unless there are *two Godheads*. (2.) 'Tis as plain, he made himself a *coessential Son*: Because he speaks of himself, as *the Son* of the *Father*, quite through that Discourse! And thus, he clearly, and expressly, yields the Cause to me! For which I heartily thank him. *Magna est Veritas, & prevalebit!* “ *i. e.* to his most intimate Union with God the “ *Father*, ver. 38. and 30. p. 61.” Right. 'Tis evident, yea, and undeniable, from ver. 33 and 30. That his Union with *the Father*, was as *intimate*, as the Union of a *coessential Son*, possibly could be.

He as strangely, gives up his Cause in the next Paragraph. *ibid.* “ And indeed if we take the Word “ *Son of God* to signify necessarily in that Place “ *an Equality with the Father,*” As we shall shew presently, it necessarily does. “ we plainly take “ away the Force of our Saviour’s Argument and “ Defence,” Why, our Saviour’s Design, Ch. v. 17—47. was, evidently, either to prove, and defend, his *Equality* with him, or to shuffle and wriggle with the *Jews*. “ we leave the Accusation “ of the malicious *Jews* in its full Force against “ him.” p. 61. — Answ. (1.) If, by their *Accusation*, he means, That, he *made himself equal with “ God,*” Ch. v. 18. we believe, that it was plainly implied in his Words: And know, that *our Lord* was so far from thinking it an *unjust Accusation*, that he acknowledges it, and strenuously defends it, yea and clearly and invincibly proves it. — (2) If, by their *Accusation*, he means, That he *violated the Sabbath*, by *curing* the poor Man on that Day, and *bidding him take up his Bed, and walk*: We answer, That, by neither of these, was he to be accounted a Breaker of the Sabbath; and that the *Jews* could not but know, that their Accusation was most *false*, and *malicious*. — Because, They could not deny, that the *Cure* Christ had wrought was, all Things considered, above the *Power of Nature* or *second Causes*: — That therefore, it required *Divine Power*; and consequently, was really a *Work of God*: — That, supposing our Lord, as the blasphemous *Socinians* contend, to have been but a *mere Man*, or only a *moral Instrument* in the Hand of God, as the *Prophets* of Old were; then God himself was indeed the *Worker*, and not *he*, who only spake a few Words, and at his Command: — That the *most High* would not have owned him so much, as to *cure* the Man, had he not approved of what he

he did and said: — That the Man's carrying his Bed shewed, evidently, to all who saw him, the *Perfection* of his Cure; and so, was for *the Glory of God*: — And, That ordinary Prophets had, as the *Jews* acknowledged, *Authority to dispense with Rites, Ceremonies, and indeed all Circumstantials, &c. &c.*

(3) If, by their Accusation, he means, That “*he made HIMSELF GOD, Ch. x. 33.*” we believe he did so, tho’ not in their Sense; and our Author, if his Words have any Meaning that is true, has, as we have just now heard, acknowledged that he did; and, ’tis plain, that the *Jews* thought that he, at least *designed* to prove it; ver. 39. yea, and our Lord has in Fact, clearly proved it, ver. 37, 38. But, (4) If, by their Accusation, in either or both of those Passages, he means their *Charge*, that *he blasphemed* when he said what he said; we are so far from leaving *that Charge*, in its full Force against him, that we believe his *Words* were not, at all, *Blasphemy*, but implied several great and divine *Truths*; and that our Lord continued to declare, and prove, that they did so: Or, in his own Words, p. 62. “that he  
“ indeed designed to let them know that he was  
“ actually *equal with God*, but that he was no Blas-  
“ phemer, because it was a great Truth.” — But says he,

“ Now that he did not design this, — seems  
“ evident to me, because his Answer cannot reach  
“ this Sense;” *ibid.* ’Tis evident he never *denied*  
*this Sense*, when *charged* with it: And we shall shew  
presently, that his Answer did fully reach it. —  
“ and if strained to this Sense, ’tis very obscure  
“ and far fetch’d:” --- Our Lord’s Answer, as we  
shall see, is in itself, plain enough: But, our  
Author confounds *two* Passages, which are not the  
same, but really different, and brings them from  
so great a Distance, as from Ch. v. to Ch. x. and  
from Words spoken at a great Distance of Time  
too;

too; &c. and hence their pretended *Obscurity!*  
 “It might also have been spoken in plainer Lan-  
 guage twenty Ways,” Ans. I dare not pretend  
 to teach, or correct our Saviour: — His Lan-  
 guage was so very *plain*, that the *Jews* never, but  
 once, mistook the Sense; and then but in Part  
 only: — *Christ* never, but once, answered as if  
 they had *mistaken* it, or *corrected* their Mistake: —  
 He invincibly proves, that he was *equal with God*:  
 — And, it would not be easy, to speak this Sense, in  
 much plainer, and stronger Language too, twenty  
 Ways, &c. — “and he would doubtless have  
 “proved it by plainer Citations out of the *Old*  
 “*Testament*, which assert the Divinity of the *Messiah*,  
 “&c.” Ans. The Scriptures never any where assert  
*such a Divinity* of the *Messiah*, as our Author seems  
 every where to intend: — He needed not bring  
 any Citations to prove the *Divinity* of the *Messiah*,  
 which seems to have been a Thing known, and  
 acknowledged, among the *Jews*: — His *Doctrine*  
 and *Works*, were to be the principal Proofs of  
 the *Messiah*: — *Christ* gave a great many invincible  
*Proofs*, of his *Divinity*, as we have heard: — And,  
 ’Tis next to impossible to assert his *Equality with*  
*God*, as *his Son*, more fully and emphatically than  
 he has frequently done. *Jo. v. 17. Ch. x. 30, &c.*  
*&c.* — From all which ’tis evident, That our  
 Lord’s Design was, not only, no nor at all, “to  
 “shew the *Falshood* of their *first Inference*, *ibid.*”  
 but to explain, illustrate, and confirm, his own  
 most solemn Words. — Whence

I conclude, and shall by and by *demonstrate*,  
 That nothing can be more *false*, than to tell us,  
 p. 63. “That *the Belief* of *Christ* to be the *Son* of  
 “*God* in some more eminent Sense than all the  
 “antient Prophets and Kings were,” (tho’, most  
 certainly, he was and is so,) “*i. e.* to be the glorious  
 “*Messiah*, (as he most undoubtedly is,) “is all

“ that Christ directly and plainly designed in calling  
 “ himself *the Son of God, &c.*” — I’ll add, That  
 nothing can be more certain, than that, by this  
*Title*, he did directly, and plainly, yea primarily,  
 design to reveal, proclaim, and confirm, his *own*  
*coessential Sonship, or Equality with God*: And that  
 he has most strongly confirmed it also. — But,

So easily are even great Men brought to think  
 those Things *apparent*, which they wish were so ;  
 especially, when they have long *fancied*, zealously  
*maintained*, and have even begun to *dispute*, that  
 they are so ! that he concludes, “ Thus, I have  
 “ made it appear that the Name *Son of God* cannot  
 “ necessarily imply his *Divine Nature, &c.*” *ibid.*  
 But, may I not ask, Where ; or How ? — By  
 what Evidences, Reasons, or Proofs ? — What  
*Nature* does it then necessarily imply : For *one*,  
 at least, it must ? — I earnestly desire an Answer,  
 having, I conceive, more than sufficiently proved,  
 That he has made no such Thing *appear*. — Let  
 the serious, impartial Reader judge, the *Scriptures*  
 being his *Guide, or Rule*.

Having thus discuss’d every Thing, of any the  
 least Moment, which our learned Author has  
 offered, to *wrest* these Texts from us, and turn them  
*against* their *literal, plain, and obvious* Sense ; we  
 now return to consider them more closely, begin-  
 ning with the first.

*Jo. v. 17.* Our blessed Lord having, on *the*  
*Sabbath Day*, at the *Pool of Bethesda*, with a *Word*  
*speaking*, cured an *impotent Man* that had been  
 diseased thirty eight Years, and bidden him *Rise,*  
*take up his Bed, and walk* ; ver. 1—8. the *Jews*  
 quarrel with the Man for *carrying his Bed* on that  
*Day* ; and being informed, that it was our *Saviour*,  
 who had *made him whole, &c.* they *persecuted him,*  
 and *sought to slay him*, for this *supposed Crime* : —  
 And therefore, having, as is generally thought,  
 brought



brought him before their *Sanbedrim*, and read his *Indictment* to him; or *interrogated* him, Why he did, or How he durst do, such a Thing? ver. 8—16. Our Saviour gave this *direct* Reply, which superabundantly *justifies* what he had said, or done, *My Father worketh hitherto, and I work.* v. 17. — Words exceedingly *solemn*, and *emphatic*, if any Words ever were: And, no Doubt, pronounced, as his Way was, as by *One having Authority*. — In them, He proclaims his most peculiar Relation to God, *i. e.* the *first* Person, as *his Father*; or, That he himself was so *his Son*, “as no other *Son*, “or *Sons*, can have the least Pretence of Share or “Similitude:” — That, tho’ *the Father rested* on the *seventh* Day, from the Work of *Creation*, and appointed that Day to be kept as a Day of *Rest*, in *Remembrance* of it; yet he did not absolutely cease from *working*, but continues, *incessantly*, to *uphold*, *preserve*, *provide* for and *govern*, &c. *all* his *Creatures*: — That therefore, he never *ceases to work*, on the *Sabbath*, any more than on other Days: — And yet, that they neither did, could, nor durst, pronounce *him* a *Breaker* of the *Sabbath*. — But they might have, and, no doubt, had he said nothing more, would have askt, What is that to *thee*? Darest thou presume to say, That THOU CANST *do*, or *dost*, whatever HE *does*; and therefore, *mayst*, or *dost*, also work, *whenever* he works? — Yes, says our Lord, *He worketh hitherto, and I work. i. e.* *Whatsoever he does, ad extra*, I also *do*: And therefore, *Whenssoever* he *works*, even on the *Sabbath Day*, I also *work with him*: And consequently, can no more be blamed, for doing these Works, on that Day, than He. — That this was his Meaning, his glorious Apology, as we shall see, puts out of all Doubt.

Well, How did the *Jews* bear this? What *Construction* did they put upon these his *emphatic Words*?

Why, they took them as, I humbly conceive; every honest, judicious, and thoughtful Man would have done, in their plain and natural Sense; as implying, That *he made himself equal with God*: ver. 18. And therefore, *sought the more to kill him*. — A Charge, or Crime, so very *beinous* and *satanical*! had it not indeed been plainly implied in *his* Words, and the very Sense, our Saviour intended they should take them in; That, if he had had any *Regard for the Glory of God*, or the *Salvation of Men*, or any *Concern* for his own *Character*, &c. Yea, had he not been lost to all Sense of *Truth*, *Modesty*, *Humility*, &c. he would, he ought, he could not but have, even with *Horror*, shewn them their *Mistake*, and have set them Right; which he might easily have done, more than “Twenty Ways.” — He might, he should, have told them, He spake no *such Words*, he meant no *such Thing*, he *detested* any such *hellish Thought*, he *abhorred* every Thing so superlatively *devilish*, so *desperately*, so *infinitely wicked*, &c. &c. — But, Did he? — No: So far from it, that he, in a long, a *Divine Apology*, explain’d himself, and confirmed this *Fundamental Truth*, That, as *the Son of God*, he was, actually, *equal with him*; which we proceed to shew, when we have reminded the Reader of what we have often *proved* already. —

1. That *Christ* is called, and is, actually, both *the Son of God*, and *the Son of Man*; and is as truly *God*, as *the Son of God*, as he is *Man*, as *the Son of Man*. —

2. That therefore, each of these Titles are, when literally and strictly taken, Titles of *Nature*, and not of *Office*. —

3. That yet, each of them are sometimes used, in a larger Sense, to denote the complex Person of the *Mediator*, and as such, in the actual Execution of that *Office*. —

4. That therefore, this Title, *the Son of God*, may either signify the *second* Person and purely as such, or the

Me-

*Mediator* as such: And that this Title, *the Son*, without any other Word annexed, may denote either the *second* Person and purely as such; or the *Man Christ Jesus* and purely as such; or the complex Person of the *Mediator*, as the Scope, or Circumstances, of the Passage may require. — 5. That therefore, our Lord might use this Title, *the Son*, in each of these three Senses, in the very same Discourse; as he actually, I conceive, did in this. — And, 6. That our Author has pitched upon *some Clauses*, which, by his *Art*, might be so *perverted*, as to seem to favour his Cause; but has taken no Notice of others, in the very same Verses, which cannot, by *any Art*, be *tortured* to any such vile Purpose. — Let us then see how our Lord *explains* himself, and *pleads*, and *confirms* his *Equality with God*, i. e. *the Father*. He answered their Charge, thus,

*Verily, Verily I say unto you, The Son can do nothing of himself, ver. 19. but what he seeth the Father do: —* The plain, the full, Meaning of which is, *q. d.* Tho' I do not deny the Sense you put upon my Words, because it is strictly true; yet, I would have you remember, I am not *the Father*, who is *first* in *Order* and *Operation*, but *the Son*: And therefore, tho' I said *He worketh hitherto, and I work*, I did not say, nor mean, that *I wrought first*, or was *the first*; and much less, as *divided* from him, or without his *Co-operation* and *Concurrence*: But, that I wrought *with* him, and *from* him; so that, *we* work the very *same Works*, as *One joint Cause*, or, if you will, as *two undivided* and *inseperable Causes*, but each according to the *Order* of his *Subsistence*; *He* as the *first*, and *I* as the *second*, no *one* of *us* ever working without the *other*. — And that this is indeed the only *true Sense*, is plain from the next Clause of that very Verse, *For what Thing soever HE doth, these also doth THE SON likewise. — What Thing*

*Thing soever, ad extra, i. e.* relating to the **Creatures**, in *Heaven* or *Earth*; and *whatsoever*, without Exception, the *Thing* be, whether according to, besides, above, or contrary to, the *Power* or *established Course*, or *Laws*, of *Nature*,---HE, i. e. *the Father doth*, whether in the Kingdom of *Nature* or *Grace*,---*these also doth* THE SON *likewise*, all of them, with the same *Ease*, *Power*, and *Authority*: So that the *Operation* of *the Father* and *the Son*, is really *undivided*, and their *Works* the same. And, as HE never works without THE SON, so neither doth, nor will, nor can, *the Son do any Thing*, but what *the Father in him* and *he in the Father* doth, or will, or can: And therefore, in accusing *me*, ye really accuse *him*. — Or, if we should suppose, that our Lord speaks of himself in this Apology, at least ver. 19 and 20. not strictly, and merely, as the *second Person*, (but as having condescended to be the *Mediator*, who had also assumed our *Nature*,) our Argument would lose nothing by it: Because, 'tis self-evident, That, in what Sense, or Capacity, soever, he could *do what Thing soever the Father doth*, he is most certainly *equal with him* in *Power*; and consequently, in all other *essential Perfections*; and therefore, in *Essence* also. — But, it will be said,

In the very next Verse, Our Lord is express, *For the Father loveth the Son*, Yes, He loves him as *another self*; and as his *own self*: Yea, and cannot but *love him*, who is the express *Image of his Person*. — “*and sheweth him all Things that himself doth*,” p. 56. Yes. — The *Father* is the *first* in *Order* and *Operation*: And this Phrase, very naturally, denotes as much. — But, more particularly, we answer 1. If these Words are spoken of him, purely as *the Son of God*, they intimate, I humbly conceive, That *the Father* does, as it were, *begin*, or is the *first Agent*, in every Work of the  
Blessed

Blessed *Three*. Or, 2. If we would talk with our Fathers, They point out that ineffable Communication as of *his Essence*, so also of all his *Will* and *Purposes*, &c. to *the Son*. — But, 3. Since he does not, in all that long Apology, stile himself *the Son of God*, but only *the Son*, I rather incline to think, That our Lord here, throughout, speaks of himself as *the Mediator*, tho' with a very particular Respect to his *Divine Nature*. And then, as *he condescended to receive a Commission* from him, and consequently, to receive *Commandments*, &c. also; I see no very great Inconvenience in granting, That *the Father* did, on some particular *Occasions*, or *always*, some Way or other, acquaint him with his *Will*; or, what he would have done, together with the Place, Time, and Manner, &c. as well as the *Work* itself, which himself would *concur* in, or *work with*, and *by him*. — For, the Words themselves make it evident, That *all Things, which the Father sheweth the Son, The Son himself* was to *do*; either together *with the Father*, and as well as he; or, *by himself*, and *without* him. — “*and he will shew him greater Works than these,*” Yes: And what then? “*Thence I infer, that he hath not shewn all yet;*” Not to trifle, I answer 1. We have proved above, that the Words are not, cannot be, taken *literally*. 2. The following Verses put it out of all Doubt, That *the Father* had *shewn* him, what these greater Works were; because, he certainly *knew* them: For, otherwise, he could not have told them of them, as every one, who can but read the Passage, must see he did. He adds, “*and ver. 30. I can of myself do nothing,*” True: He could not, as the *first Person*, or *without him*, or as a Being *separate* from him, as they pretended he was. — “*I seek not mine own Will, but the Will of the Father who hath sent me,*” Ans. (1) As *his coessential Son*, he did not *seek his*

*own Will*, in the *first Place*, or not *only*, or not as *divers* from, and yet, much less, as *contrary to his*: But, in seeking *his Will*, he *sought his own*, as being indeed the same with his. (2) As *the Mediator*, and, as such, *God-man*, he *condescended* to act in a *delegated Capacity*, and to become the *Father's Servant*; and therefore, had *obliged* himself to *seek his Will*, in Pursuance of the *Covenant* between them: But, seeing he knew the *Father's Will*, which was also indeed *his own*; and *chose*, yea *delighted to do it*; he really *did his own Will*; and that in the Prospect of *the Glory that was set before him*, as the *Saviour of his People*. Heb. x. 7. — 13. Ch. xii. 2, &c. And, (3) As *Man*, he was not only *subordinate*, but *infinitely*, and in every Sense, *inferior* to him: And therefore, was not, at all, to *seek his own Will*, in any Case; or, only in a perfect, and absolute, *Submission* to his.

He concludes this, in these Words, not one of which is true, “ All which Expressions sufficiently evince,” Not a Syllable of them, nor altogether, evince any such Thing. — “ that he did not intend to signify his own Godhead, or *Equality with God*, when he called himself *the Son of God*,” Ans. 1. He did not, in all that Chapter, call himself *the Son of God*. And yet, 2. If he did not intend to signify this, 'tis evident, he shuffled with them. But, — 3. *The coessential Son* could not possibly prove *his Godhead*, as is evident, any other Way, but by *declaring* and *proving*, his *essential UNITY* and *EQUALITY*, with *the Father*. — I say as 'tis evident, except he had declared he had *another Godhead*; and consequently, that he was *another God*: And then, the *Jews*, might and would, have charged him, with making himself *a new God*, *a strange God*, *whom their Fathers knew not*; &c. and therefore, as our *Arians* and *Socinians* now do, That he made, at least, *two GODS!*  
 —How

—However, how does he prove this? “for in  
 “his very Answer to their Accusation he represents  
 “himself inferior to and dependant on God the  
 “Father.” p. 56. Words very ambiguous! and  
 therefore, in the present Case, exceedingly unfair.  
 To which we answer.

1. We have often observed, That *Christ, God-*  
*man*, considered purely as *the coessential Son of God*,  
 was not the *first* but the *second* Person; second in  
*Order*, and *Operation*; and therefore, *subordinate*  
*to the Father*, as *his own Son*: — That, considered  
 as having undertaken our *Redemption*, he *condescended*  
 to be *subject* to him; yea, and become *his Servant*:  
 — And, That, merely, as the *Son of Man*, he  
 was infinitely *inferior* to him, and omnimodously  
*dependant* upon him. — 2. That he might there-  
 fore, in this Apology, or any Discourse, prove  
 himself as a *coessential Son*, to be *God equal* with  
 the *Father*: And yet, relatively, *subordinate* to him  
 as *his Son*, œconomically, *subject* to him as *his*  
*Servant*, and infinitely *inferior* to him as *Man*, *his*  
*Creature*. — 3. He does not, in all that Chapter,  
 call himself *the Son of God*, but only *the Son*, and  
 once *the Son of Man*. ver. 27. — 4. These Ex-  
 pressions, *The Son can do nothing of himself, but*  
*what he seeth the Father do*, ver. 19. *the Father*  
 SHEWETH *him all Things that himself doth*, ver. 20.  
*I seek not mine own Will, but the Will of the Father*  
*who hath sent me*. ver. 30. naturally, and easily,  
 point out the *Concurrence* of the blessed *Three*,  
 in all their *Works* relating to the *Creatures*; that  
*the Son* is the *second*, as in *Order* so in *Operation*;  
 and that as *the Mediator*, tho’ really *equal with God*,  
 he *condescended* to act as the *Father’s Servant*, and as  
 such, to *seek his Will*: But not at all, that he is  
 not a *coessential Son*, and, therefore, as such, *equal*  
*with him*. — For, 5. In general, *He doth what*  
*Thing soever the Father doth*; ver. 19.—And, 6. In

particular, *He quickeneth whom HE WILL, i. e. by his own Power and Authority*; ver. 21.—*All Judgment is committed to him*, ver. 22. which necessarily requires infinite Perfections, and therefore, presupposes his *eternal, coessential Sonship*; — *He is to be honoured by all Men, even as they honour the Father*; and therefore, he is *equal* with him, ver. 23. — *He that believeth on him, is passed from Death unto Life*; and therefore, he is *God*, the Author both of *spiritual and eternal Life*; ver. 24, 26. — *And all that are in their Graves shall bear his Voice*; &c. ver. 28, 29. — If these now do not *invincibly* prove, That *the Son is God equal with the Father*; and consequently, a *coessential Son*; 'tis absolutely impossible to prove any Thing by Words.

But, besides these, Our Lord brings *other Witnesses* to prove his *Equality with God*. — 1. *John the Baptist*, ver. 32—35. whose *Evidence* we have produced, and illustrated. — 2. *THE FATHER*, ver. 36—38. whose *Testimony* we have also given, and vindicated. — 3. *THE SCRIPTURES*, ver. 39. which bear *Witness* to this great Truth, from the Beginning to the End of them, as we have heard, and may yet farther demonstrate. — And, 4. *Moses*, ver. 45,—47. who, as we have proved, hath *superabundantly testified* the same Thing. What then would satisfy Men? — What would they have? — The Lord *incline* them to consider.

From this Time forward, we may observe, That, whenever he spake of his *Divinity*, i. e. spake of *God as his Father*, in so singular a Manner, or of *himself as his own Son*, &c. they always were either displeas'd, or cavill'd, or reviled him, or in a Rage, or sought to murder him. — Thus, after he had *multiplied the Loaves*, Jo. vi. 1—14. a *Miracle*, if any ever was! when he came to make the Application, and call *God his Father*, and *himself his Son*; to tell them *he was the Bread of Life, that he*  
*came*



came down from Heaven, to give Life to the World, &c. ver. 32, 33, 46, (all Expressions necessarily *pre-supposing*, or *implying*, his *coessential Sonship*;) notwithstanding the extraordinary Fondness they had just before expressed, they *strove amongst themselves*, ver. 52. cavilled, ver. 60. deserted him, ver. 66, &c.—In like Manner, when he seems to have again plainly enough hinted, That he was *the Son of God*, and, as such, *God of God*, Ch. vii. 28, 29. *then they sought to take him*, ver. 30. — But, These Things may be yet more particularly observed, in the following Chapter.

Jo. viii. 12. Our Lord having called himself *the Light of the World*, ver. 12. (for *the Father* being LIGHT, *the Son* is LIGHT OF LIGHT, as well as GOD OF GOD;) the *Pharisees* scornfully reply, *Thou bearest Record of thyself, thy Record is not true*, ver. 13. -- *I amnot ALONE*, says Christ, *but I and the Father that sent me*, ver. 16. and he also *bears witness of me*. ver. 18. In which we may observe the *Familiarity* express'd, the *Order* of the Words, and the near and indissoluble *Union* between them. *q. d.* I am not *alone* in my *Testimony*, any more than in my *Essence* and *Working*: But, as neither of us *exist*, or *work*, without the other; or, as we are not *divided* in our *Essence*, or *Working*, so neither are we *divided* in our *Testimony*: (see ver. 29. Ch. xiv. 10, &c.) For *the Three that bear Record in Heaven*, ARE ONE, *eo, unum*, ONE THING. — This seems to have again enraged them. ver. 20. — And, when afterward he speaks of himself, more plainly, as the *Mediator*, ver. 28. who would *make his People free*; 32. and they shamefully *boasted*, that they *were never in Bondage*, being *Abraham's Seed*: 33. Our Lord very expressly tells them, that they had another Original, or Father, besides *Abraham*; because, had they been the genuine Sons of *Abraham*, and like him, they would have followed his Steps, who *rejoyced to see his Day*;

and saw it, and was glad; ver. 56, &c. — *Abraham*, say they! What, *Hast thou seen Abraham?* Yes, says Christ. *Before Abraham*, γενέσθαι, was, was born, was made, existed, I AM. — The Jews took his *Meaning* directly, as we have observed already, That he assumed to himself *necessary Existence*, or *Eternity*; and thereby made himself equal with God, or a *coessential Son*; and therefore, taking *this* to be, (in so mean a Person, as they thought, or rather would be thought to think, he was,) *Blasphemy*, they took up Stones to cast at him, ver. 56—59. — Or, perhaps, they put the same Sense upon these Words, which we shall see they did, upon another Expression, Ch. x. 30. — However, I shall only now add, 1. The delirious Interpretation, which *Socinus* gives of these Words, is really, not only beneath Contempt, but plainly contrary to their natural grammatical Construction; and would also render our *Lord's* Words either a poor *Shuffle*, or little better than *Nonsense*; &c. — 2. The Title, ἐγώ εἰμι, I AM, plainly implies *necessary Existence*; is one of the Titles of the *most High*; Ex. iii. 14, &c. and is never, can never, be used of any, but *one* who is *true God*; &c. — Yea, 3. Could it be used of any but *the true God*, we can hardly think, That *he*, who was *meek and lowly*, would have so publickly, and with such Solemnity too, to the Faces of his Enemies, who seldom failed to pervert every Thing he said, assumed it to himself. — Especially, 4. Since he could not but remember, That they had lately accused him of *Blasphemy*, for talking in such Strains; and could not but know, that they would again be filled with *Indignation*; and that he, upon that Supposition, *needlestly*, not only *stirred up Anger*, but *exposed* himself to their *Fury*, &c. by using such Words. — 5. 'Tis clear, he speaks of himself, quite through that Chapter, as *the Son of God now made Flesh*. — 6. 'Tis evident, from their  
taking

*taking up Stones to stone him*, That they took him to have assumed to himself *true and proper Divinity*. And yet, 7. He did not so much as attempt to tell them, that they *mistook* him; or to set them *right*, in so important a Point!--Yea, 8. So far was he from doing this, That, by his *miraculous Escape*, ver. 59, for so it was, see Ch. x. 30. he confirmed *the Truth*, That he was indeed *God*; and might have confirmed them in it, That he, indeed, *made himself*, and as *his Son* too, *equal with God*. — And, to wave several others, 9. Had the *Jews* ever heard of his *pre-existent Soul*, or had he now told them of it, 'tis self-evident, he might have *seen Abraham*, and affirmed as much without *Blasphemy*, &c.

Jo. x. 33. We find them charging him with *Blasphemy*; *because he being a Man, made himself God*; for saying, in so many Words, ver. 30. *I and the Father ARE ONE*. — This with our Lord's Reply, ver. 35, 36. being the Passage, which the *Antitrinitarians*, in all Ages, have pretended does either totally overthrow our *Faith*, That *he made himself God*, or *equal with him*; or, at least, very much weaken our Proofs of it: We shall, the more particularly, consider it; and shew that it invincibly establishes it.

As *our Lord walked in the Temple*, ver. 23. the *Jews*, i. e. the *Scribes* and *Pharisees*, *came round about him*, as if they had been very sincere; and indeed much in Earnest; (tho' really with a Design to entangle, and ensnare him,) and said, *How long dost thou make us to doubt? If thou be THE CHRIST, tell us plainly*. ver. 24. He immediately replied, *I told you and ye believed not*, ver. 25. Ch. viii. 25. Now, he had never, as we have proved already, told them, that he was *the Christ*; but only, That he was *the Son, the own, the only begotten Son of God*. Jo. iii. 16—18. Ch. v. 17, &c. *The Works that*

that I do in my Father's Name, they bear Witness of me. q. d. As I told you, that I was the only begotten of the Father, the Divine Works which I do, (not as a mere Instrument, but) as indeed a real efficient working together with him, fully confirm what I say I am. — None but one, who is God, can do these Works: But, I do them: And therefore, I am God. — I do not pretend to be the Father, but only the Son: And therefore, I am a coessential Son. — The Father would not concur with me, in any Work, to confirm a Lie; and, by so doing, impose upon the World: And therefore, you may depend upon what I say. — And, tho' you believe not this, ver. 26. yet My Sheep bear my Voice; ver. 27. and consequently, believe, That I am the only begotten; that I do the Works of the Father; and that the Father worketh hitherto, and I work: And, by consequence, That I am equal with God. Ch. v. 17---19. — And, I give unto them Eternal Life, and they shall never perish, &c. ver. 28. which none but One, who is God, can say and perform! — I do not indeed promise this, as a separate Being from the Father, as the World suppose me to be; or, as pursuing my own Glory and not his, or, as divided from his; or, as that they were not still his: For, tho' He gave me them; yet are they still in his Hand; and therefore, they shall never perish; ver. 29. because, in and for their Preservation, we jointly concur: He worketh, and I work. And, in Reality, says he, it cannot be otherwise: Neither of us can work, without the other: For, ἑν ἑσμεν, unus sumus, WE ARE ONE THING. In which observe,

1. He speaks of himself and the Father, as two distinct Persons; as every Father and Son necessarily are. — 2. That the Verb plural ἑσμεν, we are, puts this out of all Doubt. — 3. That, as he never said of himself, I AM GOD, for the Reasons given above,  
 so

fo he does not here fay, *I and God*, but *I and the Father* ; that he might the more clearly keep up the *Distinction* of the *Persons*, even when he was moft *strongly* to exprefs their *Unity* of *Effence*.—4. What he affirms of them, *are one Thing* ; *i. e.* in a Word, I as *the Son* and He as *the Father*, are as much *One*, as we poffibly can be ; or, every Way, and in every Senfe, *One*, but that we are *two personal Agents* ; or, as *we are one in Effence*, fo are we in *all Effential Perfections*. — As *his Omnipotence is my Omnipotence*, fo is *my Omnipotence his* ; and fo of the reft. —

5 The *familiar* Manner in which he fpeaks. — Suppofing *the Son* to be a *coeffential Son*, Could he, poffibly, fpeak more in Character, more familiarly, or more like fuch a Son ? — But, 6. The *Order* of the Words, (*I and the Father* ; and fo it is, Ch. viii. 16, &c.) can never be enough confidered. — They are joined, as the *Subject* of the fame Proposition ; he names himfelf firft, and no Doubt with an *Emphasis* ; he did it before his *Enemies*, who were ready to catch at every Word ; and in Answer to their *important Queftion* ! And therefore, not without a *Design*. — Could any Words be to them more irritating ? — Was it then confiftent with common *Discretion*, needlefly to provoke them ? — Was this like one, who was *meek and lowly* ? — Would it not, does it not, look like *feeing his own Glory* ? — The Manner of Speaking, (which would not be fuffered among *Men*, were not the Speaker at leaft *equal* to any of thofe before whom he named himfelf,) confirms me in it, That *our Lord* intended, in the moft obfervable and emphatic Way, to *proclaim his Coeffentiality with the Father*. — I have often wondered, that, to the beft of my Remembrance, I never heard of, or read, any One, who laid fuch a *Strefs* upon this, as it well deferves ! For my own Part, I have never confidered it, for many Years paft, but I was ftruck with it : And cannot help faying,

saying, That were I in any *Doubt*, or *Doubts*, about the *Doctrin*e of *the Trinity*, and *coessential Sonship* of the *second Person*, *this Order* of *these Words* would, *alone*, forever remove them all. —

Durst any, but a *coessential Son*, have expressed himself in this *Manner*? before such a *Company*? &c. &c.

Well, How did the *Jews* bear this? — Why, they were so enraged, that, without waiting to carry him before their *Sanhedrim*, they *took up Stones* again to *stone him*, ver. 31. in a tumultuary Way, as they did the *Proto-Martyr* afterwards. —

And when our Lord most kindly expostulated with them, *Many good Works* have I *shewn you* from my *Father*: Which are my *Credentials*; and in doing which, he would not have *owned* me, and *concurred* with me, to confirm *any Lie* of mine; or, if I had not spoken the *Truth*, and for his *Glory*. — *For which of those Works* do you *stone me*? ver. 32. *q. d.* 'Tis full as *reasonable* to *stone me* for my *good Works*, as for *any Words* I have said: Because, *my Works* are the *highest Proof*, which either *the Father*, or I, can give of the *Truth* of my *Words*. —

When, I say, Christ had, in this tender *Manner*, reasoned with them; they answered him in their *Fury*, saying, *For a good Work* we *stone thee* not; but for *Blasphemy*; and because that thou being a *Man* makest thyself *God*, ver. 33. *q. d.* Good Works! they cannot be *good Works*; because, as we have told thee often, *Jo. v.* ver. 10 and 16. *Ch. ix.* ver. 14, 16, and 24. thou art *not of God*, but art a *Sinner*; yea, a *Blasphemer*; in that thou being but a *Man*, such a poor, mean, despicable *Man*, makest thyself *God*. — In which, let the *Reader* observe, 1. They called him a *Man*; and this, he did not, could not deny. — 2. They pretend and insinuate, that he was no more but a *Man*, or a *MERE MAN*, and a very *mean* one too. — 3. They charge him therefore directly, with *Blasphemy*; a *capital Crime*! for which they were

commanded to *stone him*. Lev. xxiv. 16. — 4. They would here make good their *Indictment*, from his own Words, *I and the Father are one*, &c, *One Thing*. — What *Man* soever dare talk in this Strain, is guilty of *Blasphemy*: *Thou* hast done so, in our Presence: Therefore, *Thou* art guilty of *Blasphemy*. — Here now let these Thoughts be well remembered,

N. B. (1) The Words, on which they grounded *this* Charge, are not *the same* with *those*, Ch. v. 17. — Our Lord's Words, in that Passage, are, *My Father worketh hitherto, and I work*: Here, they are, *I and the, or my, Father are one*. — N. B. (2) The *Senses* the *Jews* put upon them, or the *Inferences* they drew from them, were not the *same* neither. Their Conclusion from *that* was, *That he made himself equal with God*: From *this*, *That he made himself God*. — N. B. (3) In the former Words, Christ, clearly and strongly, expresses the *Distinction* between *the Father* and *himself*, as being *two Co-workers*; and consequently, *two personal Agents*; without any plain, at least *litera'*, *Intimation* of their *Unity* and *Coessentiality*; whence they conclude, and naturally enough, *That he made himself equal with God*: Whereas, in the latter, he not only *expressly* keeps up the *Distinction* between the *Persons*, but strongly, and very emphatically, *intimates* their *Unity* and *Coessentiality*; whence they infer, *That he made himself God*. — N. B. (4) Tho', for one, who was true *Man*, and not also *God*, to *make himself equal with the Father*, was really *Blasphemy*, as well as, for such a Person, to say, *I and the Father are, &c, one Thing*: Yet, the *Jews* seem to have thought, that this latter Expression had more in it; and was rather more *Blasphemous*, upon some Account or other, than the former; and therefore, tho' they were exceedingly displeas'd with *that*, they permitted our Lord to make his *Apology*, they *heard* him out,

and suffered him to *depart* in Peace: But, they were so furiously enraged with him, for *this*, tho' his Defence was, in Reality, much the same, that *they sought again to take him*, &c. ver. 39. — So that, N. B. (5) They seem to have thought, That he either dropt the *Distinction* of the *Persons* altogether; or made these Words, *I and the Father*, to imply little more than a *Distinction* of Names, Character, or Offices: And, that he really *made himself the Father*; or, at least, left not room enough for a personal *Distinction* betwixt them; and consequently, that, instead of using the Language of the Prophets, and of their Fathers, (for which, it would seem, they had still some Reverence,) he talk'd, if I may be allowed the Phrase, pretty much at least, in the Strains of the *Sabellians* and other *Heretics*. — That this was, in Fact, the Case, appears to me, from these Considerations, besides what has been offered.

*This* was one of the *two*, or *three*, principal Texts, on which the *Heresy* of *Sabellius*, and the *Patripassians*, &c. was founded: — If any Words could give any specious Pretext for such a *Fancy*, it cannot be denied, that these Words, *I and the Father*, ἐν ἑαυτῷ, *we are one Thing*, might; especially, because, 'tis evident from the Context, that Christ there reasons, as well he might, from their *Unity of Power*, to their *Unity of Essence*: — 'Tis plain, the *Jews* were more vehemently offended with *these* Words, than *those*, Ch. v. 17. for which, no other Reason can be imagined: — And our Saviour's Answer, puts it, I conceive, out of all Doubt. — Well then, How did he behave? What *Apology* did he make? What Answer did he give?

Did he “ shew them plainly, that these Words “ did not necessarily imply, that he *assumed Equality* “ *with God* ;” as our worthy Author will have it?



p. 55. No: He did no such Thing. — Or, That he *altered*, or *retracted*, or even *softened*, any Thing he had said? No: Not at all. — Is there then any Thing like *Evasion*, or *Shuffling*, in our *Lord's Defence*; or, did he decline to give a direct Reply to their *Charge*, as others have more than hinted? No. — Far be any such mean Things, from our dear *Redeemer, the only begotten Son of God*. — Did he then set *them right*, in that wherein they *mistook* him? Yes. — Did he give a direct Answer to the *Charge*? Yes. — And did he unanswerably confirm what he had said? Yes; in every Part of it, most fully. — For, as to the several Parts, or Articles, of the *Indictment*, which we have mentioned above, observe,

1. He allows himself to be a *Man*; and denies not that, in his then present Circumstances, he was a *mean Man*: But alledges, That several, who were but *mere Men*, had been, even in *the Scripture*, and consequently, without Blasphemy, called *Gods*; and therefore, so might he. — 2. He declares, That, tho' he was a *Man*, and in a low and mean State also in the Eyes of the World; yet he was not a *mere Man*, or nothing *but a Man*; but, even as *Man*, inconceivably exalted above *all other Men*: And therefore reasons, from the *lesser* to the *greater*, Thus: *If he*, without Blasphemy, called *them* (Magistrates) *Gods, unto whom the Word of God came*, as *the Scripture which cannot be broken*, ver. 33. *i. e.* denied or found Fault with, assures us; *Say ye of him, whom the Father hath sanctified*, separated to be the *Mediator, by whom Kings reign, &c.* *Pro. viii. 15.* *Thou blasphemest, because I said*, (not that *I am God*, in your Sense, and as you hint, but) *I am THE SON OF GOD?* — Surely, *He whom the Father hath sent unto the World, i. e. THE SON*, who was promised to be given, to be *the Child born* to us, may, even as such, with infinitely more Reason, and

much more properly, stile himself *the Son of God*, then *they* might be stiled *Gods*. — 3. He strongly keeps up the Distinction of the Persons, *I and the Father, He whom the Father hath sanctified; &c.* and therein shews, that they were indeed *two proper Persons*, as all *Sons and Fathers* are. — 4. He, by so doing, rectifies their Mistake, That when he said, *I and the Father are one Thing*, he did not mean, That *he* was the *Father*, as they seem to me to have thought: But, tho' coessential with him, only the *Son* of the *Father*, and not *the Father* himself. — 5. He proves, That, as *the Son of God*, he was indeed, as they took him to mean, *equal with him*: And he does it, by the very *same Argument* he had used, Ch. v. 17, 19. *If I do not the Works of my Father*, (which require *infinite Power*, and which I really *do with him*, or as well as he,) *believe me not*: But, if *I do them*, as you cannot but see, *I really do*; tho' ye *believe not me*, *believe the Works*; ver. 38. and these will shew, *infally shew*, the *Omnipotent Power* of *him*, who *works them*; and consequently, That *the Father worketh hitherto*, and *I work*, viz. the very *same Works*, *with him*. — But, whereas they might have urged, Thou didst, in so many Words, and with much Assurance, say, *I and the Father, are one Thing*; He answers directly, — 6. I did so: And now stand by it, *That ye may know and believe, That the FATHER IS IN ME, and I in HIM*. ver. 38. *i. e.* saith the learned Mr. Clark, “That *the Divine Essence* is the *same* in us both, (ver. 30.) *tho' there be a Distinction of Persons* between us.” And 'tis self-evident, That, as the *Divine Essence* cannot possibly be *divided* from itself, or the *Divine Perfections*, any more than the *Divine Perfections* can be *separated* from themselves, or from the *Divine Essence*: So, 'tis as evident, That the very *same Perfections*, which *are in the Father and the Son*,

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demonstrate, That the *self-same Essence* is in them both ; or, That *they are, ev, one Thing*.

Thus have we clearly explained, and vindicated, this Context, which has been thought, by many, as well as myself, to have no small *Difficulty* in it, arising from the *Mistake* hinted above. — We have, I say, made every Thing plain, and easy, even to the meanest Capacity : Yea, and made it also appear an *irrefragable Argument*, for the *Coessentiality* of the *first* and *second* Persons of the *Trinity* ; and therefore, of the *coessential Sonship* of the *Second*. Here the Reader will find no *Wriggling*, or *mean Evasion* ; no *declining* any Thing, which seems to make against us ; no *advancing*, nor *supposing*, any Thing *precarious*, or without both *Reason* and *Proof* : Yea, here he will see every Word, which could raise any *Demur*, or *Doubt*, fairly considered, and the *true Sense* of it fully established. — And two Things further confirm me in the Truth ; and, I verily think will fully convince every *impartial* Person.

1. When the *Jews*, upon his Trial, when they shewed their *Malice* to the uttermost, accused him of *Blasphemy*, they did not charge him with *making himself God*, (*i. e.* making himself the *Father*, or leaving no *personal Distinction* between *himself and the Father* ;) but only, with *making himself the Son of God*. Jo. xix. 7. Whence it seems plain, he had convinced them, (1) That they had mistaken the *Sense* of his Words, Ch. x. 30. — (2) That he had asserted nothing more in that Verse, than he had done ; Ch. v. 17. but only, more fully and plainly, express'd the *Coessentiality* of the blessed Persons. And, — (3) That he was so far from yielding, That he did not, “ as a Son, assume Equality with the Father,” that he still maintained it, and proved it too, by the strongest, and most  
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convincing Argument possible; *If I do not the Works of my Father, believe me not, &c.*

2. This, I conceive, is rendered indubitable from their Carriage, *Therefore they sought again to take him*: ver. 39. viz. as a *Blasphemer*, for assuming *Divinity* to himself, which did not belong to him. And, I think also, I may add, That his miraculous *Escape out of their Hands*, was sufficient, not only to silence them; but confirm them in it, That *he*, as *his own Son*, THOUGHT IT indeed NO ROBBERY TO BE EQUAL WITH GOD. Proceed we then to,

Jo. xix. 7. This is the last Text wherein the *Jews* accused him with *Blasphemy*. *The Jews answered him, we have a Law*, (the *Law* against *Blasphemy*, Lev. xxiv. 16.) *and by our Law he ought to die, because he made himself the Son of God*. — This I produce last, not only because it comes last in Order; but because it is, if I may so say, THE SEAL of all the rest, and confirms them so absolutely, as to leave no Room for a *sober* or *rational Answer*; yea, and hardly, for any wriggling, shuffling or evading; as will appear undeniable, if we consider,

(1) Every one, who will but *read* the Passages, may, yea must *see*, That, whenever the *Jews* heard him call himself *the Son of God*, *his only begotten Son*; or call *God his Father*, in that *solemn* and *peculiar* Manner, and with those Circumstances which he added; they always, and every where, put the same Sense upon it; and charge him with *making himself equal with God*, &c. and with *Blasphemy*, for so doing. — (2) 'Tis as undeniable, That they put the very same Sense upon *this Title*, in this their Charge, before *Pilate*: Because, 'tis self evident, That, If they had put our Author's Sense upon it, or indeed any other Sense, their Charge

Charge would not have amounted to *Blasphemy*: For surely, it was not *Blasphemy* to say, “that his *Human Soul* was created before the Foundation of “the World,” (to pass the Inconsistency in these Words,) “tho’ in a very peculiar Manner;” nor to pretend to be *the Son of God*, i. e. *the Messiah*, if, by so doing, he had not, in their Opinion, *made himself equal with God*; no, nor to call himself *his Son*, in any low, or improper Sense, because others have, without *Blasphemy*, called themselves, or been called, *his Sons*, in all those Senses: And consequently, *by their Law he ought not to have died*.—Need I add, They would then have advanced the most *criminal Charge* against him, which they had any Thing like a Pretext for, &c. — And therefore, 3. ’Tis no less evident, That he is, really, *So the Son of God*, as to be, as such, *equal with him*; and therefore, *a coessential Son*; as will be manifest, beyond all sober or serious Contradiction, from these Considerations.

This Title, *the Son of God, his only begotten*, if taken in a strict and proper Sense, naturally, as is evident, denotes a *coessential Son*: — ’Tis undeniable, That the *Jews* always took it in a *strict* Sense; and therefore, always accused him with *making himself equal with God*: — ’Tis visible to every one, who can but read the Passages, That he never directly, or expressly, denied the *Accusation*, tho’ he might easily have done it many Ways: — It can’t be doubted, That it was his *Duty*, as the *Prophet* of his Church, either to have express’d himself, so plainly and fully, upon such an *important Point*, that his Followers might not *mistake* him; or, at least, to have *corrected* their *Mistake*, when he perceived they did: — A truly *pious* Person could not have heard such an *Accusation*, had it not been *true*, without Grief, Horror, Detestation: — He, who was *meek* and *lowly*, must have abhorred, I had almost said, *infinitely*

*finutely* abhorred the *Suggestion*, as most *hateful*, and *abominable* to *God*; and, with the utmost *Care*, and even *Anxiety*, have cleared himself of *all* such odious *Suspitions*:—Yea, a meer *morally honest* Man, had he been no more, must have *protested* against it, had it not been true, as a *false, injurious, malicious* Charge; and so exceedingly *criminal*, as to be indeed *Blasphemy*; and that the *guilty Wretch* well deserved to be *put to Death*:—He was now upon his *Trial*, before a *Judge* who seemed very ready to favour and release him, and very willing to put the best *Construction* upon any *Defence* he could make; and therefore, in *Justice*, and in *Pity*, to *him*, he ought, at least, to have offered something, if not to deny, yet to *alleviate* the Charge, or, one *Way* or other, to explain and defend himself:—

When a *Prisoner* at the *Bar* has not the *Courage*, so much as to *deny* the *Indictment*, no *Judge*, nor *Jury*, in the *World*, would think it *unjust*, no nor *uncharitable*, to *find him Guilty*, and *proceed* against him accordingly; yea, *Silence* in such a *Case*, has always, and every where, been reckon'd *equivalent* to a *Confession*, if the *Prisoner* is indeed *compos Mentis*:—

— If *our Lord* was not, really, so *the Son of God*, as to be *equal with him*, How easily might he have said, *Tho' I called myself, the Son of God, I did not say, I did not mean, that I was equal with him; and therefore, I did not blaspheme; and consequently, ought not to die for what I said*:—He either, as *his Son*, made himself *equal with God*, or he did not; If he did, he is indeed *equal with him*, because our *Author* confesses, *He is the God of Truth*; If he did not, Should he, Could he, have left such a *heinous Imputation* on himself, without a *Reply*:—

— His *Life* was then at stake, for *Blasphemy*, a *Capital Crime*, which justly exposed to *Death*; and therefore, to be *silent*, was, in *Effect*, to confess himself *guilty*; and consequently, to be *Sinfully*

*accessory* to his own *Death*: &c. &c. — In fine, he who can think, That Christ would, or could, have been *silent*, under an *Accusation* of *Blasphemy*, for *making himself so the Son of God*, as to be *equal with him*; if it was not, indeed, a *great Truth*; may even think, or say, any Thing of him they please, as, alas! we see many of them do, without either *Fear*, or *Shame*.

Well, How did *Pilate* receive this fresh Charge, as 'tis evident he took it to be? Why, we are told, *he was the more afraid*. ver. 8. — He was afraid, it seems, before; but he was much more so now. Afraid for what he had done! afraid to proceed! afraid to have any Thing more to say to, or do with him! — *And went again into the Judgment Hall*, ver. 9. that, by talking with *Christ*, he might inform himself farther about this *New Accusation*, which he had not heard of before; — *and saith unto Jesus*, WHENCE ART THOU? — Not, *Who art thou?* Or, *What hast thou done?* But, *Whence art thou?* q. d. What is thy *Original*, and *Generation*? Art thou indeed from *Heaven*? Art thou, in Fact, *the Son of God*, and, as such, *equal with him*, as he perceived the *Jews* meant it? Or, Art thou such a *Son of the God of the Jews*, as we *Romans* believe the *Sons of our Gods* are? — Whence, 'tis evident, he took this to be a Title of *Nature*, and not of *Office*; as every unprejudiced Man in the World would have done. — And now, How easy would it have been, for our Lord, to have given us some Intimation of “*his pre-existent human Soul*, and its “*peculiar Derivation from God*?” — What a proper Opportunity was this, if the *Jews* had all along mistaken the Meaning of this Title, *the Son of God*, to have explained it; and have, for ever, wiped off the *Stain of Blasphemy* from himself; and prevented, forever, his People, from falling into *this Error of the Jews*; which, if it be an *Error*, is so far from being a small one, that it is, indeed,

*Blasphemy*? — Yea, whether we will hear it, or no; on one Side, or the other, there is really *Blasphemy*! If *the Son*, as such, is, in Fact, *equal with God*, as, we think, we are sure we have *demonstrated*, then it is plainly *Blasphemy* to *deny* it; and much more so, to *oppose* it, and *wrest* such a great Number of Texts to patronise this Opposition: — And, If *the Son* is not, as such, in Reality, *equal with God*, i. e. a *coessential Son*, 'tis plainly *Blasphemy*, to say he is; or, ascribe *that Divinity* to him, as such, which does not belong to him.

Well, What Reply did our Lord give to *Pilate's* Question? — *But Jesus gave him no Answer*. And therefore, as we have unanswerably proved, did, at least, tacitly allow, and, in Effect, confess, That he was so *the Son of God*, as to be *equal with him*, i. e. a *coessential Son*. — And hence, by the Way, we may certainly learn the *true Meaning*, of the *glorious Confession* of the *Centurion*, and those that were *with him*. Mat. xxvii. 54. *Truly THIS was THE SON OF GOD*. — He had, some Space before, *glorified God*, saying, *Certainly this was a righteous Man*; Luke xiii. 47. but having, with some others, seen and observed more of the *Miracles* that attended *his Death*; and reflected also more seriously, upon what they had heard, during his *Trial*; and that he had, (too' like himself, without *Ostentation*!) really *confessed*, that *he made himself the Son of God*; they *feared greatly*, saying, *Truly THIS was THE SON OF GOD*. And, if he was indeed a *Righteous Man*, he was *truly the Son of God*: Because a *Righteous Man*, would not have been *silent*, and so have, in Effect, *sealed a Lie* with his *Blood*.

Hence it was, that I called this Passage the *SEAL* of all which has been said, upon *this Class*, if not of all the Proofs we have produced: Because, it confirms, and forever establishes, the *coessential Sonship* of *Christ*, beyond all that can, possibly, be *soberly* replied. — Our Lord *DIED* under the *Impa-*  
*tation*



*tation of Blasphemy, for making himself the Son of God, and, as such, equal with him: And therefore, he did actually make himself a coessential Son, and this was a great Truth and not Blasphemy. — Or, He was accused for making himself a coequal, and therefore a coessential Son; which, would have been Blasphemy in him, to have done, had he not been indeed so: He did not so much as deny he had made himself such a Son: And therefore, we must conclude, he was really what they said he had made himself. — Yea, He did not so much as honestly explain his Words, tho' his Honour, Veracity, and Discretion, &c. yea, his Life was at Stake: And therefore, we may be sure, his Enemies did not mistake the true Meaning of them; or put any other Sense upon them, than that which, he intended they should put upon them, when he used them.*

From this Text, which, all Things considered, may be said sufficiently to explain, and vindicate itself, or perhaps that it needs neither, being clear enough without them; I now, according to my Promise, offer a *Demonstration* or two, against all my Antagonists. I call it a *Demonstration*, because it is strictly so; being well assured, that every *intelligent* and *impartial* Person, will acknowledgè it to be so. And,

1. I argue against Dr. Ridgley, Dr. Anderson, and all of their Mind; (as well as the learned Roel, and our worthy Author, so far as they agree with them;) who take this Title, *the Son of God*, to be a Title of *Office* and not of *Nature*; or, in their own Words, say, That “*Christ* is called *the Son of God*, “ as *Mediator*, or the *Messiah*, &c.” p. 53. and all who deny that the *second* Person is, as such, a *Son*; and consequently, That *Christ* is, in any Sense, a *coessential Son*. — Against them all, I say, we reason thus,

If not only the *Jews* and *Pilate*, but *our Lord* himself, took *that* Title, *the Son of God*, to be, properly and strictly speaking, a Title of *Nature* and not of *Office*; and *this* Title, *the Christ*, to be always a Title of *Office* and not of *Nature*; then is *that*, strictly speaking, a Title of *Nature*, and *this* a Title of *Office*: But they all most certainly did so: *Ergo*, They are so. Q. E. D. — Or thus,

Those Titles which were neither in the *Opinion* of the *Jews*, nor of *Pilate*, nor of *Christ* himself, strictly synonymous, were not strictly synonymous: But these Titles, *the Son of God*, and the *Mediator*, or *the Messiah*, or *the Saviour*, were neither in the *Opinion* of the *Jews*, nor *Pilate*, nor of *Christ*, strictly synonymous, *i. e.* of the same precise, but of a very different Signification: Therefore they are not strictly synonymous, nor of the same precise, but of a very different Signification. Q. E. D.

The *Proposition*, or the *Major* as it is called, is *undeniable*: Because, should we suppose, that the *Jews* erred through Malice or Prejudice, and *Pilate* thro' Ignorance, we are sure *Our Lord* himself *knew*, and could not be mistaken. — The *Assumption* or *Minor*, we prove *per Partes*, in all its Parts. —  
 1. 'Tis evident, That the *Jews*, who had falsely accused our Saviour, *for perverting the Nation, and forbidding to give Tribute to Cesar, saying that he himself was Christ a King*; Luke xxiii. 2. and *for stirring up the People, teaching them throughout all Jewry, &c.* ver. 5. advanced *this*, That he made himself *the Son of God*, as a new, a fresh Charge; and believing, that he thereby made himself equal with God, 'tis evident, they thought it, by far, his greatest Crime: And therefore, plainly enough hint, That, if the Governor should make so light of his *Sedition* and *Treason*, they had a *Law*, by which he ought to die, for a yet more heinous Transgression.  
 -- 2. 'Tis as evident, that *Pilate* did not take these

these Titles, *the Christ*, and *the Son of God*, to be strictly synonymous, or of the same Signification precisely; but of a very different Signification: And thought that the former was a Title of *Office*, the latter of *Nature*; as he could not but see the *Jews* did. — When he examined him about his being a *Seditious Person*, an *Enemy* and *Rival* to *Cesar*, seeing his Accusers could prove nothing, his *Questions* were very natural, *Art Thou the King of the Jews?* Jo. xviii. 33. *What hast thou done?* ver. 35. *Art thou a King then?* ver. 37. And so was this, when they had accused him with *making himself the Son of God*, *Whence art thou?* q. d. *Art thou indeed the Son of God*, come down from *Heaven* to sojourn among Men? &c.—Withal, Had either the *Jews*, or the Governor, believed that these Titles, *the Christ*, and *the Son of God*, were strictly synonymous, nothing could have been more superfluous, yea ridiculous, than either this new *Charge*, or *Pilate's* new *Question*. — 3. *Christ* himself did, by his *Silence*, in this Case, absolutely, and forever, confirm this great Truth, That these Titles, *the Son of God*, and *the Christ*, were not strictly synonymous, but *that* a Title of Nature, and *this* of Office. — When the *high Priest* asked him of his *Disciples*, and of his *Doctrine*, Jo. xviii. 19. he answered directly, ver. 20—23. When the Governour put the Question, *Art thou King of the Jews?* ver. 33. he acknowledged it, but like one that was *meeke* and *lowly* in Heart, as he was. ver. 37. But to this, *Whence art thou?* *Jesus* gave him no Answer. — Can any Thing then be more certain, than that these Titles, *the Christ*, and *the Son of God*, do not precisely signify the same Thing, but excite in us, or convey to us, very distinct and different Ideas? — And indeed, tho' he could not have been *the Messiah*, had he not been *the Son of God*; yet he was *the Son of God*, in the Order of Nature, before

he could be *designed* to, and abstracting from all Consideration of, his *Office*.

This Demonstration then I have offered against this *Notion*, and am satisfied it can never be evaded, and much less confuted. I shall only add, N. B. This will remain a *Demonstration*, against Dr. *Ridgley*, &c. and their Admirers, even tho' it could be *demonstrated*, That the *second* Person is not a *coessential Son*: Because, it cannot be denied, That neither the *Jews*, nor *Pilate*, nor *Christ* himself, took these two Titles, *the Son of God* and *the Christ*, to be synonymous or to signify the very same Thing: And consequently, That *Christ* is not called *the Son of God*, as the *Mediator* or *the Messiah*. — I therefore hope their Disciples will, forever, *freely* give up this *Noftrum*, as I verily think themselves would do, were they now alive.

2. I offer this *Demonstration* against several other of our learned Author's *Notions*.

The *Jews*, when they heard him, in that solemn Manner, and with so many Circumstances, stile himself *the Son of God*, *his only begotten Son*, &c. always, and every where, took him to have meant a *coessential Son*; and therefore, charge him with *Blasphemy*, for *making himself equal with God*: &c. Our Lord was so far from ever, clearly, or expressly, or indeed any how, denying it; as he would, and ought, upon many Accounts, to have done, had it not been *true*; that he always *maintained* and *defended* that Sense, either by infallible *Proofs*, or *Divine Works*; or both: *Ergo*, He is *the coessential Son of God*. Q. E. D. — Or thus,

Our Saviour was charged with *this*, as a *capital Crime*, upon his *Trial*, when his *Life* was at stake, and when the *Glory of God*, the *Salvation* of his People, &c. &c. did loudly call upon him to *deny* it roundly, if it was not indeed *true*; or *explain* himself clearly, if his Words were mistaken: But he did neither, no not in the least; and therefore, since

since *Silence* at the Bar, is allowed by all, to be equivalent to a *Confession*, he did, in this Manner, confess, That he was indeed the *coessential Son of God*; yea, and *sealed* this *great and fundamental Truth* with his *Blood*: *Ergo*. He is indeed his *coessential Son*, and, as such, *equal with him*. Q. E. D. — And, in a Word,

Many Things we have heard of *this Son*, and, as such, which neither ever were, nor possibly could be, *true* of his *human Soul*, be it as *great*, and *glorious*, as possible: *Ergo*, His *human Soul* is not properly *the Son of God*. — Q. E. D. In Reality, it neither is, nor in *Scripture* is ever so called.

I need proceed no further at present, being pretty well assured, That the *Substance* of what has been said, can never be *confuted*. — A *clear Cause* pleads, and proves, itself. A very *indifferent* Pleader, with such a Cause, may do pretty well, against all Opposition. — If any shall attempt a Reply, I assure them, I shall neither wriggle, nor shuffle, nor meanly evade, in any Case. — My Weaknesses, Mistakes, Blunders, or Nonsense, they may be very free with. Let them quote my own *Words* fairly, as I do every Body's: Let them confute me, if they can, with *Scripture*, or *Reason*; and they shall find that, through the Grace of God, I shall not shut my Eyes against *the Light*. Only let serious Things be managed seriously, and I am pleased.

Thus, we hope, through the *Divine Assistance*, we have *proved* the *Six Propositions*. p. 55.

1. That the *second Person* in the *Trinity*, and as such, is often, in *Scripture*, stiled *the Son of God*: And therefore, is really so, in some Sense or other.

2. That the same *Divine Person*, as such, is often called *his own*, *his begotten*, *his only begotten*, *Son*.

3. That therefore *this Title*, *the Son of God*, and especially when these *Adnouns* are annexed, is a Title of *Nature*, and not of *Office*. And consequently,

4. That

4. That, in all Places where he is so called, it necessarily does either *presuppose*, *imply*, or *denote*, his *Divine Nature*. Nor can it be otherwise. And therefore,

5. That, as *the Son*, he is GOD OF GOD, VERY GOD OF VERY GOD, BEGOTTEN NOT MADE. And,

6. That his pre-existent *human Soul*, is not, properly, *the Son of God*. I add, is never so called.

The Reader, I doubt not, will think it strange, as well he may, That I have not considered, and improved, the *Form of Baptism*. Mat. xxviii. 19. — The Reason is, I intend, *if the Lord will*, a *Dissertation* on that noted Text, having several Things to illustrate it, which, for ought I know, are *new*; when we shall not forget to prove, according to Promise, That the *coessential Sonship* of Christ, *i. e.* of the *second Person made Flesh*, is *the Rock on which the Church is built*; and therefore, That *the Gates of Hell shall never prevail against it*.

We should have, according to the Custom we design to follow, considered the *Danger of erring*, in *this Case*; and on which side, the greatest *Danger* most evidently lies: But, our worthy Author seems to have been well aware of it; and, in my Opinion, to have said enough, at present, if not too much, upon that Head.

Conclude we then, with *the Angels, the living Creatures, and the Elders*, to say and sing, *Worthy is THE LAMB that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*, Rev. v. 11—14. which he had never been *worthy to receive*, had he not been GOD, THE SON, and therefore, a COESSENTIAL SON: And *Blessing, and Honour, and Glory, and Power, be unto HIM that sitteth upon the Throne, and unto THE LAMB for ever and ever*. — Amen, and Amen.









