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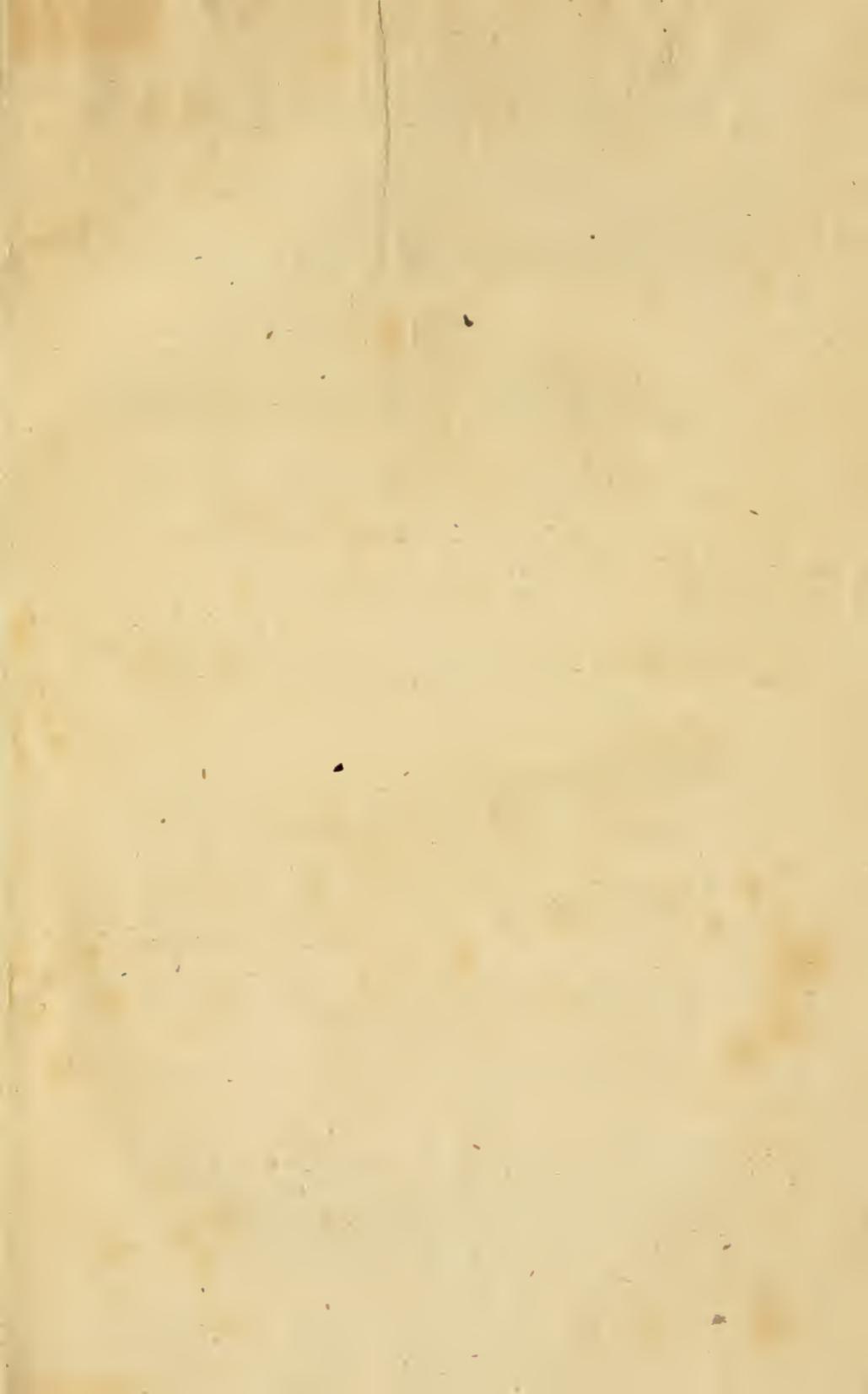
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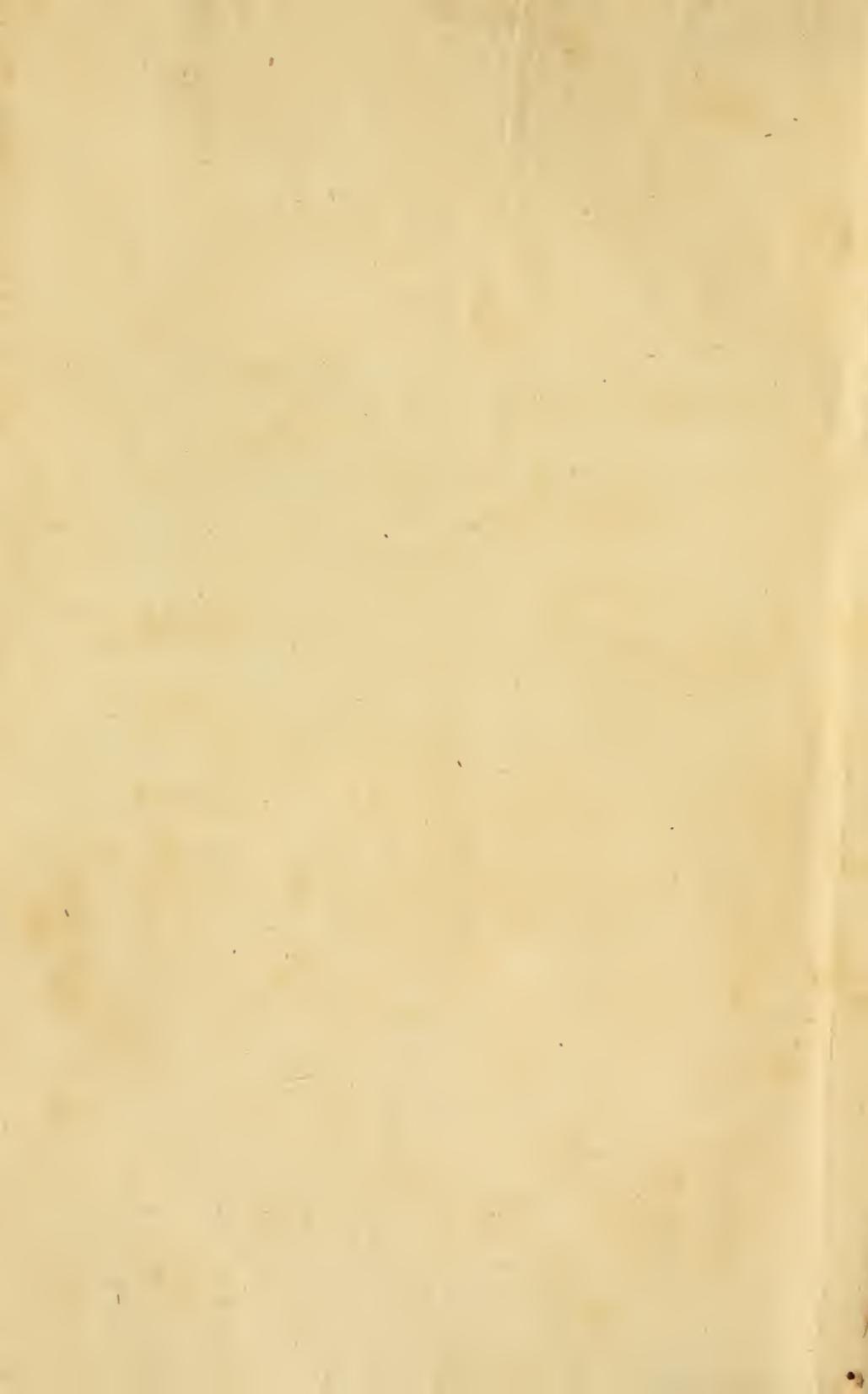
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A
VINDICATION

Of the WORSHIP of the
LORD JESUS CHRIST

AS THE
Supreme GOD,

In all the Dispensations, *Patriarchal,*
Mosaick and *Christian.*

DEMONSTRATING,

That CHRIST was so known and worship'd
in all Ages, from *Adam* to this Day.

Isaiah xlv. 24. *All that are incens'd against him shall
be asham'd.*

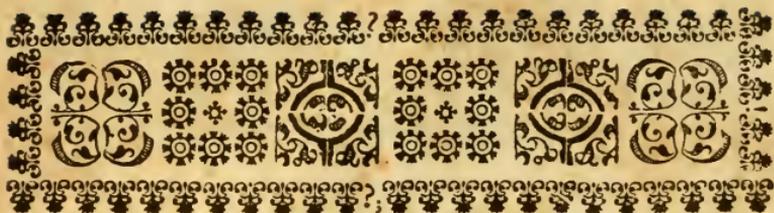
1 John ii. 23. *Whosoever denieth the Son, the same
hath not the Father.*

Ignatii Ep. ad Antiochenos, Πᾶς οὖν ὅστις ἕνα καὶ μόνον θεόν
καταγγέλλει ἐπ' ἀναιρέσει τῆς τῆ χειρὸς θεότητος ἐστὶ Διδάσκαλος καὶ
ἐχθρὸς πάσης δικαιοσύνης.

By G. DE GOLS, Rector of St. Peters at
Sandwich.

L O N D O N,

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lomew-Close*, and sold by ARTHUR BETTES-
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To the Right Honourable

PETER LORD KING,

Baron of *Ockham*, and Lord
High Chancellor of *Great
Britain*.

My LORD,



HE Occasion of this Treatise was
given by Mr. Staunton, a Gentle-
man late of the Chancery; and
that is the Reason of my offering
it to the LORD HIGH CHAN-

CELLOR.

*If the Presumption be too great, from one
whose Person (if not Name) is altogether
unknown to You, let the Sublimity of the
Subject be his Apology. That, my Lord, is
worthy of your Regard.*

*Defender of the Faith is none of the least
Titles that adorn the British Diadem; and*

we have Reason to bless GOD that his Majesty, our most gracious Sovereign, not only professes the Faith of CHRIST, the SUPREME GOD, but defends it too, is the Guardian at home, and the Refuge to the Persecuted abroad.

Disdain not, my Lord, these Sheets; I was the more ready to inscribe them to You, because You understand these Matters, You believe the Scriptures; and it is certainly as honourable to defend the Honour and Adoration of Your GOD and Saviour, as to do Justice among Men.

Pardon this Address, and believe that the Liberty I have taken is only to express my Veneration for Your great Character.

May GOD be your Guide here, and your great Reward hereafter. I am,

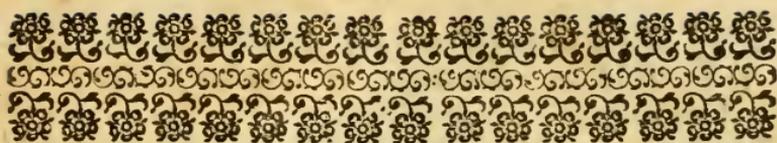
My Lord,

Your Lordship's

Most Obedient Humble Servant,

Sandwich, April 20.
1726.

G. De Gols.



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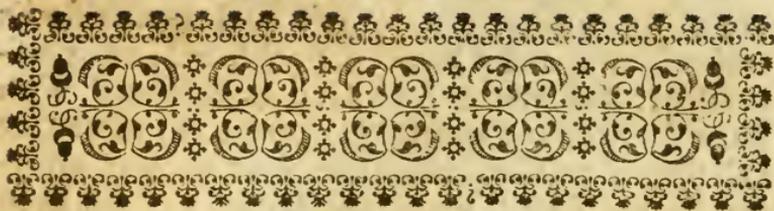


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T H E
I N T R O D U C T I O N .



IT is an Observation of *Solomon*, Ecclef. viii. 11. *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.* Such is the Perverseness of human Nature, that what Evil they do at one time with Impunity, they are apt to repeat; and take Courage and Encouragement from their Impunity, to go on in Evil, and that with greater Assurance.

This is most particularly evident in the Hereticks of this present Age, who openly speak and write against the Articles of our Christian Faith, and principally against that fundamental Article of the Ever-blessed Trinity, and the Honour due to our great God and Saviour Jesus Christ; an Article so great, so fundamental, that if that be overthrown, the whole Christian Religion must fall with it.

This is that distinguishing Article of Christianity which Satan has opposed with all his Force and Craft in every Age of the Church, and which our present Hereticks have made the Subject of their Malice, Wit, and Ridicule.

Unhappy Age that we live in, when it is become genteel to be profane! and Blasphemy is reckon'd Wit and Gallantry! When God is affronted, and the Son of God is entreated with more Malice, and greater Contempt, by those that call themselves Christians, than ever he was crucified by the *Jews*! When the Divinity of our Lord and Saviour is not only denied, but the Merits of his Sufferings rejected, and the Worship and Adoration which is due to him as the Eternal God, is refused him; and Men endeavour to dethrone him, and cast him out of his Temple.

And because the Lenity, the Mercy, and Tenderness of our Government, have not punished these Men, hoping to reclaim them by Forbearance, and convince them by the Evidence of Truth, they are become more daring and insolent, and have taken Courage from their Impunity, to vent their false and pernicious Tenets in the most insulting manner; for amongst the Number of prophane Books that have of late been printed, one is called, *Sincere Thoughts of a private Christian touching the Faith of our Lord Jesus Christ, and the Doctrine of the Apostles, humbly offered in Abatement of the Socinian and Trinitarian Controversies.* This was printed *Anno* 1719; and tho the Design of that Book was equally evil then as now, yet it appeared with a modest Title; but since that, the same Book has been newly published, but in another and very differing manner; for in the *Evening-Post* of the 5th of *May*, of the Year 1724, we had this surprizing Advertisement:

Offered to the Consideration of the Bishops,

Six Theological Tracts written by William Staunton, late Clerk in Chancery, concerning the Doctrine of the Trinity.

The Introduction.

3

Whereof the second runs in these Words:

Sincere Thoughts touching the Faith of Jesus Christ and the Doctrine of the Apostles; proving that there is neither Precept nor Example for worshipping Christ as God, in the holy Scriptures, &c.

Amazing Confidence! Thus to affront our God in a Christian Country where Christ is adored! in a Christian Land where we bend our Knees, and lift up our Hearts to Christ as God; thus to insult him, this is a surprizing Boldness!

What a daring Insolence is this! And this offered as a Challenge to the Consideration of the Bishops! What do these Men aim at? Would they root out all Religion? Would they make us believe that that Homage and Adoration which the Christian Church in all Parts of the World pay to Jesus Christ, and have paid in the most solemn manner for one Thousand seven Hundred Years was all Idolatry, and publick robbing God of his Honour? that it was neither Duty nor Religion, but a mock Devotion? Would they make us believe the Christian World has lain under as deep Darkness, and in as great Idolatry as ever the Heathen World did? Would they advise us to such a dangerous Innovation in Worship, as either to leave out the Son entirely, or not to worship him as God? Would they have us ungod the Son in our Practice, even before we despoil him of his Divinity in our Principles? Or must we strike Christ's Divinity out of our publick Service, before we blot him out of our Creed? It will be time enough to do that when the World shall be assured that he is not God; when it shall appear as clear as the Sun in the Heavens, that the Christian World is mistaken; that all Christians are in an Error, and have been Idolaters from the very Beginning of the Gospel. But that will never be done as long

as the World endures. If the God of this World has so much blinded their Eyes, that they cannot see, and possessed their Hearts that they will not understand, let 'em be quiet in their own Errors; but why will they become Agents for Satan to delude others, and make them as wicked and as profane as themselves?

No doubt but the Right Reverend Fathers the Bishops of our Church, will take a fit Opportunity to answer this profane Proposition; they will expose its Falshood, and demonstrate the Truth of our most holy Worship paid to our great God and Saviour Jesus Christ, in the most full and satisfactory manner, for the quieting of Mens Consciences, and avoiding of all Scruple and Doubtfulness.

But since those Advertisements fly about the Nation swifter than the Answers can possibly do, and are artfully spread to poison Peoples Minds and debauch their Principles: since good Christians, tho perhaps they may never see the Book it self, cannot but be greatly offended at the very Advertisements, and mourn because of them, and wonder at the daring Boldness of the Proposers, and more at their Impunity; and since other well-meaning Christians are made to doubt by them, whether there may not be some Truth in a Proposition published in so audacious a manner, and thereby cause their Faith to stagger, and so their Duty of Worship, if not to cease, yet to be doubted of:

I have thought it my Duty, as a Minister of the Gospel of Jesus Christ, the Son of God, and the Saviour of the World, to prevent such Suggestions in any Christian, and especially in those whose Souls are committed to my Charge, and for whom I must give Account to God, by discovering the Falshood of that Proposition, and by demonstrating to you,

First, That we Christians are commanded to worship Christ as God, as the eternal, the true God, in the Scriptures, by most plain and positive Precepts. And,

Secondly, To prove, in Fact, that Jesus Christ was worshipped as God, by Examples extant in the Scriptures, and that in all Dispensations of the Church, from the Creation of the World to this present Day.

And I think my self the more obliged thereto, being called upon by the King's most Excellent Majesty, and the most Reverend Father in God the Archbishop of the Province *, *To be ready with all faithful Diligence, to banish and drive away all erroneous and strange Doctrines that pervert, or endeavour to pervert the Truth of the Lord.*

And now O God the Son, Redeemer of the World, have Mercy upon me, and assist me with thy Grace, that I may know thee, and declare thy Truth worthily of thee, and glorify thy holy Name, and cause thee to be glorified by them that hear me.

In order therefore to set this Matter in the clearest Light I can, I purpose first to discover whence this Proposition was taken, namely, from among the Propositions of *Socinus*: And then I intend, with the Grace of God, to shew the Falshood of that Proposition, and prove, even to a Demonstration, That the same divine Worship which is required to be paid to the One, Only, Eternal, and Supreme God, is in all its Parts and Circumstances required

* *Directions to our Archbishops and Bishops for preserving of Unity in the Church, and the Purity of the Christian Faith, particularly in the Doctrine of the Holy Trinity, Anno 1721.*

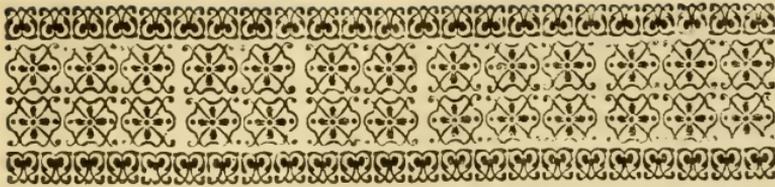
of us Christians, by positive Precepts laid down in the holy Scriptures, to be paid to the Lord Jesus; and that the same was in Fact paid to the Lord Christ, as God, by Instances recorded in the Scriptures in all the Ages of the World.

I design not to examine this Writer Page by Page, nor follow him Paragraph by Paragraph; nor look into his Wiles and Artifices, his Dissimulations and Disguises; the false Constructions of Texts, and perverse Interpretations of them; which are so notorious that they are not worthy of a particular Answer.

This has been, and ever will be the Case of the *Socinian* Scheme, that they dare not appear openly; but hide themselves under strange Subtilties and Subterfuges, cavil at the natural and known Sense of Scripture, oppose, object, and rail at our Principles, and yet never fairly open their own.

Let him that thinks it worth his while answer every Particular of this Pamphlet; I do not think it worth mine; but since the whole is levelled to dethrone the Son of God, and rob him of his Honour and Worship, and that with Falshood and Untruths, I think it worth my while, and my Duty, to undeceive the World, and shew the Injury done to Christ, and to Truth, and lay open the Impertinency of this Writer, whose whole Drift is to disturb the Minds of the Simple, to raise Distraction among the Weak, to give a Handle to Libertines, and encourage the Profane.

And I shall think this sufficiently done, when I shall have shewn that Jesus Christ is that very God whom the Scripture sets before us as the Object of divine Worship; and that the Precepts for worshipping of Christ, are the very same, and couched in the very same Words as those are which require Worship to the Father; and that the Instances and Examples are as many as the Saints of God whose Names are recorded in the Scriptures.



CHAP. I.

The first thing I am to do, is to give an historical account of the Rise of that detestable Proposition, That there is neither precept nor example for worshipping Christ as God, in the holy Scripture.



THIS is not only owing to the *Socinian* Principles of Christ being a Creature, tho exalted to the highest degree of honour, but is what *Socinus* himself taught, and endeavoured to introduce by degrees : For having positively asserted that his Opinion of Christ * was different from all Christians, and contrary to all the Interpreters of Scripture to his time, and that he is not God, but a Man only †, tho honoured with the Title of the Son of God, because of his Conception, and Resurrection from the dead ; he himself began to doubt whether he should therefore be worshipping'd or not, and at

* *Socinus contra Wiek. c. 5. class. 3. arg. 14.* Nos ingenuè profiteremur sententiam nostram de Christi natura, sive essentia, adversari omnibus scripturæ interpretibus, quorum scripta ad nostram ætatem pervenere.

† *Racov. Catech. de persona Christi, c. i. q. 4.* Q. Dixeris dominum Jesum natura esse hominem, an idem habet naturam divinam ?

Resp. Nequaquam. Nam id non solum rationi sanæ, verum etiam divinis literis repugnat.

last concluded he ought not. But fearing to disclose so monstrous a Tenet, he said at first that it was an indifferent thing; for writing to the Ministers of *Transylvania* he says *, That we are not commanded any where in Scripture to pray to Christ: That we may indeed do it, and lawfully too †, but we are not by virtue of any Law or Precept bound to do it. After that he went one step farther, and asserted that it was needless to pray to Christ; for so he says directly ‖: If any one be endowed with so much Faith as to dare immediately and directly to address God himself, and does not stand in need of that Consolation which flows from the Invocation of Christ his Brother, who was tempted in all things, he has no need, there is no necessity that he should pray to Christ.

This at first startled several of his Disciples, but at length they were of his Opinion, that if Christ was not God, he was not to be worshipping'd: And of these *Franciscus Davides* was the first that refus'd to pray to Christ, or yield him any Worship. *Budnæus*, *Christian Franken*, and others, join'd with *Davides*, and defended his Theses, That Christ was not to be worshipping'd, if he was not God; and that they would not do it.

Hereupon the most illustrious Prince of *Transylvania*, *Christopher Bathoræus*, cast *Davides* in Prison, Anno 1580, where he died in a most raging Distraction **. When he was imprisoned, *Socinus*, from

* *Socin. ad Minist. Transyl.* At nullum extat in sacris literis præceptum de Christo invocando.

† *Ibid.* Posse nos jure Christum invocare, non tamen id facere teneri. *Et ad Niemojevium, resp. 2.* Nullo jure cogimur.

‖ *Socin. resp. ad Wiek. tom. 2. p. 538. col. 2.* Quod si quis tanta est fide præditus, ut ad Deum ipsum perpetuò rectè accedere audeat, nec consolatione, quæ ex Christi fratris sui per omnia tentati, invocatione proficiscitur indigeat, hic non opus habet ut Christum invocet.

** *Smalcus disp. 9. contra Frantz.*

what Motive God only knows, sides about, and defends the Worship of Christ, saying, Altho there is no positive Command to worship Christ, yet he would engage them to do it; and defends the Lawfulness of it, by urging a necessity of worshipping him, altho he be not God: Because, says he *, it sufficiently appears from the Scriptures, that Christ was invoked, which Invocation included Worship and Reliance; for that we find St. *Paul*, in the Beginning of his Epistles, prays not only to God the Father, but also to the Lord Jesus Christ, *for Grace, Peace, and Mercy*, and concludes the same Epistles with *the Grace of our Lord Jesus Christ*.

*David*es remains obstinate, as they term'd it; and this put *Socinus* upon that horrible Position, That God is not the only Object of divine Adoration, but that divine Worship may be given to some created Beings; and with such a pitiful Shift as of superior and inferior Worship. A blasphemous Position! For which *Franken* both reproves and ridicules him, *Mirabilis tu philosophus*, that he was a wonderful Philosopher †. But, wonderful or not, *Socinus* carry'd his Point ||, and would have Christ adored as Mediator, with a secondary Worship, with a Worship not absolutely divine, because Christ is not the ultimate End of our Faith and Adoration; and accordingly the *Racovian* Catechism distinguishes between the Worship given to God, and that given to Christ **.

* Dico satis apparere invocatum fuisse Christum, & invocationem, quæ cultum & fiduciam, quâ aliquid petitur, complectatur, ei in sacra scriptura fuisse tributam; ex eo, quod Paulus in initio omnium suarum epistolarum, non à Deo Patre tantum, sed à Domino quoque Jesu Christo, gratiam, pacem, & alicubi misericordiam iis ad quos scribit precatur; & easdem epistolas plerumq; ita concludit *gratia Domini*. *Socin. contra Fran. David. De Christo invocando.*

† Hoornebeck. Appar. p. 35.

|| Socinus in resp. I. ad Volan.

** Catech. Racov.

David and *Franken* continue in their Opinion *, and laugh at that silly Distinction of a primary and secondary Adoration; and *Franken* tells him †, that he believes there never was, nor ever would be any one that understood the Christian Religion, that would say that religious Adoration might be given to any created Being, however excellent, but himself. This availed nothing with *Socinus*, but rather provoked him; for *Socinus* finding that *David* would neither be led nor drove, he renounces him, called him, and all that sided with him, *Blasphemers*, and would not own him for a Brother or a Christian ‡. *Smalcius* also fell smartly upon *David* **, and says, Tho he was of his own Opinion, that Christ was not God, yet if he would not worship Christ, he would hold no longer Communion with him; for whosoever, says he, will not worship Christ is no Christian. And accordingly the *Racovian* Catechism has this Question, What do you think of those that will not worship and adore Christ? And the Answer is, I think they are no Christians ††.

What! must they adore him altho he be not God? Yes, says *Smalcius*, altho Christ be not God, we are taught to rely on Christ our King and Priest in the same manner as on God, and to obey his Precepts as divine. Strange! that when *Socinus* had used

* Fr. David. theses, p. 182.

† Sanè nullus unquam in christianâ religione doctus vir fuit, nec nunc præter te quisquam est, nec posthac, ut arbitror, futurus est, qui dicat religiosam adorationem tribui posse ulli quantumvis excellenti creaturæ. *Frank. disp. Utrum Christus, &c.* p. 28. A. 1584.

‡ Socin. contra Wiek. c. 2.

** *Smalcius*, c. 24. de div. Christ. Quicumq; vivorum hominùm non semper adorat Jesum Christum, is proculdubio christianus esse desistit.

And also, *Contra Graverum, de incarnat.* Fraterculi non sumus Francisci Davidis, is enim Jesu Christi adorationem & invocationem negabat.

†† P. 177. Censeo eos non esse christianos.

Christ so very contemptuously, as that he was hardly worthy of his Regard *, they should then worship him with divine Honours, pay Adoration to him as God, and obey his Precepts as divine.

So we see that from this abominable Heresy both these sad Propositions flow, That Christ is not to be worshipp'd, because not God; and the very contrary to it, That Christ is to be worshipp'd, altho he be not God. And hence we see whence Mr. *Staunton* has borrow'd his evil Principles, and whence he has learned to dissemble, as if he worshipp'd Christ, and prayed to Christ, as he tells us he sometimes did, tho he worshipp'd him not †.

Having thus shewn you the Rise of this horrible Proposition, I proceed to shew the notorious Falseness of it, and lay open the horrid Wickedness of those that have embraced it, and endeavour to infect others with it.

* *Socin. instit. vel. chr. p. 16. Q. Quid ex iis quæ ad Christi naturam sive essentiam pertinent cognita esse necessarium censes?*

R. Vix quicquam.

† *Staunton, p. 77.*



C H A P. II.

Of the Object of Adoration.



Ere are two Things to be proved :

First, That God is the Object of Adoration and Worship.

Secondly, That God alone is the Object of Divine Worship.

First, *God is the Object of Adoration and Worship.*

All Men that have any Notion or Knowledge of a divine Being, acknowledge that that divine Being is to be worshipped.

The Light of Nature taught the *Gentiles*, that the Worship and Adoration they paid to any Being was upon the account of its Divinity, of some divine Spirit residing in that Being, for that nothing but a divine Nature was worthy or capable of Adoration.

And as human Nature cannot be conceived without the innate Notion of a Deity, so that innate Notion taught Men that that Deity was to be worshipped. This is that *δικαιοσύνη τοῦ Θεοῦ*, that *Righteousness of God*, Rom. i. 32. which is wrote in the Hearts of all Men. The Word *Righteousness* does not come up to the full meaning of *δικαιοσύνη* ;
for

for that signifies that Law which God has put in every Man's Conscience, which assures him that God is to be worshipped *, that God has a Right to Worship from his Creatures †, and that God may legally, justly, and righteously reward those that pay him, and punish those that withhold that divine Worship from him: This is that τὸ γνωστὸν τῷ Θεῷ, Rom. i. 19. that Knowledge of God, which God has planted within the Hearts of all Men, whereby every Nation and People knew there was a God, and that he was to be worshipped, however they did mistake in the Knowledge of the true God.

Nay the Scripture sets this Matter so plain before us, that denying God, and not worshipping him, go hand in hand; for in the 14th Psalm it is said, *The fool hath said in his heart there is no God*, ver. 1. and ver. 4. it is added, *They call not upon the Lord*. So on the other hand, the believing God and worshipping him, are join'd together **.

But why is God to be worshipped?

The Answer is easy: Because of his infinite Perfections: *Great is the Lord, and marvellous, worthy to be praised; there is no end of his greatness*, Psal. cxlv. 3.

God is ever glorious in himself, and to be adored by his Creatures; and the more his intelligent Creatures know of his Perfections, the more are they bound to magnify that blessed Being: *For blessing, and glory, and wisdom, and thanksgiving, and*

* Beza in loc. Δικαίωμα significat Jus a Deo ipsi naturæ hominum insitum, quod a philosophis Lex naturæ, a Jurisconsultis Jus Gentium dicitur.

† Wollaston *Rel. of Nature*, Sect. 5. p. 120. Lond. 1725.

** Wollaston, p. 121.

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honour, and power, and might, be unto our God for ever and ever. Amen. Rev. vii. 12.

Now these Perfections of God are made known to us several Ways :

First, *By God's Name.*

For altho God wants no Name, as being only ONE *, and as One only cannot be distinguished from others, which is the End of proper Names †; yet God was pleased, in compassion to our Infirmities, to make use of some Names and Denominations, that he might thereby the better reveal himself to our Understandings.

And these Names are such as declare to us the Excellency of his Being, or the Greatness of his Power, or his Dominion over us, or his Mercy towards us, and his Love and Regard for us; that all and every of these Names, as soon, and as often as we hear them, should move us to glorify that tremendous *Being*, and to adore that God to whom we owe our very selves, and to whose Mercy we are indebted for every Gift, and every Blessing we enjoy.

Secondly, *By God's Attributes.*

Secondly, God discovers the Excellency of his Nature to us, by his *Attributes*; which are those Perfections of the divine Nature whereby God is

* *Mercurius Trismegistus*, cited by *Lactantius*, l. I. c. 6.

Ὁ δὲ θεὸς εἷς, ὃ δὲ εἷς ὀνόματι· ὃν προσδέξασαι, ἕστι γὰρ ὃ ὢν ἀνόνημα.

And that of *Apollo*.

Ἀυτοφύης, ἀδίδακτος ἀμύητος ἀσυφέλικτος

Ὄνομα, μηδ' ἐ λόγῳ χωρέμενον ἐν πυρὶ ναίων

Τούτο Θεός.

† Nec opus est proprio vocabulo, nisi cum discrimen exigit multitudo. *Lact.* l. I. c. 6.

distin-

distinguished from his Creatures, and whereby he is made known to them as their God and Creator : Such are the divine Independency, Simplicity, Immutability, Eternity, and Immensity. These are so peculiarly God's Perfections, that they are not even communicable to any created Being, however excellent and glorious.

And the other Attributes of Knowledge, Goodness, and Justice, which God has in some measure communicated to us, declare the Excellency of his Nature, that we might know him our God, that we might taste and see that the Lord is gracious, that we may fear his Justice, love his Goodness, dread his Power, have a Sense of his Perfections, and adore that tremendous Being.

Thirdly, *By the Works of Nature and Grace.*

Thirdly, God has declared the Excellency of his Greatness, both by the Works of Nature and Grace.

The Work of the Creation declares both his Wisdom, Power, and Mercy ; and the daily visible Providences magnify his Regard and Goodness.

The *Gentiles* knew God by the Work of the Creation ; St. *Paul* tells us so, both *his Power and Godhead*, Rom. i. 20. God being invisible, manifested himself by the most excellent Fabrick of the World ; and the Sense the *Gentiles* had of the Almighty Power shewn in the Creation, led them to adore the Great Creator : Thence *Pythagoras*, whose Words are preserv'd in *Justin Martyr*, has this excellent Observation *.

* Εἰ τις εἰπὴ θεὸς εἰμι, παρὲξ ἑνὸς, οὐδ' ὀρεῖται
κόσμον ἴσον τῷ ἑαυτοῦ σῆσας εἰπεῖν, ἐμὸς εἶναι.

Justin. M. de Monarch. Dei.

*He that will say I am a Power divine,
A God besides that One, let him first make
A World like this, and say that this is mine,
Before he to himself that Title take.*

And as the Works of Nature, so the Works of Grace are greatly to be praised; and the Love, the Mercy, and Compassion of God, do as greatly declare the Infinity of his Goodness, as the Creation does the Infinity of his Power.

God is to be glorified for his Mercy; greater Thanksgiving is due to our God for our Redemption, than for our Creation, as it is an Act of greater Mercy to us; for it is much better not to be at all, than to be eternally miserable. And therefore we find the Adoration and Thanksgiving for our Redemption, as well as for our Creation.

Rev. v. 12.

<p>Rev. iv. 11. <i>Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.</i></p>	<p><i>Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Ver. 9. For thou wast slain, and hast redeemed us to God by thy blood.</i></p>
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God therefore is to be glorified for his own great Glory.

But further, God is to be worshipped by us his Creatures for our own sakes, because of the Benefit which redounds to us thereby; for when we consider our continual * Dependency, when we reflect

* Cultus dicitur Deo debitus, nam Deo debetur ille cultus a creatura rationali: Ratio additur, quia est primum rerum omnium principium, à quo omnia dependent; propter hanc igitur excellentiam debetur illi cultus. *Becani Sum. Theol. Schol. l. 81. p. 489.*

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on the many Streights and Difficulties, the continual Wants and Exigences, and the many Dangers we are continually expos'd to, we have continual reason to look up, and pray, as well for his gracious Aid, as we have to render him Praise and Thanksgiving for Mercies already received, and for the hope of those to come.

For these Reasons God is to be adored, and many more; but these I could but only name, as introductory only to the principal Design of this Discourse.

C

C H A P.



C H A P. III.

God alone is the Object of our Adoration.



That God is the Object of our Adoration, we have seen before, and why. It remains now that I shew, That God is this Object of Adoration alone, exclusive of all other Beings whatever.

Exod. 20. 3.

Thou shalt have no other Gods before me.

Deut. vi. 13.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Matth. iv. 10.

Thou shalt worship the Lord thy God, and him only shalt thou serve.

From these, and abundant other Texts of Scripture it is plain, that the worshipping any other but God only, is Polytheism or Idolatry ; for that all Beings whatsoever are excluded from having any Share in divine Worship : for to worship any Being, tho of the most exalted Nature, that is not really and truly God, is robbing God of his Honour, and giving his Glory to another. For it is evident from the whole Tenor of the Scripture, that God has not only not commanded, but absolutely prohibited all Creature-worship, and laid it down as a fundamental Rule, That God alone is to be worshipped, because he is God, in opposition

sition to all that do not stand possessed of those Excellencies which belong to God. And the Worship that is to be paid him, is not supreme Worship only, but all Worship; not our highest religious Service only, but our whole religious Service, without reserving any Part or Degree of it for any other. And St. Paul condemns the *Galatians*, as guilty of Idolatry, because that *when they knew not God, they did service unto them which by nature are no Gods*, Gal. iv. 8. Whence it is plain, That no Being is the Object of Adoration but what is God by Nature. And that was the Reason the Angel refused St. *John's* Worship, and directed him to *worship God*, Rev. xix. 10.

The *Arian* Hypothesis, which is better than the *Socinian*, as it makes Christ a distinct Spirit, and God's Instrument in the Creation *, is contrary to, and condemned by the first Commandment as idolatrous; how much more the *Socinian*, which stands in full opposition to the Scriptures, and the Practice of the *Jewish* and Christian Church, making Christ a mere Creature only, tho advanced to the highest Honour, and to the Denomination of a God?

The Distinction between divine and mediatorial Worship is not grounded on Scripture, no one can prove that mediatorial Worship is distinct from divine: It is a pitiful Shift which will excuse Pagan Polytheism, and Popish Idolatry, as well as their own Practice. And what Solecism is it to make Christ a God by Exaltation, and then deny him divine Worship? for whatever the Unitarians intend, they do by consequence make more than one God, and so are Ditheists; or they give di-

* *The Unity of God not inconsistent with the Divinity of Christ*, p. 7, and 26.

vine Honour to a Creature, and so become Idolaters.

They do not indeed believe two supreme Gods. They are not speculative Polytheists, or Ditheists; yet they are practically such, by paying religious Worship (which is the incommunicable Honour due to the Supreme God only) to more than one God; and if you change the Name, they become Idolaters.

Polytheism among the Heathens was this, The Belief and Worshipping of more Gods than one, tho one was superior and the other inferior; for the Pagans believed there was one supreme Only God, and that all the other were the subordinate Ministers of that One only supreme God: yet both *Jews* and *Christians* have notwithstanding always charged them with Polytheism. Thus *Jupiter* and *Mercury*, *Acts* xiv. 11, 12. tho one was supposed to be the subordinate Minister of the other, were by the *Lycaonians* spoken of in the plural Number as Gods, as two Gods.

And if the Belief of the *one* only supreme God, and the other subordinate, can excuse the *Socinians*, then the *Pagans* were not guilty of it; for the *Pagans* never believed that there were many supreme Gods, that's too silly, and too much of a Contradiction, even for blind Heathens: They believed there were many inferior Deitys, but all in subordination to One Supreme.

And this will remain a dead weight upon *Socinianism*, which will sink it for ever, That it either makes two Gods in Practice, or that they become Idolaters, by giving the divine Honour to a mere Creature.

This made *Franciscus Davides*, as I shew'd before, desist from praying to Christ, and put *Socinus* upon that mean Shift of *superior* and *inferior* Worship, which he borrow'd from the Church of *Rome*, and has long
since

since been exploded, because that will justify the most stupid Idolatry in the World; for so *David* concluded, 'If it be lawful to worship God in Christ, then it is also lawful to worship him in the Sun, Moon, and Stars:' and all Idolaters must be excus'd, who profess that they worship God in their Images. For if this Distinction will secure Men from Idolatry, I do not see how there can be any Breach of the first Commandment at all: then *Baal* and *Ashtaroth*, and the Gods of the Nations may be worshipped with a subordinate Worship; and *Solomon* might sacrifice to *Ashtaroth* and *Milcom*, to *Chemosh* and *Moloch*, provided he did but serve the *God of Israel* with the supreme Worship, and acknowledge him as the superior God. Nay, this would excuse the *Samaritans* for serving their own Gods, as long as it was done in subordination to the supreme God.

Divine Worship can be but one, and *Socinus* * himself, when he could not answer *David*, acknowledges that religious Adoration cannot be more religious and less religious. And when in his Answer to *Franken*, he had asserted that religious Worship was not God's Property, for that the Scriptures had given this Honour to Christ altho not God, because Almighty Power was given to Christ: *Franken* answers very right, That the divine Power cannot claim divine Adoration; for that must be extended, and given to the divine Nature; and that there is an indissoluble Connexion between the divine Power and the divine Essence, with divine Adoration; and that it is downright Idolatry, to separate the Adoration from the Divinity. For this Argument of *Christian Franken* † against *Socinus*, will hold good for ever; namely,

* *Hoornbeck Apparatus*, p. 34. Non possit una adoratio religiosa esse, alia vero minime religiosa.

† *Frank. cont. Socin. disputat. Anno 1584.*

“ That so great as the Difference is between the
 “ Creator and the Creature, so great must the Dif-
 “ ference be between the Honour that is paid to
 “ the Creator and the Creature ; but the Difference
 “ between the Creator and the Creature is the
 “ greatest that can possibly be, is infinite : And
 “ therefore such must the Difference be between the
 “ Worship also ; for religious Worship is owing to
 “ God only, and cannot, without the greatest In-
 “ jury and Affront to the divine Majesty, be given
 “ to any Creature.”

Thus we see God is only to be adored, by the
 express Command of God.

Greater and stronger Proofs cannot be expected or
 reasonably desired, than the express Law of God,
 and the first and fundamental Commandment, and
 that Commandment enforced by many express
 Texts of Scripture, and both confirmed by the
 Practice of the Jewish Church before the Gospel,
 and the Christian Church since the Gospel.

C H A P. IV.

What that Worship is which is due to God alone.

I Come now to consider what that Worship is which is due to God only, and that must be suitable to the Greatness of God, and agreeable to his Excellencies.

The Word *Worship* includes all the Honour that a created Being can possibly yield to God his Creator. But I'll put this in the Words of a *Socinian**, who says that it is "Invocation and Reliance, whereby we pray to God, and hope to obtain of God all corporal and spiritual Blessings." We are therefore commanded to *love God with all our Heart, and with all our Soul, and with all our Mind*, Mat. xxii. 37. with all the Passions and Powers of the Soul.

We must therefore have the most venerable Thoughts of the divine Majesty, and abhor every thing that is derogatory to his Honour and Praise †. We must speak good of his Name, ever mention him with due Veneration, remembering that they are called God's *Enemies* that *take his Name in vain*, and what severe Penalty he has threatned against those that abuse and affront him.

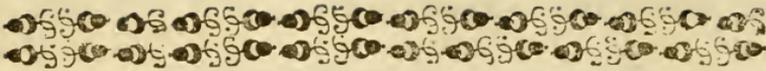
We must have a Sense of our Dependency on him, and love him as our God, to whom we owe our ve-

* Davidis. Vocabulum invocationis pro cultu & fiducia accipitur, quâ petimus à Deo bona corporalia & spiritualia. *Hoornbeck. apparat. p. 32.*

† Wollaston, p. 114.

ry selves, and from whom we receive all we enjoy ; and above all, to whom we stand indebted for the greatest of all Mercies, our Redemption : and therefore honour him as our Lord, fear him as our Judge, as that Almighty Judge, who is able to save and to destroy.

And this Honour, Fear, Love, and Adoration, we are to pay to God, in the most secret Reecesses of our Souls, our most private Thoughts ; in all our Words and Works, by shewing a chearful Obedience to his divine Will ; and especially in our most solemn Devotions, our Prayers and Praises, both private in our Closets, and publick in God's Church ; publickly, solemnly, declaring the Sense we have of God's Greatness, and the Honour we pay to the divine Majesty ; exciting others by our Example to give God the Praise that is due to his holy Name.



C H A P. V.

That divine Adoration is due to Christ, because he is God.



Come now to demonstrate that this holy Worship, this divine Adoration, which is God's Due, and his incommunicable Property, is in all its Circumstances paid to the Lord Christ in the Scriptures, and required of us to be paid to Christ by the Scriptures.

And this I shall demonstrate, by shewing that Christ is that God who is so to be worshipped.

We Christians profess that there is one God, one only God, the fundamental Article of all Religion: and we believe that that God, whose highest Perfection is that *he cannot lye*, can no more deceive us, than he can be deceived by us; we believe that that God is one only, and that in the Unity of that Divinity there are three Persons, the Father, the Son, and the Holy Ghost, who are that one God. And this we believe, altho we cannot understand it, because that great God, who only knows himself, has so reveal'd himself to us; because we are assured that that great God is too holy to deceive us, and too good to lead us into Error, and too jealous of his Honour, to make any other that is not God, a Sharer of his Prerogatives, and Partaker of his Worship and Adoration.

And we find our selves obliged to believe this Trinity of Persons in the Unity of the Divinity, from most exprefs Words of Scripture.

For

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For those sacred Pages assure us both in the Old and New Testament and the New,

That there is but ONE GOD.

In the Old Testament.

Deut. vi. 4. *Hear O Israel, the Lord our God is one Lord.*

Isaiah xlv. 8. *Is there a God besides me? Yea, there is no God; I know not any.*

In the New Testament.

Mark xii. 29. *And Jesus answered him— Hear O Israel, the Lord our God is one Lord.*

1 Cor. viii. 4. *There is none other God but One.*

Gal. iii. 20. *God is one.*

The same holy Pages assure us, both in the Old and New Testament,

That there are three Persons in the Unity of the Divinity, the Father, Son, and Holy Spirit.

In the Old Testament.

Gen. i. 26. *Let us make Man in our Image, after our Likeness*.*

Psal. xxxiii. 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.*

In the New Testament.

Mat. iii. 16, 17. *And lo the Heavens were opened— and he saw the Spirit of God descending like a Dove, and lighting upon him: and lo a Voice from Heaven saying, This is my beloved Son, in whom I am well pleased.*

* God speaking in the plural Number here, expresses a Plurality of Persons in the Unity of the Divinity; for that God spake not to the Angels is certain, because they had no hand in the Creation, neither was Man made after their Image, but only God's: And that God did not speak in the plural Number after the manner of Princes, is as certain, because it is evident that the Eastern Princes spake in the singular, Dan. iv. 4, 18, 20. v. 14. vi. 26. and God always spake by the Prophets in the singular Number, Gen. xvii. 1. Exod. xx. 2. Numb. xiv. 35. and elsewhere. And Zanchy assures us that the most ancient Jews have render'd it by the divine Persons: De trib. Elohi: l. 8. c. 3. § 2. p. 344. & Part. poster. l. 2. c. 2. § 2. p. 397.

In the Old Testament.

Pfal. xlv. 6, 7. *Thy Throne, O God, is for ever and ever—God, thy God, has anointed thee.*

Pfal. cx. 1. *The Lord said unto my Lord.*

Isa. lxi. 1. *The Spirit of the Lord God is upon me, because the Lord has anointed me.*

Isa. lxiii. 9, 10, 11, 14. *The Angel of his Presence saved them—but they vexed his Holy Spirit—the Spirit of the Lord caused him to rest.*

[Numb. vi. 24, 25, 26. Isa. vi. ver. 3. with ver. 8. Isa. xxxiii. 22.]

In the New Testament.

Mat. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

John x. 30. *I and my Father are One.*

John xiv. 17. *I will pray the Father, and he shall give you another Comforter—even the Spirit of Truth.*

2 Cor. xiii. 13. *The Grace of the Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all. Amen.*

1 John v. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*.*

The

* Mr. Whiston, in his Reply to the Earl of Nottingham, imposes a most horrid Falshood upon the World, in asserting that this Verse never was in the Text, till about the Middle of the Reign of Queen Elizabeth, and that no Greek Copy in the World, that was really written before Printing, ever had it otherwise than in the Margin, Page 10, 11. for Mr. Martin has proved as plain as the Sun at Noonday, that this very Verse is to be found in the Greek Manuscripts, as well as in the Latin; that the Greek Church receives it as authentick, and that it has been always in St. Hierom's Translation, and that it was in the old Italick Version before that of St. Hierom: Crit. Dissert. on 1 John v. 7. Anno 1719. And Bishop Beveridge assures us, that it never was so much as questioned in the Days of Arius, on Art. i. Anno 1711. p. 37. And Spanheim proves that it was in the Text in the Cyprianick Age, frequently made use of by him, and that it was in the Latin Version in the second Century, Eccl. Hist. Sec. 3. pag. 707. And Bishop

28 *Adoration due to Christ* Chap. 5.

The same holy Scriptures tell us both in the Old and New Testament,

That this God is holy and just, that he cannot lye nor deceive us.

In the Old Testament.	In the New Testament.
Psal. lxxxix. 35. <i>Once have I sworn by my Holiness, that I will not lye.</i>	Tit. i. 2. <i>God that cannot lye.</i>
	Heb. vi. 18. <i>It is impossible for God to lye.</i>

And lastly, the same Scriptures assure us, both in the Old and New Testament,

That God will not give his Honour to any created Being.

In the Old Testament.	In the New Testament.
Isa. xlii. 8. <i>I am the Lord, that is my Name, and my Glory will I not give to another.</i>	Phil. ii. 10. <i>That at the Name of Jesus every Knee should bow.</i>
Isa. xlvi. 11. <i>I will not give my Glory unto another.</i>	Jude xxv. <i>To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever. Amen.</i>
1 John v. 21. <i>Keep your selves from Idols.</i>	

Having therefore this Foundation of God's Veracity, and Concern for his own Honour, and he having so plainly reveal'd to us that there are three

shop Bull gives us a very convincing Argument that this Verse was in the Text, from certain Hereticks who were called Alogi, because they rejected the Logos: Which Hereticks denied the Gospel of St. John, and this Epistle, because that Word was found in them. Now the Word Logos is not found in this Epistle, but only in this Verse; which proves therefore that this Verse was in the Epistle, for otherwise they would not have rejected it. Bishop Bull's Tracts, by Mr. Nelson, Vol. 3. p. 847.

Persons in the Unity of the divine Majesty, we humbly receive his Revelation with all due Regard, and most awful Submission. And this we believe, altho we have not a full Perception of it. We believe it on the Authority and Fidelity of the most holy God that has reveal'd it, altho we understand not how that can be; we are not desirous of searching into that Secret which God has withheld from us, and reserv'd for a brighter Light, and a more exalted Station: We are satisfied it is so, tho we know not how. Even as in respect to the Creation, we believe the Creatures are made, tho we understand not how they were made: We jangle not with the Works of God, because we know not how he made them; for it is my Opinion, that if we perfectly understood how any of the Creatures were made, we should be able to make them too. Since we are therefore satisfied about the one, why should we not be about the other? For if we know not the Architecture of a Fly, nor understand the Formation of a Gnat, which surpasses our Understanding as much as our Power to make them, how much more unable are we to comprehend the Nature of that Being, which infinitely exceeds all Beings, the Lord and Giver of Life?

In confidence therefore of God's Veracity, and in reliance on his Wisdom, Holiness and Truth, we believe that there are three Persons in the undivided Unity of the Divinity; and that Jesus Christ, whom we, and all the Hosts of Heaven, and all the Churches on Earth adore, is the true God: and we adore him as God, with the same Honour and Worship, as we honour the Father, and that not rashly, not unadvisedly, not inconsiderately, but according to, and in obedience to God's own Command, *That all Men should honour the Son even as they honour the Father; for he that honoureth not the Son, honoureth not the Father who has sent him,* John v. 22, 23. Which Words

Words most positively enjoin that the self-same Honour must be paid to the Son as is paid to the Father: and that whatever Pretence Men may make, that Honour is due to the Father only, that God here himself testifies that he is dishonoured, if the same Honour that is due to him be not paid to the Son; and the Reason and Foundation is, because this Son, this Jesus Christ, is very God, is really and truly God.

And that Christ is that very God that is to be worshipped, appears

From the Divine NAMES.

All the Names and Titles which belong to the glorious Majesty of God, are given to the Lord Christ; and these are given not once, but always; not only without, but with the distinguishing Article; not barely, but with the most glorious Attributes, in the very self-same manner as they are given to God the Father: He is called God absolutely, the incommunicable Name of *J E H O V A* is given to him, he is called the true God, the mighty God, the great God and Saviour; and all the sublime Titles whereby the only true God is dignified and distinguished, are given to him.

J E S U S C H R I S T is God J E H O V A.

The Jews say that *J E H O V A* is God's proper Name, and so peculiarly God's Name, that it never was nor can be communicated to any created Being*. And this is grounded upon the Scriptures, Isa. xlii. 8. *I am the Lord, Jehova, that is my Name, and my Glory will I Not give to another, neither my Praise to graven Images: And Hosea xii. 5. Even the LORD*

* Buxtorf. Lex. p. 157.

Szegedin conf. de Trin. p. 599.

God of Hosts, the LORD is his Memorial: Where the Word *Memorial* excludes all created Beings from participating in that Name, and appropriates it to God only. Nay, God himself does insist upon his being *Jehova* only, in opposition to all other Gods, glorying, in a manner, and triumphing in it as the distinguishing Character, by which he would be known to be infinitely superior to all the Gods of the Nations. *Exod. xii. 12. Against all the Gods of Egypt I will execute Judgment, I am the Lord, Jehova.* And *Jer. xxxii. 27. I am the Lord, Jehova, the God of all Flesh; is there any thing too hard for me?*

The Jews farther say, that in the Letters of the Name * *Jehova*, the three Tenses, past, present, and future, are contained, was, is, and shall be; and that St. *John* from thence interprets it, *Who is, who was, and is to come*; *Rev. i. 18.* whence it is called the Name of God's Existence: For when God had said, *Exod. iii. 14. I AM WHAT I AM*, he presently after calls himself *J E H O V A*, *ver. 15.* and says, that that is his peculiar Name; *This is my Name for ever, and this is my Memorial unto all Generations*: And our Adversaries do allow, that the Name *Jehova* has reference to the necessary Existence of the Person so named in his own Right †.

And this Name *J E H O V A*, this peculiar Name, which the Psalmist says is *God's Name alone*, *Psal. lxxxiii. 18.* is given to the Son of God, even to *Jesus Christ*. This Name is distinguish'd in our Translation by Capital Letters, tho the Word *Jah*, which is a Contraction of *Jehova*, is noted with the same Capitals, and also rendered *LORD* ||.

* Buxtorf. *ibid.*

† Clark's *Reply*, pag. 164.

|| *Exod. xv. 2. xvii. 16. in the Psalms often. Isa. xxxviii. 11. Cant. viii. 6.*

In the Old Testament.

Isa. xlv. 21, &c. *There is no God else beside me, a just God, and a Saviour: Lock unto me and be ye saved, all the Ends of the Earth; for I am God, and there is none else. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, That unto me every Knee shall bow, every Tongue shall swear. Surely shall one say, In the Lord [Jehova] have I Righteousness and Strength: Even unto him shall Men come, and all that are incensed against him shall be ashamed. In the Lord [Jehova] shall all the Seed of Israel be justified, and shall glory.*

Isa. xlv. 6. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.*

In the New Testament.

Rom. xiv. 10, 11. *For we must all appear before the Judgment-seat of Christ. And the Apostle proves it from that very Text of Isaiah, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God.*

Phil. ii. 10. *Wherefore God has highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is the Lord, to the Glory of God the Father.*

Rev. i. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

It were endless to enumerate all the Texts of Scripture; for it is observed that the Name *Jehova* is more than sixty times given to Christ in the Old Testament, and all such Places, as by the Authority of Christ and the Apostles, are applied to Christ in the New Testament, as the Son of God, and the Saviour of the World. I shall only take notice of one more.

Jer. xxiii. 6. *In his Days shall Judah be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUS-*
 1 Cor. i. 30. *But of him ye are in Christ Jesus, who of God is made unto us Wis-*
dom, and Righteousness, and
Sanctification, and Redemp-
 tion.
 NESS.

Here I am to observe, that *the Lord our Righteous-*
ness is not all the Name of Christ, but *Jehova* only; and *our Righteousness* is a Description both of his divine Nature, and of the Mercy Mankind should receive from him. In the Original it is צדקנו *Tzid-*
kenu; and *Buxtorf* tells us, that the Word צדק *right-*
eous, was a common Addition to the Titles of the Kings of *Jerusalem**: And so here Christ is called *Jehova* the righteous, and particularly our Righteousness, to declare his Government, and what Mankind should receive from him, who is both their King and their God. And this Text is explain'd by *Jer. xxxiii. 16.* where it is not said to be his Name, but his Title, and Description of his Nature.

I shall only add, that the *Jews* say †, the Name *Jehova* is not only God's great and glorious Name, but that it is also the Name of Grace and Mercy, from *Exod. xxxiv. 6.* *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth.* And that this Name of Grace belongs to the *Messias*, the same *Jews* acknowledge, when they say, "Why do the *Israelites* pray, and "are not heard? and answer, Because they do "not understand (*Shemhamphorash*) the Name of "Jehova explain'd; but in the Age of the *Messias* "God shall make it known to them, and then shall "they be heard."

* *Buxtorf. Lex. p. 638.*

† *Ibid. p. 30, & 167.*

And again, “ The Scripture says, the Name of
 “ the Messias is the LORD OUR RIGHTEOUSNESS,
 “ or the Jehova our Righteousness: And why ?
 “ Because he is to be God the MEDIATOR, by
 “ whose Hand we shall obtain Righteousness of
 “ God. God therefore calls him by the Name of
 “ *Jehova* *.”

From what has been said it appears, that Jesus Christ the Messias is *Jehova* : for since that Title is in Scripture a principal Note of Distinction, by which the true God was pleased to manifest himself, and to set forth his own superior Excellency, in opposition to all pretended Deities ; and since this Name is given to Christ, and applied to Christ so frequently, it follows, and the Consequence is undeniable, that Christ is that God, that only true God, that is possessed of all those distinguishing Powers and Perfections which go along with that sublime Title.

Christ is the First and Last.

In the Old Testament.

Isa. xlv. 6. *I am the first, and I am the last, and besides me there is no God.*

In the New Testament.

Rev. i. 11. *I am Alpha and Omega, the first and the last.*

I cited this Text of *Isaiab* before to prove that Christ is *Jehova* ; now I produce it as it expresses the eternal Greatness and infinite Majesty of God, and to prove that Christ is that God, because this most glorious Title is given to him : A Title which expresses the Eternity not only of the divine Being, but his supreme Power, Dignity, and Glory, and his Government of all Things, *Isa. xlv. 6, 7, 8.*

* Buxtorf. Lexic. p. 164.

Maimonides tells us, that it is the fourth Article of the *Jewish* Faith to believe, That God is the First and the Last *; but the Gospel has made it the first, the principal, the fundamental Article of the Christian Faith, That our Lord Jesus Christ is the First and the Last, is the supreme God, with the Father and the Holy Ghost, the only one God.

JESUS CHRIST *is called* GOD *absolutely.*

Acts xx. 28. We find Christ called *God* absolutely, *Feed the Church of God, which he has purchased with his own Blood*: And *1 Tim.* iii. 16. *God is manifest in the Flesh*. In both these Places the Name of God is given to Christ in the most strict and proper Sense, in the same manner as it is given to the Father.

JESUS CHRIST *is the* TRUE GOD.

1 John v. 20. *We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal Life*. That this was spoke of Jesus Christ is most certain, from the Scope of the whole Epistle, wherein the Apostle purpos'd to speak of Christ's Divinity; for there were *Hereticks* at that Time, namely *Cerintus* and the *Ebionites*, who taught that Christ was Man only: the Apostle therefore, in opposition to these *Hereticks*, asserts this of Jesus Christ, for no body can doubt it of the Father.

He asserts therefore that Christians are in God, because that Jesus Christ is God; and he calls God *ἀληθινόν*, the true, and then explains that *ἐν τῷ υἱῷ ἀληθῆ*, even in his Son: and that this Son is here said to be the true God and eternal Life, is evident from the Pronoun *ὁὗτος*, this; and all Grammar obliges us to refer that to both Predicates.

* *Maimon.* in *Sanh.* c. 10.

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For these two Predicates are of great weight, the first *this is the true God*, and the next *and eternal Life*. Now it has been acknowledged even by an Adversary, that Eternal Life is a Name of Jesus Christ *, and appropriated to him ; and it is as certain that the other Predicate pertains to the same Person : For had it been intended of the Father, that he is the true God, and Christ the eternal Life, the Text should have run *ὁὗτος*, this is the true God, and *ἐκεῖνος*, that other is eternal Life ; but the Words are, *This is the true God, and eternal Life* : There is but one Subject to both Predicates.

Some Copies read the first Part of this Verse, *We are in him that is the true God*, ἢ ἀληθινὸν Θεὸν : and this strengthens the Apostle's Assertion, for then the Sense must be this, We know that the Son of God is come, and has given us an Understanding that we may know the true God ; and we are in him that is the true God, even in his Son Jesus Christ : This is the true God and Eternal Life.

And this Construction does most powerfully assert that there is no way of knowing the true God so certain, as by such a Teacher who is God himself. And Christ has both taught us the true God, and united us to the true God, himself being the true God. And this is agreeable to the whole Design of St. *John*, which is both in his Gospel and Epistles to vindicate the Divinity of Christ, against the Hereticks of those Times : And therefore as he began his Gospel, so he ends this Epistle, asserting the divine Nature of Christ ; and in both, he frequently inculcates the Necessity of believing Christ to be the true God.

* *Modest Plea*, p. 264. Vide Becman. Exercit. X. Amst. 1643.

JESUS CHRIST *is the GREAT GOD and SAVIOUR.*

Tit. ii. 13. *Looking for that blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.*

In this Text both the Titles of great God and Saviour are given to Christ; and that they pertain to Christ only appears, because there is no mention of the Father, but Christ only, in the following Part of the Discourse: And it is evident farther from the Article $\alpha\gamma$ being but once used, whereby one and the same Person is only spoke of; for had two different Persons been design'd, the Article must have been set before Saviour, and because the *ἐπιφάνεια*, the Appearing, is always ascribed to the Son alone, and never to the Father*. And therefore, with submission, the Version might fairly be, and indeed ought to be, *the glorious appearing of our great God and Saviour Jesus Christ.* And our old Translation, tho it does not come up to the Force of the *Greek*, yet comes nearer than the present; for that has it, *Looking for that blessed Hope and appearing of that Glory of that mighty God, and of our Saviour Jesus Christ.* And our Adversaries themselves confess, that the grammatical Construction requires both to be ascribed to Christ*.

JESUS CHRIST *is the only SOVEREIGN GOD and LORD.*

Jude, ver. 4. *For there are certain Men crept in unawares — denying the only Lord God, and our Lord Jesus Christ.*

The one Article denotes that Jesus Christ is that only Lord and God. The Force of the Word *Δεσποτῆς* is not sufficiently explain'd: The Words may

* 2 Thes. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10. iv. 1, 8.

† Clark's *Scripture-Doctrine*, p. 77. 2^d Edit.

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be thus render'd, *that only* Sovereign GOD and LORD of ours, Jesus Christ. The *Complutensian Codex* * reads it, τὸν μόνον Θεὸν καὶ Ἄδελφόν τὸν Κύριον; that only God and our Sovereign Lord. And Mr. Perkins †, the only Ruler who is God, and our Lord Jesus Christ.

JESUS CHRIST is the MIGHTY GOD.

Isa. ix. 6. *His Name shall be called Wonderful, Counsellor, the MIGHTY GOD.*

Before I explain this Text, I must observe, that the LXX have every where render'd the Hebrew EL and ELOHIM, by Θεὸν, God. *Aquila* has render'd it by ἰσχυρὸν, from its proper Signification, *the powerful God*; tho' some rather derive it from a Word expressing God's Omnipresence, according to *Jer.* xxiii. 23. *Am I a God at hand, saith the Lord, and not a God afar off?* But whatever the Etymon be, this is the proper Name of God: and St. *Jerom* says, that it is the proper Title of the only true God, because he alone possesses Almighty Power ||. And this is given to the Child Christ Jesus, as well as to the eternal Father.

To the Father.

Isa. x. 21. *The Remnant shall return, even the Remnant of Jacob unto the mighty God, the El Gibbor.*

To Christ Jesus.

Isa. ix. 6. *Unto us a Child is born, a Son is given—— and his Name shall be the El Gibbor, the mighty God.*

The LXX have taken a strange Liberty in rendering this Place; for instead of translating it the mighty God, they have made a Comment, and

* Beza in loc.

† Perkins *Exposit.* in loc.

|| Hieron. in *Esa.* p. 85. Ed. Bened.

turned it by *μεγάλης βουλῆς ἄγγελος*, the *Angel of the great Council*. And St. *Jerom* * thinks the reason was, because they thought it strange to apply the Name of *God* and *Mighty* to a Child. And some are of opinion, that the latter *Jews* had corrupted some Copies of the *Seventy*, and that thereupon several of the most antient *Christian Writers*, who highly valued the *Septuagint Version*, quoted this Text, not as that has it, but as it is in the *Hebrew Text* †.

And as this Name of *El* is given to *Christ* in the singular, so it is also in the plural Number.

Jesus Christ is Jehova Elohim, the Lord God, and El Elohim, the God of Gods.

This Word is used in the plural, both to denote the *Trinity of Persons* in the *Unity* of the divine *Essence*, as also to signify the exceeding *Greatness* of *God's Power*; and tho it be given sometimes analogically to *Angels* and *Princes* †, it is notwithstanding the proper Name of *God*.

This Name is construed with a *Verb* of the singular Number, and has the Name of *Jehova* added to it, to denote the *Trinity of Persons* in the *Unity* of the *Divinity* **.

And this Name is given to *Christ*, *Psal. xlvi. 8, 9, 10.* *As we have heard, so have we seen in the City of the Lord of Hosts, in the City of our God, God will establish it for ever; we have thought of thy loving-kindness, O God, in the midst of thy Temple: according to thy Name, O God, so is thy Praise.* Here the Name of

* Hieron. in *Esa.* p. 86.

† *Dr. Waterland, Serm. 6. p. 219.*

‡ *Psal. xcvi. 5. Gen. vi. 13. Exod. iv. 5.*

** *Hoornbeck. confut. Socin. l. 2. c. 5. p. 420.*

Nomen ergo Elohim velut expositio quædam prioris nominis est, ut videlicet sciamus illum verum Deum, qui Jehova appellatur, esse Patrem, Filium, & Spiritum Sanctum. Szegedin. conf. de Trin. p. 601.

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Elohim is four times together given to Christ, and twice in the last Verse, *This God is our God for ever and ever, he will be our Guide unto Death.* And so again by *Hosea, ch. i. 7.* *I will have Mercy upon the House of Judah, and will save them by the Lord their God; by the Jehova their Elohim:* and the Jews themselves acknowledge this Text to relate to the Messias, and accordingly the *Chaldee Paraphrase* reads it by *his WORD which is their GOD.*

And in the New Testament we find the same Title of Lord God given to Christ: for *Luke i. 16, 17.* we find the Angel speaking of *John the Baptist, Many shall he turn to the Lord their God, and he shall go before him,* namely before Christ, who is that Lord God; for in strictness of Construction the Words *Lord their God* are so immediately connected to *him,* that they cannot possibly be understood of any Person but Christ: and if this be compared with *Luke iii. 4.* and *Malachi iii. 1.* it is impossible that any Person can be understood but Christ, who is the Lord.

And as Christ is called *Jehova Elohim,* the Lord God, so he is also called *El Elohim,* the God of Gods, *Psal. l. 1.* as our old Translation has it: which Psalm has ever been look'd upon as relating to Christ, and his coming to Judgment, and as such it must necessarily pertain to Christ; *For the Father judgeth no Man, but has committed all Judgment unto the Son,* *John v. 22.* And so the Psalmist speaks to Christ, *Arise, O God, and judge the Earth,* *Psal. lxxxii. 8.* Upon which Text the Jews have this Comment, "When the Judgment goeth forth in Mercy and Favour, the Judge is called *Jehova*; but when he punishes, he is called *Elohim* *."

* Buxtorf. Lexicon, p. 30.

CHRIST is over all GOD blessed for ever.

Rom. ix. 5. *Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all God blessed for ever, Amen.*

That St. Paul speaks this of Christ, is so plain from the whole Context, that no Expression whatever can be plainer; for the Father is not so much as nam'd in the foregoing part of the Chapter: and *ὁ ὧν, who is*, does naturally refer to the Person immediately before spoken of, and that is Christ; and the Antithesis, between what he is according to the Flesh, and according to the Spirit, requires it.

It is pretended as an Objection to the force of this Text, that some Manuscripts read it, *who is over all blessed for ever*, without the Word God; and that *Erasmus* has observ'd that some of the Fathers have not the Word *God* in this Text.

But Dr. *Mills* * says that the Manuscripts have it, as also the *Syriac* Version; and *Erasmus* † his Pretence from the Fathers is vain, for he names but two, only *Cyprian* and *Hilary*; and are they of of weight against the whole Catholick || Church? And as *Beza* ** has observ'd, tho the Word *God* were not in the Text, the Sense would be the same, and the Divinity of Christ sufficiently express'd by *being over all*, and by *blessed for ever*; the Significancy of which Phrases I shall tell you presently.

* *Mills* in loc. † *Erasm.* in loc.

|| That the Word *God* was in the Greek Copies in the time of *Noetus*, is evident from his quoting the Text with it at his second Appearance. *Epiph. Hær. 57. p. 114.* Edit. *Billii Col. Agrip. Anno 1617.*

** *Beza* in loc.

Further,

Further, our Author pretends from the *Socinians* that this is a Doxology, and that it is a Form used by the *Jews*, God be blessed for ever; and therefore the Evidence of this Text vanishes by an Ellipsis*.

That the *Jews* used such a Form is true, but that this is such here, all the Figures in the World can never make out, and nothing but open Violence to Grammar can pretend to it; and when all is done, will make the Sense broken and confused: for neither the Grammar nor the Antithesis will allow of such an Ellipsis; for the Antithesis absolutely requires that the divine Nature should be express'd, as well as the human, as we find, *Rom. i. 3.* where he says that *Christ was made of the Seed of David*, here *of the Fathers*, in both *καὶ σάρκα*, according to the *Flesh*; and there he says that he was declared with Power to be the Son of God, according to the Spirit of Holiness, *καὶ πνεῦμα ἁγιοσύνης*, and here that he is over all God blessed for ever. So that here is no Doxology, but a plain Description of the divine Nature of Jesus Christ, that as certain as he is of the Fathers, so surely that self-same Person Jesus Christ is over all God blessed for ever.

Having vindicated the Text, I may now shew you the Significancy of the Expression *over all God blessed for ever*, which is the most lofty Expression that can be made; for Christ is not only here call'd God, but God with the most exalted Epithet, *over all*, even as it is given to God the Father.

Eph. iv. 6. *One God and Father of all, who is above all.* Rom. ix. 5. *Christ, who is over all God blessed for ever.*

* *Staunton's Sincere Thoughts, p. 63.*

And besides this, he is call'd *blessed for ever*, εὐλογη-
 τὸς εἰς τὰς αἰῶνας; which is also exactly the same as is
 given to God the Father.

Rom. i. 25. *The Creator* Rom. ix. 5. *Christ who*
tor who is blessed for ever, is God blessed for ever,
Amen. *Amen.*

Now here we must observe, that this Phrase
blessed for ever, was always used by the Jews as a
 Name of God, whereby they expressed the One
 God of *Israel**: and therefore were there no other
 Words to express the Divinity of Christ, this alone
 would be enough; for according to the Jewish
 Phrase, which the Jews certainly understood, he is
 God, that is *blessed for ever*, and he that is *blessed for*
ever is most certainly God.

CHRIST is the LORD of Glory.

In the Old Testament.

Psal. xxiv. 8. *Who is*
this King of Glory? the
 LORD *strong and mighty,*
 the LORD *mighty in bat-*
tle.

10. *Who is this King of*
Glory? the LORD of Hosts,
he is the King of Glory.

In the New Testament.

1 Cor. ii. 8. *Which*
none of the Princes of this
World knew, for had they
known it, they would not
have crucified the Lord of
Glory.

* Bishop Pearson on the Creed, Art. 2. p. 133. Bishop Bull,
 Def. Fid. Nic. S. 2. C. 3. §. 10.

JESUS CHRIST is KING of KINGS, and
LORD of LORDS.

These Titles *St. Paul* makes the distinguishing Characters of the one true God; and these are given and ascrib'd to the Son, with the same Pomp and Magnificence, as they are to the Father.

To the Father.

1 Tim. vi. 15. *Who is the blessed and only Potentate, the King of Kings, and Lord of Lords.*

To the Son.

Rev. xvii. 14. *The Lamb shall overcome them, for he is Lord of Lords, and King of Kings.*

Rev. xix. 16. *And he has on his Vesture, and on his Thigh, a Name written, King of Kings, and Lord of Lords.*

Jesus Christ is LIFE.

This Title, which is none of the least of God's glorious Titles, is equally ascrib'd to Jesus Christ as to the Father.

To the Father.

John v. 26. *The Father hath Life in himself.*

Deut. xxxii. 40. *I live for ever.*

Jer. x. 10. *The Lord is the true God, he is the living God.*

To the Son.

John v. 26. *As the Father has Life in himself, so hath he given the Son to have Life in himself.*

Job xix. 25. *I know that my Redeemer liveth.*

John i. 4. *In him was Life.*

John xi. 25. *I am—the Life.*
Acts iii. 15. *The Prince of Life.*

Jesus Christ is the Fulness of the Godhead.

Col. ii. 9. *For in him dwelleth all the Fulness of the Godhead bodily.*

These Words of *St. Paul* are very extraordinary ; for the Apostle foreseeing that Hereticks would arise that should speak of a secondary God, a God made of a Creature, he purposely express'd himself in such a manner concerning Christ his Divinity, as must make him the real and true God, the very supreme God, and not a nominal, a factitious God. The Apostle therefore did not say that Christ was God, because that Name might be liable to Exception, having been given to Men, Princes and Prophets ; but to put that matter above all Exception, he says, that in this Jesus *all the Fulness of the Godhead dwelt bodily* ; that altho he appear'd to be a Man, he was God also ; for he expresses two Natures in the same Person, the divine inhabiting, and the human inhabited.

St. Paul did not say *πλήρωμα θεότητος*, which might have been understood for the Fulness of Gifts and Graces, Wisdom, Power, Mercy, and the like, a Fulness of Gifts greater than ever a created Being enjoy'd ; but he expressly says, *τῆς θεότητος*, of the very Godhead, of the Divinity it self. This is a distinguishing Expression, the other signifies the Qualities, this the very Essence of Divinity ; nay more, he speaks of *the Fulness of the Godhead*, to let us know that Christ is in all Respects the very God, the eternal and supreme God : nay, and adds *πᾶν τὸ πλήρωμα*, all the Fulness of the Godhead, to assure us that such as the Father is, such is the Son ; and that the Godhead of the Father and of the Son is all one, the Glory equal, the Majesty co-eternal.

Secondly, That Christ is the very God that is to be worshipped, appears from

The Divine ATTRIBUTES.

By the Word Attributes I would signify such Perfections and Excellencies of the divine Nature, whereby God is distinguished from the Creatures, and whereby God makes himself known to his Creatures *. Now these are all ascribed to Christ.

First, *Eternity is ascribed to Jesus Christ.*

Rev. i. 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* † This is the very Description which the Prophet gives to the one God of Israel, *Isa. xliii. 20.* But having spoken to this before, I pass to other Texts.

Micah v. 2. *But thou Bethlehem Ephrata, tho thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose Goings-forth have been from of old, from everlasting.* In which Words we plainly find two Comings-forth, the one promis'd to be in *Bethlehem*, the other from *Eternity*: Which is not only a plain Proof that Christ was pre-existing before his Birth of the Virgin, but is as full a Proof as Words can express of his Eternity also.

Prov. viii. 22, 23. *The Lord possessed me in the Beginning of his Way, before his Works of old: I was*

* *Attributa sunt perfectiones, quibus se nobis infirmis Deus cognoscendum præbet, & à creaturis distinguitur magis. Markii Theol. c. 4. de Deo § 17. Amstel. Anno 1690.*

† *Æternitas est Dei perfectio, per quam omnis principii, termini & successionis expers, jugiter existet. Ibid. § 31.*

Boetius. Interminabilis vitæ tota simul & perfecta possessio.

set up from everlasting, from the Beginning, or ever the Earth was. But more of this Text hereafter.

Jesus Christ is Omnipresent.

This is the divine Perfection, whereby God cannot be contained by any measure of Things created, or to be created, is present with all Creatures, and infinitely exceeding the Limits of the Creatures*. And so the third Article of the *Jewish* Faith, expresses God's Ubiquity: I perfectly believe, that the Creator is not a Body, neither can he be comprehended by any bodily Comprehensions, neither is there any thing like unto him †.

This is ascribed to God the Father, and also in the self-same manner to God the Son.

To the Father.

Jer. xxiii. 23, 24. *Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret Places, that I shall not see him, saith the Lord? Do not I fill Heaven and Earth, saith the Lord?*

Acts xvii. 28. *In him we live, and move, and have our Being.*

To the Son.

Mat. xviii. 20. *Where two or three are gathered together in my Name, there am I in the midst of them.*

Mat. xxviii. 20. *Lo I am with you always, even unto the End of the World.*

Col. i. 17. *By him all Things consist.*

Heb. i. 3. *Upholding all Things.*

* Immensitas est perfectio Dei, per quam nullâ mensurâ rerum creaturarum, vel creabilium, ipse continetur; omnibus creaturis præsens, earumq; limites excedens. *Markii ibid. § 27.*

† Maimonid. in Sanhedr. c. 10.

Jesus Christ is Immutable.

Immutability, which is that most perfect Constancy of God *, whereby he is perfectly free from all Change actual or possible : This is God's Prerogative, and is ascribed to the Son, in the same Pomp and Magnificence, as it is to the Father.

To the Father.

Psal. cii. 25, 26, 27. Thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands : They shall perish, but thou remainest, and they all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy Years shall not fail.

Mal. iii. 6. I am the Lord, I change not.

James i. 17. The Father of Lights, with whom is no Variableness, neither Shadow of turning.

To the Son.

St. Paul, Heb. i. 10, 11, 12. opposing the Immutability of Christ to the fading and perishing Nature of the Heavens and Earth, ascribes the Glory of that Perfection to Christ in the very Words of David, Psal. cii.

Heb. xiii. 8. Jesus Christ, the same yesterday, to day, and for ever.

Before I proceed, let me make a Remark on those admirable Words of *David, Psal. cii.* applied by *St. Paul* to *Christ Jesus*. No Words can be devised more emphatical to describe the Eternity and Immutability of the one only true and eternal God ; and since they are here ascribed, and that by an Apostle, without any Reserve, without the least Restriction, to *Jesus Christ*, we are obliged to be-

* *Immutabilitas est perfectissima illa Dei constantia, quâ omnis planè mutationis expers est tum actualis tum possibilis. Martii ibid. § 26.*

lieve that this *Jesus Christ* is the eternal and immutable God. When *David* first expressed these Words, he spake of the *Jehova*, the God of *Israel*; when the Apostle applies them, it is to Christ. The great Actions there mention'd, are the Actions of Christ, as the expanding of the Heavens, and laying the Foundations of the Earth. Those great Attributes of the divine Nature there related, Immutability and Eternity, are the Perfections of *Jesus Christ*; Christ therefore is that *Jehova*, that *God of Israel*, the one only God, as well as the Father.

And it is very observable, that this Text is so penn'd by the sacred Writer, that all Occasions of Criticism, by Propositions or Articles, are prevented: whatever doubt there may be by them, or because of them, in other Texts, there can be none in this; Christ is the eternal God, Christ is God immutable.

Jesus Christ is the Independent God.

Independency, which is that Perfection of God, whereby he is sufficient to himself, and the only Cause of all Things *, is a divine Perfection, and that Perfection which declares the All-sufficiency, and Beatitude of the divine Nature. This is ascribed to the Son equally as to the Father.

To the Father.

Gen. xvii. 1. *I am the Almighty God*; or, as the old Translation has it, according to the Hebrew, *I am the All-sufficient.*

To the Son.

John v. 26. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.*

* *Independencia est perfectio Dei, qua sibi sufficiens, omnium extra se causa est summa. Markii ibid. § 20.*

This Text of St. *John* is very well worthy of our Consideration, as it does most admirably assert Christ's Divinity, and explain his Independency: For this Text clearly intimates, that altho he had his divine Life and Nature from the Father, as the Fountain of the Deity, yet he received it not by Participation, but by Communication; he did not only participate of it, but it was wholly communicated to him. Hence it is that the Christian Fathers have called Christ *, 'Αυτῆλειος, αὐτοδύναμις, αὐπίθεος, αὐτοφῶς, αὐτογῆς, and the like; that is, Self-Perfection, Self-Power, Self-God, Self-Light, and Self-Understanding. All which Expressions *Epiphanius* † seems to explain most clearly, plainly shewing, that those Expressions signify, not that Christ has them ἐξ ἑαυτοῦ, but that he has them ἐν ἑαυτῷ, not of himself, but in himself: and that tho he be Θεὸς ἐκ Θεῶν, God of God, yet he is Θεὸς ἐν ἑαυτῷ, God in himself, and that is sufficient to denominate him αὐτόθεος, Self-God; for αὐτόθεος is the same with αὐτὸς ὁ Θεός, one who is God in himself, and so is God himself; not another God, but another Person from the Father, having the same Essence communicated to him.

Christ is the Omniscient God.

Omniscience is that Perfection of God, whereby he most perfectly knoweth all Things in himself, by one eternal Act ||. This is most certainly a divine Perfection, and the divine Privilege; and is in the Scriptures ascribed to the Son equally as to the Father.

* Greg. Nyssen. in Catech. major. Basil. l. 2. contra Eunomium, pag. 740. tom. I. Ed. Par. 1638.

† Epiph. Hær. 77. p. 243. Edit. Colon. 1617.

|| Scientia est perfectio Dei, per quam uno actu æterno, in se perfectissimè omnia cognoscit. *Mark.* § 34.

To the Father.

To the Son.

1 Kings viii. 39. *Thou even thou only knowest the Hearts of all the Children of Men.*

John xvi. 30. *Now we are sure that thou knowest all Things.*

Acts xv. 8. *God which knoweth the Hearts.*

John xxi. 17. *Lord, thou knowest all Things.*

Jer. xvii. 10. *I the Lord search the Hearts, I try the Reins.*

Rev. ii. 23. *I am he that searcheth the Reins and the Heart.*

Acts i. 34. *Thou Lord which knowest the Hearts of all Men.*

Col. ii. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.*

Jesus Christ is the Almighty God.

That Omnipotence is a divine Attribute all Men do allow ; and that it is the Perfection of the Son as well as of the Father, the Scriptures assure us, which ascribe it to the Father and to the Son, in the same Words, and the same Strength of Expression.

Before I shew you that it is applied to the Son, I must observe, that the Word *Almighty*, παντοκρατωρ, answers to the *Hebrew* שר׳, the *All-sufficient*, Gen. xvii. 1. where our old Translation has *All-sufficient* ; and also that it answers to another Phrase used in Scripture to express *Almighty Power*, and that is the *Lord of Hosts*, *Jehova Sabaoth*, יהוה צבאות. And St. *Ambrose* * and *Jerom* † have observed, That the *LXX* have rendered *Jehova Sabaoth* indifferently by *Lord of Hosts* and *Almighty*. And St. *John*,

* Sabaoth autem interpretes alicubi Dominum virtutum, alicubi regem, alicubi omnipotentem, interpretati sunt. *Ambros. de fide*, l. 4. c. 1. p. 314. *Edit. Par. Anno 1569.*

† Sciendumq; quia ubicumq; septuaginta interpretes Dominum virtutum, & Dominum omnipotentem expresserint, in Hæbræo sit positum Dominus Sabaoth. *Hieron. tom. 3. p. 519.*

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Rev. iv. 8. alluding to the thrice holy of *Isaiah*, instead of *Κύριος Δυνάμων*, as the *Septuagint* has it, or *Sabaoth* as the *Hebrew*, which is Lord of Hosts, has *Κύριος ὁ Θεὸς ὁ παντοκράτωρ*, *Lord God Almighty*.

That this Attribute is the Property of the Father needs no Proof; but that it is applied only to the Father, is not true, for it is applied to the Son both in the Old and New Testament.

In the Old Testament.

Isa. vi. 5. *Wo is me— for mine Eyes have seen the King, the Lord of Hosts.*

Zech. xii. 5. *The Inhabitants of Jerusalem shall be my Strength in the Lord of Hosts their God.*

And ver. 10. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced.*

And all Kindreds of the Earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY.

In the New Testament.

John xii. 41. *These Things said Esaias, when he saw (Christ) his Glory, and spake of him.*

John xix. 34. *But one of the Soldiers with a Spear pierced his Side.*

Ver. 37. *And again another Scripture saith, they shall look on him whom they pierced.*

Rev. i. 7, 8. *Behold he cometh with Clouds, and every Eye shall see him, and they also which pierced him.*

Thirdly, That Christ is the very God that is to be worshipped, appears from

The Divine Operations.

All the Works of God are ascribed to Christ in the same manner as they are to the Father, *John v. 19. Verily, verily, I say unto you, the Son can do nothing of himself,*

himself, but whatever he seeth the Father do; for what Things soever he doth, these also doth the Son likewise.

This very Text the Adversaries of the Divinity of Christ make use of against Christ, as an Argument against his Almighty Power; but then I must observe to you that they divide the Text, and take only the first Part, being well assured, should they take it as it lies, it is most positively against them: For the full Meaning of the Text is, that God the Son is intimately united with the Father, never separate from him, and therefore never acts but in concert with him; for that the Operation is undivided, and the Work one. And then it appears, that this Text is so far from denoting any Imperfection in the Power of the Son, that, on the contrary, it sets forth the Greatness and unmeasurable Perfection of it, as being inseparably linked with, and indeed one and the same, in extent and degree, with the Father's.

Jesus Christ is the Creator of the World,

That the creating of the World is an Act of God, of Almighty Power, is a Truth known to all Mankind, and acknowledged by the very Light of Nature. See Page 15. And this is ascribed to Jesus Christ in the Scriptures exactly as it is to the eternal Father.

To the Father.

Gen. i. 1. *In the Beginning God created the Heaven and the Earth.*

Exod. xx. 11. *In six Days the Lord made Heaven and Earth, the Sea, and all that in them is.*

2 Kings

To the Son.

John i. 3. *All Things were made by him (Christ the Word) and without him was not any Thing made that was made.*

Ver. 10. *He was in the World, and the World was made by him.*

E 3

Col.

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2 Kings xix. 15. *Thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth.* Col. i. 15, 16, 17. *Who is the Image of the invisible God, the first-born of every Creature; for by him were all Things created that are*

Heb. iii. 4. *He that built all Things is God.* *in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or*

Dominions, or Principalities, or Powers: All Things were created by him and for him; and he is before all Things, and by him all Things consist.

Before I proceed I must observe, that several of the Antients, namely, *Origen, Basil, and Ambrose*, have render'd *Gen. i. 1. ראשית* *the Beginning*, by the Son; and that the *Chaldee Paraphrast*, for *in principio*, in the Beginning, has *in sapientia*, in or by his Wisdom; and that this Wisdom is the *Logos*, the Son of God. And this agrees excellently well with that of *Solomon*, *Prov. viii. 22. The Lord possessed me ראשית דרכו Principium viae suae, the Beginning of his Way*; that is, of his Works, as *Vatablus* expounds it. And the Text makes it good, for the same Verse has, *I was before his Works of old*; where the Word *קדם* adverbially signifies *before*, as we have rendered it, but substantively signifies *Oriens*, the *Sunrise of his Works of old*: And there is no necessity of making *Raschith* an Adverb neither, they are both Substantives.

Wherefore *ראשית* is the essential Wisdom of God, not a Property but a Substance; for true Wisdom is Substance, according to *Plotinus*, *ἡ ἀληθινή σοφία ἔσθ' αὖτε ἡ ἀληθινὴ ἔσθ' αὖτε σοφία*. And this substantial Wisdom is the *Logos*, *Jesus Christ*, the Son of God, called by *St. Paul*, *The first-born of every Creature*. This is the Wisdom of God, or the Idea according to which he framed all Things, and therefore must be before all Things. And answerable to this are the two Attributes *Philo* gives to the same Subject,

Chap. 5. *because he is God.* 55

Subject, calling him, *πρωτόγονον Θεῶν λόγον*, the first-born Word of God, and *ἀρχὴν*, the Beginning*.

And I must observe farther, That our Translation, which has rendered *πρωτόγονος πᾶσις κτίσεως*, by *the first-born of every Creature*, does not come up to the Force of the Greek; for the Original signifies *First-born before all the Creation*. And St. Paul himself shows it must be so understood, because *ver. 17.* he says *he is before all Things*, which positively exempts him from being one of the Creatures, because *all Things were made by him*. And therefore our Version ought to be corrected, with submission, in this Place, as it is not agreeing with the Text, and as it may give a Handle to our Adversaries to believe Christ a created Being, tho the first of the Creation; when St. Paul intended to signify the very contrary, that Christ is no Creature: So far from that, that he existed before all Things, and that the very Creatures both in Heaven and Earth were even made and created by him.

Eph. iii. 9. *God who created all Things by Jesus Christ.*

Heb. i. 2. *By whom also he made the Worlds.*

1 Cor. viii. 6. *To us there is but one God, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him.*

In this last Text St. Paul opposes both Father and Son to the Gods many, and Lords many. There is but one Lord to us, namely Jesus Christ; Is then the Father excluded, who also is the Lord, *by whom are all Things*, Rom. xi. 34, 36. among the Lords many? God forbid, but Father and Son are one Lord. So again, to us there is but one God, namely the Father; Is then the Son excluded among the Gods many? that Son who *is over all, God blessed for ever,*

* See Dr. H. More, *Defence of Cabala*, p. 73, 74.

Rom. ix. 5. God forbid, but Father and Son are one God. For *St. Paul* in this Place not only tells us that the Father and Son are one God, and one Lord, but also intimates the Reason why, and on what Account they are one, because all Things flow from both. There is nothing of the Father but by the Son; nor any thing by the Son but what is also of the Father: So that the Original of all Creatures is referr'd to both, as to one individual Fountain, and Cause of their Existence.

I must further observe, That the Expressions *ἐν αὐτῷ*, in him, and *δι' αὐτοῦ*, by him, and *εἰς αὐτόν*, for him, are used both in respect to the Father as to the Son; and also *εἰς αὐτόν τὰ πάντα*, and *δι' αὐτοῦ τὰ πάντα*, are equally applied to the Father and to the Son, all Things are for him, and all Things are by him. Which Expression being equally applied to Father and Son, did not drop by chance from the Pen of inspired Writers, but have a certain and full Meaning, to signify that these two Persons are the same God and Creator: and by consequence takes off effectually any Pretence the *Arians* can have, merely from the Force of the Prepositions, as if they were intended for a Note of Inferiority, when they are nothing more than a Note of Distinction, that the Operation of one is of equal Extent with the Operation of the other, and indeed is but one Work of both.

Before I leave this Head, I shall only mention* that the Work of Creation is every where represented as the certain Mark or Characteristick of the true God. It is the favourite Topick which God is pleased to insist most upon, whenever he would either distinguish his own peculiar Majesty and Power above and beyond all the Gods of the Nations; or when he would excite in his People the highest Idea possible, suitable to his transcendent Excellency, and peerless Perfections.

* *Dr. Waterland on the Divinity of Christ, Sermon iii. p. 93.*

For instance, *Isa. xl. 26. Lift up your Eyes on high, and behold who hath created these Things, that bringeth out their Host by Number. And Job xii. 7, 8, 9. But ask now the Beasts and they shall teach thee, and the Fowls of the Air, and they shall tell thee; or speak to the Earth, and it shall teach thee, and the Fishes of the Sea shall declare unto thee, Who knoweth not in all these, that the Hand of the Lord has wrought this?*

Creation is the distinguishing Character of the one true God; and whenever the Scripture intended to raise in Mens Minds such Esteem and Veneration as they ought to have for the supreme God, nothing higher nor greater could be said than this, that he is the Creator, that he created the Universe, that he had laid the Foundations of the Earth, and that the Heavens are the Works of his Hands. And therefore *Socinus*, to evade the Force of that Argument, and of the Consequence *St. Paul* draws from thence for divine Worship, *Rom. i. 25.* fell into this mad Notion, that God is not to be known from the Creation*; and him *Ostorodus* †, and others, followed.

But if some are so blind that they cannot see, and others so prejudiced that they will not see, these are but few; and these perhaps rather express their Wishes than their Sentiments, and are no Argument against universal Consent; unless we must conclude that Nature is not regular in its Course, because it produces some Monsters and Prodigies. No! these few are rather to be deem'd delirious, than that all the World should be Fools.

* *Negamus Deum aliquo modo ex operibus agnosci posse. Socin. prælect. c. 2.*

† *Ostorod. instit. p. 1 & 10. Quod homines de Deo aliquid sciunt, id non habent ex natura, neq; ex consideratione creationis, sed ex auditu, quoniam ab initio Deus se hominibus manifestavit.*

Jesus Christ is the Preserver of the World.

Altho Preservation be always included in Creation, as it is a continual Creation; yet the Scriptures having often expressly named it, and laid a very great Stress upon it, I thought best to mention it by it self.

This is a Divine Act, which none but Infinite Power can perform; for there is no less Power and Wisdom, and Goodness in the Preservation of the Creatures, than in their first Creation; and God is as greatly to be prais'd for our Well-being, as for our Being. The Scholasticks have happily call'd this *Manutenentia*, a continual holding his Hand to his Work; for should God withdraw his Aid, how soon would all things perish?

And this Act of Divine Power and Mercy, as it is ascrib'd to God the Father, so it is also with great Force and Emphasis to God the Son in the holy Scriptures.

To the Father.

Neh. ix. 6. *Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heaven, with all their Host, the Earth and all things that are therein, the Seas and all that is therein; and thou preservest them all.*

Psal. xxxvi. 6. *O Lord, thou preservest Man and Beast.*

Psal. cxlv. 15. *The Eyes of all wait upon thee, and thou givest them their Meat in due season.*

To the Son.

John v. 17. *My Father worketh hitherto, and I work.*

Col. i. 17. *By him all things consist.*

Heb. i. 3. *Upholding all things by the Word of his Power.*

Christ is the Worker of Miracles.

The working of Miracles has by all Men been esteem'd the peculiar Prerogative of God, because none but he has the Springs of Nature in his Hands; and he only can bend them to such Ends, as his Will and Wisdom shall direct them: for Miracles are such Acts which are above, and contrary to the Course of Nature; and as the holy Scriptures ascribe them to God, and God only, so they also ascribe them to Jesus Christ, the Son of God, as a Demonstration of his almighty Power, and his divine Nature, that he with the Father is that One only God.

To the Father.

Pfal. lxxii. 18. *Blessed be the Lord God, the God of Israel, who only doth wondrous things.*

Pfal. lxxxvi. 10. *For thou art great, and doest wondrous things, thou art God alone.*

Pfal. cxxxvi. 4. *O give thanks—to him who alone doth great Wonders.*

1 Cor. xii. 6. *And there are diversities of Operations, but it is the same God which worketh all in all.*

Apostles to do the same.

Luke x. 19. *Behold, I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy.*

To the Son.

Luke vi. 19. *There went Virtue out of him, and healed them all.*

Matth. xi. 5. *Go and shew John—the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached unto them.*

And Christ not only wrought Miracles himself, but as a further Demonstration of his Divinity, he empower'd his

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Acts iv. 10. *Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this Man stand here before you whole.*

Christ is the God of all Mercy and Grace, the Redeemer.

The Word Grace not only signifies Pity and Compassion, but Aid and Assistance, which we receive from God, and whereby we are enabled to do those things that please God. And it also signifies the whole Work of Redemption, which God was pleas'd to effect by Jesus Christ, and all the Blessings and Favours which flow from that Redemption.

Redemption is the highest Act of God's Wisdom, Power and Mercy, an Act far exceeding the Work of Creation; in the Creation there was nothing to withstand almighty Power, God spake and it was done, *Psal. xxxii. 9. He commanded, and they were created, Psal. cxlviii. 5.* but in the Redemption, God's Justice was to be satisfied, and his Law, which was violated by Man's Transgression, was first to be fulfilled, and Atonement made for Transgressors, before Mankind could be receiv'd into favour, and God become gracious unto them. For God is a Law to himself, his Attributes are a Rule and Measure to his Works; God set forth Christ Jesus therefore, *for a Demonstration of his Righteousness against Sin; and God made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him.*

And as this is the highest Demonstration of God's Love, *that he gave his Son for our Redemption, Job. iii. 16.* so the whole Act of Redemption by Christ, is the Demonstration of the sublimest Wisdom, and the

the greatest Power; whence Christ is call'd both *the Wisdom and Power of God.*

And as it was only God's Power that could redeem Mankind, so the Scriptures, the Revelation of that Redemption, ascribe it to God only, but both to the Father and to the Son, including the Holy Ghost, who are that one God who has redeemed us.

To the Father.

Isa. lxiii. 16. *Thou, O Lord, art our Father, our Redeemer.*

Eph. ii. 4. *God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, has quickned us together with Christ——*

§ *For by Grace are ye saved.*

Hof. i. 7. *I will have Mercy upon the House of Judah, and will save them by the Lord their God ——*

Luke i. 68. *Blessed be the Lord God of Israel, for he has visited and redeemed his People.*

To the Son.

Isa. xxv. 9. *And it shall be said in that Day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his Salvation.*

Acts xx. 28. *Feed the Church of God, which he has purchas'd with his own Blood.*

1 Cor. i. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.*

John i. 16. *And of his Fulness have all we receiv'd, and Grace for Grace.*

Christ is the God that forgives Sins.

Sin is the Transgression of the Law, 1 John iii. 4. and the Law is God's Image, his Will; and therefore all Sin is against God, and it is God's Property and Privilege alone to forgive Sins: and so the holy

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Scriptures ascribe it only to God, as an Act of God, and of God only ; and this they ascribe both to Father and Son, and also to the Holy Ghost, who are that one and only God.

To the Father.

Exod. xxxiv. 7. *The Lord, the Lord God merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving Iniquity, and Transgression, and Sin.*

Isa. xliii. 25. *I, even I, am he that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins.*

Jer. xxxi. 34. *I will forgive their Iniquity, and I will remember their Sin no more.*—

Luke v. 21. *Who can forgive Sins but God alone ?*

To the Son.

Matth. ix. 2. *Son be of good cheer, thy Sins be forgiven thee. Ver. 6. But that ye may know that the Son of Man hath power on Earth to forgive Sins, then saith he to the sick of the Palsey, Arise, take up thy Bed, and go unto thine House.*

Matth. xxvi. 28. *For this is my Blood of the New Testament, which is shed for the forgiveness of Sins.*

Col. i. 14. *In whom we have redemption through his Blood, even the Forgiveness of Sins.*

Christ is God that regenerates and sanctifies.

Regeneration and Sanctification are as much out of Man's Power, as his Creation ; Men spiritually dead in Sin, can no more raise themselves to a new Life, than a Man naturally dead can raise himself to natural Life. Regeneration is the Gift of God, and of God only ; and the holy Scripture ascribes it to God only, as his own Act and Deed, and his only : and so it is ascrib'd to God the Father, and in the same manner to God the Son, who, with
the

the Holy Ghost, is that one God who is the Lord and Giver of Life.

To the Father.

1 Theff. v. 23. *And the very God of Peace sanctify you wholly.*

To the Son.

John xvii. 19. *And for their sakes I sanctify my self, that they also might be sanctified through the Truth.*

1 Cor. vi. 11. *Ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

Heb ii. 11. *For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them Brethren.*

Christ is God the Sanctifier.

And therefore St. Paul calls Christ the *Lord from Heaven*, and the *quickning Spirit*, when he opposes him to the first *Adam*, 1 Cor. xv. 22. *For as in Adam all die, even so in Christ shall all be made alive: How so? because Christ is the Lord from Heaven, ver. 47. and ver. 45. he is the quickning Spirit; where the Expression ὁ κρείσσος ἐξ ἑαυτοῦ, and where πνεῦμα ζωοποιῶν signify his divine Nature, and can signify nothing else.*

For that *Lord from Heaven* signifies God, is beyond dispute, and appears evidently from *John iii. 31. He that cometh from above, is above all—He that cometh from Heaven is above all: and the Jews us'd to call God, the Adam above who is blessed; and the Cabalists say, that this Adam above was married to the Congregation of Israel, whereof the Marriage between Adam and Eve was a Representation, which St. Paul applies to Christ and his Church, Eph. v. 32*.*

* *Bishop Bull, Jud. Eccl. Cath. C. 5. §. 5.*

And the other Phrase also signifies the Divinity of Christ; for in this Verse *Adam*, who was only a Man, is fully distinguish'd from the last *Adam*, who was more than a Man, who was God also: *the first Man Adam was made a living Soul, the last Adam was made a quickning Spirit.* And both the Scriptures and the antient Jews, by *Spirit*, understand the divine Nature of the Messias; for so they interpret *Gen. i. 2.* the Spirit of God, for the Spirit of King Messias*.

Christ is God, the Judge of the World.

That God is Judge of the whole World, is a Truth we have receiv'd from God, not by Revelation only; but God has imprinted it in the Law of Nature, and wrote it in the Hearts of all Mankind †.

And that God only is Judge, is as certain; and the Scriptures have ascrib'd the Judgment to God, both to the Father and to the Son as God, as that one God.

And because the Judgment is to be executed in a visible manner, the Scripture tells us, that God has appointed Jesus Christ the Son of God, and the Son of Man, God and Man, to hold that Judgment visibly: *For the Father judgeth no Man, but has committed all Judgment to the Son,* John v. 22.

To the Father.

Eccl. xii. 16. *God shall bring every Work into Judgment.*

To the Son.

John v. 27. *And hath given him Authority to execute Judgment also, because*

* Hor. Heb. Lightf. in 1 Cor. xv. 45.

† Ridderus, *the Faith and Morality of the Gentiles.* Amsterd. 1670. pag. 54.

Eccl. xi. 9. *God shall he is the Son of Man.*
bring thee into Judgment. Acts xvii. 31. *Because*

Gen. xviii. 25. *Shall he has appointed a Day, in*
not the Judge of all the which he will judge the
Earth do right. *World in Righteousness, by*
that Man whom he has cr-

dain'd, whereof he has given assurance unto all Men, in
that he hath raised him from the dead.

2 Cor. v. 10. *For we must all appear before the Judg-*
ment-Seat of Christ, that every one may receive the things
done in his Body, according to that he has done, whether
it be good or bad.

Now if we examine the Texts of the Old Testa-
 ment, and compare them with those of the New,
 we shall find the Natures of the Judge most exactly
 describ'd.

Psal. l. 1. The Judge is call'd *El Elohim, Jehova,*
 the God of Gods, the Lord, or as our Version reads
 it, *the mighty God, even the Lord*; or as the other
 Translation, the Lord, even the most mighty
 God. And *Psal. xcvi. 13.* and *Psal. xcvi. 9.* we
 find that it is *Jehova, the Lord, that cometh to judge*
the Earth, and that he shall judge the World with Righ-
teousness.

Now from the New Testament we learn, that
 the Father judgeth no Man, but has committed all Judg-
 ment to the Son, John v. 22. and that Christ is the
 Judge; then it necessarily follows, that that Christ
 the Judge, is both God and Man; that that
 Christ the Judge is that *Jehova, that God of*
Gods, that mighty God that cometh to judge the
Earth.

Jesus Christ the supreme God.

Having thus far seen that all the high Titles, all the divine Attributes, and all the divine Works which are ascrib'd to God the Father, are ascrib'd to Christ the Son of God also; we must conclude, that this Christ is the very God, the one supreme God with the Father, whose Glory is equal, whose Majesty is coeternal.

Every Title, every Attribute, every Work proclaims Christ to be God; and all together make so clear, so full, so irrefragable a Démonstration of his Divinity, that one may justly wonder how any, who retain the least regard to the Scriptures, can make any doubt of it.

For if these Names, Attributes and Operations, are God's Prerogative, and God is by them made known to us, and God is by them distinguished from us; and we have no other Criteria to know the divine Nature by than these; we must conclude, that wherever these are found, there we find God; and where these are not found, God is not there.

And therefore, if these Attributes declare God, we must declare Jesus Christ to be God; forasmuch as they are all found in him, and ascrib'd to him: And if these Criteria are not conclusive in regard to Christ, notwithstanding they are found in him, then neither can they be conclusive in any other Person, no, not for the Father; for we have no other Criteria given unto us, whereby to know the only true God, than these; and if these be not sufficient to the one, they cannot be to the other; and if they are conclusive to one, they must be also to the other.

To pretend that they are given to the Father in a more eminent manner * than to the Son, is false and frivolous. Whereby have they discover'd that Distinction? and where is it found? they are given exactly alike, and in the most solemn and august manner to the Son, as they are to the Father; and our Adversaries will be eternally at a loss to discover a Difference: for instance, *John* i. 1. where the *Word* is call'd *God*, in the same Verse where the Father is mention'd as *God*; would not any Man believe that it was to be understood in the same strict and proper Sense to the one as to the other? How shall any the most judicious Reader be ever able to understand Language, if in the same Verse and same Sentence, the same Word should stand for two Ideas, or bear two Senses widely different from each other? What should move any one there to understand one the true God, and the other an inferior God, which is a Contradiction in Terms? when all the Circumstances of the Context give us no suspicion of any such different Meaning, but are all tending to confirm us that the Word is to be understood in the strict Sense, as the true God, to both.

The *Socinians* were so sensible of the force of the Names and Attributes of God, that to evade it, rather than acknowledge Christ to be God, they pretend that the Attributes of God are no Criteria of the divine Nature; and deny that these Attributes are such Perfections of the Divinity, as we aver them to be; but that they are rather a something different from God, something between God and a Creature. So *Adam Gostavius* † and others:
The

* *Modest Plea*, p. 148.

† *Gostavius contr. Keckerman*, p. i. c. 5. pag. 71. Quid sentis de attributis Dei? respondeo, esse medium sive esse tertium quid

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The divine || Attributes are something, some third thing between God and the Creature, the Faculties of God, and the Powers of God ; nay, and the Eternity of God cannot be God himself ; for it is false that all is God that is in God. But is not this plain Distraction ? Oh when Men are wise beyond Revelation, how does God give them up to a reprobate Mind ! When Men wilfully depart from the right way, what amazing Folly and Madnes do they run into !

But no more of this ; I shall only observe, that it is a peculiar Providence of God, that he has vouchsafed us such a number of Evidences for the Proof of our Lord's Divinity : less most certainly might have done ; but divine Wisdom foreseeing what Opposition the Gospel of *God manifest in the Flesh* would meet with, purposely guarded it with so many, so great and powerful Arguments, that were it possible some single Evidence might by the Craft of the Devil be eluded, the Power of the whole should never be overcome.

And God's Providence is the more eminent in this, because the Consequence is so very great ; for God would never have brought so many concurring Testimonies of a Creature's Dignity to rob himself of his Honour, and to deceive the World ; for if we be deceiv'd in this Article of Faith, it is not Man, but God that has deceiv'd us : but as this is

quid inter Deum & creaturam. Quid est hujusmodi, inquires ? *Æternitas aïo, & actiones Dei, tum facultates illæ quibus Deus agit quicquid vult. And pag. 27. c. 3. par. 1. Falsum est Deum esse quicquid in Deo est.*

|| *Jonas Schlichtingius, p. 12. contr. Meisner.* Ponamus enim falsum esse ut quidem est, illorum sententiam, qui persuasum habent omnia divina attributa, puta Dei sapientiam, potentiam, bonitatem, voluntatem, & quicquid illi inesse Scriptura testatur, esse ipsum Deum.

not reconcilable to eternal Justice, Veracity and Goodness; so God for the Honour of his own eternal Son, took all that care and pains to convince us of his Divinity, and furnish'd us with so many excellent Arguments to plead in his behalf, that we might *honour the Son, even as we honour the Father.*

And accordingly all the Churches of God in all the Dispensations, in all Ages of the World, whether Patriarchal, Jewish or Christian, were train'd up in the knowledge of the Son of God, and to know him as the God of their Salvation, tho in different Degrees, by those very Criteria that are here given of the Divinity of Christ. And truly upon full Consideration we may believe, that all Mankind would deem it the highest Blasphemy to ascribe these lofty Titles, these sublime Attributes, these Almighty Works, to any created Being, which are the only Characters whereby the Nature of the one only and true God, can be made known to us.

And yet we find that from the very Age that Christ himself liv'd, all Christians have ascrib'd them to Christ, and stoutly defended them against the Hereticks in every Age; and have accordingly ador'd and worship'd Christ as the eternal God, the only one and God, to whom all Honour and Veneration is due.

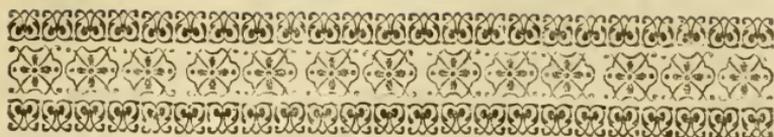
For these Evidences, which the holy Scriptures have given us, in Words as plain, as intelligible as possibly could be express'd, have had such powerful Influence upon mens Minds, and not the unthinking part of Mankind, but on the most learned*, judicious, prudent, and scrupulous, the wisest and most considerate, that they were forc'd to embrace

* Grotius de Veritat. Rel. Chr. l. 2. §. 3, 4.

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the Evidence of Truth, and stoop'd down with Joy and Gladness, to give glory to the Son of God, and to adore God in the Trinity of Persons, in the Unity of the divine Majesty, and worship'd the Father, Son, and Holy Ghost, as the one and only God.

C H A P.



C H A P. VI.

*Precepts of the Scripture that enjoin us to
worship Christ as God.*



UT perhaps it will be said, that all that I have said hitherto is nothing to the purpose; that this is neither Precept nor Example.

I come therefore now to shew you both Precept and Example; and shall give you enough of both to convince any Man.

But what I have thus largely proved concerning the Divinity of Christ was extremely to the purpose, that being the very Foundation, Ground and Reason of Adoration: For we have not a God who is a Creature, a God made in Time, a God of yesterday, a nominal God, such as *Socinus* and most of his Followers worship; but we worship the true God, and glory herein, that we have not a created Being, but the eternal God, for the Object of our Worship and Adoration.

But before I come to Particulars, I must observe, that we in our Adoration, worship the Triunal God, the three Persons in the Unity of the divine Majesty, not excluding but always including the Son and Holy Spirit. And tho we sometimes, nay and often, pray to God the Father only, without praying directly to the Son or Spirit, we do not then exclude them; but we so pray, because the

Father is the Fontal Divinity, and because we are directed so to pray even by his Son.

Divines observe, That the Word God is sometimes used *ἑσσωδῶς*, that is essentially; and then the three Persons, Father, Son, and Holy Ghost are included and invoked; and whenever the Word God is used with particular reference to the Father, or Son, or Spirit, that is expressed *ὑποσαλιῶς*, personally. As Mat. iv. 7. *Thou shalt not tempt the Lord thy God*: And ver. 10. *Thou shalt worship the Lord thy God*: And John iv. 24. *God is a Spirit*. In these and other Places the Word is taken essentially, for the Father, Son, and Holy Ghost, three Persons in the Unity of the divine Nature. It is used personally, as John xiv. 1. *Ye believe in God*, for the Father; 1 Tim. iii. 16. *God is manifest in the Flesh*, for the Son; Acts v. 4. *Thou hast lyed unto God*, for the Holy Ghost; for so it is explained ver. 3.

The same is observed of the Word Father also, that it is essentially used for God, who is called *the Father of Spirits*, Heb. xii. 9. and *the Father of all*, 1 Cor. viii. 6. and the Gentiles used to call God by the Name of Father: But by the Revelation God has given us of his own Nature, that Word *Father* so essentially used, includes all the three Persons, the Father, Son, and Holy Ghost. And so God is *our Father*, Mat. vi. 4. and *our heavenly Father*, Mat. v. 16. And so it is also used personally for the first Person of the sacred Trinity, *The Father*, in a hundred Places of Scripture: Nay, and the Son is also called by *Isaiab*, Chap. ix. 6. *The everlasting Father*; where, under Correction, the *Hebrew* signifies *the Father of Eternity*, and so *Junius* and *Tremellius* render it, and the marginal Notes of our old Version have it, *the Author of Eternity*; and the last *Belgick* Version*, and the *French*.

* Of 1618. *Pader der eeuwighheit*. Père d'Eternité.

But that we may pray to the Son of God Christ Jesus, and to the Holy Spirit directly, we have not only Warrants from Examples in Scripture, but we are enjoined so to do; which Injunctions will appear as bright as the Sun in full Glory. For there is no Act of Adoration so exalted, nor Supplication so low, nor Veneration so high, nor Honour, Glory, Praise, Thanksgiving, or Obedience, required of us, to be paid to the Father, but what is also requir'd of us, in Words of equal Weight, and by equal Strength of Expression, to be paid to Christ the Son of God.

I come now to Particulars, and the first Precept is of

Faith and Reliance.

I begin with this first, because St. Paul has laid it the Foundation of all Worship, and the principal Article of Adoration, Heb. xi. 6. *For without Faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.* And this Faith and Reliance, which we are bound to have in the Father, we are by the same Scriptures required to have in the Son.

In the Father.

John xvii. 3. *This is Life eternal, that they might know thee the only true God.*

John xiv. 1. *Let not your Heart be troubled, ye believe in God.*

In the Son.

John xvii. 3. *This is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

John xiv. 1. *Let not your Heart be troubled, ye believe in God, believe also in me.*

And here I must observe, if there be any extraordinary Strength in the Expression of *believing in,*

as St. *Austin* first, and the Schoolmen after him, and several eminent Protestants assert, of a most singular Significancy, that it is the highest and most excellent Act or Degree of Faith; the *πληροφορία*, or full Assurance of the Understanding, which St. *Paul* speaks of *Col. ii. 2.* higher than which a Christian cannot go in this present Life: I say, if there be any Strength in that Expression, which, however, I dare not say *, but if there be, then it is here equally used of the Son as of the Father. But whether there be or be not any thing extraordinary in the Form of Words, I am very sure there is in the Duty required; namely, that whatever Faith, Reliance, Hope, Trust, or Confidence, we are to put by virtue of God's Excellencies, and his Dominion over us, in God, we are to put the same Faith, Reliance, Hope, Trust, and Confidence in the Lord Jesus, and that because of his divine Excellencies, and his Dominion over us as God, and our Redeemer.

When we consider *Jer. xvii. 7.* *Blessed is the Man that trusteth in the Lord, and whose Hope the Lord is;* and on the contrary, *Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord,* ver. 5. when, I say, we duly weigh this, and compare it with the Text of St. *John*, requiring our Faith and Reliance in Jesus Christ, equally as in the Father, must we not conclude that Jesus is the same God with the Father, or that his Gospel draws us away from God, and exposes us to the direst Curfes?

But as we know that the End of the Gospel is to bring us to God, and speaks Peace to Believers, so we are assured that this Jesus in whom we must believe equally as in the Father, is God, is the Son of God, of the same divine Nature with the

* See Heylin *on the Creed*, p. 5, &c. *Crit. Hist. of the Creed*, p. 319.

Father, whose Glory is equal, whose Majesty is co-eternal. And we are further assur'd by the same Scriptures, that God the Father, for the highest Demonstration of his Love towards us, has given us this very Jesus, that we might believe in him, and be happy thro' that Faith. I am sure our Saviour says so, John 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 sent not his Son into the World to condemn the World, but that the World thro' him might be saved.* And it is very remarkable, that St. John, who wrote his Gospel purposely to vindicate and prove the Divinity of Christ more than the other Evangelists, insists on this Duty of believing in him, in a very extraordinary manner: As, John iii. 36. *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.* Chap. vi. 29. *This is the Work of God, that ye believe on him whom he hath sent:* And elsewhere*. For this Christ is he to whom give all the Prophets witness, that thro' his Name whosoever believeth in him shall receive Remission of Sins, Acts x. 43. From whence, and a World of Places more in the New Testament, we have a sufficient Warrant and Precept for believing in Christ, which is the principal Part of Worship and Adoration.

Nay, the Scripture proves that believing in Christ is actually believing in God; for when Paul and Silas had exhorted the Keeper of the Prison, Acts xvi. 31. *To believe on the Lord Jesus Christ,* it is said, ver. 34. *That when he was baptized he rejoiced, believing in God with all his House.*

* John vi. 35, 43, 47. ix. 35, 36, 38. xx. 31, &c.

The second Precept is, *To love God.*

This Duty God requires of us as our God, Creator, and Benefactor; and also for our own Sakes, that our Love of God may return with a Blessing unto us. The Scripture requires this Duty of us, as Part of that Worship we owe God; and requires it equally to the Son of God, as to God the Father.

To the Father.

Deut. vi. 5. *Thou shalt love the Lord thy God with all thine Heart, with all thy Soul, and with all thy Might.*

Judg. v. 31. *Let all thine Enemies perish, O Lord, but let them that love him be as when the Sun goeth forth in his Might.*

Psal. v. 12. *They that love thy Name shall be joyful in thee.*

Mat. xxii. 37. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.*

Eph. vi. 24. *Grace be with all them that love our Lord Jesus Christ in Sincerity. Amen.*

1 Cor. xvi. 22. *If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

To the Son.

Mat. x. 37. *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.*

John viii. 42. *If God were your Father, ye would love me; for I proceeded forth and came from God, neither came I of my self, but he sent me.*

1 Pet. i. 8. *Whom having not seen ye love, in whom tho now ye see him not, yet believing, ye rejoice with Joy unspeakable, and full of Glory.*

Now if any Man will consider and compare these Texts, he will see that the Duty of loving Christ is not only enjoin'd, but is inforced with a Benediction

dition to the obedient, and with the Penalty of a dreadful Curse to the disobedient.

Anathema Maranatha : Our *English* Version of 1599, reads this Verse, *Let him be had in Execration, Maran-atha* ; and in the Margin thus explains it, “ By these Words is betokened the severest Kind of
“ Curse and Excommunication that was amongst the
“ Jews ; and the Words are as much as to say, *As*
“ *our Lord cometh* : So that his Meaning may be this,
“ Let him be accursed even to the Coming of the
“ Lord, that is to say, to his Death’s Day, even
“ for ever.”

The first Word, *Anathema*, signifies a Curse, Condemnation, being doom’d to Destruction ; so it is used, *Rom. i. 9. Gal. i. 8, 9.* and that eternal too : And the other, *Maranatha*, whether *Syrian* * or *Chaldean*, which signifieth *the Lord cometh*, is added to shew that the Doom is certain, that the Lord will come to confirm the Condemnation. Which Execration therefore is the highest that Words are able to express ; in the same manner as the Duty is enforced by the highest Blessing that can be conceiv’d, *If any Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him,* *John xiv. 23.*

Thirdly, *Another Precept is, To honour God.*

That Honour is due to God, is a Principle of natural as well as reveal’d Religion. Hence God expostulates with the Jews, by the Prophet *Malachi*, Chap. i. 6. *A Son honoureth his Father, and a Servant his Master : If then I be a Father, where is mine Honour ? and if I be a Master, where is my Fear ? saith the Lord of Hosts.*

* *Ravanel. Bibliotheca, vol. 2. p. 35.*

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The Duty therefore of honouring God is required of us in the holy Scriptures, in the most express Terms : And the same Honour which is enjoin'd to be paid to the Father, is also requir'd to be paid to the Son, in Terms equally strong, and by Motives equally cogent.

To the Father.

Pfal. lxxxvi. 9, 10. *All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name; for thou art great, and dost wondrous Things; thou art God alone.*

Ver. 12. *I will praise thee, O Lord my God, with all my Heart, and I will glorify thy Name for evermore.*

Pfal. xcvi. 7, 8, 9. *Give unto the Lord, O ye Hundreds of the People, give unto the Lord Glory and Strength; give unto the Lord the Glory due unto his Name.*

To the Son.

John v. 23. *That all Men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which has sent him.*

Rev. v. 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

Phil. ii. 10. *That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is the Lord, to the Glory of God the Father.*

Here I must take leave to consider a little more particularly that admirable Text of St. Paul, last quoted, to the *Philippians*, where the Apostle sets forth the great Condescension of Christ, and the Glory that ensued, and the Duty requir'd of us to honour the Lord Christ.

The Condescension is the greater, from the State of Honour the Lord Christ had before, which was
nothing

nothing less than divine Glory; for he was in the Form of God, ἐν μορφῇ Θεοῦ, that is, *talis qualis Deus est*, such an one as God is, that is, the true God, or truly God *. This Expression is only found in this Place, and is illustrated by what follows, *to be equal with God*; and that without Robbery, without Prejudice to the divine Majesty: Which St. Paul explains, *Col. i. 15.* by being the *Image of the invisible God*, and by being born before the very Creation; that is, that he was the eternal Son, with the eternal Father, eternal God.

And yet he humbled himself, which Humiliation has several Gradations: *He made himself of no Reputation; he took upon him the Form of a Servant; he was made in the Likeness of Men, and being in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.* And here it is to be observed, that the Apostle expresses the *Form of a Servant, and the Likeness of Men*, in opposition to the other Expression of *the Form of God*; that he was as truly God, as he was truly Man.

When Christ is said to have made himself of no Reputation, or when he emptied himself, or divested himself, we must not suppose that he lost any thing which he had before, or that he was no more in the *Form of God*, because he had took upon him the *Form of Man*. No, he still retain'd the same essential Glory, the same divine Dignity, which he ever had, but he conceal'd it for a time; he appeared not among Men in the Brightness of his divine Nature, but laid aside his Glory, and divested himself of his Splendor, and appeared in our Nature, as a miserable Man, as a *Man of Sorrows*, to become the Sacrifice for our Sins.

And now follows the Exaltation, *Wherefore God also hath highly exalted him.* An Exaltation as high, as his Humiliation was low; and therefore the Apostle

* Beza in loc.

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expressly says, *highly exalted him*. The Word in the Original is ὑπερῷωσες, which the Latin Copy has rendered *Exaltavit*, and *Beza*, *In summam extulit sublimitatem*, raised to the highest Degree of Glory; which the Psalmist expresses in these Words, *Thou, Lord, art high above all the Earth, thou art highly exalted far above all Gods*, Psal. xcvi. 9.

But how was Christ capable of such an Exaltation, who was already God? Can the divine Nature be exalted, or can Infinity receive a further Degree of Glory? Some therefore explain this Exaltation as pertaining to the human Nature of Christ, and very rightly: for the divine Nature cannot be exalted. He that was God before the Worlds were made, could not receive an Addition of Greatness; *From everlasting to everlasting thou art God*: He that was ador'd by Angels and Men before his Incarnation, could not receive a new Privilege of Worship. And therefore this Exaltation is a new Investiture upon his late Condescension, a Recognition of his Rights and Privileges, which he had from Eternity as God, but has now as Θεάνθρωπος, God and Man.

Christ therefore, as the eternal God, having condescended so low, as to die on a Cross for Man's Redemption, it was fit that God the Father should declare who it was that had made the Atonement, who it was that had paid the Price of Redemption; that this Redeemer was no less Person than the Son of God; and that he therefore was now set before the World, as their God, and their LORD; that all Men might honour him as such, as their God, and as their Lord; as their God always, but now as their Lord, their Redeemer, by a new Claim and a new Title.

For this Title as Saviour was certainly new; for altho Christ was ever blessed in his divine Nature and Perfections, yet had he remained so, and not become

become our Saviour, by taking our Nature upon him, and dying for our Sins, he could never have received that Title of SAVIOUR; for that was subsequent to his Sufferings, according to what St. Paul says, *Heb. ii. 9. But we see Jesus, who was made a little lower than the Angels, for the Suffering of Death, crowned with Glory and Honour.* And St. Peter, *Acts ii. 36. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both LORD and CHRIST.*

So that this Exaltation is declaring and proclaiming the Excellency of this great Person, who he is, and what he is, namely, God eternal; who is become the Author of Salvation to all that obey him. And St. Paul tells us, that this Exaltation consisted in giving him a Name above every Name; that is, declaring his divine Nature, that he is the eternal God. And that the Word *exalting* will bear this Construction, is plain from *Psal. cxviii. 28. Thou art my God, and I will praise thee; thou art my God, and I will exalt thee:* And *Psal. xviii. 46. The Lord liveth, and blessed be my Rock; and let the God of my Salvation be exalted.*

And for what End was this Declaration of the transcendent Excellency of the Lord Jesus? This the Apostle tells us, *that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that JESUS CHRIST is the LORD, to the Glory of God the Father.*

Is this now no Precept? Is this no Command? Is this not an Injunction for worshipping Christ as God? him that is *in the Form of God, that is equal with God, and that without Robbery?* If this be not a Precept, no Words can express any: No Words can more fully express a Command, than to tell us that the whole Design of this Exaltation, and Declaration of his divine Nature, was, that all rational

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Creatures should adore him, that all Men should worship him as God and Saviour, whether moved by Fear or by Love.

And this Worship we are to pay to Christ, *to the Glory of God the Father*: and the Apostle has added this on purpose, that we, while admiring the Greatness of the Son, should not forget the Father whose Son he is; but that we should glorify the Father who has created us, and the Son who has redeemed us with his Blood: to whom with the Holy Spirit, the ONE GOD, be all Honour and Glory, for ever and ever. *Amen.*

Another Duty is, *To serve and obey God.*

God is the Sovereign Lord of the World, he has a Right to our Service, and may command our Obedience; and the Scriptures do require our Service and Obedience under the highest Penalty, even of eternal Damnation.

And this Service and Obedience is in and by the same Scriptures required to be paid to the Lord Christ, God the Son, as it is to God the Father.

To the Father.

Deut. xiii. 4 *Ye shall walk after the Lord your God, and fear him, and keep his Commandments, and obey his Voice; and you shall serve him, and cleave unto him.*

Deut. xxvii. 10. *Thou shalt obey the Voice of the Lord thy God, and do his Commandments.*

Mat. xvii. 5. *This is my beloved Son, in whom I am well pleased, hear ye him.*

To the Son.

Exod. xxiii. 20, 21, 22. *Behold I send an Angel before thee in the Way—beware of him, and obey his Voice, provoke him not; for he will not pardon your Transgressions, for my Name is in him. But if thou shalt obey his Voice, and do all that I speak, then will I be an Enemy unto thy Enemies.*

John xii. 26. *If any Man serve me, let him follow me; and where I am, there shall also my Servant be. If any Man serve me, him will my Father honour.*

It were endless to quote all the Texts of the New Testament, which require our Obedience to Christ: We may only observe the gracious manner these Injunctions are laid in, not in the harsh Terms of a Lawgiver, not in the severe Dictates of a Judge, but in the Terms of Love, and with the Motives of our own Felicity. But tho the Terms are gentler, the Duty is the same; and indeed the Obligation from the Grace and Goodness of God ties us down the more to the Duty.

The inanimate Part of the World obey Christ; the very *Wind and the Sea obey him*, Mat. viii. 27. nay, the very Devils are forced to *obey him*, Mark i. 27. How much more are we obliged to serve him, whose Service is perfect Freedom, him who is our God and Saviour, him who proposes his Laws to us in the Strains of Mercy and of Love!

Christ the Object of Love, not of Fear.

I know it is objected, that there is no Precept to fear him: but that is easily accounted for, because Christ is proposed to us as the Object of our Love, and not our Fear; as our Saviour, our Redeemer; not primarily as our Judge, and therefore not the Object of Fear, but of Love, Hope, Joy, and Consolation. Tho I am very sure that they that love him not have the greatest reason in the world to fear him: But those that love and obey him, fear him with a reverential Fear, tho they dread him not: *For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father,* Rom. viii. 15.

And they that neglect the soft Voice of Love, and Mercy, and Peace, will find the Day of his second

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Coming terrible enough, and will have Reason to fear him: *For the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, when he shall come to be glorified in his Saints, and to be admired in all them that believe.* 2 Theſſ. i. 7, 8, 9. *

Another Duty requir'd by positive Precept is, *To pray to God.*

Prayer and Supplication are certainly the principal Acts of divine Worship, and God requires them from us, forasmuch as we by them acknowledge him to be the Fountain of all Good, and own our continual Dependency upon his Favour.

That this Duty of Prayer was not known nor required in the Old Testament, is *Socinus's* Opinion †, who says it is an additional Precept of Christ to the first Commandment: And *Smalcius* || in the same manner, that Prayer was not requir'd by Almighty God in the Old Testament. And as to the worshipping of Christ, this they allow also to be an additional Precept of Christ to the first Commandment **. But how? why, Christ has enjoined us that we are to acknowledge him for God (that is, for

* See Rev. vi. 15, 16, 17. Rev. i. 7.

† *Racov. Catech. de prec. leg. add.*

Q. 19. Quid verò ad hæc addidit Dominus Jesus?

R. Primum hoc, quod nobis certam orandi rationem præscripsit — quæ in Matth. vi. habetur.

|| *Smal. contr. Frantz. disp. 7. p. 229.*

** Q. 39. *Rac. Cat.* Quid præterea Dominus Jesus huic præcepto primo addidit?

R. Id, quod etiamnum Dominum Jesum pro Deo cognoscere tenemur, id est, pro eo, qui in nos potestatem habet divinam, & cui nos divinum exhibere honorem obstricti sumus.

an one that has divine Power over us) and to pay him religious Worship, as the *Racovian* Catechism expresses it.

This is strange, that Christ should enjoin this, that this should be the peculiar Precept of Christ, and yet there should be no Precept of worshipping Christ extant in the Scriptures, as *Socinus* avers, and *Staunton* from him. See Page 8.

How inconsistent are these Men with themselves, at one time to assert, at another time to deny what they asserted before! But in Answer to their Propositions:

First, It is entirely false that the Duty of Prayer was never enjoined in the Old Testament; for *Deut. vi. 5.* we find, *Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might*, which cannot be without Prayer and Adoration: And *Ver. 13.* *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name*, which cannot be done without Invocation. What is the Meaning of this Precept, *Psal. l. 15.* *Call upon me in the Day of Trouble*; and that *Isa. lv. 6.* *Seek the Lord while he may be found, call upon him while he is near*; and that, *Isa. lvi. 7.* *Mine House shall be called a House of Prayer for all People*?

The Examples of Persons praying, and the Prayers recorded, are so frequent, that I need not name them.

And as to a Form of Prayer, there never was any Age of the Church without a Form: Before the Flood, as soon as the Sons of God had separated themselves from the Sons of Men, they had a Form of Worship, certain Rites, certain Sacrifices, and certain Prayers; and no doubt but the Prayers were equally reveal'd as the Sacrifices were: And it appears from the Epistle of *Jude*, that there were even in his Time some Remains of the Antediluvian Liturgy, call'd the Book of *Enoch* *; which Book con-

* See *L. Daneus de orat. domin. c. 11. p. 30.*

tain'd the Prayers of the first World, as *Tertullian* and *Augustin* think * : and the Jews are of Opinion that several of the Psalms were compos'd before the Flood, and reserv'd for the Use of the Jewish Church.

After the Flood, we find a Prayer of *Abraham*, *Gen.* xviii. 27. the Liturgy of *Isaac*, *Gen.* xxxii. 9. and the Form of *Moses*, *Exod.* xxxiv. 9. All which are recorded, not only to assure us that God is the God of Order in all the Churches, but to confront those Men that with Falshood and Lyes go about to deceive.

As soon as God had given the Jews his Laws as the Form of Obedience, he gave them also a Form of Prayer † ; and we find that *Moses* used it, and it was used by the Kings of *Israel* many Years after ‖. The Prophets compos'd Forms of Prayer suitable to particular Occasions ; as the Prayer for the Sabbath, *Psal.* xcii. the Prayer for the Feast of Tabernacles, *Psal.* cxviii. and that it was used on that Festival we find *Ezra* iii. 11. the Prayer for the sick, *Psal.* cii. and the Psalms of Degrees were the daily Form of Common Prayer thro'out the Year. And the *Jews* tell us, and it appears also from *Jeremy* *, *Habakkuk*, *Joel*, and other of the Prophets, that they had peculiar Forms of Prayer, when in Captivity, in War, or in Times of Pestilence or Famine : And *Agur's* Prayer seems to have been compos'd for daily Devotion, *Prov.* xxx. 7.

After the Prophets, *John* the Baptist taught the *Jews* another Form of Prayer, which altho it be not extant, we believe was in the Name of the Messias, not to come, as the Prophets ††, but as already come.

* *Tert. habit. mulier.* *August.* civ. *Dei*, l. 15. c. 23.

† *Exod.* xxxiv. 9. *Numb.* vi. 24.

‖ 1 *Kings* viii. *Ezra* ix.

** *Jer.* xxxii. *Hab.* iii. *Joel* ii.

†† *Dan.* ix. 17.

And when Christ the eternal Son of God came, and gave us his most excellent Form, he scrupled not to collect the Petitions out of the several Forms of Prayer, then in use among the *Jews*. But of this see Chap. 9.

So much in answer to the first Proposition, which the *Socinians* borrow'd from the antient *Manichees*, who held that Christ made Prayer an Addition to the first Commandment ; and that Prayer was not known to the Fathers, nor requir'd under the *Mosaic* Dispensation : But that this is most notoriously false, appears from what has been said.

As to the second Proposition, That the Worship of Christ is an additional Precept to the first Commandment, a Precept enjoined by Jesus Christ himself ; how this can be reconciled to the Assertion and positive Expression of *Socinus*, Page 8. and of Mr. *Staunton* from him, Page 35. that there is neither Precept nor Example to worship Christ as God, I cannot tell, nor do I believe any Man living can resolve. Both cannot be true, that's certain ; and that there is neither Precept nor Example, I have in part, and shall further prove the contrary.

But if it were true, that Christ enjoined such a Law for his own Worship, that would be no Addition to the Law, but a total Destruction of the Law, nothing more contrary to the Law ; for the first Precept, *Thou shalt have no other Gods before me*, forbids all and every Kind of divine Worship to be paid to any Being whatsoever, besides God : and therefore the making a created Being a God, exalting him to the highest Degree of Honour, and giving divine Adoration to him, if that be not contrary to, and a Violation of the first Commandment, then that Commandment cannot be violated.

And as to matter of Fact, that Christ was worshipp'd in the Old Testament, and that there are Precepts relating to his Worship, nothing is more

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plain: Psal. ii. 12. *Kiss the Son*; Psal. xlv. 11. *He is thy Lord, and worship thou him*; and that Daniel prayed for the LORD's sake, Chap. ix. 17. and that all the Jews prayed for the Mediation of the Messias, for which Reason they prayed towards the Temple, and towards the Ark of the Covenant, the Type and Figure of Christ, is beyond all doubt: And that Christ was worshipp'd in the Old Testament, and before, as well as in the New, I shall shew at large presently.

And for a plain and positive Precept for worshipping Christ as God, nothing can be more plain and positive than that Text, Rom. x. 13. *For whosoever shall call upon the Name of the LORD shall be saved.*

And that this was spoke of Christ appears from the Context, for no other Person but Christ is mentioned; for at the 4th Verse Christ is called *the End of the Law*, and at the 12th Verse, *Lord over all*; and the Necessity of believing in and confessing of him is urged at the 9th Verse, *If thou shalt confess with thy Mouth, and shalt believe in thy Heart, that God has raised him from the dead, thou shalt be saved.* And the Apostle citing several Texts out of the Old Testament, does not signify that Person to be any other than Christ, but fully demonstrates that this Christ was known to and called upon by the Fathers of the Old Testament. And the Duty of calling upon Christ in this Text, is enjoin'd not simply, but under a Penalty no less than Damnation.

What must we think therefore of such Men as dare openly aver the contrary? What Front must we suppose them to have, to impose upon the World such notorious Falshoods? Is there no Precept to worship Christ as God? Are Faith, Love, Honour, Service, and Invocation, no Worship? Why then what is Worship? Wherein does divine Worship consist, if not in these Duties? What peculiar Worship does the Scripture ascribe to the
only

only one God, which it does not ascribe and require us to pay to the LORD Jesus Christ? Nay, I dare be so bold as to challenge any *Socinian* or *Anti-trinitarian*, any Enemy to Christ, to shew me any Act of Worship, or Homage, or Adoration, or Obedience, which is to be paid to the supreme God, which is not by the Scriptures given to Jesus Christ, and required of us by positive Precept to be paid to the Lord Christ.

That Christ was worshipp'd as God, their great Master *Socinus* has more than once acknowledged; and either that, or the Fear of the Civil Power, moved him to do the same, whatever he taught others, or denied before. What must we think of these Men? Are they judicially blinded that they cannot see, or are they wilfully blind that they will not understand? Either is dreadful. I would have them remember, that they that first refuse to know and worship Christ, may afterwards be given over to a reprobate Mind, and judicially harden'd; for it is just with God to withdraw that Light and Grace which Men have abused, and which they have applied to affront and dishonour their God and Saviour.



C H A P. VII.

*Christ ador'd as God, by Instances in the
Scripture.*



Come now to Matter of fact, and shall demonstrate, that the Lord Jesus Christ has been ador'd and worship'd as God, as the true and eternal God, by numerous Instances recorded in the Scriptures.

Christ ador'd as God by the Angels.

St. Paul assures us, that all the Angels of God worship'd him at his Incarnation, *Heb. i. 6. When he bringeth in the first born into the World, he saith, let all the Angels of God worship him* *.

And David tells us, that the Angels of God worship'd him before his Incarnation, *Psal. xcvi. 7. Worship him all ye Gods*; which the Septuagint have render'd *worship him all his Angels*; for the Hebrew *Elohim*, Gods, is a Name sometimes given to Angels, because of their exalted Strength and Power †. And they are call'd upon in that Psalm, which is a Prophecy of the Kingdom of Christ the Messias, to worship and adore him. And if this Worship

* *Ambros. in loc.* Ad altiora mentem nostram elevat, ut sciamus illum, qui carne indutus est, & passus est pro nobis, ab Angelis adoratum.

† *Buxtorf. Lex.* pag. 29.

had not been paid by the Angels to Christ, the Apostle could not have produc'd that Psalm for the proof of it; but from that Allegation it is evident, that the Gods, or Angels, worship'd Christ as well before as at his Incarnation.

Jesus Christ worship'd as God by Men.

And as Christ was worship'd by the Angels, so he was likewise worship'd by the Sons of Men as their God, as the only true and eternal God: And the Scriptures are as clear in this Particular as Words can express or Fact demonstrate.

Christ was worship'd as God in every Dispensation, by *Adam*, by the *Antediluvian* Fathers, by *Noah* in the Ark, by the Patriarchs, by *Moses* and *Joshua*, by the *Israelites* in the Wilderness, by *David* and the Prophets, by the Apostles and Christians to this very time. And the matter of fact of this Adoration is recorded with so much Care, Caution, and Concern, that after all, if God the Son was not worship'd equally with the Father as God, we must conclude that then neither has God the Father been worship'd, from the Creation of the World to this Day.

But before I proceed I must lay down this Axiom, that God the Father in all the Appearances God was pleas'd to make to Mankind, never appear'd visible himself, but always by the *מַמְרֵה*, the *Mamre*, that is, the *Word*, as St. *John* expressly calls him, *John* i. 1. and that according to what is said, *Exod.* xxxiii. 20. *Thou canst not see my Face, for there shall no man see me and live*: and to what our Saviour says, *that no man hath seen the Father*, *John* vi. 46. and chap. v. 37. *Ye have neither heard his Voice nor seen his Shape*. Every Revelation of God is thro' Christ his Son, who is the Revealer and Interpreter of the otherwise unknown Father, and his Will

to Men. This Order and OEconomy in the Persons of the sacred Trinity, is what we ought humbly to adore and reverence, rather than pry too curiously into ; lest pretending to be wise above what is written, we fall into Errors, and lose our selves in inextricable Mazes : for to say * that the $\tau\delta\ \theta\epsilon\acute{\iota}\omega\nu$, the fontal Divinity, became visible, is extreme erroneous ; for no man has seen God at any time, the only begotten Son, which is in the Bosom of the Father, he has declar'd him, John i. 18.

The Logos, or Word, explain'd.

And because our Adversaries have with a world of Art endeavour'd to perplex and entangle Mens Minds, about the true meaning of the *Logos*, or Word, I shall give a clear Explication of the Phrase, and shew,

That it was a Term and Expression to signify a *Divine Person*, both by *Jews* and *Gentiles* ; and that it was used long before and after the Age that *St. John* wrote his Gospel ; and that it was that very Expression, whereby the *Jews* understood the *Messias*.

The Word, or Logos, taken by the Jews for a Divine Person.

As for the *Jews*, how and in what Sense they used it, is evident from the *Septuagint*, and *Philo*, and the *Chaldee Paraphrase*, namely, for a *Divine Person*: for *Ezek. i. 24.* the 70 have changed *Shaddai*, the undoubted Name of the omnipotent God, into $\lambda\acute{o}\gamma\omicron\varsigma$, the *Word* ; which to be sure they would

* Eusebius demonst. Evang. l. 5. c. 9. p. 234. See Bishop Bull def. N. F. p. 11, 13, 246.

not have done, had they not thought this *Word* a divine Person.

Philo the Jew, who liv'd in the Age St. *John* wrote his Gospel, expressly calls this *Word* δέυ-τερον θεόν, the second God, next to the Πατριάρχ. τῶν πάντων, Father of all things * ; and elsewhere † that the *Word* is superior to the whole World, and more antient and general than any thing that is made. And again, speaking of the World's being the Temple of God, he says, in which Temple the High-priest is the first-born divine Word of God ‖. And in another Book he says, this divine Word is superior to all things ; it has no visible Species by which it may be likened to any sensible thing, but is it self the Image of God, the most antient of all Intelligibles, and next to the most High, between whom and him there is no Medium **.

And *Grotius* †† says, that this *Philo* taught that the *Word* of God is the Maker of the World, not unbegotten as is God the Father of all, nor yet begotten in like manner as Men are. And again, that *Word* of God is the Angel or Ambassador of God, who takes care of the Universe. And he further quotes some antient Cabalists, who distinguish God into three Lights, which some of them call by the same Names we Christians do, viz. Father, Son or Word, and Holy Ghost.

The *Chaldee* Paraphrase, which is one of the most antient Monuments of Jewish Learning, con-

* Quæst. & Solut.

† ὁ λόγος τῷ θεῷ ὑπεράνω πάντων ἐστὶ τῷ κόσμῳ, καὶ πρεσβύτατος καὶ γενικώτατος τῶν ὅσων γέγονε. *Leg. Alleg.* l. 2.

‖ ἐν ᾧ καὶ Ἀρχιερεὺς ὁ πρωτόγονος αὐτῷ θεῷ λόγος. *De Somn.*

** ὁ δ' ὑπεράνω πάντων λόγος θεῖος, εἰς ὁρατὴν ἔκ' ἴληθεν ἰδέσθαι, ἅτε μηδὲν τῶν κατ' αἰδησιὶν ἐμμερῆς ὢν, ἀλλ' αὐτὸς εἰκὼν ὑπαρχὼν θεῷ, τῶν νοητῶν ἀπαντῶν ἀπάντων ὁ πρεσβύτατος, ὁ ἐργατάτω, μηδενὸς ὅλης μεθεοῖα διαστήματος, τῷ μόνῳ ὃ ἐστὶν ἀψευδῶς ἀφιδρυμένον. *L. de profug.*

†† *Grotius* de Verit. Ch. l. 5. c. 21.

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stantly by the *Word* signifies a divine Person; for instead of *Jehova*, or *God*, in the *Hebrew Text*, that commonly has the *Word* of *Jehova*, to which *Word* they attribute personal Actions: by which it is evident, they look'd upon it as a divine Person; for instance,

The *Hebrew Text*.

Gen. i. 27. *And God created Man in his own Image.*

Gen. iii. 8. *And they heard the Voice of the Lord.*

Gen. iii. 22. *And the Lord God said.*

Exod. xx. 1. *And God spake.*

Numb. xi. 20. *Ye have despised the Lord which is among you.*

Deut. i. 30. *The Lord your God which goeth before you, he shall fight for you.*

32. *Ye did not believe the Lord your God.*

Gen. iii. 22. *Behold the man is become as one of us.*

Gen. xxviii. 20, 21. *If God will be with me— then shall the Lord be my God.*

The *Chaldee Paraphrase*.

Gen. i. 27. *And the Word of God created Man in his own Image.*

Gen. iii. 8. *And they heard the Voice of the Word of the Lord.*

Gen. iii. 22. *The Word of Jehova God said.*

Exod. xx. 1. *The Word of the Lord God spake.*

Numb. xi. 20. *Ye have despised the Word of Jehova, whose Divinity dwells among you.*

Deut. i. 30. *The Word of Jehova, he shall fight for you.*

32. *Ye did not believe in the Word Jehova your God.*

The *Jerusalem Targum* runs, *The Word of the Lord said, behold Adam whom I created, is the only begotten in the World, even as I am the only begotten in the highest Heavens.*

Gen. xxviii. 20, 21. *If the Word of the Lord will be my helper— the Word of the Lord shall be my God.*

Isa. xlv. 17. Israel shall be saved by the Lord, with everlasting Salvation.

Isa. xlv. 17. Israel shall be saved by the Word of God, with an everlasting Salvation.

They that desire more may consult * *Rittangel*, who had been a Jew, and was well skill'd in the Jewish Learning; and there they may find that *Mamre* is a divine Person, and divine Subsistence, and never used by the *Chaldee* Paraphrast otherwise.

Since therefore it is evident, that by this *Word* they meant a Person; and since to this Person they ascribe not only the Name, but the Worship of God, it is plain they believed him to be a divine Person; and accordingly, *Chalchidius ad Timæum*, in that Book where he professes to explain the Doctrines of the Jews, whom he calls the holy Sect, delivers this as their Sense of this divine *Word* †.

This *Word of God* is *God*, taking care of human Affairs, and is the Cause or Principle by which Men may live well and happily, if they do not neglect this Gift which the supreme God has granted to them.

And to the same purpose *Celsus*, speaking the Sense of the Jews, expressly tells us ||,

We agree with you, that the *Word* is the Son of God.

I come now to see how the Gentiles used it, and that they also understood by it a divine Person.

What the Gentiles knew of the Trinity is not my present Business to examine; what they had, they receiv'd from the *Hebrews*, and so grievously depraved and adulterated, that nothing can be made of it but Confusion. However, they that desire to

* *Rittangel in Jesirah, p. 96.*

† Et ratio Dei Deus est, humanis rebus consulens, quæ causa est hominibus bene beatèq; vivendi, si non concessum sibi munus a summo Deo negligent.

|| εἰ γὰρ ὁ λόγος ἐστὶν ὑμῶν ἡδὲ Θεῶν, καὶ ἡμεῖς ἐπαινεῖμεν.

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know may consult *Agrippa* *, *Gale* †, and others ; it is enough for my purpose to know what they understood by *Word*.

The Λόγος, or Word, how used by the Gentiles.

This *Tertullian* will tell us, who has these Words || : *Zeno* has declar'd that; the *Λόγος*, the *Word*, is the Maker of the World, who formed all things in due Temper, and is call'd Fate and God, and the Soul of *Jupiter*.

Orpheus says, that the *Word* is the divine and immortal King **.

Numenius the *Pythagorean*, as he is quoted by *St. Cyril* ††, calls the Father the first, and the *Word* the second God. And *Plotinus* ||| also, speaking of this divine Mind or *Word*, says this Nature is God, a second God.

The Logos, or Word, is the very Expression used by the Jews to signify the Messias.

That the Jews meant not only a divine Person by the *Word*, but even that very *Messias* which they looked for, is evident, not only because they give him the very same Characters, which the New Testament gives to our Saviour ; but also attribute to him the very same Offices that the New Testament attributes unto Christ.

* *Cornel. Agrippa* *Occult. Philos.* l. 3. c. 8.

† *Gale* *Court of the Gentiles*, Part IV. l. 2. p. 382.

|| *Tert. Apologet.* 36 *Pam.* Hunc (ἢ λόγον) *Zeno* determinat factitorem qui cuncta in dispositione formaverit, eundemque & fatum vocari, & Deum & animum Jovis.

** *Clem. Strom.* l. 5. p. 607. λόγον θεῖον, ἀνακτα ἀθάνατον.

†† *Cyril* *Contr. Julian.* l. 8.

||| *Plotinus* *Enn.* 5. l. 5. c. 3. ἡ θεὸς αὐτὴ ἢ φύσις, ἡ θεὸς δ' ἐπιτελεσ.

First, the Jews give the Word the same Characters the Gospel gives Christ.

Philo says the *Word* is the Character of God, and the Image of God *; answerable to *St. Paul*, Heb. i. 3. *The express Image of his Person.*

The Bread and Food which God has given to the Soul †; answerable to *John vi. 33, 35. I am the Bread of Life.*

The Jews say, the WORD is the House of the Father in which he dwells ||; agreeable to *John xiv. 10. Believest thou not that I am in the Father, and the Father in me?— but the Father that dwelleth in me, he doeth the Works.*

Secondly, The Jews attribute to the WORD the same Offices that the New Testament ascribes to Christ.

So they say, the WORD or divine *Logos* is the Governor of all Things, and the Viceroy of the great King **; and that God who is King and Pastor of the World, has appointed the WORD, his first-begotten Son, to undertake the Care of his sacred Flock as his own Viceroy and Substitute ††. Nay, the same *Philo* has a Passage relating to the Word, as the Intercessor between God and Man, which is highly worthy of our Observation ||||.

“ This excellent Gift (of Intercessor) the Father
 “ of all Things hath bestowed upon the Prince of
 “ Angels, the most antient WORD, that standing in
 “ the Middle, he might judge between the Crea-

* *Philo de Agricul. l. 2. Χάρακτῆρ Θεῶ. Et Log. all. l. 2. Ἐικόνα Θεῶ.*

† *Ibid. Ἄγγελος καὶ τροφή ἦν ἔδωκε ὁ Θεὸς τῇ ψυχῇ.*

|| *Id. de migrat. Abraham. Πατὴρ ὃ ὄικος ἐν ᾧ διαίτῃται.*

** *Ibid. de Som. & de Agricul. l. 2. Θεὸς λόγος ὁ πῦθαλιῶχος καὶ κυβερνήτης τοῦ παντός.*

†† *Ibid. Ὑπαρχὸς τῆ μεγάλης βασιλείας.*

|||| *Ibid. de Agricul. l. 2. Τῷ δὲ Ἀρχαγγέλω καὶ πρεσβυτάτῳ λόγῳ, δωρεῶν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλλα γενήσας πατήρ, ἵνα μεθόριος εἴης, &c.*

“ ture and the Creator ; and he always supplicates
 “ the immortal God for Mortals, and is the Em-
 “ bassador from the supreme King to his Subjects :
 “ and in this Gift he rejoiceth, as highly valuing him-
 “ self upon it, saying, I stood in the Middle between
 “ you and the Lord, as being neither unbegotten
 “ as God, nor yet begotten as you, but am a Mid-
 “ dle between the Extremes, and a Pledge for both ;
 “ for the Creature with the Creator, that he shall
 “ not wholly apostatize from him, so as to prefer
 “ Disorder before Order and Beauty ; for the Cre-
 “ ator with the Creature, to give him an assured
 “ Hope that the most merciful God will never a-
 “ bandon his own Workmanship : for I declare
 “ Peace to the Creature, from him who makes
 “ Wars to cease, even God, who is the King of
 “ Peace.”

And the same *Philo* * himself understood the
 Messias by the *Word* ; for he applied those Words of
Ezekiel, which the antient Jews unanimously un-
 derstood of the Messias, to the *Word*. The Words
 of *Ezekiel* are these, Chap. vi. 12. *Then shall ye know*
that I am the Lord, when their slain Men shall be among
their Idols, round about their Altars.

But to put all out of doubt, the Targums use the
 WORD of the Lord, and the Messias promiscuously ;
 for so on those Words, Gen. xlix. 18. *I have waited*
for thy Salvation, O Lord, the *Chaldee* Paraphrase
 thus descants :

“ Our Father *Jacob* said, I expect not the Salva-
 “ tion of *Gideon* the Son of *Joas*, which is a tem-
 “ poral Salvation ; nor the Salvation of *Sampson*
 “ the Son of *Manoah*, which is a transitory Salva-
 “ tion ; but I expect the Redemption of Messias, the
 “ Son of *David*, who shall come and gather toge-
 “ ther the Sons of *Israel* ; his Redemption my Soul
 “ expects.”

* *L. de Potior. Insid.*

The *Jerusalem Targum* has the same Words almost, only this Difference, that instead of those Words, I expect the Redemption of Messia the Son of *David*, it has these Words, But I expect the Redemption which thou hast promised to give us by thy WORD. So also on these Words, *I even I am he, and there is no God besides me, I kill and I make alive, I wound and I heal*; the Targum of *Jonathan* runs thus, When the Word of the Lord shall be manifested to redeem his People, he, the Word of the Lord, shall say to all the People, See now because I am he, who was, and is, and is to come, and there is no other God beside me; I kill in my Revenge, and reviving do revive the People of the House of *Israel*, I will heal them in the last Days. And nothing is more common with the Jews, than to call the Days of the Messias the last Days.

Having seen that this Word was used both by Jews and Gentiles for a divine Person, and that it was a Term whereby the Jews understood the Messias the Saviour; I shall now demonstrate that *St. John* used the same Expression as it had been understood and received both by Jews and Gentiles before, and that he put no new Meaning nor different Signification upon it, but such only as was known and received by all Men.

But this will better appear, by comparing the Expressions of *St. John* and the Jews and Gentiles together.

St. John.
Chap. i. 1. *In the Beginning was the Word.*

Jews and Gentiles.
Porphiry, quoted by *St. Cyril**, says that the *Logos* or Word, is ἀχρονος ἡ ἀει μόνος ἀίδιος, always without time, and alone
H 2. eter-

* *Cyrl. cont. Jul. l. 1. p. 32.*

eternal. *Philo* says, he is the most antient Word of God*, and the most antient of all Things that are †.

Ver. 2. *The same was in the Beginning with God.*

So the Jews and Gentiles affirm ||, that their Word is not separated from the first Good, or Father, but of necessity is together with him.

Ver. 3. *All Things were made by him, and without him was not anything made that was made.*

All the *Platonick* Schools call the Word the Artificer of the World **: and *Plato* himself speaking of the World said, Which World the WORD, which of all Things is the most divine, framed and set in order ††. And *Philo* calls him, the Instrument by whom God made the World ||||.

Ver. 4. *In him was Life.*

Jew and Gentile affirm that their WORD is the τὸ ὄν, the Being, the Existence; and that this Being is not a dead Being, that is *† neither Life nor

* *Philo de Synn.* Πρεσβύτερος Θεῶν λόγος.

† *ibid.* 16 leg. alleg. l. 2. Πρεσβύτερος ἢ ὅσα γέρονε.

|| *Plotin. En.* 5. l. 1. c. 6. Ἄλλ' ὅτι ἀνάγκης συνέσει αὐτῶν, ὡς τῆ ἐπερίηπι μόνον κεραιῖται.

** Ἄσιον κὺ δημιουργός.

†† Ὀν (κόσμον) ἔταξε λόγος ὁ πάντων θεότατος.

|||| Ὀργανον Θεῶν δι' ὃ ὁ κόσμος κατασκευάσθη. *Philo lib. Chereb.*

*† Ὀυ νεκρὸν εἶδε εἴ ζωὴ, εἶδε εἴ νέον, νέος δὲ κὺ ζωὴ κὺ ὄν τυλιθόν. *Plotin. Enn.* l. 5. c. 2.

Mind,

Ver. 4. *And the Life was the Light of Men.*

Mind, but is Life, and Mind, and Being it self.

So they affirm that the Life of their Word was Knowledge and Understanding*; neither is this Mind or Word *in potentia*, neither is it self one thing, and its Knowledge another, but its Knowledge is it self, or its own Being.

Ver. 9. *That was the true Light which lighteth every Man that cometh into the World.*

So they, Jews and Gentiles say, that the intelligible Light proceeded from the Word †, and that all Light is from this Word or Wisdom ††.

Ver. 14. *The Word—the only begotten of the Father.*

The Jews and Gentiles style their Word the Son of God **; and again, the Son or Child of God, the full beautiful Mind, even the Mind that is full of God ††; as also the most antient Son of the Father of the Universe †††, and the first-born Son of God *†.

Ver. 18. *The only begotten Son.*

* Οὐδὲ γὰρ νῦν ἕλος δυνάμει, εἰδὲ ἔπειτα μὲ αὐτὸς ἢ ὁ νοησις ἄλλο. *Plotin. Enn. l. 3. c. 5.*

† Φῶς τὸ νοητὸν ἐκ λόγου. *Philo de opif. mund.*

‡ Πᾶν φῶς ἐστὶν εἰς αὐτῆς. *Aristob. apud Euseb. preparat. p. 324.*

** Ἰδὸν Θεῦ. *Plotin. Enn. 5. l. 8. c. 5.*

†† Πᾶσι Θεῦ, νῦν κόρον καλὸν, καὶ παρ' αὐτῆς γινόμενον κόρον. *Philo l. de perfectiore.*

††† Πρεσβύτατον υἱὸν ὁ πῶν ὄλων ἀνέτελε πατῆρ. *Philo ibid.*

*† Πρωτότερον υἱὸν Θεῦ. *Philo de agricult. l. 1.*

Thus you see St. *John* speaks of Christ in such a manner, as both Jews and Gentiles might understand of whom he spake, namely of a divine Person, a divine Subsistence. The Apostles, when they preached Christ to the *Jews* and *Gentiles*, used such Words as were known to them, and understood by them; they coin'd no new ones, nor did they put new Constructions upon them unknown to the World before; they spake in the plainest and most intelligible manner, and made use of such Words as Jews and Gentiles had used before, that both Jews and Gentiles might understand them.

When therefore St. *John* speaks of his Word, and in the same Phrase and Language gives the same Account of him as the Jewish and Gentile Divines did of theirs, he must be supposed to mean the same Thing by him, namely, *A divine eternal Person*, or to design to make the World believe that he meant so. For he that speaks or writes in common Phrases, must mean according to the common Acceptation of those Words and Phrases; or if he do not, he must be a most notorious Juggler and Dissembler. So that if St. *John* wrote sincerely what he thought of Christ, every Man that reads him, and understands his Words, must believe that that Christ is a divine Person, and that he is the Saviour. And that St. *John* was so understood by *Amelius*, a Pagan Philosopher (who very well understood the Language and Doctrine of the Gentile Schools, concerning the divine Word, so often mentioned in their Writings) appears; for he casting his Eyes upon the Text of St. *John*, does with all Confidence affirm, this was that Word, who, according to *Heraclitus*, existed from Eternity, and made all Things, and whom, by *Jupiter*, the Barbarian (meaning the Evangelist) places in the Order and Dignity of a Principal, declaring him to have been with God, and to be God, and that all Things were made

made by him, and that in him all Things that were had Life and Being *.

And now having proved at large, that this *Mamre*, this *Logos*, this *Word*, is a divine Person, is the *Messias*, is the Son of God, the eternal God, which is the great Hinge upon which this whole Discourse turns; I proceed to assert, that it is certain from *Moses*, that God appeared to several of the Patriarchs, which must necessarily therefore be that *Mamre*, that *WORD* of God. And this is what the Christian Fathers assert, that Christ the Son of God made several Appearances to the antient Patriarchs, in the Assumption of human Bodies, which were momentary Assumptions only, and figurative of the perfect and lasting Union of the divine Nature of the Son of God with Humanity †.

And our Saviour telling the Jews that *they had not heard the Father's Voice at any time, nor seen his Shape, or Appearance, John v. 37.* which is full Proof that that divine Person, who appeared and spake to the Patriarchs in an human Voice or Shape, was not God the Father, and yet it is as positively said that *Moses*, and *Aaron*, and the *Elders* of the Jews, and several others saw God; it necessarily follows, that that God that did appear was the second Person, distinct from the Father, and yet the self-same God. And this is Jesus, whose Name is called *the Word of God*, Rev. xix. 13.

* *Euseb. Præp. Evang. p. 540.* Οὗτος ἄρα ἦν ὁ λόγος, καθ' ὃν αἰοὶ ὄντα, τα μνόμενα ἐγένετο, ὡς ἂν καὶ ὁ Ἡεράκλειος ἀξιώσῃε, καὶ σὴ Δι' ὃν ὁ βάρβαρος ἀξιοῖ ἐν τῇ τῆς ἀρχῆς τάξι τε καὶ ἀξία καθεστηκότα, πρὸς τὸ Θεὸν εἶναι καὶ Θεὸν εἶναι δι' ἃ πανθ' ἀπλῶς γινώσκουσι, ἐν ᾧ μνόμενον ζῶν καὶ ὃν πεφυκέναι.

† *Leo ep. 27. ad Pulcher. c. 2.*



C H A P. VIII.

Christ worshipped by the Patriarchs from Adam to Moses, and their Altars erected to him.



Come now to the Facts, and these I shall take leave to divide into three great Epochas.

First, The Age of the Patriarchs, from *Adam* to *Moses*.

Secondly, The Epocha of the *Mosaic* Dispensation from *Moses* to *Christ*.

Thirdly, The great Epocha of the Gospel, from *Christ* to this Day.

In all these Periods of Time *Jesus Christ* has been adored as *God*, and worshipped with the *Father*, and the *Holy Spirit*, as the one, only, true and supreme *God*.

First, *The Age of the Patriarchs*.

And *Eusebius* doubts not to assert, that all the *Patriarchs* were the *Christians* of the old World, who had the same *Faith*, *Religion*, and *Worship*, and the same *Name* of *Christians* too, as he endeavours to prove from *Psal. cv. 15*. *Touch not mine anointed*, τῶν Χριστῶν μὲ, my *Christians*, or my *Christs* *. But more particularly,

* *Euseb. præpar. evang. l. i. c. 5. p. 9.*

Adam worshipped Christ as God.

It is generally agreed among Divines, that *Adam* in the State of Perfection knew God in Trinity and Unity *: And *Epiphanius* is most positive in this Point, who says †, *Adam* was not an Idolater, for he knew the Father God, and the Son, and the Holy Ghost; for he was a Prophet, and knew that the Father had said to the Son, *Let US make Man*. Nay, the same *Epiphanius* carries that matter a great deal higher, and says that *Adam*, even in the State of Perfection, was a Christian, having the Form of Christianity, for he was not circumcis'd; neither was he an Idolater, but had the Form of Christianity ‖. And ** *Jerom Zanchi* thinks it very injurious to *Adam*, to believe that he had not as great Favour shown him before the Fall, as *Abraham*, *Moses*, and others had since the Fall; and thereupon asserts, that *Adam* being then to be sure the beloved of God, *Jehova* the Son exhibited himself visibly to him, and talked with him, and made himself known to him, as his God and Governor, before he gave him the Precepts of Obedience, as he did to the Jews, before he gave the Law to *Moses*. And he tells us, that several of the Antients, *Justin*, *Irenæus*, *Tertullian*, and many more, were of that mind, that it was *Jehova* the Son who created *Adam*, placed him in Paradise, appeared visibly to him, discoursed with him, and whose Voice he heard, and at which he trembled when he had transgressed.

* *Markii compend. theolog. christ. c. 1. § 16. Wits. œconom. l. 1. c. 2.*

† *Epiph. Panario, p. 9. 'Ουκ εἰδολωλάτης ἦν, καὶ ἦδει πατέρα θεόν, καὶ υἱόν, καὶ ἅγιον πνεῦμα. Περὶ ἧς γὰρ ἦν καὶ ἦδει ὅτι ὁ πατήρ εἶπε τῷ υἱῷ, ποιήσωμεν ἄνθρωπον.*

‖ *Epiph. ibid.*

** *Zanch. de creat. l. 1. c. 1. § 12.*

If therefore *Adam* was so well acquainted with the Son of God before his fall, and knew and fear'd him after he had fell, there is no doubt but he very well understood the gracious Promise of his Recovery by the promis'd *Seed*, namely, that the same God, *Jehova* the Son, would restore him and his Offspring from that Misery they had brought upon themselves ; and because *Eve* had been first in the Transgression, he would restore them by the *Seed of the Woman*.

This Promise *Gen. iii. 15.* was the first GOSPEL, the only Article of Faith, that the Serpent's Head by whom they fell, should be bruise'd by the Seed of the Woman. It was a Promise, it was the first Promise ; and as a Promise it was made in Christ, in whom all the Promises are Yea and Amen, *2 Cor. i. 20.* and the Jews in their Targums do acknowledge, that the Seed of the Woman is the Messias. So we find it in the *Jerusalem Targum* : And it shall be when the Children of the Woman shall study the Law, and perform the Commandments, that they shall be ready to strike thee (O Serpent) upon the Head, and kill thee ; but when the Children of the Woman shall forsake the Commands of the Lord, and not perform the Statutes, thou shalt be ready to bite them upon the Heels, and hurt them : But there shall be a Remedy for the Children of the Woman, but for thee, O Serpent, there shall be no Remedy. But the Time shall come that they shall from one to another apply Remedies to their Heels, at the End of the Extremity of Days, in the Days of King Messias.

And in *Jonathan's Targum*, And they will have a Remedy for their Heels in the Days of the Messias.

And it is evident that Mother *Eve* herself understood that that SEED of the Woman was to be God ; for being so forward as to think that the Restoration
from

from the Fall was to be perform'd presently by her first-born, she cried out immediately upon the Birth of her first Child, *I have gotten that Man which is Jehova the Lord*; or else, *I have gotten that Man from the Lord, who was promis'd to be the Deliverer.* Why our Version reads it, *I have gotten a Man from the Lord,* when the Words will bear, and ought to bear the other Construction *, I doubt not: For there is no doubt, as *Dr. Lightfoot* observes, but *Eve* had regard to the Promise of a Saviour, and therefore said she had obtain'd *that Man the Jehova,* יהוה אִישׁ אֵת אִישׁ אֵת ἄνθρωπον ἢ Κύριον, that God, that Jehova, which should become Man †. And the *Chaldee Paraphrase of Jonathan* reads that Verse thus, *And Adam knew Eve his Wife, who exceedingly longed for that Angel, (who was to restore them to Happiness) and she conceived and bare Cain, and said, I have gotten that Man that is the Angel of Jehova.* And an antient *Belgick* or *Cuytsch* Version has it, **Ick hebbe gekregen Den man des Heeren,** *I have obtained that Man of the Lord*; and in the Annotations has this Paraphrase, that is, *Blessed be God, here I have the Lord, the Man, that Seed, who shall bruise the Head of Satan, or the Serpent, he shall perform it ||.*

This is certain however, that Mother *Eve* made a very singular Confession of the Person of the *Messias*, that she look'd for him as the Θεοάνθρωπος, God and Man; she declares him a Man when she calls him אִישׁ a Man; not *Adam*, but *virum*, to signify his Excellency: for those Words differ, *Adam*, a Man, signifying the Meanness of human Nature,

* P. Fagius com. in Gen. iv.

† Hor. Heb. in 1 Cor. xv. 47. p. 252.

‡ Biblia Belgic, 1581. at Delft, annot. in c. iv. 1. Dat is Gode 37 lof, hier hebbe ick den Heere, den man, dat zaet, die den Satan off der Slangen den cop veretredet sal dese sal hel doen. *And the older Belgick Versions of 1559, and 1562, read the Text as this.*

as *Isch* signifies the Excellency of human Nature : And she professes his divine Nature, when she calls him *Jehova* ; and that those Natures were to be united in one Person, the Redeemer, when she joins these two, יהוה ית' אש' the *Man that is the Lord* ; which St. Paul exprestes by Θεὸν φανερωθέντα ἐν σαρκί, *God manifested in the Flesh* *.

And it is very remarkable that *Adam* did not call his Wife *Chava*, or *Eve*, the *Mother of all living*, till after he had received the Promise of the Messia : before he call'd her *Ischa*, *Woman* ; but when God had assur'd him of a Saviour, a Deliverer, then he calls her *Eve*, or *Life*, for so the LXX rendered it, καὶ ἐκλάσεν Ἀδάμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ζωὴ. And why so ? Why must she be called *Life*, who was the Introducer of *Death* ? The Reason is, because *Adam* knew that in the promis'd Seed, the τῆς ἔχατον Ἀδάμ, the *last Adam*, was included and signified ; and that he should be πνεῦμα ζωοποιεῖν, a *quickning Spirit*, as St. Paul calls Christ, 1 Cor. xv. 45. that should introduce a better *Life* ; whence he is also called *Life*, *John* i. 4. †

Cain and Abel worship'd Christ as God.

That *Cain* and *Abel* believ'd that same Gospel or Promise of a Saviour, cannot be doubted ; nay, and upon that Faith of the Seed of the Woman, the Man *Jehova*, as their Mother had explain'd it, they both offer'd their Sacrifices to God.

The word *Sacrifice*, tho' it be often us'd for all the Duties of divine Worship, yet seems here to relate to that external Form of Worship which is call'd ἱλαστικὰ, *Expiatory*, which they offer'd to God

* Witf. œconom. fœderum, l. 4. c. 1. de viro Jehova, § 33. Traj. 1694.

† Lightfoot. Hor. Heb. in 1 Cor. xv. 45. Witfii œconom. fœder. l. 4. c. 1. § 30, &c. p. 569, &c.

in all probability to obtain Pardon for their Parents Transgression, and the release of that Misery which their Sin had brought upon them, and their Offspring.

And tho we do not find, when God was pleas'd first to institute these sacrificial Rites, yet it is piously believ'd they were of his own Appointment, * because of his Acceptance and Confirmation, and because he afterwards instituted them by most positive Precepts. And no doubt, but these very first, as they were offer'd up to God with a View to the promis'd *Seed*, the *Man-Jehova*, were Figures of that one only real and propitiatory Sacrifice of Christ, *who thro' the eternal Spirit*, was to offer up himself without Spot to God, for the redemption of the World, *Heb. ix. 14.* For these sacrificial Rites had not any propitiatory Power in them by themselves, of their own Nature, but by virtue of the divine Institution, by the Ordinance of Almighty God, and by the relation they had to the Messias the Saviour : and such doubtless were the Sacrifices of *Cain* and *Abel*, and therefore as such offer'd to the Son of God, as believing in him as the promised *Seed*, the *Man-Jehova*.

And tho it may be said that *Cain's* Offering seem'd rather to be *εὐχαριστία*, the Sacrifice of Thanksgiving, which he offer'd to God as a quit-rent, in Testimony that he held his Estate from him as the supreme Landlord, and that *Abel's* seem'd only Expiatory ; I shall only answer, that we know so little of that matter, that all we can say is Conjecture only. But it is plain that *Cain's* Offering not being accepted, was not from any mistake in the Object of his Worship, nor in the Subject of his Oblation, but thro' the default of his own Heart ; and *St. Paul* I think tells us that his Faith was not so strong as

* *Dr. Heylin on the Creed, p. 93.*

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Abel's, Heb. xi. 4. *By Faith Abel offered unto God a more excellent Sacrifice than Cain*: so that *Cain's Crime* was Unbelief. Of what? of the promised *Seed* of the *Man-Jehova*, the Redeemer, of Christ, as the Apostle there recommends from the happy Examples of the Elders. And if *St. Paul* be a good Expositor of the Faith of the Elders, as he undoubtedly is, then they according to him believed in, and offer'd to Jesus Christ. For from ver. 19. of the 10th *Chap.* he speaks of Jesus, and of Faith in him: and if we continue in that Faith, it will produce the same happy Effects in us, as it did in the Worthies mention'd in the 11th Chapter, who believed in Christ Jesus, and by that Faith receiv'd that Testimony, that they pleas'd God. And that they all believ'd in Christ, is sure from that Instance of *Moses*, of whom it is said expressly that he believed in Christ; Ver. 26. *Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt, for he had respect unto the Recompence of the Reward.*

And that they both believ'd a Saviour to come, seems to be plain from ver. 7. *If thou dost well, shalt thou not be accepted? And if thou dost not well, Sin lieth at the door.* Where you must observe, that the original word *Sin* does also signify, an *Expiation for Sin*, so that the Verse will bear this reading; "If thou
 " dost not well, then not only the Sin it self, not
 " only the Guilt and Punishment, but also the Ex-
 " piation for Sin, the Sacrifice of Propitiation, lies
 " ready at the door: for if thou dost well, thou mayst
 " be sure of being rewarded; but if thou dost
 " otherwise, thou oughtest not to despair of being
 " forgiven, nor to be overmuch dejected, because
 " the Mercy of God is greater than thy Sin: and
 " for thy Countenance hereupon to fall is not right,
 " seeing that the Atonement is by Faith ready, the
 " Lamb of God represented in the Sacrifice of
 " *Abel*, being a Sin-Offering most acceptable."

For

For the design of this Text is evidently the silencing and quieting of the Spirit criminally agitated by violent Commotions*.

The Paraphrase of *Onkelos* proves the foregoing Explication, "If thou wilt yet do well, shalt thou not be pardoned? but if thou wilt not do well, shall not thy Sin be reserved against the Day of Judgment, when it shall be revenged upon thee, if thou wilt not be converted? whereas if thou wilt be converted, it shall be forgiven thee." In a word, that the only true God and the promis'd SEED was the Object of religious Worship, is certain; for Idolatry was not established till long after, according to the Jews, who expound the 26th Verse of this Chapter, *Then began Men to call on the Name of the Lord*; or, as our Margin has it, to call themselves by the Name of the Lord; that is, in distinction from Idolatry, which then received its first Establishment, and which was, according to Mr. *Perkins*, *Anno Mundi* 235, more than 200 Years after.

Enoch worshipp'd Christ as God.

That *Enoch* knew and worshipp'd Christ as God, is not only probable, as being a Descendent from Ancestors noted for being truly religious, but is very certain from *Gen. v. 24.* where he has this grand Character given him, *and Enoch walked with God*; that is, as the Targum of *Jonathan* explains that Verse, "*Enoch worshipp'd in Truth before the Lord, and behold he is not numbred among the Generations of the Earth, for he was taken away from it, and ascended into Heaven by the WORD before the Lord.*" And the Targum of *Jerusalem* thus, "*Enoch worshipp'd before the Lord in the Truth, and lo he was not! because he*

* Biblioth. Biblica, in *Gen. iv. 7. p. 160.*

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“ was translated by the WORD of the Presence of
“ the Lord.”

An antient Targumist farther says, *That he, Enoch, ascended into Heaven by the WORD of the Lord, and his Name is called METATRON, the great Scribe:* Which is as much as to say, that he being translated from the Earth, by the Power of the eternal WORD and SON of God, is thereupon become a ministring Spirit to the Spirits of the Prophets, and a great Angelical Prince under him in that Order. According to this, the Name of the Angel who took him up at the Command of the Lord, should be METATRON, which is the Name commonly given by the learned Jews to the *Angel* of the SCHECINAH, when written without a Jod, and to the SCHECINAH it self, when written with a Jod *.

From these Expositions of the Jews we may be very sure that *Enoch* not only believ'd in the promis'd *Seed*, the *Man Jehova*, but worshipp'd him as *Jehova*. And if their Authority be not sufficient, I am very sure *St. Paul's* is, who numbers him among those Heroes who were famous for their Faith in Christ, *Heb. xi. 5.* and *St. Jude* the Apostle mentions this very Man as a Prophet of Christ, who spake of Christ, and foretold his Coming to Judgment, *Behold the Lord cometh with ten thousands of his Saints*, to execute Judgment; which can pertain to none but Christ, as that Expression *the Lord cometh*, is frequently us'd concerning Christ, as *1 Theff. iv. 15, 16.* and elsewhere. Concerning which Prophecy I shall only observe, that *Drusus* says, that it is to this Day extant among the *Ethiopians* in the *Abyssine* Language; but whether different from that which *St. Austin* † has long since pronounc'd not genuine, I cannot say.

* Biblioth. Biblica, *Occasion. Annot.* II. p. 187.

† Civ. Dei, l. 18. c. 38.

I shall only observe, that *St. Paul*, when he speaks of *Enoch*, says, that he had this Testimony that he pleased God; wherein he follow'd not the original *Hebrew*, but the *Septuagint Translation*, which has rendered *And Enoch walked with God*, by *Ἐνωχῆσεν ὃ ἐνώχ τῷ Θεῷ*, and *Enoch pleased God*; and the *Syriac* in the same manner, he pleased God: which indeed is tantamount, because he could not please God without walking with God, and he could not walk with God without pleasing him. The *Seventy* have rendered the same Expression, *Gen. vi. 9.* concerning *Noah*, in the same Words, and both the *Syriac* and *Arabic* follow them: So tho the Original has not the Word of *pleasing* God, yet the Sense is the same, the one being the Exposition of the other, namely, that to walk with God, is to please God.

Noah worship'd Christ as God.

That *Noah* worship'd God, and liv'd in a pious Obedience to the Will of God, is certain from that extraordinary Character given him, *Gen. vi. 9.* *Noah was a just Man, and perfect in his Generations, and Noah walked with God*; which last is the same Expression used of *Enoch*, *Chap. v. 24.* and is explain'd *Chap. vii. 1.* *Thee have I seen righteous before me in this Generation.* And that he knew and worship'd the Son of God, is as plain, because the God that spake to *Noah*, is *Chap. vii. 1.* called the Lord, the *Jehova*, that Person of the sacred Trinity, by whom all Revelations were made, and Communications held with Mankind; who is by the *Targums* call'd the *WORD of the Lord*. And this is confirm'd by *St. Paul*, who numbers this great Man among the antient Heroes, who are recorded for their Faith in Christ the Son of God, *Heb. xi. 7.* and is further confirm'd, for that the very Flood was an Act of Judgment executed by the Son of God, because all Judgment

ment is given to the Son *; and St. Peter tells us expressly, that *Christ preached Repentance to the World in the Days of Noah, while the Ark was preparing †*, and that *Noah* was his Servant and Minister, who is therefore by St. Peter call'd *the Preacher of Righteousness*. And when, *Gen. vii. 16.* it is said, *the LORD shut Noah in the Ark*, that was the Act and Deed of the Son of God ||: And at his Delivery he built an Altar unto the LORD, unto the WORD of the LORD, in Thanksgiving for his Redemption, the Figure and Pledge of a far greater, *1 Pet. iii. 20.*

The antient Jews have a Tradition, that in the Ark there was an ἱερόσωρον, or Place of Prayer, where there was an Appearance of the Glory of the LORD, the divine SCHECINAH, which is the Son of God, as I shall shew more at large hereafter; before which Glory *Noah* daily offered up Prayers and Intercessions. And the said Tradition farther adds, that this Chapel was at or about the Centre of the Ark; and that the Body of *Adam*, inclosed in a Shrine, which had been preserved and handed down from Father to Son, was placed in this very Chapel, in the Ark, at the very Place where the Glory of God appeared; and that every Morning at Day-break, which was discovered by the *Zohar*, or heavenly Light, that was in the Ark **, *Noah* stood up towards the Body of *Adam*, and before the Lord, the *Shecinah* appearing over it, and he and his Sons made this Prayer.

“ O Lord, excellent art thou in thy Truth, and
 “ there is nothing great in comparison of thee; look
 “ upon us with the Eye of Mercy and Compassion,
 “ deliver us from this Deluge of Waters, and set
 “ our Feet in a larger Room. By the Sorrows of

* Hilar. in Psal. lxxiii. col. 160.

† 1 Pet. iii. 19, 20. 2 Pet. ii. 5.

|| Tertull. adv. Prax. c. 16. p. 1022.

** Biblioth. Bibl. Occasion. Annot. 11. p. 202. in Gen.

“ *Adam*, thy first-made Man; by the Blood of *Abel*, thy holy one; by the Righteousness of *Seth*, in whom thou art well pleased, number us not among those who have transgressed thy Statutes. But take us into thy merciful Care, for Thou art our Deliverer, and thine is the Praise from all the Works of thy Hands for evermore.”

And then all the Sons of *Noah* cry'd, *Amen, Lord* *.

Whatever may be thought of this Prayer, the Truth of the Tradition seems liable to no Objection, namely, “ That the Sanctuary of God was within the Ark, and that *Noah* therein officiated as High-Priest, making Atonement by the Blood of Christ, prefigured by that of *Abel*; and at the same time representing the miserable State of fallen Man in *Adam*, and the happy Deliverance out of it by the Righteousness of that true *SETH*, or Substitute, in whom God is well-pleased.”

And so the Ark is to be considered as a consecrated Place of Worship, of which the Center was the Body of the *first Adam*, overshadowed by the Glory of the Body of the *second Adam*: Whence, from the Sacredness of the Ark, and the Appearance there of the † *SCHECINAH*, and the manner of *Noah*'s worshipping, the Ark was antiently call'd *HAICAL*, the Temple, or the Church of God.

But further, that *Noah* worship'd the Son of God, is plain from the Covenant of God with *Noah* after the Flood; for when God gave him a visible Token of that Covenant, not to destroy the World again by Water, it is expressed, Chap. ix. 12. *The Covenant which I make between me and you*; and ver. 13. *Between me and the Earth*. Now the Targums will tell us who the Person covenanting with *Noah* and the Earth was, for they all unanimously inter-

* Mr. John Gregory's Notes on Heb. xii. 24.

† Biblioth. Biblic. Annot. on Gen. xiv. p. 241.

pret *between MY WORD and thee, and between MY WORD and the Earth*; as if the divine *Logos, or Christ*, was made a Party in the Covenant. Which is no less than four times repeated in *ver. 15, 16.* from which it is eminently manifest, that *Noah* worship'd Christ as God.

Melchizedeck worship'd Christ as God.

That *Melchizedeck* worship'd Christ as God, I think is beyond all doubt; for he was both a Type of Christ, and Priest to Christ the Son of God: for *Gen. xiv. 18.* he is called *the Priest of the most high God*, and *ver. 19.* in his Benediction he invokes *the most high God, Possessor of Heaven and Earth*; which is the holy Trinity, the great God essentially taken, and there is no doubt but *Melchizedeck* knew God as such. But it is very likely, that this Man had received some peculiar Revelation, whereby he was appointed a Priest to the most high God, and that must be the Son, by whom all Revelations were made, and that is doubtless the Reason. *Hilary* says *, this most high God is our Lord Jesus Christ; and *Epiphanius* † says, the first Person we find officiating in the Priesthood of Uncircumcision, was *Abel*, the second was *Noah*, and the third was this *Melchizedeck*: and as a Priest, *St. Paul* largely speaks of him as the *Type of Christ*, *Heb. vii. 1, &c.* And it would be very strange he should be a Type of Christ, and at the same time a Priest of a God different from Christ; and that the *most high God* is the Title of Christ, we have seen before. And tho we know but little of this great Man, and what is said of him, beside what we find in the Scriptures, is Conjecture only, we find from what is there said of him, that the Christian Fathers have believ'd him

* *Hilar. de Trin. l. 12. § 4.*

† *Epiph. Hær. 55. p. 111, Edit. Colon. 1617.*

to have known and worship'd Christ, as his Priest *, and declared Christ to the Gentiles; for so *Epiphanius* †, and *Gregory Nazianzen* ††: “ This *Melchizedek* was *King*, as well as *Priest*, among the Gentiles; in which several Capacities he was the Type and Representative of Christ, that great Archetypal King and Priest, who offered himself a Sacrifice for all Mankind.”

I am not ignorant that several of the Antients ** and Moderns †† are of opinion, that this *Melchizedek* was not a Man, but the Lord Jesus Christ himself, who appeared to *Abraham* in the Way, and blessed him as the Priest of the most high God, the great Messenger of Peace; and that thereupon *Abraham* offered to him Tithes; and that both were Figures, one of Christ's future Office, the other of the Churches future Submission and Obedience: And that this Priest offered Bread and Wine, a Type of the Eucharist, to repast the whole Christian Church †††, as he did *Abraham's* Army here. But this is beside my present Purpose.

Abraham worship'd Christ as God.

I come now to that great instance of Faith and Piety, the Father of the faithful, *Abraham*; of whom *St. Paul* gives a very large Account both of his heroick Faith, and heroick Obedience; his Faith in Christ, and his Obedience to Christ, *Heb.* xi. from *ver.* 8 to 19.

* Augustin. ep. 177. col. 626.

† Epiphani. Hær. 55.

†† Greg. Nazianz. orat. 36. p. 592.

** Ravanel. Bibliothec. ver. Melchiz. Suiceri Thesaur. ver. Melchiz.

†† Cunæi Rep. Hebr. l. 3. c. 3. See Spanheim tom. 2. p. 189. Fol.

††† Biblioth. Bibl. in Gen. xiv. 18. p. 348.

118 *The Patriarchs worship'd* Chap. 8.

And that *Abraham* both knew and worship'd the Son of God, we shall find as clear as the Day from the following Particulars.

Genesis the 12th at the 1st and 7th Verses, we find that the *Lord appeared unto Abram*; which Appearance is the first that we read of that God ever made visible to any Man, for he never conversed visibly with *Adam*, *Abel*, *Noah*, or any other: And that this Lord was Christ, is not only asserted by the Christian * Writers, but by the Jews themselves, who own that all the Appearances of God were made by the " *מַמְרֵא Mamre*, the WORD of the LORD, which Word is the LOGOS, the Son of God.

After that we find, *Gen. xv. 1. That the WORD of the Lord came unto Abram, saying, Fear not, I am thy Shield, and thy exceeding great Reward.* This is the first time that this Expression of the Word of the Lord is found in Scripture; and if one Text may explain another, as is agreed by all Men, then it appears from *John i. 1.* that this Word of the Lord was CHRIST. And this is further explain'd ver. 6. where it is said, *He believed in the Lord, and it was counted to him for Righteousness.* And what did he believe? Was his Faith only concerning the Number of his Offspring, or concerning the Messias? *That in thee shall all the Families of the Earth be blessed,* *Gen. xii. 3.* If *St. Paul* understood it right, as most certainly he did, he tells us that it principally related to Christ: He believed indeed that God was able to make his Offspring as numerous as the Stars in the Heavens, *Rom. iv. 19.* but he principally believed the Promise of God, that the Saviour, the Messias, who is Christ, should be of his Seed, *Gal. iii. 16.* and was justified by his Faith in the Saviour †.

* Tertul. adv. Marcio. l. 2. c. 27. adv. Prax. c. 14, 16. Euseb. Demonstr. Evang. l. 5. c. 9. And many others.

† Irenæus adv. Har. l. 4. c. 12.

This was the second Degree of the Revelation of Christ; hitherto the faithful had only had the Promise of the SEED of the Woman to rely upon, but of whom that Seed was to come, or by what Family, was yet a Secret: But now God discovered to *Abraham*, that it should be *in his Seed*, and *St. Paul* says directly, that *this Seed was Christ*, Gal. iii. 16.

And to confirm that Promise, God gave him the Sacrament of Circumcision, and promis'd to be his God and Protector in this Life, and his Saviour in the Life to come; for that Sacrament was the Seal of the Covenant of God in Christ, and of *Abraham's* Faith in Christ, as the Redeemer, *for the Gospel was preached unto Abraham*, Gal. iii. 8, 16, 17. and the Covenant was confirmed to *Abraham* in Christ, *ver.* 17.

Again, we find that *Abraham* worship'd the Son of God as God, and called him *Lord*, and *Judge of all the Earth*, in his Intercession for *Sodom*, Gen. xviii. 25.

For from the Account given us in that Chapter, it is plain that the Lord appeared to *Abraham*, and that *Abraham* prayed to him, and worship'd him: But how? With a Civil Worship? No, with a Religious Adoration, for he worship'd him as God, and as *Lord of the whole Earth*: "For in this Narration he is called God and Lord, which is a Style, says *Eusebius* *, too high for any Angelical Power, and therefore was the *Logos*, the Son of God, whom he adored." And *Justin Martyr* † proves largely against the Jews, that the Person who here appeared to *Abraham* was God the Son. And the Fathers of the Council of *Antioch* ††, in their excellent Epistle against *Paulus Samosatenus*, express

* Demonstr. Evang. l. 5. c. 9.

† Just. Mart. Dial. cum Tryph. p. 723.

‡ Concil. tom. 1. col. 846.

themselves so fully and strongly, and yet so comprehensively, upon this and the corresponding Passages of the Patriarchal History, that their Argumentation deserves to appear in all its Force.

“ This Son of God, personally distinct from the
 “ Father, appeared to *Abraham* at the Oak of *Mam-*
 “ *re*; he was that one of the three in human Shape,
 “ with whom the Patriarch discoursed, *ὡς κύριος ἔ-*
 “ *κεῖσθαι*, as with the universal Lord and Judge: He
 “ was the Lord that rained Fire and Brimstone upon
 “ *Sodom* and *Gomorrhah* from the Lord out of Heaven;
 “ he was his holy Father’s Agent in his Communica-
 “ tions with the Patriarchs, and is the same Person
 “ under the several Denominations of the Angel, of
 “ the divine Counsel, of the Lord, and of God.
 “ Now certainly it must argue rank Impiety and Irre-
 “ ligious, to think that *Moses* would have call’d any
 “ Angelick Power *ὁ θεὸς τῶν ὅλων*, the God of the
 “ Universe, of the whole Creation; and yet he
 “ that is this LORD and GOD, is both the SON,
 “ and the ANGEL, or Administrator of the FA-
 “ THER.”

And if we compare this Account of *Moses* with *John* viii. 56. it will appear from Christ’s own Words, that *Abraham* both saw him and worship’d him too.

That Verse runs thus, *Your Father Abraham rejoiced to see my Day, and he saw it and was glad.* Now the seeing of Christ’s Day must necessarily signify his real, actual, and proper Sight of Christ himself; and so the Jews understood it, *Thou art not yet fifty Years old, and hast thou seen Abraham?* ver. 57. who has been dead many Ages. And that they did understand Christ right is evident, because otherwise Christ would have corrected them, had they mistook or misapprehended him. But Christ allows their Sense, and countenances their Interpretation, and answers them in the same Sense they put it to him,
 by

by saying, ver. 58. *Verily, verily I say unto you, before Abraham was I AM.* Christ does not say *I was*, but *I am*, thereby signifying his eternal Existence; for *I AM* is one of the Names of God, of his Eternity, *from everlasting to everlasting thou art God*: and so the Text may be paraphrased, “It was
 “no such difficult matter for *Abraham* to see my
 “Day, since I have a fixed, an eternal Existence,
 “and was in being before *Abraham* was born.”
 And upon this Foundation the Council at *Sirmium*, held *Anno 351*, against *Photinus*, annex’d this Anathema to the Creed *, “If any one shall affirm,
 “that it was not the Son which appeared to *Abraham*,
 “but the innascible Father, or a certain Ray
 “or Emanation of God the Father, let him be ac-
 “curfed.”

Further, we find that *Abraham* worship’d the Lord Christ as God, and obey’d him as such in the Oblation of his Son *Isaac*.

We find when God tempted or tried *Abraham*’s Faith and Obedience, he used the Name of *Elohim*, which according to the Jewish Doctors is the Name of Judgment; but afterwards, when the Sacrifice was accepted, the Oblation was releas’d by the *Angel of the Lord*, Gen. xxii. 11. *For the Angel of the Lord said, Lay not thine Hand upon the Lad.* From which Text *St. Augustine* * proves, that this *Angel* was no Creature, but God himself, the Son of God that accepted the Intention and releas’d the Offering, for that God now appeared by the Name of *Jehova*, which is the Name of Mercy, or of God covenanted with Man; for which End the *Angel* or *Messenger* of the Covenant is sent to preside over this great Transaction (and to see it perform’d, and by Substitution to redeem the Sacrifice) who is called the *Angel of the Lord*.

* *St. Hilary de Syn.* col. 1176.

† *August. Quæst.* 59. *on Gen.*

And that this Angel of the Lord was the Son of God, is not only the Exposition of the Christians * but must necessarily be, because we find that Angel, expressing himself in these Words, *By my self have I sworn, saith the Lord*, ver. 16. which none can say but God; or, as the Targums † read it, *By my Word have I sworn*, which is therefore necessarily GOD: And that same Angel, ver. 17, 18. expresses his Benediction to *Abraham* in his Posterity, and to all Nations of the Earth by his Posterity, because of *Abraham's* Obedience to his Voice, in Terms so lofty, and assuming a Power which none but the eternal God enjoys:

I shall only add, that we find *Abraham* built an Altar unto the Lord, and that that Lord was an Angel, which shews that that Angel was the eternal God; for had *Abraham* not known him as such, he would never have built an Altar unto him, for that was the highest Act of the most solemn Adoration: And had this Angel not been God, he would no more have permitted that Worship, than the Angel which forbid *Manoah*, *Judg.* xiii. 16. or the other which hinder'd *St. John*, *Rev.* xxii. 9. I cannot forbear saying, that *Abraham's* Faith in Christ was so singularly great, that he is not only called the Father of the Faithful, *Rom.* iv. 11. whose Faith and Obedience is set before all the World for Imitation, but that even Heaven it self, the Purchase of the Blood of Christ, is called by the Name of *Abraham's Bosom*, *Luke* xvi. 22. that Harbour of Rest, and Place of Honour, which all the Saints

* *St. Cyprian* adv. *Judæos*, l. ii. § 5. *The Synodic Epistle of the Council of Antioch against Paul Samosat.* *Concil.* tom. 1. col. 847.

Cyril of Alexandria, cont. *Julian*. l. 9. p. 293. who renders it, *By my self have I sworn*, i. e. *By my eternal Son, of one Essence with my self.*

† Of *Onkelos* and *Jonathan*.

of God shall enjoy, that follow the Faith, and imitate the Obedience of faithful *Abraham*.

It is beside my present Purpose to explain the Reason of that Expression; but we may be very sure that the Lord Jesus would never have called the State of Rest, *Abraham's Bosom*, had not *Abraham* believ'd in him, and obey'd him, as the God and Saviour of the World.

I have purposely omitted the Opinion, that the three Persons of the Holy Trinity, Father, Son, and Holy Ghost, appeared to *Abraham* at *Mamre*, and were known by him as such, and yet accosted by him in the singular Number, and adored in the Unity of the Divinity by him; because tho many of the Antients, and some Moderns are of that Opinion, it seems not to be very well grounded, but liable to some Exceptions, notwithstanding it has been largely defended by a late learned Writer*.

And further, I have omitted the Opinion of *Cunæus*, that Christ appeared to *Abraham* in the very self-same Form, Features, and Countenance, as he afterwards had when in the Flesh; and that this should be countenanc'd by *John* viii. 56. because it is singular, and stands in need of Confirmation †.

Hagar worship'd Christ as God.

That *Hagar* was instructed in the true Religion, in the Knowledge of the Triunal God, and the Covenant of Grace, and the Expectation of a Saviour, there is no room to doubt, being of *Abraham's* Family; especially if we consider what God himself says of *Abraham*, Gen. xviii. 19. *For I know him,*

* *Witsii OEconom. Fœder. l. 4. c. 3. p. 589. Traj. ad Rhen. 1694.*

† *Cunæi R. Hebr. l. 3. c. 3. p. 414. Amsterd. Anno 1682.*

that he will command his Children and his Household after him, and they shall keep the Way of the Lord.

I have nothing to do at present with her perhaps too easy Readiness to comply with her Mistress's Desire to receive her Master's Embraces; tho' I freely own, I do not understand that Surrogation whereby several of the Christian Fathers have excus'd the antient Patriarchs*: My Business is *Hagar's* Religion, and I may venture to say, that she knew, believ'd, and ador'd the Son of God.

Gen. xvi. 7. We find that the *Angel of the Lord* appeared to *Hagar*; and who that Angel was we find *ver. 10.* one that blessed in his own Name, and by his own Authority: And *ver. 13.* She called the Name of the Lord that spake unto her, THOU GOD see'st me; whence it is certain, that the Angel who spake to her was God.

The Targumists say, that *Hagar* prayed in the Name of the Lord, saying, *Thou art a God seeing all Things*, because she said, *I have begun to see since that he appeared unto me*; therefore she called the Well, *The Well over which appeared the Angel of Life*.

The Jews will have it, that God was wont in like manner to manifest himself to *Sara*, as to a Prophetess, by virtue of the Relation she bare to *Abraham*; and that for his sake, this Angel was also sent to *Hagar*. The *Jerusalem Paraphrast* describes this fully: "And *Hagar* gave Thanks, and "prayed in the Name of the WORD of the LORD, "who had appeared to her, saying, Blessed be "thou, O God, who art the Eulivener of all "Worlds, in that thou hast had regard to my Affliction; for behold now unto me also has God "appeared after the same manner he was pleas'd "to manifest himself to *Sarah* my Lady." But *Jonathan* supposes that the very *Shecinah*, the Person

* See *Biblioth. Biblic.* in *Gen. Occas. Annot.* 33. *Tecnopoeia*, p. 649.

of the Son of God, did appear to her; wherefore, according to him, she gave Thanks before the Lord whose WORD had spoken unto her, and spake, "Thou art he that livest and makest alive, that beholdest, and art not beheld; for behold, here was the Glory of the *Shecinah* of the LORD revealed."

Lot worship'd Christ as God.

That *Lot* knew and worship'd Christ as God, I think is plain from the History of his Deliverance from the Judgment of *Sodom*.

For altho we find, Gen. xix. 1. *That two Angels came to him*, which are expressly so call'd, to let us know their Natures, yet it seems from ver. 19. that the *Lord*, the *Mamre*, the *Logos*, the *Word*, was come to them; for there we find *Lot* praying to him, he confesses himself his Servant, and magnifies his Mercy in sparing of his Life, which not the Angel but God himself had spared. And ver. 21. the Angel says, *I have accepted thee*, which no Angel could say, nor had Power to do. And it is plain from ver. 24. that the LORD executed the Judgment *from the LORD out of Heaven*: Where we have one Lord in Person distinct from the other Lord. *Justin Martyr*, *St. Cyprian* *, and others of the Antients assert, that the *Lord* who executed this Vengeance was God the Son, for that all Judgment was given to him by the Father, *John* v. 22.

Isaac worship'd Christ as God.

That *Isaac* worship'd Christ the Son of God as God, is not only probable because he worship'd the

* Just. Mart. Dial. cum Tryph. p. 215, 217, 280, 281. Cyprian adv. Judæos, p. 75. Euseb. comm. in Psal. p. 598. Paris Anno 1706. Cyril of Jerusalem, p. 126.

God of his Father *Abraham*, but it farther appears from *Gen. xxvi. 2.* where *the Lord appeared unto Isaac*, and said, *I will be with thee*; which the Targums have rendered, *My Word shall be with you, and be your Defence.*

This was the first time that God appeared to *Isaac*; and that it was the *Schecinah*, the visible Appearance of the Son of God, is plain from *ver. 24, 25.* where we find that the Lord appeared to him a second time, and that *Isaac builded an Altar there, and called upon the Name of the Lord*, or according to the Targums, he called upon the *Word of the Lord*: And there *Isaac* was install'd in all the Privileges of his Father *Abraham*, in the special Rights of the *Segullah* and *Schecinah*. And it is remarkable that this Manifestation of God to *Isaac* was made in the same Place which had been so solemnly dedicated *to the Name of the Lord, the everlasting God, Gen. xxxi. 33.* And when he blessed his Son *Jacob*, he called upon God by the Name of *God Almighty*, Chap. xxviii. 3. *El Shaddai, the All-sufficient*; which is the same Name, Chap. xvii. 1. in which the Covenant of Grace was erected, and therefore has relation to the Son: Whence the Septuagint have emphatically rendered it, *ὁ Θεὸς μου, my God*, that is, the God in Covenant with me.

Jacob worship'd Christ as God.

That *Jacob* worship'd the Lord Christ, appears from *Gen. xxviii. 12, &c.* where the Ladder, the Scale of Providence, is described; and *ver. 13.* it is said, that the Lord stood above it, and said, *I am the Lord God.*

I purpose not to descant upon this Vision, but shall only observe, that the Targums interpret this by the Glory of the Lord, which is no other than Christ, the GLORY and Image of the invisible Father,

ther, or the *Schecinah* of the divine Word and Wisdom, with an angelical Retinue.—— “ Neither
 “ may this unfitly be said to be a Prefiguration of
 “ the Deity uniting with the human Nature ; for
 “ this is still the same Angel, and GOD, and LORD,
 “ even the Lord Jesus Christ, whom *Abraham* be-
 “ held with an human Shape—— who stood above
 “ the mystick Ladder, whom *Jacob* wrestled with*.”
 And that this Ladder was a Symbol of Christ,
 Christ himself gave *Nathanael* to understand, *John*
 i. 51.

Further we find, *Gen.* xxxi. when God bad *Ja-
 cob* return to *Bethel*, that the Angel said, ver. 13. *I
 am the God of Bethel* ; upon which Place *Novatus* †
 has these Words, “ If no Angel could be so pre-
 “ sumptuous as to call himself God, and to mention
 “ a Vow made to him, then it is plain that this
 “ is Christ the Son of God, the great ANGEL.”
 And the antient Rabbins believed that Man that
 wrestled with *Jacob*, to have been the Christ, the
 Son of God ||. And, indeed, the several Parts of
 the History compared together, demonstrate, that
 the Person who here appeared to, and encountred
Jacob, was the only begotten Son of God, God of
 God, very God of God **. And the Creed of the
Sirmian Council, Anno 351, against *Photinus*, has
 this *Anathema* added to it, “ If any one shall af-
 “ firm, that it was the innascible Father, or a Part
 “ or Portion of him, and not the Son, that wrest-
 “ led as a Man with *Jacob*, let him be Anathema.” ††
 And *Eusebius* ||| delivers himself very exactly on this
 Place in these Words, “ *Jacob* did not see God the

* Just. Mart. Dial. cum Tryph. p. 217, 219.

† Novat. de Trin. c. 27.

|| Ainsworth in loc. Gen. xxviii.

** Theodoret Q. in Gen. N° 92.

†† St. Hilar. de Synod. col. 1176.

||| Eusebii Demonst. Evangel. l. 5. c. 11.

“ Father, the God over all, ἢ ἐπὶ πάντων, for he
 “ never exhibits himself visibly, he never appears
 “ in one and another Place or Form ; he never joins
 “ himself to an human Body, or Shape, being su-
 “ preme in Being above all Being : It was therefore
 “ another whom he saw. But if any one now con-
 “ ceives that this other was an Angel, or any one of
 “ those divine Spirits in Heaven, which convey God’s
 “ Revelations to his Sense, he is manifestly mista-
 “ ken ; for the Scripture expressly ascribes to him
 “ the Style of *Lord* and *God* ; even such in that
 “ most sacred and peculiar Appellation of the four
 “ Letters, [*Jehova*] which among the Jews deno-
 “ minate God himself.” And to put this matter
 beyond all doubt, the Holy Ghost has himself ex-
 plain’d it by his Prophet *Hosea*, Chap. xii. 3. *By his*
Strength he had Power with God, yea he had Power over
the Angel and prevail’d ; he wept, and made Supplica-
tion unto him, he found him in Bethel, and there he
spake with us, even the Lord God of Hosts, the LORD
is his Memorial.

Further, we find, *Gen. xxxv. 1.* that God charged
Jacob to go to Bethel, and there to erect an Altar un-
to God that appeared to him, when he fled from his
Brother, thirty Years before.

This Place is remarkable, and the Antients have
 took notice of it : For from hence St. *Hilary* * dis-
 putes with irresistible Force against the *Arians*,
 “ Here, says he, God speaks, and he of whom he
 “ speaks is God ; the divine Character is here e-
 “ qually ascribed to both in the Community of
 “ the Name, and the Subsistencies of both are as
 “ clearly distinguish’d.” And *Gen. xlviii. 15.* *Jacob*
speaks of God that fed me ; and ver. 16. of the An-
gel that redeemed me † : And it would be the greatest
 Violence to grammatical Construction and common

* *Hilar. de Trin. l. 4. § 30.*

† *Novat. de Trin. c. 27. Athanas. Orat. 3. contr. Arian. § 12.*
 Sense,

Sense, to make the Angel in this Verse one Person, and God in the former another ; both being one and the same, in the Nominative Case to the Verb bless. Nor can the God here, who is also called by the Name of Angel, be God the Father, but Christ ; for Christ may truly be called both God, and God's Angel or Agent.

And lastly, we find, *Gen. xlix. 18.* *Jacob* crying out, *I have waited for thy Salvation, O Lord* ; in the Hebrew *Jeschuang*, which expresses the very Name of this desired Saviour. And when we find that *Jacob* erected Altars to that God, that Angel, we must conclude that that Angel was the very eternal God. And this is confirmed by the very Targum of *Jerusalem*, which introduces *Jacob* speaking to the twelve Tribes in these Words *, “ Do you worship
“ the Idols that *Terah* the Father of *Abraham* wor-
“ ship'd ? Or do you worship the Idols that *Laban*
“ the Brother of my Mother worship'd ? Or do
“ you worship the God of *Jacob* ? The twelve
“ Tribes answered together, with a perfect Heart,
“ and said, Hear now, O *Israel* our Father, the
“ Lord our God is ONE GOD : *Jacob* answered and
“ said, let his great Name be blessed for ever.”

Joseph worship'd Christ as God.

That *Joseph* knew and worship'd the God of his Fathers, is most certain ; and that he worship'd the Son of God, we are assured by the Authority of *St. Paul*, who numbers him among the Heroes that were famous for their Faith in, and Reliance on *Jesus Christ* the Son of God, *Heb. xi. 22.* He lived in the Fear of God and his Saviour, *Gen. xxxix. 9.* for it is said, ver. 21. *The Lord was with him,* which

* Targ. Hierusal. in Deut. vi. 4.

the *Chaldee* Paraphrast renders, the *Word* of the Lord was with him: And that he died in the Faith of Christ, or the Messias, St. *Paul* tells us, *By Faith Joseph when he died made mention of the departing of the Children of Israel, and gave Commandment concerning his Bones*: Whereby he testified his entire Reliance on the Promises of God made to his Fore-fathers, and his Belief of a Resurrection from the Dead, and the true Rest in the Land of Promise above, typified by that here below.



C H A P. IX.

*Christ worship'd as the supreme God under
the Mosaick Dispensation.*

I Come now to the second great Epoque,
the Mosaick Dispensation from *Moses* to
Christ.

Moses worship'd Christ as God.

I come now to the great Prophet *Moses*, and aver that he knew and ador'd the Son of God Jesus Christ as God, and as the Saviour of the World.

That *Moses* wrote of Christ, is expressly declar'd by Christ himself, both before his death, *John* v. 46. and after his Resurrection, *Luke* xxiv. 27. That *Moses* was a faithful Servant of Christ, *St. Paul* tells us, *Heb.* iii. 5. And that he believ'd in Christ, the same Apostle assures us, *Heb.* xi. 26. That he was a Friend of God, we find *Exod.* xxxiii. 11. and the greatest of the Prophets; for he told the Jews even then, that God would raise them up a Prophet from among their Brethren like unto him, *Deut.* xviii. 18. And that this Prophet was Christ, we are assur'd by no less Authority than that of *St. John*, ch. i. 45. and *St. Peter*, *Acts* iii. 22. and *St. Stephen*, *Acts* vii. 37.

And that the Son of God, as the God of the Covenant, appear'd unto *Moses*, as he had done to the Patriarchs before, is beyond all Contradiction; and that *Moses* worship'd him as the true and eternal God, will appear as evident, if we consult the

History recorded in *Exodus*; concerning which History I shall make this Observation only, That the account of the *Exodus* of *Israel*, and God's receiving them for his *Peculium*, and giving them the Law, is a most important History, in regard to that Article of the Divinity of the *Logos* or *Word*, the great Actor in this sacred Transaction, against which the Powers of Hell have always exerted their utmost Arts and Violence, and shown their fiercest Rage and Malice.

For here the Angel of the Lord is not call'd the Angel of *Elahim*, as *Exod. xiv. 19.* but the *Angel of Jehova*, pointing full upon the gracious Dispensation then on foot; and the *Hebrew* may be rendred not the Angel of the Lord, but the *Angel, the Lord*, or the *Jehovah*: whence the Angel of the Lord may reasonably be thought to be the *Logos* or *Word*; the Lord the *Messias* revealing himself to *Moses* as the Saviour of his People *Israel* at that time, as he was pleas'd afterwards in the days of his *Flesh*, in his *Transfiguration*, to reveal himself to this very *Moses* as the Saviour of the World, *Mat. xvii. 3.*

But let us consider the Person that is the prime Actor and the Legislator in this great Affair.

And this we find *Exod. iii. 2.* where the Person is call'd the *Angel of the Lord*, which is God the Son; for at the 4th Verse he is call'd *GOD*, and he is call'd *Angel*, because he is the Angel of the great Council, the *mighty God*, even *Jesus Christ* *. The *Targums* read it the *Word of the Lord*. At the 6th Verse, this Angel styles himself *the God of Abraham, the God of Isaac, and the God of Jacob*; and there it is also said, that *Moses hid his Face because he was afraid to look upon God*; and ver. 14. he says, his Name is *I AM THAT I AM*: all which evidently shows, that this Angel was *GOD*, truly and properly *GOD*, and yet not the Father, be-

* Justin Mart. Dial. cum Tryph. p. 220.

cause the Father can in no Sense be denominated any one's Angel *; this was therefore God the Son, for no Man has seen the Father and lived †.

And God the Son calls himself the God of *Abraham, Isaac and Jacob*, to let *Moses* know that he was the very God whom those great Patriarchs worship'd, that God that made the Covenant with them, and that God that promis'd to be the deliverer of *Israel*. And that the Name, *I am that I am*, is the proper Name of Christ, and given to Christ, I have not only shov'd before, but is further confirm'd by that of *Tertullian* ||; we assert, says he, that all the Appellations of a true and proper Divinity, are common to the Son with the Father, and that the Son came in these Names, that he acted in these Names, and manifested himself to Mankind in these Names. What mov'd *Moses* to ask God for another Name, when he had call'd himself the God of his Fathers, is not our present business to enquire; but it is remarkable, that the Final Letters of *Moses's* Question, *לִי מָה שְׁמוֹ מָה* what is his Name? make up the most holy and incommunicable Name *יהוה Jehova*. And the *Rabbies* have made no small Use of it, to prove that this Angel of the Lord was the Angel *Jehova*, *Mamre* the Word **.

Job worship'd Christ as God.

That *Job*, whoever he was, worship'd the true God is most certain, and in no wise to be doubted, if he was a Descendent of *Abraham* by *Keturah*; and it appears most evident from the Lord's speak-

* Justin. Mart. Ap. 2. p. 75.

† Tertull. adv. Judæos, p. 168.

|| Tertull. adv. Prax. c. 17.

** B. Bibl. in Exod. Occas. Annot. II. p. 45.

ing and revealing himself to him, as we find Chap. xxxiii. 15. and especially ch. xlii. 5. and also from his being mentioned with *Noah* and *Daniel* by the Prophet *Ezekiel*, ch. xiv. 14. as a Man that knew and fear'd God.

Some of the antient Fathers have asserted that *Job* was a Priest of the most high God, as *Abel*, *Noah* and *Melchizedeck* *; and others, that he knew God in Trinity and Unity, because he frequently mentions the Spirit of God †: and that he knew the Son of God, and worship'd him as such, is to me as plain as a Demonstration.

Not to mention therefore what the Christian Fathers have wrote of him ||, we have enough for our purpose in the sacred Book that goes by his Name, and is receiv'd in the Canon of the Holy Scriptures; and there we find, Chap. xix. ver. 25. these very remarkable words, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and tho' after my skin Worms destroy this Body, yet in my Flesh shall I see God.* In which few words he expresses his Knowledge of, and his Faith in his Redeemer; he acknowledges that Redeemer to be God; he owns there will be a Resurrection of the dead, and an Enjoyment of that God by whom he was redeemed. Very great things in few words, and that made one of the Antients say, that no one had spoke so plain of the Resurrection since Christ, as *Job* had before Christ **: And if we compare this with *Gen. xlix. 18.* it will agree exactly with *Jacob's* Expression, *I have waited for thy Salvation, O Lord;* and with that weighty Truth of the Resurrection, our Saviour tells us of, *John v. 28. The*

* Hier. Ep. Crit. ad Evang. Pr. col. 571.

† Ch. 27. 3. ch. 26. 13. ch. 33. 4.

|| Aug. C. D. l. 18. c. 47. Chrysoſt. hom. 4. de patient. Job. See Spanheim's dissertat. de Job. Edit. Lugd. Bat. 1703. Tom. 2.

** Hieron. Præf. in Job.

hour is coming, in which all that are in the Graves shall hear his Voice, and shall come forth, they that have done good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation.

I must further observe, that he calls his Saviour by the Name of *Goel*, which signifies such a Saviour as has paid a λύτρον, a Price of Redemption; but of this more hereafter.

Job in a word affirms that his Redeemer liveth, and that he himself shall rise again; which is equivalent to that in the Gospel, that *Christ is the Resurrection and the Life*; *St. John* could say no more: It is his Hope, he is regenerate by it to a lively Hope, *St. Peter* could say no more: he enters into such particulars, as *this Flesh, and these Eyes*, which is as much as was, or could be said by *St. Paul* himself. So that it is plain to a Demonstration that *Job* believ'd and worship'd Christ as God.

The Jewish Church in the Wilderness worship'd Christ as God.

I come now to the Jews as a People under a Government, having a Religion given to them by God himself, and as being God's *Peculium*, his Church in the Wilderness.

And that this Jewish Church in the Wilderness worship'd Christ as their God, will appear when I shall have shown you,

First, That Christ was the God of the Covenant with the Jews.

Secondly, That Christ dwelt in the Tabernacle, as God and King of the Jewish Church.

Thirdly, That Christ was the Guardian God of *Israel* in the Wilderness. And,

Fourthly, That they worship'd and ador'd Christ as their God. And,

F.f.bly, That Christ Jesus was the true High-Priest of that Church.

First, *Christ was the God of the Covenant with the Jewish Church.*

That the God who enter'd into Covenant with *Abraham* and his Sons, was the Son of God, I have shewn before; now we find Christ performing the Promises made to the Fathers, and receiving them for his own People; he gives them his Law, instructs them in his Religion, in that Dispensation of it which was to last to the time of Reformation; that is, to the time that he himself should *come to his Temple*, Mal. iii. 1. that *God would be manifest in the Flesh*, 1 Tim. iii. 16. whereof the Worship now erected in the Wilderness, was both a Type and a Pledge, *shadows of things to come, the Body being Christ*, Col. ii. 17.

Exod. xix. v. 6. We find the Person entering into this Covenant is God, that God that said, *all the Earth is mine*, or who, in *St. Paul's* words, is *over all God blessed for ever*, Rom. ix. 5. and that is Christ.

Chap. xx. We find this God gave the Law with a Majesty becoming the Almighty, and calling himself their God, *I am the Lord thy God, Jehova Elohim*, the God Almighty, the God of the Covenant, the same God that call'd *Moses*, *Exod.* iii. And that this God was Christ, we have the Authority of *St. Stephen*, *Acts* vii. 38. who says, *This is that Moses who was in the Church in the Wilderness with the Angel, that spake to him in the Mount Sinai.*

Now what Angel was this? such a one that was counted worthy to represent the Person, and bear the Name of God; for *Moses* says, *God spake all these Words*: And the Angel himself assumes that Name, *I am the Lord thy God*. And *Moses* says,
Deut.

Deut. v. 24. The Lord our God has shewed us his Glory, and we have heard his Voice; we have seen this Day that God doth talk with Man. Whence it is most evident, that this *Angel* who deliver'd the Law, was the Son of God, the second Person in the Trinity, whose various Appearances under the Old Testament were so many Tokens and Essays of his Incarnation.

It is a remarkable Text, *Exod. xxiii. 20, 21. Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepar'd. Beware of him and obey his Voice, provoke him not; for he will not pardon your Transgressions, for my Name is in him.* St. *Austin* urges this Text against Jews and Gentiles, in these Words: "Let them diligently search and examine the Scriptures, and see if they can find a parallel place where God has said thus much of any Angel, *My Name is in him*: No, this he only said of him who brought the People into the promis'd Land; and of him only in a View to the changing of his Name, *Numb. xiii. 16.* He therefore that said, *My Name is in that Joshua, or Jesus, was himself the true Jesus, governing and leading the People into the Heritage of eternal Life, according to the New Covenant, of which the Old was a Figure* *.

The Jewish Doctors say that this Angel was *Metatron*, the great Scribe, the same which *Isaiah* calls the *Counsellor*, chap. ix. 6. which the *Seventy* call the *Angel of the great Council*. And Rabbi *Moses Nachmanides* understands here that Angel of the Covenant, which is spoken of by the Prophet *Malachi*, that is the *Messias*. And *Maimonides* † renders this Text thus, *Behold I send my Word before thee*; than which nothing can be plainer, that they

* *St. August. against Faustus, l. 16. c. 19, 20.*

† *Maimonid. more Nevoch. p. 1. c. 64.*

themselves understood this for the Son of God : And when we read, *Exod.* xxiv. 10. that the Elders saw the God of *Israel*, we must remember, that the invisible Father never exhibited himself to human View, and that Christ was therefore that **MAMRE**, that **WORD**, which had all along appeared as the God of the Covenant.

Let me add only here, that *Moses Gerund* * has these Words relating to this Angel, “ To speak
“ the Truth, that Angel is the Angel Redeemer,
“ of whom it is written, *my Name is in him* :
“ This, I say, is that Angel who said to *Jacob*,
“ I am the God of *Bethel* : He is also that An-
“ gel of whom it is said, and God called to *Mo-*
“ *ses* out of the Bush ; and he is called the Angel,
“ because he governs the World : Wherefore it is
“ written, *Jehova* the Lord God brought us out of
“ *Egypt* ; and elsewhere, he sent his Angel, and
“ brought us out of *Egypt*. Besides, it is written,
“ And the Angel of his Face saved them : Of this
“ Angel it is also said, My Presence shall go before
“ the Camp of *Israel*, and shall cause it to rest.
“ Lastly, this is the Angel of whom the Prophet
“ speaks, the *Lord* whom ye seek shall suddenly
“ come to his Temple, the Angel of the Covenant
“ whom ye desire.”

The learned *Jacobus Alting* tells us, from an ancient Jewish Catechism †, The Hebrew Masters say, that in the giving of the Law more than one divine Person was concern'd, for that in God is I, You, and HE, which are three Names of three Persons ; all which are invoked on the Feast of *Tabernacles*, I, THOU, and HE, O help us we beseech thee : And that to the End of the second Commandment the Words run in the first Person, and in the third and fourth, in the third Person ;

* Cited by *Mafius*, on *Joshua* v.

† *Alting* ad *Deut.* v. 6.

from whence they argue, that the most high Spirit spake the two first Commandments, but the rest were uttered by his GLORY, which is the EL SHADDAI, the Lord God Almighty; who was known to the Fathers, by whom the Prophets spake, who is called *Jah*, the Lord in whom the Name of God is; who is the Beloved of God, who dwells in the Temple; who is the Mouth of the Lord, the Face of the Lord, and the Rock, and that Goodness which *Moses* saw when he could not see God.

And this they assert, because they say that in God there are three Spirits united together; the lowest of these is the Holy Ghost, the second is the intermediate, and is called WISDOM and UNDERSTANDING; and this is that Spirit which goeth forth with Water and Fire from the Middle of the most consummate Glory. The Supreme Spirit is absolutely in silence; and in him all the holy Spirits, and in him all the lucid Persons consist.

Secondly, *Christ dwelt in the Tabernacle, as God and King of the Jewish Church.*

The Person that had thus entered into Covenant with the Jews, commanded *Moses*, his prime Minister of State, to build him a Tabernacle, *Exod.* xxv. 8. *Let them make me a Sanctuary, that I may dwell among them: And Chap.* xxix. 45, 46. *And I will dwell amongst the Children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell among them: I AM THE LORD THEIR GOD.* And when the Tabernacle was finished, the same Lord entered it, with a Glory and Grandure becoming the eternal Majesty of the Son of God, the Lord of Glory. For so we read, *Exod.* xl. 34, 35. *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. And*

Moses

Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon; and the Glory of the Lord filled the Tabernacle. For the cloudy Pillar which descended, and had hitherto stood before the Door of Moses's Tent *, removed now from thence, and came hither; not standing at the Door of it, in form of a Pillar, but spreading it self all over the Tabernacle, so that it was covered with it, *Numb. ix. 15.* and filled it within all over, at the first Consecration.

After this great Day, the Glory of the Lord, the *Schecinah*, retired into the most holy Place, within the Veil, and resided there over the Ark of the Testimony †.

Before I proceed I must here observe, That the *Schecinah*, the Glory of the Lord, did not only signify a Symbol or Token of the divine Presence, by a Light or Cloud, or other Glory, but that it signified a divine Person. And *Rittangel* says, That the antient Jews believed the *Schecinah* not to be the divine Glory, but a divine Person; and that the *Chaldee* Paraphrast has frequently rendered it for a Person: And he produces ten Places in evidence, and leaves, he says, many more to the Reader's Observation ||.

If the Glory of the Lord therefore be a divine Person, and we compare this Account with *2 Cor. vi. 15, 16.* it will appear that Christ is that God, that Glory, that divine Person, that dwelt among them; for there the Apostle says, *What Concord hath Christ with Belial?— And what Agreement has the Temple of God with Idols? for ye are the Temple of the living God, as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my*

* Exod. xxxiii. 9.

† See Manasse Ben Israel Concil. Quæst. 44. in Exod.

|| Rittangel, p. 117.

People: Which are the very Words of God, *Lev. xxvi. 12.* and therefore prove Christ to be that very God that dwelt among them. And St. *John* alludes to this, when he says, *The WORD was made Flesh, and dwelt among us, and tabernacled among us, John i. 14.*

Further, that Christ presided in the Jewish Church, as their God and King, is evident from these Texts compared together.

<p><i>Isa. lx. 1. Arise, shine, for thy Light is come; and the Glory of the Lord is risen upon thee.</i></p>	<p><i>Eph. v. 14. Wherefore he saith [the Prophet Isaiah] Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.</i></p>
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Now if the *Lord Jehova* be not Christ, the Prophet is so far from saying that Christ shall give thee Light, that he makes no mention at all of him; and yet St. *Paul* affirms, that it is Christ who gives Light: And therefore that Expression, *The Glory of the Lord is risen upon thee*, is the same with *Christ shall give thee Light*; and Christ is that *Lord Jehova*, because they are not two distinct Persons, but one and the same here spoken of.

So again, God calls himself the King of *Israel*; and who that King of *Israel* is, will appear from the Description that King gives of himself.

<p><i>Isa. xlv. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first and the last, and besides me there is no other God.</i></p>	<p><i>Rev. i. 11. I am Alpha and Omega, the first and the last.</i></p>
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Now there cannot be more than *One* who is the first and the last, and God that calls himself so, calls himself the *Redeemer*, and the *King of Israel*, and *Christ* is that *first and last*; it follows therefore that he is the God, and King, and Redeemer of *Israel*.

Again, the same King of *Israel* is described by the Prophet *Zachary* in a State of Humiliation, as he was by *Isaiab* in Glory before.

Zech. ix. 9. Rejoice greatly, O Daughter of Zion, shout O Daughter of Jerusalem, behold thy King cometh unto thee, he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass.

Mat. xxi. 4. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell the Daughter of Sion, Behold thy King cometh unto thee meek, and sitting upon an Ass, and a Colt the Fole of an Ass.

Now from comparing these two Texts together it appears, that the Jewish Church had a King, and that Christ was he: And thereupon the Prophet *Malachi* calls the Temple, which was the PALACE of the divine KING of *Israel*, the Temple of Christ; Chap. iii. 1. Behold I will send my Messenger, and he shall prepare my Way before me; and the LORD whom ye seek shall suddenly come to HIS Temple, even the Angel of the Covenant whom ye delight in; behold he shall come, saith the Lord of Hosts. It appears therefore, that Christ is the King of *Israel*, the Lord of Hosts, and that God, besides whom there is no other God.

Thirdly, *Christ* was the Guardian God of *Israel* in the Wilderness.

We have a very particular Account of this, *Exod.* xxxiii. for Chap. xxxii. we find, that the *Israelites* having

having fallen into the Sin of Idolatry, *God plagued the People*, ver. 35. And we find, *Chap. xxxiii. 2, 3.* that God refused to go any longer with them, but would leave them to the Superintendency of an Angel. Upon this melancholy News *the People mourned*, ver. 4, 5, 6. *Ver. 7.* we find God removed his Presence without the Camp: Upon this *Moses* humbly interceded with God not to forsake them, ver. 12, 13. and God was intreated, ver. 14. *My Presence shall go with thee.* *Moses* rejoiced at this, and further begs, that God will be pleas'd to perform that gracious Promise, ver. 15, 16. *If thy Presence go not with me, carry us not up hence:* And God, ver. 17. assures *Moses* that he had heard him, *I will do this Thing also that thou hast spoken, for thou hast found Grace in my Sight, and I know thee by Name.*

Upon the whole therefore we find, that it was God that conducted *Israel* in the Wilderness, that God withdrew himself for the Sin of the golden Calf, that God threatned to leave them, that God promised to send an Angel, that *Moses* prays that God would not give an Angel the Custody of the People, but that he himself would conduct them in Person. God still assures him that an Angel shall accompany him; *Moses* importunately presses it, that himself would go with them. Seeing then *Moses* declar'd himself so averse to the Superintendency of an Angel, and he that now and all along communed with him, was the Person that consented at last to go with the Host, and govern them himself, 'tis plain that he must be God, the only begotten God, who called himself *I am*, and who show'd himself afterward to *Moses*, as the *Lord, the Lord God*, *Chap. xxxiv. 6.* and to whom *Moses* prayed for Pardon, and still interceded for his Presence, ver. 9.

And this we find further most exprefs in the History of *Balaam*, *Numb. xxii.* where we find that he

went

went to curse the *Israelites*, but was restrain'd by the *Angel of the Lord*: now that this Angel was no less than *Jehova*, appears from ver. 32. where he tells *Balaam*, *Behold I went out to withstand thee*, or to be an Adversary unto thee, as in the Margin, *because thy way is perverse before me*; that is, contrary to what God had said to him, ver. 12. for there we find *God said unto Balaam, thou shalt not go with them, thou shalt not curse the People, for they are blessed*: Which is a plain Evidence that this God and that Angel were the same Person; and then we find, ver. 35. that the Angel of the Lord gave him leave to go, but under this Constraint, *but only the word that I shall speak unto thee, that thou shalt speak*. And that it was God the *Jehova* which put the words in his Mouth, we find Chap. xxiii. 4, 5. *And God met Balaam, and the Lord put a word in Balaam's Mouth*. That God *Jehova*, and that Angel therefore, is one and the self-same Person, is plain to a Demonstration; and *Balaam* acknowledges this himself, *Numb. xxiv. 4, 16*. when he says, that the appearance of this Angel was *the Vision of the Almighty*; and further, that this Almighty was *Jehova the God, the King of Israel, the God that brought them out of Egypt*, Chap. xxiii. 21, 22. which are the very words us'd by God himself, *I am Jehova thy God that brought thee out of the Land of Egypt*, and that God is Christ.

Fourthly, *The Jewish Church worship'd Christ as God.*

I have shown before that Christ was the God of the Covenant with the Jews; I have shown that Christ dwelt in the Tabernacle as God, and King of the Jewish Church; I have shown that Christ was the Guardian God of *Israel* in the Wilderness; and am now to show that they worship'd this Christ

as God. And if I had not one word more to say on this Head, the very Premises would produce this Consequence, that they worship'd the God of the Covenant, that they ador'd that God to whom they had built a Tabernacle, a moveable Temple, and that by his own Command; and that they worship'd their God, their Guardian and Defender, with the most solemn Worship and Adoration. I say, it is natural to believe they worship'd their God that had done so great things for them, and had made them his *Peculium*, his own People, according to that which God said, *Isaiab* xliii. 21. *This People have I formed for my self, they shall shew forth my Praise.*

But however, *St. Paul* tells us that *Christ* was the divine Person that was all along with the Jews in the Wilderness, and was both worship'd by them, and provoked by them too; for in the 10th Chapter of the 1st Epistle to the *Corinthians*, he declares several parts of the divine Dispensation, as the Cloud, the Passage thro' the Sea, Manna, and the Water from the Rock, which he says were all transacted by *Jesus Christ*; for at ver. 4. he says expressly, *and that Rock was Christ*: *Christ* was the supreme Agent, *Christ* preserved them by the Cloud, *Christ* baptiz'd them in the Sea, *Christ* fed them with Manna, *Christ* gave them Drink from the Rock, the Figure and Emblem of himself, *of whose fulness we all receive Grace after Grace.*

After that the Apostle relates the Sins of the Jews against that very *Christ* their God, they committed Idolatry, they murmur'd, they committed Fornication, and they tempted *Christ*, ver. 9. they lusted, and received the Reward of trespassing against Mercy; as they therefore sinned against him by Idolatry, by murmuring, and by Lust, so it appears that others who joined not with them in their Sins, did worship *Christ* as their God; and

the Apostle warns us, from the Punishment of those Sinners, to worship that God, that Saviour, that Jesus in Sincerity, that we perish not as they did that sinned against him: from which Argumentation it is plain, that Christ was the God worship'd by the Jews in the Wilderness.

In a word, Christ was the End of the Law, *Rom. x. 4.* Christ was the Body of the Ceremonial Shadows, *Col. ii. 17.* Christ was the Centre of the Prophets, *Acts x. 43.* and Christ is the Key of Knowledge, *Luke xi. 52.* Christ is all the very Spirit and Soul of the Old Testament.

Fifthly, *Christ Jesus the true High-Priest prefigured by Aaron.*

As Jesus Christ was the God and King of the Jews, and dwelt in the Tabernacle, and was worship'd as God by the Jews, so he was also prefigured as the θεάνθρωπος, God and Man, in *Aaron* the High-Priest.

So *Philo* the Jew * says, that the High-Priest was the Type or Figure of the only begotten Son of God, who is the eternal High Priest of the vast Temple of the Universe, as he is the Maker thereof †.

And when he speaks of his Vestments, which he says represented the Fabrick of Heaven and Earth, he says particularly, that the four Letters on the front of *Aaron's* Mitre, answered to the eternal Being of God, and calls it ὄνομα τῷ ὄντι; and says, that by it was understood *Jehova Filius*, God the Son.

* *Philo. de Somniis.* Δύο γὰρ ἐστὶ θεῶν, ἐν μὲν ὅδε ὁ κόσμος ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτῶν, ὁ θεῶν λόγος.

† *Ibid.* Λόγος δὲ ἐστὶν εἰκὼν θεῶν δι' ἧς σύμπας ὁ κόσμος ἐδημιουργεῖτο.

Nay, *Aaron* in his Priestly Ornaments represented both the divine and human Nature of Christ: for the Riches of those Vestments could signify no Clothing, but that of God; and his Person as a Man represented the Antitype as such also.

And because he was to sustain the Person of him that was truly God, some Privileges were put upon him, which supposed him in a manner elevated above the Nature of Man*; whereupon *Philo* breaks out in these words †: “The Law will have
“ the High-Priest to partake of a Nature greater
“ than Human, approaching nearer to the Divine;
“ or to speak exactly, to be the Confine of both;
“ that Men might propitiate God by a Mediator
“ partaking of both Natures, and God by using
“ his Ministry may reach forth the Supplies of
“ Grace unto Men.” So clearly is the Divinity of Christ prefigured in the Law of *Moses*; and thus was *Aaron* a Figure of Christ. And thus we may say of him as *Baruch* said before: *This is our God, and there shall none other be accounted of in Comparison of him; he has found out all the ways of Knowledge, and has given it to Jacob his Servant, and to Israel his beloved: afterward did he shew himself upon Earth, and conversed with Men.* Chap. iii. 35, 36, 37.

And it is admirable to consider, with what exquisite Reason the eternal *Logos*, which was the Frammer of the World, and is as it were invested in his own Work, should be the true High-Priest according to the Type of *Aaron*; for who so fit an Intercessor with the Father for the Offences of the World, as he that made it, and in whose Breast is contained

* Levit. xxi. 10, 11, 12.

† *Philo. de Monarch.* Βάλεται γὰρ ὁ νόμος ἢ ἀρχιερέα μί-
ζονος μεμοιεῖσθαι φύσεως ἢ καὶ ἄνθρωπον, ἐχρυστέρω περιστόντα τῆς
θείας, μεθελον, εἰ δὲ πᾶληθές λέγειν, ἀμφοῖν. ἵνα διὰ μέσε
πρὸς ἄνθρωποι μὲν ἰλασκῶνται θεῶν, θεὸς ὃ τῆς χάριτος ἀνθρώ-
ποις ὑποδιακόνῃ πρὶ χρώμενθ ὀρέγη κὶ χρηνῆ.

the Platform thereof, who thorowly understands the Necessities thereof, and has a perfect Knowledge of the Frailties and Miseries of his Creatures? For it is necessary, says *Philo*, for him that would supplicate the Father of the World *, to make use of the Son, the Paraclete, the most consummate in Goodness (or in other words, the most compassionate Intercessor) for the Forgiveness of Sins, and the supplies of the most desirable Felicity.

And this is very agreeable to what the Prophet *Zechariah* and the Apostle *St. Paul* say concerning Christ; for the Prophet says, *Behold the Man whose Name is the BRANCH, he shall build the Temple of the LORD, and he shall bear the Glory, and shall sit and rule upon his Throne; and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both*, Chap. vi. 13. And *St. Paul* says of Christ, *Heb. v. 5. Christ glorified not himself to be made an High-Priest, but he that said unto him, thou art my Son, this day have I begotten thee.* And, Chap. vii. 26, 27. *For such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens, who needeth not daily as those High-Priests to offer up Sacrifice first for his own Sins, and then for the Peoples: for this he did once when he offered up himself. But this Man is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them*, Ver. 25.

Joshua worship'd Christ as God.

That *Joshua* the Successor of *Moses*, and the Type of the *Messias*, worship'd Christ as God, is very plain from *Joshua* v. 14. where we find these words;

* Παράκλητος χρησθαι τελειότατον τὴν ἀρετὴν υἱὸν, ὡς τὴν ἀμνησίαν ἀμαρτημάτων καὶ χρησίας ἀφθονοτάτων ἀγαθῶν. *Philo de Vita Moysi.*

And he said, As Captain of the Host of the Lord am I now come; and Joshua fell on his Face to the Earth, and did worship, and said unto him, What saith my Lord unto his Servant? And the Captain of the Lord's Host said unto Joshua, Loose thy shoe from off thy Foot, for the Place whereon thou standest is holy.

Now we find, *Exod.* iii. 4, 5. that the Person who commanded *Moses* the same Excalceation, is there call'd both LORD, (*Jehova*) and GOD; and by parity of Reason, this Captain is that same LORD, for as our marginal Notes on this place say *, in that *Joshua* worshippeth him, he acknowledg'd him to be God; and in that he callshimself the Lord's Captain, he declares himself to be Christ. For had this Captain been a created Angel, he would most certainly not have allow'd *Joshua* to worship him; and had *Joshua* not known him to be the eternal God, neither would he have done it.

Christ the God of Israel in Canaan.

Moses had the Promise that the Angel should go before the People, to bring them into the place which God had prepar'd, *Exod.* xxiii. 21. This Angel was therefore the Guardian God of *Israel* in the Wilderness, and we have seen before that that God was Christ.

Now we find the same Angel, the God of *Israel* in *Canaan*; for we read in the 2d Chapter of *Judges*, when the Jews were in the promis'd Land, and had transgress'd the divine Command, that the same Angel appear'd to them, and rebuked them at *Bochim*: and he declares himself to be that same Angel that brought them from *Egypt*, and that Angel was God, for he speaks thus, *Judges* ii. 1. *I*

* Bible printed at London, Anno 1599. by Christ. Barker.

made you to go up out of Egypt, and have brought you into the Land which I swore unto your Fathers, and I will never break my Covenant with you ; which none but the Almighty God could say : and after he had rebuked them for their Sin, and declar'd the Penalty, Ver. 3. we find how the People were affected with it ; for Ver. 4. it is said, When the Angel of the Lord spake these words unto all the Children of Israel, that the People lift up their Voice and wept : and Ver. 5. And they called the name of that place Bochim, [that is Weepers] and they sacrificed there unto the Lord, that Angel, that Christ against whom they had sinned.

Gideon worship'd Christ as God.

That *Gideon* worship'd Christ as God, is so plain, that any one that reads *Judges* the 6th must believe it, or must believe that *Gideon* was an Idolater ; for at *Ver. 12.* we find that the *Angel of the Lord* appear'd unto him, and said unto him, *The Lord is with thee, thou mighty Man of Valour :* and it appears *Ver. 13.* that *Gideon* thought it was a created Angel ; but *Ver. 14.* the *Lord*, the *Jehova*, looked upon him, convinc'd him that he was not a created Angel, and commission'd him to be a Judge and a Deliverer of *Israel*. Here we have still the same Person speaking first as an Angel, now as the *Jehova*, and assuring him of his Presence, *I will be with you*, in the same manner as he had done to the Patriarchs before ; and when *Gideon* had ask'd for a Token of his Presence, and the Angel had wrought a Miracle, and was departed from him, *Gideon* said, *Alas, O Lord God !* which was not an Exclamation thro' fear or surprize, but was a recognition of his Divinity, and an act of Adoration paid to the divine Majesty.

I do freely acknowledge that Men have always express'd a very terrible Apprehension of present Death, upon the appearance of God. *Moses* was afraid, Exod. iii. 6. the *Israelites* pray'd that God would not speak to them, lest we die, Exod. xx. 19. And *Manoah* said to his Wife, we shall surely die because we have seen God, Judg. xiii. 22. Nay, and *Esaias* himself, *Wo is me, for I am undone* [or cut off] for mine Eyes have seen the King the Lord of Hosts. And if *Gideon* express'd the same fear, it must be because he had seen God, and not at the sight of an Angel; so if it be allow'd that his Exclamation, *Alas, O Lord God!* proceeded from Fear, from Surprize, and apprehension of present Death, it must be allow'd at the same time, that that Angel was the very God; and this apprehension of Death was so strong, that God appear'd again to remove it, Ver. 23. the very *Jehova*; for the Lord said unto him, *Peace be unto thee, fear not, thou shalt not die*: which is a Confirmation both that his Fear was just, and that the Angel whom he had seen was the *Jehova*, the very God. And then *Gideon* built an Altar there unto the LORD, that very Lord who had appear'd to him as an Angel, and had commission'd him to be a Judge of *Israel*, and had promis'd to be with him; he built the Altar to him, and call'd it *Jehova Shalom*, the Lord send Peace; and this is certainly the highest Act of divine Worship that a Creature can pay to God: and that *Gideon* paid this to Christ is evident, not only because that Angel-*Jehova* was the very Christ, but because *St. Paul* numbers him among the Heroes that believ'd in Christ, and worship'd him as the only true God, *Heb. xi. 32.*

Manoah worship'd Christ as God.

That *Manoah* worship'd the Son of God, is evident from *Judges* xiii. where we find an Angel appear'd, first to his Wife; and upon *Manoah's* Prayer, *Ver.* 8, 9. the Angel return'd again to the *Woman*, and *Manoah* then went and communed with him, thinking all this while that he had been a created Angel, till he ask'd after his Name: and that he then believ'd he was God is apparent, because he promis'd to do him Honour; and he was confirm'd in this Opinion when the Angel refus'd to tell him his Name, saying it was a *Secret*, or rather, as in the Margin, because it was *Wonderful*, *Ver.* 18. And upon that *Manoah* offer'd a Sacrifice, the Angel standing by who approv'd of it, *doing wondrously*; which is generally interpreted that this Angel *Jehova* sent Fire from Heaven to consume the Sacrifice, to confirm their Faith in his Promise: and in the Flame the Angel ascended, and then *Manoah* knew that he was an *Angel of the Lord*, *Ver.* 21. which may also be thus rendred, then *Manoah* knew that he was the *Angel Jehova*. And that this is the right Construction, appears from *Ver.* 22. where they express'd their dread, *we shall surely die because we have seen God*. From the whole it appears that *Manoah* worship'd God, that that God was that Angel, and that that Angel was Christ; and so the Notes on this place, *Ver.* 11. explain it, he calls him *Man* because he so seem'd, but he was Christ the eternal Word*.

The Prophets worship'd Christ as God.

Our blessed Saviour tells us, that the things relating to himself, were wrote in *Moses*, in the *Pro-*

* *Notes on the Bible*, Anno 1599. London, by Barker.

phets, and in the *Psalms*, Luke xxiv. 44. And St. Peter says, that the Spirit of Christ was in the Prophets, who testified beforehand the Sufferings of Christ, and the Glory that should follow, 1 Pet. i. 11. Now can it possibly be conceiv'd, that these Prophets should by the Inspiration of the holy Spirit of God, speak of all the particulars of the Life and Death, of the Resurrection and Ascension of Christ into Heaven, and declare these things to the Jews, as the Reason of their Hope, and not at the same time themselves believe in him? Should they who believ'd the Promise of God, of the Seed of the Woman, that first Gospel given to *Adam*, enlarg'd to *Abraham*, and typified by *Moses's* Law, be ignorant of that Saviour whom the Jews look'd for, and trusted in? And at the same time give and deliver particular Revelations concerning him to the Jews, that after Ages might know the Messias by those very Particulars which they related of him, and at the same time not believe in him themselves; this I say is inconceivable!

It has indeed been question'd by some Men of Learning, whether the Prophets had a distinct Knowledge of every particular they foretold concerning the Messias; and who can determine it? who dares assert it? But that they knew and believ'd the chief, the principal things relating to the Messias, this I am very sure of, this I dare boldly to assert, and this I will prove. They knew the Messias to be the Son of God, and the Saviour of the World; they knew he would appear in the Flesh: They knew he would suffer, and that for the Sins of Mankind; they knew he was to die; they knew he would rise again from the dead; they knew that he by virtue of his Death would overcome the Powers of Death, and the Grave; they knew that he would ascend into Heaven, and sit at the right Hand of God; they knew that his
Gospel

Gospel would be preach'd over all the World, that Idolatry would fall before him, and he alone should be ador'd as the Lord God Almighty, the God of Heaven, and the Saviour of Men. They knew that he the Messias would judge the quick and the dead, and that his Kingdom would be an everlasting Kingdom.

Now these are the principal Articles of the Christian Religion; and if I can prove that the Prophets knew and believ'd them, as I am very sure I can, then we may say with the Antients, that the Jewish Church was the Christian in Promise *, and the Christian the Jewish Church accomplish'd: and upon this the 7th Article of the Church of *England* is grounded, which says, "The Old
 " Testament is not contrary to the New; for
 " both in the Old and New Testament, ever-
 " lasting Life is offer'd to Mankind, by Christ who
 " is the only Mediator between God and Man;
 " wherefore they are not to be heard, which feign
 " that the old Fathers did look only for transitory
 " Promises:" and they also are not to be heard that profanely say, Christ was not worship'd by any recorded in the Scriptures.

Let *St. Paul* be a Judge of this matter; *Brethren*, says he, *I would not have you ignorant, how that all our Fathers were under the Cloud, and all pass'd thro' the Sea; and were all baptized unto Moses in the Cloud, and in the Sea; and did all eat the same spiritual Meat, and did all drink the same spiritual Drink; for they drank of*

* Καὶ ὡς μὲν πρὸς τὴν μάθησιν ἕδὲν διέσκηκε τὸ εὐαγγέλιον τῷ νόμῳ ὡς δὲ πρὸς τὴν ἐπαγγελίαν καὶ ἀπόδοσιν διέσκηκε. πῆ γὰρ ἔστιν ὁ νόμος εὐαγγέλιον περὶ κατήγγελμένον πῆ δὲ τὸ εὐαγγέλιον; νόμος ὑπεπληρωμένος. *Quest. ad Orthod. Just. Mart. ascript. Q. 101. p. 457. B. Ed. Par. 1636.*

Quid enim est, quod dicitur Testamentum Vetus nisi occultatio Novi? & quid est aliud quod dicitur Novum nisi Veteris revelatio? *Aug. C. D. l. 16. c. 26.*

that *Spiritual Rock* that followed them, and that *Rock* was *Christ*, 1 Cor. x. 1, 2, 3, 4. *Christ* led them all the forty Years in the *Wilderness*; *Christ* was their *God*, their *King* and *Governor*; *Christ* was all in all to them: And yet for them not to know, nor worship him, who was their *Jehova*, their *Goel*, their *Shilo*, their *Emanuel*, their *Messias*, is a Proposition as strange as it is false; so strange, that none but such as are deluded by that *Spirit of Error* which possessed *Socinus*, could have thought so.

Give me leave to lay open their Errors a little. The *Racovian Catechism* has spoke openly, and asks this Question, Were not the same Promises that are made to us, made by the Law of *Moses*? The Answer is *, No, not any of them; for neither eternal Life, nor the Holy Ghost was promised to the obedient by *Moses's* Law. And that we might know he understood the whole *Mosaical Dispensation*, he says, in the Answer to the 7th Question, That *God* has reserv'd the Promise of eternal Life to the Days of the New Testament. And Question 6. he says, That supposing any of the Antients were saved, they were saved not by virtue of any of *God's* Promises, but of his abundant Goodness, who gave them more than ever he promis'd them. And *Smalcus* † doubts not to say, It is an old Wife's Fable, to believe that any of the Fathers of the Old Testament were saved by Faith in *Christ* as Mediator. And the *Racovian Catechism* says, Tho none be saved but by Faith, that pertains only to

* *Rac. Cat. c. 5. de promiss. vit. æt. Q. 3.* At non eadem promissa fuere in lege *Mosis*?

R. Immo nullum eorum comprehensum fuit; etenim nusquam in lege *Mosis* reperies vel vitam æternam, aut donum *Spiritus Sancti* obedientibus præceptis legis promissum.

† *Smalcus, c. 4. de bon. oper.* Justificatum autem esse aliquem in veteri testamento fide in mediatorem *Christum*, anilis est fabula.

the Dispensation of the Gospel*. To repeat such Errors only is to refute them; but the Falseness has already appeared, and will further appear in the following Pages.

David worship'd Christ as God.

That *David* knew and worship'd Christ as God, I think is as plain as the Light of the Sun.

That he knew God to be Triunal, is what several of the Christian Writers have asserted †; and that from his Words, Psal. xxxiii. 6. *By the WORD of the LORD were the Heavens made, and all the Host of them by the Breath of his Mouth.* And, indeed, if he did not mean the three Persons of the Divinity, it is difficult to find out what he could mean.

But however, he knew and worship'd the Son of God, Psal. xlv. 6. *Thy Throne, O God, is for ever and ever, the Sceptre of thy Kingdom is a right Sceptre; thou lovest Righteousness, and hatest Wickedness; therefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows: i. e. God has made thee both Lord and Christ.* And that this was spoke of Christ, we have *St. Paul's* Authority, *Heb. i. 8.* and the *Chaldee Paraphrast*, which perhaps may be of greater Authority with our Adversaries.

Again, the same Psalmist says, Psal. cx. 1. *The Lord said unto my Lord, Sit thou on my right Hand, until I make thine Enemies thy Footstool.* And this Text our Saviour himself produces as a Proof of his Divinity, and of *David's* knowing him to be God;

* *Rac. Cat. c. 11. Q. 3.* Ergone sine fide in Christum nemo justificatur?

R. Nemo prorsus. Verum id de eo tempore intelligendum est, quo Christus patefactus est, &c.

† See a large Catalogue of Fathers, by Dr. Waterland, *Serm. 2. p. 71.*

and being a matter of Import, is recorded by three Evangelists * : And the Apostles also have made use of this Text, as a Testimony of Christ's Divinity, and his Ascension into Heaven, *Acts* ii. 34. Nay, and some of the most learned Jews acknowledge that this Psalm is spoke of the Messias *.

David not only worship'd Christ as God himself, but called upon all true *Israelites* to join with him in the Adoration, *Psal.* ii. 7. *I will declare the Decree, the Lord has said unto me, Thou art my Son, this Day have I begotten thee* : And at *ver.* 8. he speaks of the Glory of his Kingdom, and talks of his Power, and declares that he will be honour'd by all the Kings and Princes of the Earth ; and thereupon he says, *ver.* 12. *Kiss ye the Son, lest he be angry.* The Adoration is not only requir'd, but the Reasons and Motives are added : The Reason, because he is the Son ; and *St. Paul*, *Heb.* i. 'proves, that he is the eternal Son of the eternal God : And *David*, *ver.* 11. had called him the *Jehova*, *Serve the LORD with Fear, and rejoice with trembling.* And then he adds the Motives ; *first*, from the Penalty, *Lest ye perish* ; and next from the Benefit of his Service, *Blessed are all they that put their Trust in him.*

And that divine Worship and religious Adoration is signified by *kiss*, will appear when I shall have shewn you, how a Kiss was used as an Act of divine Worship, and Part of solemn Adoration, by almost all the Nations of the World.

Of a Kiss in religious Worship.

That by the Word *Kiss* is understood an Act of divine Adoration, including all the Acts of Worship, of Honour, Prayer, Thanksgiving, and Service, will

* *Mat.* xxii. 44. *Mark* xii. 36. *Luke* xx. 42.

† *Rabbi Saadia*, cited by *Grotius*, *Rel. Ch.* l. 5. § 22. N^o 1.

appear from that general Use of that outward Action, to declare all inward Veneration, and express all Obedience.

So we find it, 1 Kings xix. 18. *Yet have I left me seven thousand in Israel; all the Knees which have not bowed unto Baal, and every Mouth which has not kissed him.*

So, Hosea xiii. 2. *And now they sin more and more, and have made them molten Images—— and they say of them, Let the Men that sacrifice kiss the Calves.*

Job tells us of the Idolaters that worship'd the Sun and Moon, that because they could not reach them, they lifted up their Hands to them. They kissed their Hands in demonstration of the most solemn Worship, and then held their Hands up to them, as it were to throw that Kifs to them, which they would give them were they in their reach: So he says, Chap. xxxi. 26. *If I beheld the Sun when it shineth, or the Moon walking in Brightness, and my Heart has been secretly enticed, or my Mouth has kissed my Hand.* And that Job understood by that *Kissing of the Hand*, the most solemn Act of divine Adoration, and religious Worship, is evident from ver. 28. where he says it is open Idolatry, *This also were an Iniquity to be punished by the Judge, for I should have denied the God that is above.*

And the Word Adoration, which we use for the highest Act of divine Worship, signifies to put the Hand to the Mouth, and is derived from that religious Custom. *Pliny* says, that in worshipping we put the right Hand to the Mouth*: And *Apuleius* describes the manner of it among the *Romans* †;

* *Plin. l. 20. c. 2.* In adorando dextram ad osculum referimus.

† *Apul. l. 4. Asin. Aur.* Et admoventes oribus suis dextram, priori digito in erectum pollicem residente, ut ipsam prorsus deam Venerem religiosis adorationibus venerabantur.

and *Lucian* * among the *Indians* : *Demosthenes* † for the *Greeks*, when the Idol or Deity was out of their reach, for otherwise they kissed the very Idol : For *Cicero* tells us of a brazen Statue of *Hercules*, whose Jaws and Chin were wore away by the Worshippers that kissed it, because they were wont not only to pray to it, but to kiss it also ||.

But to return to *David*. That he knew the Son of God would become Flesh, and appear in human Nature, is certain from *Psal.* xl. 6. And that that Psalm does pertain to Christ, and speak of his Incarnation for our Redemption, *St. Paul* assures us, who is certainly the best Interpreter, whose Words we find, *Heb.* x. 5. *Wherefore when he cometh into the World he saith, Sacrifice and Burnt-Offering thou wouldst not, but a Body hast thou prepared me : In Burnt Offerings and Sacrifices for Sin thou hast had no Pleasure : Then said I, Lo, I come [in the Volume of thy Book it is written of me] to do thy Will, O God. Above when he said, Sacrifice, and Offerings, and Burnt-Offerings, and Offering for Sin thou wouldst not, neither hadst Pleasure therein (which are offered by the Law) then said he, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the second. By the which Will we are sanctified, thro' the Offering of the Body of Jesus Christ once for all.* This is very exprefs; and that God can assume an human Body, is not only agreeable to his Almighty Power, and not contrary to our Reason to believe, but is acknowledged not

* *Lucian.* l. *περὶ ὀρχήσεως*, *When they arise in the Morning they worship the Sun, τὴν χεῖρα κύσαντες, kissing their Hand.*

† *Demosth.* *τὴν χεῖρα τὸ σῶμα προσαγγίζωντος.*

|| *Apud Agrigentinos fuisse in ære simulachrum Herculis, cujus rictus ac mentum paulo esset attritius, quòd in precibus & gratulationibus non solum id venerari, verum etiam osculari solerent. Cic. in Ver. l. 4.*

only by the Talmud, but by Rabbi Solomon, as Grotius tells us*.

Further, David believ'd that Christ, the Messias, was to suffer; and in *Psal. xxii.* he describes several Particulars of his Passion. And that they did pertain to Christ, we must believe from the Evangelists. For,

Ver. 1. *My God, my God, why hast thou forsaken me?*

Ver. 7, 8. *All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.*

Ver. 16. *They pierced my Hands and my Feet.*

Ver. 18. *They part my Garments among them, and cast Lots upon my Vesture.*

Ver. 22. *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee.*

We find,

Mat. xxvii. 46. *And about the ninth Hour, Jesus cried with a loud Voice, Eli, Eli, lama sabacthani; that is to say, My God, my God, why hast thou forsaken me?*

Ver. 39. *And they that passed by reviled him, wagging their Heads.*

Ver. 43. *He trusted in God, let him deliver him now if he will have him.*

Ver. 35. *And they crucified him.*

Ver. 35. *And parted his Garment, casting Lots.*

Luke xxiii. 34. *And they parted his Raiment, and cast Lots.*

Heb. ii. 12. *I will declare thy Name unto my Brethren, in the midst of the Church will I sing Praise unto thee.*

From all which Places it is evident, that this Psalm related to Christ, and spake of Christ, and

* Grotii Ver. Christ. Rel. l. 5. § 21. N° 9.

was fulfill'd in Christ; for to believe that all this was accidental only, is to deny a Providence: Nay, and the Evangelists themselves acknowledge that these Things were done, that it might be fulfilled which was spoken by the Prophet, *Mat. xxvii. 35.* and that the Scripture might be fulfilled, *John xix. 24, 37.* which all refer to this very Psalm.

David believed and spake of Christ's Death and Resurrection, *Psal. xvi. 10. Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy one to see Corruption.* And that the Prophet spake this of Christ, *St. Peter* assures us, *Acts ii. 29. Men and Brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this Day: Therefore being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up Christ to sit on his Throne; he seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his Flesh see Corruption*.*

David believed and spake of Christ's Ascension into Heaven, and the Effusion of the Holy Ghost, and that he has prepared a Place in Heaven for them that worship him here below; *Psal. lxxviii. 18. Thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men, yea for the rebellious also, that the Lord God might dwell among them. Ver. 19. Blessed be the Lord, who daily loadeth us with his Benefits, even the God of our Salvation. Ver. 20. He that is our God, is the God of Salvation; and unto God the Lord belong the Issues from Death.* What could any Christian say more, or profess better? And how *St. Paul* applies this to Christ, we find *Eph. iv. 8.* And that it does belong to Christ is certain; for either Christ must be the Person of whom the Psalmist speaks, or *St. Paul* must grossly misquote and

* See *Acts xiii. 35.*

misapply him : And if he be the same Person, then from that Psalm it is evident,

That Christ went *before the People*, and *marched with them thro' the Wilderness*, ver. 7 to 15.

That it was Christ who was *among the thousands of Angels in Sinai, in the holy Place*, and by their Ministry gave the Law, ver. 17.

Then it follows, that Christ was *the God and King, whose Goings were seen in the Sanctuary*, ver. 24.

And that it was Christ who was the God of the Temple at Jerusalem, ver. 29. For all these Things are expressly spoken of him that *ascended on high, and led Captivity captive, and received Gifts for Men* : And the Apostle says that this was Christ.

Lastly, *David* believed Christ to be the Judge of all the World, as appears in that excellent Prayer, Psal. lxxvii. 1, 2, 3, 4. *God be merciful unto us, and bless us, and cause his Face to shine upon us : That thy Way may be known upon Earth, and thy saving Health among all Nations. Let the People praise thee, O God, let all the People praise thee. O let the Nations be glad, and sing for Joy, for thou shalt judge the People righteously.* What Christian could have made a more excellent Prayer, or more agreeable to what our Saviour taught us, *Hallowed be thy Name, thy Kingdom come ?* What Christian could have made a truer Confession of Faith in Christ, than this of *David* ? And therefore to assert that *David* knew nothing of Christ, and never worship'd him, is a piece of amazing Impudence.

Solomon worship'd Christ as God.

That *Solomon* worship'd Christ as God is certain, for he was instructed in the Religion of his Father *David* ; and he has given us such Descriptions of the Son of God, as must convince us that he both knew and ador'd him as God.

As soon as *Solomon* was born, the *Lord* loved him, 2 Sam. xii. 24. and in demonstration of that Love, God sent *Nathan* the Prophet to call him *JEDIDIA*, i. e. *Beloved of God*, or beloved because of God, or beloved for the sake of God, for *Christ's* sake, in whom he was acceptable to God, and of whose Glory and Kingdom he was a Type and Figure *. Nay, he was so beloved of God, that God said, *He shall be my Son, and I will be his Father*, 1 Chron. xxii. 9.

This Man, according to God's own Appointment, built a Temple to God, and consecrated it with a most excellent Prayer, even to that God who was the God of the Covenant, *Christ Jesus*; whose Ark, the visible Token of the Covenant, and Figure of the Body of *Christ*, was placed therein. And how acceptable both the Temple and Consecration was, appears from the gracious Answer God made: *Mine Eyes shall be open, and mine Ears attent unto the Prayer that is made in this Place—— and mine Eyes and my Heart shall be there perpetually*, 2 Chron. vii. 15, 16. And the *Schecinah*, the Glory of the Lord, which is *Christ*, he himself dwelt there, and filled the House with a Cloud, and took possession of it as his Palace, with a Pomp and Magnificence becoming the God and King of the Jews, 1 Kings viii. 10. as he had done to the Tabernacle before.

This *Solomon* speaks of the Son of God, and of his eternal Generation before the Creation of the World, *Prov.* viii. 22 to 32. and then closes that Description with these Words, *Now hearken to me, O ye Children, for blessed are they that keep my Ways*; which *Christ Jesus*, his Antitype, expressed, *Blessed are they that hear the Word of God, and keep it*, *Luke* xi. 28.

* Jun. & Tremel. in loc.

For that the Wisdom of God, so often mentioned, and so much celebrated by *Solomon*, does not signify the essential Property of the divine Nature, his Knowledge and Understanding, but the Person of the Son of God, the Lord Jesus Christ, is beyond all doubt; because Christ is called the *Wisdom of God*, Luke xi. 49. And that Christ must be understood there, is plain from *Mat. xxiii. 34.* where Christ says expressly, *I will send unto you Prophets and wise Men*, which the Wisdom of God in the other Place is said to send. And *St. Paul* gives us the Reason why he is called the Wisdom of God, *Because in him are hid all the Treasures of Wisdom and Knowledge*, Col. ii. 3.

This Text of *Solomon's* is a strong Argument for the Divinity of this personal Wisdom, tho *Arius* made use of it against Christ, because the Seventy had rendered the Hebrew קָנָה, *possedit me*, by ἐκτίσθη με, *created me*, instead of ἐκλήσθη με, *possessed me*. But the Original is to be our Guide, and that has it from the Root קָנָה, *to possess, to enjoy in possession*; and *Aquila* has rendered it with the Affix, as it is in the Hebrew, ἐκλήσατο με, *he possessed me*: Altho the other Word might bear a good Construction with those who are not heretically minded*.

And of this Wisdom he says, that he is eternal, is equal with God, is of God, is the Creator of all Things, always was, and always is, with the Father; and that he is the Blessing of God to Mankind; is their God and Guide here, and their Glory and Salvation hereafter.

Further, at *ver. 31.* *Solomon* speaks of his Incarnation, as *rejoicing in the habitable Parts of the Earth, and his Delights were with the Sons of Men*: Which *Baruch*, speaking of the same Wisdom, explains, *Afterward did he shew himself upon Earth, and conversed with Men*, Chap. iii. 37.

* See Zanch. trib. Elohim. l. 3. c. 8. p. 470.

And *Prov.* xxx. 4. he speaks of the Son of God in these Words, *Who has ascended up into Heaven, or descended?—Who has established all the Ends of the Earth? What is his Name? and what is his Son's Name? if thou canst tell.* In which Words *Solomon* asserts the Omnipotence both of God the Father, and God the Son; and plainly acquaints us, that he knew the Son of God, and ador'd him too *. And this is so evident, that the Jewish Masters of old believed that *Wisdom*, and this Son to be the same, either the WORD, or the Spirit, but generally the former †.

Nay more, *Solomon* made his Prayers to the Son of God, to *Christ*, as appears from *Prov.* xxx. 1. The Prayer we have *ver.* 7, 8, 9. but the Object of that Invocation we have, *ver.* 1. *The Man spake unto Ithiel and Ucal*, which are two Names given to the Son of God, answering to *Emanuel*: For *Ithiel* signifies *My strong God*, or the *powerful God is with me*; and *Ucal*, a Word which signifies *Ability*, is, my God that is able to save me; which is explain'd by that of *Isa.* ix. 6. *The mighty God*. And what that mighty God is to Mankind, we find, *1 Cor.* i. 30. *Who of God is made unto us, Wisdom and Righteousness, and Sanctification, and Redemption.*

Lastly, This very *Solomon* confess'd his Belief of a future Judgment, and warn'd others of it, *Ecc.* xi. 9. and therefore for the *Socinians* to say, that he knew not the Son of God, is as false, as it was rash in *Cardinal Bellarmine*, to say that he was forsaken of God, and reprobated †. For tho' *Solomon* sinned greatly, yet there is reason to believe he repented sincerely, from his Book of *Ecclesiastes*, and that that very Book was a Demonstration of it,

* Remus in *Prov.* xxx.

† *Allix's Judgment of the Jewish Church.*

‡ *Bellarm. de verb. Dei*, l. 1. c. 5.

Eccl. vii. 23, &c. Neither can it be deem'd otherwise but exceeding rash to judge such a Person, whom God had made a Type of his Son, and an Author of such Books as are the Canon of Salvation to others, to judge such a Person a Cast-away. God had promis'd, *If he commit Iniquity I will chasten him with the Rod of Men—but my Mercy shall not depart away from him,* 2 *Sam.* vii. 14, 15. from which Text, and 2 *Chron.* xi. 17. where the way of David and Solomon are mention'd with Honour, the antient Jews have concluded and asserted that he did repent*.

Isaiah worship'd Christ as God.

I come now to the Prophet *Isaiah*, whom *Jesu Sirach* calls the *Great Prophet*, *Eccl.* xlviii. 25. who was a great Prophet indeed, in every respect, but more especially in regard to his Knowledge and Description of the Messias, the Son of God, and the Saviour of the World; whose Life and Death he describ'd not as a Prophet but an Historian, not as a Prophecy to come, but as a Fact already past: Whence St. *Hierom* † does not doubt to call this *Isaiah* both an Evangelist and Apostle; and St. *Athanasius* †† says, that the greatest part of his Prophecy is the Gospel concerning the coming of the WORD of God in the Flesh, and of the Sufferings he underwent for our sakes.

This *Isaiah* is the great Morning-Star, shining thro' the Veil of *Moses's* Types, and foreshewing the rising of the Sun of Righteousness. To mention all that he knew and believ'd of the Son of God, and how he worship'd him as God and Saviour,

* Ravel, *Bibl.* p. 637.

† Hieronym. in *Proem.* in *Is.*

‡ Athanas. in *Synopsi.*

were to transcribe him ; I shall mention some few Particulars only.

That *Isaiah* knew the Trinity of Persons in the Unity of the Divine Nature, is more than probable, because he names them most distinctly, and ascribes personal Attributes and Operations to them ; for *Isa.* lxiii. 7. he says, *I will mention the loving Kindness of the Lord, and the Praises of the Lord, according to all that the Lord has bestowed on us.* Whether there be any force in the three-fold repeating of the word *Jehova*, I take not upon me to determine ; but I am very sure there is in *ver.* 9. *In all their Affliction he was afflicted, and the Angel of his Presence saved them ; in his Love and Pity he redeemed them, but they rebelled and vexed his Holy Spirit : where Son and Spirit are distinctly nam'd, and both acting as Persons distinct from the Father.*

But however that be, it is certain that *Isaiah* knew the Messias to be God, to be the Son of God, and ador'd him as such ; for so we find *Isa.* vi. 1. *I saw the Lord sitting upon a Throne high and lifted up, and his Train filled the Temple. Above it stood the Seraphims — and one cry'd unto another and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory. And ver. 5. Then said I, wo is me, for I am undone, because I am a Man of unclean Lips — for mine Eyes have seen the King, the Lord of Hosts.*

Now who this LORD of Hosts was, whom *Isaiah* saw, *St. John* tells us *ch.* xii. 41. namely Christ ; for so the Evangelist says, *For these things said Isaiah, when he saw his Glory, and spake of him.* And what *St. John* quotes from the Prophet of the judicial Hardness that should befall the Jews, is taken from *ver.* 9, 10. of that Chapter of *Isaiah*.

And if we compare this Text with *Rev.* iv. 8. we find this same Glory given to God the Father :

whence it necessarily follows, that Christ is of the same Nature, Honour, and Glory, with the Father, the same Lord of Hosts, the same eternal God; or we must believe that *Isaiab* and the Evangelist have robb'd the Father of his Honour, and given it to another, to whom it was not due. And here I am further to observe, that the *Seraphim*, by crying to each other, did not only declare the Nature of God, and recognize his Authority over all the World, but did solemnly invoke and worship him as that God, who is most holy, and by whom they are and were created.

Again, *Isaiab* calls Christ the *Emmanuel*, which is the chief Name of the Messias, having relation to the divine and human Natures in the hypostatic Union, Christ, God and Man, *Isa. vii. 14.* and *cb. viii. 8.* which was the Name given by the Angel, *Matth. i. 23.* *They shall call his name Emmanuel, which being interpreted, is God with us.*

Again, *Isaiab* calls Christ by the name of *GOEL*, the Redeemer, *chap. lix. 20.* *And the Redeemer shall come to Zion.*

Goel, Redeemer.

And here I find my self oblig'd to explain the Word, because I find there is very great stress laid upon it in the holy Scriptures, and because it has been observ'd *, that this Word is us'd more than six hundred times in the Old Testament, for such a Redeemer as the New Testament describes Jesus Christ to be.

The word גוֹאֵל, *Goel*, signifies one allied or related in Blood; whence it is render'd *Propinquus*, a *Relation*: whence Christ, who took upon him the Seed of *Abraham*, is not asham'd to call us *Bre-*

* Spanhem. Dissert. de Jobo, p. 108. Tom. ij. Lug. Bat. 1703.

thren : so the Apostle Heb. ii 11. *For both he that sanctifieth, and they who are sanctify'd, are all of one ; for which cause he is not asham'd to call them Brethren.* And the Apostle confirms this with a Prophecy of David's, *Psal. xxii. 22. that the Saviour should call his redeemed Brethren.*

Again, *Goel* signifies such a Person that has the *Right of Inheritance*, Lev. xxv. 25. and not a Right only, but a Power also, to vindicate his Right : whence Christ is so called, because he has a Right to have the *Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession*, *Psal. ii. 8.*

And again, *Goel* is such a Redeemer as has paid a Ransom, a Price of Redemption.

That a Ransom, a *לשעב*, was necessary for our Redemption, *Job* was not ignorant of ; for these are his words, ch. xxxiii. 23. *If there be a Messenger with him, an Interpreter, one among a thousand, to shew unto Man his Uprightness, then he is gracious unto him, and saith, Deliver him from going down to the Pit, I have found a Ransom, or an Atonement, as it is in the Margin.* And *David*, *Psal. xlix. 7, 8.* says, *None can by any means redeem his Brother, nor give to God a Ransom for him ; for the Redemption of their Soul is precious, and it ceaseth for ever.* And it seems *Jacob*, before them both, knew and understood the Redemption by a Ransom ; for he uses this very Word, *Gen. xlviii. 16.* when he calls the Son of God, the *Angel which redeemed me.* And *Aben Ezra*, expounding *Isa. lix. 20.* *And the Redeemer shall come to Zion,* acknowledges this Redeemer to be one who must pay the Price of Redemption.

And so the New Testament describes Christ as that Redeemer, who has paid a Price for our Redemption ; for *Christ gave his Life a Ransom for many*, *Matth. xx. 28.* *God has purchas'd his Church with his own Blood*, *Acts xx. 28.* *For there is one God, and one Mediator between God and Men, the*

Man Christ Jesus, who gave himself a Ransom for all, 1 Tim. ii. 5, 6. For ye are bought with a Price, 1 Cor. vi. 20. For as much as ye know that ye were not redeemed with corruptible things, as Silver and Gold— but with the precious Blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. i. 18, 19.

But to return to *Isaiah*, as he knew the Messias the Son of God to be the REDEEMER, so he has given a most particular Account of the Sufferings he underwent to perfect that Redemption, in the fifty third Chapter of his Prophecy, where he describes the Messias both in the State of Humiliation, his Sorrows, Sufferings, Death and Burial; and also the State of his Glorification: and the Particulars of both so lively and so perfect, that whosoever reads that Chapter attentively, must think it rather an evangelical Description, than a prophetic Relation of the Suffering of a Person to come. And thence several of the greatest Masters of the Jews, have acknowledg'd that that Chapter relates entirely to the Messias*.

What *Isaiah* believ'd and wrote of Christ the Son of God, we have seen before; what the other Prophets knew and believ'd, would make a Volume. Thus much I may say, whatever the Gospel of Christ has taught us, that some or other of the Prophets have known, reveal'd, and believ'd; whatever the Apostles preach'd of Jesus Christ, and the Power of his Resurrection, the Prophets have known and reveal'd, not all at once, as it is deliver'd to us, but by degrees, plainer and clearer, as Christ the Sun of Righteousness drew nearer and nearer to his rising to this World, *Acts* iii. 24.

But this will appear more evident, by drawing a Parallel between the Creed of the Jewish Church

* *The Chaldee Paraphrast, and Gemara of Babylon. See Grotius, Rel. Ch. Verit. l. 5. § 19. and Rivet. in Isa. 53. 4.*

in the Days of the Prophets, and the Creed of the Christian Church in the Days of the Apostles.

ARTICLE I.

I believe in GOD, the FATHER Almighty.

The Jewish Creed. The Christian Creed.

That there is but One That there is but One
 God, *Hear, O Israel, the* God, *For there is One*
Lord our God is One Lord, God, 1 Tim. ii. 5.
 Deut. vi. 4.

Maimonides, speaking of the Unity of the Divinity, has these excellent Words: " This God is
 " One, not two, or more than two; One whose
 " Unity is not like that of the *Ones* or Individuals
 " that are found in the World; nor One by way
 " of Species, containing several *Ones* or Indi-
 " duals under it; nor One, as a Body is which
 " may be divided into several Parts and Extre-
 " mities: but he is so One as none but himself
 " is*." And it is one of the Articles of the Jewish
 Faith, I verily believe, that the Creator, whose
 name is Blessed, is One; and there is no Unity
 like to his; and he alone was, is, and will be
 our God †. And in their present form of Wor-
 ship, they glorify the Divine Unity, and con-
 clude their Hymn with these Words, *All Crea-
 tures above and below join in testifying that the Lord is
 One, and his name One* ||.

* Maimon. de Fundament. Leg. c. 1. § 4.

† Buxtorf. Synag. Jud. c. 1. and Maimonid. Sanh. c. 10.

|| Seder Tephiloth, or Order of Prayer, Amsterd. 1662. p. 1.

The Jewish Creed. The Christian Creed.

This One God is the Father, the WORD, or the Angel of his Presence, and the Holy Spirit, *Isa.* lxxiii. 7, 8, 9, 10. *There are three that bear Record in Heaven, the Father, the WORD, and the Holy Ghost, and these three are One,* 1 John v. 7.

That the antient Jews believ'd the Trinity of Persons in the Unity of the Divine Majesty, *Eusebius* assures us, for these are his own Words*: "All the Hebrew Divines do acknowledge, after the most High God, and after his first-born Wisdom, a third holy Power, whom they call the Holy Ghost, affirming him to be God by whom the Prophets were inspir'd." Nay more, *Fagius* † tells us, that the antient Jews believ'd the Doctrine of the Holy Trinity, and were so catechiz'd in that point, that they observ'd the Mystery of the Trinity in the name *Jehova*; for tho' the name consisted of four Letters יהוה in number, whence it was call'd *τρισάγαμαλον*, yet there were but three sorts of Letters in the Name: *Yod* signifying the Father, who was the Beginning of all things; *Vau* is a Conjunction copulative, and denoteth the third Person in the Trinity, which proceedeth from the Father and the Son; and *He* signify'd the Son of God. The *Rabbins* have a Saying, that God made all things in the Letter *ה*: they may allude to this, that he made all things by his Word; he said, let there be thus and thus, and it was so: but they may also allude to the second Person in the Trinity. And furthermore, they note that *ה*

* *Euseb. Præp. Evangel. p. 327.* ἔνθεν οἱ πάντες Ἑβραίων θεολόγοι μετὰ τῶν πάντων θεῶν καὶ μετὰ προσότοκον αὐτῆς σοφίαν, τὴν τρίτην καὶ ἀγίαν δύναμιν ἁγίου πνεύματος προσεπώντες ἀποθεάζουσιν ὑφ' ἧ καὶ ἐφωτίζοντο θεοφορέμενοι.

† *Fagius in Exod. 28. by Godwyn, Jewish Antiq. l. 4. c. 8. p. 183. See Dr. H. More, Cabala p. 127.*

is doubled in this Name, to demonstrate both Natures of our blessed Saviour.

A R T I C L E II.

Maker of Heaven and Earth.

The Jewish Creed.

That God made the World by the Word and Spirit.

Psal. xxxiii. 6. By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.

The Christian Creed.

That God made the World by Christ and the Holy Spirit.

John i. 1. In the Beginning was the Word—all things were made by him.

It is very remarkable; that the *Hebrew Text* frequently speaks of the Creator in the plural number, as *Isa. liv. 5. Psal. cxlix. 2. Eccl. xii. 1. Job xxxv. 10.* and elsewhere. Which must have reference to the Plurality of Persons in the divine Nature; for it cannot relate to any created Being, for *he that built all things is God, Heb. iii. 4.* but to the three Persons mention'd *Psal. xxxiii. 6.* just now quoted.

That God made Man perfect, but they sinned by Disobedience.

Eccl. vii. 29. Lo this only have I found, that God made Man upright, but they have found out many Inventions.

That Sin came into the World by the Disobedience of *Adam.*

Rom. v. 12. By one Man Sin entred into the World.—ver. 16. The Judgment was by one to Condemnation. 17. By one Man's Offence Death reign'd. 18. By the Offence of one, Judgment came upon all to Condemnation.

The

The Jewish Creed.	The Christian Creed.
The Wages of Sin is Death.	The Wages of Sin is Death.

Gen. ii. 17. <i>In the Day that thou eatest thereof thou shalt surely die.</i>	Rom. vi. 23. <i>For the Wages of Sin is Death.</i>
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ARTICLE III.

And in JESUS CHRIST, his only Son our Lord.

That a Redeemer was promised, the Seed of the Woman.	Christ the Redeemer is the Conqueror of Satan.
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Gen. iii. 15. <i>I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.</i>	Rom. xvi. 20. <i>And the God of Peace shall bruise Satan under your Feet.</i>
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That there is only one Messias, one Saviour.	That there is only one Saviour.
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Gen. xxii. 18. <i>And in thy Seed shall all the Nations of the Earth be blessed.</i>	Acts iv. 12. <i>There is none other Name under Heaven given among Men, whereby we must be saved [but the Name of Jesus Christ.]</i>
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That the Messias is the Son of God.	That Christ the Saviour is the Son of God.
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Pfal. ii. 7. <i>Thou art my Son, this Day have I begotten thee.</i>	Mat. xvi. 16. <i>Thou art Christ, the Son of the living God.</i>
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Altho the latter Jews deny the Filiation of the Son, yet their Forefathers believ'd the Messias to be the Son of God; for with the antient Jews, Messias and the Son of God, were convertible Terms* :

* Lightfoot's *Hor. Hebraicæ*, p. 1012. in John v. 17. *Critical History of the Creed*, p. 125.

And that was the Reason the Jews so often asked Christ, Art thou the Son of God? Tell us, *Whether thou be the Christ, the Son of God,* Mat. xxvi. 63.

The Jewish Creed.

That the Messias was to descend from *Abraham* and *David*.

Gen. xii. 3. *And in thee shall all the Families of the Earth be blessed.*

Gen. xviii. 18. *All the Nations of the Earth shall be blessed in him.*

The Messias was to be our Lord.

Jer. xxiii. 6. *In his Days shall Judah be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, THE LORD OUR RIGHTIOUSNESS.*

The Christian Creed.

That Christ is the Seed of *Abraham* and *David*.

Mat. i. 1. *Jesus Christ the Son of David, the Son of Abraham.*

Gal. iii. 16. *Now to Abraham and his Seed were the Promises made; he saith not, and to Seeds, as of many, but as of one: And to thy Seed, which is Christ.*

Jesus Christ our Lord.

.1 Cor. i. 30. *Christ Jesus of God is made unto us, WISDOM, and RIGHTEOUSNESS, and Sanctification, and Redemption.*

Acts ii. 36. *Therefore let all the House of Israel know, that God has made that same JESUS, whom ye have crucified, both LORD and CHRIST.*

ARTICLE IV.

Who was conceived by the HOLY GHOST, born of the Virgin Mary.

That the Messias was to be incarnate.

Mal. iii. 1. *The LORD whom ye seek shall suddenly come to his Temple; even the*

Christ was incarnate.

John i. 14. *The Word was made Flesh.*

.1 Tim. iii. 16. *God was manifest in the Flesh.*

The

The Jewish Creed.

the Messenger of the Covenant whom ye delight in.

Isa. xi. 1. *And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and the Spirit of the Lord shall rest upon him.*

The Messias was to be born of a VIRGIN.

Isa. vii. 14. *Behold a Virgin shall conceive and bear a Son, and shall call his Name Emmanuel.*

The Messias was to be humble.

Zech. ix. 9. *Rejoice greatly, O Daughter of Zion, shout, O Daughter of Jerusalem, behold thy King cometh unto thee; he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.*

The Christian Creed.

Acts xiii. 23. *Of this Man's Seed has God according to his Promise raised unto Israel a Saviour Jesus.*

Jesus Christ born of the Virgin Mary.

Luke i. 26, to 33.

Mat. i. 22. *Now all this was done, that it might be fulfilled which was spoken by the Prophet, Behold a Virgin shall be with Child, and bring forth a Son, and they shall call his Name Emmanuel.*

Christ was humble and meek.

Mat. xxi. 1—4. *All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the Daughter of Zion, behold thy King cometh unto thee; meek, and sitting upon an Ass, and a Colt the Foal of an Ass.*

Mat. xi. 29. *Learn of me, for I am meek, and lowly in Heart.*

The Jewish Masters say, that the Messias would be humble. If indeed the *Israelites* should prove worthy, and be just and good, then he would come

in the Clouds of Heaven ; but if unworthy, then poor, and riding upon an Afs *. And Rabbi Saadiah : He that is like the Son of Man mentioned by Daniel, is the Messias our Righteousness ; and of him it is written, He shall be poor, riding on an Afs, he shall be humble ; but it is also written, he came to the Antient of Days ; that is, the Lord said unto my Lord, sit thou on my right Hand.

The Jewish Creed.

That the Messias was to be born at *Bethlehem*.

Micah v. 2. *And thou, Bethlehem Ephrata, thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose Goings-forth have been from old, from everlasting.*

The Christian Creed.

Christ was born at *Bethlehem*.

Mat. ii. 1. *Now Jesus was born in Bethlehem of Judea.*

And that the antient Jews were well assured of this, appears from their Answer to King *Herod*, in which Answer they appeal to this very Prophecy, *Mat. ii. 1—7.*

The Messias to be worship'd by the Heathen.

Isa. lx. 6. *The Multitude of Camels shall cover thee, the Dromedaries of Midian and Ephah, all they from Shebah shall come : they shall bring Gold and Incense, and they shall shew forth the Praise of the Lord.*

Christ worship'd by the *Magi*, the Wisemen.

Mat. ii. 11. *And when they [the Wisemen] were come into the House, they saw the young Child, with Mary his Mother, and fell down and worshipped him : And when they had opened their Treasures, they presented to him Gifts, Gold, and Frankincense, and Myrrh.*

* Lightf. Hor. Hebr. in Act. vii. p. 77.

ARTICLE V.

Suffered under Pontius Pilate, was crucified, dead and buried.

The Jewish Creed.

The Messias was to be betrayed.

Zech. xi. 13. *And the Lord said unto me, Cast it unto the Potter, a goodly Price that I was prized at of them. And I took the thirty pieces of Silver, and cast them to the Potter in the House of the Lord.*

That the Messias was to suffer.

Isa. liii. The whole Chapter.

The Messias was to suffer for the Sins of his People.

Isa. liii. 5. *He was wounded for our Transgressions, he was bruised for our Iniquities.*

Dan. ix. 26. *The Messias shall be cut off, but not for himself.*

The Christian Creed.

Christ was betrayed by Judas.

Luke xxii. 48. *Judas, betrayest thou the Son of Man with a Kiss?*

Mat. xxvii. 9. *Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of Silver, the Price of him that was valued.*

Christ did suffer.

Heb. v. 8. *Tho he were a Son, yet learned he Obedience by the Things which he suffered.*

Christ suffer'd for the Sins of the whole World.

Rom. iv. 25. *He was delivered for our Offences.*

Rom. vi. 10. *In that he died, he died unto Sin once.*

Rom. v. 6. *Christ died for the ungodly.*

That the Messias shall bear the Sins of the Jews, the modern Jews acknowledge; and plead the Words of Zechary for it, ch. xiii. 1. *In that Day there*

there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness.*

The Jewish Creed.

The Sufferings of the Messias were to be the Expiation of Sin, the Price of Redemption.

Isa. liii. 5. *The Chastisement of our Peace was upon him, and with his Stripes we are healed.*

Ver. 10. *He made his Soul an Offering for Sin.*

Ver. 12. *He bare the Sin of many.*

That the Messias was to die.

Isa. liii. 8. *He was cut off out of the Land of the living.*

Ver. 9. *He was with the rich in his Death.*

That the Messias was to be pierced.

Zech. xii. 10. *And they shall look upon me whom they have pierced.*

The Christian Creed.

Christ's Suffering is the *Αντίδοτον*, the Price of Redemption.

Mat. xx. 28. *He gave his Life a Ransom for many.*

1 Pet. i. 24. *Who his own self bare our Sins in his own Body on the Tree, that we being dead unto Sin should live unto Righteousness; by whose Stripes ye are healed.*

Christ died.

1 Cor. xv. 3. *Christ died for our Sins, according to the Scriptures.*

Christ's Side was pierced.

John xix. 34. *And one of the Soldiers with a Spear pierced his Side.*

Ver. 36. *These Things were done that the Scripture should be fulfilled.*

Ver. 37. *They shall look on him whom they pierced.*

* *The Chaldee Paraphrast, Rabbi Judas, &c. See Grotius, Ver. Chr. Rel. l. 5. § 15.*

The Jewish Creed.

That no Bone of the Messias was to be broke.

Exod. xii. 46. *Neither shall ye break a Bone thereof [the Paschal Lamb.]*

The Messias was to be buried.

Isa. liii. 8, 9. *He made his Grave with the wicked.*

The Messias was to be buried by a rich Man.

Isa. liiii. 9. *With the rich in his Death.*

The Christian Creed.

No Bone of Christ was broke.

John xix. 36. *For these Things were done that the Scripture should be fulfilled, A Bone of him shall not be broken.*

Christ was buried.

1 Cor. xiv. 4. *And that he was buried.*

Christ was buried by a rich Man.

Mat. xxvii. 57. *When the Even was come, there came a rich Man of Arimathea, named Joseph, &c.*

ARTICLE VI.

He descended into Hell, the third Day he rose again from the Dead.

The Messias was to rise again from the Dead.

Psal. xvi. 10. *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption.*

Christ rose again from the Dead.

1 Cor. xv. 4. *And that he rose again the third Day, according to the Scriptures.*

ARTICLE VII.

He ascended into Heaven, and sitteth on the right Hand of GOD the FATHER Almighty.

The Jewish Creed.

The Messias was to ascend into Heaven.

Psal. lxxviii. 18. *Thou hast ascended up on high.*

The Messias was to sit on the right Hand of God.

Psal. cx. 1. *The Lord said unto my Lord, sit thou on my right Hand.*

The Christian Creed.

Christ ascended into Heaven.

Mark xvi. 19. *When the Lord had spoken unto them, he was received up into Heaven.*

Christ sitteth at the right Hand of God.

Mark xvi. 19. *And sat on the right Hand of God.*

Heb. ii. 9. *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death crowned with Glory and Honour.*

This Place Psal. cx. 1. some of the Jews themselves expound of the Messias, as Rabbi Joden. For Rabbi Joden said in the Name of Rabbi Hama, "That in the time to come, God shall place King Messias at his right Hand, because it is written, "The Lord said unto my Lord, Sit thou on my right Hand." *

The Messias was to receive Gifts for Men.

Psal. lxxviii. 18. *Thou hast led Captivity captive, thou hast received Gifts for*

Men ; N 3

Christ gave Gifts to his Church.

Acts ii. 4. *And they were all filled with the Holy Ghost.*

The

* Bishop Beveridge, on Art. iv. p. 99.

The Jewish Creed.

Men; yea, for the rebellious also, that the Lord God might dwell among them.

Joel ii. 28. *I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy.*

The Christian Creed.

Acts ii. 16. *This is that which was spoken by the Prophet Joel, And it shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh.*

See Eph. iv. 8, 9, 10, 11, 12, 13.

A R T I C L E VIII.

From whence he shall come to judge the Quick and the Dead.

The Messias is to be the Judge of all Men.

Psal. lxxvii. 4. *Thou shalt judge the People righteously.*

Psal. i. 6. *For God is Judge himself.*

These two Texts are explain'd by

Dan. vii. 10. *The Judgment was set, and —*

Ver. 13. *Behold, one like the Son of Man came with the Clouds of Heaven, &c.*

Christ the Judge of the World.

John v. 22. *The Father judgeth no Man, but has committed all Judgment unto the Son.*

2 Cor. v. 10. *We must all appear before the Judgment-seat of Christ.*

Even the modern Jews acknowledge that Son of Man, mention'd by *Daniel*, to be the Messias*.

* Lightfoot's Hor. Heb. in John v. 27. p. 1014.

ARTICLE IX.

I believe in the HOLY GHOST, the Holy Catholick Church.

The Jewish Creed.

I believe in the Holy Ghost.

Isa. lxiii. 10. *The holy Spirit.*

Gen. i. 2. *The Spirit of God.* The Jews acknowledge this Spirit to be the Holy Ghost*.

The Holy Spirit the Lord and Giver of Life.

Gen. i. 2. *And the Spirit of God moved upon the Waters.*

The Holy Spirit the Guide and Comforter.

Isa. lxiii. 14. *The Spirit of the Lord caused him to rest.*

The Holy Spirit the Instructor of the Prophets.

Isa. lxi. 1. *The Spirit of the Lord is upon me, because the Lord has anointed me.*

The Christian Creed.

I believe in the Holy Ghost.

Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The Holy Spirit the Lord and Giver of Life.

John vi. 63. *It is the Spirit that quickeneth.*

The Holy Spirit the Guide and Comforter.

John xiv. 16. *I will pray the Father, and he shall give you another Comforter— even the Spirit of Truth.*

The Holy Spirit the Instructor of the Prophets.

1 Pet. i. 11. *The Spirit of Christ was in them [the Prophets.]*

Rev. xix. 10. *For the Testimony of Jesus is the Spirit of Prophecy.*

2 Pet. i. 21. *The holy Men of God spake as they were moved by the Holy Ghost.*

The Jewish Creed.
The Holy Spirit may be
resisted and vexed.

Isa. lxxiii. 10. *They vexed
his Holy Spirit.*

The Christian Creed.
The Holy Spirit may be
resisted and vexed.

Eph. iv. 30. *Grieve not
the Holy Spirit.*

Acts vii. 51. *Ye do al-
ways resist the Holy Ghost;
as your Fathers did, so do
ye.*

The Jews make frequent mention of the Spirit of the Messias, and they acknowledge that the Holy Spirit was the Spirit of Prophecy*. Nay, the Jews appropriated the Holy Spirit as a peculiar Privilege to themselves; whence that Saying, that the Holy Ghost is not given to any but *Israelites*, and the Holy Ghost dwelleth not out of the Land of *Israel*. Hence that Amazement among the Jews, Acts x. 45. *And they of the Circumcision which believed, were astonished—because that on the Gentiles also was poured out the Gift of the Holy Ghost.*

The Holy Spirit was wanting in the second Temple; for from the Days of *Nehemiah*, the Holy Ghost ceased in *Israel* †, that is, of the publick Administration, but had not forsaken particular Jews; for it was a proverbial Speech with them of any extraordinary Person, That the Divine Majesty dwelt upon him, and that he spake by the Holy Ghost, as *Maimonides* tells us ‖. And it was their antient Faith, and is their present Hope, That in the time of Messias their King, when his Kingdom shall be establish'd, every one shall be called over by the Mouth of the Holy Ghost**.

* Lightfoot Append. in 1 Cor. xiv. c. 5. p. 271.

† Lightfoot *ibid.* Bishop Beveridge in Article VI. p. 128.

‖ Maimon. More Nevoch. p. 2. c. 45.

** Dr. Scot Christian Life; P. II. p. ult. in Note.

The Jewish Creed.

The Christian Creed.

The Messias will be King
of all the Earth.

Christ's Church is holy
and universal.

Pfal. ii. 8. *I will give thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession.*

Rom. xi. 11. *Salvation is come unto the Gentiles.*

Isa. xlix. 6. *I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the end of the Earth.*

Rom. x. 12. *For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.*

Eph. ii. 13. *But now in Christ Jesus, ye who sometimes were afar off are made nigh—Ver. 19. Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God.*

That the Heathen were to be given to the Messias, is the constant Tradition of the Jews, and were to be called, *the Sons of Sion* *.

ARTICLE X.

The Communion of Saints, the Forgiveness of Sins.

Tho the Jews always held the Gentiles in Abomination, esteem'd them as forsaken of God, as well as detested by themselves, call'd them Dogs, and doom'd them to eternal Death ; yet they believ'd that that Enmity would cease in the days of the Messias, for that they should be given by God to the Messias, and shall be called the Sons

* Lightfoot Hor. Hebr. Proem. in Mark c. 10. § 4. p. 592. and p. 720. in Luke i. 17.

of *Sion*, and worship in the Temple; and that they ground on

The Jewish Creed.

Isa. xl. 11. *He shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young.*

Isa. lvi. 6, 7. Isa. xi. 6, 7, 8, 9.

The Messias will forgive Sins.

Psal. cxxx. 3. *If thou LORD shouldest mark Iniquity, O Lord who shall stand? but there is Forgiveness with thee that thou mayest be feared.*

Original Sin.

Psal. li. 5. *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

The Christian Creed.

1 John i. 3. *Truly our Fellowship is with the Father, and with his Son Jesus Christ.*

1 Cor. vi. 15. *Know ye not that your Bodies are the Members of Christ?*

1 Cor. xii. 13. *For by one Spirit we are all baptized into one Body, whether we be Jew or Gentile.*

Christ forgiveth Sins.

Eph. i. 7. *In whom (Christ) we have Redemption thro' his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

Original Sin.

Rom. v. 12. *As by one Man Sin entred into the World, and Death by Sin, and so Death pass'd upon all Men, for that all have sinned.*

ARTICLE XI.

The Resurrection of the Body.

The Jewish Creed.

The Messias shall raise
the Dead.

Job xix. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God.*

Isa. xxvi. 19. *Thy dead Men shall live, together with my dead Body shall they arise.*

Dan. xii. 2. *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.*

See Ezek. xxxvii. 1, 2, 3, 4—14.

The Christian Creed.

Christ raises the Dead.

Rom. viii. 11. *He that raised up Christ from the Dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.*

Phil. iii. 20, 21. *We look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body.*

John v. 28. *The Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.*

The Jews believe the Power of reviving from the Dead to lie in the Bone *Luz*, which is a Bone in the Back *: But besides that silly Conceit, they do believe it to be the Prerogative of the Messias to raise the Dead †, and that he shall raise those who sleep in the Dust to Life everlasting. And

* Lightfoot in John xi. 25. Hor. Hebr. p. 1073.

† Lightfoot Hor. Hebr. in John vi. 39. p. 1018.

the Tradition of the School of *Elias* runs thus:
 “ The Just, whom the Holy and Blessed shall raise
 “ from the Dead, shall not return again into the
 “ Dust—but as the Holy God liveth to Eternity,
 “ so shall they also live to Eternity.” And the
 Gloss adds, “ The Just, whom God shall raise
 “ from the Dead in the days of the Messias, when
 “ they live again shall not return again to the
 “ Dust, neither in the days of the Messias nor in
 “ the Ages that shall follow, but their Flesh shall
 “ remain, and they shall live for ever.”*

ARTICLE XII.

The Life Everlasting.

The Jewish Creed.
 The Immortality of the
 Soul.

Eccl. xii. 7. *Then shall
 the Dust return to the
 Earth as it was, and the
 Spirit shall return to God
 that gave it.*

The Messias gives eternal
 Salvation.

Gen. xlix. 18. *I have
 waited for thy Salvation,
 O Lord.*

Psal. xvi. 10, 11. *Thou
 wilt not leave my Soul in
 Hell, neither wilt thou suf-
 fer thine Holy One to see
 Corruption. Thou wilt shew*

The Christian Creed.
 The Immortality of the
 Soul.

Luke xxiii. 46. *Father,
 into thy Hands I commend
 my Spirit.*

Acts vii. 59. *And they
 stoned Stephen, calling up-
 on God and saying, Lord
 Jesus receive my Spirit.*

Christ gives eternal Sal-
 vation.

Rev. xiv. 13. *Blessed
 are the Dead which die in
 the Lord.*

2 Cor. v. 1. *For we
 know that if our earthly
 House of this Tabernacle
 be dissolved, we have a
 building of God, an House*

* Lightfoot *ibid.* p. 964.

The Jewish Creed.
me the Path of Life; in thy Presence is Fulness of Joy, at thy Right-Hand there are Pleasures for evermore.

Pfal. xvii. 15. *As for me, I will behold thy Face in Righteousness: I shall be satisfy'd when I awake with thy Likeness.*

Degrees of Glory.

Dan. xii. 3. *And they that be wise, shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever.*

The Christian Creed.
not made with Hands, eternal in the Heavens.

Tit. iii. 7. *Being justified by his Grace, we shall be made Heirs according to the hope of eternal Life.*

Degrees of Glory.

John xiv. 2. *In my Father's House are many Mansions.*

That the latter Jews believ'd this Article, is certain; for their Rabbi *Nathan*, c. 10. says, "That God sent the Angel of Death to take the Soul of *Moses*, but he could not, and that God himself took it and treasured it up under the Throne of Glory." And presently after, "Neither is the Soul of *Moses* only repositied under the Throne of Glory, but the Souls of other just Men are also put under the Throne of Glory." And they also believe that there are degrees of Glory; for they say there are three degrees of Happiness in the Life to come, the first in Paradise, the next under the Throne of Glory, and the highest in *Abraham's Bosom* *.

And they distinguish Paradise in two Parts, the first is the superior Paradise, which is the Place of Bliss, prepared for the Saints when glorify'd in

* Lightfoot Hor. Hebr. in Luc. c. 16. 22. p. 850, &c.

Soul and Body after the Resurrection; and the other is the inferior Paradise, usually call'd *the Garden of Eden*, appointed for holy Souls during the time of their Separation from their Bodies*. And they add, As there are seven degrees of just Men that shall see the Face of God, and sit in the House of God, and ascend on the Mount of God; so there are seven degrees of Glory prepared for them in each Paradise †. And therefore *Buxtorf* tells us that the present Jews always pray when sick, “ Lord and my God, if the time of my Death
“ be come, let that Death be to me the Remif-
“ sion of all my Sins— and make me to have a
“ Part in Paradise and the World to come, which
“ is reserved for the Just ||.”

The Jewish Creed.

That there is a Hell.

Dan. xii. 2. *Some shall arise to Shame and everlasting Contempt.*

The Christian Creed.

That there is a Hell.

Matth. xxv. 41. *Depart from me ye Cursed, into everlasting Fire prepared for the Devil and his Angels.*

That the modern Jews believe there is a Hell, a Place of Torments, we are sure from this Saying of theirs, That when the Wicked die, there are three Troops of evil Angels which cry aloud, *There is no Peace to the Wicked, says God***. And that they believe a local Hell, a Place of Torments, I humbly think I have prov'd before ††.

Thus have we seen the FAITH of the Prophets and the Jewish Church; how truly does *St. Paul*

* Huet. in Orig. com. Observ. p. 101.

† Lightfoot in Luc. 23. p. 890. Hor. Hebr.

|| Buxtorf. Syn. Judaic. c. 35. p. 499.

** Lightfoot p. 850.

†† See my Nemesis, p. 14, 15.

say that the Church of Christ is built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone? Eph. ii. 20. And St. Peter, Acts x. 43. To him give all the Prophets witness, that thro' his Name whosoever believeth in him shall receive Remission of Sins.

And as the Jewish Church had the same Articles of Faith, tho more obscure, so they had Sacraments also, signifying and sealing to them the same Saviour Jesus Christ, as we have, tho more darkly; for the Circumcision, and the Paschal Lamb, and the daily Sacrifices, were not only Figures, but Seals and Pledges of the Messias to come, as Baptism and the Lord's-Supper are Seals and Pledges of that same Messias, the Son of God, already come: but this would carry me beyond my present Design.

What an abominable Assertion therefore, was that of *Michael Servetus**, That the Fathers of the Old Testament had no Knowledge or Hope of spiritual Blessings, nor of eternal Life, but that God did fatten them only as a Herd of Swine in the Land of Canaan, without any Prospect of a Life to come? And what a detestable Assertion is that of the *Socinians*, That the Jewish Church never knew any thing of Christ, nor ador'd the Messias as God?

These Assertions are detestable, because false, false in the highest degree; for St. Peter says positively, Acts xv. 11. That the Jews of the Old Testament were saved by Christ and by his Grace, even in the self-same manner as we Christians of the New Testament hope to be saved by him: For we believe that thro' the Grace of the Lord Jesus Christ we shall be saved, even as they. And St. Paul says, Heb. ix. 15. that Christ is the Mediator of the

* Calvin. Institut. l. 2. c. 10. § 1.

New Testament, that by means of Death for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of eternal Inheritance.

Of the Prayers of the Jewish Church in and by Christ.

I have shown before, that the Jewish Church worship'd the Son of God as God, invoked him by the adorable Names of Jehovah, God, and Lord; that he Christ Jesus was their King, their God and Messias; that he dwelt in the Tabernacle and Temple; that the Altars were built unto him, and Places consecrated to the honour of his Holy Name.

I have shown at large what they believ'd concerning the Messias, and that the Creed of the Prophets agreed with the Creed of the Apostles, with this difference only, That the Prophets believ'd those Particulars as they were gradually reveal'd concerning the Messias to come; the Apostles on the contrary, believ'd and declar'd those Particulars of Jesus Christ the Messias, as already come, as come in such a manner, that in his coming all the Prophecies were fulfilled and accomplish'd. *St. Peter* speaks home to this purpose, *Acts* iii. 21. that *God had spoken by the Mouth of all his holy Prophets, since the World began, of this Jesus Christ: that this Jesus is the Prophet of whom Moses spake that God should raise, ver. 22. Yea, and that all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days (of Christ.)*

Let us now see how they pray'd, and whether their Supplications differ'd from us Christians.

The Jewish Church pray'd by the Intercession of Christ.

That the Jewish Church had Christ for their Intercessor, is not only evident from the Ark of the Covenant, which was a mystical Representation of Christ, which I wave because our Adversaries believe nothing of it, and say there is no more in that than what we make by our own Explanations; but that Christ was the Intercessor for the Jewish Church, is evident also from the express Words of *Daniel*, who pray'd to God, and offer'd up his Supplication in the Intercession of the Messias, *for the Lord's sake*, Dan. ix. 17. *For Christ Jesus is the same yesterday, and to day, and for ever*, Heb. xiii. 8. the same Intercessor in the Days of the Patriarchs, in the Days of the Old Testament, as he is now in the New.

And that the Supplications of *David* and others so often found in Scripture, *for thy Goodness sake*, Psal. xxv. 8. *for thy Name's sake*, ver. 11. *for thy Mercy sake, according to the Multitude of thy tender Mercies*, Psal. li. 1. *for thy Mercy and for thy Truth sake*, Psal. cxv. 1. have an eye and special regard to the Messias, not Christians only, but Jewish Interpreters assert*. And when God himself said he would save *Jerusalem* from *Sennacherib* for *David's sake*, 2 Kings xix. 34. the Jews themselves render it for the sake of King Messias, who is the Source of all Mercy †.

But let us see what they pray'd for, and this will appear by drawing a Parallel between the Prayer of the Jewish and the Christian Church.

* Groenewegen in Ps. xxv. and Ps. cxv. 1. Enchuyfen 4to Anno 1687.

† Belgick Annotat.

The Prayer of the Prophets.

The Lord's Prayer.

The OBJECT.

Isa. lxiii. 16. *Thou, O Lord, art our Father.*

Jer. iii. 4. *Wilt thou not from this time cry unto me, my Father?*

OUR FATHER.

It has been observ'd by some of the * antient and modern Divines †, that the Jews never in their Prayers address'd God by the name of Father in the Old Testament, from *Abraham* to the *Macca-bees*; but that the latter Jews, seeing the Christians come with Confidence to the Throne of Grace, and calling God Father, did make use of the same Appellation, especially after they were reproach'd by the Christians, that they were not the Children of God, but Bondmen to the Law.

But with the greatest Regard and Deference to those great Names, I humbly offer whether this Observation be not a Mistake; for *David* certainly invoc'd God by that Name in the most solemn manner, 2 *Chron.* xxix. 10. *David blessed the Lord before all the Congregation, and said, Blessed be thou Lord God of Israel, our Father for ever and ever.* And that Thanksgiving is part of Prayer as well as Supplication, none I presume can deny, especially when they consider that the Prayers of the Jews consisted chiefly of Benedictions and Doxologies||. And that an Invocation was join'd as part of this Prayer, appears from ver. 18, 19. *O Lord God of Abraham—keep this for ever in the Imagination of the Thoughts of the Heart of thy People, and prepare their Heart unto thee:* and ends the whole with a Supplication for *Solomon*.

* Chrysost. in Rom. 8.

† *Bishop Andrews on the Lord's Prayer*, § 7. p. 164: *Dr. Hicks's Spirit of Enthusiasm exorcis'd*, p. 16.

|| *Lightfoot Hor. Heb. in Luke xi. 1.* p. 800.

And it was the Promise of God to *David*, Psal. lxxxix. 26. *He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation; and to all the Jews, Wilt thou not from this time cry unto me, my Father? Jer. iii. 4. and ver. 19. Thou shalt call me my Father? And is not that a Prayer in fact, Isa. lxiii. 15. Look down from Heaven, and behold from the Habitation of thy Holiness and of thy Glory: where is thy Zeal and thy Strength? the sounding of thy Bowels and of thy Mercies towards me? are they restrain'd? Doubtless thou art our Father, tho Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer, thy Name is from Everlasting. And that Supplication we find, Isa. lxiv. 8. But now, O Lord, thou art our Father; we are the Clay, and thou our Potter, and we are all the Work of thine Hand; be not wroth very sore, O Lord, neither remember Iniquity for ever. And that the ancient Jews had several forms of Prayer which began with this Invocation, *Our Father*, is certain in their *Misnah*, and other Writings. And *Dr. Lightfoot* assures us, that it was most common with them so to begin their Supplications; and that they were taught so by God himself, *Exod. iv. 22.* for whereas the very Gentile Idolaters did say, as we find by *Jer. ii. 27.* *to a Stock and to a Stone, Thou art my Father; the Israelite should be bound to say, Our Father which art in Heaven*.**

And in the Temple Service, as it stood in the time of our Saviour, he gives us this Prayer, which our Saviour himself comply'd with in the Temple:
 " Thou hast loved us, O Lord our God, with an
 " everlasting Love; with great and abundant Com-
 " passion hast thou had Mercy upon us, O our Fa-
 " ther, our King, for our Fathers sake, who trusted
 " in thee, and thou taughtest them Statutes of Life.

* *Lightfoot* Hor. Hebr. in Mat. vi. 9. p. 299.

“ So be gracious to us also, O our Father ; O
 “ most merciful Father, O thou compassionate One
 “ pity us, and put into our Hearts to know, obey,
 “ learn, teach, observe, do and perform all the
 “ Words of the Doctrine of thy Law in love, and
 “ enlighten our Eyes by thy Law, and cause our
 “ Hearts to cleave to thy Commandments, and u-
 “ nite our Hearts to love and to fear thy Name *.

The Prayers of the Pro-
 phets.

The Lord's Prayer.

The Object.

Isa. lxiii. 15. *Look down
 from Heaven, and behold
 from the Habitation of thy
 Holiness.*

Which art in Heaven.

The First Petition.

Psal. cxv. 1. *Not unto
 us, O Lord, not unto us,
 but unto thy Name give
 glory.*

Hallowed be thy Name.

The Second Petition.

Psal. lxvii. 1. *God be
 merciful unto us, and bless
 us, and cause his Face to
 shine upon us ; that thy Way
 may be known upon Earth,
 thy saving Health among all
 Nations.*

Thy Kingdom come.

In the Schools of the *Jews*, this Axiom is found,
 that that Prayer, in which no mention is made of
 the Kingdom of God, is no Prayer. *Bab. Berach.*
Fol. 40. § 2.

* Lightfoot Temple Service, c. 9. § 4.

The Third Petition.

Pfal. cxix. 4, 5. *Thou hast commanded us to keep thy Precepts diligently: O that my Ways were directed to keep thy Statutes!* Thy Will be done in Earth as it is in Heaven.

The same Jewish Writer has this Question, Which is the shortest Prayer; and *Rabbi Eliezer* answers, Lord do thy Will in Heaven, and give a quiet Spirit to all that fear thee on Earth. Fol. 29. 2.

The Fourth Petition.

Prov. xxx. 8. *Give me neither Poverty nor Riches, feed me with Food convenient for me.* Give us this Day our daily Bread.

The same Jewish Author has these Words: The Necessitys of thy People *Israel*, O Lord, are many, and the Sense they have of it so small, that they know not how to declare their Wants. May it be thy good Pleasure to give to every one a sufficient Sustainance.

The Fifth Petition.

Exod. xxxiv. 9. *If now I have found Grace in thy Sight, O Lord, I pray thee pardon our Iniquity and our Sin.* And forgive us our Trespases.

Pfal. xxv. 11. *For thy Name-sake, O Lord, pardon my Iniquity, for it is great.*

Levit. xix. 18. *Thou shalt not avenge nor bear any grudge against the Children of thy People ; but thou shalt love thy Neighbour as thy self.*

As we forgive them that trespass against us.

Prov. xxv. 21. *If thine Enemy hunger, give him Bread to eat ; if he be thirsty, give him Water to drink.*

The Sixth Petition.

Pfal. xix. 14. *Keep back thy Servant from presumptuous Sins, let them not have dominion over me.*

And lead us not into temptation, but deliver us from evil.

Pfal. cxix. 37. *Turn away mine Eyes from beholding Vanity, and quicken thou me in thy Way.*

Rabbi Judah us'd to pray in this manner, " That it may please thee to deliver us from Impudence and impudent Men, from evil Men and evil Accidents, from wicked Desires, a wicked Conscience, and a wicked Neighbour ; from Satan the destroyer, from a severe Judge, and a cruel Adversary." *Berach. Fol. 16. 2.*

The Doxology.

I Chron. xix. 11. *Thine O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty ; for all that is in the Heaven and in the Earth is thine : Thine*

For thine is the Kingdom, the Power and the Glory,

*Thine is the Kingdom, O Glory, for ever and e-
Lord, and thou art exalted ver. Amen.
as Head above all.*

Instead of Amen, the antient *Jews*, at the ending of the publick Service, were wont to cry aloud, *Blessed be the Name of the Glory of God's Kingdom*; for it was an old Tradition, that Amen was not to be said in the Sanctuary, but these Words instead of it.

And it is farther to be observ'd, that the *Jews* never said Amen to a petitionary Prayer, but only after a Benediction or Doxology. And therefore *Luke xi. 4.* where the Doxology is omitted, that being a petitionary Prayer only, Amen is omitted also. And *St. Paul* assures us, that Amen was only said after Thanksgiving, *1 Cor. xiv. 16. Say Amen at thy giving of Thanks.* That this is so, we have several Instances in the *Psalms*; those that are petitionary never conclude with Amen, but those that end with Glory, Praise and Thanksgiving, have Amen, and with a repetition *Amen and Amen.* See this in *Psal. xli. 13th Verse, Blessed be the Lord God of Israel, from everlasting and to everlasting, Amen and Amen.* *Psal. lxxii. 18, 19. Blessed be the Lord God, the God of Israel, who alone doth wondrous Things; and blessed be his glorious Name for ever, and let the whole Earth be fill'd with his Glory, Amen and Amen.* *Psal. lxxxix. 52. Blessed be the Lord for evermore, Amen and Amen.* And *Psal. cvi. 48. Blessed be the Lord God of Israel, from everlasting to everlasting, and let all the People say Amen, praise ye the Lord.*



C H A P. X.

*The third and great EPOCHA of the
G O S P E L.*

I Come now to the third and great *Epocha* of the *Gospel*; and before I come to Matter of fact, I think it very proper to consider what Testimony Jesus Christ has given us of his own Divinity.

This, I think, is a very proper Consideration; for if we believe that he is really God, we cannot think he would conceal that Excellency of his Nature from us, and yet suffer us to adore him. And if he be not the true God, we may be sure he would not so impose upon us, to make himself God, and require our Worship, when it was not his due, and when that Command of his would involve us in Idolatry.

If we therefore believe that Christ had no more Honour and Integrity in him than a good honest Man, we may be sure he would not deceive us: And if we believe him to be a Prophet sent of God to bear witness to the Truth, then we know he cannot deceive us: And if we believe him to be the eternal God, then it is impossible he should deceive us; for then his Attribute and Excellency is, that *he cannot lye*, that he can no more deceive us, than God can be deceiv'd by us.

Upon

Upon this foundation therefore, that he either would not or could not deceive us, upon this we may join Issue, that this Christ is either God or Man: that is, if he have not declar'd to us himself that he is God, we are not oblig'd to believe him to be God, let all the World say what they will; but if he has declar'd in express Terms that he is God, the eternal Son of the eternal God, then we will and must believe him to be God, because he has bore that witness of himself, and we depend upon that witness, because he neither can nor will deceive us.

Upon this Question the whole will be at an End:

Has Christ at any time, or in any place, in express Terms declar'd that he was God?

The Answer is ready, Yea verily, and at several times and several places, and in the most express Terms.

First, in the peculiar Appropriation of God, as his God and Father.

For it is observ'd, that Christ, when he spoke to the *Jews* concerning himself, and his relation to God, always express'd himself in the singular Number, *My Father* and *my God*; and that in full opposition to, and distinction from that relation which the *Jews* had to God, which was that of Creation and Adoption: And that Christ by that peculiar Expression, signified a more peculiar relation to God the Father; namely, his eternal Divinity, which he had coequal and coeternal with the Father. These Expressions are many; whether they have any weight in them we shall see hereafter. I shall now produce some of them.

Luke ii. 48. *Wist ye not that I must be about my Father's Business?* John ii. 16. *Make not my Father's House an House*

House of Merchandize. John xiv. 2. *In my Father's House are many Mansions.*

Nay more, when Christ spake of his ascension to the Father, when he spake comparatively, he made this remarkable distinction; *I ascend unto my Father and your Father, and to my God and your God,* John xx. 17.

Certainly our Saviour design'd something very extraordinary by this; he very well knew that the *Jews* and all Mankind, were the Children of God by Creation; he knew the *Jews* had a nearer relation by virtue of a peculiar Adoption, *Jer.* xxxi. 1. If he was not therefore the Son of God in a more peculiar manner than that of Creation or Adoption, why did he not say *Our Father*, as he taught us? But he being the Son of God by Nature, could not say our Father, but must say my Father; for that his Filiation was as different from ours, as God is from his Creature. It appears therefore that this Expression is of weight, and that Christ did call himself the Son of God, and God.

And this farther appears, Secondly, Because Christ calls himself the only-begotten Son of God.

John 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.*

This Expression of only-begotten Son, or only Son, or Son of God, is more than a hundred times found in Scripture. *Μονογενης*, the only-begotten of God, is the peculiar personal Property of the Son of God; and to call Christ the only-begotten, or the Son of God, is declaring him to be of the same nature with God the Father, as truly God, as the Son of Man is truly Man.

But this is not all, we must explain this more fully, and see upon what Account Men in general
and

and particular are call'd the Sons of God, and upon what Account Christ is so call'd, whether upon the same or some other.

That God has more Sons besides Christ, I make no doubt, but not in the same Sense; all Mankind are the Sons of God, all are his Children by Creation: *Have we not all one Father? has not one God created us?* Mal. ii. 10. The Saints are the Sons of God, still by a nearer relation than bare Creation; namely, by the *Title of Adoption*: for as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name, John i. 12. And as many as are led by the Spirit of God, they are the Sons of God, Rom. viii. 14. In these Senses Men are the Sons of God, but in neither of these can we consider Christ as the Son of God; for if this were all, he could not be call'd God's *only Son*, nor his *only-begotten Son*, but at the best, one of the many thousands of the Sons of God.

There is still another Title, upon which some peculiar Vessels of Grace and Glory have receiv'd that most honourable Appellation of the Sons of God, namely, by being admitted into a clearer Participation of his Blifs, or more immediate knowledge of his Will; the Angels in the first respect, and the holy Prophets in the last.

That the blessed Angels are call'd the Sons of God, we learn from *Job ch. xxxviii. 4, 6. Where wast thou when I laid the foundations of the Earth?—when the Morning Stars sang together, and all the Sons of God shouted for Joy?* And the Saints in Glory, who are made equal to the Angels, Luke xx. 36. So the Prophets are also call'd the Children of the most High, *Psal. lxxxii. 6. I have said ye are Gods, and ye are all the Children of the most High.* And that these were Prophets, our Saviour himself has assur'd us, for he expounded *John x. 35. by those to whom the Word of the Lord came.*

And yet in none of all these Respects is Christ the Son of God, for Angel he was none, tho by a *Metaphor* call'd the *Angel of the Covenant*; and we cannot think so meanly of him, as to rank him among the Saints departed: for it is thro' the Merits of his Death and Passion, that the Saints are made partakers of Salvation, and put in a state of Immortality.

Indeed he was a *Prophet*, and *that Prophet* by way of Eminence, that Prophet that was to succeed *Moses*, Acts vii. 37. But then he was *more than a Prophet*, Mat. xi. 9. he was the Word that came unto the Prophets, and of whom all the Prophets spake, and to whom they all bare witness: and Christ can in none of these Respects be the Son of God, for then he could not be the only Son, nor the only-begotten.

It remains therefore that there is a more Divine Relation, by which Jesus Christ is the Son of God, and the only-begotten Son of God; and that in such a manner as no created Being can be, and that is, his eternal Generation, whereby he is not only the Son of God, but so the Son of God, that he is also God himself, God blessed for ever.

St. *John* speaks home to this in his Gospel, the first Verse of which will for ever confound all *Socinian* and *Arian* Heresies: *In the beginning was the Word, and the Word was with God, and the Word was God.* In the beginning, when was that? *When God created first the Heaven and Earth*, Gen. i. 1. then the Word was, then he had a perfect actual Being; when the very Creation did but begin to be, he was *actual*, he was a *proper Being*, he was that very he, *by whom the Worlds were made*, Heb. i. 2. that very God that created them, *for by him all things were made*, John i. 3.

And what was this Word at the Beginning? He was God, he was God the Word, he was the
Son

Son of God, not by communication of Grace, but of Nature, thence he is the natural Son of God; so the Son of God, his begotten Son, as to be very God, for *the Word was God*; so the Son of God, as none other was or could be; so the Son of God, as to be the only Son of God, *the only-begotten of the Father*, ver. 14. properly and truly God.

And to this Divine Sonship, that he is God of God, very God of very God; both God, and Man, and Angels, and even the infernal Spirits give witness.

God the Father from Heaven proclaim'd him, both at his *Baptism* and *Transfiguration*, to be *his Son, his well-beloved Son, in whom he was well pleas'd**. The Angel *Gabriel* at his Incarnation told his Mother, *He should be call'd the Son of God*, and the Son of the most High, Luke i. 32, 35. St. Peter confess'd, *Thou art Christ the Son of the living God*, Mat. xvi. 16. and receiv'd this confirmation from Christ himself, *That Flesh and Blood had not reveal'd it to him*, but that it came from God the Father which is in Heaven. Nay, and a whole Legion of unclean Spirits acknowledge his Divine Nature in these words, *Jesus thou Son of God most High*, Luke viii. 29.

Now would it have been a thing worthy of so much Noise and Ostentation, had Christ not been the Son of God in another and more excellent Manner, than any of the Sons of Men; had there not been something in it very extraordinary, which might entitle him to so sublime and divine a Privilege?

Tho' *John* the Baptist were a Prophet, yea and more than a Prophet, yet we do not find that the Devils stood in awe of him, or look'd upon him as the Son of God. *To which of all the holy Angels*, as St. *Paul* argues with admirable Strength, did the

* Mat. iii. 17. ch. xvii. 5.

Lord say at any time, thou art my Son, this day have I begotten thee? And who can shew us any King, but Christ, that was the Son of God, as well as of David, whom God the Lord advanc'd to so high an Honour, as to cause him to sit down at his own right Hand, until all his Enemies were made his footstool? Psal. cx. 1.

Tho Angels, Kings and Prophets, were the Sons of God by a communication of more special Grace than had been generally granted to the Sons of Men, yet none but Christ is honour'd with those high Prerogatives of being call'd his own Son, Rom. viii. 32. his only Son, Mark iii. 17. his only-begotten Son, John iii. 16. and the Heir of all Things, Heb. i. 2. Which glorious Titles being laid together, do put a very signal and material Difference between the Sons of God by Adoption and Grace, and Jesus Christ the Son of God by Nature. It appears therefore that Christ Jesus has declar'd his own Divinity, and fully acknowledg'd that he was God, God by Nature and not by Favour, when he calls himself the only-begotten Son of God.

Thirdly, Christ has declar'd his Divine Nature, when he challenges the Works of God, as his own.

This we find, *John v. 17. My Father worketh hitherto, and I work.*

The Occasion of these Words was this: Christ had at *Jerusalem*, on the Sabbath-Day, cur'd a miserable Creature, that had been diseas'd eight and thirty Years; the *Jews* were offended that it was done on the Sabbath-Day, and that the cur'd Person had obey'd him that heal'd him: and their Repentment was so great, that they prosecuted this poor Man before the great *Sanhedrim*, and resolv'd to slay Christ for a profaner of the Sabbath.

Christ in justification of what he had done, and in his own Defence, made this Answer, *My Father worketh hitherto and I work*; and it does not appear that he made any other. And by these Words Christ excuses himself from the Charge they had laid against him of violating the Sabbath, for that the Sabbath was only broke by Mens doing any Work, but not by God's working; for that God from the Creation of the World to that very Day, always work'd on the Sabbath-Days in preserving the World which he had created: and that he being the Son of God, and God his natural Father, work'd together with God his Father, an Instance of which Divine Works they had now before their Eyes; and therefore he could not be guilty of breaking the Sabbath, that work'd not like a Man but as God. And Christ tells us, that he even from the Creation of the World, co-operated with the Father, and work'd together with him to that very Day.

But how did the Jews understand this Reply? this we find ver. 18. *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.* There is a Strength in the Original which our Translation does not reach, *ἀλλὰ καὶ πατέρα ἰδίου ἔλογε τὸ θεόν*; which, with Submission, I think should be thus render'd, *but because also he said that God was his own proper Father*; for the Force of *ἰδίου* is lost in our Version, which, as *Beza* well observes, signifies *a Father proper and peculiar to himself*. And the Force of that Word made the Jews say, *that Christ made himself equal with God*; for every Israelite might say that God was his Father, *Exod. iv. 22.* but could not say that God was his own proper peculiar Father. The *Belgick* Version therefore reads it, **Godt syn eygen Vader was**, that God was his own

own Father. And that the Word ἰδιον will bear that Construction, appears by our Version, which has often render'd it so: as John viii. 44. ἐκ τῶν ἰδίων λαλεῖ, *he speaketh of his own*: Acts ii. 6. τῇ ἰδίᾳ διαλέκῳ, *in his own Language*: ver 8. τῇ ἰδίᾳ διαλέκῳ, *in our own Tongue*. And Acts iv. 32. neither said any of them that ought of the Things which he possess'd, ἰδιον εἶναι, *was his own*; 2 Pet. iii. 3. κατὰ τὰς ἰδίας ἐπιθυμίας, *after their own Lusts*; and 1 Cor. vii. 2. ἰδιον ἀνδρα, *her own Husband*, and several other Places.

But to return: Well, was this Construction right? Did Christ intend they should understand him so? Most certainly, for had they misapprehended him, he would most certainly have set them to rights, and shewn them their Mistake; but instead of that, and in confirmation that they had understood him as he would be understood, and in defence of his being equal with God, he defends what he said before, and shews them plainly, that he has Right and Power in himself to do those things which God can only do, such Works which all the Creatures in Heaven and Earth together cannot do, such Works as can only be done by infinite Power, which are the Privileges and Prerogatives of the Almighty God; such as he had already done in curing the impotent Man, and that by a Word only, by a Word of Almighty Power, which commanded the Sick to be restor'd, which was more than all the created Powers of Heaven and Earth could do. But if this was not enough to convince them that he was the Almighty God, they should see more, they should see greater Works, such as converting the Hearts of Men, raising them to a Newness of Life, and also raising them from the Dead.

See at large how Christ defends his Divinity, and proves himself to be equal with God, from
the

the Works which he does together with God the Father, ver. 19, 20. *Then answered Jesus and said unto them, Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.* Here it is plain that the Operation of the Father and the Son is undivided, and the Work one. And therefore this Action or Work of the Son cannot be criminal, nor deem'd so, without reflecting on the Works of the Father, for that they are one: for there is a great Force in the word *ὁμοίως*, *likewise*, namely, with the same Judgment, with the same Knowledge, with the same Will, with the same Right, with the same Power, to the same End, and in the same Manner. So that this Verse is so far from expressing any Inequality, that it expresses the highest Equality that can be conceiv'd, or Words can utter.

The Reason is added, ver. 20. *For the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater Works, that ye may marvel.* Christ adds this on purpose to convince them of his Divine Power, that he had not boasted of a pretended Omnipotence, but that he had declar'd the Truth; for that he (even for their Conviction if they would believe, or for their Condemnation if they refus'd such Evidence) would do even greater things than curing the paralytick Person.

Christ had as yet not done many Miracles: he had cur'd this Man, and the Nobleman's Son, *ch. iv. 50.* he had turn'd the Water into Wine, *ch. ii. 9.* but he promis'd to do greater, and these are nam'd, ver. 21. *For as the Father raiseth up the Dead and quickneth them, even so the Son quickneth whom he will.* But the Conversion of the Soul not being visible to the Eye, he adds, ver. 25. *Verily, Verily I say unto you, the Hour is coming, and now is, when*

the Dead shall hear the Voice of the Son of God, and they that hear shall live; which is still more plainly express'd, ver. 28. Now that none but God can do such things is certain; for the Apostle says, Rom. iv. 17. that God quickens the Dead, and calleth those things which be not as tho they were.

Another of those greater things, is the giving of eternal Life, ver. 24. *Verily, Verily I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is passed from Death unto Life. And to this is added the other great Act of Judging the World; ver. 22. For the Father judgeth no Man, but has committed all Judgment unto the Son; and ver. 27. And has given him Authority to execute Judgment also, because he is the Son of Man.*

And the Reason of all is laid down, ver. 26. *because this Christ is God equal with the Father; For as the Father has Life in himself, so hath he given to the Son to have Life in himself: and in a word, the end of all is, That all Men should honour the Son even as they honour the Father; he that honoureth not the Son, honoureth not the Father which has sent him, ver. 23.*

I shall only add, that after Christ had made this Apology, and declar'd and vindicated his Divinity, he obviates an Objection which he foresaw the Jews might make, namely, that he said this of himself, and they were not oblig'd to take his word for a Matter of that high Concern, ver. 31. *If I bear witness of my self, my Witness is not true.* Christ therefore produces other Witnesses, which might be of more credit with them than himself, to confirm the Truth of what he had declar'd. These he names in the following Verses; first the Spirit of God, *Matth. iii. 17.* which had most solemnly declar'd him to be the Son of God at his Baptism. Secondly, *St. John the Baptist.* Thirdly, the

the Father himself. Fourthly, his Works, which were the Works of God the Father, as well as his own. Fifthly, the Scriptures which he appeals to, and by which he is willing to be try'd; those very Scriptures they were so fond of, and had so great value for, these shall be the Judges. And lastly *Moses, for had ye believ'd Moses ye would have believ'd me, for he wrote of me,* ver. 46.

Christ Jesus therefore not only declar'd his own Divinity in this Chapter, but produces very good Evidences that he had not impos'd upon them, but what he had said of his Divine Nature was true, and that he had said no more than what the Holy Scriptures had said before.

Fourthly, *Christ bore witness to his own Divinity when he speaks of the Bread of Life.*

John vi. In this Chapter we find that Christ fed five thousand Men, besides Women and Children, with five Loaves and two Fishes; which great Miracle so surpriz'd the People, that they concluded this Person must necessarily be the Messias, a divine Person, the Son of God, (for the Son of God and the Messias were convertible Terms) for they were sure, and had receiv'd by antient Tradition, that the Messias was to work Miracles, and they could not imagine that any Miracle could be greater than this.

Hereupon the Multitude would make him King; for they had conceiv'd that no Person whatever could be so proper to be their Guide, as he that could feed them with Miracles: but Jesus, with another Miracle, withdrew himself from them. However, the next Day meeting the People in the Synagogue at *Capernaum*, he took occasion from that Miracle to teach them, and persuade them to look and labour for the true spiritual Meat;

at this the Jews murmured. Christ answers them, *ver. 35.* that he is the *Bread of Life*, and of a nobler Kind, and better Duration, and more happy Effects, than that Manna which their Fathers eat in the Wilderness; they eat and dy'd, but those that eat this Bread shall live for ever: at which some were offended, and left Christ. But Christ asking the Apostles, whether they were ready to go too, *Peter* answer'd, and made a noble Confession of his Faith and of the rest of the Apostles, *Lord, to whom shall we go? thou hast the Words of eternal Life, ver. 68, 69.* And we believe and are sure that thou art the Christ, the Son of the living God.

But how does it from hence appear, that Christ said one word of his Divinity? *Peter* indeed, whether for himself alone, or for the rest also, made such a Confession concerning Christ, but Christ has not said any thing himself.

To this Objection I answer, that Christ discover'd and declar'd his own proper Divinity several ways.

First, In the Miracle it self, which none but the Almighty God could do. Several indeed of God's Ministers and Messengers have been empower'd to do Miracles, and have done them; but then they have always acknowledg'd that this was a delegated Power, and declar'd the Name of God who commission'd them, as is plain in *Moses* and the Apostles; but Christ did this Miracle by his own Power, as the Almighty Creator, who had Power of himself and in himself to increase that Bread, to what Quantity he should think fit.

Secondly, Christ having shown his Divine Power by that Miracle, he now takes occasion to tell them so in plain words. He tells them these three things:

1. That he is the Son of God.

2. That

2. That he is sent from Heaven as their spiritual Food.

3. That he came to heal them both in Soul and Body.

1. He calls himself the Son of God, *ver. 32.* Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven. Christ speaks of the antient Manna, and opposes himself to it as the more noble, *ver. 33.* For the Bread of God is he which cometh down from Heaven, and giveth Life unto the World. The Properties of Christ are, that he really came from Heaven, that he gives the true Life, and that he gives it to the whole World. The antient Manna, at the best but a Figure of this, was not the true; that fell from the Air only, that continu'd only a corporal Life, this an immortal and spiritual; and that was given only to one Nation in the Desert. On the other hand, *Christ* came truly from Heaven, was sent by God, who is his Father, his own Father, in a different manner a Father than he was to the Jews, a Father by Nature; and he is that Bread which was design'd from the very Foundation of the World to be the Saviour, and to give Life eternal to all the People of God, in all and every Nation that receive and obey him.

The Jews understood him as Christ would be understood, but they believ'd not, but began to mock him, *ver. 34.* Lord evermore give us this Bread. Several of the Antients have expounded this Verse, as if the Jews jested and ridicul'd Christ, as if they had said, Alas! there is no such Bread, or if there be, thou canst not give it; and if thou hast it, why do you not give it unto us? And that this Scoffing was the Reason of Christ's Reproof, *ver. 36.* But I said unto you, that ye also have seen me and believe not. However, tho the Jews were unworthy of a further Explication, yet Christ, for

our sakes, goes on, and explains the nature of this Bread, that it is truly divine, and that the end of it is to make us eternally happy, which none but he that is God can do: this Christ explains at large, ver. 35. *I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst.* See further, ver. 38, 39, 40.

At first the Jews only scoffed, but now Christ still more and more declaring his Divinity, they began to be angry, and to murmur; for he being to their sight only a Man, and making himself God so very plainly, they began to be out of humour, and said, *Is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then that he saith, I came down from Heaven?* ver. 42.

Christ is not mov'd with their Impertinence; he dissuades them indeed from murmuring, but goes on to tell them, That this their Murmuring is owing to their Unbelief; that they who reject God may be rejected by God, and they that resist Grace may be depriv'd of Grace, for that they do not consider the Method of God's dealing with Men, ver. 43, 44, 45. However, whatever you think of me, or believe of me, I have Power to give eternal Life, *for I am the living Bread*; and continues his Discourse to ver. 39. about his eternal Power of giving Life to them that believe in him.

The more Christ assur'd them of his divine Nature, the more they were offended; for ver. 61. we find that even some of his Disciples murmured, nay and forsook him too, ver. 66. At first they conceal'd their Uneasiness, but there's no Secrecy to infinite Knowledge; for ver. 61. it is said, *That Jesus knew in himself that they murmured.* And therefore to put them out of all doubt, he asks them, *What, and if ye shall see the Son of Man ascend up where he was before? it is the Spirit that quickneth, the Flesh profiteth nothing; the Words that I speak unto you,*

you, they are Spirit and they are Life, ver. 62, 63. If what he told them offended them, because he said he was God, and came from Heaven to become a spiritual Bread for them, to make them happy, they must be even offended; but the time would come that they should be convinc'd of the Truth, for they should see him ascend into Heaven, from whence he came: but he found they were so carnal, that all his spiritual Discourse was lost upon them, and affected them not.

And when many forsook him for that very Reason, because he had spoke so largely of his Divinity, which they could not believe of a Man of so mean a Figure, he ask'd the Apostles also whether they would not leave him? But they being convinc'd of the Truth of his Doctrine, and understanding the Spirit of it, reply'd, or *Peter* for them, with a Confession of his Divinity and their Faith, *Lord, to whom shall we go? thou hast the Words of eternal Life; and we believe and are sure, that thou art that Christ, the Son of the living God.*

Fifthly, *Christ spake of his own divine Nature, when he joined himself with the Father.*

John viii. 16. *I am not alone, but I and the Father that sent me.*

In this Text Christ calls God his Father, not only in that peculiar manner as his natural Father; but says that the Union between him and the Father is so great, so near and indissoluble, that they can never be parted; *I am not alone, but I and the Father that sent me.*

At the 12th Verse Christ had said, *I am the Light of the World; he that followeth me shall not walk in Darkness, but shall have the Light of Life.* In which Verse he declares his Nature, and the End of his Appearance; his Nature, as the true Light; the

End, that the World might be saved. Many of the Servants of God have been splendid Lights, but their Light was but borrowed, whether Prophets or Apostles; but Christ is the true Light, *the Sun of Righteousness that has healing in his Wings*, Mal. iv. 2. St. *John*, ch. i. 9. calls him the true *Light*, to declare his Nature, and to distinguish him from all other Lights, who received their Illumination from him, and him only.

The Jews object, *thou bearest record of thy self, thy Record is not true*, ver. 13. It is indeed unusual to admit a Man's Testimony in his own Case, but that does not take from the Truth of it; tho it be not generally taken for Truth, still it may be so: and in case of Accusation a Man may speak in his own Defence, especially when no Man can be supposed to know so much of the matter as the Person accused.

Christ was accused as the most vain-glorious Person in the World, if not the most false, in calling himself the Son of God, the Saviour of the World, the Bread from Heaven, the Light of the World, and the like. He certainly knew more of this than all the Sons of Men, and all the Angels of Heaven together; he therefore answers them, *Tho I bear record of my self, yet my record is true; for I know whence I came and whither I go, but ye cannot tell whence I come and whither I go*, ver. 14. As he had called himself the Son of God, and the Light of the World, so he only knew whence that Light shone, and to what Place it should return; so that Christ here asserted his Divinity in that Expression, as *God of God, Light of Light, very God of very God*: And adds, if this free and open Confession does not convince or satisfy you, altho it be true, ye have the Witness of my Father for your farther Conviction; *for I am not alone, but I and the Father that sent me*. And ver. 17. he appeals to their Law, that they ought to be
satisfied

satisfied with that Evidence, for *that the Testimony of two Men is true*, Deut. xi. 6. And if the Evidence of two mortal Men may be relied on, much more the Witness of two divine Persons, whose highest Honour and Perfection is, that they cannot lye; and therefore he says, ver. 18. *I am one that bear witness of my self, and the Father that sent me beareth witness of me.*

Sixthly, *Christ bore witness of his own Divinity, when he most expressly calls himself the Son of God.*

John ix. 35, 36, 37, 38. *Jesus heard that they had cast him out; and when he had found him he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I may believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee: And he said, Lord, I believe, and he worshipped him.*

It appears in the first part of this Chapter, that Christ had given Sight to a Man that was born blind; and that the Man, because he could not give a good Account of him that had cured him, and because he would not speak evil of him, as the rest of the Jews did, was excommunicated. Our Saviour therefore finding the Man, was resolved to confirm him in the good Opinion he had of him; and further, would reveal himself to him as the Son of God. When he met him therefore, he immediately puts this Question to him, *Dost thou believe on the Son of God?* Nothing can be plainer, more open, or more express. There is a Strength in the Original, which our Language cannot express, *εἰς τὸν υἱὸν τοῦ Θεοῦ*, on the Son of God; not as all Men, or the more peculiar Favourites of Heaven were, but in a more peculiar manner the Son of God: And the poor Man presently understood that it could not be such a Son of God as all Jews were, by his
 Answer,

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Answer, *Who is he, Lord, that I might believe on him?* And our Saviour's Answer puts it out of all manner of doubt, *It is he that talketh with thee.* Now I appeal to all Men that are not prejudiced, whether there can be any Testimony plainer than this? and the Consequence shou'd it, for the poor Man was so sensible of his Duty, that when he knew Christ to be God, he immediately worshipped him. And that this was a religious Worship, is plain from the Word, being the same as *Mat. iv.* the same used to express divine Worship and Adoration by; and because our Saviour did not repel him: Nay, he highly approved of it, as appears from *ver. 39.* *For Judgment am I come into the World, that they which see not might see, and that they which see might be made blind:* For by these Words Christ declared that he is appointed by God the Father, to be the King and Ruler over all Mankind, to illuminate the blind, that they may know and worship him, and to strike them with judicial Blindness, that shut their Eyes against the Light of his Grace.

Seventhly, *Christ bears witness to his Divine Nature, when he saith, I am the Son of God.*

John x. 36. *Say ye of him whom the Father has sanctified and sent into the World, thou blasphemest, because I said I am the Son of God?*

In the first Part of this Chapter, Christ had called himself the *Door* and the *good Shepherd*; and that he might perform the Office of a good Shepherd well, he tells us, *ver. 15.* that his Knowledge and his Love is beyond human Shepherds, it is divine; and that he knoweth not the Sheep only, but that he knows even God the Father, and that in the same perfect manner as he is known to and by the Father; *As the Father knoweth me, even so know I the Father.*

It

It has been observ'd, that Words of Knowledge among the Jews also express'd Love and Affection; and that Christ therefore, when he said, *ver. 14. I know my Sheep and am known of mine*, express'd his Affection towards them, as well as his Knowledge of them, and that he was also beloved by them as well as known to them. And Christ uses the same Word here, to signify his Knowledge and Love towards God the Father, as the Father has towards him. And it is further observ'd, that the word *καθώς*, even so, when apply'd to the Persons of the Holy Trinity, does not signify a Likeness, a Similitude, but an Equality; so that he hereby declares his Almighty Power, that he is able to preserve his Church, as he does declare his infinite Love whereby he has redeemed his Church. And he shows that Almighty Power in this Particular, That tho' for their Redemption he laid down his Life, yet for their Salvation he will take it up again, he being that God who has the Power of Life and Death in his own hands, *ver. 17, 18.*

This Discourse causing a Division among the Jews, some being for him, others against him, some time after, near two Months, the Jews at the Feast of Dedication came and ask'd him, *tell us plainly if thou be the Christ.* Jesus reproach'd them for their Unbelief, and appeals to his Works, whether they are not sufficient to convince them; and further tells them, *ver. 30.* that he and his Father *are One.* This was very plain; and at this open Confession they were so enrag'd, that *they took up Stones to stone him.* Christ expostulates with them, whether they stoned him for his good Works; they answer'd, *for a good Work we stone thee not, but for Blasphemy, and because that thou, being a Man, makest thy self God,* *ver. 33.*

Christ deny'd not that he made himself God, but he deny'd the charge of Blasphemy, from their very
Law.

Law. If he had been but a Prophet, he might without Blasphemy be call'd God; how much more might he call himself the Son of God, who was sanctify'd of the Father? and then appeals again to his Works, *ver. 37. If I do not the Works of my Father, believe me not; but if I do, tho ye believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in him.* Observe here, while he appeals to his Works, that he asserts again the Unity of the Father and himself, as one God, as he had said before, *I and my Father are one, ver. 30.*

I shall only observe farther on this Text*, "That our Saviour did not deny, nor any way disown the Sense the *Jews* put upon his Words, nor say any thing to show they were mistaken in the Sense of his Words, or to correct and undeceive them: Now he would certainly have done this, both to have corrected their Error, and to have defended himself against their Charge, had it not been true that he made himself God, by those Words of his, as they understood them. Had his Words been to be taken in the Sense which our *Socinian* Adversarys would now put upon them, *That he was one with the Father, only by Consent and Agreement, and not by Nature; and the Son of God, only by Adoption and Favour, or upon account of his extraordinary human Birth, his Resurrection from the dead, his mediatorial Office, and great Authority to which he was advanc'd after his Ascension:* Tho it had been a strange Prolepsis to have call'd himself so then, upon the three last Accounts, and not as the true proper and natural Son of God: Our Saviour's Words had then given no ground or occasion for such a Charge as they laid against him, and he might easily have took it off, and

* Payn's Sermon on the Divinity of Christ, from *John* x. 36. p. 75.

"vindi-

“ vindicated himself, by telling them that they
 “ mistook his Words, and that he did not mean
 “ them in the Sense in which they falsely under-
 “ stood them ; and this no doubt he would have
 “ done, had it been truly so, and had not their
 “ Sense of them been true and allow’d by our Sa-
 “ viour. It would have been hardly consistent with
 “ his Sincerity and Probity, his Integrity and Ho-
 “ nesty, as a Man, if he had not been God too,
 “ as he was the Son of God, and one with the
 “ Father, to let the *Jews* understand his Words in
 “ such a wrong Sense, and lay such a high Charge
 “ of Blasphemy against him upon it, and not to say
 “ any thing to show they were mistaken, and to
 “ correct their Error, and to prevent their Sin, and
 “ to vindicate and defend himself ; for otherwise it
 “ will look as if he had been willing to let their
 “ Mistake pass, tho he knew it to be so, and to
 “ assume to himself the Vanity of being thought
 “ to be God, and by his Words to make himself
 “ such, tho he had never said it or thought it, but
 “ knew the contrary : which is an intolerable Re-
 “ flection upon the meek and humble Jesus ; and not
 “ only upon the Truth of his Divinity, but even his
 “ Honesty as a Man.”

Eighthly, *Jesus Christ bore witness to his own Divine Nature, by raising Lazarus from the dead.*

John xi. 4. *When Jesus heard that, he said, This Sickness is not unto Death, but for the Glory of God, that the Son of God might be glorified thereby.*

The first thing we are to observe here, is, that *Lazarus's* Sickness was purposely design'd by Almighty God for his own Glory, that is, that God should be glorified thereby. And, Secondly, we are to observe that our Saviour tells us, that he is that God, who was to be glorified by it: which

is as plain and full a Proof, that Christ spake of his own Divinity, as Words can express; for Christ does not say, and so the Son of God shall also be glorified, no, but *for the Glory of God, that the Son of God might be glorified thereby*: where the last Words are the Explication of the former, and what he had said first in general, he applies after in particular to his own Person, and signifies that he also is that God, who is to be glorified, and is so the Son of God, that he is the very God.

Nothing is more plain, for Christ assures us by these Words, that the Glory of God is his own Glory; and that the Father is then truly glorified when the Son is glorified; *that all Men should honour the Son even as they honour the Father, he that honoureth not the Son, honoureth not the Father*, John v. 22, 23. If therefore the Honour, the Glory, and the Praise of the Son, be equal to the Honour and Glory of the Father, it follows, that the Father and the Son are one God.

And this is confirm'd by the Event; for *ver. 45. it is said that many of the Jews, which had seen the things which Jesus did, believed on him*. What did they believe that he was a mere Man, as the rest did? No, they believed from what they had seen and heard, that he was the Son of God.

The Circumstances are also very remarkable. Christ was at a distance, and that no less than 16 Miles*, tho *Echard* makes it 80 †, *John* x. 40. at *Bethabara* beyond *Jordan*; and by that infinite Knowledge from which nothing could be hid, he saw *Lazarus* dead, *ver. 14.* at that distance; he foretells his resurrection, he declares it equally easy to him to raise the dead, as to raise one from sleep, and at length raises him accordingly, and that by

* Bunting Itinerar. Sacr. Script. p. 48. N. Test.

† Echard's Map Eccl. Hist.

the sole Word of Command, which is the Word of Power.

These were not the Acts of a mere Man, but of him only that can say, *I am the Resurrection and the Life*, and that is God alone.

It is true, he pray'd to the Father, *ver. 41.* but that he did as Man and Mediator; and in that very Prayer, he gives us to understand that there is an indissoluble Unity between God the Father and himself; *And I knew that thou hearest me always*, which no created Being, how great, how exalted soever, ever did or can pretend to.

Further, we must observe what Christ said in that same Prayer, *But because of the People which stand by, I said it, that they may believe that thou hast sent me.* Christ stood not in need of Prayer to enable him to raise *Lazarus* from the dead; but he pray'd, that the People, beholding the Power of the Father in the Son, might acknowledge him to be the Son of God, and that God the Father sent him.

Ninthly, *Christ bare Testimony of his Divinity, in the Pardon and Cure of the Paralytick.*

Mat. ix. 2—8.

Christ being return'd to *Capernaum*, several of the great Persons among the *Jews* came to him, who being brought thither, either by Faith or Curiosity, sat down to hear him. Among the Sick a Paralytick was brought, and no doubt but providentially brought, that he might by that Person have an Opportunity to declare his Divine Nature, and shew his Almighty Power.

The Circumstances which *St. Mark* relates of uncovering the Roof, and letting down the Man in his Bed with Cords, discover'd the height of Faith in his Power, and the greatest reliance on his Mercy. Christ therefore in compassion to this Man,
and

and to display his Divine Nature, first apply'd himself to the cure of his Soul, and bid him *be of good cheer, for his Sins were forgiven.*

If this be not an open declaration of his Divinity, I freely own that I know not what is; and I am sure if it be not, it must be the highest presumption that ever Man was guilty of. But to convince the *Jews* and us also, that this was no Presumption, but his Right and Prerogative, he cur'd his Body also.

The *Jews* were highly provok'd at Christ's assuming such an extraordinary Authority, and in their Hearts call'd Christ a Blasphemer, since none could forgive Sins but Almighty God. But Jesus knowing their secret Thoughts, demanded of them why they cherish'd such evil Imaginations, and whether they thought it more difficult to forgive that Man's Sins, than to heal him: And to convince them that both were the Actions of Almighty God, and that he was that Almighty God that had Power to do both, he bad the sick Man *take up his Bed, and go home to his House.*

The Power of healing by word of Command, is certainly God's Power only, and is certainly less than forgiving of Sins: and because it is easier to impose upon the World, by pretending to a thing so secret and invisible, as forgiveness of Sins, than by curing a sick Man, which is open to their Senses; therefore Christ heal'd his Body as well as his Soul, that the People by seeing the one, might be well assur'd and convinc'd of the cure of the other also.

And if this be not sufficient Proof that Christ has declar'd his Divinity, I am at a loss what will amount to a Proof. Besides, here was a third Manifestation of his Divinity, by discovering what was in their Hearts, *For they said within themselves, this Man blasphemeth,* ver. 3. and ver. 4. it is said, that Jesus *knew their Thoughts.* Now it is manifest from

from all the Scripture, that it is God's Prerogative only to be the *Searcher of Hearts.*

Tenthly, *Christ bore Witness to his divine Nature in his great Claim.*

John xvi. 15. *All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall shew it unto you.*

This is a most remarkable Text of Scripture; Christ here speaks of the Holy Spirit, which he had promis'd to his Disciples in the foregoing Verses, *to guide them into all Truth.* And ver. 13. he says, that that Guidance will be directed even by himself, for that the Spirit shall not act alone, or separate from the other Persons; *for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: And he will shew you things to come; he shall glorify me, for he shall receive of mine, and shall shew it unto you,* ver. 14. Which may be thus paraphras'd:

“ Whatever Influences the Holy Spirit of God
 “ shall shed forth, whatever Truths he shall reveal,
 “ whatever Miracles he shall perform, they will
 “ be so many Manifestations of my Glory, as com-
 “ ming from me, acting and speaking by me. And then follows the great Claim, *All things that the Father has are mine.*

In these Words Christ does plainly ascribe to himself the Operations and Influences of the Spirit of God, and all the Glory of them: And Christ gives us the Reason of this Claim, *because all that the Father has is mine:* He challenges them as his own, his Power is my Power, his Works are my Works, his Spirit is my Spirit, the Perfections being common because the Nature is one.

Christ does not exclude the Father, but ascribes the Glory of all that the Spirit should do to him-

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self in conjunction with the Father, as Christ is, together with the Father and the Spirit, the Author of them. And so we find that all the miraculous Works of the Holy Spirit are ascrib'd to the Lord Christ, *Acts ii. 33. Being by the right hand of God exalted, and having receiv'd of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.*

Now if the Holy Ghost be a divine Person, and one with God the Father, whose Glory is equal, whose Majesty is coeternal, as the Scriptures assert, and the Church has always believ'd and confess'd, then we have here a full Proof of Christ declaring his own Divinity, when he says, that he is at least equal to, if not greater than the Holy Ghost.

For notwithstanding all the great things which the Scriptures say of the Holy Spirit, however great and glorious he be, however mighty and powerful, however wise and knowing, however adorable, however intimate with and united to God the Father; yet all that he has, is, and all that he doth, is referr'd to Christ as the Author and Fountain of it. Christ claims the Glory of all, because he says directly, *All is his: All things that the Father has is mine.*

Now when we reflect on the infinite Distance between God and a Creature, tho never so exalted, how can we think it possible that Christ could make such a Claim, a Claim surprizingly great, a Claim of God's Spirit, a Claim of God's Glory, a Claim of right to God's Honour? None but him that is equal to the Father, and of the same Nature with the Father, could possibly make it: But this is the Ground of Christ's Claim, because he had a hand in God's Works, and was guiding, and assisting, and influencing the very Spirit of God.

When we consider, therefore, that the Lord Jesus was Meekness and Modesty it self, and the
great

great Pattern of Humility ; nay, the greatest Pattern the World ever saw, and yet made this Claim, we must believe him to be equal with the Father, and of the same divine Nature with the Father, whose Glory is equal, whose Majesty is coeternal : Or we must believe that he was the most ambitious Man in the whole World.

Eleventhly, *Christ bare witness to his own Divinity, when he calls himself by one of the great Names of God.*

John viii. 58. *I am.*

In the foregoing part of this Discourse, the Jews had largely shown the mean Opinion they had of Christ, which our Saviour now endeavour'd to remove, by telling them, however mean he was to their view, however despis'd with them, yet their great Father *Abraham*, in whom they so much gloried, even he had a far greater Opinion of Christ, than they could have of *Abraham*. And *Abraham's* great Veneration of Christ appear'd herein, that he rejoiced to see the Day of Christ, *ver. 56. Your Father Abraham rejoiced to see my Day, and he saw it and was glad.* Then the Jews said unto him, *Thou art not yet fifty Years old, and hast thou seen Abraham ?* Jesus said unto them, *Verily, Verily I say unto you, before Abraham was, I am :* He does not say I was, but *I am* ; which being the very self-same Name by which God reveal'd himself, even this Jesus reveal'd himself to *Moses* before his Incarnation as the eternal God, he now uses it to let the Jews know, that he was that very God who appear'd to *Moses*, and who had an eternal Existence before ever *Abraham* was born. And therefore it fully appears from this Text, as Christ was not ashamed to call himself the Son of Man, so he was not a-

fraud to own himself to be the Son of God, the eternal God, the only true God, the God of *Abraham*, and the God of *Moses*.

I must observe further on this Text, that there is a great force in the Original, *πρὶν Ἀβραάμ γενέσθαι ἔγω εἶμι*, *before Abraham was, existed, fieret*, as the Latin Vulgar has it, *was made, I am*; where there is a marvelous Antithesis between being and not being, made and not made: before *Abraham* had a Being, when he was not yet made, *I was, I am*; and that *I am* includes all Tenses, *from everlasting to everlasting thou art God*.

St. *Austin* on these Words says, * Weigh, I pray thee, the Words, and understand the Mystery: Before *Abraham* was made; observe, *was made* pertains to his human Nature; *I am*, pertains to Christ's divine Nature: He was made, because *Abraham* was a Creature; he did not say before *Abraham* was I was; but before *Abraham* was made, who was not made but by me, *I am*: neither did he say, before *Abraham* was made, I was made; no, in the beginning God made Heaven and Earth, for in that beginning he was the *Word*; before *Abraham* was made, *I am*: acknowledge therefore the *Creator*, and discern the *Creature*.

That the Jews understood this as we do, appears from their Rage, *ver. 59. Then took they up Stones to cast at him*; and while they were willing and ready to destroy him for declaring his divine Nature, they saw at that very time the effect of it, by withdrawing himself from them in a miraculous manner.

* August. *Tracl. 43.*

Twelfthly, *Christ declar'd his divine Nature in his Sacerdotal Prayer.*

John xvii. 1, &c.

This Chapter contains the Prayer, which Christ as our High Priest offer'd to God the Father, just before he made himself the Oblation for our Sins; in which Prayer are contain'd the most surprizing Declarations of his divine Nature, and of his Love manifested in our Redemption; and that express'd in a manner so pathetic, so moving, as no Words can utter, and as could only be express'd by him, that is Mercy and Compassion it self.

That which falls chiefly under my present Consideration, is what Christ has declar'd of his divine Nature in this Prayer; and that will easily be known, when we consider what Christ pray'd for.

This we find, *ver. 1. Father, the Hour is come, glorify thy Son.* We must look upon Christ here as our Mediator, and as such to be offer'd for our Sins; and therefore he prays, that as he is now to be made the Sin-offering, the Sacrifice for Sin, that God the Father, who has declar'd from Heaven, that he was pleas'd in him, will be further pleas'd to accept of the Atonement; and after he has submitted to Death, to honour him with a glorious Resurrection, that the World may know, tho he was a Man of Sorrows, and acquainted with Grief, that he was not forsaken of God; but that God was his Father, tho he was despis'd and rejected of Men; that he was not an Impostor, but the very Messias promis'd to the Fathers, the very Saviour that was to save his People from their Sins; altho he appear'd only as a Man, yet that he was God incarnate, whose divine Nature was hid and veil'd with human Nature; that the Father would

now be pleas'd to declare to all the World, that this Saviour was no less Person than his Son, the eternal Son of the eternal Father; that his Servants and Disciples may receive the greater Comfort from the greatness of their Master; and that his Enemies, who wilfully refus'd him, may be the more confounded for having refus'd the Son of God, and crucifying the Lord of Glory.

Which may be thus paraphras'd: " O Father, " the time is now come, which thy self has determin'd, that I am to be offer'd up a Sacrifice for " the miserable sinful World! O let the Oblation " be acceptable unto thee; and because this my " Death will be surrounded with Ignominy and " Disgrace, I esteem'd an Offender, as a Blasphe- " mer against thee, plead thou my Cause, O " Father, and convince the World of the Injury that " is done to thy only Son: And because the longer " thou tarriest before thou glorifiest me, the more " Ignominy will fall upon me, hasten thou, arise to " Judgment, O Lord, shew forth the Justice of " my Cause, that I suffer'd not for any Sin of my " own, but was the Offering for the Sins of the " World, that Men may now know me, and that all " that believe in me may glorify thy blessed Name.

And our Saviour purposely added this Clause to his Petition, *That thy Son also may glorify thee*; because the Son cannot be glorified without glorifying the Father, nor can the Father be glorified but in the Glorification of the Son; and then is the Son glorified, when his Divinity is declared and manifested to the World; and then is the Father glorified, when Men honour the Son, even as they honour the Father; *for he that honoureth not the Son, honoureth not the Father which has sent him.*

At the second Verse, Christ gives a further Reason why his Prayer should be heard, and he glorified as the Son of God: *As thou hast given him power*

over all *Flesh*, that he should give eternal Life to as many as thou hast given him. Now to give eternal Life, is the Power of God only; Christ therefore as Mediator pray'd that he might be glorified, because the Father had given him power to give eternal Life; he had receiv'd this Power as God: 'twas necessary, therefore, that Christ should be declar'd to be that God, that has the power of giving Life eternal; and so the Particle *καθώς*, *as*, has the force of a Cause, *because thou hast given him power.*

The third Verse explains wherein that eternal Life does consist, namely, in the Knowledge and Enjoyment (for that is included in the Word *know*) of the Triunal God, the Father and the Son [including the Holy Spirit.] *And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

This Verse has been us'd by the *Arians* as an Argument against Christ being the true God; but the Fathers have stoutly defended it against their Misconstruction, and have shown that it is indeed a powerful Text to prove the Divinity of Christ.

The *Arians* laid their Strefs on the Word *μόνον*, *only*, that the Father is the only true God, exclusive of Jesus Christ whom he had sent.

But the Orthodox Christians * shew'd that this was the highest Violence that could be committed upon this Text, both because the whole Context speaks of Christ, as a Person existing before the World was, as having a Glory equal to the eternal Father, as being the Son of God in such a manner as none but the eternal Son of God can be: And because the word *μόνον*, *only*, is not exclusive of the Son, but of all created Beings, factitious Gods and Idols, or any other Creature, tho never so exalted.

* Ambros. l. 5. de fide, c. 2. Epiphani. Hær. 69. Hilarius de Trin. l. 4, 5.

For that Christ did not exclude himself, appears from the whole Prayer, as *ver. 5.* where he mentions *the Glory which he had with the Father before the World was*: *ver. 9.* he says *he is one with the Father*: And again, *ver. 21.* and *25.* he speaks of his Knowledge of the Father, as of one and the same divine Nature. And therefore it cannot be conceiv'd that Christ could exclude himself in this Text from being God, and yet assert it in almost every Verse of this Chapter, and every Word of this Prayer.

But besides, the very Construction of the Words will not allow Christ to be excluded from being God: for as it has been observ'd * that the Order of the Words is thus, *This is Life eternal, that they might know thee, and Jesus Christ, whom thou hast sent, the only true God*; Novatianus has remark'd †, that Christ is here call'd God as well as the Father: If he did not mean that Christ was God in the same sense as the Father, and only God as well as the Father, why did he add Jesus Christ? But he added him, because he would have him acknowledg'd to be God.

This Argumentation is strong: “ If Christ
 “ would not be understood to be also God, why
 “ did he add, and Jesus Christ whom thou hast
 “ sent? He added it, because he would be acknow-
 “ ledg'd as God; for if he would not have been
 “ understood to have been God, he would have
 “ added, and the Man Christ Jesus whom thou hast
 “ sent: But now he has not added that, nor de-
 “ clar'd himself to us as Man only, but join'd
 “ himself to God; it is plain, that by that Con-
 “ junction he would be understood to be that God.

* Augustin. l. 6. de Trin. c. 9.

† Novat. Trin. c. 24. Si noluisse se etiam Deum intelligi, cur addidit, & quem misisti, nisi quoniam & Deum accipi voluit?

Besides, the Word *only* is not apply'd to the Father in contradistinction to the Son or the Holy Spirit, but in opposition to all Idols or Creature-gods; for the Son is also call'd *the true God*, 1 John v. 20. as the Father is here; and Christ is call'd by St. *Jude*, the *only Lord God and our Lord*: for as the Ancients have well observ'd, if the Word *only* excludes Christ from being God, in this Text, that same Word must exclude him from all Wisdom also; since *Rom. xvi. 27.* St. Paul says, *To God only-wise, be Glory thro' Jesus Christ for ever*; and from *Immortality* too, because 1 *Tim. vi. 16.* God is said *only to have Immortality*; and if that Text be spoken of Christ, then the Word would exclude Light and Immortality from the Father: so that it is plain that Christ is not excluded from the only one God, but is indeed with the Father and the Holy Ghost the only one God, and the only true God, blessed for ever: And the Opposition by *only* is explain'd in that Text of St. Paul, 1 *Thess. i. 9.* *Ye are turned to God from Idols, to serve the living and true God.*

And that Christ is this only and true God, Christ explains himself, *ver. 4, and 5.* *I have glorified thee on the Earth, I have finished the Work which thou gavest me to do: And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* In which Words, Christ, as our High-priest, expresses, that he had perform'd that great Office; but he farther expresses what he was before he took that Office upon him, the eternal Son of God; for these Words directly say, that he was before the World was, that he had a Glory before the World was, that he was with the Father before the World was, and that he was glorious with the Father before the World was; and if this be not declaring his own Divinity, I know not what is.

Thirteently, *Our Saviour expressly spoke of his Divinity before the High-priest.*

Matth. xxvi. 63, 64. And the High-priest answer'd and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said.

On this Text we must observe, that the High-priest finding no sufficient Testimony for his Condemnation, resolv'd to put him to his Oath, and therefore adjur'd him by the living God to tell them whether he were the Christ, the Son of God; where the High-priest could not mean the Son of God in the vulgar Acceptation of the Words, as all the *Jews* boasted themselves to be, but Son of God in the natural Sense, in which he could not verify himself for the Son of God, without including necessarily that he was also God.

To which our Saviour answers, *Thou hast said*; which is equivalent to a Confirmation; yet to put it out of all doubt, *St. Mark* has given Christ's Answer in these express Terms, *I am*, *Mark xiv. 62.*

And that the High-priest understood it so, appears by the Consequence: *Then the High-priest rent his Clothes, saying, he has spoken Blasphemy, what farther need have we of witnesses? behold now ye have heard his Blasphemy, what think ye? They answer'd and said, he is guilty of Death.* And this Vote they afterwards prosecuted before *Pontius Pilate*, affirming that he ought to die by the Law of *Moses*, because *he had made himself the Son of God*, *John xix. 7.* Assuredly their meaning was, that he had made himself the true and natural Son of God, and not the Son of God by special Grace; for otherwise they had not voted him guilty of Death, nor had the High-priest rent his Clothes, if he had only taken upon himself the Name of Christ, or the Messiah, because

because that could not come within the compass of Blasphemy; for they knew well that the Messias was to come in the Form of Man, tho they believed with much greater Pomp than this Man did: and therefore tho they might have condemn'd him of Folly, in that being a Man of no Reputation, he had taken on himself the Name of Christ, they had no reason in the world to accuse him of blaspheming the Name of God.

I shall only observe here, That it is a great pity that our Translators have not render'd the Answer of Christ, here and in other Places*, according to our *English* Idiom, and not according to the *Greek*; for the rendring those Answers verbatim, have rais'd some Scruples in unlearned Persons, as if Christ had not answer'd directly †, or been guilty of some Prevarication, *thou sayest it, not I*; as *John* xviii. 37. when he was ask'd, *art thou a King then?* and Jesus answer'd, *thou sayest that I am a King.* Now *Pilate* never said Christ was a King, but wanted to know from his own Mouth; and the Translators by this Interpretation have put an Answer in Christ's Mouth, which he never design'd; for they that are but little acquainted with the *Greek* Idiom, know that these are Expressions of Affirmation, positive Answers, and not shifting Evasions, and therefore ought to have been positively and directly render'd, *I am.*

As for the Text before us, if this were render'd *yes I am, as thou sayest*, how easy and natural would the Coherence be of what Christ said, *πλὴν λέγω ὑμῖν.* *Moreover I say unto you*, which now to an ignorant Reader is somewhat doubtful. And that these Answers were in the Affirmative, *Beza* assures us from *Camerarius*, who has given several Instances of the

* *Math.* xxvii. 11. *Mark* xv. 2. *Luke* xxii. 70. *Ch.* xxiii. 3.

† *Augustin* lib. 3. de *Consen. Evang.* c. 1.

same manner of Expressions among the Greeks from *Euripides* and *Xenophon*: these Answers therefore in the Original, being as direct and as positive as that of *St. Mark*, ἐγὼ εἰμι, *I am*, ought accordingly, with all due Submission, to have been so translated.

Fourteenthly, *Jesus Christ spoke of his Divine Nature before Pontius Pilate.*

John xix. 7. *The Jews answered him, we have a Law, and by our Law he ought to die, because he made himself the Son of God.*

It appears that the Jews, in their Accusation before *Pilate*, at first charg'd Christ with Rebellion and treasonable Practices against the State; for *Pilate* ask'd him, *Art thou the King of the Jews?* which Christ acknowledg'd, but in a different sense, to his Accusers, *Matth.* xxvii. 11. and *Luke* xxiii. 5. *He stirreth up the People.* But it seems that *Pilate* had no great opinion of his being a King or a Rebel, and therefore we find, *John* xix. 1. that *Pilate* scourg'd him rather for his Folly, or to please the People; for that the charge of treasonable Practices was so ill grounded, that *Pilate* could not condemn him on that Indictment, *Behold I bring him forth to you, that ye may know that I find no Fault in him.*

Since Christ therefore was acquitted from Treason, they accuse him of Blasphemy, *ver.* 7. that he had made himself the Son of God; and that was a capital Crime, that was Blasphemy.

Pilate was wonderfully concern'd when he heard that, as the eighth Verse tells us, whereby it is certain, that both the Jews and *Pilate* took this in a greater sense than Sons of God by Grace or Adoption, for that would not serve the Jews, who prosecuted him for Blasphemy; nor would it have
frighted

frighted the Judge: but they all understood it for the natural Son of God. *Pilate* was afraid to meddle with a Person who might be the Son of God, for what he knew; and it seems he might have some thought, from those many Miracles and Works of Wonder he could not but have heard of him, that he was so; and therefore he examin'd him again privately, but *Jesus* gave him no answer.

Here we must observe, that *Jesus*, by his silence, confirm'd the Accusation, that he was really so, but that he would not convince *Pilate* of that Truth by words of his own Mouth, because he stood there to receive his Sentence; so that these Words must be understood, that he pleaded not for his Enlargement. But that he bore witness to his Divinity, appears from *ver. 11.* where *Christ* speaks of a Power from above, and of Sin committed in delivering him to *Pilate*. *Pilate* very well understood that, for thereupon it is said, that *Pilate* sought to release him; but other Considerations swaying more with him than the Fear of God, namely the Fear of *Cæsar*, he condemn'd him notwithstanding for a Blasphemer, he condemn'd him for owning himself to be the Son of God.

Fifteenthly, *Christ* declar'd his Divine Nature when he suffer'd on the Cross.

Luke xxiii. 34. Father forgive them, for they know not what they do.

Christ being condemn'd for making himself the Son of God, which the Jews call'd Blasphemy, was executed according to that Sentence; and while he suffer'd on the Cross, pray'd for his Persecutors, and by that Prayer confirm'd his Disciples in the Belief that he was the natural Son of God: *Father forgive them, for they know not what they do.*

Here

Here we must observe, that Christ pray'd *Father*, and how? not in the same manner as Jews or any of God's Creatures, but as he had always done, in a peculiar manner, different from what any Creature could, or could pretend to.

He pray'd for Pardon to those Jews and Gentiles who had prosecuted him; Why? because they crucify'd him? No, not so much for that, as for that they crucify'd him as if he were a Blasphemer, when he was not; as if he had robb'd God of his Honour, by calling himself his Son, when he was really so. That was his chief Accusation, as you see before; and that they crucify'd Christ for that, appears further, *Matth. xxvii. And they that passed by reviled him, wagging their Heads and saying, Thou that destroyest the Temple, and buildest it in three Days, save thy self; if thou be the Son of God, conser down from the Cross—he trusted in God, let him deliver him now if he will have him, for he said I am the Son of God.*

This Christ had said several times, and never retracted it, and this the Jews look'd upon as Blasphemy: Christ on the contrary, asserted it for Truth, that he was really so; and, as I have shown before, appeal'd to his Works, and the Testimony of *John*, of *Moses*, and the Scriptures, in proof that the Messias who was promis'd should be God. The Jews believ'd him not, and therefore prosecuted him to Death; and this their Ignorance of him, was the Motive for Christ's Intercession, *Father forgive them, for they know not what they do.*

By this Intercession of Christ, it appears that the Jews were really mistaken when they crucify'd him as if he had been a Blasphemer. On the contrary, by that very Intercession of Christ, it appears that he defended himself from that Accusation, and

and declar'd in that last moment, that he was in very deed the true and natural Son of God.

And this Testimony is the more to be regarded, because they were his dying Words, when he openly, before all the World, clear'd himself from that heavy Charge, and pray'd for the Pardon of those who had wrongfully condemn'd him; and declar'd that he was the Son of God, and seal'd the Truth of that Declaration with his Blood, and dy'd immediately upon it.

And this last Prayer, this compassionate Intercession of Christ, is of more force with me than a thousand Demonstrations; for what could our blessed Saviour purpose by declaring before the World that his Accusers were mistaken, and as such were Objects of God's Compassion, but to vindicate his own Divinity, and declare on his dying Words that he was wrongfully accus'd? And tho they look'd upon him as a mere Man, a Creature only, that he was nevertheless the Son of God, not by Adoption or Grace, but the eternal natural Son of God, very God of very God. And therefore this Prayer may be thus paraphras'd:

“ Look down, O Father, in pity upon these my Persecutors; thou knowest, Father, how greatly they are mistaken, how much they are deceiv'd; I have declar'd thy Truth, that I am thy Son, thine only Son, thine only begotten Son, of the same divine Nature and eternal Existence with thee the eternal Father. But this they have not believ'd, neither would they be convinc'd: nay, notwithstanding all the Works of Wonder I have done, and the repeated Declarations I have made, they have look'd upon me as a Man only, and persecuted me as a Blasphemer, because I said I was the Son of God. Forgive, O Father, this their Ignorance, pardon this great Mistake, make them sensible they know not what they

do,

“ do, make them sensible that I am indeed thy
 “ only natural Son, that they may believe in me,
 “ and their Sin be blotted out, that they may be
 “ saved.”

Sixteenthly, *Jesus Christ spake of his Divine Nature after he was rose from the Dead.*

John xx. 17. *Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.*

The History of Christ's Resurrection, and how he made himself known to *Mary*, we have in the former part of the Chapter; she being not a little surpriz'd, fell with all reverential Fear at his Feet, and would have embraced him, but was forbid by Christ; and Christ gave this Reason for it, because *I am not yet ascended to my Father.*

This seems to be somewhat dark, and the Interpretations of it are several; but I think this the best, because the easiest and most natural. *Touch me not*, do not stay me now, do not think you shall not see me again; you will have more Opportunities of conversing with me, for I am not yet ascended to my Father; I shall not remove my self from you immediately: but rather go to my Brethren, and let them know that I am risen again; and say unto them, that now I am risen, *I ascend to my Father and your Father, and to my God and your God.*

What we are to take more particular notice of in this Text, is the Testimony Christ bore of his Divine Nature, by using that double Epithet, *my Father and your Father, my God and your God.*

No doubt Christ design'd something extraordinary by that, and that was a Discrimination between

tween God's being his Father and God, and the God and Father of the Apostles and Disciples.

The difference is very great: God was Christ's Father by Nature, God is Father to the Apostles by Grace and Favour; and therefore the difference is as wide as between God and his Creatures, wider than which nothing can be.

The Expression is remarkable; not our Father and our God, but first my Father and my God, and next your Father and your God.

(1.) Christ joins my Father and your Father, my God and your God, on purpose to signify that near Conjunction there is between Christ and us, in regard to God who is our heavenly Father, who is our great Creator, and thereby our God, and whereby God is our Father and Christ our Brother.

But as Christ has join'd these to signify that Union there is between him and us, as he is Man, so he has severed and separated between us and himself, *My Father and your Father, my God and your God*; to let us know the difference in the Sonship, that he is Son in a more excellent manner, Son in such a manner as his Creatures, his Disciples, his Friends, and Beloved could not be; his Son in such a manner as none but himself is, of the same divine Nature, whose Glory is equal, whose Majesty is co-eternal.

Thus we have seen the repeated Testimonies Christ bare of his own Divinity, Proofs sufficient to convince any who are not wilfully blind and refuse to see, or are judicially blinded that they cannot see. I might have added many more, but these are enough to convince us or to condemn us; this is Evidence from his own Mouth that he is the Son of God, and if we believe Christ such, we must believe that he cannot deceive us; for it is God's Prerogative that he can-

not lye. We ought to be satisfy'd with these Declarations, tho we do not fully understand them ; we ought notwithstanding to acquiesce in his Veracity that he is so.

I shall mention but one more Proof of Christ's Divinity from his own Mouth, and that is the Commission he gave of baptizing in his Name, equally with the Name of the Father and of the Holy Ghost.

The Commission we have, *Matth. xxviii. 19.*

Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

In this Commission we are to observe the Person, and his Authority that gave this Commission ; the Person is Christ, *who was now declared with Power to be the Son of God by the Resurrection from the Dead, Rom. i. 3.* What Authority he had, he tells us, *ver. 19. All Power is given to me in Heaven and in Earth ;* and the Motives that should urge their Obedience, his Omnipresence, *Lo I am with you alway, even unto the end of the World.* It was impossible there could be greater Authority, or that there could be a stronger Motive.

Christ was now entred on his Mediatorial Kingdom ; and having by his Sufferings acquir'd a new Title and Claim to the Homage and Obedience of Mankind, he now took possession of that Inheritance which the Father had promis'd in reward to his Obedience, *Psal. ii. 8. Isa. liii. 10.*

In order to have this Homage and Obedience paid him, Christ was to bring all Nations to the Knowledge and Worship of the true God : This was Christ's Work only, this Honour was too great for any Mortal, no Prophet could be admitted to it, but it was reserv'd for the Son of God, and that

in the fulness of Time. And this Work he did, when he made known to the World the divine Nature of God, and the Trinity of Persons in the Unity of the divine Majesty; when he made Men sensible, what the Father, Son and Holy Ghost had done for them, and how much they were indebted to them, and what Homage and Service he requir'd of them.

This the Lord was to make the World sensible of; and in order to this Knowledge, he commission'd the Apostles to teach and disciple all Nations; and in order to get their Service, he commanded them to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, promising to back their Commission with his Almighty Power in all Ages.

In obedience therefore to this Command, the highest that possible could be given, the Apostles and their Successors have to this day, in all Places of the World, (a few *Socinians* excepted) baptiz'd in the Name of the Father, Son and Holy Ghost, and dedicated Men to the Service of the Triunal God.

Baptism is certainly the highest and most solemn devoting and dedicating Men to God that possibly can be, no Dedication can be more solemn. It is the professing the Christian Faith in the most distinguishing Characters, it is the open acknowledging the Belief of the Holy Trinity in the Unity of the divine Majesty; it is the great *γνώρισμα*, whereby we distinguish our Holy Religion from all other, whether Natural, Jewish, or Gentile: and therefore, thus to devote ourselves to any created Being, of whatever Excellency, or to join any Creature, tho the most exalted, in this Dedication with the eternal God, is not only the strangest Absurdity, but the highest Idolatry, and the greatest Affront that can be put upon Al-

mighty Power. And to imagine that the Apostles baptiz'd in the Name of Jesus, as a Creature, is to declare them the greatest Idolaters and Promoters of Idolatry that the World ever saw.

Our Adversaries indeed tell us, that the Jews were baptiz'd unto *Moses*, and quote *St. Paul* in evidence, *1 Cor. x. 2.* True, but how? were the Jews devoted to *Moses*, or to the God of *Israel*? Were the Jews baptiz'd in the Name of *Moses*? no, but of God; they were baptiz'd into the Religion deliver'd by *Moses*. And so the *Syriack* Interpreter renders the Text of *St. Paul*, *by the hands of Moses*. Was the Name of God and *Moses* ever join'd together in their Dedication? as the Father, Son and Holy Ghost are in our Baptism? no, never. Or was *Moses*, or *Abraham*, or any of the Patriarchs, ever invoc'd together in any Act of Adoration or Benediction? No, only the Name of the God of *Israel*, who is jealous of his Glory, and will never give it to any of his Creatures. God cannot suffer any created Being to share with him in the Prerogative of Adoration; those Rights of divine Honour are incommunicable, and no created Being can be admitted to be God's Rival.

This Commission of Baptism therefore, is the strongest Evidence that Christ could give us of his divine Nature, and is the fullest Demonstration that the Apostles worship'd Christ as God, that matter of fact can give us; for in this solemn Dedication, both they that baptize, and they that are baptiz'd, do not only acknowledge the Son and Holy Ghost to be of equal Honour, Power, and Dignity with the Father, but do devote themselves to them in the same manner as to the Father, and invoke and adore and worship them as God.

It is objected, that the Apostles baptiz'd in the Name of Jesus only*, and that the Jews were so baptiz'd, because the Person of Jesus was thereby acknowledg'd to be the Messias; and † that the Names of Father, Son and Spirit were not unknown to them, but that the Gentiles were baptiz'd in the Form as deliver'd by our Saviour, in the Name of the Father, Son and Holy Ghost.

But with humble Submission, I can never believe that the Apostles alter'd the Form of Baptism so solemnly enjoind by Christ; for Christ commanded that that Form should be observ'd in the baptizing of *all* Nations, and the Apostles had no Power to alter or supersede that more solemn Injunction.

And the meaning of baptizing || in the Name of Christ in the several Texts alledg'd, is only that they baptiz'd in the Religion of Christ, and by the Authority and Commission which they had receiv'd from the Lord Jesus.

And as this Authority was so great, and the Commission so positive, and enjoind as a perpetual Law, the greater is the Impudence of the *Socinians* to assert that it was but a temporary Injunction, that it is an idle Ceremony**, and that they hope they shall see it neglected and despis'd †† as superstitious or idolatrous; and thereupon the *Socinians* in *Poland* and *Transylvania* would not use the Catholick Form, but baptiz'd *in the Name of Jesus that was crucified*, till by a severe Edict of the most serene Prince of *Transylvania*, they were oblig'd to use the common Form |||. And

* Acts ii. 38. ch. viii. 16. ch. x. 48. ch. xix. 5. Rom. vi. 3. Gal. iii. 27.

† Lightfoot Hor. Hebr. in Matth. xxviii. p. 506, &c.

|| Ravanel. Biblioth. Voc. Baptism. p. 184. Mr. Wall's *Introduction to Infant-Baptism*.

** Rac. Catech. c. 4. q. 4. de Baptismo. } See ch. 23. N^o 26,

†† Socin. ad Moscorov. Ep.

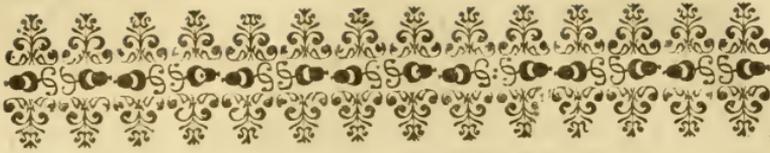
||| Hoornbeck Appar. p. 78.

of late, whether serious or jocosely I know not, (tho it is dreadful to be jocosely in a Matter of such moment) a Writer has signify'd, that he is for laying Baptism altogether aside among the Posterity of baptiz'd Christians*.

These Innovations the *Socinians* have learned from the antient Hereticks; who, as they corrupted the true Faith, alter'd the Form of Baptism, lest it should appear inconsistent with their novel Tenets; for that Form is one of the best Fences of the true Faith, and a standing bar to most Heresies: they therefore alter'd them, whilst the Catholicks never vary'd it, nor so much as inserted or added any thing by way of Explication, or in favour of their Principles. And indeed they had no need to do it, and were too modest and too pious to attempt any Innovation in a sacred Law and Constitution of Christ †.

* Emlyn's *Tracts*, p. 429.

† *Dr. Waterland's Sermon*, p. 318.



C H A P. XI.

Christ worship'd as God, by several Instances recorded in the Gospel before his Resurrection.

I Come now to Matter of fact, to demonstrate that the Saints in the Gospel Dispensation, have believed Christ to be the supreme eternal God, and worship'd him as such.

And, First, Mary the Mother of Jesus, knew her Son to be God, and worship'd him as such.

That the Virgin *Mary* knew her Son *Jesus Christ* to be God, is certain, because at the Annunciation the Angel told her, *Thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus; he shall be great, and shall be call'd the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David; and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end,* Luke i. 31, 32, 33.

What could *Mary* conclude from this Description, but that this Child must be the very God? *Jesus* the Saviour was a Name known to the *Jews*, and his Person long'd for; the *Son of the Highest* was as well known to be the Son of God as if it had been so

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express'd: A King to be enthron'd by the Lord God himself, to have an everlasting Kingdom, and to reign for ever, as that never happen'd to a Mortal, nor was like to happen to any Mortal, she must conclude this Child was God.

Nay, the Divine Nature of her Son was farther explain'd to her at *ver. 35.* to confirm her Faith, and to remove all Doubtfulness: *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be call'd the Son of God.*

And as this Annunciation was made to the blessed Virgin, so God was also pleas'd by an Angel to reveal to *Joseph* her Husband, that his espoused Wife was with child in a miraculous Manner, and of no less Person than the Saviour of the World, no less Person than the *Emmanuel* that was both God and Man, *Mat. i. 20, 21.* a God, not by Favour or Adoption, but by Nature, that God whose Kingdom is eternal, and whose Dominion is for ever and ever.

Nay more, *Mary* was made sensible of the Divine Nature of her Son, by the Salutation of her Cousin *Elizabeth*, who call'd her *the Mother of her Lord*, and bless'd her as such.

And therefore the holy Virgin, in her Anthem of Praise, magnifies the Lord, and rejoices in God her Saviour. Why was she deem'd blessed among Women, or above all Women, but upon this account, that she was the Mother of her Lord, of her God, of that very Person who was God, and whom she had call'd *her God and Saviour*? And *ver. 49.* she call'd him by the Name of the mighty One, or he that is *mighty*, 'O *Shaddai*, which is 'שׁדַּי *Shaddai*, one of the ten Names of God, signifying the *All-sufficient*, the *Almighty*; and she magnifies his Mercy in honouring

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honouring her above all Women, to become the Mother of him that is her God*.

Zacharias worship'd Christ as God.

This Hymn of *Zacharias* was compos'd at the Circumcision of *John* the Baptist, six Months before Christ was born: We find it by *Luke ch. i. ver. 68.* to the end of *ver. 79.* And at *ver. 67.* we find it was inspir'd by the Holy Ghost; and therefore *Zacharias*, like the other Prophets, spake his Faith and Belief of the Christ to come, and in this Anthem largely asserts that Christ is both the Saviour of the World, and the eternal Son of God.

Ver. 77. he calls Christ both the Highest, and the Lord, the Jehovah: for speaking of his Son *John*, he says, *And thou Child shalt be call'd the Prophet of the Highest, for thou shalt go before the Face of the Lord to prepare his Ways.* And this is what the Angel, when he appear'd to *Zacharias*, had taught him, *ver. 16, 17.* that his Son should be the Prodigom of the Messias. And how? this the Angel also explain'd, by *turning many of the Children of Israel to the Lord their God*, to the Jehovah Elohim; and *Dr. Clarke* allows, that in strictness of Construction this Lord their God is Christ †.

Now if we compare this *ver. 77.* with *Malachi iii. 1.* we must conclude that this Christ is the Highest, and that he is Jehova; for that that Text of *Malachi* relates to the Messias, the *Jews* very readily acknowledge.

And that the Highest is a Name and Title of God, is as sure, as that the Name of Jehova is

* August. in loc. Magnum fuit, ut Dei Patris Verbum carne sua indutum utero gestaret. Magnum fuit, dum se Ancillam confessa esset, ut Mater fieret sui Plasmatonis.

† *Dr. Clarke Script. Doct. 2d Edit. p. 72.*

the proper Name of God; for God is expressly so call'd by the Angel, *ver.* 32. for there the *Highest* and the *Lord God* are convertible Terms; and so they be *ver.* 76. the *Highest* and the *Lord*. And this answers to the *Hebrew*, עליון *Gnaljwin*, which is one of God's Names, and is render'd *Gen.* xiv. 18. *The most high God*, and is so render'd by the *LXX*. And our Saviour Christ calls God by that Name, *Luke.* vi. 35. as does *St. Stephen*, *Acts.* vii. 48. where he speaks of God that dwelt in the Temple, which, as I show'd before, was Christ.

But besides this, *Zacharias* calls Christ by the Name of *the Day-Spring from on High*, which in the Original is ἀνατολή ἐξ ὕψους, *The Day-Spring from on High*, *ver.* 78. Here we must observe that the *Hebrew* Word צמח signifies both to arise and to grow; and that thence the several Texts which *Zacharias* alludes to, are severally render'd, as *Malachi.* iv. 2. *Unto you that fear my Name shall the Sun of Righteousness arise with healing in his Wings*; where Christ is call'd שמש צדקה the Sun of Righteousness, and by *Jeremiah.* ch. xxiii. v. a righteous Branch, צמח צדיק *Germen Justum*: and *Zech.* iii. 8. *My Servant the Branch*; and *Zech.* vi. 12. *Behold the Man whose Name is Branch, he shall grow up out of his Place, and he shall build the Temple of the Lord*.

Now from the double meaning of the original Word, the *Seventy* have render'd all these Places by ἀνατολή, which signifies the rising, and is generally us'd for the rising of the Sun. But we must remember there is a rising from the Earth also, as well as from Heaven*; so whether we render by

* Est ἀνατολή ἀγρῶ, æque ac ἀνατολή ἔρανῶ: So *Ezek.* xvi. 7. Καθῶς ἡ ἀνατολή τῆ ἀγρῶ, as the Bud of the Field; and *Ezek.* xvii. 10. Σὺν τῷ βόλω ἀνατολῆς αὐτῆς ξηρανθήσεται, It shall wither in the Furrow where it grew.

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the one or the other, the meaning is all one, that Jesus Christ is the Person here spoke of, the Messiah. And so the *Chaldee Version* paraphrases the Text of *Zech. vi. 12.* *Behold the Man whose Name is Messiah, he will be reveal'd, and he shall be magnified, and he shall build the Temple of the Lord.* And that both these Denominations, whether *Day-Spring* or *Branch*, relate to Christ's Divinity, is plain, because it is said to be from on High, as a Sun to enlighten the miserable World, he came from Heaven; and as the Branch of the Almighty Father, the eternal Son of the eternal God, he came to build the Temple of the Lord. It is observed by *Aben Ezra*, that this Word *Branch* is what buds forth from underneath it self, from its very self; and so is most admirably adapted to express the Identity of the Divine Nature, that he is in very deed the true and real Son of God*. And here we must remember; that the *Jews* were wont to call Children by Branches, as we do by Offspring.

And the Cavil of the *Arians*, that Christ might come from Heaven, and not be the Son of God, but made in Heaven, is fully answer'd in these Words: for *ανατίλλειν* never signifies to be made, or to be created, but to arise; and the other Word, *קמץ* never signifies to be made or created, but to grow, to shoot-forth, to arise, to increase †, which has relation to his Divine Nature from on High; and as he is call'd the Branch of *David*, to his Incarnation here below.

Upon the whole, therefore, it appears that *Zacharias* knew that Christ was God, and in this Anthem of Praise adores him as such.

* *Aben Ezra* Germeu, quod de subter se germinabit מאליו
ex semetipso. *Witsii* œcon. p. 133.

† *Buxtorf.* Lex. p. 651.

Elizabeth worship'd Christ as God.

That *Elizabeth* the Wife of *Zacharias* and Mother of *John* the Baptist, had the same knowledge of Christ as the Son of God, and ador'd him as God, is evident from *Luke* i. 41. where we find that by Revelation she knew that the Virgin *Mary* was with Child, and that of no less Person than her Lord, whence she call'd *Mary* the Mother of my Lord; and it is there said, that she was fill'd with the Holy Ghost, which inspir'd her with the Knowledge of *Mary's* Conception, and that the Child she bore was the Son of God, the Jehova, the Lord the Saviour.

The Mother of my Lord; this Expression is very like that of *Jesu Sirach*, *Eccl.* li. 10. *I call'd upon the Lord, the Father of my Lord*; and that of *David*, *The Lord said unto my Lord*, *Psal.* cx. 1. by which Expressions Christ is call'd God. And so *Elizabeth* by the same Expressions signifies her Belief, that the Child to be born of *Mary* was God, according to what the Angel had said, *ver.* 35. *He shall be call'd the Son of God.*

The Magi, or wise Men, worship'd Christ as God.

The History of the wise Men we have *Matth.* 2. It is not material to my present Purpose, to examine who, or what, these wise Men were, or from what Country they came; but only to shew that they worship'd the Child Jesus, not as a Man, nor as a Prince, but as the eternal God*.

For when we consider the Revelation these wise Men receiv'd, we must believe they had some other Guidance than the Star; for that Star could

* See *Spanheim* *Dub. Evang.* p. 2. *Dub.* 48. *Sir Thomas Herbert*, p. 223, 224. *New Memoirs of Literat.* 1725. Vol. 2. p. 62.

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not guide them to *Jerusalem*, nor endue them with courage to enquire after a new-born King at the Court of a jealous Prince, a Prince so jealous that he destroy'd most of the royal Line not long before for fear of a Competitor: doubtless they had some other Revelation, and that was, that this new-born King was the Son of God.

For if these wise Men look'd on this Child only as the King of the *Jews*, what was that to them? Whether they were *Persians* or of any other Nation, what Benefit could they expect from a new-born Child? Did they court his Favour in hopes of his future Reign? The Circumstances of this Child, the Poverty of his Parents, the Stable and Manger, would soon have (if not disgusted, yet) dissuaded them from making any farther court to him, that was so unlikely to be a Prince, and who seem'd so very remote from being a Monarch; and they, if wise Men, would never have expos'd themselves to ridicule and scorn, for worshipping such a Child for a Prince, that wanted the Comforts, and even the Necessaries of Life*. It is plain therefore that these wise Men, whoever they were, look'd beyond the present Circumstances, and beheld in that Babe a Majesty beyond that of terrene Princes, beyond that of Mortals, a Splendor and Glory of the Son of God, for which they ador'd him.

It was indeed the Custom of the *Persians* to adore their Princes; but this Child was neither among them, nor their Prince: And then we must farther observe, that the *Persians* never found their Princes in such shocking, such deplorable Poverty; but these Persons came from their own Homes, a great Journey, to do homage to one unknown to them, to a Foreigner, to one concerning whom they had some Revelation from Heaven; and therefore could

* Athanasius l. de Incarnat.

not worship him as their Prince, nor as a Prince, but only as God. And the Word here us'd, whereby their Worship is express'd, is the same with that *Matth. iv. 10. Thou shalt worship the Lord thy God*; and therefore no doubt but they worship'd him as God.

And it is more than probable that these wise Men had regard to his being God in their Offerings; for tho' most of the Eastern Nations brought Offerings to their Kings, they did it not to foreign Princes; and this Child Jesus was not their temporal Sovereign: so tho' God's over-ruling Providence consulted the Sustainance of the Child and his Parents, by these Oblations; yet these wise Men, they offer'd as to a God; and so the antient Fathers have construed these Offerings*.

*Aurum, Thus, Myrrham, Regiq; Deoq; Hominiq;
Dona ferunt—————Juvencus.*

Simeon worship'd Christ as God.

That *Simeon* worship'd Christ as God, *St. Luke* informs us, *ch. ii. ver. 25, &c.* where he describes the Man as *just and devout, waiting for the Consolation of Israel, and the Holy Ghost was upon him.*

The Consolation of *Israel*, was an Expression frequent among the *Jews*, whereby they express'd the *Messias*; and nothing more common than for them to swear by the *Consolation*, and their hopes of seeing him †.

That this *Simeon* waited for the *Messias*, must be understood for a more peculiar Waiting and Expec-

* *Augustin Serm. 1. in Epiph'an. Adorant corporibus, honorant muneribus, venerantur officiis; oculis Hominem vident, & Deum obsequiis confitentur.*

† *Lightfoot Hor. Hebr. in Luc. ii. 25.*

tation that was common to all the *Jews*. All the *Jews* waited for the *Messias*; nay, and about that time, there was a wonderful Expectation among all Nations, *Gentiles* as well as *Jews*, of some great Person that was to be born*; but this holy Man had a peculiar Revelation, that he should see the long-look'd for, the long-expected *Messias*, the Lord's *Christ*, before he should die. And being inwardly guided by that same *Divine Spirit* which had given him that gracious Promise, into the Temple, at the same time that *Christ* was brought there, he took *Christ* up in his Arms, and blessed God and said, *Lord now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation, which thou hast prepared before the face of all People, a Light to lighten the Gentiles, and the Glory of thy People Israel.*

'Tis certain that *Simeon* in these Words, alludes to the Prophecies which were formerly spoke concerning the *Christ*, and that they were all fulfilled in this Child *Jesus*, whom he beheld and embrac'd. The Prophecies were these, *Isa. xlv. 13. I bring near my Righteousness, it shall not be far off, and my Salvation shall not tarry; and I will place Salvation in Zion for Israel my Glory: and Isa. lx. 1, 2. Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee: for behold the Darknes shall cover the Earth, and gross Darknes the People; but the Lord shall rise upon thee, and his Glory shall be seen upon thee.* And as *Simeon* seems to signify that these Prophecies are fulfilled in *Christ*, so no doubt but he believed that *Christ* to be such an one, as those Prophets describ'd him, the *Emmanuel*; and therefore

* *Sueton. Vit. Vespasian c. 4. Tacit. Hist. l. 5. c. 13.* It was the constant Opinion, that it was in the Fates, that about *Vespasian's* time, there should arise from *Judea*, those who should obtain the Empire of the World.

he calls him *God's Salvation*, that Salvation which was prepar'd for all the World, and therefore his Salvation also, which he could not have hoped from him as a Man, but as the living God.

*Maldonat** has admirably well observ'd, that this Faith of *Simeon's* was so singularly great, that it ought to be admir'd, so great that even at the first sight of this Child, when yet in his swaddling Clothes, he knew and declar'd that he was given for Salvation to the *Gentiles*, as well as the *Jews*; which was far more than *Peter* himself fully believ'd, even after he had seen and heard Christ, after he had heard him say, *I have other Sheep which are not of this Fold, them also I must bring*; nay, even after the Vessel was let down to *Peter* from Heaven, *Acts* x. 11, 14. he still doubted, he stagger'd, he could not well understand how that Salvation, which their Messias was to obtain, should be communicated to the *Gentiles*. And therefore the Faith of this old venerable Man in Christ, as God, as Saviour, and as the Saviour of the whole World, is very greatly to be extoll'd and highly admir'd.

Anna worshipp'd Christ as God.

That *Anna* worshipp'd Christ as *God*, we have most certainly, tho very briefly related by *St. Luke*, *ch. ii. 36.* where he first speaks of the excellent Piety of this Woman, and tells us that she was a Prophetess; and then says that she gave thanks unto the Lord for Christ, which *Simeon* at that time embrac'd, and join'd her Thanksgiving with his, and after spake of him to all that looked for Redemption in Jerusalem; that is, declar'd that this Christ, as mean

* *Maldonat* in *Luc. ii. ver. 31.* Ed. Mentz 1611.

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as he then appear'd, was the Messias, the Son of God. The Words of her Thanksgiving, the Evangelist has not related; and the reason is believ'd to be, because they were the same, or near the same with those of *Simeon*.

John the Baptist worship'd Christ as God.

I come now to *John* the Baptist, who is call'd the Ending or Conclusion of the *Mosaic* Constitution, and the *Apparatus* of the New Testament; and I am very sure that he knew Christ to be the Son of God, and worshipp'd him as God.

This *John* is a Man beyond all Exception; for *St. John* the Evangelist says of him, that he was expressly sent by God. *to bear witness of [Christ] the true Light, that all men through him might believe,* John i. 7. What he therefore deliver'd, ought to be receiv'd as the most sacred Truth, since he was commission'd as God's Envoy to bear witness concerning Christ.

This is he that came in the *Spirit of Elijah*, Luke i. 17. who was *filled with the Holy Ghost from his Birth*, ver. 15. the Angel and Messenger of God, to declare that the Messias was at hand; the bright Morning Star that shone just before the rising of the *Sun of Righteousness*.

That this *John* Baptist knew Christ to be God, and worshipp'd him as such, appears from the Prophecy concerning him, and its accomplishment.

Isa. xl. 3. *The Voice of him that crieth in the Wilderness, prepare ye the way of the Lord [Jehova] make strait in the Desart a high way for our God.*

Matth. iii. 3. *This is he that was spoken of by the Prophet Isaiah, saying, the Voice of one crying in the Wilderness, prepare ye the way of the Lord.*

From this Prophecy it appears, that he should prepare the way of *Jehova*, and of God; and in the Accomplishment it appears that he prepar'd the way for Christ; whence it necessarily follows, that Christ is that *Jehova*, that God: And he himself tells us, *John* i. 23. that he is *that Voice of one crying in the Wilderness*; and applies that Prophecy to himself: And therefore when he, *ver.* 29. declares Christ to be *the Lamb of God*, he also declares that same Christ to be *Jehova* and *God*.

This further appears from the Testimony he gave of Christ, *John* i. 15. *John bore witness of him, and cried, saying, This is he of whom I spake, he that cometh after me, is preferred before me, for he was before me.*

Now if we examine this Testimony, we shall find that it had no relation to his Birth, nor his Office, but to his divine Nature; for the Evangelist had all along before spoke of Christ as the *Word*, the eternal God, the Light and Life, and Author of the Creation. And now he proves it by the Testimony of the Baptist, who said that *he was before him*; which must therefore relate to that Priority, whereby he made all things: And he confirms it further from *ver.* 16. as Christ is the original Source of all Blessing, which is God's Prerogative; and that Prerogative is Christ's also, *for of his fulness we all receive Grace for Grace.*

At the 30th and some following Verses we find how Christ was made known to *John*, namely, by Revelation from God the Father himself. *This is he of whom I said, after me cometh a man which is preferred before me, for he was before me, and I knew him not; but that he should be made manifest to Israel; therefore am I come baptizing with Water. And John bare record, saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him, and I knew him not;*

but

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but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost: And I saw and bare record that this is the Son of God.

In this Testimony we have a most admirable Proof that *John* the Baptist knew and worshipp'd God in Trinity of Persons; and how was it possible otherwise, when he had such Revelation from God before Christ was baptized, and such a full Demonstration at his Baptism, where the Father bare Testimony of the Son, *ἔτος ἐστὶν ὁ υἱός μου ὁ ἀγαπητός*, *this is my beloved Son?* There is an Emphasis in the original, in which the double Article plainly shews, that the eternal Father spake not of any Son, but of his only natural, his eternal Son; that Son that is of his own divine Nature, and equal to him in Honour and Glory: and where the Holy Spirit in a miraculous manner came visibly to convince us of his Divinity, and bear witness of the Son's. And thence the Antients sent the *Arians* to *Jordan*, to be instructed in the truth of the holy Trinity.

And further, in the 3d of *St. John*, ver. 31. we find *John* the Baptist recommending Christ, as the Object of our Faith and Adoration; for he says, that Christ is *above all*: And ver. 35. that he is the *Son of God*, and that the *Father loveth him*; and ver. 36. he requires Faith, Honour, and Obedience to that Son, in order to obtain eternal Life; and declares the Penalty of denying that Worship and Obedience to that Son, to be no less than the *Wrath of God*.

Upon the whole, it is manifest that *John* the Baptist, who pointed to the Person of Christ, saw him and knew him, and had the Honour to baptize him, and was a Delegate from God the Father, to tell all Men that this Christ is the *Messias* the Son of God, and to engage all Men to believe

in him, and honour and worship him as the Son of God, that he himself did adore him as God.

Nathanael worship'd Christ as God.

That *Nathanael* worship'd Christ as God, is most certain from John i. 49. *Rabbi, thou art the Son of God, thou art the King of Israel.*

Now if we examine the Occasion or Reason of these Words, we find it was, because *Nathanael* perceiv'd that Christ had that Omniscience which is God's Prerogative only; namely, to know things at a distance, to know the Hearts of Men, and to see in secret. These are not known by any natural Power, these are divine Prerogatives only; and therefore finding that Christ had them, and being greatly astonish'd, he concluded that he must be a divine Person, and declared him to be the Son of God.

It is not material to enquire what *Nathanael* did under the Fig-tree; whatever it was, it doubtless was something pleasing to God, and which had Christ's Approbation. And from the Surprize *Nathanael* was in, when he found that discover'd, we may conclude they were secret Prayers, which he poured out unto God, which none but God could know, and which declared Jesus to be the omniscient God, because he knew them; for any other Action might some how or other be discover'd, but secret Prayers, silently offer'd to God, can only be known to that God to whom they are made; they can only be known to that God who seeth in secret.

Besides this, Christ gave him further proof of his divine Nature, when he told him that he knew his very Heart, that he knew him to be a sincere Worshipper, *an Israelite indeed, in whom is no Guile,* John i. 47. And *Nathanael* knowing from Scripture

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and Reason, that it is God only who knoweth the Hearts of the Children of Men, he rightly concludes this Jesus to be God; and Christ was so far from contradicting him, that he promis'd him greater Discoveries, to confirm him in that Faith he had now declar'd, namely, that Christ was the Son of God.

I must only observe more, that the Article δ , both to the *Son of God* and to the *King of Israel*, signifies that he meant that very Son of God, who was God by Nature, the eternal Son of the eternal Father; and that very King of *Israel*, that Messias, of whom *Moses* in the Law and the Prophets had wrote; that very Messias of whom *Philip* spake before, for *Philip's* Words were remarkable, *ver. 45.* *We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph.* And he tells this to *Nathanael*, as one well vers'd in the Scriptures, and who could not but from the Scriptures know that that Messias was God.

The Blind Man worship'd Christ as God.

Altho we know not the Name of this blind Man who was cur'd by the Lord Christ, yet we know perfectly well that he believ'd Christ to be God, and worship'd him as God; for so it is expressly said, *John ix. 35.* *Dost thou believe on the Son of God? And he answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord I believe: and he worshipped him.*

That a wonderful Miracle was wrought upon him, he was sure, and had happily experienc'd. and he very well knew, that nothing but a divine Power could work such a Miracle: he therefore

at first concluded, that Christ had been a *Prophet*, ver. 17. and afterwards that *he was of God*, ver. 33. And when Christ further reveal'd himself to him, as the Son of God, as the true God, he not only believ'd him so to be, but accordingly worship'd him as such, *he fell down and worship'd him* *, he worship'd him with divine Honour; for the same Word is here us'd, as is elsewhere us'd, to signify the Worship due to the eternal God only. "Would you know, says St. *Austin* †, what this Man believ'd Christ to be? it is easily known, *for he fell down and worship'd him.*" But of this see before, p. 217.

Martha worship'd Christ as God.

The Account of *Martha's* worshipping Christ as God, we have at large, *John* ch. xi. from ver. 20.

It seems that *Martha's* Faith was very weak before she had this Intercourse with Christ; and the ancient Interpreters have concluded the Infirmitie of her Faith from her saying, ver. 21. *Lord, if thou hadst been here, my Brother had not dy'd*, as if Christ could not as well have preserv'd him absent as present; and from another Expression, ver. 22. *I know that even now, whatsoever thou wilt ask of God God will give it*, intimating that she doubted of his own Power; and thirdly, from her saying, ver. 24. *I know that he shall rise again at the Resurrection, at the last Day*, signifying indeed her Belief of the Resurrection, but doubting whether Christ was able to raise him now. She look'd upon Christ as a very extraordinary Man, as a Prophet, as a Favourite of God, but did not yet believe him to be the Son of God, the very God of very God.

* Latin. Vulgata Ed. Et proci dens adoravit eum.

† August. Tr. 44. Vis videre qualem credat? & proci dens adoravit eum.

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But after this happy Intercourse, when Christ had reveal'd himself more particularly to her, *as the Resurrection and the Life*, as the Lord and Giver of Life, of Life temporal and eternal, *ver. 25.* then she alters her Expressions, for then she believ'd that he was God, not a nominal God, but the true eternal God, whose Power only can, and whose Prerogative it only is to raise the Dead : for by these Words, *I am the Resurrection and the Life*, our Lord discover'd his divine Nature ; and upon that Revelation now made to her, she immediately worships him as God, and says, *I believe that thou art the Christ, the Son of God, that should come into the World.* And the Article δ is here also added to signify that peculiar Son of God, that Saviour, who is the Emmanuel, God and Man ; and she adds, δ *ἐρχόμενος*, *that should come into the World*, to let Christ know that she believ'd him to be that very Messias which God had promis'd, and that he was God and Man, as the Prophets had foretold.

The Apostles worship'd Christ as God before his Resurrection and Ascension.

What the Apostles taught of and preach'd to the World concerning this Jesus Christ, I have shown before, namely, that they have affirm'd him to be the true and eternal God, the Son of God, of the same Nature and Divinity with God the Father.

These Apostles, who had the honour of his Conversation, and were Witnesses of his Glory, and were call'd by him for this very Work of declaring his divine Nature to all the World, have most expressly asserted in the strongest Terms Words would allow, that this Jesus Christ is the eternal Son of the eternal Father.

This I have already shown at large, when I prov'd that the Apostles ascrib'd to this Jesus all the divine Names, which were the distinguishing Appellations of the supreme God; of the Father everlasting, whereby God is known and distinguish'd from all created Beings; and when they have further ascrib'd to this Jesus all the divine Attributes, Operations and Worship, which pertains to the only and true God; and when they have called upon us to join with them in their Faith, and in the most solemn Adoration*.

I am now to consider whether they worship'd him as God; and it is most certain they did.

I know some Writers have asserted, that the Apostles call'd Christ the Son of God, which was a convertible Term with that of Messiah; and that they look'd upon him as their Lord and their Master, but not as their Lord and God; and that therefore they did not worship him until his Ascension into Heaven, but before that never †.

But I must profess my self of a different Opinion. Is it possible that they could confess him to be the Son of the living God, and not worship him? The very Apprehension of God's Appearance, strikes all Men into the most solemn Worship and Adoration; and could the Apostles converse with him, see his Miracles, hear his divine Discourses, and be Witnesses to his holy Life, and pay him only civil Honour, when so many not call'd to that peculiar Intimacy with him, had ador'd him as God before? I say, this is not likely, it surpasses all Belief.

When St. John says, *We beheld his Glory, the Glory as of the only-begotten of the Father*; when Peter, James and John had seen his Transfiguration,

* See before, c. 5. p. 29.

† Maldonat in Luke xxiv.

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and heard the Voice out of the Cloud, *This is my beloved Son in whom I am well pleas'd, hear ye him;* when God had in so powerful a manner declar'd him to them to be his Son, and by consequence God, that they could see and hear, and know all this, and be convinc'd of his divine Nature, by the strongest Demonstrations in the World, and yet honour him not as God, but as a Mortal only, or as a Prophet, is what I can never believe.

If it be objected, that the divine Nature was so cover'd with the human, that it was not visible till his Ascension into Heaven; I say, the same divine Nature was clothed with the human when they made that noble Confession, and so it was when they saw him raise the Dead, and so it was in his Transfiguration, when the Voice from Heaven proclaim'd him the Son of God; and therefore if they could confess him so, as *God manifest in the Flesh*, no doubt but they ador'd him as God manifest in the Flesh also.

Indeed after Christ was risen from the Dead, and ascended into Heaven, they ador'd him more openly; and good reason, because they were now more confirm'd in that Faith which they had entertain'd before, they were now convinc'd by the fullest Demonstration, and the most convincing Proof; and therefore ador'd him as that God of Heaven, who had Power to open the Gates of Heaven, and to ascend and take possession of the Throne of celestial Glory. But I must be a little particular.

St. Peter worship'd Christ as God.

What the Faith of this great Apostle *St. Peter* was, we find *Matth. xvi. 16.* in his Confession; and how he worship'd Christ as God, we find in his Epistles.

The

The Confession was made by St. *Peter*, and subscrib'd to by all the Apostles, and approv'd by Christ himself.

The Occasion was this: Our Saviour having heard the different Opinions the Jews were of concerning him, he would know what his Disciples thought of him, with whom he had convers'd some time, and with some Intimacy; and therefore he says, ver. 15. *But whom say ye that I am? And Simon Peter answered, Thou art Christ the Son of the living God.*

All the Jews could see that Christ was a Man, and from his Works they concluded him to be a very extraordinary Man; they believ'd some celestial Spirit had possession of him, or that the Soul of *John* the Baptist, or *Elias*, or *Jeremiah*, was in him, (for the Jews believ'd the Transmigration of * Souls) but they believ'd nothing more of him.

Christ having now convers'd with them more than two Years, and discover'd several divine Truths to them, and shown them many Miracles in demonstration of his divine Power, he would know of them what Influence his Words and Works had upon them above the other Jews, and what they thought of him. And thereupon *Peter* answer'd, That he did not think that the Soul of *John* or *Elias*, or any of the great Prophets, was in him; but that he was the very God, and that the divine Nature of God the Father, whose Son he was, was in him; that he was the Christ, that very Christ who is the Son of the living God; the Son, not as *John*, or *Elias*, or the Prophets were, who were all Sons by Adoption, but that he was the natural Son of God, that God who is also the Christ.

* Zanch. de Tribus Elohim, l. 5. c. 4. p. 228.

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Peter could not but know that the name of Christ, as Anointed, had been given to several Persons, as Kings and High-Priests, and even to *Cyrus* himself, *Isa.* xlv. 1. and therefore to distinguish this Jesus as the Christ, from all others, he says, Thou art *ὁ Χριστός, the Christ, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, the Son of the living God.*

The Prophets had declar'd that the Messias would be a Man of the Seed of *Abraham*, that he would be the Jehova, that he would be the greatest of the Prophets *. When *St. Peter* therefore confesses that Christ is that Saviour, he says, That he is not a mere Man, but that Jehova, that King and Prophet, spoken of by *Moses* and the Prophets; that Son of God, not as the rest of the Jews were, by Adoption, but by Nature.

And no doubt but there is a powerful Emphasis in that Epithet, *the living God*, to distinguish the eternal God from all other nominal Gods, and to shew who is the Father of such a Son, and what Son it is that has such Father; such a Son that is *eternal Life* himself, *1 John* v. 20. and therefore the *living Son* of the *living God*.

And Christ's Approbation and Answer show'd that this Confession was exactly right; for that it was put into his Mouth even by divine Inspiration: *Blessed art thou, Simon Barjona, for Flesh and Blood has not revealed it unto thee, but my Father which is in Heaven.*

Flesh and Blood might discover to him that Christ was a Man; *Mary*, the blessed Mother, could give account of his wonderful Conception; every one could see he was the Son of God, as other good Men are, tho' gifted in a very extraordinary manner: but that he was God of God, very God of very God, none but God himself could discover,

* *Isa.* vii. 14. c. ix. 6. c. xxv. 8, 9. *Deut.* xviii. 18.

none but God could reveal : *For no Man knoweth the Son but the Father, neither knoweth any Man the Father but the Son, and he to whomsoever the Son will reveal him,* Matth. xi. 27.

And this Confession Christ not only approv'd, but promis'd to confirm, as that Foundation on which his Church should be built in all the Ages of the World, and which all the Powers of Hell should not be able to overthrow, according as it was foretold by the Prophet *Isaiah*, ch. xxviii. 16. *Behold I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation;* not a Mortal, not a Creature, but God, the Son of God. Which Text our Saviour applies to himself, *Matth.* xxi. 42. and both *Peter* and *Paul* apply to Christ, *Acts* iv. 11. *Rom.* ix. 33.

The same Confession we find this Apostle repeated, *John* vi. 69. *We believe and are sure that thou art that Christ, the Son of the living God :* where the Apostle speaks as direct, nay more direct, and speaks in the plural number, for himself and the rest of the Apostles.

Being therefore fully convinc'd that Christ was the Son of God, he accordingly preach'd him as such to the People ; and taught all Men that this was the Son of God, and the only Object, with the Father and the Holy Spirit, of their Faith, Obedience and Adoration.

In his first discourse with the *Jews*, *Acts* ii. 16. he proves that this Jesus is that very God, who had promis'd by the Prophet *Joel*, *to pour out of his Spirit upon all Flesh ;* and what he then promis'd, had now perform'd. Then, *ver.* 30. he says that this Christ had a divine Nature, different from that according to the Flesh, and appeals to the 110th *Psalms* ; and thereupon concludes that this Jesus is *both Lord and Christ*, and would have all the House of *Israel* as fully convinc'd of it as himself was, *ver.* 36.

Our

Ch. 11. before his Resurrection. 269

Our Saviour had concluded from these Words of *David*, that the Messias could not be a mere Man only, *Matth. xxii. 42.* St. *Peter* could not be ignorant of that Conclusion, and therefore now applies it to the Jews, for their conviction; namely, that this Jesus who was crucify'd, tho he had been so ill-treated by the Jews, was, notwithstanding, that *Adonai*, who is sat down on the right Hand of the *Jehova*; and thereupon advises them to be baptiz'd in the Name of that Jesus, and confess him to be God, for as much as he is the only Saviour in and by whom we can be saved.

And in his Epistles, he not only asserts the Divine and Human Natures of Christ, but positively asserts his Divinity and Filiation; and in his second Epistle he calls Christ expressly *God and our Saviour*, ch. i. 1. And they that understand the force of Particles * according to the rules of Grammar, full well know that the word God is there directly given to Jesus Christ, who is both our God and our Saviour: and to convince us that he is the very God, he further tells us, that he was *an Eye-witness of his Transfiguration*, and that he himself heard *the Voice from the excellent Glory*, declaring Christ to be the *Son of God*. And therefore in the conclusion of that Epistle, he worships Christ as God, and ascribes divine Honour to him. *Chap. iii. 18. Grow*

* Illud τῷ Θεῷ ἡμῶν non potest ad Patrem referri, sed ut ad id quod sequitur, nempe καὶ Σωτήρης Ἰησοῦ Χριστοῦ referatur, cogit unicus Articulus τῷ Θεῷ cum quo Articulo conjungitur necessario etiam id quod sequitur καὶ Σωτήρης. Si enim alter Articulus τῷ præpositus fuisset dictioni Σωτήρης, hoc modo καὶ τῷ Σωτήρι Ἰησοῦ Χριστοῦ, omnino significasset Petrus duas distinctas Personas, unam illius quem vocat τὸν Θεόν, alteram illius quem vocasset τὸν Σωτήρα. Sed cum uno Articulo τῷ conjungat & dictionem Σωτήρης, apertè demonstrat utrumq; Epithetum ad Christum esse referendum. Zanch. de trib. Elohim, l. v. c. 4. § 8. p. 234.

in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, to him be Glory both now and for ever: the Original is more expressive, *καὶ νῦν εἰς ἡμέραν αἰῶνος*, both now and to the Day of Eternity; as he is the eternal God, so Glory and Honour is to be ascrib'd unto him to all Eternity, Amen.

Thomas worship'd Christ as God.

When Christ in a most merciful Compassion to *Thomas* his Unbelief, had convinc'd him, that it was he himself that spake to him, that he was really risen from the dead, *Thomas* cry'd out, *my Lord and my God*, John xx. 28.

Our Adversarys have often, tho in vain, endeavour'd to elude the force of these Words, as if they were Words of Amazement, or an Exclamation thro' fear, and not a solemn Adoration and Worship.

But that they are a most solemn and religious Adoration, is plain, because *Thomas* could not be at that time in any great Surprize; for he had heard before that Christ was risen from the dead, and that he had already appear'd to many before, whereby the edge of the Surprize must necessarily be worn off.

Had Christ indeed appear'd to him first of all, and unlook'd for, then there had been some more ground for such a Construction; but we find *ver.* 25. that the Disciples had told him that they had seen Christ, and that he had vouchsafed to shew them his Hands and his Side; and therefore they thereby gave him some hopes that he might see him too, and arm'd him against all Surprize.

Besides, *St. Thomas's* Words to Christ are a direct Answer to our Lord's reproof, *Be not faithless but believing*; and thereupon he said, *my Lord and my God*, which is as much as if he had said, Lord I am not
 1
 faith-

faithless, I do believe, and thy Mercy has convinc'd me in a singular manner that thou art my Lord and my God; he said not, Lord I am convinc'd that thou art he, and that thou art really arisen from the Dead, but he said, *My Lord and my God*, confessing that he must be God in very deed who could raise himself from the Dead; and thereupon our Saviour says, *Thomas, because thou hast seen me thou hast believed, blessed are they that have not seen and have believed*: namely what? that Christ is risen from the Dead? yea verily: but that is not all, but this also, as *St. John* tells us, ver. 31. *That Jesus is the Christ, the Son of God, and that believing ye might have Life in his Name.*

Besides, the Words are the very form of Adoration used by *Moses* and the Prophets, *Jehova is our God*; which Word *Jehova* being render'd by *Lord, Thomas*, upon this wonderful Conviction, adores him as his Lord and his God.

Neither is the Construction of the Words contrary to this Explication; for the nominative Case is sometimes put for the vocative in other Texts of Scripture as well as this, as *John* xix. 3. *χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων*, *Hail King of the Jews*. And so *Beza* observes, that the Words of *St. Thomas* must be construed in the vocative Case; and the Article prepositive, *ὁ*, to each Word, plainly implies that he confess'd Jesus, whom he spoke to, was God and Lord, and that he ador'd him as the Lord God Almighty*.

* See *Bishop Pearson on the Creed*, Art. 2. p. 131.



C H A P. XII.

Christ worship'd as God after his Ascension into Heaven, by the Apostles St. Stephen and Paul.

LUKE xxiv. 52. we find, while he [Christ] blessed them, he was parted from them, and carry'd up into Heaven, and they worshipped him.

The Apostles had been well assured of Christ's divine Nature before his Death, but that Faith was mightily confirm'd by his Resurrection from the Dead; for St. Paul says, *Rom. i. 3. That Christ was declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.* But his Ascension into Heaven was the highest Demonstration, and the fullest Conviction, that possibly could be given; and thereupon the Apostles being eye-witnesses of that Ascension, we find they worshipped him.

And that this was a religious Worship, such as is due only to the God of Heaven, the very Circumstances of Time, and Place, and Person must convince us; when they saw him ascend into Heaven, as the God of Heaven, they worshipped him with a suitable Reverence becoming the God of Heaven. προσκυνήσαντες, they fell down and worshipped him; which Word, tho sometimes us'd for Honour paid to Men and Idols, is also us'd for Worship given to the true God, *Matth. iv. 10.*

Rev.

Rev. xxii. 9. because no Words can express a higher Veneration; for what can go beyond that of St. Paul, ἴσω πρῶτων ἐπὶ πρῶτον προσκυνήσει τῷ θεῷ, and so falling down on his face he will worship God? And that was the Worship the Apostles paid to Christ, they worshipped him as God.

All the Apostles pray'd to Christ at the Election of Matthias.

In the first Chapter of the *Acts* we find that all the Apostles being assembled to elect another Apostle in the room of *Judas*, they pray'd to Christ; and St. *Luke* gives us the very Words of their Prayer, ver. 21. *Thou, Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen.* Now in this Prayer, the Object or Person pray'd to is Jesus Christ; for he is call'd *Lord*, which is the proper Title of Jesus Christ, and commonly given to him in the Scriptures, and particularly ver. 21. according to *Acts* ii. 36. *Therefore let all the House of Israel know assuredly that God has made that same Jesus, whom ye have crucified, both Lord and Christ.*

And the manner he is pray'd to is most observable, as the Knower of Hearts, *Thou, Lord, which knowest the Hearts of all Men.* This is God's Prerogative, and an Attribute of the divine Nature, as I have shown before, *ch.* 5. and therefore demonstrates that the Apostles pray'd to Christ as the omniscient, the only wise and supreme God.

And as Christ chose the Apostles when on Earth, so they now invoke him in Heaven to chuse another; and therefore they assert, ver. 24. that this Election, tho' mediately made by their Suffrages, was the choice of Christ, and influenc'd by him, *Shew whether of the two thou hast chosen.*

St. Stephen worshipp'd Christ as God.

This we find most expressly, *Acts* vii. 59. that *Stephen*, the first Martyr, believ'd Christ to be God, and worshipp'd him as God, and seal'd that Faith with his Blood; for so the Text runs, *And they stoned Stephen, calling upon God and saying, Lord Jesus receive my Spirit*, ver. 59. and ver. 60. *And he kneeled down, and cryed with a loud Voice, Lord, lay not this Sin to their Charge.*

Now here we may observe, that the Text says, *he called upon God*, and he pray'd to Jesus, expressly naming him, *Lord Jesus receive my Spirit*: whence it follows, that this Jesus is that God whom he call'd upon. And here I must remind you, that the word *Jehova* is by the Greeks render'd by *Lord*, so that his Prayer is, *O Jehova Jesu, receive my Spirit*; and he prays to the same *Jehova* for the Pardon of his Murderers.

But it will be said, that the word *God*, ver. 59. is not in the original Text, but put in by the Translators, as appears from the different Character; and that, as it was added, is of no force.

To this I answer, It was added in the Version to explain the Original, which supposes it, and which cannot be translated without it; for the Original runs thus, *and they stoned Stephen invoking*. However, if the word *God* is not allowed there, it is notwithstanding plain that he made Christ the Object of his Prayer and Adoration, that he believ'd him to be the Disposer of Souls, and that *Being* who has Power to forgive Sins, when he recommended his own Soul into his Favour, and made Intercession for his Persecutors.

Further, we are to observe both the time when, and the Words wherein this Prayer was made; for both are remarkable.

What-

Whatever Opinion Men are of in the time of Prosperity in the days of Life, yet in their last Moments we may believe they act as they really mean, in the greatest Sincerity, according to the certain Conviction of their Minds and Dictates of their Consciences. When the Ship's Company, with *Jonah*, were in danger of foundering, every one call'd upon his God; the Prospect of Death made them cry out for Aid, and implore the Assistance of the God they worshipped. And this was the last Hour of *St. Stephen*, and he commended his Soul to that Jesus whom he knew and believ'd to be the true, the supreme God.

For this *Stephen* was not an Idiot, ignorant and unlearned: on the contrary, he was a Man of great Knowledge, train'd up in the Law of *Moses*; and full of Faith and of the Holy Ghost, Acts vi. 5. And he was favour'd with a Revelation from this very Jesus, whom he beheld standing on the right hand of God, standing as the Son of Man, who was both God and Man; and therefore he recommended his Soul to him as that God who is only able to save and to destroy.

And this Prayer he made in the very Words of his God and Saviour, the very Words which Christ had used before in the Days of his Humiliation, when he offered up Prayers and Supplications with strong Cries and Tears unto him that was able to save him; he at last cry'd out, *Father into thy Hands I commend my Spirit*, Luke xxiii. 46. as his Type *David* had done before, Psal. xxxi. 5. And being made perfect, he became the Author of eternal Salvation unto all them that obey him, Heb. v. 7, 9.

In confidence therefore of Christ being God and Lord and Christ, *Stephen* commends his Soul unto him; and in full Reliance on his divine Power, prays, *Lord Jesus receive my Spirit.*

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And if this be not an Instance of Christ's being worshipp'd as God, then no Instance can ever be given ; for no Adoration, nor Worship, nor Invocation, nor Prayer, can be more direct to God, than this is to the Son of God, even Jesus Christ our Lord.

St. Paul worshipp'd Christ as God.

After what manner this Apostle was converted, and with what Miracles he was drove to worship Christ as God, the *Acts* of the Apostles inform us, *ch. ix.* Nothing less than the divine Power of Christ could make this fierce Persecutor become an humble Worshipper, and this Enemy of Christ become a Preacher and Promoter of the Honour of Christ.

And he being converted by that very Jesus who spake to him from Heaven, he ador'd him as the God of Heaven, and propos'd him to all the World as the supreme and only true God, that all Men might adore him as such ; for so the Text says, *He straightway preach'd Christ in the Synagogues, that he is the Son of God,* ver. 20.

The Reason why *Paul* persecuted the Christians was, because they believ'd Christ to be God, and ador'd him as such, *Acts ix. 14.* This *Saul* would not believe, and raged furiously against all that believed and worshipp'd him as such ; but when he was converted he did the same, and with a Zeal and Affection of Love, as great and ardent as his Hatred had been before. And when he preach'd that Christ was the Son of God, he most certainly meant that real true God whom the Christians worshipp'd, and worshipp'd him as such, as other Christians did.

Now it is worth our while to enquire, whether *St. Paul* worshipp'd Christ as a nominal God,

as a created Being, exalted to the Honour of being called God, or as the real eternal supreme God.

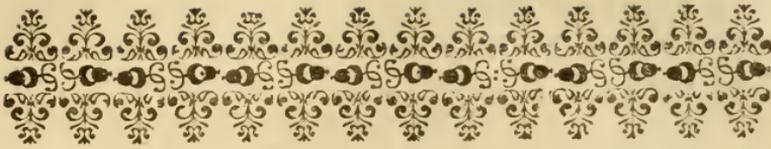
And this will appear from the Characters he gives of this Person Christ Jesus, which are such as cannot be given to any created Being whatever, but only to the supreme God.

Speaking of his Incarnation, he says, *God was manifest in the Flesh*, 1 Tim. iii. 16. and altho he *was made in the Likeness of Men, and was found in Fashion as a Man, yet he was in the Form of God, and thought it no Robbery to be equal with God*, Phil. ii. 6, 7, 8. And therefore he says, *Christ is the Brightness of his Glory, and the express Image of his Person*, Heb. i. 3. and he applies the Prophet's Congratulation to him, *Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom*, ver. 8. Nay, he assures us, that not only *all the Treasures of Wisdom and Knowledge are hid in him*, Col. ii. 3. but that *he is the Image of the invisible God*, Col. i. 15. and that *in him dwelleth the Fullness of the Godhead bodily*, Col. ii. 9. and that *he is over all God blessed for ever*, Rom. ix. 5.

And as to St. Paul's Practice, it is plain that he begins all his Epistles with Supplication to Christ as God, for his Grace, and closes them with a Benediction in his Name; but this has been over and over acknowledg'd by Socinus himself. See p. 8, 9.

I shall in the last place only add, that all the Disciples and Followers of Christ were known and distinguish'd by their calling upon the Lord Christ, even before the Name of Christians was in use for his Disciples. So we find St. Paul speaking of the Disciples, 1 Cor. i. 2. *All that in every Place call upon the Name of Jesus Christ our Lord*: in which Words, he tells us that the Disciples of Christ were numerous, and that they were in several Places; and wherever they were, that it was their distin-

guishing Character, that they call'd upon the Name of Christ, worship'd and ador'd Christ. And this I hope will be our distinguishing Character, as it is our Honour and Comfort, that we have a Saviour who is the supreme God, to whom we may offer up our Supplications as the all-sufficient God, as long as the World shall endure.



C H A P. XIII.

Testimonies of Christ's Divinity from Adversaries, Evil Spirits, Jews, and Gentiles.

THUS have I run thro' the Records of the Holy Scriptures, and shown that Christ Jesus has been ador'd as God, as the Son God, in all Ages, and in every Dispensation, whether Patriarchal, Mosaick or Christian. These Evidences are intrinsical, and are home to the Cause.

I come now to offer some other, which are extrinsical, because borrow'd from Adversaries and profess'd Enemies to Christ.

The first I shall produce, is the Testimony of evil Spirits, the Devils themselves, from whom this Confession was extorted, that Christ is the Son of God ; for so we find the two possessed with Devils among the *Gergesenes* crying out, *What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us. before the time ?* Matth. viii. 29. And St. Mark, speaking of one of these more furiously possess'd *, says, that *he cryed with a loud Voice, What have I to do with thee, Jesus, thou Son of the most High God ? I adjure thee by God that thou torment me not : which Words are not a voluntary*

* August. de Consens. Evang. l. 2. c. 24.

Confession, but an Extortion thro' fear : Yet it appears from that Extortion, that these Devils perfectly well knew that this Person was not only Man but God also, and that he was the Judge of Angels and Men. The Devils know no Superior but God only, they stand in awe of his Almighty Power ; the Devils believe and tremble, St. *James* tells us, *ch. ii. 19.* And by this Confession it appears, they knew Jesus to be that God, and therefore trembled thro' fear of his Judgments.

In like manner the possessed Maid at *Philippi*, when she saw *Paul, Timothy* and *Luke*, cry'd out, *These Men are the Servants of the most High God, which shew unto us the way of Salvation,* Acts xvi. 17. Now these were the Servants of Christ, whom this Dæmoniack calls the *most High God.* And that Christ was the most High God, appears from the Power he had over the evil Spirits ; for when *Paul* said to the Spirit, *I command thee, in the Name of Jesus Christ, to come out of her, he came out the same Hour,* ver. 18.

And I would have the *Socinians* remember, that their Friend *Mahomet*, in his famous Night-Journey to Heaven, when he came to the seventh Heaven, where he found Jesus Christ, that he recommended himself to Christ Jesus, desiring him to pray for him*.

Testimonies of some Jews concerning Christ.

I produce next, some Testimonies of Jews concerning Christ, and first that celebrated Account of *Josephus* in his *Antiquities*, l. 18. c. 4. in these Words:

“ Much about that time (in *Pilate's* Government) there liv'd one Jesus, a wise Man, εἷς.

* *Dean Prideaux's Life of Mahomet*, p. 62.

“ ἀνδρα ἀψὸν λέγειν χριστὸν, if it be lawful to call him
 “ a Man, for he did many Miracles, and was a
 “ Teacher of those who do receive the Truth with
 “ Gladness, drawing many after him both Jews
 “ and Gentiles; this was the Christ.” And after
 he had given an ample Account of his Crucifixion,
 Death, and Resurrection from the Dead on the
 third Day, he concludes, “ That the Sect of the
 “ Christians, being denominated from him, con-
 “ tinue to this day.”

This Testimony from a Jew, and one that did
 not believe in Christ, is very great; and, in the
 Opinion of some Criticks, too great to drop from
 the Pen of a Jew; and therefore has been suspected
 as spurious, and interpolated by some Christians.
 But that it is genuine, is asserted by Men of as great
 Learning and Authority; and they that please may
 consult *Spanheim's Defence of Josephus* against *Ta-
 naquil Faber*, and the Heads of that Defence in
 his Church History *, as also Mr. *Martin's Defence*
 of *Josephus's* Testimony of Christ †.

The next is that of *Theodosius*, who was a Jew,
 and liv'd in the time of *Justinian* the Emperor,
 and is recorded by *Suidas* in his *Lexicon*. The Ac-
 count is this:

“ That there were in the Temple of *Jerusalem*
 “ two and twenty Priests in ordinary Attendance,
 “ and that as often as one dy'd another was chosen
 “ in his Place; and that Jesus, in regard to his
 “ Piety and Learning, was chosen into one of the
 “ void Places; and when his own Name, toge-
 “ ther with the Names of his Parents were to be
 “ enroll'd in the publick Register, his Mother
 “ came to answer in that behalf; who being in-
 “ terrogated, reported the whole Story of his In-

* *Spanheim Eccl. Hist. Sect. 1. p. 533. Tom. I. Ann. 1701.*
 Lugd. Bat.

† *Martin's Defence 8vo English'd, Ann. 1719.*

“carnation as she had heard from the Angel;
 “and that thereupon his Name was entred in
 “these Words: *Jesus, the Son of the living God,* and
 “of the *Virgin Mary.*”

I am not insensible how much the Truth of this Story has been disputed; but if we may credit this *Theodosius*, he avers that this Register has been carefully preserv'd in *Tiberias*, a City of *Galilee*, after the Destruction of *Jerusalem*; and that he himself had often seen and perus'd it there, he being a Man of Authority; and a principal Citizen in that Place.

And as to the Objection of Christ's being of the Tribe of *Judah*, and so not capable of Priesthood; to this it may be answer'd, that the Jews were not so punctual in keeping themselves unto their Tribes as they had formerly been; for that even the High-Priesthood it self had been bought and sold to Persons incapable of so high an Honour. And it is further to be consider'd, that Christ frequently preach'd in the Temple; which the Priests and Pharisees would never have allow'd him, had he not had some Calling to it, which authoriz'd him. And if by *ἱερεῖς*, which is the Word *Suidas* uses, may be understood some inferior Minister of the Temple, the Story may stand secure against all Exceptions; tho' the *Polychron* * History tells us, that *Ranulph*, the Monk of *Chester*, has solv'd the Objection, by saying that *Hismerias*, the Mother of *Elizabeth*, who bare the Baptist, and *Anna*, the Mother of the *Virgin Mary*, were Sisters, and the Daughters of a *Levite*, whose Name was *Iffachar*; and so Christ was related to the Tribe of *Levi*, and thence was capable of the Office. But this I leave to the Judgment of the Learned.

* *Polychron*, l. 3. c. 44.

Testimonies from Gentiles concerning Christ.

I come now to some other Testimonies taken from the Gentiles; and the first is that mention'd by *Eusebius* *, that the Idols of *Egypt* fell to the Ground, when Christ, being but an Infant, was convey'd into that Country. And *St. Ambrose* testifies the same *. And several Commentators of Learning and Honour, do believe that the Prophecy of *Isaiah*, *ch. xix. 1.* was then fulfilled, *Behold the Lord rideth upon a swift Cloud, and shall come into Egypt, and the Idols of Egypt shall be moved at his Presence.* But whether the Prophet does allude to it or not, we have no reason to misdoubt the Truth of the Story, and the Acknowledgments which the false Gods of the Gentiles made to the Divinity of the true.

The general ceasing of the Oracles much about this time, is very remarkable, and set the greatest of the Gentiles to work to find out the Reason of it ||. But *Apollo* himself gave the best Account of it, in his Answer to *Augustus* Emperor of *Rome*; who consulting with the Oracle concerning his Successor, receiv'd this Answer **:

*An Hebrew Child, whom the bless'd Gods adore,
Bids me to leave these Shrines, and back to Hell:
In Oracles I can foretel no more;
Struck dumb I leave these Altars, and farewell.*

And the History adds, that this Answer being so return'd to *Augustus*, he caused an Altar to be built

* Euseb. Demonstr. Evangel, l. 9.

† Ambrose in Psal. cxix.

|| Plutarch on the Deficiency of the Oracles.

** Polychron, l. 3. c. 44.

in the Capitol with this Inscription, *The Altar of the first-begotten of God.*

What surprizing things the *Sibylline* Oracles have said concerning Christ, his Divinity and Power, those Books tell us. I know there is some doubt concerning them; but as the most learned Bishop *Bull* observes *, if they were not genuine, with what face could the primitive Christians have argu'd against the Gentiles from them, or dar'd to have laid them before the Emperors, and appeal'd to them ?

What surprizing things has that excellent Poet, *Virgil*, extracted from some of the Fragments of those Oracles ? Such things, as in the opinion of very great Criticks †, cannot properly be apply'd to any but the Lord Jesus Christ, tho by him wrested to the Honour of *Saloninus* the Son of *Pollio* : Such as *Eclog.* 4.

*Now the bless'd Virgin, now the Times of Peace
Return again ; and now from Heaven high,
The Issue of the Gods, great Jove's Increase,
Comes down, a new and sacred Progeny.*

“ The Conduct of Providence has herein been
“ justly admir'd, that so wise, so celebrated a Poet,
“ should thus recommend to all future Ages the
“ noblest Remains of the antient *Sibyls*, and de-
“ scribe the great Change that was just then go-
“ ing to be wrought by the Son of God in the
“ most polite Age, in the Metropolis of the World,
“ almost in the very Words of the Jewish Prophets ;
“ for whilst he was without reason, and beyond
“ measure flattering the infant Son of a *Roman*

* *Bishop Bull's Works in Fol.* p. 378. See Sir John Floyer, *Sibylline Oracles.*

† *Isaac Vossius de Sibyll. Comment.* *Erasmus Schmidius dissert. de Sibyll.* *Petr. Molinæus Vatis*, l. 3. c. 14.

“ Consul, he was in reality preparing the World
 “ to expect a new State of things, a new Age of
 “ Truth and Virtue under the Conduct of the
 “ Messiah, whom he surprizingly styles in Words
 “ that cannot be render’d, *Magnum Jovis Incre-*
 “ *mentum* *.”

I shall only add, that the antient Christians were so far delighted with that Poem †, that those of Greece translated it into their own Language; and St. *Hierom* sticks not to affirm that *Virgil* was a Christian, even without Christ. Certain it is, he had the Happiness by this *Eclogue* to make such; *Secundianus*, *Verianus*, and *Marcellinus*, Men wholly of another Religion, were converted to Christianity by reading this *Eclogue* ‖.

What to say to these Testimonies I cannot tell, but I am sure I may safely conclude with the Captain of *Pilate’s* Guard, who observing all that happen’d at Christ’s Passion, broke out in this Acknowledgment, *Surely this was the Son of God*, Matth. xxvii. 54. And to this I may add the Saying of *Porphyry*, that *furious mad Dog against the Christians*, as St. *Hierom* calls him **, who liv’d Anno 270, namely, that from the time that Jesus has been worship’d, the Gods have done Mankind no good ††.

* *Mr. Newcomb’s Sermon at Cambridge, June 24. 1724.*

† *Eusebius Constant. Orat. c. 20. Edit. Bas. 1611.*

‖ *Ogilby’s Notes on Eclog. 4. of Virgil, 3d Edit: 1675.*

** *Hieron. Descript Eccles. in Præf.*

†† *Porphyr. Mortales, ex quo Jesus colitur, nullam ex Diis utilitatem senserunt.*



C H A P. XIV.

*The Divinity and Worship of Christ prov'd
from the Ante-Nicene Creeds.*



Come now to the Christian Church in the next Ages after the Apostles, and to examine what the Christians of those times believ'd concerning the Divinity of Christ, and what they practis'd in regard to the Worship of Christ.

That the Christians believ'd Christ to be God, not a nominal created God, but the true God, we have *Pliny's* Testimony, *Anno* 100. who says, That the Christians were wont to assemble themselves together, and to sing to Christ as God *. But this will appear abundantly better from the Christians themselves, tho the Testimony of this noble Hea-then is not to be despis'd.

Now the Christians have given us most convincing Arguments that they believ'd Christ to be the true and supreme God, and worship'd him as such, and that in the most solemn and publick Declarations of their Faith, the Creeds.

And because the Enemies of the Divinity of Christ impudently pretend that the Doctrine of the Trinity, and the Divinity of Christ, was not known nor believ'd till the Council at *Nice*, *Anno* 325. I

* *Plinii* Epist. ad *Trajanum*, l. x.

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will begin with those Creeds which were receiv'd in the Church long before that Council began.

The Divinity of Christ prov'd from the antient Ante-Nicene Creeds.

Our Saviour, just before his Ascension, commanding Baptism to be administer'd *in the Name of the Father, Son and Holy Ghost*, his Church has in all Ages requir'd the Profession of Faith in these three Persons of all that were to be baptiz'd; and none were baptiz'd but what had profess'd their Belief of the Trinity of Persons, in the Unity of the Divinity*.

And that every Person might understand what the Faith of the Christian Church was, they gave Explications of their Faith in Forms, call'd Symbols or Creeds, which were as Rules of Faith; not that they contain'd all that was necessary for a Christian to know and believe, no, they were rather design'd as a Summary, containing Minutes only of the *Credenda*; and that is the Reason they were generally so very short. And all Churches, however distant in Time or Place, or however different in the manner of expressing, have all agreed in this Particular of the Doctrine of the Holy Trinity, and have profess'd the Faith in the Father, Son and Holy Ghost; and in this Article the Catechumens were particularly instructed, before they were baptiz'd.

They who list, may see a large Catalogue of antient Creeds collected by Mr. *Bingham* †, wherein they will see the Falsity and Vanity of our modern Hereticks, who pretend to say, that the Doctrine of our Saviour's Divinity was no Article, or

* *Critical History of the Creed*, 4th Edit. p. 35, &c.

† *Mr. Bingham's Christian Antiquities*, Book x. c. 4.

necessary

necessary Article of Faith, before the Council of *Nice*, which was held *Anno* 325. for there they will find that there was not one single one wherein it is not only an Article, but the principal Article. But I must tell you that *Socinus* himself denies this Charge ||; for he says, That neither he nor his Associates ever asserted, that the Writers before the Council of *Nice* were of his Opinion. I will give you a short Account of them so far as relates to our purpose.

The first Creed is of *Irenæus*, who flourish'd *Anno* 179, in which are these Words: “ The Church, “ tho it be dispers'd over all the World, — re- “ ceiv'd from the Apostles the Belief in one God “ the Father, Maker of Heaven and Earth, — and “ in one Christ Jesus the Son of God, who was “ incarnate for our Salvation; and in the Holy “ Ghost, who preach'd by the Prophets — that “ according to the Will of the invisible Father, “ every Knee should bow, of things in Heaven, “ and things in the Earth, and things under the “ Earth, to Jesus Christ our Lord and God, and “ Saviour and King.”

The second he produces is *Origen's* Rule of Faith, who liv'd *Anno* 230, wherein are these Words: “ First that there is one God, — the next is, that “ Jesus Christ, who came into the World, was be- “ gotten of the Father before every Creature — “ he who was God was made Flesh; and when “ he was Man, he continu'd the same God that “ he was before — they also deliver'd unto us, that “ the Holy Ghost was join'd in the same Honour “ and Dignity with the Father and the Son.”

|| Socin. contr. Vujekum, c. 9. p. 443. Neq; enim arbitror ex Scriptis nostrorum hominum ostendetur, unquam eos asserere aut existimare Scriptores ante Concilium Nicænum, qui hodie extant nostræ sententiæ fuisse.

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The third of the same *Origen* against the *Marcionites*, "I believe there is one God, the Creator and Maker of all things, and one that is from him, *God the Word*, who is consubstantial with him, and coeternal;— I believe also the Holy Ghost, who exists to all Eternity."

The fourth is part of an antient Creed of *Tertullian's*, who liv'd *Anno 192*: "There is one Rule of Faith only— which teaches us to believe in one God Almighty, the Maker of the World, and in Jesus Christ his Son, &c."

What was here set down so very short, as explain'd at large in another of *Tertullian's*, in his *Prescriptions* against Hereticks, in these Words:

"The Rule of Faith is that whereby we believe one God only, and no other beside the Maker of the World, who produc'd all things out of nothing by his *Word*, which he sent forth before all things; this *Word* was call'd his *Son*, who at sundry times appear'd to the Patriarchs, and always spake by the Prophets, and at last descended into the *Virgin Mary*, by the Power and *Spirit* of God the *Father*, and was made *Flesh* in her Womb, and born of her a Man, *Jesus Christ*, &c."

The sixth is another of the said *Tertullian* against *Praxeas*, in these Words: "We believe in one God, yet under this Dispensation which we call the *OEconomy*, that that *one God* has a *Son*, which is his *Word*, who proceeded from him, by whom all things are made, and without whom nothing was made. We believe that he was sent by the *Father* to be born of a *Virgin*, both Man and God, the *Son* of Man, and the *Son* of God, and that he was call'd *Jesus Christ*;— from whence also he sent from his *Father*, according to his Promise, the *Holy Ghost* the *Comforter*,

U

" who

“ who sanctifies the Faith of those that believe in the Father, Son and Holy Ghost.”

The seventh is some Remains of the Creed in *Cyprian*, who liv'd *Anno* 248, where we find these Interrogatories, “ Whether they believ'd in God the Father, and in Christ his Son, and in the Holy Ghost ?

The eighth he produces is not a complete Summary of the Faith, but only so far as relates to the Doctrine of the Trinity ; of which it is one of the most convincing Testimonies to be met with in any of the Ante-Nicene Fathers, and is in the Works of *Gregory Thaumaturgus*, Bishop of *Neocaesarea*, who dy'd *Anno* 265. which some say he compos'd ; but *Gregory Nyssen* reports that he receiv'd it by a Vision from Heaven, in the Entrance on his Ministry. However that be, the Form is this: “ There is one *God* the Father of the living *Word*, the subsisting *Wisdom* and Power, the eternal express *Image* of *God*, who is a perfect Begetter of a perfect, a Father of an only-begotten Son ; and one *Lord*, one of one, *God* of *God*, the Character and Image of the Godhead, the *Word* of Power, the Wisdom that comprehends the whole System of the World, the Power that made every Creature, the *true Son* of the *true Father*, invisible of invisible, incorruptible of incorruptible, immortal of immortal, eternal of eternal ; and one *Holy Ghost*, who has his Existence from *God*, who was manifested to Men by the Son, the perfect Image of the perfect Son, the living Cause of all Living, the Fountain of Holiness, essential Sanctity, who is the Author of all Holiness in others ; in whom *God* the Father is manifested, who is above all, in all ; and *God* the Son, whose Power runs thro' all things. A perfect *Trinity*, whose Glory, Eternity and Dominion, is no way di-

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“ vided or separated from each other : In this *Tri-*
“ *nity*, therefore, there is nothing created or fer-
“ vile, nothing adventitious or extraneous, that
“ did not exist before, but afterward came into
“ it ; the *Father* was never without the *Son*, nor
“ the *Son* without the *Spirit*, but the *Trinity* abides
“ the same, unchangeable and invariable for ever.”

The ninth is of *Lucian* the Martyr, Presbyter of the Church of *Antioch*, who wrote this Confession of Faith in opposition to the *Sabellians*, and suffer'd Anno 311. This Confession is recorded by *Athanasius*, *Socrates*, and *Hilary*. The Words are these :

“ We believe, according to the Tradition of
“ the Gospels and Apostles, in one God, the Fa-
“ ther Almighty ;—and in one *Lord* Jesus Christ,
“ his only-begotten *Son*, who is *God*, by whom
“ are all things, who was begotten of the Father,
“ *God of God*, Whole of Whole, One of One, Per-
“ fect of Perfect, King of King, Lord of Lord,
“ the *Word*, the Wisdom, the Life, the true Light,
“ the true Way, the Resurrection, the Shepherd,
“ the Gate, the incommutable and unchangeable
“ Image of the divine Essence, Power and Glory,
“ the first-born of every Creature, who was al-
“ ways, from the Beginning, *God*, the *Word* with
“ *God*, according to what is said in the Gospel,
“ and the *Word* was *God*;—And we believe in
“ the Holy Ghost,—whence the Properties of
“ the Father are manifest, denoting him to be
“ truly a Father ; and the Properties of the Son,
“ denoting him to be truly a Son ; and the Pro-
“ perties of the Holy Spirit, denoting him to be
“ truly the Holy Ghost.”

The tenth he produces, is that of the Compiler of the Apostolical Constitutions, who is suppos'd to have liv'd in the latter end of the third Century, in these Words : “ I believe and am bap-

"tiz'd in one unbegotten, the only true God Al-
 mighty, the Father of Christ, the Creator and
 Maker of all things, of whom are all things ;
 and in one Lord Jesus Christ, his only-begotten
 Son, the first-born of every Creature ; who, be-
 fore all Ages, was begotten, not made, by the
 Good-will of the Father, by whom all things
 were made in Heaven and Earth, visible and
 invisible ; who in the last times came down
 from Heaven, and taking Flesh upon him, was
 born of the Holy *Virgin Mary* :——And I am
 baptiz'd into the Holy Ghost, that is to say the
 Comforter, which wrought effectually in all the
 Saints from the beginning of the World, and was
 afterwards sent to the Apostles by the Father,
 according to the Promise of our Lord and Sa-
 viour Jesus Christ, and after the Apostles to all
 others who——believe——."

The next is the Creed of *Jerusalem*, which we
 have imperfectly in *St. James's* Liturgy, but more
 perfectly in *Cyril's* Catechisms ; and runs in these
 Words : " I believe in one *God*, the Father Almigh-
 ty, Maker of Heaven and Earth, and of all things
 visible and invisible ; and in one *Lord* Jesus
 Christ, the only-begotten Son of *God*, begotten
 of the Father before all Ages, the true *God*,
 by whom all things were made, who was in-
 carnate and made *Man* ;——and in the Holy
 Ghost the Comforter, who spake by the Pro-
 phets."

The twelfth is the Creed of *Casarea* in *Palestine*,
 which *Eusebius* propos'd to the Council of *Nice* ;
 in which we find these Words : " We believe in
 one *God*, the Father Almighty, Maker of all
 things, visible and invisible ; and in one *Lord* Jesus
 Christ, the *Word* of *God*, *God* of *God*, Light of
 Light, Life of Life, his only-begotten Son,
 the first-born of every Creature, begotten of
 " the

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“ the Father before all Ages, by whom all things
“ were made, who for our Salvation was incarnate;
“ we believe also in one Holy Spirit. Every one
“ of these we believe to be and exist; we con-
“ fess the Father to be truly a Father, the Son
“ truly a Son, the Holy Ghost truly an Holy
“ Ghost.”

The next is the Creed of *Alexandria*, which is believ'd to be that which *Arius* and *Euzoius* deliver'd in to *Constantine*, when they made a feign'd Recantation before him; the form is in these Words, so far as relates to my present purpose: “ We
“ believe in one God, the Father Almighty; and
“ in Jesus Christ his Son, our Lord, God the *Word*,
“ begotten of him before all Ages, by whom all
“ things are made that are in Heaven and Earth;
“ —and in the Holy Ghost.”

The fourteenth is the Creed of the Church of *Antioch*, recorded by *Cassian*, in these Words: “ I
“ believe in one only true God, the Father Al-
“ mighty, Maker of all Creatures visible and in-
“ visible; and in Jesus Christ our Lord, his only-
“ begotten Son, the first-born of every Creature,
“ born of him before all Ages, and not made,
“ very God of very God, consubstantial with the
“ Father, by whom the World was fram'd and all
“ things made.” —

The last is the Creed of the Church of *Aquileia*, in these Words: “ I believe in *God*, the Father
“ Almighty, invisible and impassible; and in Jesus
“ Christ, his only Son our Lord, who was born
“ by the Holy Ghost of the *Virgin Mary*; —and
“ in the Holy Ghost.”

These are the Creeds principally in use in the Church, before the time of the *Nicene* Council; from which it appears, that the Doctrine of the Holy Trinity, and the Divinity of the Lord Jesus Christ, and of the Holy Ghost, were fundamental

and essential Articles, and were not the Invention of the Council of *Nice*; and that the Expressions relating to the Divinity of Christ, were as strong, as expressive, as significant, before the Council of *Nice*, as any since: and therefore we must conclude, those Men who would persuade the World, that Christ's Divinity was an Imposition of the *Nicene* Council, to be Men of most audacious Confidence, and most daring Brow, to impose such a Falshood upon Mankind.

I have omitted the *Roman* Creed, commonly call'd the Creed of the Apostles, because the Church of *Rome*, at that time, was not so much infested with Heresies as other Churches were; and that's the reason that Creed is not so explicit in that Article of the Trinity as others; and take it altogether, it is not so antient as other Creeds, or even as the *Nicene* *. But even this Creed is most diametrically opposite to the *Arian* Principles, if rightly understood; for the Lord Christ is there call'd *μονογενής*, the only-begotten Son, which the Compilers of that Creed well understood, and all the Antients interpret for his divine Nature; for they thereby declar'd him to be of the same Nature with God the Father, as truly God, as the Son of Man is truly Man †. “ For altho the Apostles Creed, says the excellent *Stillingsfleet*, does
 “ not in exprefs Words declare the Divinity of
 “ the three Persons in the Unity of the divine
 “ Essence, yet taking the sense of those Articles, as
 “ the Christian Church understood them from the
 “ Apostles times, then we have as full and clear
 “ Evidence of this Doctrine as we have that we
 “ receiv'd the Scriptures from them ||.

* *Critical History of the Creed*, p. 31.

† *Dr. Waterland*, Sermon 8. p. 329. *Bishop Bull*, *Judic. Eccl. Cath.* c. 5. p. 312. Anno 1721.

|| *Stillingsfleet on the Trinity*, c. 9. p. 229.

*The Christians Account of Christ to the Emperor
Constantine.*

I must here add the Account the Christian Bishops gave to the Emperor *Constantine*, yet a Heathen, of Christ, when they explain'd the Vision the Emperor and all his Army had seen in the Heavens of the Cross of Christ, on the 26th of *October Anno 312*; and the Appearance of Christ himself in his Sleep the Night after, which greatly perplex'd the Emperor. He having sent for the Christian Bishops, they told him, that the Person who appear'd to him in his Sleep, was *God the only-begotten Son of the one and only God*; and that the Sign which had been shewn him, was the Symbol of Immortality, and the Trophy of that Victory, which he, when heretofore conversant on Earth, had obtain'd over Death.—— “ And when the Emperor was “ instructed in the Christian Religion, he became “ fully persuaded, saith *Eusebius*, that the Knowledge of these Matters was deliver'd to him by “ the Ministration of God himself, and from thence “ forward was of opinion, that that God whom “ he had seen was to be worship'd with all imaginable Observancy *.”

* *Eusebius Vit. Constant. c. 22, 23, 26. l. 1. Edit. Bas. Anno Dom. 1611.*



C H A P. XV.

*The Divinity and Worship of Christ prov'd
from the antient Liturgies.*

AS the antient Creeds fully shew us what the Christians of those first Ages believ'd of the Divinity of Christ, so the publick Liturgies are the amplest Testimonies of their Practice, that they worship'd the Lord Jesus as God, together with the Father and the Holy Ghost, as the one only supreme God.

The Clementine Liturgy.

I begin with the Liturgy of *Clemens*, which is also call'd the Liturgy of the twelve Apostles, dictated by them and wrote down by *Clemens* *; but tho' this seems extravagant, there is no doubt but this Liturgy is very antient, and perhaps the oldest written Liturgy which has been transmitted to us †, and was, as *Renaudotius* acknowledges, wrote before the Council of *Nice* †; and therefore the more fit to give us an Account of the Worship paid to Christ at that time.

This Liturgy begins thus: "The Grace of Almighty God, and the Love of our Lord Jesus

* Spanheim Hist. Eccl. Sect. 1. p. 580, 581.

† Dr. Bret's *Dissertation concerning Liturgies*, p. 25.

‡ Ibid. p. 30.

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“ Christ, and the Fellowship of the Holy Ghost,
“ be with you all.”

And in the first Prayer there are these Words :
“ Thou createdst all things out of nothing, by
“ thine only-begotten Son, begotten before all
“ Ages, by no other means than thy Will, thy
“ Power, and thy Goodness; God the *Word*,
“ the living Wisdom, the first-born of every Crea-
“ ture, the Angel of thy great Council, the High-
“ Priest; but the Lord and King of all sensible
“ and intellectual Creatures; who was before all
“ things, and by whom all things were made.
“ Thou, O eternal God, didst make all things by
“ him, and by him too dispensest thy Providence
“ over them; for by the same that thou broughtest
“ all things into Being, by him thou continuest
“ all things in well-being.”

In the second Prayer thus: “ Thou art indeed
“ holy and most holy, the highest and the most
“ exalted for ever; holy also is thine only-begotten
“ Son Jesus Christ, our Lord and God, who is al-
“ ways ministring to thee his God and Father,
“ not only in the various Works of the Creation,
“ but in the providential Care of it, did not
“ over-look lost Mankind;—He who was Man’s
“ Creator, was pleas’d with thy Consent to be-
“ come Man, the Lawgiver to be made subject to
“ the Law, the High-priest to be himself the Sa-
“ crifice, the Shepherd a Sheep, to appease thee
“ his God and Father, to reconcile thee to the
“ World, and deliver all Men from the impending
“ Wrath. He was incarnate of a Virgin, God the
“ Word, the beloved Son, the first-born of every
“ Creature; and as he himself had foretold, by the
“ Mouth of the Prophets, of the Seed of *David*,
“ and of *Abraham*, and of the Tribe of *Judah*.
“ He who forms all that are born into the World,
“ was himself form’d in the Womb of a Virgin,
“ became

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“ became Flesh ; and he who was begotten from
 “ Eternity, was born in time. — And further
 “ we pray, that thou wilt preserve us in all God-
 “ linefs, and gather us together in the Kingdom of
 “ thy Christ our King, the God of every sensible
 “ and intelligent Being ; and that thou wilt keep
 “ us stedfast, unblameable and unreprouable ; for
 “ to thee is due all Glory, Adoration and Thankf-
 “ giving, Honour and Wisdom, to the Father, and
 “ to the Son, and to the Holy Ghost, both now
 “ and ever, and World without end.”

Again : “ O God who art great, great in Name
 “ and Counsel, powerful in thy Works, the God
 “ and Father of thy Holy Son Jesus our Saviour,
 “ look upon us, and this thy Flock, which thou
 “ hast chosen, thro’ him, to the Glory of thy
 “ Name. Sanctify us in Body and Soul, and grant
 “ that we, being purify’d from all Filthiness of
 “ Flesh and Spirit, may partake of the mystick
 “ Blessings now lying before thee, and judge none
 “ of us unworthy of them ; but be thou our Sup-
 “ porter, our Helper, and Defender, thro’ thy
 “ Christ, with whom Glory, Honour, Laud, Praise,
 “ Thanksgiving be to thee and the Holy Ghost
 “ for ever. Amen.”

And lastly, “ Holy things are for holy Persons.
And let the People answer: “ There is one Holy,
 “ one Lord, one Jesus Christ, to the Glory of God
 “ the Father, blessed for evermore, Amen. Glory
 “ be to God in the Highest, and on Earth Peace,
 “ Good-will towards Men : Hosannah to the Son
 “ of *David*, blessed be he that cometh in the Name
 “ of the Lord ; he is our God and Lord, and
 “ hath appear’d to us. Hosannah in the Highest.”

The Liturgy of St. James, which was antiently used in the Church of Jerusalem, the first Christian Church.*

This Liturgy is call'd by the Name of *St. James*, the Brother of our Lord Christ, the first Bishop of *Jerusalem*; not that it is believ'd that it was wrote by him, but because it was compiled agreeable to that traditional Liturgy which had been us'd in the Church of *Jerusalem* from the time of that Apostle: So, tho he cannot be said to be the Writer, yet he may be reputed the Author of it.

None of the antient Liturgies †, the *Clementine* excepted, were committed to Writing till near fifty Years after the Council of *Nice*; yet if they agree with the Doctrine and Expressions receiv'd and us'd by the Fathers, who liv'd before the Council of *Nice*, and are agreeable to the Scriptures, we have all that can be desir'd, or that any one can contend for.

That this Liturgy was us'd in the Church of *Jerusalem*, appears from a Passage in the Prayer for the Catholick Church; where it is said, "We offer also to thee, O Lord, for thy holy Places, which thou hast glorify'd with the divine Presence of thy Christ, and the Appearance of thy most holy Spirit; but chiefly for glorious *Zion*, the Mother of all Churches." Whence it is plain, that those who us'd this Liturgy, had a more peculiar Concern for those Places, where Christ dwelt while on Earth, than other Churches had; and the more, because these Words are not found in any other Liturgy whatever.

That this Liturgy is very antient, is acknowledg'd by *St. Cyril*, who in his Catechisms has set

* *Bibl. Patrum*, Tom II. Paris 1624.

† *Dr. Bret*, *Dissert.* p. 24.

down this Form as agreeable in Substance to the traditional Liturgy of *St. James*.

Now this Liturgy bears ample Testimony that the Church of *Jerusalem* worship'd Christ as God.

The first Prayer begins in these Words: " Holy
 " art thou, O eternal King, the Lord and Giver
 " of all Holiness; holy is thine only-begotten Son
 " our Lord Jesus Christ; by whom thou hast made
 " the Worlds; holy is thy holy Spirit, who search-
 " eth all things, even the deep Mysteries of thy
 " Godhead; holy art thou who alone art Almighty,
 " a God of Goodness, Terror and Compassion, re-
 " markably indulgent to the Work of thine own
 " Hands."

And after: " Have Mercy upon us, O God, the
 " Almighty; have Mercy upon us, O God, our
 " Saviour; have Mercy upon us, O God, according
 " to thy great Mercy, and—send down thy most
 " Holy Spirit, even the Lord and Giver of Life,
 " who with thee, O God the Father, and with
 " thine only-begotten Son, liveth and reigneth
 " a consubstantial and coeternal Person*.—
 " Grant us thy Peace and Love, O God our Sa-
 " viour, the Hope of all the Ends of the Earth,
 " —by the Grace, Mercy and Compassion of
 " thine only-begotten Son, with whom, and with
 " thy most Holy, Good and Life-giving Spirit, thou
 " art blessed and glorified now and for ever.
 " Amen.

* *This Word was added in After-Ages; for it was not us'd with respect to the Holy Ghost, till Macedonius deny'd him to be a divine Person, for which he was condemn'd Anno 381, in the second General Council at Constantinople; and the Word was then us'd to denote the Spirit to be of the same divine Nature with the Father and the Son, as the Council of Nice against the Arians used it, Anno 325, to signify that the Son was of the same divine Nature with the Father.*

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“ Let us pray for the Unity of the Faith, and
“ the Communion of his most holy, adorable Spi-
“ rit, commending one another, and our whole
“ Life to Christ our God.”

The Priest prays.

“ O God, the Father of our Lord and God
“ and Saviour Jesus Christ, great in Name, happy
“ in Nature, and infinite in Goodness, the God
“ and Governor of all things.—

The Exclamation.

“ — For thine is the Kingdom, the Power
“ and the Glory, of the Father, and of the Son,
“ and of the Holy Ghost, now and ever. Amen.

“ For to thee, our God, is due all Worship, and
“ to thine only-begotten Son, and thine Holy Spi-
“ rit, both now and ever. Amen.

The Priest says with a loud Voice,

“ And the Grace and Mercy of the holy, con-
“ substantial, uncreated and adorable Trinity, be
“ with us all.

The Priest, lifting up the Gift, says by himself,

“ O holy Lord, who dwellest in the Seat of
“ Holiness, sanctify us by the Word of thy Grace,
“ and the Descent of thy Holy Spirit; for thou,
“ Lord, hast said, ye shall be holy as I am holy :
“ O Lord our God, the incomprehensible Word
“ of God, of one eternal and inseparable Sub-
“ stance with the Father, and the Holy Ghost,
“ accept the immortal and seraphick Hymn at
“ thy holy and unbloody Sacrifice from me a Sin-
“ ner crying and saying,

The Exclamation.

“ Holy Things are for holy Persons.

People.

People. “ There is but one that is holy, one
 “ Lord Jesus Christ, to the Honour of God the
 “ Father, to whom be Glory for ever and ever.

*At the dipping of the Bread into the Cup, the
 Priest says,*

“ The Union of the most holy Body and pre-
 “ cious Blood of our Lord God and Saviour Jesus
 “ Christ.

At the breaking of the Bread into each Cup.

“ The Union is made, sanctify'd, and completed
 “ in the Name of the Father, the Son, and the
 “ Holy Ghost, now and ever.

When he signs the Bread he says,

“ Behold the Lamb of God, the Son of the
 “ Father that takes away the Sins, and was sanc-
 “ tify'd for the Life and Salvation of the World.

At the Distribution into each Cup.

“ This is a Portion of Christ's holy Body, full
 “ of Grace and Truth, of the Father and the
 “ Holy Ghost, to whom be Honour and Power for
 “ ever and ever.

The Priest says just before the Communion.

“ O Lord our God, the Bread that came down
 “ from Heaven is the Life of the World. I have
 “ sinned against Heaven and before thee, and am
 “ not worthy to partake of the immaculate Myste-
 “ ries; but, O merciful God, do thou make me
 “ worthy by thy Grace, that I may receive thy
 “ holy Body and precious Blood, not to my Con-
 “ demnation, but for the Remission of my Sins
 “ and eternal Life.

The Conclusion.

“ We give Thanks to thee, O Christ our God,
 “ that thou hast vouchsaf’d to make us Partakers
 “ of thy Body and Blood for the Remission of our
 “ Sins and for eternal Life. Keep us, we be-
 “ seech thee, without Blame, according to thy
 “ great Goodness and Love of Mankind.

The Liturgy of St. Mark,

*Being the antient Liturgy of the Church of Alexandria,
 of which St. Mark was the first Bishop, and which
 was us’d thro’out that Patriarchate, containing E-
 gypt, Lybia, Pentapolis, and Ethiopia*.*

This Liturgy is call’d by the Name of *St. Mark*, not that it was written by that Evangelist, but as it was the antient Liturgy of the Church of *Alexandria*, and us’d thro’out that Patriarchate, which was the second of the Oriental Diocesses †, and of vast extent, containing *Egypt, Lybia, and Pentapolis*, and to which *Ethiopia* was afterwards added.

It is call’d by that Evangelist’s Name, because us’d in that Church of which he was the first Founder and Bishop. That it is antient, is without all doubt, and was penn’d about the same time that others were, after the *Nicene* Council, all Churches using the Service traditionally before; and there is no doubt but that they retain’d, as exact as they could, what they had receiv’d from their first Founder. That it was wrote before the Council of *Chalcedon*, Anno 449, (held against *Eutyches*’s Heresy, which held but one Nature in Christ) we

* Translated from the Edition of Renaudotius, publish’d in Greek and Latin at Paris, Anno 1716, and publish’d in English by Dr. Brett, 1720.

† Spanheim Geogr. Sacr. & Eccles. p. 78, 87.

learn from its being us'd both by the orthodox Patriarchs of *Alexandria*, and the *Coptites*, or the Followers of *Dioscorus* the Patriarch of that Church, who was condemn'd by that Council, and who from that time to this have continu'd to hold distinct Communions, and to have different Bishops of the same Districts, and who after that time would not receive any new Rites the one from the other; both of them pretending to stick to the antient Rites of that Church, us'd there before their Separation: and therefore if either of them had added any thing afterwards to their common Liturgy, the other would not have follow'd them therein, but that Addition would have become a farther Article of Division betwixt them.

That this Liturgy was compil'd for the Use of the Churches of *Egypt* particularly, appears from that Passage in the general Intercession, *Raise the Waters of the River to their just Height*; for there is no Country in which the *Greek* Language was ever us'd, that is annually overflow'd by a River as *Egypt* is by the *Nile*; and they have reason to pray that those Waters may flow to their just measure, because if they exceed or fall short, they cause a Dearth in that Country.

Now let us see how Christ was worship'd by this Liturgy.

The Priest begins the Anaphora or Offertory.

“ It is very meet, right, holy and becoming,
 “ as well as profitable to our Souls, to sing Praises,
 “ to give Thanks, to make our humble Confession
 “ Night and Day, with Heart and Voice, to Thee,
 “ who art from everlasting, O Lord God Father
 “ Almighty;—Thou createdst all things by thy
 “ Wisdom, the true Light, thine only-begotten
 “ Son, our Lord, our God, and Saviour Jesus
 “ Christ: wherefore giving Thanks thro' him to
 “ thee,

“ thee, together with him and the Holy Ghost, we
 “ offer this reasonable and unbloody Oblation.—

*The Priest, when signing the holy Elements with the
 Sign of the Cross, says,*

“ Heaven and Earth are indeed full of thy
 “ Glory, by the Manifestation of our Lord, our
 “ God and Saviour Jesus Christ: Sanctify also,
 “ O God, this Sacrifice with thy Heavenly Be-
 “ nediction, by the Descent of thine Holy Spirit
 “ upon it; for our Lord himself, our God and
 “ supreme King Jesus Christ, in the same Night
 “ wherein he deliver’d himself for our Sins—
 “ took Bread;—and looking up to thee his
 “ Father, but our God and the God of all, he
 “ gave thanks, he blessed, he sanctified, and brake
 “ it and gave it to them, saying, *Take, eat.*

“ In like manner he took the Cup,—and look-
 “ ing up to Heaven to thee his Father, but our
 “ God and the God of all, he gave thanks, he
 “ blessed, he filled it with the Holy Ghost, gave
 “ it to his holy and blessed Disciples, saying, *Drink
 “ ye all of this.*—

“ —Shewing forth therefore, O Lord Al-
 “ mighty, heavenly King, the Death of thine only-
 “ begotten Son, our Lord, our God and Saviour
 “ Jesus Christ, and confessing his blessed Resurrec-
 “ tion from the Dead on the third Day, his Ascen-
 “ sion into Heaven, and his Session at the Right-
 “ Hand of Thee his God and Father;—we, O Lord,
 “ have set before thee thine own, out of thine own
 “ Gifts. And we pray and beseech thee, O thou
 “ Lover of Mankind, to send down from thy holy
 “ Heaven, the Habitation of thy Dwelling, from
 “ thine infinite Bosom the Paraclete, the Spirit of
 “ Truth, the holy one, the Lord and Giver of
 “ Life,—consubstantial * with thee, proceeding

* See the Note on St. James's Liturgy.

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“ from thee, and sitting with thee in the Throne
 “ of thy Kingdom, together with thy Son our
 “ Lord, our God and Saviour Jesus Christ.—
 “ Send down thine Holy Spirit upon us, and upon
 “ these Loaves and these Cups, that the Almighty
 “ God may sanctify and thorowly consecrate them,
 “ —making the Bread the Body, Amen; and
 “ the Cup the Blood of the New Testament of
 “ our Lord himself, our God, our Saviour and su-
 “ preme King Jesus Christ:— that as well in
 “ this, as in all things else, thy holy, honourable
 “ and glorious Name may, together with Christ
 “ and the Holy Ghost, be hallowed, praised and
 “ glorified.

Deacon. “ Bow down your Heads to the Lord
 “ Jesus..

The Priest prays,

“ O Lord God Almighty, that sittest between
 “ the Cherubim, and art glorify'd by the Seraphim,
 “ ———we bow down our selves, both Soul
 “ and Body before thee, testifying thereby our
 “ Subjection to thee, and beseech thee to defend
 “ us from all the secret Attacks of Sin, and to
 “ make us glad with the divine Influence of thine
 “ Holy Spirit; so that being fill'd with the Know-
 “ ledge of thee, we may worthily partake of the
 “ good things lying before us, the spotless Body
 “ and precious Blood of thine only-begotten Son,
 “ our Lord, our God and Saviour Jesus Christ;—
 “ thro' whom, and with whom, together with the
 “ holy, good and Life-giving Spirit, Glory and
 “ Power be unto thee.

The Priest prays,

“ O holy, high and terrible Lord, who dwellest
 “ in thy holy Places, sanctify us with thy Grace,
 “ and the Inspiration of thy Holy Spirit; for thou
 “ Lord

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“ Lord hast said, *Be ye holy as I am holy.* O Lord
“ our God, the incomprehensible Word, consub-
“ stantial *, coeternal and coequal with the Fa-
“ ther and the Holy Ghost, receive the immortal
“ Hymn which is proclaim'd aloud, and said, with
“ the Cherubim and Seraphim, by me a Sinner,
“ thy unworthy Servant, and my unhallow'd Lips.
People. “ Lord have Mercy upon us, Lord have
“ Mercy upon us, Lord have Mercy upon us.

The Priest with a loud Voice,

“ Holy Things for holy Persons.
People. “ There is one Holy Father, one Holy
“ Son, one Holy Ghost, in the Unity of the Holy
“ Spirit, Amen.—The holy Body—the pre-
“ cious Blood of our Lord, our God and Saviour.

*The next Liturgy I produce, is that of the Church of
Ethiopia.*

I said before, p. 303, that the Church of *Ethiopia* was subject to the Patriarch of *Alexandria*; but this seems only to have been as they applied to him for the Consecration of their Metropolitan, and no farther.

Renaudotius gives us this Account of the Conversion of this Nation, That one *Fruventius*, not long after the Council of *Nice*, being taken Prisoner, was carried a Captive into that Country; and serving in the Court, took occasion to propagate the Christian Religion there, and was consecrated Bishop and Apostle of *Ethiopia* by *Athanasius* at *Alexandria*; which gave the occasion for *Alexandria* to claim the Superiority over that Church †.

* See the Note, p. 300.

† Renaudot. 1716. Paris, Vol. I. p. 513.

This Church of *Ethiopia* now receives her Metropolitan from the *Coptick* Patriarch of *Alexandria*, mention'd before; and has done so ever since the *Mahometans* gain'd the Dominion of *Egypt*, Anno 639.

The Liturgy of the *Ethiopians* is undoubtedly very antient, and taken from that of *Egypt* call'd *St. Mark's*; but having several most excellent Col-lects to our present purpose, I must transcribe some of them.

Priest.

“ The Holy of Holies, the Holy of Holies, the
 “ Holy of Holies, the Lord be with you. We
 “ render Thanks to thee, O Lord, thro' thine
 “ only-begotten Son Jesus Christ, our Lord God
 “ and Saviour, whom thou sentest to us in the
 “ last Days: thy Son our Saviour and Redeemer,
 “ the Angel of thy Council, the WORD who pro-
 “ ceeds from thee, and by whom thou madest all
 “ things according to thy Will.————

Priest.

Again let us put up our Prayers to the Almighty Lord, the Father of Jesus Christ our Lord, our God and Saviour:——“ O holy Trinity, Father,
 “ Son, and Holy Ghost, bless thy People, the So-
 “ ciety of beloved Christians, with heavenly Bles-
 “ sings; send down the Grace of thy Holy Spirit
 “ upon us, — confirm us in the Faith of the Tri-
 “ nity to the last Moment of our Lives: O Jesus
 “ Christ, our High-Priest, look upon the Sick a-
 “ mong thy People, be thou a Guide to our Fa-
 “ thers and Brethren,——bless the Winds of the
 “ Heavens, the Rains;——may thy Joy and Glad-
 “ ness overspread the Face of the Earth, and
 “ grant us thy Peace.

“ Turn the Hearts of powerful Kings towards
 “ us for good,——bless those that serve in the
 “ Sanctuary,

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“ Sanctuary, that Christ our God may conduct
“ them to the heavenly *Jerusalem*, and all those
“ who are assembled with us, and wait for the
“ Mercy of Christ our God.—O Christ our God,—
“ O Jesu Christ our High-Priest, O Lord save thy
“ People, and bless thine Heritage, govern them
“ and lift them up for ever, preserve them in the
“ Orthodox Faith.

At the Breaking of the Bread.

“ I humbly give Thanks to thee, O Lord my
“ God, who reignest over the Universe—who
“ hast condescended to acquaint us with the Mystery
“ of the Cross,—thine is the Power,—thro’
“ Jesus Christ our Lord and God; to him there-
“ fore, to thee, and to the Holy Ghost, Thankf-
“ giving, Glory and Praise is due for ever and
“ ever. Amen.

The Absolution Prayer.

“ O Almighty Lord, who healest our Souls and
“ Bodies, who by the Voice of thine only-be-
“ gotten Son Jesus Christ, our Lord God and Sa-
“ viour, didst say to *Peter* our Father, Thou art
“ *Peter*, and upon this Rock I will build my
“ Church.—May thy Servants be absolv’d by the
“ Mouth of the holy Trinity, Father, Son and
“ Holy Spirit, and by the Mouth of me a Sinner,
“ thy unworthy Servant. O Lord our God, thou
“ art he who takest away the Sins of the World,
“ accept the Repentance of thy Servants.—thro’
“ Jesus Christ our Lord, by whom, with him, and
“ the Holy Spirit, Glory and Power be unto thee
“ now, for ever, and World without end. Amen.

Priest.

“ O Lord Jesus Christ have Mercy upon us.

Priest.

“ This is the Body and Blood of our Lord and
 “ Saviour Jesus Christ, which he receiv'd of the
 “ —holy and pure *Virgin Mary*, and made it one
 “ with his Divinity, without any Commixtion or
 “ Confusion, any Division or Alteration of the Di-
 “ vinity.—I believe that his Divinity was not
 “ separated from his Humanity, no not for an
 “ Hour, or so much as the twinkling of an eye.
 “ —This is the Bread of Life—the truly pre-
 “ cious Body of Emmanuel our God.”

The Liturgy of St. Basil.

St. *Basil*, Archbishop of *Casarea* in *Cappadocia*, is reasonably believ'd to have been the first who compil'd a Liturgy, or Form of Divine Service, for his own Church: He flourish'd *Anno* 370, and dy'd *Anno* 378. He was soon follow'd by other Bishops, in composing or putting in Writing those Prayers which had been us'd, and traditionally handed down to them by their Bishops, from their very first Conversion.

This Liturgy, tho' compil'd for his own Province, was receiv'd by divers other Churches, and us'd there as well as their own, not constantly, but on certain Days; as at *Constantinople*, where it is still us'd on all the Sundays in *Lent*, except *Palm-Sunday*, upon *Mandate-Thursdai*, and *Easter-Eve*, upon the Vigils of *Christmas* and the *Epiphany*: And at all other times the Liturgy of St. *Chrysofome* is us'd in the Greek Church.

This Liturgy was publish'd by *Goar* in his *Eucho- logium*, *Anno* 1647, and has most admirable Expressions of their worshipping Christ as God.

The Priest begins,

“ The Grace of our Lord Jesus Christ, and the
“ Love of God the Father, and the Fellowship
“ of the Holy Ghost, be with you all.—

People.

“ It is meet and right to worship Father, Son,
“ and Holy Ghost, the consubstantial and undi-
“ vided Trinity.

The Priest bowing prays,

“ O Sovereign Lord, God the Father, who
“ art Almighty, and adorable, it is indeed very
“ meet, right, and agreeable to the Majesty of
“ thy Holiness, that we should sing Praises to
“ thee, bless thee, worship thee, give thanks to
“ thee, glorify thee, the only true God,—the
“ Father of our Lord Jesus Christ, the great God
“ and Saviour of our Hope, who is the express
“ Image of thy Goodness, and the lively Repre-
“ sentation of thee his Father, the living WORD,
“ God before all Ages, Wisdom, Life, Holiness,
“ Power, the true Light, from whence proceeded
“ the Holy Spirit, the Spirit of Truth,— by
“ whom all reasonable and intelligent Creatures
“ are empower'd to serve and praise thee.

The Priest prays with a loud Voice,

“ With these blessed Powers, O merciful Lord,
“ we unworthy Sinners cry aloud and say, Thou
“ art indeed truly holy, thy Holiness is perfect;
“ —and when the Fulness of time was come,
“ thou spakest unto us by thy Son, by whom thou
“ hadst made the Worlds, who being the Bright-
“ ness of thy Glory, and the express Image of
“ thy Person, upholding all things by the Word of
“ his Power, thought it no Robbery to be equal

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“ to thee his God and Father. Nevertheless, he
“ that was God from all Eternity came down
“ from Heaven,——made himself in his Humilia-
“ tion like unto us, that he might raise us to the
“ Likeness of the Image of his Glory.——

The Consecration.

“ Make this Bread the precious Body of our
“ Lord, our God and Saviour Jesus Christ,——
“ and this Cup the precious Blood of our Lord,
“ our God and Saviour Jesus Christ. Amen.

The People sing,

“ Receive me, O Son of God, who this Day
“ communicate of thy mystical Supper:——Let
“ all flesh be silent, and stand with Fear and
“ Trembling, laying aside all earthly Thoughts;
“ for the King of Kings, and Lord of Lords,
“ comes forth to be sacrific'd and given for Food
“ to the Faithful;——and grant that we may,
“ with one Mouth and one Heart, praise and
“ glorify thy great and glorious Name, Father,
“ Son, and Holy Ghost, now, henceforth, and for
“ evermore.

Priest.

“ The Mercies of the great God, and
“ our Sa-
“ viour Jesus Christ, be with you all.

The Priest prays,

“ Draw near, O Lord Jesus Christ our God,
“ from the Habitation of thy Dwelling, and the
“ Throne of Glory in thy Kingdom, and come
“ and sanctify us, O Thou who sittest on High at
“ the Right-Hand of the Father, and at the same
“ time art invisibly present with us here below,
“ and vouchsafe to impart to us, by thy mighty
“ Hand, thine immaculate Body and most precious
“ Blood, and by us to all thy People.”

The second Liturgy of St. Basil, as it is us'd thro'out the Patriarchate of Alexandria, publish'd by Renaudot, Paris 1716.

This second Liturgy of *St. Basil*, is different from the former in Words and Style and Method, tho not in Sense: whether it was penn'd by *St. Basil* I cannot say, but it is certain that as the former is us'd in the Greek Church, this is us'd among the *Coptites* in their Patriarchate of *Alexandria*, together with the Liturgy of *St. Mark*, as the other is with that of *St. Chrysoptom* in the Church of *Constantinople*.——

The Worship herein given to Christ is remarkable.

The Beginning of the Oblation.

“ O Almighty Lord, thou God of Truth, who
“ existest from Eternity and reignest for evermore,
“ who dwellest on high, and from thence beholdest
“ the Depths below,——the Father of our Lord,
“ our God and Saviour Jesus Christ, by whom
“ thou madest all things both visible and invisible,
“ who sittest upon the Throne of Glory in thy
“ Kingdom, and art worship'd by all the heavenly
“ Hosts.——Holy, holy, holy, art thou, O Lord
“ our God, who didst form us;——and when we
“ had transgress'd thy Commands, and forfeited e-
“ ternal Life, didst not cast us off for ever,——
“ but appear'd to us in the latter Days by thine
“ only-begotten Son our Lord, our God and Saviour
“ Jesus Christ, who became Flesh and was made
“ Man of the Holy Ghost,——and the ever *Virgin*
“ *Mary*.——

The Priest with a loud Voice.

“ That he may make this Bread the holy Body
“ of our Lord, our God and Saviour Jesus Christ,
“ for

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“ for the Remission of Sins, and Life everlasting
“ to all those who partake of it, Amen.—

“ And this Cup the precious Blood of our Lord,
“ our God and Saviour Jesus Christ, for the Re-
“ mission of Sins, &c.—Amen.

“ Lord have Mercy upon us,——and for us,——
“ keep us in thy Faith and bring us to thy King-
“ dom, give us always thy Peace, that in this as
“ well as other things, thy holy glorious and blef-
“ sed Name may be hallow'd, glorify'd, prais'd,
“ blessed, and sanctify'd, together with Jesus Christ
“ and the Holy Ghost.

People. “ Our Father, &c.

Priest. “ For thine is the Kingdom, and the
“ Power and the Glory, Father, Son, and Holy
“ Ghost, now henceforth and for evermore.

At the Distribution.

“ The holy Body and precious Blood of Jesus
“ Christ, the Son of God. Amen.

People. “ Amen.

“ The holy precious Body, and true Blood of Je-
“ sus Christ, the Son of God. Amen.

People. “ Amen.

“ This is in Truth, the Body and Blood of
“ Emmanuel our God. Amen.

People. “ Amen.”

*The Liturgy of St. John Chrysostom, used in the Pa-
triarchate of Constantinople, publish'd by Goar in
his Euchologium, or Collection of the Offices of the
Greek Church. Printed at Paris 1647.*

This Liturgy very probably was written by *John
Chrysostom*, who was Patriarch of *Constantinople* from
Anno 398, and dy'd *Anno 407*; for tho we are as-
sur'd that other Liturgies were not written by
those whose Names they bear, as has been before
observ'd,

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observ'd, yet *Chrysoftom*, who liv'd sometime after *St. Basil*, and in the Age when putting the Liturgies in Writing was used in several Churches, he might, for any thing that appears to the contrary, write a Liturgy for the use of his own Church.

But be that as it will, it is certain this Liturgy is very antient, and is receiv'd in the *Greek Church*.

But as that Church has degenerated from what it was, so this Liturgy has also been corrupted with superstitious Additions.

But in respect to the Worship paid to Christ, it is an antient and a noble Testimonial.

It begins thus :

“ The Grace of our Lord Jesus Christ, and the
“ Love of God, and the Fellowship of the Holy
“ Ghost, be with you all.

“ Let us give thanks unto the Lord ; it is
“ meet and right to worship the Father, the Son,
“ and the Holy Ghost, the consubstantial, un-
“ divided Trinity.

“ It is meet and right to praise thee, to bless
“ thee, to glorify thee, to give thanks to thee, to
“ worship thee, in all Places of thy Dominion ;
“ for thou art God ineffable, inconceivable, invi-
“ sible, incomprehensible, from everlasting to ever-
“ lasting the same, Thou, and thine only-begot-
“ ten Son, and Holy Spirit. Thou broughtest us
“ out of nothing into Being ; and when by our
“ Disobedience we were fallen, thou didst raise
“ us again, and try if by any means thou couldst
“ bring us to Heaven, and give us an Inheritance
“ in thy Kingdom : For these, and all other thy
“ Mercies,——we give thanks to thee, and thine
“ only-begotten Son, and Holy Spirit ;—— and
“ grant that we may, with one Mouth and one
“ Heart, praise and glorify thy great and glorious
“ Name, Father, Son, and Holy Ghost, now
“ henceforth and for ever. Amen.

“ The

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“ The Blessing of the great God, and our Saviour Jesus Christ, be with you all.

“ — Let us commend our selves and one another to Christ our God, beseeching him to grant us Unity in Faith, and the Communion of the Holy Ghost. We commend our selves, and one another, to thee, O Lord.

“ Draw near, O Lord Jesus Christ, &c. as
“ Page 312.

People. “ There is one holy, one Lord Jesus Christ in the Glory of God the Father. Amen.

Deacon. “ Make me Partaker, Sir, of the precious and holy Body of our Lord, our God and Saviour Jesus Christ.

The Priest says,

“ I do make you Partaker of the precious, holy, and immaculate Body of our Lord, our God and Saviour Jesus Christ, for the Remission of Sins, and eternal Life.

The Priest prays,

“ I believe, Lord, and confesse, that thou art Christ, the Son of the living God, who didst come into the World to save Sinners, of which I am chief.

“ Receive me, O Son of God, who have now communicated of thy mystical Supper; for I will not divulge this Mystery to thine Enemies, I will not give thee a deceitful Kiss as *Judas* did, but as the Thief will confesse to thee: Remember me, O Lord, in thy Kingdom.

“ I am not worthy, Lord, that thou shouldst come unto me; but as thou didst vouchsafe to lodge in a Den, and a Stable of brute Beasts, and in the House of *Simon* the Leper, and didst receive the Harlot, a Sinner like unto me, when she came to thee, vouchsafe in like manner to
“ enter

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“ enter into the Stable of my brutish Soul, my
“ defiled Body, who am dead in Sin, a spiritual
“ Leprosy. And forasmuch as thou didst not dis-
“ dain the foul Mouth of the Harlot, when she
“ kissed thy unpolluted Feet, disdain not me who
“ am a Sinner, O Lord my God ; but as thou
“ art good and gracious, make me worthy to par-
“ take of thy most holy Body and Blood.

“ Remit, pardon, and forgive, O God, all the
“ Sins which I have committed against thee, whe-
“ ther knowingly or ignorantly, whether by Word
“ or Deed ; according to thy Goodness and Pity,
“ forgive them all.—Suffer me not to fall un-
“ der Condemnation, but to receive thy precious
“ and immaculate Body for the healing of my
“ Soul and Body ; for thine is the Kingdom, Power
“ and Glory, Father, Son, and Holy Ghost, now
“ henceforth and for evermore. Amen.

“ In the Name of the Father, Son, and Holy
“ Ghost. This has touch'd my Lips, and shall
“ take away mine Iniquities, and shall purge me
“ from my Sins, from this time forth and for ever-
“ more. Amen.

I must add some Fragments of the antient Gallican Liturgys, used in all the Churches of Gaul and Britain, before the Goths conquered the Roman Empire.

These Liturgies are certainly very antient, and seem to have been the first written Liturgies us'd in these Parts of the World ; and Bishop *Stillingfleet* says, were introduc'd in *Britain* about the Year 429, by *St. German**, who came over with *Lupus* to free this Church from the *Pelagian* Heresy. When *Austin* the Monk came over to con-

* *Bishop Stillingfleet's Antiquities of the British Church*, p. 216.

vert our *Saxon* Ancestors to the Christian Faith, (who by that time had drove the poor *Britons* into *Wales* and *Cornwall*) he brought with him the *Roman* Liturgy, which from that time forward was us'd in this Realm. However, it is likely that the old *Gallican* Liturgy continu'd to be used in *Wales*, the true antient *British* Church, till the Reign of King *Henry* the First, about the Year 1115, when the Bishops of *Wales* were brought under the Jurisdiction of the Archbishops of *Canterbury*.

It is a Misfortune that we have not these Liturgies transmitted to us complete; however, the remaining Fragments are worthy of preserving.

“ It is truly meet and right that we should
 “ always here and every where give thanks unto
 “ thee, Holy Lord, Almighty Father, Eternal God,
 “ whose Property is rather to forgive than to
 “ punish Sins.—

“ The Holy of Holies, the Holy of Holies, &c.
 “ as Page 308.

After the thrice Holy.

“ Thou art truly holy, truly blessed, O Lord
 “ God, the Father Almighty, the Salvation of
 “ them that believe, and the Redeemer of all in
 “ Christ, thro' whom we pray and beseech thee,
 “ that thou wouldest vouchsafe to receive, bless
 “ and sanctify this Oblation, that it may be
 “ grateful and acceptable, which we offer unto
 “ thee for the Peace of thy Church,——thro' the
 “ same our Lord.—

“ We beseech thee, O God Almighty, let thy
 “ holy Word descend upon these Gifts which we
 “ offer to thee, let the inestimable Spirit of thy
 “ Glory descend. ——

“ Being

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“ Being afraid of our selves by reason of the
“ Error of our Consciences, and asham'd thro' the
“ Remembrance of our Sins, O Almighty God,
“ we judge our selves unworthy to invoke thy
“ holy Name, that we should dare to say the
“ Prayer which thou hast commanded us to say;
“ nevertheless, because thou permittest it, there-
“ fore we say, *Our Father.*”

C H A P.



C H A P. XVI.

The Primitive Christians pray'd to Christ in their daily Prayer.

WE have largely seen how the Antients worship'd Christ as God, in the several Liturgies, at the Celebration of the Lord's Supper, the most exalted of all the Acts of Devotion.

Let us now see how they worship'd Christ in their daily Prayers; for that the primitive Christians, in time of Peace, had daily Worship in the Churches, both Morning and Evening, is beyond doubt*.

The Morning Prayer.

The Order for Morning Prayer began with the sixty third *Psalms*; then was made the Prayers for the several Orders of Catechumens, Energumens, Candidates of Baptism, and Penitents.

After these, the Prayer for the Faithful, for the Peace of the World, and the whole State of Christ's Church, then the Morning Thanksgiving.

“ O God the God of Spirits and of all Flesh,
 “ with whom no one can compare, whom no
 “ one can approach, that givest the Sun to govern

* Bingham Eccl. Antiq. l. 13. c. 9, 10.

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“ the Day, and the Moon and the Stars to go-
“ vern the Night, look down now upon us with
“ the Eyes of thy Favour, and receive our Morn-
“ ing Thanksgivings, and have Mercy upon us ;
“ for we have not spread forth our Hands to any
“ strange God ; for there is not any new God
“ among us. But thou our eternal and im-
“ mortal God, who hast given us our Being thro’
“ Christ, and our Well-being by Christ, vouchsafe
“ by him to bring us to everlasting Life ; with
“ whom unto thee be Glory, Honour and Ado-
“ ration in the Holy Ghost, World without end.
“ Amen.

An Hymn for Morning Service.

“ Glory be to God on High, on Earth Peace,
“ Good-will towards Men ; we praise thee, we
“ laud thee, we bless thee, we worship thee by
“ the great High-Priest, thee the true God, the
“ only-unbegotten, whom no one can approach for
“ thy great Glory, O Lord heavenly King, God
“ the Father Almighty : Lord God, the Father of
“ Christ, the immaculate Lamb, who taketh away
“ the Sin of the World, receive our Prayer, thou
“ that sittest upon the Cherubims ; for thou only
“ art holy, thou only Lord Jesus the Christ of God,
“ the God of every created Being, and our King ;
“ by whom unto thee be Glory, Honour and
“ Adoration.

The Bishop's Benediction.

“ O God faithful and true, that shewest Mercy
“ to thousands and ten thousands of them that
“ love thee, who art the Friend of the Humble,
“ and Defender of the Poor ; whose Aid all things
“ stand in need of, because all things serve thee ;

Y

“ look

“ look down upon this thy People, who bow
 “ their Heads unto thee, and bless them with thy
 “ spiritual Benediction; keep them as the apple of
 “ the Eye, preserve them in Piety and Righteous-
 “ ness, and vouchsafe to bring them to eternal
 “ Life in Christ Jesus thy beloved Son; with
 “ whom, unto thee be Glory, Honour and Ado-
 “ ration in the Holy Ghost, now and forever,
 “ World without end. Amen.

Evening Prayer.

The Evening Service began with *Psalms* cxli. after which follow'd the same Prayers for the Catechumens and other Persons, as before. And after the Deacon had exhorted the People to pray, the Bishop said *

“ O God, who art without beginning and with-
 “ out end, the Maker and Governor of all things
 “ thro' Christ, the God and Father of him before
 “ all things, the Lord of the Spirit, and King of
 “ all things, both intellectual and sensible, that
 “ hast made the Day for Works of Light, and the
 “ Night to give rest to our Weakness; for the
 “ Day is thine, and the Night is thine, thou hast
 “ prepar'd the Light and the Sun: Do thou now,
 “ O most kind and gracious Lord, receive this
 “ our Evening Thanksgiving. Thou that hast led
 “ us thro' the length of this Day, and brought
 “ us to the beginning of the Night, keep and pre-
 “ serve us by thy Christ; grant that we may pass
 “ this Evening in Peace, and this Night without
 “ Sin, and vouchsafe to bring us to eternal Life
 “ thro' thy Christ; by whom be Glory, Honour
 “ and Adoration unto thee, in the Holy Spirit,
 “ World without end. Amen.

* Bingham *Eccl. Antiq.* l. 13. c. 11.

The Evening Doxology.

“ Praise the Lord, ye Servants, O praise the
“ Name of the Lord ; we praise thee, we laud
“ thee, we bless thee for thy great Glory, O Lord
“ and King, the Father of Christ, the unspotted
“ Lamb that taketh away the Sin of the World.
“ All Praises, and Hymns, and Glory, are justly
“ render'd unto thee, our God and Father, by thy
“ Son, in the most Holy Spirit, for all Ages,
“ World without end. Amen.

“ Lord, now lettest thou thy Servant depart in
“ Peace, according to thy Word ; for mine Eyes
“ have seen thy Salvation, which thou hast pre-
“ par'd before the Face of all People, to be a
“ Light to lighten the Gentiles, and the Glory of
“ thy People *Israel*.

The Evening Hymn.*

“ O Jesus Christ, thou joyful Light of the fa-
“ cred Glory of the immortal, heavenly, holy,
“ blessed Father ! we now being come to the set-
“ ting of the Sun, and seeing the Evening Light,
“ do laud and praise the Father, and Son, and
“ Holy Spirit of God : Thou art worthy to have
“ Hymns at all times sung unto thee with holy
“ Voices, O Son of God, that givest Life ; there-
“ fore the World glorifies thee.

* It has been doubted whether this Hymn was part of the publick Devotion, because not found in the publick Offices ; but when we consider that the whole Evening Service was call'd Hora Lucernalis, because it began at the time of lighting Candles, I think there is little room to doubt of it.

The Benediction.

“ O God of our Fathers, and Lord of Mercy,
“ that hast created Man by thy Wisdom a rational
“ Being, and of all thy Creatures upon Earth
“ dearest unto thee, that hast given him Dominion
“ over the Earth, and hast made us by thy Plea-
“ sure to be Kings and Priests, the one to secure
“ our Lives, and the other to preserve thy lawful
“ Worship; be pleas'd now, O Lord Almighty, to
“ bow down and shew the Light of thy Counte-
“ nance upon thy People, who bow the Neck of
“ their Heart before thee; and bless them by
“ Christ, by whom thou hast enlighten'd us with
“ the Light of Knowledge, and reveal'd thy self
“ unto us. With whom is due unto thee, and the
“ Holy Ghost the Comforter, all worthy Adora-
“ tion, from every rational and holy Nature, World
“ without end. Amen.



C H A P. XVII.

*The Divinity and Worship of Christ prov'd
from the Doxologys.*

ANOTHER Argument of the general Sense of the Christian Church, concerning the Divinity and Worship of Christ as God, is taken from the Hymns and Doxologies publickly receiv'd, which were in the most solemn Acts of religious Worship made to the Father, Son, and Holy Ghost.

The force of this Argument appears hereby, that divine Worship cannot be given to mere Names, and an Equality of Worship does imply an Equality of Dignity in the Object of Worship; and therefore, if the same Acts of Adoration be perform'd to Father, Son, and Holy Ghost, it is plain that the Christian Church did esteem them to have the same divine Nature, altho they were distinct Persons: and if they were not so, there could not be distinct Acts of divine Worship perform'd to them.

St. *Basil** mentions a Doxology of *Africanus*, that very antient Writer of the Christian Church, who dy'd about the Year 232, in these Words: *We render thanks to him who gave our Lord Jesus Christ to be a Saviour, to whom, with the Holy Ghost, be*

* Basil. de Sp. Sanct. c. 29.

Glory and Majesty for ever. He also mentions another of *Dionysius Alexandrinus*, who dy'd *Anno 265*, *To God the Father, and his Son our Lord Jesus Christ, with the Holy Ghost, be Glory and Power for ever and ever, Amen.* And this is the more considerable, because he says he did *herein follow the antient Custom and Rule of the Church, and he join'd with it, praising God in the same Voice with those who have gone before us* : which shews how early these *Doxologies*, to *Father, Son, and Holy Ghost*, have been us'd in the *Christian Church*. And the same *Basil* says, that the *Practice of using the common Doxology, Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, World without end*, was universal; and that *Firmilianus*, (who liv'd *Anno 233*) *Meletius*, (who liv'd *Anno 360*) and the *Eastern Christians*, agreed with them in the use of it; and so did all the *Western Churches from Illyricum to the World's end*. And this he says was by an *immemorial Custom of all Churches, and of the greatest Men in them*; nay more, he says it has been continu'd in the *Churches from the time the Gospel had been receiv'd among them*.

There was indeed some small difference in the use of this *Hymn*, which made no *Dispute* amongst *Catholicks* till the rise of the *Arian Heresy* : The *Catholicks* were us'd to say, some, *Glory be to the Father, and to the Son, and to the Holy Ghost*; others, *Glory be to the Father, and to the Son, with the Holy Ghost*; and others, *Glory be to the Father, in or by the Son, and by the Holy Ghost*. Now all these ways were allow'd, while no *Heterodox Opinions* were suspected under them; but when *Arius* had broach'd his *Heresy*, and his *Followers* would use no other *Doxology* but the last, to signify that the *Son and Holy Ghost* were inferior to the *Father* in *Substance*, and as *Creatures of a different Nature* from him, from that time the *Orthodox* thought it
scan-

scandalous, and it brought any one under Suspicion of Heresy to use it, because the *Arians* had now made it the distinguishing form of their Party.

Gregory Thaumaturgus, Bishop of *Neocæsarea* in *Cappadocia*, a most admirable Man, who dy'd *Anno* 265, used it thus, *Glory to God the Father, and Son, with the Holy Ghost*: but then this must be understood according to his sense, which was very orthodox; for in that Confession of Faith which was preserv'd in the Church of *Neocæsarea*, he owns a perfect *Trinity in Glory, Eternity and Power, without Separation or Diversity of Nature*; on which Doctrine his form of Doxology was grounded. Which *St. Basil* following, Exceptions were taken against it; for the Followers of *Aetius* the Heretick, who liv'd *Anno* 360, took advantage from those Expressions to infer a Dissimilitude in the Son and Holy Ghost to the Father. But *St. Basil* takes a great deal of pains to shew the Impertinency of these Exceptions; for he proves from the Scriptures an Equality of Honour to be due to them, and especially from the form of Baptism.

Upon the whole, whatever difference there was in the Expression, whatever Addition was made to it by the *Latin Church* *, all the Churches agreed in this, that the Father, Son, and Holy Ghost, were of the same divine Nature, and were to be honour'd with equal Glory, Praise, Honour and Adoration.

* See *Forbes Historic. Theolog. Discourses*, l. i. c. 22. *Defences of the Bishop of London's Letter to the Clergy*, *Anno* 1719.



C H A P. XVIII.

The Liturgy of the Church of England defended from the Charge of favouring Arianism and Socinianism.

BEFORE I leave this Head, I find my self oblig'd to vindicate the Liturgy of the Church of *England* from the false Aspersions of one of her degenerate Sons, who has charg'd it, as if it was compos'd to favour *Arianism* and *Socinianism*; for so his Words are *, that the main Branches of his own Doctrine are expressly affirm'd in our Liturgy.

A heavy Charge! but if it be false, it is a grievous Calumny, and false it is in the highest degree; and so it will appear to every honest and conscientious Reader, in spite of all *Arian* or *Socinian* Slanders.

Our Liturgy declares for one God most assuredly, but also for three Persons in the Unity of the divine Majesty. Our Liturgy addresses our Prayers to the only one God the Father, inclusive of the Son and Holy Ghost, but does not address her Devotions to the Father excluding the Son and Holy Spirit. Our Church does teach a Subordination of Order, but not a Subordination of Nature: Our Church does not look upon the Son and Holy Spirit as Creatures,

* *Scripture Doctrine*, p. 379. *first Edit.*

but adores them with the Father, as the one only eternal supreme God.

What Front must we then judge such Men of, that dare so falsely to accuse our Church, as favouring *Arianism* or *Socinianism*! Any unbyas'd Person would rather judge, that it had been compos'd in full opposition to those Heresies, being full of Expressions that are contrary to them, and must necessarily overthrow them; for there is not one Form or Office of the Church wherein Christ is not directly and personally invoked.

For of eighty four Collects for Sundays and Holy-days, there are eighteen that end in these Words, "Thro' our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and ever, Amen." Or thus, "Thro' our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit ever one God, World without end.—Or else in these Words, To whom with thee and the Holy Ghost be all Honour and Glory, World without end, Amen."

And one, that on Trinity Sunday, is directly appropriated to vindicate the Doctrine of the holy Trinity; and two of the Collects, the third Sunday in Advent and *St. Stephen*, are directly address'd to Christ: And the rest end in these Words, "Thro' Jesus Christ, thy only Son, our Lord; or thro' Jesus Christ our Lord and Saviour; or thro' the Merits and Mediation of Jesus Christ our Lord, Amen."

Is there any thing like favouring *Arianism* or *Socinianism* in these Expressions? God forbid, they are the most contrary to it.

Every Sunday and Holy-day in the Year, the Creed of the Council of *Nice*, *An.* 325. held against the *Arians*, and compos'd by that Council against the *Arian* Heresy, is repeated at Morning-Service. Thirteen times in the Year the Creed, commonly call'd the *Athanasian* Creed ('tis no matter by whom compos'd,

composed, so it be orthodox) that Stumbling-block and Rock of Offence to *Arians* and *Socinians*, is publickly repeated in our most solemn Devotions. Every Day in the Year we use the Doxology, and give Glory to the Father, and to the Son, and to the Holy Ghost; and after the first Lesson every Morning, we bless God in that remarkable Hymn of the Antients call'd *Te Deum*.

After having given Glory to the Father everlasting, we adore the Son and Spirit, and say, *The holy Church thro'out all the World does acknowledge thee, the Father of an infinite Majesty, thine honourable, true, and only Son, also the Holy Ghost the Comforter.* And then we address our selves to Christ: *Thou art the King of Glory, O Christ, thou art the everlasting Son of the Father—thou sittest at the Right-Hand of God in the Glory of the Father.—*Nay, we not only recognize his Divinity, but we offer our Prayers and Supplications to him directly: *We believe that thou shalt come to be our Judge, we therefore pray thee help thy Servants whom thou hast redeemed with thy precious Blood.—*And all that follows of that glorious Hymn is directly offer'd to Christ.

And our Service is concluded with the Apostolical Blessing, *2 Cor. xiii. 14.* where Christ and the Holy Ghost are equally invoc'd as God the Father.

Of the Litany.

Every *Sunday, Wednesday* and *Friday* thro'out the Year, that admirable Form of Prayer call'd the Litany, or general Supplication, is us'd; which, whether it was compos'd by *Mamercus*, Bishop of *Vienna*, about *Anno 600*, or by *Gregory the Great* about the same time, matters not. This Litany, such as it is, and as our Church has receiv'd it, is a most excellent Form, strongly expressing our

Faith in the holy Trinity, and worshipping Christ and the holy Spirit in Words so august and sublime, and so direct and positive, as cannot be exceeded by any Form.

It begins with the most solemn Invocation :

O God, the Father of Heaven, have Mercy upon us miserable Sinners.

O God the Son, Redeemer of the World, have Mercy upon us miserable Sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have Mercy upon us miserable Sinners.

O holy, blessed and glorious Trinity, three Persons and one God, have Mercy upon us miserable Sinners.

Then all the Deprecations, Supplications, and Intercessions, are directly made to Christ ; for the very first Deprecation is made to Christ, and all that follow to the same Person.

Remember not, Lord, our Offences, nor the Offences of our Fore-fathers, neither take thou Vengeance of our Sins ; spare us good Lord, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever. Spare us good Lord.

Now this is plain to a Demonstration, that Christ is here most particularly address'd to, thro' all these Supplications and Prayers ; for the Intercession is made thro' *thy Incarnation, thy Nativity, thy Cross and Passion, thy Death and Resurrection and Ascension.*

And because Christ was not nam'd God in this first Deprecation, he is directly call'd so in the first Supplication : *We Sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy Church universal in the right way.*—And we end all our Prayers and Petitions thus : *Son of God we beseech thee to hear us. O Lamb of God that takest away the Sins of the World, grant us thy Peace. O Lamb of God that takest away the Sins of the World, have Mercy upon us. O Christ hear us, Lord have Mercy*

Mercy upon us. Christ have Mercy upon us. Lord have Mercy upon us.

And then, after we have address'd our selves to God the Father, and given Glory to the Father, Son, and Holy Ghost, we again speak to Christ in these Words:

From our Enemies defend us, O Christ, graciously look upon our Afflictions, pitifully behold the Sorrows of our Hearts, mercifully forgive the Sins of thy People, favourably with Mercy hear our Prayers; O Son of David have Mercy upon us; both now and ever vouchsafe to bear us, O Christ; graciously hear us, O Christ, graciously hear us, O Lord Christ; O Lord let thy Mercy be shewed upon us, as we do put our trust in thee.

Among the occasional Prayers, that in the time of Death and Famine ends thus, *For the Love of Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all Honour and Glory now and for ever.* And the general Thanksgiving us'd daily, ends in these Words: *Thro' Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all Honour and Glory, World without end. Amen.*

Now for any Man to charge our Liturgy with favouring *Arianism* or *Socinianism*, is such an amazing Confidence, an Assurance that carries so much Falshood with it, that one might hope no one who calls himself a Christian could be guilty of it.

The Order for the Administration of the Lord's-Supper, or holy Communion.

The second Collect ends, *Thro' Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth ever one God, World without end.*

And in the Exhortation, the Trinity of Persons, and the Divinity of Christ, is express'd in these Words:—*And above all things, ye must give most humble and hearty Thanks to God the Father, the Son,*

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and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man.—To him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual Thanks.—

And on Trinity-Sunday the Preface is very express. Who art one God, one Lord, not one only Person, but three Persons in one Substance; for that which we believe of the Glory of the Father, the same we believe of the Son and of the Holy Ghost, without any Difference or Inequality. Therefore, &c.

And the last Petition in the first Post-Communion-Prayer is, *We beseech thee to accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences, thro' Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without end. Amen.*

The second also ends with giving Glory to the three Persons of the Divinity, thro' Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all Honour and Glory, World without end. Amen.

And in the Eucharistical Hymn, after we have bless'd God the Father Almighty, we address the Son in these Words:

O Lord, the only-begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, receive our Prayers. Thou that sittest at the Right-hand of God the Father, have Mercy upon us: For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father.

And the Benediction is in the Name of God Almighty, the Father, the Son, and the Holy Ghost. If this be favouring Arianism or Socinianism, then I believe it is impossible for any Words to express

the

the contrary to those Heresies; but if this be down-right Orthodoxy, as most certainly it is, then it is no less than Diabolical Slander to charge our Liturgy with favouring them.

The Office of publick Baptism.

Having spoke of Baptism before, I shall only observe, that in all the Prayers the three Persons are distinctly nam'd and invok'd as divine, and the Form us'd in the very Words as deliver'd by Christ Jesus. And that the Prayers are directed to Christ, is certain, because it is said in the Exhortation, *Ye have pray'd that our Lord Jesus Christ would vouchsafe to receive him.*

The Catechism.

In the Catechism there is particular Care taken to instruct the Catechumen in the Faith of the Holy Trinity; for in the sixth Question it is demanded, *What do you chiefly learn in these Articles of thy Belief?*

And the Answer is :

First, *I learn to believe in God the Father, who has made me and all the World.*

Secondly, *In God the Son, who has redeem'd me and all Mankind.*

Thirdly, *In God the Holy Ghost, who sanctifieth me and all the elect People of God.*

The Order of Confirmation.

The second Collect ends thus: *Thro' our Lord Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth ever one God, World without end, Amen.* And the Blessing is in the Name of God Almighty, *the Father, the Son, and the Holy Ghost.*

The

The Form of Solemnization of Matrimony.

In this Form, the joining the Man and Woman is said to be done in the sight of God; and when the grand Espousal is made by the Delivery of the Ring, it is made in *the Name of the Father, and of the Son, and of the Holy Ghost.*

And the Pronunciation made by the Minister, of their being lawfully marry'd, is made in these Words: *I pronounce that they be Man and Wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

And the Benediction then immediately added, runs thus: *God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you, &c.*—And then Christ is invoc'd for Mercy.

The Order for the Visitation of the Sick.

The very first Prayer is offer'd directly and personally to Christ: *Remember not, Lord, our Iniquities, nor the Iniquities of our Fore-fathers; spare us good Lord, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.*

And all the Versicles before and after the Lord's Prayer, seem to be directed to Christ, because Christ is directly nam'd in one of them.

And the Absolution is pronounc'd *in the Name of the Father, and of the Son, and of the Holy Ghost.* And the Authority of Christ is declar'd as the *God that forgiveth Sins* in the very form. And in the Prayer after Absolution the three Persons are recogniz'd and invoc'd.

In the Prayer for a sick Child we have this Conclusion: *Grant this, O Lord, for thy Mercy sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth*

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reigneth with thee and the Holy Ghost ever, one God, World without end, Amen. And in the Prayer for Persons past hopes of Recovery, the Father, Son, and Holy Ghost are acknowledg'd; and the Mercy of the Father, and the Merit and Mediation of the Son, and the Grace of the Holy Spirit, are particularly pray'd for.

The Order for the Burial of the Dead.

This Office begins with a Text which expresses the Divinity of Christ in the fullest manner; and when they come to the Grave, the Prayer is immediately address'd to Christ.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter Pains of eternal Death.

Thou knowest Lord, the Secrets of our Hearts; shut not thy merciful Ears to our Prayers, but spare us Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last Hour, for any Pains of Death, to fall from thee.

The Thanksgiving of Women after Child-Birth.

In this Form, besides the Doxologies, Christ is particularly invoc'd for Mercy, *Christ have Mercy upon us.* And so in the

Communion.

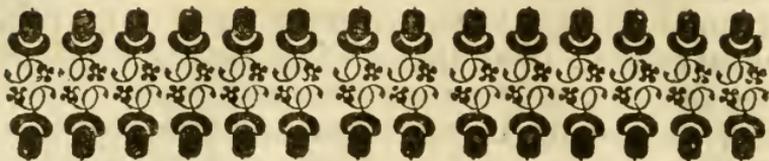
The Doxology is ascrib'd to the three Persons, and Christ is particularly invoc'd for Mercy.

From what has been said, it appears that no Liturgy in the World ever was or could be penn'd more contrary to the *Arian* and *Socinian* Heresies, than this of the Church of *England*. No Liturgy gives

gives more Glory to the blessed Trinity, and acknowledges the three Persons in the Unity of the divine Majesty, plainer or more open than this. What must we think then of such Men who charge her so falsely, to strengthen their own Cause? They may deceive the Unwary, but any that can hear and see must soon find the Falsity of such a Charge, and so the Slander becomes an aggravated Sin to their Heresy.

O Father forgive them, for they consider not what they do.

Lord Jesus, lay not this Sin to their Charge. Amen.



C H A P. XIX.

Christ's Divinity and Worship prov'd from the Martyrs directing their last Prayers to Christ as God.

THIS is very observable, and of very great weight, that the Martyrs who suffer'd in the first Persecutions directed their last Prayers, after the Example of *St. Stephen* the first Martyr, personally to *Christ*; in whose Cause, and for whose sake, they laid down their Lives, and into whose Hands they resign'd their Spirits, commending their Souls to him as unto a faithful Creator and Redeemer.

Thus *Eusebius* tells us*, that *Blandina*, a Martyr under *Antoninus*, Anno 179, was not sensible of any Pain, *δια την ομιλίαν προς τον Χριστον*, whilst she made her Prayers to *Christ*. And the same *Eusebius** tells us, that the Inhabitants of a whole City of *Phrygia*, in the *Dioclesian* Persecution, Anno 308, were burnt all together, while they were at their Devotions, calling upon *Christ* the God over all: and *Eusebius*, who gives us these particular Relations, makes a more general Observation concerning the Worship

* *Euseb. Hist. Eccl. l. 5. c. 1.*

† *Id. l. 8. c. 11.*

of Christ *, that the highest Powers on Earth confess'd and ador'd him not as a common King made by Men, but as the true Son of the supreme God, who had preserv'd his Church against all the Opposition of so many fierce Persecutions; there being nothing able to withstand the Will of that WORD who was the universal King and Prince of all things, and very God himself.

Baronius † tells us, that *Felix*, an *African* Bishop, at the time of his Sufferings, offer'd his Prayers to Christ in these Words: *O Lord God of Heaven and Earth, Jesus Christ, I bow my Neck to thee as a Sacrifice, who livest to all Eternity; to whom is due all Honour and Power, for ever and ever, Amen.* He was martyr'd Anno 302.

In the Acts of *Thelica*, who suffer'd Anno 303, we find this Prayer, *I give thanks to the God of all Kingdoms: Lord Jesus Christ, we serve thee, thou art our Hope, thou art the Hope of Christians, most holy God, most high God, God Almighty, we give thanks to thee for thy great Name.*

And in the Acts of *Emeritus*, who suffer'd the same Year, we have this Prayer: *I beseech thee, O Christ, I give thanks to thee, deliver me, O Christ. In thy Name I suffer, I suffer for a Moment, I suffer willingly; let me not be confounded, O Christ.*

And *Eusebius* †† says, that *Porphyrius*, a Martyr of *Palestine*, being surrounded with Flames, gave up the Ghost, calling upon Jesus the Son of God to be his Helper.

And *St. Ambrose* ** tells us, that *Vitalis* the Martyr made this his last Prayer: *O Lord Jesus Christ, my Saviour and my God, command that my Spirit may be*

* Id. l. 10. c. 4.

† Baron. Annal. Anno 302.

‡ Eusebius de Martyr. Palestin. c. 11.

** Ambros. Exhort. ad Virg. Tom. I. p. 116. Ed. Paris. 1569.

340 *The Primitive Christians, &c.*

receiv'd; for *I desire to obtain the Crown which thy holy Angel hath shew'd me.*

It were easy to add many other Testimonies of the like Nature, but I shall only add that of *Polycarp* mention'd by *Eusebius* *, which is very full to our purpose. This *Polycarp* was martyr'd Anno 167, and in his Sufferings made this Prayer: *I glorify thee by our eternal High-Priest, thy beloved Son, by whom be Glory to thee, with him, in the Holy Ghost.*

What could these Martyrs mean by praying to Christ in their Extremities, if they did not believe him to be God, and of the same divine Nature with the Father? Can we suppose them guilty of such Stupidity, to lose their Lives for not giving divine Honours to Creatures, and at the same time to do it themselves? If they did not believe the *Father, Son, and Holy Ghost* to be that one God, they were not only deceiv'd, but they acted inconsistently with their own Principles, which no one will dare to affirm; for to be guilty of Idolatry, and to die to avoid Idolatry, can never be thought an Act of a prudent or considering Person.

* Euseb. Eccl. Hist. l. 4. c. 15.

C H A P. XX.

*The antient Christian Fathers ill-treated by
the Socinians.*

 MIGHT further prove the Divinity of Christ, and the Worship paid him as the supreme eternal God, from the Writings of the antient Fathers; especially those who wrote before the Council of *Nice*; but that having been already so laboriously done, I will rather refer the Reader to them.

Hieronym. Zanchi de Trib. Elohim, l. 5. c. 8. p. 249, &c.

John Hoornbeck's Confutation of Socinianism, Utrecht Anno 1650, 4to. Vol. I. l. 2. c. 5. p. 391, &c.

Fiederick Spanheim Histor. Eccles. 1701. Leyden. § 2. p. 607, &c.

Dr. George Bull, Bishop of St. Davids, his Defence of the Nicene Faith, London 1721. Fol. publish'd in English, Anno 1724.

Dr. Hancock, Arianism not primitive Christianity. Samuel Gardiner against Christopher Sands.

Bishop Stillingfleet's Vindication of the Doctrine of the Trinity, Anno 1697, London, p. 210. 8to.

Mr. Bingham's Christian Antiquities, l. 13. c. 2.

I cannot pass by the Disesteem the *Socinians* have shown to the antient Writers, and the scurrilous Language they have given them, and how they magnify their *Heresiarch*, and glory in the Theology, if it may be so call'd, which he has broach'd to the World.

Socinus says, that a Heap of Testimonies from the Fathers and Councils have no weight, especially against us, says he, who freely own that we differ from them *. And *Smalcus* goes farther, and says, that the most primitive Christians have had but very imperfect Knowledge of Religion, and what they had was corrupted †: And *Mr. Toland*, that the Fathers were a damning Crew, and prone on the slightest Occasions, sometimes for mere Punctilios of Criticism or Chronology, to send not only private Persons, but even whole Societies, Churches and Nations a packing to the Devil ‖.

And as they run the antient Writers down, so they extol *Socinus* as the greatest Man that ever liv'd, second to none for Knowledge of the Scriptures, that ever flourish'd in the Church of Christ **; and his System as the most valuable, and reserv'd by a peculiar Providence of God to their times, which they hope will prevail over the whole Christian World, tho their Adversaries rage against it ††.

* *Socin. contr. Wiek. l. 7. c. 9.* Autoritatum & Testimoniorum ex Patribus & Conciliis congeries nullas vires habet, præsertim vero adversum nos, qui ab istis Patribus & Conciliis quæ extant, nos dissentire non diffitemur.

† *Smalcus in Johan. hom. 7.* Cogitamus Antiquiores Patres incidisse in tempora jam corrupta, & in doctrinam Christi violatam & obscuratam tenebris, quæ offundi veritati tempore etiam Apostolorum cæperant—Ideoque sicut veritatem non integram & factam tectam a majoribus acceperant; sic etiam integram defendere non poterant; sed eam partem quæ tradita illis fuerat, pro suâ virili defenderunt.

‖ *Toland Nazaren. p. 60. Anno 1718.*

** *Smalcus Resp. ad Smeglec. c. 22.* *Socinus*, nulla re omnibus quicunq; in orbe Christiano floruerunt, viris doctis & sacrarum literarum peritis cedit.

†† *Smalcus Disp. 12. contr. Frantz. 1614.* Vere admirabilis est ista Theologia quam Deus nostris Ecclesiis, alto suo concilio revelavit; & id propediem universo orbi Christiano, furiant quantum volunt, qui aliter sentiunt, innotescat

We rather pray, that God will convert them from their Errors, and turn them from their Apostacy to the Knowledge of their God and Saviour, that they may be saved; and that he will keep his Church continually in his true Religion, the Faith of the most holy Trinity; and that he wou'd have Mercy upon these Hereticks, and take from them all Ignorance, Hardness of Heart, and Contempt of his Word.

As to the Fathers so much despis'd by them, because they are against them, and as greedily catch'd at when they do but in the least seem to make for them; these Fathers we honour as the faithful Servants of God, by whom the Gospel has been transmitted to us, as faithful Evidences of the Identity of the Faith which we now profess, as the noble Champions who have defended the Faith against all the Agents of Satan, and triumph'd against the Powers of Darkness.



C H A P. XXI.

*The Divinity and Worship of Christ prov'd
from the Observation of the Lord's-day.*



HAVE one thing further to observe, and that is, that the setting apart the Lord's-day to the Honour of Jesus Christ, and his publick Worship, in commemoration of his glorious Resurrection from the Dead, and the translating the divine Worship from the seventh Day, or the Jewish Sabbath, to the first Day of the Week, is a full, an open, and solemn Acknowledgment of Christ's Divinity.

All the Days set apart by the Heathen Nations to their several Gods were certainly idolatrous; none before the coming of Christ was consecrated to the Honour of the true God but the Jewish Sabbath, and the Feasts of that Institution.

That the Jewish Sabbath was of divine Institution, we learn from the Law, and the Observation was erjoin'd under a severe Penalty; whether it was instituted in Paradise or in the Wilderness, is nothing to our present purpose. It was God that appointed it; and that God, I shew'd before, was *Jesus Christ*, who was the God of the Jewish Covenant, the God that gave the Law, the God that dwelt in the Tabernacle and the Temple: and thence Christ is call'd the *Lord of the Sab-*

bath.

from observing the Lord's Day. 345

bat, Matth xii. 8. as the only Author and Insti-
tor of the Sabbath. And therefore, if this Christ
be not God, the eternal supreme God with the Fa-
ther and the Holy Spirit, then it is certain that
the eternal supreme God never had, from the Crea-
tion of the World to this very Day, any Day set
apart for his Honour or Worship: but all the Days
have been set apart and consecrated to Devils
and Idols by the Heathen Nations; and to a
created Being, to a Creature, tho' greatly exalted,
by the Jews and Christians; and the great God
has been neglected by his own Creatures. But
this is so absurd, that it would be down-right Mad-
ness to imagine it.



C H A P. XXII.

*The Divinity and Worship of Christ prov'd
from the building and dedicating of Churches
to Christ as God.*

THE same must be said of Temples and Churches built to the Honour of *Jesus Christ*, that if this *Jesus Christ* be a Creature, and not the eternal God, God has not had a Church, a Temple, an House, or Edifice, erected to his Honour from the first Day of the Creation to this time; for the very first Altars were erected to Christ, the first Tabernacle was rear'd to Christ, *Solomon's Temple* was built to Christ, the second Temple of *Cyrus* and *Darius* was built by the Providence of Christ, and honour'd by the Presence of Christ; and all the Christian Churches that have been built in every part of the World, were built to the Name and Worship of Christ: whence they were call'd, τὰ κνειακὰ τὰ δικεῖα, God's Houses, or the Lord's Houses, by the Antients, and from them the *Saxon* Kyrich or Kirk, and the *Scotch* and *English* Kirk and Church to this Day. And *Eusebius* says, that the Emperor *Constantine* having built several Churches, gave them all the Name of κνειακὰ, as being dedicated not to the Honour of any Man, but to him who is Lord of the Universe*.

* Euseb. de Laud. Constant. c. 17.

So that if Christ be not God, the great God has been most deplorably neglected, and the Honour due to that adorable Being, has been bestow'd on a Creature ; and the Earth, which is the Lord's, has not had an House or Altar to the Honour of the blessed Creator. But this is also so absurd, that any one of common sense must tremble at the Absurdity of it.



C H A P. XXIII.

A Recapitulation, with a Catalogue of Socinian Errors, shewing the tendency of Socinianism to Turcism.

THUS have I run thro' the Scriptures, and seen that Jesus Christ the Son of God has been worship'd as God in all the Ages of the Church, from *Adam* to the Apostles, and from the Apostles to this day.

According as God gave greater Knowledge and clearer Revelation of his Son, the Adoration and Worship became greater and clearer. He was first worship'd as the *Man Jehovah, the promis'd Seed*; he was next worship'd as the *Mamre, God the Word*, who made visible Appearances to the Patriarchs; he was afterwards worship'd as the *God of the Jews, the God of the Covenant*. And the *Prophets* gradually knew and believ'd all the Articles of the Christian Faith. And when the *Fulness of time* was come, *God was manifest in the Flesh*, and believ'd on in the *World*, and ador'd as the great God, the Creator of Heaven and Earth, and the Saviour of Mankind.

Neither did they worship this God blindfold; the Reason and Ground of Adoration has from time to time been reveal'd; the Holy Spirit, which indited the Scriptures, has assur'd Men that he is God by Nature, that he bears all the Names of the only and true God, enjoys his Attributes,
possesses

possesses his Powers, and all the Acts of God are ascrib'd to him. Such is the Foundation, and such is the Worship becoming the great God, and that was accordingly paid him.

I often think on the Words of Christ, *Search the Scriptures, for therein ye think to have eternal Life; and they are they which testify of me,* John v. 39.

Now when we consider that when Christ spoke this to the Jews, the Old Testament was only extant, the New Testament was not yet penn'd; and that Christ assures them that the Old was sufficient to have taught them who he was, and what he was, whom they loo'k for as the Messias, and that the Scriptures were fulfilled in himself, and that they might have had a Knowledge of him sufficient to have made them happy; how much more Reason have we to search the Scriptures, who have the New Testament added to the Old, both as a Confirmation of the Truth, and as an Accomplishment of the Promises and Prophecies of the Old?

These Scriptures, therefore, we ought to search; for here we find Jesus Christ not only promis'd as the Son of God, but *declar'd to be the Son of God with Power,* Rom. i. 4. By these Scriptures, therefore, we stand, by these we abide, these are our Rule, we know no other, and these have given us sufficient Testimonies, that this Jesus Christ is the supreme God, and that he ever was ador'd as the supreme God: and if these do not convince us, they are sufficient and more than sufficient to condemn us.

I often think of that excellent Character St. Paul gives of the Bereans, *in that they receiv'd the Word with all Readiness of Mind, and search'd the Scriptures daily, whether these things were so,* Acts xvii. 11.

They were too wise to be impos'd upon, too prudent to take up any Doctrine, but what they found

found consonant with the holy Scriptures ; and what, after due Examination, they found so, that they receiv'd gladly, and embrac'd with Joy. We desire to follow their pious Example ; God forbid we Christians should impose a Doctrine which is not of God, or that we should receive any that has not God for its Author.

We may examine our Faith, Christianity will bear the Test of the nicest Scrutiny ; nay, the more it be examin'd, the more its Truth, its Beauty, and its Lustre appears. I have, therefore, run thro' all the Dispensations, and examin'd the Practice of all Ages, and have found that Christ was still the Object of Faith and Adoration ; and therefore we do, we must receive him as our God and Saviour, lift up our Hands and Hearts, and bend our Knees to him as our God, and worship and adore him with Reverence and Awe, Respect and Veneration, becoming him to receive, who is the great, eternal, supreme God of Heaven and Earth.

Let me add here the excellent Words of St. *Chrysofom* : “ When thou hearest of Christ, do not
 “ think him God only, or Man only, but both
 “ together ; for I knew that Christ was hungry,
 “ and I also knew that with five Loaves he fed
 “ five thousand Men, beside Women and Children.
 “ I know Christ was thirsty, and I know Christ
 “ turn'd Water into Wine. I know Christ was
 “ carry'd in a Ship, and I know Christ walk'd up-
 “ on the Waters. I know Christ dy'd, and I know
 “ also that Christ rais'd the Dead, and the Temple
 “ of his own Body. I know Christ was set before
 “ *Pilate*, and I know that Christ also sitteth with
 “ his Father. I know Christ was stoned by the
 “ Jews, and I know that Christ is worship'd by
 “ the Angels *.”

* *Chrysoft.* Δογ. εἰς τὸ πρῶτον σαυρῶν. Tom.7. p.503. Edit. Savil.

If at last we are deceiv'd, Strength of Argument has deceiv'd us; but that cannot be, God has not guarded this Doctrine with so many, such cogent Arguments, to lead his Creatures into Error, to rob himself of his own Glory, and to make Men Idolaters. If we are deceiv'd, all Mankind has been deceiv'd from the very Foundation of the World. But that, as it is not reconcilable to the divine Veracity, so it cannot be conceiv'd by any reasonable Man: God has guarded the Divinity of his Son with these excellent Arguments, *That all Men should honour the Son, even as they honour the Father; for he that honoureth not the Son, honoureth not the Father which has sent him.*

As therefore this Proposition, That there is neither Precept nor Example for worshipping Christ as God in the holy Scriptures, is most notoriously false, a most impudent Untruth; so the end of that Proposition is to root out Christianity, and destroy the Christian Faith, to make Men despise their Saviour, and to introduce a kind of *Mahometanism* in the stead thereof; for that is the natural Consequence of such detestable Premises.

I might draw a Parallel between the *Mahometan* Religion and the *Socinian*, and produce a Cloud of Witnesses to testify that *Socinianism* is only a more refin'd *Turcism*, and that it tends towards introducing the Religion of that grand Impostor *Mahomet* among us; but this has been already done by several *, and very lately by one of the *French* Nation, and printed at *London* in *English*, Anno 1712, to which I refer the Curious: the which may be also further prov'd from those noted *Socinians*, who have abjur'd Christianity, and turn'd *Mahometans* ||.

* Hotting. Disput. de consensu Socinianismi & Mahumedismi. Andreas Prolæus Mahometologia Sociniana, Leipf. Anno 1625:

|| *Reflections on Mahometanism and Socinianism added to Reland's Doctrine of the Mahometans*, N^o IV. London 1712.

But

But that same Author having given some Instances of such unhappy Apostates also, I shall conclude this Work with laying before you a Catalogue of the chief Errors embrac'd and receiv'd by the *Socinians*, and the antient Heresies from whence they receiv'd them, that we may see how carefully we ought to shun that Heresy, which is indeed the most abominable of all Heresies, and the Receptacle of all the vile Tenets of all the Hereticks of former Ages, that we may learn to detest those Principles which are laid to undermine our Christian Faith, to rob us of our Hope, to deprive us of our Saviour, to dethrone the Son of God, to bereave us of our Redeemer, to bring us to Despair, and leave us a Prey to the Devil.

A Catalogue of Socinian Principles, and the antient Heresies whence they are drawn.

It is really very remarkable, that the *Socinians* have collected all the antient Heresies in their Scheme. Most of the antient Hereticks held some Points of Faith pure and uncorrupt; but the *Socinians* have none that are orthodox, and, as if they were to fill up the measure of Iniquity, they have receiv'd all that the Enemy of God thought destructive to Religion into their System.

The Socinian Principles.

I. Of human Reason.

The *Socinians* hold that human Reason is the Judge of Revelation, that there must be no Mystery in Religion, nor nothing admitted but what

The antient Hereticks.

I. Of human Reason.

Peter Abailardus, Anno 1140, a noted Heretick, who had reviv'd most of the old Errors, taught that nothing was to be admitted in Religion but what

what our Reason can comprehend * what our Reason shall admit of †.

This is levell'd against the great Articles of the Christian Faith of the blessed Trinity, the hypostatick Union, the Work of Redemption, the Imputation of the Righteousness of Christ; which have something in them surpassing our Understanding, and are call'd Mysteries, because we could never have known them without an immediate Revelation from God, and because we cannot fully understand them now they are reveal'd. See Dr. *Payne* on 1 *Tim.* iii. 9. pag. 6.

II. Of the holy Scriptures.

II. Of the holy Scriptures.

The *Socinians* seem to be orthodox in this Article; for *Socinus* says ||, That no Argument or Testimonies concerning Religion, can be drawn but from the written Word of God; and ** that nothing less than the divine Providence could have

* Socinus de Servatore, P. 2. c. 4.

Schlichtingius contr. Meisner. de Trin. p. 122. Quicquid nobis revelatum est, quicquid a nobis credi debet, id nequaquam rationis captum excedit, vel excedere potest. —

Discourse of the word Mystery, p. 5.

Christianity not Mysteries, p. 38. “ Revelation is not to be receiv'd only because reveal'd, but only from the Evidence in the thing it self, and the clear Conception we form of it.

† Bernard, Ep. 190. Credere nolle quicquid non possit ratione attingere.

|| Socin. contr. Wiek. l. 7. c. 9. Nulla alia sunt principia aut testimonia, unde argumenta duci ac promi possint omnibus communia, qui de Ecclesia controversantur, præter ipsum scriptum Dei verbum.

** Socin. Ep. 3. ad Radecium. Hocq; ad divinam providentiam pertinere profus arbitror, ut ejusmodi scripta nunquam depraventur, neque ex toto, neque ex parte.

preserv'd them from being corrupted wholly or in part.

This is very well; but it is an Observation of *Irenæus* *, that the Hereticks of his time spake as the Orthodox, us'd their Words and Expressions, and under those Vehicles infus'd their Poison into the Minds of the Unwary. And truly so do the *Socinians*, they talk of the Perfection of the holy Scriptures, whilst they believe nothing of it; for as the excellent *Prideaux* † has observ'd, “ *Mahomet* rejects the Scriptures as corrupted, and therefore compos'd his Alcoran. And in this *Mahomet* acted much wiser than our *Socinians*, who with him denying the holy Trinity, and the Divinity of our Saviour, yet still allow the holy Scriptures, as now in our hands, to be genuine and uncorrupted, with which their Doctrine is in the most manifest manner totally inconsistent: If they had, with this their Master (*Mahomet*) deny'd the Scriptures, which we now have, as well as the Trinity and the Divinity of our Saviour, which are so evidently prov'd by them, and forg'd others in their stead, they might have made their impious Hypothesis look much more plausible than now it can possibly appear to be.”—“ And || it would have been more modest for *Socinus* to have coin'd a new Revelation, and to have made himself a fourth Prophet, than to wrest the Scriptures, and to blaspheme God.” And after all this mighty Pretence,

* *Irenæus* adv. Hæres. l. 3. c. 19.

† *Prideaux's* *Life of Mahomet*, p. 19, 20.

|| *Joh. Camerus* *Opus. Misc. Edit. Genevæ* 1642. p. 535.

The Socinians reject the Old Testament *, and say, that several of the Writings of the holy Scriptures are lost †, and those they receive are to be receiv'd according to their own Interpretation; which, how horrid it is, Bishop *Stillingfleet* has given us some Proofs of ||.

And that they do not stand in need of any Grace of God to understand them **.

III. Of the Holy Trinity.

The Trinity of Persons, in the Unity of the divine Nature, is not

St. *Austin* tells us, that several of the antient Hereticks, as the *Manichees*, *Marcionites*, and others, have repudiated the Old Testament as useless ††.

III. Of the Holy Trinity.

This the Socinians borrow'd from the *Cerinthians*, *Ebionites*, *Samosa-*

* Socin. c. 1. p. 16. de Author. S. Scr. Quod vero pertinet ad auctoritatem veteris Testamenti, ea non est hic magnificienda.

Moscorovius contr. Suiglecium, p. 19. Christianam veritatem non aliunde quam è monumentis Apostolorum esse petendam.

† Socin. Lect. Sacr. p. 57. Existimamus quod non omnes sacri libri hodie extant;—quod autem perierunt multi sacri libri, apparet manifestè.

Mr. Toland's Nazarenus, or Gospel of Barnabas, was publish'd Anno 1718, to oppose the Gospels receiv'd in all Ages, to confront Paul, and make him an Impostor, to set Christianity in a true Light by Mahometan Authority, and with Mahometan Interpolations.

|| Bishop *Stillingfleet* of *Christ's Satisfaction*, p. 4, &c. p. 10, 17.

** Ostorodus Instit. c. 1. p. 3. Quare judicamus omnes illos graviter & periculosè errare, qui putant sacram Scripturam sine interna illuminatione & speciali revelatione S. Spiritus, nullam fidem & obedientiam in hominibus efficere posse.

†† Aug. l. 1. contr. Manich.

only deny'd * by the Socinians, but scoff'd at and ridicul'd with most horrible Blasphemies †.

IV. Of the Divinity of Jesus Christ.

The Socinians deny the Divinity of Christ **, and acknowledge the antient Hereticks of their Mind ††; tho he says, that his Opinion of Christ

IV. Of the Divinity of Jesus Christ.

From the antient Hereticks nam'd before.

* Socin. contr. Wiek. Resp. ad 4. prior. c. 2. Conamur ex divinis testimoniis indeq; apertissimis rationibus desumptis planissimum facere, summum & inexplicabilem fuisse errorem illorum qui primi ausi sunt, alium quempiam præter solum Christi Patrem, illum unum Deum esse asserere, & in ipsam numero unicam essentiam divinam plures personas inducere.

Racov. Catech. de Essent. Dei, C. I. Q. 25.

Q. Communiter tamen in Christianismo creditur non tantum Patrem, sed etiam Filium & Spiritum sanctum personas esse in eadem divina Essentia ?

R. Equidem verum esse ita credi, sed errant in eo, atque abutuntur eâ sine quibusdam demonstrationibus ex sacra Scriptura depromptis, quas dextrè non intelligunt.

† I dread to mention the horrid Blasphemies vented against the sacred Trinity; they are to be found collected by Hoornbeck, in his Apparatus to Socinianism confuted, p. 98. and l. 2. c. 5. § 1. p. 415.

|| Bishop Bull, Judic. Eccl. Cathol. c. 2, 3. p. 292, &c.

** Racov. Catech. de persona Christi, C. I. Q. 4.

Q. Dixeris Dominum Jesum naturâ esse hominem: an idem habet naturam divinam ?

R. Nequaquam, nam id non solum rationi sanæ, verum etiam divinis literis repugnat.

†† Socin. 2d Resp. ad Volan. p. 255. Jam quod attinet ad Paulum Samosatenum, eum quidem nobiscum sensisse arbitramur in eo, quod Dei filium, antequam in Mariæ virginis utero conciperetur, revera existisse negaverit; atque adeo ejus de Christi persona sententiam universam parum a nostra abfuisse credimus.

Christ is different from all Mankind*.

V. Of the Holy Ghost.

The *Socinians* say that the Holy Spirit is not a divine Person, but a Virtue, a Power of God †, a something between God and a Creature ||, and deny to worship him**.

V. Of the Holy Ghost.

This they borrow'd from *Photinus* the Here-tick, who liv'd Anno 344, and said, the Holy Ghost was not *ὑπὸς αὐθενον* *π*, a self-subsisting Person, but a Power and Virtue of God.

VI. Of the divine Attributes.

The *Socinians* say, that the divine Attributes are not Perfections in God, nor God himself, but something different from God,

VI. Of the divine Attributes.

This the *Socinians* borrow'd from *Gilbert Porretanus*, Bishop of *Poitiers*, who first broach'd these Errors, for which he was

Socin. *ibid.* p. 239. Photinum summum virum fuisse, & eum ipsissimam nostram sententiam & sermone & scriptis acriter defendisse.

* Socin. *contr.* Wiek. c. 5. l. 3. Arg. 14. Nos ingenue profite-mur sententiam nostram de Christi natura sive essentia, adversari omnibus Scripturæ Interpretibus, quorum scripta ad nostram æta-tem pervenere.

† Socin. *contr.* Wiek. c. 10. ad c. 15. Wiek. Spiritus sanctus est virtus & efficacia Dei.

Smalcus de divinit. Christi, c. 18. Spiritus sanctus non est *ὑπὸς αὐθενον* *π*, neque vis *ὑποστατική*, sed vis quæ naturaliter in Deo residet.

Racov. Catech. c. 6. Q. 12.

Q. Velim doceri an Spiritus sanctus sit persona Deitatis?

R. Spiritum sanctum non esse Deitatis personam.

|| Spiritus Sanctus est qualitas quædam inter potentiam illam Dei, & effectus manifestiores. Crell. de Deo, c. 22. p. 158.

Goslavius *contr.* Keckerman, p. 1. c. 71. Respondeo, Spiritum sanctum esse tertium quid inter Deum & creaturam.

** *Missale* Cracoviens. Anno 1510. Norandum quod nulla oratio dirigitur ad Spiritum, quia Spiritus sanctus est donum; & a dono non petitur donum, sed a largitore doni.

God, something between
God and a Creature*.

was condemn'd Anno
1148, by a Council at
Rheims, under Pope *Eu-*
gene, and refuted by *St.*
Bernard, *Serm. in Cant.* 8,
p. 158.

VII. Of the Eternity
of God.

The *Socinians* say, that
Eternity is an eternal
Succession of Time, ha-
ving something past, pre-
sent, and to come; and
even in regard to God
himself, there is always
something past, present,
and to come †.

VII. Of the Eternity
of God.

This they borrow'd
from the afore-nam'd
Porretanus, who says, that
God is not free from Ac-
cidents and new Disco-
veries. *Bernard. loc. citat.*

* Adam Goslavius contr. Keckerman. P. 1. c. 5. p. 71. Respon-
deo esse medium, sive esse tertium quid inter Deum & creaturam.
Quid est hujusmodi inquires? Æternitas aio, & actiones Dei, tum
facultates illæ quibus Deus agit quicquid vult.

Id. P. 1. c. 3. p. 27. Falsum est Deum esse quicquid in Deo
est, Jonas Schlichtingius contr. Meisner. p. 12. Ponamus enim
falsum esse, ut quidem est, illorum sententiam qui persuasum ha-
bent omnia divina Attributa, puta Dei sapientiam, potentiam, boni-
tatem, voluntatem, & quicquid illi inesse, Scriptura testatur esse
ipsum Deum.

† Socin. Praelect. c. 8. p. 25. Tempus enim æternum est; quic-
quid Theologi contra disputant, semperque & fuit & futurum
est, ut & præteritum aliquid & præsens & futurum sit,——
ipsum quoq; respectu Dei aliquid præteritum, aliquid vero præsens,
aliquid etiam futurum est.

Goslavius, P. 2. c. 8. p. 100. contr. Keckerman. Quid ita? an
Æternitas tempus non est? at est duratio præsens, præterita, &
futura ut tempus —— si igitur Æternitas est tempus, & in tempore
est prius & posterius, cur in Æternitate non prius & posterius?
an tempus infinitum non est tempus?

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VIII. Of the Omnipresence of God.

Socinus says, that God, as to his Presence, is in Heaven only, tho his Power is every where*.

VIII. Of the Omnipresence of God.

Anastafius Sinaita, Bishop of *Antioch*, Anno 561, says, that the Hereticks he wrote against held, that God, as to his Essence, was included in Heaven; but as to his Power, was omnipresent. *Bibl. Patrum*, Tō. 9. in fine.

IX. Of the Omniscience of God.

Socinus says, that God is not omniscient, that he does not know every thing, nor foreknow future Events †.

Nay, *Smalcus* says, God knows not the Actions of Men, no, not one Year before ‖.

IX. Of the Omniscience of God.

This Error was held by some in *France*, and condemn'd by *Stephen*, Bishop of *Paris*, Anno 1226.

* Socin. Catech. p. 159. Dei substantiam non ubique pariter præsentem esse, & sic eam non esse immensam sive infinitam; quamvis ubique tamen sua virtute & providentiâ sit ipse Deus præsens.

Socin. contr. Francis. David. de Invoc. Christ. c. 14. Deus non est nobiscum, per divinam naturam aut essentiam, sed per virtutem, favorem & auxilium suum.

† Socin. Prælect. c. 8. p. 25. Animadvertendum est infallibilem istam Dei prænotionem, quam pro re concessâ adversarii sumunt, a nobis non admitti.

‖ *Smalcus* contr. Franz. Disp. 12. thes. 3.

Socin. Prælect. c. 8. p. 27. At vero etiam si Deus non omnia noscat antequam sint, nihil tamen absurdi inde apparet. Cui enim usui obsecro ista prænotio esset? an non satis est Deum cuncta regere perpetuo ac gubernare?

X. Of the divine Immutability.

The *Socinians* say, that God is subject to Affections, and Passions, and Motions of a vertible Will *; and that God receives Joy and Sorrow in some measure, as we do.

XI. Of the Justice of God.

Socinus says, there is no Justice in God which obliges him to punish Sinners **.

X. Of the divine Immutability.

This is peculiar to *Socinus*; for I don't remember any one of that Mind before. Yet he allows the Angels such a Felicity, where there is not nor can be any Change ||.

XI. Of the Justice of God.

The *Coluthiani*, antient Hereticks, Anno 290, held that God, by and according to his Justice, is not oblig'd to punish Sinners.

XII. Of

* *Crellius de Deo & Attribut. c. 31.* Diximus affectus illos Dei esse commotiones quasdam divinæ voluntatis, — satis enim liquet eos nihil esse aliud quam actus seu commotiones quasdam divinæ voluntatis, ex cognitione rei gratae vel ingratae, eam vel amplectentes vel fugientes.

† *Crellius de Deo, c. 31. p. 320.* — Verum tamen & illud apparet aliquid in Deo agnoscendum esse analogum ei molestiæ, quam nos percipimus.

Crell. contr. Grotium de satisfact. c. 2. p. 194. Non licet tamen eousque a verborum proprietate discedere, quin aliquid in Deo statuas ei lætitiæ analogum, quam homines capiunt.

|| *Socin. contr. Puccium, p. 153.* Ubi nulla varietas est vel esse potest.

** *Socin. Dialect. c. 16.* Neque enim in Deo ulla justitia est, quæ peccata omnino punire jubeat, cui ipse renunciare non possit. Est quidem in Deo perpetua justitia; sed hæc nihil aliud est quam æquitas & reſtitudo. — Justitia ista vulgari nomine sic appellata, quæ misericordiæ opponitur, Dei qualitas non est, sed tantum effectum voluntatis ipsius.

Racov. Catech. Q. 20. c. 8.

XII. Of Natural Religion.

The *Socinians* say there is no Knowledge of God in the Heart of any Man*, or that Man does not know there is a God by the Light of Nature.

XIII. Of the Knowledge of God from the Creatures.

Socinus says, that God cannot in any wise be known from his Works †.

XIV. Of the Image of God.

The *Socinians* say, that the Image of God does not consist in the Rectitude of the Mind, but in the Dominion of the Crea-

XII. Of Natural Religion.

This is peculiar to the *Socinians*, against the Judgment of all Mankind.

XIII. Of the Knowledge of God from the Creatures.

This is also peculiar to the *Socinians*, against the Judgment of all Mankind, and the express Word of God.

XIV. Of the Image of God.

Resp.—Miseriordiam & justitiam negamus Deo inesse naturaliter.

See *Bishop Stillingfleet's Sufferings of Christ*, Pref. p. 28.

* Socin. Prælect. c. 2. Homini naturaliter, ejusque animo, non insita sit Divinitatis alicujus opinio.

Ostorodus Instit. p. 1. & 10. Quod homines de Deo aliquid sciunt, id non habent ex natura neque ex consideratione creationis, sed ex auditu, quoniam ab initio Deus se hominibus manifestavit.

† Socin. Præl. c. 2. Negamus Deum aliquo modo ex operibus agnosci posse.

Ostorodus Institut. p. 1. & p. 75.

Creatures only ||; and that it is false, that Man is only made in the Image of God*.

XV. Of original Sin.

The *Socinians* say there is no original Sin †, and that the Corruption of our Nature by Sin, is a silly Fable ** introduc'd by Antichrist. into the Christian Church.

XV. Of original Sin.

This the *Socinians* borrow'd from the antient *Pelagians*, and *Peter Abailard*, Anno 1140, who deny'd original Sin.

|| Socin. Præl. c. 3. p. 8. Dei imago & similitudo ad quam conditus est homo, ne in ipsa quidem mente, ac ratione, unde omnis justitia in illum derivari poterat, præcipue consistit; sed in dominio rerum omnium, præcipue inferiorum.

Ostorodus Instit. c. 34. p. 267. Porro statuimus imaginem & similitudinem ad quam homo creatus est, primò & præcipue esse dominium quod Deus homini in reliquas creaturas dedit.—— Deinde rationem, etenim absq; ejus usu, nemo creatis rebus dominari poterit.

Socin. Præl. c. 3. p. 8. Concludamus igitur, Adam etiam, antequam mandatum illud Dei transgrediretur, revera justum non fuisse.

Smalcus contr. Smiglec. de Dei fil. c. 7. p. 59. Ego dico veterem & fatidam fabulam esse, statuere hominem primum in sua creatione tam sanctitatem quam alia dona supranaturalia habuisse.

* Socin. Resp. ad Arg. pro Trin. p. 54, 55. Smalcus refut. Scopper.

† Catech. Racov. c. x. de lib. Arbitr. Q. 2.

Q. Nonne peccato originis hoc liberum arbitrium vitiatum est?

R. Peccatum originis nullum prorsus est, quare nec liberum arbitrium vitare potuit.

Ostorodus Instit. 33. in fine. Concludimus ergo nullum omnino esse peccatum originale, & consequenter ex primorum hominum peccato, nullum defectum in ejus posteros propagatum esse vel pervenisse.

** Socin. de Justific. p. 11. Dialog. Commentum illud de peccato originis, seu parentum culpa, fabula Judaica est——ab Antichristo in Christi Ecclesiam introductum.

Smalcus de pecc. Origin. Peccatum illud mera fabula est.

XVI. Of Free-will.

The *Socinians* say that there is no Inability in us to do good *, but that we may believe and be converted as well without the Grace of God as with †.

XVI. Of Free-will.

From the antient *Pelagians*.

XVII. Of Death, the Wages of Sin.

The *Socinians* say, that Death is not the consequence of Sin, but of his natural Composition ||; and that Mankind wou'd have been subject to Death, if there had been no Sin **.

XVII. Of Death, the Wages of Sin.

This was the antient Error of the *Pelagians* ††, who had it from *Hermes Trismegistus*, tho' improv'd ||||.

* Socin. Ep. 2. ad Dudith. Deus vult, ut homo pro suo ipsius arbitrio, non minus improbus, quam probus esse potest.

Racov. Catech. c. x. de lib. arbitr.

Q. I. Estne id situm in nostra potestate, ut ad eum modum Deo obtemperemus ?

R. Profus. Etenim certum est primum hominem ita a Deo conditum fuisse, ut libero præditus esset arbitrio; nec vero causa subest, cur Deus post ejus lapsum illum eo privaret; ac neque Justitia Dei permittit.

† Catech. Racov. c. 6. Q. II.

Q. Nonne ad credendum Evangelio Spiritus Sancti interiori dono opus est ?

R. Nullo modo.

|| Socin. de Servat. l. 3. c. 8. Mortem temporalem, quatenus naturalis est, & omnibus communis, non esse peccati stipendium, sed naturæ nostræ, quam ipsemet Adamus in ipsa creatione accepit propriam sequelam.

** Socin. de Servat. l. 3. c. 8. Conditio moriendi ipsius tantum propagationis vi ad posteros Adami omnes est transmissa.

†† St. August. l. de Hær. 88. Ipsum quoque Adam dicunt si non peccasset, fuisse corpore moriturum; neque mortuum merito culpæ, sed conditione naturæ.

|||| Herm. in Pæmandr. τὸν ἀίλιον τῶ θανάτου ἐπέτα σώματος.

XVIII. Of the Incarnation of Christ.

The *Socinians* say, that Christ would have become Man, altho *Adam* had not sinned *, to make Men, who were created mortal, immortal †; but then he would not have suffer'd.

XIX. Of the Ascension of Christ into Heaven, to receive the Gospel.

The *Socinians* say, that Christ, immediately after his Baptism, was taken up into Heaven, and there instructed in the Doctrine of the Gospel; and then receiv'd his Commission to preach it to the World **. And *Socinus* owns ingenuously, that this was not known to the primitive Church ††.

XVIII. Of the Incarnation of Christ.

This was borrow'd from some of the Schoolmen, as *Catharinus*, who follow'd *Scotus* in this Opinion ||, directly contrary to the Scriptures, 1 *Tim.* i. 15. *Heb.* ii. 14. *Matth.* ix. 13.

XIX. Of the Ascension of Christ into Heaven, to receive the Gospel.

From *Mahomet's* famous Night-Journey to Heaven, *Alcoran Azoar* xvii.

* Smalcus Refut. Thes. Frantz. Disp. 4. p. 124.

† Frantz. Disput. 1. Thes. 36. Disp. 14. Thes. 8. & 74.
Id. Schol. Sacrif. Præfat. p. 3.

|| Catharin. l. de prædestin. Christi. See Hoornbeck. Soc. Conf. Tom. 2.

** Ostorodus Instit. c. 16. Christum sub ministerii sui initium ascendisse in cœlum, & ibi edoctum a Patre cœlesti, inde rursus è cœlo descendisse.

Smalcus de Divinit. Chr. c. 4. Certum est dominum Jesum mortalem licet, Deum Patrem vidisse, & ab eo immediatè edoctum fuisse.

Ibid. Christus in cœlo, a Deo Evangelium didicit.

†† Socin. Instit. Relig. Chr. p. 128.

XX. Additions to the Law.

The *Socinians* hold, that Christ made several Additions to the Law, and gave some Precepts of his own, unknown to the *Mosaick* Dispensation*, which they call the perfect Commands of God; among which, to the first Commandment, is Prayer and the Worship we are to pay to Christ †. And yet they dare assert there is no Command to worship Christ.

XXI. Of Jesus Christ as Redeemer.

The *Socinians* say, that Christ is not the Redeemer of Mankind, and that it is a most pernicious Error to say that he

XX. Additions to the Law.

This they borrow'd from the antient *Manichees*, who asserted this Proposition contrary to the express Words of Scripture.

XXI. Of Jesus Christ as Redeemer.

Peter Abailard, Anno 1140, among other Heterodox Opinions, held, that Christ suffer'd not for Sin; for which, and other

* *Racov. Catech. de Præc. Ch. c. 1.*

Q. Quænam sunt perfecta mandata Dei per Christum patefacta?
R. Pars eorum continetur in præceptis a Mose traditis, unâ cum iis quæ sunt eis in novo sædere addita.

† *Racov. Catech. de Præc. leg. Add. Q. 19.*

Q. Quid vero ad hæc addidit Dominus Jesus?
R. Primum hoc, quod nobis certam orandi rationem præscripserit—quæ Matth. 6. 9. habetur.

Q. 39. Quid præterea Dominus Jesus huic præcepto primo addidit?

R. Id, Quod etiamnum Dominum Jesum pro Deo cognoscere tenemur; i. e. pro eo, qui in nos habet potestatem divinam, & cui nos divinum exhibere honorem obstricti sumus.

he suffer'd for our Sins, other Opinions, *Baronius* says he was condemn'd at *Rome* by Pope *Innocent II.*
 or obtain'd Salvation for us * ; nay, that it is a ridiculous, childish, blasphemous Fable †.

XXII. Of the Sacerdotal Office of Christ.

The *Socinians* say, that Christ was not a Priest till he ascended into Heaven, and that he offer'd no Sacrifice upon the Cross ‖.

XXII. Of the Sacerdotal Office of Christ.

* *Racov. Catech. c. 8. Q. 12.*

Q. Nonne est aliqua alia mortis Christi causa ?

R. Nulla profus. Etsi nunc vulgo Christiani sentiunt Christum morte sua nobis salutem meruisse, & pro peccatis nostris plenariè satisfecisse; quæ sententia fallax est, & erronea & admodum perniciofa.

This Catechism compos'd by Smalcus, Anno 1605, out of Socinus's Writings in Polish, and that Anno 1609, publish'd in Latin by Moscorovius, has the Answer as above; but the last Edition of Anno 1680. review'd by Schlichtingius, Ruarus, and others, has many Alterations in it, as is confess'd by the Editors in the Preface; for there, p. 141. the Answer is, Christ suffer'd for our Sins by God's Appointment, as a Sacrifice of Expiation. This was put in for shame; for Socinus saith, de Servat. p. 2. c. 7. That it is a great Untruth.

† *Ostrodus Instit. c. 36. p. 310, 311.*

‖ *Racov. Catech. c. 13. de Munere Sacerdot. Q. 8.*

Q. Quid? annon erat Sacerdos, antequam in cælis ascenderet, & præsertim cruci affixus penderet ?

R. Non erat.

Smalcus Resp. ad Smiglec. c. 28. Christus in terra nullum sacrificium peregit.

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XXIII. Of the Body of the Lord Jesus Christ now in Heaven.

The *Socinians* say, that the Body of Christ in which he dy'd, and rose, and ascended into Heaven, is now no more; and that it is horrible to think that * it is now existing.

XXIV. Of Justification by Faith.

The *Socinians* deny that we are justify'd by Faith, and say that Justification by Faith is a Fable and dangerous Error †.

XXIII. Of the Body of the Lord Jesus Christ now in Heaven.

XXIV. Of Justification by Faith.

This is borrow'd from the antient *Pelagians*.

XXV. Of

* Socin. contr. Wiek. c. 5. l. 3. Arg. 13. Creditur quidem passim Christum in cœlum translatum habere carnem: sed ipsum adhuc esse carnem nemo pius vel cogitare vel audire sine horrorē potest.

If the *Socinians* meant no more than the Perfection of the Body of the Lord Jesus, that it is chang'd not according to the Nature but according to its Qualities, we should readily join with them; but that the Body of Christ should be abolish'd and be no more, is contrary to Scripture, Reason, and the Opinion of the Antients. And yet such is their Opinion; for Ostorodus says, from that moment that Christ was exalted, and made Lord and King, he had his human Body no more, Instit. c. 41.

Nicolaides contr. Albert. Borkowski de Eccles. c. 9. Christi corpus, quod pro nobis datum fuit, ut etiam sanguis, nunc nullum est.

† Socin. de Servator. p. 4. c. 3. & c. 11. p. 401. Justificationem per fidem in Christum, ut exponunt Evangelici, meram esse fabulam & commentum humanum.

XXV. Of the Fathers under the Old Testament.

The *Socinians* say, the Fathers of the Old Testament had no Promise of eternal Life*; nay, their being sav'd by Christ they say is an Old-Woman's Fable †.

XXV. Of the Fathers under the Old Testament.

XXVI. Of the Sacraments.

The *Socinians* reject the word Sacrament ||, and look upon those sacred Rites as superstitious Cheats**; believe Baptism was temporary only,

XXVI. Of the Sacraments.

The publick Confession of the Socinians, c. 7. § 2. has these Words: " God justifies us of his own Goodness, not for any Satisfaction, Compensation or Atonement made by Christ for us, or by our selves for our selves; but he justifies us for our Obedience." And Ostorodus does not scruple to say, p. 260. against Tradel, in the German Tongue, " I say it is not true that when we have done all that is commanded us, we are still unfitable Servants; for the Lord Christ has promis'd eternal Life to all that keep his Commandments, and that as a Reward for their Obedience.

* Catech. Racov. c. 5. de Promisso Vit. Æter.

Q. 3. At non eadem promissa fuere in lege Mosis?

R. Immo nullum eorum comprehensum fuit; etenim nusquam in lege Mosis reperies, vel vitam æternam aut donum Spiritus sancti, obedientibus præceptis legis promissum.

† Smalcus c. 4. de bon oper. contr. Frantz. Justificatum autem esse aliquem in veteri Testamento fide in Mediatorem Christum, anilis est fabula.

|| Smalcus contr. Frantz. p. 347.

** Racov. Catech. c. 4. Q. 4. de Bapt.

only *, and the Lord's Supper a formal Commemoration of Christ's Death †, which they hope will be laid aside ‖, as being a ridiculous Ceremony.

XXVII. Of the Resurrection.

Altho the *Socinians* profess their Belief of the Resurrection, it is but a Blind; they believe nothing of it **, nay, hold that

XXVII. Of the Resurrection.

The antient Hereticks, *Marcion, Basilides, Cerdo,* and others, deny'd the Resurrection from the Dead.

Q. Quid vero ea de re statuis, quod sunt qui putant baptismo regenerari?

R. Falluntur vehementer ejusmodi. — Adultos vero aquâ regenerari posse tantum a veritate abest, ut etiam videatur quidpiam hoc. Idololatriæ simile.

* Socinus persuaded those of his Communion to leave it as unnecessary, Ep. ad Moscorov. de Bapt. Quamobrem vel curare vel saltem optare debeo, ut Ecclesiæ nostræ, hoc quod ego minime necessarium baptismi jugum & arbitror, & palam jam diu appello, fratribus, & ad ipsos accedentibus imponere aliquando desuescant.

† Soc. l. de usu & fin. S. Coen. p. 25. Nec ulla ratio sit, cur id fieri possit — nihil prorsus miri in se continens, aut præ se ferens, nihil denique habens quod suadeat fidem nostram, eamque confirmare queat.

‖ Socin. in Joh. 1. p. 41. Sperandum est ut non secus atque portentosa illa de Eucharistia opinio, jam, Deo auspice, ita palam traducta est, ut pueri quoque eam meritò derideant, & id quod olim divinissimum christianæ religionis mysterium purabatur, crassissimam nunc idololatriam esse constet.

** Smalcus contr. Smiglec. Error. 89, 90. Corpora hæc, quæ nunc circumferimus, resurrectura non credimus.

Id. de Judic. Ubi scriptum est corpora nostra è pulveribus excitata & resuscitata proditura? Equidem me tale quid legisse non memini.

that God cannot raise these Bodies again ††.

XXVIII. Of the Immortality of the Soul.

Tho the *Socinians* do not openly deny the Immortality of the Soul, yet they believe the Soul to be mortal; and *Socinus* openly own'd, that the Soul, after Death, was not capable of perceiving Pain or Punishment*. And some of the *Socinians* are fallen into the foolish Error of the Soul's sleeping † till the Day of Judgment.

XXIX. Of the Miseries of the Damned.

The *Socinians*, altho they often use the Words of eternal Damnation, eternal Punishment, and the

XXVIII. Of the Immortality of the Soul.

The antient *Arabici*, and others, held that the Souls fell asleep when the Body dy'd. And *Catullus*, *Ode 53.* says, That some Philosophers also believ'd, that Souls separated fell into a perpetual Sleep.

XXIX. Of the Miseries of the Damned.

†† Smalcus contr. Frantz. de Jud. Extr. Impossibile est corpora talia olim exitura quæ carnem & sanguinem habeant.

Socin. to Volkelius. Ex his omnibus ne quidem per speciem colligi posse Christum aliquâ ratione post mortem vixisse, vel alios post mortem vivere, Ep. V.

* When Socinus was charg'd by his Friend Puccius, that he deny'd the Immortality of the Soul, Non me latet, Socine, te negare Immortalitatem animarum, he did not deny the Charge, but roundly own'd it to Volkelius, Ep. 5. Necdum mihi quid de Animæ immortalitate statuendum sit plane exploratum est, tantum post hanc vitam, animam sive animum hominis non ita per se subsistere, ut præmia ulla poenæve sentiat, vel etiam sentiendi capax sit, firma mea opinio est.

† Schlichtingius, ad Heb. 2. Sine vitâ & sensu esse usque ad ultimum judicium.

the like, yet believe not a Word of it; and say that eternal Damnation is a total Annihilation, a Reduction into nothing ||.

XXX. Of the Civil Magistrates.

The *Socinians* say, that Christians cannot hold the Office of Magistrates, and may not punish Offenders †, neither for Murder, Heresy, or any other Crime*.

This

XXX. Of the Civil Magistrates.

|| Socin. contr. Volanum, p. 2, 106. Et tandem per eandem potentiam cum scelerati homines prorsus perdentur, atque æternæ mortis adjudicabuntur.

Smalcus de divin. Chr. c. 14. Certum est hoc cœlum & terram destructum iri.—c. 22. Tunc universi hanc mundi machinam, cœlum & terram & omnia quæ in iis sint, una cum hominibus impiis, igne illo æterno cremabit Christus.

Volkelius de Relig. l. 3. c. 12. p. 73. and p. 134. says, *That eternal Death is a total Annihilation and Extinction of Being.*

Smalcus contr. Fran. p. 414. says, *The Scriptures no where say that the Wicked shall be eternally existent to suffer eternal Punishment.*

† Socin. defens. ver. Sent. de Mag. Pol. adv. Palæol. p. 2. fol. 233, 235. Affirmo a Racoviensibus non negari Christiano homini civilem magistratum gerere licere, eumque summum etiam regem & monarchum esse posse; sed negant eum qui Christianus esse velit, humanum sanguinem fundere posse, sive privatus sit sive etiam magistratum gerat.—Vides quâ ratione Racovienses negent aut potius negare videantur, Christianum hominem Magistratum gerere posse, nempe quia nolunt ei licere quemquam morti addicere & fontes decollare.

* Theo. Nicol. de Eccl. c. 4. p. 33. Hic enim sensus tacite sumit licere eos, qui diversum in Religione sentiunt ob id ipsum non tantum persequi, sed etiam de vita tollere, quo vix aliquid Christi religioni magis contrarium esse potest.

This they hold for their own Security: But should the civil Power once come into their hands, *Socinus* taught us, by the Instance of *Dauides* †, what others must expect, and by full Declaration, what they would think themselves oblig'd to do ||: “ Hereticks, *says he*, are
 “ to be punish'd, as well
 “ as furious and mad
 “ Men; altho these last
 “ deserve Compassion,
 “ nevertheless when they
 “ hurt others, they are
 “ restrain'd. Thus Hereticks deserve pity:
 “ we ought nevertheless
 “ to hinder the Efforts
 “ that they make for the Propagation of their
 “ Doctrine; and if this cannot be prevented by
 “ any other Methods, then even Chains and Prisons
 “ must be employ'd.

This is the *Socinian* Principle, and yet these are Men who cry out so mightily, and complain so heavily of Persecution; and their declaiming in so vehement a manner against all manner of Animadversion, has so mollify'd mens Minds, that they have by a preposterous Courtesy neglected the Commands of Christ and the Apostles *, and have made the Laws

† Reflect. on Mahom. & Socinian. Anno 1712. p. 234.

|| Socin. Ep. ad Martinum Vadovitam, p. 476. col. 2.

* Matth. vii. 15. xviii. 15, &c. Tit. iii. 10, 11. 2 John ver. 10. 2 Tim. ii. 16. c. iii. 5. Rom. xvi. 17. Gal. 1. 8, 9.

of the Land, against the Enemies of the holy Trinity, perfectly uselefs. And to secure themselves from all Persecutions, Civil or Ecclesiastical, they have learned to imitate *Arius's* Dissimulation*, and embraced *Loyola's* † Rule of Equivocation and mental Reservation, they subscribe to any Form of Articles, reserving the Sense to themselves; join in our religious Assemblies, worship God in our Forms, communicate with us in the Sacraments, and appear completely orthodox, and at the same time believe nothing of our Faith, and sneer at our Creed ‖. And the end of all this formal Hypocrisy is, that they may with Security spread the Poison of their Heresy, and undermine the Church of *Christ* with Impunity, till they have got the upper-hand; and then, as the antient *Arians*** , and according to the above-mention'd Principle, become deaf to all Forbearance or Compassion, and persecute the Orthodox with more than Jewish Malice or Heathen Cruelty,

These are the *Socinian* Principles, horrid and detestable; all the Powers of Darkness could not have collected Principles more contrary to Truth, and more destructive of Souls. Well does *Comenius* † say of these *Socinians*, that in their Lives they are Pharisees, in their Hope Sadducees, in their Faith Atheists.

No wonder Christian Princes were awaken'd by such Positions, and mov'd by the Principles of Duty to defend God's Honour and *Christ's* Religion, and their Empires, from such Doctrines which

* Socratis Hist. Eccl. l. 1, c. 25.

† Ignat. Loyola, *Founder of the Jesuits*, Anno 1534. confirm'd by Pope Paul III. Anno 1540.

‖ Sir Richard Blackmore's *Modern Arians unmask'd*, Anno 1721, p. 32, and 52.

** Maimbourg's *History of the Arians*.

†† Comenius admonit. de Irepic. Irenicor. p. 204, 205,

threatned Ruin and Destruction to both *. No wonder the Princes of *Poland*, *Germany*, and the States of the *Netherlands* † expelled them their Dominions : no wonder our Laws have provided against them, as you may see in the Margin ||; for the Danger of these Principles is very great, these will bring Mahometanism upon us as effectually as if enforc'd with Sword or Scimiter, and will as surely destroy Christianity, nay more surely, than Impaling or the Bowstring ; for the Danger of *Socinianism* is so much the greater, as it is introduc'd in a Christian Dress, and under the name of the Religion of Jesus. Nay, *Socinus* himself confesses, that he purposely rejects (as he expresses it) all the portentous Opinions which are held

* Voet. disputat. Select. Tom. I. p. 489. & Tom. II. p. 672.

† Grotius Ord. Holl. Pietas. 4to. Anno 1613. p. 126.

|| Anno 1697. 9, 10 Will. 3. c. 32. It is enacted, " That if
 " any Person, having been educated in, or at any time having
 " made Profession of the Christian Religion within this Realm,
 " shall by Writing, Printing, Teaching, or advised Speaking, deny
 " any one of the Persons of the Holy Trinity to be God, or shall
 " assert there are more Gods than one, or shall deny the Chris-
 " tian Religion to be true, or the Holy Scriptures of the Old
 " and New Testament to be of divine Authority,——and be
 " lawfully convicted,——For the first Offence shall be adjudg'd
 " incapable and disabled——to have or enjoy any Office or Em-
 " ployment, Ecclesiastical, Civil or Military, or any part in
 " them, or any Profit or Advantage appertaining to them ; and
 " if in any Place, that Place to be thereby void. And for the
 " second Offence, to be for ever disabled to bear any Office, and
 " shall suffer Imprisonment for three Years."

And the Act of Toleration, Anno 1688. 1 Will. and Mary, c. 18. § 13. requires that all Persons who will receive any Benefit of that Act shall sign this Declaration : I A. B. profess Faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore, and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine Inspiration. And the seventeenth Section of the said Act most expressly excludes all from any Benefit of that Act, who in Preaching or Writing shall deny the Doctrine of the blessed Trinity.

by Christians as Axioms of Christianity, in order to bring in a rational Religion, that may, by way of Comprehension, unite *Jews, Turks, Heathens and Christians* *. It is an excellent Observation of the Earl of † *Nottingham*, in his Answer to *Mr. Whiston*: “ I am confident, says that noble Lord, “ that the Doctrine of *Arius*, which spread it self “ so largely, and chiefly in *Asia and Africa*, may “ be truly said to have laid the Foundation of “ *Mahometanism*, which that Impostor built upon “ it; for when that Heretick, *Arius*, had asserted “ the Unity of the Godhead in such Terms as to “ exclude the Son and Holy Ghost, making our “ Lord Jesus Christ to be no more than a Creature, which any Prophet is,—it became easy “ for *Mahomet* to persuade the Minds of Men, so “ prepar’d to receive his Doctrine (which in a great “ measure agreed with that of *Arius*) and himself “ as a Prophet, who show’d them still a more ex-

* Socin: Expl. pr. part. c. 1. Joh. p. 1, 2.

† P. 7.—De Servetismo per Læl. Socinum instaurato Prognosticum. Josiæ Simleri Tigurini, 1568.

— Neque temerè velim ulli homini male ominari. Sed tamen si de futuris, ex his quæ olim evenerunt judicium faciendum est, metuo ne hæc doctrina Mahometanismo aditum struat, & exitium portendat florentibus rebuspublicis, quæ errores hos ferunt. Etenim Satan ab ipsa quidem Apostolorum ætate miris & variis artibus unigeniti Filii Dei gloriam oppugnavit per Simonem Magum, &c.— Sed tamen omnium vehementissime ab Arii exortu, quo tempore Arianismus in multas Species distractus Ecclesiam vexavit. Mox Nestorius,— tandem vero omnis hæc colluvies errorum in Muhametanismi senuam confluit. Ac credendum est complures hujusmodi errorum contagiis infectos, apud quos Christi Deitas ante in dubium vocata erat, avidius Muhameti deliria arripuisse;— quare hoc exemplo commotus, cum veteres illæ controversiæ omnes nunc renoventur,—cur non dicam vero Christi timore & amore excusso ex animis,—aditum parari & viam sterni tyrannidi Muhametani?— Qui vero Christum tantum hominem credit cum Samosetanianis, is non existimabit se a Christo deficere, si audiat Muhametum tam præclare de Christo scribere, ut plus illi, ipsi Samosetanianis tribuat.

“cellent way. And it was a just Judgment from
 “Heaven to send them a strong Delusion, that they
 “should believe a Lye, because they receiv’d not
 “the Love of the Truth ; or rather, when they had
 “receiv’d it, put from them the Word of God ; and
 “by so doing, had judg’d themselves unworthy of
 “everlasting Life.” Such Premises have such Con-
 sequences, God avert the Omen.

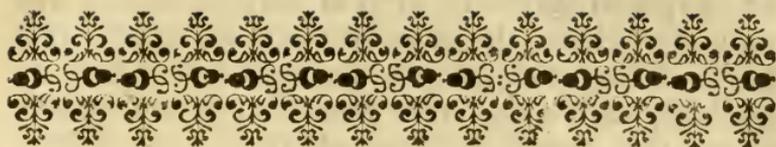
Upon the whole, *Socinians* cannot be deemed Christians ; for they are not Christians who do not hold one single Article of the Christian Faith. All Hereticks, however they erred in some Articles, held others pure ; but *Socinians* not one single one, and therefore properly speaking cannot be called *Hereticks*, not having (whatever they pretend) the least Agreement with the Christian Religion ||, but all their Principles are diametrically opposite to and destructive of Christianity.

The primitive Christians always held the Doctrine of the Holy Trinity not only necessary, but the most fundamental of Christianity ; and have judg’d those the most dangerous of all Hereticks who impugned that ; nay, they have asserted that no one can be sav’d who denies the Divinity of Christ, and would not allow them to be called Christians * ; and they cast them out of the Communion of the Christian Church, both by the Decrees of Bishops, Canons of Councils, and the Edicts of the Civil Powers †, who deny’d that fundamental Article.

|| Grotii Ep. Walæo, in Oper. Walæi, Tom. II. fol. 399.

* Voet. Disp. Sel. Tom. I. p. 492, 493. Bishop Bull, Jud. Eccl. Cathol. c. 1. § 8.

† Voet. ibid. p. 502, &c.



C H A P. XXIV.

The Conclusion.

AND now what remains but to exhort each other, as we tender the Love and Mercy of God, that we abide in the Faith which we have receiv'd of God, and in which we have been baptiz'd; that we hold fast our Profession without wavering, and that we *contend earnestly for that Faith which was once deliver'd unto the Saints*, Jude 3. that Faith which can only give us Hope towards God, and Comfort in the Day of Extremity.

For if our Saviour be not God, but a Creature only, what Hope, what Confidence can we have in him, when the Curse of God awaits us for *trusting in Man, and making Flesh our Arm, while our Heart departeth from the Lord?* Jer. 17. 7. But this is our Stay, our Joy, our Comfort and Consolation, both in Life and Death, that our Saviour is our God, and that he *is able to save to the utmost them that come unto God by him*, Heb. vii. 25.

Remember therefore the many Exhortations to Fidelity, Constancy, and Perseverance in the Faith; and remember also, that *if any man draw back, God's Soul will have no Pleasure in him*, Heb. x. 38.

Remember that Jesus Christ is a *Stumbling-block* to the Jews, and a *Rock of Offence* to the Gentiles,
and

and a *Sign that shall be spoken against*; and the more he is spoken against by Men of corrupt Reason and perverse Minds, the more we may be assur'd that he is the Son of God; for he himself has foretold and forewarn'd us, that such Gainsayers would come *that would deny the only Lord God, and our Lord Jesus Christ.*

Remember the primitive Martyrs and Confessors; can we believe that they worship'd *an unknown God?* or that they suffer'd Martyrdom for an Idol, to avoid Idolatry?

Remember that Christ has been worship'd under all the Dispensations, in all the Ages of the World; and *Jesus Christ is the same yesterday, to day, and for ever.*

Let us therefore be constant and immovable, and *not be carry'd away with divers and strange Doctrines, by the sleight of Men and cunning Craftiness, whereby they lie in wait to deceive.*

Weigh the many and great Reasons we have for the believing and worshipping Christ as God, how much Scripture, how great Antiquity, how long countenanc'd by Men, sober, wise and good, in all Parts of the Christian World.

And tho we cannot comprehend this great, this adorable Mystery, yet let us submit our Reason to the Authority of God's Word, let us acquiesce in his Testimony concerning these sublime Matters. God's Authority is the best, the strongest Demonstration; should we receive nothing upon the bare Testimony of God concerning himself, we destroy all Faith, and open a wide Door to Infidelity, Scepticism, and downright Atheism. Do we fully and perfectly understand our selves? do we know our own Nature and Make? can we tell what that Union of Body and Spirit is which does essentially constitute a Man? Is not the least of God's
Creatures

Creatures an Overmatch for the Understanding of the greatest Philosopher? how then should we find out God to Perfection?

Do we believe God to be true and holy, and can we doubt of the Truth of his Word? does he not fully understand his own Being, and can he not give us a better Account of it than all the Creatures, Angels and Men together? Will God reveal things to us false and untrue? Can God lye? Can the most Holy deceive us? Can he deceive us in Matters of such import and consequence as the Object of Adoration? Can we suppose he would give us an Object of Worship derogatory to his own Honour? Has he not declar'd his Jealousy for his own Glory? will he give that to a created Being, to the Work of his own Hands? Can we believe so meanly of God, nay, so unjustly, as that he would require our Homage and Worship to a Being that is not God? Has God given us his Revelation first to make us Idolaters, and next to damn us? how should God then judge the World? No, *God is righteous in all his Ways, and holy in all his Works*; in Reliance and Confidence therefore of the Veracity of the most holy God, let us receive his Revelation with awful Reverence and due Obedience. Here we know but in part, we see but thro' a Glass darkly; we are hastning to a brighter Light, where we shall see more, and where our Knowledge will be enlarg'd: God grant that we may not trust to our own shallow Reason whilst here, lest our Light be put out in utter Darkness hereafter, but that we may so confide in God's Veracity in this State of Imperfection, that we may arrive to that State of Perfection, where we shall know even as we are known, and where we shall see him as he is, and find our selves happy in that blessed Vision.

If therefore the Revelations from Heaven, and the Voice of God the Father, and the Testimony of the Holy Spirit, and the many and open Assertions of Christ himself, and the Writings of the Apostles, are sufficient Evidences of Truth, then we must believe that our Lord Jesus Christ is not a created Being, but the supreme God.

If the Works of Christ, such as no Man ever did, such as are God's Prerogative only to do, are a Proof of his divine Nature, as they are of his Almighty Power, then we must acknowledge him to be the Lord God Almighty; then HE who is the Author and Finisher of our Faith, who requires our Faith and Reliance, our Honour and Obedience, our Worship and Adoration, ought to receive that Honour and Glory that is due to the eternal God.

If the Prescription of seventeen hundred Years, by all orthodox Churches in the World, be of any weight with us; nay, if the Prescription of all Ages, from the Foundation of the World to this day, be an Argument of moment, then let us hold fast our Profession, and stand by our Worship. Let us take heed not to cast down the Son of God from the Throne, nor trample upon the Lord of Glory; but let us pray daily that God will be pleas'd to confirm us in our Faith, that we may continue stedfast in our Worship, and bend our Knees, and lift up our Hands and Hearts in Adoration to thee, O blessed Jesu, who art from everlasting to everlasting God.

When we thorowly weigh these Arguments, these will set us upon guard not to dethrone our God and Saviour, nor bring him down to the rank of Creatures; these will teach us not to abridge him of those Honours the Christian Church, yea, and all the Churches of God, from the beginning

ginning of the World, have paid him; these will make us retain stedfastly what we have hitherto believ'd piously, and profess'd heartily; these will keep us from running into Blasphemies against him that dy'd for us; these will engage us to perform the Vows made at our Baptism, and excite us to pay all Honour and Worship, Adoration and Obedience, to the one only true God, the Father, Son, and Holy Ghost.

Novelties in Religion are unwarrantable and dangerous; the Holy Ghost enjoins us, *to stand in the Ways, and see and ask for the old Path, where is the good Way, and walk therein, and ye shall find Rest for your Souls*, Jer. vi. This good way was first made known to Adam, and God reveal'd it more and more; Christ, the true Light, has brought it to the highest Perfection we can hope for in this Life; all Generations have walk'd in it, and St. Paul assures us, that *they have obtain'd a good Report*, Heb. ii. 39. *Wherefore seeing we also are encompassed about with so great a Cloud of Witnesses, let us lay aside every Weight, — and let us run with Patience the race that is set before us, looking unto Jesus.*

Hereticks always have been, and always will be; God's Truth will have Enemies as long as his Church will be militant here on Earth: And God, in his Wisdom, suffers Heresies to arise, not only to try the Faith and Constancy of Believers, but to stir them up to defend the Truth, and to become more bright and honourable, by being Champions for the Honour of their God and Saviour.

Who can search out the Ways of Providence, God has Ends great and noble in his Permissions; we need not be concern'd therefore that Infidels attack our Religion. It will stand the Test, it will bear a thorow Examination, nay, the more it

is examin'd, the more beautiful it appears, and the divine Truths shine forth with greater Lustre.

Who knows? we have perhaps took the Worship of Christ too much upon trust, and look'd upon it as a Fashion, as an old Custom, and have not so thorowly examin'd the Ground and Reason of our Adoration as we ought to have done.

If the Opposition, therefore, made against the Worship of Christ, tends, thro' God's good Providence, to promote the Honour and Glory of our Saviour, and to enlighten our Understanding, and improve our Knowledge, by shewing of us the many Reasons and the strong Motives we have for our Worship; if it excites in us a more hearty Worship, a more passionate Love, a more ardent Zeal, and a more chearful Obedience, it will be very happy for us. God, who commanded the Light to shine out of Darkness, may shine the brighter in our Hearts, and give us a greater *Light of the Knowledge of the Glory of God in the face of Jesus Christ*, 2 Cor. iv. 6. I am sure the deeper we search into divine Truths with a humble and docible Heart, and with a Veneration becoming such a Search, the more acceptable we become to our God, the more honourable to our selves, and the more beneficial to our Neighbours. That Search will tend to the Honour of God, and yield us such a Comfort as all the Creation cannot give, and as Hell can never overthrow; a Comfort that will support us in all Troubles, buoy us up in all Dangers, set us above the World, and fit us for the beatific Vision of our great God and Saviour.

May the God of Mercy keep us constant in our Faith, and enlighten the Eyes of all that are in Error, that they may be converted, and brought home to Christ's Fold; that we may with one Heart and one Mouth give Glory to our great
God

God and Saviour in the Church militant ; that we may be admitted to join with the blessed Choir of Saints and Angels in the Church triumphant, to sing eternal Hallelujahs to God the Father, God the Son, and God the Holy Ghost, three Persons and one God, to whom be all Honour and Glory, Praise, Adoration, Might, Majesty, Thanksgiving and Dominion, for ever and ever. Amen.

Collect for Trinity-Sunday.

“ Almighty and everlasting God, who hast given
 “ unto us thy Servants Grace, by the Confession
 “ of a true Faith, to acknowledge the Glory of
 “ the eternal Trinity, and in the Power of the
 “ divine Majesty to worship the Unity ; we be-
 “ seech thee that thou wouldst keep us stedfast in
 “ this Faith, and evermore defend us from all
 “ Adversities, who livest and reignest one God,
 “ World without end. Amen.

Fifth Sunday after the Epiphany.

“ O Lord, we beseech thee to keep thy Church
 “ and Household continually in thy true Religion,
 “ that they who do lean only upon the Hope of
 “ thy heavenly Grace, may evermore be defended
 “ by thy mighty Power, thro’ Jesus Christ our
 “ Lord. Amen.

Good-Friday.

“ O merciful God, who hast made all Men, and
 “ hatest nothing that thou hast made, nor wouldest
 “ the Death of a Sinner, but rather that he should
 “ be converted and live, have Mercy upon all
 “ Jews, Turks, Infidels and Hereticks, and take
 “ from

“ from them all Ignorance, Hardness of Heart,
“ and Contempt of thy Word; and so fetch them
“ home, blessed Lord, to thy Flock, that they may
“ be saved among the Remnant of the true *Is-*
“ *raelites*, and be made one Fold under one Shep-
“ herd, Jesus Christ our Lord, who liveth and
“ reigneth, with thee and the Holy Spirit, one
“ God, World without end. Amen.

F I N I S.



ADDENDA.

Page 35. Line 14. after Father, add,



ND so it is by St. *John*, 1 Ep. iii. 16. *Hereby perceive we the Love of God, because he has laid down his Life for us.*

These Words are very remarkable; for the Apostle by them asserts, that that very Person who laid down his Life for us, and whom he had at the eighth Verse called the *Son* of God, is the very God, is absolutely God.

The Greek Copy of Dr. *Gregory's* Edition at *Oxford*, Anno 1703, has not the Words of *God*; and the old *English* Translation reads the Verse thus, *Hereby have we perceiv'd Love**; and the last *French* and *Belgick* Version read it, *the Love* †. But at the same time Dr. *Gregory* acknowledges that other Copies read it, *the Love of God*; and *Beza*, the *Complutensis*, and the *Cambridge* Editions, have the words, *of God*, in them, τὴν ἀγάπην τοῦ θεοῦ, *the Love of God*. And the *Syriack* reads it, as *Beza* tells us, not only the Love of God, but the Love of God towards us; in the same manner as the Love of God the Father is express'd, *ch.* iv. 9. so the Love of God the Son is express'd here.

* Anno 1599, by *Christ. Barker*.

† A ceci nous avons connu la charité, c'est qu'il a mis sa vie pour nous.

Wier sien hebben wy De liefde gekent, *Belg.* 1619.

A D D E N D A.

And indeed the whole Context runs in the same manner; for in this Epistle, and particularly in this Chapter, the Apostle speaks of more divine Persons than one, and calls each God; for at *ver. 1.* he speaks of God the Father; and after that, at *ver. 2.* of that God who was to appear, as he says, *ver. 5.* that he did appear, God did appear to take away our Sins, *ver. 5.* and God will appear to reward his Servants; and then he speaks all along of Christ by the name of God, and predicates of him, *ver. 16.* that *he laid down his Life for us.* Now God, as God, cannot lay down his Life; and he that did lay down his Life for us is Jesus Christ, and this Jesus Christ, therefore, is that God; and so the Apostle concludes this Epistle, *We know that the Son of God is come, and has given us an Understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life,* 1 John v. 20. and concludes all, *Little Children keep your selves from Idols;* assuring us, if we do not acknowledge Jesus Christ to be the true God, that we make an Idol of him.

Page 37. Line 25. after Christ, add,

And *Beza* has render'd it admirably well, looking for that blessed Hope, and the illustrious appearing of the Glory of that great God, and our Saviour, namely, Jesus Christ*. And the *French Version* †,—the Appearance of the Glory of the great God, who is our Saviour Jesus Christ. And this Text has been explain'd so by the Antients,

* *Beza.* Expectantes beatam illam Spem, & illustrem illum adventum gloriæ magni illius Dei ac Servatoris Nostri, nempe Jesu Christi.

† The *French Bible*—& L' Apparition de la gloire du grand Dieu qui est nostre Sauveur Jesus Christ.

A D D E N D A.

both *Greek* and *Latin*, with an admirable Agreement*.

Page 38. Line 6. after *Christ*, add,

But the *French* Translation has it more to the purpose, which reads it, denying or renouncing the only Sovereign *Jesus Christ* our God and Lord †.

Page 55. Line 20. after *him*, add,

And accordingly we find that the word *πρωτότοκος*, which we have render'd *first-born*, is translated by *born before*. So *OEcumenius* has used it, *born before*, and *only-begotten*, before the whole Creation ††. So *Pasor* among the *Moderns*, *begotten before all the Creation* **; and *Ravanel* says ††, that *πρωτότοκος πάλαις κτίσεως* does signify *πρὸ πάλαις κτίσεως*, before all the Creation, before any thing was created. And the antient *Belgick* Version, of *Anno 1564*. of *Bieskens* reads it, *de eerste gebozen voor alle Creaturen*.

Page 208. Line 1. after *own Father*, add,

And also the *French*, *que Dieu estoit son propre Pere*, that God was his own Father; for tho the *Latin*

* Pool. Synop. Critic. in loc. Vol. IV. p. 1153.

† *French Version*, Renonçans le seul Dominateur *Jesus Christ* nostre Dieu & Seigneur.

†† *OEcumenius*, as I find him quoted by Dr. Gregory in loc. *πρὸ πάλαις κτίσεως πρωτότοκος καὶ μονογενὴς γεννηθεὶς*.

** *Pasor*. Lex. in Nov. T. Pag. 651. *Genitus ante omnem creaturam*.

†† *Ravanel*. *Bibl. Sac.* p. 353. Par. II. *πρωτότοκος πάλαις κτίσεως* significat genitam esse, *πρὸ πάλαις κτίσεως*, ante omnem creationem, seu ullam rem creatam. See Pool. Synopf. Crit. Vol. IV. p. 895. in loc.

A D D E N D A.

Vulgar, and *Beza*, have render'd ἰδιον by *suum*, his, *St. Ambrose* has render'd it *Patrem proprium* *, and *Arias Montanus* also †; and *Joh. Cocceius*, his own Father, i. e. a Father in such a manner, as no one has God for his Father but himself ||.

And this Expression of his own Father, has as great Force and Strength here, as that of his own Son has by *St. Paul*, Rom. viii. 32. *That spared not his own Son, ὅς καὶ τὸ ἰδιον υἱὸν οὐκ ἐπέσπαστο*, where we have render'd the Word in its full Strength *his own*, forasmuch as the Apostle by that Word design'd to magnify the Greatness of God's Grace, and at the same time to express the Divinity of Christ in the strongest manner. And so the *French* and *Belgick* ** have render'd it also, *his own*, because the Strength of the Apostle's Argument lies in that very Word ††, as the Strength of the *Jews* Argument lay in that Word, that Christ thereby made himself equal with God.

Page 254. Line 18. after Juvenus, add,

Mr. Alberti, in his Philosophical Observations on the New Testament, tells us, That these *Magi* have, by a late Critick, been asserted to have been neither *Persians*, nor *Babylonians*, nor *Syrians*, but *Jews*, exil'd *Jews*, the Offspring of those that had been carry'd away by *Salmanasser* and *Nebuchad-*

* *Ambros. de Fide ad Graian. c. 4. l. 2. p. 291. Edit. Paris. 1569. Johan. Gillotii.*

† *Arias Montanus Nov. Test. Pool. Synopf. Critic. in Rom. viii. 32.*

|| *Joh. Cocceius in loc. Patrem suum proprium, i. e. eo modo quo nemo Deum habet Patrem.*

** *French, Son Propre Fils. Belgick, Synen eygenen Sone.*

†† *Gaspar. Oleviani, Not. in loc. ad Rom. Edit. à Beza, Genev. 1579. p. 385.*

A D D E N D A.

nezar ; and that they came to *Jerusalem* in the quality of publick Embassadors of those Exiles, to pay their Respects to the Messias their King ; and to congratulate their Brethren of *Judea* about his Birth. But withal, he tells us, that this Opinion, which he ascribes to *Herman Vander Hardt*, Professor of *Helmstad*, has been confuted by *Herman ab Elswick* *. But supposing they had been such Embassadors, their Principals must receive the Commission for that Embassy from Heaven by Revelation ; for it is impossible to conceive that those who sent them could have known the Birth of the Messias at that distance by a new Star only, without special Instructions from God that that was his Star † ; and even then they must upon their own Principles, when they ador'd him, adore him as God, since the Jews themselves believ'd that their King Messias, according to the Prophets, was to be the mighty God, the *Emmanuel* † † ; and because they could not worship him if they believ'd him to be a Man only, for that would be notorious Idolatry.

* *New Memoirs of Literature*, 1725. Vol. II. p. 62.

† Maldonat. in *Matth.* ii. 2.

‡ See Page 174.



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