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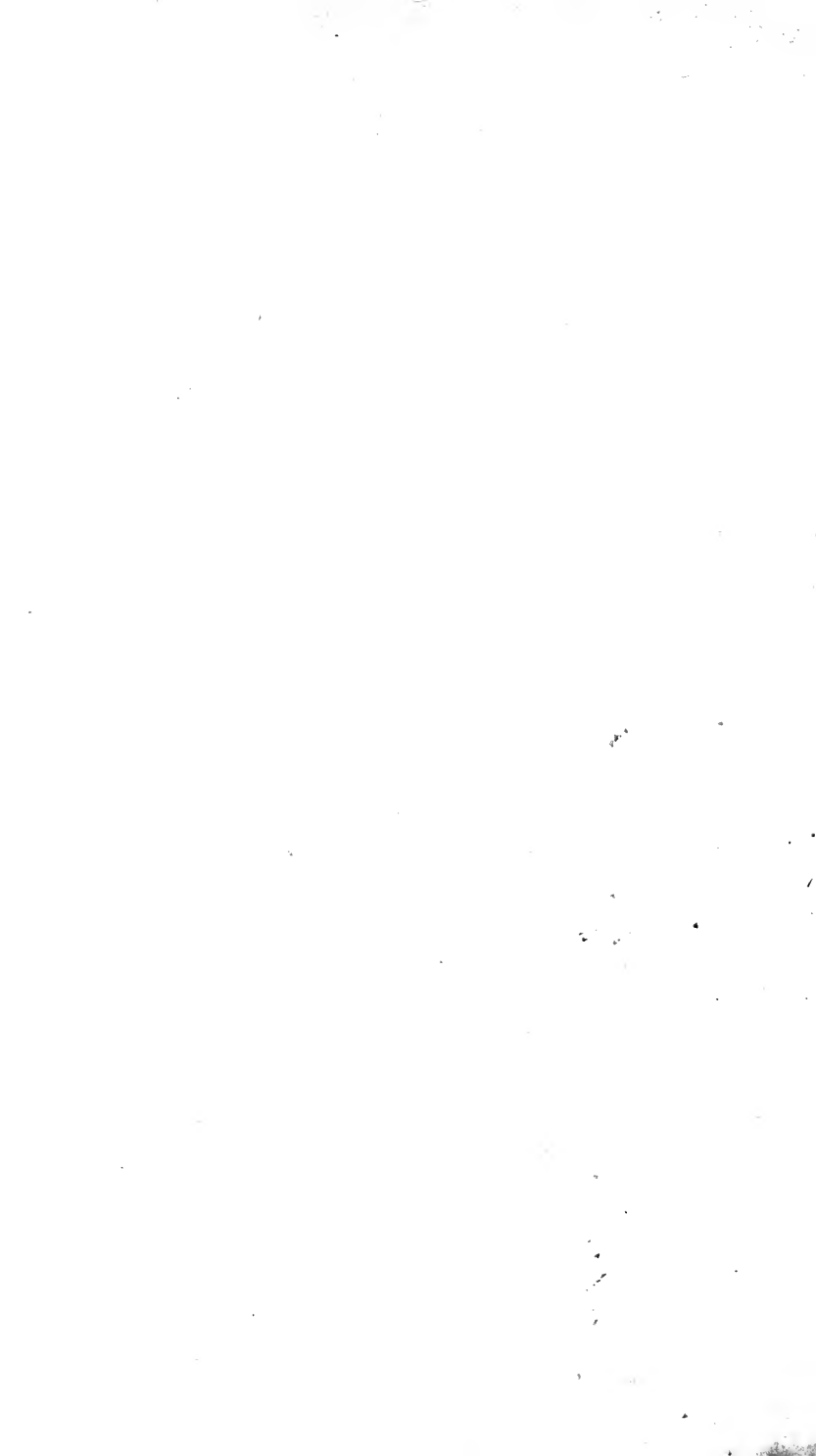
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A
VINDICATION
OF THE
WORSHIP OF THE SON
AND THE HOLY GHOST
AGAINST THE
EXCEPTIONS OF MR. THEOPHILUS LINDSEY
FROM
SCRIPTURE AND ANTIQUITY,
BEING A
SUPPLEMENT TO A TREATISE,
Formerly published and entitled
A VINDICATION OF THE DOCTRINE
OF THE TRINITY.

BY THOMAS RANDOLPH, D. D.
President of C. C. C. and LADY MARGARET'S
Professor of Divinity in the University of Oxford.

All Men should honour the Son, even as they honour the Father.
Joh. v. 23.

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A

VINDICATION, &c.

I CAREFULLY read over Mr. *Lindsey's* *Apology*, soon after it made it's Appearance. I was amazed to see such confident Assertions advanced with such very slender Proof. I examined into such Authorities as he had produced, and drew up some Observations upon them. I afterwards received two excellent Answers to this Work of Mr. *Lindsey*; one written by the ingenious and learned Mr. *Bingham*; the other by a *Layman*, but one *mighty in the Scriptures*, and able to give a good *Reason of the Hope that is in him*. I then threw aside my Papers, as unnecessary in Answer to Suggestions already sufficiently confuted. But having since revised them, I have thought fit to offer them to the Public, and that chiefly for these two Reasons. Some time ago I published *A Vindication of*

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the Doctrine of the Trinity, in Answer to a Treatise written by the late *Bishop of Clogher*, entitled, *An Essay on Spirit*. I therein insisted chiefly on the Proofs of our *Saviour's Divinity*. I had but little Reason to say any thing of *the Worship of Christ*, as the *Bishop* had insisted on this, as strongly as I could do. And this has been the Case of most, who have wrote in Defence of the Doctrine of the *Trinity*. None of their Adversaries denied *the Worship of Christ*; and therefore they thought it sufficient to prove *Christ* to be truly *God*, and from thence to leave Men to infer the Duty of *worshipping* him. They proceeded not to give the particular Proofs of this, or to answer such Objections as might be made against it. I therefore thought that a Work of this Kind might not be an improper, or useless, Appendix to my *Vindication*.

Another Reason why I thought fit to undertake this, was the great Importance of the Subject. If any thing is of Importance in Religion, it must be the *Object of Worship*. If our *Saviour* is truly *God*, we cannot without great Impiety withhold from him the Honour, and Worship, due to him as such. If he is only a Creature, we cannot worship him without *Idolatry*. I thought therefore that

that such a Point could not be too carefully considered, nor the Arguments set in too full a Light. And as I found some things in my Papers, which I flattered myself were of some Consequence, and which had escaped the Notice of those excellent Writers, who had appeared before me in this Controversy; I thought my Pains would not be ill bestowed in preparing them for the Press. As the Proofs of the *Divinity* of our *Saviour*, and of the *Holy Ghost*, have been largely set forth in my *Vindication*, to which this is an Appendix; and as Mr. *Lindsey's* Objections to this Doctrine have not only been most of them therein answered, but also sufficiently confuted, by the able Writers above-mentioned, I shall confine myself chiefly to what he has offered against the *Worship of Jesus Christ*.

To begin with the *Old Testament*, our *Apo-
logist* asserts ^a, that *the Hebrews never dream-
ed of a Plurality in the Deity*: and ^b that *the Law of God given to the Jews by Moses
invariably taught the Unity of God, and ap-
propriated religious Worship to God only*. And
so also do we, *who worship one God in Trinity*,

^a Page 87.

^b Page 119, 120.

and Trinity in Unity. If the Jews were unacquainted with the Distinction of Persons in the Godhead, they could worship one only God in the general. But we, who have been taught this Distinction, and have been baptized in the Name of the Father, and of the Son, and of the Holy Ghost, are obliged to worship each Divine Person separately. But have we no Proofs, or Intimations, in the Old Testament, of a Plurality of Persons in the Godhead? I humbly think that we have a great many. It was asserted by the late Bishop of Clogher, in his *Essay on Spirit*, and proved to be the Opinion of the ancient Jews, that there was a Second Person, called in the Old Testament *Jehovah*, who appeared to *Moses*, and the Patriarchs; as also a third Essence, or Being, to whom the Jews paid divine Honours, though his Lordship was not willing to allow this as any Proof of their Divinity. It was also the constant Doctrine of the Primitive Fathers, that the Son of God was the Person who appeared to the Patriarchs. And this has been since asserted, by Bishop Bull, Dr. Waterland, Mr. Allix, and many others, who have from thence inferred that he was truly, and properly God. But our *Apologist* is pleased to treat this Notion with great Contempt: —

Some

° *Some Christians* (he tells us) *have pretended to gather it from the plural Termination of a Hebrew Word, Elohim, and from the Chaldee Targums.* — But are these the only Arguments they make Use of? It is a common Artifice of our Author, when he meets with what he thinks a weak Argument in an orthodox Writer, to lay hold of that, and pass by all the rest. The same Dr. *Allix*, whom our Author here refers to^d, and who quotes *Gen. i. 1.* to prove a *Plurality of Persons in the Divine Essence*, in the very next Page quotes *Gen. i. 26.* where we read that *God said — Let us make Man in our Image, after our Likeness* — and also *Gen. iii. 22.* where we are told that *God said --- Behold the Man is become as one of us to know Good and Evil.* See also *Gen. xi. 7.* These Texts our *Apologist* wisely passes by, which plainly denote a *Plurality of Persons* °. I shall give the Argument nearly in the Words of a most ancient Fa-

° Page 87.

^d Ch. ix. p. 116.

° *Justin. Martyr. Dial. cum Tryph. p. 285,* See also p. 359.---*Calvin*, who disallows of the Proof of a *Plurality of Persons* from *Gen. i. 1.* yet enforces strongly the Argument from this Text. And whereas some had pretended that *God* spoke here in the Plural Number, after the Manner of Kings and Princes, *Calvin* adds, that this was a Language of much later Date. See also *Patrick, Ainsworth* Comment.

ther of the Church—*Moses shews by these Words,—Let us make Man in our Image, &c. that this Second Person is called God in the same Sense.---* Nor can you say that God spake this to himself, or to the Elements, or Earth. For in another Place God says — *Behold, the Man is become as one of us, to know Good and Evil. Here at least two Persons are signified, each of them intelligent. Nor can it be said (adds our Author) that God spake this to the Angels, or that Man was created by the Angels: but this Offspring, which really proceeded from the Father, co-existed with the Father before all Creatures, and with him the Father here holds Discourse.---* The same Argument is urged by *Irenæus* ^f, by *Tertullian* ^g, and by *Novatian* ^h.

Nor does the Argument from the Word *Elohim* merit the Contempt here thrown upon it. If indeed our Argument depended wholly on the Plural Termination of the Word, and we had no other Proof of our *Lord's Divinity* from the *Old Testament*, we ought not to lay great Stress on it. But let us consider that the *Hebrew Language* is one of the most ancient Languages in the world. It is thought

^f L. iv. Præfat. C. 37. L. v. c. 15.

^g Adv. Prax. C. 12.

^h C. 21.

by some to be the Original Language of Mankind, taught by *God* himself. How came it then to pass that in this primitive Language a *Plural* Word should be the most common Term used to signify the *Deity*? How came *Moses*, an inspired Writer, to choose out this Word, when another singular Noun might have been had, to describe the Creation of the World by the *Supreme God*. Nay, (what is still more remarkable) he uses this Word in asserting the *Unity* of the Godhead — יהוה אחד — אלהינו יהוה אחד — ⁱ *Jehovah our Gods is One Jehovah* — This, if he did not hereby design to denote a *Plurality of Persons* in the *Godhead*, should seem to be a strange Form of Expression. If therefore this Word is sometimes applied to Creatures, who bear some Similitude, or Relation, to *God*; or if it sometimes denotes one particular Person in the *Trinity*, we may, notwithstanding this, be allowed to conclude, with some Degree of Probability, that it was intended, in it's original Acceptation, to set forth a *Plurality of Persons* in the *Godhead*. To this it may be added, that as we read *Gen. i. 1.* that *God--Elohim--created the Heaven, and the Earth* ^k,

ⁱ Deut. vi. 4.^k John i. 1, 3.

so we are taught by St. *John* that *the Word was God*, and that *all things were made by him*. It is easy to cavil at Parts of an Argument, when taken to pieces. But I would desire the intelligent Reader to consider all these things together, and judge for himself. We want not this Proof.

As to the *Chaldee Targums*, they are brought only as one Proof out of many, that the *Jews* had a Notion of a *Second Person* in the *Godhead*. In many Places where the *Hebrew* speaks of *God*, these *Targums* render it by *Memra*, or the *Word*: and to this *Word* they ascribe personal Actions. I am sensible indeed that some ¹ learned and judicious Writers disapprove of this Argument. They say, that the *Word Memra*, or the *Word of God*, is often used for the reciprocal Pronoun, and signifies no more than *God himself*. But to this it has been answered by ^m Dr. *Allix*, and other learned Men, that if in some Places the *Word* may have that Sense, in many others it cannot bear such a Sense, but plainly signifies a Person distinct from *God the Father*. I refer

¹ *Prideaux* Connect. Part ii. B. 8. p. 431. — *Lud. Capellus* Op. p. 76. ^m *Allix* Judgment of *Jewish* Church, C. 12,

and 24. *Bull* Def. Fid. Nic. Sect. 1. C. 1. n. 19. *Kidder* Demonst. Mess. P. iii. c. 5. — *Grotius*, *Hammond*, *Whitby* in *Job*. i. 1.

for Instances to the Authors cited in the Notes. I shall take Notice only of one produced by our *Apologist*. In *Jonathan's Targum*, cited by *Petrus Galatinus*ⁿ, who lived at the Beginning of the sixteenth Century, and before him by *Raymond Martini*^o, who lived in the thirteenth Century, *The Lord said unto my Lord*, Psal. cx. i. is rendered --The Lord said unto his Word --- Sit thou on my Right Hand, &c.—Here the *Memra*, or *Word*, is plainly a Person distinct from *the Lord*, who spake to him. And this Person, as our ^p *Saviour* himself and his *Apostles* have taught us, was he, who was afterwards *made Flesh, and dwelt amongst us, Christ the Lord*. Many other Proofs are brought by Dr. *Allix* from other *Jewish* Writers of a Distinction of *Persons* in the *Godhead*. And this is greatly confirmed by the Testimony of *Eusebius*^q, who assures us that the *Jews* had a Notion of a *Second Person* in the *Godhead*, whom they called *the Image, the Power, the Wisdom, and*

ⁿ Arcana, L. viii. c. 23. L. iii. c. 5. ^o Pugio Fidei, p. 705. This *Targum* is cited also by P. *Fagius* on Deut. v. This is, I believe, not now extant. The *Targums* in *Walton's Polyglott* give quite another Sense to the Psalm, and interpret it wholly of *David*.

^p Matt. xxii. 44. Acts ii. 34. Heb. i. 13.

^q Præpar. Evan. L. vii. C. 15. See my *Vindication*, p. 17, &c.^o

the Word, of God; and for this he produces the Authority of Philo the Jew. He † cites a Passage from him, wherein he speaks of a Second God, who was the Word of the Father of the Universe, and says, that the eternal Word of the eternal God is the strongest, and firmest, Support of the Universe. ‡ And as the Targums tell us that the Memra, or Word of the Lord, created the Heaven, and the Earth, so Philo says, that the invisible Logos, or Word, is the Image of God, and that by him God created the World. And as they express the Word Jehovah in the Appearances of God in the Old Testament by Memra, so Philo teaches us that it was the Logos, or Word, † who appeared to Adam in Paradise, ‡ to Abraham, &c. § and that it was his true Word, his first-begotten Son, who led the Children of Israel through the Wilderness.

And St. John (as all the best Commentators agree) when he stiled the Son of God--- Λογος--- or Word, spake in the Language of the Jews of his Time. He teaches us that--
In the Beginning was the Word, and the Word

† Ib. c. 13.

‡ De Mund. Opif. p. 6.

§ De Somniis, p. 593.

¶ Ib. 578.

‡ De Agricult.

p. 195.

was with God, and the Word was God^{*}. But our *Apologist*^y seems willing to infer from his Interpretation of the Word *Memra*, that the *Logos*, or *Word*, in the Text, is *wrongly applied to Christ, and is nothing but a Description, in the Hebrew way, of God himself*. I wish he had given us his Interpretation at length. It should seem to be, according to him---*In the Beginning was God himself, and God himself was with God, and God himself was God*. He ought not to wonder if *many are unwilling to admit such an Interpretation*. And I must farther ask him, how he would interpret ver. 14. where we read that *the Word was made Flesh*. Dr. Clarke^z, though, both in his *Paraphrase*, and *Scripture Doctrine of the Trinity*, he seems willing to call our *Saviour* any thing but what St. *John* expressly calls him --- *God*--- yet^a allows that he *was that visible Person, who under the Old Testament appeared in the Form of God, God the Angel of the Lord, who appeared to Jacob, Gen. xxxi. 12, 13. Gen. xlviii. 15, 16.*

This is also the constant Doctrine of ^b *Eusebius*, and all the Primitive Fathers before

^x Joh. i. i. ^y P. 89. ^z See my Vind. P. ii. p. 23, &c.

^a Script. Doct. No. 535. ^b Demonst. Evang. L. v. C. 7, 8.

him, that it was the *Son of God*, who appeared to the *Patriarchs*, and was worshipped by them, and they from thence prove his *Divinity*. *Justin Martyr* tells us, that ^b it was *Christ* who appeared to *Moses* in the *Bush*, who said — *I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of your Fathers*; and that *this was the Word, the First-begotten of God, and himself God*; — that *he is the Object of Worship, God, and Christ*; and that ^c *he was the King of Glory, who sat between the Cherubim, whom Moses, and Samuel, and the Children of Israel worshipped as God, and he heard them*; and whom also *all the Angels of God worshipped*. To the same Purpose speaks *Irenæus* ^f. He teaches us that it was *Christ, who with the Father is the God of the Living, who spake to Moses, and was manifested to the Fathers, and worshipped by the Prophets*; ^g that it was he whose *Glory Isaiah saw*, and who appeared to *Ezekiel*; the ^h *God, who was known in Judah, whose Dwelling-place was in Sion*. ⁱ In another Place he tells us, that *the Scripture*

^b Apol. ii. p. 95, 96.

^c P. 95.

^d Dial. Tryph.

p. 287. ^e Ib. p. 255, 256. P. 359.

^f L. iv. C. 11.

See also C. 15. 16.

^g L. iv. C. 37.

^h L. iii. 9.

Psal. lxxvi. 2.

ⁱ L. iii. C. 6.

no where calls any one God, but what is truly God: and yet in the same Chapter he tells us that *the Son* is the Person spoken of by the *Pfalmist*, *Pfal.* 1. and called *the God of Gods*, *Jehovah the God*, who *shined out of Zion*. I might ^k produce similar Instances from almost all the Fathers of the three first Centuries: but this may be sufficient. Nor was this a vain opinion taken up by these Fathers, but what they learnt from the *Scriptures* themselves. As we are told in the *Old Testament*, that ^l *Jehovah appeared to Abraham*, and that he offered up Prayers to him, ^m so *Christ* himself affirms that *Abraham rejoiced to see his Day*, and he saw it and was glad: and he adds --- ⁿ *Before Abraham was I am*. — Does the ^o *Old Testament* teach us that *Jehovah led the People of Israel through the Wilderness*, and call him *the* ^p *Rock of Israel*? — *St. Paul* ^q informs us, that *this Rock was*

^k Vide *Bull Def. Fid. Nic. Sect. 1. c. 1.* ^l *Gen. xviii.*

^m *Joh. viii. 56, &c.*

ⁿ The Context obliges us to interpret this of *Christ's* Pre-existence. This is an Answer to the *Jews*, who asked him, — *Art thou greater than our Father Abraham?* — and wondered how he, who was not yet fifty Years old, could have seen *Abraham*.

^o *Deut. viii. 2, 15.*

^p *Deut. xxxii. 15.* ² *Sam.*

xxiii. 3.

^q *1 Cor. x. 4, 9.*

Christ, and admonishes us *not to tempt Christ, as some of them also tempted.* Do we read in the *Old Testament* that ^r *Jehovah dwelt between the Cherubim*, and that ^s *Isaiab saw his Glory there?* St. *John* ^t assures us, that the *Glory*, which he *saw*, was the *Glory of Christ*. And the same ^u *Evangelist* teaches us, that *the Word was made Flesh, and dwelt among us*——ἐσκήνωσεν ἐν ἡμῖν——*he pitched his Tabernacle among us: and we beheld his Glory, the Glory, as of the Only-begotten of the Father.* And in Reference to this his Appearance in the *Sanctuary Christ* is called in the *New Testament*, ^v *the Glory of Israel*, ^w *the Lord of Glory*, ^x *the Brightness of his Father's Glory*, and *the express Image of his Person*. ^y And he appeared to his *Apostles* at his *Transfiguration*, ^z and afterwards in a *Vision* to St. *John*; in a *Glory* similar to the *Description* of him who *sat on the Throne* in the *Prophecies* of *Ezekiel* and *Daniel*. We are assured also that he will come to *Judgment* in a *Glory* exactly corresponding to that which

^r 2 Sam. vi. 2. Psal. xcix. 1. ^s Ifaiab vi. 1, &c.
^t Joh. xii. 41. ^u Joh. i. 14. ^w Luke ii. 32.
^x 1 Cor. ii. 8. ^y Heb. i. 3. ^z Matt. xvii. Mar. ix.
^a Compare Rev. i. 14, &c. with Ezek. i. 26. and Dan. vii.
 9. See also my Sermon on John xii. 41.

appeared in the Sanctuary. ^b He there manifested his Presence by a visible Appearance of *Glory* encompassed with *Clouds*. ^c He there *sat on a Throne*, attended by his *Angels*. And ^d he himself hath told us, that in the End of the World *he shall come in the Clouds of Heaven with Power and great Glory*; ^e that *he shall come in his own, and in his Father's Glory, and all the holy Angels with him, and shall sit on the Throne of his Glory*. ^f And his Apostle assures that *the Lord Jesus shall be revealed from Heaven with his mighty Angels*, or rather ^g *with the Angels of his own Power*. We find therefore that the Person, who appeared to the Patriarchs, and sat *enthroned in Glory* in the Tabernacle, and Temple, was *the Son of God, the Word*, who was afterwards *made Flesh, and dwelt among us*. And this Person is called ^h *Jehovah*, ⁱ *the Lord of Hosts*, ^k *the God of Gods*, ^l *the most high God*, ^m *the Almighty*. To him the Service of the Tabernacle and Temple was more immediate-

^b Exod. xl. 34.—1 Kings viii. 10, 11. ^c If. vi. 1, &c.

^d Matt. xxiv. 30. ^e xxv. 31.—Luke ix. 26. ^f 2 Theff.

i. 7. ^g Μετ' ἀγγέλων τῆς δυνάμεως αὐτοῦ. ^h Gen.

xviii. 1.—Psal. xcix. 1. ⁱ Psal. xxiv. 10,—2 Sam. vi. 2.

^k Psal. l. 1. ^l Psal. lxxviii. 56. ^m Gen. xvii. 1.

xlviii. 3.

ly offered: ⁿ to him Prayer was made, ^o Incense offered, ^p Sacrifices performed, ^q and Vows and Thanksgivings made.

The *Divinity of the Son of God* may be still farther confirmed from Citations in the *New Testament* out of the *Old*, where what is spoken of *God* in the one is applied to *Christ* in the other. Thus we find in the first Chapter of ^r *St. Matthew's Gospel*, a Prophecy from *Isaiab*, which foretells that *a Virgin shall be with Child, and they shall call his Name Emmanuel, which being interpreted is, God with us.* And, if we look into the Prophet, we shall find that this *Son* is not only called *Emmanuel*, but ^s *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* — In the same Prophecy we read—
^t *Sanctify Jehovah the Lord of Hosts himself, and let him be your Fear, and let him be your Dread. And he shall be for a Sanctuary: but for a Stone of stumbling, and for a Rock of Offence to both the Houses of Israel.* — But

ⁿ Gen. xviii. 23, &c. 2 Kings xix. 15, &c. Psal. lxxx. 1, &c. ^o Exod. xxx. 6, 7. ^p Lev. xvi. 2, &c.

^q Gen. xxviii. 20.—xxxi. 13. Psal. i. 14.—xcix. 1, &c.—

^r Chron. xvi. 4. ^s Matt. i. 23. If. vii. 14. ^t ix. 6.

^v viii. 13, 14.

this Prophecy is applied to our *Blessed Saviour* both by ^u *St. Paul* and ^v *St. Peter*. They teach us that he is *the Stumbling Block and Rock of Offence* here spoken of; and therefore he is *Jehovah the Lord of Hosts, our Fear, and our Dread*.

Again, ^x *St. Mark* in the Beginning of his Gospel quotes two Prophecies, one from the Prophet *Malachi*, the other from *Isaiab*. In *Malachi* we read — ^y *Behold I will send my Messenger, and he shall prepare the Way before me; and Jehovah, the Lord, whom ye seek, shall suddenly come to his Temple.*—But *John the Baptist* was this Messenger, who came to prepare the Way before our Lord. It appears therefore that our Lord is *Jehovah*, and that the Temple was *his Temple*. The other Prophecy we find in *Isaiab*, ch. xl. v. 3. It there runs — *The Voice of him that crieth in the Wilderness --- Prepare ye the Way of the Lord Jehovah, make straight in the Desert a Highway for our God.* — This Prophecy is by ^z all the Evangelists said to be fulfilled in *Christ*. He therefore is *Jehovah*; he is *our God*. It

^u Rom. ix. 33.

^w 1 Pet. ii. 8.

^x Mark i. 2. 3.

^y Mal. iii. 1.

^z Matt. iii. 3. Mark i. 3. Luke iii. 4.

John i. 23.

follows in the Prophet, ver. 5. *The Glory of the Lord shall be revealed, and all Flesh shall see it together.*—He who was *the Brightness of his Father's Glory*, and resided in *Glory in the Holy of Holies*, appeared now, and was revealed to all Mankind. In the 9th verse the Prophet, continuing to speak of the same great Event, thus expresseth himself — *Say unto the the Cities of Judah, Behold your God; behold the Lord Jehovah will come with strong Hand, and his Arm shall rule for him: behold his Reward is with him, and his Work before him. He shall feed his Flock like a Shepherd.* —Our Lord Jesus Christ therefore, ^a *the great Shepherd of the Sheep*, is *the Lord Jehovah*, is *the God of Judah and Jerusalem.* ^b Another Prophecy we have in *St. Matthew's Gospel* cited from the *Old Testament*, and applied to our *Blessed Saviour*. We find this in the Prophet ^c *Zechariah*. The whole Prophecy is delivered in the Person of *the Lord God Jehovah*. At ver. 12. we read — *They weighed for my Price thirty Pieces of Silver. And the Lord Jehovah said unto me, Cast it unto the Potter; a goodly Price that I was prized at of them.*—This Prophecy the Evangelist tells

^a Heb. xiii. 20.

^b Matt. xxvii. 9, 10.

^c Zech. xi. 12, 13.

us was fulfilled in Christ. It follows that he is *Jehovah*, ^d *the Shepherd of Israel*, the God, who ^e had made a Covenant with the People of the Jews.

I am sensible that some learned Writers, who have been zealous Assertors of our *Lord's* true *Divinity*, have either neglected, or spoke slightly, of the Proofs to be drawn from the *Old Testament*. Others have carried the Matter too far the other Way ; and by insisting on Arguments, which will not bear Examination, have thrown no small Discredit on the real Proofs of *our Lord's Divinity*, which may justly be drawn from the *Law, and the Prophets*, especially when compared with the *New Testament*. I have offered such Proofs as seem to me fully to shew that *our Lord* was *the God of Israel*, and the Object of their Worship : and I might have produced many more. I have also shewn that this was the constant Doctrine of the Primitive Church. How far this Doctrine was known to the *Patriarchs* and *Jews* of old, is a Question which I cannot think we are concerned to resolve. It might be sufficient to say, that

^d See ver. 7. ^e ver. 10.

many Gospel Doctrines (ⁱ as particularly that of the calling of the *Gentiles*) were contained in the *Scriptures* of the *Old Testament*, and now appear plainly to be deducible from thence, which yet *in former Ages were not made known unto the Sons of Men*. The Doctrine of a *Trinity* therefore might be wrapt up in the *Scriptures*, and yet remain a Secret, till it was unfolded by the *Revelation* of the *Gospel*. And if this were the Case, we, who *worship one God in Trinity*, worship the same *God*, as those did, who knew not the Distinction of *Persons* in the *Godhead*. But we have no Reason to think this was the Case. ^k Mr. *Lindsey* indeed asserts with great Confidence that *the Hebrews never dreamed of a Plurality in the Deity*. To use his own quaint Expressions, I humbly think that ^l *Jacob dreamt of it* more than once. *Jehovah, the God of Abraham, and Isaac*, appeared to him in *Bethel*. This Person, *Jacob* himself calls ^m *the Angel, which redeemed him from all Evil*; and says *the* ⁿ *Angel of God spake unto him in a Dream*. He could not therefore be the same Person with the *God*, whose *Angel* he was. And

ⁱ Vide Eph. iii. 1, &c. xxviii. 12, &c.—xxx. 11, &c.
ⁿ xxxi. 11.

^k Page 87.

^l Gen.

^m Gen. xlviii. 16.

yet this same Person calls himself *Jehovah the God of Abraham, and Isaac, ° God Almighty.* And *p* Jacob vowed a Vow to him, and took him for *his God*; *q* erected an *Altar*, *r* and offered a *Drink-offering* to him, *s* made *Supplication*, and offered up Prayers to him. It should seem therefore that *Jacob* more than *dreamt* of a *Second Person* in the *Godhead*. And it has been shewn that *Philo*, and other *Jews* in later Times, had some Notion of a *Distinction of Persons* in the *Deity*. *t* It appears also from several Passages in the *New Testament*, that the Title of *the Son of God* was not unknown to the *Jews* in our *Saviour's* Time. *u* They accused him of *Blasphemy*, because he called himself *the Son of God*: *w* and thought that to *call God his Father* was to *make himself equal with God*. But *w* we are told that *all the Jews of later Times cry out against such an Imputation upon them, and their Ancestors*. Yes: and so do the *Mahometans*. But we shall not be so complaisant, as to give up the fundamental Articles of our Religion to

° Gen. xxxv. 11.

p xxviii. 20.

q xxxv. 7.

r Ib. v. 11.

s xxxii. 9, &c.—Hof. xii. 4.

t Matt. xiv. 33.
xi. 27.

xvi. 16. John i. 34, 49. vi. 69.
t Matt. xxvi. 63, 65: John x. 36.

u John v. 18.

w Page 38.

gratify either *Jews, Turks, Infidels, or Hereticks*. And whatever these *Jews* have advanced, or can advance, has been fully answered 1500 Years ago by *Justin Martyr*, and since by *Raymund Martini, Petrus Galatinus, Dr. Allix, Bishop Kidder, Grotius*, and many others.

Let us therefore now proceed to the *New Testament*. And here our *Apologist's* chief Argument against the *Divinity*, and *Worship of Christ*; and what he repeats in several Places, is taken from our *Saviour's* Behaviour during his Ministry. x He tells us that *Christ never referred the Jews to any other than the Lord God of their Fathers*; that he in the most decisive Terms declares the Lord God to be one Person, Matt. iv. 10. and singly exclusive of all others to be the sole Object of Worship. The Words — *One Person*---printed in *Italicks*, I find not in the Text cited, nor in any other. We worship *One God*, as well as he. y But he tells us that *our Saviour himself always prayed himself, and also directed Prayer to be made only to God the Father*; but he forbade *Men's offering Prayers to himself*; z that he *formally professes his Inferiority, and Depen-*

x Page 92.

y P. 121.

z P. 9.

dence ;

dence ; that he received his Being, and all his Powers from God, and leads Men by his Precepts, and Example, to look up to God the Father, as the sole Author, and Source of all Blessings to all, and the sole Object of supreme Adoration from all. These Objections have been already sufficiently answered by ^a Mr. Bingham, and still more fully considered in my ^b Vindication : and to these it might be sufficient to refer. But as this is the most plausible Argument our *Apologist* has to offer, and the most likely to impose on common Readers, *it will not be grievous to me, for their Sakes, to write the same Things again.* ^c Let it then be considered that, when our *Saviour* entered on his Ministry, he found the *Jews* almost universally possessed with false Notions of the *Messiah*. They were all at that Time in Expectation of a temporal *Messiah*, who should deliver them from the Power of the *Romans*, and restore again the Kingdom to *Israel*. And his own Disciples were strongly tinctured with these common Prejudices. Our *Lord* therefore found himself obliged to act

^a Page 14, &

^b Part. ii. p. 37, &c.

^c See our *Saviour's* Conduct with regard to this Point clearly explained, and justified, in Mr. *Locke's Reasonableness of Christianity*.

with great Caution, and Reserve. Had he openly, and publickly, declared that he was the *Messiah*, this would have been, to the Apprehension of the *Jews*, declaring himself a temporal Prince: and all, who were convinced by his Miracles, would have been ready to rise, and take up Arms in his Cause; while on the other Hand the Government would have been alarmed, and proceeded against him as a Traitor, and a Rebel. For this Reason, though he took all Occasions to give full Proof of his Ministry, he chose rather to intimate, than openly declare that he was the *Christ*. In like Manner, and for the same Reasons, we find his *Divinity* rather strongly intimated, than expressly taught. The Title, which he most commonly chose to distinguish himself by, was that of *the Son of Man*. He is generally thought hereby to refer to *Dan. vii. 13.* where the *Messiah* is described as *one like the Son of Man coming with the Clouds of Heaven, &c.* And he seems to have chosen this Appellation, as carrying with it (especially in his Manner of using, and applying it) sufficient Intimation that he was the *Messiah* and yet the most humble Title that he could choose, and that which could give the least Offence. But though he calls himself *the Son of*
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of Man, he ascribes to this *Son of Man* such Actions, and Powers, as plainly denote him to be more than *Man*. ^d 'This *Son of Man* came down from Heaven: ^e he had Power on Earth to forgive Sins. ^f Angels should be seen ascending and descending on this *Son of Man*; ^g and he himself should be seen ascending up where he was before. ^h No Man (saith our Lord to Nicodemus) hath ascended up to Heaven, but he that came down from Heaven, even the *Son of Man*, which is in Heaven. — ⁱ This *Son of Man* should come in his Glory, and all the holy Angels with him, and should reward every Man according to his Works. — ^k This *Son of Man* was also the Son, the Only-begotten Son of God. And we find that during his whole Ministry ^l he spake with Authority: and both delivered Doctrines, and wrought Miracles, in his own Name. ^m Verily I say unto you—was the Form, in which he ushered in his Precepts. And he took on him by his own Authority to explain, and add to, the Laws of God himself. And in the same authoritative Manner he wrought his Miracles.

^d John vi. 3, 8.^e Matt. ix. 6.^f John i. 51.^g John vi. 62.^h iii. 13.ⁱ Matt. xxv. 31.—xvi. 27.^k John iii. 16.^l Matt. vii. 29.^m Matt. v.

18. &c.

To the Man sick of the Palsy he said—^a Arise, take up thy Bed; thy Sins be forgiven thee.— And, when the Jews accused him of Blasphemy, because he took upon him to forgive Sins, which was the Prerogative of God only, he answered that by the same Power, by which he wrought his Miracles, he was empowered to forgive Sins also. ^o To the Leper, who said, Lord, if thou wilt thou canst make me clean, he said—I will: be thou clean.—^p To the Dead he said—I say unto thee, Arise. ^q He also rebuked the Wind, and said unto the Sea---Peace, be still: and the Wind, and the Sea, obeyed him.—^r And he commanded with Authority even the unclean Spirits, saying, Come out of the Man, thou unclean Spirit.— And this is a Power, which no Man, either before, or since, either assumed, or exercised. ^s Though Moses is said to be made a God to Pharaoh, yet he wrought no Miracles, and delivered no Doctrines, in his own Name. His Miracles are expressly ascribed to the Lord, and his Laws all delivered by God himself. The Prophets none of them spake in their own Name, but in the Name of the Lord.

^a Matt. ix. 2, &c.—Mar. ii. 3, &c. ^o Matt. viii. 2, &c.
^p Mark v. 41. Luke vii. 14. ^q Mark iv. 39.
^r Mark i. 27,—v. 8. ^s Exod. vii. 1.

The Form they used was—*Thus saith the Lord.* † And the Apostles declare that they wrought their Miracles, *not by their own Power, or Holiness, but by the Name of Jesus Christ.* Another Means he used of notifying his *Divinity* was by calling *God* in a particular Manner his *Father* on all Occasions. † He calls himself *the Son of God,* † *his one Son, his Well-beloved,* * *his Only-begotten Son;* and his Apostle calls him *his own proper Son.*

‡ If such Titles as these import not an Equality of Nature, it will be hard to say what Idea they were designed to convey to us. Other Beings may be, and have been, called the *Sons of God* in a figurative, and improper Sense. But he, who is *God's own proper Son, his one, his Only-begotten Son,* is the *Son of God* in such a Sense as no Creature is, or can be. Again, † our *Saviour* thus addressed himself to the *Jews,* who accused him

† Acts iii. 12, &c. † Matt. xxvi. 63, 64. Luke xxii. 70. John v. 17, &c.—ix. 35, &c.—x. 25, &c.

‡ Mar. xii. 6. * John iii. 16, 18.—*id est* viii, Rom. viii. 32. See also Matt. iii. 17.—xvii. 5. John i. 14, 18. † John iv. 9.

‡ See my Vindication, p. 10, 11. *Bull Judic. Eccl. Cathol. C. v. Pearson on the Creed, p. 138, &c.*

‡ John v. 17, &c. See my Vindic. p. 38, &c.

of breaking the Sabbath, by healing an impotent Man on that Day— My Father worketh hitherto, and I work---The Jews, offended at this Speech, sought to kill him, because he not only had broken the Sabbath, but said also that God was his Father, his own proper Father---Πατέρα ἰδίου---making himself equal with God. * That the Jews understood him to assume an Equality, not of Power or Authority only, but of Nature, is evident, because their Charge is founded on his calling God---ἰδίου Πατέρα --- his own proper Father. But what does our Lord reply to this? Does he tell the Jews that they misunderstood him? Does he explain what he meant by calling God his Father? Does he deny that this imported an Equality with the Father? Something of this Kind surely it would have been proper, and necessary, for him to have done, had he been only a Creature. Instead of this he continues to make Use of the same offensive Term; and that in such a Manner, as to intimate still more strongly the closest Con-

* Dr. Clarke allows, that it is very reasonable to conceive that Jesus in this Place, by calling God his Father in so absolute, and particular a Manner might intend to hint to his Disciples, what they could not then, but were afterwards to understand, that he was—Λόγος Θεός—that Word, which was in the Beginning with God, and was God. Script. Doctr. N^o 580.

junction between him and his *Father* ———
Verily, verily I say unto you, that the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise --- ὁμοίως--- For the *Father* loveth the *Son*, and sheweth him all things that himself doeth.—— But does not our *Saviour* here profess his *Inferiority*, and *Dependence*, that he received his *Being*, and all his *Powers* from *God*? He does profess an *Inferiority* and *Dependence* with regard to his *Office* of *Messiah* here on *Earth*. Our *Lord* acted as the *Father's* *Delegate*, and *Embassador*, with regard to his *mediatorial* *Office*. He was sent by the *Father*; and did nothing but by his *Commission*. And this was very proper to insist on in Answer to the *Jews*, who had accused him of *Blasphemy*, that he had done and said nothing but by *Authority*, and *Commission*, from the *Father*. --- *Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do.--* And this surely would have been sufficient, had he been only a *Prophet*, or a created *Angel* sent on an *Embassy* to *Mankind*. To what *Purpose* then does he add --- *Whatsoever things he doeth, these also the Son doeth likewise --- the Father sheweth him all things that*

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that himself doth---the Son quickeneth whom he will--that all Men should honour the Son, even as they honour the Father. Could a Creature with any Propriety, or Decency, assume to himself so much? Is it indeed possible that any Creature should be enabled to do whatever the Supreme God doth? and that too --- ὁμοίως---in the like Manner, or that the Supreme God should shew to a Creature all things 'that he himself doth? Can Omnipotence, or Omniscience, be communicated? or if they can, why may not also the Divine Essence be communicated? Again, would it not have been the highest Presumption in any created Being to require all Men to honour him, even as they honour the Supreme God? ^b But we are told that the Jews, when they accused our Saviour of making himself God, and equal with God, meant nothing more than his assuming a divine Power, and Authority, without any Warrant for it. But this is a Sense, which the Words will not bear. A false Prophet, who falsely pretends to speak and act by God's Authority, cannot be said thereby to make himself God, or equal with God. So far from this, that according to our Author himself,

^b Apol. pag. 7.

he thereby formally professes his Inferiority and Dependence upon God. No: they charged him with making himself equal with God, because he called God his own proper Father. ^c At another Time they accused him of *Blasphemy*, because he being a Man made himself God. Their Meaning is so plain, that one would think it could not be well mistaken. A false Prophet might justly be charged with Lying, but surely not with *Blasphemy*: nor could he, by falsely speaking in God's Name, be supposed to mean to make himself God. And ^d so also, when our Lord was brought before the Chief Priests and Elders, they charged him with *Blasphemy*, not for teaching without Warrant, but because he professed himself to be the Son of God. ^e And when our Lord said unto the Sick of the Palsy, Son, thy Sins be forgiven thee, the Scribes reasoned in their Hearts, — Why doth this Man thus speak Blasphemies? Who can forgive Sins but God only.—It is plain therefore that the Jews understood our Saviour, as assuming to himself a true and proper Divinity.

^c John x. 33.

^d Matt: xxvi. 63, &c.

^e Mark ii. 5, 6.

But what shall we say to those Words of our Saviour, ' *that all Men should honour the Son, even as they honour the Father?* '—Dr. Clarke paraphrases them, *that it is the Will of God the Father that the Son should be honoured with the same Faith, and Obedience [to which I beg Leave to add--and the same Worship] which he requires to be paid to himself.* ² But Mr. Lindsey tells us, that the Honour to be paid to him was not so much on his own account, as out of Respect to God, who had sent

^f Grotius thus remarks in his *Annotations* on this Passage—*Ut scilicet homines cognitâ hâc Filii potestate cum colant, ac reverentur — Tacite ostendit Christus quam intimus sit Patri: nam Deus honorem suum extraneo non concedit.*—To the same Purpose speaks Dr. Whitby, who also quotes a Socinian Writer Woltzogenius, who proves from this Passage the Necessity of worshipping *Christ*. See also *Waterland's* Def. of Q. 19.

^g Mr. Lindsey quotes *Origen* in Support of his Interpretation. He could not have referred to an Authority more directly against him. *Origen* is here pleading for the Worship of *Christ*, in Opposition to that of *Dæmons* and *Heroes*. He asks *Celsus* what Command of God he could produce to honour such as God's. On the other Hand, he says that God had commanded Christians to honour the Son even as they honour the Father.—Does it not then appear, from Mr. Lindsey's own Quotation, that *Origen* thought *Christ* was to be worshipped? But if we look a little farther we shall find him saying—If *Celsus* had understood this—I and my Father are One—he would not have thought that we worshipped any other than the Supreme God—we worship therefore One God, the Father, and the Son.

him. But how does he infer this? If *the Father* has sent his *Son* into the *World*, and *he* and *the Father* are one, the *Honour*, which is paid to one, is paid also to the other, and *he that honoureth not the Son, honoureth not the Father which sent him.* Besides, the *Question* here is not what the *Words*, if taken by themselves, might possibly signify, but what they must signify, as here introduced. Our *Lord* was accused of *making himself equal with God.* If the *Charge* were false he would doubtless have positively, and earnestly, denied it. Instead of this, such *Interpreters* represent him as continuing to discourse in equivocal *Terms*, such as might give his *Hearers* room to imagine that he was *really equal with God*, only leaving himself a *Subterfuge*, and *Evasion*, whereby he might bring himself off: requiring *all Men to honour him, as they honour the Father*—but meaning no more, than what *Kings* and *Magistrates*, and all, to whom *Honour* is due, might claim. If we suppose our *Saviour* to be only a *Creature*, it would be difficult to reconcile such a *Procedure*, either with his *Duty to God*, or *Sincerity to Men.* But if he was truly and really *God*, this his *Discourse* is very proper, and pertinent. He vindicates what he had done by saying that he had not

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done, nor pretended to do, any thing, but after the Example of, and by Commission from, *God his Father*. And he gives full Proof that he had such Commission. At the same Time he departs not from his Claim, but all along gives strong Intimation that he was really, what they accused him of *making himself, equal with God*.

In the same Manner our *Saviour* behaved on other Occasions—^h *As the Father knoweth me, even so know I the Father*—said our *Lord* to the *Jews*. Again — ⁱ *My Sheep hear my Voice, and they follow me. And I give unto them eternal Life, and they shall never perish, neither shall any one pluck them out of my Hand. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's Hand. I and my Father are One*.——Strange Language this surely for a Creature: such as I am persuaded *Mr. Lindsey* would not use with regard to *his Sheep*. And yet he might, if they mean no more than that *God had sent him*, and would protect him in the Execution of *the important Office committed to him*: The *Jews* certainly

^h John x. 15.

ⁱ Ibid. ver. 27, &c.

understood him to mean that he was equal to *God the Father*. They took up Stones to stone him: and they said, they stoned him for *Blasphemy*, and because that he, being a Man, made himself *God*. But possibly our *Saviour's* Answer may be thought to imply that he was *God* only in an inferior Sense — * *Jesus answered them, Is it not written in your Law, I said, Ye are Gods?*—Had indeed *Jesus* stopt here, or had he gone on to plead that he was *God* only in the same, or a like Sense to that, in which Judges, and Magistrates, are styled *Gods*, there would then have been some Reason to believe that he was only a figurative, or secondary, *God*. And this doubtless, if he had not been really *God*, he would have pleaded. This would, on this Supposition, have been necessary for him to do, and that in express Terms, to avoid giving Offence to the *Jews*, and to clear himself from the Charge of *Blasphemy*. But instead of this, he proceeds still farther to offend them. He gives them to understand that he is *the Son of God* in an higher Manner, than those, unto whom the *Word of God* came of old. *If he called them Gods, &c. say ye of him, whom the*

* John x. 34, &c.

Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God.—This Answer of our *Lord* is plainly designed to evade the Malice of the *Jews*, and ward off their Accusation : and is yet so worded, as to intimate both his *Messiahship*, and his Superiority over all who are called *Gods*. He tells them that Judges, and others acting under *God's* Commission, are in *Scripture* called *Gods* : and therefore no Charge of *Blasphemy* could lie against him, because he said, he was *the Son of God*. But then at the same time he signifies to them that he had still a higher Right to this Title, *he whom the Father had sanctified and sent into the World*. He here continues to assert that *God* was his *Father* in a peculiar Manner, and that he was so, before he came into the *World* — *he whom the Father had sanctified, and sent into the World*. He adds another Reason, not to excuse, but to justify what he had said—*If I do not the Works of my Father, believe me not, &c.* He again calls *God* his *Father*, and appeals to his *Works*, as a Proof that *he and his Father were one*. And from hence therefore, he tells them *that they might know, and believe, that the Father was in him, and he in the Father*. We see here he neither
retracts,

retracts, nor excuses, what he had said before, nor does he say that the Jews falsely charged him with *making himself God*. Instead of this, he enforces what he had said in Terms equivalent — *the Father is in me, and I in him*.¹ His Answer therefore taken altogether, instead of a Denial, carries with it a strong Confirmation of his *Divinity*. But it may be said that these Expressions may signify no more than *God's* Presence, and Assistance, always attending him, as in other Places of *Scripture* Men are said to *dwell in God, and God in them*. It is true that these Phrases, as indeed most others, may, as differently applied, have different Significations. We ought therefore here, as in the former Instance, to consider the Design, and Occasion, on which they were spoken. They

¹ This is no novel Interpretation. *Novatian*, an Author of the third Century, gives the same Sense of the Words — *Si illos, inquit, dixit Deos, &c. quibus vocibus neque se negavit Deum, quin imo se Deum esse firmavit. Nam quia sine dubitatione dixit Deos, ad quos verba facta sunt, multo magis hic Deus qui melior illis invenitur. Et nibilo minus calumniosam blasphemiam dispositione legitimâ congruenter refutavit. — Ita quod ad crimen blasphemiae pertinet, Filium se, non Patrem dicit, quod autem ad divinitatem spectet ipse, ego et Pater unum sumus dicendo, Filium se esse et Deum probavit. Deus est ergo. De Trin. Lib. cap. 23. See also Bull Jud. Eccles. Cath. Cap. v. f. 6. Maldonat. Whitby Annot. Payne Serm. on John x. 36.*

were spoken by one, who had already given Offence by calling *God his Father*, and saying that *he and his Father were one*: they were spoken to the *Jews*, who accused him of *Blasphemy*, and *making himself God*. In such Circumstances therefore, if he had not been *God*, he surely would not have used such Phrases, as should seem to import his *Divinity*, and as he knew the *Jews* would understand in that Sense. They were, we see, highly offended, and *sought again to take him*. They understood him to mean that he was *equal with God*: nor did our *Lord*, either now, or (as far as we can find) on any other Occasion, vindicate himself, or correct their Mistake.

I shall produce one more Place, where our *Saviour* sets forth his *Divinity* in Terms still more plain. We find in *Job. viii.* a Dialogue recorded between our *Lord*, and the *Jews*.^m They were much offended at his speaking in such an authoritative Style—*If a Man keep my Saying he shall never see Death*: and asked him—*Art thou greater than our Father Abraham and the Prophets—whom makest thou*

^m John viii, 51, &c.

thyself? — *Jesus* denies not the Consequence drawn from his Words, but vindicates it. — *Your Father Abraham rejoiced to see my Day : and he saw it, and was glad.* — The *Jews* understood him to mean that he was actually in Being in *Abraham's* Time. — *They said unto him, Thou art not yet fifty Years old, and hast thou seen Abraham?* Does our *Lord* then correct their Mistake? Does he tell them that he existed only in the divine Decree, as every one of them did? No. He asserts his Pre-existence in still higher Terms --- *Verily, verily I say unto you, Before Abraham was, I AM.* It is introduced with great Solemnity, as an important Truth --- *Verily, verily I say unto you :* --- and the Expression is remarkable--- $\omega\pi\rho\iota\nu$ 'Αβρααμ γενέσθαι, ἐγὼ εἰμι--- Here is plainly an Opposition between $\gammaενέσθαι$ and $εἰμι$ --- *Abraham was made, was a Creature* --- $\omega\pi\rho\iota\nu$ 'Αβρααμ γενέσθαι --- but — *I AM* — $Ἐγὼ εἰμι$ --- faith our *Lord*. He uses also the Present Tense—*I AM*— not *I was*— which the *Jews* could not but know was the very Expression which ⁿ *God* himself used to denote his necessary Existence. He could not well have declared to them, both his *Pre-existence* and

▲ Exod, iii. 14.

his *Divinity* in stronger Terms. And they accordingly did so understand him: *they took up Stones to cast at him.* Here again then we must ask, if our *Lord* was only a created Being, how came he so frequently to use such Language, as he must know the *Jews* would interpret to be *making himself equal with God*? How came he to delight to border so near upon *Blasphemy*? How came he to give such unnecessary Offence to these *Jews*, to exasperate them against himself, and his Gospel, without Cause, and so often expose his Person to Danger, without any conceivable Reason? If he was *very God of very God*, we need not wonder that he should take all Occasions of intimating this great Truth. But, if he was only a Creature, I could wish that those who think him so would give some Account of this his Conduct. I should be glad to see how they can, on their Principles, vindicate him from the Charge of Folly, and Rashness, not to say Arrogance, and Presumption.

Nay we find him discoursing in the same Style to his own Disciples——° *He that bath*

° John xiv. 9. 10, &c.

seen me hath seen the Father—*I am in the Father, and the Father in me.*—^p *All things that the Father hath are mine.*—And, as they acknowledged him to be *the Son of God*, which the *Jews* thought imported an *Equality with God*, he accepted, and approved of, this their Profession. ^q *Nathanael* finding that he knew perfectly what was done in secret, cried out—*Rabbi, thou art the Son of God, thou art the King of Israel.*—^r *Peter* acknowledged that he was *Christ the Son of the living God*: and our *Lord* approved of this his Confession. ^s *Martha* said unto him, *I believe that thou art the Christ the Son of God.* ^t *Thomas*, when convinced of the Reality of his Resurrection, answered, and said unto him, *My Lord, and my God.*—*Mr. Lindsey* would willingly explain away this full Acknowledgment of our *Lord's Divinity.* ^u He quotes an anonymous Writer, as saying that this was only an Exclamation of *Astonishment*, or *Thanksgiving to God, who raised Christ from the Dead.* ^w But the Words

^p John xvi. 15.^q John i. 49.^r Matt. xvi.

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^s John xi. 27.^t John xx. 28.^u Pag. 27.^w *Dr. Clarke* thus paraphrases the Text—*Thou art indeed my Lord, the same that was crucified; and I acknowledge thy*

will not bear this Sense — *He answered, and said unto Him, to Jesus: and therefore Him he calls his Lord, and his God. And this Confession of Faith our Saviour accepted, and approved of: by which Acceptance he declared himself both Lord, and God. * And he himself, when interrogated by the High Priest, whether he were the Son of God, answered, Ye say that I am. What they meant by the Question is plain. They thought this Confession no less than Blasphemy.*

From what has been said, we may find an easy Answer to all that our *Apologist* has objected on this Head. If our *Lord* does not say in express Terms that he is *God*, yet he gave both his *Disciples*, and the *Jews*, to understand as much, in Language not easy to be mistaken, and which they well understood. If he *professes his Inferiority*, and *Dependence*, we have seen in what Respects, and for what Reasons he does so. He appeared on Earth in *the Form of a Servant*, sent with a Com-

Almighty Power in having triumphed over Death, and adore thee as my God. And thus Dr. Hammond — I acknowledge that thou art my very Lord and Master, and that is an Evidence that thou art the Omnipotent God of Heaven. — See also Whitby's Annot. Pearson on the Creed, Art. ii. p. 131.

* Luke xxii. 70.

miffion from *the Father* to reveal his Will to Mankind. It was neceffary therefore that he fhould fet forth by whose Commiffion he acted in this Capacity. If he fays to his Difciples—^y *the Father is greater than I*—the Context will fhew in what Refpect he fpeaks of himfelf. Thefe Words were fpoken by him to comfort his Difciples, troubled at the Profpect of his approaching Departure. He was now about to leave the World, and *go unto his Father*. He bids them *rejoice* at his Departure, becaufe it would be the Means of advancing him to an higher Condition than that, in which, as Man, he now was. He acted here only in an inferior Capacity, and could do no more than what he was commiffioned by the *Father* here to do. His Return to his *Father* would contribute to his Advancement with regard to his mediatorial Office, and enable him to pour forth greater Gifts on his Difciples. As *the Son of Man* therefore, fent by *God*, he was inferior to him that fent him --- *mittens miffio* --- as *Grotius* expreffes it. And in this Capacity it was alfo neceffary for him to pray to the *Father*. *He was made in the Likenefs of Man,*^z fubject

^y John xiv. 28. See *Hammond, Grotius, Whitby* Annot.

^z Heb. iv. 15.

to all the Wants and Infirmities of human Nature, Sin only excepted. * And therefore it became him, *in the Days of his Flesh, though he were a Son, to offer up Prayers and Supplications to the Father.* Nor could he, for the Reasons already alledged, teach or direct his Disciples to worship him, while he appeared here on Earth in the Form of a Man. He directed them to offer up their Prayers to *their Father which was in Heaven:* but we are not therefore to imagine that every thing, which our *Lord*, appearing in our Earth, and acting in his ministerial Capacity, attributes to the *Father*, is so to be appropriated to the Person of the *Father*, as to exclude the other two Persons in the *Trinity*. Nor is the *Lord's Prayer*, though an excellent Form, and Pattern of Prayer, designed to forbid us the Use of any other Form. If it does not direct us to pray to *Christ*, so does it not direct us to offer up Prayers in his Name, which yet Mr. *Lindsey* himself seems to think necessary. ^b But we are told that *our Saviour Christ seems in Words, as express as can be used, to forbid Mens offering up Prayer to himself:* and for this *Job. xvi. 23.* is quoted —

* Heb. v. 7, 8.

^b Page 121.

In that Day ye shall ask me nothing. But the Word in the Original is ἐρωτήσετε. The Verb ἐρωτᾶν, though sometimes it may signify *to petition*, yet in it's most common Acceptation signifies *to interrogate*, or ask a Question. And that it signifies so here is plain from what went before. ° The *Disciples* had Doubts about the Meaning of what our *Saviour* had said to them, and were desirous to ask him — ἐρωτᾶν—— *Jesus*, who knew their Thoughts, --- *vi suâ divinâ* --- as *Grotius* says, tells them, that though *they might weep*, and lament at his Departure, yet *their Sorrow would be turned into Joy*, and *their Joy no Man should take from them*. Then he adds—*In that Day*—ἐμὲ οὐκ ἐρωτήσετε ἕθεν —^d *In that Day ye shall have no Occasion to ask me any Questions*. The Words that follow begin a new Sentence, as appears by the Introduction—*Verily, verily I say unto you*---*whatsoever ye shall ask the Father in my Name*, he will give it you: and here the Word is not ἐρωτήσετε, but αἰτήσετε. His Design was to comfort his *Disciples*, grieved at the News of his Departure. He tells them that though they could not then apply to him personally for Information, yet they would

° V. 19, &c.

^d See *Whitby, Hammond Annot.*

have free Access to the *Father* through his Intercession, and *he would give them whatsoever they should ask.* ° He had said the same thing before, and there the Expression was—*If ye shall ask any thing in my Name, I will do it.*---And in this Sense his *Disciples* understood him. † They said ---*Now are we sure that thou knowest all things, and needest not that any Man should ask thee*—ἐρωτᾷ—*by this we believe that thou camest forth from God.*---As he knew their Thoughts without asking, they were convinced of his Divine Power, and Omniscience --- *Divinum est introspicere cogitata*---again says *Grotius*.

And, if he gave no express Command to his *Disciples* concerning his own Worship, yet I think it appears that they acknowledged his *Divinity*, and worshipped him. I know the Word --- προσκυνέω --- often signifies civil Homage: but what shall we say when we find it joined with an Acknowledgment of our *Lord's* divine Power? ‡ When our *Saviour* caused the boisterous Wind to cease, his *Disciples*, who were in the Ship, came and worshipped him, saying, *Of a Truth thou art*

° Ch. xiv. 13, 14.

† xvi. 30.

‡ Matt. xiv. 33.

the Son of God. — ^h *The blind Man*, whom *Jesus* healed, when our *Lord* told him that he was *the Son of God*, worshipped him. —

ⁱ When our *Lord* was taken up into Heaven, and was no longer present with them on Earth, his Disciples worshipped him. *St. Thomas's* Confession, if it should not be allowed to be a proper Invocation, yet, as we just now observed, was an Acknowledgment of our *Lord's Divinity*, and accepted by him, as such.

Again, ^k our *Saviour* assures his Disciples, that, where *two or three are gathered together in his Name*, there is he in the midst of them. But our *Apologist* will have this to mean no more than---*it would be the same as if he were amongst them*---But this is not explaining, but adding to, *Scripture*. *I am in the midst of them*, and *it is the same as if I was in the midst of them*---are two very different Propositions. But we are told that our *Lord* could not intend to speak of himself as the *God* who heareth Prayer, is evident from his speaking of the *Father* in this very Place, as the *Person*, who was to grant their Petitions. Our *Saviour*,

^h John ix. 38.

ⁱ Luke xxiv. 52.

^k Matt. xviii. 20.

as I apprehend, in this Place speaks of himself as Mediator, and of the *Father*, as granting our Petitions through his Intercession. We do not therefore infer immediately from this Place that he is *the God who heareth Prayer*. But we infer from hence his *Omnipresence*. *Wherever two or three are gathered together in his Name*, he is present, and may be applied to, as Mediator between them and the *Father*.

Lastly, ¹ Our *Blessed Lord*, when now about to ascend into Heaven, assured his Apostles that *all Power was given to him in Heaven, and in Earth*: and gave them Commission to ^m *make Disciples of all Nations, by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*. He here joins himself and *the Holy Ghost* with the *Father* in the same Form of *Baptism*, the most solemn Act of Worship, whereby all Nations were to renounce their false *Gods*, and be initiated into the *Christian Faith*. What must all Nations think was the Import, and Intention, of such a Rite, but that instead of all those *Deities*, which they had before

1 Matt. xxviii. 18, 19.

m Μαθητεύσατε βαπτίζοντες.

bowed down to, they were now to serve, worship, and adore, *the Father, the Son, and the Holy Ghost*. *Baptism* is, as I said, undoubtedly an Act of Worship. It is a solemn Form of entering into Covenant with *God*, and dedicating ourselves to his Service. Since therefore we are equally, and indiscriminately, *baptized in the Name of the Father, of the Son, and of the Holy Ghost*, we devote ourselves equally to the Service of each of these three Persons. Here is no Distinction, or Limitation; no Intimation given that less Honour, or Homage, was hereby intended to be paid to the two last, than to the first of these three Persons. I have before urged this Argument at large in my Vindication of the Doctrine of the Trinity, P. ii. pag. 54, &c. It has also been frequently insisted on by other Writers, as particularly by ⁿ Bishop *Stillingfleet*, ^o Dr. *Waterland*, ^p Dr. *Berriman*, &c. See also ^q Mr. *Bingham's* Vindication.

And to this our Author has nothing to offer, but only Objections, which have been answered over and over again. He says that

^a Discourse on the Trinity, Ch. ix. ^o Sermon viii.
at Lady *Moyers* Lect. ^p Sermon vi. p. 116, &c.

^q Pag. 36, &c.

^r Pag. 103.

our Lord had taught his Disciples that there was One God the Father, and none other but he, Mar. xii. 32. But---the Father--- is his own Addition: 'tis not to be found in the Text cited. We all believe there is *One only God, the Father unbegotten, the Son begotten of the Father, the Holy Ghost proceeding from the Father, and the Son.* * And with this our Belief of the *Unity*, the Doctrine of the *Trinity* has been frequently shewn to be no way inconsistent.

† We are told next, that the *Apostles* frequently *baptized only in the Name of Jesus Christ*. But how does this appear? His Examples from *Scripture* prove nothing. It will not follow, that because the *Name of Jesus Christ* only is mentioned, therefore the two other were omitted in the *Form of Baptism*. Nor can we believe that the Apostles did not obey our Lord's express Command, but altered the *Form of Baptism*, which he had prescribed, only because the Form, in which they baptized, is not on every Occasion expressed at large. As Mr. *Bingham* has observed before me, these general Expressions

* See particularly *Waterland*, Sermon iv. on this very Text.

† Page 105.

of being *baptized into Christ, or in the Name of the Lord Jesus*, are applicable to all of us, who have received the *Christian Baptism*, even when the prescribed Form was used. And he might as well argue that, because the receiving the Communion is sometimes expressed by *breaking of Bread*, therefore there was no Cup administered. And with the same ingenious Writer I also observe, that one of those very Instances produced by our *Apologist* affords a strong Proof that the Apostles *baptized in the Name of the Holy Ghost*. We read, *Acts xix.* that *Paul, finding certain Disciples at Ephesus*, asked them whether *they had received the Holy Ghost*. And they said unto him, *We have not so much as heard whether there be any Holy Ghost*. And he said unto them, *Unto what then were ye baptized? And they said, Unto John's Baptism*.

„ But our *Apologist* tells us, that *the Nicene Council pronounced Baptism to be invalid, that was not performed in the Name of the Father, Son, and Holy Ghost* --- flatly contrary to what appears to have been sometime the Practice of the Apostles themselves. What does he

“ Page 106.

mean that this *Council* first *pronounced the Invalidity of such Baptism*. This is contrary to all History. How often has it been proved that this Form of *Baptism* has been invariably retained in the *Christian Church* long before the *Council of Nice*, and always thought to import the *Divinity* of the Persons, in whose Name *Baptism* was administered, and that long before the *Council of Nice*. ^w *Justin Martyr* bears witness, that in his Time *Christians were baptized in the Name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost*. ^x He tells us also that *Christians worshipped and adored* these three Persons, and therefore were unjustly called *Atheists*. *Tertullian* has a Treatise on *Baptism*, ^y in which he tells us that in *Baptism our Faith is sealed in the Father, and the Son, and the Holy Ghost*; and that *the Testimony of our Faith, and Covenant of our Salvation, is confirmed by Three*. The same ^z *Tertullian* in his Book against *Praxeas* says, that *our Lord commanded his Apostles to baptize in the Name of the Father, and the Son, and the Holy Ghost, and not in one only*: and that it was therefore the Custom of the

^w Apol. ii. p. 94.

^x Ib. p. 56.

^y C. vi.

^z C. xxvi.

Church to *dip* the Person baptized, *not once only, but three Times, at the Name of each Person.* ^a Hippolytus in his Book against Noetus teaches that we cannot otherwise believe in one God, unless we really believe in the Father, the Son, and the Holy Ghost; and says, that our Lord, knowing that the Father would be glorified only in this Manner, delivered, after he was risen, the Form of Baptism to his Disciples, shewing that whoever should leave out one of the Three would not honour God perfectly, for by this Trinity the Father is glorified.—

Origen ^b speaking of Baptism, says that it is the Fountain of spiritual Gifts, by virtue of the Invocations there made by every one, who dedicates himself to the Godhead of the adorable Trinity. — And in his Comment on Rom. vi. 3. he observes that what St. Paul here says of baptizing into Christ, does not denote any new Form of Baptism: for no other Form of Baptism was ever thought lawful, besides that which was given in the Name of the adorable Trinity, according to the Command of Christ. And St. Paul (he says) is not speaking of the Form of Baptism, but of Christ's Death, and our conforming to it, as signified in Baptism.

^a C. xiv. p. 16.

^b Comment in Job. p. 124.

Cyprian, in his Epistle to *Jubaianus*, says that *the Form of Baptism implies the Doctrine of the Trinity, in whose Sacrament Nations were to be baptized.* ^d In the same Epistle he asserts, that *the Baptism of Hereticks, who baptized in the Name of Christ only, was invalid.* How (says he) can some say that a Person can obtain Remission of Sins, if he be baptized only in the Name of *Jesus Christ*, since Christ commanded all Nations to be baptized in the *complete and undivided Trinity*? And he tells us that when *St. Peter* called upon the *Jews* to be baptized in the Name of the *Lord Jesus Christ*, the Meaning was, *not that the Father should be omitted, but that the Son should be added to the Father*, in whose Name alone the *Jewish Baptism* ran. There is another remarkable Passage in this same Epistle. ^e He asks *how any Person baptized by these Hereticks could be sanctified, and made the Temple of God? Of what God* (says he) *is he made the Temple? If of the Creator, he cannot be so, who doth not believe in him. If of Christ, he cannot be his Temple, who denies Christ to be God. If of the Holy Ghost: but since* ^f *these three are one, how can he be at*

^e Epist. 73. p. 200.

^d Ibid. p. 205—6.

^e P. 203. ^f Here is a plain Reference to 1 John v. 7.

Peace with the Holy Ghost, who is at Enmity with the Father, or the Son? ^g It appears then from these early Writers, that the Form of *Baptism in the Name of the three Persons in the Trinity*, was constantly used in the *Christian Church* from the Beginning, and thought to import the *Divinity* of each Person, that it was judged to be the Practice of the Apostles themselves, and that no other *Baptism* was thought valid. And yet, our *Apolo- gist* would represent the *Nicene Council* as first pronouncing *Baptism to be invalid*, which was not given in this Form, and runs Riot upon these *Fathers for setting up their Wis- dom against that of the Apostles*. But where has he his History? I have looked into the Canons of the *Councils of Nice*, and can find no such Decree. ^h Nor did *Arius*, or any of his Followers before *Eunomius*, use any other than the common Form of *Baptism*. There is indeed one Canon, the 19th, which ordains that the *Paulianists shall be re-baptized*; but the Reason for this is not specified in the Canon. And they seem to refer to a Deci- sion which had been made before. There

^g See also *Bingham* Antiq. B. xi. C. 3. sect. 2, 3. *Water- land* Serm. on Matt. xxviii. 19.

^h *Bingham* Ibid. sect. 11.

had been a great Dispute in the Church in the preceding Century about the *Re-baptization of Hereticks*. *Cyprian*, and others, had contended that all *Baptism* given by *Hereticks* was invalid. This Point was settled in the Council of *Arles*, held before that of *Nice*. They ordained that those only should be *re-baptized*, who had not been *baptized in the Name of the Father, Son, and Holy Ghost*. And this, as we have already seen, was always thought necessary. ⁱ This is also asserted in the *Apostolical Canons*, which, though not enacted by the *Apostles*, are judged by learned Men to be more ancient than the Council of *Nice*. They ordain that *the Bishop, or Priest, who does not baptize into the Father, and the Son, and the Holy Ghost, and perform the three Ablutions of one Mystery, but only one Ablution into the Death of Christ, shall be deposed*. For (says the Canon) *our Lord said not, Baptize into my Death, — but into the Name of the Father, and of the Son, and of the Holy Ghost*.

We can still produce farther Authority from an Heathen Writer. ^k In the Dialogue

ⁱ Canon 41, 42.

^k See Fabricius Biblioth. Græc. L. iv. c. 16. Vossius de Histor. Græc. L. ii. c. 11.

entitled *Philopatris*, ascribed to *Lucian*, but certainly the Work of an Author of the second Century, a *Christian* is in a jeering Manner introduced, as catechising a *Heathen*. The *Heathen* asks him — *Whom shall I swear by?* The *Christian* answers—*By the God that reigns on high; the great, the immortal, the heavenly, the Son of the Father, the Spirit that proceedeth from the Father, one of three, and three of one; these believe to be Jupiter, these esteem to be God.* ¹ The *Adjuration* plainly refers, either to the Form of *Baptism*, or to the Professions of Faith required of *Catechumens* before *Baptism*. And from hence it appears that Persons embracing *Christianity* devoted themselves to the Service of the *Father, the Son, and the Holy Spirit*; and that the Doctrine of a *Trinity in Unity* was the received Doctrine among *Christians* in those early Times.

^m Nay the Form of *Baptism* carried with it so strong a Proof of the Doctrine of the *Trinity*, that many of those, who denied this Doctrine, judged it necessary to baptize in an-

¹ See *Bull* Def. Fid. Nic. Sect. ii. c. 4. No 11. *Waterland* Serm. on Matt. xxviii. 19.

^m See *Bingham* Antiq. B. xi. ch. 3. *Waterland* as above.

other Form, as particularly *Eunomius*, and probably before him *Paul of Samosata*. ⁿ Some of these *baptized into the Death of Christ*: ^o others in the Name of the Father uncreate, the Son created by the Father, and the sanctifying Spirit created by the Son. A modern Author, taken Notice of by ^p Bishop Bull, was pleased to suggest a Suspicion that these Words—*In the Name of the Father, and of the Son, and of the Holy Ghost*—have been added to the Text. And he makes Use of the same Argument, as our Author, *viz.* that *the Apostles baptized only in the Name of our Lord Jesus*. These were more daring, and impious, but yet more open, and consistent, than those, who retain this Form, and yet ^q paraphrase it away into no more than *receiving Men to a Profession of the Belief, and an Obligation to the Practice of that Religion, which God the Father has revealed and taught by the Son, and confirmed and established by the Holy Ghost*. And I wonder that Mr. *Lindsey*, who has altered so many things in our Liturgy, should retain this Form, *so flatly con-*

ⁿ *Socrates Hist. L. v. C. 24.*

^o *Epiphan. Hæres. 76.*

^p *Posthumous Works Vol. iii. p. 850.*

^q *Dr. Clarke's Paraph.*

trary to what appears to him to have been sometimes the Practice of the Apostles themselves.

’ But our *Apologist* does not think that *from the Son, and Holy Ghost, being thus named together with the Father, their Equality to each other may be inferred*, because in some other *Passages of Scripture God and his Creatures are joined together*. To this old Objection I answer in the Words of the excellent Bishop *Stillingfleet* : — ‘ Can any Man of Sense
 ‘ imagine these Places contain a Parallel with
 ‘ a Form of Words, wherein Men are entered into the Profession of a new Religion,
 ‘ and by which they were to be distinguished
 ‘ ed from all other Religions ? In the former
 ‘ Places the Circumstances were so notorious
 ‘ as to *God* and the Civil Magistrate, that it
 ‘ shews no more than that the same external Acts may be used to both, but with
 ‘ such a different Intention as all Men understood it. What if *St. Paul* name the
 ‘ *elect Angels* in a solemn Obtestation to
 ‘ *Timothy*, together with *God*, and the *Lord*
 ‘ *Jesus Christ* ? What can this prove but

’ Pag. 107.
 of Trinity, C. ix. p. 219. The like Answer is given by Mr. *Bingham*.

’ Discourse in Vindication of Doct.
 of Trinity, C. ix. p. 219. The like Answer is given by Mr. *Bingham*.

“ that we may call *God*, and his *Creatures* to
 “ be *Witnesses* together of the same thing?
 “ And so *Heaven and Earth* are called to bear
 “ *Witness* against obstinate *Sinners*: may
 “ *Men* therefore be *baptized in the Name of*
 “ *God* and his *Creatures*? — So that these *In-*
 “ *stances* are very remote from the *Purpose*.”

What our Author would infer from 1 *Cor.*
 i. 13. I am at a Loss to comprehend. *St. Paul*
did not baptize the Corinthians in his own
Name — therefore—what? — If we had read
 that *St. Paul did baptize in his own Name*, this
 might have been to his *Purpose*.

† But our *Apologist* tells us, that his *Interpreta-*
tion of the baptismal Form is confirmed by those
Summaries of Christian Faith drawn up in the
first Ages after Christ, particularly that called the
Apostles Creed. — And after quoting some ri-
 diculous *Reflections* cast on this *Creed* by
 some foolish *Jesuits*, † he is pleased to say
 that *nothing could more expressly condemn the*
Doctrine of the divine undivided Trinity than
this Creed of the Apostles; and *hardly shall*
you meet with two greater Opposites than this
Creed, and that which goes under the Name of

† Page 108.

‡ Page 112.

Athanasius—And yet he owns that *this Creed was not composed by the Apostles*; and thinks himself at Liberty to leave out of his *Liturgy* such Articles of it as he pleases. * In another Place he tells us, that *the Creed called the Apostles, and the other Creeds of those early Times, are a pregnant Proof that all Christian People for upwards of three hundred Years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian or Socinian.*—We have here very confident Assertions without the least Proof. I defy him, or the subtlest *Jesuit* upon Earth, to point out any thing in *the Apostles Creed* contrary, either to the *Nicene*, or the *Athanasian Creed*: or shew any one Proposition in these latter *Creeds*, which is condemned by the former. If the Doctrine of the *Trinity* is not expressly asserted in *the Apostles Creed*, so neither is the *Unity of the Godhead*.—*I believe in one God*—says the *Nicene Creed*—*We worship one God*—says the *Athanasian*:—the *Apostles Creed* says not so much. Nor was this *Creed*, as our Author himself owns, composed by the *Apostles*. It is no other than the *Creed of the Church of Rome*: and it is

not so old in it's present Form as the *Nicene Creed* is, Our *Apologist* refers us to a *Collection of Creeds to be found in King's Enquiry into the Worship of the Primitive Church*. I have not that Book by me: but I have the same learned Man's *Critical History of the Apostle's Creed*, where our *Apologist* may find a full Confutation of all that he has advanced on this Head. * That learned Author has shewn that, though the greatest Part of this *Creed* is of early Date, yet *the exact Form of the present Creed cannot pretend to be so ancient as the Days of the Apostles by four hundred Years*. † He proves that this *Creed*, by calling *Christ the only Son of God*, sets forth that he is *the true and natural Son of God, begotten before all Worlds, in such a Way, or Manner, as never any other was, is, or can be*: and that *this Article of the Creed is coeval with Christianity itself, and denotes Christ's divine Nature*. ‡ *Christ cannot indeed be called the only Son of God in any other respect, but that of his Divinity*. § He also says that *the Reason why so little is said of the Holy Ghost in this Creed, is because there was not so great a*

* Chap. i. p. 23, &c.

y Chap. iii. p. 131, &c.

z See *Bull Jud. Eccl. Cath. Cap. v.*

a Ch. vi.

p. 318, &c.

Controversy in the Primitive Church concerning the Divinity, and Person, of the Holy Ghost: but that his Divinity was intended by the Creed's requiring us to believe in him, whereas we are only required simply to believe the other Articles.

^b The learned Mr. *Bingham* in his *Antiquities* has given us a *Collection of the Creeds of these early Times*. The first I can find is in *Irenæus*. ^c He tells us that *Christians at their Baptism received a certain and unalterable Rule of Faith from the Apostles*, which was to believe in one God, the Father Almighty, who made Heaven and Earth, and the Sea, and all Things therein; and in one Christ Jesus, the Son of God, who was made Flesh for our Salvation, and in the Holy Ghost, who spake by the Prophets --- and then follows soon after, in the same Creed --- that every Knee should bow, of things in Heaven, and things on Earth, and things under the Earth, to Christ Jesus, our Lord, and God, and Saviour. We have several Forms of Faith in *Tertullian*; one in his Book of *Prescriptions against Hereticks*, another in his Book *De velandis Virginibus*. These, though not the same, yet differ but little from the

^b B. x, C. 4.

^c L, i. Cap. i. 1, &c.

Apostles Creed. But we have still another in his Book against *Praxeas*, which is more full and express. ^d He there sets forth the Faith of *Christians*, as *believing in One God, but under this Dispensation, that the One God has a Son, his Word, who proceeded from him, by whom all Things were made, and without him nothing was made; that he was sent by the Father, and born of the Virgin, both Man, and God, the Son of Man, and the Son of God, &c. that he sent from his Father the Holy Spirit, the Paraclete, the Sanctifier of the Faith of all those who believe in the Father, the Son, and the Holy Ghost.* --- *This Rule of Faith* (he says) *was delivered down from the Beginning of the Gospel.* And afterwards he adds, that *we must keep the Mystery of the Oeconomy, or Dispensation, which disposes the Unity into a Trinity, the Father, and the Son, and the Holy Ghost---three of one Substance, State, and Power.* --- There is another Form of Apostolical Doctrine collected by *Origen* in his Book of *Christian Principles*. There, among other things, *Christians* are said to believe that *there is one God, who created all things; that Jesus Christ was born of the Father before all Creatures --- that being God, he was*

^d Cap. ii.

made Flesh, and being Man, he continued the same God that he was before.—Lastly, he says that the Apostles delivered that the Holy Ghost was associated to the Father and Son in Honour, and Dignity. We have also among the Works of Gregory, commonly called *Thaumaturgus*, ° a Creed, which he composed for the Use of his own Church, in which the Doctrine of the Trinity is most expressly asserted.—*There is One God, the Father of the living Word—And One Lord, One of One, God of God—And One Holy Ghost, having his Subsistence from God—A perfect Trinity, undivided, unseparated in Glory, Eternity, and Dominion* — and a great deal more to the same Purpose. We have also another Confession of Faith of *Lucian* the Martyr, recorded by *Athanasius*, *Socrates*, and *Hilary*, which † (tho' the *Arians* falsely pretended there were some Expressions in it favourable to them,) plainly asserts the Divinity of *Christ*. It calls him *the Only-begotten Son of God, the God, by whom all Things were made, begotten of his Father before all Ages, God of God, whole of whole, One of One, Perfect of Perfect, &c.* — I

° See the Genuineness of this Creed vindicated by Bp. Bull Def. Fid. Nic. Sect. ii. C. 12. n. 2, 3.

† Ibid. Sect. ii. C. 13.

shall mention only one more, and that is the *Creed of the Church of Jerusalem*, as we have it in *Cyrill's Catechetical Lectures*. ^ε This *Cyrill* was Bishop of *Jerusalem* about the Middle of the fourth Century. This *Creed* must be older than the *Lectures*, which comment upon it: It differs from the *Nicene Creed*. It has not those Articles, by which the *Nicene* Fathers guarded against the Errors of *Arius*, as — *consubstantial* — *very God of very God*; — and therefore must be more antient than this Council. It is probably the most antient perfect Form of a *Creed* publickly used in the Church now extant, and had been for some time the *Creed* of the Church of *Jerusalem*. And yet this *Creed* calls *the Lord Jesus the Only-begotten Son of God, begotten of his Father before all Worlds, the true God, by whom all things were made.* — These are the *Creeds* of those early Times, which our *Apologist* refers to as *pregnant Proofs, that all Christian People before the Council of Nice were Arians, or Socinians.* ^α But he thinks it *absolutely necessary that the less learned should be told so.* For these indeed his Performance is calculated. It is

^ε See *Bull* Jud. Eccl. Cath. C. vi.

the *unlearned and unstable* only that he can hope to beguile. But let me desire this *Instructor of the foolish and unlearned to teach himself*. Let him, if it is not too much Trouble, look into some of the Authors cited in the Margin ⁱ.

The same Writers will inform him, that *Creeds* were originally Confessions of Faith made at Baptism; that in all Probability they at first contained no more than the Form of Baptism itself — *I believe in the Father, the Son, and the Holy Ghost*. — And this was more expressive of the *Divinity* of each Person than the more enlarged *Creeds*, whose additional Articles disjoined the Names of the three Persons, but still retaining the Expression of *believing in* each Person. Soon after, other Articles were added, guarding against such Errors, as from time to time sprang up. Some of these Articles were probably inserted in the Days of the Apostles themselves.

ⁱ *Vossius* de tribus Symbolis Differt. i. *Usser* de Rom. Eccles. Symbol. Apost. Vet. *Bull* Jud. Eccles. Cath. Cap. iv. iv, v, vi. *Bingham* Antiq. B. x. Ch. 3 & 4. *King* Crit. Hist. of the Apostles Creed. *Wall* Hist. of Infant Baptism, P. ii. Ch. 9. f. 10, &c. *Stillingfleet* Vindic. Doct. Trin. Ch. ix. *Waterland* Sermon Matt. xxviii. 19. Import. Doct. Trin. Ch. vi.

These *Creeds* were different in different Churches. In the *Roman Creed* the Article of—*Maker of Heaven and Earth*—was probably designed to guard against those who held that the World was made by Angels, or by some evil Being. The several Articles relative to our *Lord's* Birth, and Crucifixion, might be designed to exclude those Hereticks, who denied our *Lord* to be really Man. In this *Creed* they thought it sufficient to set forth our *Lord's Divinity*, by calling him *the only Son of God*; a Title, which can belong to no Creature. In the *Oriental Creeds*, as in those Parts Hereticks arose, who denied the *Divinity* of our *Saviour*, this Doctrine appears to have been more explicitly expressed. The same Doctrine is contained in all the antient *Creeds*: and the latter are only explanatory of the former. We acknowledge then the *Apostle's Creed* to be an excellent Summary of the *Christian Faith*, but we cannot argue from it negatively. We cannot conclude that nothing is necessary to be believed, but what is fully, and explicitly, therein contained: nor any Error dangerous, but what is therein expressly condemned. Our *Apologist* might as well tell us that this *Creed* condemns the *Protestant Religion*, because the Errors of Popery

Popery are not therein so particularly guarded against, as in our Articles, and other *Protestant* Confessions of Faith.

I have now followed our *Apologist* through the *Gospels*: I come now to the *Acts*, and *Epistles*. The *Divinity* of our *Blessed Saviour* is set forth in many Texts there, and the Proofs thereof set forth by many excellent Writers; and our Author's Exceptions sufficiently obviated by Mr. *Bingham*, and the learned *Layman*. I shall therefore confine myself to such as relate to the *Worship of Christ*. We have already seen that *the Disciples worshipped him* on his *Ascension into Heaven*: and soon after we find them offering up a Prayer to him — ^k *They prayed, and said, Thou Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen.* ^l This Prayer is, I think, addressed to *Christ*, not only because the Word, *Lord*, was the usual Appellation, by which they were wont to address him, but because ^m the *Apostles* were his Messengers, and it was he,

^k Acts i. 24.

^l See *Whitby's* Annotat. who brings Proof of this from *Woltzogenius*, a *Socinian* Writer.

^m Matt. x. 1, &c.—John xx. 21.

and

and he alone, who appointed them. And therefore he was the proper Person to apply to, to fill up the Vacancy. ⁿ And afterwards St. Paul was ordained *Apostle* by the special Appointment of *Christ* himself, who appeared to him. ^o Accordingly in the Beginning of almost all his *Epistles*, he styles himself an *Apostle of Jesus Christ*, ^p and declares that from him he received *Grace and Apostleship*. And ^q St. Peter, and ^r St. Jude, call themselves *the Apostles of our Lord and Saviour Jesus Christ* ^s But to this our *Apologist* has two Objections; *first*, because in a similar Passage that follows soon after, the same *Apostles* address their Prayer in the same Terms to God the Father, *Acts* iv. 24, 29. But there is not in this Prayer one Term, nor one Word, the same, but only the Appellation of *Lord*. And surely it will never follow, that because the *Apostles* sometimes addressed their Prayers to God the Father particularly, and called him *Lord*, therefore they never called *Christ Lord*, and never addressed their Prayers to him. But, secondly, *Grotius* is quoted, as concluding that this Prayer is addressed to

ⁿ *Acts* ix. 1, &c.

^o *1 Cor.* 1, &c. &c.

^p *Rom.* i. 5.

^q *2 Pet.* iii. 2.

^r *Jude* 17.

^s Page 128.

God the Father, and not to Christ, because the Person here addressed is said to *know the Hearts of all Men*. But Grotius draws no such Conclusion. He says indeed on this Passage---*It is the Prerogative of God only to judge certainly of the Hearts of all Men*. And that is all he says: he does not specify to whom he thinks this Prayer addressed. Grotius most certainly acknowledged both the Divinity, and the Omniscience, of our Blessed Saviour: and in his Comment on John ii. 25. where Jesus is said to *know what was in Man*, he says, that is, *in the inmost Recesses of the Heart, which is the peculiar Prerogative of God*.—Nay, our Author himself acknowledges that *Christ saith of himself*, Rev. ii. 23. *I am he, which searcheth the Reins, and Hearts*—but then he adds, that *this is a derived Power*. And what then? If Christ had this Power, whether *derived or underived*, there is an End of his Objection. He might be the Person, to whom this Prayer is directed. Nay, if *this Power was entrusted with him for the Government of his Church*, he must be able to hear the Prayers of his Church. But I must carry this Argument still farther. † *Christ had*

† See Matt. ix. 4.—xii. 25. Luke ix. 47. John ii. 24, 25. vi. 64.

the Power of *knowing Mens Hearts, and Thoughts*, long before his Ascension. " He had just before given his Apostles Proof, and they had acknowledged that *he knew all things*. And therefore it is from hence most probable that he was the Person, whom they here addressed under the Character of him, who *knew the Hearts of all Men*. And we are not only taught in *Scripture* that *Christ is omniscient*, but he in an emphatical Manner says of himself—*" I am he which searcheth the Reins and Hearts.*— This Text our Author quotes, and at the same time acknowledges that it is *the Prerogative of God alone to search the Heart of Man*. *Christ is therefore God* by his own Confession. I must indeed own myself at a Loss to comprehend how the peculiar *Prerogatives of God* can be communicated to a Creature. If these Attributes are derived to the *Son*, so must also be his *eternal Power and Godhead*: and we must acknowledge him to be *God of God, Light of Light, very God of very God*.

The next Prayer addressed to *Christ* was by *St. Stephen* at his Martyrdom, * when *he called upon Christ, saying, Lord Jesus, receive*

^w Rev. ii. 23.

^{*} Acts vii. 58.

my Spirit. Our Author acknowledges it to be *unquestionable* that *St. Stephen addressed this Prayer to the Lord Jesus.* But he is ready at an Evasion: he tells us that *he saw him with his Eyes.*—But where did he see him? not on Earth, but in *Heaven*—what a Space between? — (to use his own Words) *He saw him with his Eyes*—but could he hope that *the Son of Man,* with such a *Space between,* could hear him with his Ears.—A proper Answer this to such a trifling Objection.—But to be serious. If our *Lord* could *hear in Heaven, his Dwelling-Place, the Supplications* made to him here on Earth, what better Proof can we desire of his *Divinity?* It must be equally easy to him to hear those who *see him not, yet believing* address themselves to him. Besides this Vision appeared to *St. Stephen* on the finishing his Speech. They afterwards *ran upon him, and cast him out of the City, and stoned him.* This must take up some Time: and we have no Reason to suppose that the Vision continued to appear to him at this Distance of Time, and Place, or that his *Lord Jesus* was in Sight, when he addressed his Petition to him. But *St. Stephen* calls him *the Son of Man.* And

so do all of us call him. ^y But this *Son of Man* was also *the Only-begotten Son of God, perfect God, as well as perfect Man*. No other *Son of Man* could hear, or grant, such a Petition — *Lord Jesus receive my Spirit* — Was this a Prayer to be address'd to a mere Man? It was a Prayer, that none was able to grant, but *the God of the Spirits of all Flesh*. It is the same Prayer, which our *Lord* himself made to his *Father*, when, now expiring on the Cross, ^z *he cried with a loud Voice, Father into thy Hands I commend my Spirit*. — And what adds great Confirmation to what is here said, is that ^a it was customary for the *Christian* Martyrs to direct their last Prayers personally to *Christ*, after the Example of *St. Stephen*.

^b By the same Evasion our *Apologist* would explain away another Passage of *Scripture* where Worship is offer'd to our *Blessed Saviour* in the fifth Chapter of the *Revelations*. But did he never read the whole Chapter? How then came he to pass by v. 8, where we read that *the four Beasts, and the four and twenty Elders, fell down before the Lamb,*

^y *Job*. iii. 14—16.

^z *Luk*. xxiii. 46.

^a *Bingham*. *Antiq. B.* xiii. Ch. 2. S. 3.

^b P. 130.
having

having every one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints. Here we see both Worship, and Prayer, offered to the Lamb, the Prayers of all the Saints—And at v. 13. the same Worship is offered indiscriminately, both unto him that sitteth upon the Throne, and to the Lamb, by all the Angels and every Creature, which is in Heaven, and on the Earth—Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and to the Lamb for ever and ever:—And the four Beasts said Amen. — But this our Author tells us is no more than a Declaration of their Reverence of him. No. If falling down before him, offering him up Prayers, ascribing to him Honour and Glory in the most solemn Manner, and jointly with God Almighty, is not divine Worship, it is not easy to say what is divine Worship. ‘ This Vision of St. John answers to the Appearance of God in the Tabernacle, and Temple, and is nearly the same, which appeared to the Prophets ^d *Isaiab*, ^e *Ezekiel*, and ^f *Daniel*. God is represented as sitting on his Throne in Heaven. Christ is represented under his Character of Mediator by the Figure of

^c See my Sermon on *Job*. xii. 41.

^d *If*. vi. 1, &c.

^e *Ezek*. i, &c.

^f *Dan*. vi. 9, &c.

a Lamb that was slain. His Exaltation under that Character is here represented, and the Homage and Worship paid him on that Occasion by Men, and Angels. But it is observable that, though he stands in that Capacity distinguished from him who sat on the Throne, yet equal Worship is paid to both without any Distinction. And the like Titles, and Appellations are given to both. Is *he who sat on the Throne* said to live for ever and ever? ^g so our Lord saith of himself — *I am alive for evermore.* As the four Beasts style him *who sat on the Throne Lord God Almighty, which is, and which was, and which is to come* ^h, so our Lord assumes to himself the same Titles. As we read that *there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God,* ⁱ so in the preceding Chapter we read that our Lord is styled *he that bath the seven Spirits of God* ^k. Nay, the Throne itself is called *the Throne of God, and of the Lamb.*

¹ In the same Manner St. Paul, speaking of our Lord, says, that *God had highly exalted*

^g Ch. i. 18. ^h i. 8, 11, 17. See Dr. Waterland's
Sermon on *Job.* xvi. 15. P. 217, &c. ⁱ iii. 1.
^k xxii. 1. ¹ *Phil.* ii. 9, &c.

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 God, to the Glory of God the Father. This Text so expressive of the Homage, and Worship, paid to our Lord by all Creatures both in Heaven, and Earth, Mr. Linsey only barely refers to. I shall therefore content myself with referring him to Dr. Waterland's excellent Sermon on this Text.

And that our Lord was to be worshipped by Angels, as well as Men, appears from another remarkable Passage of Scripture, which our Apologist has wholly omitted. The Dignity of the Son, and his Superiority to the Angels, is asserted in very full and strong Terms in the first and second Chapter of the Epistle to the Hebrews^m. He is said to be the Brightness of his Father's Glory, and to express Image of his Person. He is expressly called God, said to have laid the Foundation of the Earth, and created the Heavens; and to uphold all Things by the Word of his Power.

^m Heb. i. 3, &c. See Waterland's Sermons at Lady Moyer's Lectures. P. 62, &c.—154, &c.

And *all the Angels of God* are called on to *worship him*. Afterwards we read—*thou madest him a little lower than the Angels*—or, as the Words may better be rendered—ⁿ *for a little Time lower than the Angels*.—*The Son of God* therefore was before his *Incarnation* superior to all *Angels*, and consequently no *Angel*: but was *God*, and *worshipped by all the Angels*. And if the *Angels* were bound to *worship him*, much more we, who bear a nearer Relation to him, he being our Redeemer, as well as our Creator.

The Apostles in their Epistles have not given us any particular Forms of Prayer, nor have we perhaps any direct Invocations of *Christ* in them: and nothing less it seems will satisfy Mr. *Linsley*. But we have full Proof that the *Christians* in those Days did worship *Christ*. *Christians* are described by the Title of *those who call on the Name of our Lord & Saviour Christ*. 1 Cor. i. 2. ° But our *Apologist* has found out another way of translating this Term. He renders it, *all them that are called by the Name of our Jesus Christ*—and he has luckily the Authority of an able Commenta-

* Βραχύ τι. See *Grotius, Hammond.*

° P. 133.

tor, Dr. *Hammond*, to support him. But he might have known that this Interpretation of the Text is fully confuted by Dr. *Whitby* in his Annotations. One need indeed only turn to the Texts cited by Dr. *Hammond*. The Word *ἐπικαλέμενος* by itself indeed signifies *called*, or *named*. And out of five Texts which the Doctor has produced, four prove no more, as *Matt. x. 3.*—*Luk. xxii. 3.*—*Acts i. 23.*—*iv. 36.*—And the fifth—*Acts vii. 59.*—proves directly against him. The Word—*ἐπικαλέμενον* is there plainly used not in the *Passive*, but the *Middle Voice*, and signifies actively, *calling upon*, or *invoking*: and is by Dr. *Hammond* himself rendered—*He continued in Prayer to God*. And our *Apologist*, though he would expunge the Word *God*, yet allows it to be a *Prayer*, or *Invocation*. But the same Verb *ἐπικαλέομαι*—with an *Accusative Case* following it, ought, according to all the Rules of *Grammar*, to be construed in an *Active Sense*. Accordingly it always in *Scripture* signifies, either *calling upon in Prayer*, or *appealing to*, as a *Witness*, or *Judge*. The learned Doctor has succeeded very happily in interpreting the *New Testament*, by Comparison with the *Old*, and with the *Septuagint Translation*. I wish he had taken the same

Method

Method here. *To call upon the Lord*, or *upon the Name of the Lord*, is a common Phrase used in the *Old Testament* to signify the *Worship of God*: and is expressed in the *Septuagint* by the Verb—ἐπικαλέομαι—in the *Middle Voice*. Thus we read, *Gen. xii. 8. that Abraham built an Altar unto the Lord, and called upon the Name of the Lord*—ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι Κυρίου— and so again—*xiii. 4. and xxi. 33.*—where it is expressed—ἐπεκαλεσατο το ὄνομα Κυρίου—*Isaac also built an Altar, and called upon the Name of the Lord*, as we read, *Gen. xxvi. 25.* where again it is translated—ἐπεκαλεσατο τὸ ὄνομα Κυρίου—^p The same Phrase of *calling upon the Name of the Lord* is used in the same Sense in many other Places. ἐπικαλέσθαι τὸν Κύριον, or τὸν Θεόν is also used in many Places in an *Active* Sense to signify the *Worship of God*. The like Phrase is used in the same Sense in many Places of the *New Testament*, and particularly in those, on which the Doctor would put another Interpretation: and so he himself in his Paraphrase acknowledges. We have already seen this in *Acts vii. 59.* Again ⁿ *St. Peter* quotes the Pro-

^p 1 *Kings* xviii. 24.—1 *Chron.* xvi. 8.—*Psal.* lxxix. 6.—lxxx. 18.—xcix. 6.—cv. 1.—cxvi. 4. 17.—*Is.* lxiv. 7.—*Jer.* x. 24.—*Lam.* iii. 54.—*Joel.* ii. 32.—*Zech.* xiii. 9. ⁿ *Acts* ii. 21.

phesy of ^r *Joel*, and applies it to the Times of the *Gospel*—Πᾶς, ὅς ἂν ἐπικαλέσεται τὸ ὄνομα κυρίου σωθήσεται — *Whosoever shall call upon the Name of the Lord shall be saved.*—In the Prophet the Phrase plainly signifies (as it does in all other places of the *Old Testament*) *the Worship of God*: and therefore must signify the same in the Citation. The same Prophecy is also cited by *St. Paul*, *Rom. x. 13.* another Text produced by *Dr. H.* which proves directly against him. For *St. Paul* applies this particularly to *Christ*. He was before speaking of *Faith in our Lord Jesus Christ*, v. 9, &c. and then adds, v. 12. *The same Lord over all is rich unto all that call upon him.* Then follows this Quotation from *Joel*. And in the next Verse the Apostle adds—*How shall they call on him, in whom they have not believed?*—The *Apostle* is here speaking of *Christ*. To *call upon him* is therefore something different from, and subsequent to, *believing in him*; and can scarce signify any thing else but *worshipping him*. And *Dr. H.* renders it—*they shall constantly confess, pray, and adhere to Christ*. There cannot indeed well be a fuller Proof of the *Divinity of*

^r *Joel. ii. 32.*

Christ, and the *Worship* due to him, than this Passage. The Prophecy of *Joel* is here applied to *Christ*. He therefore is *Jehovah*: and it is our Duty to *call upon his Name*, and worship him. And he is here said to be *Lord over all, rich unto all that call upon him*: ready to hear, and to grant the Prayers of all his faithful Servants. There is one more Text produced by Dr. *H.* where he would interpret the Word in a Passive Signification, viz. *Acts ix. 14.* where *Ananias* says to the *Lord*, who appeared to him,—*Here he (Saul) hath Authority from the Chief Priests to bind all that call on thy Name* — τῶς ἐπικαλυμένους τὸ ὄνομασς—But the Doctor himself renders this Passage—*all that publickly avow the Worship of Christ.*—And he refers to the same Phrase, *Acts xxii. 16.* where he paraphrases it—*joining with the Church in Performance of all Christian Duties of Devotion to God.* It cannot here, nor at v. 21. signify *those who were called by the Name of Christ*: 'for the Disciples were not called Christians till some Time after at *Antioch*. And for the same Reason in the last-cited Text, *Acts xxi. 16.* where *Ananias* bids *Saul arise and be baptized, and*

† *Acts xi. 26.*

wash away his Sins, calling on the Name of the Lord — ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου — must signify in an *Active* Sense——worshipping the Lord. Again, ^u they that call on the Lord out of a pure Heart, is a Phrase used by St. Paul, 2 Tim. ii. 22. where the Word cannot well bear a *Passive* Signification, or signify any thing else but *the Worship of the Lord*^w. The same Verb also --- ἐπικαλείσθε --- is used by St. Peter, to signify the *Worship of God*. In some other Places, both of the *Old and New Testament*, the Name of God is said to be called on Persons, or Things devoted to his Service: but here the Phrase is different. The Word — ὄνομα — is here a nominative Case prefixed to the Verb. But, where the Verb — ἐπικαλέομαι---is followed by an *Accusative Case*, it always signifies to *invoke*, or *worship*, excepting only where it signifies to *appeal to*. I know that Dr. Clarke would construe it, as signifying only *believing in Christ, and acknowledging him as our Saviour*. But, if we consider that the Phrase in the *Old Testament* always signifies *the Worship of God*, and that in some of the Texts cited, as *Acts* ii. 21. — xxii. 16.—*Rom.* x. 12, 13.—2 *Tim.* ii. 22.—

^u 2 Tim. ii. 22.^w 1 Pet. i. 17.

it cannot well bear any other Sense, then we have the greatest Reason to interpret this Text of 1 Cor. i. 2. in the same Sense. And if so, we have not only one, but many Texts of *Scripture*, to shew that it was the Practice of *Christians*, in the Days of the Apostles, to call upon the Name of *Christ*, and worship him; and that this was the distinguishing Character, and Denomination, of *Christians*. --- And what adds still farther Confirmation to our Interpretation of this Text is, that in the Verse immediately following St. *Paul* implores *Grace* to the Disciples, and *Peace* from *God the Father*, and from the *Lord Jesus Christ*. And not only here in this Epistle, but in every one of his Epistles he begins with this, or the like, Benediction. And he concludes his second Epistle to the *Corinthians* with this solemn Blessing---*The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.*---* St. *John* also uses the like Form. † Our *Apologist* may call these *pious Wishes*: but I must beg leave to call them solemn Benedictions. That St. *Paul* should so constantly join our *Lord Jesus Christ*

* 2 *Job.* 3.

† P. 132.

so closely with *God the Father*, and implore *Grace, Mercy, and Peace*, not only by him, but *from him*, seems to me to carry a strong Proof that he was the Author of *Grace and Peace*; and that *from him Christians* might, and ought, to ask these Blessings. But to this our Author objects, that *Rev. i. 4. St. John* prays for *Grace and Peace*, not only *from God the Father, and Jesus Christ*, but *from the seven Spirits which are before God's Throne*. But surely the Evidence arising from such solemn Benedictions, so frequently repeated, cannot be set aside by one obscure Passage in the *Revelations*. It is much questioned what is to be understood by these *seven Spirits*. ² *Dr. Lightfoot*, and other learned Men, are of Opinion, that the *Holy Ghost* himself is here meant, who is called so in respect of his manifold Gifts, and Operations. *Grotius* thinks that *Grace, and Peace*, are here prayed for from *God*, operating by *seven*, or many, different Ways ³. The learned *Mr. Mede* supposes these *seven Spirits* to be the *seven Archangels*, who more immediately attend *the Throne of God*. *Dr. Hammond* also gives the like Interpretation. If our *Apolo-*

² Vol. I. P. 341. See also *Pool's Synops.*

³ Disc. x. P. 40, &c.

gift is of the same Opinion, yet let him remember that our *Lord* himself styles himself---*he that hath the seven Spirits of God*---^b and *the Lamb* is described as *having seven Eyes, which are the seven Spirits of God*: and then let him consider who must he be who hath Power over the highest Angels.

The same Interpretation our *Apologist* puts upon 1 *Thess.* iii. 11. and 2 *Thess.* ii. 16. These are only *pious Wishes*. But are not these spiritual Blessings, which are here implored? and is not *God* the sole Author of such Blessings? Who can *direct our Way, make us to increase, and abound in Love, and stablish our Hearts unblameable in Holiness*, but *God* alone? Who can *give us everlasting Consolation and good Hope through Grace? who can comfort our Hearts, and stablish us in every good Word, and Work*, but *God* alone? And are not these Blessings equally implored of *God our Father, and the Lord Jesus Christ*? and are not they joined together in close Conjunction, as equally the Authors of these Blessings.

^b *Rev.* iii. 1.

^c *V.* 6.

To these we must add (though our *Apolo-
gist* has not thought fit to take any Notice of
them) Forms of *Adjuration*, or *calling Christ,*
and the Holy Ghost, to witnesses to the Truth of
what is said. ^d This has been always esteemed
an Act of religious Worship, and an Acknow-
ledgement of the *Divinity* of the Person thus
adjured. Thus saith St. Paul — ^e *I say the*
Truth in Christ, I lie not, my Conscience also
bearing me Witness in the Holy Ghost. --- This
Text Dr. *Whitby* thus paraphrases --- *I call*
Christ and the Holy Ghost to bear Witnesses with
my own Conscience that I only speak the Truth
--- And his Note upon it is --- *An Oath being*
an Act of religious Worship, in which God is
called upon as Witness to the Truth, or an
Avenger of the Falsehood, of what we testify, or
promise, by swearing by our Lord Christ, and
the Holy Ghost, the Apostle must perform an Act
of religious Worship to them, and by that agnise
their Divinity—And by calling to them to bear
Witness to the Secrets of his Heart, and Con-
science, he must ascribe to them the Knowledge of
the Secrets of the Heart of Man, which is the
Property of God alone. --- And so also Dr. *Ham-*

^d *Sanderfon* de Joram. oblig. Prelect, I. Sect. 3 & 4.

^e *Rom.* ix. 1.

mond paraphrases it --- *I protest before Christ, and testify to you that Truth, of which mine own Conscience, in the Presence of the Holy Ghost, (that is privy to, and Searcher of Hearts) is Witness to me.*---To the same Purpose *Erasmus* --- *Quod res est loquar, teste Christo omnium conscio, neque quicquam mentiar, teste mihi meâ conscientia, cujus autor et inspector est Spiritus Sanctus* --- *Grotius* also interprets it to be an Oath by Christ: ^f and so do the Commentators in general. In like Manner *St. Paul* calls Christ to witness 2 Cor. xii. 19: --- *We speak before God in Christ.*---And again, 1 Tim. ii. 17.---*I speak the Truth in Christ, and lie not.* ^g *Dr. Clarke* interprets this --- *We speak in the Presence of God, Christ being our Witness.*

But farther, we have, I think, 2 Cor. xii. 8. an Instance of the Apostle's direct Invocation of Christ in Prayer---*For this Thing (says St. Paul) I besought the Lord thrice that it might depart from me.*---^h Here our *Apologist* tells us positively that *St. Paul* appears here to have directed his Prayer to God the Father: but how it so appears he tells us not. *Dr. Clarke*

^f See *Poole's* Synopsis.

^g Script. Doct. Trin. N^o. 698, 707, 735, 167.

^h Page 132.

is more modest. He says that *the Word is ambiguous, signifying either Christ, or God the Father.* But he allows that *it seems from the following Verses rather to be understood in this Place of Christ.* I humbly think it more than seems so. For in the next Verse we read thus — that *the Lord said unto me, My Grace is sufficient for thee: for my Strength* — ἡ δύναμις — *is made perfect in Weakness.* And then it follows — *Most gladly therefore will I rather glory in my Infirmities, that the Strength* — ἡ δύναμις — *of Christ may rest upon me.* It was then *the Power of Christ, that was made perfect in his Weakness.* And therefore it was *Christ, to whom he prayed, and who answered his Prayer*¹.

^k But our *Apologist* would form an Argument against our *Lord's Divinity* from his being *a Mediator between God and Man.* I should draw just the contrary Inference. ¹ *He is now passed into the Heavens:* and if we cannot apply to him there, how can he be our *Mediator?* How can we *have an Access to the Father by him,* if we can have no *Access to him himself?* ^m *He ever liveth to make In-*

ⁱ See Grotius, *Whitby Annot. Poole's Synopsis.*

^k P. 26.

¹ Heb. iv. 14.

^m vii. 25, &c.

tercession for us: but how shall he intercede for us, if he can neither hear our Prayers, nor be sensible of our Wants? The Jewish High Priests could not continue by Reason of Death: but the Son is consecrated for evermore. ⁿ He is entered into Heaven, and appears in the Presence of God for us, and offers up our Prayers to him there. As our Mediator, and High-Priest, he is a distinct Person from God the Father. But he is the Son of God, God of God. And as such ^o he is a Discerner of the Thoughts and Intents of the Heart: and all Things are naked, and opened to his Eyes. As Man he was subject to the Infirmities of human Nature: and as God, he knows all our Wants, and Infirmities. ^p And therefore we are encouraged to come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.

But there is another Species of Worship besides that of Invocation. ^q We find in the Book of Revelations all Creatures worshipping him that liveth for ever and ever, by giving Glory, Honour, and Thanks to him. For Worship is paid to God, and his divine Perfections

ⁿ Heb. ix, 24.

^o iv. 12, 13.

^p v. 16.

^q Rev. iv. 9, 10.

acknowledged, as much by giving Praise, and Glory, to him, as by offering him Prayers, and Supplications. And accordingly *Doxologies* have had a Place in all *Liturgies*: and been generally put at the Conclusion of Hymns, and Prayers. The Apostles probably established Forms of Worship in every Church: but we have none delivered down to us in *Scripture*. We have *Doxologies*: but they run in different Forms: and so I suppose they did in the antient *Liturgies*. We have already had Occasion to take Notice of a very full one *Rev. v. 13*, where we find the whole Creation joining in giving *Blessing, and Honour, and Glory, and Power, unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever*. And so again *Chap. vii. 9*. we are told that *a great Multitude of all Nations cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb*. — St. Paul in his Epistles uses different Forms of giving *Glory to God*. † Sometimes he gives *Glory to God in general*, † sometimes to the *Father* in particular, † sometimes to the *Father through the Son*. † In other Places it is uncertain whether the *Father* is

† *Rom. xi. 36. — 2 Tim. iv. 18.*

‡ *1 Phil. iv. 20.*

† *Rom. xvi. 7. — Eph. i. 21.*

‡ *Gal. i. 3.*

spoken of, or the *Son*. But in some Places *Glory* is given to the *Son* only. Thus *Heb. xiii. 20, 21.* — *The God of Peace make you perfect in every good Work to do his Will, working in you that which is well-pleasing in his Sight through Jesus Christ, to whom be Glory for ever and ever, Amen.* — These last words must in all reasonable Construction be referred to the immediate Antecedent — *Jesus Christ.* — *St. Peter* is still more plain — * *Grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. To him be Glory both now, and for ever, Amen.* — And so also *Rev. i. 5, 6.* we have this *Doxology* — *Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God, and his Father, to him be Glory, and Dominion, now and for ever. Amen.* — But here we are told that there are so many different Readings of this Passage, that no certain Conclusions can be drawn from it. — I have looked into *Dr. Mill's New Testament*, and can find no various Readings that much alter the Sense, excepting one, and that is only in one MS. which reads — τῷ ἀγαπήσαντος καὶ λῦσαντος — And even according to this Reading the *Doxology* more

* 2 *Pet. iii. 18.* It ought not however to be concealed that some MSS. add here — καὶ Θεῷ Πατέρῳ.

properly belongs to *Christ* the Person spoken of before, and also in the Words immediately following — *Behold he cometh with Clouds, &c.* — The *Doxology* also 2 *Tim.* iv. 18. according to Dr. *Clarke*, seems rather to be meant of *Christ*. And so, I think, is that which we have *Jud.* 25. But these I pass by as ambiguous.

* If we enquire into the *Doxologies* used in the ancient Church, we shall find them different in Form: but all, or most of them, addressed to the *Son*, and to the *Holy Ghost*, as well as the *Father*. The most ancient Form ran — *To the Father, and to the Son, and to the Holy Ghost.* — ^y *Clemens* Bishop of Rome, ^z *St. Paul's* Fellow-labourer, thus expresses himself — *We who fly to his (God's) Mercies through Jesus Christ our Lord, to whom be Glory, and Majesty throughout all Ages.* — The antient Account we have of the Martyrdom of *Ignatius* concludes thus — *Jesus Christ our Lord, by whom, and with whom, be Glory and Dominion to the Father, with the Holy Ghost for ever, Amen.* In like manner con-

* See *Bingham.* Antiq. L. xiv. Ch. 2. S. 1.

^y *Epist.* i. ad *Corinth.* S. 20.

^z *Phil.* iv. 3.

cludes ^a the Epistle of the *Church of Smyrna* concerning the Martyrdom of *St. Polycarp* — *Jesus Christ, to whom be Glory, with the Father, and the Holy Ghost, throughout all Ages.* — And in the same Epistle we have a Prayer, which *Polycarp* offered up to *God* at his Martyrdom, which concludes thus — *I praise, and glorify thee, with the eternal and heavenly Jesus Christ, thy beloved Son, with whom to thee, and the Holy Ghost, be Glory both now, and for evermore. Amen.* — In the *Apostolical Constitutions*, which (though we do not, with *Mr. Whiston*, suppose them to be written by the *Apostles*, nor by *St. Clement of Rome*) ^b are by the best Criticks supposed to contain the antient Offices of the Church, we find several *Doxologies*. In the 8th Book Ch. 12. the *Oblation Prayer* concludes thus — *To thee be all Glory, Worship, Thanksgiving, Honour, and Adoration, to the Father, to the Son, and to the Holy Ghost, both now, and for ever, and to infinite, and endless Ages, and let all the People say Amen.* — In the 13 Chapter of the same Book the *Prayer for the faithful* is thus concluded — *by thy Christ, with whom be Glory,*

^a This Epistle is quoted, and no small Part of it recited by *Eusebius Hist. Eccles. L. iv. Ch. 15.* ^b *Cave, Du Pin, Beveridge, Bingham Antiq. B. xiii. Ch. 5. Sect. 7.*

Honour, Praise, Doxology, and Thanksgiving to thee, and the Holy Ghost, for ever. Amen. — In the 15th Chapter the *Invocation after the Communion* ends thus — *To thee be Glory, Praise, Majesty, Worship, and Adoration, and to thy Son Jesus Christ, our Lord, and God, and King, and to the Holy Ghost now and for ever. Amen.* — And most of the Prayers there are concluded with the like *Doxologies*. Again, *Clemens of Alexandria* thus concludes his last Book of his *Pedagogue* — *Let us give Thanks to the only Father and Son, to the Son our Pedagogue and Teacher, with the Holy Spirit, one in all Respects, in whom are all Things, by whom all Things are one, by whom is Eternity, whose Members we all are, whose is the Glory, who is in all Things good, fair, wise, and just, to whom be Glory now, and for ever. Amen.* — There follows an *Hymn to Christ*.^c But, when the *Arian Controversy* arose, those of that Persuasion would use no other Form of *Doxology* but — *Glory be to the Father, by the Son, and by the Holy Ghost* —^d *St. Basil* in his Treatise on the *Holy Ghost* proves at large that though this Form was sometimes used, and was very proper, when

^c *Bingham. Antiq. B. xiv. Ch. 2. Sect. 1. Berriman on Primitive Doxol.*

^d *Cap. vii, xxv & xxix,*

rightly understood, yet the other was more common, and used by all the antient Churches. ° What Reason then has our *Apologist* to quarrel with the Form of *Doxology* used in our Church? and what Occasion has he to fall upon Arch-Bp *Secker*, who has given him no Provocation. The Arch-Bp in the Place cited says not a Word in behalf of our Form of *Doxology*: he pleads only for the repeating our Praises to *God* often; and to that End very properly introduces *Eph. v. 20*, where the Apostle exhorts us to *give Thanks always for all Things to God and the Father in the Name of our Lord Jesus Christ*. But what Authority our Author has to add the Word — *only* — to the Text, or how he would infer from hence that no *Thanks* are to be given to the *Son*, or the *Holy Ghost*, I know not. These *tacit Condemnations* and negative Arguments, I cannot comprehend the Force of. † As to the latter Clause of our *Doxology* — *As it was in the Beginning &c.* it was not so soon introduced, nor is it certainly known when, or where, or on what Occasion it was first used: it appears however to have been at least 1200 Years old. But ‡ Our *Apologist* makes it still

° P. 117.

† See *Bingham* as above.

‡ P. 118.

older, and falls foul upon St. *Jerom* for composing it: and tells us that it *had an unchristian, and uncharitable, Origin*. But he should have known that these Epistles between Pope *Damasus* and *Jerom* are rejected as spurious by all learned Men. And, if it be *unchristian, and uncharitable*, to exclude *crafty Hereticks* from our Communion, who hold *the Son of God* to be a Creature, I am afraid the Charge will lie not only against those who added this Clause, but against the *Council of Nice*, all the *Ante-Nicene Fathers*, and St. *John* himself. Nor can I find what Right, or Reason, he has to find fault with this Clause. It is composed in the very Words of *Scripture*. — ⁱ *In the Beginning was the Word*, (saith St. *John*) *and the Word was God*. And therefore most certainly *in the Beginning Glory* was given to him. ^k Nay he himself hath told us that he *had Glory with the Father before the World was*. ^l And the same St. *John* has represented the whole Creation as giving *Blessing, and Honour, and Glory, unto the Lamb, for ever and ever*. Nay, he himself owns it to be reasonable ^m *to declare our Reverence, and high Esteem of him, and on all proper Occasions to join*

^h See *Bingham* as above.
xvii. 5.

ⁱ *Rev.* v. 13.

^j *Job.* i. 1.

^m *P.* 131.

^k *Job.*

with his *Apostle* in saying — *To him be Glory both now and for ever.* — Why does he then refuse to declare this? — Why does he strike out of the *Liturgy* almost every Clause that gives *Glory* to his *Saviour*? Why does he expunge this *Doxology*, which he might explain to his own Sense much more easily, than he can the first Verse of St. *John's* Gospel, and many other Parts of *Scripture*?^a But we are told that it matters not much to inquire when this *Doxology* was first used, or how long it had been used, if it is not in the *New Testament*. — I know of no Form of Prayer enjoined in the *New Testament*, but only the *Lord's Prayer*: and therefore according to this Rule we ought to use no other. But it has been shewn that in the *New Testament* *Glory*, and *Praise*, are offered up to our *Blessed Saviour*. And, if in some of these Places there be some Ambiguity, what better Method can we take of clearing up these Ambiguities than by enquiring into the Practice of the antient Church? This at least appears from the Examples produced that the first *Christians* worshipped *Christ*, and offered up their *Doxologies*, and gave *Glory* to the *Father, Son, and Holy Ghost*.

^a P. 118.

° And yet our *Apologist* has the Assurance to tell us that all Christian People for upwards of 300 Years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian, or Socinian.—^p And in another Place he is pleased to tell us that it was the universal Practice of the Christian Church, with little or no Variation, for the three first Centuries, to address all religious Worship only to God the Father. — But herein he contradicts, not only all History, but himself too. ^q For he says that *Irenæus*, and *Justin Martyr*, two Writers of the second Century, contributed to bring into Christianity the Platonick Doctrine of a second God: ^r and that the Word *Trinity* was first used by *Theophilus*, who wrote in the same Century. But what Proof does he bring of these confident Assertions? none from any of the Works of the most antient Writers. But he appeals to the antient *Creeds*, and to *Dr. Whitby*, who, if, you will believe him, has confuted the *Objections of Bull, and Waterland*, with accumulated Evidence. It has been already, I trust, fully shewn that all the Remains we have of ancient *Creeds* prove the

° P. 24.

^p P. 147, 8.

^q P. 158.

^r P. 12.

direct contrary of what our Author here alleges them for. As to Dr. *Whitby* he was in the Vigour of his Age a zealous Assertor of the Doctrine of the *Trinity*: and in his Annotations has vindicated several Texts of *Scripture* from the Misconstructions of *Socinus*. Some of his Comments I have had Occasion to refer to. He lived to a great Age: and in his latter Days, when Dr. *Clarke* wrote his *Scripture Doctrine of the Trinity*, he sided with him, and wrote a Treatise entitled — *Disquisitiones modestæ in Bulli defensionem Fidei Nicenæ*, — wherein he passes Censure on a Book, * which he had before in a Treatise on *Christ's Divinity* cried up as a most excellent Performance. Dr. *Whitby* was a Man of Learning, and had done good Service to the Church, and to the learned World. But we must appeal from Dr. *Whitby* in his Dotage to Dr. *Whitby* in his sober Senses. As to this Treatise of his, I have it not, nor have I been able to obtain a Sight of it: I believe it is out of Print, and long ago buried in Oblivion. But this I find, that it has been fully answered by † Dr. *Waterland* in his First Defence of his

* Opus ære perennius ad doctorum invidiam, et novatorum cordolium summo judicio et industriâ peregit. P. 59.

† Q. xxvi, P. 399, &c.

Queries. The Dr. has therein fully exposed his notorious Fallacies, Misconstructions, and false Quotations, as any one may see, who will take the Pains to look into that Treatise. The Dr. thus concludes his Remarks — *You may perceive by this Time that Bp Bull's Book is like to stand, till something much more considerable appears against it. Several Attempts of this Kind have been made before : but to as little Purpose. And if there be ever so many more, by ever so good Hands, I'll venture to say, they will succeed no better. The Book will stand as long as clear Sense, sound Reasoning, and true Learning have any Friends left. The main Substance of it is not to be confuted, any more than you can extinguish Truth, or put out the Light of the Sun.* I think that Dr. Whitby made some Reply to this : but whatever he had to say has been fully answered by Dr. Waterland. When our *Apologist* then will produce this *accumulated Evidence*, it will be then Time enough to consider it. But by what I have seen of it in the Treatise above-cited, it seems to deserve very little Notice. — “ But our *Apogist* refers us to *Dr. Clarke's Observations on Dr. Waterland's second Defence of his Queries,*

which, it seems, fully confuted Dr. *Waterland*, and closed the Controversy. But he is much mistaken. These *Observations* were not, I think, Dr. *Clarke's*, but Mr. *Jackson's*, and were fully answered by Dr. *Waterland* in a Pamphlet entitled, *A farther Vindication of Christ's Divinity*—to which I do not find that the Author made any Reply.

But we need not rely on the Authority of Dr. *Whitby*, Dr. *Waterland*, or Bp *Bull*. We have the Works of the *Primitive Fathers* before us. ^w It has been already shewn that they held that it was the *Son of God*, who appeared to the *Patriarchs*, and was worshipped by them, and they from thence infer his *Divinity*. We have seen also that they looked on the *Form of Baptism* as a Profession of their Belief in the *Trinity*; that their antient *Creeds* teach the same Doctrine, and that their *Doxologies* were addressed in the most solemn Manner to the *Son*, and the *Holy Ghost*, as well as to the *Father*. But for the farther Information of *the less learned*, the Rev. Mr. *Lindsey* himself amongst the rest, I shall add a few more Proofs from some of the most early

^w Page 11, &c.

Writers. * *Clemens* Bp of *Rome* thus begins his second Epistle to the *Corinthians* — *Brethren, We ought to think of Jesus Christ, as of God, as of the Judge of quick, and dead, nor ought we to think meanly of our Salvation.* — *Ignatius* addresses the Church of *Ephesus* as elected by the Will of the Father, and *Jesus Christ our God*: † and in other Parts of the same Epistle he calls *Christ our God*. In the Preface of his Epistle to the *Romans*, *Christ* is twice called *our God*. And in the same Epistle S. 4. he desires the Brethren to *pray unto Christ for him*. He thus begins his Epistle to the Church of *Smyrna* — *I glorifie Jesus Christ our God, who hath given us such Wisdom.* — And thus he closes his Epistle to *Polycarp* — *I wish you all Happiness in our God Jesus Christ, in whom continue in the Unity, and Protection of God.* ‡ And the antient Relation of this Saint's Martyrdom informs us that just before his Death *he prayed to the Son of God for the Churches.* — *Polycarp* in his Epistle to the *Philippians* prays that *the God and Father of our Lord Jesus Christ, and he himself the eternal High Priest, the Son of God, even Jesus Christ,*

* The Genuineness of this Epistle has been sufficiently vindicated by Bp *Bull*, Dr. *Cave*, and others. The Genuineness also of *Ignatius's* Epistles has been vindicated by Bishop *Pearson*, and others. † S. 4. ‡ S. 6. † S. 12.

would build them in Faith, and in Truth, &c. This is not only a *pious Wish*, but a Prayer to the *Son* jointly with the *Father*, and represents him, as well as the *Father*, as the Giver of all good Gifts. And the Epistle of the Church of *Smyrna*, which gives us an Account of the Martyrdom of this good Man, tells us that his Persecutors, *at the Instigation of the Jews*, took care that no Remainder of his Body should be left, lest the Christians, forsaking him that was crucified, should begin to worship this *Polycarp*; not knowing (say they) that we can never forsake Christ — nor worship any other. — For him indeed, as being the Son of God, we worship. But the Martyrs we worthily love, as the Disciples and Imitators of the Lord. — ^b This, as the learned Mr. Bingham observes, is an unanswerable Testimony, to prove both the divine Worship of Christ, as the true Son of God, and that no Martyr or other Saint was worshipped in those Days.

Not long after lived *Justin Martyr*. ^c We have already seen that he held Christ to be the Person, who appeared to *Abraham*, and the *Patriarchs*, whom *Moses*, and the Children of *Israel* worshipped, and whom all the *Angels*

^a S. 17.

^b Antiq. B. xiii. Cap. 2. S. 2.

^c P. 11.
adored.

adored. ^d I have in my Vindication brought many Proofs of his Belief of our *Lord's Divinity*. I shall here content myself with citing a few, which bear Testimony to the *Worship of Christ*. ^e In his Dialogue with *Trypho*, after having brought several Proofs of the *Divinity* of our *Saviour* from the *Old Testament*, he adds — *These Words plainly shew that he is the Object of Worship, both God, and Christ* —

^f Again in the same Dialogue he thus bespeaks *Trypho* — *Do you think that there is any other said in Scripture to be the Object of Worship, Lord, and God, but he who made the Universe, and Christ, who is proved by so many Texts of Scripture to have been made Man?* — ^g Once more he says — *When David taught that he was begotten before the Sun and Moon, according to the Will of his Father, he shewed that Christ was the mighty God, and the Object of Worship.* — ^h But we are told that *these early Fathers* contributed to bring into *Christianity* the *Platonick Doctrine* of a *Second God*, which they had learnt before their *Conversion to Faith*.

ⁱ I know this has been said by *Le Clerc*, and

^d Pt. iii. p. 28, &c.

^e P. 287.

^f P. 293.

^g P. 302.

^h P. 158.

ⁱ See this Point accurately

handled in a Dissertation by a learned Friend of mine in my *Vindic. Doct. Trin. Pt. iii. P. 50, &c.*

others. But I never yet could see any sufficient Proof that *Plato*, or any of his Followers before *Christ*, held the Doctrine of a *Trinity in Unity*. Nor does it appear that *these Fathers* were all, or most of them, *Platonists*. *Justin* himself had, in *Quest of Truth*, applied to all the chief Sects of Philosophy, ^k as he himself tells us. Nor did they bring their philosophical Notions into *Christianity*. On the contrary they on all Occasions very severely censure these Philosophers. And *Justin*, though he speaks honourably of *Plato*, ^l yet very freely censures his absurd Notions of the *Deity*. But if *Justin's* Authority may be questioned in Matters of Faith, yet surely he must be allowed to be a competent Witness of plain, and notorious, Matter of Fact. And he bears full Testimony that the *Christians* in his Days worshipped both the *Son*, and the *Holy Ghost*. ^m In his Second Apology, to wipe off the Charge of *Atheism* brought against the *Christians* by their Enemies, he answers that they could not be called *Atheists*, *who worshipped, and adored, God the Father, the Son,*

^k Dial. *Tryph.* sub init.

^l Ad Græcos Cohort. P. 6,

&c. 21.

^m P. 56. See this Passage quoted at large,

and vindicated against all Exceptions, by Bp *Bull* Def. Fid. Nic. Sect. ii. Cap. 4. N. 8.

who came from him, and the prophetick Spirit.
 —ⁿ And in the same Apology in Answer to the same Charge he replies as before, that as *they worshipped God the Creator of all Things, so they paid Honour to Jesus Christ in the second Place, knowing him to be the Son of God, and to the prophetick Spirit in the third Place.*

Athenagoras, a Writer nearly of the same Age, to the same Charge makes the same Answer — ° Who would not wonder (says he) to bear those called Atheists, who call the Father God, the Son, and the Holy Ghost God, shewing their Power in Unity, and their Distinction in Order. — And again, p We are not therefore Atheists, honouring as God the Maker of this Universe, and the Word, who proceeded from him.

Nay, *Heathen Authors* also bear Witness to the Practice of the *Christians* in those Times. *Pliny*, who lived in the Beginning of the second Century, ^q in an Epistle to the Emperor *Trajan* tells him that, having taken a Confession of some *Christians*, they declared to him that they used to meet on a certain Day before

ⁿ P. 60.
 Ep. 97.

^o P. 11.

^p P. 34.

^q Lib. x.

it was light, and sing an Hymn to Christ, as to God. And Lucian, who lived in the same Century, in his *Philopatris* ridicules the Christians, as swearing by the three Persons in the Trinity. And again in his *Proteus* he charges the Christians with worshipping a crucified Impostor, as he blasphemously terms our blessed Lord. † And we find that Celsus afterwards brought the same Charge against Christians.

Irenæus, who flourished about the middle of the second Century, † tells us that Christ with the Father is the God of the Living, who spake to Moses, who appeared to the Patriarchs, and was worshipped by the Prophets. † The same Father speaking of the Miracles then wrought by Christians, and particularly in casting out Devils, says that they did it not by Invocations of Angels, or Incantments, or other evil and curious Arts, but clearly and openly directing their Prayers unto the Lord who made all Things, and calling on the Name of our Lord Jesus Christ.

And that they called upon him by Prayer appears from a Prayer for Persons possessed preserved in the † *Apostolical Constitutions*

† *Origen. contra Cels. L. iii. P. 131.*
 Lib. iv. Cap. 11, † Lib. ii. Cap. 57.

‡ *Contra Hæres.*
 † Lib. viii. C. 7.
 addressed

addressed to *Christ*. It calls him among other honourable Appellations him *whom the Angels worship*, and concludes thus ——— O *only-begotten God, Son of the great Father, rebuke the evil Spirits, and deliver the Works of thy Hands from the Power of the strange Spirit. For to thee is Glory, Honour, and Majesty, and by thee to the Father, in the Holy Ghost, for ever, Amen.*

Towards the Close of this Century lived *Clemens of Alexandria*, who bears full Testimony to the *Worship* of *Christ*. In his *Admonition to the Gentiles* he thus expresses ^u himself *Believe, O Man, in him who is both Man and God; believe, O Man, in him who suffered, and is worshipped, the living God.* — ^w Again in his *Stromata* — *We are commanded to worship, and honour, him, whom we believe to be the Word, our Saviour, and by him the Father.* — I have already taken Notice of his *Doxologies* at the End of his *Pedagogue*. There is indeed there a direct Prayer addressed to the *Son* jointly with the *Father* in these Words — *Be merciful to thy Children, O Master, O Father, the Guide of Israel, Son, and Father, both One* — and the whole is concluded with an *Hymn to Christ*.

^u P. 66,

^w Lib. vii. C. 7. P. 719.

About the same Time flourished *Tertullian*.
 * We find that it was then a common Objection against *Christians*, that *they worshipped a Man condemned to Death by the Jews*. — *Tertullian* does not answer this Charge by denying that they *worshipped Christ*, but by justifying this *Worship*. *They knew him to be begotten of God, and therefore called the Son of God, and God, by Unity of Substance. For God was a Spirit — and the Son was Spirit of Spirit, and God of God, as Light is of Light — so what proceeds from God is God, and the Son of God, and both One —* ^y In his Treatise against the *Jews* he boasts that *the Kingdom, and Name, of Christ is spread every where, is believed every where, he is worshipped by all the Nations above-mentioned, reigns, and is adored every where — is God and Lord to all.* ^z Again in his Treatise *ad Uxorem* he dissuades *Christian Women* from marrying *Unbelievers*, and uses this Argument among others, that in such a Family there could be *no Mention of God, no Invocation of Christ*. ^a Lastly in his Book against *Praxeas*, who denied the Distinction of *Persons* in the *Trinity*, he argues thus — *Therefore they pre-*

x Apol. Cap. xxi.
 Cap. 6.

y Cap. vii.

z Lib. ii.

a Cap. 3.

tend that we preach two, nay three, Gods, but they are the Worshippers of one only God (and so also pretends Mr. L.) as if the Unity absurdly collected might not make an Heresy, and the Trinity rationally understood might not constitute the Truth. ^b And he there explains how these *Threë* are *One* — viz. of one Substance, Condition, and Power. — Nor have we here only *Tertullian's* own private Opinion, but his full Testimony that the *Worship* of the *Trinity* was the Practice of the *Christian Church* in his Days, and that their Enemies reproached them with it.

In the next Century lived *Novatian*, and, though he stands charged with some Errors and Misdemeanors, yet his Testimony is of Force with regard to the Practice of the Church in his Time. We have extant of his a Treatise on the *Trinity*. ^c Among many other Arguments for the Divinity of *Christ* he uses this — *If Christ is only a Man, how can he be present in all Places to those who call upon him, since it is not the Nature of a Man, but of God, to be present in all Places?* And he argues farther, in direct Opposition to Mr. L.

^b Cap. 2.^c Cap. xiv.

— *If Christ be only a Man, why do we call upon him as a Mediator, as the Invocation of a mere Man must be thought of no Efficacy to Salvation?*

Cotemporary with *Novatian* was *Cyprian*. Many Passages might be produced from him in Proof of our *Lord's Divinity*: I shall select only two or three relating to his *Worship*. In his eleventh Epistle he exhorts Men *to be instant in Prayer, and first to pray to our Lord, and then by him to God the Father*. Again, in his 61st Epistle he thus bespeaks *Lucius* — *In our Sacrifices, and our Prayers, we cease not to give Thanks to God the Father, and to his Son Christ our Lord, and to make Prayer, and Supplication, that he who is perfect, and makes us perfect, would keep and perfect in you the glorious Crown of your Confession*. Lastly, in his Treatise on the *Benefit of Patience* he tells us that *God the Father has commanded his Son to be worshipped, and the Apostle Paul, mindful of the divine Precept, says — God hath 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*.

Arnobius,

Arnobius, another *Ante-Nicene* Writer, ^d in Answer to the *Heathens*, who objected to the *Christians* that they worshipped a Man, who was put to Death on the Cross, and contended that he was a God, and believed that he was still alive, and worshipped him with daily Supplications, first retorts their own Objection upon them, ^e and then answers more closely, that he not only might be called God on account of his Services to Mankind, but that he was truly and undoubtedly God, and therefore they could not deny that he was a proper Object of Worship. And though an angry Heathen might rave at his being called God, yet they must answer that he was God, and God too of the interior Powers of the Soul. We have seen the same Objection answered in like manner by *Tertullian*, and so it is by *Minucius Felix*, *Origen*, and *Lactantius*: but their Evidence shall be considered hereafter.

We have farther Proof from *Eusebius*. ^f He has given us a Fragment from *Caius*, a Roman Presbyter, who lived in the Beginning of the third Century. He informs us that there

^d Lib. i. P. 30.
Cap. 28.

^e P. 36.

^f Hist. Eccles. Lib. v.

were in his Time *antient Psalms*, and *Hymns*, in the Church *written by the Faithful*, ^a *praising Christ the Word of God*, and *attributing Divinity to him*.

The same *Eusebius* has given us an *Epistle* from the *Council of Antioch*, which censured *Paul of Samosata* for denying the *Divinity of Christ*, in which among other Things they charge him with *forbidding the Use of the Psalms*, which used to be sung in Honour of our *Lord Jesus Christ*.

We learn also from the same *Writer*, as we do also from others, that it was usual for the *Martyrs* at their *Death* to invoke *Christ* after the Example of *St. Stephen*. ^h He informs us that *Blandina*, at her *Martyrdom*, had familiar *Converse with Christ*; ⁱ that *several Christians in Phrygia* suffered *Martyrdom* ^j *calling on Christ the God over all*; and lastly, that ^k *Porphyrius* the *Martyr* expired in the *Flames*, *calling on Christ the Son of God to help him*. To this I may add *Eusebius's* *Testimony* concerning his own *Times*. ^l He tells us that *the*

^a τὸν Λόγον τῆ Θεῶ ὑμῶσι θεολογῶντες.

^h Lib. v. Cap. 1.

ⁱ L. viii. Cap. 11.

^j He refers, I presume to Rom.

ix. 5. ^k De Martyr. Palæst. Cap. 11.

^l Eccl. Histor.

Lib. x. Cap. 4.

highest Powers on Earth confessed Christ, not as a common King made of Men, but worshipped him as the true Son of the Supreme God, and God himself.

Thus have I deduced the Proofs of the *Worship* of the *Son*, and *Holy Spirit*, through all Ages from the Days of the Apostles down to the Time of the *Council of Nice*. And I think it fully appears how little Reason our *Apologist* has so confidently to assert that *religious Worship* was in those Days addressed to the *Father only*. The *Heathens* constantly objected to them the *Worship* of a Man put to Death on the Cross: from whence it is plain that it was their Practice to *worship Christ*. And this is the Reason that they principally insist on *his Worship*. And, whereas our Author pretends that *the Holy Ghost* was never worshipped till after the *Council of Nice*, the contrary is evident from the Quotations from *Justin Martyr*, *Lucian's Philoptris*, *Tertullian*, and other Places cited before with regard to the *Baptismal Form*, and antient *Doxologies*. And all this our *Apologist* might have learnt from ^m Mr. *Bingham's*

^m Antiq. B. xiii. Ch. 2.

Antiquities, and other Authors. I might have added Proofs from the ancient Liturgies, in all of which are Prayers to the *Son*, and to the *Holy Ghost*.ⁿ But as it does not appear when these Liturgies were committed to writing, and as it is probable that they have undergone Reviews, and received several Additions, since they were first composed; and as I have confined myself chiefly to such Writers, as lived before the Council of *Nice*, I do not think proper to insist on them, though it is probable that most of the Prayers therein contained are the Prayers of the antient Church.

· But what has he to say in Opposition to this full Evidence? ° We have (what is indeed very strange) the Testimony of Bp *Bull*, that able *Defender of the Nicene Faith*. Two Passages of his are quoted from Dr. *Clarke*, to prove an Assertion directly contrary to what he has maintained most strongly, and proved most incontestably, in several learned Treatises. In Opposition to the Bp of *Meaux*, who pleaded for the Invocation of Angels, he says that *in the first and best Ages the Churches of Christ directed all their Prayers to God only through*

ⁿ Ibid. Ch. v. S. 3.

° P. 148, 9.

the Mediation of Jesus Christ. And, again in his Sermon on *the Existence of Angels* he says that in the *Clementine Liturgy* ^p there is not one Prayer made either to Angel, or Saint: but all the Prayers are directed to God, in the Name of his Son Jesus Christ, as they are in our Liturgy. His Meaning is plain. His Design could not be to exclude the *Worship of Christ*, but only that of all Creatures, Saints, and Angels. The Bp well knew, and ^a has shewn, that in the *Clementine Liturgy* many of the *Doxologies* are offered up jointly to *the Father, Son, and Holy Ghost*, as they are in our Liturgy, and one long Prayer at least personally addressed to *Christ*. ^r And he himself has explained his Meaning in his *Defence of the Nicene Faith*. Origen had been accused of *Arianism* for using the like Expressions. Bp Bull vindicates him by saying that *Christ* may be considered either as *God of God*, or as *Mediator* between *God and Man*. In the latter Capacity all Prayers are to be offered to *God the Father* through him: in the former he is himself the Object of *Worship*. Dr. Clarke has given us

^p This Clause is omitted both by Dr. Clarke, and our *Apologist*. ^a Def. Fid. Nic. Sect. ii. C. 3. N^o. 6.

^r Sect. ii. Cap. 9. N^o. 15.

a Quotation from this very Place, immediately before the two other Quotations: but gives us such Part only as might seem to make for him, and leaves out what goes before, and what follows after, where the Bp explains himself, and fully answers the Objection.

However our Apologist has produced two Testimonies on his Side from *Origen*, and *Lactantius*, neither of whom wrote before the third Century, and therefore can scarce be allowed competent Witnesses of the Practice of the Church for the first three Centuries. * As to *Origen*, it is well known that he has been accused of holding heretical Doctrines, and particularly those of *Arianism*, both by Antients, and Moderns, and powerfully vindicated by others. It must be allowed, that as he is a voluminous, so is he an hasty, and inaccurate Writer; and has expressed himself very incautiously, not only with regard to the Doctrine of the *Trinity*, but with regard to other important Points. It is also generally supposed that many of his Writings

* See *Cave's Life of Origen*—Idem *Hist. Lit.*—*Du Pin Biblioth. Auth. Eccl.*—*Bull Def. Fid. Nic. Sect. ii. Cap. 9.* *Waterland's 2d Defence*, P. 247, &c. — *Fabric. Biblioth. Græc.*

have been interpolated, and corrupted by evil Hands. ' The Passage cited in the *Apology* must be allowed to be very exceptionable. I do not well understand the good Father's Meaning. He had in the Words immediately before this Passage said that *it is our Duty to give Thanks to Christ, who hath by the Will of his Father bestowed upon us such great Blessings, and also to make Intercession to him, as St. Stephen did, saying, Lord lay not this Sin to their Charge, and, after the Example of the Father of the Lunatick, saying, I pray, Lord, have Mercy on my Son, or myself, or any one else.* — He here plainly teaches us to give Thanks, and *pray to Christ*, and yet in the Words immediately following seems to say that *Prayer* is to be offered not to the *Son*, but to the *Father*. " It should seem that *Origen* had a Notion that there was some peculiar Kind of Prayer, perhaps Petition for the Forgiveness of Sins, which was to be addressed, not to the *Son*, but to the *Father* himself through the *Son*. If *Origen* here meant to deny that any *Worship* was to be paid to the *Son*, he must contradict himself in the same Breath. He must also contradict his own plain

^t P. 142.

^u Annot. in loc. Oxon. Ed.

Doctrines in other Parts of his Works. ^w In his Book against *Celsus*, which is allowed to be the most valuable Part of his Works, he tells us that *the wise Men, or Magi, conceiving our Lord to be greater than all their Gods, resolved to worship him; and that coming into Judæa they offered Symbols to him, who (if we may so speak) was compounded of God and mortal Man, Gold as to a King, Myrrh as to one who was to die, and Frankincense as to God. — And, as he was God superior to the assistant Angels, being the Saviour of Mankind, the Angel rewarded their Piety in worshipping Jesus, by warning them not to return to Herod. —* ^{*} Again, he says that *though Angels are sometimes in Scripture called Gods, yet we are not commanded to worship, or adore, them — but to offer up all Prayer, Supplication, Intercession, and Thanksgiving, to the God over all by the High-Priest, who is above all Angels, being the living Word, and God. And we must also pray to the Word himself, and make Intercession to him, and give Thanks, and make Supplication to him, ^y if we can but understand how*

^w Lib. i. P. 46. ^{*} Lib. v. P. 233. ^y See this last Clause explained, and its Sense vindicated by Bp Bull Def. Fid. Nic. Sec. ii. C. ix. N. 15. Dr. Waterland's 2d Defence, Q. xvii. P. 399.

Prayer is taken in Propriety of Speech, or in an improper Sense. ^a Farther, as *Celsus* had objected to *Christians* the Worship of a mortal Man, he makes the same Answer as other *Christian* Apologists do, not by denying the Fact, but vindicating it, saying that *they believed, and were fully perswaded, that this Jesus was from the Beginning God, and the Son of God, the very Word, the Wisdom, and the Truth.* — ^b And, again in Answer to the same Objection he says — *If Celsus had understood this — I and my Father are One — and what is said by the Son of God in his Prayer — as I and thou art One — he would not have thought that we worshipped any other than the Supreme God. For he saith — The Father is in me, and I in the Father — We therefore, as I said, worship one God, the Father, and the Son, and our Reasoning stands in full Force against others, and we do not worship an upstart Being, who never existed before: for we believe him, who said — Before Abraham was I am. — And after more to the like Purpose he says —*

^a Lib. iii. P. 135.

^b ὁ αὐτόλογος καὶ ἡ αὐτοσοφία, καὶ ἡ αὐτοκαλήθεια.

^b Lib. viii. P. 385, 6. See this Passage cited at Length, and explained by *Bingham* Antiq. B. xiii. C. 2. P. 566. See also *Origen's* Doctrine fully set forth by *Bp Bull* Def. Fic. Nic. Sect. ii. C. 9.

We worship one God, and his only Son, and Word, and Image, with Supplications, and Prayers, to the utmost of our Power, offering up our Prayers to the God over all, by his Only-begotten Son, to whom first we offer them, beseeching him — as our High-Priest, to offer them to the God over all. — Here we see a full Declaration of Origen's Opinion concerning the Divinity of our Blessed Saviour, and the Worship due to him. Nor have we here only his private Opinion, but the full Testimony both of Celsus, and Origen himself, to plain Matter of Fact, that Christ was then worshipped by all Christians. Celsus, and other Heathen Writers, perpetually charged Christians with worshipping a dead Man. Origen, and all the other Apologists, do not deny this Charge. They do not say that no Worship was paid to Christ, as they certainly would have done, if none had been paid: but say that they worshipped Christ, because he was God, one God with the Father. ° Origen also himself, in the Remains we have of his Homilies, offers up Prayers, and Ejaculations to Christ. And whereas our Apologist roundly asserts that no Worship was paid to the Holy

° See several Instances in *Bingham* as above.

Ghost till the latter End of the Fourth Century, to the Proofs, and Instances already produced, we may add that of Origen. In the first Book of his Commentary on the Epistle to the Romans he says — It is the Property of those only to dishonour their Bodies, who serve Idols. — As for us, who worship and adore no Creature, but the Father, the Son, and the Holy Spirit, as we do not err in our Worship, so neither let us offend in our Actions, and Conversation.

As to *Lactantius*, the like Exceptions lie against him, as against *Origen*, and still more strongly. ^d Our *Apologist* indeed sets him forth as a *fine Writer, a Teacher, and Example of Religion*. We allow him to be an eloquent, and able, Defender of the *Christian Faith*. ^e But he was, in the Estimation of the best Judges, more an Orator, than a Divine. He was but little skilled either in the sacred Writings, or in the Doctrines of the Church. Hence he has run into the grossest Mistakes, and advanced the wildest Notions. ^f He seems, to have held two Principles, a good, and an

^d Pref. P. iv.

^e See *Bull. Def. Fid. Nic. Sect. iii. Cap. x. N. 20, &c. Du Pin Biblioth. Cave Hist. Lit. Waterland 2d Defence.*

^f Institut, L. ii. C. 9,

evil one. ^s And yet Mr. *L.* think *he needs no Apology for producing a long Quotation from this Writer.* Mr. *Bingham* has already fully answered him, and has shewn that this Passage, though very inaccurately, and improperly expressed, is capable of a good Sense. It is indeed plain that *Lactantius* did not here design to deny our *Lord's Divinity* as the Title of the Chapter immediately preceding is — *De Jesu Deo et Homine* — and in that Chapter, and the preceding, he frequently calls him *God*; and proves from the Prophecies of the *Old Testament*, that he was to be both *God* and *Man*, particularly from *Isaiab* vii. 14 — ix. 6 — xlv. 14 &c. — *Psal.* xlv. 6 — cx. 1. But the fullest Answer to the Inferences drawn by Mr. *L.* from this Passage of *Lactantius* he himself has furnished us with in another Passage, ^h which he has cited from this *fine Writer.* But he there gives us the Objection made to *Christians* by the *Heathen*, and leaves out *Lactantius's* Answer, which is full, and strong, against him: He first proposes this Objection in the 16th Chapter. — *They reproach the Christians* (says he) *as worshipping a Man, who was grievously punished,*

^s P. 122.

^h P. 147. *Lactant. Instit.* L. iv. C. 29.

and tortured by Men. He, like *Origen*, and other *Christian* Writers before him, does not answer this by denying the Fact, but by justifying it. He spends several Chapters on the Incarnation, Sufferings, and Death of our *Blessed Saviour*, in which he frequently calls him God, and shews that it was no way absurd that *God* should take upon him human Nature, and suffer Death on the Cross. —
ⁱ *The Jews*, he says, *condemned their God*. —
^k *God was crucified by the Worshippers of God*
^l *No Man could be a perfect Teacher, unless he were also God*. — ^m *He was therefore both God, and Man, being made a Mediator between God and Man — He therefore came as a Mediator, that is, God in the Flesh*. — At last in the 29th Chapter he repeats the Objection proposed before, ⁿ which our *Apologist* hath been pleased to quote: but there stops without giving us *Lactantius's* Answer, which follows immediately after — *When we call the Father*

ⁱ Cap. xviii. ^k Ib. ^l Cap. xxiv. ^m Cap. xxv.

ⁿ And even this he mistranslates. *Lactantius* says that the *Christians* were charged with holding two Gods, *God the Father, and God the Son*, our Translator says they only seemed to believe this. *Lactantius* says that the *Christians* were accused of calling the same God eternal and mortal. The Translation says that they held a second God, and him also a mortal one.

God,

God, and the Son God, we do not call them different Gods, nor do we separate the one from the other: because the Father could not be without the Son, nor can the Son be separated from the Father — Since therefore the Father makes the Son, and the Son the Father, there is one Mind, one Spirit, one Substance to both. —

He afterwards declares that *the Father and Son are One God*, and concludes thus — *The one Supreme God cannot be worshipped but by the Son, He who thinks to worship the Father alone, as he worships not the Son, so neither does he worship the Father. But he, who receives the Son, and bears his Name, he with the Son worships also the Father —* There could not be a fuller Proof not only that *Lactantius* himself, whatever crude Expressions may sometimes have dropt from him, believed that *Christ* was truly *God*, and that *Worship* was due to him as such, but that this was the Doctrine, and the Practice of the Church, in his Time. And this strong Proof must have stared our *Agologist* in the Face, if he would have been at the Pains of reading the whole Chapter he quotes. But he takes this extraordinary Quotation at second Hand from one *Ben Mordecai*, so that whether he is the Deceiver, or the deceived, I cannot say. Nor do I know who this *Ben Mordecai*

Mordecai is: but take him to be one of his own Fraternity who has personated a *Jew*, the better to attack the Doctrine of the *Trinity*. Let me advise him to consult the Authors he quotes himself, and not to depend on others, not even on *Dr. Clarke* himself. But perhaps he would infer from hence at least that the *Worship of the Holy Ghost* was then unknown, because the *Heathen* objected against the *Worship* only of *two Gods*. The Reason is plain. They did not object against a *Plurality of Gods*: for this they held themselves. They objected to the *Christians* that they worshipped, and called *God*, a Man put to an ignominious Death. And therefore the *Christian Apologists* mention, and defend, only the *Worship of the Son*: the Objection did not lead them to say any Thing of the *Holy Ghost*. What we would conclude then from such Defences is that the *Worship of Christ* was then the Practice of the Church: and this is a Conclusion which cannot be contested. But that they did also worship the *Holy Ghost* full Testimony has been produced.

But our *Apologist* is pleased to repeat P. 161. what he told us before that *the whole Christian Church in the Apostolick Age, made up*

up of Jews and Gentiles, was entirely Nazarene, or Unitarian, and that the Truth of the Gospel, as they held it, was preserved to the Time of Victor Bishop of Rome: nay that these Jewish Believers subsisted till the 5th Century. But for this he brings no Proof: he only refers to two Authors, Mosheim, and Eusebius, who both, by his own Confession, deny, and disprove, these bold Assertions.° That there were Hereticks in the first Ages of the Church, who denied the Divinity of Christ, such as Ebion, Cerinthus, &c. History informs us. But the same Histories teach us that these were always condemned, and censured, as Hereticks, and their Doctrines rejected by the Church. ¶ And the same Primitive Fathers, who condemn those who denied our Saviour to be a real Man, censure as freely those who deny his Divinity. It is indeed strange that our *Apolo-*

° See this fully proved by Bp Bull, Jud. Eccl. Cath. Cap. ii. — *Waterland* Import. Doct. Trin. Ch. vi. P. 245, &c. —
 ¶ *Iren.* Lib. i. Cap. 25, 26. Lib. iii. C. 2, 21. Lib. iv. C. 59. — *Ignat. ad Ephes.* Cap. vii. — *Justin. Martyr* Dial. Tryph. P. 253. — We have a Book of *Tertullian* entitled, *De Præscriptionibus adversus Hæreticos*, wherein he thus expresses himself — *Johannes in Epistolâ eos maximè Antichristos vocat, qui Christum negarent in carne venisse, et qui non putarent Jesum esse Filium Dei, illud Marcion, hoc Hebion vindicavit.* Cap. xxxiii. see also C. xlvi.

gift should, without any Proof, and in Contradiction to all History, revive this idle Story of the *Nazarenes*, advanced not many Years ago by some *Socinian* Writers, and by the Infidel Writer *Toland*. Those were fully confuted by ⁹ Bp. *Bull*, and by *Mosheim*, the Author Mr. *L.* refers us to. He wrote an Answer to *Toland* — entitled — *Vindiciæ antiquæ contra Toland*—And in his *Ecclesiastical History* he tells us that *the Term Nazarene was originally given to all Christians, and that it was afterwards appropriated to those Christians of Jerusalem, who considered the Observance of the Mosaical Rites as necessary to Salvation. These were distinct from the Ebionites, and were not placed by the ancient Christians in the heretical Register, while the latter were considered as a Sect, whose Tenets were destructive of the fundamental Principles of the Christian Religion. But, after the second Destruction of Jerusalem by Adrian, they deserted the ordinary Assemblies of Christians, and were then reckoned a distinct Sect, but yet were treated by other Christians with great Gentleness, as agreeing in the main Doc-*

⁹ Jud. Eccl. Cath. Cap. ii. Sect. 10, &c.—Prim. et Apost. Trad. Cap. i. Sect. 6, &c. ^r B. i. P. 2. C. 5. P. 70. Cent. 11. Pt. B. 11. C. 5. P. 106.

trines of Christianity. — This is Mr. Mosheim's Account of these *Nazarenes*: how totally different from that in our *Apology*?

But, it seems, he *wrongly understood* the Matter. Mr. L. understands it better. He has met with an *anonymous Writer*, * in *Eusebius*, about the Year 200, who bears these *Jewish Christians* this *Testimony*? But what *Christians*? and what *Testimony*? Not a Word does this Author say of any *Jewish Christians*; he speaks, as our Author himself tells us, of the Followers of *Artemon*, who is said to be a Native of *Pergamus*. And what *Testimony* does he bear? full *Testimony* against our *Apolo- gist*. He does indeed say that these *Hereticks pretended that all the Antients, and the Apostles themselves held and taught the same Doctrines which they did, and that the Truth of the Gospel was preserved till the Days of Victor Bp of Rome, but was corrupted by his Successor Zephyrinus.* — Thus far Mr. L. gives us: but, though he tells us that *this Writer would invalidate* these their Pretensions, yet he, rather prudently, than honestly, has suppressed his Answer. I must beg leave to supply this Omission. This

* Hist. Eccles. L. v. Cult.

antient Writer, supposed to be *Caius* Presbyter at *Rome*, tells us that this their vain Assertion was contradicted, not only by Scripture, but by the Writings of Authors more ancient than *Victor*, as *Justin*, *Miltiades*, *Tatian*, and *Clement*, and many others, who, as every one knows, teach that *Christ* was both *God* and *Man*. † He refers also to *Psalms*, and *Hymns* of the Church, wrote long ago from the Beginning by the Faithful, celebrating *Christ* the Word of *God*, and calling him *God*. And he wonders at their Impudence in pretending that *Victor* held their blasphemous Doctrines, who excommunicated *Theodotus* the Author of this *God-denying Heresy*, who held that *Christ* was a mere *Man*. I will not express my Wonder at *Mr. L's* Impudence, but return him my Thanks for referring us to this fine Remnant of Antiquity, which affords us the strongest Evidence against him, which we could desire. We have here the Testimony of an Author, who lived about the Year 200, that the *Divinity* of our *Blessed Saviour* was taught by the most respectable Writers of that Age, and those preceding; that in the most antient *Psalms* and *Hymns* of the Church *Christ* was celebrated as *God*, and

† This Passage I have quoted above P. 113.

that those who denied his *Divinity* were accounted Hereticks, and cast out of the Church. What becomes then of his confident Boastings that *the whole Christian Church were then Arians, or Socinians?* He stands convicted by his own Witnesses.

u The same *Eusebius* assures us that there was, before the Destruction of *Jerusalem* by *Adrian*, a Succession of fifteen Bishops there, who were Jews by Descent, and held the true Faith of Christ. — What he esteemed the true Faith of Christ may be seen from the above Quotation, as also from what he says of the *Ebionites*. w These, he says, believed Christ to be only a common Man, born of *Joseph* and *Mary*. But there were others also called by the same Name, who, though they observed the Ceremonies of the *Mosaical Law*, yet, avoiding their absurd Notions, believed the Pre-existence of Christ, and that he was God, the Word, and Wisdom of the Father — These are plainly the *Nazarene*, or *Jewish Christians*, here mentioned by our *Apologist*, and we have here the full Testimony of *Eusebius*, that they believed

u *Eccles. Hist. Lib. iv. C. 5.*
Bull as above.

w *L. iii. C. 27.* See

our *Lord's Divinity*. The same is attested also by *Sulpitius Severus*, a creditable Historian of the fourth Century. * He tells us that *the Emperor Adrian placed a Guard to keep the Jews out of Jerusalem, which was of Service to the Christian Faith: for they almost all, together with the Observance of the Law, believed Christ to be God.* — To this we may add the Testimony of *St. Austin*.† He distinguishes the *Nazarenes* from the *Cerinthians*, and *Ebionites*. These, he says, *held that Christ was only a Man: but the Nazarenes, though they observed the Precepts of the Law, yet confessed that Christ was the Son of God.* I must therefore take the Liberty, with *Bp Bull*, to call this our *Apologist's* Story of the *Nazarene Christians* — *puditissimam atque impudentissimam fabulam.*

I must again thank our *Apologist* for another Citation from *Justin Martyr*, which bears full Testimony to our *Lord's Divinity*. To what purpose he cites this Passage I cannot tell, nor where he had his Translation: it differs totally, from the Original. Whatever he has to say has been fully answered by *Mr.*

* Sac. Hist. Lib. ii. C. 45.

† Lib. de Hæres.

C. 8, 9, 10.

Bingham. ^z The Passage has been considered at large, and what Obscurities may be therein fully cleared up by Bp *Bull*, and Dr. *Waterland*. I need add but little more. But as our Author has miserably curtailed, and mistranslated this Passage, I shall give Dr. *Waterland's* Translation, which he has vindicated from all Exceptions. — *Trypho the Jew* (says the Doctor) *in the Dialogue, having a little before told Justin that his Doctrines concerning Christ (that he was God before the World, and afterwards became Man, and of a Virgin) appeared to him a great Paradox, and contrary to common Sense, Justin replies as follows, I am very sensible that this will look like a Paradox, and more especially to those of your Nation, who are in no Disposition either to apprehend, or follow, the Things of God, but the Dictates only of your own Rabbins, as God himself proclaims. Nevertheless (said I) O Trypho, my Argument does not fall, as to his being the Messiah of God, though I should not be able to prove that the Son of the Maker of the Universe pre-existed, being God, and was born a Man of the Virgin, but after it has been once fully proved that he is*

^z *Bull* Jud. Eccl. Cath. Cap. vii. — *Waterland* Import. Doct. Trin. Ch. vi. P. 382, &c. — See also *Thirlby* Annot. and my Vind. Doct. Trin. Pt. 3. P. 40.

*the Messiah of God, (whatever else he be) that I should not farther demonstrate his Pre-existence, and condescending to become Man of like Passions with us, taking Flesh upon him according to his Father's good Pleasure, all that you can justly say is, that I am so far in an Error; but you should not hereupon deny that he is the Christ, * appearing as a Man born of human Parents, and approving himself as the chosen Messiah. For (said I) my good Friends, some there are of our Profession (or of your Nation) who acknowledge him to be the Messiah, yet conceive of him, as of a Man born of human Parents, whom however I assent not to, no not though there were ever so many concurring to tell me so, since we are commanded by Christ himself not to submit to the Doctrines of Men, but to what the holy Prophets have delivered, and himself hath taught us. — I hope the Reader will pardon this long Quotation, as it will appear from hence how grievously Mr. L. has mangled poor Justin, and not only how little it is to his Purpose, but how strongly it proves against him. This Passage fully*

* I should rather translate this — *although he should appear to be a Man born of human Parents, and appointed by Election to be the Messiah.*

shews that *Justin*, and other *Christians* in his Time, the second Century, (the *Ebionites* only excepted) firmly believed that *Christ pre-existed, as God, before the World began*; that they looked upon this as the Doctrine of the *Prophets*, and of *Christ himself*; and that it appeared otherwise only to those, who were in no *Disposition, either to apprehend, or follow, the Things of God*.

^b His Pretence that *these early Fathers brought their Platonick Doctrines into Christianity* has been already considered. He brings indeed no Proof of it, but only a general Reference to *numerous Instances in their Writings*. Pray did he ever read these Writings? From his Citations, which we have examined, we have Reason to believe, and ought charitably to hope, that he never did. The Reverse of this is most true. In the Passage just cited from *Justin*, we are told that *Trypho*, and his Brethren, could not receive the Doctrine of the *Incarnation*, because *it appeared to them paradoxical, and contrary to common Sense*. ^c And *Irenæus* tells us that the *Hereticks* of his Time borrowed many of their wild No-

^b P. 158.^c Adv. Hæres. Lib. ii. Cap. 19.

tions from *Plato*, and other heathen Philosophers. ^d *Tertullian* also says that the *Heresies* of his Time, among which he reckons those of *Ebion*, and *Cerintbus*, who denied our *Lord's Divinity*, took their Rise from *Philosophy*; and that the *Hereticks* were Followers of *Plato*, *Aristotle*, *Zeno*, or *Epicurus*. And the Writer cited by *Eusebius*, as above, ascribes the Errors of the *Anti-Trinitarians* in his Time to their Attachment to *Philosophy*. I entirely agree therefore with our *Apologist* that ^e *Science falsely so called first led Men into Errors concerning the true Person, and true Character, of our Saviour Christ*. The *Divinity*, and *Incarnation* of the *Son of God* are taught in *Scripture* in plain Terms — *'The Word was God — and — The Word was made Flesh.* — If *CreeDs* were added, it was to guard the *Truth* against the *Evasions* of those who would explain away the plain *Truth*; ^g and *through Philosophy and vain Deceit deny the Incarnation of Christ, in whom dwelleth all the Fulness of the Godhead bodily*.

^h Another Topick of *Declamation* in the *Apology* is that *human Authority was a prin-*

^d Præscript. adv. Hær. Cap. vii. &c. ^e P. 153. ^f *Job*. i.
1. 14. ^g *Coloss.* ii. 8, 9. ^h P. 162, &c.

*cial Source of the Corruption of the true Christian Doctrine and Worship. For Victor Bishop of Rome excommunicated Theodotus, a Jewish Christian, for not coming up to his own Opinion concerning Christ, which was that afterwards called Arian; and happened then and there chiefly to prevail. — This is far above my Comprehension. Pray, good Sir, who was the Arian, Victor, or Theodotus? and whose, and what, Opinion then and there prevailed? This Theodotus, as we learn ⁱ from Eusebius, ^k and other Authors, was no Jewish Christian, but a Citizen of Byzantium, who had denied Christ in Time of Persecution, and afterwards going to Rome became the Ringleader of a Sect, who, among other strange Doctrines, held Christ to be a mere Man. Him Victor cast out of the Church: and so, I humbly apprehend, he was authorized to do, by the constant Practice of the Church, ^l and the Apostles themselves. But how shall we reconcile these Matters? Our Author has given us a third hand Quotation from Eusebius, which, if it proved any Thing, would prove that *the**

ⁱ Eccles. Hist. L. v. C. 28.

L. ii. C. 5. Epiphan. Hær. liv. 1.

² Job. 10.

^k Theodorit. Hærët. Fab.

^l See Tit. iii. 10 —

whole Christian Church was entirely Unitarian till the Times of Victor's Successor Zephyrinus, who is said to be the first who corrupted the Truth. And now we are told that Victor himself excommunicated these Unitarians, and so established his own Opinion. But a little before we were told that those very early Fathers, Irenæus, and Justin Martyr, brought into Christianity the Platonick Doctrine of a Second God half a Century before Victor's Time. Here then we have three Stories, all of them false: and, as they are not easily reconcilable with one another, so are they all utterly inconsistent with our Author's main Position, that all Christian People, for upwards of three hundred Years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian, or Socinian.

But perhaps he may have more Reason to complain of the Exercise of Authority, *when the Emperors had embraced Christianity.* ^m A heavy Charge we have indeed against these *Christian Emperors*: but with very little Proof to support it. I find quite a different Account in the learned Mr. *Bingham's* Antiquities. ⁿ

^m P. 164, &c.

ⁿ Antiq. B. xvi. Ch. 2. Sect. 4. —
See also *Mosheim* Cent. iv. P. 220.

After setting forth at full the Imperial Laws against *Herefy*, he thus concludes — *Now from all this it is plain that whatever Favour, or Assistance, the ancient Church required of the Civil Magistrate to back her Discipline with against Hereticks, or other Delinquents, she never desired them to unsheath the Sword in her Cause, or punish them with Death; but always interposed in their behalf, that they might have the Favour to live, and repent, if ever any sanguinary Laws (which were very rare, and no ways encouraged, or approved, by the Church) were made against them. The Discipline of Fire and Faggot and Inquisitions, and a thousand other Tortures, which under Pretence of Mercy has spilt so much Christian Blood, are Inventions of later Ages, and more corrupt and degenerate Times, when Men had forgot the Spirit of Christianity, and the Character of our Blessed Lord, who came not to destroy Men's Lives, but to save them. — Where then are we to find these sanguinary Laws of the Emperors against those who differed from them from Constantine inclusive, which our Author complains of? There is not one to be met with in the whole Code till Theodosius's Time. He first made a Decree, not against the *Arians*, but against some particular Sects of the *Manichees*, that they should be punished with Death.*

This

This Law may be supposed to have been made upon some particular Provocation of their Enormities, such as these *Manichees* were guilty of. Nor can I find any Instance, before *Priscillian*, of any *Heretick* suffering Death : and he too was accused of other wicked and lewd Practices. ° Nor was he an *Arian*, but a Kind of *Manichee*. He was charged with holding several wild, and impious Tenets. As to the Doctrine of the Trinity, he is said to have been a *Sabellian*. He was put to Death about A. D. 385, but not by any *Christian Emperor*, but by the Usurper *Maximus*. He suffered indeed by the Prosecution of *Ithacius*, a Bishop, but of no very good Character : but the Fact was greatly condemned by all orthodox *Christians*, and particularly by *Martin* Bp of *Tours*, who besought *Maximus* to abstain from the Blood of this poor Man, for Expulsion from the Church, by the Sentence of the Bishop, was fully sufficient. In the same Sentiments were the other *Christian* Fathers. P St. *Chrysoptom* tells us that *Christ hath forbid us to put Hereticks to Death, but not to restrain them,*

° *Sulpit. Sever. Hist. Sacr. Lib. 2. — August. de Heres. 70. Leo. Magn. Epist. xv. vel xciii. — Cave Hist. Lit. — Du Pin. Nouv. Biblioth. P Hom. xlvi. in Matt. xiii.*

or stop their Mouths, or forbid their Meetings. † St. Austin in his Epistle to Dulcitius tells him that he did not receive the Power of the Sword, nor was by any Laws, or imperial Injunctions, commanded to put Hereticks to Death. † And in his Book against Cresconius he says that, no good Men in the Catholick Church are pleased to have any one, though an Heretick, prosecuted to Death. But I suppose our Apologist will call all Kinds of Laws to restrain Hereticks by the Name of Persecution. * He has quoted Mosheim to shew that Theodosius the Great raised the secular Arm against the Arians with a terrible Degree of Violence: and we are told in a Note, that Amphilochius, whom in Derision he calls a Saint, instigated him to this inhuman Work. What inhuman Work? † Did this Saint Amphilochius instigate the Emperor to proceed with Fire and Faggot against these Arians, or any way to injure their Persons, or Properties. No: he only desired him to forbid their Meetings. Nor did the Emperor at his Instigation put any Arian to Death, or raise any Persecution against them. He only

† Epist. lxi.

† Lib. iii. C. 50.

* P. 25.

† See Sozomen Hist. Eccl. Lib. vii. C. 6. — Theodoret. L. v. C. 16.

forbad their Conventicles, which has been the Practice of all *Christian* States from the first Establishment of *Christianity* to this Day. I cannot indeed but think the learned *Mosheim* to blame for speaking in such high Terms of the Proceedings of *Theodosius* against the *Arians*, and passing over so slightly the Severities of *Constantius*, and *Valens*, against the *Catholicks*. ^u *Theodosius the Great* is allowed by all the best Historians to have been an excellent Prince, and eminent not only for his Piety, but for his great Moderation, and Clemency. When he came to the Throne he found the Church rent by Divisions. Those who adhered to the *Nicene* Faith had been cruelly persecuted by *Valens*, and deprived of their Bishopricks. *Theodosius* took great Pains both to enquire into the Truth, and to settle Matters between the contending Parties. When he found this could not be done, being himself convinced of the Truth of the *Nicene* Faith, he restored the orthodox Clergy, turned out the *Arians*, and forbad their meeting in Conventicles. And when they still continued obstinate, and raised Disturbances in the Church, though he had at first treated them

^u *Secret. Hist. Eccl. Lib. v. — Sozomen Lib. vii. — Theodorit Lib. v.*

with great Lenity, he enacted some severe Laws against them. But these, as ^w *Sozomen* assures us, he never put in Execution, but designed them only *in terrorem*. However, as I am no Friend to Persecution, so I am not disposed, nor think myself concerned, to vindicate every Decree, which the *Christian* Emperors published against *Hereticks*, nor all Measures taken by the orthodox Clergy, ^x especially as our *Apologist* is so just as to own that both Parties were guilty of these Practices, *Arian*, as well as *Homoousian*. ^y And Mr. *Mosheim* tells us *that unjustifiable Measures were taken, and great Excesses committed on both Sides*. And he thinks it difficult to determine, which of the two exceeded most the Bounds of Probity, Charity, and Moderation. — I cannot think so. Whoever reads the Accounts given by Ecclesiastical Historians of the Persecutions raised ^z against *Athanasius*, and his Adherents, by the *Arian* Party, the Severities exercised by ^a *Constantius*, and ^b *Valens*, who persecuted

^w Lib. vii. C. 12. ^x P. 165. ^y Cent. iv. C. 5.

^z *Socrat. Histor. Eccl. Lib. i. C. 27, 28, &c.* — *Sozomen Lib. ii. C. 22, &c.* — *Theodorit. L. i. C. 26, &c.* ^a *Socrat. Lib. ii. C. 16, 26, &c.* — *Sozomen Lib. iii. C. 5, &c. L. iv. C. 2, &c.* — *Theodorit. Lib. ii. C. 13, &c.* ^b *Socrat. L. iv. C. 2, &c. 16, &c.* — *Sozom. Lib. vi. C. 7, &c.* — *Theodorit. L. iv. C. 13, &c.*

the *Homoousians* even to Death; ^c and the Cruelties practised by the *Goths*, *Vandals*, and *Hunns*, and that on account of Religion, will easily judge on which Side the greatest Excesses were committed. This at least he will see how little Reason our Author has to inveigh so bitterly against the Emperor *Theodosius*, and how little Pretence he has to ascribe the Prevalence of the *Nicene Faith* to the Persecutions of the *Arians*. And this especially if we consider ^d what *Mosheim* tells us, that, *when these Ravages were over, in the Days of Justinian, the Arian Sect declined apace, and could never afterwards recover any Degree of Stability.*

But our *Apologist*, not content with the Alliance of the *Goths*, *Vandals*, and *Hunns*, is eager to lift into his Party all that he can lay hold of, and compel them to come in. ^e *The Nestorians*, he tells us, *were in general Unitarians, and are now in great Numbers all over the East.* And for the Truth of this he quotes *Mosheim*, who says the direct contrary in the

^c *Evagr. Scholast. Eccl. Hist. L. iv. C. 14. — Victor Vitensis de Persecut. Afric. — Procop. de Bell. Vandal. L. 1. C. 8.*

^d Cent. vi. P. 2. C. 5. ^e P. 27.

very Sentence here quoted. But he gives us only one little Scrap of this Sentence. He might probably hope to persuade *the less learned* Reader that, as *Nestorius* denied *the Virgin Mary* to be *the Mother of God*, he also denied *Christ* to be *God*. † But *Mr. Mosheim* seems to think that *Nestorius* was rather hardly used, and that *the Difference* between him, and his Adversaries *was only in Words* — He concludes with the Sentence, of which *Mr. L.* gives us only the latter Part — *The Doctrine of the Nestorians was, that in the Son of God there were two Persons, or ὑποστάσεις, of which the one was divine, even the eternal Word, the other, which was human, was the Man Jesus, that these two Persons had only one Aspect, that the Union between the Son of God, and the Son of Man, was formed in the Moment of the Virgin's Conception, and was never to be dissolved, that it was not an Union of Nature, or of Person, but only of Will and Affection: that Christ was therefore to be carefully distinguished from God, who dwelt in him, as in his Temple, and that Mary was to be called the Mother of Christ, and not the Mother of God.* — I have quoted this Sentence

† Cent. v. P. ii. C. 5. P. 268.

at large, to shew how very unfair our *Apologist* is in his Quotations. It appears from this very Passage that, according to *Mosheim*, *Nestorius* held both the *Eternity*, and the *Divinity*, of the *Son of God*. The like Account of his Tenets is given both by ^g *Dr. Cave*, and ^h *Du Pin*. ⁱ *Socrates* also informs us that *Nestorius* was not only no *Arian*, but a violent Enemy to all the *heretical* Sects, the *Arians* in particular; that he instigated the Emperor to persecute them, and that he himself attempted to pull down a Church of the *Arians*: and he blames him for his persecuting Spirit. ^k *Socrates* farther tells us that, though some of his Enemies accused him of making *Christ* a mere Man, the contrary appeared from his Writings, and from the Testimony of his Followers. His Error consisted not in denying the *Divinity* of *Christ*, but the Union of the *divine* and *human* Nature in him. And against this Error that Article of the *Atbanasian Creed* seems to have been levelled — *Who, although he be God and Man, yet he is not two, but one Christ*. ^l There are also seve-

^g Hist. Lit.

L. vii. C. 29, 31.

^h Nouv. Biblioth.

^k Ib. C. 32.

ⁱ Hist. Eccl.

^l See many of

these Fragments among the Works of *Marius Mercator*, published by *Garnerius*.

ral Fragments of *Nestorius* extant, in which he expressly affirms the *Divinity* of *Christ*, declares his Assent to the *Nicene Faith*, and condemns *Arius*, and his Doctrines. And that the *Nestorians* now in the East hold the same Doctrines with their Founder, I refer him for Proof to the same learned ^m *Mosheim*, and the Authors cited by him.

Against this full Proof, which our *Apologist* might, or rather must, have seen in the very Author he quotes, he has given us in a Note a most curious Argument to prove that the *Nestorians* could not well be other than *Unitarians*. *Theodore Bishop of Mopsuestia* would not allow the Confession of *St. Thomas* to *Christ*, *Job. xx. 28.* to be a Proof of our *Lord's Divinity*. But *Nestorius*, and his Followers, strictly adhered to and revered his Name and Writings. Therefore *Theodore* himself, and all these his Admirers, must be *Arians*. And for this he quotes *Dr. Lardner*. But if we look into *Dr. Lardner*, we shall find that he does not quote this from any Work of *Theodore* now extant: but from *the Acts of the Council of Constantinople*. And he tells us *they are alledged*

^m Cent. xvi. C. 2. S. 3.

in the Way of Reproach, and are among Charges brought against him. And perhaps the Quotations are not quite exact and fair. — But all this our *Apologist* has wisely omitted. It is surely, neither reasonable, nor possible, to judge of any Man's Opinion from such an Extract as this is. Supposing, the most that can be inferred from this Passage, that *Theodore* really put *this fine Interpretation* on this Text of *Scripture*, it will not follow that he did not believe our *Lord's Divinity*. He might infer this from many other Texts. Much less will it follow that all who *reverenced his Name were Arians*. I have shewn above that this Confession of *St. Thomas* was a full Proof of *Christ's Divinity*: but I don't call every one, who thinks otherwise, an *Arian*. I have also proved the Worship of *Christ* from *1 Cor. i. 2.* but though *Dr. Hammond* gives another, and I think, a very wrong, Interpretation of this Text, I am well assured he was neither *Arian*, nor *Socinian*. The Truth of the Matter is that both *Nestorius*, and *Eutyches*, had greatly disturbed the Church by their curious Questions, and idle Disputes, about the Union of the two Natures in *Christ*, and Things were carried with great Heat,
and

and Animofities, on both Sides. ⁿ This Council of *Constantinople* feems to have acted with more Zeal, than Prudence, or Temper. They were not content with condemning *Nestorius*, but proceeded againft all who bore any Relation to him, and from Extracts out of their Writings charged them with heterodox Opinions, which they themfelves never dreamt of. And therefore we can form no Judgment of any Man's Opinions from fuch partial Extracts. Does Mr. *L.* confult Authors only to pick out fuch little Scraps, as may feem to favour his Opinion? He might have learnt from this Account of *Theodore* by Dr. *Lardner*, which he refers to, that he lived and died in the Communion of the Church; and that he was in high Esteem among all his Contemporaries. ^o *Socrates* tells us that he was a Friend and Companion of St. *Chryfoftom*. ^p *Sozomen* fays the fame, and commends him as *a Man well verfed in Scripture, and other Parts of Learning, and Philofophy*. ^q *Theodoret* tells us that he was *an eminent Teacher, and had vigorously opposed all the Crews of Hereticks;*

ⁿ *Mofheim* Cent. vi. P. 2. C. 3. ^o *Hift. Eccl. Lib. iv.*
 C. 3. ^p *Hift. Eccl. Lib. viii. C. 2.* ^q *Lib. v.*
 C. 27, 40. See alfo *Cave* *Hift. Lit.* — *Du Pin. Nouv.*
Biblioth.

that he continued Bishop 36 Years, contending against the Followers of Arius, Eunomius, and Apollinarius. Nor was this Theodore ever accused of Heresy in his Life-time. And, when after his Death this Charge was brought against him, he was powerfully vindicated by Vigilus, and Facundus. † Facundus's Vindication is now extant: in which he proves from Theodore's own Works that he was orthodox in the Doctrine of the Trinity. I shall quote only one Passage out of many. He says that *Christ was both God and Man, both according to Nature the true God, and essentially the true Son of the true God.* Theodore also wrote against Eunomius, and Apollinarius, and an Exposition of the Nicene Faith. We have also his Confession of Faith preserved by Marius Mercator, who wrote against him. There he says, *We confess the Father to be a proper Person, and so likewise the Son, and so likewise the Holy Ghost, and preserving the Word of Godliness, we do not think the Father, the Son, and the Holy Ghost to be three different Essences, but one in the Unity of the Godhead.* If therefore we may judge of the Faith of these Nestorians from the Writings either of Nestorius,

† Facund. Lib. ix. C. 2. P. 132,

or his Master *Theodorus*, they were indeed *Unitarians*, and so I hope we are all, but not in Mr. *L's* Sense of the Word. They received the *Nicene Faith*, and held the Doctrine of a *Trinity in Unity*.

* Our *Apologist* skips from the fourth Century to the tenth, where he can find no Associates but some *Lombards*, and other *barbarous Nations*. Towards the Close of the eleventh Century he claims *Roscellin Canon of Compiègne*, and quotes *Mosheim* for it. † But as *Mosheim* tells us that he was charged not with *Arianism*, but *Tritheism*, so his learned Commentator Mr. *Macklaine* acquits him of this Charge. He observes that it must be considered that *the learned Men now mentioned, (Fulco and Anselm) were the inveterate Enemies of Roscellin, and that they perhaps comprehended his Meaning imperfectly, or perverted it willingly. Several Circumstances prove that some of his Adversaries were in one, or the other, of these two Cases. Anselm himself furnishes sufficient Grounds for this Suspicion, since, notwithstanding his Aversion to the Nominalists, of which Roscellin was the chief, he grants that the Opinion*

* P. 28.

† Cent. xi. P. 2. Ch. 5. P. 548.

of his Antagonist may be admitted, or at least tolerated, in a certain Sense, and even that he is not perfectly assured of understanding fully his Meaning, and that he believes the Sentiments of that Ecclesiastick to be less pernicious than his Accusers have represented them.

^u In the same Manner our *Apologist* takes his Account of *the famous Abelard's* Tenets from *the Charge brought against him* by his Enemies. And yet from this very Charge it appears, that he was not so *completely an Unitarian* as our Author would wish him. If *he corrupted the Doctrine of the Trinity*, he must believe a *Trinity*. If *he entertained unworthy and false Conceptions of the Union of the two Natures in Christ*, he must believe that *the two Natures*, divine and human, were in some sort *united in him*. But *Mosheim* himself, from whom our *Apologist* takes his Account, vindicates him from this Charge, in the Words immediately following, which Mr. *L.* with his usual Unfairness has thought proper to pass by. — ^w *It must be confessed* (says he) *by those who are acquainted with the Writings of Abelard, that he expressed himself in a very singular, and incongruous Man-*

^u P. 29.^w Cent. xii.

ner upon several Points of Theology, and this indeed is one of the Inconveniencies, to which subtle Refinements upon mysterious Doctrines frequently lead. But it is certain on the other Hand, that St. Bernard, who had much more Genius, than Logick, misunderstood some of the Opinions of Abelard, and wilfully perverted others. * The like Account is given by all the best Historians. And his Apology is now extant, in which, after some Excuses made for some crude Expressions, he denies every Part of the Charge brought against him, and declares, amongst other Things, that he believes that *Jesus Christ is the true and only Son of God, born of the Substance of the Father before all Ages; and that the Holy Spirit is the third Person of the Trinity, who proceeds from the Father, and the Son.* There is also among his Works a short Exposition of *St. Athanasius's Creed*, in which he professes his Assent to that Creed, and says that *we not only believe, but worship three Persons in the Unity of the*

* See *Du Pin. Nouv. Biblioth.* — *Cave Hist. Lit.* — Mr. Bayle in his Dictionary tells us that his Enemies had caused a Belief that he admitted three Gods. Yet 'tis very certain that he was very orthodox on the Doctrine of the Trinity, and that all the Processes made against him on that Matter are pitiful Cavils, that proceeded either from Malice, or Ignorance.

Godhead. This is Mr. *L's* complete Unitarian, as complete an one as *Athanasius* himself. But he chooses to give us his Doctrines, not from himself, but from the *colouring, and Representation of his Adversaries*. And this he takes from *Mosheim*, but takes no Notice of the Paragraph immediately following, where *Mosheim* in great Measure acquits him from this Charge. Such reasoning really deserves no better Name than, what Mr. *Bayle* calls it, *pitiful Cavilling*.

^y I shall leave our *Apologist* in quiet Possession of his *Pasaginians*, an obscure Sect, of whom I can find but little Notice of in History. ^z *Mosheim* tells us that *their two chief religious Tenets were, first that the Observation of the Law of Moses was obligatory on all Christians, in consequence of which they circumcised their Followers, &c. Secondly, that Christ was no more than the first, and purest Creature of God*. And, he also tells us, that this wild Sect expired soon after their Birth.

I do not find that our *Apologist* any where lays claim to the *Waldenses*, as complete Unitarians:

^y P. 31.

^z Cent. xii. P. 2. C. 5. P. 618.

rians: ^a but he has given us at the End of his Appendix *their Confession of Faith, which was presented to Francis I. 1541.* which he extolls highly for its *admirable Simplicity, and Conformity to Scripture.* This he has taken from ^b Mr. Morland's History of these Churches. But with what View he has inserted it I know not. Would he from hence infer, or insinuate, that these Men were of the same Principles with himself? Was this the only *Confession of Faith*, which we have of these *Waldenses*? No. ^c The same Mr. Morland but a few Pages before gives us *an antient Confession of Faith of these Waldenses out of certain Manuscripts bearing Date A. D. 1120.* The second Article of which is—*We do believe there is one God—Father, Son, and Holy Spirit*—^d And a few Pages after we have *an Abbreviation of their Confession of Faith which was presented to Ladislaus King of Bohemia A. D. 1508.* by some of his Subjects of the same Faith with these *Wal-*

^a P. 175.

^b We are obliged to our Author for referring us to this curious Book of Mr. Morland's, where may be seen an Account of the Antiquity of these Churches of the *Waldenses*, their Faith and Practice; how many Years before *Luther* they opposed the Errors of the *Church of Rome*, and what cruel Persecutions, and Massacres, were brought on them by the Instigation of the *Popes of Rome*, to the eternal Infamy of that Church.

^c P. 30.

^d P. 43.

denses,

denses, wherein they declare that *they taught that God is known, by Faith in the Scriptures, to be One as to the Substance of the Divinity, and three Persons, viz. Father, Son, and Holy Spirit; that as to the Persons there is a Difference, but as to the Essence and Substance, Coequality, and Indistinction.* ^e And they refer to the *Nicene, and Athanasian, Creed.* The same Author has given us a *Confession of Faith published by the reformed Churches of Piemont A. D. 1658*, the first Article of which is that *there is one only God, a spiritual Essence, &c. and that there are three Persons in that one, only, and simple, Essence, the Father, the Son, and the Holy Spirit.* ^f In the same Book we have an Account of *the ancient Discipline of the Evangelical Churches of the Valleys of Piemont, extracted out of divers authentick Manuscripts written in their own Language several hundreds of Years before either Calvin, or Luther.* Amongst the rest we have *the Catechism of these antient Waldenses.* One Question is — *Whereby canst thou know that thou believest in Christ? --- The Answer is --- By this that I know him to be true God, and true Man ---* Another Question is. — *Dost thou believe in*

^e P. 61.^f Chap. 5. P. 72, &c.

the Holy Spirit? Answ. — *Yes, I do believe. For the Holy Spirit proceeds from the Father, and the Son, and according to the Divinity is equal to the Father, and to the Son. Lastly, We have an Extract from several Treatises of these Evangelical Churches, ^g in one of which they declare against all Invocation of Saints, and say that no Man bodily born whatsoever, but Christ, ought to be adored; ^h and again, that it were far more expedient to adore Christ alone of all Men, he being absolutely the best and kindest Mediator. From all this it appears abundantly how little Mr. L's Quotation from their Confession is to his purpose. They could never mean to exclude the Worship of Christ. They believed him to be God, adored him, and thought his Worship conformable to Scripture. ⁱ As to their Confession of Faith presented to Francis I, the Design of it was to vindicate themselves from the Calumnies of their Enemies, who threatened them with a Persecution. It is a very sound one. They declare their Belief that in Jesus Christ dwelleth all the Godhead bodily. If it is not so explicit with regard to the Doctrine of the Trinity, as some of their other Confessions are, it might be*

^g Ch. vii. P. 169.

^h P. 171.

ⁱ See Thuan,

Hist. Lib. vi. P. 189. — Sleidan Hist. Lib. xvi. P. 347.

because

because they were never accused by their Adversaries of denying this Doctrine. ^k The Popish Inquisitors, who drew up Articles against them, never charged them with this. ^l *Reinerius*, a Popish Author, who wrote against these *Waldenses*, and is cited by A-Bp *Usher* in his Treatise *de Christianarum Ecclesiarum successione et statu*, complains that *this Sect of the Waldenses was the most pernicious of any, because they carried with them a great Shew of Godliness, as they lived honestly with Men, thought well in all Things of God, and believed all the Articles of the Creed, only they blasphemed, and bated the Church of Rome.*

I shall readily indeed acknowledge that there have been in all Ages of *Christianity*, from the Days of the Apostles down to the present Times, Persons who have denied the Doctrine of the *Trinity*, and the *Divinity* of our *Blessed Saviour*. Such were *Ebion*, and *Cerintbus* in the *Apostolick* Age, against whom, ⁿ as we are told by good Authority, *St. John*

^k *Morland* B. ii. C. 1. ^l Cap. vi. P. 151. See also *Cave* Hist. Lit. — *Mosheim* Cent. xii. P. 2. C. 5. P. 616. — *Allix's* Hist. of the Churches of *Piemont*. ^m *Iren.* L. iii. C. 11, 18. — *Tertull.* Præscript. C. 33. — *Hieron* de viris illustr. Prolog. in *Matt.* — *Epiphan.* Hæref. L. ii. P. 423. See *Waterland* Import. Doct. Trin. Ch. vi.

wrote both his *Gospel*, and *Epistles*, ⁿ and he calls them *Deceivers*, and *Antichrists*. Such there were also in the following Ages, both before, and after, the *Council of Nice*. But they have been always condemned as *Hereticks* by the *Catholick Church*, and cast out of her Communion. But, that *religious Worship is to be paid to God the Father only, and not to our Lord Jesus Christ*, I do not find that any of them ever held. ° And this was the bold Assertion, which our *Apologist* undertook the Proof of. But he will not find among them all any such *complete Unitarians* as himself. His *Nazarene Christians, the Church of Jerusalem*, and all other *Christian Churches*, both before, and since *the Council of Nice*, have thought it their Duty to worship the *Son of God*. Not only *Nestorius*, and his Master *Theodorus, Roscellin, Abelard*, and the *Waldenses*, but *Arius* himself, and all his Followers, in *Asia, Africa, and Europe*, and among the *Gotths, Vandals, Hunns, and Lombards*, were *Worshippers of Christ*. And so have been our modern *Arians, and Socinians*. ^p His great Apostle *Dr. Clarke* expressly teaches us that

ⁿ 1 *Job*. ii. 22. — iv. 3. — 2 *Job*. 7.

° P. 119, 147.

^p *Script. Doct. Trin. Pt. ii. Sect. 50.*

Worship is to be paid to the Son, by offering him Praise and Thanksgiving, invocating him in Prayer, &c. And the late Bp of Clogher in his *Essay on Spirit* calls our Lord the *second Jehovah*, and pleads strongly for *Worship* due to him as such. *Socinus* also, though he held *Christ* to be not *God*, but only *Man*, yet held *Worship* to be due to him, ⁹ as our Author himself tells us. And when *Franciscus Davides*; and some others in *Transylvania*, more dangerous, but more consistent, *Hereticks*, denied the *Worship of Christ*, ^r *Socinus* was greatly provoked, wrote against him with great Bitterness, and called him a *Blasphemer*, *more than an Heretick*, and *unworthy the Name of a Christian*. And the *Socinians* deposed these Men, and cast them out of their Communion. And *Davides* was at their Instigation cast into Prison, where he died a miserable Death. Accordingly in the *Racovian Catechism* we find the *Worship of Christ* defended on the same Principles, as the *Romanists* defend the *Worship of Saints, and Angels*. ^s And to the Question

⁹ P. 138.

^r *Socin. contra Vujek* Ch. 2. — *Mosheim* Hist. Eccles. Cent. xvi. Sect. iii. Pt. 2. Ch. 4.

^s *Quid vero sentis de iis hominibus, qui Christum non invocant, nec adorandum censent? — Prorsus non esse Christianos sentio, cum re ipsâ Christum non habeant, et licet verbis id negare non audeant, re ipsâ negent tamen.*

— *What think you of those who hold that Christ is not to be worshipped* — The Answer is *I think they are by no means Christians.* In vain then does Mr. L. look out for *his complete Unitarians* either in ancient, or modern Times. He has, I believe, the Honour of being the Author of the first Sect (unless perhaps these *Transylvanians*) who called themselves *Christians*, and yet denied that any *Worship* was due to *Christ*, and his *Liturgy* is the first *Liturgy*, wherein *the Worship of Christ* was omitted.

It does not fall within the Compass of my Design to follow him any farther. I could point out gross Misrepresentations in his *English History*. But I think I have followed him far enough, and I believe the Reader will think so too. I shall not therefore attempt to derogate from the Character of his Martyrs, and Confessors, but leave him to enjoy his good Opinion of them. Nor do I approve of any *sanguinary Laws*, or Persecution for Conscience sake. I shall not justify, or apologize for, *Calvin's Treatment of Servetus*, or any other like Severities. Only one Thing I would observe to him, that those, who were condemned for *Herefy* here in *England* in the first Ages of
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the Reformation, did not suffer merely for denying the *Divinity of Christ*. They were *Anabaptists* from *Germany*, as *Bp Burnet*, and our Author from him, tells us. Let him then look into *Sleidan*, *Seckendorf*, and other Historians of those Times, and he will find that they not only held the most dangerous Tenets subversive of all Government, but were guilty of the grossest Enormities, had raised the most dangerous Seditions, and subverted whole States. It is no Wonder then, that the Government should be very jealous of such Enthusiasts, and think it necessary to proceed against them with great Severity, for Reasons of civil Policy.

But why all this Outcry against *Persecution*? Surely there was never less Reason to complain, or be afraid, of it. Never were Dissenters of all Kinds treated with greater Lenity. The *Church of England* sets not up herself as *Lord over the Faith, and Consciences of others*; nor does she *dictate, or prescribe, to others what they are to believe*. She claims only a Right to declare her own Terms of Communion, a Right, which every petty Society lays Claim to, and to judge of the Qualifications to be

required of her own Ministers, a Power essential to the very Being of a Church. Those who cannot comply with these Terms have free Liberty to worship *God* in what Manner they please. Mr. *L.* himself, who exclaims against this *Monster of human Authority*, has (" as an ingenious Writer has observed before me) Reason to acknowledge that our Church is no very fierce *Monster*. If these *Unitarians* should ever gain an Establishment (which I trust they never will) I very much doubt whether we should meet with the like Indulgence. In the last Century, when the *Sectaries* got the upper Hand, they treated the Members of the *Church of England* with greater Severity, than they themselves had felt in the Days of A-Bp *Laud*. We have seen that of old *Constantius*, and *Valens*, and after them the *Goths* and *Vandals*, grievously persecuted the Church of *God*. We have seen too that in later Times the *Socinians* proceeded with great Rigour against *Davidess*, and his Adherents. And I fear, if these *complete Unitarians* should prevail, they would not want Pretence from *Scripture* to prohibit what they must call *Idolatry*, and perhaps extirpate all those *who served other Gods*.

Far be it from me to desire to persecute them, or injure them in the least, in their Persons, or Possessions: but surely we may exclude them from our *Communion*, and much more from our *Ministry*, without any Breach of Charity, How can there be any Communion between Persons of Sentiments so diametrically opposite? how can they join in Worship, who have not the same Object of Worship? If Persons of these Principles petition for Relief, and call upon us to repeal our *Articles*, and new model our *Liturgy*, I humbly think they merit very little Regard.

T H E . E N D.

As I was unwilling to swell this Pamphlet with Quotations at length from the Original, I have here added the Editions of the antient AUTHORS herein cited.

- Clemens Romanus }
 Ignatius } per Cotelierum 1724.
 Polycarp }
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 Justin Martyr }
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 Hippolytus per Fabricium, Hamburg, 1716.
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 ——— contra Cels. Cantab. 1658.
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Lately printed by J. and J. FLETCHER, in the
Turle, Oxford;

THE Reasonableness of requiring Subscription to Articles of Religion from Persons to be admitted in Holy Orders, or a Cure of Souls, vindicated in a Charge delivered to the Clergy of the Diocese of Oxford, in the Year 1771.

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An Answer to a Pamphlet, entitled, Considerations on the Propriety of requiring a Subscription to Articles of Faith.

The Excellency of the Jewish Law considered. In Two Sermons preached before the University of Oxford. To which is added an Appendix: And also a short Comment on Psalm CIX. and LV. wherein they are shewn not to be Imprecatory but Prophetical.

Christ the Lord of Glory. — A Sermon before the University of Oxford, with Additions, confirming and enforcing the Doctrine.

The Use of Reason in Matters of Religion stated and explained. — A Sermon before the University of Oxford.

Jephtha's Vow considered. — A Sermon before the University of Oxford. With an Appendix, &c.

The Witness of the Spirit — A Sermon before the University of Oxford.

The Doctrine of Justification by Faith, explained in a Sermon before the University of Oxford.

A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet, entitled, an Essay on Spirit, in three Parts, with an Appendix.

* * * The above are all by the Rev. THOMAS RANDOLPH, D. D. President of C. C. C. Lady Margaret's Professor of Divinity, and Archdeacon of Oxford.



A
SCRIPTURAL CONFUTATION
OF THE
ARGUMENTS
AGAINST THE
ONE GOD HEAD
OF THE
FATHER, SON, and HOLY GHOST,

PRODUCED BY
The Reverend Mr. LINDSEY
In his late A P O L O G Y.

By WILLIAM BURGH, Esq.

THE SECOND EDITION.

OMNES AD SACRAS LITERAS SUNT DUCENDI, UT
INDE TALIA HAURIANT, QUÆ, NISI DEO SE-
MET PATEFACIENTE, COGNOSCI NEQUEUNT.

GROTIUS.

Y O R K :

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M D C C L X X V .

[PRICE THREE SHILLINGS.]

to draw their own inferences, without being distracted by the intervention of such as are altogether foreign to the subject. I have gone yet farther, and, reasoning on the principles I had set down, have supplied them with such arguments as were amply sufficient to my own conviction; and which, had I not believed them to be sufficient to theirs, I never should have given to the world.

But, as I was new, both to that world, and myself as an author, it was natural in me to wish to obtain its sentiments as speedily as possible. To this purpose (which was all that an anonymous writer could do) I directed my printer to present copies of my book to a select number of persons, who might reasonably be supposed to lead the sentiments of the public: Persons on whom, either an exalted station, or something better than an exalted station had conferred consequence. I flattered myself that I should the more readily learn their opinion of my work, (if a favourable one) by taking this method of soliciting their perusal of it. I was not disappointed; for though I have not much to boast of any approbation personally addressed to myself, from those who have drawn their honours from the royal fountain, yet I was not unnoticed by others, who derive theirs from the clear and unpolluted spring of merit. Amongst the first of these, Sir, I was favour-
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ed with your sentiments, delivered to me thro' the medium of my bookfeller's conveyance, in the speediest and most polite manner. Let then a Layman, writing on a most important religious subject, make his boast, that he can, at least, produce credentials in his favour from a layman, and that layman Mr. Edmund Burke.

To have found an ally in a person who had himself maintained the establishment of the church; who, as a friend to truth, and as an investigating Christian, had already so ably, so eloquently, so zealously combated in her cause, must, in any situation, have been a pleasing circumstance. In mine it was much more; for when I perceived myself abetted by your favourable judgement, it gave me the fullest reason to hope, that my well-meant endeavours, to satisfy the scruples of men, who object upon one particular ground, would be attended with success; especially as I might now take the liberty of inscribing that work to you, from whose approbation alone it could derive the confidence to claim your patronage.

When I have thus made it known to the world that you have borne me a favourable testimony, I may add, that I republish with a certainty of being useful. I may indeed consider myself as having answered Mr. Lindsey's book in a manner originally foreign from my
intention,

iv D E D I C A T I O N.

intention, and thrown a weight into the opposite scale, sufficient to preponderate against his huge mass of human authority. I have the honour to be,

Sir,

With the greatest respect and esteem,

Your much obliged,

And most obedient, humble servant,

WILLIAM BURGH.

Advertisement.

IN the following sheets, which I am desirous of rendering universally useful, I have taken care to write the third and fourth chapters in such a manner, as that they may be read separately by persons to whom the preceding part of the work might be difficult or unnecessary.—The plan I have pursued throughout is as follows.—Having, as I think, set aside Mr. Lindsey's foundation of argument in the introduction, and shewed the fallacy or inconclusiveness of what he builds most upon, I have in my first chapter stated the proper premises upon which our reason is at liberty to act with respect to scripture truths. In my second, I have endeavoured to shew the nature of the evidence which is borne to that great scripture truth to which our faith is required. And in the subsequent parts of the work have shewed what the evidence itself is.—I have but one request to make of my reader, which is, that he will do by me as I did by Mr. Lindsey; and when he is reading my book, that he will place the

a Bible

Bible beside him; for, by my agreement, with that only do I desire to stand; nay, if I shall be found to disagree, I wish to fall. In some few instances, for the sake of continuing a sentence, I have changed the person used in a scripture precept, and, instead of absolutely adhering to such words as *do ye*, have sometimes said *we are desired to do*, &c. and in a few instances have omitted a multitude of nominatives, where one answered the purpose full as well, as in Rev. vi. 15, 16, where it is said that *the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man hid themselves in the dens, and in the rocks of the mountains*; in such cases I have used only the first. Of this I think it necessary to apprise my reader, lest he should charge me with inaccuracy in my quotations; whereas I will promise him that, throughout the whole work, he will not find the smallest alteration made in the sense. The passages with which I have taken this liberty are but very few also; but let him lay the Bible before him, and there is no great danger of his being misled.— Sometimes instead of quoting I have paraphrased;

phrased; but that will always appear in the instance. — In the 66th page I have made a comment upon John viii. 58, and confuted an objection brought against it by an author who styles himself “ a Lover of the Gospel.” The passage which I have treated of was pointed out to me; it remained on my mind, and by mistake I have ascribed it to Mr. Lindsey. This is but of small importance. I mention it only that I may apologize to him for it.

 SCRIPTURAL CONFUTATION, &c.

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

THE conduct of Mr. Lindsey, in resigning the vicarage of Catterick on certain scruples, excited my curiosity to know what his particular objections to the subscription of the articles of the church of England were. His resignation was soon followed by a book under the captivating title of “The Apology of Theophilus Lindsey, A. M. on resigning the vicarage of Catterick, Yorkshire.” With this book, which was greedily bought up, I also furnished myself. What I expected to have found in it, is of no consequence to the public; but I did indeed find a much “larger circuit taken” than the title promised, and that “the design was not barely to offer a vindication of the motives and conduct of a private person,” but to assail every fundamental doctrine of the church, from the ministry of which he had retired; to degrade the God of our salvation; to snatch from us the object of our religion; and to evince, that Jesus Christ is not one, with the Father and the Holy Ghost, God. Upon what foundation he has raised the flimsy superstructure of his own doctrine, or rather with what engines he has endeavoured to subvert the fixed fabrick of our religion, and force it from the basis of revelation, I shall proceed to shew; and without insinuating

nuating pretensions to divine assistance, from the grant of which it might be inferred, that my cause had the particular favour of heaven, I hope to evince the divinity of our blessed Lord and Saviour Jesus Christ, and, in opposition to all the human authority convened by Mr. Lindsey, to shew that God himself has borne testimony to it; and if, from his revelation, it be clearly set forth that Jesus Christ is both God and man, I hope and believe the position will be acceded to, however unable reason may be to comprehend it, or how numerous soever the voices may be which have lifted themselves up against it.

Before I enter upon the subject proposed, I think it necessary to remove some prejudices which favour Mr. Lindsey's cause, prejudices so natural to the mind of man, that he has been aware of their use, and, with superfluous diligence, bestowed near half his book to instill them. The influence of these upon my readers I must, however, try to avert before I can hope for an impartial hearing; for I have resigned no vicarage; I have pushed from me no worldly advantages; I have given no proofs that a little, with a settled conscience, is preferable, in my eyes, to great riches retained by acquiescence in that which I do not believe; all of which he has done, and for which let me freely pay him the tribute of my praise; let me declare that I honour the sincerity which such a conduct demonstrates; but let me never say that, from the rectitude of his heart, I can deduce the rectitude of his opinions. Such proofs of my sincerity, it is true, I have it not in my power to produce; but even Mr. Lindsey has borne such testimony to the troubles of an unquiet spirit, that no man will conceive that I should seek to incur them by a voluntary engagement in the cause of falsehood, or look upon the salvation of my immortal soul as a matter of
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so little importance to me, that I should maintain a doctrine, connected as this is with the felicity of a future state, if I were not clearly convinced of its truth.

Unless then I am to consider it written with a view to prejudice the Reader, the aim of the long chapter of sufferers for the maintenance of Mr. Lindsey's doctrine is altogether inexplicable to me, because I am unable to deduce the truth of a system from any other source than that of reason or fair argument. Submission to misery, in preference to the concession of an opinion, does indeed prove the sincerity of the sufferer, but by no means the opinion for which he has suffered; it may prove the weakness of his understanding, but by no means the strength of his cause. In India the distortions of the Bramin are the testimony of the divinity of his Ixora; in the holy office, the submission of the Jew to the extremest tortures, is the testimony that our Saviour had not even divine assistance; and now in England we find a number of unhappy wretches suffering under equally unjust and cruel inflictions, to prove a negation of our Saviour's divinity; and this list of miserable creatures is held out to the public by a gentleman who has voluntarily added himself to the number. I have already said that I considered such a conduct as a proof of sincerity, but I cannot submit to allow it the name of martyrdom, or in the least degree a proof of the justice or truth of the opinion for the maintenance of which it is sustained; doctrines the most contradictory would else be true. Papal supremacy and regal supremacy have almost mingled their blazing testimonies, and were they both truly to be maintained? What horrible proofs have been given to the world that flour and water are flesh and blood; and will any man declare that the contrary doctrine has derived validity from equal, nay greater, streams of blood

poured out to testify that they were flour and water still? No man, surely; because this is a position, the proofs of which are submitted to all men, and a stronger degree of testimony, than my steadfastness, may be and is borne to it by the senses of all mankind. Both sides of this question have had their bleeding advocates, and are they therefore both true? I will go yet farther and say, that were I to undergo the sharpest afflictions for entertaining the opposite doctrine to that of Mr. Lindsey, (and I would undergo them rather than depart from the belief for which I think I have so sufficient grounds) yet I should not conceive that I had added even the slightest proof of the truth of it. My sincerity the world would, I believe, allow, but what could my sincerity evince? I suffer for a position, and because I have believed it upon arguments seeming sufficient to me; if they be in fact sufficient, I have done well to adhere to them, and they were as valid before my suffering as afterwards; and if they are defective, my miseries cannot alter the conclusions following from them. Their truth or falsehood, the justice or injustice of the inference are pre-existent to my testimony, and so absolutely independent of my belief, or any proofs that I may give of the sincerity of my belief, and are so far from deriving strength from my suffering in behalf of them, that they would have been precisely the same though I had never been born, as if I had made my exit at a stake. I am anxious to establish this point, and therefore dwell upon it, for I fear that too easy credit may be yielded to a doctrine held forth by a claimant to martyrdom; the seal of blood has given a seeming validity to many a position, from which the assertors had before derived no glory; the stake, where it has been the only argument, has sometimes been considered as a very convincing one; and a departure in flames has been thought to have revealed

vealed the angel, where the precepts for which they are sustained had perhaps only shewed forth the contemptible man : But martyrdom is not now to be deduced from sincerity, which is all that can be concluded from strenuous suffering. The apostles indeed were martyrs, they bore testimony to facts submitted to their senses, and had even a sensible perception of divine assistance, of which also they gave proofs to the world : They bore testimony, and they would not recede from it ; what they testified they knew, and promulgated by extraordinary aid, of which they were eminently conscious ; what they knew, not what opinions they formed without divine assistance, was their doctrine ; and from the testimony of what they knew they would not be deterred ; they suffered, and their constancy was a proof of their sincerity : But they were sincere, not in the maintenance of dubious controvertible doctrines, but in having testified, that what they had preached they had known. As then they were sincere, and had proved themselves so, we must conclude that they did know what they had preached, and consider their steadfast adherence to what they had set out with as an exceedingly strong testimony borne to the truth of it ; and such a testimony as this is what is properly called martyrdom. I hope that this may be sufficient to warn my readers from looking upon sincerity as a proof of the opinion sincerely believed ; let it recommend the heart, but by no means the head, the errors of which may be as sincerely believed as the best established maxims.

The prodigious number of names, only pretending to human authority, which are produced by Mr. Lindsey to support his doctrines, might perhaps be well opposed by citing as great a multitude of eminent men, who have agreed with the church of England, and ascribed divinity to our blessed Saviour. Were it only to
 satisfy

fatisfy him, with whom, I fear, the authority of the scriptures will signify but little, I would pursue this course of argument (if argument it may be called); but I scorn any other foundation than that of God himself, whose written word, not seen through the medium of a comment, is alone evidence to me; let it not therefore be inferred, that I am unable to meet him upon his own ground, because I choose that which is better; for I could, to him, oppose as good human authority to maintain my belief as any ten Dutch women in Europe, however strenuously they might have sustained and suffered for the doctrines of Anabaptism.

The dispositions of mankind lean toward those who flatter their reason, and endeavour to reduce all things to her comprehension, or to those who abet that pride with which she is desirous of rejecting whatsoever she cannot comprehend; from this principle it is that they who familiarly illustrate the most unfamiliar difficulties, or flatly deny the existence of that which transcends the faculties of man, are heard with partial ears. Against this prejudice also, in favour of Mr. Lindsey, I am obliged to guard; for he has declared, that “our Saviour Christ teacheth no mysterious doctrines”. As I have already said, that the scriptures shall be my only appeal; to this denial of a mystery, nay to that ridicule with which the word *Mystery* is treated throughout Mr. Lindsey’s book, I shall oppose the serious declaration of St. Paul, who, speaking of the gospel of Jesus Christ and him crucified, and that not with enticing words of Man’s wisdom, but in demonstration of the Spirit, that our faith might stand not in the wisdom of man, but the power of God, declares, “we speak the wisdom of God in a mystery”; and this he says he does “by the Spirit of God, by which alone the deep things of God are searched”; and he farther declares, that

that "the spirit compares spiritual things with spiritual; but that these things are foolishness to the natural man who receiveth not the things of the Spirit of God." See 1 Cor. ii.

Will Mr. Lindsey now persevere to say, that the doctrine of Christ is not mysterious? The moral doctrines delivered by himself I grant, indeed, are not so; but on the contrary most perspicuously clear; but a manifestation of him who delivered those doctrines, and a revelation testifying of him, and setting forth who he was, and is, and shall eternally be, and that "in him dwelleth all the fulness of the Godhead bodily," Coloss. ii. 9. Is not this a mystery? "Now, without controversy, great is the mystery of godliness; God was made manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16. Let us then beware of the philosophy of the natural man, of the enticing words of man's wisdom, which St. Paul has warned us against, because he well foresaw that it would stand in the way and preclude "the acknowledgment of the mystery of God, and of the Father, and of Christ," Coloss. ii. 2. This warning to beware of the deceits of philosophy is given at such a time, and in context with such a doctrine, as makes it utterly astonishing to me how any man in his senses should attempt to warp it to the purposes of overturning our Saviour's divinity: We are desired to beware of it, because it might be opposite to the declaration which immediately follows, that "in Christ dwelleth all the fulness of the Godhead bodily;" that "Christ is all in all;" that "Christ forgave us all;" that "of the Lord we shall receive the reward of the inheritance, for we serve the Lord Christ;" that "whatsoever we do, we should do it heartily, as to the Lord, and not unto man."

man." In short, St. Paul has given us this warning in the midst of his epistle to the Colossians, to which I refer as a most explicit declaration of our Saviour's divinity throughout. Let us just consider now, whether this warning can have any other object in view. Mr. Lindsey's principal objection to the Godhead of Christ, is, that it is not reconcilable to reason; St. Paul says, that the Greek requires wisdom. Mr. Lindsey says, that it is a doctrine fraught not only with impiety but absurdity; St. Paul says, that it is to the Greek foolishness. Of what doctrines, of what philosophy now was St. Paul afraid? Will Mr. Lindsey say, that he feared that the Greeks would, from their demand for a reasonable doctrine, adopt a doctrine contrary to what he thinks reasonable himself? Or will he say that the apostle apprehended, from their aversion to that which was foolish, their adoption of a doctrine which he himself declares to be foolish? If this be his mode of reasoning, it is so self-subverted that it requires only to be read for its own confutation. His assertion, that the Trinity is an idea adopted from Plato, is full of impiety, and so extremely weak, that I am sorry to see any man capable of promulgating it; and, were I not assured of this gentleman's sincerity, from the proof which he has given to the world, that upon the whole he disbelieves our Saviour's divinity, I should incline to conceive that he meant to impose this on mankind upon the faith of a martyr. I will now advance one of the like nature, and assure Mr. Lindsey that the idea of the Unity of God is derived from the philosophy of Socrates, who, notwithstanding his having been educated in a country where such a doctrine was esteemed impious, yet dared to preach this imagination of his own brain. How does this sound? Just as well as the other, and is advanced with fully equal truth. For my own part, I must now declare to this gentleman, that (so far from
having

having drawn my faith in the Trinity from Plato, the only book I have ever read on the subject, (except his own, which I was led to look into by my curiosity to see the motives of his uncommonly conscientious conduct) is the Bible. That I have thence deduced the doctrine of the Trinity; that both the Old and the New Testaments evince it; the Old by typical and verbal prophecies; and the New, by the events which justify the prophecies; that our Saviour's life and lessons teach it; and that the more explicit testimony of the Holy Ghost declare and enforce it; that, in the epistles of St. Paul, evaded or trifled with, it is delivered in nearly so many words. But I must farther declare, that though it be not precisely so denominated there, or in any part of the scriptures, I cannot form an idea why I am not at liberty to give a name to that, which another shall so describe as to put it into my power to give it a name for the benefit of communication. The Godhead of the Father, and of the Son, and of the Holy Ghost, is a doctrine which I deduce from the sacred writings, and to these three persons I am surely at liberty to give a name that shall at once comprehend them all, and serve the purpose of more expeditiously conveying my mind on the subject, whensoever I shall fall upon it, without levity. From the same source also I deduce the being of but one God; and as I have before given the name of Trinity to the three Persons, to this Godhead I give the name of Trinity in Unity; and what shall preclude my giving a name where the scriptures have given the substance, I own I do not see; nor can I conceive this objection to the Trinity of persons, and the Unity of the Godhead, to be a bit better grounded than that of the Quakers to the use of the word *you*, because the term is not to be found in the Bible. It is objected also to the doctrine of the Trinity, that the word was not formed till

late in the second century. As to the date of a word I cannot see it to be of any sort of consequence, if the idea to which it is annexed be but conveyed by it. If we had not been termed Christians by the people of Antioch, and that the professors of Christ's religion had, as yet, continued without a name, would posterity deny the existence of Christianity, or dispute the propriety of the term, because it was of the eighteenth century? The word *Christians* was equally applicable to us before we were called by it at Antioch, as after; and the word *Trinity* was equally applicable to the three persons of the Godhead before mankind agreed to call them by it, as after.

But if the name only were in debate, I should be but very little concerned about it, the Unity of the Godhead, and the Divinity of the three Persons being allowed, I care not by what appellation they are called: But I am sorry to see, at a time when I believe the *doctrine* is what Mr. Lindsey would confute, that he is weak enough to conceive that a disapprobation of the *name* will in the least contribute to his purpose; for either he must conceive that it does, and so trifle; or not conceiving so, acknowledge that he is talking about words only; and surely nothing can be more uncandid than such a process. He must assuredly know that his delicate conduct will procure him more readers than he could with modesty have hoped for, had his book been put forth without such a concomitant circumstance; and also that, in the multitude of his readers, understandings of every size must be numbered; and it is therefore impossible but he must have foreseen that some will be of so contracted dimensions, as to reckon the dislike of the word among the arguments against the substance named. To what purpose else than that of deception is it advanced, that to Luther “the word
Trinity

Trinity sounds oddly, and is of human invention, and that it were better to call Almighty God, God, than *Trinity*." And that Calvin says "I like not this prayer, O holy, blessed, and glorious *Trinity*, it favours of barbarism." Are Luther and Calvin among the opponents of the doctrine of the *Trinity*? No such thing; and Mr. Lindsey himself shall tell you that they were well known and warm contenders for what is called the doctrine of the *Trinity*, though they expressed such a dislike of the word itself. I cannot see his inference, unless he would insinuate that a dislike of the word, is a dislike of the doctrine, and therefore avail himself of the authority of these "virtuous holy" men: But that authority is altogether against him, as himself acknowledges; and Calvin, by a horrible instance, proved the sincerity of his belief in the *Trinity*, for he actually brought Servetus to the stake for opposing it.

If this delicacy of Calvin, concerning the barbarism of a term, be admitted in argument, I see no reason wherefore we should reject a classic mythology; or why, when we speak of our Saviour's incarnation, we should not use the words with which Erasmus ridiculed the fastidious wits of Leo's polished court, and say, "E cœlo descendit filius Jovis." In short, I can see no reason wherefore we should not, like Leo himself, pass judgment upon the whole of the sacred writings, declare them barbarous, and never read the Bible for fear of spoiling our taste. And with respect to what is said concerning Luther, however it may be asserted that he prefers the calling upon God, by the name of God, to the calling upon him by the name *Trinity*, it is deducible from this assertion, that he looked upon the two words as synonymous, and consequently that the word *Trinity*, though it might sound oddly, was expressive of the idea, which he chooses rather to express by the

term God; a term perhaps more pleasing to his ear.

Thus far I have written, not with a view of derogating from the real worth of Mr. Lindsey, nor of lessening the value of such worth in the eyes of mankind; but with a purpose of preventing the merits of the honest conscientious man being carried over to his cause, and concluded to be the merits of his argument. I am myself desirous that the favour which is due to his virtue should attend his person, but not be converted into partiality for his cause. I seek not to obtain the favour of the public to myself, but their unprejudiced ear, and that men should yield their convictions to truth only, and not take prepossessions for conviction. Preliminaries being, I hope, settled, I shall now no longer withhold my reader from that line of argument, by which alone it seems to me possible to inquire into the subject before us, and by the pursuit of which, I trust, I shall be able to evince the Divinity of our Lord and Saviour Jesus Christ.

C H A P. I.

*On the Province of Reason, with Respect to its Enquiry
into Scripture Truths.*

MR. Lindsey commences with an assertion, that “the unlearned reader sees at once, that the God who made him, and whom he is to adore, is one, without multiplicity or division, even as he knoweth himself to be one, being one person and not many;” and on this position he proceeds to argue. If Mr. Lindsey means by the unlearned reader, the reader of his book, who has never read the Bible, perhaps he is right; but I believe that every reader, who has read the Bible, will see the fallacy of this great foundation of all that follows in confutation of a trinity of Persons in the Godhead. On a supposition that nature has suggested, and philosophy refined upon the suggestion of a God, I do not doubt that natural religion might acquiesce in this assertion; but are we to come to the scriptures, which all men allow to be the foundation of our religion, with a religion already formed, and to judge of the revelation made by the God of truth, according to its correspondence with our previous persuasions? Are we to exalt our own reason, and say, that it is a standard whereby to measure the infinite extents of power and wisdom? or are we to set bounds to infinity, and annihilate all that stretches beyond the grasp of our limited comprehension? The short-sighted man may, with equal truth, and equal wisdom, deny the existence of all objects beyond the reach of his vision. And yet one of these consequences must be inferred from the assertion, either that our reason is infinite

nite to measure infinite wisdom; or that the wisdom of God is finite, and narrowly limited, in order to be conformable to our reason; for the faculty must be commensurate to the object, before it can take it into observation and determine upon it.

I should be sorry to have it understood, that I wish to set up one boundary which original nature has suffered reason to pass. I think, however, that, as there are boundaries already formed, beyond which she is not permitted to expatiate, it is an object of consequence to mankind to find where they are fixed; for, by an acquaintance with our limits, we shall also possess a definite idea of that which is within our comprehension; and so, instead of idly squandering our useful hours in pursuit of knowledge that is too high for us, and which, when we conceive that we have attained unto it, terminates not in conclusion, but at the very best in specious fallacy, we shall turn the force of our faculties against objects which must yield to our vigorous exertions, achieve that which, retained, may be serviceable to ourselves, or, communicated, prove beneficial to our fellow creatures.

My purpose is only to inquire into those limits by which reason is circumscribed with regard to scripture truths, and into the proper conduct of reason within those limits.

By the word *Reason*, I mean that faculty of the mind by which it perceives the relative qualities of the objects of our perception; by which it compares the objects of our perception; and, upon comparison, sees the conclusions, of whatsoever nature they be, which result.

The word *Comparison* I use in an extensive sense, for every manner of laying together the relative qualities in order to infer; and I choose to say, that reason sees rather than forms the conclusions, because I suppose them to have been formed, and existing at all times, whether observed or not, and no more to be annihilated by my withdrawing my observation, than Mr. Hume is by my blowing out the candle, by the light of which I had (according to his own philosophy) seen him into existence.

That great truth of Scripture which I wish to hold forth for the assent of mankind, and which I wish also to prescribe and pursue a proper manner of inquiring into, is, that Jesus Christ is one with the Father and the Holy Ghost; God.

It has often been asserted, that reason absolutely contradicted the possibility of such a union of divine perfection and human imperfection, and thence the impossibility of such a union is inferred, and the Godhead of Jesus Christ denied upon this unweighed assertion; whereas, were it considered, that the relative qualities of God and of Man are the objects of comparison, and that the incompatibility of these two natures, upon a perception of the qualities of each, must be seen from the comparison, perhaps men who deny our Saviour's divinity would hesitate a moment before they would even pronounce that their reason had, upon natural premises, given any testimony whatsoever concerning him; for, in the process, it must be enquired into, whether the objects of the comparison be really the objects of their perception, how far even the nature of man is within their comprehension, and how far the nature of God is beyond it; and if, upon enquiry, it be found, that the relative qualities of the two natures are altogether unknown, reason must be declared incompetent

competent to make a comparison, and consequently to see any conclusion whatsoever. Reason, therefore, can never have denied, that Jesus Christ is both God and Man, however ignorance and presumption may, under her respectable name:

I do not desire, on the other hand, to conclude a belief in scripture truths from the unassisted light of reason; I only desire to put that religion, which we may imagine nature has found by that light, out of the question; and then first to call for the observation of reason, when maxims, whence argument may proceed, are established; when we first find objects which we may compare, and from the comparison of which we may conclude: But till such are found, and agreed upon, we must walk upon uncertain ground; and if we should happen to come right in the end, it must be by ways of which we could not have been certain while on our progress. To fabricate maxims is not the office of reason, but to observe upon such as are ready made and submitted to her cognizance, I therefore ask no aid to my cause from any suggestions that she may be supposed to have made, nor will I allow that she can have afforded any to infidelity. I wish only to dissuade from looking upon a negative as proved, because the affirmative does not follow from premises not cognizable: From such premises we never can argue to any conclusion whatsoever; for no relation being visible, no result can issue. A declaration from natural religion that God is omnipotent and all-wise, can by no means set aside a declaration that he has done that which to us may appear weak and foolish; we must be competent to judge of infinite power and infinite wisdom before we can compare the act with the agency; and we must be very sure that the act which is inconsistent with our degree of wisdom, must be inconsistent with a greater height than our own,
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before we can pronounce that it is impossible for infinite wisdom to see a reason for so acting. Even in the course of worldly transactions, how often has a man of sense accounted for imputed absurdity of conduct, and, by shewing us the grounds of his action, extorted our applause where we had before been too liberal of our censure? The reasons which influence man are intelligible to man, and therefore, when assigned, may indemnify his act; but the reasons of the conduct of our infinite Maker must be incommunicable, because unintelligible to our faculties, unless our minds were enlightened above our sphere; that is, unless mankind were placed higher in the chain of intellectual beings, which somewhere requires the existence of such a creature, and so should not be man. We cannot then argue, from any idea we are able to form of any attribute of God, to the action properly proceeding from it; and therefore can never deny an act, by himself ascribed to any of his attributes. Has infinite mercy let loose the bloody tyrant to scourge mankind? Or does infinite justice choose to afflict the meek and benevolent heart? Can the assumption of flesh, and subjection to the infirmities of man, be imputed to the wisdom of God? Or does infinite power and glory beam from a helpless bleeding body hanging on a cross? And yet as reasonably may these two latter instances of impotence and folly be ascribed to infinite extents of power and wisdom, as the two former, the prosperity of the wicked, and the broken heart of the benevolent, to the infinite extents of mercy and justice. If then the conduct of the affairs of this world be not reconcilable to our ideas of infinite faculties, we must, if we interpret from the act to the agent, disprove the existence of those attributes with which we cannot reconcile such conduct, and consequently the existence of the being in which we had before conceived them inherent; so that returning to God by the same road by which we descended from

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him, we no more find him, and the infinitely great Creator of all things we then discover to have been a meer Creature of our own imaginations.

Such is the process of uncondacted reason : With the same arguments she conceives and annihilates her God : At every turn she finds and loses him, yet still regrets the loss, and though she cannot maintain the possession, relinquishes it with reluctance. If from our longing after immortality, our immortality is to be concluded, from our longing after an acquaintance with an intimated God, we may likewise infer the reasonableness of a revelation admitting us to that acquaintance, and helping us to a permanent idea, which nature was never enabled to acquire of herself. It seems then an act consistent with our previous persuasions, in which even reason acquiesces, that a God, endowed with benignity, should stretch forth his hand to mankind thus wandering in eternal intricacies, mercifully vouchsafe himself to become his guide, lead him to truth, and make his own way strait before him. This mode of argument, however, I do not insist upon, I make use of it rather to illustrate than infer. I can do without any concessions from reason ; for, at all events, I am certain, that, if she does not affirm, she cannot, upon the principles which I have already laid down, deny the consistency of such an act with the agent of whom it is supposed ; but if the strongest external testimony bear witness, that God has revealed himself, and that reason be incapable of producing any evidence to the contrary ; nay, if a revelation be what reason might have herself prescribed, and hoped as a guide to her own errors, wherefore should we not acquiesce in it when related, and look upon it as a fact, that God has actually revealed himself ? The nature and validity of the testimony, upon which the assertion is made, is extremely well worth enquiry,

enquiry, and certainly should be investigated by all who entertain any doubt of the fact asserted. For my own part, I am satisfied; and Mr. Lindsey has exempted me from the necessity of going into the enquiry here; having acknowledged that God has revealed himself, that the scriptures are his revelation, that they afford "an evidence which no fair mind can resist," and that they are "the only rule of faith and conscience to Christian men:" In all of which I perfectly and entirely agree with him. The credibility of God, whom all allow, and who has pronounced himself to be the God of truth, is a ground whereon to build our faith in whatsoever he shall relate of his own incomprehensible majesty; and, as I have said before, that the conduct of God can never be measured by his attributes, so I now say, that there lies no appeal from his credibility, from his truth to the inscrutable nature; we must acquiesce in that which he has said; it must be; it is true.

Having admitted the scriptures to be the word of God, and that whatsoever is set forth in them is true, we are not yet to conceive that he has so far submitted himself to our faculties as to enable us to draw any argument from him; for we are not yet to compare his conduct, as revealed therein, with God himself, nor to judge of the consistency of any act therein declared to be his, with the infinite Agent still left incomprehensible; for to render him otherwise to us, the enlargement of our faculties must attend upon a revelation of all his glory, and therefore a revelation of all his glory is not to be required. Perhaps the distinction is not here so clearly marked as I could desire, and that what I have last written may seem to be only a repetition of what immediately precedes it; it is not so; what I wish to inculcate is briefly this, that, as in natural religion, no comparison can be had between the attributes of God,

and the moral evils of the world submitted to our observation, and yet that we do not quite consent to annihilate an original to nature, because his government seems to argue against him; so we should not, when revelation declares a course of conduct, which we cannot reconcile with the attributes ascribed to him, any more deny that course of conduct, from its irreconcilableness with God, than we should deny the existence of moral evil, because we had by nature pronounced that Original to be great, wise, and good: For if moral evil were incapable of rooting out the acknowledgment of the existence of a cause supremely good; so a conduct, not understood to be wise, should not be admitted an argument against the existence of a revealed God; but we cannot deny the existence of moral evil, and yet nature says there is a good God; wherefore then should we conceive, that an acknowledgment of a conduct confessedly not understood, and therefore not to be reprehended, can militate against the acknowledgment of the God who has revealed himself? Let us then, if we admit a good cause consistent with moral evil, not argue against the consistency of an incomprehensible God, and an unintelligible conduct: There may subsist an unseen relation in this latter case; whereas an eventual evil, resulting from a supremely good cause, seems actually to contradict our reason. The purpose for which I have written this, is to put men upon their guard against any suggestion, that the revelation of God, made by himself, should convey an adequate idea of his great glory. That it should do so to man I have shewed to be impossible. It has indeed declared him infinite, but a declaration that God is infinite, is a declaration that he is incomprehensible: An indefinite majesty is all that can possibly be ascribed to God; and, in the conduct of incomprehensible wisdom, it is not probable that much can occur exactly conformable to our faculties. If then,

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even a revelation be unable to make him comprehended, we are still to consider him beyond the reach of reason; and when he relates his own actions, still conceive that the agent is not cognizable, that he should be compared with them. To make us better men upon hope grounded on his mercies, is the most beneficial purpose for which we can conceive it possible for God to reveal himself; and to this very purpose we find a revelation made, wherein that providence which extends to us is declared. To what end should God lay before our eyes the government of all that we are not concerned in? That he has created and redeemed us, is a motive to gratitude and to brotherly love; it is sufficient to shew in him a power to be feared for its extent, and adored for its beneficent exertion. To evince that he has promised to every man the reward of his works, and pointed out those works which lead us to hope in him that is faithful, is a fully sufficient motive to faith, hope, and charity; that he bears the relative superiority of a creator over his creature, is a sufficient motive to us to pronounce him our God, and ascribe to him all honour and glory, without seeking for a farther revelation of the exertion of his infinite power, which we are not concerned to know. But in the government of the universe, it may be said, he has selected this little orb, rolling through infinite space, as a scene of a most wonderful transaction in which we are certainly concerned; for it is asserted that our salvation is the consequence, and was the end proposed; and are we not yet to comprehend him? By no means; the infinite wisdom which dictated and knows wherefore such a transaction is the fittest means of our salvation, has not yet submitted itself to our investigation, nor directly told us why this was the most adequate means to so beneficent an end; he still remains incomprehensible, and that transaction by which we are become partakers of eternal life, being revealed, amounts

amounts only to a foundation and motive for us to rely upon God, and act according to his will thereby declared to us, and not to a display of all that must necessarily exceed the limits of our perception. We are not called upon to account for his conduct; but we are required to love him, to hope and to trust in him. A declaration of his power, and the exertion of so much of it as bears relation to us, is all then that was necessary for those ends; these are best declared by a revelation of the conduct of God towards man. Such a revelation is made, and there is much in it that we cannot understand; and such must ever be the case, for in whatsoever action we look upon, proceeding from a higher intellect than our own, we shall see somewhat not intelligible till the grounds of it are communicated. In whatsoever action of God, made perceptible to us, we look upon, we shall see somewhat which must eternally continue unintelligible; for it proceeds from infinite heights of intellect, and consequently must be incommunicable.

Reason is, as it were, the eye of the mind; and as the eye is incapable of comparing invisible things, or visible with invisible, so is reason incompetent to bring together objects not perceptible, or to compare that which it can perceive with that which is beyond her perception. A view into that which is invisible, is not necessary to give existence to that which the eye has seen; neither is the comprehensibility of objects not perceptible, necessary to the existence of that which is submitted to the perception of reason.

Having, as I hope, now proved that there can subsist no visible relation between the conduct of God and the uncomprehended God of natural religion, and therefore that reason cannot deny that he has revealed himself; and

and having farther shewed, upon the supposition that he has revealed himself, that it was neither necessary nor possible for him to render himself comprehensible to our faculties; and therefore that his conduct, as revealed, cannot be brought into comparison with himself, that it should be denied of him by reason; we must come to this conclusion, that God is not an object of our perception, and consequently his faculties are not a ground whence argument can proceed, that which is incomprehensible not being to be brought to the test of reason, nor by her made a measure for any thing which may be asserted concerning them. About matters which we do not comprehend, it is obvious that we cannot with certainty say any thing. The incomprehensible attributes of God then are not fit premises, no conclusion possibly following, from any comparison of them with whatsoever may be revealed to have been effected by them.

The infinite and incomprehensible majesty of God then is an object beyond the limits of reason; we are incapable of forming any idea of him; and consequently, from whatsoever ultimate maxims reason may proceed with relation to scripture truth, she is debarred of any appeal to God himself, or to any imagination she may conceive herself able to entertain of him.

But the scriptures are admitted to be the word of God, and whatsoever is set forth in them is admitted to be true; henceforward reason may proceed. The scriptures are that ultimate, that axiom, beyond which we are not to seek for the grounds of whatsoever is asserted in them; they are the word of God, and they are true. This is granted, and from this datum there lies no appeal.

Come on then, for reason has now found a commencement to her work ; and first she says, the scriptures, being true, contain no contradictions, the truth of contradictories being impossible : Her business then it is to reconcile what seem to be contradictions, to compare, one with another, the passages which lead to particular conclusions, and to yield her assent to that which she cannot understand, referring it only to the credibility of him who is the author of it ; to acquiesce in the conduct of infinite wisdom, and not seek for principles beyond her own limits. By such a process she will never pronounce any thing to be impossible, the impossibility of which she does not see upon a comparison of perceptible qualities ; but, acknowledging herself incapable of giving counsel to her Maker, believe that he has employed means for our salvation which we cannot look into ; trust him with the means who has so graciously employed them for such an end ; look upon the end not with vain and impious curiosity, but with unbounded gratitude ; habituate our minds by such a prospect to love him, and from love and gratitude ascend to the desire to please him ; seek from himself the means of pleasing him, and with renewed love and gratitude learn that to bear good will towards man, is the conduct most conformable to his will, that by which we shall best ascribe glory to God on high, and by which we shall procure to ourselves eternal happiness through Jesus Christ our Lord and Saviour. Is this a conduct beneath the dignity of reason ? It is a glorious undertaking which is committed to her charge.— Let us now come more directly to the point.

If then the testimony of our Saviour be allowed, and the testimony of the Holy Ghost, to which he refers enquirers into his nature, be admitted as credible ; and if by these it be declared that Jesus Christ is God from everlasting,

everlasting, I see not how a doubt is to be entertained that he is God, one with, and equal to, the Father: But if his having appeared clothed with flesh among men, as a man; if his sympathetic tears; if his apprehensive agonies and prayers to have the cup of evil put away from him; if his having fallen under the severest afflictions, and even having suffered an ignominious death, added to his own testimony and that of the Holy Ghost, be admitted as evidence that he was man, I see not how a doubt can be entertained that he was Man, inferior to God, as we are inferior to him: and if these be both admitted, it must necessarily follow, that Jesus Christ is both God and Man: But if both God and Man, I do not see the force of the objection to his Godhead, that he has acted and suffered as Man; that he refers the preservation of his human nature to the power which is alone equal to the preservation of it; that he prays as man for the world, which he sympathizes with; that he declares his human nature and the man Jesus to be a messenger to man, and acting with power derived of God. For as I believe that men, who make a difficulty of believing that any union between the two natures is possible, will hardly insist upon their own capacity to explain the manner of it, or to shew that, upon such an union, so much of the divinity is derived to the manhood of Christ, as to render it independent of God, and able to act for its own purposes, without farther application than the exertion of this derived power: so I will not admit of their explanations of our blessed Saviour's prayers, and declarations that he was sent; for these prayers were breathed by the man Jesus; and this commission to die for and to adopt a world, was given to the human nature by God, and not to the divine nature of Christ, which was itself the power, one with the Father, God Almighty, which had so sent forth this man to atone for

us. I am far from saying that I am myself able to explain this union, God forbid; but that I am not able to explore the ways of an Almighty God, whose little creature I am, is not a reason why I should doubt his word, when he is pleased to reveal any part of them to me. We are told, that the ways of God are not as our ways, nor his thoughts as our thoughts: And shall we attempt to contradict the declarations of his power, because we cannot exert the like? Or question the wisdom which we cannot comprehend, merely because we cannot comprehend it? Were God pleased to open the stores of his wisdom to our eyes, but not to open our eyes to look upon them with more extended faculties than we now enjoy, is it to be imagined that we should comprehend them? Surely not; and wherefore should we reject the belief of that wonderful exertion of his power for our redemption, which he has laid open to us? It is a way of God, and not of man; and is its being wonderful a cause? It is a way of God, and not of man; and is its exceeding the limited comprehension of our faculties a cause? It is not to comprehend that we are required, but to believe; and to yield that degree of assent which we call belief, is certainly the best, nay the only exertion of our reason in the case before us; for, having granted that God is true, and that he has spoken, the inference is, that what he has spoken is true; and as his power is adequate to all things, no exercise of it can oppose the conclusion drawn; as his wisdom is infinite, no dictate of it is referred to our judgment; and therefore our judgment must retire from giving any decision upon other premises than those laid down; and consequently, instead of opposing, must abet the conclusion that follows from those which are stated. If our blessed Saviour himself, though in union with Godhead, was humble, and referred all to God, I should conceive that, instead of arrogantly opposing,

posing, we should cultivate in ourselves that mind which was in Christ Jesus, and humbly submit to his will, who has in part revealed, and in part reserved for future revelation, the mystery of our redemption, for a mystery I must agree with St. Paul in calling it, rather than with any mere human authority in denying it to be such.

Mr. Lindsey says, That, in a multitude of passages to which he refers, "Jesus Christ formally professes his inferiority and dependence, that he received his being and all his powers from God." It is of no consequence whether the passages referred to prove it or not, for I readily grant him this position, "There is one God, and one mediator between God and Men, the man Christ Jesus," 1 Tim. ii. 5. And when I have granted it, what will he infer more than I have already laid down, that, as Man, the man Jesus Christ (evidently intended here to be distinguished from God by that name only, and therefore in other respects implied to be one with the father, God) was inferior to God; that is, that having two natures, one was greater, and consequently one less than the other. Were I in the midst of an argument, proving the immortality of the soul of man, to declare, that I laboured under a lingering disease of which I feared that I should die, would even Mr. Lindsey say, that I had confuted my own doctrine of the soul's immortality? Would he pronounce that I meant my soul should die? And yet he might as well, as in the case before us, declare, that when Jesus Christ speaks as Man he denies his Godhead.

I do not mean to say, that there exists any analogy between the union of spirit and flesh in man, and the union of God and Man in Christ; for I do not at all understand

understand how the union of soul and body exists, and consequently cannot compare it with that which I as little understand, for I cannot say that I understand it less; and how, if I am absolutely unacquainted with an union, which not only subsists in every person I hourly converse with, but even in myself, how, I say, am I to declare that an union between God and Man, of which but one instance has ever offered itself to human observation, is impossible? And I refer it to Mr. Lindsey, or any of his disciples, to explain the nature of Spirit, and to shew its compatibility with Flesh; or that of Flesh, and to shew its compatibility with Spirit; and if my request be not complied with, from their absolute and entire ignorance, I must then request farther that they will desist from denying the compatibility of Natures, which they must allow they as little understand. They yield their assent in the one case, because daily observation confirms the existence of an animal in which spirit and flesh are conjoined, and they take their assent to be a conclusion from premises supplied by reason; but because Christ is but one, they have not had an opportunity of analysing him, as they think they have done by their own nature, and so deny what they could never have understood, had there been as many Christs as Men. Would they desire such an intimacy? would they desire such a multiplication? see where the impious tenet ends, "Jesus Christ once crucified is not a sufficient atonement for the sins of mankind." I shall make no farther comment than to declare, that whenever reason withholds belief in that which it comprehends not, merely because it is beyond the reach and comprehension of reason, the union of the body and soul in man must be denied; for it never can be proved by reason, which must understand the compatibility of both before the union can be declared to exist. I would then advise every man not determined to be a
 sceptic,

sceptic, whom I will not hesitate to pronounce a fool, to look upon a revelation of one, the sufficiency of which precludes the necessity, and consequently the existence of more, to be adequate to a fuller view of that which admits of a fuller view. In short, my recommendation amounts to no more, nor less, than the old established maxim, that proofs, and consequently our credit, are to be deduced from the best evidence the nature of the case admits of.

The best evidence then, which the nature of the case before us admits of, is the revelation of God, allowed to have been made by him, and admitted incontrovertibly true. Whatsoever is related therein, is advanced upon authority sufficient to warrant our assent; but as the revelation is not itself supported by an equally strong evidence as that which, upon admittance, it affords to whatsoever it testifies, we are not required to yield more than belief to the assertions contained in it; were it as certainly the word of God, as the word of God is certainly true, we should possess little less than certainty of the facts revealed therein; but being allowed, upon that evidence which is unquestionably sufficient to induce credit, it remains to be enquired into, whether it bears testimony to the divinity of our blessed Redeemer Jesus Christ, or not?

As I have now reached the threshold, and am just entering into the proofs, and the nature of the proofs, which the scriptures afford of the truth of this great mystery, once more let me warn, and deeply inculcate the warning, to beware of the delusions of natural religion, if such a religion there be, and if that which we conceive to have been derived from nature, be not rather a residuum, after our pride has rejected whatsoever is revealed beyond its reach.

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The Chinese philosopher believes, that the earth stands upon the back of an elephant, which stands upon the back of a tortoise, which stands upon the back of, &c. &c. &c. Now, suppose this same philosopher to be instructed in the Copernican system, and that he had, upon full consideration, yielded his assent to the great probability of its truth; would it not rather seem absurd in him, after a time, to recur to his old tenets, because the sufficiency of the sun's attractive power to support this world, was inconsistent with the occupation of his old elephant and tortoise, and that he could not see how it should be possible for animals so loaded, and of themselves none of the swiftest, to carry the earth, whirling through its orbit with such astonishing velocity? Just so absurd shall we be, if, after our assent to the truth of God, and admission that he has revealed himself, we suffer any one previous persuasion to recur, and require that scripture should be consonant to it, after we have admitted that the word of God is true, whether it be consonant to any previous persuasion or not. The sensible Chinese would surely reject his ancient tenets upon the admission of that which he had assented to, because of the value of those arguments which had induced his assent; let us then, upon the admission of the scriptures as the ultimate boundary of argument, reject whatsoever seems to make against their ceded truth; howsoever we may persuade ourselves that reason had supplied it to us, we must have expatiated beyond her limits to seek for the tenet, for within her proper province it is not to be found.

C H A P. II.

Of the Nature of the Evidence of our Saviour's Divinity afforded by the Scripture.

THE full effulgence of the Gospel did not burst suddenly upon mankind. That sun of righteousness, by the light of which we are enabled to walk, did not at once reach its meridian height; so exceedingly gradual was its progress, that, when first it dawned upon the world, its rays were not discernible; "it shone in darkness, and the darkness comprehended it not;" it increased in splendor, but was not sufficient to be the "light of those who come into the world; at length the day-star arose, and a light shone forth to lighten the Gentiles, and the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

To drop the metaphor. We find the prophecies of our blessed Saviour, from great obscurity, become more and more explicit as they approach the great event: At the first they were extremely indefinite, and such only as were adapted to the purposes for which they were pronounced. The first hope of redemption to mankind accompanied the sentence of condemnation, and was graciously conveyed by God himself, who comforted the forlorn state of our fallen parents with a promise conceived in general terms, that the seed of the woman should bruise the head of the serpent which had beguiled her.

Noah is afterwards taught by the Spirit to hope, and to exclaim, "blessed be the Lord God of Shem." To
shew

shew that this blessing is a prophecy, it is enough to say, that Noah spoke it in a train of prophecy concerning the future state of his own sons and their posterity. From Shem descended Abraham, to Abraham was the promise made, and from Abraham, as concerning the flesh, Christ came. From the manner in which the blessing upon Shem is pronounced, I incline greatly to believe that this descent was the object of Noah's prophetic vision; it seems to have been the result of his having foreseen, that, in the progeny of Shem, all the families of the earth should be blessed: and let it be remembered, that Noah was no unconcerned prophet in whatsoever should happen to any future inhabitants of the earth; for all were then equally to descend from him as their common parent; and well might he rejoice and bless the God of Shem, by one of whose line he foresaw that all his posterity should be blessed.

To Abraham, because he had obeyed the voice of the Lord, it is foretold, (and this is by the New Testament declared to be spoken of Jesus Christ) that in his seed all the nations of the earth should be blessed; and this promise is from time to time renewed in that line of which our Saviour was to be born; to Isaac, in preference to Ishmael; to Jacob, in preference to Esau; and to Judah, in preference to his eleven brothers. To Judah, indeed, there is somewhat of more particular revelation made, for the length of time during which he shall bear the sceptre (that is, continue a tribe) is made commensurate with the coming of Shiloh, upon which the sceptre is to depart from him. Judah alone continued to be a tribe after the Assyrian Captivity, and then only ceased when Christ came; whence, however difficult it may be to explain this passage with certainty, it is to be presumed that the prophecy of Jacob, concerning the sceptre of Judah and its time
of

of departure, bears reference to the coming of the Messiah.

Moses, who is the relater of what was spoken before his day, in his own person also often speaks of a future prophet: And in the compelled prophecies of Balaam, when he poured forth blessings from a heart replete with curses, and in spite of that indignation with which he ascended the rock to denounce evil, foretold the future brightness of the star that shall come forth out of Jacob, there is something which, however obscure it may be, is certainly referable to our Lord.

David hoped for one of his seed to sit upon his throne; and though he looked for a descendent from himself, he has nevertheless "in spirit called him Lord." That our Saviour was the object of David's expectation, though he knew not why he called him Lord, and only trusted that some great good was promised to him, the declaration of the angel to the Virgin Mary evinces, who says to her of the child which she is to bear, and whom she is to call Jesus, "He shall be great, and shall be called the Son of the Highest; and the Lord 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. 32, 33.

Every succeeding prophet throughout the Old Testament found a consolation to the several troubles of Judea, in looking forward to that which was revealed to them in a general way by the spirit of Christ; but the full declaration of that which was so revealed was withheld from them; they understood it not themselves, and even when they spoke of the divinity of our Saviour,

like Balaam, they spoke it constrainedly; they uttered only the word which the Lord had put into their mouths. If they who spoke it were ignorant of its meaning, it is no great wonder that they who heard did not understand the full force of the prophecy of the Godhead of him who was to come; nor is their misapprehension a reason why we should doubt that the prophets foretold it. The purpose of prophecy is "to tell before it come to pass, that when it come to pass we may believe," John xiv. 29. And the object of the prophecy of the Old Testament is the coming of a great deliverer, of whom such seeming contrarieties are declared, that it is not possible the Jews could ever have formed a definite idea of the expected Messiah. It is foreshewn of our Saviour, (whom all allow to be the Christ) that he was to be a King of the seed of David, and to sit upon his throne; that he was to be cut off, but not for himself; that he was to be exalted and extolled, and to be very high; oppressed, afflicted, bruised and put to grief, numbered with the transgressors, taken from prison, and from judgment, and cut off out of the land of the living; ruling the nations, &c. Isaiah lii. and liii. With such irreconcilable declarations were the hopes of the Jews kept alive; but in all this there is nothing that could have suggested an expectation that God himself would come; for how should the idea of his infinite majesty unite itself with that of a man of sorrows and acquainted with grief, having a cheek turned to the scorner? and how, indeed, could even such an idea as this agree with the expectation of a great King, to overcome all their enemies? It cannot, therefore, be admitted in argument against the divinity of Jesus Christ, that it was not understood by the Jews; for how should they understand it, when the prophets, who prophesied of the grace that should come unto us, have enquired and searched

searched diligently of this salvation, “searching what, or what manner of time, the spirit of Christ which was within them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that, not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10, 11, 12. and that many prophets have desired to see these things which our Saviour shewed forth, and have not seen them.”

To us then, who have come after the event, it belongs to explain the prophecy, as that which is foretold is come to pass; and therefore we must cease to look for such testimony from the prophets as should have explained the fact, to such as had never seen it: of the sufferings of Christ, and the glory that should follow, they could form no certain idea whatsoever, nor did the prophecy put things into that order, as to impart a notion that the glory was to be subsequent to the sufferings; and this I assert, notwithstanding that Isaiah had said “he shall divide the spoil with the strong: because he hath poured out his soul unto death,” Isa. liii. 12. For even the expectation of a man to arise from the dead, never seems, by the history of the Jews, throughout the Old Testament, in the least degree to have suggested itself to them; for if it had, Christ crucified could not have been to the Jews a stumbling block; and it is even probable, that such a fact, clearly understood, might have withheld their hands from inflicting that death whereby “Christ was perfected.”

Still nearer to the manifestation of Christ the Angel has declared, that the Prophet, who should be the

preparer of the ways of the Lord, should be filled with the Holy Ghost, even from his mother's womb; and Zacharias, upon the birth of John, breaks that silence which had been imposed upon him because of his unbelief, and, being filled with the Holy Ghost, cried out, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of the holy prophets, which have been since the world began," Luke i. 67, 68, 69; and then speaking of his own son, who was the appointed harbinger of the Christ, whom he has already called the Lord God of Israel, he says, "and thou child shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways," Luke i. 76. The angel said also to the Virgin Mary, when he gave her assurance of the birth of her son to be called Jesus, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the throne of his father David;" and "that Holy Thing which shall be born of thee, shall be called the Son of God," Luke i. 32, 33, 35. The babe leapt in the womb of Elizabeth for joy upon the salutation of Mary, and Elizabeth asks this remarkable question, similar in expression to the prophecy of David already cited, "whence is this to me, that the mother of my Lord should come to me?" Luke i. 43. The shepherds are told by an angel, "unto you is born this day, in the city of David, a Saviour, which is Christ the Lord," Luke ii. 11. At the presentation of the infant Redeemer in the temple, Simeon, to whom it was revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, taking the babe in his arms "blessed God, and expressed his contentment to depart then, his eyes having seen the promised source of salvation,"

Luke

Luke i. 28, 29. And subsequent to these mysterious predictions concerning the supposed child of a carpenter, came forth a prophet, cōtemporary in birth with Jesus Christ, appointed to be his immediate forerunner, to prepare the way of the Lord, and to make his paths straight, and he declared of him that "he that cometh from above, is above all;" and that "he that believeth on the Son, hath everlasting life," John iii. 31, 36.

Thus, from the first obscure hint of salvation to our first parents, do the prophécies gradually approximate to an explanation of the great glory which should in the end be revealed; but by no means have they become so explicit yet, as to render a revelation unnecessary; nay, there is yet to proceed a new species of previous intimation to mankind of "the salvation of God which all flesh shall see," Luke iii. 6; and accordingly now came forth the great subject of all that had been testified, but not yet to be declared, nor yet indeed the full subject of the prophecy, nor of the subsequent testimony of the spirit, having before him that mighty work to do, toward which the hopes of the prophets looked as the source of deliverance, in vain searching into what the manner of it was to be; a work by which we have received the atonement, and obtained reconciliation, the word and ministry of which was afterwards to be committed by God to those who were to be the appointed witnesses of our Lord: and this ministry of reconciliation is that which alone can be, according to the scriptures, pronounced the manifestation of Jesus Christ; and therefore I consider himself, even the Lord of glory, who was crucified, who arose from the grave, and ascended into heaven, as only bearing, by his miracles, a practical testimony during his stay on earth; to that which should be revealed

vealed of him when his work should be finished. This, indeed, I admit to be a much closer evidence of the Godhead than any given before; and that, perhaps, by which the minds of men should be led to look upon the expected King of the Jews in a much more exalted light than the former prophecies had instructed them to do. It is such an evidence as, when referred to, might well provide credit, when it should come to pass, for that which before it came to pass it had foreshewn. Our Saviour himself, for the most part, declines bearing witness to himself; but refers both to the scriptures which had now begun to be fulfilled, and which he desires to have diligently sought into as about to receive their full completion, and to the testimony of the Holy Ghost hereafter to be given for the purpose of manifesting him; and whenever he does bear record, it is rather such as he would have second to that which should follow the finishing of his work here, thence to derive its explanation, than such as he would have principal in the line of evidence.

Had our blessed Lord and Saviour borne any ultimate testimony to the Jews that he was God, they would have known this hidden mystery; and, "had they known it," says St. Paul, "they would not have crucified the Lord of glory," 1 Cor. ii. 8; and so the very end of his coming in the flesh would have been defeated; mankind must still have remained due to the justice of God, without the atonement which we have received by the death of Christ. The blood of our gracious Redeemer was to be the price of our salvation, and would it have been consistent with wisdom to take measures to prevent the shedding of it? It was enough that his miracles should testify of him to those who were afterwards to preach him, and offer them to mankind as marks of a life consistent with what they should relate

relate concerning his death, resurrection, and ascension, which were the great persuasives to believe in his Godhead, and in that mighty work which he came in the flesh to do for our sake.

Our Saviour, I say, did not frequently bear record to himself; but continuing the train of prophecy of that by which we also have become the children of Abraham, the Israel of God, even of that which all the prophets had in view, the redemption of mankind, he very frequently foretells his own sufferings, that “the Son of man shall be lifted up as Moses lifted up the serpent in the wilderness;” that “he will raise the temple in three days, and this he spake of his body;” and “that he will go before us into heaven.” That this great event, attended by such mighty consequences to us, consolatory in every woe of Israel, and making all men heirs of salvation, should be the object of prophecy, and of the subsequent testimony of the Holy Ghost, no man surely can doubt, when, in order to enable us to become partakers of the benefits thence derived to mankind, it is necessary that we believe in Christ, “who gave himself a ransom for all, to be testified in due time,” 1 Tim. ii. 6. “How beautiful then upon the mountains are the feet of those who bring good tidings of good!” A preacher, even the Holy Spirit, has instructed us in the salvation which is of God, and “said unto Zion, thy God reigneth.”

This then is the line of testimony; this the object of revelation, namely, that “Christ, by being made perfect, has become the author of eternal salvation unto all them that obey him;” that he hath been the Redeemer of mankind by the full accomplishment of all that he came to do for us; and not, according to Mr. Lindsey, that he has merely come into the world as a
teacher,

teacher, the truth of whose doctrines were to be witnessed by his death. And let not this be considered as an unsupported suggestion of my own, it is authorized by St. Luke in the first chapter of the Acts; where, speaking of that history which he had before set forth of the life of our Saviour, he is so far from considering it as the manifestation of Christ, that he says, "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and to teach, until the day in which he was taken up:" so that all the life of our Lord in the flesh was but a commencement of that which was afterwards to be revealed. In the moment of his ascent too, the same apostle presents Christ telling his disciples that "ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts i. 8. Of what were they to be witnesses unto him? of that which he had already died to testify? Was his death then so defective a testimony to those who had seen it in Jerusalem, and who had also seen his resurrection? If these were intended but as a mere testimony that he had lived, wrought miracles, and taught among them, we must declare that they have come very short of answering the purpose, if there still remained a necessity of appointing farther witnesses to concur in proving their object. Was it ever before heard of, that the breathless corpse of a man is a better evidence of his having been born into the world than his living and active body, that our Saviour's death should be considered only as a proof of his life? Did a continued series of miracles, performed before the eyes of the multitude, stand in need of one more, to prove, to those who had seen them, that they had been performed? or are those moral doctrines, which our blessed Redeemer delivered to mankind, of such a dubious nature,

nature, that any man should entertain a doubt of their justice, requiring so strong an engine as the death and resurrection of the preacher, in order to remove it? No, but on the contrary, so obvious is their rectitude, so far from requiring any testimony whatsoever to their indisputable truth, that many who never became Christians allowed their value; and even Trajan, who persecuted those "who called upon Christ as God," adopted from his sermons that charitable doctrine of returning good for evil. But of what were they to be witnesses unto him? of his death and resurrection? What? to Jerusalem, and all Judea, and to Samaria? did Christ hang invisible on a cross at Jerusalem, that a witness shall be wanting to testify it? or was his death and resurrection a transaction carried on in secret? On the contrary, at the very time when he was dragged "from judgment to pour out his soul unto death; when he was numbered with the transgressors, and made intercession for the transgressors," Isaiah liii. all Judea were eye-witnesses of the fact; for it was at the time of the passover, when all Judea had come up to Jerusalem, the scene of the transaction, to celebrate that feast: nay, farther, where all Judea, as if to fill up the measure of her rebellions, and justify her approaching desolation, had, with one voice, cried out, "crucify him, crucify him." Of this then they were not to be witnesses unto him; but of that which the prophets had not made manifest, of that which the life and lessons of our Saviour himself had not made manifest, without farther explanation. They were to be witnesses unto him that he was the expected Christ, and that the Christ was the "mighty God, the everlasting Father, the Prince of peace;" that the Godhead of him, whom their own eyes had seen, so far from being a great king, that he was actually in "the form of a servant," and an ignominious sufferer, was the royalty

which they had looked for in the expected king of Israel; that he was indeed a "king who had all things put under his feet, who had led captivity captive, and hath given to us the victory over death and the grave; a king, whose throne endureth for ever, and the sceptre of whose kingdom is a right sceptre." To these witnesses of Jesus Christ the Holy Ghost was given, even the spirit of truth, to shew forth the means of our redemption, by which his infinite mercy had reconciled mankind to his infinite justice: whatsoever the prophets had said was given to them to understand, to open, and to reconcile: and whatsoever our Lord had done and said in the flesh, was given to their remembrance to corroborate that which they should themselves declare; and these they have accordingly called upon, and shewed to be a testimony bearing toward the truth, which it was their appointment to render fully manifest, even this great truth, that the blood which streamed from a supposed malefactor, dying for imputed blasphemy upon a cross, was the blood of God himself, Acts xx. 28. "poured out for our transgressions," and "by which we have received the atonement." This is the full manifestation of Christ to mankind; till the work was finished it could not be related, and, when done, so portentous was the deed in itself, so above the reach of all human intellect, that it required and obtained a miraculous testimony; a testimony precisely adequate to that which is required of those who receive it, our belief, which alone is called for as the terms upon which this great salvation is offered to us, "that eternal salvation of which, by being made perfect, he became the author unto all them that obey him," Heb. v. 9.

The prophecies waited for their explanation till all which they had predicted should have come to pass,
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and therefore were not evidence to those who lived before the event. The four gospels relate, that a man had come into the world endowed with a power of working miracles, which he was perpetually exerting in acts of benevolence; instructing mankind in virtue, by lessons superior to those of any other man; speaking of the kingdom of God, and saying, that he was the door by which it was to be entered; inculcating faith in God, and the hope in his mercies, arising from the cultivation of piety toward him, and goodwill toward man; testifying that he was the object of former prophecy; foretelling things which the hearers remembered, when they came to pass, to have heard of, but not to have understood before; dying upon a cross, arising from the grave, and ascending into heaven; that is, the gospels relate the history of Jesus Christ in the flesh, but have by no means revealed him, nor declared finally who or what he is, wherefore he died, arose, and ascended. They tell us that he did the work for which he came, but the full import of this work, and why undertaken by this man who finished it, was not the object of the historian to reveal; and till it was finished it could not be revealed to what end it had been done. From our Saviour we are not to expect this revelation, for his ascension into heaven being a part, the final part of his work, he continued not among men to declare its end. Another testimony then must be found, and that such as must be very powerful; we accordingly now find the apostolic body come forth in the strength of the Lord, endowed with miraculous powers to be exerted before all hearers, and blessed with elocution in every language, that all hearers might understand and believe; and thus the end of all that has been done is declared; that our salvation was the object is revealed; that for our sins Christ died, and that for our justification he rose again;

that he has taken our nature into heaven, "having appeared to put away sin, by the sacrifice of himself," Heb. ix. 26. and, "by his own blood entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12. that, because he can have a feeling of our infirmities, having been in all points tempted like as we are, he is now our high-priest and intercessor; and that, for the same gracious reason, he is to be our judge, when, in the last day, he shall come forth in his glory, and all nations shall be gathered before him, even before their God.

I hope and believe now that I have pointed out the degrees of proof which have been afforded to the world, that the Lord of life, Jesus Christ, who redeemed it, is the God of our salvation; and having shewn by what light he has been manifested, even that which has come from himself after his ascension and resurrection of his former glory, it is easy to see that the prophets and evangelists are to be read by that light only: by this alone the expectations of Israel are to be reconciled, and the prophets found to have spoken consistently; and what other circumstances could have reduced their predictions to good sense, but a revelation of the glory that has followed the sufferings of our Lord and Saviour Jesus Christ? what other circumstances than the death, burial, resurrection, and ascension of a man revealed to be the "King of kings, and Lord of lords," Rev. xix. 16; "who has become the captain of our salvation, who shall come once again with power and great glory, sitting upon the throne of his glory, bringing his reward with him, to judge all men, could reconcile the expectations which the prophets had imparted, that the Messiah should be a King, sitting on the throne of David for ever; that he should be a great deliverer, subduing all

all nations under them; and also, that he should be a man despised and rejected of men, wounded for our transgressions, and bruised for our iniquities, upon whom was the chastisement of our peace, and by whose stripes we are healed?" Isa. liii. 5. for such were the indefinite hopes of the Jews, and therefore their ignorance is never to be considered as of any weight in argument against the Godhead of Christ, nor a defect of testimony in the Old Testament taken by itself, and not explained by the subsequent revelation, as any ground for denying that which it was never written with a view of ultimately proving. The same thing may be asserted of the four evangelical histories of our Lord and Saviour Jesus Christ, they were not intended to have been ultimate; and, consequently, if partial quotations do not evince his divinity to partial enquirers, it is not in the least degree an argument that he was not one with the Father and the Holy Ghost, God. Those histories, I have said already, were written with a view of setting before all men the works which our blessed Redeemer did, in evidence of a power concerning which he withheld his own testimony, but for the promulgation of which he refers to the scriptures already written, and to the testimony of the Holy Ghost hereafter to be afforded, the truth of which, he foresaw, would be less liable to doubt than that of his own record, which he therefore declined bearing, saying, that it would not be received as true. Had our Lord therefore been wholly silent upon this head, not even his absolute silence would have derogated from the evidence of his divinity. "He came not to bear witness of himself," "but to be testified in due time;" and he even saw that his testimony, had he attempted to have borne it, would be rejected, as an evil interpretation was put upon the most benevolent exertion of his power; that the faith
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of even his perpetual hearers was defective, and that they had fallen from him, because they could not comprehend him. He therefore looked for the belief of mankind from a miraculous declaration and testimony of his Godhead, to be borne, not after a partial, but a full execution of that great work which he took our nature upon him to do; and saw that Godhead would be more readily acquiesced in, as in union with a man who should be testified to have risen from the dead, and ascended into heaven, than with one, the course of whose innocent life was seemingly unable to resist persecutions and sorrows, nay the infliction of an ignominious death. An acquaintance with grief, a cheek turned to the scorner, the grave and the shadow of death, which he had often (and even with agonies which certified his feeling of our infirmities) predicted to be all before him, were so far from conveying an idea of divinity, that they afforded but a very humiliating picture of humanity. The belief of mankind was not required from such circumstances, and they who inflicted those miseries upon him were forgiven, for they knew not what they did. It is at the same time true, that Jesus Christ has not left us without a record of himself, as I shall hereafter have occasion to shew, but it was carried only so far as to become a testimony, when explained afterwards, otherwise they who crucified him must have known what they did. On the day on which our Lord was betrayed, knowing that his hour was come, he says to his disciples "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the spirit of truth is come, he will guide you into all truth: 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.

you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you," John xvi. 12, 13, 14, 15. What is this but saying, that as they are as yet unable to bear the full revelation of his nature, he will in a future time shew it to them by the spirit who shall speak as he shall receive of Christ. And that it is the full declaration of the Godhead, which, he says, they are as yet unable to bear, and which he will reveal by the spirit who shall testify of the truth, is evident from the testimony which he proceeds to say this spirit shall bear to him; for "he shall glorify him," having received that which he is to shew from Christ, whose it is, and from the Father, whose it is, equal possessors of the glory which shall be revealed. A triumph over death, and an ascent into heaven, were first to intervene; and these, added to every miracle performed in the presence of multitudes, were facts, which, when referred to, were fully sufficient to shew forth a power that none could doubt to be the power of God; and if the Holy Ghost, by miracles subsequent to such an act as that of rising from the darkness of the grave to the mansions of light, should testify of him who had so acted, that he was God, I see not how a more proper line of evidence could have been adopted, or a more certain means of spreading information among men, not hardened against the receipt of it, devised; nor do I see it to be less than an impious presumption to deny the attested fact, because we have not ourselves had the conduct of the evidence, and therefore do not find it where it is not reasonably to be expected.

The doctrine of Christ's godhead then may be considered as imparted to us by four different sorts of revelation; first, by the prophecies and the law, or in general terms that which was called the scriptures, before

fore the writing of the New Testament, to which we are referred, and told that “they are they which testify of me;” secondly, by the testimony of our blessed Saviour himself, whether by words or works, throughout the writings of the evangelists; thirdly, by the testimony of the apostles, confirmed by the Holy Ghost, to which our Saviour usually referred enquirers into his nature; whether delivered by them in the gospels; which were written after the Holy Ghost had been given to the writers, or by their explanation of the nature and the purposes of his having come and suffered in the flesh, in their sermons throughout the Acts, and in their epistles; and fourthly, by the testimony of Christ himself, after his ascension and re assumption of that glory wherewith he had been glorified before the world was, delivered by his having sent the comforter according to his frequent promises that he, and that the father (promiscuously named) would send him, by his compliance with the prayers of the apostles, his appearance in divers circumstances, and by the vision shewed to St. John in the revelation, in which he speaks of himself in the same terms, as God, before his incarnation, had spoken to the prophets.

This is the order in which the evidence is placed before us, and in which I shall therefore produce it in the following chapter. Were it to be stated according to the degree of its strength, it ought to be reversed.

There is yet another species of testimony borne to the divinity of our gracious Redeemer, resulting from the reconcileableness of the whole of sacred writ, upon the adopting this proposition as a datum, namely, that Christ is God. Were a subject to be treated so enigmatically by a man of sense, as that it should escape the understanding of all his readers, and yet leave them con-

convinced upon the credit of the author, that the book itself was worth study and labour; were there scarce an intelligible sentence contained in the book, and yet a certainty that it contained much matter; and were there at length to arise a man whose ready faculties should alight upon one proposition by which that whole book should be explained, to which every obscure assertion should be referred, and by the reference to which they should become clear and perspicuous; and therefore it should appear, that this proposition was the object of every sentence, the darkness of which it dispelled; could any man pretend that this was not the object of the writer; or conceive that any one point, thus borne down upon by every argument, was not the point intended to be illustrated and proved? certainly not. And if, on the other hand, the contradictory of that proposition was a point to which the process of the argument so little referred, as that it should still continue obscure when referred to it; would any man say that this was the writer's object? certainly not. Exactly such is the state of the Bible; every position falls into sense, the tenour of it becomes a course of argument the instant that the divinity of our Saviour in union with manhood is acknowledged to be its object; whereas, upon a denial of this proposition, there is not on earth a book so fraught with contradictions and irreconcilable absurdities, as that which is acknowledged to be the word of the God of truth. Partial quotations therefore, and passages taken from the whole consistent word of God, are to be considered as of no value whatsoever in argument; they cannot afford any proof of any thing: and nothing contained in the sacred writings is to be explained but as it stands in context with the whole. Nothing less therefore than the whole of the Bible is to be considered as the gospel of Christ; and from the whole, taken together, his almighty Godhead is to be deduced.

C H A P. III.

The Evidence of our Saviour's Divinity afforded by the Scriptures.

AS I have already said that the Old Testament affords but a very small part of the testimony of the Godhead of Jesus Christ, I shall produce but few separate passages from it, under the head of prophecy: such as receive their explanation from the New Testament, being better brought under that head. It is not to shew that the prophets have foretold our Lord and Saviour that I am engaged, for that were an easy office; but to shew that they have foretold his divinity; and that the expected Messiah was, though ignorantly, by them declared to be God himself.

From the prophecies of the Old Testament I take the following proofs of the Godhead of Jesus Christ.

I.

“Therefore the Lord himself shall give you a sign, behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel,” Isaiah vii. 14. This prophecy is referred to by St. Matthew, declared to be of our Saviour, and the name interpreted to be “God with us.”

II.

“For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace,” Isaiah ix. 6.

III.

“Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the
the

the last, and besides me there is no God," Isai. xlv. 6. This assertion is made by God to Isaiah, and by Jesus Christ (verbatim) to St. John, Rev. ii. 8. God, in the subsequent verses, declares his prerogatives to the prophet; the same are applicable to the same first and last, "is there a God besides me? yea there is no God, I know not any." This God then is Jesus Christ.

IV.

"Awake, awake, put on strength, O arm of the Lord; awake, as in the antient days, in the generations of old. Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" Isai. li. 9. 10. The answer to this call has the following words in it, "But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of Hosts in his name," Isai. li. 15. To this entire chapter, and the two following, I refer for the explanation of these texts which I have brought to evince the divinity of Jesus Christ, and which I take to be even of themselves sufficient for that purpose. The arm of the Lord is here invoked, and in making answer, the arm of the Lord declares "I am the Lord thy God." The arm of the Lord, and the Lord God, are then with Isaiah synonymous terms; but he afterwards says "the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God," Isai. lii. 10: and again, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isai. liii. 1. To the former of these two texts St. Luke refers, and declares expressly that it is spoken of Jesus Christ, for he relates that they were uttered by St. John the Baptist, whose office was to be the forerunner of our Saviour, Luke iii. 6. To the latter St. John refers, chap. xii. verse 38, where he quotes the verse at large concerning the unbelief in

Christ, and says, "these things said Esaias, when he saw his glory, and spake of him," John xii. 41. Here then is the same arm of the Lord, which is synonymous with God, declared to be Jesus Christ, whose name is therefore synonymous with God, one with him who is the "Lord thy God." St. Paul also intimates, that Christ was the leader of the Israelites through the wilderness, saying, "neither let us tempt Christ, as some of them also tempted," 1 Cor. x. 9; to which I refer.

V.

The arm of the Lord is thus foretold again, "behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd," Isa. xl. 10, 11. In the Revelation, our Saviour says to St. John, "behold, I come quickly; and my reward is with me," Rev. xxii. 12. And in the gospel he says, "I am the good shepherd," John x. 11. St. Paul says of him, "now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. xiii. 20, 21. Here we find Isaiah's words concerning the arm of the Lord (the same as God) pronounced by our Saviour concerning himself, both in earth and in heaven, and also testified of him by St. Paul, whose doxology assists us to pronounce of Jesus Christ, in the words of Isaiah immediately preceding the text before us, "behold your God."

VI.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation,

salvation, that faith unto Zion, thy God reigneth!" Isai. lii. 7. St. Paul, speaking of the necessity of a preacher to instruct men in the belief on Christ, that they may call upon him and be saved, directly applies these words of Isaiah, as being prophetick of a preacher who should publish salvation, and say unto Zion, "thy God reigneth," Rom. x. 15. If then the promulgation of the gospel of our blessed Lord and Saviour be correspondent to this prophecy, the preacher of Christ is surely he who says "thy God reigneth."

VII.

"Out of the mouth of babes and sucklings hast thou ordained strength," or "perfected praise," (which is the interpretation of the New Testament) Psa. viii. 2. These words David directs to God, whose name he declares to be excellent. When children in the temple cried "Hosanna to the Son of David," and the Chief Priests and Scribes were displeased at them for it, our Saviour himself justified the children by assuming the direction of these words to himself, and declaring them a prophecy of his praise, to be perfected by the mouths of babes and sucklings; so that we find a prophecy, that the praise of the Lord, "who had set his glory above the heavens," Psa. viii. 1. is declared to be fulfilled by the direction of praise and hosannas to the Son of David, who must therefore be one with the Father, God, Mat. xxi. 16.

VIII.

"For thy sake are we killed all the day long; we are counted as sheep for the slaughter," Psa. xlv. 22. These words directly addressed to God, by David, are by St. Paul declared to be a prophecy of the perseverance of the apostles in the love of Christ, of which he says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" As it is written,
" for

“for thy sake, &c.” Rom. viii. 35. For whose sake? certainly Christ’s, one with the Father, God.

The prophecies afforded by the New Testament, I have already stated in the preceding chapter, and shall not trouble my reader with a repetition of them.

The following proofs are taken from the testimony borne to our blessed Lord’s divinity in the writings of the four evangelists.

IX.

“Thy kingdom come,” Matth. vi. 10. “Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.” Matth. vi. 13. That our Saviour’s command to the disciples, is to address these words, and the prayer in which they occur, directly to God, is not only granted but contended for: but let us see now who is this God, who is this king of glory. “Then (in the last day) shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, &c.” Matth. xxiv. 30, 31. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed of my Father, &c.” Mat. xxv. 31, 32, 33, 34. Here we see the coming of the kingdom, and we see also whose is the kingdom, and the power, and the glory. Wherefore then should we say that Jesus Christ, in prescribing this form of prayer, forbade worship and application to be made to him, whom we find to be the very being described

described and pointed out as the proper object of our adoration? It is manifestly his command that we should worship him; and hence it follows, that he is one with the Father, God Almighty. He says in another place, "whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels," Mark viii. 38. On which I remark, that the glory of the Father, and of the Son, is but one glory, one Godhead; for we see our blessed Lord coming in his own glory, and in the parallel passage, in the glory of his Father. The following texts evince this, and also ascribe the kingdom and the glory to Jesus Christ. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," Mat. xiii. 41. "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Mat. xvi. 27. "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and all the holy angels," Luke ix. 26. "No whoremonger, &c. hath any inheritance in the kingdom of Christ, and of God," Ephes. v. 5. "Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom," 2 Tim. iv. 1. "The everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet i. 11. Our Saviour, in answer to the demand of the Pharisees, (Luke xvii. 20 to 30) "when the kingdom of God should come," tells them, "the kingdom of God cometh not with observation;" or as it is translated in the margin of the Bible, "with outward show;" and then, addressing himself to his disciples, continues to declare, that no prognosticks shall foreshew his day; but that,

as the flood was not preceded by any signs that it was at hand, but found men eating and drinking, and altogether unprepared, so should it be “in the day when the Son of man is revealed.” From the continuance of the discourse, and applying still the coming without observation, to the coming of the kingdom of God, and to his own day; which is often spoken of as synonymous with the day in which the Son of man shall come in power and glory, sitting on the throne of his glory to judge the world; we may, without in the least straining for an inference, say, that the day of which he speaks to the disciples as coming unobserved, and the kingdom of God, of which he asserts the same thing to the Pharisees in the same conversation, are one and the same thing; and if the day of Christ be the same as the kingdom of Christ, the kingdom of God is here declared to be the kingdom of Christ; therefore one with the Father, on that day, on the coming of that kingdom to be fully revealed to be God.

X.

The incomprehensibility of the Father and the Son, except to each other, is a mark of equality of Godhead, which alone can be the subject of the following words of our Saviour himself. “No man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him,” Matth. xi. 27. Many a man had known Jesus Christ as Man; but as God, he was known then to the Father only, with whom he was one God. The parallel passage says, “No man knoweth who the Son is, but the Father, &c.” Luke x. 22. Mr. Lindsey says he does, but I cannot think it. How shall he, who is known by all his disciples to be a man, say he is unknown to all but the Father, if he speak not of a nature not human, and of so high a rank as to be comprehensible to the Father only, even his Godhead?

When

XI.

When our blessed Lord, just before he ascended into heaven, was sending forth his disciples to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to observe all things which he had commanded them, he gives them a promise of his own assistance in the performance of their mission, saying, "And, lo! I am with you alway even unto the end of the world," Matth. xxviii. 20. We accordingly find that, upon his ascent, "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following," Mark xvi. 20. "How then shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders; and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 3, 4. Here we find that the testimony of signs and miracles wrought to confirm what is preached by the apostles, is borne by God, and by the Lord Christ, therefore one, with the Father, God.

XII.

It is evident what was the faith of the father of the sick child, who "cried out, and said with tears, Lord, I believe; help thou mine unbelief," Mark ix. 24. So strong was his faith already, that he looked upon our Lord as possessed of power to assist his spirit, and supply whatsoever was defective in his belief. This application was approved and confirmed to be right by our blessed Saviour himself, who granted the distressed father's prayer, and healed his sick child.

XIII.

Upon hearing Jesus Christ say to the sick of the palsy, "Man, thy sins are forgiven thee," I cannot wonder at the remark of the Scribes, who said, "Who can

forgive sins but God alone? For their law had shewed them that God had made an exclusive claim to the forgiveness of sins, saying, "I, even I am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins," *Isai. xliiii. 25.* But our Saviour perceived their thoughts, and healed the sick man, in order to shew "that the Son of man hath power upon earth to forgive sins," *Luke v. 20, 25.* But God, whom *Nehemiah, ix. 17,* beautifully, calls "a God of pardons," has an exclusive right in the forgiveness of sins; the Son of man who exercises that right, even Jesus Christ, is therefore one with the Father, God.

XIV.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets," *Luke vi. 22, 23.* If the happiness of the disciples, to whom our Saviour addresses the words above, be not to proceed from the reproach, but from the cause wherefore they are to undergo it, there is no similitude between their case and that of the prophets, unless the prophets also suffered for the sake of the Son of man, and for the testimony which they bore to him; and that this was really the intention of our Lord's words, the following text, spoken by St. Stephen, will evince, "Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the just one; of whom ye have now been the betrayers and murderers," *Acts vii. 52.* Stephen was, at the time when he uttered these words, under the persecution which our Saviour had foretold to his disciples that they should sustain for his sake; he therefore reflected on the circumstance pointed out by him,

him, as a means of happiness and blessing, in their afflictions, and considered that, with the prophets, he was “ a partaker of Christ’s sufferings; that when his glory shall be revealed, he might be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified,” 1 Pet. iv. 13, 14. Let us just turn then to the relation of the sufferings of this authentic martyr of Christ, and see whether, upon the reproach incurred for his sake, the glory of God, and of Jesus sitting at his right hand, was not revealed to him; and whether the Spirit, which proceeds from the one glory, the one Godhead of the Father and the Son, did not rest upon him, even the Holy Ghost, with which he was comforted, and by which he cried, “ Lord Jesus receive my spirit,” Acts vii. 51 to 59.

XV.

“ Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him,” Luke viii. 38, 39. According to a command, to shew what God had done, the man who had been healed testified what Jesus had done. I do not look upon the evidence of this man as of any great weight in the argument; but there is certainly some testimony borne to our Saviour’s divinity, by the manner in which the fact is related by an apostle filled with the Holy Ghost, for the purpose of preaching Christ with precision, and who has, nevertheless, repeated the same words concerning the name of God and of Jesus Christ. It is somewhat remarkable also, that in the relation of the same fact made by St. Mark, the command to the man is said to have been, “ go home

to thy friends, and tell them how great things the Lord hath done for thee," Mark v. 19; and the man's publication is exactly as related by St. Luke, "how great things Jesus had done for him." The title of Lord is so very often, nay, so almost peculiarly ascribed to our Saviour, throughout the New Testament, that the use of it here seems an argument for looking upon our blessed Redeemer to have been intended by it: if Jesus Christ then be the Lord intended here, and that the title of Lord be of the same import as the name of "God," for which it is used by St. Mark, then we must acknowledge, that Christ is the Lord, and the Lord he is God. There is a farther circumstance favouring the position that Jesus Christ is the person named here by the appellations of Lord and God, which is, that the man whom he had healed is desired to add to a declaration of what the Lord had done for him, "that he had compassion on him," which certainly must bear reference to that tenderness with which he felt our infirmities, that sympathy with which "Jesus wept," John xi. 35, for the afflictions of those who called upon him even at the moment that he was in act to wipe away the tears from their eyes.

XVI.

I should not look upon the application of the dying thief to our Saviour, hanging also upon a cross, to be any proof that Jesus Christ is the object of prayer, but for the answer made by him, who immediately granted that which was asked, and by admission into paradise, in consequence of a petition preferred to him in an hour, when, of all others, he seemed least able to assist in the time of trouble, exalted the last words of this poor penitent into an incontrovertible testimony that his is the kingdom, that "by suffering he was about to enter into his glory," and that

that he is therefore the Lord, one with the Father, God, Luke xxiii. 42, 43, and xxiv. 26.

XVII.

“ Jesus answered and said unto them, destroy this temple, and in three days I will raise it up,” in saying which “ he spake of the temple of his body,” John ii. 19, 21. Here Jesus Christ declares that he will himself raise his body from the grave; but in the grave that body lay truly dead and incapable of any agency: but here he says, that he will act, he must therefore speak of some very extraordinary power remaining to him. But we are often told, that God raised the body of our Saviour from the grave. “ This Jesus hath God raised up,” says St. Peter, Acts ii. 32; wherein it is observable, that the union of the two natures being suspended during the death of the body, God is spoken of as distinct from Jesus, whose body only is intended by that name: this distinction Peter seems to have had in view throughout the Acts. That which Christ engaged to do, most assuredly he did. He engaged to raise his own body, therefore he did raise his own body. But “ this Jesus hath God raised up.” Jesus Christ is therefore one with the Father, God.

XVIII.

“ Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me to drink; then wouldest thou have asked of him, and he would have given thee living water,” John iv. 10. “ Whosoever drinketh of the water which I shall give him, shall never thirst,” John iv. 14. Here Jesus Christ gives the gift of God, more properly the gift of Jesus Christ, who gives it, and only reconcilable to sense, by acknowledging him to be one with the Father, God. “ They have forsaken the Lord, the fountain of living waters,” Jer. xvii. 13.
“ And

“And he shewed me a pure river³ of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb,” Rev. xxii. 1. “Let him that is athirst, come: and whosoever will, let him take of the water of life freely,” Rev. xxii. 17. This invitation so mercifully made to all mankind, and in the power of all to accept, is made by Jesus Christ; he therefore who gives such “water springing up into everlasting life,” John iv. 14, is assuredly the “Lord, the fountain of living waters;” which Jeremiah declares God to be. “Ho! every one that thirsteth, come ye to the waters,” Isai. lv. 1; “for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring,” Isai. xlv. 3. “Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the spirit, which they that believe on him should receive,)” John vii. 37, 38. This last text clears up and explains the figure, and shews what is all along meant by living waters. But “God shall pour his spirit upon him that is thirsty;” and according to this prophecy, Jesus Christ is to give this water springing up into life, which is the spirit. But these waters are said to proceed from God; Jesus Christ therefore, from whom they proceed, is one with the Father, God. Let us then with gratitude come upon the invitation to believe; let us confess that the blood which was shed for us is the blood of God himself, Acts xx. 28, shed for our redemption; acknowledge “Christ the Saviour of the world,” John iv. 42, and “with joy draw water out of the wells of salvation,” Isai. xii. 3.

XIX.

“ My Father worketh hitherto, and I work. 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, John v. 17, 18. As the Hebrew idiom of the scripture language is urged as a reason for doubting of our common acceptation of the assertions made in the New Testament, we must certainly admit the Jews to be the best verbal interpreters of such phrases as were peculiar to themselves, and here they have taught us to understand that whensoever our Saviour, or any witness of his gospel, declares him to be the Son of God, they intended thereby to convey an assurance that Jesus Christ is equal with the Father, and with him one God. The subsequent verses say that “ what thing soever the Father doeth, these also doeth the Son likewise.” “ As the Father hath life in himself: so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man,” John v. 26, 27. Here he speaks of himself both as God and man; he declares the self-existing life equal with that of the Father; declares the derivation of that to his manhood, with which it was united by the will of God and the Father; and he declares also the reason wherefore the second person of the Godhead is to have the execution of judgment to be, “ because he is the Son of man.” And St. Paul has explained the force of this reason, “ for that he himself hath suffered, being tempted, he is able to succour them that are tempted,” Heb. ii. 18. “ That he can be touched with a feeling of our infirmities; having been in all points tempted like as we are,” Heb. iv. 15; and in the next verse we are

are called upon to approach the throne of grace boldly, because that Christ is the Son of man, having taken on him the seed of Abraham, and has called us brethren, and can have compassion upon such infirmities as he was himself subject to in the flesh: so that whensoever we hear our gracious Lord and Saviour call himself the Son of man, we may look upon it as an instance of tenderness, and that he uses that name, in order to inspire a confidence in mankind, his brethren; to approach his throne without distrust in his mercy. Whensoever he speaks of coming to judgment, he qualifies the terrors of that dreadful day by saying, that it is before the Son of man that all nations are to be gathered; and in the passage before us, declares the reason wherefore all judgment is committed to the Son to be, because he is the Son of man. Our Saviour, after having said that "the Father quickeneth the dead," John v. 21, proceeds to tell us, that on that day "the dead shall hear the voice of the Son of God: and they that hear shall live," John v. 25. And farther, that "the hour is coming, in the which all that are in their graves shall hear his (the Son of man's) voice," John v. 28: so that here, they that are in their graves, live, being called upon by the Son of man, because they have heard the voice of the Son of God, the Father being he who quickeneth the dead: Can this be reconciled to any sense, if it be not granted that Jesus Christ, the Son of God, and also the Son of man, is equal to, and one with the Father, God? And this once granted, is any position more reconcilable to reason? Resist this who can, for my part I am unable to stand against it; but verily "believe, and am sure that thou art that Christ, the Son of the living God," John vi. 69; words, which I am bold to use, as expressive of an equality between

tween the Son and the Father: nay farther, of an identity and unity of Godhead. As possessed of this Godhead "I believe on him, and I worship him," John ix. 38.

XX.

"He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation," John v. 24. "He that believeth on him, (the Son) is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God," John iii. 18. If there be no condemnation for those who believe in the Father, how is it necessary to believe in the Son in order to indemnify? It can only be so, because that the Son is one with the Father, God; and the two passages then convey the same instruction. In context with the last assertion, our Saviour, speaking of himself, uses the following very remarkable words, "the Son of man which is in heaven," John iii. 13. This is a very express declaration of his Godhead, the ubiquity of which was by no means affected by its union with the Son of man; for whilst he was speaking to Nicodemus he could be on earth only as a man, and as God only filling immensity could he at that moment of time have been in heaven. He declares also, that "he came down from heaven," in the same verse; and St. John Baptist, speaking of Jesus Christ, testifies, that "he that cometh from above is above all," John iii. 31. The pre-existence of our Lord in heaven is expressly declared by himself in the following words also, "What and if ye shall see the Son of man ascend up where he was before?" John vi. 62. This must refer to his Godhead, as it is no where asserted that his fleshly body had ever been in heaven before his final ascent. But when he declares, "I came forth from

the Father, and am come into the world: again, I leave the world, and go to the Father," "his disciples said unto him, lo, now speakest thou plainly, and speakest no proverb," John xvi. 28, 29.

XXI.

"Jesus said unto them, verily verily I say unto you, before Abraham was, I am," John viii. 58. There is a very remarkable distinction in this passage between the words *was* and *am*. By the former, the existence of Abraham is marked to have had a commencement, and to have been finite; whereas, by the latter, the eternity of Jesus Christ, as God, is strongly pointed out. The word *am* bears reference to a life in every moment extended to all eternity; which, as the presence of the Almighty fills infinite space, stretches itself at once through all duration, and is at all periods to be spoken of in the present tense, as all periods are present to it at once; a life "which is, and which was, and which is to come," Rev. i. 4. Jesus Christ here makes use of the same expression which God had declared to be his name to Moses, and given to him as a token whereby he should make himself known to the children of Israel, to have come from God, Exod. iii. 14; and it can hardly be conceived that he does so without an intention of marking his divinity, and declaring himself to be that God, and that he it was who led the forefathers of those with whom he spoke, out of the land of Egypt by the hand of Moses. In some passages, ending in a declaration, "*I am*" in the original, the translation has supplied the word *he*; because a relative pronoun, the expression of which the Greek tongue can dispense with, is necessarily to be expressed in ours, in order to make good sense of the passage in English, which is good sense in Greek without it. For instance: the woman of Samaria tells our Saviour, that

that "when Christ comes, he will tell us all things:" to which he answered, "I that speak unto thee, am," John iv. 26; so it stands in the original, and requires no more words to convey the idea that he was Christ of whom she spake; whereas it is indispensibly requisite that the translator shall add a pronoun referring to what had been said before, and turn the passage, as our Bible has it, "I that speak unto thee am *he*." From this circumstance it is urged, that no inference, favouring our Saviour's divinity, is to be drawn from the passage before us, because (as is alledged) it is only of the same stamp of the others. Without going farther into grammatical disquisitions, let us try the experiment upon it, and write it accordingly, "Jesus said unto them, verily verily I say unto you, before Abraham was, I am *he*." Who? Abraham? Will any man insist on this? The word *am* in this verse signifies, I exist, in a neuter sense, and so cannot require a relative pronoun to follow it. The context also requires the interpretation which I have put upon these words; our Saviour declares to the Jews, "I am," in answer to their objection to the possibility of his having seen Abraham, not being yet fifty years old. Upon the whole, I look upon this to be a very explicit declaration of his Godhead and pre-existence to the time of his having come into the world, a testimony borne to it by the author of our salvation himself, and therefore I must yield my assent to his words, that he is one with the Father, God.

XXII.

"I and my Father are one," John x. 30. When our Saviour made this very literal declaration, the Jews stoned him, and gave as a reason, "because that thou, being a man, makest thyself God," John x. 33. This shews how they understood him; and

the answer of our Saviour to their charge shews also that they were right, for, instead of retracting, he refers them to the testimony of his works; "that ye may know and believe that the Father is in me, and I in him," John x. 38: words, which, however they might admit of a figurative interpretation in any other passage, being here spoke to confirm what he had before declared, must be interpreted by that declaration, and mark a mutual relation, resulting only from the possession of one Godhead with the Father.

XXIII.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father: and how sayest thou then, shew us the Father? Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake," John xiv. 8, 9, 10, 11. The interpretation of this passage may be drawn from the remark made upon the texts last cited, for our Saviour testifies, that he is in the Father, and the Father in him, in order to evince, that Philip, in having known him, had known the Father. As our Lord could not mean that Philip's acquaintance with the Father was the same as his acquaintance with himself, in the flesh, he has pointed out, that the means whereby he had known the Father, in having known him, was by his knowledge of those words which he had spoken, and those works which he had done by the operation of his Godhead,

head, one with that of the Father. These had been often cognizable by Philip; he therefore in having known the Son, who had said and done such things in testimony of what he was, might well be said to have known the Father, with whom our Lord and Saviour was, in that respect which was pointed out, one and the same God.

XXIV.

“ I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it,” John xiv. 12, 13, 14. I believe no man will deny that a petition is to be made to him who is to grant it. Jesus Christ here declares to his disciples, that he will fulfil their prayers, and do that which they shall ask in his name; who then can hesitate to pronounce this doctrine of our Saviour a command to ask of him, a declaration that he is the God of our salvation, from whom cometh help? “ With Melancthon, (as quoted by Mr. Lindsey, but for what purpose I cannot comprehend) I take refuge in those plain declarations of scripture, which injoin prayer to Christ, which is to ascribe the proper honour of divinity to him, and is full of consolation.” And with Mr. Lindsey himself I observe, 1st, that this eminent person thought, and justly as it should seem, that prayer is the highest act of worship, the proper honour of God, and peculiar to him alone. And, 2dly, that the principal argument for Christ’s divinity was to be fetched from religious worship, and prayer being addressed to him.” Apology, p. 135. Mr. Lindsey’s candour is such that I rely upon his not starting from this conclusion, which he admits as necessarily following from Christ’s being proved the object of prayer and religious worship. I shall therefore, if the above texts afford a proof,

proof, or many others, which I shall call up in evidence of this fact, testify that Christ is properly to be adored, demand and peremptorily insist upon Mr. Lindsey's acquiescence in this position, that Jesus Christ is one with the Father, God. It is a certain fact, even upon a supposition that our Saviour was no more than man, that he was "without sin," and, consequently, that he did not in any instance contradict himself, whereby he must have once spoken that which was not true; but he says to his disciples, "And in that day ye shall ask me nothing: verily verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you;" John xvi, 23. As our blessed Redeemer cannot mean here to say that he had before spoken an untruth, these words must have exactly the same meaning as those before us; for, if not, they flatly contradict them. That I will grant your prayers, and that the Father will grant your prayers, must therefore signify that the one Godhead of the Father and the Son will grant them; and therefore it follows, that the Father and the Son are one God. "If ye shall ask any thing, in my name, I will do it," says our Saviour; whence I have inferred, that he it is of whom the demand is to be made: But I foresee a possible objection to be made to this inference, which I shall endeavour to obviate. It is, that in this case Jesus Christ has commanded prayer to be preferred to himself in his own name; to which I answer, that so to have done is exactly correspondent to the conduct of God, so long as he had a selected nation his worshippers, and dealt by them as a peculiar people to call upon his name; and that therefore, when they were to cease to be peculiar, and that a whole world was to be adopted, there is no force in the objection, which only shews God governing his additional adorers, as he had governed their predecessors,

Before

Before God was to be adored through Christ, he was to be adored through those benefits which he had conferred upon the children of Israel; before the name of Christ was given, through which he was to be invoked, his innumerable mercies were commanded to be held in remembrance, and in the name of them he was to be called upon; and accordingly we find the Hebrews adored him as the God of Abraham, the God of Isaac, and the God of Jacob, the God of their fathers, to whom he had promised, and frequently renewed the promise of a blessing to proceed from them to all nations of the earth. They adored him as the God of their fathers, who had led them out of the house of bondage into a land flowing with milk and honey; and, as the God who had dealt thus graciously by them, he prescribed to them, and prefaced the decalogue with a claim to their obedience, and to their worshipping him only, grounded upon that debt of gratitude, which they owed for the protection and deliverance that he had vouchsafed them; and he has expressly commanded them to call upon him as the God of their fathers, and made this "his name for ever, and his memorial unto all generations," *Exod. iii. 15.* But he has since been pleased to hold out a light to lighten the Gentiles, and, remembering his mercies, hath holpen his servant Israel, according to his promises; wherefore then shall we refrain from offering up the sacrifice of praise and thanksgiving to God, in the name of his mercies vouchsafed to us by his having taken our nature upon him? in the name of that man in whose flesh he was manifested*, and in which our eyes have seen, and our hands have handled the word of † life; even that word which is ‡ God? Wherefore, in remembrance of so great benefits, should we not say,

* † *Tim. iii. 16.*† † *John i. 1.*‡ *John i. 1.*

say, “ by thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, good Lord deliver us ?” The sense, in which I understand the words calling upon God in the name of Christ, is calling upon God to assist us, whom he had already thought worthy of so great benefits, in memory of those benefits which he suffered in the flesh, in order to confer. And surely in this sense, it is perfectly conformable to the course of God’s government, that our Saviour should desire us to call upon his Godhead in memory of what he has done for us as man, having already declared that he had, in remembrance of his former mercies, holpen us.

XXV.

“ It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you,” John xvi. 7. “ The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,” John xiv. 26. Here Jesus Christ sends the Holy Ghost, and the Father at the same time sends the Holy Ghost ; therefore the Father and the Son are one God, from whom the spirit is to proceed. He says in another passage ; “ but when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me,” John xv. 26. The Holy Ghost here proceedeth from the Father only ; we find that the same witness of Christ preceded his coming, and testified of him beforehand, as well as after his ascent ; “ For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost,” 2 Peter i. 21. But we find the prophets themselves, who spake as they were

were moved by the Holy Ghost, “searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow,” 1 Pet. i. 11; so that the apostles, filled with the Holy Ghost, have here expressly declared what glory that is which should be testified after the sufferings of Christ, even that the spirit which proceedeth from the Father is the spirit of Christ, therefore one with the Father, God. But our Saviour himself, as if determined to put the matter out of doubt, by preparing the ears of his audience to hear the testimony of the Holy Ghost concerning him, declares that “he shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it unto you,” John xvi. 14, 15.

XXVI.

Our blessed Lord and Saviour, having taken our nature upon him, and having been in all points tempted like as we are, on the approach of that hour in which he was to be made perfect by suffering death for all men, and in which he was to finish the great end of his having come in the flesh, consoles himself by looking beyond his grave, and contemplating the glory that should follow; and as a man about to endure great afflictions, and, surmounting them, to take our nature “into heaven itself, now to appear in the presence of God for us,” Heb. ix. 24. addresses himself to that Being to which, as Man, he was inferior, saying, “Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,” John xvii. 1. “And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,” John xvii. 5. “For thou lovedst me before the foundations of the world,” John xvii. 24. The pre-existence

of our Saviour is expressly declared here, and the identity of that Godhead with which he and the Father are mutually to glorify each other; that glory which the Son had in all respects equal with the Father, before he had, for the sake of mankind, taken upon him that nature whereby he was, upon earth, inferior to him.

XXVII.

“ Pilate therefore said unto him, art thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice,” John xviii. 37. These words are preceded by a declaration made by our Saviour, that, “ my kingdom is not of this world;” and the whole together is said by St. Paul to be “ a good confession witnessed before Pilate,” 1 Tim. vi. 13. That Nathanael, an Israelite indeed, in whom was no guile, understood the prophecies of our Saviour’s kingdom in this sense is evident, for, upon seeing him an unattended man, he pronounced him “ the King of Israel,” which he must have seen that he was not in any other acceptation of the terms than as he was the “ Son of God,” John i. 49. and this interpretation he put upon the prophecies, upon seeing our Saviour possessed of an extraordinary knowledge. Greater things have been reserved for us to see than Nathanael saw; why then shall we hesitate to say, according to the testimony which this great witness of the truth bore to himself, “ thy kingdom is not of this world,” and with Nathanael, “ thou art the King of Israel, the Son of God;” words which I have already shewed, when spoken by a Jew, to mean, thou hast equality of Godhead with the Father.

“ And

“ And Thomas answered and said unto him, my Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed,” John xx. 28, 29. To call this saying of Thomas an exclamation, is a poor and disingenuous evasion of the Bishop, quoted by Mr. Lindsey; for it is declared to be *an answer* and *an address* to our Saviour, who had convinced him that he was the same Jesus who had been dead and was alive again; an argument which I should conceive sufficient to evince the truth of doctrines which Thomas had heard before, but through a defective faith did not understand; and to induce that confession which he now makes, saying unto him, “ my Lord and my God.” When Mary, ver. 16, saw and knew our Lord after his resurrection, she made no exclamation, but directly addressed herself to him, saying, “ Master,” acknowledging him to whom she spoke. Mary had not been a witness of all the declarations of his own nature which he had made to his apostles, who were to be witnesses unto him; she acknowledges him as she had known him before; but Thomas, who considered a resurrection from the dead to be a conclusive proof of the truth of what he had often heard, instantly draws the natural inference, and acknowledges him to be his Lord and his God. If the works of this bishop of *Mosjuetia*, which have not reached us, be of the same stamp as the fragment quoted by Mr. Lindsey, we have no great reason to regret the loss, or condemn our ancestors for having consigned the rest of them to oblivion. The poor bishop himself must also be obliged to those who have redeemed him from our censure.——

Next in order follows the testimony borne to the divinity of Jesus Christ by the apostles, men appointed to be his witnesses, on whom “ he breathed and said,”

“ receive ye the Holy Ghost,” “ the spirit of truth, he will guide you into all truth ;” “ he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you ;” “ he will shew you things to come ; he shall glorify me.” Men, “ whose understanding he opened that they might understand the scriptures,” “ holy men of God who have made known unto us the power and coming of our Lord Jesus Christ, for they were eye-witnesses of his Majesty.” To persons thus qualified, speaking as they were moved by the Holy Ghost, coming in due time to speak of him who had given himself a ransom for all, “ understanding the mystery of Christ, which in other ages was not made known unto men, as it is now revealed unto his holy apostles and prophets by the Spirit ;” taking the prophecies from a dark place to spread abroad their radiance, and render their sure word a light to us ; to such men we shall do well that we take heed ; to their testimony it is essential to our own eternal happiness that we give credit, and not that we look upon all such things as occur in their writings, which are “ hard to be understood, as given to our ignorance and instability to wrest to our own destruction ;” they have pointed out the way to a blessed immortality ; it is our duty to search into what they have said, and where we cannot understand to confide. From the apostles we are to expect the manifestation of spiritual things, and as such are certainly beyond the reach of our farther enquiry, it is but reasonable to trust those who were permitted to look into them, and to promulgate so much as concerns us to know.

XXIX.

“ And they prayed, and said, thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship,” Acts i. 24. This prayer

is preferred to the Lord who had sent forth his disciples, saying, "ye shall bear witness, because ye have been with me from the beginning," John xv. 27. "Go ye into all the world, and preach the gospel to every creature," Mark xvi. 15; and by whom, St. Paul says, "we have received the apostleship," Rom. i. 5; to that Lord, who knew to whom he should commit himself, "because he knew all men, and needed not that any should testify of man; for he knew what was in man," John ii. 25. And the petition is that out of two men, namely, Justus and Matthias, selected from those "who had been with our Saviour from the beginning," "which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us," Acts i. 21, 22; he should ordain one to be a witness of his resurrection in the place of Judas, who had fallen by transgression. That it is addressed to Jesus Christ, not only the context, but the following circumstance may thoroughly demonstrate: The very same call being to be made of another apostle, as the Lord is now desired to make, a light shone from heaven round about Saul, and of the voice which spoke it is thus declared: "the Lord said, I am Jesus whom thou persecutest:" "and the Lord said, arise, and go into the city, and it shall be told thee what thou must do," Acts ix. 5, 6. But when Saul, according to this commandment, came into Damascus, "he is met and received by a certain disciple named Ananias, to whom said the Lord in a vision, Ananias. And he said, behold I am here, Lord. I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the Chief Priests, to bind all *that call upon thy name*. But the Lord said unto him, go thy way:

way: for he is a *chosen* vessel unto me, to bear my name before the Gentiles and Kings, and the children of Israel," Acts ix. 13, 14, 15. That the vessel which was to bear the name of Christ before the Gentiles, &c. was to be chosen by him is here evident; and St. Paul himself farther says, "Christ sent me (not to baptize, but) to preach the gospel," 1 Cor. i. 17. To him who was to *choose*, it is therefore to be concluded the petition was preferred that he would shew whether of these two he had *chosen* to preach his gospel, and take part of that ministry to which "the wisdom of God," Luke xi. 49, even "Christ," Mat. xxiii. 34; said, "I will send them prophets and apostles:" so that here is an instance of adoration incontrovertibly offered up to Jesus Christ; therefore one with the Father, God, the proper object of prayer and religious worship.

But, throughout the relation, there is a farther testimony to be found of the adoration of Jesus Christ; for Ananias, himself a disciple, declares, that Saul was a persecutor of those *who called upon the name of Christ*, and "the disciples of our Saviour were therefore afraid of him when he assayed to join himself unto them," Acts ix. 26; for "all that heard him preach Christ in the synagogues were amazed, and said, is not this he that destroyed them which *called on this name* in Jerusalem, and came hither for that intent, that he might bring them bound to the Chief Priests?" Acts ix. 20, 21. We have here direct proof that the disciples of Christ called upon his name, both from those who did, and those who did not call upon it.

I shall in this place take notice of Mr. Lindsey's assertion, (supported by quotations from various authors) that to call upon the name of Jesus is the same as to
be

be called by the name of Jesus, or to have the name of Jesus called upon the subject spoken of. This declaration he has made in his very extraordinary comment upon 1 Cor. i. 2. Apology, p. 132. And he farther declares, that Stephen's calling upon the name of Jesus, is the only passage in which these words mean directly the same as invoking him. Notwithstanding that the name of that great critick in the Greek language, Dr. Clarke, is produced in evidence of this assertion, I own I am not convinced of its truth; nor can I see a reason why the identical word, signifying an invocation in one place, shall be denied to have the same signification in another, where the context is exactly similar to that in which it is allowed to have that meaning, and indeed in which it requires to be so interpreted, in order to its bearing any meaning at all. But, with respect to the passage before us, it is a little remarkable that the name of Christ had not yet been called upon his disciples, and that for want of a name to comprehend them all, the commission to Saul is couched in the following awkward terms: "that if he found *any of this way*, he might bring them bound unto Jerusalem," Acts ix. 2. In the execution of this warrant from the priests it was, that Saul was chosen to bear *the name* of Jesus Christ to the Gentiles; and this happened exactly two years after the ascension of our Saviour, whereas it was not till ten years after that event that the disciples were first called christians at Antioch. How disingenuously then do men deal, not only with the world, but with themselves also, in wresting words from their true meaning, to the support of their own suggestions. If one man, filled with the Holy Ghost for the purpose of "guiding him into all truth," has invoked Jesus Christ, is not such an act, once so performed, sufficient to evince the propriety of the invocation, and to establish the right of Je-
sus

Jesus Christ to be invoked? And if adoration then be the due of Christ, why should we deny a literal interpretation to words by which it is asserted, that the disciples of our Lord rendered him that praise and adoration to which he is entitled? Is it meant that the disciples contradict the testimony of the Holy Ghost by which Stephen called upon the Lord Jesus? They were themselves filled with the Holy Ghost; and is the Spirit of Truth divided against himself? If this be the assertion, either Stephen, or the disciples, or Dr. Clarke, or Mr. Lindsey, are guilty of an impious and absurd blasphemy, and I leave it to my reader to choose the blasphemer. "He is a chosen vessel unto me," says Jesus Christ to Ananias, Acts ix. 15. "The God of our Fathers hath chosen thee," says Ananias to Saul, Acts xxii. 14. Who can now withhold the application of the following address to the Lord Jesus, or his concurrence with me in saying to him, "Lord thou art God."

There is yet another circumstance in the passage before us, which proves that the prayer was addressed to Jesus Christ. Peter, (who had, upon his own appointment to the ministry, taken our Lord to witness that he loved him, and would with fidelity discharge the trust of feeding his sheep committed to his keeping, saying, "Lord, thou knowest all things; thou knowest that I love thee," John xxi. 17.) was certainly the chief speaker, and the person who preferred the prayer of this venerable assembly. It is therefore highly probable, that he who had accepted of his own apostleship with such an acknowledgment of our Saviour's omniscience, repeated the like acknowledgment when calling upon him to choose another to associate with them, who should also love him, and faithfully acquit himself of a part in the same apostleship. When Peter spoke those

those words to Jesus Christ in his own case, he certainly alluded to his knowledge of the heart, for "he was grieved;" and well he might upon recollection of the event which induced the declaration, for he had an aching memory of our Lord's more intimate knowledge of his own heart than he was himself possessed of, when upon his confidence of his own faith, saying, "I will lay down my life for thy sake, Jesus answered him, wilt thou lay down thy life for my sake? verily verily I say unto thee, the cock shall not crow, till thou hast denied me thrice," John xiii. 37, 38. This he knew to have been truly spoken by his Master, and for him, whose own particular experience had taught him that Jesus Christ was acquainted with man, and needed not that any should testify of man, it is exceedingly natural that he should on such an occasion say to him "who knew all things," "Lord which knowest the hearts of all men, &c."

XXX.

When Peter and John had, "in the name of Jesus Christ of Nazareth," healed the lame man at the gate of the temple, the people who saw it ran together greatly wondering; "and when Peter saw it, he answered unto the people, ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk?" Acts iii. 12. "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," Acts iv. 10. Upon which, the Rulers, having threatened Peter and John, were obliged to let them go, "for all men glorified God for that which was done," Acts iv. 21. Peter, when he restored Eneas to health at Lydda, called him from his

bed in the following remarkable terms: "Eneas, Jesus Christ maketh thee whole: arise, and make thy bed," Acts ix. 34. He arose immediately, and the consequence was, that "all that dwelt at Lydda, and Saron, saw him, and *turned to the Lord,*" ver. 35.

XXXI.

"When they heard these things, they were cut to the heart, and they gnashed on him (Stephen) with their teeth. But he being full of the Holy Ghost looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: And the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge," Acts vii. 54, 55, 56, 57, 58, 59, 60.

Mr. Lindsey's remark upon this passage is so very particular, that I will give it at large, and then proceed to shew its futility to the very few of my readers, who shall not have found it out of themselves. "There is no doubt but Stephen made this request, addressed this prayer to the Lord Jesus. But this can be no precedent for directing prayer to him *unseen*, or addressing him as God, whom the blessed Martyr declares *he saw with his eyes*, and calls him "the Son of man standing on the right hand of God." Calls him *the Son of man*, in this his highest state of exaltation. *Son of man, and God most high: what a space*

space between?" Apology, p. 129. Does this gentleman conceive that the actions of an almighty God are circumscribed by the limits appointed to his comprehension, that the space beyond which his imagination cannot pass, is equally an obstruction to the will of him to whom "all things are possible," and that the Omnipotent is to pause in his progress, till Mr. Lindsey shall have leisure to come up with him and mark his footsteps? I hope I have already evinced the absurdity of this appeal from the written word to natural religion, and shewed that the scriptures only are the fountain from whence the course of our argument is to flow; they are granted to be true, and to be ultimate, and if from them I find that God has put his own nature into union with that of man, I will believe that he has done so; that he has formed us a creature, with whom it was possible for him who had "put all things into his own power" to come into union, notwithstanding that neither Mr. Lindsey nor I know any thing of the manner. The space between God and man may be utterly unfurmountable to our conceptions, but shall it therefore impede the Almighty? It is not reason which stands in the way of our belief, but the impious pride of ignorance, "speaking evil of that which it understands not," "beguiling unstable souls," "withdrawing from the knowledge of the Lord and Saviour Jesus Christ, by which we had before escaped the pollutions of the world," 2 Peter. ii. Mr. Lindsey having allowed that "the principal argument for Christ's divinity is to be fetched from religious worship and prayer being addressed to him," Apology, p. 135, is most exceedingly distressed at the passage before us, and accordingly uses his utmost diligence to extricate himself from the melancholy necessity of yielding up his spirit into the hands of his Redeemer, his Mediator, and his Judge; and lest it should

follow that he who “bought us with the price of his own blood,” “and so loved us that he gave himself a ransom for all,” has any right in his purchase, or should “in due time be testified,” by the invocation of St. Stephen, to be one with the Father, God, recourse is had to an expedient, the most singular perhaps that ever was made use of to any purpose whatsoever, and it is asserted that this first Martyr of our Saviour having *seen* the Lord Jesus *with his eyes* when he prayed, affords no precedent for directing prayer to him *unseen*. The very fact, as stated by Mr. Lindsey, is disputable; for although it be said that Stephen, while before the council, and under their displeasure, so long as he looked up stedfastly into heaven saw Jesus Christ, it by no means follows that the vision continued, or that he could conveniently keep his eyes fixed stedfastly upon it at the time when they ran upon him, cast him out of the city, and stoned him; that is, at the time when he called upon the Lord Jesus. But I will, for argument’s sake, admit that Stephen still continued to have his eyes upon him, and that, “being filled with the Holy Ghost, he *still* saw the glory of God, and Jesus Christ standing at the right hand of God.” Is not God himself here equally before the eyes of the blessed Martyr as the Son of man? why then should his view of the one induce prayer more than his view of the other? Nay, wherefore should he pass down from God most high through that immense space which lay between him and the Son of man, unless that, conducted by the Holy Ghost, sent “to guide him into all truth,” John xvi. 13. he saw that Father and Son were not one and another, but one and the same God, and that there was no space between the Son of man and God most high? unless indeed he saw the Lord Jesus, into whose hands he commended his spirit, to be the almighty God to whom David had said “into thine hand

hand I commit my spirit : thou hast redeemed me, O Lord God of truth?" Psalm xxxi. 5. Will Mr. Lindsey persist to say that the Holy Ghost had led him into error? and yet into an error he has led him, if Jesus Christ, even in this his highest state of exaltation, be but his fellow creature. But because Jesus was in fight he was to be worshipped; and there is nothing wrong in worshipping a visible creature. If the command be, and if the duty of a christian therefore be to worship God only, I own myself too blind to discern how the visibility of any Creature should supersede the commandment, and alter the unalterable law of God. The Angel was visible to St. John, Rev. xxii. 9. yet restrained him from worship, which Christ did not do by his adorer; but he, who was equally visible to Stephen as the Son of man, winked at the disrespect with which he passed by his own glory, and addressed himself to the Lord Jesus; and by a display of that glory testified in the highest his approbation of that address which was preferred to the Son of man by this holy Martyr, "with the Spirit of Truth," as being consistent with the command, as a direct obedience to his will declared in these words, "Thou shalt worship the Lord thy God, and him only shalt thou worship." "Worship God," said the Angel to St. John; our Saviour said no such thing to Stephen, nor referred him to that God whose glory was before his eyes. I therefore think it evident, that God, and God only, Stephen did worship, in the person of Jesus Christ, one with the Father, God. I grant Mr. Lindsey's assertion, that the word "God" is supplied in the 59th verse, "calling upon God, and saying Lord Jesus receive my spirit." It is of no consequence if it be omitted, for then the invocation is made directly to Christ, and remains a proof that he is God, though he be not addressed by that name. The word "God" being inserted by the translators,

lators, shews how they understood the passage before us, and though I do not choose to make use of human authority, I cannot help this once saying that I look upon this conclusion, drawn by men of great abilities, and employed in the most diligent perusal of the whole Bible, as more than a balance to every quotation produced by Mr. Lindsey from men pursuing systems, and wresting half sentences to their own particular purposes. Upon the whole, unless it be admitted that being visible is a reason for addressing prayer to any thing we are looking at, here is an instance of adoration, a precedent of religious worship preferred to our Lord and Saviour, and, if “religious worship and prayer be a proof of Godhead,” I demand Mr. Lindsey’s acquiescence in this conclusion, that Jesus Christ is one with the Father, God; who has said, “am I a God at hand, and not a God afar off?” Jer. xxiii. 23.

I mean now to resume what for a time I admitted, that Stephen had Jesus Christ before his eyes when he was cast out of the city and stoned. The scriptures are seldom so vague as to require our belief of that which is not particularly revealed. The star which appeared to the wise men is never withdrawn from before their eyes till it stood over the house where the young child was. The evangelist has constantly kept it in view, whereas there is no mention made that the heavens continued open to Stephen, from the time he was taken from before the council; and therefore we have no reason to affirm that they did. The very prayers which our Lord and Saviour, suffering in the flesh, preferred, are preferred by Stephen, who therefore must be aware of the force of example; or, if not so acute himself, must have known by the Spirit of Truth that future times would refer themselves to the conduct of this martyr; and that men, like him, in articulo mortis, would

would commend their spirit to the Lord Jesus. Did the spirit mean to deceive? It surely has not guided to all truth, if it did not, and that Mr. Lindsey's hypothesis be true; and therefore even the Holy Ghost comes under this gentleman's charge of incompetency to be a witness to the great preserver of all spirits.

Before I dismiss this subject I shall add one more remark, which, if it do not afford conclusive proof of what has been advanced already, must be allowed greatly to corroborate the force of it.

“Behold,” says Stephen, “I see the heavens opened, and the Son of man standing on the right hand of God; then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, &c.” Acts vii. 56, 57. “Hereafter,” says our Lord, “shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven: then the high priest rent his clothes, saying, he hath spoken blasphemy,” “then did they spit in his face, and buffeted him, &c.” Matth. xxvi. 64, 65, 67. “Art thou the Christ, the Son of the blessed? and Jesus said, I am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any farther witnesses, ye have heard the blasphemy? what think ye? and they all condemned him to be guilty of death, and some began to spit on him, &c.” Matth. xiv. 61 to 65. When Jesus said, “before Abraham was, I am,” “the Jews took up stones to cast at him;” when he said, “I and my Father are one, they took up stones again to stone him,” saying, “because that thou being a man makest thyself God.” The Jews also sought to kill him, “because he said that God was his Father, making himself equal

equal with God." Here the ground of the Jewiſh reſentment appears, they were Unitarians, and looked upon an equality or unity of Godhead between the Father and Son as the greateſt indignity to the God of their fathers. To the words for which our Saviour was condemned by the high prieſt and his council, we may therefore aſcribe the ſame meaning, and conclude that they were deſigned to convey the ſame idea of our Lord's equal and one Godhead with the Father. The very ſame thing which Jeſus here ſays they ſhall hereafter ſee, St. Stephen declares to the very ſame tribunal to be now before his eyes; and the very ſame conſequence attends his declaration; ſo that we may conſider Stephen as having in this reſpect alſo borne his teſtimony to the one Godhead of the Father and of the Son of man.

XXXII.

After Peter had healed Eneas at Lydda, ſaying, "Jeſus Chriſt maketh thee whole, ariſe," the friends of Tabitha, who was ſick, and had died at Joppa, in the neighbourhood of the town where he had wrought this miracle, ſolicited his immediate attendance; upon which he aroſe and went with them, and coming into the chamber where they had laid her body, and having put forth all thoſe who ſtood weeping by, "he kneeled down and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up," Acts ix. 40. "And it was known throughout all Joppa; and many believed in the Lord," verſe 42. The words which Peter ſpoke to Eneas were addreſſed to him in order to induce his faith, and that of thoſe who ſaw the work which he had done, in the Lord. But in the caſe of Tabitha, where he had put forth thoſe whoſe clamorous grief might interrupt the fervour of his devotion, and remained alone with the dead body,
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such language being absolutely unnecessary, it is very probable that Peter did not use it on that account; but as there is no doubt that the same Jesus Christ, who had made Eneas whole, now called Tabitha back to life, it is surely to be inferred that the prayer of Peter was preferred to him; and this is the more probable, when we see that the consequence of her revival on the call of Peter was, that “many believed on the Lord,” for many who saw what had been done to Eneas “turned to the Lord.”

XXXIII.

“When God had to the Gentiles also granted repentance unto life,” “some of the disciples which were come to Antioch, spake unto the Grecians preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord:” upon which, when the church at Jerusalem heard it, “they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord,” Acts xi. 18, 20, 21, 22, 23. Upon the hand of the Lord being with them, Barnabas is glad to have seen the grace of God; or, he was glad upon having seen the “grace of God, who hath to the Gentiles also granted repentance unto life:” “but we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they,” Acts xv. 11. Here the grace of the Lord Jesus, and of God, are one and the same, the same also is the one Godhead of the Father and of the Son.

XXXIV.

That our Saviour was not intended “to be a light to lighten the Gentiles,” and consequently, that the full manifestation of his Godhead was delayed till

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after his ascension, as I have already shewed, is evident from the following words of St. Paul to the Jews at Antioch, who were contradicting and blaspheming, because he gratified the request of the Gentiles, and on the sabbath day preached to them also "the word of God." "It was necessary," said he and Barnabas, "that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth," Acts xiii. 45, 46, 47. These words were spoken by the Lord to Isaiah, when he asked him, was it a light thing that he appointed him to be his servant, and "for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth?" Isa. xlix. 6. These words evidently spoken by God to Isaiah, and as evidently alluded to by St. Paul, who declares them a prophecy of the appointment made by the Lord Jesus Christ to his Apostles, whom he had commanded "to go forth and preach his name to all nations, and to be his witnesses unto the uttermost parts of the earth," to teach repentance and remission of sins among all nations in his name, "and to bear his name to the Gentiles," are an uncontrovertible evidence that the Lord, who commanded the apostles, saying, "I have set, &c." is the same God who had before spoken by his holy prophet. It is farther remarkable, that our Saviour then first "opened their understanding that they might understand the scriptures, and see the necessity there was that Christ should suffer and rise from the dead the third day, when he was about to commission them to go forth and preach him to the Gentiles, which was not till after his resurrection, not indeed till the moment preceding his ascension.

tion. "He was not sent but to the lost sheep of the house of Israel," Matth. xv. 24. "for it was necessary that the word of God should first have been spoken to them;" "but when they had put it from them," and offered up this great sacrifice for the sins of the whole world, hanging upon a cross "the Lord of glory," we find that, after he was made perfect by suffering death, and, by his suffering, had atoned for and adopted all nations, he was to be preached to the Gentiles, so that the whole which he came to do according to the scriptures, by which it was seen that it behoved him to die and rise again from the dead, could not have preceded his death, for so the profit had been only to Israel; to them were his life and lessons, but to the whole world his salvation, which was to be promulgated after he had died for it; he therefore now sent out the apostles to hold forth this great light to lighten the Gentiles also, according to the prophecy before, certifying to them, "that they should be for salvation unto the ends of the earth." Paul and Barnabas continued some time at Antioch, preaching the "word of God," "and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. And the word of the Lord was published throughout all the region," Acts xiii. 48, 49. The Jews having stirred up the honourable women, and raised a persecution against them, they proceeded to Iconium, where they "so spake, that a great multitude, both of the Jews, and also of the Greeks, believed," "long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his Grace, and granted signs and wonders to be done by their hands," Acts xiv. 1, 3. What Paul and Barnabas preached is to be collected from its being said, that both Jews and Greeks believed. The God of the Jew and of the Unitarian is

the same; it was not therefore the God of the Jews, that the Jews were now first induced to believe; the Jews preached not their Jehovah, they fought not to make profelytes, it was not therefore in the God of the Jews that the Greeks believed; but Paul was sent "to bear the name of Christ to the Gentiles, and to all nations, beginning from Jerusalem;" that the second person of the Godhead was then the object of Paul's doctrine to those who needed not a teacher of the one Godhead, but knew nothing before of the three Persons in that Godhead, is evident hence; and therefore we may, with those believing Jews, lay aside the Unitarian systems of Mr. Lindsey, and believe, that Jesus Christ, who, according to his promise that "he would be with them alway, even unto the end of the world," Matth. xxviii. 20. "continued working with them, and confirming the word with signs following," Mark xvi. 20. "and who now gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands," Acts xiv. 3. is one with the Father, that "God who bore them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will," Heb. ii. 4. "that God who wrought special miracles by the hands of Paul" before those "who heard him preach the word of the Lord Jesus, both Jews and Greeks," Acts xix. 11, 10.

XXXV.

When the same Lord, who, just before his ascension, had "opened the understanding of his disciples, that they might understand the scriptures," Luke xxiv. 45. had opened the heart of Lydia, a seller of purple, at Thyatira, that she attended unto the things which were spoken of Paul, and constrained him to abide with her; a damsel, possessed with a spirit of divination, "followed Paul, and us, and cried, saying, these

these men are the servants of the most high God, which shew unto us the way of salvation," Acts xvi. 14, 15, 16, 17. Jesus Christ, when veiled in the flesh, "suffered not the devils to speak, because they knew him," Mark i. 34; even the testimony of this spirit of divination then is to be admitted, and it has called Paul, who declares himself to the Romans i. 1. to be "a servant of Jesus Christ," "a servant of the most high God." The space contracts itself exceedingly between Son of man and God most high. Paul has himself addressed not the Romans only, but the Philippians, under the title of the servant of Jesus Christ," Philip. i. 1. and to Titus he commences his epistle by the name of "Paul, a servant of God," Titus i. 1. These terms are therefore synonymous.

XXXVI.

The doctrine of Paul and Silas to the Keeper of the prison at Philippi, and the consequence of it, are remarkable. The keeper said to Paul and Silas, his prisoners, "Sirs, what must I do to be saved? and they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he, and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house," Acts xvi. 30 to 34. Here is a very rapid transaction. Paul and Silas being at prayer, and singing hymns at midnight, the foundations of the prison are shaken, the doors fly open, and the bands of the prisoners are loosed; the keeper, terrified at the probability of their escape, falls into despair; and, about to take away his own life, is restrained by Paul, who, to his astonishment, shewed himself and the rest undismayed, without chains, and yet not making use
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or so favourable an opportunity. Convinced that some power controlled the ordinary course of nature, and had interfered in behalf of his prisoners, the man immediately applies to them to know what he should do to be saved : and here the apostles preach to a heathen, that his salvation is to be the consequence of his belief in the Lord Jesus Christ ; and accordingly we find him, even at the same hour of the night, rejoice, and indeed believe in the Lord Jesus Christ, one with the Father, God.

XXXVII.

In the Acts, St. Luke says, that “ because Paul preached Jesus to the Athenians, they said he seemed to be a setter forth of strange gods,” Acts xvii. 18. On this they questioned him, and his answer was, that having seen among them an altar inscribed TO THE UNKNOWN GOD, “ whom therefore ye ignorantly worship, him declare I unto you,” ver. 23. Here, upon a call to explain himself, and answer the charge of setting forth strange gods, in having preached Jesus, he avows, that he whom he had preached was that God whom they knew not, but worshipped ignorantly : but he had preached Jesus ; therefore Jesus Christ was that God hitherto unknown to them, and one with the Father. The attributes with which the apostle proceeds to characterize the God, to whose worship he is persuading the Athenians, are as follow, and, in apposition to them, I will put those attributes which are by the same preacher ascribed to Jesus Christ ; and if upon comparison it be found that he has arrayed him with the same power and glory as he proposes to the Athenians to invite their adoration to God, we may, we must say, that he is that God, and that honour and religious worship are his due who is possessed of the same glory to excite them.

Of God whom he preached at Athens, even Jesus, he says,

“ God that made the world, and all things therein, seeing that he is the Lord of heaven and earth,” ver. 24; “ for in him we live, and move, and have our being,” ver. 28.

Of Jesus Christ, expressly so named, he says,

“ By him were all things created that are 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,” Coloss. i. 16, 17.

If then the exclusive prerogatives of God be in Jesus Christ, and that we see him clothed in that glory of which God has spoken, saying, “ I am the Lord, that is my name, and my glory will I not give to another,” Isaiah xlii. 8. we must surely say of him who wears it, that he is one with the Father God. That which is but one, even the glory, and which the declaration of God had made incommunicable, must be a distinguishing mark of him who has declared that he will not impart it. Jesus Christ has this glory: the declaration therefore came from that Godhead which is his equally as the Father's.

XXXVIII.

“ And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee,

thee, to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them," Acts xviii. 8; 9, 10, 11. That they who were baptized believed upon Jesus Christ, on hearing him preached, is evident from the necessity of that belief to baptism: that it was Jesus Christ whom Paul preached, is therefore evident also, for "how should they believe without a preacher." But Paul is in a vision called upon by the Lord to persevere without apprehension of danger, and accordingly we find him continue to teach the word of God among them, the same doctrine that he had before held forth that they might believe and be baptized. Lest it should be doubted who the Lord was who spake to him, I will remind my reader of a similar vision, wherein "in the night." "the Lord stood by him, and said, be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," Acts xxiii. 11. As we know well whose name Paul was chosen to bear before the Gentiles, and that he was the Lord who spake to him now, we have no reason to doubt that it was the same Lord Jesus Christ who cheered him in the instance before us, and allayed the apprehensions which a man, who had undergone such persecutions for the sake of Christ; might reasonably entertain, if he persevered in the maintenance of his testimony.

XXXIX.

That the prophecies were in themselves insufficient to make a perfect revelation of Christ, nay, that the baptism of John was not sufficient to make him known, is evident from the case of Apollōs, "a man mighty in the scriptures, fervent in spirit, who spake and taught diligently the things of the Lord, at Ephesus;" but that these were a strong assistant testimony to the manifestation of his Godhead, afterwards by the spirit
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of truth, is evident also from the doctrines of the same man, who, "knowing only the baptism of John, was instructed by Aquila and Priscilla, who expounded unto him the way of God more perfectly," upon which "he helped them much which had believed through grace; for he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ," Acts xviii. 24 to 28.

XL.

Paul having continued, by the space of two years, daily disputing in the school of one Tyrannus, "all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks," Acts xix. 10. And having manifested that God bore witness to that which he testified by special miracles wrought by his hands, "fear fell on them all, and the name of the Lord Jesus was magnified. Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed," Acts xix. 17, 18, 19, 20. But it was the word of the Lord Jesus which they had heard; therefore it was his word that grew and prevailed; his name therefore is worthily magnified, being one with the Father, God.

XLI.

When Agabus foretold to Paul, that he should be bound at Jerusalem, and delivered into the hands of the Gentiles, the disciples "besought him not to go up to Jerusalem. Then Paul answered, what mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, the will of the Lord be done," Acts xxi. 11, 12, 13, 14. The context here shews, that the Lord, to whose will the apostles re-

signed themselves, was the Lord Jesus, for whose name Paul was ready to resign himself, not to bonds only, but to death. This example therefore authorises us to address to the Lord Jesus that expression of our submissiveness to his pleasure in the Lord's prayer, "thy will be done in earth," Matth. vi. 10.

XLII.

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts xxii. 16. Belief in the Lord Jesus Christ is throughout the scriptures made necessary to baptism; and the testimony of Saul's belief, which is required by Ananias here, in order to his being baptized, is nothing less than invocation itself.

XLIII.

"And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance: and saw him saying unto me," Acts xxii. 17, 18. Whom did Paul see? the pronoun *him* has no antecedent substantive to which it should be referred, though it be made the subject of a long subsequent detail; the antecedent then must be sought for from the meaning of the sentence altogether; but it is therein declared that Paul prayed. The object of his adoration then is the subject of the proposition, and this subject is then found to be the antecedent to this pronoun. But of this object of Paul's religious worship, it is said, that he "saw *him* saying unto him, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him," Acts xxii. 18, 19, 20. That it was of Jesus Christ Paul was to bear testimony,

ny, is a well-established fact; and that it was of Jesus Christ that the Jews would not receive Paul's testimony, is clear from this, that they were very ready to receive an Unitarian doctrine. That Stephen, at whose blood-shedding Paul stood by, consenting to his death, was the martyr of Christ, is also certain; for the word martyr signifies no more than witness, and it was for the testimony of Christ that he died. That Jesus Christ, upon the whole, was the object of Paul's religious worship in the temple, is evident; and therefore Mr. Lindsey himself must conclude him, one with the Father, God.

XLIV.

Paul charged before Felix with "having gone about to profane the temple," and being "a ringleader of the sect of the Nazarenes," Acts xxiv. 5. declares himself not guilty of any profanation of the temple; but to the other part of the accusation he answers, "But this I confess unto thee, that, after the way which they call heresy, so worship I the God of my Fathers, believing all things that are written in the law and the prophets," Acts xxiv. 14. The scriptures, that is, the law and the prophets, "are they which testified of Christ," John v. 39. according to that testimony, which Paul's "understanding was opened that he might understand," this bold apostle of our Lord declares himself a worshipper of the God of his Fathers; but this he acknowledges he is, according to the charge before Felix, that he was a ringleader of the sect of the Nazarenes. Jesus Christ of Nazareth is here therefore pronounced by Paul to be the God of his Fathers, even one in Godhead with Jehovah, the Father.——

XLV.

St. Paul commences his epistle to the Romans thus, "Paul, a servant of Jesus Christ, called to be an apostle, and separated unto the gospel of God," Rom. i. 1.

and then making a declaration of his great good-will towards them, he says, "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers," Romans i. 9. So that here, in the same breath, this great apostle of our Lord and Saviour declares himself the servant of Jesus Christ, the preacher of the gospel of God, and the servant of God, the preacher of the gospel of Jesus Christ. One only is the Master whom Paul served, and he, whose gospel Paul preached, but one, even Jesus Christ one with the Father, God.

XLVI.

"Thinkest thou that thou shalt escape the judgment of God?" Rom. ii. 3; but "the Father judgeth no man, but hath committed all judgment unto the Son," John v. 22. who "shall reward every man according to his works," Matth. xvi. 27. Who then is that God whose judgment is inevitable? certainly Jesus Christ one with the Father, that "God, who will render to every man according to his deeds," Rom. ii. 6.

XLVII.

"Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance," Rom. ii. 4. to "repentance unto life," Acts xi. 18. "Howbeit," says the same apostle, "for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting," 1 Tim. i. 16. We must then "account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written," 2 Pet. iii. 15. Who then is this Lord, who, "is long-suffering to us-ward?" "not willing that any

any should perish, but that all should come to repentance," 2 Pet. iii. 9. Certainly he is the same Lord Jesus Christ who mercifully shewed all long-suffering to Paul, for a pattern to them who should hereafter believe on him to everlasting life; one, with the Father, God, the riches of whose goodness, and forbearance, and long-suffering, leadeth to repentance unto life.

XLVIII.

The argument carried on through the latter part of the third, and the whole of the fourth chapter of St. Paul's epistle to the Romans, affords a strong proof of the Godhead of Christ. Abraham was faithful in God, his faith was imputed to him for righteousness, and the promise was therefore made to him; he believed in God, and was justified by his belief; but God is declared to be the "justifier of him that believeth in Jesus," Rom. iii. 26. The faith of Abraham, and the fruits of it are set forth as a pattern and persuasive to us to have faith in Jesus; but the faith of Abraham, whereby he was justified, was in God. Were Jesus Christ therefore other than God, he could not have been held out to us by this eloquent preacher of his gospel, as an object of faith after the example of Abraham. The same mode of argument is carried through the 11th chapter of Hebrews, and in the 12th we are told that Jesus Christ is the object of faith.

XLIX.

"Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. Now, if any man have not the spirit of Christ, he is none of his," Rom. viii. 9. Here the context, and the course of St. Paul's argument, put it out of controversy, that the spirit of God and the spirit of Christ are synonymous terms; but of him, whose this spirit is, it is said, that "he raised up Jesus from the dead," Rom. viii. 11.
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which affords an apostolical expression of that which I have already laid down, that the one Godhead of the Father, and of the Son, was indeed the power which raised up the man Jesus from the dead; for though I assert that Christ is God, I never yet denied that he was also a Man, and that his manhood was inferior to that Godhead which was in the flesh, and upon which the state of man is necessarily dependent.

L.

“ Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen,” Rom. ix. 5. As it is not a very common case for men to come of their fathers as concerning any thing else than the flesh, St. Paul has used an expression concerning Christ, which implies, that he had come of some other origin than of the Jews, and in some other manner than as concerning the flesh, and therefore has rendered an explanation necessary, which he accordingly proceeds to make; and in order to shew what that nature of Christ was, from which he had distinguished his flesh, he directly asserts in so many express words, that “ he is over all, God blessed for ever. Amen,”

LI.

“ For the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” Rom. x. 12, 13. St. Paul is here preaching Jesus, of the confession of whom cometh salvation, and in whom, he says, whosoever believeth shall not be ashamed: and, as a reason for what he had said, declares him rich to all that call upon him, and that salvation is the fruit of invoking him. Here Mr. Lindsey must confess him
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one with the Father, God. He is here preaching to the Jew as well as the Greek; and to the Jew a preacher was surely not wanting to induce his belief in Jehovah, the God of the Unitarians.

LII.

“He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living,” Rom. xiv. 6, 7, 8, 9. St. Paul here makes our eating “to the Lord” depend upon our giving God thanks, which are therefore a dedication of the act; but this dedication of the act is to God, whereas the act itself is, in consequence of it, “to the Lord:” the Lord therefore to whom we find it to be done must be the same God, to whom by thanksgiving it had been addressed. But who that Lord is to whom we eat or eat not, to whom we live or die, and whose we are, the following verses render very certain; and he it is who died, and rose, and revived, even Jesus Christ, over all, one with the Father, God, blessed for ever, the proper object of our gratitude and thanksgiving, “to whose glory, whether we eat, or drink, or whatsoever we do, we should do all,” 1 Cor. x. 31: “for the earth is the Lord’s, and the fullness thereof,” 1 Cor. x. 28.

LIII.

“For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God,” Rom. xiv. 10, 11, 12. Here, in
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bowing the knee to Jesus Christ, we fulfil the prophecy that is expressly spoken to Isaiah, by God, of himself, "I have sworn by myself, 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," Isaiah xlv. 23. If this then be fulfilled by the bowing the knee to Christ, Christ is that God who spoke this prophecy. I must then refer to the whole chapter, every declaration in which is made of him who has so spoken, even Jesus Christ: "there is no God else beside me, a just God, and a Saviour, there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isaiah xlv. 21, 22. Besides this circumstance, every man is here confessing to God before the judgment-seat of Christ, therefore that God, (one with the Father) before whom they are confessing, "for we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men," 2 Cor. v. 10; and surely when arrayed in all the terrors with which he will come to judgment, "it is a fearful thing to fall into the hands of the living God," Heb. x. 31.

LIV.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself," Rom. xiv. 14. We do not find any particular revelation made to Paul that there is nothing unclean: he must then have had it from Peter, to whom it was revealed, and who says, "God hath shewed me, that I should not call any man common or unclean;" and this the Lord had shewed him by a vision in which Peter is called upon to eat things heretofore common and unclean, but now cleansed by God. If Paul therefore was persuaded by Jesus Christ,
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through the relation made by Peter, we find him look upon our Lord to be the God which had shewed the vision to him; or, if Paul had a like vision, it is very probable that it was presented to him and to Peter by the same agent: but as Paul is not said to have had such a revelation himself, the former supposition is most to be relied on. But if it be insisted on that Paul was persuaded by the Spirit, with which he was full, it must follow, that the Holy Ghost, proceeding from the Father, proceeds equally from the Son, by whom Paul declares himself to be persuaded.

LV.

“ That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God,” Rom. xv. 16. He goes on to say, that, according to this appointment, “ from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ,” Rom. xv. 19; but he declines boasting of the mighty signs and wonders which he did in confirmation of this gospel by the power of the spirit of God. The grace which was given to him, that he should be a minister of Christ, is that wherein he says he may glory, and not in the miracles he had wrought, which, however, he declares to be the work of Christ by the hands of those who do them. The gospel of God is here the gospel of Christ, that which is God’s is not another’s: Jesus Christ is therefore one with the Father, God.

LVI.

“ The churches of Christ salute you,” Rom. xvi. 16. “ Paul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth,” 1 Cor. i. 1, 2. It is remarkable that St. Paul wrote from Corinth to Rome, and in his epistle thence calls the churches there the churches of Christ; and that when he is at another time writing to the very same churches which he had so

denominated, he addresseth himself “to the church of God which is at Corinth,” and describes the members of this church to be “sanctified in Christ Jesus, called to be saints, and calling upon the name of the Lord Jesus, both theirs and ours.” There is but one church of God, and that is of Christ who is called upon in it: Jesus Christ is therefore one with the Father, God. “Grace be unto you,” says St. Paul, immediately after addressing the church which called upon the Lord Jesus, whom he professes to be his Lord and theirs, “and peace from God our Father, and from the Lord Jesus Christ;” and then he proceeds, “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ,” 1 Cor. i. 3, 4. This is a very extraordinary gift for our Saviour to make if it was not his to give; but he has given it. The grace of God is therefore the grace of our Lord Jesus Christ, with the Father, one God.

LVII.

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ,” 1 Cor. i. 7, 8. “He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God,” 1 Cor. iv. 4, 5. That God, for whose praise Paul is contented to wait, rather than seek the praise of men, is certainly the Lord who will come to judge, and to make manifest the counsels of the hearts. But that the Lord who “judgeth Paul” is the Lord Jesus, whose coming he desires the Corinthians to wait for, that in his day they may be found blameless, is also certain: the conclusion is, that the Lord Jesus is the Lord, and that “the Lord
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he is God ;” and if this needed farther proof, it will appear from the following texts to be the Lord Jesus Christ whose praise he desireth : “ we are come as far as to you also, in preaching the gospel of Christ : having hope, when your faith is encreased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man’s line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth,” 2 Cor. x. 14 to 18.

LVIII.

“ For it hath been declared unto me, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?” 1 Cor. i. 11, 12, 13. From Christ’s not being divided, he dissuades them from divisions, ver. 10. “ Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man ? I have planted, Apollos watered : but God gave the encrease,” 1 Cor. iii. 5, 6. So that God who gave to every man the encrease, that is, assisted them in receiving the gospel, which was planted and watered by Paul and Apollos, is the Lord, according to whose gift they believed. Of Jesus Christ it is said, that “ he shall confirm them unto the end,” 1 Cor. i. 8. That which was given to every man, confirmation in faith, is then the gift of Jesus Christ the Lord ; but God gave the encrease : therefore Jesus Christ, the Lord who gave it, is one with the Father, God.

LIX.

“ I thank God, that I baptized none of you, but Crispus and Gaius : lest any should say, that I had baptized in my own name,” 1 Cor. i. 14, 15. As Jesus Christ had given command to his disciples to baptize “ in the name of the Father, the Son, and the Holy Ghost,” one God ; and as they, in obedience to this command, went forth into all nations, baptizing in the name of Jesus Christ, one with the Father and the Holy Ghost, God, (for I dare not suppose them disobedient to the voice of their ascending Lord) Paul, having reprehended the Corinthians for looking upon him, Apollos, and Cephas, as equally objects of their adherence as Christ, who alone was crucified for them, proceeds to return thanks to God that he had not led such unstable souls into farther error, and by the exercise of that duty which was to be performed in the name of God, brought them to transfer that divinity to himself which belonged to Christ only : for if their preaching Christ crucified could bring his hearers to conceive the preachers as Christ, he easily saw that baptism in his name would have induced them to look upon them as baptizing in their own name, and assuming to themselves that Godhead, to the belief in which baptism was administered in the name of Christ ; an error of so great magnitude, that the apostle is very happy in not having afforded occasion for it to men, whom he saw so ready to misinterpret the ministry and apostleship of the gospel, which he had preached among them. Mr. Lindsey draws a very extraordinary conclusion from the passage before us, and says, it affords a proof that “ baptizing in the name of any one does not of itself imply any divinity in the person in whose name baptism is made.” I request that this chapter may be turned to, and refer it to the meanest reader, who shall honour me with a perusal, whether Mr. Lindsey has not fallen into the very

very error which St. Paul is here censuring in the Corinthians; for at the least it must be admitted that Paul's thanksgiving is made, either that they did not account him as Christ, or Christ as him.

LX.

As I have already proved that it was Jesus Christ who sent forth the apostles to preach him, and who had chosen those vessels which should bear his name before the Gentiles, I shall not now repeat the arguments already made use of, but desire my reader may compare the passages brought together to that purpose, with the following declaration of St. Paul, "that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; that no flesh should glory in his presence," 1 Cor. i. 26, 27, 28, 29. This he speaks of the preachers of the gospel who had been sent by Jesus Christ; for he says, "it pleased God by the foolishness of preaching to save them that believe," 1 Cor. i. 21. Jesus Christ therefore, who chose them, and "whose strength is perfected in weakness," is one with the Father, God; who hath chosen the weak things to confound the mighty. "He that glorieth, let him glory in the Lord," 1 Cor. i. 31, and 2 Cor. x. 17; in which latter place it is evidently spoken of Jesus Christ. It is reasonably to be concluded then that he is the Lord, in whom Paul desires us to glory; "as it is written," by Jeremiah, to whom God speaks, "let him that glorieth, glory in this; that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgement and righteousness in the earth: for in these things I delight, saith the Lord," Jer. ix. 24.

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LXI.

“ Had they known it, they would not have crucified the Lord of glory,” 1 Cor. ii. 8. “ Ye killed the Prince of Life,” or, as it stands in the margin of the Bible, “ the Author of Life.” And now, brethren, I wot that through ignorance ye did it, as did also your rulers,” Acts iii. 15, 17. “ My brethren, have not the faith of our Lord Jesus Christ *the Lord* of glory, with respect of persons,” James ii. 1. In this last text the translation has supplied the words “ *the Lord,*” but the following words “ of glory,” which express the whole meaning in the Greek, require them, or others to the same purpose, to express it in English; and St. Paul’s having used the whole phrase is a sufficient warrant to the translators for preferring that which they have used. And the Lord of glory is a title not very applicable to a creature; for God has said, “ I am the Lord, that is my name, and my glory will I not give to another.” “ Who is this King of glory? the Lord of Hosts, he is the King of glory,” Psa. xxiv. 10. Who is this Prince and Author of life? “ The Lord God who formed man of the dust of the ground, and breathed into his nostrils the breath of life,” Gen. ii. 7.

LXII.

“ We speak the wisdom of God in a mystery.” “ The things of God knoweth no man, but the spirit of God.” “ But God has revealed them unto us by his spirit:” “ we have received, not the spirit of the world, but the spirit which is of God:” “ but the natural man receiveth not the things of the spirit of God;” “ for who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ,” 1 Cor. ii. 7, to the end, This needs no comment.

LXIII.

That Christ himself spoke by the apostles, is evident from what follows. Paul says to the Corinthians,
“ Now,

“ Now, concerning virgins, I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord to be faithful,” 1 Cor. vii. 25. Here the preacher makes a distinction between that effect which the immediate dictate of the spirit had on him, with the authority of speech derived from thence, and the improvement of his natural judgement by the means of habitual faith, through which indeed he became a wiser and a better man, but not more authorized to prescribe. St. Paul often speaks of his having obtained mercy of Jesus Christ, whence it is evident that Christ is the Lord meant here. “ To the Lord our God belong mercies, and forgivenesses.” Dan. ix. 9. Let him then who extends them be acknowledged to be the God of our salvation.

LXIV.

St. Paul says to the Corinthians, “ We know that an idol is nothing in the world, and that there is none other God but one,” 1 Cor. viii. 4. This unity of the God, of whom, and by whom he declares all things to be, is opposed to the multitude of idols to which the Corinthians offered sacrifice. These he is about to put down, and in their place to establish the worship of the true God; and now, if ever accuracy of expression be necessary, it was incumbent upon St. Paul to distinguish between the Father and the Son, in terms never to be confounded, to ascribe such attributes to each as must perfectly distinguish him from the other; nay, perhaps he should have gone farther, and have absolutely omitted the name of him, who was not to be considered as a proper object of worship, lest his idolatrous hearers, to whom a multitude of gods would not have been exceptionable, should interpret his words into an implication, that he, who was described to them with attributes the very same as those bestowed upon God, was pointed out as an object of adoration, instead
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of the idols which they heard him object to, and instead of which he was about to substitute a God for them. Has this been the conduct of the apostle? has he diligently withheld the name of Jesus Christ, while he recommends a new worship? If not, I think it reasonably to be concluded, that he did recommend the worship of Jesus Christ to them, to whom he says, “though there be that are called Gods, whether in heaven or in earth, (as there be Gods many, and Lords many) but 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,” 1 Cor. viii. 6. To me this text appears conclusive for the one Godhead of the Father and of the Son. In the same manner Paul and Barnabas, after they had at Lystra “preached the gospel,” and, by a miracle of healing, confirmed the testimony which they bore to the truth of their doctrines, and had received divine honours from the idolaters of the country, dissuade them from doing sacrifice unto them, but “preached unto them, that they should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein,” Acts xiv. 7, 15. I shall here take occasion to observe, upon a very particular mode of argument made use of by Mr. Lindsey, in order to get rid of the conclusion, which naturally follows from the application of the same attributes to the name of the Father, and of the Son, so frequently made by the disciples of our Lord. “The apostles,” says this gentleman, Apology, p. 132, “were not so exact in the use of the words, Lord, Saviour, *and the like*, which they indifferently give both to God and to Christ, never supposing that any would mistake their Lord and Master so lately born, and living amongst men, to be the supreme God and object of worship.” If the apostles, who, it is allowed, foresaw that men would

would in future time depart from the truth, and, as Mr. Lindsey says, adopt a trinity from Plato, never conceived the possibility of such a mistake; they were, of all men, not only the most careless and inattentive, but the most heinously sinful; for they sinned against the Holy Ghost, whose inspiration had given them a view into futurity, and that for the purpose of making them instrumental to the propagation and support of truth only; but they have most wickedly neglected this first cause of their appointment; and misrepresentation, instead of being the fault of our perverse wills, must hereafter be ascribed to the insufficiency of revelation, to the incompetency of those whom God's choice had pronounced competent, or to their wilful omission of that duty, to which God had been pleased to call them, and assist them with a "guide to all truth", for our instruction. I refer it to reason, whether common attributes do not imply, nay more, do not demonstrate a common nature, and if to be our Lord, and our Saviour, *and the like*, be equally the attributes of God, and of the Son, whether the Son be not therefore God?

But these same apostles, according to Mr. Lindsey, not endowed with a prophetick view, but not even supposing a mistake possible, must have been very extraordinary reasoners, though they even derived their confidence, that, from the circumstances of his having been born, and so lately living amongst men, we should not conclude the Godhead of Christ from their application of the divine attributes to his name. Will any man pretend that the birth and life of our Saviour were such as should mark his nature to be no more than that of the rest of mankind? his death, his resurrection from the dead, and his ascension into heaven, followed immediately by the gift of the Holy

Ghost, according to his promise, might also lead the apostles to consider, and preach him as something more than an ordinary man; nay, that very birth which Mr. Lindsey thinks a proof that he was a meer man, the apostles, who have related it to us, knew to have been of a Virgin found with child of the Holy Ghost, and overshadowed by the power of the Highest, and that the Holy Thing, which was born of that Virgin, was declared to be the Son of God. They also knew that life, which he past amongst men, to have been spent in daily miracles, to have been so interrupted, and so resumed, that it is astonishing to hear the birth and life of our Saviour made use of as a reason why we should doubt the veracity of the apostles, when they declare him to be God, and why they should not have conceived it necessary to mark such a distinction as should preclude the possibility of so momentous an error, if an error it be to ascribe divinity to him, instead of using an inaccurate expression, whereby we should be led into an opinion that he is God. From that very birth and life, testifying whence, and with what endowments he came, I am led to interpret even ambiguous expressions as attestations of his Godhead, much more to yield my assent to such as are perfectly explicit, and declare it without any ambiguity at all; of the latter sort there are multitudes, from which the former derive their explanation; for if it be in one instance declared expressly, that "Christ is over all, God blessed for ever," it will be no difficulty to redeem the names of the disciples of our Lord from the cruel charge of having lied to the Holy Ghost, or neglectingly rejected the conduct of this "guide to all truth;" and when they have used the words, Lord, and Saviour, *and the like*, and indifferently given them both to God, and to Christ, to declare that they have intentionally done it, in order to inculcate the doctrine of our

our blessed Redeemer's divinity, instead of imputing to these inspired men a criminal inaccuracy, the consequence of which could not escape the foresight of the meanest human understanding. "Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. xii. 2, 3. "God is not the author of confusion," 1 Cor. xiv. 33. I shall therefore rely upon the identity of expression used in speaking of God and of Christ, as evidence of the identity of the Godhead of the Father and of the Son; and as the passages occur, in which such language is used, I shall quote them as testimonies of it.

LXV.

Speaking of the sacrifices of the Gentiles, which he says were offered not to God but to devils, St. Paul says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils," 1 Cor. x. 20, 21. Here is manifestly a declaration made, that the taking the cup of blessing, and the bread which we break, as the communion of the blood and body of Christ, is an act of worship to him, adequate to that of the Gentiles' sacrifices to their idols. He does not indeed call it a sacrifice, nor intimate that it is one, but says, that it is an ascribing of honour to him, inconsistent with honour being paid to devils. In the same manner as our Saviour himself has said, "Ye cannot serve God and mammon," St. Paul shews, that they cannot, consistently with the worship of the true God, ascribe honour to idols. "What concord hath Christ with Belial? or what part hath he that believeth, with an infidel? and what agreement hath the temple of God

with idols? for ye are the temple of the living God, &c." 2 Cor. vi. 15, 16.

LXVI.

"We preach not ourselves, but Christ Jesus the Lord," 2 Cor. iv. 5. These words I produce only to shew the object of the apostle's preaching, a circumstance to which I am frequently obliged to refer. Paul has also defined the gospel to be "the testimony of our Lord Jesus Christ," 2 Tim. i. 8. The preaching of the gospel is therefore the bearing testimony to him, which I wish to have remembered and carried on in the mind of my reader.

LXVII.

Were I to quote every passage in the second epistle of St. Paul to the Corinthians that affords a proof of our Saviour's Godhead, I should be under a necessity of transcribing the whole epistle, to which I therefore choose to refer my reader. One passage however I must select, and shew its weight in the argument, because Mr. Lindsey has taken some pains to extricate himself from the necessity of bending under it. It is indeed surprizing, that a man who has shewed so evidently his attachment to what he believes the truth, should not be more circumspect in the pursuit of her, but allow himself to be deceived by every painted fallacy that shall appear ever so little like the original. I am at a loss to conceive how the following daubed mask should be taken for the native and unadorned simplicity of truth, by one who professes himself enamoured of that simplicity. But upon the 12th chap. and 8, 9 ver. of 2 Cor. a Mr. Beausobre has afforded the following comment, to which Mr. Lindsey accedes with the most supine facility. "For this thing I besought the Lord thrice, that it might depart from me," 2 Cor. xii. 8, 9. "Paul appears here to have directed his prayer to God, the Father, and to have had in his thoughts

thoughts and to have imitated our Lord's prayer in the garden, the night before his suffering, when he prayed to God, that, if it pleased him, the cup of affliction might pass away from him without his drinking it." *Beaufobre* on the place. Apology, p. 132. Let us take the whole passage together, and examine it with the context, and then see whether the apostle had any such stuff in his thoughts as the dreams of Mr. Beaufobre are made of. St. Paul having said, "of myself I will not glory, but in mine infirmities," proceeds to give an account of those infirmities, and to assign the reason why they are an object of glory to him, saying, "lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong," 2 Cor. xii. 5, 7, 8, 9, 10. Wherefore does St. Paul glory? wherefore take pleasure in his infirmities? that the power of Christ may rest upon him; for, by suffering such infirmities as contribute to perfect the strength of the Lord, (to whom he prayed) in weakness, he is then strong when he is weak: but he glories in his infirmities for Christ's sake; it is the strength of Christ then that is perfected in his weakness: but it is the Lord who said, my strength is made perfect in weakness; the Lord therefore who so spoke, is Christ: but of the Lord who so spoke, Paul thrice besought the departure of "this thing." The Lord then being
Christ,

Christ, and Paul having thrice preferred his supplications to him, it necessarily follows, that the Lord Jesus Christ is a proper object of prayer and religious worship, and therefore that he is one with the Father, God. Such is the conclusion from the context; whereas a delusive assertion is inferred by a Mr. Beau-fobre, from a partial quotation of but one small part of the passage, in itself proving nothing, but made the subject of the weakest comment that ever obtained the acquiescence of a man of virtue; a man, whose errors afflict me, as I honour his worth. I cannot see him turn aside from the study of the word of God itself, to the study of the manner in which partial visionaries have interpreted it, without sensible regret. I do not desire that even my comment should supplant a single inference drawn by a sensible and candid man, from a perusal of the scriptures themselves; it cannot therefore be expected that I shall indulge Mr. Lindsey in laying aside the use of his own better understanding, that he may adopt the doctrines of a multitude of designing or silly men and women upon whom he places such implicit reliance. I only ask of him, and every other reader, that they will take the uncorrupted word of God itself into their own consideration, and with diligence search the scriptures only, and thence infer, for their own use, such tenets as the Holy Spirit shall be found to have testified.

LXVIII.

St. Paul, in his epistle to the Galatians, commences with a declaration that he is "an apostle (not of men, neither by man, but by Jesus Christ, and God the Father,)" Gal. i. 1. Here the Father and the Son are put into opposition to man, and declared to be the Being from whom the apostle had his authority; and he declares farther, that "the gospel which was preached of me, is not after man. For I neither received it of man, neither

neither was I taught it, but by the revelation of Jesus Christ," Gal. i. 11, 12. Who then is Jesus Christ who has thus revealed the gospel to Paul, and whose authority is so very high above that of men? One with the Father, God.

LXIX.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ," Gal. i. 10. This is in context with the last cited passages, and the apostle, still preserving the distinction between God and man, shews the Galatians the authority with which he is about to reprove them, and that they may not expect too great lenity, he shews that he does not seek to please them, but Christ, whose servant he should not be if he neglected to maintain that gospel which some among them had perverted. He distinguishes himself from those who "desire to make a fair shew in the flesh, lest they should suffer persecution for the cross of Christ," Gal. vi. 12; whereas he bore in his body the marks of the Lord Jesus, ver. 17.

LXX.

"God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. There is something very remarkable in the course of St. Paul's argument here, and the manner in which he has ascended to the assertion before us. He is shewing that the law was given as "a schoolmaster to bring us unto Christ, that we might be justified by faith," that it was given in the interval of time, between the promise and the time of fulfilling it; but by no means with a view of supplying the place of that which was promised, for it was impossible that a law could be given by which righteousness could come; he farther says, that, being justified by faith, the tuition of the law became unnecessary, and that being therefore emancipated from the
bondage

bondage of the law, "we are made the children of God, by faith in Christ Jesus:" and now he says, that the fullness of time being come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Is not this assigning a reason wherefore Christ took manhood, and particularly why he was sent to the lost sheep of the house of Israel? But he has, according to "the gospel, preached before to Abraham," Gal. iii. 8, suffered, and redeemed them, whereby they have been justified by faith, and by faith to justification become Children of God; and what is now the process? After we have received the adoption of sons, the spirit is sent forth into our hearts to make us acknowledge him to be God, whom, till he had so redeemed us to faith, we had only seen to be a man, "made of a woman, under the law." In the passage before us, we are told, that God sent forth the spirit of his Son; and by the same preacher it is declared to the Romans, that it is by "the spirit of him that raised Jesus from the dead, that we are led, in order to be the sons of God, and that by this spirit of adoption we cry, Abba, Father," Rom. viii. 11, 14, 15. That spirit, which raised Jesus from the dead, is therefore that eternal, and invisible, and incomprehensible God, who was in union with him, while he was living, and who again resumed our nature upon its resurrection from the grave. "No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. xii. 3. Through faith then, having received the adoption of sons, and by the spirit of our blessed Redeemer sent forth into our hearts, let us, without hesitation, cry to him, "Abba, Father," and address the Lord's prayer to him, through whom, and by whom only, we have been called sons, and are enabled to say, "that Jesus is the Lord," "our Father." I must observe here, that as St. Paul was preach-

preaching to men disposed to Judaism and the doctrines of the law, the spirit of adoption, sent after justification by faith in Christ Jesus, was by no means necessary to induce them to cry Abba, Father, to the God of the Unitarians; for this they were disposed to do before, and not to recede from it. Somewhat not acceded to by the followers of Moses was then the doctrine of the apostle of Jesus Christ; and he therefore teaches, that by faith in him they are justified, and thereby receive the spirit by which they cry to him Abba, Father.

LXXI.

“ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,” Eph. i. 7. “ Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,” Eph. iii. 8. “ For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory,” Eph. iii. 14, 15, 16. “ Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?” Rom. ii. 4. “ What if God, &c. that he might make known the riches of his glory,” Rom. ix. 23. The riches of God and of Christ are here made synonymous terms, and surely the riches of grace, and of glory, and of long-suffering, can only be the attributes of God. But lest it should be doubted what are the unsearchable riches of Christ, St. Paul says, that he prays that his hearers “ may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God,” Eph. iii. 18, 19; so that all the fulness of God, and the knowledge of

the love of Christ, are again made synonymous terms. But this fulness of God is attained to only by having "Christ to dwell in our hearts by faith," Eph. iii. 17; and then when we have attained to this, and "come in the unity of the faith, and of the knowledge of the Son of God," what is the consequence? are we then "filled with all the fulness of God?" most certainly we are, for we come "unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 13. Unto himself St. Paul says this knowledge was given, that he might preach the mystery of Christ to the Gentiles, that they should be partakers of the promise in Christ by the gospel, "whereof I was made a minister, according to the gift of the grace of God given unto me," Eph. iii. 7. "But unto every one of us is given grace according to the measure of the gift of Christ," Eph. iv. 7. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord, or who hath been his counsellour?" Rom. xi. 33, 34. These last words afford at once an argument, and no unuseful lesson to a reader of the word of the God of truth.

LXXII.

"When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things,") Eph. iv. 8, 9, 10. St. Paul seems here to enter into the argument, and by the manner in which he puts the above assertions, to have confronted himself to Mr. Lindsey; from which I conclude that he had at least an equal foresight of the Lindseian, as of the Platonick schism. He foresaw that

that our Lord's pre-existence would be denied, and has therefore made his ascent a proof that he had before descended to the earth, (for that is all that is meant by the lower parts of the earth) and had again returned to where he had been before, to heaven. (For that in the same manner is all that is meant by, far above all heavens; and the two terms are used in order strongly to contrast his dignity and condescension). He foresaw that his divinity would be denied, and has therefore lifted him far above the heavens, and extended him even that he might fill all things. Let us then "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, grow up into him in all things, which is the Head, even Christ," Eph. iv. 14, 15.

LXXIII.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free," Eph. vi. 5, 6, 7, 8. If words could be found more explicitly declaring that the servant of Christ and of God is one, whilst "no man can serve two masters;" and also that the service done as to the Lord, is distinct from that which is done to please men, I should endeavour to paraphrase this passage. I shall only now remark, that, in a parallel passage to the Colossian servants, he says, instead of "with fear and trembling, in singleness of heart, as unto Christ;" "not with eye-service,

as men pleasers, but in singleness of heart, fearing God," Coloss. iii. 22.

LXXIV.

"Who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Philip. ii. 6, 7. 8. If Mr. Lindsey, who denies not that Jesus Christ was a man, will not deny that he is here declared to be such, I think he cannot deny that he is here declared to be God : for if the words *the form of a servant, the likeness of men, and the fashion of man*, be exactly of the same import as an assertion that he was actually a man, it necessarily follows, that the similar expression, "being in the form of God," must have a similar interpretation, and signify that he is actually God ; and from the whole passage our Saviour's pre-existence (in a state of glory) to the time of his being "made man" is so necessarily deducible, that it cannot be avoided ; the condescension of Christ, equal with God, in taking on him a nature so inferior as that of man, being the proposed example of humility, by which we are exhorted to be humble. If this text stood without another to support it, it is conclusive for the Godhead of Jesus Christ. Being in the form of God, having the same meaning as the being actually God, we are thereby enabled to interpret St. Paul's assertion that our Saviour "is the image of the invisible God," Coloss. i. 15 ; and many other passages declaring him to be "in the form of God."

LXXV.

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ," Philip. iii. 20. St. Paul having declared that his expectation

pectation of the Saviour is from heaven, pronounces the Saviour to be Jesus Christ; but to Timothy he says, that he is “an apostle of Jesus Christ by the commandment of God our Saviour,” 1 Tim. i. 1. That prayers and supplications, and giving of thanks for all men, “is good and acceptable in the sight of God our Saviour,” 1 Tim. ii. 3. “We trust in the living God, who is the Saviour of all men, specially of those that believe,” 1 Tim. iv. 10. And to Titus he says, that God “hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour,” Titus i. 3: so that God our Saviour, is the Saviour whose coming from heaven Paul looked for, even Jesus Christ, one with the Father; that God who committed the preaching of his word, and the manifestation of himself to be made in due time, saying, “I am Jesus whom thou persecutest,” Acts ix. 5.

LXXVI.

“Who is the first-born of every creature,” Col. i. 15. Instead of conceiving that these words in the least degree derogate from the dignity of Christ as God, or in the least point him out to be even *the first and purest Creature of God*, I believe them to have the very reverse tendency; for from the context we may find St. Paul using the benefit of our redemption thro’ the blood of Christ, which he declares to be forgiveness of sins, deliverance from the power of darkness, and translation into the kingdom of the Son, by whom he says, “were all things created that are 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,” Col. i. 16, 17. And this redemption, which is afforded to us, the apostle testifies to be by the blood of the Son, who
is

is the “ first-born of every creature.” By the sacrifice of Christ, and by the sufficiency of his body once offered, we find the daily sacrifice for the people taken away, and a full atonement made at once: by his daily prophecies, we find the destruction of the Jewish temple, and consequently of the Jewish ritual at hand; and the event soon justified the prophecy; we find their altars and offerings abolished, and their nation cease to be a people peculiar to God: but we find also the adoption of all mankind to be, as it were, the children of the promise through faith. Now, as the entire history of the Jewish nation is a typical prophecy of our blessed Saviour’s incarnation, sufferings, and the adoption of all mankind thro’ him, and that their peculiar sanctity was maintained by blood, and by sacrifices; so we find, that this blood, and these sacrifices were a type of the sacrifice to be made for all mankind in order to their adoption; for, as the sacrifice was for an atonement for the sins and errors of the people, so is the sacrifice of Christ, once offered, an atonement for the sins of those who were thereby adopted. But we find also, that the Jews were to be sanctified by the offering up of the first-born to God; and among other parts of their ritual, this sanctification now no longer serviceable, was to be set aside; that event, of which it was a type, having taken place, and our sanctification to God, by the offering up of Jesus Christ to be “ the first-born of every creature” being accomplished. But it may be said, that the offering of the first-born child was long before set aside, and a compensation taken by God, who accepted of the whole tribe of Levi to be servitors in the service of the ark, and afterwards of the temple, instead of the first-born child through Israel. But this very compensation being now to be set aside, the newly adopted world required a first-born after the type of Israel, and found it accordingly in Christ Jesus, who

who not only gave himself for the whole of mankind, to be “the first-born of every creature,” but also has, instead of the Levitical priesthood, stood forth himself to be an High-priest for us, whom he hath bought with his blood. If this interpretation of the words before us, which is altogether consonant to the doctrine of St. Paul to the Hebrews, by whose rites he declares our Saviour’s sacrifice foreshewed, be not accepted, let the “first-born of every creature” be referred to a declaration in a few verses after, that Jesus Christ is “the first-born from the dead,” Col. i. 18. Words spoken with respect to his resurrection, whereby our resurrection to life eternal thro’ him is obtained, as he has become the Captain of our salvation, our Leader to a triumph over death and the grave, the first-born of a regenerate world. No man who ever read the context, and saw these words joined to a declaration, that by Jesus Christ all things were made, and that by him all things consist, &c. could conceive them intended to convey an idea that “the Creator of all things that are in heaven, and that are in earth, visible and invisible,” was no more than a meer Creature, and the work of his own hands. Some other meaning corresponding to the general sense of the apostle must be sought for, and I sincerely think that I have affixed the true one to the words before us, and am certain that, if I have not, I have not deviated farther from it than they who translate “first-born” into “first-made.” Compassion for the unhappy Servetus seems altogether to have absorbed Mr. Lindsey’s attention; his death is made into a martyrdom, and his martyrdom into an argument sufficient to make any thing St. Paul says on this subject altogether unnecessary to be enquired into. The little passage is taken apart, and an interpretation fastened upon it, which, when it is restored to its original connection, it altogether rejects.

LXXVII.

The following is an explicit declaration that Jesus Christ is both God and Man, "for in him dwelleth all the fulness of the Godhead bodily," Col. ii. 9.

LXXVIII.

To forgive sins is the peculiar attribute of him to whom belong mercies and forgiveness; and accordingly we are called upon by St. Paul to "put on (as the elect of God, holy and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another; and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye," Col. iii. 12, 13. This passage is immediately preceded by a declaration, that "Christ is all in all."

LXXIX.

"Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons," Col. iii. 24, 25. Before whom is there no respect of persons? certainly before him who is to deal out the reward impartially, whom we serve; but we are told that "God will render to every man according to his deeds," "for there is no respect of persons with God," Rom. ii. 5, 11. And in the Ephesians, St. Paul says, having called us first servants of Christ, "your Master also is in heaven, neither is there respect of persons with him," Eph. vi. 6, 9. And accordingly we find St. James say, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," James ii. 1.

LXXX.

To the Thessalonians, St. Paul says, "We were bold in our God, to speak unto you the gospel of God, with much contention," 1 Thess. ii. 2. "We were willing to have imparted unto you, not the gospel of God

God only, but also our own souls," "for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God," 1 Theff. ii. 8, 9. "and sent Timotheus our brother and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith," 1 Theff. iii. 2. If Christ be not God, is this the method of establishing their faith? no, but of shaking it to its very foundation, for the idea that he is God is suggested by it. Either St. Paul intended to inculcate that doctrine, or he did not; if he did, we must accede to it; if he did not, he has lied to the Holy Ghost, given "to guide him into all truth," John xvi. 13. or the spirit of truth has, by inaccuracy, deceived and dealt by our faith with duplicity. But as Paul has declared his exhortation to have been "not of deceit, nor of uncleanness, nor in guile," 1 Theff. ii. 3, I will believe that this eloquent apostle spoke the dictate of the spirit without ambiguity; and though Mr. Lindsey has charged the appointed witnesses of our blessed Redeemer with equivocation, I am confident he will not blasphemously dare to impute falsehood to the Spirit of truth himself. If Paul then speaking, with the Holy Ghost, has suggested that Christ is God, we must necessarily believe that he meant to inculcate that doctrine, and therefore that Jesus Christ is one with the Father, God.

LXXXI.

Reminding the Thessalonians of his former lessons, St. Paul says, "For ye know what commandments we gave you by the Lord Jesus. For this is the will of God," 1 Theff. iv. 2, 3. He then proceeds to instruct them in brotherly love, as the will of God, the commandment of the Lord Jesus.

LXXXII.

“ It is a righteous thing with God to recompence tribulation to them that trouble you ; and to you who are troubled, rest with us, when 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 (because our testimony among you was believed) in that day,” 2 Theff. i. 6, 7, 8, 9, 10. Seeing then that Jesus Christ is revealed from heaven, taking vengeance, and destroying by everlasting expulsion from before the presence of the glory of his power ; is not he that God with whom it is a righteous thing to recompence tribulation to them that trouble, to them that know him not to be God in obedience to the gospel of our Lord Jesus Christ, “ that the name of our Lord Jesus Christ may be glorified ?” See the entire chapter. The glorification of the name of our blessed Lord gives a sanction to our addressing him in these words, “ Hallowed be thy name,” Matth. vi. 9. “ The Lord Jesus shall be revealed, taking vengeance on them that obey not the gospel of our Lord Jesus Christ ;” and “ what shall the end be of them that obey not the gospel of God ?” 1 Pet. iv. 17.

LXXXIII.

“ Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope thro’ grace, comfort your hearts, and establish you in every good word and work,” 2 Theff. ii. 16, 17. I am not yet going to enquire into Mr. Lindsey’s curious doctrine of pious wishes, but, exclusive of the general sense of this passage,

passage, to make a remark on the great singularity of the expression. Either there are two nominatives joined by the copulative “and,” or there is but one preceding the verb in the sentence before us, and in that case, the copulative unites two specific terms put in apposition to the one general nominative; if the former were the case, the verb must necessarily have been put in the plural number, whereas, from its standing in the singular, we must conceive it governed by one nominative only; now, if there be found one term in the sentence including the rest within its general import, that is the nominative case governing the verb: But I have all along asserted, that the Father is God, and that the Son is God, and therefore now say that the word “God,” is here that general term comprehending within itself, “our Lord Jesus Christ himself, and even our Father,” one God, which *hath* loved us, and *hath* given us everlasting consolation. St. Paul seems to have been diligent to establish this point by the energetic addition of the word “himself” after the name of our Lord; for thus emphatically to dwell upon a word to be dismissed instantly from being of any consequence in the construction of a sentence, is a practice unknown to any writer in any language, and surely not to be imputed to one of the most accurate, concise, and obtrusive speakers that ever forced the meaning of words upon the understanding of mankind; a preacher who gave words only to his ideas, and never sought an expletive to grace, much less to disgrace his language, and distract his argument. After he had thus given them a blessing from his warm and benevolent heart, this excellent man calls upon his hearers for their prayers, and, in consideration of the benediction that he has already bestowed on them, “that God should establish them in every good word and work,” he says, “the Lord is faithful, who shall establish you, and keep you from evil,” 2 Theff. iii. 3.

LXXXIV.

“ And the Lord direct your hearts into the love of God, and into the patient waiting for Christ;” or, as it stands in the margin of the Bible, “ the patience of Christ,” 2 Theff. iii. 5. Here is *the Lord*, according to Mr. Lindsey’s manner of interpreting, quite neuter, being neither God nor Christ, for, apart from both, he is to lead to the love of the one, and to the patience of the other. But I believe this gentleman will hardly insist upon it that he is not either in this passage; and if not here, I refer it to the candour of every advocate of the Unitarian system, whether a distinction between the Father and Son, as God, is intended to be marked in such passages as the following: “ now thanks be to God which always causeth us to triumph in Christ,” 2 Cor. ii. 14. “ In the fight of God speak we in Christ,” 2 Cor. ii. 17; and in a multitude of texts, where the distinction is marked only as in that before us, where the neuter word *Lord* is certainly both that God and Christ from whom he seems to be distinguished by the action appointed to him.

LXXXV.

“ There is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time,” 1 Tim. ii. 5, 6. Having already commented on the former part of this passage, I shall not now weary my reader by repetition, but remark that, from a declaration that Christ had given himself a ransom to be testified in due time, and that that time was now come, in which God our Saviour will have all men come to the knowledge of the truth by the testimony of the apostolical preaching, with the Holy Ghost, Paul instantly passes on to say, that having been himself appointed a witness of our Saviour, a preacher, and an apostle, teaching of the Gentiles in faith and verity, “ I will therefore that men pray every where, lifting up holy hands, without

without wrath and doubting," 1 Tim. ii. 7, 8. Wherefore? because he is a witness to testify of Christ who gave himself a ransom for all. And how does this authorize him to will that all men should pray? there can be but one answer given to this, namely, that he, whom he testified, was the proper object of that prayer which he desired should be preferred, even Jesus Christ, one with the Father, God.

LXXXVI.

St. Paul, about to send Timothy to preach "sound doctrine, according to the glorious gospel of the blessed God, which was committed to his trust," 1 Tim. i. 10, 11. gives him the following epitome of what he would have him promulgate and testify; "Now, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16. What can more demonstrate the Godhead of him who, having been manifest in the flesh, was witnessed by the apostles to have ascended into heaven, and who, by them, was now preached unto the Gentiles, than this direct assertion, that he, of whom it was asserted, was, and is God. And shall we now deny that the revelation of godliness is a mystery?

LXXXVII.

Forewarning Timothy of future defection from the truth, and recommending perseverance, St. Paul says, "We both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, 1 Tim. iv. 10. "This" he declares to be "a faithful saying, and worthy of all acceptation;" and in so many words he has asserted the same thing of the following fact, that "Jesus Christ came into the world to save sinners," 1 Tim. i. 15. To be the Saviour then is the common attribute of God and of Christ,

who

who is therefore God; for Jesus Christ is not said to have been the means of salvation, which would have better described the instrument of God in our redemption, but he is one and the same Saviour with God. Of the man Christ Jesus of the seed of David, it is indeed said that he was raised from the dead, 2 Tim. ii. 8. But Jesus Christ as God, clothed with eternal glory, is he by whom we have obtained eternal salvation, 2 Tim. ii. 10.

LXXXVIII.

“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting, Amen,” 1 Tim. vi. 13, 14, 15, 16. Here even the glory of God, unapproachable by man, is ascribed to Jesus Christ; and this is only ascribable to his divinity, as many men had seen the man Jesus; and St. Paul says, “yea, though we have known Christ after the flesh, yet now henceforth know we him no more,” 2 Cor. v. 16. That he is the King of kings, and Lord of lords, is not only asserted here, but is in so many terms declared to be the name of Jesus Christ by St. John, Rev. xix. 16. His Godhead is therefore incontrovertibly established here. That St. Paul should speak of the Son only, is an inference naturally resulting from the consideration that he was making out an appointment to Timothy to go and to preach Jesus Christ, of whom he speaks in such terms in the first chapter of this epistle, that I choose to refer to it,
rather

rather than make a partial quotation, and the whole is too long to insert. The *pious wish*, or rather let me have liberty to call it the benediction of the apostle, is “ grace, mercy, and peace from God our Father, and Jesus Christ our Lord ;” a wish, which I cannot well imagine how he should expect to have gratified by a mere creature; nay, he says more, that the grace of our Lord was exceeding abundant, sets forth, that to his trust was committed the glorious gospel of God, and instantly thanks Jesus for putting him into the ministry; declares Jesus Christ to have come into the world (a phrase extraordinary, if the commencement of our Saviour’s life was in the flesh) to save sinners; and having recounted the particular mercy and long-suffering of Jesus Christ toward himself, his gratitude breaks out into a doxology, the object of which must evidently appear to be the same as the Being from whom he received the benefits that invite his praise. “ And now” he says “ unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.” He must be a perverse interpreter who can understand these words in any other sense than that of a declaration that the merciful and long-suffering Jesus, the abundance of whose grace had pardoned his multitudinous persecutions and blasphemies, for a pattern to all who should hereafter believe to life everlasting, “ is the King eternal, the only wise God, to whom he ascribes honour and glory, in consideration of the exceedingly great benefits which he had received of him, and which were now so strongly impressed upon his mind, as at once to call forth his acknowledgments and his exulting praise.”

LXXXIX.

St. Paul says to Timothy, whom he is sending to “ do the work of an Evangelist,” “ I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing,
and

and his kingdom: preach the word, &c." 2 Tim. iv. 1. And "unto all them that love his appearing," he says, "the Lord the righteous Judge shall give a crown of righteousness at that day," ver. 8. Here the kingdom, the judgement-seat, and the appearing, are assigned to Jesus Christ, and the crown of righteousness is conferred on all those who love his appearing, according to what he says to Titus, to whom he is giving a like charge: "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," Titus ii. 13. That these then are all synonymous terms I shall not affront the understanding of my reader by an attempt to make more evident than it must at once appear; and our Saviour Jesus Christ is therefore one with the Father, God.

XC.

In the charge to Titus last cited, St. Paul holds out "this blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ," to such as deny worldly lusts, and who, by so doing, "adorn the doctrine of God our Saviour," Titus ii. 10. Jesus Christ was the doctrine committed to Titus, and more particularly "how our salvation arose from his having given himself for us, that he might redeem us from all iniquity;" "that having been disobedient, serving lusts and pleasures, not our merits, but his mercy shone forth in saving us:" that therefore, "Jesus Christ having loved us, and washed us from our sins in his blood," Rev. i. 5. "the kindness and love of *God our Saviour* appeared, by washing of regeneration, and renewing of the Holy Ghost; which was shed on us abundantly, thro' *Jesus Christ our Saviour*," Titus iii. 4, 5, 6. Here, speaking to a man who was to act under him, and whose discharge of the office conferred on him, must in a great measure depend upon the accuracy of St. Paul's expression, this apostle, preaching that which was committed to him, according to the

commandment of God our Saviour," falls into a mode of expression, which, if Jesus Christ be not God, must perpetually mislead Titus, keep him wandering in continual error, and utterly incapacitate him to "exhort and convince by sound doctrine." That mankind had obtained salvation, is the committed doctrine; that God is our Saviour, and that Jesus Christ is our Saviour, are sentences occurring every where through the epistle, nay, in contiguous verses; for, after declaring himself an apostle by the commandment of *God our Saviour*, St. Paul proceeds to say, "To Titus mine own Son after the common faith: grace, mercy, and peace from God the Father, and the *Lord Jesus Christ our Saviour*," Titus i. 3, 4. Did he mean to distract him? if not, he is very defective in his address; but if he meant to inculcate the divinity of Christ, and to shew that the Father and the Son are one God, our Saviour, he has spoken to the purpose, and consistently with the coherent style that so exceedingly distinguishes the writings of St. Paul.

XCI.

"Verily, he took not on him the nature of angels; but he took on him the seed of Abraham," Heb. ii. 16. This is urged as a persuasive to us to lay hold of and embrace the great salvation, afforded to us by so wonderful an instance of condescension as that of our Saviour's having taken our nature upon him, which he is declared to have done, that he might, as man, become the Captain of our salvation, by suffering death for all men. But St. Paul says, that he took not on him the nature of angels, but descended a little lower: What is this but saying, that out of two things equally possible to him, he has made a choice? and to that which is not yet ushered into being, we know that there is not any thing possible; therefore Jesus Christ had pre-existence to the time he came in the flesh: But he ve-

rily took not on him the nature of angels; therefore, in his pre-existent state, he was not an angel. But while the power of making choice among all inferior natures which he would take was his, he assumed that in which a purpose beneficial to mankind was to be answered; and we are accordingly invited to offer up the tribute of our gratitude and confidence to him who had been thus merciful. But who was he to whom such a choice belonged? Certainly God, to whom alone all things are subservient, "by whom and for whom all things were created, that are in heaven, and that are in earth," Col. i. 16. who can exalt, as well as debase, the works of his own hands, and take into himself whatsoever nature it shall please him to honour. This stupendous dignity he has conferred upon ours; and for our advantage has become man, even the man Jesus Christ. This adopted nature, this progeny of his power and mercy he has declared his Son; and for the sake of this his "holy child Jesus," who, notwithstanding that he was in all points tempted like as we are, continued to the end doing the will of God, spotless, without sin, became obedient to the death for our redemption, and having suffered, thereby to become the Author and Captain of our salvation, accompanied the * reascending God into heaven, there for ever to remain our Mediator and Intercessor; for his sake, I say, has God been pleased to extend salvation to us; "for this beloved Son, in whom he is well pleased," and whom therefore he has eternally united with himself, has undertaken the cause of our infirmities, and has graciously condescended to call us brethren; he has even called us sons; and having taken part in that flesh and blood whereof we are partakers, pronounced us

* "Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph. iv. 8.

us his children; and with more than paternal kindness bowed himself down to death for our sanctification, "that he might thereby destroy him that had the power of death, that is the devil, and deliver them that, through fear of death, were all their life time subject to bondage." See Heb. ii. throughout. Let us then, in memory of that fellowship which God himself has with us, having been "partaker of that flesh and blood," through the mercies which he has thereby vouchsafed us, approach the throne of his grace with confidence, "knowing that we have a new and living way consecrated to us, through the vail, that is to say, his flesh," Heb. x. 20. "And having," therefore, "an high priest over the house of God, let us draw near with a true heart, in full assurance of faith," "without wavering;" for if we sin wilfully, after that we have received the knowledge of the truth, "of the offering of the body of Jesus Christ once," "there remaineth no more sacrifice for sin, but a fiery indignation shall devour the adversary, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace; for we know him that hath said, vengeance belongeth unto me, I will recompence, saith the Lord. And again the Lord shall judge his people," Heb. x. throughout.

Where now is Mr. Lindsey's analogy between the offering up of prayer and religious worship to Aaron the high priest of the Jews, and to our great high priest Jesus Christ? between the priest "that standeth daily ministering and offering oftentimes the same sacrifices which can never take away sin," and this Man, who, after he had offered one sacrifice for sins, for ever sat down at the right hand of God; who, by one offering, hath perfected for ever them that are sanctified? "For

the law maketh men high priests; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore;” “ who, having as a priest, once made sacrifice, having offered up himself,” is set on the right hand of the throne of the majesty in the heavens, where he has become the mediator of the new covenant; in which he has declared, “ I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people,” Heb. vii. and viii. chap. And he, who has, by his flesh, broken down the partition wall that divided God and man, and whose human nature, perfected by sufferings for an atonement to reconcile man to God, is now in eternal union with the divine nature, and clothed with the one glory, is surely a mediator, a high priest, of a dignity to which the posterity of Aaron never aspired; “ he is a high priest in things pertaining to God, to make reconciliation for the sins of the people;” and he is an object of our adoration and religious worship; “ for in that he himself hath suffered, being tempted, he is able to succour them that are tempted,” Heb. ii. 17, 18. To this high honour the glorified body of Christ is called, after it had been made perfect, and thence become the author of our salvation: whereas of Aaron’s priesthood it is said, that “ the sacrifices which were offered year by year continually,” under it, “ could never make the comers thereunto perfect,” Heb x. 1. Are Aaron and Jesus Christ now equally objects of our adoration? or are we equally to withhold our worship from both, him who cannot, and him who can succour us? from him who daily shed the insufficient blood of bulls and goats, for the errors of the people, and from him who abolished the sacrifice and offering by the one sacrifice, the one offering of his own “ prepared body, which came and bled for us, that we might be enabled to do
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thy will, O God," Heb. x. 5, 6. that we might be a party to the new covenant? The doctrine of the apostle is therefore here manifestly, that, inasmuch as the flesh and blood of the man Jesus is now in union with the eternal Godhead, and that in the world he had suffered so much for us, and had called us brethren, we may entertain great hope in the mercy of him, whose experience of human infirmities and temptations, can cause him to have compassion on us; and therefore we are desired to call upon God through these mercies, through Jesus Christ, his name, as our ransom from death, abolished by the death of his human body. It is not to "the unlearned reader" that I refer what I have now written, for I do not expect it to have any weight with such as have not read the law of Moses, and compared the types of the Jewish ritual with the great event of which it was the shadow; and also attended to the course of the apostle's argument throughout his epistle to the Hebrews. Before I conclude this comment I must insist upon the circumstance of the law having been no more than a shadow of the things to come, and not the exact portraiture; and therefore cannot refrain from expressing my surprize at seeing Aaron and our blessed Lord so closely brought together and assimilated by Mr. Lindsey, who will not admit of even a shadowy representation, throughout the law, of that which was to come, when it happens to typify that which opposes his own system. But as I have the word of God for it, I shall venture to assert, that the government of the Jews, by God, was an epitome of the government of the afterwards adopted world; that the selection of the Jews, for the faith of Abraham their father, was an instance of the value of faith in the pure eyes of God, and an epitome of the adoption "of many sons," to be elected thro' faith in Jesus Christ; that the purifications by blood, and the atonement,

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by sacrifices for the people, were a type of that great sacrifice of the body of our Lord, offered once for our atonement, by which we are reconciled and restored to that blessed hope of everlasting life, which we had forfeited as heirs to the transgression of Adam; for as in Adam all men died, and as the law was given that sin might abound, so by Jesus Christ are all men made alive, and by the abundance of sin, his grace has the more abounded to us, by faith in our redemption, by the blood of the new covenant, to which the old covenant was a guide, that new covenant, of which the man Jesus perfected by death, and in eternal union with God, is the mediator. Let us then, on our part, declare, that we will be to him a people, as he has, upon his, promised, that he will be to us a God; and let us, when we hear the voice of "the Son of God" from our graves, acknowledge "the God who quickeneth the dead," and "rejoice in the appearing of the Son of man coming in the clouds of heaven;" when we consider that for our sakes he took our nature upon him, that he might have compassion upon our infirmities; and that he is our appointed judge, "because he is the Son of man."

XCII.

As it is already laid down, and, I presume, well remembered, that all are to be judged by our Lord Jesus Christ, when he shall come in his glory on his own day, with the holy angels, bringing his reward with him, and recompensing every man according to his works, I shall not repeat the proofs of it. "Of the Lord then, whose coming draweth nigh," St. James says, "be ye patient therefore brethren unto the coming of the Lord; the judge standeth before the door; we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy," James v.

8, 9, 10, 11. The patience of Job is here urged as an example to them who were desirous of hastening the day of the Lord; but the patience of Job was in waiting the end of God, whose pity and tender mercy at length amply rewarded his resignation. The pitiful and tenderly merciful Lord, who shall recompense them who, after the example of Job, and “the prophets, who spoke in the name of the Lord,” with patience wait for his own appointed day, is therefore the same God who rewarded Job, and for whose coming the prophets waited. But St. James goes on and says, that with respect to sick persons the elders of the church are to be called for, and to pray over them, “and the prayer of faith shall save the sick, and the Lord shall raise him up,” James v. 14, 15. This is in context with the preceding passage, which renders it manifest who the Lord is that shall hear the prayer of faith, and heal the sick; even the same Lord of whom St. Peter said to Eneas, at Lydda, “Jesus Christ maketh thee whole, arise,” Acts ix. 34; who said himself to her that, with full assurance of his power, touched but his garment, and had her issue of blood stanchèd, “daughter, be of good comfort: thy faith hath made thee whole,” Luke viii. 48; and who, without the intermediate use of any other name, said to the leper who besought him with a prayer of faith, * “I will; be thou clean,” Luke v. 13: of Jesus Christ then we are to ask and have. He therefore is one with the Father, God.

XCIII.

In the commencement of his epistle, James calls himself “a servant of God, and of the Lord Jesus Christ,” James i. 1. As a reason why we should
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* Quere, How does this stand in the French? is it *je souhaite?* or if it be, what does it signify? See *Apology, note, p. 5.*

have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," James ii. 1, he says, "hearke.n, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 5. "If ye have respect to persons, ye commit sin," James ii. 9. "For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement," ii. 13.

XCIV.

In order to avoid repetition of arguments already used, I shall observe upon but one passage in St. Peter's first general epistle in its course.

"The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you," "neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Pet. v. 1, 2, 3, 4. If it be remembered that this charge comes from St. Peter to men engaged in the same occupation as himself, it is but reasonable to suppose that he had in mind those words of our blessed Lord when he conferred the charge of his flock upon him, which were so emphatically spoken, and so affectingly received by him. After his resurrection from the dead, Jesus having on the third time shewed himself to his disciples "when they had dined, saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? he saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? he saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him,

him, feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep," John xxi. 14, 15, 16, 17. A charge attended by such circumstances, and repeatedly conveyed in such terms, must necessarily have been deeply impressed on the memory of Peter, who was grieved that he who knew all things should think it necessary to renew it a third time. That Peter should therefore ever afterwards consider the office conferred upon him as that of a shepherd, and those to whom he was sent as the flock of the chief shepherd who had committed them to him, is not to be wondered at; and accordingly we find him in another place say of him, who had declared himself "no hireling, but the shepherd, whose own the sheep are; the good shepherd, who giveth his life for the sheep," John x. 13, 14. "Ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls," 1 Pet. ii. 25. So that here is that flock of Jesus Christ, the good shepherd, whose own the sheep are, expressly declared to be the flock of God. St. Paul too has called "Jesus Christ, that great shepherd of the sheep, Heb. xiii. 20; and speaking to the Ephesian Elders, he desires them to "take heed to all the flock, over the which the Holy Ghost had made them overseers, to feed the church of God," Acts xx. 28. From the chief shepherd also, when he shall appear, we are to receive a crown of glory which fadeth not away. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him," James i. 12. This promise is explained; "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom,

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which he hath promised to them that love him?" James ii. 5. From whom now are we " * to obtain an incorruptible crown," " a crown of righteousness, which the Lord, the righteous Judge, shall give at that day, unto all them that love his appearing? †" Certainly from that God who hath promised the kingdom; that Lord who hath promised the crown of life to them that love him, shall we receive a crown of glory which fadeth not away, when the chief shepherd shall appear as a righteous judge to give an incorruptible crown of righteousness to all them that love his appearing. This chief shepherd is therefore that righteous Judge, that Lord, that God who hath promised, and will give a crown of glory to all that love him, even Jesus Christ, one with the Father, God; " to whom be praise and dominion for ever and ever. Amen." 1 Pet. iv. 11.

XCV.

The first verse of the first chapter of St. Peter's second epistle general, has these remarkable words, as literally translated in the margin of our Bible. " Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ," 2 Pet. i. 1. Paul to Timothy, also calls himself " an apostle by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope," 1 Tim i. 1.

XCVI.

" An entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 11.

XCVII.

" The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;

* 1 Cor. ix. 25.

† 2 Tim. iv. 8.

heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. iii. 10, 11, 12. As there is but one day mentioned in this passage, it is evident that the Lord, whose day it is called in the first, is the same as the God, whose day it is said to be in the last verse; one and the same God. But, that the specified Lord, who is God, is our Lord Jesus Christ, the context, to which I refer, shews beyond contradiction. Besides other circumstances evincing this fact throughout the whole chapter, the apostle says, "the long-suffering of our Lord is to be accounted salvation; even as our beloved brother Paul also hath written unto you," 2 Pet. iii. 15. Now the words of Paul, to which St. Peter here refers, are, "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting," 1 Tim. i. 16. Here then, mercy and life everlasting, which are salvation, are preached to all thro' the long-suffering of Jesus Christ, after the pattern of Paul, to which Peter has referred, calling him, who is by Paul called Jesus Christ, Lord; and immediately after calling him, whom he had himself named Lord, God. Let us not therefore "fall from our steadfastness, but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen." 2 Pet. iii. 18.

XCVIII.

"He is Antichrist, that denieth the Father and the Son," 1 John ii. 22. How is he who denieth the Father, Antichrist? How is he who denieth Jesus to be

the Christ, and “confesseth not that he is come in the flesh,” to be considered as denying the Father? For this plain reason, that the Son is one with the Father, God; and consequently the Father is denied upon the denial of him who is with him, one.

XCIX.

“Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,” 1 John iv. 3. Though the apostle’s intention in this verse be to shew that Jesus Christ was truly man, yet it is no strained inference to say, that the Being, who came in the flesh, had pre-existence to the time of taking it upon him; and this indeed follows the more naturally, when we consider that this denial is made “by the spirit of Antichrist,” which denieth the Father and the Son.

C.

As I do believe the 7th verse of the 5th chapter of St. John’s 1st epistle to be at the best a very dubious text, I resign all advantage that might accrue to my cause, from its having come from his inspired pen. But I shall beg leave to express myself in the words of it, which very well comprize the conclusion following from the whole of sacred writ, and which I hope I have rendered obvious by this time. In my own person then I say that I believe in “the Father, the word, and the Holy Ghost, and these three are one.”

CI.

If words could be found more directly enjoining prayer to Jesus Christ than those which follow, I should endeavour to enlarge on the subject; but as the beloved disciple of our Redeemer has given us the precept, I shall leave it to Mr. Lindsey to draw the conclusion, for which he stands engaged, and to acknowledge that Jesus Christ is one with the Father, God. “These things have I written unto you that believe on the name of the Son of God; that ye may know ye have
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have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," 1 John v. 13, 14, 15. "Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments," 1 John iii. 21, 22. Here exactly the same precept is repeated; but the one Godhead is named in the latter, instead of the second person of the Trinity specified in the former passage,

CII.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life," 1 John v. 20. It is remarkable that this declaration is followed by a desire to "keep from idols," to the overthrow of whose worship he preaches the Godhead of Jesus Christ, the Son. But lest it should be said that the elder was inattentive to the consequence of speaking in ambiguous language to idolaters, concerning the God whom he preached to them, I will produce proofs from the context to testify that Christ is here spoken of, and pointed out for adoration. "He that hath the Son, hath life," and "God hath given us eternal life, and this life is in his Son," and "these things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life," 1 John v. 11, 12, 13. These words explain who is the true God in whom we have this eternal life; besides, the gift of understanding is an act of Godhead, and is here made to us by the Son. Suppose for a moment with Mr. Lindsey that the prophetick
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eyes of the apostles were blinded to the opinion afterwards to be entertained by mankind, who have since their day believed Jesus Christ to be God, notwithstanding that they had seen him a man born and living amongst men, even this absurd supposition would not extend to St. John, nor indeed to St. Paul, who were themselves witnesses of that early heresy by which the manhood of Jesus Christ was denied, and had heard that body which he had come in, declared only to have been an appearance; so that their own living experience might have given them a hint, that accuracy in the application of the terms Lord, and Saviour, and *the like*, was necessary, if they had not been the most stupid as well as wicked men that ever lived on the earth. They were accurate men, they were honest men; and by the application of those terms to both the Father and the Son, they have left us an irrefragable proof that the Father and the Son are one God.

The goodness of God, and that gracious indulgence with which he has consulted the infirmities of our state, is, in this respect also, very strongly displayed, that he took manhood on him, in order to give a sensible object of worship to mankind, incapable of forming any adequate idea of the abstract God, whose qualities are of a nature incomprehensible by our minds; and not only our natural incapacity to conceive a God purely spiritual was considered, but the world, merged in idolatry at the time of his incarnation, was mercifully indulged with an object of sense, to which men could look according to habit also, and to whom, even by the exertion of the same faculties by which they had adopted and adored idols, they could prefer worship without the imputation of idolatry. A resting place is hereby given to the mind, instead of its being continued

nued under the necessity of launching out into vast infinity and eternity, and vainly endeavouring to engage itself in the contemplation of matters, of which it can form no idea at all.

CIII.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son,” 2 John 9. After having shewed who had not God, the elder goes on to shew of the direct contrary character, that he hath the Father and the Son, who are therefore that God which abideth in him. “Whosoever denieth the Son, the same hath not the Father,” 1 John ii. 23. But “whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God,” 1 John iv. 15. “If we love one another, God dwelleth in us,” 1 John iv. 12. Who now is the Father and the Son, who dwelleth in us if we abide in the doctrine of Christ?

CIV.

“Jude, a servant of Jesus Christ, and brother of James; to them that are sanctified by God the Father,” Jude 1. Paul, who has frequently called himself both the servant of God and of Jesus Christ, (see Philip. i. 1, and Titus i. 1.) has in like manner addressed the Corinthians, “to them that are sanctified in Christ Jesus,” 1 Cor. i. 1.

CV.

Speaking of the judgement that awaits “ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ,” “who speak evil of those things which they know not,” Jude says, that “Enoch also, the seventh from Adam, prophesied of these, saying; behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are un-

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ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Now we know very well that Jesus Christ is to come to judgement, with the holy angels; that to those who work iniquity he shall give everlasting punishment, but unto the righteous; eternal life. We must therefore conclude him to have been the object of Enoch's prophecy; and the more so, as the apostle proceeds to recommend the remembrance and observation of what "the apostles of our Lord Jesus Christ had spoken, that in the latter times there should be mockers, sensual, not having the spirit," and to desire that they to whom he writes, "building up themselves in our most holy faith, should pray in the Holy Ghost, keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. Now unto him that is able to keep us from falling, to present us faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." See Jude throughout. A comment must be unnecessary here.

As I prescribed to myself the order in which the books of the scripture are arranged; and had determined to enquire of the testimony afforded by each in its course; and as I had but one conclusion in view, to the evidence of which alone proofs were to be brought, my intelligent reader will see the impossibility of stepping from proof to proof in a mathematical process, or of producing an encreasing testimony commencing at a partial, and, in the end, resulting in a full demonstration of the truth of that one proposition, which must be rendered equally manifest by the first, as by the last argument in its behalf. That the scriptures have declared

clared the divinity of our Lord, it is my office to show; and that this declaration is true, if made, must necessarily follow, upon the concession that the scriptures are the word of God, and therefore true; and as this concession is made, I am only to produce such declarations as are contained in them: this must be at once seen to preclude progressive enquiry. I have, however, for the gratification of my reader, reserved a very few passages, in which it is more directly and literally asserted that Jesus Christ is one with the Father, God; and with these I shall close the evidence of the apostles, the appointed witnesses of our blessed Redeemer.

CVI.

“Hereby perceive we the love of God, because he laid down his life for us,” 1 John iii. 16. The name of “Jesus Christ” does not once occur in the preceding part of the chapter, of which this is the 16th verse, so that it cannot possibly be referred to by the pronoun “he;” our Lord and Saviour is therefore literally declared to be God. The course of the argument also makes a literal interpretation absolutely necessary, for the beloved disciple is persuading us to love one another in consequence of our brotherhood, a motive which God could not have, to love beings so infinitely inferior to him; but that God loved us, is manifested by his having rendered himself subject to death for our sake; we are therefore desired to love one another, from the equality and sympathy of our nature: the love of God is perceived, because he laid down his life for us; and therefore, “we ought to lay down our lives for the brethren,” 1 John iii. 16.

CVII.

St. Paul preaches thus to the Ephesians, whom he had called to Miletus, and whom he appointed elders over the church to preach the gospel.

“ Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood,” Acts xx. 28. What can convince if this be unable? Shall we see the blood of God himself streaming for our redemption, and still deny that God and man are one Christ? or shall we not rather seek to be of the fold, “ return to the shepherd of our souls,” to the “ Lord God, who shall feed his flock like a shepherd? who shall gather the lambs with his arm, and carry them in his bosom,” Isaiah xl. 11. But St. Paul foresaw that men would look upon this position, which he has laid down, as a difficulty, which would turn aside such as yielded not their faith, but should proceed to enquire of the hidden mystery, and withdraw from the acknowledgment of spiritual things, because they were not in possession of spiritual things to compare with them, whereby they should comprehend the things of God, into which the natural man is unable to enquire; and therefore he has said even to these elders to whom he directs his charge, “ For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them,” Acts xx. 29, 30. I wish that St. Paul may not have had our present day in view when he spoke thus.

CVIII.

To the Hebrews, St. Paul says, that the address from the Majesty on high to him, “ by whom he made the worlds,” is, “ Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: And, thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and

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," Heb. i. 8, 10, 11, 12. That the attributes here ascribed, are ascribable only to God, I believe will not be denied ; but they are ascribed by God himself, and to whom ? To Jesus Christ, after he had laid aside the form of a servant, and again taken upon him the form of God, the express image of his person ; when he had by himself purged our sins ; and, being the brightness of his glory, sat down on the right-hand of the Majesty on high. They are ascribed to Jesus Christ, upon the reassumption of that glory which he had laid down, when he was made a little lower than the angels, that, by the grace of God, he might taste death for every man ; that, by suffering, he might be made perfect, to lead mankind to salvation ; to him who had called us brethren, and had now taken up his anointed body, " anointed with the oil of gladness above his fellows ;" that body, by which he became our fellow, our brother, and our Saviour ; and by the ascent of which he has marshalled our way to his eternal kingdom. To him, I say, who had been partaker of our flesh and blood, and who, having made himself acquainted with our infirmities, has taken into heaven that nature, by which he can be touched with a compassionate feeling of them ; and has therefore become our " merciful high priest and intercessor," are these attributes ascribed, this address of exultation is made ; it is (if I may so say) the welcome of God to the captain and leader of mankind to glory. And, if I may dare to use the expression, we find, as it were, a passion of joy in the great God of our salvation, at seeing the means of his grace take effect in restoring mankind to that forfeited happiness, from which by transgression he had fallen ; in reconciling him to himself ; in seeing that a passage is now open-

ed into his own eternal happiness to man, by the taking the manhood into God, as the Godhead had before on earth rendered one man a worthy and sufficient atonement for all men. His grace is now perfected; our nature is seated in heaven; and the glory which Christ had with the Father before the foundations of the world were laid, is now ascribed to him; the Father has glorified him with his own self; he is, by the majesty most high, declared to be one with him, declared to be God, whose throne endureth for ever, and whose years shall never fail; the man was seen to ascend; but the God is acknowledged by him to whom alone the God is comprehensible, "who only knoweth who the Son is." I do not see how it is possible to avoid, or evade, the strength of this proof, resulting from the application of these words of David to the Son, of whose Godhead they are as express a declaration as words can convey. God himself acknowledges and declares the second person in himself; and this in exact conformity with our Lord's own words, upon seeing Judas go out with a resolution to betray him; his hour he knew was now come, and, "therefore, when he (Judas) was gone out, Jesus said, now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," John xiii. 31, 32. And as such a doxology, according to this prediction, comes from God himself to Christ, I own that to me it appears an impious perverseness to withhold prayer, an impious ingratitude to withhold our praise and thanksgiving from him. When we see our own salvation the source of such joy in heaven; when we see the infinitely great "maker of all things that are in heaven, and that are in the earth," take such an interest in the happiness of us his very little creatures, we have an additional encouragement to approach the throne of his
 mercy

mercy with thanksgiving for our redemption; for which he not only suffered, but rejoiced in his sufferings, and esteemed them glory for our sake. "Of Jesus Christ, the same yesterday, and to day, and for ever," Heb. xiii. 8. Let us then acknowledge, that "of the Jews, as concerning the flesh, Christ came, but that he is over all, God blessed for ever, Amen." Rom. ix. 5.—

I now come to the fourth kind of testimony borne to the divinity of our Lord and Saviour Jesus Christ, that which he has afforded himself, by the revelation made to St. John, after his ascension, and in which he has, in his glorified state, declared his own nature. I do not mean to discuss the prophecy contained in the apocryphal, but to produce such evidence as the book affords to my point only; such other proofs as are referable to this head, I have noted, as they have occurred in the former parts of this enquiry.

CIX.

Jesus Christ reveals himself to St. John in the following words: "these things saith the first and the last, which was dead, and is alive," Rev. ii. 8. God says to Isaiah, "I am the first, and I am the last, and besides me there is no God," Is. xlv. 6. Hence we see, that besides the first and the last, there is no God: but Jesus Christ says, "I am the first, and I am the last;" the conclusion is, that besides Jesus Christ, one with the Father, there is no God, and he is the "alpha and omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty," Rev. i. 8, and xxii. 13.

CX.

Jesus Christ says, "I am he that searcheth the reins and hearts: and I will give unto every one of you according to your works," Rev. ii. 23. God says to Jeremiah,

remiah, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. xvii. 10. Here God has declared himself the searcher of hearts. Is there any other searcher of hearts? None. But Jesus Christ declares that he is he that searcheth the hearts: as there is none other that searcheth, and that Jesus Christ has declared that he searcheth, Jesus Christ is none other than God Almighty, one with the Father; "the Lord of hosts, that judgeth righteously, and trieth the reins and the heart," Jer. xi. 20; "the Lord of hosts, that trieth the righteous, and seeth the reins and the heart," Jer. xx. 12. And the unity of the Godhead of the Lord, the King of Israel, and his Redeemer the Lord of hosts, is thus asserted by the one first and last; "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," Isa. xlv. 6.

CXI.

"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," Rev. i. 8. To the proof already given, that these words are spoken by Jesus Christ, I will add this, that the declaration follows a description of the coming of the Lord, exactly corresponding to that given by our Saviour of the coming of the Son of man; "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory," Matth. xxiv. 30. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him," Rev. i. 7. He then proceeds to declare himself to be the Lord, which is, and which
was,

was, and which is to come: to Jesus Christ the Lord, then, the four beasts "rest not day and night, saying, holy; holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. iv. 8.

CXII.

"I am he that liveth, and was dead; and behold, I am alive for evermore. Amen." Rev. i. 18. That these words are spoken by Jesus Christ, cannot admit of a doubt. "And when those beasts give glory, and honour, and thanks to him who sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 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," Rev. iv. 9, 10, 11. Such is the honour ascribed in heaven to him who is "alive for evermore. Amen." And shall we, who are a part of his creation, "by whom are all things, and we by him," alone withdraw ourselves from the worship of the "one Lord, Jesus Christ," "by whom all things consist?" And shall we not rather join our voice to the voices in heaven, and say, "hallowed be thy name. Thy will be done in earth, as it is in heaven?" Matth. vi. 9, 10; see also 1 Cor. viii. 6, and Col. i. 17.

CXIII.

The following words of our Saviour to St. John, to be delivered by him to the church of Philadelphia, warrant our preferring that petition of the Lord's prayer to him, "lead us not into temptation, but deliver us from evil," Matth. vi. 13. "I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. iii. 10.

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CXIV.

“As many as I love, I rebuke and chasten,” says Jesus Christ to St. John, Rev. iii. 19. “Behold, happy is the man whom God correcteth,” Job v. 17. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not?” Heb. xii. 6, 7.

CXV.

“Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth: unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.” Rev. i. 4, 5, 6. If it be allowed that there is an error in the manuscript whence our translation of the first chapter and fifth verse of the apocalypse was taken, there is but very little lost by the concession; for substituting the words *ἦ ἀγαπήσαίλος καὶ λήσαντος* instead of the accepted reading *ἦ ἀγαπήσαντι καὶ λήσαντι*, and then adopting Mr. Lindsey’s own translation, I do not see that the doxology contained in the passage, is by any means turned away from its proper object, Jesus Christ; for, taking the whole together, it runs thus, “grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth, *who hath* loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God
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and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6. It is difficult to imagine how any man should conceive "him" to be referable to any preceding term in the sentence, besides that to which the multitude of epithets is referred; and that this is Jesus Christ, does not admit of a doubt. This I say even upon a supposition that Mr. Lindsey has taken the text as it was actually written; but I will now withdraw that concession, upon an assurance that the commonly accepted reading is supported by at least equal authority as that of Dr. Mill, and that the translators of our Bible have thought it the preferable one. But if I were altogether to relinquish this text, which will however admit of no other sense than that I have ascribed to it, it would avail this gentleman but very little, for the 13th verse of the 5th chapter affords a doxology which I will not resign so easily as he may expect. "Blessing and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. v. 13. Is this doubtful? No, nor a doubt pretended: but Jesus Christ is in sight, and therefore, says Mr. Lindsey, an object of worship. God only, says this gentleman in another part of his book, is the proper object of worship; but here Jesus Christ in sight is a proper object of worship. I will draw the necessary conclusion; therefore Jesus Christ in sight is God. And, "am I a God at hand; saith the Lord, and not a God afar off?" Jer. xxiii. 23. Is this to be acceded to? If Jesus Christ be a creature, he is not an object of worship; and my turning my eye upon him can never confer infinity and eternity on that which was before local and temporary; but Mr. Lindsey persisting in it that he is a creature, has given the beholders a power of *looking him* into the one Creator. This is too absurd to dwell on. I shall only ask, if Jesus Christ has not any right to our adoration, how he is

authorized to demand it on sight? and, if he be in any case entitled to our adoration, “the incommunicable honour and prerogative of God alone*,” and that therefore he be God, whether it be not the depth of stupidity, as well as impiety, to deny that our Lord and Saviour Jesus Christ is one with the Father, God? “Grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.” says St. Peter; and one such declaration, that glory is his for ever and ever, is equal to a thousand; and, were every other one to be given up, this would remain a sufficient establishment of the eternal glory of Jesus Christ; but, when we find glory once so ascribed, I do not see any reason for doubting such doxologies as repeat the praises of our Lord and Saviour; for, one establishing the right, it is but reasonable to believe, that men, who saw with the same enlightened understanding as Peter did, should equally ascribe to him the glory which they must have equally seen to be his due.

CXVI.

“The kings of the earth, &c. hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” Rev. vi. 15, 16. This speaks for itself. There is in context with it a remarkable passage, by which Jesus Christ, coming to judgement, acts exactly in correspondence with those words which are addressed to him by the Father upon his ascension into heaven; “The heavens shall perish, and wax old as doth a garment, and as a vesture shalt thou fold them up,” Heb. i. 12. “And the stars of heaven fell
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* Apology, p. 137.

unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind: and the heaven departed as a scrowl when it is rolled together," Rev. vi. 13, 14.

CXVII.

“ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountains of waters,” Rev. xiv. 6, 7. Paul, who had often termed himself “ a prisoner of Jesus Christ,” Philemon 9. and who tells the Romans, “ I am not ashamed of the gospel of Christ,” Rom. i. 16. says to Timothy, “ Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner,” 2 Tim. i. 8; and also says to the Philippians, that though some do preach Christ out of contention, and some of love; yet, being “ set for the defence of the gospel; what then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice,” Phil i. 17, 18. These passages precisely ascertain the meaning of the words *preaching the gospel*, and shew them to be of the same import as *preaching Christ*, or *bearing the testimony of Christ*. Now, in the text before us, we see an angel flying in the midst of heaven *to preach the everlasting gospel*. And, as we well know that it is “ the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom,” 2 Tim. iv. 1. what does this celestial harbinger of our Judge proclaim? “ Fear God and give glory to him, for the hour of his judgement is come.” “ We have one Lord Jesus Christ, by whom are all things, and we by him,” 1 Cor. viii. 6.

“ All things were created by him, and for him, and he is before all things, and by him all things consist,” Col. i. 16, 17. But the angel proceeds, “ worship him that made heaven and earth, and the sea, and the fountains of waters.” A new and heavenly preacher of the gospel, that is, of Christ, here directly ascribes to our Judge the name and attributes of God : let us then, upon the testimony of this herald, “ fear and give glory to the Lord Jesus Christ,” the final preacher of whose gospel has declared him to be one with the Father, God.

CXVIII.

“ The lamb shall overcome them : for he is the Lord of Lords, and King of kings,” Rev. xvii. 14. “ The King of kings, and Lord of lords” appears again in the 19th chapter and 16th verse, mounted upon a white horse, and followed by the armies in heaven ; he is assailed by the beast, and the kings of the earth, and their armies ; but the beast is taken, and his armies are overcome ; and “ the remnant were slain with the sword of him that sat upon the horse ; and all the fowls were filled with their flesh,” Rev. xix. 21. In the 17th verse of this chapter, before the war, in which the King of kings and Lord of Lords overcame and slew the beast, and the armies, and the kings, “ an angel cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great,” Rev. xix. 17, 18. The war immediately ensues ; and he that sat upon the horse, having overcome and slain those who came against him, “ filled all fowls with their flesh ;” so that we find that supper given to them by the King of

of kings, and Lord of lords, to which they are invited by an angel as to the supper of the great God. Him then we must believe to be the great God, who supplied it to them who were called to come to it: but Jesus Christ supplied it to them; Jesus Christ is therefore one with the Father, that great God.

CXIX.

“His name (that sat upon the horse) is called the Word of God,” Rev. xix. 13. As there is not the least doubt that it is Jesus Christ who sat upon the horse, we may venture to explain the beginning of the first chapter of St. John’s gospel by this declaration, that “his name is called the Word of God;” and whatsoever is there spoken of the Word of God, must be allowed to have been said of him who sat upon the horse, even Jesus Christ, “the victorious Lamb, the King of kings, and Lord of lords;” and there it is expressly declared that “the Word was God,” John i. 1; that “the Word was made flesh, and dwelt among us, and we beheld his glory,” John i. 14; that “the same (Word) was in the beginning with God, and that by him, who was in the world, and who came unto his own, the world was made,” John i. 2, 10, 11. And as “in the beginning God created the heaven and the earth,” Gen. i. 1. “that all things were made by him (the Word); and without him was not any thing made that was made;” that “in him was life, and the life was the light of men,” John i. 3, 4. To the same purpose are the following texts: “I am the light of the world,” says our Lord; and “he that followeth me, shall not walk in darkness, but shall have the light of life,” John viii. 12. “We declare unto you, that God is light,” says the same Evangelist, 1 John i. 5. “We have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew

shew unto you that eternal life which was with the Father, and was manifested unto us)" 1 John i. 1, 2. "God was manifest in the flesh," says St. Paul, 1 Tim. iii. 16; and that "the Word of God liveth and abideth for ever," is the declaration of St. Peter, 1 Pet. i. 23. "Through faith we understand that the worlds were framed by the Word of God," Heb. xi. 3. "By whom also he made the worlds," Heb. i. 2. Here every attribute of God is ascribed to the Word of God, to have been from the beginning; to have been the original and author of all created things; or, to use St. John's expression, "the beginning of the creation of God," Rev. iii. 14; to have life in him, and to be the light. But it is farther added, that this Word came in the flesh, in which it was manifest, seen, and handled in the world; this therefore is evidently spoken of Jesus Christ. But the Word of God (here seated on a horse, and declared to be Jesus Christ himself under that appellation) is expressly said to be God: Jesus Christ therefore being that Word manifest in the flesh, and that Word being God, Jesus Christ is therefore one with the Father, God. The gospel is the testimony of Christ, "but the Word of the Lord endureth for ever. And this is the Word which by the gospel is preached unto you," 1 Pet. i. 25. John Baptist was certainly the appointed forerunner of our Lord, and it was of him therefore that John gave testimony. "John bare witness of him," John i. 15. It is very remarkable that these words are not once preceded, in St. John's gospel, by the name of Jesus Christ; but that they immediately follow a declaration, that "the Word was made flesh and dwelt among us;" the Word therefore is Jesus Christ, and "the Word was God;" Jesus Christ is therefore one with the Father, God.

As to Mr. Lindsey's laborious dissertation on the Chaldee Targums and the word *Mimra*, I have nothing to say to it, it does not properly come within my province; one short remark, however, I will make on it: If the word *Mimra* signify both "word and self," as it is certain that Jesus Christ is "the word of God," the word being the same as the self of God, Jesus Christ is therefore the "self of God; or, to use a more common expression; Jesus Christ is therefore God's own self *." This I infer from Mr. Lindsey's own premises; and so obvious is the conclusion from the manner in which he has supplied them from half a dozen writers, that I wonder how it escaped even his own observation. I will take occasion here to say, that I waive all advantage that I might derive from the idiomatick plurals of the Hebrew language (if only idiomatick they be) preceding verbs of the singular number. They may afford argument to those who, with better knowledge than I am possessed of, shall look for it among them: but I am in pursuit of truth, and not of system; I am in pursuit of truth too momentous to be trifled with, and, while I call upon men to yield their assent to a proposition essential to the happiness of their immortal souls, God forbid that I should knowingly call one sophism into proof, or offer that as argument to my readers, which did not carry conviction to my own breast. At the same time that I relinquish this argument, it is but for myself I do, or can relinquish it.

CXX.

When Mr. Lindsey has declared the office of a priest to be "to offer up the prayers of others," *Apol. p. 127*, he should not therefore have precluded prayer to Christ, and the practice of making him the object of religious worship, unless he were very certain that no priesthood had been appointed to him; but "they shall be priests of God and of Christ," *Rev. xx. 6*. I have brought
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* Glorify thou me with thine own self, *John xvii. 5*.

this verse to establish the Divinity of our blessed Redeemer, upon a foundation which negligence or blinded prejudice overlooked; but upon which I now demand the acquiescence of the Unitarians in the Godhead of Jesus Christ; we see it allowed an argument if it can be brought, and here it is for them. It is remarkable also that these priests of Christ are those who are partakers of the first resurrection, of whom it is said "that they are blessed and holy:" to those then who are blessed and holy we have reason to conclude, that this mystery of the Godhead of Christ will be more manifestly displayed than to us, who are yet to taste of death. Surely there can be no more uncomfortable conviction than that all the stores of God's wisdom are open to us here, and that in a future state there can be found nothing to add to knowledge; the very expectation of seeing farther into the government of the universe, directed by power and wisdom that are infinite, is a motive to obedience; and a full insight into a mystery which is the means of our own entrance into eternal happiness, is a hope so delightful in itself, that it should make us thankful for such a revelation as intimates it to us, yet withholds the full manifestation for a part of our reward "who wait patiently the coming of the Lord," "for behold, we count them happy which endure," James v.

Jesus Christ was indeed on earth a priest, and accordingly here discharged his sacerdotal office, by offering up the one sufficient sacrifice of himself for all mankind, and "by the blood of sprinkling, that speaketh better things, than that of Abel," which cried from the ground, he has made us a party to the covenant of which he is himself the mediator; and by his blood which does not cry against us, but on the contrary maketh intercession for us, (that body from which it was poured out being our expiation) he has extended salva-
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tion to all that believe on him. The writer to the Hebrews has so clearly pointed out to them how their own ritual was a type of Christ's prepared body and blood shed as a sacrifice for the sins of all men; so literally pronounced him our atonement; and so explicitly laid open the nature of his priesthood, and the subsequent mediation of his sufferings in our behalf; that I should ask my reader's forgiveness for so frequently entering into that subject: but when the whole doctrine of atonement by the death of our Saviour is denied, and that he is declared to have died only as a proof that he had lived, I cannot but think it necessary to speak of it, as the occasion offers, in the course of my enquiry; and the rather, when I consider how vastly more probable it is, that even my book shall be read by the Unitarians than the Bible.

CXXI.

“ And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire,” Rev. xx. 12, 13, 14, 15. I need not repeat the numerous passages in which it is set forth, that “ the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another,” Matth. xxv. 31, 32. “ Then shall he (the Son of man) reward every man according to his works,” Matth. xvi. 27; and

that " things which offend, and them that do iniquity; he (the Son of man) shall cast into a furnace of fire; there shall be wailing and gnashing of teeth," Mat. xiii. 41, 42. Here every act of our Saviour's office as the judge of the world, who has declared his own determination to call all flesh to account, is given to God, before whom St. John sees the dead, small and great, stand, and all nations gathered to receive judgement, " every man according to his works," and by whom " they that do iniquity" " are cast into a furnace of fire." There can be no truth in such a vision, if it be not that the very same thing is presented to the view of St. John, which is foretold by our Saviour; and that he who declared that he would judge, even Jesus Christ, has, according to his declaration, proceeded to judge, and to testify himself to be one with the Father, God. The book of life is said, in another place, to be " the Lamb's book of life," Rev. xxi. 27. It is declared that, " the Father judgeth no man, but hath committed all judgement unto the Son," John v. 22. And a reason is given for this appointment, " (the Father) hath given him (the Son) authority to execute judgement also, because he is the Son of man." As the Son of man only he could receive an appointment, and to him who, as a Son of man, has called us brethren, and can have a feeling of our infirmities, it is most mercifully made. All men are here assembled to judgement before the great God; but " the Father judgeth no man;" before the Son then are they assembled: but they are before God; the Son therefore is one with the Father, God.

CXXII.

" The Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters," Rev. vii. 17. Jesus said to John, " I am alpha and omega, the beginning and the end, the

the first and the last," Rev. xxii. 13. "And he (that sat upon the throne) said unto me it is done. I am alpha and omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh, shall inherit all things, and I will be his God, and he shall be my Son," Rev. xxi. 6, 7. Here every attribute of him who has called us, if we shall prove victorious, his sons, is equally the Son's as the Father's; he is enthroned; he leads to the living fountains of water, and he is the one first and last; therefore he is with the Father, one God. What an invitation do the Unitarians decline!

CXXIII.

In the holy Jerusalem, "I saw no temple therein: for the Lord God Almighty and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," Rev. xxi. 22, 23. "For the Lord God giveth them light," Rev. xxii. 5. "The throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face; and his name shall be in their foreheads," Rev. xxii. 3, 4. Here God and the Lamb are but one temple, shed one light, which is the one incommunicable glory of God, and possess one throne, present one face to the view of *his* servants, and *his* servants serve *him*, that is God and the Lamb, spoken of in the singular number as but one God. To the tri-
 nity of God, then I am not afraid to ascribe the excellent doxology of Dr. Tucker, who, when he used it, remembered that there *is* but one God, and that there *are* three persons; "to *him* therefore, Father, Son, and Holy Ghost, let these miracles of divine mercy be ever ascribed; and to *them* be glory, praise, majesty, and dominion, both now and for evermore."
 "The personal pronoun *him*," says Mr. Lindsey, "evidently

dently points to one person, one individual intelligent agent *;” so that as God and the Lamb are, in the passage before us, pointed to by this same personal pronoun *him*, let God and the Lamb, even Jesus Christ, be acknowledged to be one individual intelligent agent, one God blessed for ever. “I will write upon him my new name,” says our Saviour, Rev. iii. 12. “A Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads,” Rev. xiv. 1. Conformable to the superscription of the name of the Father, and the new name of the Son, our Lord says, “I will write upon him the name of my God,” Rev. iii. 12.

CXXIV.

The angel who spoke to John, and signified to him those things which he was sent by Jesus Christ to reveal to his servant John, Rev. i. 1. testifies as follows, “the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done,” Rev. xxii. 6. And our Saviour immediately after, speaking of this very angel, which has said that he was sent by, and has called himself the angel of the Lord, declares, “I Jesus have sent mine angel to testify unto you, these things in the churches,” Rev. xxii. 16. Jesus Christ, who sent his angel, which was sent by the Lord God, is therefore one with the Father, the Lord God.

CXXV.

Such farther evidence as I mean to produce from the holy scriptures, to prove the Godhead of our gracious Redeemer, I shall reserve till I come to consider and confute the arguments by which Mr. Lindsey has endeavoured to depose him from the throne of his glory: and as I closed the apostolical testimony of our Saviour’s divinity, by shewing that the appointed witnesses of Jesus

* Apology, p. 199.

fus Christ had brought God himself to speak the fact, and to pronounce that he who had been slain, and had taken that body, by the blood of which we are cleansed, into heaven, there for ever to remain, is one with himself, "God Almighty, whose throne endureth for ever and ever, and the sceptre of whose kingdom is a sceptre of righteousness;" so I shall conclude this chapter by bringing together those doxologies with which all things both in heaven and in earth have glorified the Son of man; and if by these also, the kingdom, and the power, and the glory be ascribed to him, who, of ransomed mankind, admitted to fellowship with him, can then refuse to "magnify the name of the Lord Jesus," and to unite his voice with "ten thousand times ten thousand, and thousands of thousands of angels, who rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come," "worthy art thou, O Lord, to receive glory, and honour, and power *," "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing †," "and with every creature which is in heaven and in earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever. Amen ‡." "Salvation to our God which sitteth on the throne, and unto the Lamb §," "which is in the midst of the throne ||?" for such is the song of angels, and of every creature "created by him, and for him **; such are the grateful hymns of those who are redeemed by the blood of the "slaughtered Lamb ††," which have come out of great tribulation, and have washed their robes, and made them white in the blood
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* Rev. iv. 8, 11.

† Rev. v. 12.

‡ Rev. v. 13.

§ Rev. vii. 10.

|| Rev. vii. 17.

** Coloss. i. 16.

†† Jc. liii. 7.

of the Lamb," and who "therefore are before the throne of God, and serve him night and day in his temple," "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues standing before the throne, and before the Lamb clothed with white robes *". To these the glorious company of the apostles have added their praise, saying "to the King of kings, and Lord of lords †," "who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, be honour and power everlasting. Amen ‡." "To our Lord and Saviour Jesus Christ be glory both now and for ever. Amen §:" "to whom be praise and dominion both now and for ever. Amen ||." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame **,," which was undergone for our redemption; and let us "with every tongue confess that Jesus Christ is Lord, with every knee, of things in heaven, and things in earth, and things under the earth, bow our knee also at the name of Jesus ††;" and knowing that the same Lord over all is rich unto all that call upon him, let us also call upon the name of the Lord, and be saved; and to him that sitteth on the throne, and the Lamb, one God, the Father and the Son, with the whole host of heaven and earth, and all created beings, join in ascribing "blessing and honour, and glory, and power. Amen."

C H A P,

* Rev. vii. 9, 14, 15. † Rev. xvii. 14. ‡ 1 Tim. vi. 15, 16.
§ 2 Pet. iii. 18. || 1 Pet. iv. 11. ** Heb. xii. 1. †† Phil. ii. 10.

C H A P. IV.

Controverted Evidence of our Saviour's Divinity established.—Objections answered.—The Divinity of the Holy Ghost proved from the Scriptures.

“**R**eligious worship,” says Mr. Lindsey, “is the incommunicable honour and prerogative of God alone,” Apology, p. 137. Among the multitudinous proofs which I have already given of our Lord’s divinity, I have produced many instances of prayer, of praise, and thanksgiving, preferred to him both in earth and in heaven; by angels and those who have already become partakers of the benefits of his passion in heaven; and in earth, by men filled with the Comforter, the holy spirit of truth, to whom “the testimony of Jesus” * was given. These I look upon to be acts of religious worship; but this honour and prerogative of God alone is ascribed to Jesus Christ; it is incommunicable, and must therefore perfectly and essentially distinguish the possessor; but Jesus Christ is the possessor; Jesus Christ is therefore one with the Father, that God alone whose incommunicable honour and prerogative it is to be the object of our religious worship and adoration.

Mr. Lindsey is so exceedingly anxious to emancipate himself from the service of Jesus Christ, whose servant and Prisoner Paul declares it is his joy and glory to be; he bends so reluctantly under the easy yoke, the light burden of the gospel; he so boisterously dashes about the bonds of peace, and so fretfully endeavours to cast the cords from him; and with such a foaming hydrophobia flies from “the fountains of living waters,” that he has really become a very melancholy spectacle, and therefore

* Rev. xix. 10.

fore I feel it a duty incumbent upon me to force, as strongly as I can, this conviction upon him, that if he will drink of these waters, they will refresh him, and he shall not thirst again; that if he return to Christ, the great shepherd and bishop of our souls, however sorrowful and heavily laden he may be, he shall find rest to his soul; that if he knock, Christ shall open; and, that “if he ask any thing according to his will, the Son of God will hear him, and he shall have the petition that he desired of him *,” Let me therefore now, presuming that Christ at hand is not different from Christ afar off; and that no merits can put any created being into possession of the incommunicable prerogatives of God, or render inferior natures worthy of the honour which belongs to God alone, recapitulate, and once again present him with an instance of each; of prayer, by that of Stephen, “Lord Jesus receive my spirit;” “Lord, lay not this sin to their charge.” Of praise, by that in the Revelation, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever;” “salvation to our God which sitteth upon the throne, and unto the Lamb;” and of thanksgiving, by that of St. Paul, “I thank Christ Jesus our Lord, for that he counted me faithful, putting me into the ministry.”

There is yet another species of religious worship, which I have intentionally omitted to take notice of in its course; it is Benediction; and my reason for deserring to observe upon it, is, that it demanded a separate consideration, on account of Mr. Lindsey’s doctrine concerning it. He denies benediction to be any evidence at all; and, till I had established its competency, it is therefore easy to see I should have produced it out of its place before. Mr. Lindsey’s assertion, Apology,

p. 131,

* 1 John v. 14.

p. 131, concerning such passages as 1 Cor. i. 3. * is, "that they are only pious wishes, not prayers." Admitting for a moment only this distinction between prayers and pious wishes, and the conclusion thence inferred, I believe these same pious wishes will be found to be very impious wishes, and a wish that God should have an assistant in conferring blessings on mankind, be acknowledged rather derogatory from the all-sufficiency of his power: but I do not see how any inference can be drawn from a wish different from that which follows from a prayer, they both equally acknowledge the power which they desire to have put into exertion; and if the power be acknowledged by a declaration of it to a third person, entrusted with an assurance that I wish it to be exerted, I cannot imagine why the possessor of it should not be addressed and let into the secret also, he may not else know my mind, and the power may not therefore be quite so beneficially exerted as I could piously wish. Is it that a Being, whose power is to be acknowledged adequate to the gift of blessings, is unintelligent and unable to hear our prayers? or are we not to address him, because he is unable to grant them? If the latter, we reject our own conclusion, and waste our wishes; and I believe the inconsistency of the former supposition is too apparent to require a comment. The same consequence is inferred, I say, by our wishes as by our prayers, and if the power of God is acknowledged by prayer to be in Jesus Christ, by our wishes also that he would exert that power, it is equally acknowledged; so that even this (I think disingenuous) evasion will not invalidate the force of that testimony which is afforded to this dreaded position, that Jesus Christ is one with the Father, God, by the benedictions of the apostles, the appointed witnesses of our Lord.

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* "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

Of these benedictions I need only produce one from St. Paul, because it comprehends in it the substance of all the rest, which he has bestowed upon his hearers, “ Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour,” Titus i. 4. From God alone can the blessings of grace, mercy, and peace proceed; but I will shew that they have all proceeded from Jesus Christ; for St. Paul himself, who knew the ability of him whom he thus invoked, and that “ he is able to succour,” says, “ I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious, But I obtained *mercy*, because I did it ignorantly in unbelief: and *the grace of our Lord* was exceeding abundant,” 1 Tim. i. 12, 13, 14. Here we find grace and mercy bestowed by the searcher of hearts, who, thro’ the veil of blasphemy and persecution, distinguished that faith which enabled Paul to be put into the ministry by the Lord Jesus Christ. We do not find this accurate apostle ever say grace, mercy, and peace from Apollos or Cephas; he knew that they, on whom he bestowed his blessing, were not of Apollos nor of Cephas, who were only fellow-labourers with himself; and that, had he been to the end of time calling down grace and mercy from them, they had it not to impart; from Christ, that God who gave the encrease, when they watered what he himself planted, he called for blessings; from God alone, to whom belong mercies, it was fit that he should call them down, because that he alone could answer and confer them. “ My peace I give you,” says Jesus Christ, “ not as the world giveth give I,” John xiv. 27. If grace, mercy, and peace then be in the power of our gracious and merciful Redeemer to bestow, every benediction of the apostle of the gospel of peace is to be considered as a short prayer preferred

ferred to him ; and benedictions being thus considered as a part of religious worship, it is easy to see the conclusion, that Jesus Christ, to whom it is offered, is one with the Father, that God, whose incommunicable prerogative and honour religious worship is. “ Let us therefore, beloved,” “ being called unto the grace of Christ,” Gal i. 6. “ not separate ourselves, having not the spirit, but building up ourselves on our most holy faith, praying in the Holy Ghost, keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life,” Jude 19, 20, 21 ; and “ believe that through the grace of our Lord Jesus Christ we shall be saved,” Acts xv. 11.

But it has been said that the interposal of the conjunctive *and*, enumerates distinct natures between the Father *and* Son ; and that grace, mercy, and peace may proceed from, or glory, honour, and dominion be ascribed to one part of the subject, without affecting the other. Not to insist on the absurdity of introducing a name, to say nothing about it, in any proposition ; on other grounds also, the distinction between God *and* Lord, how well soever it may have been supported by an epigram *, seems to me not only weak but insincere. “ From God the Father *and* our Lord Jesus Christ,” are words that occur perpetually in St. Paul’s epistles ; and I think that candour will allow that “ the Father, and our Lord Jesus Christ,” are, in such passages, put in apposition to “ God,” and mark a distinction of persons indeed, but undoubtedly an unity, an identity of Godhead ; for, were that copulative *and* to be taken as a mark of any other distinction, and insisted on as introductory of a second power, however subordinate it may be to the Father, and acting under him ; the consequences of such a manner of understanding it might prove very fatal to the cause it is brought to support ; for the same copulative is used by St. James,

in a manner that would destroy the Godhead [of the Father himself; for by it the word "Father" is set apart from God. He says, "true religion, and undefiled before God *and* the "Father," where the copulative is used exactly in the same manner as by St. Paul: If it be admitted then that the personal terms stand in apposition to the general name of "God," all is at once accounted for; whereas, on the other hand, if it be insisted upon, that, in the one case, the conjunctive enumerates distinct natures, a consequence will necessarily follow, which even an Unitarian would start at drawing from it. St. James does not stand alone in this manner of distinguishing between God *and* the Father; St. Paul has afforded many instances of a like nature, "giving thanks to God and the Father," Col. iii. 17. "Now, God himself, and our Father, and our Lord Jesus Christ, direct our way unto you," 1 Theff. iii. 11. "In the sight of God and the Father," 1 Theff. i. 3. How uncandidly then does even this honest and disinterested man deal by himself, in making use of, or yielding his assent to such weak sophisms; but I am sorry to say that every thing seems an argument in his eyes, that only appears to make against "the acknowledgment of the mystery of God, and of the Father, and of Christ," Col. ii. 2. "Now, unto God and our Father, be glory for ever and ever. Amen." Phil. iv. 20*.

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* If it be insisted upon, that the following words, "Peace from God our Father, and the Lord Jesus Christ," have any other meaning than that the Father and the Lord Jesus Christ are the one God, by which name the three persons of the Trinity is comprehended, I shall insist upon the distinction between "God and the Father" here, and maintain that they have distinct meanings also, and that the Father is therefore not intended by the word God in this doxology.—But in that case the word God is without any meaning at all. To this I answer, that it has a meaning, and signifies the Son, our Lord Jesus Christ, to whom, as well as to the Father, glory is ascribed. I give Mr. Lindsey his choice how he will interpret; for, let him take it either way, the divinity of our Lord follows.

In the Jewish ritual, the necessity of repeating the sacrifice is made use of as a proof of the insufficiency of any single victim, to establish those who came to the altar: for, had any one offering been answerable to so great an end, the daily sacrifice had been taken away, that work for which it had been appointed being finished. Just such is the case with Mr. Lindsey's arguments; the sacrifice of to-day manifested the weakness of the sacrifice of yesterday; and the offering now made upon the altar of sophistry, manifests the insufficiency of that which has preceded it, to establish the votary, that doctrine, of which he stands the priest; it acknowledges the weakness of the priesthood, and that it is not faultless; like that of the Jews, therefore, I entertain a cheerful hope that the whole shall at length vanish away. This gentleman, accordingly, very justly considering all that he has already urged as no argument at all, proceeds to insinuate, rather than say, (for he has not put it into so many words) that the junction of the name of Christ, in doxologies and benedictions, with the name of God, which is invoked or glorified in them, does not afford any proof that Jesus Christ is God, because that to their names sometimes other names also are joined. Had the fact been as here stated, I should have allowed it some weight, and therefore looking on it as material, I did literally "search the scriptures," and throughout could find but that one instance in which Mr. Lindsey has exemplified the rule. It is the benediction of St. John in the first chapter and fourth verse of the Revelation, "Grace be unto you, and peace from him which was, and which is, and which is to come, and from the seven spirits, which are before his throne; and from Jesus Christ," Rev. i. 4, 5. And here it must be granted, that unless the seven spirits be God also, the junction of the name of Jesus Christ is not a proof that he is God; but I
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may possibly surprize Mr. Lindsey by an assurance that these seven spirits also are God; and this is a position easily explained to any man who remembers that “Noah found grace in the eyes of the Lord*;” “The seven spirits are the eyes of the Lamb †;” and grace, in the eyes of the Lamb, is surely a blessing devoutly to be implored, when we consider who that Lamb is, even our Lord Jesus Christ himself, “the Lord of Lords;” and when we reflect on the advantages that accrued to Noah from his having found favour in his eyes before. According to Mr. Lindsey’s mode of arguing, we might as well declare that St. Paul meant to distinguish between God and the hands of God, when he says, “It is a fearful thing to fall into the hands of the living God,” Heb. x. 31. For, if these terms be not only different appellations of the same Being, I will then allow that to find grace from God, and from the eyes of God, have likewise distinct meanings.

This is the only benediction against which this charge is brought, and I hope I have shewed its inability to affect the Godhead of our blessed Lord; had it been proved I should have allowed it an argument, as it is true that God alone is the fountain whence grace and mercy can flow, and from which alone the apostles, with the spirit of truth, could seek to draw them: but surely if the names of other Beings be found joined with that of God in the performance of actions, of which other Beings are capable, it can never be admitted an argument against the divinity of Christ, whose name is often found joined with God, and invoked to perform actions of which God alone is capable. To Timothy St. Paul says, “I charge thee before God and the Lord Jesus Christ, and the elect angels,” 1 Tim. v. 21; and on this passage Mr. Lindsey

* Gen. vi. 8.

† Rev. v. 6.

sey makes the same observation as that above, saying, “the angels being here joined with God and Christ, shews that when God is joined with other Beings in the most solemn manner, no equality can be inferred from such a conjunction;” Apology, p. 107. Now I deny that God is in this instance joined with other Beings in the most solemn manner, the conferring of a charge upon Timothy was an act of which every Being, upon whom God had bestowed the powers of discernment, was a proper and competent witness before whom he should confer it, and therefore, had the apostle joined man and every intelligent nature to the name of God, and of Jesus Christ, and the elect angels, it could not in the least derogate from the dignity of God, or ever be interpreted as conferring upon them a claim to Godhead. That it should argue against Christ’s divinity, it is necessary to shew that it proves too much, and therefore nothing, and that too-much, which it is supposed to prove, is, that the angels are God also; but does any such consequence follow? Certainly not; and therefore this most solemn conjunction cannot impeach the divinity of our Lord. I do not desire the aid of this verse in proof of our Saviour’s Godhead, there being no greater power called into exercise than that of witnessing a charge to which the witnesses of God will add solemnity indeed, but which is an act that he has given power to inferior natures to perform. “Ye are my witnesses, and God also,” 1 Thess. ii. 10, says St. Paul: now which does this most solemn conjunction of God and the Thessalonians prove, the Thessalonians to be God, or God a Thessalonian? Neither one nor the other; for the conduct of Paul, which he called upon God and them to testify to be just and holy, was performed equally before God and them, and they being endowed with adequate faculties, were therefore equally competent witnesses of it. But with respect to
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the passage before us, the apostle, about to send forth a preacher of the gospel of Jesus Christ, and recommending perseverance and constancy in "the testimony of our Lord," has, with peculiar accuracy, selected the witnesses to his charge to Timothy, remembering that Jesus Christ, coming to judgement, is to be attended by the holy angels, who are therefore on that day, when all flesh shall be assembled before God, to be witnesses to the manifestation of all the hidden things, and the counsels of all hearts: before them therefore Paul has judiciously chosen to give his charge, as in their presence Timothy well knew he should in the end render an account of his apostleship, and, according to the discharge of his holy function, "have praise of God," or "be made a spectacle to angels," 1 Cor. iv. 9; for Jesus Christ has himself said, "whosoever shall confess me before men, him shall the Son of man also confess before the angels of God," Luke xii. 8. &c.

I have now brought to an end, not indeed the whole of the evidence of our Saviour's divinity afforded by the scriptures, but the whole of that which I intend to produce; for, "if they should be written every one, I suppose that even the world could not contain the books that should be written." Somewhere however I must pause, and therefore consider myself as well warranted to do so now, as I should be after a much more voluminous work: for, to my apprehension, I have already exhibited proof amply sufficient to establish my point, and therefore sincerely hope for the concurrence of my intelligent, and not "unlearned reader," in this conclusion from the whole, namely, that our Lord and Saviour Jesus Christ is with the Father the one "first and last, which was dead and is
alive

alive for evermore, the Almighty, besides whom there is no God," If. xliv. 6. Rev. i. 8, and ii. 8.

I by no means consider every one of the scriptural proofs which I have made use of, as equally able to sustain the argument by itself; for some among them may be of disputable interpretation, but at the same time, being united with such as are incontrovertible, (for many such I am bold to declare there are) they borrow light from them, and strength to support their part of the burden: but let me carry this idea to the utmost, and suppose every assertion that Christ is God, which I have brought from scripture, confuted and shewed to be misapplied, one only excepted, that one to which no answer can be given must remain as compleat a proof of our Saviour's divinity as ten thousand repetitions of it could afford; for all scriptures being written by inspiration, there is no assertion for the truth of which God himself is not responsible, and that which God has once said requires no farther confirmation: but if it be found that he has once declared the Godhead of Jesus Christ, that fact is immutably established; and being established, may well be allowed a matter of sufficient importance to be frequently referred to, nay, (though not necessarily for the confirmation of God's truth, yet for the more extensive information of mankind) to be frequently repeated. If then many texts in scripture, upon incontrovertible proof of Christ's Godhead from any one, admit of an easy interpretation by referring them to that great truth, why should we hesitate to interpret them by it, instead of wresting them to senses that they will not endure; Procrustes-like, torturing them down to the diminutive bulk of our own imaginations; and thereby rendering the word of God, which alone is true and wise, inexplicable and inconsistent with itself?

It is only the facts which are revealed, and not the manner of relating the facts contained in scripture, that are said to be to the Greeks foolishness; were the relation inconsistent with itself, it would be justly chargeable with folly before God himself, who cannot lye. That folly which St. Paul apprehends the Greeks will lay to the charge of his gospel, is, that it did not coincide with their doctrines. Inconsistency with itself is inconsistency with God, who sees things only as they really are, and consequently not as they are not; whereas inconsistency with my opinion may be wisdom, though to me foolishness; for I may have seen things as they are not, or not have seen them as they really are. What God relates cannot be but true; he cannot relate contradictions; our belief therefore is not required to contradictions. A God crucified in the flesh, in which he had humbly taken the form of a servant, and submitted to feel the infirmities of man, was, to the philosophical religion of the Greeks, foolishness indeed; for, with it, it was altogether inconsistent; but it was nevertheless the wisdom of God, and the power of God unto salvation to every one that believeth. To the Jews, who had long known the one true God, and who had experienced prosperity or adversity as his mighty arm was stretched out to lead or to chastise them, the bleeding body of our Lord suffering death under their own hands, was indeed a stumbling-block; for it was altogether inconsistent with their idea of the Almighty Jehovah. A plurality of persons in the God who had declared his name to be "one," was to the Jews an unsurmountable difficulty; it transcended their faculties; and, as they conceived themselves in possession of a full acquaintance with the incomprehensible nature of their Maker, it was altogether inconsistent with their vain presumptions. To the Jew and to the Unitarian it is alike a stumbling-block, "For unquestionably the Trinity is

one of those doctrines that prejudice them most against christianity," Apology, p. 88.

If it be asked, as indeed it is, though not in direct terms, why a fact of such great importance to us to believe is not laid down in so many words, by the witnesses of our Lord, in any of their epistles? it is not difficult to give an answer to such as will consider, that the epistles were written to men already in possession of it; not with a view of introducing them to a new object of faith, but of establishing them in a faith already imparted; for, not to insist upon the circumstance of Paul's having visited all those people to whom he afterwards addressed his epistles, the Romans and the Colossians excepted; nor to weary my less active reader by taking him in pursuit of this vigilant apostle through all the dangers that he encountered for the sake of propagating "the gospel of God our Saviour" in every region; I can prove, from internal evidence, that he only wrote to those who had already obtained grace to be faithful, and who therefore needed not that he should now instruct them in the object of their faith. From Corinth, where he had first known and taught Aquila and Priscilla, he wrote to the Romans; and when he wrote his epistle to them, Aquila and Priscilla were at Rome, for he salutes them there. To these fellow labourers of Paul, Apollos was indebted for his knowledge of the gospel: it is therefore highly probable that so faithful and diligent preachers of the word had not been inactive in bearing the testimony of our Lord to the Romans also; for Paul directs his letter to them in the following terms: "To all that be at Rome, beloved of God, called to be saints, and whose faith is spoken of throughout the whole world," Rom, i. 7, 8. If such was their faith already, to what end should the object of it be pointed out anew; but perseverance and

constancy were indeed properly to be recommended, and a stedfast adherence to that which they had known. He had already planted; his object now was to water only; to cultivate and assist the growth of the infant gospel; to cause it to extend its boughs; to gather the faithful under its peaceful shade; and to point out to their observation the blessed fruit with which the branches of this tree of life were laden, saying, in the day that thou eatest hereof thou shalt surely LIVE. To the Corinthians he wrote from Philippi, and addresses himself “to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,” 1 Cor. i. 2. Is not this a direct acknowledgment that they were already well informed, and needed not now to be told that he, on whose name they called, the object of their religious worship, even Jesus Christ, their Lord and ours, was one with the Father, God? This he had taught them before when he was present, and had baptized Crispus and Gaius among them; and to what end should he now renew the superfluous information? The Galatians he chides, not indeed for having relinquished the gospel which he had before preached to them, but for having listened to some who had endeavoured to introduce the ceremonies of the law into the practice of christianity. To these therefore he is more explicit, as they were perverted, and that it was necessary to bring them back; and though he does not, in direct terms, declare the Godhead of our Saviour, he uses words very nearly synonymous, words fully sufficient to recall former knowledge, and revive the memory of what he had before communicated; for he says, that “he was not taught the gospel of Christ by man, but by the revelation of Jesus Christ; that he had himself once been as zealous of the law, as they could now be, but that, notwithstanding he

he had, through Zeal for the traditions of the Jews, persecuted the church of God: being now called to be a servant of Jesus Christ, he saw and preached that justification came by faith in Christ, and not by such works as are enjoined by the fleshly ordinances of the law," Gal. i. In his epistle to the Ephesians, to whom he wrote from Rome, after he had been transmitted thither by Festus, and some years after his last visit to them, he says, "I cease not to give thanks for you, after I heard of your faith in the Lord Jesus," Eph. i. For the faith of the Philippians also he thanks God, and directs his epistle "to all the saints in Christ Jesus, which are at Philippi," Philip. i. To them and to the Colossians he wrote while a prisoner at Rome, and to these latter he addresses himself "to the saints and faithful brethren in Christ, which are at Colosse," "we give thanks to God since we heard of your faith in Christ Jesus," Colos. i. * At Thessalonica Paul was severely treated by the unbelieving Jews, who, after his departure, not only pursued him to Berea, but continued to persecute the few of their own countrymen who had believed, and "comforted with Paul and Silas:" to this little "church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ;" it is that St. Paul writes, "remembering without ceasing their work of faith, as they had become followers of the Lord, having received the word with much affliction, wherefore they were ensamples to all that believe," 1 Thess. i. 1. Now the word of God which Paul had preached at Thessalonica, and for which he was driven out, was charged against him by his persecutors, to have been his "saying, contrary to the decree of Cæsar, that there is another *King*, one Jesus;" so that we find, that, though to a faithful people, he did not think it necessary to tell what was the object of their faith, which it is probable Paul was of opinion they

knew themselves; he nevertheless on his first visit let them into an acquaintance with the one meaning of the words *God* and *Christ*, and that Jesus Christ is with the Father, the one God, the Lord of hosts, the *King* of glory. Timothy and Titus he calls "his own sons after the faith;" and we well know that they had accompanied, and assisted him in diffusing the light of the gospel; his epistles to them contain a charge to "bear the testimony of our Lord," and a rule for their demeanor as men appointed to so great a trust. His letter to Philemon, "his dearly beloved fellow labourer," seems little more than of a private nature. The object of this "Jew of Tarsus," in writing to his own countrymen the Hebrews, is to remove their adherence to the law of Moses, which was the grand obstruction to their belief, and to shew that it was not, as they conceived, altogether profitable, and therefore not immutably permanent, but that it might be done away; and this even according to their own prophets, to which he therefore refers them. It is not my purpose here to paraphrase the epistles of this great preacher of Jesus Christ; it answers my end to shew that there is a sufficient reason for his not having summed the doctrine, which he conveys in them, into the one short proposition, that "Jesus Christ is one with the Father, God." It seems to be the intention of "James, a servant of God, and of the Lord Jesus Christ," to comment on the epistles of St. Paul, and to stand up against the misrepresentations of the unlearned and unstable, who wrested such things as were hard to be understood in them to their own destruction. He did not undertake to point out an object of faith, but to shew "with what respect we should have the faith of our Lord Jesus Christ, the Lord of glory;" he presupposes the faith of his hearers, and is grafting the morality of a Christian upon it; he opposes himself to some-

something very like modern methodism, built upon an erroneous acceptance of St. Paul's doctrine of justification by faith alone; shews that the works which that apostle precludes are the ceremonies of the law, as inconsistent with the liberty of the gospel, but that, by works of "pure and undefiled religion, spotless and benevolent *before God*, the faith in our blessed Redeemer is made perfect," he prescribes, not what faith we should entertain, but how we should entertain that of which we were before possessed. Peter writes to the "elect, who, not having seen Christ, yet love him; who believe, and therefore rejoice with unspeakable joy full of glory;" and this "servant of Jesus Christ" addresses his second epistle "to them that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ," 2 Pet i. 1. For so it stands (not in the French perhaps, but) in the Greek, as the margin of our Bible also acknowledges. St. John writes his first epistle, "not because ye know not the truth, but because ye know it," 1 John ii. 21; and then proceeds to establish his hearers against those who seduce them, by doctrines which hardly differ from the direct proposition; but of which I have already taken notice. He rejoices greatly that the "elect lady," to whom he directs his second epistle, and Gaius, to whom he addresses his third, "walk in the truth." "St. Jude, the servant of Jesus Christ," writes "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," and declares the sufficiency of once delivering the faith. To what end now should any one of the apostles, in direct terms impart the divinity of our blessed Lord, when every person, to whom they wrote, was already apprized of the fact? But it may be said that they wrote for the information of posterity, as well as of those to whom they more
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immediately addressed themselves, and that therefore they should have done it. And have they not sufficiently done it? have they not sufficiently revealed it to such as will, in obedience to the precept of our Lord himself, “search the scriptures”? When I hear that there is but one God; when I hear our Saviour, in the vail of the flesh, say, “Father, if it be possible let this cup pass away from me;” and when knowing that Jesus Christ died for our redemption, I hereby “perceive the love of God, because he laid down his life for us,” 1 John iii. 16: what need have I of a farther explanation to enable me to form the proposition myself, and say that as the Father is God, and as the Son is God, and yet as there is but one God, the Son, even our Lord Jesus Christ, is therefore one with the Father, that one God. But it may still be objected, that we see the apostles frequently, on their first appearance among the different people to whom they preached, and that therefore we might expect to hear the fact related expressly in their Acts; and do we not? has not Paul charged the Ephesian elders at Miletus “to feed the church of God, which he hath purchased with his own blood?” Acts xx. 28. Was not every precept made by the apostles, made to all that would hear the word? and were not the doctrines delivered by them to any one church, written for the profit of all? and was not that which was delivered to all of that generation, written in one code, and transmitted through time for our use and information? That code is the Bible; and from the whole of the Bible, this one proposition is to be deduced; the whole Bible therefore, and nothing less than the whole, is to be pronounced the gospel or testimony of our Saviour Jesus Christ, and thence it is, that this proposition is as deducible as any conclusion resulting from any premises, even in the mathematical

tical Elements of Euclid, namely, that Jesus Christ is one with the Father, God.

I shall, for the future, consider my point as proved, and therefore admitted, and henceforward address myself more directly to Mr. Lindsey's book, and weigh the objections which he has made to our Saviour's Divinity; and as I have but little doubt that I shall be able to shew these wanting in the balance, I shall dismiss them with what expedition I possibly can. He tells us that there were very early heresies in the church; and in the next passage says; that "all *Christian people for upwards of three hundred years after Christ, till the council of Nice, were generally Unitarians* *." I do not mean to enter the lists with this gentleman on the ground of ecclesiastical history in general; but in this point I will dare to meet him, and I will not use "the authorities of men, which are nothing. It is holy scripture alone which can decide this important point, and to that we must make our final appeal †." To that I do appeal; and thence I learn, and think that even I have thence rendered it evident, that not one of the apostles of our Lord was an Unitarian. The first of these three centuries then I must use the liberty of taking away from Mr. Lindsey's bold and unsupported assertion; for to the close of it was the life of the beloved disciple of Jesus Christ extended; and therefore *all* Christian men were not Unitarians: but perhaps the less extensive word "*generally*" came into the latter end of the sentence as a saving term; and with intention to subtract from "*all*" in the commencement of it, and so to leave St. John the remainder; a single instance of a retrograde character, who, notwithstanding the weight of general example, very obstinately

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* Apology, p. 24.

† Apology, p. 23.

stinately persisted in the belief of the spirit of truth, from whom he had learned a contrary doctrine. Holy scripture is silent with respect to the two succeeding centuries; I shall therefore here decline the combat, and suppose the fact to be as this gentleman has stated it, and, on that supposition, refer to what he has himself said, that, "at the first planting of the gospel a crop of evil weeds, and wild opinions grew up, together with the plant of heavenly *truth*," Apology, p. 20*.

"Disbelief of the Trinity, no blameable heresy," is the marginal title of a short section of Mr. Lindsey's Apology. I shall not enlarge on the merit or demerit of belief in the doctrines of Christianity, but must say, that I look upon a disbelief in the Trinity to be the same with a disbelief in Jesus Christ, as revealed to us in the holy scriptures.

I should be sorry that any reader of my book should impute a spirit of intolerance to me, because I altogether reject the testimony of fire and faggot, undergone by some Unitarians in maintenance of their tenets. I have at least equal compassion for their sufferings, with that which Mr. Lindsey can feel; but as I cannot infer the truth of their profession from their miseries, so neither can I admit the cruelty which inflicted them to be any argument of the falsehood of the religion embraced, or rather professed by their barbarous tormentors; for, if this be insisted on to be of weight against the profession of faith in the Trinity, "the transitory triumphs of the Arians," notwithstanding the brevity of their prospe-
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* I should here ask Mr. Lindsey's pardon for the abridgment of his beautiful metaphor, in which he has sowed *light* upon a busy mind, and, instead of reaping a fine crop of young luminaries, has, on account of the rankness of the soil, only been able to gather in evil weeds and wild opinions of baleful *shade*.

rous days, can furnish me with means to make the opposite scale greatly preponderate. Were recrimination my object, or were I to admit but for a moment, that sufferings are of any value in evidence, good God! how many witnesses might I call to prove the truth of the doctrines which I maintain! But why should I call? from whom shall I receive my answer? They are for ever silent who should have rendered it; the poor dumb mouths, which once eloquently poured forth the doctrines of our Redeemer, now tongueless, can only pour forth that blood which they have shed to testify their belief in him. Yet even here I seek not a testimony of the truth of my own tenets, nor of the falsehood of theirs, who, to shun the confutation, put those to silence who could have uttered it. But as I have treated of this mode of argument before, I shall now finally dismiss it, with an assurance to Mr. Lindsey, that I do, as warmly as he can, compassionate all men who have suffered for their sincerity, and as utterly abhor the execrable zeal of their infatuated persecutors as he can possibly do.

The immutable nature of truth can never be affected, she remains equally spotless, whether she be assailed by an ingenious opponent, or an absurd advocate. The ingenuity of sophism is in like manner unable to alter the nature of falsehood, neither can she borrow strength from the weakness of her adversary. To this short position I refer that great body of human authority cited by Mr. Lindsey, and to which, however able the men who compose it may be, I cannot pay any respect while they stand opposed to the word of God. To this head I also refer such absurdities as that uttered by Anselm, Archbishop of Canterbury; the truth remained unchanged, even tho' he abetted it with violence. I do not desire to have it considered that every

man who believes with me is therefore wise, and can give a reason for the faith that is in him. If I be found a defective advocate myself, let not my deficiency be transferred to my cause.

Mr. Lindsey says, "Authorities of men are nothing: it is holy scripture alone which can decide this important point, and to that we must make our final appeal," Apology, p. 23. After this assertion one might expect a candid enquiry into what the apostles have said upon this important point. But here we are severely disappointed, and scarce find a text quoted throughout his book but at second hand; nay, scarce a page of original writing through the whole work. Holy scripture is not once appealed to; and this same Nothing, the authorities of men, is the foundation of his system; and such as the foundation is, such indeed is the superstructure. But all this is very soon accounted for, and a perfectly new mode of argument is most ingeniously devised and introduced; and in the very next sentence to that in which he makes the scripture the final appeal, he proposes that "the matter is to be put to the vote, as it were." Now, though he never appeals to his final appeal, he does not in the same manner desert his own darling invention; but has instant recourse to as very an electioneering trick as ever was played at Brentford or Shoreham; for he flatly assures "the less learned" reader, that, upon enquiry, he shall find that to be undeniably true, which I have already shewed to be undeniably false; namely, that "all christian people for upwards of three hundred years after Christ, till the council of Nice, were generally Unitarians." This is a method of procuring votes with a witness; the whole interest of "the less learned" is obtained at one bold stroke; and in another passage of his book he has solicited the suffrages of the absolutely "unlearned;" and
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having thus obtained the ear of the populace, he trumpets forth a multitude of names of men, and sacrifices every consideration of the authority of scripture to the establishment of their authority with the unlearned reader. To some of these I will allow that he may have done but justice, and I will not disturb the ashes of those on whom he has poured unmerited incense. I fear not his host of Unitarians, so long as I am abetted by the word of God, against which he has arrayed them. But in his diligent canvass I am surprized that he should think of the names of the Voltaires, the Morgans, and the St. Johns: does he mean to poll these men too? Are these the apostles of the gospel to which Mr. Lindsey appeals? But error cannot, forsooth, escape their quick-sighted eyes; I sincerely believe it; they are active in pursuing and embracing error, and I shall therefore allow them well qualified to vote with him on this occasion. But when did their quick-sighted eyes discover or pursue truth? In a few pages after we are astonished at seeing David Hume advance to give his suffrage in the contest; his vote, however, I must admit to be unexceptionable; he is excellently qualified to abet Mr. Lindsey's tenets, having undertaken to subvert the religion and liberties of this country. Whenever the bonds of religion are loosed, and the restrictions of conscience taken away, a substitute must be found to controul mankind, and an earthly tyrant be established on the throne of a deposed God, to bind in fetters those hands which have rejected the easy yoke of their Creator, and emancipated themselves from obedience to the mild sway of their merciful Redeemer. Thus far the cunning, for I cannot call it the manly understanding, of Mr. Hume, has been able to penetrate; and accordingly, when with talents exactly adequate to mischief, propensities to put them into exercise, and a disposition to enjoy the perpetrated

petrated crime, he has, by shallow sophistry, seduced mankind into the paths of vice; he rushes on the villain he has made, and, like Jonathan Wild, consigns to chains the wretch who has deserved them from his own persuasion. When, as an essayist, with just enough of art to withhold a fraud from the eyes of an indolent or willing reader, he has obliterated every virtue by which we can deserve or enjoy freedom, and has rendered the heart of an Englishman no strenuous foe to despotism, he becomes the voluminous pamphleteer of the Stuarts, and, with just enough of plausibility to conceal a falsehood from one who has no longer an interest in detecting it, to the consenting slave points out the acceptable tyrant, and to the tyrant the hands which he has fitted to his chains*.

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* I may seem here to have stepped out of my way unnecessarily; I cannot, however, admit that I have. The peace and tranquillity of mankind are my object, and to the maintenance of them it is necessary that I should strike at their enemies as they cross me, and put my fellow creatures on their guard against the invader of their happiness; such I consider Mr. Hume to be, and accordingly point him out as a Being that has waged eternal war with the welfare of mankind, both here and hereafter; who has untied, or, rather like a rat, nibbled at, the bonds of religious duty, that a necessity might thence arise of imposing the manacles of civil slavery; who frees us from our God that he may enthral us to man; inflicts the heaviest ills upon us in this life, and with a merciless hand tears away that hope of a future recompense, which was the only consolation that remained to the wretch he had enslaved.—Let it not be said that, in what he has done to these ends, he is himself also deceived. No man can ignorantly falsify in the relation of important historical facts; he therefore who has so falsified must have done it knowingly, and he who is capable of imposing known falsehood upon the public ear, is capable of broaching known sophisms: but this man has by falsehood struck at our liberties, and, by premeditated sophistry, at our religion. The necessity of their aid to the promotion of his design, is no mean proof of our right to enjoy the invaluable blessings of freedom and hope, and argues them to stand upon the firm basis of truth; and surely that he has had recourse to them for such a purpose as that of subverting all human felicity, is a sufficient reason for us to despise the wretch whose treachery and malice prepense has aimed a blow against our religious and civil rights.—When I have just repeated that I look upon our liberty to be so intimately connected with our virtue, and our virtue with the religion of the gospel, that, on the

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Mr. Whiston may give his voice for Mr. Lindsey; he preferred the *apostolical* constitutions to the canonical books of the New Testament, declared them more sacred and quite divine, because they favoured his Arian sentiments *. This book was written in the fourth century; and, as it teaches a doctrine not found in the scriptures, has, from this *apostolic* old man, obtained a preference. But I shall cease to pursue this idea farther; for, however deserving of ridicule Mr. Lindsey's argument may be, the subject calls on me to be serious.

Mr. Lindsey dwells upon the prejudices of mankind taken in with their nurse's milk, upon doctrines darkened and perplexed by early prepossessions. It is true, and I thank God and my pious parents for it, that, with my nurse's milk, I did imbibe the doctrine which I now maintain; and at the same time I imbued a belief, that grass was green, that fire was hot, that snow was cold, and that two and two make four. With such various errors was my infancy turned aside from truth, and so radically have they been established in my mind by education, that I have never since that fatal time, when my instructors cruelly took advantage of my susceptible and tender years, been able to comprehend that clear evidence which is of force to set aside such absurdities. This childish and commonplace objection to the truth, because it was early known, does not deserve a serious refutation. If the scriptures afford a sufficient testimony now, is it an argument to the contrary of that which they testify, that our teachers have read and assented to them, and that they have thought the word of God fit to be com-

overthrow of the latter, one undistinguished ruin must overwhelm them all together, my indignation will probably meet not the pardon only, but the approbation of *some* of my countrymen.

* Apology, p. 68.

communicated to their children? But I will now put a question to Mr. Lindsey, to which, if he does not find the answer on the surface of his heart, let him search the inmost recesses of it, and thence inform me; whether even his disinterested conduct, whether the doctrine of Unitarianism, of which he is the strenuous advocate, are pursued by him without one prejudice? I do not speak of those which are instilled by education, but others which, perhaps, he has not found so conquerable. This, however, is a delicate point, and must not be pursued farther. I mean not to wound nor diminish the public regard of this worthy gentleman, but choosing to put my rule by an instance, rather than in a general way, have fixed upon his name, as affording me an argument *à fortiori* in its behalf.

Such objections as turn merely upon words I shall leave unanswered, they merit contempt and not consideration; but I must show that, upon such a supposition as the existence of the Trinity, that chain of absurdities and contradictions, which Mr. Lindsey thinks would follow, are by no means the natural consequence of the doctrine: there may be much that Mr. Lindsey cannot look into, I grant it; but did God take council of Mr. Lindsey; or has he revealed himself to him as he did to the apostles and prophets? Bishop Pearson's words keep the first and second persons in the Trinity distinct; the Father and the Son are not said in the scriptures to be jointly one Father, or one Son, but they are declared to be one God. And as to the assertion, that we who join in the four invocations, at the beginning of the litany, can be but ill defended against the charge of holding four Gods, to wit, the Father, the Son, the Holy Ghost, and the Trinity, (declared by him to be a fourth intelligent agent); it is about as wisely put as if we should say,

say, that the government of Rome was administered, not by three, but by four men, to wit, Octavius, Lepidus, Anthony, and the Triumvirate; “which is the utmost confusion imaginable.” Apology, p. 124.

To the consequences of offering up divine honour to Jesus Christ our Lord, which are brought together in the 136th page of the Apology, I oppose all that I have already brought in proof of the one Godhead of the Father and the Son; for this one position being admitted, our Saviour has directed prayer to be made to himself.—There is authority for so doing in the writings of the apostles.—The object of our worship is not inferior to the Father, with whom he is one God;—and therefore there never can be a distraction in the mind of the sober worshipper; who, holding in safe memory the unity of the Godhead of the Father, and of our Lord Jesus Christ, will never entertain “a doubt, when he is to pray to God, and when to Christ, when it is right, and when amiss to do it;” he will always find one God the object of his adoration, who, remembering his mercies vouchsafed to man in the flesh, will hear the prayer preferred to him, with gratitude and reliance upon him, who has already so graciously redeemed him by laying down his own life for him, 1 John iii. 16.

Mr. Lindsey, having allowed that it is Jesus Christ who is to judge the world, by disallowing his Godhead, and consequently the direction of prayer to him, has actually conferred upon God the Father, the office of Mediator with Jesus Christ, who is to judge us: for if the Godhead be not in Christ, our merits, of which no creature can have cognizance, are to be handed over for his information; and God the Father, to whom alone they can be known, is to stand forth before the

feat of judgement, as our accuser or excuser: so that here we find a change of office between the Father and the Son; an absurdity at least as great as any that appears to Mr. Lindsey's reason, on the establishment of my tenets; an absurdity, in which no man can acquiesce, because it contradicts the principles whence our argument proceeds, and directly opposes itself to revelation: whereas the difficulties arising from an acquiescence in the doctrine of our Saviour's divinity, are only in matters not submitted to reason, and upon which we never should pronounce that the facts are not so, because we do not see how they are so with faculties not equal to the intuition.

The argumentum ad absurdum to which Mr. Lindsey's authors have frequent recourse, is to be judged of according to the nature of the absurdity which it would point out, as a consequence of admitting the fact it is opposed to; and if that be only such, or said to be such, because our reason cannot solve it from its incomprehensibility, it affords no confutation of the position it tries to confute: whereas, if the absurdity result from inconsistency with revelation, which must fall upon its establishment, it is a good argument; nothing being to be admitted which can militate against the truth of God. This general rule, (a rule so obvious, that nothing but having seen a book written without any regard to it, could have induced me to set it down) the reader of Mr. Lindsey's Apology will do well to hold constantly in mind, for by referring what he reads there to it, there is very little contained in the book to which it does not afford a compleat answer.

Having believed the scriptures to be the revelation of God, I have ever avoided the glosses of commentators, influenced by interest or prejudice, and have made the
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unperverted original my study, in order thence to derive a religion for myself, and I must acknowledge that I have often conceived, both from St. John's first epistle, and from several passages in the epistles of St. Paul, that they particularly opposed themselves to an opinion, prevalent in their day, that Jesus Christ had not come in the flesh; that he had not like infirmities and temptations as we have, but that the senses of mankind were imposed upon by the appearance of a body only. But as I have said that the truth most difficult to be conceived by mankind is, not that God had descended to dwell on earth, or that a man Jesus had lived on earth; but that an union of the two natures of God and of man had subsisted in Jesus Christ, a man living among them, I inferred the following conclusion, "that the apostles had preached him as God only, leaving it to their own knowledge of him, to prove that he was man; that having seen the power with which the testimony of the apostles was attended, the hearers yielded credit to that which they witnessed, and forthwith acknowledged Jesus Christ to be God: but that not being able to understand the compatibility of divine perfection and human imperfection, and therefore concluding that such an union could not have subsisted, they considered their senses imposed upon by an apparent body only, and rejected their belief in the manhood of Christ, not believing him to be man, whom they had acknowledged to be God; and that the apostles, on seeing such a doctrine arise, found themselves now under a necessity of preaching him as man, whom they had already taught to be God, and obliged to make use of the testimony of the Holy Ghost, to re-establish a fact which they had at first left to the testimony of the senses; a testimony which they had considered as sufficient then, but now saw superseded by that of their preaching." Mr. Lindsey has proved that I was not mistaken in this;

and his account of these erroneous tenets is very correspondent to the idea which I had formed of them from scripture: for, of those who entertained them, he says, "They could not allow that a pure emanation of deity, such as they presumed Christ to be, could have any connection with so impure a substance as a human material body; and so they invented this solution of the difficulty, that he was a man in appearance only, and not in reality." Apology, p. 154. I cannot, for my part, exceedingly wonder at the error into which these hearers fell; for I frankly acknowledge, that had I been a witness of the birth, life, death, burial, resurrection, and reascension of Jesus Christ into heaven; and had I afterwards heard him, by the assisted preaching of the apostles, declared to be God; the reality of that body, in which I had seen him, and in which I had seen him act such a part, would have come into suspicion with me; I should have doubted of the reality of a body so differently endowed from the bodies of all other men: "*metuissem credere in carne natum, ne credere coactus fuisset ex carne inquinatum,*" St. Austin, quoted by Mr. Lindsey, Apology, p. 158, and I should have believed that he was all God without manhood. But I sincerely return thanks to the divine spirit that has testified of the flesh of our blessed atonement, and redeemed me from an error whereby my spirit would have been proved not to have been of God. I care not to what Genus this Linnæus of divinity, who has so skilfully classed the opinions of mankind, will refer me; let him only remember that I do not now embrace such errors; for that philosophy, by which I should have said that he who is God, is therefore not man, is superseded; and I yield my faith obedient to his word, whose word alone is true; and, by consequence, I believe that Jesus Christ is come, "a man

as concerning the flesh," and that he is also "over all, God blessed for ever."

The truth as set forth in the scriptures, I have all along acknowledged my reason incapable to comprehend; but Mr. Lindsey thinks it ought to be comprehensible, and will not allow that God had a right to retain a power greater than he has given us abilities to search into; or wisdom, the exercise of which he has not endowed us with a capacity to understand; and therefore he thinks we had better reject all that surpasses our faculties; for, by so doing, he is of opinion that we should have a perfect union in the church. Let us for a moment grant that we should obtain this union; what is it? An union in error; and is such an union to be desired? is this the object of his wishes? does he look upon a concurrence in falsehood as a compensation for rejected truth? But the ruin of truth, he says, and quotes Dr. Clayton for it, is not likely to result; for the gates of hell shall never prevail against the Christian religion. That they never will is my sincere belief, and therefore it is my sincere belief, that Mr. Lindsey's proposed union in error will never take place; for, is the rejection of a point, on which nothing less than the essence of Christianity depends, is the denial of his divinity, whom we worship, no subversion of his religion? I think that the object of my worship, and of my religion is one; and if my worship be deprived of its object, I know not where to find that of my religion; and should, on seeing "the King of kings" degraded from the throne of his glory, the "God who purchased us with his own blood," torn from the supplication of his adorers, then say that the gates of hell had prevailed against his church; an event which I trust that, of his infinite mercy, and according to his immutable

mutable promise, he will avert. But I shall now resume the concession I made, for a while, and oppose Mr. Lindsey's assertion, that union would be the consequence of a legal establishment, or admission of his tenets; for we of the church, as now established, might, in that case, think fit to be dissenters from his doctrines, as he dissents now from ours. I know that, for my part, I should oppose them to the utmost of my power. But the true meaning of his words is easily comprized in this short but profound proposition, That if all mankind will agree with Mr. Lindsey, Mr. Lindsey will not disagree with all mankind: yet even this I must take the liberty to doubt.

It is a very weak assertion, that faith in the divinity of Jesus Christ leads to the admission of many objects of worship, and that the church of Rome has thence taken occasion to adore the Virgin Mary, the apostles, and martyrs, and such other persons as her own favour has been pleased to rank among her saints: for as the ground of faith in Jesus Christ, as God, is by no means pretended to be the ground for the adoration of any besides him, it is not true that the saints are worshipped, because he is revealed to be God. Jesus Christ is revealed to be God; the saints are not revealed to be God: does it therefore follow that the saints are to be worshipped? Certainly not. But very particular care has been taken to guard against the adoration of the Virgin Mary, and the apostles, and to prevent their being considered as proper objects of worship, though she was declared blessed among women, and they were highly favoured above men, having been entrusted with the testimony of Jesus Christ, who also wrought many miracles by their hands in support of their witness. It seems to have been with a view of preventing mankind from looking upon such circumstances as a ground of
 worship,

worship, that our Saviour has, in more passages than one, spoken with seeming disrespect (if I may dare to use the expression of him who was without sin) to his mother: "woman, what have I to do with thee?" John ii. 4. "Who is my mother?" Mark iii. 33. Peter, when Cornelius met him and fell down at his feet, and worshipped him, "took him up, saying, stand up, I myself also am a man," Acts x. 25, 26. And Paul and Barnabas, when they heard that the priest of Jupiter, with the people at Lystra, would have done sacrifice unto them, "rent their cloaths, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you; and yet with these sayings scarce restrained they the people, that they had not done sacrifice unto them," Acts xiv. 14, 15, 18. And even the angel, than whom man is made a little lower, declined the worship of St. John, saying, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus, worship God," Rev. xix. 10. From the exercise of miraculous power, from supernatural endowments, we find mankind easily persuaded to conclude divinity, or at least an adorable superiority in those who are so endowed. To guard against this facility of superstition, and to shew that from an absolute revelation only we are to believe the divinity of any, the several texts which I have cited, seem to have been written. It is true a revelation that Jesus Christ is God, one with the Father, conveys an idea different from that of Mr. Lindsey, that the Father only is God, and so may afford an analogy, by which, faith, in a multitude of persons in the Godhead, might be facilitated, if revealed, but by no means a proof that there are more persons than are revealed: let us still remember the limits of reason, and not perpetually fly beyond her confines: she will conduct us very safely, if we do
not

not obtrude premises upon her which are not within her district: with respect to scripture truths, the peremptory word of the God of truth, is the ultimate boundary of her province. Our terms of salvation are prescribed, and God does not require our ingenuity in finding more points of faith than he has offered for our assent in order to secure it; and if he has not revealed, he does not need our belief, however like we may conclude our own suggestions to be to that which he has made known. Analogy may indeed facilitate conception, and make us more readily enter into a position laid down; yet it is but a bad ground to argue upon, for no certain conclusion can ever follow from it. I shall myself use it now to illustrate; and as I have denied that it can, from the divinity of Jesus Christ, shew the divinity of any other not revealed to be divine, I only ask its assistance in procuring a more easy assent to the divinity of that which is revealed to be divine; and this will, I presume, not be withheld by those who have carried its use so much higher than I dare to do. If then the Holy Ghost be revealed to be one with the Father, and the Son, God, it may be some ease to the mind in giving its assent to the existence of a third person in the Godhead, to reflect that it has already acquiesced in the admission of a second. It is not my intention to examine into the evidence of the divinity of the Holy Spirit so extensively as I have already done into that which is afforded to the Godhead of our blessed Redeemer; it is not so strenuously opposed; besides my attentive reader has, in all probability, inferred it for himself, from several contexts which I have laid down already, though I have not directly pointed it out as a conclusion. I shall therefore now content myself with a very few passages proving the Holy Ghost to be God also, reminding my reader of what I have already offered

tered concerning the sufficiency of any one assertion, for the truth of which God himself is responsible.

“ He shall be great, and shall be called the Son of the Highest.” “ 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 called the Son of God,” Luke i. 31, 35. That which is conceived in her, is of the Holy Ghost,” Matth. i. 20. That which is conceived of the Holy Ghost, is therefore called the Son of God; the Holy Ghost therefore, of whom the Son of God is conceived, is one with the Father and the Son, “ the Highest.”

“ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.” “ I will not leave you comfortless: I will come to you.” “ If a 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. 16, 17, 18, 23. Here the Father, Son, and Holy Ghost, one God, are, or is, the Comforter, the witness to the truth, which shall come and abide, or make abode with him who loveth the Son, and keepeth his words. The identity of the Godhead of the Holy Spirit with that of the Father, and of the Son, is here expressly declared.

“ Why hath Satan filled thine heart to lie to the Holy Ghost?” “ thou hast not lied unto men but unto God,” Acts v. 3, 4. Here also the Holy Ghost is directly pronounced to be one, with the Father and the Son, God.

“ The things of God, knoweth no man but the Spirit of God;” “ which things also we speak, not in

the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. ii. 11, 13. Here the Holy Ghost is one and the same with the Spirit of God; and in the 16th verse he is called "the mind of Christ;" he is therefore one in Godhead with the Father and the Son, from both of whom, one God, he equally proceeds.

"What, know ye not that ye are the temple of the Holy Ghost which is in you, which ye have of God; and ye are not your own? For ye are bought with a price," 1 Cor. vi. 19. What now is the price paid for this purchase wherewith we are bought? are we not "the church of God which he hath purchased with his own blood?" Acts xx. 28. Being then redeemed by the blood of Jesus Christ shed for our ransom, we have therefore become the temple of the Holy Ghost. But "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Cor. iii. 16, 17. The Father is God, and the Son is "God, who purchased us with his own blood;" and the Holy Ghost, whose temple we are, is here declared to be God. But there is but one God; the Father, Son, and Holy Ghost are therefore that one God, that Trinity in Unity which is to be worshipped. This may seem to 'the natural man', Mr. Lindsey, to be *hay and stubble*; but let him lay aside the vanity of thinking himself in the least degree a judge of spiritual things, and believe that which God has witnessed; "Let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God," 1 Cor. iii. 18, 19; "Let him account of the apostles as stewards of the mysteries of God," 1 Cor. iv. 1. "and not be taken as wise in his own craftiness." "We are the
the

the house of Christ, if we hold fast the confidence and the rejoicing of the hope firm unto the end," Heb. iii. 6. "Know ye not your ownelves that Jesus Christ in you, except ye be reprobates?" 2 Cor. xiii. 5. "Ye are the temple of the Holy Ghost which is in you." "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Cor. vi. 16. Is this to be resisted?

That it was God who spoke by the prophets, is not denied. But by the mouth of the prophet David God has said, "To-day if ye will hear his voice, harden not your hearts as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways. Unto whom I swear in my wrath, that they should not enter into my rest," Ps. xcv. 7, 8, 9, 10, 11. Of him who has thus sworn, and who was thus provoked for forty years in the wilderness, even that God who led the children of Israel out of the land of Egypt, and out of the house of bondage, and said, "I am the Lord thy God," it is thus declared by St. Paul, "the Holy Ghost saith, to-day if you will hear his voice, harden not your hearts, &c.," Heb. iii. 7, 8, 9, 10, 11.

Our Saviour himself says, "The spirit of truth, which proceedeth from the Father, he shall testify of me," John xv. 26; and accordingly St. Paul having declared to the Hebrews, that they who had heard the Lord confirmed his great salvation unto us, "God also bearing them witness," Heb. ii. 3. proceeds to preach the sufficiency of the one sacrifice of Christ's body once offered for sins, and the kingdom of heaven

opened to all believers by his having overcome the sharpness of death, and “an entrance into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us,” “whereof the Holy Ghost is a witness to us,” Heb. x. 15. “It is the Spirit that beareth witness, because the spirit is truth.” “If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son,” 1 John v. 9, 10. These words amply explain the meaning of St. Paul’s direction to the Thessalonians, “Quench not the Spirit,” 1 Thess. v. 19; and, upon the whole, we so frequently find the testimony of Jesus Christ borne by God and by the Holy Ghost, that we must conclude the Holy Ghost, who “is a witness unto us,” to be one with the Father and with the Son, God, who hath given the record of his Son, “that witness who is in him that believeth on the Son of God.” This may perhaps afford more provender for Mr. Lindsey. I should hope however that he may, by this time at least, have begun to doubt the tenets which he has professed, and reflect on the very destructive consequences of his error, if he can be persuaded to consider his doctrine to be such. To this purpose, and as the last argument which I shall produce to the divinity of the Holy Ghost, and his unity with the Father and Son, I shall add the declaration of our Saviour himself, who declared to the Scribes, who said, “He hath Beelzebub, and by the prince of the devils casteth he out devils;” “all sins shall be forgiven to the sons of men, and blasphemies, wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of

of eternal damnation: because they said, he hath an unclean spirit," Mark iii. 22 to 30. Here the context requires the following interpretation, "Ye have said that I have a devil; it shall nevertheless be forgiven you: but if ye shall hereafter use like blasphemy, ye shall never have forgiveness: I came not to bear record of myself, and therefore dispense with your unbelief; whereas, when the Holy Ghost shall in due time bear witness, that ultimate testimony upon which the faith of mankind is to be required; when the whole of that evidence shall be afforded to the world, upon which God has thought right to demand the faith of men, and to which he will not add; then, if ye blaspheme, or lay such a charge against the Son of man, declared by the Holy Ghost to be God, ye resist the united Trinity, and sin against God, who shall bear me witness; and whose witness is greater than that of man, which as yet ye are pardonable for conceiving me only to be.' The manner in which St. Luke has related the same event, greatly corroborates this manner of understanding the declaration of our Lord, "He that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven;" for our Saviour is in context with the declaration appointing the apostles to be witnesses unto him; and for the purpose of rendering them competent and irresistible without sin, he goes on to say, "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say," Luke xii. 9, 10, 11, 12. On this place it is to be remarked, that our Lord has declared of him who shall speak against the Son of man, that he shall be forgiven; and also, that he who denieth

him,

him, shall be denied also. Here are two contradictory assertions made, and consequently two distinct circumstances are to be understood for the sake of reconciling them to truth, and to sense, which easily results, upon admitting that two distinct times are intended; and that “he who now denies me is pardonable; but that he who shall hereafter deny me, shall himself also be denied. Ye have not now the manifest testimony of God; but hereafter the Holy Ghost shall bear me witness: and in the hour when the Holy Ghost shall teach my appointed witnesses what they ought to say: ye shall not be forgiven if ye withhold belief.” I desire my reader will refer this argument to the doctrine of my second chapter.

I have now proved to my own, and I hope also to my reader's, entire satisfaction, that the Son is God, and that the Holy Ghost is God: that the Father is God, and that there is but one God, are conceded points; and, having been admitted, I have been exempted from the necessity of proving them. But as there is but one God, and that each of the three persons is God, does not a Trinity in unity necessarily follow? But Mr. Lindsey does not find this conclusion drawn in so many words, and so will not believe that it results. Had Mr. Lindsey told me how many miles it measured from Richmond to Catterick, I apprehend he would charge me with great stupidity if I could not conclude for myself how many miles from Catterick to Richmond; and yet even this obvious inference does not offer itself more perspicuously to the understanding than that with which he quarrels. The premises are all fairly stated; and which am I to charge it to, the account of obstinacy, want of discernment, or a composition of both, that he will not look upon the necessary conclusion, which is, that the object

of

of our religious worship is a holy, blessed, and glorious Trinity, three persons and one God?

That each of the three persons is God, seems to me a fully sufficient reason why I should prefer to each my prayer, my praise, and my thanksgiving; that the three persons are one God, is in like manner a reason why I should address my adoration to this trinal unity. That this is a stumbling-block to the Unitarians and to the Jews, I grant; that to the Greeks it is foolishness, I grant also; that it altogether surpasses my own faculties, I as freely acknowledge; but that it is revealed by the God of truth I know, and therefore I yield my faith to what he has declared concerning his own inscrutable nature,

AND WHERE I CAN'T UNRIDDLER LEARN TO TRUST.

PARNELL.

I can clearly see that the insolence of reason, or rather of pride under her abused name, meets in this point the object of its contempt; but "behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," Acts xii. 41. I do not apply these words uncharitably, I use them to shew that God had beforehand ordained a difficulty to the conceptions of mankind, that they who withstand his testimony, because they have not been admitted of his council, are impeached of contempt, and threatened with eternal destruction. "Knowing therefore the terrour of the Lord," I would persuade men to humility, to obedience, to faith unto salvation, that they may escape the "vengeance taken upon them that obey not the gospel of Jesus Christ."

It is not my office to stand forth the panegyrist of the liturgy of the established church, and therefore I refrain from entering into a scriptural vindication of
it.

it: if it indeed remain necessary now, I have taken a great deal of pains to very little purpose; for I should conceive an intelligent reader of the arguments I have already cited in proof of the divinity of Jesus Christ and of the Holy Ghost, must, without any more particular discussion of the point, be very well able to vindicate it himself, and to set forth the propriety of offering up his adoration to them with the Father, one God. Were I disposed so to do, I could draw together also the opinions of some of the wisest men that have ever adorned our islands; who have conceived our book of common prayer one of the finest compositions that has flowed from the pen of man: but even this human composition I shall not maintain by human authority, though I could bring stronger hands to support the fabric of our church, than those of either Dr. Clarke or Mr. Lindsey; which have been desperately employed in dilapidating; or, to use Mr. Lindsey's less-confused metaphor, in *smothering the fabric*.

This gentleman, after he had deprecated all human authority as a ground of faith, we have already seen making use of it, and nothing else, in support of his doctrines. But he has attacked human authority in another sense of the words also; and, to the great consternation of every Briton, who shall meet it in his way, has emphatically and conclusively pronounced it A MONSTER. But the terrified reader of his book may calm his breast when he comes to know that this same monster is nothing worse than "a legal establishment of the church of England." An establishment, the necessity of which, I am sorry to say, grows every day more and more obvious; and to whose good purposes, Mr. Lindsey's own conduct bears an incontrovertible testimony. A farther vindication of this also exceeds the limits of my design; but methinks a gentleman, who has experienced such lenity from our establishment,

blishment, should at least acknowledge, from the tolerated altar of his new synagogue, that the church of England is not a very fierce monster.

As the limits are, however, of my own appointment, I will take the liberty of transgressing them a little here. The articles of religion, when first prescribed, were chiefly intended as a barrier to divide our new reformation from Popery, which it had just escaped, many of the particular tenets of which are formally abjured in them. Though access to the scriptures were now permitted to all men, it was thought necessary to assist the weak, in forming their conclusions upon the whole, and to sum up in brief those doctrines which lie diffused in the sacred writings. Moderation appears also to have been a principal object in forming them; for as abhorrence must naturally succeed the detection of the self-interested frauds of the church of Rome, it seems a reasonable apprehension, that every tenet which it had held, would fall into contempt, if not conspicuously held forth, as retained by the leaders of reformation; hence the Trinity is formally avowed, in which we continued our agreement. I am far from maintaining that the body of the people should be obliged to subscribe to any articles of faith; but it appears to me absolutely necessary that certain articles of faith should be subscribed by the pastors in our church, otherwise we must cease to be a church; and, instead of a general amity amongst men, the gospel will be converted into a source of universal discord, and bring indeed, not peace, but a sword; we shall, instead of a church of England, have as many churches as parish ministers; every parish, zealous to maintain the doctrines of its polemic pastor, will war on its neighbour, and think they do God service by reducing those, who dissent from them, to opinions which they have been in-

ſtructed to eſteem neceſſary to be entertained. Sub-
 ſcription to theſe doctrines, as a ſecurity for the main-
 tenance of the impoſed faith, will be required, and
 that which is now eſtabliſhed in peace, will be, if relin-
 quiſhed, again exacted by the very conſequences of ha-
 ving relinquiſhed it; for, however exceptionable thoſe
 articles which are now ſubſcribed may be thought, I
 greatly doubt whether they who complain would agree
 together in forming a ſet that would be leſs liable to
 objection; and that ſubſcription would again be re-
 quired and ſubmitted to, as the purchaſe of tranquillity,
 I do not entertain the ſmalleſt doubt. Articles, ſum-
 ming up in few words the eſſential doctrines diffuſed in
 the ſcriptures, ought to be preſcribed to thoſe who are
 authorized to teach; and theſe alone ſhould they be
 permitted to promulgate, whatever they might privately
 think. It is true the conſcientious man who does not
 acquieſce in their truth, and therefore cannot ſubſcribe
 to them, is excluded from the office of a teacher, and
 withheld: but from what? from an opportunity of
 propagating opinions contrary to thoſe which the wiſeſt
 men have conceived deducible from ſcripture, for by
 ſuch I conceive theſe articles to be formed. It is to be
 hoped that many a weak man has a tender conſcience;
 by this then he is reſtrained from uttering his trifling
 ſuggeſtions; while he who has leſs ſcrupuloſly ac-
 quieſced in what he doubted, has, by his ſubſcription,
 given ſecurity to mankind that he will not propagate
 pernicious or ſilly tenets. I do not wiſh to confine the
 private ſentiments of the heart, but I do to reſtrain the
 liberty of teaching and imparting ſuch notions as a
 weak man may inſtill into a credulous or unthinking
 congregation. Anabaptiſm itſelf pretended to the
 ſanction of ſcripture, and may again, to the utter ſub-
 verſion of all religion and virtue. The church of Cat-
 terick may ſet up againſt that of Northallerton, and
 who

who shall decide which is right, if there be no pre-script? The more extensive diocesan churches may disagree, and when the church of Carlisle shall make inroads into the neighbouring churches of Durham and Chester, who shall restrain the arm that declares itself raised for the propagation of truth? Intestine wars and universal confusion may at length leave the decision in the hands of victory, and vanquished truth shall then subscribe to articles dictated by its erroneous conquerour. Such would be the process: and let not those who now complain of the necessity of subscribing the articles of the church of England, flatter themselves that matters would be rendered more agreeable even to themselves, if they should be indulged in their desires. Perhaps, when every species of disturbance and puritanical absurdity had raged through the nation, and robbed them of their tranquillity, they would then begin to acknowledge the happiness they enjoyed when protected by that barrier which they had themselves broken down, and become the first to replace it; the want would teach the value of that which they now overlook, because they possess it. But the subscription of articles of faith is no such mighty grievance as some would intimate; it may be a severity to a few who are not admitted into the pulpit, because they cannot accede to them: but surely it is a great happiness to the body of the people that they are under the guardianship of an establishment that protects them from the necessity of listening to the whimsical interpretation of weak teachers. It is therefore necessary, so long as there is no compulsion on the laity to learn and give their faith to the doctrines of the clergy, that the conclusions which are to be drawn from holy writ should be prescribed to those who are appointed to teach: if they cannot subscribe, let them let it alone, a church with which they cannot concur, is even better without

them. Is it for the admission of a few individuals that a door is to be opened, by which every species of abuse may enter?

I honour and concur with Mr. Lindsey's patriot wish, that England should ever set the example of improvement; but it is very weakly urged, that religion should keep pace with science in improvement, and that a subscription to articles must always impede its progress; for nothing can be more absurd than the idea of a progressive religion, which, being founded upon the declared, not the imagined will of God, must, if it attempt to proceed, relinquish that revelation which is its basis, and so cease to be a religion founded upon God's word. God has revealed himself, and all that he has spoken, and consequently all that is demanded of us to accede to, is declared in one book, from which nothing is to be retrenched, and to which nothing can be added. All that it contains was as perspicuous to those who first perused it, after the rejection of the Papal yoke, as it can be to us now, or as it can be to our posterity in the fiftieth generation. If we look for any thing new, it is not in the scriptures that it is to be found; and if we add, it is not religion that has improved, for truth will never desert her own foundations, nor follow our fantastical imaginations. The progress of every science has been to the discovery of something new, derived from new combinations of principles within our comprehension, and consequently capable of being compared for the sake of additional knowledge. Is such a progress to be desired in religion? What novelty do we seek for, or what advantage do we propose from the introduction of novelty into religion? Such an idea seems to intimate

As if religion were intended

For nothing else but to be mended. HUDIBRAS.

CHAP.

C H A P. V*.

Τ Ω Ν Π Ε Ρ Ι ' Ε Α Υ Τ Ο Υ .

MY name appearing prefixed to this edition will put it out of doubt that I am in truth, as I formerly stated myself, a Layman, and I conceive that my book has rendered it unnecessary for me to say that I am altogether unread in theological disputations; of these two circumstances, however, I am now about to make my advantage, for I still desire to have the end kept in view, and to convert even myself into some sort of argument in behalf of it.

On the publication of Mr. Lindsey's Apology, as I have already said, I was drawn by curiosity to look into it; but finding it to contain a doctrine which I had not in the least suspected, (as I really had never known any thing of the gentleman before) I placed the Bible by my side, happy in finding the best, the only evidence in this case offered to the examination of every man. With perfect freedom from prejudice, nay, I am almost ashamed to confess it, with the first serious consideration of so important a point that I had ever entered into †, I sat down to read Mr. Lindsey's book, and, for the truth of every position contained in it, appealed to the word of God himself, that I might thence learn how truly it was advanced; when, to my utter astonishment, I soon found that this was the only book upon the subject, which the diligent Apologist had not critically read, and that in every particular it directly opposed itself to him, and to his frequent quotations. It grew into a
matter

* This chapter is for the most part a parody of Mr. Lindsey's concluding chapter, and title is the same with his.

† I would not have it understood that I had never read the Bible before, but that I never read it to this point, or in a like inquisitive manner as now,

matter of wonder with me, what could influence a man to surrender his worldly competence in defence of a contradiction to the only witness that bears any testimony concerning the fact which he contradicts. As I had received an education among men not unlettered, I was not altogether unacquainted with the laws of argument, and soon perceived his error to proceed from his having drawn from a wrong source, from his having laid aside the Bible, and said, "my reason does not acquiesce in a Trinity of Persons in the one God, and my reason is competent; this is a matter submitted to my faculties, and I am skilled to affirm or deny concerning a comprehensible God." As I found difficulties in lifting up my own faculties to God, I conceived Mr. Lindsey's no better able to soar to such unsurmountable heights; and having found that my Maker *had* spoken, looked upon his word as the fountain from which all argument concerning him should flow, and accordingly I have stated my own idea of the manner of pursuing this enquiry in my first chapter. Under this persuasion I noted my Bible, and to what purpose my reader is empowered to judge from my third and fourth chapters: but, as I went along, the degrees or different species of testimony afforded to the divinity of our Lord and Saviour Jesus Christ, offered themselves to my observation; and this also I have in my second chapter submitted to public censure. Such was the process of an enquiry entered into by a man who set about it for his own information only; but the substance of which, as it has afforded perfect conviction to himself, he has at length decided to be due to mankind; at length decided, I say, because that many scruples delayed my determination. First it occurred to me that, being a Layman, it was, properly speaking, no business of mine; that an established clergy was appointed for the defence of religion; that at the head of this Clergy there was a respectable and venerable body of
learned

learned Bishops, who were daily acquiring more weight by the accession of a numerous Nobility to their bench; by which accession, if the body should lose (as in all human probability they will) on the side of learning, they were sure of obtaining consequence on the side of fashion, and therefore that it was not to be supposed that the conduct of one country clergyman could long continue of any national importance. But when, on the other hand, I considered how ready the world was to impute partiality to any body of men who should write on a subject in which their private interest was so deeply concerned, and that their own silence shewed they were themselves aware of this, I thought that a Layman writing upon the subject, a man totally unconnected with their profession, would probably be more attended to. Another objection which occurred to me, was my entire ignorance of controversial theology, and particularly my having never looked into any controversy upon the Trinity, except what I have seen in Mr. Lindsey's book; but being by Mr. Lindsey's book convinced that the Bible was the only guide to be depended upon, I then thought that the reading that with attention would be a sufficient preparative for writing; that my very ignorance in controversy would turn to account, and that it might be considered as a corroborating proof of the truth of what I should write, that the Bible alone had been found sufficient to convince *one young man*; and accordingly, thro' the whole course of my enquiry, the Bible alone have I consulted, and this (notwithstanding that I have acknowledged myself educated in these doctrines) without a single prejudice, either my own, or borrowed from any other. Perhaps I have been too nicely scrupulous in this respect; for, through the fear of imbibing one prejudice on so important a question, I have worked only on my own ideas derived from scripture, shunned the superior suggestions of wiser men, and diligently withheld myself from an acquaintance with any thing that

that had ever been said upon the subject before. I knew not thro' what foul or crooked channels the course of the stream had been turned, but was very certain that the well-head was pure, and thence only I therefore determined to draw. From this circumstance I also entertained some hope, that, being totally unbiaſſed, I might poſſibly ſtrike out ſome new lights; or, where I ſhould accidentally agree with any former writers; put an old argument in ſo different a manner, that it ſhould convey a new impreſſion, and convince ſuch of my readers as affect novelty; for of novelty, if that be a recommendation, they have undoubtedly a chance, as all contained in my work is my own, whether any of it may have been ſtated before or not.

May I have leave to ſay, without blame, that having been born a gentleman, a farther difficulty oppoſed my reſolution to publiſh; the inconfiſtency of ſuch doctrines as I was about to maintain, with the modiſh practices and eaſy principles of the polite world ſuggeſted itſelf to me; why then, it often occurred to me, why muſt I be ſo ſingularly nice and ſcrupulous as not to comply with what men of faſhion accommodate themſelves to? why diſturb others, and not give way to a more chearful way of thinking; why promulgate that veneration for a Deity which a free communication with the world may diſperſe or remove? and why render myſelf obnoxious to men who muſt deteſt the doctrines which reſtrain their will, and not rather wait patiently for a change in the morals of the age? Theſe conſiderations altogether were of weight to divert me for a while from the thought of publication; not that I now juſtify myſelf therein: yea rather I condemn myſelf, and have at length decided to offer to mankind thoſe arguments which have already afforded conviction to myſelf*.

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* See Apology, p. 210, of which this paragraph is only a parody.

I am very conscious that my style would admit of great improvement; but if it be considered that I did not see Mr. Lindsey's book till * late in the month of January, I shall readily be forgiven by the ingenuous and candid reader, who will see that I have employed that time in the pursuit of matter, which, had I less regard to an argument of so high importance to him and myself, I might have bestowed in polishing a less convincing work. But why then should I not have withheld it longer from the world, and rendered it better able to sustain their criticism? For this short reason: a deadly poison has been administered to the publick, I have hastened to prepare the antidote, and have not paused to sugar over the brim of the vessel in which I offer it to their lips. He must love the poison who rejects the antidote that is not seasoned to his palate. I am as sensible of the charms of language as my fastidious reader may be, and could perhaps, even without his assistance, have rendered my own style more agreeable to his ear, and greatly shortened what I have been forced, thro' haste, to express in unselected terms. If, however, he be such a man as cannot pardon me, I do not ask his pardon.

I shall here take occasion to explain what I have written with respect to Mr. Lindsey himself. I have heretofore considered him in the character of a Secretary and Writer only; and consequently have been under a necessity of speaking concerning him in terms, which I have always uttered with regret. I am not, however, going to retract a single syllable which can only affect him in his public character; but, on the contrary, more summarily to avow the substance of what I have already laid down. As a Secretary then, I think he would be a dangerous man, had he not himself diminished

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* I did not see it till the 21st of January, and the former edition of this volume was finished from the press May 5, 1774.

nished his importance by becoming the advocate of his own tenets; for as a Writer, I consider him to be perfectly harmless; yet still from that character, in which I shall henceforward address him, I dread the Schismatick, and have therefore opposed myself to a book, which, had it not come from the self-denying hand of this gentleman, might, for me, have gradually subsided in its congenial oblivion. His conduct, however, might support it for a time; my effort therefore is more expeditiously to dismiss it from existence.

It may look a little quarrelsome, that I cannot let even so much of his book, as corresponds with the title page, pass without a censure. But this gentleman has thought it necessary to make an apology for the most unexceptionable conduct that he could possibly have pursued; for a sincere obedience to the dictates of his conscience; for having made a sacrifice to what he esteemed the truth, however mistaken; for having looked upon pardon as inconsistent with the retained offence; and for having convinced mankind that "he had escaped the pollutions of the world by his former knowledge of the Lord and Saviour Jesus Christ," 2 Pet. ii. 20. Had he indeed pursued a contrary course, and continued to profess when he had ceased to believe, then would an apology have been truly necessary, and we should not perhaps have admitted it to be satisfactory, though he had even yielded to the impurity of stronger motives than those which he has resisted. Had his power of doing good been far more extensive, and had the subscription of a doctrine, which he did not believe, afforded his benevolent propensities an opportunity of propagating the opposite tenet which he did believe, and think necessary to be received by all men, not even so good an end should exempt the means from the charge of falsehood, nor the perpetrator from

from the imputation of holding “ the damnable doctrine of doing evil that good may come of it.” Had a dignified character extended his influence still wider ; had the pastoral office been committed to his hand ; and had the emblem of the descending spirit sat upon him, he could but ill defend himself from the justice of universal condemnation, though thus, meditating, he should address his mitre, the symbol of a cloven tongue, “ thou art the symbol of a double tongue, and thou shalt sanctify duplicity ; thou shalt be my warrant for *hypocrisy and prevarication* ; for thee will I *keep up all these forms* of subscribing what I do not believe, *till relieved by proper authority*, and vested with dignities without the necessity of falsifying, in order to obtain them ; for thee I will *ministerially comply with what I am not able to remove, and patiently remain in my post, however invidiously misrepresented* ; for thee, and under thy sanction, I will utter two languages ; I will tell a lye for the sake of telling truth ; enter into terms for the purpose of infringing them ; and comply with such proposed conditions as shall afford me an occasion of shewing that they ought not to be complied with. At the door of the vineyard I will say that *the wild branches* are but the fine luxuriance of nature, and that their growth ought to be encouraged, so shall I obtain the power of *pruning them away* ; I shall create to myself an opportunity of *rooting out some of what I take to be the rankest weeds*, by telling the owner of the vineyard that I think them the most beautiful plants, and engaging that I will diligently cultivate them : thus shall I trick him into his own advantage, and prove, by having dispensed with truth in order to get admission, that his service, and not my profit, was the only motive to the fraud, the pious fraud by which I induced him to admit me †. Had Mr. Lindsey, I say, thus pondering, lulled himself

† See considerations on the propriety of requiring a subscription to articles of faith.

himself into a hope that none *would suspect him of hypocrisy and prevarication*, he should have found it vain ; every whisper would be interpreted into censure, and every breeze of opinion, prove a storm sufficient to disturb the tranquillity of his soul. Is there any man who can have thus dealt by himself? To him I call to descend from his throne, to seek for happiness in self-approbation, and for public applause, by conspicuous and exemplary virtue ; let him place the mitre upon other brows, and put upon his own “ the helmet of salvation.” There are men in England who can profess with sincerity, and maintain what they have professed ; who do not need the picklock of equivocation, nor the burglary of more open falsehood, to obtain an entrance into the ministry, from which I thus boldly call, in the name of each man’s conscience, upon every person, whether he be Archbishop, Bishop, Priest, or Deacon, who has subscribed with insincerity, or who cannot now overcome his scruples, to retire, and follow the worthy example which is afforded them by Mr. Lindsey.

As a good man, I honour Mr. Lindsey ; as a man strenuous in the maintenance of his faith, though I believe it erroneous, I respect him ; and if his understanding were but nearly commensurate with his honesty, I believe that the church which he has deserted, would have found in him, who is now her weak opponent, an advocate truly able to maintain her cause ; for I do not remember in my life to have met with a man, in whom the excellencies of head and heart had united, who did not submit his own understanding to the word of his Maker, and believe, because that his immutable truth is a fully sufficient ground of faith.

As I am now about to conclude, I must call back the mind of my reader, and having brought my argument

ment to an end, refer to him the issue upon which he is to determine.

Either Jesus Christ is one with the Father, God, or he is not; either the Holy Ghost is one with the Father and the Son, God, or he is not.—On supposing that the negative side of this dilemma can be assumed, (and for argument's sake it must be supposed, however irksome) a consequence ensues, horrible to thought. The God of peace becomes a firebrand of contention; tenfold confusion proceeds from God, “who is not the author of confusion;” the Spirit of truth is a liar; the simple and guileless zeal of the apostles, is crafty and designing duplicity; the wisdom of God, folly, beneath the foolishness of men; and the revelation of the God of truth, from end to end, scarce the word of designing falsehood, it must have proceeded from a dupe to his own artifices. I shudder while I write: but it is acknowledged that the scriptures are the word of God, and the application of this description to them I will leave with men who can persist in the denial of this great mystery: Whereas, on the other hand, three persons and one God being acknowledged, a fact is established concerning the things of God, incomprehensible to us, who have not spiritual things to compare with spiritual, and which therefore, though it may transcend, can never contradict our reason. Our belief, which is all that is required, may be yielded to the evidence of the fact without any violence offered to our understanding; and therefore, however incomprehensible the object of the testimony may be, there can be no difficulty in making the affirmative, which does not equally attend upon pronouncing the negative of the proposition, and one of the two we are under an absolute necessity of adopting.

In whatsoever God acts, he must condescend. The whole extent of created nature bears to him but a like proportion as an atom; he is equally the God of a fraction as of the universe; and a fraction is as commensurate to his infinity as the universe. But his love is infinite, and we have been the object of it, an object as observable by him as all worlds; for, little as we are, we bear the same proportion to him. Let us then lay aside that pride, which, in the pretence of humility, withdraws mankind from the eye of his Maker; from that microscopick eye, by which even the hairs of our head are numbered; that equal and all-pervading eye, which as accurately sees and marks the fall of a sparrow, as the crush of worlds. When we thus consider him, doubts will vanish; we shall see that we may possibly be within his contemplation, the objects of his favour; we shall acquiesce in a revelation of the benefits he has conferred upon us, and acknowledge that we *have been* the objects of his favour; our ignorance shall be dissipated, our pride deposed; and reason (rightly so called) assuming her proper dignity, conduct us with certainty so far as her own prescribed boundaries extend; instruct us where to pause; teach us the limits of our own faculties, and the illimitable extent of our Maker's; put an end to idle speculation; point out God as our revealed Benefactor, not the subject of our inquisitive curiosity; dictate confidence and hope in him; and make us, because he has revealed it, "to acknowledge the mystery of God, and of the Father, and of Christ."

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19	17	the inscrutable	his inscrutable
33	23	the Lord shall	the Lord God shall
101	32	synonymous.	<i>dele</i> the full point
160	31	ſā	ſā
164	12	the Lord	<i>dele</i> the

There are, besides, a few typographical errors of less importance, which are therefore left unnoticed. The reader is requested to pardon these, and the omission or misplacing (if any there be) of the inverted commas, by which quotations are marked.

PAGE 40—Pliny's Epistle to Trajan, giving him an account of the professors of Christianity, is alluded to; in which he says of them, "Carmenque Christo quasi
"Deo dicere secum invicem."

PAGE 195—The horrid persecution carried on in Africa, against the Believers in the Godhead of our Saviour, by the Arian tyrant HUNERIC, in the fifth century, is alluded to—See Mosheim's Ecclesiastical History, Vol. I. p. 401, Octavo, 1768.

PAGE 198—In support of what I have said concerning Mr. Hume, see his works *passim*. Or rather save yourself the disagreeable labour, and attentively read Dr. Beattie's manly and convincing *Essay on the Nature and Immutability of Truth, in opposition to Sophistry and Scepticism*; in which you will find Mr. Hume already detected. — See also Harris's well-authenticated *Historical and Critical Account of Charles I.* p. 264, Octavo, 1758, where the Infidelity of the Historian is pointed out.

